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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JUNE 1, 1981

AN EDITORIAL

FROM the earliest days in Eden, God has been trying to get close to man. Even after sin brought tragic separation, the Lord courted the company of men like Moses and Abraham. God's people found Him to be nearby when they needed Him at the Red Sea and at the Jordan River.

But never did He come nearer than in the Incarnation. Jesus came to demonstrate that God was not just a Power but a Person. As Immanuel He was "God with us." Christ went so far as to call His disciples His friends (John 15:15). Elton Trueblood declares that "the most exciting doctrine of the Christian faith is . . . the Christlikeness of God . . . that God, being like Christ, cares personally for every one of His creatures" (*The New Man for Our Time*—Harper).

But the prophet Jeremiah reminds us that there may be a peril in this proximity. God's presence may be emphasized at the expense of His omnipresence. He poses three penetrating questions:

"Am I only a God nearby,"
declares the Lord,
"and not a God far away?
Can anyone hide in secret
places so that I cannot see
him?"
declares the Lord.
"Do not I fill heaven and
earth?"
declares the Lord
(Jeremiah 23:23-24, NIV).

Modern-day Christians could well give serious attention to

these questions. It is possible that in our efforts to cultivate a consciousness of the nearness of God, we may have allowed familiarity to breed something dangerously close to contempt. A case in point is a chorus which I heard in one of our churches recently. What concept do we convey to our children when we teach them a song like this?

*"Jesus is a peach of a Savior,
And I've gone bananas over
Him."*

Wallace Hamilton decries "a surface religion in which God has become a kind of utility, an amiable household deity, a 'Man Upstairs' to be chatted with, or a 'Somebody up there who likes me' to be crooned about when you need Him on your side" (*Who Goes There?*—Revell).

It's high time for a renewed emphasis upon the sovereignty of our almighty God. Oh, for a revival of awe and reverence for the King of kings and Lord of lords. "How Great Thou Art" should be sung frequently in our worship services. Both young and old need to be reminded constantly that "The fear of the Lord is the

beginning of wisdom" (Proverbs 9:10). Both saints and sinners should be called to remember that no one "'Can . . . hide in secret places so that I cannot see him,' declares the Lord."

A proper recognition of the might and majesty of God will not contradict or compromise the truth of the love of God. In fact it will make it even more meaningful. Divine love flowing from the Creator and Sustainer of the universe rightfully assumes its true proportions as the greatest power in the world. John Greenleaf Whittier captured this concept in the words of this hymn:

*Immortal love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never ebbing sea!
We may not climb the heavenly
steeps
To bring the Lord Christ
down:
In vain we search the lowest
deeps,
For Him no depths can
drown.*

Praise God for His love which is His essential nature—eternal, omnipotent, and omnipresent. □

THE PERIL OF PROXIMITY



by General Superintendent Eugene L. Stowe

WE HAVE AN ALTAR

by WILLIAM L. POTEET

PASTOR, there's a long-distance telephone call for you." It was midmorning and my pastoral intuition gave me an ominous feeling. The message was brutally tragic. "Meryllyn Farnsworth died last night."

Almost unbelieving, we traveled back the 50 miles to visit her young pastor-husband and children, Jon, seven years, and Jessica, seven months. Just weeks before they relocated from the Midwest back home to New England. We stood by as people filed through the funeral home voicing their shock and their sorrow.

As I stood before the casket in the packed sanctuary sharing in her funeral service, I read words from Hebrews 13:10, "We have an altar . . ."

In that very sanctuary I had asked the congregation, as part of a church growth study, to construct with me a list of people for whom we would pray that God would touch their hearts and they would join heart and hand with us in building God's kingdom together. Meryllyn's name was on that list. I remember kneeling with my board at that altar, lifting her name in prayer.

I remember the Sunday she slipped from her pew to kneel at that altar and God gloriously sanctified her wholly. Tears and laughter mixed together as she stood to give witness to the power and presence of the sanctifying Savior. It was at that altar a few weeks later that I received her into the membership of our congregation.

One Sunday morning she asked my wife and me at the door, "Could we pray at the altar? There's a personal need I must find God's will about." For several years she had served as legal guardian of a little boy and God was leading her to adopt him as her own son. At the altar she settled the question that morning and a short time later a Probate Court judge made it official.

Before that same altar, less than a year later, she and Rich said their vows to one another "till death us do part." In her vows to her husband, Meryllyn had quoted Ruth's words to Naomi, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16). After the ceremony they packed their belongings and young son and moved into their parsonage home in Illinois.

There was another altar where a general super-



Art Jacobs

intendent laid his hands on the head of an ordinand, saying, "Take thou authority in the Church of God to preach the Word and administer the sacraments." He prayed especially for a young pastor's wife in their first church.

In that little church there was an altar where a pastor and his wife prayed with seeking hearts and before which that young couple presented their baby daughter, Jessica, to the Lord.

Now a life so suddenly and tragically ended had come full circle and was being given back to the God who had given it to

her in the first place . . . at our altar, a place of warm, precious, sacred memories.

I'm glad we have an altar to settle our soul's eternal destiny, to meet the sanctifying Savior, to join with those of like precious faith in holy fellowship. I'm glad we have an altar where God is pleased to put His blessing on our marriage, where He accepts the gift of our life for service, and where He receives the children we dedicate to Him. I'm glad we have an altar, a trysting place with Christ, a place of remembrance for those who have gone "to be forever with the Lord." "We sorrow not as those who have no hope" for we have an altar . . . a place of meeting with and preparing for the resurrected and coming Lord!

Thank God we have an altar! □

A PRAYER FOR CLEANSING

*As I come and humbly bow,
Holy Spirit, cleanse me now
from all the dross
and stain of sin,
from envy, strife—
purge all within.
Come, fill my heart
with perfect love.
Let Thy glory
fall from above.
My will I now give to Thee
that all my life surrendered be.*

—STELLA M. HUGHES
Zephyrhills, Florida

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Letters

Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

WRITER MOVED

In the February 1, 1981 issue, my article entitled "Don't Worry . . . Pray" appeared. I appreciate the fact that it was published.

At the time it was accepted I was administrative assistant at St. Louis Southwest Church of the Nazarene but I now reside in Bradenton, Fla.: am secretary to one of our evangelists, and am a member at the Bradenton First Church.

*Dora Roberts
Bradenton, Florida*

IMPORTANT ARM

We appreciate the *Herald* and always look forward to its coming. We could not appreciate the *true* worth of such a periodical until we came here to represent the

Church of the Nazarene and suddenly realized the need for such a magazine in the language of the people. It is a very important arm of the church.

Keep up the good work!

*Douglas W. Terry
Solrod Strand, Denmark*

FROM A METHODIST CHAPLAIN

Appreciated your recent article on Mormonism. Anyone who wants to know what Mormonism is all about should ask a Mormon for a copy of *A Marvelous Work and a Wonder*, which is their handbook for missionaries. This handbook will make it clear that they do not consider the Bible to be necessary at all except as a

proof-texting tool to convert prospects.

As your article mentioned, Mormonism misinterprets Scripture, takes passages out of context, and uses the Bible in piecemeal fashion. Thus, for example, passages such as 1 Corinthians 15:19, 29; 1 Peter 3:18-21; 4:6; Philippians 2:10-11; and Isaiah 24:21-22 become "proofs" for proxy baptism of the dead.

Mormon missionaries are good at salesmanship. First, they get you to say "yes" by asking: "If God has given a new revelation, wouldn't it be important to know about it?" Then they proceed with a series of "sales pitches," each main point being supported by having the prospect read select-

(Continued on page 20)

THE BIRTH OF A RIVER

by G. FRANKLIN ALLEE



At the source of the Jordan River

MOUNT HERMON, called by the Arabs "The Old Man Mountain" because of its perpetually white head, is a lonely mountain. Standing aloof from the rocky, sun-parched plateau to its north and east, it stares coldly down into Lebanon's "Valley of Tears," where the sun's rays are reflected from countless water pools.

Breaking from a gaping wound below the snow line, a torrent of cold, sweet water pours to form the headwater of the Jordan River. Sparkling in the sun and laughing joyously, as though happy to be released from the dark womb of the mountain, the stream winds gracefully down the mountainside to make eventually its contribution to the charming lake we call the Sea of Galilee.

As we stand there and look in wonder at the birth of a river, thinking of what that flow means to so many people—of the living it gives to thousands, of the Negev Desert now blossoming like the rose—there comes to mind one of the most precious promises of our Lord: "Whoever believes in me, as the Scripture has said, streams of living water will flow from within him" (John 7:38, NIV). This promise relates to the complete infilling of the Christian believer by the Holy Spirit.

Magnificent hope! All who receive the gift of God's Holy Spirit in turn become givers; He is to flow through us to bless others, use us as channels for the saving of the world.

Watching the glistening stream as it pours down toward the needy valley below, and knowing some of that fresh-flowing water will eventually reach the thirsty soil of a desert and turn it into a garden, we sense more of the intent of Jesus' words; for a river to flow and reach its destiny, it must have a channel. For the Holy Spirit to reach forlorn, desert lives, and make them into something beautiful, He must have committed Christian lives, men and women who serve as channels or transmission lines.

Total commitment on our part, the making of our entire personality—body, mind, and spirit—available for the Spirit to use assures us that, according to Christ's promise, streams of living water find their source within us, flow from us to others. We come to realize that the words we speak, the prayers we breathe for others, the sincere desires of our hearts to glorify God and help men, the fragrant aroma of godly lives, all are being used by the Spirit of the Living God. We are channels, committed water-courses, through which flows divine power.

Spiritual power is not merely in the Holy Spirit's presence within us, but also a result of Him moving through us. Although holiness is first brought about by the reception of the Holy Spirit, it is maintained and developed by the flow of the Spirit through the sanctified.

Still water has no power other than its weight, which is generally useless and often a liability. But what tremendous power there is in the ocean's surging tide or in the swift flowing current of a river.

Soon after the completion of the great McNary Dam, which stretches across the Columbia River, linking the states of Washington and Oregon, I was privileged to have a personally conducted tour of that monument to engineering skill. At least two of the huge dynamos had been installed in the long Generator Room and were in operation. Others were in the process of being assembled. Looking down and into the space where another turbine was to be placed, I marveled at how small it was in comparison to the great generator it was to power, linking it in my thinking to how greatly God can use the limited capacity of human beings who are truly committed to Him.

My friend, a supervisor of the dam, obligingly answered my questions about the turbine through which water would pass, giving it power to spin the dynamo to be placed above it: "How many RPMs was it geared to travel? What would be the power capacity of the dynamo? etc. . . ., etc. . . ."

After asking many questions about the entire project, some of which must have been amusing to

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my friend. I learned that the turbine could be as effectively stopped, once it was put into operation, by blocking the outflow of the water as by cutting off the inflow. The power, I was assured, was not in the presence of water within the turbine, even though it might be there under great pressure. Power was in the current, in the water's flow. Passing through the turbine it was creative. Prevented from that action it was impotent.

Pausing to meditate, I made the application, and an entire line of new truth burst upon my mind. Although the Holy Spirit is a cleansing power within my heart, it is only as I provide for Him an outlet, offer myself as a channel so that He may reach the needy around me, that creative power is generated.

As surely as we are deeply interested in the spiritual needs of those around us, and apply ourselves as active channels to be used by the Holy Spirit, streams of living water are flowing from within us, according to the promise.

O Jordan River! Immeasurable as the blessing your flow may be to a thirsty land, beautifying the desert and providing food for the hungry, you are only an insignificant symbol of the spiritual blessings available to a desperately needy world as the Holy

Spirit moves through loving hearts offered as humble channels.

In the leaping current of the upper Jordan there is purity, and we drink from it with confidence, knowing that in the swiftness of the current the process of aeration is adding oxygen and expunging the impurities that might be brought to it on the summer's hot breeze.

Drawing from this another metaphor, we are reminded that whenever the Holy Spirit moves through the believer to do His work in another's life, a further work of cleansing is being accomplished within. As we give of ourselves in sincere, unselfish service, the Holy Spirit flows through us as a cleansing current, bringing us more completely into the likeness of Christ. Never does the Spirit of God pass through one of His children to bring grace to another without leaving in the channel some portion of that grace.

As he prays earnestly for the lost and seeks to make them conscious of God's love, thus creating within them a thirst for the Living Water, the believer is himself being purified anew and brought more completely into the pattern of holiness exemplified by our Lord. At the same time, rivers of water are flowing from his innermost being. □

Harold M. Lambert



THE CHURCH TURNS OUT

The church turns out with measured stride to worship God and win the lost and learn about God's Word and ways.

The church turns out when one is wed and starts a life of close embrace that leads to joys they only know who make the pledge.

The church turns out when we baptize or dedicate to Father God our smallest ones

launched on the path to righteousness and fellowship within our bonds.

The church turns out when all of us are called upon to use our skills to build or mend facilities for fostering our Christian faith.

The church turns out when one is ill or otherwise beset by evil in a dreaded shape to buoy him up and gift him with

assurance of a refuge still.

The church turns out when one of us is singled out for paradise but lives on yet within the group in memories.

The church turns out in myriad ways to minister God's mighty grace and I oft think What would I do without the church.

—J. KENNETH GRIDER
Kansas City, Missouri

Don Platt



WHAT IS EVIL?

by ROSS W. HAYSLIP

**WE ARE NOT TO BE OVERCOME
OF EVIL, FOR WE CAN
OVERCOME IT WITH GOOD.**

IN AN AGE that teems with new terms, the lexicographer is rushed like mad to keep us informed as to their meanings. Many of these are relevant only to certain groups who are differentiated by race, creed, social status, or occupation. However, the term "evil" is one that is important to all men everywhere. Jesus in the pattern prayer taught us to pray for deliverance from evil. The New Testament recognizes the presence of evil in our world and teaches us that we should abstain from every appearance of evil.

Too often we think of evil in an abstract sense. To face up to its reality in our age, we must recognize that it includes both attitudes and actions. It is always, however, in the area of morality that this problem appears. To some individuals who set up their own standards for right or wrong, anything that differs from their idealism falls into the category of evil. To adequately define evil, we must also define the opposite of evil. A name that we commonly apply to this state is righteousness. To truly know what evil is, we must explore the meaning of righteousness. If we find the absolute standard for righteousness, then we shall see the awfulness of evil.

The best way to define righteousness is to look for its embodiment in a personality. This we can find in Jesus of Nazareth. He not only laid down rules for righteousness, He clearly exemplified these rules in a manner that enables us to understand them and apply them to our own lives. Reading the New Testament account of His life and teachings, we sense the supernatural spirit of an unusual life. Here was one who lived a life of perfect uprightness. He associated with sinners and yet He never sinned. He ate and drank but was never intemperate. He stood in the presence of sorrow, but He gave consolation and hope. He was *in* the world but was definitely not *of*

the world. He prayed in John 17 that His followers who were in the world should be kept from its evil.

What is evil? It is any action or attitude that would be inappropriate in the presence of the Man of Galilee. It is the attitude of selfishness in a world of need, unconcern in a day of moral and spiritual decline, and sensuality in a time that sadly needs to feel the impact of the Holy Spirit. Evil cools our affection for Christ and our efforts in the work of our church. It holds us aloof from enthusiastic application to the work of God's kingdom and urges a take-it-easy attitude.

Many philosophers have spent hours and written reams trying to solve the problem of the existence of evil and origin of evil. I agree with John Newton who said, "Many have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is a way of escape from it, and with this I begin and end." We are not to be overcome of evil, for we can overcome it with good. □

Available

*Oh, demonstrate the glorious news,
The whole, wide world around;
For God is now available
Wherever man is found.*

*"Come unto me," He gently calls,
"And I will give you rest."*

*In all the burdens that we bear,
His presence strengthens best.*

*"Lo, I am with you always, Child,
Until the end of time."*

*Available to every heart,
A promise so sublime.*

*"A Comforter to be with you,"
Again we hear Him say.*

*Available, available,
God with us every day.*

—JOHN A. WRIGHT
Weidman, Michigan

H. Armstrong Roberts

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EXPECTANCY OF PENTECOST

by MORRIS CHALFANT

THE LATE WILLIAM STEINMETZ, consulting engineer for the General Electric Company and popularly known as the electrical wizard, once made the following statement:

I think the greatest discovery in the future will be along spiritual lines. Here is a force which history shows has been the greatest power in the development of man and history. Yet we have been merely playing with it and have never seriously studied it as we have the physical forces. Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and spiritual forces which as yet have hardly been scratched. When that time comes, the world will see more advancement in one generation than it has in the past four.

Who will deny the weakness of the nominal church? Who is not ashamed of its ineffectiveness, its lack of convincing authority and power? Let me tell you why. It has become popular in church circles to doubt and make disparaging remarks about the Spirit-filled life. And some are afraid to seek an experience not fully endorsed by their particular brand of religion. Hence many settle down to a powerless life in the name of Christ and the Church.

Paul wrote about people "having a form of godliness, but denying the power thereof" (2 Timothy 3:5). Why should a man deny the power of God in his life? The answer is obvious. The power of God is not there to attest and claim. Men who possess the power of God do not deny it. There are multitudes of Christians who yearn for the power that the Holy Spirit gives.

There is a verse of scripture in the Book of Acts which we need to read and reread and preach. Here it is: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

A great danger to the church of God lies in the strange fear so many Christians have of the Holy Spirit. Instead of the great forces of Christianity embracing the Holy Spirit and working under His mighty influence, too often we relegate Him to the extremists and seek to do God's work wholly by human power. But God's work just cannot be done with manpower alone.

The Scripture passage just quoted makes two promises to the believer: first, the Holy Spirit gives power; second, the Holy Spirit makes us stout witnesses.

"Ye shall receive power, after that the Holy Ghost is come upon you," said Christ. The scientific world has produced such dazzling spectacles of physical power that at times the church huddles like a group of frightened schoolchildren caught in a thunderstorm. Once the church spoke, and the world marched. Now science speaks, and the church trembles.

W. E. Sangster comments on the amazing change in the outlook of the apostles after Pentecost. He says: "Between the Ascension and the gift of the Spirit, they were . . . men groping in the twilight . . . To fill the vacant place in the apostolic band they cast lots. . . . After Pentecost, there was no more talk of lots . . . decisions were now made at a higher level: 'It seemed good to the Holy Ghost and to us' . . . From fearful, hunted men, they became fearless, hunting, noted men."

After Pentecost it would be said of worldly men, looking and listening to Spirit-filled disciples, that "they marvelled, and took knowledge of them, that they had been with Jesus" (Acts 4:13). Power was discernible, and they noticed it. Let the church today recognize the Source of its power.

The experience of Pentecost in the life of the Church brought about a mighty transformation. A small group of unknown and unlearned people who had followed Jesus during His three years of public ministry were suddenly lifted from timidity, fear, and impotence to a place of courage, faith, and power.

Those who had once failed in the hour of test and trial were now ready to hazard their lives for the glorious cause of Christ. These radiant souls were no longer concerned about who was going to be the greatest or was going to sit on the right hand or the left hand in the Kingdom.

A mighty change took place within these disciples. They stopped thinking of saving their own lives and of what they were going to get out of following the Master. They were now willing even to die if need be for Christ's sake and the salvation of the world.

Out of weakness they were made strong. Their failure was turned into success and their defeat into victory. They saw the kingdom of God as universal, not as narrowly nationalistic.

The church today is in the need of such a spiritual experience. In a day when the world needs a word of authority, the church speaks with little conviction and assurance. When man is in danger of destroying himself with atomic power, the church falters and fails to make known the gospel of Christ, which is "the power of God unto salvation to every one that

believeth; to the Jew first, and also to the Greek" (Romans 1:16).

A divided world needs to be brought together, else it will perish by self-destruction. But what can a divided church do to save a divided world? Christians must unite or perish. A Pentecost is needed. It is needed desperately now.

Pentecost came to a group of men who were sure of these three facts: Jesus lived, Jesus died, Jesus lives again. They had heard the promise of the risen Lord, "Ye shall receive power when the Holy Spirit is come upon you," and in the faith that this power would come, and in an expectant attitude, they waited in Jerusalem. Pentecost came to a group of believing and expectant men.

Pentecost will come again to a believing and expectant church. When the church believes in a vital rather than a merely formal way, and makes central in its thought and message these three facts—Jesus lived, Jesus died, Jesus lives again—and all the

implications of these facts; when it becomes sure of these three facts and is willing to stake as much upon them as the early Christians were, then it may look for a new birth. And when the church moves out of an atmosphere of uncertainty and doubt, and often downright pessimism, into an atmosphere of real expectancy, it will be in a position to receive the power which the risen Lord has for it.

In His great high priestly prayer, after praying that His disciples might be sanctified, Jesus prays, "Neither pray I for these alone, but for them also which shall believe on me through their word" (John 17:20).

On the Day of Pentecost Peter said: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

The promise of Pentecost is for you. It is for you today. It is not just a theory or a vague idea. It is a glorious, living reality. You may have it now. □

Prayer

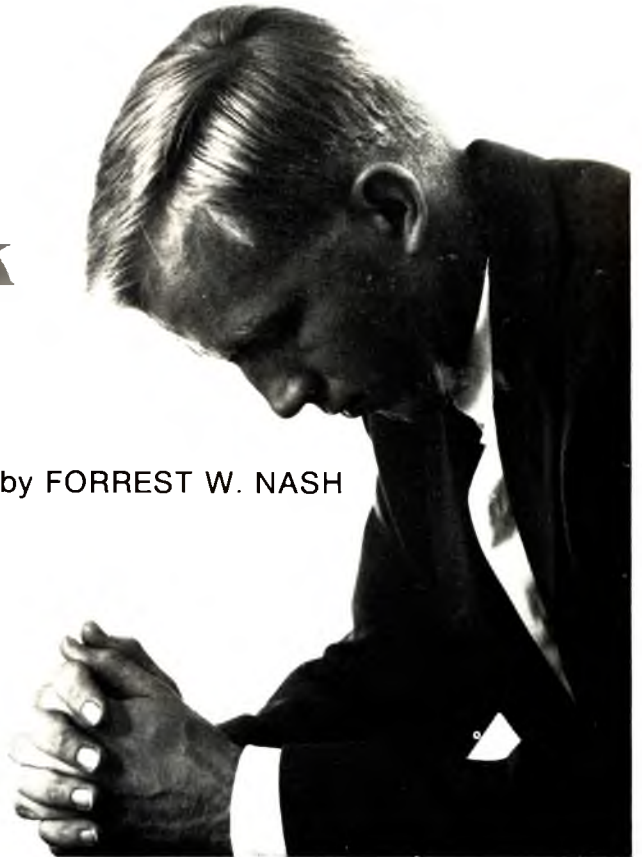
IS OUR FIRST WORK

OUR REAL SPIRITUALITY becomes apparent when we check up on our prayer life. There is always much desperate and earnest prayer in the pressure of crisis. And there is less prayer when one is riding the crest of success. An interesting observation in the life of our Lord is recorded in Luke 5. In the 15th verse we read, "... went there a fame abroad of him: and great multitudes came to hear, and to be healed . . ." In the very next verse there is this informative statement, "He withdrew himself into the wilderness, and prayed."

Success must be accompanied by prayer. For success is always the ground of seduction. The temptation is to accept the glory which belongs to God. Likewise there is the temptation to forget God altogether, feeling that human power rather than God's strength is the key to life. Jesus prayed during the days of His popularity, for He knew the source of His strength and He would at all cost be obedient to His Father.

Jesus said, "Men ought always to pray and not to faint." And Paul wrote, "Pray without ceasing." The call then is to pray when life seems free from fear and when there are storms on every side. The call is to pray when one is reaping the successful fruit of his

by FORREST W. NASH



H. Armstrong Roberts

labors and when failure seems to be the sad consequence of every effort.

Prayer is the primary work of the Christian. It results in faith and obedience to Christ. This is bedrock. Our first obligation is not related to success or failure. Instead it is faith and obedience. That is why He prayed. It is why we must pray. Church attendance, tithing, fasting, witnessing—these are important. But the primary test involves my first duty as a Christian—do I pray? "Lord, teach us to pray." □

FORREST W. NASH is district superintendent of the Chicago Central District and resides in Bourbonnais, Illinois.

THE TRUE BLESSING OF PENTECOST:

WHAT IS IT?

by HERBERT McGONIGLE

WHAT WAS the lasting significance of the Day of Pentecost? What did the coming of the Spirit mean to those gathered in the Upper Room? The record in Acts 2:2-4 tells of "a sound . . . as of a violent wind . . . tongues as of fire . . . and they were all filled with the Holy Spirit and began to speak with other tongues."*

Pentecost was an inaugural day, the day on which the Spirit came to God's people in a way He had not come before. The Spirit had always been in the world as the Executive of all God's works, but Pentecost was a new beginning, the inauguration of a new age. From Pentecost onwards, the Spirit would be in the world and in the Church, convicting sinners, indwelling believers and administering the redemptive work of Christ.

Hence Pentecost cannot be repeated, any more than the Incarnation can be repeated. The Spirit is **HERE!** He cannot come again! But His indwelling of believers is a continuing work and each believer may have his "personal Pentecost" in the sense of being filled with the Spirit, as were those in the Upper Room. "Be filled with the Spirit" is a New Testament command (Ephesians 5:18).

What happens when a believer is filled with the Spirit? Should he expect to hear a sound like wind, see tongues of fire, and experience glossolalia (i.e., tongues-speaking)? The New Testament nowhere teaches such expectation and even those Christians who emphasise the "signs" of Pentecost argue only for the glossolalia and do not expect the repetition of the wind or the tongues of fire. Since these inaugural "signs" are not the permanent manifestations of Pentecost, what, then, is the

result of being filled with the Spirit?

The answer to this all-important question is very clearly given in Acts 15:7-9. The occasion was the Church's first general council, when "the apostles and the elders assembled" in Jerusalem (v. 6). The council had convened, following extensive Gentile evangelism, to determine the conditions on which Gentiles could be accepted in the Church. Objections to their acceptance were being raised by a party of Jewish Christians, known later as "Judaisers," who insisted that Gentile converts must submit to Jewish ceremonial ritual (see v. 1). Had these Jewish extremists won the day, then not only would the doctrine of salvation by faith in Christ alone have been abrogated, but the Church would have become nothing more than a sect within Judaism.

At a critical time in the debate, Peter recounted what God had done through his ministry in Caesarea (Acts 10) in the salvation of Gentiles, and Peter's speech, together with corroborating testimony from the ministries of Paul and Barnabas (see vv. 7-12), decided the council against the arguments of the "circumcision party," as Luke calls them in Acts 11:2.

In recounting his experience in Caesarea, Peter has some crucially important things to say about Pentecost; indeed his is the *only* commentary on Pentecost in the New Testament. In Acts 10, 11, and 15, Peter uses no fewer than six different comparative expressions to emphasise the similarity between the Jerusalem Pentecost and what we may term the Caesarean

rean Pentecost. These six expressions must be carefully examined.

The first is found in Acts 10:34: "God shows no partiality." Peter, following the vision he had had in Joppa, arrives in Caesarea to find the devout and godly Cornelius awaiting him. Peter now sees the practical import of the earlier divine pronouncement: "What God has cleansed you must not call common" (10:15). So hardened had been Peter's prejudices that the vision had to be shown to him three times! But now he stands in a Gentile gathering, confessing, "God has shown me that I should not call any man common or unclean" (10:28). The opening words of his sermon are, "Truly I perceive that God shows no partiality." The vision in Joppa, the divine directions given to Cornelius, and the latter's preparedness and that of his family (see 10:24, 27, 33)—all this convinces Peter that, in Christ, religious and nationalist barriers are broken down, and God is saving Gentiles precisely as He had saved Peter and the other Jewish believers. "God shows no partiality."

Peter's second expression is in 10:47. Following the "pouring out" of the Spirit on those assembled in Cornelius's house (v. 45), Peter asks: "Can anyone forbid water for baptising these people *who have received the Holy Spirit just as we did?*" Here again is Peter's insistence that what God did in Caesarea was exactly what He had done in Jerusalem. These Gentiles, Peter says, have received the Spirit "just as we did."

Peter's third expression is in 11:12. Explaining to the "circumcision party" how God had led him, Peter says: "The Spirit told me to go with them [i.e. to Cornelius], *making no distinction.*" Here again is this important emphasis: Jews and Gentiles have alike received the Spirit.

In the same passage, in v. 15, is Peter's fourth comparative expres-

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sion: "The Holy Spirit fell on them just as on us at the beginning." Without the signs of wind or fire, Peter declares that the Caesarean Pentecost was the Spirit falling "as on us at the beginning" i.e. at Pentecost. "God gave them the same gift [literally 'the equal gift'] as He gave to us" (v. 17). That this "same gift" is the fullness of the Spirit is made very clear by the previous verse. Peter states that he remembered the "word of the Lord" (see Acts 1:5), which was Jesus' promise of the soon-coming Spirit—a promise fulfilled on the day of Pentecost.

Finally, at the Jerusalem Council, Peter asserts that God gave the Holy Spirit to the Caesareans "just as He did to us and He made no distinction between us and them" (15:8-9). This precise comparison, repeated six times by Peter, is obviously of great importance. What God did at Pentecost, He did again in Caesarea.

But this comparison is not concerned with the inaugural signs; neither the wind nor the fire symbols were manifest at Caesarea. Neither is this comparison concerned with the glossolalia. It should be carefully noted that Peter made no mention of the Caesarean glossolalia (recorded in 10:46) to either the "circumcision party" (see 11:1-18) or the Jerusalem Council (see 15:7-11). Surely he would have reported this tongues-speaking if, as many claim, this was the sign of the gift of the Spirit. But Peter makes no reference to it at all. Instead he reports the great moral consequence of Pentecost: "... cleansing their hearts by faith" (v. 9). This is a primary and fundamental truth and especially for today when so much emphasis is being given to glossolalia. Peter, present at both Pentecost and Caesarea, can so carefully compare both "Pentecosts" and give the Pentecostal consequence—and never mention the glossolalia! Putting aside prejudices and preconceived ideas, a detailed exegesis of these passages leads to this biblical evaluation: The evidence, carefully noted by Peter no fewer than six times, points indisputably and irresistibly to one conclusion. The primary, permanent, and repeated

blessing of Pentecost is not wind or fire or glossolalia, but the cleansing of the believer's heart by faith.

There are those who say that this cleansing accompanies regeneration because 11:14 states that Cornelius was told that Peter would speak words by which the Caesareans would "be saved." This, we are told, is clear proof that Cornelius was not truly a Christian until Peter came and the Spirit fell upon them. But the descriptions given of Cornelius are hardly applicable to an unconverted man. He is described as "a devout man who feared God with all his household" (10:2); "an upright and God-fearing man" (10:22) whose prayers had been heard and answered (10:2, 4, 31). Also, Peter's opening words in Caesarea seem to point to Cornelius's acceptance with God before the Spirit came: "In every nation, any one who fears Him and does what is right is acceptable to Him" (10:35). Nor was Cornelius totally ignorant concerning Christ and the gospel. How the "good news" was being spread throughout Judea, Peter says, "you know" and that "good news" is the preaching of "peace through Jesus Christ" (vv. 36-37).

Cornelius and his household were already accepted by God and when Peter preached, the Holy Spirit "fell on them" and cleansed their hearts. Further, this cleansing by the Spirit was not merely one more step in the sanctification of these believers. It was an entire

sanctification they experienced. The Greek verb translated "cleansing" is *katharisas*, an aorist participle, indicating a complete and finished work. Similarly "giving" (in v. 8, Gk. *dous*) is an aorist participle, referring to a once-for-all giving. The cleansing of the heart, i.e., deliverance from all inner pollution, does not come at conversion but is the glorious work accomplished by the "gift" of the Holy Spirit.

The historic Day of Pentecost will *not* be repeated, does *not* need to be repeated, but each believer needs a "personal Pentecost." The true, scriptural result of being thus Spirit-filled is neither signs nor gifts but inner moral deliverance and purity—the cleansing of the heart by faith. □

*Scripture quotations are the author's own translation from the Greek New Testament.



Religious News Service Photo



Shown at left in front row, Rick McClain reads the signs of interpreter Rick Moehring (seated, front) as Dr. Rob Staples gives a class lecture at NTS.

THE CHURCH AND THE DEAF:

An Interview with Rick McClain

by RAYELENN SPARKS

RICK McCLAIN graduated last May from Gallaudet College in Washington, D.C., the world's only four-year liberal arts college for the deaf. He holds a district preacher's license and is a member of the Washington, D.C., First Church of the Nazarene. He is now a student at Nazarene Theological Seminary, the first deaf student to study in preparation for the pastoral ministry at NTS.

Rayelenn Sparks, an instructor at Gallaudet College, interviewed Rick for the *Herald of Holiness* while he attended the Washington, D.C., First Church of the Nazarene.

Rayelenn Sparks: Rickey, more and more people in the United States are aware of deafness and are eagerly learning sign language. I'm wondering if you see an equal enthusiasm in the Church of the Nazarene.

Rick McClain: I don't see an equal enthusiasm in the Church of the Nazarene: I see an awakening in the church. I attribute that to an awareness that deaf people are people like everyone else. That first awakening only happens when a deaf person comes into the church, and the church begins to realize that it is "short" of services. It is then that they develop ways of establishing that kind of ministry. The same thing has happened with, for example, the Spanish ministry in Washington, D.C., First Church. They didn't

have a minister or interpreter before, but they went out and found a Spanish associate pastor . . .

Q: Because Spanish-speaking people were already coming in, eager for fellowship?

A: Yes. It was a ministry developing in that church because there were people who needed it.

Q: Do you think it likely that deaf people would come into the church hoping to find communication and love, if they know that there is no interpreter and no awareness there already?

A: I felt that way. I grew up that way. Communication was not the most important thing for me at first. It was the contact and love that I wanted. Later I found that I was different from other people. They felt that communication was the most important. After I got married, I began to realize that it was not just the contact that would help me grow, but the understanding and awareness of what Jesus was teaching. So I changed my views and I depended more on my wife, Debbie, for interpreting. One of the things that we looked for when we first came to D.C. was an interpreter, or a deaf church . . . but I'm not too fond of deaf churches because they separate people.

Q: Tell me what you mean by a "deaf church."

A: Well, a deaf church is a group of people who are deaf, within a regular church. You have a person

who specializes in ministry to the deaf, and a separate deaf congregation.

Q: Separate services, separate fellowship?

A: Separate services, separate fellowship, separate everything. There is very little contact with the hearing people. I feel that it is necessary for me to have both.

Q: How do other deaf people feel about this?

A: There are some deaf people who prefer the deaf church. Some don't have the experience that is necessary for them to broaden their views. Some have had bad experiences, so they are really scared to open up and get into a hearing church. There are some deaf people who love hearing people, love to mingle with them, but can't because of the communication breakdown. There's a frustration, and they don't want to get hurt, so they stay with the deaf church. But there are some deaf people who have hearing parents, hearing brothers and sisters, and they can fit into the hearing church. You have to consider their background, consider their feelings.

Q: People have asked me, and I'm sure have asked you, "In our community, our church, what can we do to start a deaf ministry?" Perhaps there has been contact with deaf people in the neighborhood. They would like to invite deaf people to church but they feel that

they are not able to. What would you say to those people? What can the local church do?

A: I think the best illustration I can give is a church in my own hometown. They wanted to set up a deaf ministry because they had had an experience with one deaf person who came to the church, found no access to communication, and left. They felt badly about it, and wanted to start something. They advertised on the radio for a sign language teacher. Now some of the best sign language teachers are deaf people themselves, and . . .

Q: And couldn't hear it on the radio!

A: Right! Advertising on the radio isn't exactly the best avenue. But anyway, a friend of mine heard it so he contacted me and I went myself. I taught their group sign language. But it's not communication that will win. It's communication and action. It's communication and contact. It's communication and understanding that will win the deaf person to the church. In a word, it's communication and love. They were so obsessed with the communication that they left out the contact. They thought that if they had an interpreter, if they had advertisements in the newspapers, that they would start getting deaf people. Later they learned that you have to spread the love around that God has given you. You have to go to Deaf Clubs. You have to make friends. You have to have fellowship. Only then will people want to go.

Q: Perhaps I emphasize communication too much, but I would foresee people with recently learned sign language skills a little fearful to go into a Deaf Club, and maybe not too well accepted there.

A: That's true. Debbie had the same problem at first. But that is an obstacle that needs to be broken down. The world is full of obstacles. The Christian is not afraid to break them down, because with Jesus Christ he knows he can. But when it comes to communication, so many are afraid that deaf people will "look at them funny," or think "he just wants in." If hearing people have that

perception of the deaf, that fear, then they're really not in the right business. They need to have that love, that desire for contact with deaf people. If you make the first step, I'm sure the deaf person will make the second one.

Q: What has been your own experience, Rickey, as a deaf person in the Church of the Nazarene?

A: My experience in the Church of the Nazarene has been both positive and negative. At first I felt some conflicts of opinion because there was not a real understanding of who I was and what I wanted to do. There was not really an acceptance of me as a person who was willing to do God's work. That started my own exploration. That started to make me think about myself. It made me aware



Rick McClain (foreground) reads the signs of interpreter Rick Moehring during a class lecture by Dr. Staples at NTS.)

of who I was and what God was calling me to do.

Q: So that negative experience became a positive one for you.

A: Yes, it did. Then we moved to D.C. I have had a very positive experience here in First Church. There was already an interpreter. There was already the love that was necessary. There was already the wish and desire for contact.

Q: Did people in that church know how to communicate with deaf people?

A: No, but they knew how to "get around" not knowing sign language to make contact with me. They did not have to use words, but expressions on their faces . . . hugs . . . handshakes . . . smiles.

They didn't have to use sign language *per se*, but they took the time to come to me and say, "Hi." And if I didn't understand them, I could feel the firmness of their hand on my arm that said, "I'm trying to tell you something. Listen!" It's that time—that extra minute—that's necessary. There has to be understanding, but sometimes that understanding is not with words, but with actions and expressions and love. This is how I was won to the church. We already had the communication, but we needed more. This is where my wife was finally "bowled over" and she decided to join with me. I had never been a member of any church before that because I had not believed that church membership was necessary. Now I can proclaim that it is. It is necessary for a Christian if love and growth are to be experienced.

Q: What do you consider fundamentals, then, of a deaf ministry, Rick? You've told me that you feel that love and contact of the people are important. If a local church wants to minister to deaf people, what do they need to add to their love?

A: I think they need to add a clear basic definition of what they are trying to do, and why. If they are trying to do it of their own will, it's not going to work. I think deaf people "get the vibes" faster. For example, the church's nonverbal communication may be, "We're doing this because we should do it, but it's really a drag." Deaf people will feel that. But if the church is doing it because the Lord calls them to do it, and they love the Lord—really love Him—then they won't have that "drag" feeling inside. They need to have a solid leading of the Lord and a clear definition of what they are trying to do.

Q: What do you feel the role of the pastor is in a church which is beginning a ministry to the deaf?

A: The role of the pastor is an evangelistic role—one that is open to all ideas in order to let the church grow, not as a building, but as a body. The pastor needs to develop disciples within the church.

Q: Don't you imagine a pastor feeling uncomfortable about the

communication difficulties, perhaps saying, "I can't even knock on their door and make a visit!"

A: I can imagine it, but I haven't seen it. Our pastor here at First Church doesn't care if he can't communicate. If he can't communicate verbally he will come back a second time with someone who can help him. He has come to me many times. He came to my apartment once when we had a group of deaf people there. My wife was not home yet. But he took the time to look at each deaf person individually and try to say something. When my wife showed up, he didn't mind repeating what he had just said. So it was a line of love that I felt and that my deaf friends felt, and it was enough. It didn't



Rick gives the "sign."

cause all of them to come to the Church of the Nazarene, but it was enough for several of them to get back into some church of their choice. So if the motive is to make the Church of the Nazarene grow—just that motive alone—it's not going to work. The major motive must be to serve the Lord. That's what I meant by having a clear, solid definition of what you're trying to do.

Q: Rick, tell me a little bit about your call to the ministry.

A: When I was 12 years old, I was sent to a Baptist Bible Camp. At that time I was not really attending any church. I was saved that week, and a few days later I felt a call to become a pastor. I felt that call, but for a long time I ignored it. I went to church, but I can remember that I didn't understand exactly what was happening. My deafness, and my sitting somewhere in the back row with my parents, didn't help at all.



The sign—"you."

Years passed. I came up to Gallaudet College, left for two years, worked several jobs, trying to find exactly what I wanted to do. You might say that I was looking for some inner peace. I was striving for something that I didn't have. I majored in psychology with an emphasis in education. I began to have experience working in different churches, helping them set up various ministries, teaching a Bible study at home, helping other deaf people get started in their faith. It all seemed to focus in one area—working for the deaf as a pastor, as a leader.

The Sunday night before Debbie and I moved to Washington, D.C., I signed a song in church—it was "My Tribute." After the service I told the pastor that I had again been feeling a call to the ministry. He answered, "I can sense that you have felt it." I took that as a word that God was still leading me. In D.C. we found a church, the First Church of the Nazarene, that we wanted to get into. I explained to Pastor Smith that I felt a call to become a pastor for the deaf and the hearing. I expected some doubting questions, but I didn't get them. Instead I got a very supportive response, and again I felt that call was confirmed.

Q: Can you tell me some of your hopes for your own growth as a Christian and as a minister of the gospel?

A: My goal is to preach the gospel to the deaf and the hearing, and to help alleviate the communication gap that exists between them. I realize that I won't be able to

reach all people, but I can reach some, and I can help some. That's the most important thing. To be a minister is exciting for me. It's a new aspect of life. It's exciting for me to go into the seminary—probably the first deaf person to go in, and maybe the first deaf person to graduate. It's something God has called me to and I am obeying Him by going.

Q: Do you also have goals for the Church of the Nazarene related to deafness, Rick?

A: I do. My goal is just to try to help the Church of the Nazarene to be more responsive to people in general. The attitude of some people today seems to be, "If you and I have things in common, fine. If we don't..."

Q: "... find your own group."

A: Yes—"just accept it, and go find your own group." But I want to see an attitude develop in the church—the very same attitude that Jesus had when he pulled together those 12 disciples. The only thing they had in common was that Jesus picked them. I'd like to see the Church of the Nazarene grow in that respect, to see that two people who may be different in personality, or background, or



Shown are: Linnea Aldridge (l.), making the sign "sunshine," Gloria Quintero, the sign "my," and Rick McClain making the sign "shoulders," to read "Sunshine on My Shoulders."

skills, have the same goal of getting to know Jesus Christ. And that's what I want—to bring them both together. And that's what I want for the Church—to help bring people together, to worship the Lord. That's what He wants, and that's what counts.

Q: Thank you, Rick. Go with God's blessing. □

GOD IS WORTH A SONG



THE FAITH THAT SINGS IS MUCH BETTER THAN THE FAITH THAT SIGHS. BUT IT MUST BE ADMITTED THAT SOMETIMES FAITH STRUGGLES TO SING.

by EARL C. WOLF

AN OLD TESTAMENT PROPHET was finding it difficult to sing. In Habakkuk's brief prophecy, we find him perplexed and distressed. He didn't understand some things about the disaster coming upon his nation. The Chaldean invasion would humiliate the people and devastate their land. How could the prophet explain to his people—the chosen people, the seed of Abraham—why pagan Chaldeans were the instruments of punishment?

How could Habakkuk cope with the despondency that gripped his own soul as he learned of the national calamity soon to be faced by God's people? This dreadful plight was an overwhelming burden. But he must be God's true messenger. He must cope with it and bolster the faith and hopes of his people.

Faith was sighing. The prophet battled stubborn doubt. He complained to God. He listened and waited long for an answer. The delay was torturing. Yet he was faithful to God. He declared with discipline and determination, "The just shall live by his faith" (2:4). Regardless of perturbing circumstances and the silence of God, he would trust Him. God is still God. When he wanted to sigh, he knew he must sing, for God is worth a song.

The prophet's song of faith in 2:4 is one of the most significant statements in the Old Testament. In New Testament times, Paul quoted Habakkuk's vision and gave its truth a central place in his preaching (Romans 3:17; Galatians 3:11). The inspired writer to the Hebrews also quotes this declaration of faith (10:37-38). In later centuries, the prophet's song of faith was instrumental in the conversion of Martin Luther, leader in the Protestant Reformation: And this song has been one of the cardinal principles of evangelical religion across the continuing centuries.

The most triumphant note in Habakkuk's song of faith is found in the third chapter of his prophecy. In

the midst of his nation's agony, the prophet's soul takes wings and soars to the heights. So he sings:

*Though the fig tree does not bud
and there are no grapes on the vines,
though the olive crop fails
and the fields produce no food,
Though there are no sheep in the pen
and no cattle in the stalls,
yet will I rejoice in the Lord,
I will be joyful in God my Savior.
The Sovereign Lord is my strength;
he makes my feet like the feet of a deer,
he enables me to go on the heights.*

—Habakkuk 3:17-19, NIV.

Habakkuk not only rejoices in God, but he gives instructions to the director of music to play his song of faith on his stringed instruments in the Temple service. His song of God and salvation must be shared with others (3:19). They, too, must sing! They must magnify the Lord along with the prophet, the stringed instruments, and the Temple choir.

Determined and disciplined waiting on God brought new heights of spiritual victory. "Such is the triumph of faith! It trusts in God in the darkest hours and sharpest trials; awaits His vindication of His action; and looks forward with conviction to the sure dawning of the promised day of glory" (George Williams).

In his sermon "The Victory of God in the Disasters of Life," James Reid reminds us that the "world is no derelict ship." God is still at the controls. If we will let Him, He will work out His will in our lives. "That is the glorious fact. Everything that comes to us becomes mighty for love's own designs in the hands of God" (James Reid).

When our world lies in shambles at our feet, faith is still the answer. When we are tempted only to sigh, we need to sing. God is still God and, as long as He is, He will not fail us. □

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LAST OF ALL



by ALBERT J. LOWN

LAST OF ALL he was seen of me also, as of *one born out of due time*" (1 Corinthians 15:8).

Paul's graphic testimony includes the arresting likeness between his conversion and a premature, aborted birth. By faith alone he was delivered out of the womb of a rebellious, frustrated, self-righteous life into a new life in Christ, totally undeserved and unexpected.

No one, least of all Paul, anticipated the frenzied journey to Damascus would end with a life-changing vision of the Risen Lord that would rob him of sight and appetite; that the man who was leading others in a ruthless persecution would himself be led into Damascus as a praying penitent; and that he would welcome from the lips of one he regarded as an heretic and enemy the overcoming word of love and spiritual relationship, "Brother Saul."

Grace reached, redeemed, and revolutionized him to the astonishment of Christians and Jews alike.

A blasphemer, perjurer and murderer, Paul was wrenched out of nature's night and religion's blight into "the light of the knowledge of the glory of God in the face of Jesus Christ" as a premature babe is born by shock or surgery.

In measure, my experience resembles Paul's. The last thought in my family's thinking was that "Young Jim," the eldest of three boys, would become a Christian. Certainly it was the last thought in my own heart even on the night I reluctantly attended a special service, primarily to hear an exceptional tenor voice. The preacher's text, "And in hell he lifted up his eyes, being in torment," had confirmed

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my worst fears of salvation as a grim, joyless, futuristic insurance. Yet a bewildered teenager found himself kneeling, weeping, praying, believing, and changed!

As in a dream, testimony was given to a reality of faith and experience that has never waned. Grace alone apprehended a fun-loving satirist of anything and anyone associated with evangelical Christianity. I had assumed that Christians were myopic or misfits, oddities or opportunists escaping from the challenge of life and politics (a budding passion). The most surprised person in that meeting was the kneeling youth, Albert James Lown, unlikely convert and Christian.

I was born in Grimsby, a fishing port at the mouth of the River Humber, a departure point for Dissenters to Holland and Pilgrims to Plymouth to join the *Mayflower*. No one had a more hardworking father and mother. Times were tough and wages pitiable and Dad accepted long hours of overtime to supplement a meager income. In addition, decorating, picture framing and odd jobs were accepted weeknights or Sundays to make ends meet.

Church and parsons had no place in the family timetable or interests. Sunday School was a convenient loophole, or foxhole, to keep "the kids" occupied for an hour or so on Sunday afternoon. The usual Anglican infant baptism, a Congregational primary department, and then an independent holiness Sunday School supplied this service in junior years.

Life was full and happy and school no hardship as honors were easily gained. Evenings and weekends were rewarding as assistant to a working dad who would tackle any kind of job. Quieter in nature, and with a more professional family background, my mother was devoted to family and home. Her early death was a grievous loss. In my earliest teens I was a wild leader of sports and mischief, and a tormenter of anyone inclined to seriousness or piety. A powerful motorcycle was my life's pride. "The Red Devil," on which I roared around the district, was a symbol to many of an unpredictable, impulsive "Young Jim."

A Sunday School teacher's life and friendship, and a Bible class leader's prayers, plus the sobering effect of an employer's sudden death on the first day we worked together, led to a more frequent church attendance. Then came the revival meeting in which a Spirit-filled song evangelist was the minister of conviction to a teen-ager who did not want or plan to be saved: a root out of a dry ground.

"Last of all," Christ appeared to a broken penitent kneeling at an altar. Confession was sincere and complete, counsel wise and encouraging, and the witness of the Spirit clear to a glad new birth. If the church was "surprised with joy," the family circle was utterly shocked. There had never been a "Holy Joe" in the family, as one cursing aunt commented.

Saving grace became keeping, teaching, sufficient grace in spite of ridicule, hostility, and a measure of loneliness: an unexpected spin-off in the new life. Standing alone in an unconverted home and the critical intimacy of a small family building firm was

not easy. But encouragement came at unlikely times through unlikely people.

The need for sanctifying grace was felt as pressures combined, the preaching of entire sanctification heard and faced, and God's Word read and searched. Outwardly, and in great measure inwardly, the power of the new birth was proved in witness, service, prayer, separation, and stewardship. Gradually there was an awareness of indwelling sin felt and expressed in carnal traits of envy, unjustified pride, speaking unadvisedly, inconsistent attitudes and a lack of love. These, with a realization of the Holy Spirit's desire for full possession of a redeemed life, led to a believer's repentance for uncleanness of heart and for rare occasions of defeat.

These were confessed with deep longing for cleansing and a willingness to walk in the light of God's will. Reservations in consecration, confusion of faith with feeling, and an "expected" experience—modeled on strong personalities—delayed the assured possession of a second grace. But after several unavailing visits to the altar, the ministry of Rev. Maynard James inspired a passionate yearning for heart purity and a deliberate entire consecration. A reckoning Christ-centered faith made the baptism with the Holy Ghost and fire an assured experience of purity and power. The inner witness was clear to my soul and the fruits of the Spirit evident in a new way.

In the first flush of full salvation it was thought,

under misguided teaching, that one's spiritual problems were over—emotionally, ethically, and socially. The experience would mature automatically, love would like everybody and accept the hurts of life with beautiful inner feelings; personality and temperament would be instantly and miraculously changed. The limitations of an earthen vessel, the ascending path of maturity, human disappointments and divine chastenings, and the investment of life in God's perfect will rather than His permissive providence, had yet to be discovered and faced. But the work of sanctifying grace, though only begun, was truly done, and abides richer, fuller, and deeper today.

Pastoral life, building programs, administrative responsibilities, teaching, revival and convention preaching, side by side with family life, brought humbling lessons, seasons of brokenness and new anointings, and always a deepening admission, "... yet not I, but the grace of God that is with me." That grace was often ministered through a life partner and saved children in the most challenging assignments in England, Ireland, and Scotland. My debt to them is incalculable.

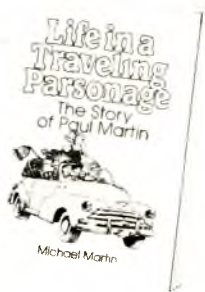
Mistakes and misfortunes have been many, but blessings manifold and legion. At my best I am only "complete in Him" who "last of all appeared to me, the least of all." And in human gratitude for a unique divine atonement, I seek to "labour more abundantly than them all, yet *not I, but the Grace of God!*" □

Book Brief

LIFE IN A TRAVELING PARSONAGE



MICHAEL MARTIN,
author



IT USED TO BE SAID that a deprived individual was one who had never heard Paul Martin—evangelist, author, raconteur, and friend to just about everyone he ever met.

When Paul was taken from us, the author of such notable devotional volumes as *Good Night, Lord, Good Morning, Lord*, and *Family Fare* left a multitude of loving fans. Now, his son Michael presents to the Church of the Nazarene around the world, a "remembrance of things past," written as only a member of the family could write. *Life in a Traveling*

Parsonage is a warm recollection of the Paul Martin wit, preaching style, way of doing things, personality, and style of life. It's a verbal EKG of a heart that vibrated with concern for souls. Author-son Michael, a professor of music at Chapman College in Orange, Calif., comments: "My father was, and continues to be, an inspiration to thousands of people—and no more so than to his immediate family. It seems only natural and right that the story of his life be made known to the many whose lives were blessed by his ministry and brightened by his humor.

"For his son, and for his brother [Ted, who worked with Michael on the book], this biography has not been an easy task; a life as diverse as Paul Martin's is especially hard to summarize. But the constantly refreshing, fun-filled, and inspiring memories stirred by the act of writing turned the effort into virtually a visit with the man himself.

"It is my hope that this biography will awaken in each reader the joy, laughter, and spiritual blessing that characterizes the ministry of Paul Martin."

It does, Michael. Thousands are better off because they knew Paul Martin. Now, thousands more will relive the life and ministry of this irrepressible servant of God. □

Beacon Hill Press of Kansas City
To order, see page 23.

PASTORAL CARE— A HEALING MINISTRY

By General Superintendent CHARLES H. STRICKLAND

MY introduction as a teenager to the Church of the Nazarene occurred through the personal visitation ministry of one of our pioneer holiness preachers. Rev. Oscar Hudson relates, in his book *This I Remember*, of calling on a mother and her teenage son, Charles, at Waycross, Ga., where he was conducting a revival. Mother and son responded, and I was converted. Through the years as I learned more about the church, I came to associate it with a caring and healing pastoral ministry which involved genuine and sincere concern for the spiritual welfare of the people. This indeed has been a marked feature of Nazarene pastoral leadership.

Russell L. Dicks, in his book *Principles and Practice of Pastoral Care*, traces the term "pastoral care" to Gregory in the ninth century who translated an earlier book on the subject probably written about A.D. 590. The concept is as old as Christianity and really means the minister's one-to-one ministry to individuals. It is subdivided in our day into pastoral calling and counseling. It may be noted that it was used to a great degree in building the Early Church, and it may be observed that Andrew, Philip, Peter, Zacchaeus, and Nicodemus were all won by an individual ministry. The great question Jesus asked Peter was, "Lovest thou me?" His command in response to Peter's affirmative answer was, "Feed [find] my sheep."

The great shepherds of the Christian church have given strong emphasis to the healing ministry of pastoral calling and care. Cuyler, the great divine, was a visiting pastor. His motto was, "Study God's Word in the morning and doorplates in the afternoon." Thomas Chalmers said: "A home-going preacher makes a church-going people." It was said of Wesley, "He was out of breath in pursuit of souls."

A thought-provoking observation is made by Ger-



Harold M. Lambert

ald Kennedy in his book *The Seven Worlds of the Minister*: "All my ministry I did pastoral work, but I did not enjoy it. As I look back my greatest difficulty with it was that it did not seem important. As a young minister I could not believe that punching doorbells and stopping by to see folks was worthy of my educational accomplishments. This seemed such a useless waste of my time and energy when I much preferred studying and preparing to preach. Today, however, I know of its importance. I would be a better pastor if I had to do it over again."

Despite some criticisms of our modern ministry, it appears that a good percentage of our Nazarene ministers still believe pastoral calling to be an important ministry to our people. A survey of pastoral calls was made from the 1980 pastors' reports from 16 districts in the United States—2 from each region. On these 16 districts surveyed, there are 1,103 churches with a membership of 101,704. Eighty-one percent of the pastors reported their pastoral calls which totaled 554,459—an average of 617 calls per minister. This averages six visits per member. Observing that there are possibly 200 days in the year when pastoral calling is possible, this averages three calls per day.

Pastoral calling in our modern society has some peculiar problems. In my early pastorate in a small town I could stand in front of a couple of department stores on Saturday evening and meet most of my membership. How interesting it was to see some who had been too ill to attend church out on Saturday night, and to remind them of our pleasure to see them up and about again and suggest that surely we would see them in church on the morrow.

But we are facing new problems today in the growth of the megalopolis—with its huge string of central cities, satellites, and suburbs. Families living



Alan Cliburn



H. Armstrong Roberts

and working in these conditions are never at home for convenient hours when a minister might call. People in these areas desperately need pastoring, but the paradox of the situation lies in the fact that they do not have time to be pastored.

The mobility of the family creates problems in the minister's ability to keep contact. Some families resent an intrusion into the few hours of their privacy in the home. Staggered work schedules make it difficult to visit the whole family and also for the whole family to attend church together. Some pastors facing these problems resent the pressure created by attempting to reach some numerical ideal in numbers of calls rather than accepting the pastoral care ministry as a spiritual assignment with emphasis on the quality and effectiveness of pastoral calling.

Our successful pastors throughout the church are finding ways to minister to individuals and to keep in touch in a personal way with the members of their congregations. Let us examine a few:

1. *The pastoral visit.* The limitations already mentioned make it necessary in most cases to visit families by appointment. This applies to routine visitation, some of which is now being done in our large churches by associates. Crisis calling—hospital, illness, death, etc.—call for the minister himself to visit.

2. *The lunch visit.* Many pastors are accepting lunch appointments with the business and professional men in the church to develop personal and meaningful contacts with those whom they find difficult to visit in the home. Thoughtful church boards

are providing funds to assist our pastors with these appointments.

3. *Social fellowship.* Pastors invite new couples to the parsonage following services. Sometimes a mature couple will come with the new couple. The fellowship created and the kind hospitality of the pastor and wife become a new link of spiritual friendship.

4. *The telephone.* Pastors can sometimes use the telephone effectively in contacting families. When a real credibility is established this becomes a two-way communication. A person in distress will call a pastor in whom confidence has been established. I recently witnessed a pastor praying for a man in his study over the telephone. He kept assuring the man that God could help him and that he, the pastor, was the man's friend. On the following evening the man was in the revival and at the altar.

5. *Crisis calling.* In the crises which come to our people—accidents, illness, death, etc.—the pastor feels the priority of immediate contact and assistance. In these hours his presence is needed and appreciated. Some churches are organized to help and supplement the pastor's efforts in these areas. One large church has successfully organized four "caring units" to assist their minister. A healing unit for visitation to the sick; a grieving unit for grief and bereavement; a family unit to assist families in distress; and a spiritual caring unit to share and deepen faith in God.

Our church is a caring church. Let us all assist our ministers in their shepherding roles of pastoral care. We must ever remember that contact and personal visitation, like all other forms of ministry, is to help people find hope—and that is worth a visit, a lunch, a telephone call, or whatever it requires of us. □



ed Bible passages from his own Bible. They continue to get you to say "yes," each such response followed by personal testimony: "I know this is true because it has been revealed to me."

However, they know little except their sales pitch and cannot or will not answer questions not directly related to the party line. I once asked a couple of missionaries about blacks in Mormonism. God has not yet commanded that male blacks have full priesthood rights. I referred them to Acts 13:1-3 in which a black man, Simeon, participated in ordaining Saul and Barnabas. Blacks, I suggested, must have been in the priesthood before the apostacy of the church. They said they would have to ask their bishop for an explanation. Maybe they did, but they never would tell me what it was!

*Cephas D. Williamson
Chaplain, United Methodist
Fort Wayne, Indiana*

A PRISONER WRITES

I am a prisoner in Erie Co. Prison and I have recently been saved. I attend all of our Bible studies and have started witnessing to others about Jesus' love for them. Our classes are starting to grow and I thank God for that. I noticed another prayer being answered for me. I am up for parole here and I need your prayers also. Please keep me in mind in your prayers.

*Terry Lamb
Erie, Pennsylvania*

HUNGER FUND HELPERS

I enjoy your new letter section, also your editorials. I wanted to tell you of a method we use in our retired adult Sunday School class to raise money for the Hunger Fund. We have a special offering once a month and usually receive between \$35.00 and \$40.00. We have no one you could call "well fixed." Also we use our flower fund money, and

put \$5.00 in the Hunger Fund for each person we would have sent a flower or plant to. We are glad our church has this Hunger Fund plan, where we know our contribution does go for the purpose for which it is intended. Our Bible tells us our responsibility in this area, so keep reminding the Nazarenes.

*Mrs. Harold Keelauver
Deerfield, Missouri*

THANKS

For years I have been asking anyone that came around from Headquarters to please include credits on the articles in the *Herald*, as to the author, whether clergy or laypeople.

The recent change in the format incorporating this is so much appreciated.

I would not be one of those who failed to turn back and express my THANKS.

*Clarence Townsend
Jacksonville, Florida*



by BOB BAUGHEY

God, Give Me an Opportunity

HOW MANY TIMES have we prayed, "God, give me an opportunity to lead someone to You," only to panic when He answers prayer?

I prayed this prayer when I entered the Winona Memorial Hospital, Indianapolis, Ind., in December, 1980. The next day they brought a very sick man into my room.

I was at liberty to walk the halls. Upon returning to my room one day, I saw a big green sign which read, "Isolation." Visitors were to wear rubber gloves, mask, and disposable paper gowns. I panicked.

I hurried to the nurses' station. I asked if Grady should be in there with me. He was in isolation, but there was nothing wrong with me. The nurse assured me I could catch nothing from him. The sign should mean nothing to me, my family or visitors.

She came to my room the next day to see if I still wanted to be transferred to another room. I said,

"No, I'll stay." I had talked to the Lord, and He said, "This is the opportunity you asked for." I prayed, "God, keep me safe from any infection and open up the door that I may talk to Grady about his soul." The opportunity came one night at midnight, and we talked until 2:30 a.m. When the nurse left the room she shut the door, leaving the Holy Spirit, Grady, and me in the room.

I unburdened my soul to Grady. Whether he accepted the Lord that night remains to be seen.

The next day was Christmas. I heard Grady praying, "Lawd, I thanks You for letting me see the light of another day, and for keeping me alive for another Christmas. Thanks You, Jesus. Amen."

Grady was supposed to have been dead 20 years ago. I said, "Grady, the Lord has a work for you to do." The Word was sown, another will water, and God gives the increase. Only eternity will reveal what went on in that heart that night.

I prayed, "God, give me an opportunity." He gave it and I panicked, but used it to God's glory when I put first things first. I made up my mind. I will not stand at the Judgment and have Grady point his finger at me and say, "Bob, you should have told me about Jesus and His love."

I was transferred out of Grady's room the next day. □

**"By ALL MEANS...
Save Some"**

IN THE NEWS

PEOPLE AND PLACES

Patsy Fagan Milton has been named one of the "Outstanding Young Women of America for 1980." The award is given by the Junior Chamber of Commerce.



A 1972 graduate of Olivet Nazarene College, she majored in math education. She received her master's degree in math ed. in August, 1978, from Ohio State University, Columbus.

Since 1974, she has been teaching high school math at Fredricktown High School, Fredricktown, Ohio. She is also a part-time freshman math instructor at Mount Vernon Nazarene College, Mount Vernon, Ohio, where her husband teaches instrumental music. She was recently presented with the Martha Holden Jennings lecture series award given every three years to two teachers in the school system for academic excellence.

Her husband, Garen, received the Outstanding Young Man of America award for 1979. Garen has been teaching at Mount Vernon Nazarene College since September, 1974. □

PLC PROFESSOR EARNS Ed.D.

On February 19, 1981, Margaret Stevenson, associate professor and chairman of the Department of Nursing at Point Loma College, successfully completed all requirements for the Doctor of Education degree from the University of California at Los Angeles.



Dr. Stevenson's research comprised a follow-up study of three classes of graduates from the Department of Nursing at PLC. An instrument was developed to measure the level of the graduates' nursing preparation. Data was requested from both graduates and their supervisors and was used to make recommendations for curriculum improvements in the Point Loma College nursing program.

A native of El Centro, Calif., Dr. Stevenson graduated from San Diego County Hospital School of Nursing. After working for a year as a registered nurse in Kotzebue, Alaska, at a United States Native Service Hospital, Dr. Stevenson attended the University of California at Berkeley. In 1972, she graduated cum laude from San Diego State University with distinction in nursing. She completed a Master's of Nursing degree at the University of California at Los Angeles, December, 1973, with a clinical specialty in Medical-Surgical Nursing and functional preparation in education. For both degrees, she received a scholarship from the California Department of Public Health.

Dr. Stevenson joined the faculty at PLC in January, 1974, and in 1978 she assumed the chairmanship of the Department of Nursing. She has recently been reelected to a second two-year term as Board Member for the California Nurses' Association, Region 1. She also serves as regional representative to the Advisory Council of the California Nurses' Association at the state level. She is currently in her second year as president of Phi Delta Lambda, Alpha Chapter, the Point Loma College chapter of the Nazarene Honor society. On April 7 she received the YWCA Tribute to Women and Industry award. □

NPH SALES CONFERENCE BANQUET FEATURES RICHARD JONES

The Nazarene Publishing House annual sales conference displayed the letters P. O. P., which had various



In keeping with Holy Week, Karen Phillips and Ron Bryan sang a recently released Lillenas title, "He Is Risen, Hallelujah," and concluded the banquet singing "The King Is Coming."

meanings for the occasion: *Promote Our Periodicals; Publicize Our Publications; Perfect Our Performance; Prepare Our Presentations; Plan Our Program, etc.*

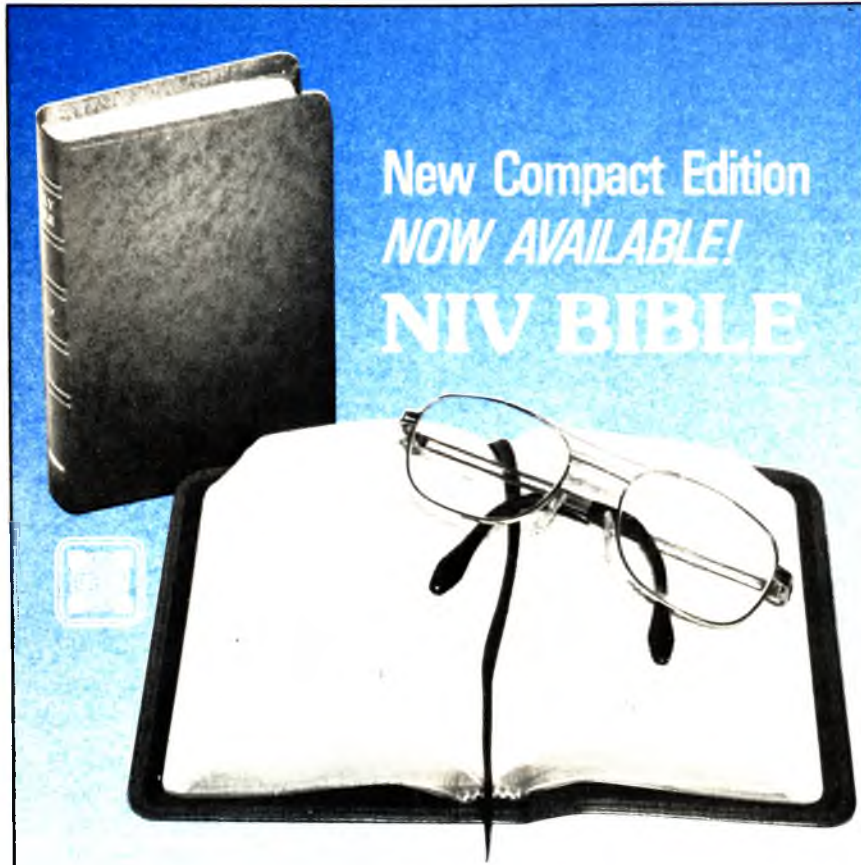
Traditionally a banquet is scheduled on Maundy Thursday of Easter week and climaxes the conference. Those people attending included the Board of General Superintendents, the General Superintendents emeriti in the Kansas City area, all directors and those involved in the publishing program at headquarters and the publishing house, professors from Nazarene Theological Seminary, and a group from Mid-America Nazarene College. □



Richard Jones, vice-chairman and chief financial officer for Sears, Roebuck, and Co., was the special guest speaker. His address dealt with organizational change and individual adjustment to such a change, a timely subject in view of the restructure within the church. The book *Self-Renewal: The Individual and the Innovative Society*, by John Gardner, was cited as a source for some of the concepts presented, and accompanied with a liberal sprinkling of Sears' philosophy.



Alpin Bowes, director of sales, was recognized for his 33 years of service to the general church in the Departments of Evangelism and Home Missions, and then, since 1969, at the publishing house. David Darsch (l.), director of purchases, is pictured presenting Alpin with an attractive sport coat while Bud Lunn, manager, voices appreciation for his 12 years of outstanding service as director of sales.



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Preschool workshop leaders Linda Burba and Lynda Boardman.

TLC RETREAD '81

To upgrade its training and equipping programs, the Division of Christian Life and Sunday School recently sponsored TLC Retread '81. On April 3 the 15 Teaching/Learning Conference field representatives met in Kansas City with the Headquarters age-level editors and program directors for discussion sessions centered on evaluation and projections for the future of the TLC program. Special emphasis was given during these sessions to the development of new age-level and administration workbooks which will be used in future TLCs.

At present, conferences are scheduled at the following locations:

1981

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| August 6 | Kansas District |
| September 4-5 | North Florida District |
| September 11-12 | New England District |
| September 18-19 | Eastern Kentucky District |
| September 19 | Central Ohio District |
| September 26 | New York District |
| October 9-10 | Michigan District |
| October 16-17 | North Central Ohio District |

1982

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|----------------|-------------------------------|
| February 5-6 | Dakota District |
| February 12-13 | Arizona District |
| April 17 | Northeastern Indiana District |
| April 23-24 | Southeast Oklahoma District |



Jerry Lambert, administration group leader, guides discussion on revised workbook material.



Administrative workshop leaders (l. to r.) Tom Goble, Melt Wienecke, Gene Sanders, and Jerry Lambert.



Youth workshop leaders (l. to r.) Dee Freeborn, Ed Robinson, David Best, Michael Pitts, John Denney, and David Wine discuss new workshop strategies; secretary is Christy Toland.

April 30—May 1	Northwestern Ohio District
September 3-4	Southern Florida District
September 10-11	Upstate New York District
September 17-18	Kentucky District
September 24-25	Dallas District
October 1-2	Missouri District

These conferences are geared specifically to Sunday School teachers and local church administrative personnel, giving guidance in methodologies, resources, lesson preparation, and administrative strategies. Specific workshops are held for preschool, elemen-

tary, youth, adult, and administrative leaders.

Any district wishing to sponsor a Teaching/Learning Conference should contact Dwight Douglas in the Division of Christian Life and Sunday School at Nazarene Headquarters immediately to secure a future date. □



TLC Coordinator, Dwight Douglas, gives guidance to TLC Retread participants.

COACH HARBIN TO JOIN MVNC FACULTY


Coach Bud Harbin will join the faculty of Mount Vernon Nazarene College as an associate professor of physical education and men's varsity basketball coach. This announcement was recently made by Dr. William Prince, president of MVNC. Harbin, presently on the faculty of Point Loma College, San Diego, will assume his duties at the college in July.

Harbin will offer a rich background of collegiate experience to MVNC. He is currently serving as head coach of the men's varsity tennis team, head junior varsity basketball mentor, and assistant coach of the varsity basketball team at Point Loma, in addition to his teaching duties.

Harbin received the B.S. and M.Ed. degrees in physical education from the University of Missouri in 1959 and 1960, respectively. In addition, he has 30 hours of graduate study in counseling. While at the University of Missouri, on an athletic scholarship, Harbin lettered in both baseball and basketball.

Before going to Point Loma in 1979, Harbin served in the public schools of Missouri for nine years. In 1968, he joined the faculty of Mid-America Nazarene College in Olathe, Kans., where he built the varsity athletic programs in basketball, baseball, and cross-country. During his 11-year tenure at Mid-America, Harbin served in a variety of capacities including coaching, teaching, director of athletics, and a dean of students.

Bud is married to Jane Carol and they have two daughters, Laurie and Holly. □



Book Briefs

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APRIL 27-30

CANADIAN

The first of the PALCON II series was held April 27—May 1 on the campus of Canadian Nazarene College in Winnipeg, Manitoba. Over 140 ministers from across the five districts of Canada were present. This number of registrants exceeded the number of churches in the Dominion, thus establishing a challenging precedent for the remaining PALCON IIs.

There were times of rich spiritual blessing under the ministry of the various conference personnel:

Dr. Alex Deasley of Nazarene Theological Seminary and Dr. William Greathouse, general superin-



Clockwise (from upper left): Rev. Bill Sullivan led the pastors step by step through the new discipling manual and workbook; pastors concentrated attentively to the challenging presentations in the general sessions; Dr. Arnold Airhart preached in the morning devotional times; Rev. Donald Kauffman has time for personal reflection and application.



Young pastors and veteran pastors had a chance to exchange ideas; Elvin Hicks represented the Nazarene Publishing House; seminars provided opportunity to hear experts in practical areas of ministry, like Russ Bredholt in church communications.

tendent, in the area of holiness theology and preaching;

Dr. Arnold Airhart, former CNC president, who brought two of the morning devotional messages;

Dr. Jim Garlow and Mr. Leon Doane, director of Stewardship Services, who dealt with the issues of lay ministry;

Rev. Bill Sullivan, who presented the new discipling materials;

Dr. Dennis Kinlaw, president of Asbury College, who was mightily used of God in the closing banquet;

Finally, the many seminar leaders who provided additional practical expertise in seminars offered at the expense of various services and ministries of the general church.

During the conference, the Canadian pastors also met with the Executive Board of Canada to review policy and make future plans for the work of the Church of the Nazarene in the Dominion.

NAZARENE COLLEGE



Following the presentation of "The Sun Never Sets in the Morning" (a portrayal of the life of P. F. Bresee) by D. Paul Thomas, scores of pastors gathered around the altar for a time of recommitment.

Evaluations of the participants of this first conference prompted the PALCON II leaders to make some midcourse corrections which should enrich the total program.

It is still not too late to register for the conference in your region. Contact your district superintendent or:

JOHN M. NIELSON
Pastoral Ministries
6401 The Paseo
Kansas City, MO 64131
816-333-7000



Roy Fuller, superintendent of the Pioneer District in Quebec, and Lorne MacMillan, superintendent of Canada Central District, had a moment to chat with Dr. William Greathouse, general superintendent, and Dr. Mark Moore, director of Education Services and of the PALCON II program.

PALCON II SCHEDULE

Bethany Nazarene College
June 1-4

Mount Vernon Nazarene College
June 8-11

Olivet Nazarene College
June 22-25

Eastern Nazarene College
June 29—July 2

Trevecca Nazarene College
July 6-9

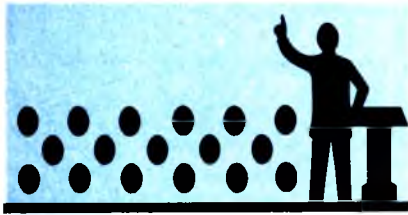
Mid-America Nazarene College
July 13-16

Northwest Nazarene College
August 3-6

Point Loma College
August 10-13



Dr. Neil Hightower, president of CNC (*second from right*), confers with Rev. William Bahan, superintendent of Canada Atlantic District; Rev. Daniel Derksen, superintendent of Canada Pacific District; and Rev. Alexander Ardrey, superintendent of Canada West District.



EVANGELIST'S SLATES

- ABNEY, JOHN:** East Tennessee District Family Camp, June 22-28
- ATKINSON, DEAN & PAT & FAMILY:** West Plains, MO, June 1-7; Siloam Springs, AR (Boys' & Girls Nazarene Camp), June 8-12; Tuttle, OK, June 15-21; Pauls Valley, OK, June 29-July 5
- BAKER, RICHARD:** Leighton, PA (First), June 2-7; Mount Vernon, OH (Palcon II), June 8-12; Frank, WV, June 16-21; Rochelle, IL, June 23-28
- BEARDEN, LES:** Nashville, TN (Bethel), June 2-7; Nashville, TN (Glencliff), June 9-14
- BLUE, DAVID AND DANA:** Bedford, OH (First), Concerts, June 6-7; Mount Vernon, OH (First), Concert, June 7 p.m. Louisiana District Camp, June 29-July 5
- BOHL, JIM:** Intermountain District Camp, June 21-28
- BOND, GARY & BETH:** Memphis, TN (North), June 2-7; Chester, WV (First), June 9-14; Linton, IN, June 16-21; Fort Branch, IN, June 23-28
- BREWINGTON, JANE:** Jacksonville, FL, June 9-21
- BRISCOE FAMILY, JOHN:** Sullivan, MO (Children's Crusade), June 9-14; New Iberia, LA, June 23-28; Monroe, LA (First), June 30-July 5
- BROOKS, GERALD & JUNE:** Arkadelphia, AR (First), June 2-7; Hannibal, MO (Riverview), June 26-July 5
- BUCKLES-BURKE EVANGELISTIC TEAM:** Concerts in Indiana, June 2-14; Mishawaka, IN (Wes.), June 15-21, Reserved (Palcon at Olivet Nazarene College), June 22-26
- CANEN, DAVID:** Dublin, GA (Wilkes), June 9-14
- CAUDILL, STEVE & SUE:** London, OH (First), June 2-7; Bayne City, MI (Free Meth. Camp), June 12-21; Esterwood, LA (Ebenezer Camp), June 22-28
- CAYTON, JOHN:** Spencer, WV, June 2-7; Monaca, PA, June 9-14; Vanderbilt, PA, June 16-21; West Liberty, KY (Carey Holiness), June 23-28
- CHASE, FRANK:** Yukon, OK, June 24-28
- COLLINS, LUTHER:** Pullman, WA, June 2-7; Palouse, WA, June 9-14
- COX, CURTIS:** Prescott, AR, June 23-28
- COY, JIM AND MARTHA:** Silvis, IL, June 1-7; Havana, IL, June 8-14; Mishawaka, IN, June 16-21; Lowell, IN, June 22-28
- CRANE, BILLY:** Indianapolis, IN (Northside), June 2-7; Gospel Concerts in Iowa, Illinois, Ohio, and Pennsylvania, June 9-28
- DARNELL, H. E.:** Iola, KS (Eastern Kansas Camp), June 11-21
- DELL, JIMMY:** Modesto, CA (Trinity), June 3-7; Moriarty, NM, June 11-14; McKinleyville, CA (First), June 20-24; Willow Creek, CA, June 25-28
- DENNIS, DARRELL, BETTY, & FAMILY:** Indianapolis, IN, June 2-7
- DIXON, GEORGE & CHARLOTTE:** Gospel Concerts in Iowa, Pennsylvania, and West Virginia, Month of June
- DOROUGH, JIM & CAROL:** Potosi, MO, June 1-7
- DUNMIRE, RALPH & JOANN:** Akron, OH (Sharon Camp), June 25-July 5
- DUNN, DON:** Reserved (Palcon II at Mount Vernon Nazarene College), June 8-11
- EASTMAN, RICK:** West Texas District Camp, June 15-20; Minnesota District Youth Camp, June 22-26; Northwest Illinois Camp, June 27-July 4
- ELLINGSON, LEE:** Grahn, KY, June 25-July 5
- ESSELBURN, BUD (THE KING'S MESSENGERS):** Coshocton, OH (Bethel Camp), June 11-21; Reserved, June 22-26
- FELTER, JASON:** Nelsonville, OH (Wes. Camp), June 25-July 5
- FILES, GLORIA, & ADAMS, DOROTHY:** Stanton, VA (First, Children's Crusade), June 2-7; Fairmont, WV (First, Children's Crusade), June 9-14; Charleston, WV (Southeast, Children's Crusade), June 16-21; Grafton, WV (Blueville, Children's Crusade), June 23-28; Reserved, June 29-July 5
- FRODGE, HAROLD:** Tuscola, IL, June 2-7
- FULLER, JAMES:** Pine Mountain Holiness Camp, June 18-28
- GAWTHORP, WAYLAND:** Browning, TN, June 2-7; Lexington, IL (Pleasant Hill), June 9-14
- GLAZE, HAROLD & MARILYN:** Palcon II, Bethany, OK, Bethany Nazarene College, June 1-4
- GLENENNING, PAUL & BOBBIE:** Kingston, MO (Concert), June 14; Midland, PA, June 18-24; Bacher, NY (Free Meth. Camp), June 26-July 5
- GORMAN, HUGH:** Edmonton, Alberta, Canada (Beverly), June 2-30
- GRAY, BOB & BECKY:** McKinney, TX, June 7; Greenville, TX (Peniel), June 9-14; Reserved, June 16-20; Odon, IN (Camp meeting), June 21-28
- GREEN, JIM & ROSEMARY:** Xenia, OH (First), June 16-21; Dallas District Camp, June 22-28; South Carolina District Camp, June 29-July 5
- GRINDLEY, GERALD & JANICE:** Caro, MI (Tuscola City Holiness Camp), June 12-21; Lum, MI (Lapeer City Holiness Camp), June 22-28
- HALL, D. F.:** Reserved (Palcon II at Mount Vernon Nazarene College), June 9-14; Newell, WV (First), June 16-21
- HAINES, GARY:** Reserved, June 3-7; Lebanon, OH (First), June 11-14; Urbana, OH (First), June 16-21; Farmington, NM (First), June 24-28
- HALL, CARL:** San Pedro Sula, Honduras, June 21-28
- HAYNES, CHARLES & MYRT:** Wartburg, TN, June 2-7; Greenville, TN (First), June 9-14; Timberville, VA, June 16-21; Louisville, GA, June 23-28
- HENDERSON, LATTIE:** Dover, TN, June 21-28
- HORNE, ROGER & BECKY:** Concerts in Florida, June 9-14; Reserved, June 16-21; Concerts in Missouri, June 25-28
- HOWARD, RICHARD:** Dennisport, MA (Cape Cod), June 2-7; Illinois District Camp, June 16-21
- HUBBARD, JEFFRIE, CHILDREN'S EVANGELISTIC MINISTRIES:** Florien, LA (Cenchrea), June 2-7; Many, LA (First Baptist), June 9-14; Lake Charles, LA (First), June 16-21; San Antonio, TX (First), June 23-28
- JACKSON, CHUCK & MARY:** Sardina, OH, June 3-7; Tennessee District Camp Meeting, June 14-21; Dakota District Camp Meeting, June 23-28; Missouri District Camp Meeting, June 29-July 5
- JACKSON, PAUL & TRISH:** Concerts in Missouri, Kansas, and Texas, June 2-7; Plainview, TX (First), June 9-14; Concerts in Tennessee, Texas, Indiana, and Arkansas, June 16-21; Reserved (Recording), June 22-24; Concerts in Indiana, June 25-30
- JAMES, RANDY & MARY JANE:** Clay City, IN (Southwest Indiana District Jr. High Camp), June 1-5; Salem, IN, June 8-14; Muncie, IN (Riverview), June 15-21; Reserved, June 22-July 5
- JOHNSON, RON:** Concerts in Idaho, Colorado, and Montana, June 7-28
- LASSELL, RAY & JAN:** Weirton, WV (Kings Creek Chapel), June 2-7; Mount Vernon, IN (Point Township), June 16-21
- LAXSON, WALLY & GINGER:** Hayward, CA, June 2-7; Midway City, CA, June 9-14; Kentucky District Conv. and Camp, June 16-21
- LECKRONE, LARRY:** Kewanee, IL (Grace), June 2-7; Anderson, IN (First), June 9-14; Georgia District Children's Camp, June 15-19; Albany, GA (First), June 20; Tifton, GA, June 23-28; Reserved, June 30-July 5
- LEMASTER, BEN & JUANITA:** Atwater, CA, June 2-7
- LIDDELL, P. L.:** Reserved, June 2-14; Odon, IN (Independent Holiness Camp), June 21-28
- LOMAN, LANE & JANET:** Crestwood, IL (Calvary), June 9-14; Atlanta, GA (Riverside), June 16-21; Francisco, IN (First), June 23-28; Southwest Ohio District Youth Camp, June 29-July 3
- MANLEY, STEPHEN:** London, OH (First), June 2-7; Lakeland, NJ (First), June 9-14; Intermountain (District Camp), June 21-28
- MANN, L. THURL & MARY KAY:** Kewanee, IL (Grace), June 2-7; Northeastern Indiana Dist. Singles Retreat, June 19-20
- MARTIN, W. DALE:** Nashville, TN (Bethel), June 2-7; Nashville, TN (New Hope Comm.), June 9-14; Fairview, TN, June 24-28
- MATTER, DAN & ANN:** Plymouth, IN (Wes.), June 8-14; Wabash, IN, June 22-28
- MAYO, CLIFFORD:** Detroit, TX (Lone Star Cong. Meth.), June 2-7
- MCCUISTION, MARK & PATRICIA:** Lincoln, IL (First), June 2-7; Benedict, ND, June 9-14; Reserved, June 16-28
- McWHIRTER, G. STUART:** Decatur, AL (Christ Mission, City Wide Crusade), June 3-7; Tennessee District Camp, June 14-21
- MEREDITH, DWIGHT & NORMA JEAN:** Derby, KS, June 16-21
- MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH:** Beaverton, MI, June 7-11; Charleston, WV (Elk River), June 14-18; Grand Junction, CO (First), June 21-25
- MICKEY, BOB & IDA MAE:** Trinidad, CO, June 2-7; Kenner, LA, June 9-14; Anadarko, OK (Boys' and Girls' Camp), June 23-26
- MILLHUFF, CHUCK:** Gerald, MO (First Baptist), June 5-7; Reserved, June 10-14; Greencastle, PA (Antrim Brethren in Christ), June 17-21
- MOORE, NORMAN:** Riverside, CA (First), June 2-7
- MOYER, BRANCE:** Reserved, Palcon, June 1-7; Bonham, TX (First), June 8-14
- MULLEN, DeVERNE:** Canada West District Camp, June 29-July 5
- MYERS, HAROLD:** Langsburg, MI, June 9-14; North Star, MI (Ola Camp Meeting), June 16-28
- NEFF, LARRY:** Vassar, MI, June 3-7; Burton, MI (South Flint), June 10-14
- OVERTON, WILLIAM:** Canada Atlantic District Assembly, June 2-7; Truro, Nova Scotia, June 9-14; Cape Elizabeth, ME, June 23-28
- PASSMORE EVANGELISTIC PARTY:** Waidron, AR, June 2-7; Reserved, June 9-21
- PERDUE, NELSON:** Upper Sandusky, OH, June 2-7; Mason-town, WV, June 9-14; Gaylor, MI, June 16-21; Keymar, Maryland, Camp, June 23-28
- PFEIFER, DON:** Pineville, WV, June 2-7; Burton, MI (S. Flint), June 10-14
- PITTEMBERG, TWYLA:** Reading, MI, June 15-19
- PIITTS, PAUL:** Akron (Ohio) Dist. NYI Conv. & Assembly, June 4-7; Toledo, OH (Chapman Memorial), June 9-14; Champlain, New York District Assembly (Wes.), June 28-July 5
- PORTER, JOHN & PATSY:** Belington, WV (Weaver), June 2-7; Archdale, NC (First), June 9-14; Steele, AL (First), June 16-21; Gadsden, AL (First), June 23-28; Alabama District Camp, June 30-July 5
- PRIVETT, CALVIN:** Nashville, TN (Cherokee Hills), June 2-7; Charlotte, NC (Plaza), June 9-14; Monroe, NC (First), June 16-21; Reserved, June 23-28
- QUALLS, PAUL:** Gaskins Springs District Camp, June 4-14; Waycross, GA (Okfefenokee Camp), June 18-28
- ROBINSON, TED:** Sparta, MI, June 2-7; Spencerville, OH, June 9-14
- ROSS, MICHAEL:** Central Florida District (Sr. High Youth Camp), June 22-26
- ROTH, RON:** Reserved, Traveling for Nazarene Publishing House, Month of June
- SEMRAN, KIM & CINDY:** Tecumseh, MI (First Presby.), June 22-26
- SHANK, JOHN:** West Lebanon, IN (Children's Crusade), June 8-14; Danville, IL (Children's Crusade), June 15-21
- SMITH, CHARLES HASTINGS:** Lancaster, OH (First), June 3-7
- SMITH, DENNIS:** Norwalk, CA (First Baptist), June 1-7; Atascadero, CA, June 14-20; Montrose, CA, June 22-28
- SMITH, DOYLE:** Savannah, TN, June 2-7; Santa Fe, NM (Mount Pleasant), June 9-14; LaFayette, GA (Harrisburg), June 16-21; Reserved, June 23-28
- SMITH, DUANE:** Williamsburg, IN, June 3; Greenville, OH, June 7, p.m.; Marmet, WV, June 16-21; Gallagher, WV, June 23-28
- SMITH, HAROLD & ORPHA:** Deckerville, MI (Baptist), June 8-12; Caro, MI (Ellington), June 15-19; Gladwin, MI (Oak Grove Log), June 22-26
- SMITH, OTTIS & MARGUERITE:** Calais, ME (Wes.), June 2-7; Malone, NY (First Wes.), June 9-14; Carthage, NY, June 16-21
- STEGALL, DAVID:** Potosi, MO, June 9-14; Decatur, IN (Adams County Holiness Camp), June 17-28
- STEVENSON, GEORGE:** Harrisonburg, VA (First), June 7-14; Caro, MI (Tuscola Co. Holiness Camp), June 15-21; North Branch, MI (Oak Grove Holiness Camp), June 18-28
- SWANSON, ROBERT:** Palcon, Bethany Nazarene College, June 2-7; Louisville, KY, June 9-14; Kentucky Boys' & Girls' Camp, June 29-July 5
- SWEENEY, ROGER & EULETA:** Greenville, KY (Mount Carmel United Meth.), June 15-20; Criffton, KY (United Meth.), June 29-July 5
- TAYLOR, EMMETT:** Palcon, Bethany Nazarene College, June 1-6; Greenville, TX (Peniel), June 9-14; Esterwood, LA (Ebenezer Camp), June 19-28
- TAYLOR, ROBERT:** Alloway, NJ, June 2-7
- TRIPP, HOWARD:** Centerville, TN, June 16-21; Greensboro, AL, June 23-28
- TUCKER, BILL & JEANETTE:** East Charleston, VT, June 2-7; Dunbar, WV (Nitro), June 9-14; Reserved, June 15-20; Northwest Nebraska Camp, June 22-28
- WADE, KENNETH:** Belle Vernon, PA, June 2-7; Smithton, PA, June 8-14; Waterloo, IN, June 16-21; Reserved, Palcon, Olivet Nazarene College, June 22-23
- WHITLATCH, CRAIG:** Iowa Falls, IA, June 21; Shenandoah, IA, June 26-28
- WILLIAMS, LAWRENCE:** Moore, OK, Children's Crusade, June 8-14; Bethany, OK (First), Children's Crusade, June 15-19; Sulphur, OK, Children's Crusade, June 22-28
- WISEHART, LENNY & JOY:** Circleville, OH (CCCU Annual Bible Conference), June 2-3
- WOODWARD, S. OREN:** Greenfield, OH (CCCU), June 2-7; Reserved, Palcon, Mount Vernon Nazarene College, June 8-10; Rio Grand, NJ (Claremont), June 13-19; Eldersburg, MD, June 21-28
- WYRICK, DENNIS:** Wadsworth, OH (Sharon Camp), June 25-July 5

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**NEWS OF
EVANGELISM** 

Brunswick, Me.: The church was prepared through prayer and fasting for the revival experienced with *Evangelist John Cayton*. The objective of the revival was a new challenge to holiness and was fulfilled through Rev. Cayton's unique and powerful quality of presenting holiness to the people. The Holy Spirit worked in an outstanding way as the altars were lined with seekers each night. Saturday morning 35 people attended a personal evangelism class, which has inspired the church to reach the community for Christ. □

—W. C. Haley, pastor

Fallon, Nev.: The church had a revival with *Evangelist Ben LeMaster and his wife, Juanita*. There was a high spiritual tide from the beginning service through the Sunday services. Rev. LeMaster's approach was unique and very personable. Juanita held Bible studies for the ladies. The response of the people was outstanding. □

—I. W. Dickey, pastor

Lawson, Mo.: Canaan Hill had a revival with *Evangelist David Canen*. Many people said that this revival was the best in the history of the church. Every service was blessed of the Lord, and there were seekers in every service. One man who had attended the church almost from its beginning, but who had never professed Christ, found the Lord in this meeting. It was a great time of spiritual awakening for the church. □

—Ivan E. Lathrop, Jr., pastor

Greenfield, Ohio: The church had a revival with *Evangelist Don Bock*. Revival was scheduled for 6 days, but it continued for 14. Rev. Bock preached under the anointing of the Holy Spirit, and the altar was "crowded" each night except the first one. The father of one of our staff members, 67 years old and never been saved, found the Lord. Another man, backslidden for 29 years, was reclaimed. Other seekers were saved, reclaimed, or sanctified, with everyone receiving some spiritual help. □

—Paul Talbott, pastor

Veedersburg, Ind.: First Church had a revival with *Evangelist Harold Frodge*. There were 134 "first timers"; 427 invitations by the people to come to revival; 55 average per service; 27 seekers. Rev. Frodge preached excellent messages each service and a good

spirit prevailed throughout the revival. □

—William M. Dittmer, Sr., pastor

Lawrenceburg, Tenn.: Grace Church had a revival with *Evangelist Doyle C. Smith*. There were three brand-new people saved and four sought sanctification. Brother Smith preached with integrity, without compromise, but with a tender spirit. □

—Darrell R. Poepelmeyer, pastor

Orofino, Ida.: First Church had a revival with *Evangelist Wayne Lawson*. Brother Lawson preached primarily upon prophecy. Because of the Spirit-filled call, 22 received help at the altar with 4 saved, 2 sanctified, and 1 reclaimed. □

—Larry Monson, pastor

Portland, Mich.: The church recently experienced a revival with *Rev. Luther Collins*. The people of the church have been encouraged as God answered prayer. A number were saved or reclaimed. A large number experienced physical healing as a result of anointing and prayer. □

—William Tibbetts, pastor

Clarksdale, Miss., First Church recently had a revival with *Evangelist Ruby Gumm* of Grafton, Ohio. It was a time of blessing and renewal for the entire church as young and old alike responded to her messages. The church continues to feel the results as new converts are faithful in attendance and growth. □

—Halbert Jenkins, pastor

**FOR
THE RECORD**

**DISTRICT ASSEMBLY
INFORMATION**

MICHIGAN—July 8-9. Indian Lake Camp, Indian Lake Dr., Vicksburg, MI 49097. Host Pastor: U. B. Godman. General Superintendent: Dr. William M. Greathouse.

NORTH ARKANSAS—July 8-9. First Church of the Nazarene, Corner of Faulkner & Scott Sts., Conway, AR 72032. Host Pastor: Bob Lothenore. General Superintendent: Dr. Orville W. Jenkins.

NORTH CENTRAL OHIO—July 8-9. First Church of the Nazarene, 807 Coshocton Avenue, P.O. Box 826, Mount Vernon, OH 43050. Host Pastor: Jack Archer. General Superintendent: Dr. Jerald D. Johnson.

CHICAGO CENTRAL—July 9-10. Kankakee College Church, Olivet at Bresee, Bourbonnais, IL 60914. Host Pastor: Mel McCullough. General Superintendent: Dr. V. H. Lewis.

CENTRAL OHIO—July 15-16. Columbus Campground, 2708 Morse Rd., Columbus, OH 43229. Host Pastor: Elbert R. Speckien. General Superintendent: Dr. Charles H. Strickland.

EASTERN MICHIGAN—July 15-16. Central

Church of the Nazarene, 1261 W. Bristol Rd., Flint, MI 48507. Host Pastor: Gerald Woods. General Superintendent: Dr. Eugene L. Stowe.

COLORADO—July 16-17. Lakewood Church of the Nazarene, 1755 Denver, CO 80215. Host Pastor: Jay Baynum. General Superintendent: Dr. V. H. Lewis.

HOUSTON—July 16-17. Civic Center, 3401 Cultural Center Dr., Port Arthur, TX 77640. Host Pastor: Charles Stuart. General Superintendent: Dr. Orville W. Jenkins.

SOUTHWESTERN OHIO—July 17-18. Towne Boulevard Church of God, 3710 Towne Blvd., Middletown, OH 45042. Host Pastor: Michael Hutchens. General Superintendent: Dr. William M. Greathouse.

NAZARENE CAMP MEETINGS

July 2-12—**NORTH CAROLINA**. Hendersonville Nazarene Camp, corner of Orchard and Upward Rds. Special workers: Ted Lee and Ross Lee, evangelists; song evangelists Jim and Rosemary Green. Oval Stone, district superintendent.

July 17-26—**CANADA PACIFIC**. July 17-19, Vancouver Island Camp; July 21-23, indoor camp at Penticton; July 24-26, Trinity Western College, Langley, B.C. Special workers: Kent Brower and Hugh Gorman, Daniel J. Derksen, district superintendent

July 17-26—**CENTRAL OHIO**. Columbus Campground, 2708 Morse Road, Columbus, Ohio. Special workers: Curtis Smith and Richard Strickland, evangelists; Pat Duncan, song evangelist, J. Wilmer Lambert, district superintendent.

July 20-26—**IOWA**. Nazarene Campgrounds, 2251 Fuller Road, West Des Moines, Ia. Special workers: Don Pfeifer and Ralph Earle, evangelists; Wally and Ginger Laxson, singers. Forrest E. Whitlatch, district superintendent.

July 20-26—**EASTERN KENTUCKY**. Mount Hope Camp, Flemingsburg, Ky. Special workers: William Varian and Paul Qualls, John W. May, district superintendent.



The 15th Taiwan District Assembly was convened on the Nazarene Theological College campus in Taipei, Taiwan, on March 17, 1981, by Dr. William M. Greathouse, general superintendent. District Superintendent Adam Lin was reelected. He reported gains in all areas. Six were ordained as elders in a moving service at the conclusion of the assembly. Pictured (l. to r., front row) are: Mrs. Jwang; Rev. Adam Lin, district superintendent; Dr. William M. Greathouse, general superintendent; Rev. Willis Zumwalt, mission director; Dr. Don Owens, regional director; Rev. Stephen Rieder, missionary; ordinand Gloria Chen; (back row) ordinands and wives: Jwang Tien Gau; Mrs. and Bing Hwei Ren; Mrs. and Chen Chang Hsiung; Mrs. and Liu Chau Chuan; and Mrs. and Chen Hseuh Chin.

July 21-26—**CANADA ATLANTIC**. Big Lake Nazarene Camp, Oxford, N.S. Special Worker: Harold Morris. William Bahan, district superintendent.

July 25—August 2—**PITTSBURGH**. Mount Chestnut Nazarene District Center, 177 North Road, Butler, Pa. Special workers: Stephen Manley and Chuck Millhuff, evangelists; Mr. and Mrs. Sam VanHorn, singers. Jerry D. Lambert, district superintendent.

July 25—August 2—**WASHINGTON**. Nazarene campgrounds, North East, Md. Special workers: Gary Haines and Morris Weigelt, evangelists; Steve and Sue Caudill, song evangelists. Roy E. Carnahan, district superintendent.

July 26—August 2—**NORTHEASTERN INDIANA**. Northeastern Indiana District Center. Special workers: Don Pfeifer, Stephen Nease, and

Bob Rist. Bruce T. Taylor, district superintendent.

July 26—August 2—**NORTHWESTERN OHIO**. District Center, Rte. 703, St. Marys, Ohio. Special workers: Richard Strickland, Al Truesdale; David and Dana Blue, singers. M. V. Scutt, district superintendent.

July 26-28—**NORTHWEST OKLAHOMA**. July 26, D. Paul Thomas in "The Sun Never Sets in the Morning" July 27 and 28, Dr. Jerald D. Johnson speaking. First Church of the Nazarene, 6789 N.W. 39th Express, Bethany, Okla. Bill E. Burch, district superintendent.

July 27—August 2—**INDIANAPOLIS**. Nazarene campgrounds in Camby, Ind. Special workers: James Crabtree and Ralph and Joan Dunmire, John F. Hay, district superintendent.

July 31—August 9—**ARIZONA**. Prescott, Ariz. Special workers: George Coulter, Bill Draper, and Ron Lush, Sr. Crawford T. Vanderpool, district superintendent.

July 31—August 9—**SOUTHWEST OKLAHOMA**. District campgrounds, Hwy. 9, 3.5 miles west of Anadarko, Okla. Special workers: Bob Hoots and Lenny Wisehart, evangelists; Bill and Terri Cobb, song evangelists. M. Bert Daniels, district superintendent

MOVING MINISTERS

JESSIE D. ANDERSON from Millry, Ala., to Snoddy Chapel, Ala.

PAUL M. BRILLA from Gilroy, Calif., to Worland, Wyo.

ARTHUR BROWN, JR., from Trenton, N.J., to Teays Valley, W.Va.

PATRICK M. CONWAY from student, Colorado Springs, to Ferndale, Wash.

PAUL CREW from Hagerstown, Md., to Beckley, W.Va.

RAYMOND E. DEAN, SR., from Quitman, Ga., to Bristol (Va.) Scenic Park

RICHARD L. DEMENT from student, Mid-America Nazarene College, Olathe, Kans., to Miller, S.D.

JAY A. DICK from Mannford, Okla., to Atoka, Okla.

JOSEPH A. FIDELMAN from Walbridge, Ohio, to South Zanesville, Ohio

GORDON L. GARRISON to Mount Vernon (Wash.) Big Lake

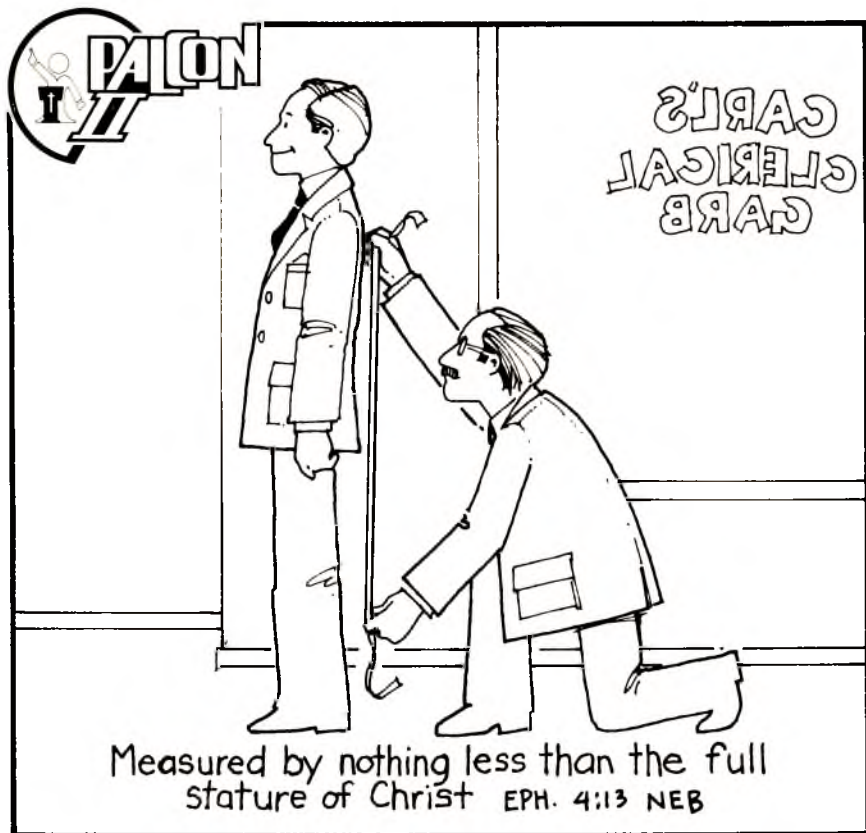
LAVERNE L. GATES from student, Colorado Springs, to Lynden, Wash.

E. GEORGE GRENIER to Broadview, N.M.

ROBERT M. HAMM from Iberia, Mo., to Macon, Mo.

HAROLD L. HAMPTON, JR., from Marsing, Ida., to Lander, Wyo.

MICHAEL E. HULL from Niles (Ohio) First to West Memphis, Ark.



ROBERT L. JONES to Savannah (Ga.) Eastside
 CHARLES BARRY KOLP from Quincy (Ky.)
 Kentucky Heights to Baltimore (Md.) Brooklyn
 JON MARTIN from Worland, Wyo., to Kinnear
 (Wyo.) Sunnyside
 WOODROW D. MORGAN from Snoqualmie,
 Wash., to Redmond, Wash.
 MARSHALL M. MOSLEY from Torrington, Wyo.,
 to Daly City (Calif.) Broadmoor
 SAMUEL PICKENPAUGH from Jacksonville
 (Fla.) Oak Hill to Pensacola (Fla.) First
 DANA A. SHUNKO from Muleshoe, Tex., to
 Sweetwater, Tex.

LARRY T. VEVIG from Friday Harbor, Wash., to
 Maple Valley, Wash.
 ROBERT L. WILSON, JR., from associate, Ar-
 lington (Va.) Calvary, to associate, Denver
 (Colo.) Lakewood

MOVING MISSIONARIES

JOHN ANDERSON, India, Furlough Address:
 c/o Dr. Forrest Nash, 239 E. Anderson, Bour-
 bonnais, IL 60914
 LINDELL BROWNING, Holy Land, Field Ad-
 dress: P.O. Box 1567, 16000 Nazareth, Israel

JOHN HOLSTEAD, Hong Kong, Field Address:
 1 Sugar Street, 20th Floor, Causeway Bay
 Commercial Building, Causeway Bay, Hong
 Kong
 TERRY READ, Haiti, Furlough Address: c/o
 Dr. Don Gibson, 5170 Red Fox Road, BRIGHTON,
 MI 48116
 HARRY (HENRY) STEVENSON, Bolivia, Fur-
 lough Address: Erne House, Erskine Avenue,
 Greystone Co., Wicklow, Ireland
 PHILLIP TORGRIMSON, Colombia, Furlough
 Address: 3200 E. 43rd, Hutchinson, KS 67501
 DR. WILLIAM VAUGHTERS, Guatemala, re-
 tired, home address: P.O. Box 484, Citrus
 Heights, CA 95610
 JIM WILLIAMS, Taiwan, Field Address: P.O.
 Box 73-86, Taipei 111, Taiwan, Republic of
 China
 BOB WOODRUFF, Australia, Furlough Address:
 Haworth Terrace, 2700 Haworth Ave., No. 35,
 Newburg, OR 97132
 WILLIS ZUMWALT, Taiwan, Furlough Address:
 5311 Callister Ave., Sacramento, CA 95819

ANNOUNCEMENTS

Annapolis Naval Academy Outreach
Annapolis, Md., First Church desires to
 learn the names of all incoming first-
 year midshipmen who are members or
 friends of the Nazarene Church. If the
 names are provided by July 20, the
 church, in cooperation with the acad-
 emy, will provide sponsor families in the
 community—a Christian home away
 from home. If you know of anyone who
 will be attending the academy for the first
 time, please contact Rev. Marcus R.
 Briggs, 1309 Bay Ridge Ave., Annapolis,
 MD 21403.

On July 12, the **North Waldoboro, Me., church**
 will celebrate its 50th anniversary and dedica-
 tion of its newly acquired parsonage.

Former members and pastors are especially
 invited to attend. Please send your name and
 address to: North Waldoboro Church of the
 Nazarene, c/o Rev. Cecil Jones, R.F.D. 2, Wal-
 doboro, ME 04572. Phone (207) 832-4724.

**Sharpe Memorial Church, Parkhead, Glas-
 gow, Scotland**, is planning the celebration of her
 75th anniversary October 3, 1981. Former pas-
 tors and members around the world are in-
 vited to contact Rev. Colin H. Wood, 8 Black-
 croft Road, Mount Vernon, Glasgow.

CORRECTION

In the Department of Stewardship re-
 port for General Budget and Mission
 Specials Giving in the March 1 issue,
 the following churches on the Washing-
 ton District were identified as being from
 the state of Washington. We want to
 apologize to these churches and to Dr.
 Roy Carnahan, superintendent of the
 Washington District.

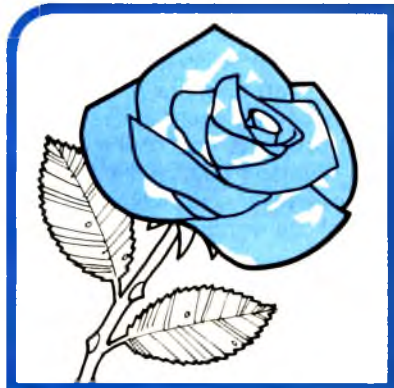
New Cumberland, Pa.
 Petersburg, Pa.
 Marley Park, Md.
 —Stewardship Services

RECOMMENDATION

I am happy to recommend for revival ser-
 vices, **EVANGELIST EARL SCOTT MANN**, Rte
 5, Box 703, South Point, OH 45680.

Rev. Mann has preached adequately in our
 churches and served God faithfully in the past
 years.—*J. Wilmer Lambert, Central Ohio district
 superintendent.*

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VITAL STATISTICS

FATHER OF GENERAL BOARD MEMBER DIES

Rev. Harrie Muxworthy, 87, Nazarene elder and father of General Board Member Rev. Charles Muxworthy, passed away April 17, 1981. He had pastored churches on the Maine, Canada Central, and Canada West districts.

Rev. Muxworthy had been in poor health for some time. He is survived by his wife, Mildred, and his three children: Charles, Walter, and Evelyn.

Funeral services were held on April 20 at the Church of the Nazarene in Windsor, Ontario, Canada.

DEATHS

JOSEPH G. AMES, 89, died March 29 in Richmond, Kans. Funeral services were conducted by Rev. James O. Thornton. Interment was in Ottawa, Kans. He is survived by one son, Paul; one daughter, Mrs. Bernadine Gassett; three grandchildren; three great-grandchildren; one brother; and four sisters.

LORETTA BACON, 66, died March 4 in Eaton, Ind. Funeral services were conducted by Rev. W. R. York and Rev. Louis J. Musatics. She is survived by three sons, Howard, Robert and Rick; one daughter, Judy, several foster children; several grandchildren; and two sisters.

REV. LADDIE RUTHERFORD BIRKIMER, 61, died Apr. 10 in Midfield, Ala. Funeral services were conducted by W. Charles Oliver, district superintendent; and Revs. Leon Patrick and David Knox. Interment was in Blountville, Ala. Rev. Birkimer had spent most of his ministry on the Alabama District. Survivors include his wife, Martha L.; one son, Larry Ford; three daughters, Mrs. Nancy Lavone Chartrand, Mrs. Sandra Lee Elliott, and Mrs. Ruth Darlene Law; eight grandchildren; one great-grandchild; two brothers; and four sisters.

REV. GILBERT W. CAMPBELL, 76, died Feb. 13 in Springfield, Ill. Funeral services were conducted by Rev. William Bohannon and Rev. Phil Rudy. Interment was in Clinton, Ill. Rev. Campbell helped build eight churches in the Chicago area. He is survived by his wife, Catherine; 2 sons, Elmer W. and Clarence A.; 1 daughter, Pearl A.; 10 grandchildren; 10 great-grandchildren; 3 brothers; and one sister.

TED DOYLE, 74, died Apr. 2 in Glendale, Ariz. Funeral services were conducted by Revs. Jerry Ferguson, Clyde Rhone, and David Mesarosh. He is survived by his wife, Faye.

MRS. HILDRED C. ELLIOTT, 72, died Apr. 10 in Sacramento, Calif. Memorial services were conducted by Rev. Robert Simmons. Surviving are one son, Sherman Hill; one daughter, Mary Short; three grandsons; and one great-granddaughter.

ALVA R. MILLER, 81, died Apr. 7 in Colum-

NEWS OF RELIGION

SUPPORT GROWS FOR PRAYER OBSERVANCE. Christians and churches around the world will observe the first Sunday of June as a Day of Prayer for World Evangelization. This is the fifth year that the Lausanne Committee for World Evangelization has called for prayer emphasis on Pentecost Sunday.

"Behind the dramas and crises of our times there are two great forces," stated Anglican Bishop John Reid of Australia who coordinates the day of prayer. "Those forces are the prayers of believers and the fire of God. It is a great encouragement to read our time from that perspective. To see that prayer is one of the great revolutionary forces in the world is to understand how crucial it is to God's purposes. We call on Christians everywhere to make special prayer on June 7 for the evangelization of the world and for the fire of God to fall on dark and resistant areas." □

URBAN GROWTH IS WORLDWIDE. Some figures released by the Center for Urban Church Studies of the Southern Baptist Convention are helpful in understanding the change from rural to urban life worldwide.

Less than 200 years ago, the Center reports, only 3 percent of the world's people lived in cities; today some 40 percent are city dwellers.

At the beginning of the 20th century, only one city—London—had as many as 5 million people. Today 26 cities are that size or larger.

In the U.S., New York City, Chicago, Los Angeles, and Philadelphia would be classified as having 5 million or more if all suburban populations are included.

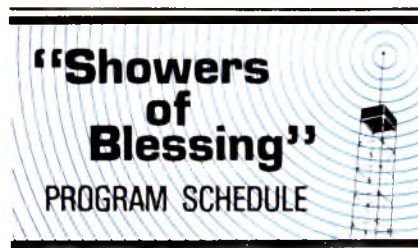
The Center for Urban Church Studies estimates that by the year 2000 there will be 60 cities with a population of 5 million or more. □

BLACK MISSIONARY HONORED. The birthplace of Lott Cary, the first American missionary to Africa, has been designated a national landmark. A one-and-a-half-story rural house in Charles City, Va., is the site.

Cary was a slave who bought his freedom, and helped found the Richmond African Baptist Missionary Society in 1816. The society was established by contributions of slaves and freedmen. He went as a missionary to Liberia in 1821, and labored there till his death in 1828. □

MOTEL CHAIN DISTRIBUTES OVER ONE MILLION NEW TESTAMENTS. Days Inn of America, one of the country's major motel chains, has distributed nearly 1.4 million New Testaments to its guests. The *Good News for Modern Man*, the New Testament in *Today's English Version*, has been a popular feature at the motels since they were first placed in rooms nine years ago.

Rev. Danny Spear, the Atlanta-based chaplain to Days Inns, noted that if the Bibles were stacked end to end they would be five times higher than the Peachtree Hotel, the tallest hotel in the country. The newly opened luxury Palace Hotel in Manhattan recently purchased 1,000 copies of the *Good News Bible* to be placed in guest rooms. □



June 7
"Why Read the Bible?"

June 14
"An Imprisoned Judge"

June 21
"And Certain Women"

by W. E. McCumber, speaker

bus, Kans. Funeral services were conducted by Rev. Don Baker. Interment was in Baxter Springs, Kans. He is survived by his wife, Thelma Lou (Weiss); and two daughters, Mary Lou Tabers and Mamie Houser.

IDA ETHEL MOSS, 91, died March 28 in Melbourne, Fla. Funeral services were conducted by Rev. Don J. Zimmerlee and Rev. Richard Bushey. She is survived by two sons, Earl and Rev. Udell; two daughters, Mrs. Don J. (Opal June) Zimmerlee and Mrs. Robert (Betty Jane) Beaty; several grandchildren and great-grandchildren; one brother and two sisters.

GENEVA DIXON ROOS, 47, died March 30 in Denver, Colo. Funeral services were conducted by Rev. Anderson and her father, Rev. Garfield Dixon, in Haxtun, Colo. Other survivors are her husband, Theodore; one son, Stephen; one daughter, Linda; one brother; and three sisters.

MRS. CECILE GULLETT SHEETS died Apr. 4 in Mount Vernon, Ohio. Funeral services were conducted by Rev. Phil Torgrimson and Rev. Cecil Hayes. Survivors include two daughters, Mrs. James (Lois) Malone and Mrs. Robert (Phyllis) Magers.

BIRTHS

to ALAN AND MAGGIE ADAMS, Knoxville, Ia., a boy, Jared Michael, Jan. 5

to JOHN AND CHRISTY (VAN DYKE) BATEMAN, Nelsonville, Ohio, a boy, John Edward, March 12

to RAY AND BENNI (KIRSCHNER) COPELIN, Forks, Wash., a girl, Jennifer Suzanne, March 9
to BILL AND BECKY (MILLER) ELLIS, Charleston, S.C., a girl, Lisa Anne, March 10
to DALE AND KIM (WILLIAMS) HAYES, Nelsonville, Ohio, a boy, Joshua Dale, March 13
to DONALD AND JENNIFER (HODGE) HER-RICK, Aurora, Colo., a boy, Stephen Christopher, March 3

to WALLY AND MIRIAM (DUELL) KEY, Fort Worth, Tex., a boy, Nathan Gabriel, Feb. 12
to J. ELDON, JR., AND LELA KRATZ, Wyoming, Ill., a boy, David James, April 14

to DAVE AND BRENDA (McDONALD) MILL-IRON, Nelsonville, Ohio, a girl, Diana Lynne, March 20

to KENT AND ANN (PASKO) SCHWOB, Or-land Park, Ill., a boy, Kurt Wayne, Feb. 15

to REV. CLINT AND JAN STETSON, Silverton, Ore., a boy, Micah Paul, April 18

to RANDY AND MARSHA (WANKEL) STOK-ER, Robeline, La., a boy, Landen Grant, April 16

to REV. DAVID AND PAT TAYLOR, Toronto, Ontario, a boy, Dwayne Warren, April 4

to ROGER AND EDIE (SNELL) THURMOND, Little Rock, Ark., a boy, Roger Chaney II, Jan. 14
to DOUG AND TWINKLE (LENGYEL) WHITE,

Nelsonville, Ohio, a girl, Audrey Melissa, March 15

to REV. ROBERT AND LYNN (BLAKEMAN) WILSON, Denver, Colo., a girl, Stephanie Dawn, Dec. 15

MARRIAGES

MAMIE ROSE MILLER and RALPH HOUSER at Baxter Springs, Kans., Apr. 11

JENNIFER G. QUINN and STEVEN E. PITTEN-GER at Bethany, Okla., Apr. 11

LINDA LESLIE HOIUM and DAVID EARL WHEELER at Centralia, Wash., Apr. 25

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THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

I have taught Sunday School for a number of years, and have read the New Testament and portions of the Old Testament numerous times. The other day I read Genesis 1, and noticed verses 26-28 regarding the creation of man. I have always thought that Adam was the first man. Your comments please?

There is no contradiction here. Genesis 1:26-28 and 2:7, 18-23 both refer to the creation of Adam and Eve, the first man and woman. The account in chapter 2 includes more detail. □

In our Sunday School class the question came up, "Do we have apostles today?" Some say anyone called to special service is an apostle; others say only the 12. Please comment.

The word "apostle" means literally, "one sent," a "special messenger." Most of the occurrences of this word in the New Testament refer to those appointed by Christ to function as the top executives of the church, namely "the Twelve" and Paul.

However, it is used of others who played a lesser role in the church. James, the Lord's brother (Galatians 1:19), and Barnabas (Acts 14:14) are called apostles. Unless Paul's use of "we" in 1 Thessalonians 2:6 is editorial, Timothy and Silvanus are designated as apostles. So are Andronicus and Junius (or Junia, a woman?) in Romans 16:7.

Jesus is called "the Apostle" in Hebrews 3:1.

It is generally accepted that the functions and position of the Twelve and Paul were unique and not transmissible. In that sense we have no apostles today. But in the sense of the others,

persons who preached the same gospel in the same spirit, we have apostles. Perhaps it would be better to say that we have no apostles, but we have some apostolic leaders. □

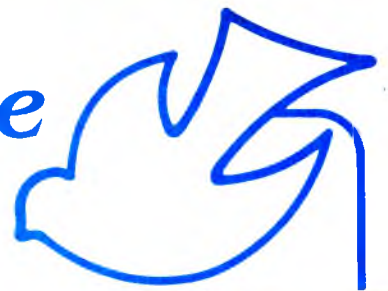
John 14:14 in the NIV and NASB seems to indicate that it might be proper to pray to Jesus, "ask me for anything in my name . . ." The Bible elsewhere seems to teach that our prayers should be addressed to the Father. Please tell us what the Bible teaches about how to address our prayers. Is it wrong to pray, "Dear Jesus"?

No, it is not wrong to pray to Jesus, although prayer is usually addressed to the Father in the name of Jesus. Examples of petitions addressed to and answered by Jesus as Lord are found in the gospels. If the Lord would object to anything it would be "dear," but He may not share my dislike for that form of address. □

Did Peter ever repent under the preaching of John the Baptist? Did any of the other apostles? According to a book that I am reading, Peter repented under the preaching of John the Baptist.

We have no record of Peter ever being a disciple of John the Baptist, or having repented under his preaching. However, the possibility does exist. The author of that book simply stated the possibility as fact, evidently convinced in his own mind that it happened so. John 1:35-40 makes it clear that Peter's brother Andrew was one of John's disciples, and when John identified Jesus as the Lamb of God, Andrew began to follow Jesus. He quickly sought out Peter to share his discovery of the Messiah, but whether Peter was also an earlier follower of John the Baptist is not made known to us. □

Books Concerning the HOLY SPIRIT



Sanctification—The Big Question for Youth

By Paul Martin. Straight and to the point, challenging teens to keep spiritually clean in a dirty world. Mini-size. 44 pages. Paper. **50c**

What Is Sanctification?

By Leslie Parrott. Simple, understandable answers to 10 elementary questions on the meaning of entire sanctification. 56 pages. Paper. **\$1.25**

The Holy Spirit and You

By Donald M. Joy. Refreshing, practical words on the Holy Spirit and His relationship to our personal daily living. 160 pages. Paper. **\$2.50**

The Fullness of the Spirit

By William M. Greathouse. An important biblical study on the work and ministry of the Holy Spirit today. 104 pages. Paper. **\$1.50**

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By W. T. Purkiser. Focuses attention on the doctrine of holiness together with some of its implications for life. 72 pages. Paper. **\$1.25**

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By W. T. Purkiser. Basic teachings of the Scripture as they relate to the Holy Spirit's ministry in our world. 80 pages. Paper. **\$1.50**

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By William S. Deal. Comes to grips with such basic realities of everyday Christian living as emotions, infirmities, doubts. 160 pages. Paper. **\$2.95**

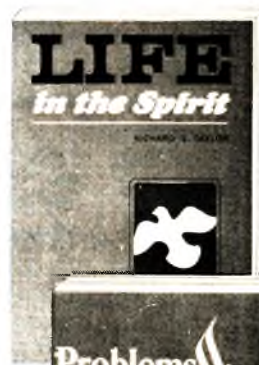
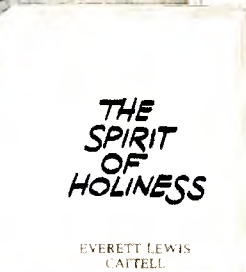
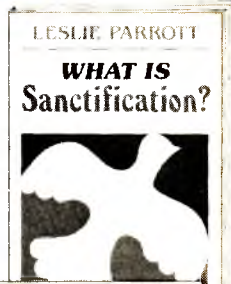
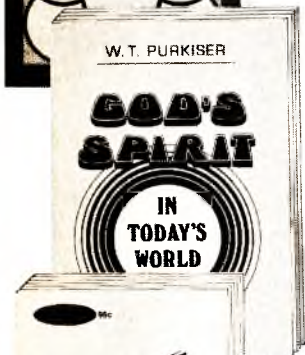
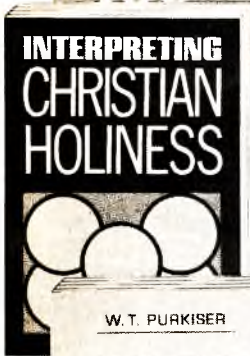
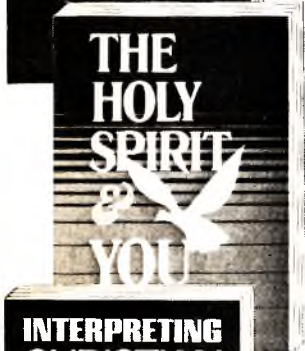
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THE CHURCH SCENE

The Okemos, Mich., church recently surprised Pastor Edgar Comandella with an appreciation day, Sunday morning, March 29, 1981. This was in the form of "This Is Your Life."

Many relatives and friends came to help him celebrate along with his own church members. He was presented with a love offering. Rev. Comandella has been the pastor of the Okemos church for the past 10 years. □

TRANS SOUTH AFRICA FIELD COUNCIL MEETS

The 20th annual council meeting of the Trans South Africa Field was held March 27-29 at Pine Lake near the Wilderness in the Cape. Dr. and Mrs. Oscar Reed from Nazarene Theological Seminary were special guests, and

MEMO

to church board members:

Like many other aspects of church finances, the Pensions and Benefits Fund is an indication of your concern for meeting the needs of people. In this case, those people are ministers, church-employed laymen, and their families—people who so faithfully and sacrificially serve all of us in the church.

Your church's faithful support of the Pensions and Benefits Fund currently provides many services including:

1. Monthly retirement pension to over 2,000 Nazarene ministers, widows, and district-credentialed laymen;
2. Life insurance coverage offered to nearly 11,000 ministers and church-employed laymen;
3. Benevolence for certain medical financial crises;
4. Information concerning various aspects of family finances, taxes, and Social Security for ministers and staff.

These services, along with others provided, are important; but perhaps the greatest benefit is that our Nazarene ministers and church-employed laymen are assured that we care! Most churches pay this Fund in full every year. Across the denomination, over 92 percent of this Fund was paid last assembly year. Let's continue to show our pastor and staff that we care about their well-being.

—Pensions and Benefits Services

he brought challenging messages on "Christian Leadership."

Mission Director N. D. Zurcher presided at the sessions. He reported there are now 55 churches on the four districts with a total of 4,196 members. This is a gain of 10.1 percent over last year. There has been a 209.9 percent gain in membership over the past decade. The amount raised for all purposes reached an all-time high of R200,078 (\$268,105), which is an increase of 21.9 percent over last year.

Dr. and Mrs. Mick Dean and Melin-

da, who joined the teaching staff at Nazarene Bible College last June, were welcomed to the field. Dr. and Mrs. Oscar Reed are also making a valuable contribution teaching at the Bible college this semester while on their sabbatical from NTS.

N. D. Zurcher has been reappointed as mission director for the coming year. The other Executive Committee members elected are: P. R. Steigleder, M. D. Shalley, and M. L. Dean. □

—Mrs. Carol Zurcher
Council Secretary



The Tipp City, Ohio, church finished their third major building program in five years when they dedicated a 5,200 sq. ft. educational wing on March 1, 1981. Because of many hours of volunteer labor and generous building gifts, this newest unit was dedicated debt-free. Dr. Orville W. Jenkins, general superintendent, and Rev. M. V. Scutt, Northwestern Ohio district superintendent, headed the dedication ceremony which also included Mr. Steve Husemann, city manager, and Rev. R. Wayne Stallings, former pastor and currently administrative assistant to the president of Mount Vernon Nazarene College. Estimated value of the completed worship and family center, including nine acres of ground, is \$900,000. Alan R. Dicer is pastor.



Shown (l. to r.) are: Rev. David P. Griffin, pastor of West Chester, Pa., First Church; Richard Galbreath, local building chairman; Al Ray, F. B. Davis Contractors' representative; and Dr. Paul D. Mangum, district superintendent, at the dedication of the educational wing. The educational wing was destroyed by fire on August 17, 1980. Restoration cost was approximately \$175,000. The restoration cost is paid in full.

NTS ANNOUNCES NEW FACULTY APPOINTMENTS

Nazarene Theological Seminary will welcome two new additions to the faculty in the fall of 1981, according to Dr. Terrell C. Sanders, Jr., president. Dr. Charles Gailey has accepted the position of associate professor of missions and Dr. Alvin Lawhead will become associate professor of Old Testament.

Dr. Gailey will be teaching in the Master of Arts (Missions) program. He has been serving as president of the Nazarene Bible College at Stegi, Swaziland, South Africa. At NTS he will replace Dr. Donald Owens who has resigned to accept a position with the Division of World Mission as regional director of the South Pacific and Far East.



Dr. Gailey has previously served as associate professor of sociology and anthropology and as head of the Department of Sociology at Eastern Nazarene College. He received his Ph.D. from the University of South Africa, his M.A. degree from Boston University and the A.B. degree from Eastern Nazarene College, Quincy, Mass.

Dr. Lawhead has taught Old Testament at Mount Vernon Nazarene College for the past eight years. Before his teaching assignment at MVNC, he pastored for 18 years and participated at the district level in numerous capacities. He was graduated from Boston University with the Ph.D. degree in 1975. He received his B.D. degree from Nazarene Theological Seminary and was an honors graduate of Eastern Nazarene College.



—NCN

OSU NAZARENE STUDENT CENTER CELEBRATES ANNIVERSARY

Recently, alumni of the Nazarene Student Center on the campus of Oklahoma State University in Stillwater, Okla., returned to take part in

a weekend of activities celebrating 16 years of ministry to students on the OSU-Stillwater campus.

Among those taking part in the commemorative program were Rick Short, Nazarene pastor in Waurika, Okla.; Danny and Carolyn Steele, former pastor of the Stillwater Church of the Nazarene and now pastoring in Brea, Calif.; Doyle Calhoun, graduate student at OSU; and Wes Meisner, director of Campus Ministries for the Nazarene Student Center in Stillwater. David Best, of the Department of Youth Ministries, spoke at the event.

The Stillwater student center was the first of its kind for Nazarenes. The facilities are valued at \$250,000 and are located just across the street from the OSU campus. The Center is supported by the Northwest Oklahoma District and continues to provide vital spiritual support to both Nazarene and non-Nazarene students on the OSU campus.

—NCN

WENGER ACCEPTS STATE HOSPITAL CHAPLAINCY

Chaplain Fred Wenger, who has been in Supervisory Clinical Pastoral Education training at Bethany Medical Center, Kansas City, Kans., for nearly two years, has accepted a position as head chaplain at the State Hospital and Training Center at Parsons, Kans.

Rev. Wenger is a graduate of Eastern Nazarene College and of Nazarene Theological Seminary. He has pastored churches in Atchison, Kans.; Harrisburg, Pa.; Cuyahoga Falls, Ohio; and Stony Point, Kansas City, Kans. Chaplain and Mrs. Wenger have three children.

—NCN

MIDDLE EUROPEAN DISTRICT PLANNING FOR NEW CHRISTIAN SCHOOL

The Middle European District of the Church of the Nazarene has announced plans for a private elementary Christian school in the city of Frankfurt, West Germany. It will be one of only three elementary schools in Germany bearing the name, FREE CHRISTIAN SCHOOL, which means free of government and state church involvement. The first two years will

be started in the fall of 1981. Additional grades will be added later. Dr. Ranier Güting is director of the projected school.

West Germany has a population of 60,000,000 people and is served by 14 German-speaking Nazarene churches and six preaching points. Hugo Danker is district superintendent.

—NCN

EASTER SUNDAY REPORT FROM CAPE VERDE

A cable has been received at Nazarene Headquarters from the Cape Verde District reporting a large Easter Sunday School attendance of 10,925. Gilberto Evora is district superintendent.

—NCN

TYPHOID AT NAZARENE MISSION IN ECUADOR

A phone call from John Hall, Jr., in Guayaquil, Ecuador, reported that typhoid fever has broken out at the Nazarene mission and Bible College. All of the missionary families and 15 of the students and professors at the school are ill, and receiving medical attention.

Treatment is expensive. The Division of World Mission has wired \$2,000 from the Hunger and Disaster Fund to cover the cost of medication. Prayer is requested.

—NCN

CANADIAN NAZARENE COLLEGE CELEBRATES 60th ANNIVERSARY

The Canadian Nazarene College Heritage Homecoming and Commencement weekend celebrated the 60th anniversary of the college. Commencement was held in the recently completed Fort Garry Church. Six students were graduated.

Dr. Robert Collier, chairman of the Board of Governors, presented a Certificate of Recognition to Dr. Franklyn Wise, academic dean, recognizing his academic leadership, churchmanship, and faithfulness in a critical period of the college's history. Dr. Wise will resign that position shortly to become full-time professor in Christian Education and Psychology and director of Continuing Education, according to Dr. Neil Hightower, Canadian Nazarene College president.

—NCN

The Essential of Pentecost

THE DAY OF PENTECOST" was the day on which the Holy Spirit came in His energizing and purifying fullness to the first followers of Jesus Christ.

That coming was epochal and exciting, attended by dramatic signs and resulting in surprising events. A tornado-like sound was heard in the city, and tongue-shaped flames were seen in the room. The disciples, some 120 in number, "were filled with the Holy Spirit and began to speak in other languages."

Nothing draws a crowd faster than noise and fire. A multitude gathered, attracted by the sound and bewildered by the tongues. What amazed them was the fact that Galileans were excitedly proclaiming the mighty works of God in the various dialects of these visitors to Jerusalem. They had come for Passover and Pentecost from all parts of the Middle East and recognized the languages of these areas.

Peter attempted to pour light upon their darkness. He explained the event as fulfillment of Joel's prophecy and confirmation of Jesus' Messiahship. His preaching, along with the witnessing of his Christian brothers and sisters, resulted in the conversion of about 3,000 persons.

So much for the ancient, historic record in Acts 2. What does Pentecost mean for, and offer to, Christians in our day?

Is the sound of a roaring, rushing wind important for us? No. It symbolized the awesome power of the Spirit, but nearly 2,000 years of the reality makes the symbol significant only as an inaugural sign.

Is the sight of a dancing, dividing flame important for us? No. It might thrill our senses but it would not add to our knowledge of the Holy Spirit. Repetitions of the visible sign could even result in sensual exploitation, if people gathered not to receive the Spirit but to behold the flame.

Is the miracle of languages important for us? No, except in rare cases where communication of the gospel is impossible otherwise. Time spent learning languages also enables missionaries to grasp a culture in which the language is employed, reducing thereby the blunders they would commit as strangers to that culture.

What is essential about Pentecost is found in the words, "All of them were filled with the Holy Spirit." From the infilling two things resulted which are necessary for every effective Christian life.

One is power to witness. The first recorded effect of the Spirit's coming is the creation of the Church as a community of witnesses. The Holy Spirit turned the Church toward the world and loosed their tongues to speak of Christ. Their subject matter was "the mighty works of God," spelled out in Peter's preaching as the crucifixion, resurrection, and exaltation of Jesus, as these provide salvation for mankind.

The second is purity of heart. According to Peter's testimony, the Spirit's fullness "purified their hearts by faith." Cleansed from sin and self-centeredness, they were prepared to speak and work as the Lord's witnesses, not for a day but for a lifetime.

We can do without the inaugural signs. We cannot get along without the abiding spiritual effects of power and purity. Every annual celebration of Pentecost sets before the Church anew the urgent command, "Be filled with the Spirit." □



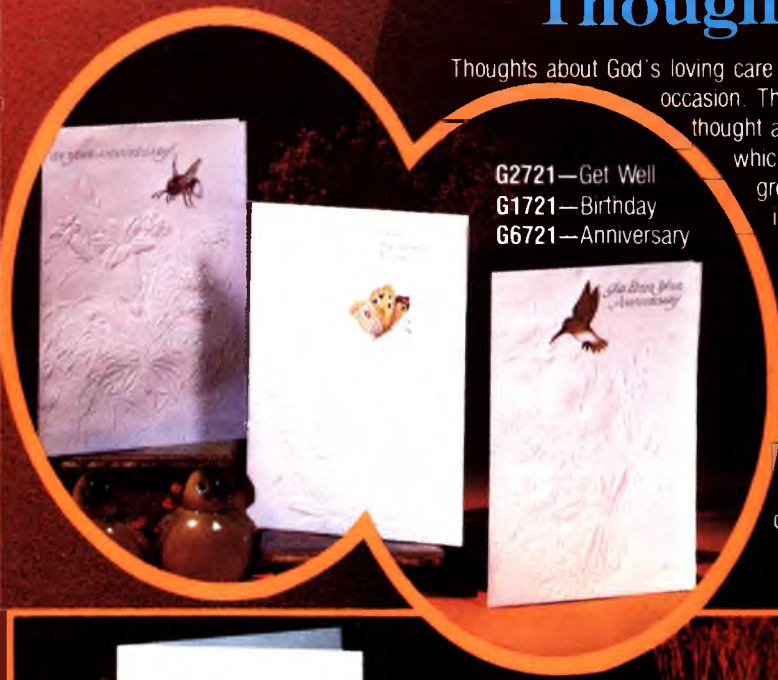
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G2711—Get Well **G3711—All Occasion** **G4711—Sympathy**

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