



HERALD *of* **HOLINESS**

CHURCH OF THE NAZARENE / AUGUST 1, 1983

AN EDITORIAL

FOLLOWING Simon Peter's great confession of Christ in Matthew 16, our Lord gave in one single sentence the conditions of discipleship. In verse 24 we read: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me."

Three principles are involved in the credentials of discipleship. The first is a self-denying life: "Let him deny himself." Some have interpreted this in a physical sense and have forced themselves to perform sacrificial feats of physical stress to seek spiritual merit.

The word *deny* comes from the same root as used when Peter later denied Christ. The unworthy self disputes the claims of Christ. The denial, therefore, is a denial of self-will in the life and a birth of God's will. It is a denial of selfish and sinful pursuits and practices, a denial of sinful associates and relationships. It can also mean a denial of practices that may be a stumbling block to others.

The follower of Christ must live a cross-bearing life: "Let him take up his cross." We cannot bear Christ's cross. Only He can atone for human sin. It does not imply that all who follow Him will become martyrs as many of the early disciples did.

It does mean a voluntary accep-

ance of the symbol of the cross in the daily discipline of the Christian. The cross becomes a personal one—it can well be areas of our personal difficulty in daily Christian living. It can be the conflict of an unsympathetic family, a spouse, the trial and conflict of association on the job or in school or college. It may well be the thing we find necessary to accept that we cannot change—our health, location, economic problems—but in each, though personal, we "take up" our cross and follow our Lord without complaint.

The final credential is a Christ-following life: "Follow me." We follow

Christ in newness of life. We follow Him in daily practice, in attitudes, and in ethics. Good questions to ask with regard to all our daily pursuits and attitudes would be: What would Jesus do? What would Jesus say? Where would Jesus go?

To place our daily conduct of discipleship in this area of Christ-following is to seek to imitate Him in our daily experiences and to find the highest goals of holy living that are possible. The rewarding presence of Jesus who says, "I am with you always," gives us assurance and victory as disciples as we walk along the way. □

THE CREDENTIALS OF DISCIPLESHIP

THREE PRINCIPLES ARE INVOLVED: "SELF-DENYING," "CROSS-BEARING," AND A "CHRIST-FOLLOWING LIFE."



by General Superintendent Charles H. Strickland



Reaching the Unreached

by L. GUY NEES

H. Armstrong Roberts

THE CHURCH OF THE NAZARENE has an enviable record of missionary growth. Beginning with 19 missionaries in six countries in 1908, this growth is shown in the following table.

Year	Missionaries	Countries
1908	19	6
1933	85	16
1958	329	34
1983	553	70

This growth is encouraging and evidences the deep and abiding missionary compassion of our church from its very beginning. Dr. Bresee said it for us, "We are debtors to give the gospel to every man in the same measure as we have received it." This has articulated for us our feeling of responsibility to carry out the Great Commission "to preach the gospel to every creature." It has motivated our ministers and laymen, missionaries and national leaders, to keep pushing back the horizons just a little further decade by decade.

Despite the aggressive missionary spirit of our church and that of many other churches and missionary organizations, the task of evangelizing the world is far from complete. According to the *World Christian Encyclopedia* (Oxford University Press, 1982) the world's population in 1980 was 4.3 billion. Of this number, 1.3 billion are (totally) unevangelized, having never heard. They are unaware of Christianity. It can be added that of the remaining 3 billion, millions have only heard and are not now practicing Christians. All of these could be said to be unreached—unreached certainly with the message of full salvation.

To bring the gospel to these unreached people, the Church of the Nazarene stands ready to take a new

step of aggressive missionary action. We are being challenged by our general superintendents to place five new countries on our list of new fields to enter as soon as possible, hopefully by June 1985, our next General Assembly. This will mean we will have gone to 75 countries during the first 75 years of our church's history. A wonderful goal and a great victory!

The new countries selected are: Azores, Botswana (Africa), Burma, Kenya (Africa), and Suriname (South America). (Other countries will be selected if doors do not open to these.)

Missionary expansion means finance, dollars and more dollars. It also means personnel—missionaries and more missionaries. The General Budget is the financial base for all missionary support.

To meet the challenge of five new countries, the Board of General Superintendents has set new faith-stretching but certainly reasonable goals for the Thanksgiving offering of 1983 and the Easter offering of 1984.

Thanksgiving Offering 1983 Goal—\$8,000,000

Easter Offering 1984 Goal—\$10,000,000

All churches and districts are urged to pay and overpay the General Budget for 1983-84. All overage amounts will go to the new fields' fund.

Our call now is for all Nazarenes everywhere—church officials, pastors, and laymen, to begin "gearing up" for these great offerings and to renew our commitment to a wonderful Nazarene tradition—pay and overpay the General Budget each year. Unreached people are waiting. □

L. GUY NEES is director of World Mission Division at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.



HERALD of HOLINESS

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NOTE: UNSOLICITED MANUSCRIPTS WILL NOT BE RETURNED UNLESS ACCOMPANIED BY A SELF-ADDRESSED, STAMPED ENVELOPE.



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.

THRILLING TRUTH

I have just finished reading “Purge Me with Nitrogen” by Jack Conn (May 15 issue). Having heard literally thousands of sermons on holiness, and preached on it myself hundreds of times, this is by far the best illustration of the work of the Holy Spirit in His sanctifying power that I’ve ever heard or seen. My heart is thrilled to experience feelings that accompany the reading of articles such as this one.

*W. D. McGraw
Nashville, Tennessee*

QUESTIONS

Within such a complex issue as defense spending, there is plenty of room for a wide variety of opinions—such as voiced by Harold Ivan

Smith (“You Can’t Trust Chariots,” February 15) and Harold Frogge (Letter to the Editor, May 1).

Some questions seldom asked, however, are—“How many ‘atheistic Communists’ are Christians willing to kill in order to preserve their religious freedom?” “Is the Lord’s admonition to love our enemies to be laid aside when our national survival is threatened?” “Is our theology based on ‘the end justifies the means?’” “Can we say that the Lord ‘blesses any chariots’ that are used to slaughter those for whom He gave His life?” “Did Jesus bless Peter’s sword in the Garden of Gethsemane?”

The Lord must have been on the side of the Iranians when our rescue

mission there failed! Was He on the side of the Vietnamese when they drove the French out of their country? Whose side was He on when we were fighting the Vietnamese? Does the Lord take sides when two individuals, or two nations, are fighting each other? Or do we just assume He does?

I don’t know—I’m just asking questions.

*Bob Mitchell
Joshua Tree, California*

JOHNSON ARTICLE AMENED

Concerning Dr. Jerald D. Johnson’s article, “Freedom, Yes! License, No!”

Isn’t it high time for our church to realize that both Pharisaism and the

(Continued on page 20)

Another Title for CHARLES JOHNSON—



BLACK CONSULTANT

by KATHY THARP

ACTIVIST," "radical," "diplomat," "change agent," "leader," "champion of Blacks"—these are just a few names Charles Johnson has been called in his lifetime. Charles Johnson is a man so controlled by the Holy Spirit that he has done what many have talked about but few have accomplished. He is a leader among both Blacks and Whites. Four presidential administrations, recognizing his leadership in the Black community, have sought his advice. He has crossed through racial barriers and prejudice to bring about between Whites and Blacks not only a working relationship, but also unity, love, and respect through the power of the Holy Spirit.

Hatred, fear, and prejudice were feelings Johnson was raised on. As a child he saw the Ku Klux Klan drag people down streets behind cars. He saw Blacks beaten and maimed by Whites. But at the age of 12 God began breaking through his hatred and fear through the influence of a white man, a member of the Central Church of the Nazarene in Orlando, Florida, C. R. Smith. C. R. Smith sold appliances to the Black com-

KATHY THARP, resident of Kansas City, Missouri, does free-lance writing for Church Extension Ministries and Evangelism Ministries of the International Headquarters of the Church of the Nazarene in Kansas City.

munity and Johnson started working with him and observing his life. Johnson watched closely Smith's life for several years and he always saw Smith display Christlike behavior, even when he was wronged by Blacks.

C. R. Smith saw the spiritual need in the Black community and along with two other laymen sponsored a revival. The Home Missions Department of the Church of the Nazarene sent Warren Rogers to hold the revival in an old school building. C. R. Smith invited Johnson to attend and because of Smith's living witness, Johnson went. During that revival, at the age of 18, Charles Johnson accepted Christ as his personal Savior and was called into the ministry.

He attended the Nazarene Bible College in Institute, W. Va. In the early '60s, after graduation, he took his first church in Meridian, Miss., the Fitkin Memorial Church of the Nazarene. When they arrived at the church, there were 3 adults, 10 children, and overwhelming prejudice.

Black families were living on \$15.00 a week and many had no jobs. Blacks were allowed to shop in stores but could not eat there. They could perform business with companies, yet they could not work at those companies. Moved by the desperate situation and compelled by the Holy Spirit, Johnson organized the Meridian Action Committee. He went to different stores and businesses and asked for jobs for Blacks. When they turned him down, his group picketed. As a result, Blacks received jobs all over the city and Johnson received death threats daily. Several times God intervened and spared Johnson's life because He had other ministries for him to perform.

In 1975 God told Johnson it was time to come out of that leadership role; He had something else for him. Even though Johnson knew that stepping down would mean loss of status and special honors in the mayor's office, he obeyed God.

Johnson started a job training program. He received a \$500,000 grant from the government to train Blacks so they could qualify for the jobs available. He brought industry and the people together. He talked to industry on what was needed, and he trained the people for what industry wanted.

During those years of active involvement in civil rights, Johnson was also pastoring a church.

After 1968 the Church of the Nazarene voted to administratively integrate churches in the South—that meant closing the Black district. The Black churches were linked with the district of their geographic area. District Superintendent D. W. Lynch had the difficult assignment of pulling together opposing forces on the Mississippi District. Johnson was often misunderstood and ostracized on this predominantly White district. Under the statesmanlike direction of Lynch, the district began to open up to Johnson and other Black churches. Acceptance was slow but certain.

Through the love and leadership of District Superintendent Talmadge Johnson, Charles Johnson began to feel like a part of the district. District Superintendent Johnson nurtured and encouraged him, and others on the district followed his leading and warmed up to the Black church. The Fitkin Memorial Choir became

(Continued on page 6)

... BLACK CONSULTANT

(Continued from page 5)

known across the denomination when they sang at the Conference on Evangelism in Oklahoma City, the General Assembly in Dallas, and the General Assembly in Kansas City.

In 1982 God called Johnson out of a ministry of 21 years at Fitkin Memorial Church, a position of prestige and influence. God told Johnson he would take a job that would send him throughout the United States strengthening and encouraging churches and assisting leadership in working with minorities. His call was confirmed when Church Extension Ministries offered Johnson an opportunity to become an ethnic consultant.

Since October Johnson has been actively involved in catalytic church planting. His heart's desire is not only to instruct and assist others in planting new churches and nurturing present ones, but also to plant new churches himself. He has already planted three churches since October. He has toured the college campuses, talking with ethnic ministers and students about urban ministries and speaking in chapel.

Charles Johnson is one of many ethnic consultants trained to give special assistance and instruction concerning their particular ethnic group. Ethnic consultants go through 80 hours of training in church planting techniques for their specific culture. They travel to districts for consultation with district superintendents and local churches as well. Ethnic consultants are planning to conduct Church Planter Conferences for their specific cultures in 1984.

There are 16 ethnic consultants for 11 different minorities. These consultants are available by contacting Rev. Jerry Appleby in Church Extension Ministries. □

"Lovest Thou Me?"

*"Lovest thou me?" I heard Him say
As I started another busy day.*

*"Of course I love You, Lord," I replied,
But a strange uneasiness rose inside.*

At midday I heard His voice so near,

*"Do you love Me?" He whispered so I could
hear.*

"Why, Lord, You know I love You," I said.

"The lambs," He asked, "have they been fed?"

At evening He came to me once more

And asked the questions just as before.

I assured Him my love was deep and pure

And I'd care for the lambs tomorrow for sure.

I really thought what I'd said was true.

To say "I love you" is easy to do,

But the hours had quickly swept away

And the lambs were not fed that livelong day.

—GERALDINE NICHOLAS

Abbotsford, British Columbia



H. Armstrong

REFLECTING THE IMAGE

by VALKYRIE MURPHY

GOD IS REVEALED TO US in Scripture as our Father. We are created in His image. As our eternal Parent, God loved us long before we could respond to His love, even as earthly parents love their newborn children who don't know enough to love them in return. God is unchanging, His love unconditional. We are His and He has always loved us and always will. "This is love: not that we loved God, but that he loved us" (1 John 4:10, NIV).

God does not base His love for us on our performance. If He did, we would all be unloved. Loving is simply God's nature. We are recipients of the blessings

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four Father's love. Life itself, the beauty of the earth, the air we breathe, the food we eat, others to share life with—all these things and more are expressions of God's limitless love.

Because He loves us, God is unwilling to stand idly by while we follow the path of sin that leads to death. The Father desires His lost children to come home. He sent Jesus to show us His great love. Jesus comes, saying, "You are dearly loved. Follow Me. I'll take you home." "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8, NIV).

In the story of the prodigal son, Jesus tells us of the Father's steadfast love towards his sinful and wandering son. While the son was yet in the pig pen—depairing, hopeless, and alienated from his father—he was still loved. Our Father never stops loving us; and, like the prodigal, we must return home, confessing and repenting, in order to receive the benefits of His love.

Today many are asking, "Who am I?" In frustration they say, "I have to find myself. I don't know who I am." This search for purpose in life is an ancient one. Through the centuries people have been driven to seek meaning for their existence. "Am I just a bit of cosmic dust? Am I here by accident? What relationship do I have to the Universe?" Augustine, writing in A.D. 398 of his own long, agonizing search for truth, remarks to God, "I could not find myself, much less find You" (*Confessions*, Book V).

I remember my own relentless efforts to make sense of life—to find out where home was, where I belonged, what my identity was. I also remember the breathtaking moment of realization that I was home when I was with God. Wonder took root within me: "So this is who I am! I'm God's child, meant to live here on earth with His presence revealed within me and through me!" This primary awareness has lost none of its wonder over the years, that a vessel of clay should be the home of the Lord of the Universe.

When Jesus comes and we follow Him, He leads us home. "Those who are led by the Spirit of God are sons of God. . . . The Spirit himself testifies with our spirit that we are God's children" (Romans 8:14, 16, NIV). As we enter into fellowship with the living God, when Spirit meets Spirit within, we understand that this is where we belong. We were created in God's image for His spiritual communion, this soul enlightenment, quickening, and fulfillment. There is no happiness or peace apart from God, and ultimately no life.

This homecoming is our second birth. While naturally we are God's offspring by creation, spiritually we become His children when, through grace, we are redeemed by Him. "Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!" (2 Corinthians 5:17, NIV).

When we see God as our Father, we no longer have to flee from Him in fear of His judgment, but we can rest in His love. Jesus Christ calls us to trust in God. He assures us not to be anxious or fearful about life, but to discover that God's presence is enough for every need. He reminds us that God takes care of the birds of the field and the lilies of the field. "Your Heavenly Father knows your needs and problems. As His children we

are to meet each new day, each new experience with openness and enthusiasm.

When God accepts and forgives us, our response is to love Him in return. We love Him because He first loved us. A special privilege of this love relationship is our access to Him in prayer. Jesus spoke to God as a child to his father, reverently and humbly, yet with full confidence. We, too, can come in prayer to our Father, confident that He is eager to listen and help; that He understands and sympathizes; that He wants to guide us in kindness and wisdom. God's love is a holy love, and we don't come to Him with a nonchalant attitude as if He is our "pal." He is our holy Father and our relationship must be based on reverent love. The fatherhood of God does not make Him less holy or powerful; but it makes Him approachable. Because this pure and mighty God regards us as His beloved children, we can come to Him without fear.


The development of our faith leads us to a place of consecration. As we come to love and trust God as our Father, we desire to give Him the obedience that naturally arises from this new relationship. We cannot truly be our Father's loving child if we do things that grieve His heart. We glorify God by obeying Him, just as a child brings honor to his parents when he is obedient. Jesus modeled this obedience, living in unity of purpose with the Father. Looking at the Cross we see the total obedience of the Son to the Father.

"Change and become like children," Jesus said. When we do, abandoning ourselves to God's fatherly care, we are set free from anxiety and disquiet. Peace is ours because we know that God is directing all things for our good. Our aim becomes the fulfillment of the designs of our Heavenly Parent. This singleness of purpose brings us into unity with God, until our lives begin to reflect the image in which we are created. God is truly glorified when the world can see the Father's reflection in His children's lives. □

TOGETHER

*Father,
Help me to fathom
Your deep, deep presence of peace.
Envelope my small, anxious doubts
With Your assurance.
Help me to realize
That the unsurmountable future ahead
of me
Is not to be feared.
It can be conquered—
But not with my strength alone.
Help me to grasp Your hand,
To hold on to it firmly,
And not let go.
And, TOGETHER—
We will go through a day at a time.*

—JANIE KNOX NORRICK
Olathe, Kansas



CHRIST'S SECOND COMING— *The World's Hope*

by J. MELTON THOMAS

THERE IS no more exalted speech in the English language than that recorded in the King James Version of the New Testament; there is no more eloquent writer in that book than the apostle John; there is no passage from his pen more sublime than this, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3).

According to this passage, the great hope of the world is not any panacea usually prescribed. That hope is not in higher levels of learning. It is beyond the overcoming of man's ancient enemy, disease. It is more, much more, than easing, or even eliminating, the stark hunger that still destroys thousands. It is not the instituting of political freedom for the world's enslaved and

oppressed. All of these, and more, are good; needed; should be pursued. They are indeed a *measure* of hope. The great hope of all mankind, however, is that Jesus Christ, who once came is surely coming again!

The first coming of Jesus to this weary world was the best thing that had happened to it to that time. His coming into the lives of lowly fisher-folk and tax gatherers was the greatest boon they had received. It was to them what light is to those who sit in darkness. He was their hope. For three years was that way, and then one day He left them. The light went out, and the hope was crushed, but only for a little while. Jesus rose again. Three days later, at the mount of ascension, while they gazed into the space where they had seen Him last, an angel came. After he ceased speaking with them, their hearts were fueled and fired with a new knowledge: they understood now that He was coming again. "The same Jesus," the angel said, "shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

That word sent the disciples to an upper room for Christ's promised power. His second coming has become their hope. It is the same today. Kingdoms are being overthrown and others threatened by trickery or outright invasion; soon He shall come with an everlasting Kingdom of peace. True knowledge of God does not flourish today, soon He shall come, and the knowledge of the Lord shall fill the earth as waters cover the seas. Darkness has settled over all the world; soon the Light which lights every man shall shine again—and undimmed. How dreary the prospect of this world if it must stay as it is forever and its rightful Ruler not return! But He is coming, and that coming is the hope of the world!

Christ's second coming is the world's hope because of *its certainty*. The scripture given simply takes the event for granted, as do so many others. There is no argument as to whether He will come, no question as to how; the writers just deal with what the nature of things will be when He does come.

There are those in this day, and there have been in every day, who

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h at the idea that Jesus Christ
come again. In spite of the
lkers, His coming is certain. Pe-
speaks of this: "There shall
e in the last days scoffers, walk-
after their own lusts, and say-
Where is the promise of his
ing? for since the fathers fell
ep, all things continue as they
e from the beginning of the cre-
n . . . but the day of the Lord
come . . ." (2 Peter 3:3-4, 10).

hen Jesus went away, He left
following words bearing on the
e truth: "Let not your heart be
bled: ye believe in God, believe
in me. In my Father's house are
y mansions: if it were not so, I
ld have told you. I go to prepare
ace for you. And if I go and pre-
a place for you, I will come
n, and receive you unto myself;
where I am, there ye may be
" (John 14:1-3). Jesus' second
ing is certain, and as such, it is
hope!

hrist's second coming is our
e, the hope of the world, also,
use of what it promises. That
ing has the promise of the
est spiritual insights. "We
see him as he is." The revela-
s of His gracious nature that
gives to His children now are
bly marvelous. These revela-
s come through the inspired
ds of the Bible, through the
nsformation that comes in

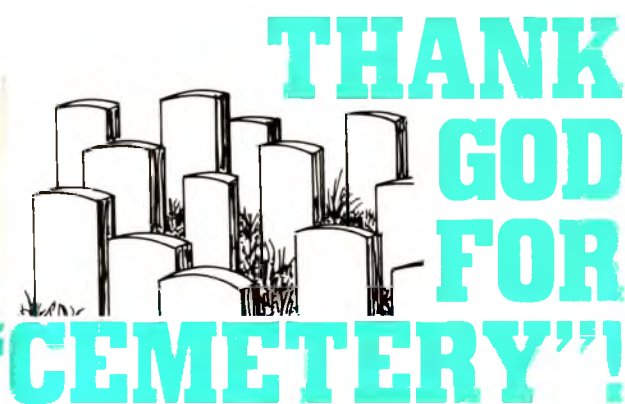
Christian experience, and through
the unfolding secrets of our Lord in
daily Christian living. Through
these, men learn of God, and learn-
ing, their hearts are changed and
charged with love divine, until,
with Paul, they are "ready not to be
bound only, but also to die . . . for
the name of the Lord Jesus" (Acts
21:13). At best, however, we only
see through a mist now; then we
shall see Him as He is!

Indeed there is the further prom-
ise that at that time we shall be like
Him. Thus the acme of Christian
development shall be achieved. The
Christian needs to be all that his
Lord would have him be in this
world, and to be as much like his
Lord as he can. This is partly
achieved in the powerful work of
conversion from sin; it is brought
more nearly to realization by the
purging from sin and fullness of
love that comes by the baptism of
the Holy Spirit; it is furthered by
the growth in Christian grace that
is the natural life of God's children.
Still there is a constant knowledge
of how far short our best is. Herein
is hope, however, that when He ap-
pears, our transformation will be
complete. We shall be like Him!

And what shall we say of the
promise Jesus' coming holds for
this old world? Sin will be no more.
Satan will be overthrown. Death
will be routed. Every man shall sit

in peace under his own vine and fig
tree. The fierce nature of animals
will be changed. And men "shall
beat their swords into plowshares,
and their spears into pruning-
hooks: nation shall not lift up a
sword against nation, neither shall
they learn war any more" (Micah
4:3). No wonder John could say,
"Even so, come, Lord Jesus," in re-
sponse to our Lord's promise,
"Surely I come quickly" (Revela-
tion 22:20).

How much *we ought to desire His
coming*, and how careful we should
be that we are ready. The big ques-
tion about the coming of Jesus is
not found in the mass of specu-
lation in which some have lost
themselves. The big question is,
"Am I ready?" We *can* be prepared,
a preparation indicated in these
words: "Every man that hath this
hope in him purifieth himself, even
as he is pure" (1 John 3:3). Prepara-
tion, then, for Jesus' coming is the
same as preparation for living with
a conscience void of offense now. It
is having clean hands and a pure
heart. It is forgiveness of sins; in-
heritance among them that are
sanctified; walking in the light,
even as He is in the light. It is puri-
fying ourselves, even as He is pure.
"Therefore, be ye also ready: for in
such an hour as ye think not the
Son of man cometh" (Matthew
24:44). □



THANK GOD FOR CEMETERY!

by NELSON F. SHEETS

IT WAS JOHN CHRYSOSTOM, one of the truly
great fathers of the church, who coined the word
cemetery for the resting place of those who have died in
Christ. This grand old man of faith, called "the golden
tongued orator" by his fourth-century contemporaries,
was known for his speaking ability.

No doubt Chrysostom felt the Roman word *grave-
yard*, meaning "place of the dead," was not appropriate
for those who had fallen asleep in Christ.

What solace there must have been in the hearts of
grieving Christians when this saint explained the new
term to them. The word *cemetery* is from the Greek
word *koimeterion* meaning "sleeping room." The Late
Latin word *coemeterium*, from which we derive the
words *barracks* and *dormitory*, came from this Greek
root.

The truth speaks boldly! God's saints, dead in
Christ, are asleep in the barracks of God's matchless
grace. Someday the archangel Gabriel will trumpet the
reveille, and the troops will arise from their slumber to
join the Lord in the air. □

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ST. PAUL'S WORLD had caved in on him. Nero's persecution of the Christians was on in full blast. Martyrdom was common and brutal. Here he was, approximately 65 years of age, and in jail. Lonely, forsaken by his friends by design or decree, he wrote his last Epistle, the second letter to Timothy, his son in the gospel. Shut away from family and friends, facing martyrdom, he stated what *Beacon Bible Commentary* calls "His magnificent confession of assurance" (1:12).

To read this positive declaration is to feel its effect and power even today. It brings vital holy relationships out of the peripheral into the predominant and practical. It acknowledges adversities and crises in holy living but assures spiritual victory now and in the future. Faith towers over fear, and fact over fate. It works!

Paul declared he was not ashamed. This was the philosophy of his life from the time he was converted on the road to Damascus and sanctified in the house of Judas. He clearly defined his stance in Romans 1:16: "I am not ashamed of the gospel of Christ."

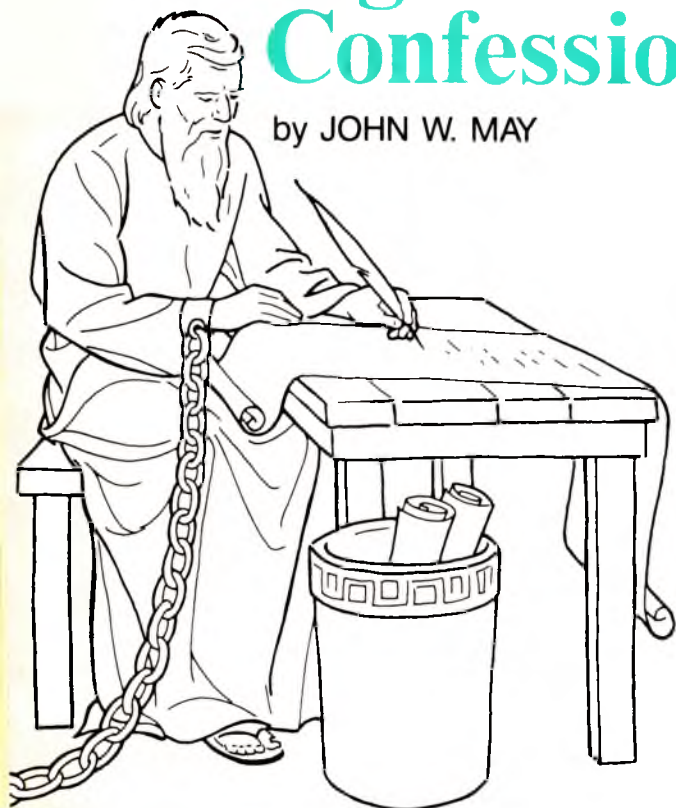
Nor was he ashamed of his bonds. There was no question in his mind as to the cause of his present confinement, or his guilt. He had been appointed a preacher, qualified as an apostle, and fulfilled his commission to teach the Gentiles (v. 11), and he was suffering for these things.

He did not flinch, falter, or fail. Never could it be said that he was at any point disobedient to the heavenly

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A Magnificent Confession

by JOHN W. MAY



vision. How important that his followers in the bloodline of Christian holiness be as unashamed! Someone asked, "If you were arrested for being a Christian, would there be enough evidence to convict you?" This sobering question deserves a serious answer.

In a further confident declaration, St. Paul said, "I know whom I have believed" (v. 12). This was a certainty based on relationship. What happened on the road and in the city were as much experiences as events. He could have said he knew *what* he believed; he was surely academically qualified to make such a statement; but he chose to personalize his confidence in *whom* he believed.

It was that kind of experience that enabled Paul to say, "I am persuaded." He was convinced in his heart of the keeping power of God, of the establishing grace. He had the witness of the Spirit. He was also convinced by the events in his life. A hundred times over he proved the ability of God when he was beaten, shipwrecked, cast into prison, in perils everywhere, and facing a multitude of disasters. Here Paul is saying that God was with him then, and he is with him now in Nero's prison.

The key words in the apostle's philosophy are: "I have committed." It is at the point of commitment that the quest for sanctification and holy living meets its highest test. The most positive proof of holiness is not our testimony in church, the songs that we sing, or the sanctioning 'amens' we voice as the preacher preaches, as important as these are. It is our commitment in daily living; in the nitty-gritty decisions as well as the traumatic tests of life.

Commitment means to go out of business for self and come under new management. He that follows through in this great act of commitment must involve his total self, his all, his whole being. This is the cost of true commitment. The "magnificent confession" can only be made by those who are all on the altar. It has to be an "all the way" situation; reservations only result in disappointment and defeat.

Some people are like the boy who got his hand stuck in a narrow-necked vase. All the pulling and tugging failed; even greasing his wrist with butter did not help. Finally in exasperation someone asked, "How on earth did you get your hand stuck down there in the first place?"

He replied, "I dropped my nickel down there."

Suddenly lights came on and someone said, "Let go! Let go of your nickel!"

The moment he let go his hand slipped out of the vase.

Success in commitment comes as we let go and let God. There can be no real spiritual victory without it. Whatever or whomever may be a problem to us—nickels or Neros, fears or frustrations, discouragements, disappointments, or disillusionments, goals or gold, a thousand different gods—all must be put on the altar. We can only let God when we have let go.

Then when we are completely committed we may join St. Paul in his magnificent confession of faith: "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." □

MY Testimony

by H. J. NESS

MY GODLY FATHER, a lay preacher in Norway, had much to do with my becoming a Christian in 1927.

In my childhood, when Father was home from his weeks-long preaching tours, each morning he would enter a bedroom where he prayed aloud and wept for each of us children by name, and for the people to whom he had ministered. I shall never forget what he looked like when he came out after those prayer times with the glow of heaven on his face. Neither will I forget the large puddle of tears I once saw where he had prayed.

I was 18 when I immigrated to Montana and began working among ungodly men. When they urged me to join in their sinful pleasures I could not, for, though I was not yet a Christian, in my mind I could see my father and hear him praying, and I was restrained.

In 1926 I came to the West Coast. Here I was among happy Christians. Still I put off yielding to Christ, reasoning that there was plenty of time. Finally God laid me low with illness for a long period, until doctors could do no more for me. In this condition, one day a godly, happy farmer visited me. He came to help and to try to win me to the Lord. He told me God loved me. I could not believe it, for I knew I was a stubborn sinner.

But people were praying—this man, my father, and others—praying for Me! As a result, one day when this friend returned, I surrendered to the Lord Jesus and prayed to be saved. A change came. I had peace. But my faith was weak. I began to improve physically and was able to attend meetings, where I was helped. For about a year I was very weak.

Then I attended a laymen's meeting where many Christians were testifying. God nudged me to stand and testify, too, but I was afraid and didn't. Satan kept telling me, "If you were a real Christian you could testify just like these others." That is not true! A new convert cannot witness like an older, victorious Christian.

On my way home from that meeting I was very unhappy until suddenly Christ came to me with these words: "Fear not: for I have redeemed thee, I have

called thee by thy name; thou art mine" (Isaiah 43:1). Two things happened as I believed this word. I got my eyes off myself and onto Christ. And God's Spirit witnessed to my spirit that I was truly God's child. What joy and assurance followed!

For the next three years I had it good with God and witnessed at every opportunity. Then I attended a Lutheran Innermission meeting where I gave my testimony. Afterward a young Lutheran Brethren minister stood and prayed in the Spirit, "Lord, I will be what You want me to be. I will do what You want me to do. I will say what You want me to say." He sat down. And the Lord said to me, "Will you do that?" As I considered what this would involve, the Spirit indicated God's call to me to preach the gospel. At once I refused. "No! no!" I could think of nothing worse. I wanted to be a good Christian and give to missions. But preach? Never!

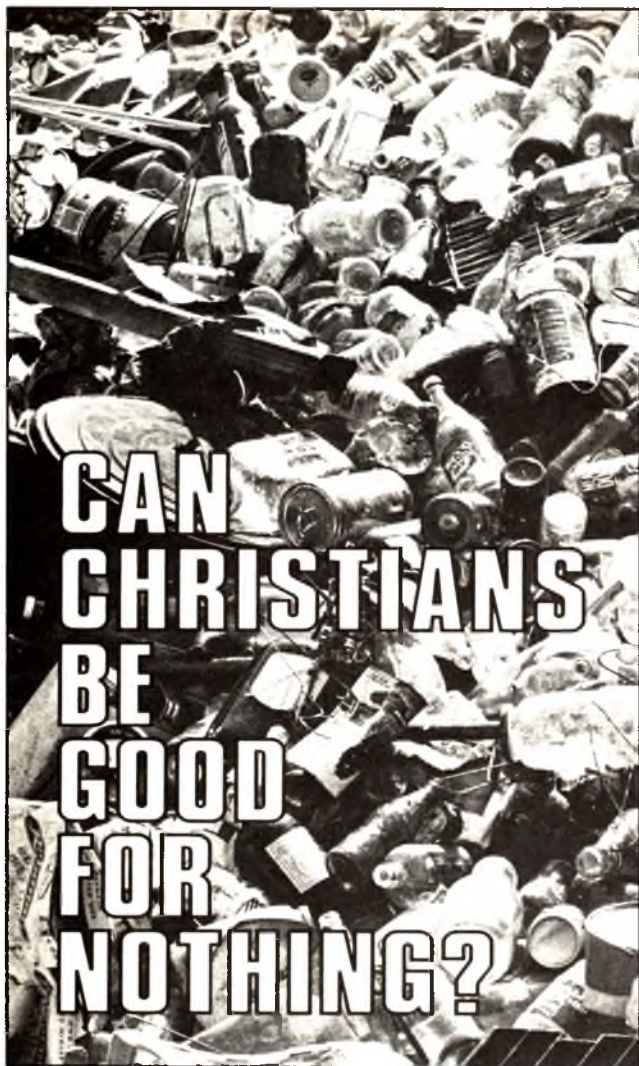
I went home with a heavy heart. For six days I was under deep conviction of sin. When I tried to pray, the Lord would ask, "Will you be a preacher?" My answer was always, "No!" I was convicted of sin; not of sins I had done, but of what I was—selfish, self-centered, proud, stubborn. The burden of it became so heavy I couldn't continue under it. I felt God was unreasonable. I had not even read an English Bible and had no formal education. God was asking the impossible.

After six days of this I could not go on. Unable to work, I came to the house and fell to my knees, crying, "O God, I will even become a preacher if You will come in and save me from this!" He came at once. He came with such joy and blessing that I cried, "Look out, Lord! I can't take any more!" He had cleansed me from that terrible sinfulness and healed my broken heart. Though I did not recognize it until later, He had filled me with His Spirit.

After I had calmed down the Lord assured me: "In all I ask you to do I will give you grace." This He has done, and I have never regretted that I became a preacher.

It was 17 years before God opened the door to the ministry for me. Sixteen of those years were in training in Sunday School work. In 1950 I began to serve a church under the Evangelical Covenant Church. God has been exceedingly merciful and good beyond measure to me and my family. These years have been rich with His blessing. To God be the glory! □

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Ed Corrin

by STAN MEEK

THE EXPRESSION “good for nothing” is often used about something that is almost ready for the junk pile. It might be a can opener that only half encircles the top of the can and then quits. It might be the oven thermostat that burns a batch of favorite peanut butter cookies, or the tape recorder that takes a notion, during a gospel concert, to begin a “third reel” in its own disorderly fashion. Whatever it is, “good for nothing” has become a familiar expression.

Jesus used similar language when He said, “Ye are the salt of the earth: but if the salt have lost his savour . . . it is thenceforth good for nothing, but to be cast out . . .” (Matthew 5:13). Simply put, Jesus meant that Christians’ lives are worthless if they are not effective in preserving and promoting righteousness in the world. Anything that has lost its usefulness is likely to be discarded—cast out to the junkyard.

The absence in America of a strong voice for righteousness, both individually and collectively, in recent years has encouraged the adoption of a heavy secularistic and humanistic world view. That view has

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spawned a climate out of which many pernicious creatures are crawling.

McCandlish Phillips, reviewing Francis Schaeffer’s book *The Christian Manifesto*, says that Schaeffer identifies a “lamentable sliding equation, in which certain things once ‘totally unthinkable’ in our country, come to be seen as ‘perfectly acceptable’ in a certain amount of time.”

Dr. Schaeffer says that the changes that have debased the American culture have happened not in 400 years, but in 40 years, and then asks, “Where have we Christians been for the last 40 years?”

Some are saying that this is evangelical Christianity’s hour in America. Moral Majority, however, has certainly provoked a storm of protest against a distinctly Christian influence upon the processes of government that belongs to democracy. There are powerful forces at work to prevent any significant influence of the evangelical Christian conscience upon America’s public life.

Without question, Christians must be careful that the tactics and strategies used do not contradict their message or their witness. Christians must not expect uniformity of opinions on all issues by believers, and they must avoid the risk of denying the non-Christians, or even the “God-rejecters” a voice in a democratic and free society. God created man with freedom to reject His law, His teachings, and His Son. Man did reject all these, but God went right on loving him and building His kingdom.

Even so, Christians must refuse to be intimidated by those who would rejoice to see the voice of righteousness silenced. There is a pathetic irony in the inconsistent rationale that would allow the free exercise of influence by homosexuals, humanists, atheists, Marxists, and certain radical groups, while denying these same rights to evangelical Christians.

Some of these radical groups actually approve the use of violence to gain their so-called freedoms, yet they would deny evangelical Christians even the right of free speech or the use of lobbying to influence public life and government.

Separation of church and state was never intended, nor must it be allowed, to *silence* the church or emasculate its influence upon government or society. Many issues that were formerly looked upon as strictly “moral” issues have, in this generation, been made political issues, such as abortion, homosexuality, pornography, and the disintegration of the family.

Liberal clergy and churchmen have long exercised influence upon the policies and practices of government without attracting anything like the current outcry of politicians and the media. However, notwithstanding their protesters and detractors, evangelical Christians must be heard and must be heard now!

There are numerous examples from recent public life that prove that the Christian voice and conscience are being heard and making a difference. A notable example was the statement by Mr. Owen Butler, chairman of the Board of Proctor & Gamble, in response to a threatened boycott by the “Coalition for Better TV.” In a speech before the Academy of Television Arts and Sciences in Los Angeles on June 15, 1981, Mr. Butler said that TV monitoring groups are “expressing some very important and broadly held views about gratu-

itous sex, violence, and profanity. I can assure you that we are listening very carefully to what they say." He went on to announce that his company, which spent 486 million dollars on advertising last year, was withdrawing support for 50 major programs. Other companies then agreed to certain demands of the Coalition.

The voice of righteousness must be heard all the way from the little white houses that line the streets and roads of America to the White House in the nation's capital. *Witness* is the word. Jesus said of himself, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37). Jesus here declares His very purpose for coming into the world to be one of "witness."

Every believer is in the world for this same purpose. A recognition of this truth by believers keeps them both humbled and challenged.

The busiest and highest-ranking churchman might do well to ponder the significance of this truth as he

packs his attaché case for the day's business. Regardless of how noble the assignment he is on, if in fulfilling that assignment he does not mirror Jesus Christ, his mission can hardly be labeled a success.

Likewise, the churchman serving the smallest setting may take heart in knowing that there is no greater assignment given—not to kings, or presidents, not to political ambassadors or corporation executives, than the divine assignment given to *all believers* of bearing witness to Jesus.

God's basic strategy for changing the world is by converting men to His Son. He expects those converted lives to have a powerful influence upon an enlarging circle of society. It is, as Dr. Schaeffer reminds us, "just as important to bring society and law and government under the Word of God as our individual personal lives."

Savorless saints, like savorless salt, are good for nothing. □

A Rag Doll Tale

by DANNY L. DeWEESE

A LITTLE GIRL had a large collection of dolls. Whenever anyone visited her home, she always wanted to show them to her guest. Invariably she would be asked, "Which doll is your favorite?" and she would pick out an old, tattered, and rather dirty-looking one. When she was asked, "Why do you love that one most?" she would reply, "Because if I didn't love that doll, no one else would."

That is an illustration of what Scripture means by Christian love. God has given us a great display of true love. He reached out to us when we were not reaching out to Him. He continued to reach out, though we were imperfect, flawed, dirty, rebellious. God loved the world, even when it rejected Him and tried to push Him from the face of the planet.

In his letter to the Church at Rome, Paul wrote, "To all in Rome who are loved by God and called to be saints . . ." (Romans 1:7, NIV). This little verse implies a number of important things.

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One vital truth is that all persons are loved by God. And in loving us God brings out the best in us while taking the worst out of us.

Second is the truth that all persons are called. Paul addresses his letter "to all in Rome who are loved by God *and called* . . ." We know Paul was writing specifically to the Christian Church in Rome, but these words could well include everyone in Rome, for who in the city was not loved by God? So his letter was a letter to all persons.

A final truth concerns what we are all called to be—saints. The term *saint* plants various images in the minds of people. Probably we use it infrequently in referring to people. Perhaps we think of a number of people in history whom the Church has canonized as saints. Some of them deserved the title; others didn't. Or we might think of a few persons living today whom we believe are saints. Some immediately think of Mother Teresa, well known for her charitable work in India and other places around the world.

But everyone who is called is called for a reason. Everyone who is called is called to be something—to be a saint. The word has its roots in the concept of holy; and holy is



founded on the idea of separateness. To be a saint is to be taken out of an old way of life. It means to be set apart both from and for something—to be set apart from a life of evil and for a life of communion with and service to Jesus Christ.

We who are the Church have been loved by God. In all of our humanness, in all of our wretchedness, we have been loved by Him and called to be saints. We become like Him when we respond to His call, when we accept His love. Creation recurs. "If a person is in Christ, he is a new creature," Paul said.

The new creation begins the saint-making process. □

Victorious Surrender

by JERRY W. McCANT

SURRENDER is an un-American word. We associate surrender with defeat. We want to be self-sufficient, self-reliant, and victorious. Seldom does it occur to us that victory can be attained in surrender. Our egos are at stake and for us surrender means the loss of autonomy and control.

Victory is an important, symbolic word. It often connotes material and physical success, and people with victory are supposed to wear perpetual smiles. A life of surrender does not seem to be consistent with the American success syndrome. Such a negative concept is rejected in practice if not in principle.

Perhaps we need to rethink the matter of surrender in a more positive light. In the Bible and in life's experiences, victory often comes only when there is surrender. I am convinced that the only way to victory for most of us lies in "victorious surrender."

"Victorious surrender" is not the act of a dejected, hopeless soul resigning from life. It means accepting what I cannot change. I do not have to understand, and I do not need to say that bad is good and hate is love. I can be honest and see injustice but know I can do nothing. What I really surrender, then, is all claim to self-sovereignty. There is an acceptance of the inevitable but not with a defeated spirit. Such surrender comes when one can pray: "Lord, help me to change the things I can, to accept the things I cannot change, and to have the wisdom to know the difference."

Our action-oriented culture makes it difficult to back away from a situation and admit, "There is *nothing* I can do." Such an admission is threatening, humiliating, and ego-deflating. To "let go" and allow God to work in the situation is too much like admitting that I am not God; I am not sovereign; I am not "the captain of my soul." Bertrand Russell once said, "Every man wants to be God and few refuse to admit the impossibility." No one wants to admit that his life is not under his own control.

The desire for self-sovereignty is the very essence of sin. A presumption of self-sovereignty caused the fiasco in Eden. It created the confusion at Babel. Humankind wishes to be in control, to determine its own destiny. How can Jesus be Lord of life when we are seeking to control our own lives? This is not a call for submissive, dependent neurotics to see God as a Sugar Daddy and our ticket to Leisureland. Quite the contrary! I *am* suggesting that in many of life's situations, the only way to victory is surrender.

At the age of 40, I am again studying piano. My instructor continues to say, "Jerry, *let* your fingers play; don't try to force them." I discovered that my problem at the keyboard was symptomatic of my whole life! I prefer to *do*, not to *let*! It has

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been a hard lesson for me—committing to God the uncontrollable areas of my life! My style is to work, do, exert effort, and make things happen. In the past few months I have been learning that victory comes in surrender. Letting go, releasing the problem, committing it to God is not simple. It is not a once-for-all commitment but a moment-by-moment surrender.

Once a psychologist invited me to sit in on a group therapy session with divorced fathers. They talked of their anger and pain. They told how they had tried hard to work things out with ex-spouses. They were frustrated because they could not get the mothers of their children to be reasonable. Then came the psychologist's advice, "Let it go, turn it loose, release it." It was the kind of advice one might have expected from an evangelical minister. We want to win so that someone else loses. "Victorious surrender" allows everyone to win—no one need lose. Many times we can win if we do not insist on it!

In Gethsemane we discover the meaning of "victorious surrender." Three times Jesus prays, "Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36, 39; cf. Matthew 26:36-46, especially v. 44). Jesus became "obedient unto death, even the death of the cross" (Philippians 2:8). "He . . . learned obedience by the things which he suffered" (Hebrews 5:8). Out of His surrender, even when He could have called 12 legions of angels (Matthew 26:53), victory came, and the cross of shame became a thing of beauty forever.

A thorn in the flesh sent Paul to the place of prayer. Three times he prayed for the removal of the thorn. Paul surrendered to the thorn he could not remove and chose to glory in his thorn. He heard God whisper to him, "My grace is sufficient for you, for my power is made perfect in weakness." Out of his yieldedness Paul could say, "When I am weak, then I am strong" (2 Corinthians 12:9, 10, NIV). Surrender brings strength, peace, and victory—victorious surrender.

If we would learn the meaning of Christlikeness, we must begin with surrender. If we would learn the meaning of the holiness ethic, we must begin with a theology of the Cross. We need again to learn the meaning of the crucified life (Galatians 2:20). It is pride, self-sovereignty, the desire for power that keeps us from the life of surrender. We must face the awful truth that the demand for our right to self-sovereignty is at the bottom of the sin problem. We will do almost anything before we yield our place on the throne. When we die *to self*, yield our own rights and cease fighting, victory has been won.

"Victorious surrender" is not easy. I can tell you because I have been there! There were rights that were mine and they were denied. Unjust, unfair, and untrue things were said and some people believed them; I could do nothing about it. I fought for my rights, but I did not win them. I became angry; I was sometimes filled with hate, but all it changed was my health! I was right and I almost destroyed myself trying to prove it. All I got for my efforts was a handful of ashes, an ocean of tears, and a broken heart.

Hope came as I began to wrestle with the meaning of commitment—surrender. Finally, I could say, "Go

ahead. Serve up all the injustice you wish, but I will not fight back." Slowly, the very rights I seemed to have lost were returned and with a bonus! God's tailor-made grace became operative—"For you, my grace is sufficient." Even when the injustice has continued, I am the winner because I no longer need to fight for my rights. God has not promised me that from my surrender will come the resolution of my conflicts. What He has promised and given is a grace sufficient to see me through every crisis. Joy and peace are not dependent on human circumstances. Peace that surpasses understanding is God's gift to the yielded heart.

Surrender is not a once-for-all act! But day by day, hour by hour, moment by moment we can surrender and keep on surrendering. We will always be tempted to defend our rights. The holiness ethic bids us to bring an end to the strife by the surrender of our own rights. If there is to be peace, it often requires surrender. When that surrender involves personal rights, powers, self-sovereignty, why should I not be the one to surrender? As for me, I shall! □



WANT ADS and DOGS

by GARLAND R. WALLACE

IN OUR COMMUNITY we receive a free weekly consumer paper called "Shopper's Paradise." Like a prospector looking for buried treasures, I read its pages from cover to cover.

The list of "treasures" ranges from real estate to pets, with the kitchen sink in between. I have never purchased anything as a result of this gold mine of bargains, yet I anticipate its arrival each Thursday.

Recently I was fascinated with a particular ad requesting a Christian home for a dog. Wait a minute—a Christian home for a dog!

As I pondered this request, I was aware that someone realized the impact of a Christian home. These folk knew that even a dog would have a better life in a Christian home.

Jesus does make a difference in any home and any life. Things really are better where Jesus is Lord. Not only is a Christian home good for the dogs, it is even better for moms and dads and boys and girls. Homes "in Christ" are quality homes.

Wanted—Christian homes—nice for dogs—a must for people. □

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“Take Me Home, Bob!”

by FRANK EIFERT

I WAS LOST. Completely, hopelessly, inexcusably lost in the woods. I couldn't believe it.

“It doesn't make sense,” I muttered. “I *can't* get lost in these woods!” But I was.

I was familiar with the woods for miles in any direction from our house in the Keystone wilderness of Florida, and it was well nigh impossible for me to lose my way. But now I was lost.

I had set out that morning, riding an old Texas mustang named Bob, to check on some traps for my brother that were several miles from our house. I had been in that particular area only once, the day I had gone with my brother to set the traps. This day, all alone, I decided to explore the woods to look for more coon and possum signs. But as I went in and out of cypress swamps, crossed and recrossed Booker Creek and meandered through flatlands, I committed the unpardonable blunder for any woodsman: I failed to take

note of my position so that I could return by my back trail.

Then I decided to go home.

I had been on foot examining a likely looking coon trail. Now I came out of the swamp, remounted, and headed in the direction I thought was the right one. But the farther I traveled, the more unfamiliar the area became. I stopped and looked around me, but no matter in which direction I turned, nothing looked right. I knew which way was north, south, east, and west, but had no idea which one would lead me home.

“Bob,” I said, “we're lost.”

Darkness was beginning to close in. Whatever I did had to be done soon, or I'd have to make camp for the night. If so, there would be a lot of worry at home. My brother had gone away for the week and nobody else knew where I was.

I sat gazing at old Bob's ears for a few minutes, as if hoping he could tell me what to do. Actually he was waiting patiently for me to head him in another direction, probably wondering how long we would keep roaming around and getting nowhere. And we were both getting hungry.

Then suddenly a light was turned on in my head. There was something I should have thought of an hour ago. That old horse was the only living creature in that wilderness who knew the way home!

I looked skyward with a sigh of relief and breathed a prayer of thanks. Then I dropped the reins on the horse's neck.

“Take me home, Bob,” I said softly, and touched a heel to his side.

Bob dutifully started off, wondering what I was going to do next. After a few minutes he turned one ear backward as if asking for some indication of what I wanted of him. Receiving no response, he suddenly turned in another direction and quickened his pace.

“You crazy old horse,” I growled, “where do you think you're going? You know home is not that way!”

I reached to pick up the reins, but then decided to let him have his head a little longer, although I *knew* old Bob was wrong this time. There was no way the house could be in that direction!

After an interminable 40 minutes of weaving around swamps, crossing Booker Creek again, rustling through palmettos, walking across pine flats and through live oak groves and scrub, we passed an old bent live oak we kids used to call “the sitting tree” where we played in our younger days.

“Whoa, Bob,” I said, pulling him to a stop, “that tree is way the other side of the house. We've got to turn around and go—”

Then I noticed which way the tree was leaning and realized that Bob was right again. We were heading for home! He passed the tree, walked a half mile farther, and emerged out of the woods onto the dirt road that led past our house. Then he broke into a trot until he arrived at our front gate where he heaved a great sigh, snorting it softly back through his velvet muzzle.

“How long must I suffer you?” he seemed to ask. “Now will you please get off my back and get me something to eat?”

That was many long years ago, when I was a 14-year-old boy. The incident has returned to my

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memory hundreds of times during the years since then, bearing the important application for all humanity. It's a lesson most of us have difficulty in learning, even after many years of walking with God: In every situation we should simply sit loose and let the One who knows the way out of all difficulties and perplexities lead the way. Soon we'll see the landmarks and know that the One in whom we placed our confidence is surely bringing us out of the wilderness of uncertainty and hopelessness.

One night when I was fox hunting with an old country preacher, while we listened to the varied baying voices of the hounds ringing across the countryside, he began to sing softly a song that was new to me at the time. I have sung it many times since then. It seems to be an appropriate ending for my story:

There is a Guide that never falters,
And when He leads I cannot stray,
For step by step, He goes before me,
And marks my path, He knows the way.*

*Oft-times the path grows dim and dreary,
The darkness hides the cheering ray,
Still I will trust tho' worn and weary.
My Saviour leads, He knows the way.*

Chorus—

*He knows the way that leads to glory;
Thy every fear He will allay,
And bring thee safe at last to heaven;
Let Jesus lead, He knows the way.* □

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Chorale of Prayer

*Nothing too small: the wind across a fir
Strums branches until harplike they resound
In melody the forest will compound
With million-million needle-points astir.*

*And fir, pine, cypress, hemlock, juniper,
All blown together make a rushing sound
Like surfwaves pouring over rocky ground—
Rich music that could not be mightier.*

*Then let the winds of God blow through each
heart.*

*And set it ringing with responding praise
Or small petitions rustling through the air . . .
Together we will such a music raise—
Earth will resound with singing, and amaze
All heaven with its bright chorale of prayer!*

—JEAN HOGAN DUDLEY
Harlingen, Texas

Book Brief

JUSTIN: HEAVEN'S BABY



SHARON MARSHALL
author



THIS IS THE STORY OF "what God did through the sick little body of a baby getting ready to live with Jesus." And I have an idea that as long as Justin's story is circulating, God will continue to use it to touch lives.

Without Justin, there would have been no book, but this is much more than a "sick baby" story. It is a candid testimony of God's nearness and loving care.

Sharon's hydrocephalic baby was born shortly after she learned that her husband was an alcoholic. They

were already struggling with his rehabilitation—a mountainous difficulty in itself. There followed four and one-half months of Justin's life, months filled with trauma and suffering. Sharon and Jerry saw God work miracles and lived surrounded by Christian love. When Justin died, they both plunged from the mountaintop to the pits, ending their marriage in divorce. And then there was Sharon's tough climb back up out of depression, following her double load of grief.

In her hours of deepest need, faithful Christian teaching, and godly examples of Sharon's youth were there to draw upon. She admits, "My concept of God the Father had been the Old Testament God of wrath—and I feared Him. . . . But Now I've discovered a new dimension of God's love—the love of my Heavenly Father."

I've read the book numerous times, and I'm always moved. But each time I read it, my heart wells with gratitude, because the testimony is so inspiring. After Justin died, his mother wrote, "I wouldn't have chosen your life this way, Justin, but I am blessed, indeed to have shared it."

I think you'll feel that way too! □

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

the editor's STANDPOINT

A LITTLE IS A LOT

In his book, *To Walk the Great Wall*, Robert Lee Scott, Jr., tells of being wounded as a combat pilot in World War II. He blacked out in the cockpit of his P-40. When he came to, blood was everywhere. He writes, "Actually, I was not that badly wounded, but a little blood—especially if it's yours—goes a long way." Anyone who has been wounded or has undergone surgery can identify with his remark. There are times when a little is a lot.

A little is a lot when something has great value. Blood is our very life, and we don't want to lose it. A diamond is small compared to a walnut, but its value belies its size. A gold nugget is tiny measured beside a chunk of coal, but no one would swap the gem for the coal. A man is small in contrast to a camel, but the camel-rider is infinitely more valuable than his mount. The earth is small, considered within the context of its galaxy or the universe, but it was earth to which God descended in Incarnation, earth on which Christ died to atone for

our sins. This gives our tiny planet a significance unrivaled by the most immense sun or star.

A little is a lot when something has great power. A little dynamite can destroy a huge bridge or building. A little poison can kill the strongest man in town. A little gossip can split a church, topple a government, and wreck many lives. A tiny scalpel, in the hands of a skilled surgeon, can save a life. A tiny gesture of love can flood a whole day with warmth and meaning.

A little is a lot when something decides destiny. Two little words, "I do," shape the whole future of a man and woman. Three little words, "I love you," can make the difference between peace and conflict, between health and illness, between hope and despair. Four little words, "Your sins are forgiven," spoken by the Lord, rescue human life from death and hell and turn toward God and heaven.

Yes, a little can be a lot. Our destiny is hinged on brief encounters, simple events, and small words.

GOOD MARRIAGES DON'T JUST HAPPEN

Ross Hayslip has made frequent contributions to this magazine. Most of the material he submits is unusually accurate, requiring little or no editing. However, reading through one article he sent us I found an interesting typographical error. The sentence read, "I shall never forget helping my parents celebrate their fiftieth year of wedded bliss."

Obviously he intended "wedded bliss." While I smiled at the mistake, it dawned on me that staying happily married for 50 years does require some weeding. There are threats and detriments to wedded bliss that must be uprooted and discarded if misery and/or divorce are to be avoided.

Good marriages don't just happen. They aren't made in heaven but lived on earth. Conscious and continuous effort must be exerted to keep love, romance, mutual respect, and growing devotion alive. The effort must be made by husband and wife. Weeding the garden (or flower bed, if you prefer) of marriage is not "man's work" or "woman's work" but both. Here, equality of responsibility and effort is demanded.

Happy marriages call for commitment. A man must resolve to be a good husband, a woman to be a good wife. Each must be willing to discover and amend their flaws and faults that menace their relationship. Each must be humble, patient, honest, devoted, and unselfish.

Such marriages call for communication, also. A man can't change if he doesn't know what's wrong, nor can a woman. Angry speech has wrecked a lot of marriages, but so has resentful silence.

Weed out anger, spite, jealousy, and pettiness. Weed out sentences that begin, "You always . . ." or "You never . . ." Weed out wrangles over money and disputes over discipline. Weed out a lust for things and the need to keep up with the neighbors. Weed out all that damages Christian character. Weed out all that is selfish and all that militates against love. Remember, weeds are stubborn. Persistent effort is required to keep marriage happy and fulfilling.

Don't sit there pouting. Grab a hoe and start weeding.

God proposes a radical cleansing from sin. Endless pardons for endlessly repeated transgressions is not His plan. He offers an in-depth cleansing of the heart.

SELF-DESTRUCTION

Benjamin Franklin wanted the Assembly of Pennsylvania to provide men and arms for the defense of Philadelphia, which was menaced by the French in 1747. Numerous Quakers, being pacifist, refused. Others did not share those pacifist convictions also refused, unwilling to invest in a defense that would benefit the Quakers as well as themselves. This, said Franklin, reminded him of the man who refused to pump water from a sinking ship because it would save not himself but a shipmate he hated.

How people who are unwilling to work for global peace because saving the world would include the Russians.

The shortsighted people have destroyed the unity and peace of a church in order to strike at members they disliked. Later they discovered, to their sorrow, their own children were among the casualties of a divided and weakened church.

The lengths to which hatred will go to gratify its lust for vengeance is appalling. Such destructive hatred is generous beyond description. It has a boomerang effect, bringing grief to the one who hurls his fury at her.

CUCUMBER'S MAXIMS

"Dead cats carry no fleas." That is a truth by which I choose to live, where sin is concerned.

When I once pastored, the building became infested with fleas. We prayed and sprayed, but the irritating pests persisted, worshiping with us with a regularity that put some members to shame—and kept some silent. How embarrassing to have visitors leave your church with undesirable hitchhikers on their socks!

Finally we discovered the source of our discomfort. A fat, mangy-looking stray cat of dubious ancestry had taken up residence in the building. It slept boldly at night and hid cleverly by day. The cat was dispatched—justifiable euthanasia—and the fleas abandoned the premises. Admittedly, the cure was radical but it sure was effective.

The only way to deal with sin is to kill the cat. Trying to ignore sin by working on its consequences is like trying to kill fleas one at a time; you never solve the problem just exercise the options.

Hatred extracts too great a price. It is both destructive and self-destructive. Those who hate can always cite reasons to justify their malice. They have been unfairly treated and cruelly handled by others. The reflexive effects of hatred, the terrible toll it takes on mental and physical health, reduce their arguments to nonsense.

A loving heart and forgiving spirit are superior to hatred in every way. Love covers sins, hate bares them. Love converts enemies to friends; hate perpetuates and deepens enmity. Love brings healing and promotes peace; hate causes injury and illness and spawns reciprocal hatred.

Just before he was beheaded, Louis XVI said, "I forgive those who are guilty of my death, and I pray God that the blood which you are about to shed may never be required of France." The mob, however, cheered when his severed head was displayed.

If you want to destroy yourself, hate. If you want wholeness, let the Lord cleanse you from hate and fill you with love. □

Cutting down doesn't solve the alcoholic's problem, only abstinence does. Tapering off doesn't solve the smoker's health risk, only quitting does. A one-pack cancer is as fatal as a three-pack cancer. An embezzler doesn't become honest by palming tens rather than hundreds, he merely reduces his ill-gotten gains. A gossip isn't cured by talking to just one neighbor at a time. Illustrations could be multiplied, but the point is obvious. Counting or chasing the fleas is poor comfort; getting rid of the carrier is the only way to clear the building.

God proposes a radical cleansing from sin. Endless pardons for endlessly repeated transgressions is not His plan. He offers an in-depth cleansing of the heart. "The blood of Jesus Christ His Son cleanses us from all sin." The power by which the heavens and earth were created can create in us a clean heart and renew in us a right spirit. A holy heart makes possible a holy life. "Blessed are the pure in heart, for they shall see God." The rest are doomed to scratch fleabites. □

view of freedom as license to "do one's thing," has failed, miserably failed?

Is it not time that we got back to the middle of the road of spiritual basics—scriptural basics that alone will lead us into true freedom in Christ?

Dr. Johnson aptly stated: "Non-Pharisaical attitudes must prevail . . . if a position traditionally held by the church continues to be scripturally valid, then the church must remain firm in its convictions."

Amen and amen. I would urge those who have not done so to read the entire article.

Charles C. Davidson
Brandon, Florida

NO SIMPLE ANSWERS

The armament issue is one of the most serious issues of our times. I appreciated the writings in the *Herald of Holiness* on this subject. I liked "You Can't Trust Chariots" and "Christ Controls the Button." I am sure there is good truth in these

writings. I feel that God should have a major role in the armament issue. If America were really a Christian nation, I believe she could trust God more for protection.

However, I believe there is also truth on the side of a strong military defense. America won the Revolutionary War and the Civil War through the use of armaments. Quite recently Israel won over her enemies in Lebanon through her armaments.

I have received petitions from military leaders in our nation who have wanted me to sign for more military strength. For a time I was quite agreeable to this. But I have come to try to stress to them more the need of this nation turning to God and trusting Him for protection and victory. I believe the story of David and Goliath has a great lesson for us even in these times of advanced warfare.

I believe this armament issue is a complex one with maybe no simple answers. I do not like to see a huge sum of money spent on armaments, but it may be necessary. Above all, I

believe this nation needs to repent and turn to God, or He may allow the enemy to conquer in spite of all the armaments that may be mustered. This nation should be busy with missions and helping the poor. "Enough Is Enough" is a great writing.

Hatti Laughbaum
Pellston, Michigan

PROTRACTED MEETINGS

I was so blessed to read the report from Silverton, Ore. My father was a circuit preacher before I was born and I remember how my parents would talk about the protracted meetings they had in their day. My father would say that after harvest they would start a meeting and keep going till God closed it. Protracted meetings were well known then.

I have been praying that we would return to revivals that would give the Holy Spirit time to work. Praise Him for answered prayer.

I'm glad I got saved when I did, you see I was saved in a Monday night service.

Gordon L. Kennedy
Hamilton, Ohio

Herald of Holiness on Detour

by ROMA JOY SMITH

A HERALD OF HOLINESS campaign in the local church may seem insignificant to some people, but Walt and Carol Jones grasped the opportunity to present the gospel in this way to Carol's backslidden sister, Millie Haynes, and her husband Carl, who lived in a distant state. The Joneses subscribed to the *Herald* for them, and in a few weeks it began arriving at the Haynes home.

Things were not going too well for Millie and Carl. Their marriage was "on the rocks," divorce proceedings had started, and Millie was involved with another man. Carl began to drink heavily, at the bar and at home. He became very upset one day, when, after finally locating Millie, she refused to talk to him. In his desperate state, he burned her mobile home,

ROMA JOY SMITH, along with her husband, Grafton, co-pastors the Mountain Home, Arkansas, Twin Lakes Church of the Nazarene.

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

then went to the police station and confessed the crime. He was sentenced to the county jail.

Meanwhile Millie, with full intentions to continue divorce proceedings, had all of Carl's mail forwarded to the jail. However, the *Herald of Holiness* went to the jail by mistake. With time on his hands, Carl started reading it, and his eyes were opened to spiritual truth. As a result, and with the help of the chaplain, he became a Christian. He quit smoking and also went to Alcoholics Anonymous classes for further help. But he also wanted Millie to know the good news, so he called her and told her he was saved and was turning everything over to Jesus. He asked her to go to the Church of the Nazarene.

Millie, who had once known the Lord, was delighted that Carl had become a Christian. After attending the Church of the Nazarene, she dropped the divorce proceedings, determined to try life with Carl again, but now with God's help. She also called her sister, Carol, to let her know the chain of events in their lives, beginning with a *Herald of Holiness* that went on a detour to the county jail.

Carl was released from jail early because of good behavior, and he and Millie are now attending the Church of the Nazarene together. □
Names have been changed.

IN THE NEWS

PEOPLE AND PLACES



Chaplain Dan M. Geeding, endorsed by the Church of the Nazarene, is a chaplain at Fort Worth State School in Fort Worth, Tex. He was recently certified by the College of Chaplains at their 37th annual convention in San Diego, Calif., for pastoral ministries in a hospital setting.

Certification by the College of Chaplains is granted only to those who meet high professional standards. The applicant submits a series of written essays that reflect his understanding of the role and function of chaplain, philosophical and theological concepts of ministry in an institution, and an integration of the theories of behavioral sciences and theological positions. The final step in the certification process is an interview with a multi-disciplinary committee of persons involved in pastoral care and related health care services.

Chaplain Geeding is a graduate of Nazarene Theological Seminary and presently is an active participant in helping to establish the new Metroplex Chapel Church of the Nazarene in the Dallas/Fort Worth area. He is also a member of the Fort Worth Nazarene Ministers Association. Three Nazarene congregations provide ministry to the state school chaplaincy program where he works. □



Ann Fuqua, associate professor of biology at Trevecca Nazarene College, received her Ph.D. degree in science education at Vanderbilt University on May 13.

Dr. Fuqua, who holds both B.S. and M.A. degrees from Peabody College, has been on the Trevecca faculty since 1971. She was named Faculty Member of the Year in 1976.

TNC awarded her the first annual "Excellence in Teaching Award" in a special academic chapel service May 31. The recipient was nominated by faculty and students and selected from

the top five nominees by the Conference of Department Chairmen. She received an inscribed medallion and a stipend of \$500.

She and her husband, Shannon, have two daughters, Julie and Laura. □



Philip R. Chatto received the D.Min. degree from Drew University on May 15, 1983. The degree was conferred at Moravian Theological Seminary, Bethlehem, Pa., in cooperation with Drew University.

Rev. Chatto has served pastorates in New England; Summerside, Prince Edward Island; and Toronto, Canada. Presently he is completing 10 years as pastor of the Allentown, Pa., church, and has just received an indefinite call. Pastor Chatto is married to the former Margie Helm of Augusta, Me. They have three daughters, Rebecca Pelotte, Lynnette McCabe, and Martha Chatto. □



Ralph Leverett, associate professor of special education at Trevecca Nazarene College, received his Ph.D. degree in educational leadership with a concentration in speech and hearing science and special education from Vanderbilt University on May 13.

Dr. Leverett received his B.S. degree from Middle Tennessee State University; an M.A. degree from Peabody College; and an M.S. degree from Van-

derbilt University. He has been a member of the TNC faculty since 1978.

He is a member of the Council for Exceptional Children and the Tennessee Speech and Hearing Association, of which he is historian. Also, he is an editorial consultant for the *Journal of Childhood Communication Disorders*.

He and his wife, Gail, have two children, Heather Leigh and Daniel Nelson. They are members of Nashville First Church. □

CENTRAL FLORIDA DISTRICT HONORS RETIREES

The Central Florida District hosted a dinner in honor of all the retired ministers and their spouses on May 9, 1983. One hundred twenty-five people gathered to enjoy this inspirational and Spirit-filled meeting. Dr. J. V. Morsch, district superintendent, hosted the event. It was reported to be the largest gathering of retired elders and wives since General Assembly. Each family unit was given a rose, a copy of the first page of the first edition of the *Herald of Holiness*, and a coaster with the first *Herald* page reproduced on it.

The celebration coincided with the district's recognition of the 75th anniversary of the Church of the Nazarene and the 10th anniversary of the Central Florida District. Former District Superintendents Dr. John L. Knight and Dr. A. Milton Smith were honored guests.

General Superintendent Jerald D. Johnson offered the invocation and Dr. Dean Wessels, director of Pensions and Benefits Services and also administrator of the Board of Pensions, gave the keynote address. Dr. Wessels was warmly applauded when he announced that, in celebration of the church's 75th anniversary, an "extra check" would be given in October to all retired ministers on the "Basic" Pension roll.

Alma Wisner and Margaret Gould were in charge of the special music. □



Dr. Dean Wessels addresses Central Florida District retirees



The Restructure Committee met in Kansas City during June for a review of its progress and to give consideration to some alterations. In this session members addressed themselves to the relationship of Nazarene Publishing House and its Corporate Board to the total program. Pictured (l. to r.) are: Dr. Willis Snowbarger, former chairman of the old Department of Publication and presently a member of the NPH Corporate Board; Dr. Jack Sanders, Dr. Clarence Kinzler, Dr. Millard Reed, Dr. Gerald Decker, all members of the committee; Dr. John Wordsworth, currently chairman of the Corporate Board; and M. A. (Bud) Lunn, manager of NPH.

PENSIONS AND BENEFITS SERVICES RECEIVES THANK-YOU LETTERS

Every day letters arrive *addressed* to Pensions and Benefits Services, but they are *written* to local churches. These letters come from the retired ministers and widows of ministers of the Church of the Nazarene.

Recently, a letter was received from a widow that included this note: "There are no words to express my appreciation for what our church is doing for me in these, my closing years. Little did we dream when we were serving, that we would be this faithfully provided for."

Today, over 2,300 retired ministers and widows of ministers receive a "Basic" Pension. Every month, nearly one-third of a million dollars is sent to help provide for their retirement income. These funds are made possible by the local churches who pay the Pensions and Benefits Fund each year.

Another letter said: "Of far greater value than the money received was the reminder that it offered the privilege and value of being a part of the Church of the Nazarene. It is a blessing to experience the support of the family of God."

This note arrived in a thank-you card: "My appreciation for the many things my church does to make these days happy ones cannot be put into words. I pray I may be a blessing to others."

The Pensions and Benefits Fund is the vital link of money allowing "Basic" Pensions to pay for the needs of all past years of service for these ministers as well as for the future pensions of present active ministers. The thank-you letters and cards belong to you—the local church people who are responding to the needs of retired ministers, their widows, and present pastors. □

NEW WORKS PRODUCE NEW GROWTH IN UPSTATE NEW YORK

The 13 "new works" started in the last five years on the Upstate New York District account for a 9 percent slice of the total statistics reported in the 1983 district assembly.

Seven of these "new works" are now fully organized churches with 241 members. The 13, including Fully Organized Churches (FOCs) and Church-Type Missions (CTMs) not yet organized, recently had a monthly average of 390 in Sunday School attendance and 515 in morning worship attendance.

"The Upstate New York District had a 3 percent gain in membership during the last assembly year. District Superintendent George Teague announced a

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goal of launching 10 more "new works" in the 75th anniversary year of the denomination.

CHURCH RECEIVES APPRECIATION FROM LOCAL ARCHIVES ORGANIZATION

General Secretary B. Edgar Johnson and M. A. Bud Lunn, manager of the Nazarene Publishing House, received formal recognition for their assistance in printing a directory of local archives for the Kansas City Area Archivists (KCAA) on May 19. This 57-page directory contains 93 entries for historical collections in eastern Kansas and western Missouri. The entries were from institutions such as the Truman Library and many lesser-known collections in local historical societies. Approximately 150 directories were given to the organization's membership, while 250 were sold at a nominal fee to libraries and historians across the U.S. and in Great Britain.

Dr. Johnson and Mr. Lunn offered this printing project to the KCAA as an expression of our church's gratitude for the generous role the organization's membership has played in establishing the Nazarene Archives. KCAA members have provided a variety of professional contacts, advice, and services for a number of projects in the Nazarene

Archives. Two of the most recent examples include using facilities at the Federal Archives branch in the restoration of the E. E. Angell papers, and consultation with Dr. Richard McKinzie, oral historian for the Truman Library.

The certificate of recognition presented to Dr. Johnson and Mr. Lunn read in part, "Be it resolved that the

Kansas City Area Archivists express appreciation to the Church of the Nazarene, International Headquarters, and the Nazarene Publishing House for their generous spirit, their cooperation, and their good will in enabling it to publish the *Directory of Archival Collections for the Greater Kansas City Area.*"



Book Briefs

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EVANGELIST'S SLATES

- ADAMS, MICHAEL: Terry, MS (Youth camp), Aug. 1-5; Terry, MS (Sanctified Church of Christ), Aug. 5-7; Beauty, KY, Aug. 9-14; Delphos, OH, Aug. 30—Sept. 4
- ARMSTRONGS, LEON, LINDA & FAMILY, Julian, NC (Evang. Meth.), Aug. 1-7; Virginia Dist. Family Camp, Aug. 8-14; Roanoke, VA (1st), Aug. 21; Greensboro, NC (Evang. Meth.), Aug. 22-28; South Charleston, WV (Grace), Aug. 29—Sept. 4
- ATKINSON, DEAN & PAT: Florence, AL (1st), Aug. 3-7; Pelham, TN (Chapmans Chapel), Aug. 8-14; Johnson City, TN, Aug. 16-21; Decatur, AL, Aug. 24-28
- BAGGETT, DALLAS: Reserved. Month of August
- BAKER, RICHARD C.: Montezuma, IN, Aug. 2-7; Kingman, IN (Free Holiness), Aug. 9-14; Terre Haute, IN (Eastside), Aug. 17-28; Ozark, AL (1st), Aug. 31—Sept. 4
- BALLARD, DON: Holka, MS (Pearson Chapel), Aug. 16-21; Reserved, Aug. 23-28; Batesville, AR (1st), Aug. 30—Sept. 4
- BEARDEN, LES: Tabor, IA (Camp), Aug. 22-28
- BEATY, BRIAN; BEATY TRIO & RANDY: York Center, OH (Union Camp), Aug. 4-14; Berry, AL (1st), Aug. 16-21; Bonham, TX (1st), Aug. 23-28; McGehee, AR (1st), Aug. 30—Sept. 4
- BELIEVERS: Christiansburg, VA (Pilot Holiness), Aug. 17-21; Richland Center, WI (Crusade), Aug. 29—Sept. 4
- BLUE, DAVE & DANA: S. California Dist. Camp, Aug. 1-7; Concerts in California, Aug. 9-14; Sacramento Dist. Camp, Aug. 15-21
- BOCK, DON: Marion, OH (Burning Bush Camp), Aug. 17-28
- BOND, GARY & BETH: Nebo, IL (Hillcrest Holiness), Aug. 1-7; Brown City, MI (Camp), Aug. 18-28; Salem, IL (Grace), Aug. 30—Sept. 4
- BOONE, FORD: Reserved, Aug. 11-13
- BROOKS, GERALD & JUNE: Wisconsin Dist. Assembly, Aug. 2-7; Onalaska, WI, Aug. 12-21; St. Charles, MI (1st), Aug. 26—Sept. 4
- BROWN, FRED: Pittsburgh Dist. Youth Camp, Aug. 8-13; South Point, OH, Aug. 26-28
- BROWN, ROGER: Knox, PA, Aug. 7 a.m.; Brookville, PA, Aug. 7 p.m.; Altoona, PA (Bethel Park Camp), Aug. 10-21; Sommerset, PA, Aug. 24; New Castle, PA, Aug. 28
- CARROLL, LARRY & ROBERTA: Mount Vernon, IL, Aug. 7 a.m.; Blueford, IL (Otterbein United Meth.), Aug. 7 p.m. and Aug. 8-10; Pottersville, MI, Aug. 12-14; Vicksburg, MI (Indian Lake Camp SAM Retreat), Aug. 25-27
- CAYTON, JOHN: Reserved, Aug. 8-20; Fort Edward, NY (Ti County Camp), Aug. 21-28
- CHAMBERS, LEON & MILDRED: Toronto, OH (Hollow Rock Camp), Aug. 4-14; Holt, AL, Aug. 17-21
- CHRISTNER, JACK: Kane, PA (Independent Camp), Aug. 2-7
- COBB, BILL & TERRI: Kansas Dist. Assembly, Aug. 3-7; Yukon, OK, Aug. 24-28
- COLLINS, LUTHER: Reserved. Month of August
- CONE, ANDREW: Richland, OR (New Bridge), Aug. 23-28
- COY, JIM & MARTY: West Branch, MI (American Holiness Camp), Aug. 12-21; Muskegon, MI (1st), Aug. 22-28
- CRANDALL, VERNON & BARBARA: Salem, IN, Aug. 16-21; Yorktown, IN (1st), Aug. 23-28; Butler, IN, Aug. 30—Sept. 4
- CUNDIFF, G. R. "SCOTT": Revivals in Australia, Month of August
- DARNELL, H. E.: Sebring, OH (Camp), Aug. 5-14; Chauncy, OH, Aug. 15-21; Cardington, OH (Camp Gilead), Aug. 25 & Sept. 5
- DELL, JIMMY: Stockton, CA (Delta), July 31—Aug. 3; Reserved, Aug. 8-14; El Dorado, KS (Wes. Youth Camp), Aug. 15-19; Orange, CA, Aug. 24-28
- DENNISON, MARVIN: Auburn, ME, Aug. 9-14; Dover-Foxcroft, ME, Aug. 16-21; Skowhegan, ME, Aug. 23-28; Augusta, ME, Aug. 30—Sept. 4
- DIXON, GEORGE & CHARLOTTE: Concert tour, Aug. 1-21; Hobart, IN, Aug. 26-28; Concerts in the Midwest, Aug. 31—Sept. 4
- DOROUGH, JIM & CAROL: Jasper, TX (Wesley Chapel), Aug. 9-14; Amarillo, TX (S. Georgia), Aug. 23-28
- DUNMIRE, RALPH & JOAN: Eckerty, IN (Camp), Aug. 4-14
- EASTMAN, RICK: Illinois Dist. Camp, Aug. 8-13; Pensacola, FL (1st), Aug. 23-28; Glassboro, NJ (Pitman), Aug. 30—Sept. 4
- ERICKSON, A. WILLIAM: St. Augustine, FL (1st), Aug. 16-21
- ESSELBURN, BUD & MIRIAM-THE KING'S MESSENGERS: Liston, NY (Camp), Aug. 2-14
- FADER, WESLEY & MARY: Dallas, PA (Baptist), Aug. 19-22
- FILES, GLORIA: & ADAMS, DOROTHY: Seymour, IN, Aug. 2-7; Muncie, IN, Aug. 9-14; Reserved, Aug. 15-23; Smyrna, DE (Wes. Meth.), Aug. 24-28; Reserved, Aug. 29—Sept. 5
- FORTNER, ROBERT: Bonnie, IL (Camp), Aug. 18-28; Alderson, WV, Aug. 29—Sept. 4
- FRODGE, HAROLD, Doye, TN, Aug. 30—Sept. 4
- GAWTHORP, WAYLAND: Chester, OK (Vici Camp), July 29—Aug. 7; Lexington, IL (Central Illinois Camp), Aug. 15-21; Quincy, IN (Baptist), Aug. 22-26; Nashville, IN, Aug. 30—Sept. 4
- GORMAN, HUGH: Revivals in Ireland, Month of August
- GRAY, BOB & BECKY: Circleville, OH (CCCU Camp), Aug. 13-21
- GRAY, DAVID & REBECCA: Portage, IN (1st), Aug. 16-21
- GREEN, JAMES & ROSEMARY: E. Michigan Dist. Camp, Aug. 7-14
- GRINDLEY, GERALD & JANICE: Brailey, OH (Calvary Camp), Aug. 4-14; Jamestown, NY, Aug. 17; Cape May, NJ (Erma Camp), Aug. 19-28
- GROVES, C. WILLIAM: Powhatten Point, OH (Tent Mtg.), Aug. 28—Sept. 4
- HAINES, GARY: Reserved, Aug. 1-13; Detroit, MI (Bethel), Aug. 14 a.m.; Hazel Park, MI (Calvary Baptist), Aug. 14 p.m.; Flint, MI (West), Aug. 17-21; Bozeman, MT (1st), Aug. 27-31
- HANCE, RAY: Yukon, OK, Aug. 24-28
- HANSON, BRIAN & CHERYL: Mooers, NY (Camp), Aug. 3-14; Lowville, NY (Bethel), Aug. 16; Rochester, NY (Trinity), Aug. 17; Sanborn, NY, Aug. 18; Sault Ste. Marie, Ontario, Aug. 28 p.m.
- HARRISON, J. MARVIN: Coleman, TX, Aug. 2-7
- HAYNES, CHARLES & MYRT: Gulfport, MS (Grace Chapel Independent), Aug. 9-14; Bradenburg, KY, Aug. 16-21; Cincinnati, OH (Lockland), Aug. 23-28; Jamestown, TN (Pine Haven), Aug. 30—Sept. 5
- HENDERSON, LATTIE: Murry, KY, Aug. 6-14; Barnesville, OH, Aug. 15-28
- HORNE, ROGER & BECKY: West Virginia Dist. Camp, Aug. 7-14; Nashville, TN, Aug. 19-21
- HUFFMAN, W. D.: Reserved, Aug. 1-7
- JACKSON, CHUCK & MARY: Monroeville, AL (1st), Aug. 12-14; Lynn, IN (1st), Aug. 23-28; Crawfordsville, IN (1st), Aug. 31—Sept. 4
- JACKSON, PAUL & TRISH: Reserved, Aug. 1-7; Union, MO, Aug. 9-14; Rolla, MO, Aug. 16-21; Concert tour, Aug. 23-28
- JAMES, RANDY & MARY JANE: Charlestown, IN (1st), Aug. 1-7; Southwest Indiana Dist. Jr. Hi. Camp, Aug. 8-12; Reserved, Aug. 22-29; Bristol, IN (1st), Aug. 30—Sept. 4
- JANTZ, CALVIN & MARJORIE: Reserved, Aug. 1-21; Neosho, MO, Aug. 30—Sept. 4
- JOHNSON, RON: Concerts in Maryland and Pennsylvania, Aug. 10-11; Chicago, IL (Northside), and Kankakee College, Aug. 14; Reserved, Aug. 21; Concerts in Canada, Aug. 28-31
- JONES, TERRY: West Chester, OH (Pisgah), Aug. 7 a.m.; Cincinnati, OH (Northern Hills), Aug. 7 p.m.; Ripley, OH (1st), Aug. 11-21
- JUSTICE, MEL & DONNA: Ketterling, OH (1st), Aug. 2-7; Dayton, OH (Grace), Aug. 9-14; Franklin, OH, Aug. 16-21; Fairborn, OH (1st), Aug. 23-28
- KEENA, EARL: Bellville, OH (Templed Hills Conference Center-Camp), Aug. 1-12
- KNIGHT, JOHN L.: Reserved. Month of August
- LAKE, GEORGE M.: Reserved. Month of August
- LASSELL, RAY & JAN: Bloomington, IN (Broadview), Aug. 2-7; Imperial, NE (Camp, Aug. 11-21); Freetown, IN, Aug. 23-28; Indianapolis, IN (Bridgeport), Aug. 30—Sept. 4
- LAWSON, WAYNE: Carson, WA, Aug. 8-13; Lincoln City, OR, Aug. 15-20; Cle Elum, WA, Aug. 28—Sept. 4
- LAXSON, WALLY & GINGER: Chicago Central Dist. Camp, Aug. 1-7; Virginia Dist. Camp, Aug. 8-14; N.E. Indiana Dist. Camp, Aug. 16-21; Reserved, Aug. 22-30
- LECRONE, JON & BETH: Fresno, CA, Aug. 1-7; San Leandro, CA, Aug. 8-14; Flagstaff, AZ, Aug. 21-28; Terre Bella, CA, Aug. 29—Sept. 4
- LECKRONE, LARRY: Frankfort, KY (Capital), Aug. 2-7; Dumas, TX (1st), Aug. 9-14; New Bedford, MA (Camp), Aug. 19-28; Greentown, IL (Old Olivet Camp), Aug. 29—Sept. 4
- LEE, RALPH & NELLIE: Sexsmith, Alberta, Aug. 21-27
- LEIDY, ARNOLD: Higgins, TX, Aug. 23-28
- LIDDELL, P. L.: E. Michigan Dist. Camp, Aug. 7-14; Vicksburg, MI (Indian Lake—SAM Retreat), Aug. 23-28; Bridgewater, VA (Springcreek), Aug. 30—Sept. 4
- LOTHENORE, BOB: Bristow, OK (1st), Aug. 7-14; Jacksonville, AR, Aug. 23-28
- LOWN, ALBERT: Erie, Ontario (Camp), Aug. 21-28
- MANLEY, STEPHEN: West Texas Dist. Camp, Aug. 1-6; E. Michigan Dist. Camp, Aug. 7-14; Portland, OR (Crusade), Aug. 16-21; Lynn, IN, Aug. 23-28; Antioch, TX (Calvary), Aug. 30—Sept. 4
- MANN, L. THURL & MARY KAY: Russellville, AR, Aug. 3-7; Dumas, TX (1st), Aug. 9-14; Heber Springs, AR, Aug. 17-21; Minnesota Dist. Camp, Aug. 24-28
- MARLIN, BEN: Mobile, AL (1st), Aug. 22-28
- MARTIN, W. DALE: Logan, WV (1st), Aug. 30—Sept. 4
- MATTER, DAN & ANN: Sturgis, MI, Aug. 1-7; Sage Lake, MI, Aug. 16-21
- MAYO, CLIFFORD: Eckerty, IN (Camp), Aug. 4-14
- McKINNEY, ROY T.: Hartselle, AL (Camp), Aug. 4-14
- McWHIRTER, G. STUART: Mississippi Dist. Camp, Aug. 2-7; Virginia Dist. Camp, Aug. 8-14
- MEREDITH, DWIGHT & NORMA JEAN: Port Matilda, PA (Camp), Aug. 10-21; Tabor, IA (Camp), Aug. 22-28
- MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved. Month of August
- MILLER, PAULINE: Akron, OH (Goodyear Heights), Aug. 24-28
- MILLHUFF, CHUCK: Memphis, TN (Nat'l Street Rod Assoc.), Aug. 5-7; Circleville, OH (CCCU), Aug. 12-21
- MILLSPAUGH, GAYLORD: Marion, IN (Lincoln Blvd.), Aug. 28
- MOYER, BRANCE: Henderson, TX, Aug. 1-7; Iola, KS (1st), Aug. 8-14
- MULLEN, DEVERNE: Calgary, Alberta (Camp), Aug. 7-14
- MYERS, HAROLD J.: Reserved. Month of August
- NEFF, LARRY & PAT: Birdsboro, PA (Evang. Christian Camp), Aug. 5-14; Pittsfield, IL, Aug. 17-21
- OYLER, CALVIN & VIRGINIA: Muncie, IN (Wes. Camp), Aug. 5-14
- PALMER, JAMES: Bedford, KY (Callis Grove Camp), Aug. 12-21; New Albany, IN (1st), Aug. 23-28
- PASSMORE EVANGELISTIC PARTY: Greenville, PA, Aug. 9-14; Athens, OH, Aug. 23-28
- PERDUE, NELSON: Wisconsin Dist. Camp, Aug. 3-7; London, OH, Aug. 12-14; Iowa Dist. Camp, Aug. 22-28; Charleston, WV, Aug. 31—Sept. 4
- PFEIFER, DON: Akron Dist. Camp, Aug. 7-14; Christiansburg, VA (Pilot Holiness), Aug. 17-21; Richland Center, WI (Crusade), Aug. 29—Sept. 4
- PORTER, JOHN & PATSY: Fayette, AL, Aug. 2-7; Reserved, Aug. 9-18; Estill Springs, TN (1st), Aug. 19-21; Decherd, TN (1st), Aug. 23-28
- PUGH, CHARLES: Harrisburg, PA (Grace United Meth.), Aug. 1-6
- QUALLS, PAUL: Hartselle, AL (Camp), Aug. 4-14; Chattanooga, TN (Eastridge), Aug. 16-21
- RICHARDS, LARRY & PHYLLIS: Reserved, Aug. 8-21
- ROBINSON, TED: Reed City, MI (Camp), Aug. 8-14; Carey, OH (Ridge Chapel), Aug. 16-21; Columbus, OH, Aug. 23-28; Frankfort, KY (Capital), Aug. 30—Sept. 4
- ROTH, RON: Cassville, MO, Aug. 7-14; Reserved, Aug. 23-28; Kingsport, TN (Calvary), Aug. 30—Sept. 4
- RUNYAN, DAVID: Clearwater, FL (Central), Aug. 23-28
- SHALLEY, JIM: N.E. Indiana Jr. Hi. Camp, Aug. 8-12; Bedford, OH, Aug. 24-28
- SHANK, JOHN: Camas, WA, Aug. 8-14; Reserved, Aug. 15-28; Jackman, ME, Aug. 30—Sept. 4
- SMITH, DUANE: Reserved, Aug. 1-15; Weidman, MI, Aug. 16-21; Clay City, IN (Union Chapel), Aug. 23-28; St. Petersburg, PA, Aug. 30—Sept. 4
- SMITH, HAROLD: Michigan Dist. Girls' Camp, Aug. 1-5; Hillman, MI (Rust Brethren in Christ), Aug. 8-12
- SMITH, OTTIS & MARGUERITE: Collingswood, NJ (Aura Camp), Aug. 5-14; Wilmington, NY (Camp), Aug. 17-28
- STANFORTH, KENNETH: District Camps in England, Aug. 1-20
- STANTON, TED & DONNA: Hartford City, IN (Olive Branch), Aug. 7 & 14; Portland, TN (Highlands), Aug. 16-21
- STEVENSON, GEORGE: Centralia, IL (Bonnie Camp), Aug. 18-28; Hastings, NE, Aug. 30—Sept. 4
- STREET, DAVID: Villa Grove, IL, Aug. 8-14; Corydon, IN (Marengo Christian Missionary), Aug. 15-21; Waukegan, IL, Aug. 28—Sept. 1
- STRICKLAND, RICHARD: Akron Dist. Camp, Aug. 7-14
- SUTTON, VEL & ARLENE: Leesburg, FL, Aug. 1-5; Sterling, IL (1st), Aug. 8-14; Arnold, NE, Aug. 17-21
- SWANSON, ROBERT: Lexington, KY (Lafayette Park), Aug. 2-7; Oklahoma City, OK (Central), Aug. 17-21
- TAYLOR, CLIFF: Sikeston, MO (1st), Aug. 1-7; Newton, IA, Aug. 15-21
- TAYLOR, MENDELLE: Kansas Dist. Assembly, Aug. 3-6; E. Michigan Camp, Aug. 8-14
- TAYLOR, ROBERT: Nebo, NE (Hilcrest Camp), Aug. 2-7; Centerville, OH, Aug. 9-14; Oxford, OH, Aug. 16-21; Fairburg, NE, Aug. 24-28; Falls City, NE, Aug. 30—Sept. 4
- TRIPP, HOWARD: Steel, AL, Aug. 16-21; Chattanooga, TN (Canaan Camp), Aug. 30—Sept. 4
- VARIAN, BILL: Chicago Central Dist. Camp, Aug. 1-7; Cape May, NJ (Erma Camp), Aug. 19-28
- WELCH, W. B.: Greenville, SC (Westside), Aug. 21-28
- WELLS, LINARD: Cordova, AL (Nauvoo), Aug. 16-21; Parrish, AL (Sardis), Aug. 23-28; Wicks, AR (1st), Aug. 30—Sept. 4
- WILLIAMS, NEVIN: Reserved, Aug. 1-28
- WISEHART, LENNY & JOY: N.E. Indiana Dist. Youth Camp, Aug. 1-5; N.E. Indiana Dist. Lay Retreat, Aug. 5-7; New York Dist. Camp, Aug. 12-21; San Luis Obispo, CA, Aug. 28-31
- WOODWARD, S. OREN & FAY: Belpre, OH, Aug. 2-7; Ripley, WV, Aug. 9-14; Spencer, WV, Aug. 16-21; Reserved, Aug. 23—Sept. 4
- WYLIE, CHARLES: Bay City, TX (1st), Aug. 2-7; Jacksonville, TX (1st), Aug. 16-21; Weatherford, OK (1st), Aug. 23-28; Custer, OK (1st), Aug. 30—Sept. 4
- WYRICK, DENNIS: Frankfort, KY (Capital), Aug. 14
- designates retired elders

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**A GATHERING OF
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Church of the Nazarene publications were well represented at the recent Evangelical Press Association annual conference held in Minneapolis. Pictured (l. to r.) are Nina Beegle, assistant editor, *Preacher's Magazine*; Pam Els Tracy, editorial assistant of *ONE* magazine; David Best, editor of *ONE*; Gary Sivewright, editor of *Bread and Teens Today*; Glen Van Dyne, editor of *Mission Alert*. Not pictured: Mabel Adamson, representing the *Herald of Holiness*. *One* magazine received an award for best regular feature, "Off the Wall." The event was attended by almost 300 representatives of evangelical publications. The day began with a devotional period led by Richard Foster, author of *The Celebration of Discipline* and *Freedom of Simplicity*, followed by a variety of workshops. Featured speakers were W. Franklin Graham III, president of Samaritan's Purse and World Medical Missions; Maxine Hancock, author of *Love, Honor and Be Free* and numerous other books; V. Elving Anderson, noted geneticist; and Drs. Francis and Edith Schaeffer, cofounders of L'Abri Fellowship and responsible for 32 books between them.

CAMBODIANS IN REVIVAL

The Cambodian Community of Kansas City First Church prepared for revival with Rev. Dara Pen by praying and fasting weeks before the services. Rev. Pen is a Cambodian evangelist from Syracuse, N.Y. He is known by many Cambodian Christians from previous meetings in the Thailand refugee camps. While in Thailand, Rev. Pen visited Cambodian believers throughout the day and then held public services in the evening. Through his ministry many Cambodians have met Jesus Christ as their personal Savior.

The week of special services at First Church was held to nurture and en-

courage the Cambodians in Kansas City who have come to know Christ over the last 14 months. The church has watched these new Christians learn about and beautifully practice prayer and Bible study. Their simple faith in trusting the Lord for all their needs—material, physical, spiritual, and financial—has also been an encouraging and faith-building example for the rest of the church. The week of services with Rev. Pen strengthened the Cambodians and brought a new awareness to the church of God's love for mankind and His universal plan for everyone.

Wednesday night the Anglo and Cambodian congregations met in the sanctuary together with over 200 persons attending. It was a very special service for all. Rev. Pen sang, prayed, and spoke in Khmer and English.

God brought a perfect close to the week of services by a special outpouring of His Spirit on Sunday. Love, unity, and compassion flowed throughout the services, the anointed prayers, and special testimonies.

Rev. Gordon Wetmore, pastor of First Church, said that the services were "very meaningful for all people in attendance, and they will continue to be very important in the lives of the Christian Cambodians as they grow in faith and become a part of the local body of believers at Kansas City First Church." □



Evangelist Dara Pen (r.) preaching during the Cambodian revival at Kansas City First Church. Pastor Gordon Wetmore is seated (l.).

A MESSAGE FOR MIGRANTS AND IMMIGRANTS

Youth Ministries, in cooperation with Church Extension Ministries, has sent out nine teams to establish 25 migrant ministries in celebration of the 75th anniversary of the Church of the Nazarene.

The MESSAGE TO THE MIGRANT/IMMIGRANT team members have been involved during the spring in an extensive preequipping and study program including individual and group study. On June 8, they arrived on the campus of Bethany Nazarene College for a week of intense training under the direction of Rev. Carlos Gonzzatti, consultant for migrant/immigrant ministries.

Teams will impact seven districts

from July 15—August 24; Central Florida, Iowa, Houston, Kansas City, Colorado, North Central Ohio, and Southern California. They will be involved in backyard Bible clubs for children, home Bible studies, house-to-house calling, and other activities. Some of the teams will go to cities ministering to recent immigrants from Central and South America, Costa Rica, El Salvador, and other Spanish-speaking countries. New churches will be started among immigrants wherever possible.

Those working with migrants will attempt to trace movements of migrants to their bases as a feed-in to existing works and to establish language ministries among population groupings.

The teams are made up of college students, as well as other interested young people who have volunteered for this 10-week summer ministry. MESSAGE TO THE MIGRANT/IMMIGRANT is a program unit of YOUTH IN MISSION. Rev. Jerry Appleby of Church Extension Ministries and Rev. Dale Fallon of Youth Ministries serve as staff coordinators of the program.

YOUTH IN MISSION participants are chosen from hundreds of college and career youth applicants from across the U.S. and Canada. For more information, contact Dale Fallon, director of YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131. □

MESSAGE TO THE MIGRANT/IMMIGRANT

Central Florida District



Carol Beck
ENC



Shonna Binder
NNC



Lynnette Bowles
MVNC



Merrilee Brandt
MANC



Anita Burnham
MANC



Christie Duncan
MVNC



Robin Mayes
MVNC



Greg Sample
MVNC



Deneen Troupe
ENC

Maywood, Calif.



Tim Calhoun
MANC



Janet Pauley
MANC



Daniel Tamez
ONC

Houston District



Robert Griffith
ONC



Brenda Kern
MANC



Peggy Wilson
ONC

Kansas City District



Kendall Hughes
MANC

Muscatine, Iowa



Laura Geeding
ONC



Sarah Gray
NNC



Rita Perez
Ontario, Calif.

Marengo, Iowa



Dana Bays
MVNC



Manuel Guerrero
Upland, Calif.

North Central Ohio District



Mona Fourn
NNC



Michelle Moore
BNC



Yvonne Ramos
NNC



Nehemias Rodriguez
MANC



Joyce Stewart
TNC

Not pictured: Kevin Haynes—MANC

Palisade, Colo.



Christie Goerhing
NNC



Todd Wanner
ENC

Not pictured: Daniel Zani—MANC

San Jacinto, Calif.



Paula Wylie
BNC

Not pictured: Lori Palmer—TNC

NINE DISTRICTS ENROLL IN NAZARENE HEALTH AND HOSPITALIZATION PROGRAM

As of the official starting date, July 1, 1983, nine districts have enrolled in the new Nazarene Health and Hospitalization Program (NHHP), which was approved by the General Board in February. Another five districts are expected to be enrolled within the next few weeks.

This new insurance program is being offered through the Board of Pensions and is intended to protect pastors, church-employed laymen, and their families. Designed for United States districts and church agencies, it was introduced to the district superintendents and college presidents during Leaders' Conference in February after widespread interest had been expressed.

The program offers a choice of three coverage groups based on deductible amounts and gives additional options of life insurance amounts and dental coverage.

Dr. Dean Wessels, administrator of the Board of Pensions, reports that several more districts are considering proposals to join the program.

BRITISH ISLES NORTH DISTRICT REPORTS

The 30th annual assembly of the British Isles North District was held in Parkhead Church on March 21-22. Dr. Charles H. Strickland, general superintendent, presided over the business sessions.

Dr. David Hynd, C.B.E., was special guest speaker for the Saturday night service. The returning missionary was introduced to the congregation by his friend, Rev. Jim Graham. Dr. Hynd, 87 years of age, spoke for half an hour. Young people offered their lives for service at the close of the meeting.

Each morning session was blessed by the devotional talks of Dr. Strickland. Monday night was award night, with Lisburn winning the NYI George Williamson memorial trophy and Ballymacarrett the Sunday School shield. The Grace Mann trophy, given for adult outreach ministries, was won by the Govan Church.

—Rev. Allan S. Mounce, reporter

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS NEW MEXICO

The 70th annual assembly of the New Mexico District met at Clovis, N.M. District Superintendent Leon F. Wyss, completing the first year of an extended term, reported.

Dr. Orville W. Jenkins, presiding general superin-



Pictured at the New Mexico District assembly are: (back row, l. to r.) General Superintendent Orville W. Jenkins and District Superintendent Leon F. Wyss; (front row, l. to r.) ordinands and wives: Rev. and Mrs. Donald T. Schink, Rev. and Mrs. William L. Runyon, and Rev. and Mrs. Michael A. Prince.

tendent, ordained Michael A. Prince, William L. Runyon, and Donald T. Schink.

Elected to the Advisory Board were elders Wallace R. Renegar and Conley Henderson, and laymen Bruce Pardue and David Petty.

Mrs. Joe (Marge) Thornton was elected NWMS president; Norman C. Rumsey was reelected NYI president; and Howard E. Hays was reelected chairman of the Board of CL/SS.

ARIZONA

The 62nd annual assembly of the Arizona District met at Phoenix, Ariz. District Superintendent Crawford T. Vanderpool, reelected to a three-year term, reported two new churches, Gila Bend and Phoenix Westdale International.

Presiding General Superintendent William M. Greathouse ordained David M. Charlton and H. David McKellips.

Elders Stanley McElrath, Marion McKellips, and George Psaute, and laymen James Cullumber, David Gipe, and Bud Wheeler were elected to the Advisory Board.

Carol Jordon was elected NWMS president; Rod Federwisch was elected NYI president; and Lee W. Steele was reelected chairman of the Board of CL/SS.

NORTHEAST OKLAHOMA

The 32nd annual assembly of the Northeast Oklahoma District met at Tulsa, Okla. District Superintendent W. T. Dougharty, completing the first year of an extended term, reported.

Presiding General Superintendent Orville W. Jenkins ordained Virgil R. Mills, James D. Mullins, and James L. Frye, and recognized the credentials of William F. Brunk.

Elders Russell Human and Tommy Loving, and laymen Bill Johnson and Bob Kannady were elected to the Advisory Board.

Mrs. W. T. Dougharty, Rev. Rob McDonald, and Rev. Tommy Loving were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

ROCKY MOUNTAIN

The 56th annual assembly of the Rocky Mountain District met at Billings, Mont. Retired District Superintendent Darrel L. Slack reported. Rev. Arnold R. Carlson, Jr., was elected district superintendent for a one-year term.

Dr. William M. Greathouse, presiding general superintendent, ordained Tom B. Webb, Maynard A. Mahlen, Dan Eaton, and Paul M. Brilla.

Elected to the Advisory Board were elders Roy Jones and Victor Berg, and laymen Richard Dyrness and Gary D. Lund.

Mrs. Lois Thorpe was reelected NWMS president; Rev. Tom Webb was elected NYI president; and Rev. John W. Bullock was reelected chairman of the Board of CL/SS.

NEW ENGLAND

The 76th annual assembly of the New England District met in Wollaston, Mass. District Superintendent William A. Taylor, completing the second year of an extended term, reported.

Dr. Charles H. Strickland, presiding general superintendent, ordained Laurie Jay Braaten, Jeffery Allen Davidson, Roger William Haskin, Jr., Robert Marshall Howard, Robert Wesley Lockwood, and James Edward McNeill, and recognized the credentials of Douglas Earl Spearman.

Elders Manuel Chavier and Richard M. Clifford, and laymen Alexander Cubie and Edward S. Mann were elected to the Advisory Board.

Louise Clifford was reelected NWMS president; Kathy Montgomery was reelected NYI president; and Arthur Hughes was elected chairman of the Board of CL/SS.

CANADA ATLANTIC

The 40th annual assembly of the Canada Atlantic District met at Summerside, Prince Edward Island. District Superintendent William Stewart, reelected to a four-year term, reported.

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Dr. Eugene L. Stowe was the presiding general superintendent.

Elected to the Advisory Board were elders Bert Collins and Dave Parker, and laymen Bert Rogers and Brian Cambers.

Rev. George Straiton was elected NWMS president; Rev. Bob Barnes was reelected NYI president; and Rev. Don Littlefield was elected chairman of the Board of CL/SS.

MAINE

The 23rd annual assembly of the Maine District met in Portland, Me. District Superintendent J. E. Shankel, completing the third year of an extended term, reported.

Presiding General Superintendent Charles H. Strickland ordained Timothy James Evans and Hoy B. Richards, Jr.

Elders John C. Evans and Gary O. Sinclair and laymen Raymond A. Hunter, Jr. and Edson Mitchell were elected to the Advisory Board.

Mrs. Dorothea Brown, Mr. Barry J. Beverage, and Mr. Larry R. Fairbanks, Sr., were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

UPSTATE NEW YORK

The 46th annual assembly of the Upstate New York District met at Brooktondale, N.Y. District Superintendent George E. Teague, completing the first year of an extended term, reported three new churches, Buffalo New Life, Keeseville Good Shepherd, and Springwater.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Gordon L. Forward, Henry Metcalf, and Ronald L. Hill, and recognized the credentials of Jonathan Hunter.

Elected to the Advisory Board were elders Wendle Lahr and Newell Smith, and laymen Donald Bausman, Sr., and John Bodine.

Vera McKim, Kim L. Richardson, and Wendle Lahr were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

CANADA PACIFIC

The 28th annual assembly of the Canada Pacific District met at Abbotsford, British Columbia. District Superintendent Charles J. Muxworthy, reelected to a four-year term, reported. Whitehorse, Canada,

church (formerly on the Alaska District but in the Yukon of Canada) became a part of Canada Pacific District by vote of the assembly.

Presiding General Superintendent Jerald D. Johnson ordained John Moore.

Elected to the Advisory Board were elders Wesley G. Campbell and Riley Coulter, and laymen Robert Collier and Kenneth Harter.

Cathie Souter, Barrie McLeod, and Donald Nicholas were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NAZARENE CAMP MEETINGS

LOS ANGELES (Greater L.A. area)—September 6-11. First Church of the Nazarene, 3700 E. Sierra Madre Blvd., Pasadena, CA 91104. Special workers: General Superintendent Charles H. Strickland, evangelist; Rev. Ron Lush, Sr., music; Paul W. Benefiel, district superintendent.

MOVING MINISTERS

HENRY L. ALLMAND to Tahoe (Calif.) Heavenly Valley

ARTHUR GEDDES to Yerington, Nev.

RAYMOND GOIN from Carson, Wash., to Fallon, Nev.

ARLAN J. HOSKINS from Cedarville, Ohio, to Grand Island, Neb.

DAVID L. HOFFPAUIR from Farmington, Ia., to Sioux City (Ia.) Grace

DAVID L. JENNINGS from Osborne, Kans., to Eureka, Kans.

ALVIN JOLLEY from Weaverville, Calif., to Yreka, Calif.

WALTER E. KING from Wapello, Ia., to Centerville, Ia.

STANLEY MEEK from Pittsburg, Kans., to Dodge City (Kans.) First

CHARLES L. SHERIDAN from Hewitt, Minn., to Dorris, Calif.

MATTHEW L. WEAVER from student, Nazarene Theological Seminary, Kansas City, Mo., to Anchorage (Alaska) Jewel Lake

G. W. WILLIAMS from Roxana, Ill., to evangelism

DALE B. WORCESTER from Shipshewana, Ind., to Parker City, Ind.

REV. JOHN H. and GLENDA ARMSTRONG, Co-

lombia. Field address: Apartado 25202 Unicentro, Cali, Valle, Colombia

REV. LINDELL and KAY BROWNING, Holy Land, Furlough address: 518 Oxford, Anderson, IN 46012

MISS ARLENE GARDE,* Swaziland. Field address: P/B Endingeni Nazarene High School, Pigg's Peak, Swaziland

REV. ROBERT and SHEILA HUDSON, Peru. Field address: Apartado 3179 Lima 100, Peru

REV. ARLEN and KATHRYN JAKOBITZ, India. Furlough address: 2010 W. Rockspring Rd., Decatur, IL 62521

MR. WILLIAM and JUANITA MOON, Swaziland. Temporary Furlough address: c/o Michael Moon, 822 Whipple, Cannon City, CO 81212

MR. WARREN and JANET NEAL, Papua New Guinea. Furlough address: c/o Church of the Nazarene, Box 296, Moravia, IA 52571

REV. HERBERT and ALICE RATCLIFF, Dominican Republic. Field address: c/o Marshall Griffith, Apartado Postal 1819, Santo Domingo, Dominican Republic

REV. TERRY and DONNA READ, Brazil. Temporary Stateside address: 6447 Burkhardt Rd., Howell, MI 48843

REV. JON and MARGI SCOTT, Portugal. Field address: Av. 2.5 Abril, 27, 3-D, Pontinha 1675, Lisbon, Portugal

REV. MICHAEL and JULIE SHALLEY, Trans South Africa. Temporary Furlough address: 4125 Springwood Dr., Fort Wayne, IN 46815

REV. DALE and PATRICIA STOTLER, Republic of South Africa, North. Field address: P.O. Box 547, Louis Trichardt 0920, Republic of South Africa

MISS DONNA SUTTLES, Papua New Guinea. Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

*Specialized Assignment Personnel

ANNOUNCEMENTS

The Portland, Mich., church will celebrate its 60th anniversary on August 28. Guest speakers will be former pastor, Rev. Joseph Polmouner, and District Superintendent C. Neil Strait. All former pastors, members, and friends are invited to attend. A fellowship meal will follow the morning worship. Contact

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Pastor William H. Tibbetts for information: Cutler Road at East Grand River, Portland, MI 48875.

Norman, Okla., First Church will celebrate its 70th anniversary September 24-25, 1983. It will begin Saturday, September 24, 7-9 p.m., with an informal reception in the church activity room.

The Sunday morning service, September 25, will begin at 10:15 a.m. Dr. Raymond Hurn, Church Extension Ministries director at International Headquarters in Kansas City and a former pastor from 1951-54, will be the guest speaker. At noon, there will be "dinner on the grounds."

The afternoon service will feature the "Holiness Heritage" theme of the (75th) Diamond Jubilee of the denomination. Dr. A. Milton Smith (pastor, 1929-38) will relate how the present sanctuary was built. Rev. George C. Prentice, incumbent pastor, will report current activities of the church, and Dr. M. Bert Daniels, superintendent of the Southwest Oklahoma District, will bring a challenge for the future.

The guest minister for the evening service will be Dr. A. Milton Smith, with Professor Howard Oliver, Bethany Nazarene College, a former minister of music at Norman First, as guest musician.

All former pastors, ministerial assistants, members, and friends are urged to attend this special weekend of activities and fellowship. For further information, contact Rev. George C. Prentice, church office, 405-321-3423, or Mrs. June Douglas Lovorn, coordinator for the celebration, at 405-321-8295.

The Bucyrus, Ohio, church will celebrate its 50th anniversary the weekend of October 2. All former pastors, members, and friends are invited to attend or to send greetings. Former pastors will be speaking on Friday and Saturday evenings. Dr. William M. Greathouse, general superintendent, will be the guest speaker Sunday at 10:30 a.m. and 7 p.m. For further information, write Pastor Melvin L. Thompson, 2165 State Rte. 4, Bucyrus, OH 44820, or call 419-562-0256.

The Kuna, Ida., church will celebrate its 60th anniversary October 9. Co-pastors Ray and Norma Lane and congregation invite all former pastors, members, and friends to attend or to send greetings to be read.

Dr. Hoyle Thomas, district superintendent, will bring the message. There will be an all-church dinner following the morning service. Those who have clothing reminiscent of the early days are invited to dress up for an old-fashioned celebration.

Address correspondence to the church, Box 22, Kuna, ID 83634, or phone 208-922-5675.

Announcements should reach us three months prior to the date of the event announced.

RECOMMENDATION

REV. CHARLES HIGGINS, pastor for the past 11 years at Nampa, Ida., First Church, has resigned to enter full-time evangelism. He is a strong Bible preacher, possesses the gifts of evangelism and soul-winning, and is compassionate for the needs of people. He and his wife are fine gospel singers. Their combined ministry, in preaching and singing, will be highly effective in local church revivals, camp meetings, and union meetings. Write to him c/o Nazarene Publishing House or contact him by phone at his home in Nampa, Ida. (208-466-0202)—*Hoyle C. Thomas, Intermountain district superintendent.*

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

DAUGHTER OF BUD ROBINSON DIES

Ruby Robinson Wise, 84, died on May 27 at Long Beach, Calif. The younger daughter of Rev. and Mrs. Bud Robinson, she was born in Georgetown, Tex.

Her early schooling was in Peniel, Tex., and at the grammar school at Pasadena University, later to become Pasadena College. A graduate of Pasadena High School and Occidental College, she was elected to Phi Beta Kappa honor society. A gifted teacher (and Sunday School teacher), she taught school from 1919 to 1969, from elementary through the college level.

She was an ordained elder in the Church of the Nazarene. She and her late husband, Rev. George C.

Wise, together served pastorates in East Pasadena, Glendale, Oceanside, Bloomington, Bell Gardens, and New Cuyama, all in California. She was an accomplished artist and poet. She served as chaplain and storyteller at district girls' camps for 27 years, until age 70. Her voluminous correspondence was worldwide in scope, and her prayer breakfast ministry will be remembered by many.

Officiating at her memorial services were her pastor, Rev. Jerry White; two nephews, Dr. Reuben Welch and Dr. William A. Welch, and her son-in-law, Rev. Ken Meredith.

She is survived by her sister, Sallie Robinson Welch, and by her six children: Harriet Meredith of Colorado; John M. Wise of Wisconsin; Dr. Susanne Whitcomb, Long Beach; Celia Teerink, Sacramento; George S. Wise, San Diego; and William R. Wise, Sacramento. In addition, she is survived by 18 grandchildren; 13 great-grandchildren; and many cousins, neeces, and nephews.

DEATHS

TROY H. ARRANTS, 66, died Feb. 26 in Tacoma, Wash. Funeral services were conducted by Rev. Lee


Sorenson and Rev. John Young. Survivors include his wife, Irene; 2 sons, James and Stanley; 2 daughters, Ethel Adkisson and Mary Young; 13 grandchildren; 4 great-grandchildren; 3 brothers; and 4 sisters.

OPHELIA (STACY) DUNLAP, 93, died June 15 in Redding, Calif. She is survived by her husband, Frank; five daughters, Octavia Browning, Vidah Smith, Beth Chase, Melba Goss, and Nadine; four grandchildren; nine great-grandchildren; four great-great-grandchildren; two brothers; and one sister.

JOHN C. MAXEY, 69, died May 17 in Boise, Ida. Funeral services were conducted by Rev. James Tharp and Rev. Richard Jorgensen. Surviving are his wife, Leona; one daughter, Charlotte Xuereb; three brothers; and four sisters.

CECIL S. PATTERSON, 77, died Apr. 6 in Sumner, Wash. Funeral services were conducted by Rev. Lee Sorenson. Surviving are his wife, Roberta; 2 sons, Leroy and Leman; 3 daughters, Marjorie Thatcher, Jane Searcy, and Karen McBreen; 12 grandchildren; and 5 great-grandchildren.

MRS. IVA MAE PINKUS, 102, died June 3 in Washington, D.C. Funeral services were conducted in Arlington, Va., by Rev. David K. Ehrlin. She is survived



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by 2 daughters, Virginia Burch and Dorothy McMonigle; 14 grandchildren; and 9 great-grandchildren.

ELBERT S. (POP) POWERS, 86, died May 5 in Gallatin, Tenn. Funeral services were conducted by Rev. Stephen Green. He is survived by two sons, Dr. Wade and Dr. Carl; eight grandchildren; six great-grandchildren; two brothers, and one sister.

DELBERT M. SHAHAN died May 27 in Bellflower, Calif. Funeral services were conducted by Revs. Kenneth Wilson, Lyle Potter, and Jerry Morris. Surviving are 1 son, Gerald; 3 daughters, Cleola Short, Wanda Hall, and Wynema King; 9 grandchildren; 21 great-grandchildren; and 2 great-great-grandchildren.

RUTH LUELLA SHOEMAKER, 65, died Apr 29 in Warsaw, Ind. Funeral services were conducted by Rev. Theron Hanes. She is survived by one son, Ron; one daughter, Judy Collins; and three grandchildren.

REV. H. LEROY STURTEVANT, 73, died Apr. 13 in Bangor, Me. Funeral services were conducted by District Superintendent J. E. Shankel, Rev. Ann K. Stead, and Rev. David McLeish. Rev. Sturtevant pastored in Milo, Me., and did interim pastoring. Surviving are his wife, Genevieve (Tonys); four daughters, Susan Ellenberger, Stephanie Gillis, Lois, and Beth; five grandchildren; one brother; and two sisters.

DELKER T THOMPSON, 76, died Apr. 19 in Greensburg, Ky. Funeral services were conducted in Summersville, Ky., by Rev. J. B. Root and Rev. Doug Hendon. He is survived by his wife, Icie; 3 daughters, Mrs. Charles Haselwood, Mrs. Doug Goode, and Mrs. Bill Whitlow; 10 grandchildren; and 11 great-grandchildren.

MARY RHOENE VOLK, 69, died Mar. 24 in Boise, Ida. Funeral services were conducted by Rev. Clarence J. Kinzler, Rev. Charles E. Higgins, and District Superintendent Hoyle C. Thomas. She is survived by two daughters, Mrs. Julian (Naomi) Hagood and Mrs. Ernest (Virginia) Thompson; six grandchildren; one great-granddaughter; and three sisters.

DEUAL A. WOODS, 66, died June 9 in San Diego, Calif. Funeral services were conducted by Rev. Mel Rich and Rev. Leonard Dodson. Surviving are his wife, Myrtle; one son, Ronald; one daughter, Mary Stone; five grandchildren; and four sisters.

BIRTHS

to REV. BRYAN AND ROSE ANNETTE (BOONE) ALISON, Irving, Tex., a boy, Jeremy Bryan, June 6
to REV. MARK AND CYNTHIA (MALONE) BECHTEL, Ballinger, Tex., a girl, Jedidiah Taylor, Apr. 11

to BARRY AND EVAJEAN (BLUM) BLACKSTONE, Spokane, Wash., a girl, Chelsea Petrina, June 3

to GREG AND MARIA (FRANK) BROOKS, Greenville, S.C., a boy, Blake Gregory, May 18

to JEFF AND PEGGY (SMITH) CROFT, Fort Lauderdale, Fla., a boy, Jonathan Daniel, June 3

to JERRY AND REVA (HOLLAND) FINKBEINER, Nampa, Ida., a boy, Benjamin Curtis, June 1

to MEL AND JOANN (HEAVNER) FLETCHER, Cumberland, Md., a boy, Michael Loren, Apr. 13

to TERRY AND TINA (ROBERTS) GODBEY, Cincinnati, Ohio, a boy, Logan Charles, Apr. 15

"Showers of Blessing" PROGRAM SCHEDULE



August 7
"Invitation to Assurance"

August 14
"Invitation to Salvation"

by W. E. McCumber, speaker

FAMILY MESSAGE SPARKS RESPONSE IN DENVER. A record-breaking crowd of more than 18,000 filled Denver's McNichols Arena recently for a pro-family rally led by Dr. James Dobson. The audience was the largest ever attracted to the coliseum for a speaking engagement, according to officials.

During his message, Dr. Dobson counseled parents not to blame themselves for the self-destructive life-styles of their grown children. He noted that many Christians have adopted a false belief that children enter the world without an individual personality or self-will, and therefore, their behavior is entirely due to their training and experience. Dobson remarked that youngsters actually have a temperament and a will at birth, which they may later exercise to their own detriment.

An editor for the *Denver Post* wrote the following about the rally: "There appears to be a national hungering for his [Dobson's] message . . . and it's in striking contrast to what we've heard for so long about the virtues of total permissiveness. He puts his thesis in refreshing perspective, and it bears repeating in these bewildering times." □

THE RIGHT TO LIFE. A new federal regulation supported by Surgeon General C. Everett Koop is designed to assure that newborn handicapped infants are not permitted to die by withholding food and medical treatment.

The American Academy of Pediatrics tried to place a restraining order on this regulation, but failed. Koop maintains that the new rules do not "prolong the act of dying, but protect the act of living" through appropriate nourishment and care. □

SUPREME COURT AND NATIVITY SCENES. The Supreme Court will decide if local governments may erect Christmas Nativity scenes without violating the constitutional principle of separation of church and state.

Two lower federal courts for Rhode Island ruled that the city of Pawtucket, R.I., violated the ban on the establishment of religion by erecting a Nativity scene as part of its traditional Christmas display.

City officials have asked for a reversal of the decision on the basis that the First Amendment does not prohibit the government from acknowledging the birth of Christ as part of the historical evolution of the Christmas holiday. □

HOW AMERICANS VIEW JESUS. Eighty-seven percent of Americans, according to a new Gallup poll, claim that Christ has had a moral or ethical influence on their lives, while 7 percent said their lives were not affected. The rest had no opinion.

Eighty-one percent consider themselves Christians and most said they consider Jesus divine, but only 42 percent believe he is in fact God. More than three-fourths said Jesus is now alive and in the heavenly realm, and "lives in and cares for you."

Knowledge of Bible facts is poor, even among religiously involved persons and the college educated. □

RELIGIOUS BOOK SALES UP. Sales of religious books in the first quarter of 1983 were 20.2 percent above the same period last year, according to a survey conducted by the Evangelical Christian Publishers Association headquartered in Vista, Calif. Thirty publishers submitted sales data to the survey. They are indicating continuing sales increases in April and May, and they expect that 1983 will be a banner year for religious books. Contributing to the sales growth is the increased interest in religious books in the general book trade. □

to GREGG AND BECKY (KARRICK) HEBRANK, Xenia, Ohio, a girl, Trisha Lynette, May 19

to PHILIP AND NANCY (LOWE) LAMBERT, Many, La., a girl, Jennifer Lynne, June 18

to REV. MARK AND PATRICIA (ZIMMERMAN) MCGUISTON, Spring Hill, Kans., a girl, Michelle Marie, June 16

to RANDY AND AMY (WEISS) McELFRESH, Kittingling, Pa., a girl, Kelly Noelle, Mar. 4

to LARRY AND DENISE (HUNNICUTT) McKAIN, Waterloo, Ia., a girl, Sarah Elizabeth, Mar. 16

to TIM AND CINDY (LaRUE) PUSEY, San Jose, Calif., twin girls, Krista Nicole and Kara Danielle, June 19

to JERRY AND SUSAN (JAMES) SHELTON, Lubbock, Tex., a boy, Christopher David, June 3

to REV. JAMES ELBERT AND DIANNE (SAVAGE) SMITH, McMinnville, Tenn., a girl, Joy Laine, Apr. 9

to RON AND JOYCE (SHARMER) SPRUILL, Olathe, Kans., a boy, Clifford James, June 21

to JOHN AND DARLENE (MEDLOCK) WELLER, Kansas City, Mo., a girl, Jacqueline Louise, May 23

ADOPTIONS

by REV. ROSS AND BEVERLEY (MARMOUNIER)

JOHNSTON, Calgary, Alberta, Canada, an infant girl, Heidi Marie, adopted Feb. 16

by REV. DONALD AND SUE STULTS, Taejeon, Korea, a girl, Andrea Marie, born Apr. 22, adopted Mar. 8

MARRIAGES

WANDA LUCILLE DEWEY and PAUL EDWARD LEACH at Edmond, Okla., Jan. 8

WENDY DIANE DEWEY and ALLAN RAY SULLIVAN at Madison, Tenn., Apr. 2

HEATHER MacBETH and RON SCHERMERHORN at Brockton, Mass., May 27

VICKI LYNN WELTON and JEFFREY A. SHEEHY at Flint, Mich., June 4

ANNIVERSARIES

REV. AND MRS. EARL A. VANSICKLE celebrated their golden wedding anniversary June 26 at the Maryville, Mo., church. Rev. Leland LaRose, host pastor, had the introductory service. The three Vansickle daughters sang "I Love You Truly." The Vansickles reaffirmed their vows before Rev. Curtis Whited, a longtime friend. He read the ceremony that Rev. Vansickle read to his grandparents on their 60th wedding anniversary.

The reception was hosted by the daughters, Dorla

Robertson, of the Maryville church, and Desta Caswell and Earlene Argabright of St. Joseph, Mo., First Church.

Earl A. Vansickle and Elfie Purvis were married at the home of her parents in St. Joseph, Mo., June 27, 1933. They began their ministry in the Church of the Nazarene on their 12th wedding anniversary, by setting up a tent in Maryville, Mo., and starting the church there. In retirement, the Vansickles have been interim pastors at Leon, Ia., for six months. They have held revivals and supplied pulpits in several states.

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THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

I am writing to you with a specific question in mind. I have just finished attending district assembly. It was a wonderful, spiritually uplifting time! The music and preaching were so anointed by the Holy Spirit! And the business meetings went smoothly and quite well. However, I question one thing; that is the nominations of district boards and committees. I have been to two different districts and their respective assemblies and on both districts only pastors of large churches were nominated. Not one small church pastor was nominated by the nominating committees. What are the requirements for pastors to be nominated or chosen? Does church membership have a bearing on this? (By that I mean the size of the membership—over 100 or 200?) There are many capable, experienced elders pastoring congregations of 20—60—80 or so. I don't understand why these men are not asked to serve their district on boards and committees. I would appreciate an answer to this question.

I do not know the specific criteria used by each district nominating committee to select nominees for district boards and committees. I assume that a man's proven fitness for the position in the judgment of the committee is the primary consideration. It should be, regardless of the size of the church he serves.

When I was in pastoral ministry, I served on district committees and boards while pastoring small churches. That I was nominated and elected at all may only argue the carelessness of those who nominated and voted, however. When I pastored the largest church on the district, I probably had as little influence as any pastor. At least, it seemed to me that my good advice was nearly always returned unused.

For several years I served on nominating committees. Those I served on made a conscious effort to

overcome inertia and not simply repeat previous nominations. And men were chosen for ability, integrity, loyalty, fidelity, and other such factors. The choices did not always please all pastors and delegates, even so.

Maybe I'd better answer your question now. To my knowledge, the size of one's church membership is not a criterion for nomination to district committees and boards. The size may indicate something significant about one's administrative and executive abilities, however. □

I continue to be appalled and saddened at the flagrant desecration of the Sabbath by many of our holiness people. What can we as pastors do, in a spirit of love, to help in this area?

Set the example, preach the ethical standards, be patient with the feet-draggers, discipline the offenders, and forgive the transgressors—all in the spirit of love. Beyond that, I know of nothing you can do. □

Are there any writings in the New Testament that sanction Christians eating at church, so-called social fellowship about the church? This is prevalent nowadays in many churches. One more question—isn't the best possible fellowship a gathering together for real soul-searching and traveling prayer?

The Early Church often met for common meals followed by worship. In the case of the church at Corinth, Paul discouraged the practice, not because eating together was wrong, but because this particular church abused the purpose—instead of fellowship there was contention and division among them (see 1 Corinthians 11:20-24, but compare Acts 2:42; 20:7).

The "best possible fellowship" is often a gathering for prayer, often a gathering for praise, and usually the two together as a worship service. But these are not the only kinds of fellowship the church can experience. Fellowship in prayer can be happily united with other kinds. □

CHURCHES BORN FROM REVIVAL

In 1916, as a result of a tent revival, the New Castle, Ind., First Church was organized. First Church has since helped in the beginnings of two other churches in New Castle: Westview, born in a tent meeting in 1936, and South Side, started after a revival in 1945.

These churches cooperated in bringing Simultaneous Revival to New Castle. The unique feature in planning and preparation for this revival was that "the laymen did all the work," said Pastor Bill Ulmet of South Side Church. Leslie Pierce, a layman from South Side, was selected as general chairman of the Simultaneous Revival Council.

The churches worked together blitzing the city, advertising their revivals. At least 650 flyers were mailed to people and 8,400 handbills were passed out in homes in New Castle by the three youth groups. Handbills were also distributed in three shopping centers. A form letter was sent to 17 area radio stations, requesting announcements for the revivals in the three churches. The *Henry County Newspaper*, with a circulation of 2,500, ran an article of the church origin and history, along with an ad. The *Courier Times*, circulation 14,000, also featured an article on Nazarene church history and the history of the three churches, with an ad. Free announcements were obtained on local cable TV, and a large financial institution in New Castle ran messages on their time and temperature marquee, without charge. Four large billboards at entrances to the city from north, east, south, and west helped make everyone aware of the revival meeting.

Leslie Pierce said the *Simultaneous Revivals Instruction Manual* was a great aid in planning. The South Side Church utilized already existing committees with some the instruction manual suggested, but the people from South Side believe the key was prayer.

Beginning five weeks before revival, daily prayer meetings were held in homes. Prayer groups also met daily at the church with men's prayer meetings and calling on Saturdays, and there was a continual prayer chain. During these weeks of prayer, several were saved and others reclaimed and sanctified. Prayer with the evangelist was also planned during the revival week.

A churchwide fellowship dinner was held prior to the revival, and a bonfire where many people got rid of personal items detrimental to their Christian walk became a meaningful part of the fellowship.

Leslie Pierce also had a helpful idea for their evangelist, to familiarize him



One of the billboards set up in New Castle, Ind.

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with the city and the church. He sent Rev. William Erickson a packet of the Chamber of Commerce information about the city and all the ad material. Rev. Erickson said this was the first time, in his 27 years in the field, that he had received such information before a revival.

Because of all the prayer and preparation, revival came. The outreach into the community prompted revival attendance from the community and the church people were faithful in attendance.

A number of decisions were made during the week, but Sunday was the highlight. Rev. Erickson preached on the family and holiness. Nearly every father and husband in the service went to the altar.

During the revival, a woman went home drunk. The next day, one of the church women went to see her and she accepted Christ. She later testified she was "in Christ" and left more than

\$30.00 worth of cigarettes and a lighter on the pastor's desk.

Another woman in the church had a tremendous burden for her son and was praying for him one morning—just when he was being held at knife point during a robbery where he worked. She believes God spared his life to give him another opportunity to find Christ.

South Side Church voted to buy property to build a new facility and also to plant a mission church. So again, out of revival comes another Church of the Nazarene in New Castle. □

NEWS OF EVANGELISM

TIDE OF REVIVAL CONTINUES

"The strength of revival is in the preparation," says Rev. Emmett Taylor of the Madill, Okla., church. The Ma-

dill church prepared for their Simultaneous Revival a year in advance. They began having cottage prayer meetings and a ladies' prayer meeting every week. A few weeks prior to the revival the men had weekly prayer meetings at the church. They advertised through flyers, the local paper, and had 30 spots on radio with their evangelists, Bob and Becky Gray, singing.

This little church saw an outstanding revival take place in the hearts of its people and in the community. There were nine new converts and seven people who were sanctified wholly during the revival. One couple accepted Christ. The husband was delivered from smoking and has been influential to others he works with. People who had been attending became members and Rev. Taylor led a lady in her 60s to the Lord when he visited her in the hospital.

"The tide of revival is still on," says Rev. Taylor. □



During the time of Simultaneous Revivals on the Eastern Latin American District, there were over 100 new converts, divine healings, and testimonies of entire sanctification. Two weeks of revivals were held May 11-22. The evangelists were pastors from the Puerto Rico District. Pictured (l. to r.) are: José Calidonio, Rubén Febres, Tomás Rosas, Ángel Vázquez Carrillo, Eligio Roldán, José Roldán, Manuel Rivera Negrón, and Benjamín Mayorga. Not pictured: José Martínez. Rev. José Cardona is the district superintendent.



On March 27, Bremerton, Wash., First Church celebrated "Virgil Kollars Day" in recognition of 28 continual years of service as church treasurer of the local congregation. In Virgil Kollars' first annual report, just over \$12,000 was raised for all purposes and this year's report showed a grand total of over \$221,000. Greetings were brought from friends and family members along with gifts from the church for both Virgil and his wife, Barbara, who has been office manager of the church office for over 16 years. Pictured (l. to r.) are Barbara Kollars; Virgil Kollars; Pastor Mike Grimshaw; former pastor, Fred Fowler; Ruth Strickler, daughter from Portland, Ore.; and Bob Kollars, the youngest son. Their older son, Charles, in California was not able to attend.

A news item appearing on page 32 of the June 15 issue referred to Kermit, N.M. Kermit is on the New Mexico District but it is located in Texas. We apologize for the error.

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THE CHURCH SCENE



The **Willcox, Ariz., church** had a 25th anniversary and mortgage burning celebration on April 24. The church was started in 1958 by Rev. Robert Menefee and District Superintendent D. L. Mann. In 1965, the present facility was built. After 18 years, the mortgage was paid in full.

Attending the mortgage burning were Rev. Harry Myers, pastor from 1976-79; Rev Perry Hipple, pastor when the church was built, 1962-67; and District Superintendent Crawford Vanderpool. The present pastor, Rev. Jerold Wolf, came in August of 1982 from Olivet Nazarene College. Two charter members were also present, Mrs. Ocie Keesler and her sister, Mrs. Elsie Currie. □

The **St. Charles, Mo., Harvester Church** had an exciting fifth anniversary on May 1. They had a record 156 in Sunday School, and 183 people heard "Celebration" from Mid-

America Nazarene College in the morning worship concert. In the afternoon service, 21 persons were received into membership; 14 were new Nazarenes. Rev. Gene Grate is the pastor. □



The new **Rockville, Ind., First Church** was dedicated on Sunday, March 20, 1983. Over 200 were present, with a number of clergy from various county churches and from area Nazarene churches. The church was dedicated less than one year after fire destroyed the old church. Special music was provided by Larry and Phyllis Richards. The dedication message was delivered by Dr. B. G. Wiggs, superintendent of the Southwest Indiana District. The diamond-shaped sanctuary will seat 330 with the overflow. The new building, complete with 12 classrooms, church office, pastor's study, and fellowship area, is valued at over \$225,000. Current total indebtedness is less than \$50,000. Lindy G. Russell has served as pastor since 1972.



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The **Ridgefield, Wash., church** had a "Singing Cross" for the Easter service that attracted the largest crowd in the history of the church. Pastor Michael Goode directed the choir. The cross was constructed with donated labor, under the leadership of Jerry Stalling. The material to build the 12 ft. high and 20 ft. long cross cost \$560. Pastor Goode reports the event opened doors to new families, new people attended, and a number sought and found the Lord.



SPANISH HERALD PRESENTS MONTHLY

Dr. Bennett Dudney, Publications Services director, says plans are being completed for changing the Spanish Herald from a bimonthly to a monthly magazine.

The size will be 32 pages, with a color cover. The format is also being changed. The editorial team is Dr. Sergio Franco, editor; Rev. Mario Zani, associate editor; and Sylvette Rivera, office editor. They represent Mexico, Argentina, and Puerto Rico.

Pictured is the cover of the first issue, which is for January 1, 1984. The theme of the issue is "Newness of Life." This "special issue" is being featured for evangelistic outreach. Publication Services hope to see 200,000 copies sold. The goal is to increase the present 10,000 subscription list to 20,000 by the 1985 General Assembly. □



Pictured (l. to r.) are: Dr. Jerald D. Johnson, Miriam Hall, and Rev. Phil Riley.

EXCITEMENT BUILDS OVER CATECHISM COURSE

In a recent meeting with General Superintendent Jerald D. Johnson and

Rev. Phil Riley, director of the Division of Christian Life and Sunday School, Miriam Hall, director of Children's Ministries, shared the first draft of the questions that form the basis of the new children's catechism course, *Foundations of Faith*. *Foundations of Faith* is being developed for use with sixth grade children and will be released in December 1983. It is recommended that the course be taught to sixth graders each year in either the spring or summer quarter.

Based on the Articles of Faith, *Foundations of Faith* provides 100 questions and answers designed to help children discover what the Church of the Nazarene believes the Bible teaches in 11 important doctrinal areas. These are:

- The Bible
- God, Our Father
- Jesus Christ, God's Son
- The Holy Spirit, Our Helper
- Man and Sin
- Salvation
- Entire Sanctification
- The Christian Life
- The Church
- The Sacraments and Divine Healing
- Things to Come

To aid in teaching this material, *Foundations of Faith* will provide these materials:

- A 64-page *Leader's Guide* containing session-by-session guidance for 13 sessions.
- A *Leader's Resource Packet* containing 10 colorful sheets of teaching aids.
- A pupil's packet containing a 36-page workbook, the 100 question-and-answer cards, a vinyl carrying case, and a letter to the child.

Rev. Phil Riley reports that response to the catechism has already been overwhelmingly enthusiastic. The consensus of opinion is: "This is what we've needed for a long time." □

MRS. GAIKWAD APPOINTED ASSISTANT TO GENERAL TREASURER

Linda Criddle Gaikwad has been named administrative assistant to Dr. Norman O. Miller, general treasurer of the Church of the Nazarene. According to Dr. Miller, she will primarily assist in the area of investments.

Mrs. Gaikwad, of St. Charles, Mo., is a 1978 graduate of Bethany Nazarene College with a B.A. in accounting. Prior to coming to the General Treasurer's Office, she served as accountant at Nazarene Headquarters for the Home

Missions Department for three years, and for the Church Growth Division for two years.

She is married to Ashok Gaikwad, who is presently studying at Nazarene Theological Seminary. The Gaikwads have twin sons, Jonathan and Christopher. □

—NN

CHURCH SECRETARY BEATEN AND CHURCH ROBBED

The office of the Winterhaven, Fla., church was the scene of a brutal beating for church secretary, Mrs. Nancy Drake, age 47, Friday afternoon, July 8.

After members of the pastoral staff had left, a man entered the church with an apparent motive to rob a safe in the office. Workmen doing remodeling in the office had left a hammer on the safe and it evidently became the weapon for the vicious beating.

Mrs. Drake remained in a coma following brain surgery to remove bone fragments.

Special prayer is requested for the victim, her husband, Tom Drake, the family, and Winterhaven church. □

—NN



A new bright blue, green, and white Church of the Nazarene roadmarker sign was presented by District superintendent Don Irwin at the South Arkansas assembly. He was joined by General Superintendent Charles H. Strickland (l.) and publishing house representative Dr. George Rice (r.). The new roadmarker sign and a new illuminated sign have been developed as part of the denomination's 75th anniversary celebration. Part of the church's diamond jubilee effort is to let the world know about the church, and signs make a good start.

AMOND JUBILEE

OCTOBER  1983



Celebrate by
displaying . . .
Diamond Jubilee Banner

Focuses attention on a great historical event Nazarenes around world will be recognizing. "75th Anniversary—Celebrating Christian Holiness—Church of the Nazarene 1908-83" artistically silk-screened in three colors on a plastic-coated, canvaslike, weather-resistant material. 4 x 6 feet. Comes with metal grommets in each corner. SI-1908 \$2

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"A New Church Is Born" Filmstrip

Join Papa, Mama, Elizabeth (10), and Matthew (8), on their trip in a horse-drawn cart to Pilot Point, Texas, to experience the birth of the Church of the Nazarene. Recommended for the birthday celebration of primaries, middle schoolers, and juniors on October 16, but of special interest to adult viewing also. Thirty-five professionally illustrated, full-color frames. 15 minutes. Includes cassette and script. VA-1908 \$

presenting . . .
Diamond Jubilee Keepsake Certificate

"I was in Sunday School on October 16, 1983, the Diamond Jubilee Sunday," reads this attractive parchment certificate. A lovely memento for every adult as well as child will want as a lasting remembrance of a once-in-a-lifetime event. 5 x 7", suitable for framing. CT-1908 Package of 25 for \$

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"75th Birthday" Balloon

What's a party without balloons? Ideal for decorating for the "Birth of the Church" activities. Exciting for boys and girls when signed and attached for a helium-inflated launching. Come in assorted colors with the imprinted "Happy 75th Birthday—Church of the Nazarene." AW-1908 Package of 50 for \$

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**75th Anniversary Edition
Phineas F. Bresee—A PRINCE IN ISRAEL**

By E. A. Girvin. A reproduction of the original 1916 edition, this biography tells of the man God used to organize and lead a group of converted people into founding the Church of the Nazarene. Deluxe cream and gold clothboard binding. A historic volume timely to own and read. 466 pages. \$

inviting . . .
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