

HERALD of HOLINESS

CHURCH OF THE NAZARENE / JANUARY 15, 1985

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SUNDAY
January 27, 1985





OUR HERITAGE ASSURED

by General Superintendent Jerald D. Johnson

THE SETTING was truly missionary. It fit all the prototype descriptions of what one might expect. Thirty-five bright young students all studying for the ministry were listening intently, taking notes, and asking questions. The speaker was guest lecturer for the week—a missionary from a nearby country. The language spoken was foreign to me. Occasionally the pronunciation gave hints as to the subject matter at hand. I soon comprehended the subjects covered were sanctification, consecration, and faith. I heard references to Bresee as well as discernible and recognizable Bible references, all in support of the doctrine of Christian holiness.

The young missionary I knew quite well. His application was received when I was in the office of missions. He is a product of a Nazarene college as well as Nazarene Theological Seminary. His father pastors in the church, as does his brother. And my heart was warmed. I thought of parents, professors, and congregations—all of them contributing to this young man's present ministry. I thought of General Budget giving, assuring him of financial support. It all became a beautiful fulfillment of our mission as a church.

We will advance God's kingdom, we have said, by preserving and propagating the message of Christian holiness. In that hour the doctrine was underscored, emphasized, preserved, and propagated. The students will, sooner than we expect, be graduated, taking pasto-

rates, accepting leadership roles; and the Kingdom will be advanced. To this end we have committed all our resources—not just our money but our most talented personnel as well. Our mission is not just unique but also biblical and imperative.

It has occurred to me that what I experienced that day is being repeated 24 hours a day in country after country around our world. The assignment has been placed in capable and consecrated hands. The mission is being carried out, and our Lord is pleased.

It has also occurred to me that endeavors like these maintain integrity in the entire mission program of the church. They justify the challenge to our people to give sacrificially at Thanksgiving and Easter.

Standing before that group of students that day was more than a young missionary underscoring the central message of our denomination. Indeed, his parents were there also, his brother as well, a home church somewhere, college and seminary professors who helped mold his thought patterns—all of them were present, and more. For embodied in that young missionary's presentation was a host of Nazarenes who pray and give, and give and pray because they too are committed to the mission of the church. It is this intense commitment that will continue to motivate and drive until people everywhere have heard that deliverance from all sin is possible through the sanctifying work of the Holy Spirit. The influence of our heritage is then assured the world over.

□



WHY DO THEY GO FROM HERE?

by J. KENNETH GRIDER

WHERE DO WE GO FROM HERE?" This is a question that students must consider while at Nazarene Theological Seminary, and it is an important one. Should they go back to their home area or to somewhere else—assuming they are to minister in the United States?

"Why do they go from here?" however, is a more important question.

They go out from these halls, somewhat educated in divinity and somewhat skilled in the practice of ministry, to where faith confronts unfaith or aberrant faith—and they speak and model Christ there. Why do they do this? Why does NTS exist so that they do do this?

In part, and basically, it is because of the needs out there in our world. People are out there, in the world, with destinies—eternal destinies—on their hands. Each one of them enjoys the privilege, in the context of prevenient grace, of choosing what his destiny is to be; and our students are thrust out to help him with that decision—the big decision, and all the little ones that need to be made in order to maintain the big one. They preach entire sanctification as a second definite work of grace, as an experience that will establish the believer in the Christian life (1 Thessalonians 3:13).

In part, also, and basically, they go from Nazarene Theological Seminary to the world because they are thrust out by a divine calling. They do not simply calculate that if they do not go, some people will not make their decisions for repentance and faith and obedience, and that some believers will not be sanctified wholly. They have been vested with a special calling to speak and to model Christ. The obligation to do this is deep in their bones. It burns there.

The needs of people and the call of God, then, are perhaps the basic reasons why students go from NTS to the world in these best of times and worst of times. But there are other reasons why they go from here to the world.

One of these is because we Nazarenes (and others) are part of an organizational structure that makes go-

ing out feasible. Through this structure, they get their mission financed, more or less. Through this structure, their needs for camaraderie are met: They go out and work side by side with their sisters and brothers. They sweat together, bleed together, count their joys together, die together. Most of them are not loners. Isolated, segmented individuals, most of them are not. They are sisters and brothers, with one common Lord, Jesus Christ. They are all in His Church—His very visible Church that, like its Lord, is human as well as divine; that is populated by believing and loving and hoping people who are journeying from our cities of nowhere and anywhere to the city of somewhere, whose Architect and Carpenter is God.

Another reason (and a big reason) why they go out from here at NTS to the world is because of our common doctrinal basis. If some people believe in eternal security, let them go out together and speak and model Christ to the world. If some believe in being saved in the midst of their sins, instead of from their sins and with cleansing from original sin, let them enjoy their own camaraderie and their own structure. We understand that if people are redeemed by Jesus Christ, they are redeemed by Christ, even if their doctrines might be aberrant, based on our understanding of Scripture. But these are Arminian-Wesleyan-Holiness-Nazarene people who are Christ's, and they go out from NTS to the world as Christians of this doctrinal commonality.

"Where do they go from here?" then, is important. It is very important. The district that an NTS graduate goes to is important. Professor of Preaching Emeritus Oscar Reed was perhaps correct in saying that the choice of a district superintendent is next in significance for a young minister to the choice of a spouse. And the district one chooses, as well as the district superintendent, I feel, is an important matter. Yet it is surely agreed that a question of deeper dimension is "Why do they go from here?" □

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Letters

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LIKES HERALD BEST

I believe the *Herald* to be the *best* church publication of *all* churches. Wonderful and varied content, great color, both inside and outside.

Undoubtedly you are blessed by God's hand in every issue! May you be blessed for many years to come in your business life and personal life also!

Jack Teters
Midwest City, Oklahoma

LIKES SPECIAL ISSUE

I would like to compliment Ivan Beals on the contents and makeup of the special issue of the *Herald of Holiness*. It was so interesting I read it through as soon as it came. The personal stories were written interestingly and one sensed that the church is reaching the lost.

Collecting the materials is not

easy, but you made it appear that these just happened to come to the editor's desk.

I'm proud to pass on this *Herald of Holiness*.

Asenath I. Box
Clovis, New Mexico

IMPROVING WITH AGE

It would be impossible to express what the *Herald of Holiness* has meant to me for over 50 years—a source of information, inspiration, and encouragement.

It is good to read of former fellow students and coworkers now serving as district superintendents, college staff members, and ministers. But how can we in retirement locate those former fellow sojourners that do not have bylines in the *Herald*?

I remember Dr. Morrison asking, "Can't you give more, just a little more." Also "Uncle Bud" making his

plea for additional *Herald* subscriptions. Yes, I have a million memories but can't remember growing old.

Should anyone know the whereabouts of Woodrow Thomas or Josephine Johnson, or some of the "young people" that attended North Nashville Church under the ministry of Brother L. Weaver 45 years ago, please contact me.

It would be great if we could improve with age as does the *Herald*.

Aubrey W. Curry
Russell Springs, Kentucky

LIP BIT, SONG SANG

I want to say how much I enjoy reading the *Herald of Holiness*.

I was given a gift subscription soon after I was saved, and I've been reading the *Herald* for 52 years.

(Continued on page 20)



Jesus, Our Sanctifier

by TERRELL C. SANDERS, JR.

DURING THE FOUR YEARS I have been president of NTS, I have preached in chapel from the Book of Hebrews. I have come to realize more than ever that this tremendous treatise is one of the great Christological books of the New Testament.

The writer presents Jesus as greater than the angels, greater than Moses, greater than Aaron and the Aaronic priesthood. In fact, Jesus as our great High Priest after the order of Melchizedek has superseded the priesthood of Aaron and has become a perfect High Priest who has offered the perfect sacrifice of His own blood for the remission of sins and sanctification of His people. Therefore He has become the Pioneer (or Captain) of our salvation (Hebrews 2:10).

As the Pioneer of our salvation He has blazed a trail into the very presence of the Father, where men and women may follow to "receive mercy and find grace to help us in our time of need" (4:16, NIV).

Man's greatest need is salvation from sin, reconciliation, restoration, and sanctification. Because Jesus is such an adequate High Priest, "... he is able to save completely [or to the uttermost] those who come to God through him, because he always lives to intercede for them. Such a high priest meets our need ..." (7:25-26, NIV).

He is not only able to save us from our past sins, or from acts of sin, but He is also able to save us from all sin, which means He is able to sanctify us and cleanse us from the carnal or fleshly nature.

In Hebrews 2:11 the writer makes this profound statement: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

This verse is indicative of the relationship that exists between Christ and His people. It is wonderful to know that Jesus is the one who sanctifies His people.

Later in the book the writer tells us, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (13:12).

The apostle Paul reminds us that it is God who sanctifies us. He prayed, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:23-24).

Since God through His Son Jesus is our Sanctifier, we are saved from spiritual pride. Our sanctification is a work of God's grace within our hearts. This means that although self-discipline, growth in grace, and even consecration are highly desirable, none of these can cleanse the heart from inbred sin. Only God can do that. It is He who sanctifies us in response to our complete commitment to Him and to our faith, which is itself a gift of God.

The church is composed of people who have been redeemed, regenerated, and sanctified. In her membership are those who have been sanctified wholly as well as those who are in the process of being sanctified. Our scripture tells us that "... both he that sanctifieth and they who are sanctified are all of one ..." (italics added). There is a sanctified people on earth. This means it is possible for Christians to be sanctified wholly and to "... live soberly, righteously, and godly, in this present world" (Titus 2:12).

Dr. H. Orton Wiley described one who is sanctified wholly when he wrote: "The holy person is a God pos-

(Continued on page 6)

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Jesus, Our Sanctifier

(Continued from page 5)

essed person, cleansed from all sin and unrighteousness and fully devoted to God.”

This is not simply a lofty ideal to be attained by our own effort at some distant date or at the moment of death. It is obtainable as an instantaneous work of God’s grace in this present world. It is a definite work of grace obtainable in a definite moment of time.

This wonderful experience of grace brings us into a fuller and deeper relationship with God our Heavenly Father and His Son, Jesus Christ. The writer to the Hebrews calls attention to this relationship when he writes: “For both He who sanctifies and those who are sanctified are all from one Father” (2:11, NASB).

This indicates a close relationship between Jesus the Sanctifier and those who are sanctified. The truth is, only as we are identified with Jesus are we truly sanctified. No doubt this is what the apostle Paul had in mind when he said, “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me” (Galatians 2:20, NASB).

There is not only a family relationship between the sanctifier and the sanctified, there is also a family resemblance. “. . . for which cause he is not ashamed to call them brethren.” Because of the family relationship and resemblance, Jesus is not ashamed to call us His brothers and sisters. The character and life of the sanctified Christian will resemble that of His Lord. Indeed, holiness is Christlikeness! When we are saved and sanctified, we receive the image of God in our inner personhood.

Thomas O. Chisholm expressed the prayer of every believer in the chorus of his hymn, “O to Be like Thee”:

*Oh, to be like Thee! Oh, to be like Thee,
Blessed Redeemer, pure as Thou art!
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.*

The life of holiness is one of constantly being transformed into Christ’s likeness. The apostle Paul reminds us of this great truth in 2 Corinthians 3:17-18: “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we, who with unveiled faces all reflect the Lord’s glory, *are being transformed into his likeness* with ever-increasing glory, which comes from the Lord, who is the Spirit” (NIV, italics added).

As we walk this holy way with our Elder Brother, Jesus, we are in the process of “perfecting holiness” by being transformed into His likeness. Some day He will appear and we shall see Him in all of His glory. “. . . 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 3:2-3).

“Let us fix our eyes on Jesus, the author and perfecter of our faith” (Hebrews 12:2, NIV). He is greater than the greatest! Therefore He is able to save to the “uttermost” all who come unto Him. He is the only One who can save and sanctify. What a privilege to be called His brothers and sisters! □



IN THE YEARS that I have been a professor at Nazarene seminary, I don’t recall seeing an article that answers the question, “What is a seminary?” Maybe some people who are asked to give in the annual seminary offering could profit from an answer to this question.

A seminary is an educational institution that educates Christian leaders at the graduate level, that is, after they have graduated from college. Most denominations in the United States and Canada operate seminaries in which their ministers are educated. Some denominations require that all its ordained ministers graduate from a seminary, others do not. The Church of the Nazarene does not.

A seminary may be a part of a university, or it may exist independent of any larger educational community. Nazarene Theological Seminary is not part of a larger educational complex.

American seminaries as we know them came into existence at the beginning of the 19th century. Before that, ministers usually received their theological education in an apprenticeship. Some of the first seminaries were Yale, Andover, Princeton, and Mercersburg in Pennsylvania.

A seminary provides specialized education for various types of Christian leaders. It may offer a special program of studies for those who want to become missionaries. It may offer another program for those who will become directors of Christian education in churches. Some seminarians concentrate their study in a special area of theology in preparation for further graduate study that will lead to a Ph.D. and to careers in teaching in colleges or seminaries. But most of the students prepare to serve as pastors or associate pastors of congregations.

Consequently, a seminary offers more than one degree, and there are numerous areas of specialization. Nazarene Theological Seminary offers four degrees. It offers the master of arts degree in missiology, the master of religious education degree for religious educators, and the master of divinity degree for the future pastors and college/seminary teachers. The first two degrees are designed to take two years to complete. The third degree requires three years. Often, because of the need to work, many students take longer to complete their degrees. In addition to these degrees, NTS offers a doctor of ministry degree to a select group of ministers who have graduated from seminary and who have had two or more years of experience in parish ministry. These people participate in four three-week seminars held at NTS. This is highly concentrated, closely supervised study. The seminars are conducted in January and June of each year.

In North America, qualified seminaries are accredited.

ALBERT L. TRUESDALE is associate professor of philosophy of religion and Christian ethics at NTS.

IS A SEMINARY?

ited by an agency that monitors the quality of work being done in the seminaries. Nazarene Theological Seminary is fully accredited by the Association of Theological Schools in the United States and Canada and is regularly examined according to guidelines applied to all accredited seminaries.

Seminaries are expensive to operate, and they demand much from a denomination's resources. Class sizes are usually smaller than in colleges, well-equipped libraries are necessary, and a highly educated, experienced faculty must be retained. Seminaries demand a high level of professional growth from their faculties. This involves faculty members in research and writing, and in participation in scholarly societies and conventions. NTS professors often serve their local churches as church board members and Sunday School teachers. Most of them are active as evangelists and preachers in camp meetings. All of them serve the church as writers.

Not all denominations have seminaries. Why does the Church of the Nazarene have a seminary? When one stops to think about it, the Church of the Nazarene is rather remarkable at this point. We are a denomination of less than 1 million members, but we support a seminary that has almost 500 students. Why?

The answer is both simple and commendable. The Church of the Nazarene has a seminary because it wants to provide the best possible education for those called to the various forms of Christian ministry. It wants to offer them the best possible opportunities to study biblical theology, biblical languages, the history of the Christian Church, and the theology of the Christian faith. It wants its future religious leaders to study the art of preaching, the theory and practice of pastoral counseling, and

church administration. The church wants its religious leaders to be proficient in the theory and practice of Christian education in the local church. At NTS, future leaders of the Church of the Nazarene and other denominations learn how to do the work of an evangelist and to teach laypeople how to do the same. Here students learn how to start new churches and to make disciples of new converts.

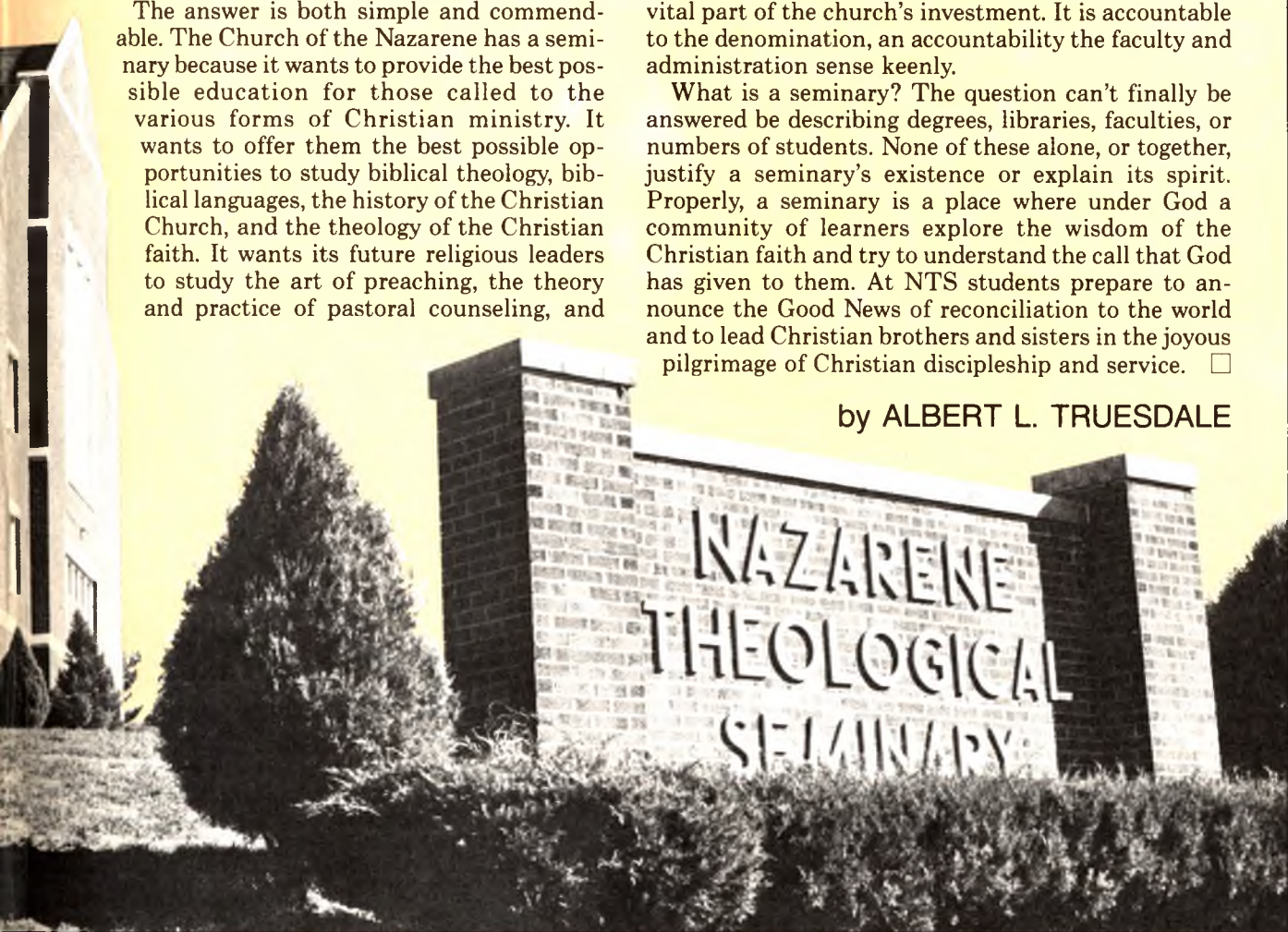
The Church of the Nazarene provides a seminary in which its future religious leaders can get to know each other, to better understand the various regions of the church, and to reflect deeply on the meaning of Christian holiness and ethics in our complex world. What does it mean to bear witness to the sanctifying Christ in a world plagued by racism, threat of war, chronic hunger, and abuse of human life? These are everyday considerations at NTS.

At NTS, highly skilled professors with disciplined minds have fully committed themselves to the gospel of Jesus Christ. Daily they give themselves to helping students integrate the various areas of study, to grow professionally, and to deepen their love for Christ and His Church.

The Church of the Nazarene invests heavily in education. Of this I am very proud. The seminary is one vital part of the church's investment. It is accountable to the denomination, an accountability the faculty and administration sense keenly.

What is a seminary? The question can't finally be answered by describing degrees, libraries, faculties, or numbers of students. None of these alone, or together, justify a seminary's existence or explain its spirit. Properly, a seminary is a place where under God a community of learners explore the wisdom of the Christian faith and try to understand the call that God has given to them. At NTS students prepare to announce the Good News of reconciliation to the world and to lead Christian brothers and sisters in the joyous pilgrimage of Christian discipleship and service. □

by ALBERT L. TRUESDALE





NTS women's organization now known as LIFT). I don't think she missed one of their meetings.

One day, President Corlett asked me into his office for some conversation. I did not know the precise purpose, but within minutes he was asking me questions such as: "Grant, how do you like it here? How do you find the classes? What do you think of the student body? Does your wife find that the seminary fills her needs?"

This was my chance. I had been waiting for this opportunity. I was nearing the close of the first semester and found myself brimming with a feeling toward the seminary that I hungered to share with someone else. I had not expected that the opportunity would come with the seminary president himself. But there he sat and there was I.

"I am so glad that *you* have asked me these questions. You see, when I was dissatisfied with Harvard, I told someone about switching to this seminary. The reaction I received was unexpected. This person told me that I had lost my mind; that I was going to go from the heights to the depths. That, in fact, when I got out here in Kansas City I would discover that I had reentered kindergarten!"

Dr. Corlett reacted with surprise, and I couldn't blame him.

"Yet, I am so happy to tell you that I have found just the opposite. I have been nourished spiritually and academically beyond my fondest dreams. Why, I never knew such a place as this existed! The chapels are so rewarding. And the prayer times at the altar with the professors and other students are so sincere and alive. And the lectures are superb.

"Further, I relish the fellowship we can have on a one-to-one level with the professors. They are willing to take time with us, to help us on every level.

"No, I did not come to kindergarten. I came to an institution that is teaching me the biblical way but is not afraid also to inform me of the theological opposition. And that is what Harvard never did for me. I was given one line—liberal theology. But here I have theology professors who present the conservative, biblical position while at the same time they instruct us concerning the liberal stance as well. If there is a genuinely liberal approach to learning, it is here. This faculty is not afraid of the truth of the conservative approach. They know it can withstand the scrutiny of liberal pressure."

With that, the president thanked me for my response. Then he informed me that he had asked me these questions because he wanted me to fly back to Eastern Nazarene College for a chapel service at which time I could tell those students what I had just told him.

I was beside myself with that offer. To tell other students, those still in the liberal arts learning, of the opportunities at Nazarene Theological Seminary was a

I HAD BEEN TOLD that if I left Harvard for NTS, I would be going to a kindergarten!

So it was that back in 1962, a year after graduating from Eastern Nazarene College in Quincy, Mass., I was not all that excited about packing our little yellow Rambler Metropolitan for trekking to Kansas City.

However, the alternative was to remain at a school where theological liberalism was making inroads into my head and heart. "If I stay here three years," I said to my wife, "I will become a first-class atheist."

I was not quite convinced that what my godly parents, laymen in the Church of the Nazarene, had taught me was outdated. Nor was I ready to accept the conclusion that much of the Bible was myth. Putting it all together, then, I had little choice but to "make do" with Nazarene Theological Seminary.

We found a small, inexpensive apartment on the second floor of a house near the seminary. Priscilla got an elementary teaching position in Kansas. September came and I began my second year of seminary training.

I dutifully went to chapel. In the first service an outside speaker trounced through Romans 1, leaving nothing to the imagination when he cataloged the sins of unbelievers. He made his colorful points emphatically. I knew that what the man said was in the Book, but I was not certain that he had chosen the best way to say it.

I anxiously went to classes. And I fellowshiped with other students and faculty alike over doughnuts in a downstairs room. From time to time, I'd stop by the door of a professor to ask a question or just to chat.

At the same time, we began to attend Rainbow Boulevard Church of the Nazarene, deciding that we would "shop around" for a congregation that would become our new church home. But after having been caught by the warmth and enthusiasm there in that church, we did not travel further.

Priscilla became involved in the Parsonettes (the

J. GRANT SWANK, JR., pastors the Walpole, Massachusetts, Church of the Nazarene.

real boon for me. I would gladly tell anyone of the conviction, the caring, the depth of instruction that I had found at our seminary.

I graduated in 1964. Looking back, I cannot recall one bad memory. I suppose that, life being what it is, there must have been some negative spots; however, I cannot recall any.

I remember Dr. Gish having a class in logic for preachers, in which I was the only pupil! And I recall Dr. Mendell Taylor's alliterations and his cute smile throughout it all (as if he were sharing a private joke with us). Then there was Dr. Richard Taylor and his class on holiness: such precise handling of the doctrine! And Dr. Willard Taylor, who was so very patient as he tried to regear my brain to a conservative understanding of the New Testament. Dr. Kenneth Grider really got hold of me. He gave me one summer course by remote control. That is, I was in Connecticut and he was in Kansas City; but with Albert Schweitzer's *Quest of the Historical Jesus*, we made it together. That one study, more than anything else, convinced me of the bankruptcy of theological liberalism's skepticism.

I recall a breakfast fellowship that used to be held.

At these occasions, a pupil read a paper and then—over coffee and pastries—it was critiqued. On this particular Saturday it was my turn. Dr. Ralph Earle was the sponsoring faculty member present. I was shaking like a leaf.

The paper was given. I sat down. Dr. Earle got to his feet and said, "I can only find one thing wrong with this paper." My heart pounded and I prayed to die. He went on: "It is that I can't find anything to criticize about his paper." Laughter filled the room, and one exhausted seminary student just about went into a faint.

I am sure there were weaknesses in the paper, but I am just as certain that the professor, in kindness, was willing to give a kid a chance.

I thank God that I graduated from the Nazarene Theological Seminary in Kansas City, and I tell this to anyone I meet who shows any interest in seminary training. Though some of my professors are no longer there, and others have taken their places, I believe high standards are still maintained. And I believe that the holiness of God still rests upon that special property atop a hill. May it ever be so! □

NAZARENE ROOTS Caravans and Camping



Caravan Troup, Cape Girardeau, Mo.

"Last year in our Senior Camp in southern California, there were two boys who were outstanding discipline problems. Both came from Nazarene homes. . . . I found out that Bill's mother was dead; Joe's parents were good Christian people but did not understand him. . . . I did not scold, condemn, read the Bible, nor pray with them at that particular time. What they needed just then was sympathetic, intelligent instruction.

"That night at the close of the campfire service, these two boys came to me, and Joe said, 'Mr. Haynes, we certainly do appreciate that talk you had with us this afternoon, because we have never in our life had anyone talk to us as you did.' Bill reached in his pocket and pulled out a package of cigarettes and handed them to me, along with this remark, 'We ask

your forgiveness, and we have decided that we want to be Christians.' They both dropped on their knees right there and asked God to forgive them of their sins and give them a clean heart." [LeRoy Haynes, "Piloting Modern Youth," 1938. A paper delivered in Bethany, Okla., at the midquadrennial church school convention.]

The work begun by LeRoy Haynes in California during the 1930s developed into the denomination-wide Caravan and Camping programs for children and young teenagers. These now extend across the U.S. and to many world mission areas. In 1984 well over 2,000 churches offered Caravan programs for their children, and every U.S. district had at least one youth camp. □

STEVE COOLEY, Director of Archives



H. Armstrong Roberts

DRAMATIC FAILURES

by MORRIS A. WEIGELT

HE WANDERED into our church service one day apparently by mistake. The gospel message grabbed his attention and his heart. Although this was his very first exposure to the gospel, he responded to the altar call and apparently found forgiveness and

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new life in Christ. His growth was spectacular in the weeks that followed. Everyone inside and outside of the church was amazed at the transformation.

It wasn't long before he professed a call to ministry and began preparations for the necessary education. The excited and appreciative congregation sacrificed to underwrite the cost of moving and the first semester at school. In the middle of that semester he disappeared, leaving his wife and children to care for themselves in a strange town. The disappointment of the family and the congregation that had fostered his new life in Christ was massive. What had happened? How could such a dramatic reversal occur?

The disciples of Jesus faced the very same question during His ministry. Look again at the opening chapters of Mark. The ministry of Jesus was growing with amazing results. Healings were the order of the day. He drove out an evil spirit (1:21 ff.); He healed a fevered woman (1:29 ff.); He healed a man with leprosy (1:40 ff.); He healed a paralytic (2:1 ff.); and He restored a withered hand (3:1 ff.). A wide variety of people were responding to the call of Jesus.

At the same time there was growing opposition to the ministry of Jesus. The scribes and Pharisees were contesting the positions of Jesus at every point. At 2:6 they accuse Jesus of blasphemy for promising forgiveness of sins. At 2:16 they can't understand why He would eat with tax collectors and sinners. At 2:18 Jesus is criticized because His disciples are not fasting. At 2:23 the Pharisees accuse Jesus of letting His disciples break the Sabbath laws. By 3:6 the Pharisees and Herodians are plotting to kill Jesus. In 3:21 Jesus' own family comes to take Him home assuming He was out of His mind. In 3:22 the teachers of the law charge Jesus with doing miraculous things by the power of Beelzebub, the prince of the demons.

The disciples were just beginning to surmise that Jesus was indeed the Messiah for whom they had been waiting. The miraculous events were evidence that even the Pharisees acknowledged as supernatural. But why was there opposition? Is it possible that the kingdom of God is not irresistible? Are setbacks and failures par for the course?

To discourage disciples of the 1st century and for discouraged disciples of the 20th century who are frustrated with failures and with opposition to the gospel message, Jesus tells the parable of the sower and the soils (Mark 4:1). One commentator calls this "The Parable to End Despair."

We have so often thought of this parable in the light of the different soils that we have missed the context of the genuine message. The Jews had been waiting for a Messiah and Kingdom that would irresistibly overcome all opposition and provide the dramatic success and victory of the chosen people. Jesus counters that understanding with a clear statement of the dramatic failures en route to the final consummation when the victory of the Kingdom will be final and complete.

The parable is exceedingly simple and reflects the common farming methodology of the first century. Jesus introduces the parable with the call to hear and obey: "LISTEN!" The farmer scattered the seed by throwing it across the fields. Some fell along the path and was eaten by the birds. Some fell on rocky soil, germinated, grew, and then withered in the heat be-

cause the soil was shallow. Other seed fell on good soil and produced an amazing crop.

Ten and twentyfold returns were common in that first century. A return of 30 times was great. A return of 60 times was amazing, and a harvest of 100 times the seed sown was incredible.

The disciples are perplexed by this profoundly simple parable. So they gather around Jesus in private to talk about the meaning. Jesus tells them that the parables are the vehicles of the mysteries of the kingdom of God to those who are responding. Then He astounds them with the quotation from Isaiah 6: "But to those who are outside everything comes by way of parables, so that (as Scripture says) they may look and look, but see nothing; they may hear and hear, but understand nothing; otherwise they might turn to God and be forgiven" (Mark 4:11-12, NEB).

In Isaiah 6, God calls Isaiah to a ministry that will be rejected by the people. Jesus identifies with Isaiah and understands that sinful persons will reject the great truths of the Kingdom. They will see and see, but fail to perceive. They will hear and hear, but never understand. They may respond for a time, but they do not belong totally to the Kingdom and come to rejection at some point along the way. Dramatic failures indeed!

Jesus describes for the disciples three kinds of dramatic failures in verse 13 and following. The first dramatic failure is the person with the heart of asphalt and concrete where the Word never finds enough entrance to even germinate. The rejection is total.

The second dramatic failure (like the illustration at the beginning of this article) is the person whose commitment and response is only at the surface level. When the stress and pressure of daily living for the Kingdom begin to wear heavily, the commitment withers and the rootless Christian becomes a rabid anti-Christian heaping painful abuse upon the Church.

The third dramatic failure that Christ described occurs because "the worries of this life, the deceitfulness of wealth and the desires for other things come in and choke the word, making it unfruitful" (4:19, NIV). Their commitment always contains some exceptions in fine print: "I will do everything You want, Lord, but ..." As the exceptions increase, the growth of the Kingdom is obscured and finally disappears altogether.

Note that the three different dramatic failures are balanced by three different dramatic successes. There is no statistical proportion of success and failures prescribed here. The successes are the photographic negative—the precise opposite of the failures. All four kinds of soils are found in all persons. Each person must choose which soil will characterize his response to the gospel message.

But let's come back to the problem of *dramatic failures*. How does this parable bring an end to despair? How does the disciple handle opposition and sensational reversals?

Jesus tells His disciples—1st century and 20th century—that there will be dramatic failures as long as persons have the right to choose. The rejections and the reversals are rejections of the Kingdom and not of the messenger. The acceptance and commitment that bring unusual success are also a tribute to the Christ of the Kingdom and not to the evangelist.

Jesus' own disciples needed this message again and again during the ministry of Jesus. They needed it when they came from the Mount of Transfiguration and were unable to heal the boy with the evil spirit (9:14). Peter needed it after he had denied the Lord the night of the arrest. The disciples in the Book of Acts needed the perspective of this parable to face ministry even after Pentecost.

Paul was well aware of the truth of the parable of the sower—"The Parable to End Despair." He states it powerfully in 2 Corinthians 2:14-16: "But thanks be to God, who continually leads us about, captives in Christ's triumphal procession, and everywhere uses us to reveal and spread abroad the fragrance of the knowledge of himself! We are indeed the incense offered by Christ to God, both for those who are on the way to salvation, and for those who are on the way to perdition: to the latter it is a deadly fume that kills, to the former a vital fragrance that brings life" (NEB).

Paul's understanding of this awesome position of the Christian as he shares the gospel leads him to cry out: "Who is equal to such a calling?" (v. 17, NEB). He answers his own question confidently in 3:6: "The qualification we have comes from God; it is he who has qualified us to dispense his new covenant" (NEB).

"Then comes the end, when he [Christ] delivers up the kingdom to God the Father, after abolishing every kind of domination, authority, and power," says Paul in 1 Corinthians 15:24 (NEB). "At the name of Jesus every knee should bow—in heaven, on earth, and in the depths—and every tongue confess, 'Jesus Christ is Lord', to the glory of God the Father" (Philippians 2:10-11, NEB).

Dramatic failures in the church? Yes! But final *dramatic success* when the Kingdom comes in its fullness at our Lord's return. Amen! □

Whither Shall I Flee?

*My ship is launched upon a stormy sea
Where waves are wild, and winds blow
violently;*

*But in my night
And mindless fright,
The One who walks on water comes to me.*

*And when the furnace glows alarmingly
And I am thrust within by cruel decree,*

*In my distress
And hopelessness,
The One who walks in fire comes to me.*

*When pathways lead to some declivity
Where shadows lurk and threaten evilly,*

*Then in my fears
And through my tears,
The One who walks the valley comes to me.*

—E. RUTH GLOVER
Pasadena, California

SUPER-CHRISTIAN

by MARK D. MARVIN

I OFTEN WONDER why the Lord left me the way He made me. Some Christians seem always to have the right words of cheer and encouragement to share, to know all the right Scripture passages to quote in edification or counsel, and to so radiate Christ's presence that people just naturally are drawn by their deep spiritual wisdom and insight. I'm not one of those. I occasionally say the wrong thing, and I can never remember Scripture verses—I even have to use the index in my Bible to find the Book of Nahum!

But I have this fantasy. In times of grave spiritual crises, meek, mild,

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about-as-sharp-as-a-rubber-ball Mark Marvin steps into his prayer closet and emerges as—SUPER-CHRISTIAN! You know, “faster than the fiery darts of Satan; more powerful than glossolalia; able to leap tall theological controversies in a single bound . . .” And suddenly, whatever crisis was too awesome for mere mortals and human faith to conquer is victoriously vanquished by him.

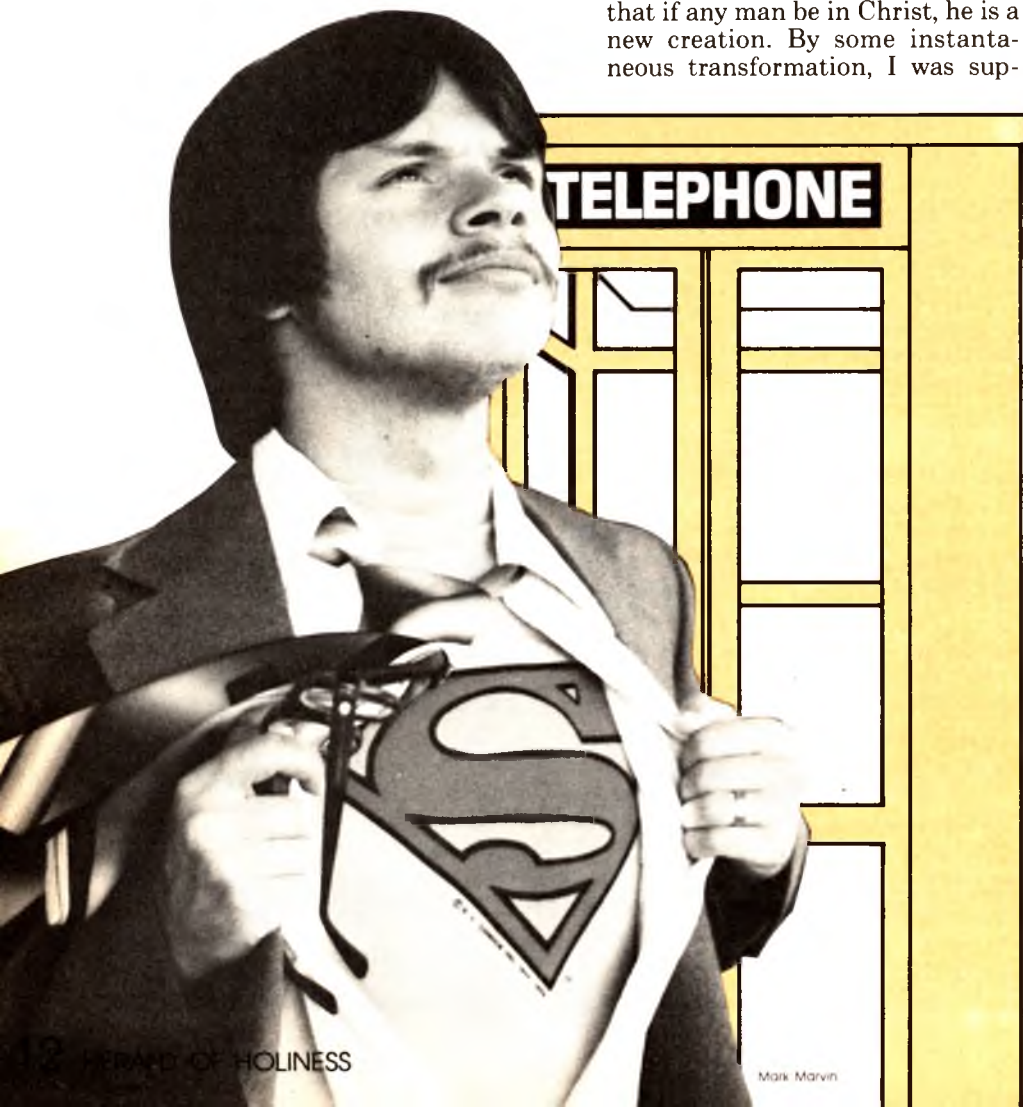
But it is, after all, just a fantasy. No matter how much I might like to be, I'll never be Super-Christian—at least not in the way that I've fantasized. That used to bother me. Oh, I knew that image was a caricature, and overdramatization of what I really wanted to be, but I had some basic preconceptions of what I thought Christians were supposed to be, and they were all wrapped up in my alter ego. After all, I had read in 2 Corinthians 5:17 that if any man be in Christ, he is a new creation. By some instantaneous transformation, I was sup-

posed to be, at least in my spiritual life, all the things I wasn't before—outgoing, dynamic, ultratalented—and it just wasn't happening. I couldn't understand it. Here I was, serving on the church board, taking classes at seminary, involving myself in the activities of the local, district, and general church—even attending Sunday School—and I just couldn't seem to compete with the Christian examples I wanted to emulate.

So I created Super-Christian. And I hoped that as I perfected him as my ultimate model, some of his qualities would rub off on me and manifest themselves in real life. Why, any time now I expected people, as I passed them in the church foyer, to sense my heavenly aura and whisper to each other, “My, isn't he *spiritual*?”

Now Super-Christian was not totally without merit. He at least got me started in the right direction, even if for the wrong reason at first. I began to really dig into the Word. I thought if I could find some obscure passage that no one had ever heard of before (maybe in Nahum), and commit it to memory, I could just keep it there, waiting for an opportunity to use it and dazzle anyone who happened to stand close enough to be caught in the fallout.

I wasn't trying to be a phony. I just wanted, more than anything else, for God to use me. I wanted to give God my best—but I felt my best fell somewhat short of mediocre, and He deserved more than what I could give Him. Growing up in a parsonage, steeped in the Wesleyan tradition, I was only too keenly aware of my shortcomings and my unworthiness. I sang the songs that spoke of the Amazing Grace “that saved a wretch like me,” and how Christ gave himself “for such a worm as I,” and I knew all about the Scripture verses that inform us that our righteousness is like filthy rags. But somewhere along the line I missed the part of Christ loving me anyway and making me someone special by His grace and in His sufficiency. So I was doing all the things I knew to do; I was even answering His call



Mark Marvin

for my life. I just wasn't very successful or victorious. In fact, I was rather discouraged that the Lord would call such an unqualified person to carry out His mission. Why, without Super-Christian, I'd really be nothing!

One day, as I was searching for obscure passages, I flipped through 2 Chronicles on my way to "real" scripture. There in the record of the kings of Israel, one account arrested my attention. The report on Amaziah included the comment, "He did what was right in the sight of the Lord, but not wholeheartedly" (25:2, NIV).

What a sad commentary on someone's whole life, I thought. I certainly wouldn't want to come to the end of my life just to be remembered that way. But as I sat and looked at that verse, I realized that up to that point, that *was* my life. But what else could I do? I was doing all I could; Super-Christian was getting regular workouts lately. How could I be any more "wholehearted"?

Not long after that, a friend from college days, who had just taken his first pastorate, came to visit. His wife was sharing with us the frustrations of trying to comply with all the conflicting opinions of their church members on how a pastor's wife should act and dress, and she was losing her own identity as she tried to keep everybody happy. She echoed my own frustration as she said, "All I want is for the Lord to use me."

"Cara," I said, "the Lord can't use you unless you allow yourself to be you." It was just a passing comment, but suddenly the truth of that statement hit home. I was agonizing because I wanted the Lord to use me, but all the while I was trying to be someone else! How *could* He use me? The closest He had been able to get was working in spite of me rather than because of me.

I don't know if that chance statement helped Cara or not. I hope it did. But I do know that it changed my life.

I still sometimes say the wrong thing. I still find it hard to memorize scripture, and I still can't find Nahum without my index. But I have devoted myself—wholeheartedly—to being myself, and to allowing the Lord to use me, meek, mild, about-as-sharp-as-a-rubber-ball Mark Marvin, in any way that He wants to. And that's super! □

THE MIRACLE OF THE CABBAGE PATCH

by ROXANA HINTON

A FEW MONTHS AGO the Lord asked me to do something very unusual. In our area we have many produce farms. One of the families in our church has such a farm. The Lord asked me to go to their farm, go out into their fields, and pray for the crops that would be planted. I had never done anything like that, but feeling it was definitely of the Lord, I obeyed. My husband and I drove to the farm and told the farmer's wife what the Lord had asked me to do. The three of us walked into the field, joined hands, and I prayed, asking God's blessing on the crops.

I was unaware at the time of what had been planted, but as the months went along I learned that they had planted cabbage. Hard rains came and water stood in the fields. I heard the farmers saying they feared their crops would rot from so much standing water. The devil began to tell me how foolish I had been, that the crop would be ruined. I told the devil I had obeyed the Lord, and it was all up to Him and He would be in control of the outcome.

As the cabbage matured, it grew to heads the size of basketballs, but was not firm on the inside, and the price is less for this size cabbage. The farmer had planted the wrong kind of seed, but had found out too late.

Finally, it was cutting time, but brokers were only offering \$3.00 per box, and there was no profit at all in that. So the farmer decided to wait a couple more weeks hoping the price would be raised.

Then came the devastating freeze on Christmas Eve. When we awoke on Christmas morning, everything looked sick. All the shrubs, citrus trees, and plants were ruined. We immediately thought of the farmers and migrant workers in the area, and what their plight would be.

That day we left for a week's visit with our son and family in a western state, coming home early New Year's Eve. One of the first things my husband did that morning was to visit the farmers to see how they had survived the freeze. He found everything had been lost! When he visited Joe, our farmer, everything had been frozen but the cabbage patch! What a miracle! There were large green heads, row after row, untouched! God had protected the fields that had been prayed for.

The broker came, explaining that no one had cabbage but Joe. He asked how soon they could cut it. The answer was, immediately. Usually there is a limit to the size and quantity in the box. But not this time. He said, "Just get the boxes full and don't worry about the weight." The price was now \$12.00 to \$14.00 per box, and there were approximately 4,000 boxes!

God knew the farmer needed a miracle. He also knew this pastor's wife needed to be reminded to be obedient, regardless of how foolish the request may seem. He also knew our local church had been praying for a certain amount needed desperately to meet expenditures due the end of the month. Our farmer, Joe, "just happened" to put his tithe in that last Sunday and the amount needed came in. What better way to have a miracle than for God to work through a cabbage patch! □

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WHERE WAS GOD?

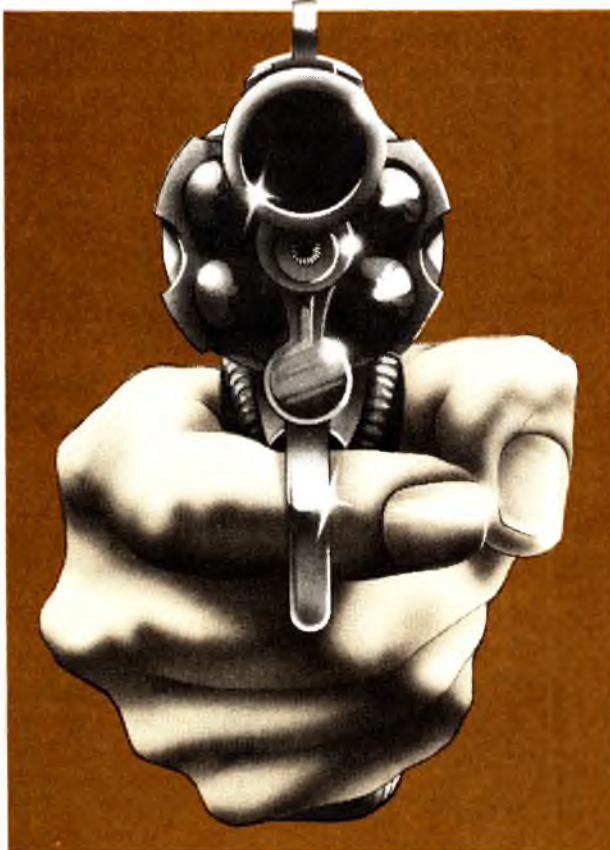
by MARY FRANCES CASS

I STARED at the gun pointed at me, petrified by fear. My husband had called me from where I was working in the basement. From the tone of his voice the second time he called, I knew that something was wrong. I hurried up the steps and started down the hall toward the living room where he was. I saw my husband stagger in the doorway and I looked to the right and saw a young man standing there with a gun pointed at me. I quickly jumped behind a wall to try to protect myself. Seconds later my husband moved across the room. Why he did this, I don't know, unless he wanted to distract the man's attention from me. A gunshot shattered the tense silence, and my husband fell to the floor with a scream. The gunman grabbed my husband's wallet from his pocket and ran out the door, wiping the doorknob with his shirttail as he went out.

I ran to my husband, but could get no response. I rushed to the sidewalk, calling for help, and met a neighbor coming toward me. He had seen the man run out the door and was coming to see if something was wrong. He called the police and an ambulance, but it was too late. The bullet had pierced Glenn's heart and he died immediately.

The painful memory of that day, September 23, 1980, will always be a sad part of my life. I could not seem to really grasp the fact that my precious husband was gone from me for the rest of this life.

I didn't know where to bury him. We had planned to retire in the Chattanooga area where we had property but didn't know whether we would stay there permanently. Several friends and relatives offered me burial lots in their family plots. A friend who was pastoring in the Chattanooga area called and offered me lots he owned in the area. I decided to accept these. I did not



see them until we brought my husband's body there for interment.

After the service was over, as I walked to the car, I noticed for the first time a street sign that read, "The Garden of the Old Rugged Cross." As I looked up the hill at the beautiful flowers on my husband's grave, against the backdrop of Signal Mountain that he loved, a peace and calm came over me. I felt this was God's choice for the place to lay my beloved's body.

Glenn was much loved by all who knew him. Our families, friends, and church were generous with their love, but my loss seemed more than I could bear. We had been co-pastoring for over 30 years and had shared so much together.

My husband loved to build, and we had bought

two older homes in Westside Atlanta and were in the process of restoring them. One was almost completed when this terrible tragedy occurred.

I was sustained in the days, weeks, and months that followed by the prayers of hundreds of friends and loved ones. One answer to prayer, about a week later, was the arrest of the murderer. He did not confess to the murder and robbery of my husband at the time, however. He was wanted for two other armed robberies when arrested.

Picking him out of the police lineup and later standing a few feet from him in front of a judge at a preliminary hearing were traumatic experiences. Soon afterward, I was subpoenaed to a grand jury hearing, but to spare me, the detectives working on the case asked that I not have to appear. The grand jury allowed me to stay in the hall in case I was needed. I was thankful that I didn't have to go in. They were able to get an indictment against him on murder and armed robbery charges without me appearing. Not long after that, the murderer pled guilty and was given a life sentence in the state penitentiary.

I know the answer to my loneliness and grief lay in

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two things. Walking close to God was the first, and staying busy was the second. The latter was not hard to do, for the church we were serving asked me to continue as their pastor. I had always preached one sermon each Sunday, but now I shouldered the full responsibility. I threw myself into pastoral ministry, staying busy with sermon preparation, hospital and home calls, counseling the troubled, conducting board meetings, taking care of the weekly bulletin, and a dozen other things.

The other part of the answer lay in walking close to God, and I can testify that God's presence was real and precious through it all. I felt His presence at the funeral in a very real way. But in the quiet times and in the darkness of the night, Satan would come to me. He reminded me how close to God Glenn lived, and would ask me where God was when Glenn needed Him. Psalm 91 has been for many years one of my favorite passages. Now when I tried to read or think about it, Satan would point out that God had not protected Glenn.

I wrestled over this for months. I studied Job and what he went through. I found that God didn't give Job all the answers he sought either. I knew that I, too, must accept what I could not understand and walk on with God. I tried to do this, but the nagging thought kept coming back.

Finally, nearly two years after my husband was gone, I retired from the pastoral ministry. Not long afterward, I was visiting in a distant state one Sunday morning. I attended services that day with some of my relatives. The congregation was singing "He Never Has Failed Me Yet." Satan arrived at top speed with accusations. But as I opened my heart to God that morning in praise and gratitude for His love, He showed me that He was there when Glenn needed Him. Just as He had received the Spirit of His only begotten Son and had borne it to the heavenlies, so He was there and received the spirit of His earthly son into his heavenly home. As I sang that song and the tears flowed down my cheeks, peace like a river came to my soul. Peace and acceptance had come at last. God was there! □

FOREVER FAITHFUL

*When God calls to us in the cool of the day,
do we run eagerly to meet Him?
Or does He find us hiding behind our "fig leaves"
of discontent, unconcern, or even unbelief?*

*How, then,
when we cry to Him in the heat of our day,
when the pressures of life threaten to defeat us,
can we expect to find Him running to meet us,
eager to gather us to himself and to
deliver us from the foe?*

How?

It is indeed a mystery!

*But no matter how many times we may fail Him,
He still loves us. He is forever faithful.*

He will defend and deliver us.

How great, O Lord, is Thy faithfulness!

—MABEL P. ADAMSON
Kansas City, Missouri

TRIAL BY FIRE

by R. A. MITCHELL

TILING A KITCHEN FLOOR with no previous experience, and with no professional help or advice, reveals more courage than intelligence, as I discovered recently.

Only a person who has lived in an old homestead house built back in the '30s can understand the deplorable state one finds underfoot as he goes about cooking and doing dishes.

Finally my wife and I decided we had had enough, and the Chief-Handyman-Around-the-House decided to take matters into his own hands—which all too soon became coated with tile cement.

Trying to let go of a cutting knife after picking it up was only part of the problem. On an uneven floor the stiff corners of the vinyl tile refused to stay down long enough for proper bonding. Result? Loose corners!

Then the C-H-M-A-T-H got a bright idea. Why not soften the tile by heating it gently over the gas stove?

Right now, someone is thinking that the tile caught on fire and the house burned down, which provided an instant solution to the kitchen floor problem.

But that's not what happened. Under heat, the tile *did* soften, and it conformed to the uneven floor beautifully, and all the corners and edges adhered as they should.

This was not only an interesting avocational experience, it taught me a spiritual lesson as well.

When our hearts are hard, we cannot conform to God's will. But under the softening influence of the gentle fire of the Holy Spirit, we can be molded into the likeness of Christ. Then when we are "cemented" to Him, nothing outside of ourselves can tear us loose. □

R. A. MITCHELL is a Seventh-Day Adventist layman and free-lance writer who makes his home in Joshua Tree, California.

STEPS TO HOLINESS

by ROY AUSTIN



SOME TIME AGO, while leafing through an old book from a church library, I found tucked within its pages a tract, yellowed with age, titled “Five Steps to Holiness,” by P. F. Bresee. My first reaction was excitement at finding this bit of memorabilia from the early days of our church. But as I read through the contents of the tract, my initial excitement was replaced with a sense of wonder at the simplicity and clarity with which the believer was encouraged to seek after holiness. Since that time I have benefited by reading the tract many times.

What follows is a summary of the five steps outlined by Phineas F. Bresee, which can lead to a clear and definite experience of entire sanctification.

In the introduction of this tract, Bresee admonishes the seeker to be clearly in the experience of justification.

What makes it so difficult for many who understand to seek this grace, is that they have not been living up to the light which God has poured upon their pathway, and are not in a state of justification. . . . It is true they are in trouble and under conviction, but it is not for holiness, but that they may come back to God.

Thus, it is established, that the experience of entire sanctification must be preceded by the experience of justification. A clear sense of sins forgiven is a prerequisite to the experience of entire sanctification.

The First Step:

Definite Belief

When Bresee suggests that a belief is the first step, he is using the word, not in the sense of “faith,” but rather in the sense of a person

being fully convinced that *we are called to be holy*, and that by God’s grace *our hearts can be made holy*. That conviction, of course, must be based upon the teachings of Scripture. This sense of belief goes beyond seeing holiness as a possibility, or as a privilege; it is a belief that we are commanded to be holy (1 Peter 1:15-16).

It is with you a settled fact that you need it—must have it—and that God has it for you, the purchase of Atoning Blood, and waits to give it to you. This *clear belief* is the first step.

The Second Step:

Entire Devotement to God

Often, we consider devotement to be the equivalent of dedication or commitment. But Bresee rightly points out that there is a commitment that is part and parcel of what it is to be a Christian, since at the time of our conversion there is a surrender to God. But now he calls the Christian to a different kind of surrender.

As His child, being thus made a priest unto God, you act as a priest, being also yourself the offering, and present yourself a living sacrifice unto God; mark, *unto God*, to be made holy. Be careful not to mistake and make the sacrifice unto usefulness, or unto happiness, the offering of yourself to God, is all-embracing. . . . You render up yourself, all you are and all you have, all the present and all the future—your being—unto God, to be made holy.

The Third Step:

Recognizing That the Work Is God’s

While the first two steps are concerned primarily with our own personal responsibility of belief and devotement, this third step is to recognize where we can go no farther, and must depend entirely upon the work of God in our lives. We must understand that we can-

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not make ourselves holy; that only God can do that for us.

You can do no more. It is as impossible for you to make yourself holy as to create a universe, "He that ministereth to you the Spirit and worketh miracles among you," He must do this great work of cleansing in your heart.

The Fourth Step:

To Believe God

While the "belief" spoken of in the first step was the belief of conviction, here it is the belief of faith. Being convinced that we are called to be holy, and having offered ourselves without reserve to God, and recognizing that only God can accomplish this work in our lives, we come now to the step of faith. Or as Bresee writes, "Having put your case in His hands, and absolutely left it with Him, you are now to believe that according to His word, He attends to His own work."

It is in the context of this fourth step that Bresee speaks to the question that scores of people in holiness churches are asking, "How can I know that I have been sanctified wholly?"

He suggests that the first and

most important witness to this experience is the witness of the Word.

God testifies to thy believing heart by His own living Word—that He doeth it—the Blood cleanseth. You realize now the infinite import of the Word of God. You recognize that upon the Word, which cannot fail, you stand and can stand forever.

The Fifth Step:

The Holy Ghost Manifestation

It is suggested in the quotation above that if we had no other witness to the experience of holiness than that of the Word of God, that that would be sufficient. However, Bresee points out a second witness, that of the Holy Spirit. He quotes Hebrews 10:14-15: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us . . ."

It might be surprising to some that Bresee questions whether one should actively seek the witness of the Spirit.

Whether you should seek the witness of the Spirit is questionable. You have the witness of His own utterance to you—you rest

upon it, you are lovingly, thankfully, expectantly waiting the manifest presence, with His own assurance that He will come suddenly to His temple, and you are resting in His assurance. He makes known His own coming. He sheds abroad His own light, you will not be left in doubt. He will illuminate the whole temple of thy being, which He has come to possess and make His abiding place. The obedience and trust of faith have merged into the knowledge of experience and you, too, know the Lord. The mystery of the gospel, "Christ in us" is unveiled to you. This is the fifth step and you stand cleansed and endued by the Holy Ghost, which is given unto you.

If Bresee were writing this tract today, he would probably modernize some of the language, but the message would be the same. We are called to be holy. The provision of heart holiness is made through Jesus Christ. It is ours by faith in accordance with the Word of God. The witness of the Word and the witness of the indwelling Holy Spirit attest to the reality of the experience of holiness. □

Book Brief

RUSTY WAGNER AND THE ANDERSVILLE GANG



LOLA M. WILLIAMS
Author



THE 1984-85 READING LIST contains another new novel for juniors, ready for wintertime reading pleasure. This time we follow the antics of a preacher's kid—a city boy not too happy about moving to a small town.

In spite of the fact that Rusty had spent all of his 11 years faithfully attending church, he is not a Christian. It takes no time at all for three Andersville boys to discover that the new kid in the parsonage is game to join them in anything they decide to do. And no time,

either, for the whole gang to get into trouble—with adults, and with "Stan the Man," the school bully.

They're good kids, and stick up for "Bo Lamb," a pitiful little fellow who takes the brunt of Stan's persecution—that is, until Rusty shows up at school. Then Rusty becomes Stan's scapegoat. The teacher always misses the fact that Stan, not Rusty, is causing the commotions that become common in the classroom, on the playground, and even in the cafeteria line. And the policeman—well, yes, someone does call the police . . .

The Andersville Gang covenants that none of the them will get saved during the revival services. Rusty talks big, too, but he doesn't count on Mr. Tweedle. This ventriloquist's dummy gets to him, and Rusty gets saved. Breaking the covenant breaks up the friendship. Nothing is ever the same—and it gets much, much worse before it gets better.

This is a good book for juniors. It moves along with some scenes full of suspense, and as fun to read as it is, it hits home hard with spiritual lessons juniors will comprehend and accept. □

—Evelyn Stenbock

Beacon Hill Press of Kansas City
Paper. 78 pages. To order, see page 23.

the editor's STANDPOINT

OUR SEMINARY—AN APPEAL

Yesterday I had the privilege of preaching to students and faculty members at our seminary. I am sure the experience meant more to me than to them, but their response was encouraging. Facing them I felt a deep-down gladness that they were there. We need our seminary today more than ever before.

Way back in 1921, Dr. J. B. Chapman insisted that our ministerial training needed to be upgraded. Increasing numbers of people were graduating from college and pursuing technical and professional careers. An equivalent education was mandatory for spiritual leaders. Otherwise, credibility would be forfeited and defensiveness would result.

If that was true over 60 years ago, how much more today! It is no longer wise for most ministers to terminate formal education at bachelor-degree level. Graduate work, specialized education, is vitally important.

There will always be men with sufficient intelligence and initiative to educate themselves for effective ministry informally. Give them access to books and people

and they will prepare and perform at astonishing levels. Such men are exceptions, however, and even they miss the benefits of college and seminary experiences that go beyond teachers and courses.

Our seminary has an excellent record. It won swift acceptance and approval among graduate theological schools. It has been staffed by wise, good, and able professors. It has been filled with eager, committed students. Oh, no one denies that exceptions have existed, but they only underscore the rule.

Each year among our churches an offering is received for the special support of the seminary. To ignore or downplay this offering would be shortsighted and foolish. We need the best seminary possible and we can't have it without money. We need the best ministry possible and we can't have it without the seminary. Token offerings received in an offhanded manner convey a wrong message to our people. An offering well planned, well publicized, with broad participation is what each of our churches should provide. □

LIFE IS GOD'S GIFT

I am writing this in a waiting room at Research Medical Center in Kansas City. Doris and I are awaiting the birth of another grandchild. My son was nervous and excited as he left us to enter the delivery room. He will be right there with his wife when the baby comes. She, too, was excited and nervous. I am calm. This is "old hat" for me.

Almost an hour has elapsed. Suddenly Bill is at the door, clad in a green doctor's outfit and grinning broadly. It's a girl! Lynelle is in the recovery room and doing fine. We can see the baby as they take her to the nursery to be weighed, measured, and checked out. Back he hurries to the scene of the action.

There she is, wrapped in a blanket, cuddled in a nurse's arms. We are allowed to see her briefly. Ann Merritt snaps a picture—it's her first grandchild; her excitement is to be expected. I'm cool. I look the little one over. She is bluish-red, she is wrinkled, she is bawling—in other words, she is beautiful!

We grandparents stand at the nursery window as Carrie Ann is weighed. Bill flashes information with his fingers—seven pounds nine ounces, a *perfect* weight! Now she is being measured—20 inches, a *perfect* length! There's nothing left for us to do now but grab a telephone and let a few hundred people know the granddaughter has arrived. I do hope Doris won't sound boastful.

Thousands of churches and individuals are protesting against abortion and reaffirming the sanctity of human life in America today. The wanton slaughter of the unborn that occurs now, legitimized by a Supreme Court ruling, is a national tragedy, a national curse. By these human sacrifices we are inviting the judgment of God upon us.

As Carrie Ann was being born, I thanked God that medical skills and technology were devoted to protect her, not to destroy her. I am grateful that she did not become human waste at the hands of God-defying humanists. Human life is a gift of God. □

We need the best seminary possible and we can't have it without money. We need the best ministry possible and we can't have it without the seminary.

THE REASON WHY

When I was serving as a pastor in Atlanta, our church secretary was Jewell Crain. On the wall of her office she had taped a cartoon showing two old men seated on a bench. One was saying to the other, "Between you and me, at any time did you ever get the slightest inkling as to what life is all about?"

With wry humor the cartoon pointed up an ancient sickness in man, the sickness of futility. Men may live through many years, years crowded with varied experiences, and never discover any purpose or meaning in their lives. A poet once declared, "Nothing walks on aimless feet." There are multitudes who are not convinced of that.

Life is not accidental. Its true meaning is seated in an old catechism. Question: "What is the chief end of man?" Answer: "Man's chief end is to glorify God and to enjoy Him forever." All attempts to substitute another answer have served only to increase the futility and frustration of human existence. This God-dimension of living is what makes sense and gives value to our earthly lives.

But mankind is plagued with more than meaninglessness. When people are aware of life's purpose they find themselves victimized by sinful natures that render them powerless to achieve their true end. And just here the gospel becomes indeed "good news." Through the life, death, and resurrection of Jesus Christ, a salvation has been provided that rescues us from guilt and impotence, and enables us, in the strength of divine forgiveness, to glorify God and enjoy Him forever.

The sense of futility that people are experiencing has tragic consequences. Out of that futility comes much of the violent crime that plagues society, and many of the suicides that sadden our homes. We urgently need to make the purpose known, but even more important, to make known the Christ whose love and power can bring that purpose to reality.

Only in Christ, only through His salvation, does life make sense. In Him is found fulfillment. Apart from Him we cannot be reconciled to God, and apart from God we can never be truly human. □

A GRAND INHERITANCE

"Blessed are the meek, for they shall inherit the earth." Big deal! Who wants it? The rivers are polluted from serving as industrial sewers. Even the oceans are filling with sludge along the great coastal cities. Trees are dying as victims of acid rain. The air is contaminated by poisons spewed from incinerators and exhaust pipes. The soil is death-laden from nuclear and chemical wastes, or worn out from centuries of tillage. Floods rampage, tornadoes ravage, earthquakes devastate, and fires destroy. Who could look forward to inheriting the earth?

But wait! "I saw a new heaven and a new earth." "We, according to his promise, look for new heavens and a new earth, wherein dwells righteousness." Earth will be renewed by its Creator. Everything that pollutes and destroys will be removed. The consequences of sin in nature will be terminated, and a painless, deathless beauty and glory will prevail and persevere forever. Peace, purity, and plenty will abound and endure. All will be holy and happy, endlessly fulfilled. Yes, that is the earth the meek shall inherit!

The legacy is indeed attractive! Who, then, are these "meek"? They are, first of all, followers of Jesus Christ, who said of himself, "I am meek and lowly of heart." In Him we see an undistorted exposition of meekness.

We know, therefore, that meekness is not weakness or cowardice. No stronger, braver person ever lived than Jesus. Witness His poise, strength, confidence, and faith in God during the stressful situations of His life on earth.

Gordon Wetmore has wisely written, "Meekness is that poise and selflessness in those who are truly strong that frees them from the compulsion to prove their strength." The arrogant and bullying are always insecure. They push others around to cover up their inner qualms and quakes. Such abrasive, abusive men have claimed an earth they cannot understand or enjoy. In God's new order they will lose their leases!

"The earth is the Lord's." Those who find their identity, security, and strength in Him will inherit the earth. Such people need no selfish claims to bolster empty souls. □

The article "Little Bugs and Big Troubles" brought to my mind an incident I witnessed at the Peace River Camp Meeting, at Brownvale, Alta., Canada in the early '40s.

Rev. Charles E. Thompson of Canadian Nazarene College was the evangelist, and his daughter, Dorothy was the singer.

The weather was hot and the tent sides had been put up.

Dorothy was singing when a hornet flew in and buzzed around her. Everyone sat on the edge of their seats. The expected happened. The hornet dive bombed and stung Dor-

othy on her lip! She paused a few seconds and continued singing. What spiritual strength and fortitude the Lord gave her! She calmly finished her song in spite of pain and a fast swelling lip.

"My grace is sufficient for thee."

Beatrice Peterson

Prince Albert, Saskatchewan, Canada

ONLY TIE

I have recently started traveling with the contemporary gospel group TRUTH. All my life I have been involved with the Nazarene church. My father (Rev. Gary V. Smith) pastors First Nazarene in Hominy, Okla. I've finished three years at MANC

and have two sisters who attended BNC and a brother involved in the First Nazarene Church in Lake Charles, La. This is the first time in my life to ever be away from the church! My only tie with the church is this publication. I have been with TRUTH several months now and have only been to one Nazarene church in Atlanta.

I miss my church very much! So to you I say "thank you" for this publication. It blesses my heart regularly. I could never repay you for the channel you provide, which God uses to speak to me. Thank you again!

*Gerald W. Smith
Mobile, Alabama*

SAVED AT 87!

by IRENE ADAMS

NO CHURCH AFFILIATION." The words echoed in my mind as I settled the tiny old lady in bed. Many residents of the nursing home had been unable to attend services for so long they had no church home. But they still loved the Lord. I must find out her background.

Later in the week her daughter informed me, "My mother never went to church a day in her life." God had given into my keeping an 87-year-old woman who had never known the love or saving grace of our Lord!

At our midweek service I shared my concern for Flora and asked the group to join me in prayer for her and for me. I had no idea how to go about leading her to the Lord. Statistics on winning the aged to Christ said it was almost impossible. Her age and the state of her health told me I didn't have much time. But Genesis 18:14 said, "Is there anything too hard for God?" I had to do something.

My work in the church had been mostly with the children. I had taught a junior class and pastored children's church for many years. "Teach her like a child," the Spirit guided.

I took over the job of feeding her each day. This took time and patience, but it gave me an opportunity to feed her soul as well. Not feeling the time was right to talk with her, I began to lay the groundwork by singing some of the beautiful children's songs to her. His word in song will not return void either.

On returning to work one morning, I found Flora had been sent to the hospital and was in critical condition. The doctor had stated that "only a miracle could

save her now." Her daughter came to get her personal belongings.

"Then give us a miracle, Father," I prayed. "Bring her back and give me more time with her." Again I asked the church to pray.

Several days later the hospital called and asked for a room for Flora. "I thought the doctor said she was dying and only a miracle could save her," I couldn't resist asking the lady on the phone.

"He did and she was," she replied, "but she sure isn't now."

Praise God! He had given us our miracle!

Now I not only sang to her, but I talked a little each day about God's love and His plan of salvation. Her eyes never left my face during these times.

When I was sure the time was right, I asked her, "Flora, do you remember what I have told you about Jesus?" She nodded her head. "Would you like for us to ask Him to be your Savior?" Again she nodded her head. In the same way I had done many times with the children, I began to pray for her forgiveness, instructing her to pray silently. It was difficult for her to speak because of stroke damage.

When we had finished the prayer I asked her, "Flora, have you accepted Jesus as your Savior?"

Softly she replied, "Yes."

I praised the Lord and caught her hands in mine. "Flora, I love you!"

Very distinctly she told me, "I love you, too."

Later I asked a minister to visit and pray with her. He assured me she was "right with the Lord."

Circumstances changed and in a matter of weeks I resigned my position at the home. My last day there Flora became seriously ill, and I sent her to the hospital. She died there.

There are 27.4 million people in the 65 and over age-group. We can only guess how many have not yet been saved. Don't be put off by statistics. No statistic can bind Him. Be His willing instrument, and He will show you the means to save some of them. □

IRENE ADAMS is a nurse whose permanent residence is in Wellston, Ohio. Her home church is Jackson, Ohio, First Church.

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



THE COLONEL HAS BEEN PROMOTED

Late in the evening of December 11, word came through Dr. Mark Moore that Colonel Thane Minor had gone to his eternal reward. I reflected on our friendship, which extends beyond the last quarter century.

Thane was a thoroughly professional airman. He was a skilled pilot and had flown everything from the small Link trainers to the giant six-engine air force planes.

He was competent in the area of administration and was an active participant in the highest level of strategic planning for the total armed forces. His ability was recognized and appreciated and he was promoted to the rank of full colonel, which is the highest promotion possible for a field-grade officer. He was on a first-name basis with many of the great generals and statesmen of the world.

Even though he was highly successful, he never neglected his Christian responsibilities to God and his church. During his tours of duty with NATO in Europe, his love for the church and fellow Nazarenes was manifested over and over. He and Edna were the personification of graciousness and open hospitality to friends and officials in the church whenever they were in Europe. Ever since their days in Bethany Nazarene College, they have been noted for their ministries as host and hostess to thousands of friends and associates.

When Colonel Minor retired, he used his vast storehouse of knowledge in a successful business venture in the area of exploration and development in the oil industry.

His labor of love as a chairman of the Restruc-

ture Committee for the Church of the Nazarene was untiring, and subsequently he assumed responsibility for the Finance Division where he brought his professional background and military training into the operation. In many ways he felt that this was his ultimate personal achievement in serving God through his church.

Colonel Minor made his last transfer as a Christian soldier, and more than ever we rejoice in the certainty of our faith. May God bless his memory.

M. A. (Bud) Lunn
Communications Division Director

TRIBUTE TO THANE MINOR

Dr. Thane Minor will be remembered throughout the Church of the Nazarene as a loyal layman who was frequently called upon to share his testimony in lay retreats. We are keenly aware of his dedicated service to his assignments and appreciate his years of faithful service to God and the Church of the Nazarene.

When he was requested to serve as chairman of an important commission for the denomination, he not only accepted the assignment but gave willingly of his time and energy to its fulfillment. In 1981, when elected as division director of Finance, he again gave the task his best. There will be a lasting appreciation for the exemplary churchmanship of this man of God.

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In honor of Colonel Thane Minor, his wife, Edna, has established a Memorial Scholarship Fund at Bethany Nazarene College. Inquiries and contributions should be directed to:

Dr. John A. Knight, President • Bethany Nazarene College • Bethany, Oklahoma 73008

IN THE NEWS

PEOPLE AND PLACES



Mr. L. Thomas Skidmore, member of the Wadsworth, Ohio, church, member of the Advisory Board of the North Central Ohio District, member of the Mount Vernon Nazarene College Board, and member of the General Board of the Church of the Nazarene, was elected Probate Judge for Medina County, Ohio.

Mr. Skidmore won the election by a 55 percent majority. He has been elected to a six-year term, beginning February 1985.

His son, Lee, also of Medina, graduates from law school in Akron, Ohio, December 1984, and will continue the Skidmore law practice in Medina. Lee is also a member of the Wadsworth church and a graduate of MVNC. Lee and Brenda Watson Skidmore are the parents of Rachelle Lynn, born October 8, 1984. □



Major Walter Scott, Jr., director of Mental Health at the Lajes Air Base on Terceira Island of the Azores Archipelago, was recently honored by the commander-in-chief of the American Armed Forces with the presentation of a Meritorious Service Medal and a citation.

Major Scott, his wife, Marlene, and son, Phil, have lived in the Azores for approximately five months. They are members of Denver First Church. They have been helpful as Nazarene personnel have come to the Azores. Several services have been held in their home.

Phil, after finishing his freshman year at Northwest Nazarene College, currently studies at the Air Base with the University of Maryland. Next semester he will continue with the same university in Munich, Germany, before returning to NNC next fall. □

Dr. Lora Donoho, Mount Vernon Nazarene College athletic director, was the first female inducted into the Olivet Nazarene College Athletic Hall of

Fame during homecoming activities October 11-14 in Kankakee, Ill.

Donoho, who graduated from Olivet in 1953, was the first female involved in the ONC athletic department in a full-time teaching-coaching capacity. She instituted the women's intercollegiate athletic teams, the first being women's basketball, and also started the physical education major. Dr. Donoho has been at MVNC since 1975.

The Olivet Hall of Fame, instituted in 1982 by current ONC athletic director Larry Watson, honors an ONC alumnus who has made a valuable contribution to the college's Athletic Department.

Previous inductees include C. W. Ward, who served as athletic director for over 20 years; and professor Harvey Humble, who taught at ONC for over 40 years and served as faculty athletic representative since the college began competing on the intercollegiate level. □



Anna Marie Jackson, of Evergreen, Colo., received the Ph.D. degree in August from the University of Denver. Dr. Jackson, the daughter of Mr. and Mrs. J. Keller Johnson of Nampa, Idaho, is a graduate of Northwest Nazarene College.

Dr. Jackson is a recognized authority

in the area of the gifted and talented child. She is active in the National Association for Gifted Children and has been chosen to attend the World Council for the Gifted in Hamburg, Germany. The title of her doctoral dissertation is *Communication with Parents of Gifted Children*.

Anna Marie is the wife of James W. Jackson and the mother of two sons. Doug graduated from NNC in 1983 and is presently a second year law student at the University of Colorado in Boulder. Jay, the younger son, is currently attending NNC.

Dr. Jackson, who teaches full-time in Colorado, is known to many in the Church of the Nazarene through her speaking appearances with her husband, Jim Jackson, at district laymen's retreats and seminars. □

THE 27th EUROPEAN SERVICEMEN'S RETREAT

The 27th European Servicemen's Retreat met in Germany, October 15-18, 1984. There were Spirit-imbued messages by Chaplain Curt Bowers each morning and by Dr. Norman Oke in the evenings.

Chaplain Dwight Jennings coordinated the retreat. Assisting him were Chaplain Gaetano Franzese and Chaplain (Ret.) Veldon Dobbs, American Mission coordinator in Europe.

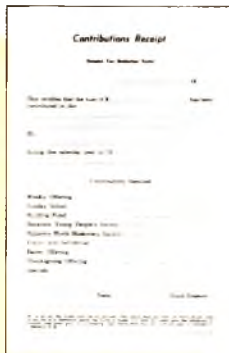
Chaplain Bowers, general church chaplaincy coordinator, urges churches across the United States to sponsor their servicemen overseas, enabling them to attend next year's European Servicemen's Retreat tentatively scheduled for October 14-18, 1985. Pastors may contact Chaplain Bowers at headquarters for information concerning the sponsorship of servicemen. □



The Bavarian Alps were a crowning background for the participants of the European Servicemen's Retreat.

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The pictured General NYI Council will serve in its present capacity until elections are held in the General Convention next summer.



Members of the Youth Ministries staff are shown (seated, l. to r.): Rev. Jack McCormick; Rev. Larry Leonard, director of Youth Ministries; Rev. Gary Sivewright; (standing, l. to r.) are: Rev. Bud Reedy, Fred Fullerton, Rev. Dale Fallon, Randy Cloud, and Rev. Mark Gilroy. They facilitated the General Council in committee meetings dealing with the various areas of ministry of each staff person.

REEDY APPOINTED NYI PROGRAM DIRECTOR



Larry Leonard, director of Youth Ministries, has announced the appointment of Bud Reedy to the position of NYI program editor. Bud is a 1975 graduate of Eastern Nazarene College and a 1980 graduate of Nazarene Theological Seminary. He has also served associate pastoral positions in Lansdale, Pa., and Shawnee, Kans. His most recent assignment has been the planting of the Nazarene church in Hershey, Pa., where he served for four and a half years.

Bud's position was created in response to a special committee's research into NYI programming needs. He will be developing a total program to meet the needs of the local NYI. The projected release date of the new material is December 1985.

Bud and his wife, Sally, reside in Overland Park, Kans., with their two children, Gregory, four, and Heather, three. □

GENERAL NYI COUNCIL MEETS

October 22-26 the General Nazarene Youth International Council met in

Kansas City for its annual meeting. The General Council is made up of representatives from all regions of the Church of the Nazarene from around the world. In addition to regional representatives, there are representatives for early youth, senior youth, and career youth.

The role of the General NYI Council

as an auxiliary is to support the ministry to youth that is performed by the Youth Ministries staff in Kansas City. These ladies and gentlemen gathered to share information on the progress and success of the products, programs, and activities that are sponsored to strengthen the youth of the Church of the Nazarene. □



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OUR COLLEGES AND SEMINARIES



PLNC CREATES NEW OFFICE OF INSTITUTIONAL ADVANCEMENT

Point Loma Nazarene College has created an office of institutional advancement to establish a long-range fund-raising program for the local college.

William Brunk, a fund-raising specialist who has built successful development programs for various colleges across the country, has been appointed to head the new office.

"Creating a separate office with a fund-raising emphasis will help ensure that we continue to meet our operational and endowment needs," said Jim Bond, president of the college.

The development effort will focus on increasing the college endowment and arranging annual giving, planned or deferred giving, capital giving, and private foundation and corporate giving programs.

Brunk, who has 27 years of experience in university administration and development at both Christian and secular institutions, most recently was the development officer at Oral Roberts University.

Joining the institutional advancement office staff with Brunk are Wayne and Alice Rogers, fund-raising assistants who teamed with Brunk at Oral Roberts University. □

ENC INAUGURATES GRADUATE PROGRAM IN PASTORAL ENRICHMENT

Dr. Cecil Paul, director of Graduate Studies at Eastern Nazarene College; Dr. Henry Spaulding, head of the undergraduate and graduate programs in religion; and Dr. David Stryker, coordinator of the master of arts program in pastoral counseling, have collaborated in the development of a new graduate program in pastoral enrichment.

The Pastoral Enrichment Program (PEP) is designed to provide a master's degree in the field of religion or pastoral counseling within a three-year period. Participants come to the campus for two days of intensive study, return to their parishes for study and implementation of the material covered in the classroom sessions, and then return to campus for two days at the close of the semester. This combination of on-campus and on-the-job study provides full credit for one graduate course.

Dr. Paul noted that the program was designed to provide full graduate credit

with a strong academic base without requiring the pastor to be away from his congregation for an extended period of time. Scholarship assistance has been provided through ENC faculty and administration commitment and, in some cases, by districts and local churches in support of the 19 participating pastors. Pastors were able to choose among three courses for this fall. Dr. Henry Spaulding, Dr. Mark Taylor, and Dr. Thomas Haverly offered the course, "Ethics in Pastoral Ministry"; Dr. Robert Hubbard, chairman of the Business Department, offered "Administrative and Organizational Practices in the Church"; and Dr. Cecil Paul offered "Advanced Pastoral Counseling." □

MARY SCOTT MISSIONARY HOUSE DEDICATED AT ONC

A special dedication service was held on October 2, 1984, at Olivet Nazarene College to officially dedicate the new Mary Scott Missionary House to the Lord.

The house was developed through funds contributed by Olivet students and faculty. It is designed to provide a home for a missionary family on furlough who will be known as the Olivet college "Missionaries in Residence."

The dedication service was held in the Olivet college chapel at which Dr. L. Guy Nees, World Mission director, was the main speaker. Dr. Leslie Parrott, president of ONC, then presented Dr. Scott with a large plaque bearing the picture of the house and an account of its development.

A special ribbon-cutting ceremony was held at the house, which is within easy walking distance from the college campus.

The three-bedroom house has been completely furnished with furniture, linens, drapes, carpets, dishes, pans,

flatware, and needed appliances, all purchased from Sears, Roebuck and Co., under the guidance of Mr. Richard Jones, vice chairman and chief financial officer for Sears Roebuck Financial Corp. Missionaries who reside there will need only to bring their clothing and personal effects.

Committee members who developed the project are: Rev. Grover Brooks, dean of Olivet students, chairman; Mrs. Debra Brooks; Les Parrott III; Mrs. Jill Bowling; Mrs. Jack Stone; Dr. William Bell; Mr. Jim Tripp; Mr. Lon Williams; Randy Calhoun; and Bill Slattery.

Dr. Mary L. Scott, for whom the home is named, is a graduate of ONC and earned her master's degree from the University of Michigan. Olivet college conferred the honorary D.Litt. degree on Miss Scott in 1966 in recognition of her outstanding service to the church.

Miss Scott was a missionary in North China from 1940 to 1945. She was interned by the Japanese from December 1941 to August 1945 during World War II. After a furlough to the States, she returned to China in 1947 but returned home two years later when the Communist government took control of the country.

Miss Scott became executive secretary of the Nazarene World Mission Society in 1950 and retired from that position in 1975, after which she taught English in the Japan Christian Junior College for two years.

Miss Scott continues to travel extensively speaking in missionary conventions in local churches. Her home is in Olathe, Kans.

The first resident missionaries in the Mary Scott Missionary House will be Rev. and Mrs. Joseph Techau and their two children. They are missionaries on furlough from Papua New Guinea



Pictured (l. to r.) are: Dr. Leslie Parrott, Dr. L. Guy Nees, Dr. Mary L. Scott, and Dean Grover Brooks, in front of the Mary Scott Missionary House.

where Rev. Techau has pastored two congregations and served as superintendent of the Madang District. The Techaus are both alumni of ONC and pastored for 14 years on the Illinois District before becoming missionaries.

—NN

DR. STEPHEN W. NEASE REELECTED AT ENC



The Board of Trustees of Eastern Nazarene College, at its annual meeting held November 14, 1984, unanimously reelected Dr. Stephen W. Nease to a five-year term as president. The board meetings included two preparatory days of committee meetings.

The Annual Trustee/Faculty/Staff Dinner was held on Tuesday evening and featured music by the A Cappella Choir and the presentation of the report of the president.

The speaker for this year's Heritage Chapel was Dr. Alvin Kauffman, long-time philosophy professor and former dean of Eastern Nazarene College. His address was titled "ENC, Transition, and the Vision of Greatness." Special music was provided by the ENC Wind Ensemble and the A Cappella Choir.

The Board of Trustees approved the following goals:

\$1 million in the CHOICE scholarship fund by 1989

\$350,000 for the Munro Chair of Literature by 1987 (the 100th anniversary of Bertha Munro's birth)

The establishment of additional endowment funds


Among the major items approved by the Board of Trustees were:

The hiring of a new development officer to report directly to the president

The hiring of two building consultants, one to advise on the type of library facilities needed and the second to advise on how meeting the library need might also provide opportunities to solve other campus space needs


Honorary degrees were voted for Rev. Manuel Chavier, pastor in New Bedford, Mass., and Mr. Ted Esselstyn, missionary-educator in Africa.

In other elections, Rev. Manuel Chavier was elected trustee-at-large. The officers of the Board of Trustees elected for the coming year are: Dr. Roy Carnahan, chairman; Dr. Richard Schubert, vice chairman; Rev. Dallas Mucci, secretary; and Mr. George Gressett, treasurer. Additional members of the Executive Committee are: Dr. Reeford Chaney, district superintendent; Rev. Howard Chambers, pastor; and Mr. Harold Henderson, layman.




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NO OTHER LAMB



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DISTRICTS SHOW COMMITMENT TO GENERAL BUDGET GOAL

"Seventy-five countries in 75 years" was more than a dream and a slogan. It became a reality. For 23 districts in the United States, accepting their General Budget goal last year was more than nodding assent to a promotional idea. For them, it was a commitment to be fulfilled. When General Treasurer Norman Miller released final figures in November, these districts showed PAID or OVERPAID on General Budget:

| <i>District</i> | <i>District Superintendent</i> | <i>Percentage Paid</i> |
|----------------------|--------------------------------|------------------------|
| South Carolina | Dr. D. Moody Gunter | 110.99% |
| Alaska | Rev. Robert Sheppard | 106.14% |
| Houston | Rev. D. W. Thaxton | 104.19% |
| Southern California | Dr. Robert H. Scott | 103.55% |
| Northeastern Indiana | Dr. Bruce Taylor | 102.61% |
| Sacramento | Rev. Walter M. Hubbard | 102.23% |
| Illinois | Rev. John J. Hancock, Sr. | 102.20% |
| Northwestern Ohio | Rev. M. V. Scutt | 102.11% |
| North Arkansas | Rev. Thomas M. Cox | 101.64% |
| Hawaii Pacific | Rev. Darrell Teare | 101.58% |
| Northwest Indiana | Dr. Thomas Hermon | 100.95% |
| Maine | Dr. J. E. Shankel | 100.62% |
| New England | Rev. Neale O. McLain | 100.61% |
| Southwestern Ohio | Dr. Harold B. Graves | 100.44% |
| Washington | Dr. Roy E. Carnahan | 100.43% |
| Dallas | Dr. W. M. Lynch | 100.37% |
| Central Florida | Dr. James V. Morsch | 100.29% |
| Southeast Oklahoma | Dr. Wendell Paris | 100.28% |
| Southern Florida | Dr. Robert H. Spear | 100.12% |
| West Texas | Rev. Gene Fuller | 100.11% |
| Northern California | Rev. Clarence Kinzler | 100.02% |
| Central California | Dr. Wil M. Spaite | 100.00% |
| West Virginia North | Rev. John W. Dennis | 100.00% |

Churches in these 23 districts, along with many other churches throughout the denomination, overpaid their General Budget by \$938,329.25 to open five new mission fields during 1983-84: Azores, Burma, Botswana, Kenya, and Suriname.

The Board of General Superintendents takes this opportunity to express appreciation and commend *all* Nazarenes around the world who made an all-out effort to ensure missions giving remained a top priority in the Church of the Nazarene during the Diamond Jubilee year.

V. H. Lewis
Eugene L. Ford

Orville W. Jenkins
Carl Strickland

W. M. Greathouse
Donald S. Johnson



One Is a Whole Number, a film series featuring Harold Ivan Smith and produced by Victory Films, has been awarded the "Best Film Series of 1983" by the Christian Film Distributors Association during its annual meeting in Hawaii. Harold is pictured at NPH showing the trophy to (l. to r.) Paul Miller, director of sales; Colleen Cornwell, director of personnel; and Bud Lunn, who is holding a copy of Smith's latest book, titled *Tear-Catchers*, which emphasizes developing the gift of compassion. The series offers a model of singleness based on the life of Christ. Smith is the second Nazarene to win this award. Dr. James Dobson's *Focus on the Family* series won the 1981 designation. These films are available from the publishing house.



Shown at the Arizona district assembly (l. to r.) are Dr. Jerald D. Johnson, general superintendent; Rev. Jerold Wolf, ordinand, and wife, Dawn; Rev. Mrs. Dorothy Cruse, ordinand, and husband, Carl; and District Superintendent Crawford T. Vanderpool.



Shown at the Northeast Oklahoma district assembly (l. to r.) are: Dr. Eugene L. Stowe, general superintendent; ordinands and wives, Rev. and Mrs. Randolph Sly and Rev. and Mrs. David Hill; and District Superintendent and Mrs. W. T. Dougharty.



Pictured at the South Arkansas district assembly (l. to r.) are Dr. Don Irwin, district superintendent; ordinands and wives, Rev. and Mrs. Charles Self, Rev. and Mrs. Kenneth E. Campbell, and Rev. and Mrs. David M. Brantley; and Dr. Jerald D. Johnson, general superintendent.

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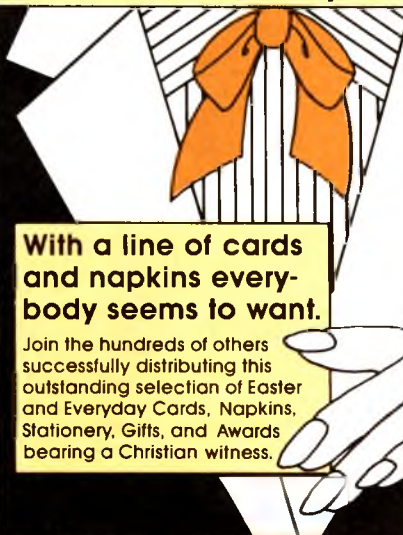


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Pictured (l. to r.) at the Dallas district assembly are District Superintendent W. M. Lynch; ordinands and wives, Rev. and Mrs. Carl Singleton, Rev. and Mrs. Mario Rodriguez, Rev. and Mrs. Paul Horner; Roy Shaffer who was commissioned a director of Christian education; and General Superintendent Jerald D. Johnson.



Pictured at the North Central Ohio district assembly (l. to r.) are Dr. D. E. Clay, district superintendent; ordinands and wives, Rev. and Mrs. Hugh Russell Grimm, Debbie Henry, Rev. Richard R. Henry, Jr., Vera Hanley, Rev. M. Edward Hanley, Jr., Rev. and Mrs. Todd C. Pierce, Rev. and Mrs. John C. Coffman, and Rev. John R. Cadwell; and Dr. Charles H. Strickland, general superintendent.




Pictured (l. to r.) at the 72nd Nebraska district assembly are District Superintendent Jim Diehl; ordinands and wives, Rev. and Mrs. Thomas Boese and Rev. and Mrs. James Hayne; and Dr. William M. Greathouse, general superintendent.



Pictured (l. to r.) at the Minnesota district assembly are: District Superintendent Virgil K. Grover; ordinands and wives, Kathy Holmquist and Rev. Ted Holmquist; Rev. Samuel and Joy Burch; and Dr. Jerald D. Johnson, general superintendent.

THE MASTER'S PLAN

FOR MAKING DISCIPLES



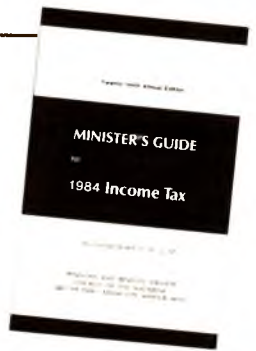
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1984 TAX BOOKLETS MAILED TO U.S. MINISTERS



Pensions and Benefits Services has mailed booklets that give guidance for the preparation of the 1984 income tax forms to active ministers in the United States. The *Minister's Guide for 1984 Income Tax* has been prepared by tax specialist Conrad Teitell, and gives the most current information on how a minister reports income and expenses. All ministers should carefully read the booklet in order to prepare their own tax forms.

The current edition of the booklet is mailed annually to active ministers as a service of Pensions and Benefits Services. Any minister who has not received a copy of the booklet by January 30 may request one by writing to Dean Wessels, 6401 The Paseo, Kansas City, MO 64131. Also available upon request is another of Teitell's booklets titled *Minister's Parsonage Allowance and Social Security*. □

DISTRICT SUPERINTENDENTS RECEIVE TAX HELPS ON VIDEOTAPE

Last year, Pensions and Benefits

Services produced a videotape concerning tax laws and how they affect churches and ministers. The pilot project was so well received that this video resource has been updated. Complimentary copies have been sent to each district office in the United States.

This year's videotape deals with the following topics: (1) 1984 Income Tax Filing for Ministers; (2) 1985 Payroll Tax Procedures for Local Churches; and (3) Tax Strategies for Ministers and Churches.



Rev. Manfred Holck, Jr., is featured on the videotape. He is a well-known authority on income taxes for ministers and is the editor of two weekly newsletters on clergy finances. Rev. Holck's articles have appeared in the *Herald of Holiness* and the *Preacher's Magazine*.

Any local church or church leader who is interested in borrowing the resource should contact their district office.

FOR THE RECORD

MOVING MINISTERS

HENRY L. ALLMAND, JR., from Tahoe (Calif.) Heavenly Valley to Ogden, Utah
 JAMES P. BAILEY from Burlington, Colo., to Manzanola, Colo.
 DONALD R. BELLOMY from Marion (Ohio) Kensington Place to Crestline, Ohio
 DONALD M. BLODGETT from St. Croix Falls, Wis., to Mauston, Wis.
 RONALD E. CORBIN, SR., to Ojai, Calif.
 ALVIN J. DENNEY to Marion (Ohio) Kensington Place
 GREGORY D. GEBHART from Chatsworth, Calif., to Carpinteria, Calif.
 EDWIN GRIFFIN to Dallas Calvary
 DALE E. HILKERT from Galion, Ohio, to Calvary Ridge (North Ridgeville, Ohio)
 JAMES L. JOHNSON from associate, Dayton (Ohio) First, to associate, Brandon, Fla.
 ROY A. LITSEY from Kelso, Wash., to Nampa (Idaho) Bethel
 STEPHEN R. LOWE to Westland, Mich.
 R. STANLEY MILLER from La Puente, Calif., to Chatsworth, Calif.
 DAVID T. PRICE from student, Bethany Nazarene College, Bethany, Okla., to Denver Heritage
 ROBERT W. RALPH, JR., from New Lebanon, Ohio, to Mount Laurel, N.J.
 ELDON A. RAYMOND from Battle Creek (Mich.) First to Eureka (Taylor, Mich.)
 DENNIS C. SMITH from Walnut (Calif.) Valley to evangelism
 L. KEITH TAYLOR from Cambridge (Ont., Canada) Preston to Regina (Sask., Canada) Pine Park
 GARY W. TRUE from associate, Elkins, W.Va., to Upper Sandusky, Ohio

MOVING MISSIONARIES

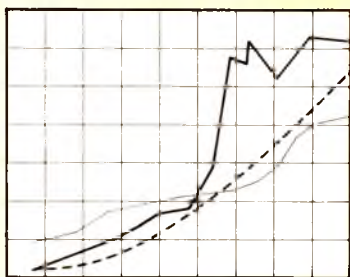
REV. DUANE and SUE BATY, Philippines, Field address: c/o Church of the Nazarene, P.O. Box 328, Davao City, Republic of the Philippines
 REV. JOHN and AMY BUBBICO, Southern Africa, North, Field address: P.O. Box 31766, Lusaka, Zambia



At the Philadelphia district assembly, five young men and women were ordained and one had his elder's orders recognized. Pictured (l. to r.) are Rev. and Mrs. Allen Frank, Rev. and Mrs. Bradley Gilbert, Rev. and Mrs. Steven E. Grant, Rev. and Mrs. Larry Keiser (elder's orders recognized), Rev. and Mrs. Robert Patterson (Mrs. Patterson was ordained), Rev. and Mrs. Alan W. Scott; and Dr. Paul D. Mangum, district superintendent. Dr. V. H. Lewis was the presiding general superintendent.

MISS ETHEL BULL, Papua New Guinea, Furlough address: c/o Rev. and Mrs. Weldon Bull, P.O. Box 149, Caledonia, Ont., Canada N0A 1A0
 REV. ROBERT and FRANCES COLLINS, Brazil, Stateside address: 11029 Suffolk, Southgate, MI 48195
 MRS. FANNIE DAYHOFF, Republic of South Africa, retired, Home address: Tower Park Residential Care Facility, 1320 Pie Ave. W., Oskaloosa, IA 52577
 MISS RUTH DECH, Costa Rica, Furlough address: c/o Mabel Sandys, 5309 Farna, Arcadia, CA 91066
 MR. STANLEY and JO DOERR, Southern Africa, South, Furlough address: c/o Dr. Lawrence, Mt. Vernon Nazarene College, P.O. Box 271, Mt. Vernon, OH 43050

DR. WILLIAM and BESSIE ESSELSTYN, Africa, retired, Home address: 13303 Saubee Rd., R.R. 3, Lake Odessa, MI 48849
 MISS JANET HOUMES, Australia, Stateside address: c/o Mr. and Mrs. Wilbur Houmes, 2477 Panarama, Eugene, OR 97405
 DR. GLENN and RUTH IRWIN, Papua New Guinea, Furlough address: c/o Richard Mills, 34 Charles St., Hillsdale, MI 49242
 REV. JAKOB and INA KANIS, Southern Africa, North, Temporary Furlough address: c/o R. Soulia, 4723 Kessler, Shawnee Mission, KS 66203
 MISS LINDA MOWERY,* Africa Communications Council, Field address: P.O. Box 44, Florida 1710, TVL, Republic of South Africa
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 MISS MARY LOU RIGGLE, Guatemala, Field address: c/o Instituto Teologico Nazareno, Apartado 2064, Guatemala City, Guatemala
 REV. PAUL and THELMA SAY, Dominican Republic, Field address: Box 1363, Santo Domingo, Dominican Republic
 *Specialized assignment personnel

ANNOUNCEMENTS

Schenectady, N.Y., First Church will celebrate its 40th anniversary March 21-24. All former pastors, members, and friends are invited to attend or send greetings. Many special events are planned. For further information, contact the church: Schenectady Church of the Nazarene, 2535 Consaul Road, Schenectady, NY 12304, or call (518) 372-0445.

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

RECOMMENDATIONS

I am pleased to recommend DR. LEON CHAMBERS to the field of evangelism. He has served the church as pastor, teacher, writer, camp meeting speaker, and evangelist across the nation. He is a great scriptural holiness preacher. I feel that Dr. Chambers would be a great help to any church that will use him. You may contact him at P.O. Box 9938, Jackson, MS 39206.—*Bill Lancaster, Mississippi district superintendent.*

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

VITAL STATISTICS

WIFE OF MISSISSIPPI MINISTER KILLED IN AUTO CRASH

Mrs. Patsy Sims, 36, wife of Rev. O. J. Sims, who pastors Laurel, Miss., First Church, was killed instantly when the car she was driving was struck by a tractor-trailer rig on Sunday, December 9. Mrs. Sims had just taken one of the parishioners home following morning worship services and was moving from a side road onto the highway when she was struck.

Her 11-year-old son Derrick was also in the car, but he was only slightly injured.

Funeral services were conducted by Mississippi District Superintendent Bill Lancaster, December 11 at Laurel First Church.

Besides her husband and son, Mrs. Sims is survived by two daughters, Kelly and Lonnie.

The Simses had pastored in Laurel for about six months when the accident occurred. Prior to this, Rev. Sims was a student at Nazarene Theological Seminary. The Simses had been married for 16 years.

DEATHS

DON MANLEY DAVIS, 53, Oct. 10, Ojai, Calif. Survivors: wife Vonn Deli; sons Michael, Don, Jr., and Jack; daughters Twyla, Shannon, and Patricia; and 10 grandchildren. Ministry: Arizona.

 **NEWS OF RELIGION**

AUSTRIAN CHURCHES DESIGNATE 1985 AS "MISSIONARY YEAR."

The Austrian Evangelical Alliance has designated 1985 as "Missionary Year." Twenty-five Protestant churches, free churches, and Christian parachurch agencies are cooperating under the slogan, "Win the future by faith."

Austria, which is a predominantly Catholic nation, has about 400,000 Protestants. Population statistics indicate that the number of self-proclaimed unchurched people now exceeds the number of Protestants. □

ONE IN TEN HIGH SCHOOL STUDENTS IN NEW YORK HOOKED ON ALCOHOL.

One in 10 high school and junior high school students in New York State described themselves as "hooked" on alcohol in a recent survey. The survey, which was conducted for the state's Division of Alcoholism and Alcohol Abuse, estimated that of the state's 1.5 million secondary school students, 53 percent had been drunk at least once in the last year.

One student in 10 reported getting drunk weekly; 13 percent said they had attended classes while drunk. Of students in grades 7 through 12, 83 percent said they had tried alcohol; in grades 10 through 12 that figure jumped to 92 percent. Students who described themselves as heavy drinkers (at least five or more drinks weekly) were less successful academically.

The responses of New York students indicate a more liberal attitude toward drinking than survey results from other states. While 15 percent of students questioned in national surveys described themselves as heavy drinkers, about 20 percent of New York students said they were heavy drinkers. □

CUBA IMPORTS BIBLES.

The Cuban government has authorized the Cuban Biblical Commission to import 12,000 Spanish Bibles and 900 Bible dictionaries. These will be given to leaders and pastors of Cuban churches. This is the fourth shipment of Bibles that Cuba has allowed since 1970. □

EVERY SIXTH BRAZILIAN IS A SPIRITIST.

Almost every sixth Brazilian is a spiritist, according to missionary Arthur Lienhard of the evangelical German Missionary Fellowship. Lienhard told the organization's main conference that the world's sixth most populous nation has its own Spiritist Church of Brazil. But Lienhard also said that only Korea surpasses Brazil for speed of church growth, pointing out particularly high increases in membership of evangelical churches there. □

INJURED FETUS RULED "PERSON" IN INSURANCE LAWSUIT.

A fetus has been ruled a legal "person" in an insurance lawsuit in California. The case involved a child born in 1975 with birth defects that the child's parents blamed on the drug Coumadin, which the mother took early in her pregnancy. A federal appeals court has upheld a ruling that an insurance policy covered the settlement. The court determined that the fetus was a person for legal purposes at the time of the injury. □

ARMY BUYS DOBSON FILM.

An edited version of Dr. James Dobson's film, "Where's Dad?" will soon be viewed by U.S. Armed Forces all over the world. The Pentagon has recently established a Community and Family Policy Division whose major concern is to provide positive role models for military personnel and their spouses. As a result, 225 copies of this film are now available to chaplains on posts around the world. □

"Showers of Blessing"
PROGRAM SCHEDULE



January 27
 "A Message from God"

February 3
 "The Deliverer"

by W. E. McCumber, speaker

EARL E. HART, 70, Lake Isabella, Calif. Survivors: wife Vera (Betty) Hart; sons Terry, Gene, and David; daughter Myrna Brown; eight grandchildren; two great-grandchildren.

EARL ZACCHAEUS "ZACK" PENCE, 49, Nov. 1, Dunbar, WVa. Survivors: wife Colleen; sons Zack, Jr. and Timothy; daughters Mrs. Brenda Arnold, Debra Sue Gumm, and Cynthia; six grandchildren; his father; four brothers; and five sisters.

REBEKAH (WHITLOCK) WOOD, 43, Oct. 9, Houston, Tex. Survivors: husband Don; sons Wesley, Don, and Damon.

BIRTHS

to OTA AND CARLA (RUMLEY) DOSSETT, Bourbonnais, Ill., a girl, Krista Anne, July 8

to MELVIN AND MARY FELTS, Swaziland, a girl, Melody Nannette, Nov. 26

to DON AND RHONDA (FRANKLIN) FISHER, Port Arthur, Tex., a girl, Lisa Ann, Oct. 24

to ROD AND KELLEY (CAMPBELL) GRISIER, Salina, Kans., a girl, Erin Lindsey, Sept. 14

to TONY AND CAROL (CARVER) HARRIS, Stockton, Calif., a girl, Rachel Elizabeth, Oct. 16

to DAVID AND KATHY (DERR) HESS, Oklahoma City, Okla., a girl, Laura Jean, Sept. 19

to JOHN AND KRISTEN (MILLEDGE) JOHNSTON, North Liberty, Iowa, a boy, Jacob Rees, Nov. 11

to TONY AND SANDRA (MOORE) LAIRD, Hastings, Nebr., a boy, Troy Andrew, Nov. 6

to BILL E. AND LYNELLE (MERRITT) McCUMBER, Kansas City, Mo., a girl, Carrie Ann, Dec. 13

to STEVE AND LINDA (EUDALEY) NORSWORTHY, Meade, Kans., a boy, Darren Kent, Nov. 23

to RICHARD, JR., AND ANNETTE (SCHACK) O'CAIN, Oklahoma City, Okla., a girl, Katherine Paige, Nov. 21

to LEE T. AND BRENDA (WATSON) SKIDMORE, Medina, Ohio, a girl, Rachele Lynn, Oct. 8

to PAUL AND JENNIE (LUNSFORD) VANN, Lake City, Fla., a girl, Catherine Diane, June 27

to REV. NICK AND CAROLYN (SCHRADER) WILLIAMS, Mishawaka, Ind., a girl, Suzanne Denise, Oct. 24

to WAYNE AND GLORIA (ESARY) YERXA, Quincy, Mass., a girl, Kelly Anne, Oct. 16

MARRIAGES

BETSY REECE LOWE and JAMES STEVEN MAISON at Fairfield, Calif., Nov. 10

JUDITH ANN EGGMAN and RONALD BRITT GARDNER at Fairfield, Calif., Dec. 1

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Jerald D. Johnson, Chairman; Charles H. Strickland, Vice-Chairman; William M. Greathouse, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

Many of our churches today are using mixed singing groups from churches other than Nazarene, who are not God-called song evangelists. Yet they would not think of using a preacher who was not God-called. Does God have a double standard?

I cannot answer for any church that I do not pastor. Personally, I never tried to have revivals with unsaved singers, but I did use some Christian singers, from the local congregation, who were not career song evangelists. In these cases, finances were a problem. No, God does not have a double standard where devotion, character, and faithfulness are concerned. He expects all His servants to be men or women of faith, hope, and love. A bit of education and talent helps tremendously, too! □

Will you please explain in simple language to me just what this portion of scripture means—Luke 16:1-13. I cannot understand just what it means.

This passage, as one commentator says, "Bristles with difficulties." A casual reading leaves the impression that crooked deals are being approved. However, the dishonest steward is commended for being clever, not for being crooked. Shrewdness is a trait that can be admired, even when a shrewd man's methods of operation cannot.

Here was a scamp who found himself suddenly unemployed. Too soft to toil, too proud to beg, he resorted to his wits. His shady deals turned his master's debtors into his own debtors. Because he had "helped" them, when the master tossed him out they would take him in.

He was praised by his master for being shrewd enough to take care of himself, to secure his future in the face of threat.

Now, says Jesus to His disciples, you be wise

enough to secure your future. This worldly man used money in such a way that friends received him when he was jobless. Christians are to use money in such a way that God himself will receive them into His eternal home when their earthly stewardship has ended.

This Christian stewardship of material possessions means, first of all, that we do not allow money to become an idol. We serve God, not mammon. And we serve God by making money honestly and spending it unselfishly, by investing it in ministry to human need.

The parable comes down to this point, as a worldly man has sense enough to use money to his earthly advantage, let the Christian have sense enough to use it to his eternal advantage. And this means, of course, no crooked deals, however ingenious they might appear to the worldly wise.

Notice that this passage follows the story of the Prodigal Son, when a young man found a welcome in his father's home, not by crooked or selfish manipulation, but by repentance, confession, and faith. □

I know that when we are born again we are called God's children. What is our relationship to Him before we are saved? Isn't there a sense in which everyone is a child of God?

Before conversion we are God's children in the sense of being His creatures, who are sustained by His mercy. Paul approvingly quotes a heathen poet who said, "We are also his [God's] offspring" (Acts 17:28). James teaches that "every good gift" comes from God (James 1:17). This would include the gifts that preserve and enrich the lives of both saved and unsaved.

However, the unsaved are also termed "children of wrath" (Ephesians 2:3), and Jesus called certain men children of the devil, men who claimed God as their Father (John 8:41-44). When "offspring" of God live in rebellion against Him, they resemble Satan and incur divine wrath. To become God's "children" in the full and saving sense, they must repent and trust in Christ (John 1:11-13). Our final destiny is determined by what we are through *grace*, not by what we are through *nature*. □

WEEKS OF PRAYER BRING REVIVAL TO CHURCH

Twenty-one weeks of prayer in three separate cottage prayer meetings were the key to revival at **Monroe, La., First Church**, according to Rev. Joseph L. Predaina.

When *Evangelist Pat Burkhalter* arrived he found the people were already minding the Spirit of God. The result was a powerful moving of the Spirit in people's lives.

Rev. Predaina reports, "We had one family on the verge of divorce get back to God just before our revival began, and they were gloriously sanctified during the revival.

"Each night there were some who received help at the altar. Sunday, many young teens came forward. Sunday night there were three waves of seekers at the altar—without any preaching. After the service dismissed, still others came to the altar.

"The same evening one young man

received Jesus at home after many years of saying no."

Pastor Predaina says that a calling program is now in full force and the prayer groups are still going on. □

EVANGELISM EFFORT YIELDS 100 PERCENT

Eustis, Fla., First Church recently held its first personal evangelism clinic, during which they presented the gospel to people in their homes. From the six gospel presentations made, using Nazarenes in Action Personal Evangelism materials, six people accepted Christ as Savior and were enrolled in the *Basic Bible Studies*.

The "mini-clinic" was conducted by *Rev. Vernon Hurlles*, pastor of Danville, Ill., Southside Church.

Pastor Franklin Stephens reports that plans are underway for a regular personal evangelism training ministry in the Eustis church. □

MAJOR VICTORIES CHARACTERIZE REVIVAL

Even an occasional victory is welcome to most people, but the **Mundelein, Ill., church** reports a series of major personal victories emerging out

of a recent revival with *Evangelist Gary Haines*.

Rev. Woodie Stevens, pastor of the church, reports, "One young father who has been around the church since his high school days found Christ for the first time. It was beautiful to see the change in his heart and life—a major answer to prayer.

"A high school senior humbled himself and knelt at the altar for the first time in his life, asking Christ to forgive and save—a very timely decision for him and a key answer to prayer.

"A father of three, with severe financial problems, sought help from the Lord and found victory in surrendering himself to God's way of handling resources.

"A healing service was held for a mother of five with a hearing impairment. While there was no immediate healing, confidence and trust in the wisdom of the Lord characterized the services." □

MEETING JESUS DIDN'T "JUST HAPPEN"

The evangelist "just happened" to be staying at the same hotel as the young man and "just happened" to look like the young man's father.

But what happened was no accident, according to Rev. Albert W. Shaw, pastor of **New Boston, Ohio, First Church** where *Dr. Chuck Millhuff* was holding revival services June 20-24.

Rev. Shaw says the young man came to New Boston from a nearby large city just to get away from things for a few days.

When he saw Dr. Millhuff, he found out from the desk clerk which room the evangelist was staying in and left a note saying he wanted to meet him.

When they met, Dr. Millhuff invited him to the Sunday afternoon service. In that service the young man met Jesus Christ, who changed his life. □

LIVES CHANGED IN MARYVILLE REVIVAL

A gentleman in **Maryville, Tenn.**, is thankful that the Maryville Church of the Nazarene is a praying church.

For years that church prayed for him, although he never attended.

As he went deeper into alcoholism, the church increased its prayers for him.

He did come to church one time. That was when the church was holding revival meetings last spring with *Evangelist and Mrs. Charles Haynes*. That one time changed his life.

The man was saved in that service and his wife reports an amazing change in his life and in their home, reports Rev. Wayne Rutherford, pastor.

But that's not all. One lady described as "deep in sin" came and "wept her



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way back to the Lord." Rev. Rutherford reports that "she was radiant and glowing when she got the victory." □

THE CHURCH SCENE

Wichita, Kans., First Church united with four other churches in the downtown Wichita area to produce a Christmas TV program, "One Star for Us All." First Nazarene was joined by First Baptist, First United Methodist, First Presbyterian, and Broadway Christian to produce the program aired over KAKE TV (ABC in Wichita), and the entire state viewed it through affiliate stations.

The program took a special turn of events when the five pastors were invited to travel to Israel with the TV crew as guests of the government of Israel. Dr. Gene Williams, pastor of Wichita First, joined the other pastors on the trip, and Wichita First's portion of the program is introduced by Dr. Williams from a shepherds' field on the outskirts of Bethlehem.

The program also features portions of a public Christmas rally at which Dr. Lloyd Ogilvie spoke. It was aired on Saturday, December 22, 7-8 p.m., and again on Christmas Day afternoon, 3:30-4:30 p.m.

Wichita First has made use of 30-second spot ads on the Saturday evening news for over 10 years with a great response. □



October 14, 1984, the Windsor, N.S. First Church dedicated its recently renovated sanctuary and new furnishings. The front entrance was bricked up, and a side entry is now the main entry. The interior of the church was reversed and completely redone. Paneled walls were replaced by Gyproc and paint. A new subfloor and carpet throughout, new padded oak pews, pulpit, and altar were installed. The seating capacity was increased. A sound room for taping and sound system control was added. The project, which took about nine months, was done mostly through labor donated by the church laymen. Pastor Ben Kaechele led the dedication service, and the dedicatory address was by District Superintendent William Stewart.



Dedication services for a family life center and a parsonage were held at the Chanute, Kans., church on the Joplin District, August 5, with Dr. V. H. Lewis, general superintendent; Dr. James Hester, district superintendent; and W. E. McCumber, editor of the *Herald of Holiness*. The family life center (top) includes a gymnasium, rest rooms with showers, and kitchen. The new parsonage (bottom) is a four-bedroom ranch style. The buildings were dedicated with a proposed indebtedness of approximately \$50,000 following the sale of the old parsonage. Valuation on the church property is in excess of \$500,000. Fred C. Cook has been the pastor for four years.



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FIRST NATIONAL SUPERINTENDENT OF CAPE VERDE DIES



Rev. Francisco X. Ferreira, one of the first Nazarene pastors in the Republic of Cape Verde, died December 2, following a battle with cancer.

Funeral services were held December 5 in Rhode Island.

Rev. Ferreira was appointed by Dr. Edward Lawlor as the first national district superintendent of the Church of the Nazarene in the Cape Verde Islands in April 1975. He served in that capacity until August 1979, at which time he retired and moved to the United States.

He is survived by his wife, Isaura, and three children. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the Alaska District, I have appointed Rev. Roger J. Wegner (presently representative for Life Income Gifts Services) as superintendent of the Alaska District effective March 1, 1985.

CHARLES H. STRICKLAND
General Superintendent

REV. WEGNER APPOINTED SUPERINTENDENT OF ALASKA DISTRICT AS REV. SHEPPARD RETIRES



Rev. Roger J. Wegner, 50, has been appointed superintendent of the Alaska District by General Superintendent Charles H. Strickland. The action was taken

with the unanimous approval of the Board of General Superintendents in consultation with the Alaska District Advisory Board. He replaces Rev. Robert W. Sheppard who retired December 31 after serving more than 11 years in the post. Rev. Wegner will assume his new responsibilities March 1.

Rev. Wegner has served as representative to the Northwest Region for Life

OFFICIAL ANNOUNCEMENT

The Christian Holiness Association National Convention will convene at Bethany, Okla., First Church of the Nazarene for its one hundred seventeenth annual convention, April 23-25, 1985. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member, to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegation will be selected and notified on or about March 15, 1985.

B. Edgar Johnson, General Secretary

Income Gifts Services since June 1983. Prior to this, he pastored for 21 years in Oregon, Washington, Alaska, and Idaho. A 1962 graduate of Northwest Nazarene College, Rev. Wegner was ordained in 1964. He and his wife, Janell, have four children and several grandchildren.

Rev. Sheppard, 65, holds the A.B. from Olivet Nazarene College and the B. D. from Northern Baptist Seminary. He was ordained in 1944 on the Chicago Central District and also served churches on the Alaska and Washington Pacific Districts prior to being elected superintendent in 1973.

He and his wife, Eva Louise, plan to remain in Anchorage where their two children also reside. □

—NN

TAX REFORM PROPOSALS WOULD ABOLISH THE MINISTER'S PARSONAGE ALLOWANCE

Pensions and Benefits Services Director Dean Wessels has received communication from tax specialist Conrad Teitell, concerning the Treasury's tax reform proposals. Mr. Teitell is the au-

thor of the *Minister's Guide for Income Tax*, which the Pensions office has distributed annually to all active ministers for more than 25 years.

In his letter, Teitell said, "The Treasury's tax reform proposals—just submitted to President Reagan—would abolish the minister's parsonage allowance. This means that if part of the minister's salary is designated as parsonage allowance, even if it is actually expended to furnish a home, it will not be excludable from income or, if a minister is given a parsonage, the fair rental value of the parsonage will be reportable as income."

In his communication, Mr. Teitell strongly urged that all interested parties write to President Reagan and their senators and representatives opposing repeal of the parsonage allowance. He stressed that the Treasury's proposal to abolish the parsonage allowance should be taken seriously and he suggested, "If you have a constituent with entrée to the White House, urge that the message be delivered personally to the President." Letters could also be directed to The Honorable Donald T. Regan, Secretary of Treasury, Room 3330, Main Treasury Building, Washington, D.C. 20220. □

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- San Antonio
- Southeast Oklahoma
- Southern California
- Southern Florida
- Southwest Oklahoma
- Southwestern Ohio
- Upstate New York
- Washington Pacific
- West Texas
- West Virginia North
- West Virginia South

MARCH

- Alabama North
- Alabama South
- Central California
- Chicago Central
- Colorado
- Dakota
- East Tennessee
- Eastern Kentucky
- Kentucky
- New York
- North Carolina
- South Carolina
- Southwest Indiana
- Tennessee
- Virginia
- Wisconsin

APRIL

- Eastern Michigan
- Iowa
- Missouri
- New Mexico
- North Arkansas
- Northwest Oklahoma
- South Arkansas

SEPTEMBER

- Nebraska
- New England

OCTOBER

- Akron
- Arizona
- Canada Atlantic
- Illinois
- Intermountain
- Joplin
- Maine
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