



HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 1, 1983

*"...he who waters will
himself be watered."*

(PROVERBS 11:25, NASB)

AN EDITORIAL

CHRISTIAN stewardship is part of the responsibility and benefit inherent to every child of God. As God finds open channels, He wants to pour out His spiritual and material blessings so that His people can multiply their ministry through the local church, our colleges and seminary, and give their money to send missionaries to the unredeemed peoples of the world.

In Proverbs 11:25, God makes a very unusual statement: "The generous man will be prosperous, and he who waters will himself be watered" (NASB). Those words, "he who waters will himself be watered," command our attention. The spirit and attitude of the unsaved cause men to live just opposite to this scripture. Instead of being loving, giving, and generous, the person without Christ is selfish, filled with his own pride, contempt, and scoffing; he is filled with manifold injuries and hurts, real and imagined. In contrast to the covetous, self-filled person, we have here the hand of the righteous person, who receives God's abundant blessing in his heart and life and who in turn "gives and spares not." Willing labor, faithful and devoted service, surrender of time and thought for the good and benefit of others—this enriches the soul, and the man who waters others, waters himself and is a "blessing in the land."

Jesus confirmed this great truth

when He said, "Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you" (Luke 6:38, NKJB).

This is not a promise to inspire us to give to God in order that we may receive from God. The Bible makes it abundantly clear that when we give to others we are giving to the Lord. Proverbs 19:17 declares, "When you help the poor you are lending to the Lord—and he pays wonderful interest on your loan!" (TLB). In Matthew 25:40 Jesus says, "The King will reply, 'I tell you the truth, whatever you did for one of

the least of these brothers of mine, you did for me'" (NIV). As we give to others who are in need, God will raise up people to give to us in our need or increase our ability to give. Undoubtedly, there are those, even in the kingdom of God, who have never learned the lesson of becoming a liberal and cheerful giver to God's cause and thereby have never created for themselves channels where rivers of divine blessings may flow.

Prove to God by your generous tithes and offerings that you love Him more than the things He has given you. Put your wealth, talents, and obedience into God's great river for you. □

CHANNELS OF RIVERS

GOD "WANTS TO POUR OUT HIS SPIRITUAL AND MATERIAL BLESSINGS SO THAT HIS PEOPLE CAN MULTIPLY THEIR MINISTRY . . ."



by General Superintendent Orville W. Jenkins

SIMULTANEOUS REVIVALS

'83

A MOTHER with seven sons in the ministry was asked by the bishop what method she used for bringing up her boys. She answered very quickly, "I had seven methods." This simple story has led me to reflect on the question of methods in our "Simultaneous Revivals '83."

Did the great soul winners of the past have certain methods? Did they have the art of combining all their resources into an effective approach upon which they could claim the surety of the blessing of the Holy Spirit? Was Paul, the outstanding evangelist of the early church, a man of many methods?

Seldom has any man overcome so many obstacles and endured so much suffering in a lifetime of evangelizing as Paul: "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. . . . in perils of waters, . . . of robbers, . . . by mine own countrymen, . . . by the heathen, . . . in the city, . . . in the wilderness, . . . in the sea." Read again 2 Corinthians 11:23-27. Amidst all this, Paul pursued methods which, when considered even in our day, will bring help and instruction as we plan for "Simultaneous Revivals '83."

A different day—true. The decline in religious interests, in parental control, in the standards of morality seems to present tremendous impediments to "Simultaneous Revivals '83"—but this also heightens the necessity and the challenge. We dare not ignore God's revealed methods for reaching our generation.

Paul was big enough to take in God as well as his world. That is why he was made mighty in evangelism to the pulling down of the strongholds of Satan.

When this great persecutor of the church became the great evangelist to the Gentiles, he used definite methods. He was ever on the offensive for God. He was always seeking for an opening to evangelize, rather than waiting for an opportunity.

Ever on the offensive, Paul, by every method possible, reached the people in the cities and towns that he visited. We seldom read of his waiting for them to come to him. He went to them. He made the first approach.

EDWARD LAWLOR is a general superintendent emeritus of the Church of the Nazarene and is active in evangelism. He resides in San Diego, California.



by EDWARD LAWLOR

As recorded frequently in the New Testament, he went to their homes. When he gave his farewell message in Ephesus, he spoke of how he taught them publicly and "from house to house" (Acts 20:20).

While in Troas, Paul saw in a vision a man of Macedonia saying, "Come over into Macedonia, and help us" (Acts 16:9). He needed no second call. In the following verse, we read, "Immediately we endeavored to go into Macedonia." In Philippi, one of the chief cities of Macedonia, he saw some women sitting by the riverside and, as recorded in Acts 16:13, "We sat down, and spake unto the women."

In Athens, he found the restless crowd in the marketplace and in the synagogue. His method was direct. We read in Acts 13:38 "that through this man [Jesus] is preached unto you the forgiveness of sins."

Thus we realize that, whatever the place, Paul was always on the offensive, seeking people and proclaiming to them the glorious news of salvation.

Coupled with the method of being on the offensive, Paul always pressed home his message and strove for a verdict—a decision. This is the highest form of evangelism, leading the soul to surrender to God and to declare, "I believe."

The apostle visited Antioch and the Gentiles believed. At Iconium, "a great multitude both of the Jews and also of the Greeks believed." At Lystra, the churches "increased in number daily." He passed over to Thessalonica and preached as his manner was for three Sabbath days, "And some of them believed, . . . and of the devout Greeks a great multitude, and of the chief women not a few" (Acts 17:4).

Everywhere Paul went something happened. It is said that wherever he went there was either a revival or a riot (or both).

Yes, Paul had method. He was always on the offensive; his message was direct; and he strove for decisions. This same threefold method is what will make our "Simultaneous Revivals '83" effective.

Nazarenes everywhere during these days must declare ourselves fully and completely on the offensive, striving to secure decisions for the Lord Jesus Christ. May it be said of us during these days as it was said of Paul by Demetrius in Acts 19:26, "This Paul hath persuaded . . . much people." □



HERALD of HOLINESS

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



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

MISSIONARY RESPONDS

I just wanted to let you know how much we appreciated your "Leadership Paradoxes" editorial in the September 15 issue. It seemed to be especially written to missionaries!

We do so much enjoy every issue. May the Lord richly bless you in this important ministry.

*Howard Culbertson
Florence, Italy*

CHRIST CONTROLS THE BUTTON

In the light of the moral counsel provided by the Catholic bishops concerning the nuclear threat, I would like to offer some thoughts relating the biblical date to the possibility of nuclear annihilation:

Basically, too many forms for discussion today have laid unreal guilt trips on peasants who have no political power to change the nuclear situation. It is cruel for clergy to tell their congregations to hike into the marketplace to effect change when those congregations do not have the resources for such turn-about.

Secondly, if not guilt trips, clergy are laying unreal hopes on their hearers. I heard a minister at Harvard Memorial Church tell hundreds that the next generation of peace-loving youths will bring an end to the nuclear dilemma. I asked myself, Why should a new generation be any less sinful, selfish, and carnal than mine? Another unreal hope: that we can have a verifiable freeze.

Who is honest enough to verify a freeze on any side?

Thirdly, seminars, conferences, and discussion groups dealing with this issue have approached it from a basically secular analysis. If there is a Christian gloss, it is little more than instructing us that we are to love our foes as our friends and that it is therefore unchristian to trounce the Russians into the ground.

On the other hand, the biblical data provides novel and new perspectives: (1) The Bible states that Christ made all things (John 1:1-2; Ephesians 3:9). (2) It states that Christ maintains all things (Colossians 1:16-17). (3) It states that Christ will master all things at the

(Continued on page 20)



by MORRIS CHALFANT

Lincoln's TRANSPARENT HONESTY

THERE WERE many things that Abraham Lincoln did not have. He did not have wealth or social position, at least from the standpoint of the family in which he was reared; he did not have culture and refinement; he was not educated in the sense of formal education. But there was one thing Abraham Lincoln did have. He had character. He knew the difference between right and wrong. His honesty was shatterproof. This does not mean that Lincoln was always right and never wrong, rather that he knew right and wrong. At this point his vision was not blurred; his mind was not confused. He knew there was a right and a wrong, and he knew it as well as he knew that he was alive.

Lincoln once said, "I will stand with anyone who stands right, keep with him while he is right, and part with him when he is wrong." In the dark days of the war Lincoln said, "Let us have faith that right makes might and, in that faith, let us, to the end, dare to do our duty as we understand it."

On the wall of history Lincoln has left us a mark to measure up to. He was one of God's tallest heroes. His qualities of forbearance, patience, simple honesty, forgiveness, humility, and kindness are documented in the stories known to every schoolboy and girl and amply documented by his biographers.

What Lincoln says about humility and honesty and charity has an authentic ring when we remember that he could accept calmly the snub of General McClellan, who retired to bed without allowing the waiting president to see him. Its echo rings clearly again in his patient dealing with the vain Chase, who intrigued to get the Republican nomination for himself in 1864.

Lincoln could write in a letter, "I am a patient man—always willing to forgive on the Christian terms of repentance." To another correspondent he wrote, "I shall do nothing in malice. What I deal with is too vast for malicious dealing."

Historians agree that the Emancipation Proclamation and the preservation of the Union were Lincoln's

two great contributions. The preserving of the Union, however, was a tribute to his personal character. Sensitive to the good in every man, he struck at the divisions of hate in the aftermath of the war with the axe of forgiveness. He was hated by the people on both sides; yet, like Jesus on the Cross, he, too, could say, "Father, forgive them, for they know not what they do." Unswerving in his way of forgiveness, even unto death, the very character of the rail-splitter bound people of North and South in union.

Throughout the somber years of the war President Lincoln never lost his feeling for fairness toward those who had opposed the North. His spirit, though silenced by an assassin's bullet, did much to mend the wounds and ravages of our land long after the president's death. He had gone to his knees time and time again during the days of national suffering. When the war ended, he was a weary leader of the people. Some say he wept dry tears.

Abraham Lincoln's kindness and sense of fair play and honesty came forward on an occasion four days prior to his death. On April 10, 1865, to a great crowd celebrating Lee's surrender, he made a surprising speech. Said the president: "I see you have a band. I purpose now closing up by requesting you to play a certain air or tune. I have always thought 'Dixie' one of the best tunes I have ever heard. . . . I ask the band to give us a good turn upon it."

Lincoln knew right from wrong. Yes, he knew the right; he had principles and knew what they were. Further, he made it his first business to stand for them. Danger, defeat, the possibility of death—nothing could deter him from the path of duty.

It was Lincoln's reputation for honesty that led the people of our nation—or a majority of them at least—to make him their president in a time of grave national crisis. So faithfully did he keep his trust that when he lay dead from an assassin's bullet, a brilliant man who had been his bitter political enemy knelt and said, "Here lies the world's greatest ruler of men." Lincoln's honesty and veracity became, under God, Lincoln's victory. Lincoln will never die. □

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Dr. Larry Garman (r.) with Esteban at the Chipe village in Aguarunaland.



Andres takes the men down the Marañon River.



Aguaruna altar scene

I SAW THE INTERNATIONAL CHURCH

by BRENT COBB

ON A MEN AND MISSIONS visit to Peru from the Dallas District, I saw the international church.

At 7:30 one morning, 10 of us squeezed into a narrow, 27-foot long canoe. Dr. Larry Garman asked Andres to navigate us downriver. We did not realize then that we were embarking on a day of high adventure in Aguarunaland.

From Nuevo Horizonte (New Horizon) to Chipe was only some 20 miles down the Marañon River—that swirling, treacherous headwaters of the mighty Amazon River system. By many it is said to be the most dangerous navigable river in the world.

It was a mere two-and-a-half-hours trip downstream, but our constant zigzagging to miss whirlpools and raging rapids made it seem longer. The missionary warned us that the return trip, fighting fierce currents and dodging rocks and logs, would take at least five hours. The breathtaking grandeur of Northern Peru's tropical rain forest kept our minds and cameras busy. Before we knew it we were putting in at Chipe port. Then we were slipping, sliding, and pulling at low-hanging tree limbs to work our way up the narrow mud path to the hilltop village.

The picturesque jungle village was an awe-inspiring sight. A throng of villagers were already gathered for Sunday School under the plain tin-roofed structure. With no walls and a bare dirt floor it seemed more like a village meeting place than a church building.

Our Aguaruna Nazarenes are warm and enthusiastic in their worship. How they love to sing! A man seated

behind me wore his hair flowing down his back. Other men wore straight "skirts."

Our missionary doctor, Larry Garman, shared a lot of background with us. Chipe village had long been known as a village of drinking, brawling, murdering people. Many of them had been lazy, superstitious, quick to seek revenge.

Years earlier the most feared fighter in the area was Lucho. He loved to fight with his club or machete. After drinking himself senseless with putrid home-made wine, Lucho would frequently go on a drunken rampage.

One glad day, after many attempts by the missionaries and native Christians to lead Lucho to Jesus, the light of the gospel of Jesus Christ dawned in his darkest mind. He has never been the same since. Today Lucho is a dynamic soulwinner and the pastor of our Chipe church, the largest of our 55 Aguaruna churches. Lucho, serving right in his home village, is "exhibiting" the power of God to transform a life.

The Aguarunas worshiped with exuberance and concentration. They were not distracted by the child that pecked at particles on the ground in front of the altar. Nor by the pigeon that came in for a landing and taxied around the front of the old tabernacle. Not by the naked children chasing a dog in and out between them. God had their attention.

As Missionary Garman introduced us nine Americans, he mentioned that I had been a missionary in Korea. Following the singing in English by our Word and Witness team members, I was asked to say a few words in Korean. The Aguarunas must have been tickled by the strange sounds of an Oriental language because they got a good case of the giggles.

At offering time Dr. Garman told me the stories

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Orrego, converted drunkard,
is a Chiipe church usher.



Aguaruna church children



Brent Cobb, after two weeks
in the jungle of North Peru.

of the ushers. Orrego had been the village drunk, considered by all to be utterly hopeless. Then, three years ago, a miracle began to happen. Orrego and his drinking buddy had stumbled down to the river and fallen into a "peki-peki" (boat). Soon the boat was being downriver toward the rapids. The missionary was informed, and with a Christian brother he gave aid. Miraculously they saved the lives of the two drunken men.

Within a few short months Orrego came to a saving knowledge of Jesus Christ. His transformation was total. His changed life became a testimony to all the Aguarunas in the area.

Elias is also a new creation in Christ Jesus. Missionary Garman recalled the time when Elias' father had been killed by an Indian from another village. Elias and his brothers headed off to avenge their father's death. Lucho learned of it and, with the missionary, caught up with the men. After much pleading, Lucho persuaded the men to call off the planned killing. Through a series of circumstances too numerous to tell, Elias surrendered to the Savior a few weeks later. Interpreting from Spanish to Aguaruna was Esteban. Addie Garman tells me that when they first met Esteban, he was a 14-year-old orphan. For a long time he had been on his own in the jungle, having been put away by his own family. So the missionaries took him to their own home and hearts. He lived with them for three years. During that time Esteban opened his heart to the love of God. He grew rapidly in the grace and knowledge of Christ.

One day he informed the Garman family that God was leading him to leave and trek to his home village. There he would attempt to share Jesus with his large family that had chased him away. The Holy Spirit prepared him. His family and their neighbors saw what God had done for Esteban, and he became the vessel through which God's grace was poured into their lives.

Esteban was called to preach and came to the Bible school. Now we were all together—Aguaruna Christian workers, missionaries, and foreign visitors. What a privilege was mine to preach that Lord's Day morning! It was an electrifying experience to proclaim God's love in Aguarunaland, where pioneer missionaries Orger and Esther Carson Winans, whose story has impacted my life, labored in love.

Missionary Garman interpreted my words into Spanish, and Esteban brought the message into the language of his people. The Holy Spirit anointed the preacher, the interpreters, and all the hearers. When

the altar call was given by Dr. Garman, 36 adults responded.

Each seeker was carefully counseled before we all prayed together. They prayed loud and long, amid many tears. When all were through praying and victory had come, there was great rejoicing.

Following the service, candy and balloons were passed out to the children. Some of the Aguarunas brought around handmade items for us. The item that caused the greatest stir, however, was the basket brought to Dr. Garman. It contained a large poisonous snake.

Soon we bade farewell to our new friends and headed downriver for Cusu, site of the old mission station and Bible school. In our brief visit there we saw the center of our work, which we had come to relocate, and we had a bite to eat. Boarding our little boat we headed upstream through light rain.

After a couple of hours we were wet, cold, bored, and fatigued. The 60-horsepower motor strained against the churning currents. Vicious whirlpools came at us from all directions. We prayed as we held on for dear life in the log-cluttered, piranha-infested waters (piranha are man-eating fish!).

After about three hours we hit upon the idea of balloon evangelism. Rolling up scripture portions, we stuck them into balloons before blowing them up and tying them off. Then we waved to get the attention of the Indian people along the banks before tossing the balloons on the water. They paddled a canoe or swam out to get the gospel balloons, and we kept ourselves entertained.

Five hours passed, and we were still far from home. We became concerned. It was fast growing dark. It would be hard to avoid the boulders and whirlpools. Just before dark we put in at a Peruvian army camp and found overland passage for the ladies and their husbands.

By the time that transaction was over and we were again roaring up the river, it was totally dark. Even Dr. Garman, who was steering the craft, was concerned about our safety. We fervently prayed. Somehow we finally slipped into the little harbor at the base of the hilltop mission station.

A crowd of anxious friends gathered to welcome us. They had been praying for our safety. A praise service would follow. Exhausted, famished, and grateful, we reflected on the day along the Marañon River in Aguarunaland. It was indeed a day of high adventure. And I saw the international church *in action*. □

THE JOY OF REVIVAL

by JOHN J. HANCOCK

SURVIVAL" SERVICE? Joy glowed through her tears as the young mother knelt at the altar.

"I'm so glad that I came to this *survival* service!" she exclaimed to the pastor and those who had prayed with her.

Her eight-year-old son, one of our bus children, had dashed into the house wildly waving a revival brochure and shouting,

"Mommy! You just have to come to our church this week! Brother Hancock is having *survival* services!"

Curious about revival, she came to church . . . and came to Christ.

She had experienced the joy of revival.

She had possessed the promise given by God through His prophet: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell . . . with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15).

"Survival" service? Unwittingly that brand-new Christian had used fitting terminology for one of the most important and joyful happenings in the life of the church.

Revival is our source of spiritual survival. It is the heartbeat of the church's body life. Through revival the Body reproduces. The evangelized become evangelists. The disciples become disciplers. The taught become teachers. The reached become reachers. The joy of revival perpetuates the church.

Imprinted on my favorite coffee cup are the words "At times life is pure joy!" For the church, one of those times is revival time.

The Psalmist longs for that joy as he prays, "Wilt



thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6). Listening, he hears God's promise: "Yea, the Lord shall give that which is good; and our land shall yield her increase" (Psalm 85:12).

What is our greatest need today? Doubtless, this question would evoke a variety of answers—tax relief . . . new foreign policy . . .

balanced budget . . . solution to the Mid-East crisis . . . stopping the nuclear arms race . . . developing new energy sources . . . reducing inflation . . . eliminating unemployment . . . changing the administration . . . you name it! Many believe our vital needs are at the economic, political, or social level.

However, after 30 years of ministry, I am more convinced than ever that our greatest need is a spiritual revival that will restore individual and collective morality and integrity throughout our world.

A study of revivals, biblically and historically, reveals that invariably they occurred in a time of deep moral darkness and national depression. Further, they usually began in the heart of one obedient servant of God, through whom the energizing power of the Holy Spirit could flow, bringing the joy of revival to His people.

Our 1983 Simultaneous Revival emphasis is most timely. Revival time is harvest time. Everyone can and should be involved. Each of us is important. Prayerful preparation and cooperation with the Holy Spirit results in revival as surely as proper planting and cultivation produce a harvest of grain.

Nothing brings more joy than the renewal of spiritual life and the soul harvest produced in a revival for which a church has faithfully, expectantly prepared.

An attractive newspaper advertisement brought

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Jack to our spring revival meeting. He was thinking seriously of suicide.

"Life was a bummer, but God just made mine new," he told the evangelist and pastor. Jack had responded to the invitation after hearing the evangelist's Christ-centered, warmhearted gospel message. That's the joy of revival.

Nothing compares with the pure joy of seeing a new Christian fully consecrate his life to God and be sanctified wholly during revival.

Life is pure joy when a husband and wife embrace at the altar and testify that Christ has deepened their marriage relationship and strengthened family ties.

Revival joy comes at the sight of dedicated Sunday School workers praying at the altar with youngsters whom they have loved and led to Christ.

I have experienced no greater joy than hearing young people in revival declare their total surrender to Christ and pledge to "go where He wants me to go."

I want to experience the joy of revival again. I want you, and your church, and your community to experi-

ence it, too. When genuine revival comes we will rejoice with these results: (1) A return to the Word of God, (2) a return to the worship of God, (3) a renovation of the church, (4) a renewed emphasis on the Christ of the Cross, (5) a return to holy living, (6) a resurgence of joy, and (7) a resuscitation of prosperity—we will adequately finance our local programs and abundantly share with others!

The joy of revival is our need. We have God's promise—"If my people . . ." (2 Chronicles 7:14). An obedient people can possess His promise.

When I make the Lord "my *strength* and my *song*; he also is become my *salvation*" (Isaiah 12:2). That makes the promise mine: "Therefore with joy shall he draw water out of the wells of salvation" (Isaiah 12:3). It is then that we will "teach transgressors thy [God's] ways; and sinners shall be converted unto thee" (Psalm 51:13).

The joy of revival can be ours in Simultaneous Revivals 1983. We need it. We have God's promise. Let's possess it . . . joyfully! □



My Daily Prayer

*As morning breaks, I look to Thee,
For strength and grace today;
O wilt Thou guide, and give me light
To serve Thee; this I pray.*

*In midday sun I pause a while.
To look again to Thee,
And as I pray the weariness
From burdened mind doth flee.*

*'Tis evening now, and as the sun
Sinks slowly 'neath the west,
I thank Thee, Lord, for grace that keeps
And brings me into rest.*

Gentle Power

*The hand that made the mountains
Carved the petals of a rose.
Creator of the ocean waves
Taught eyelids how to close.*

*The One who flung the stars in space
Has set the sparrow free.
Creator of a universe,
Today gives peace to me.*

—PEARL BURNSIDE MCKINNEY
Phoenix, Arizona

Editor's Note: Pearl Burnside McKinney's poems have appeared in this magazine since 1939. She died September 27, 1982, and her obituary was carried in the January 15 issue. In tribute, we have printed the first and last of her poems to be accepted by the *Herald of Holiness*.



Cameraque

The Best Beginning

by KATHLEEN D. BAILEY

EDWARD AND RITA SIEBENS of Minong, Wis., know about fresh starts. Their marriage was the second for both. They knew the heartache of “starting over” when Ed became too ill to work. But the biggest, newest beginning came on June 14, 1981, when they gave their lives to Jesus.

Before their conversions, they were “ordinary people,” too busy raising three sons for more than the “ordinary” vices. Both smoked heavily, with Rita sometimes puffing three packs per day. Both took a social drink. They said grace at meals and asked the Lord to help them in tight spots, but faith ended there. Rita says, “God was somebody you needed when you were in trouble.”

The Siebens family knew its share of troubles. In August 1977 Ed came down with crippling arthritis. His doctor said, “Go home and take pills. There’s nothing I can do. You’ll probably end up in a wheelchair.” When Ed realized he’d have to quit his work as a mechanic, he “bawled like a little kid.”

They had a bundle of debts, but Rita didn’t find work for a year. They lived off Ed’s skill with wood. She

bought him a small jigsaw, with payments of \$8.00 per month. “and I prayed every month we’d make the payment.” Ed cut out lawn ornaments, windmills, and other wood items; Rita painted them. They worked until 3 or 4 a.m. four days in a row. “Then we’d hit the flea markets. That’s how we survived.”

Rita prayed during the roughest days, but Ed avoided church. “I used my arthritis for an excuse. It hurt me to sit.”

Eventually, Rita found work at one of the area’s nicer restaurants. When he felt well, Ed made and sold his wood items. They began to wipe out their debts. Their marriage was good, the boys healthy. The worst was over. But Rita “knew we had to do something—something was missing.” She wanted more than survival.

A Lowell Lundstrom crusade invaded Spooner, Wis. At the restaurant, Rita couldn’t help hearing about it. “I wanted to go,” she remembered. “But Ed was upset with the boys, didn’t feel well, and balked.”

Rita prayed. “I just started praying the Lord would get us there somehow,” she says.

Ed, in pain, tried to rest on the couch. But “All at once my whole body started to burn up! I even took my temperature!” It was normal.

KATHLEEN D. BAILEY is a pastor's wife residing in Minong, Wisconsin.

He called out to Rita, "How much time we got?"
"Forty-five minutes."

"We're going!" And on June 14, 1981, at 8:25, they accepted Christ into their lives.

Talk about new beginnings! Changes came instantly. The night they were saved, Ed started to feel better. "It seemed like God took the pain right out." He could sit with ease. He could work outside again, even in the bitter Wisconsin winter.

But the greatest change was spiritual. Life had not been easy for the Siebens. Before her conversion, Rita was "always scared of dying. Now it's like I've had a burden released. I'm not afraid of it anymore." Ed worried about making his financial and health ends meet. Now he says, "Everything goes so easy. I don't worry anymore."

Conversion was an "all or nothing" matter. Rita poured a gift bottle of liquor down the sink. Ed destroyed his carefully crafted model of the Budweiser Clydesdales. But it took five months for complete victory over smoking. For those five months, Ed still felt occasional arthritis pains. One day they were especially sharp.

That day Rita "sat there puffing away. Then God said to me, 'Make your choice. You can have your cigarettes or your husband. Which do you want?'"

For a woman who'd been married seven years without one fight, it wasn't a hard choice. She told God, "If you take Ed's pain away, I'll never smoke again." It was her last cigarette.

By now prayer was a happy habit. The family gathered to pray for Ed's health. As they did, the Lord told him, "You quit, too." He had smoked steadily for over 30 years, but with God's help, he stopped. "Now I can smell it on people," he notes.

God kept His part of the bargain. Ed's health continued to improve. In April 1982 he went out in the woods with a chain saw and cut wood for the first time in years. He accompanies teens on hayrides and roller skating trips, and talks about his miracle to anyone who'll listen.

They needed a worship home. That, too, was something of a miracle. One Saturday they drove around Minong, scouting churches. They passed the Faith Church of the Nazarene, a small wooden church on a side street. The Lord told them, "Go there," and they did. They loved the friendly people. The holiness preaching suited their "all or nothing" philosophy. In March 1982 they became enthusiastic new Nazarenes.

It was "all or nothing" with church, too. They plunged into Christian activity. Ed now leads weekly service in a retirement home and has joined the choir. Rita enjoys a ladies' Bible study. They never miss a service and read every Christian book they get their hands on.

The new beginnings continue. Recently the Lord led them to sell their trailer house and buy a run-down motel, converted into apartments. This has been especially hard for Rita. "The trailer was almost paid for," she says, "and we'll be 10 years paying for the new place. We still don't know why He wants us there." But with characteristic zeal, they're going. They live Rita's favorite song, "Is Your All on the Altar?" and look with joy to the next beginning. □

THE HIGHER REFERENCE

by C. NEIL STRAIT



IN A LONDON PARK there is a maze that consists of bushes positioned in solid walls, head high. In the center, on a high platform, sits a guide. When people get lost working their way through the maze, they can look up at the guide, who will point them to the next move. You and I need some such higher reference to help us along the journey.

Life fights its maze-ness daily, getting entwined in the temptations and trials that becloud the journey. If there is not some plan for seeking a higher reference and a higher order, life comes to lostness and futility.

It seems trite, perhaps, to mention that prayer is our greatest source of "higher reference" seeking. But it is true. Prayer is a resource that is ever available to us. We should not take it for granted.

The Quaker great, Rufus Jones, used to talk about life needing to "center down." He meant the need for life to lift its focus above the many ways begging its time and attention, until the heart could "center down" on the path that is right.

Prayer helps life "center down"—to get all the debris out of the way, all the other ways subtracted, and all the clutter discarded. Prayer helps life through the maze to the path where all is clear, knowing it is unfolding into the will of God.

Another avenue open to the one seeking a higher reference is the Bible. Again, it should not be taken for granted. The Scriptures are God's instructions for us. When they are followed, life does not get engulfed in the maze, but finds a way out and a way through. John Wesley in his *Journal* tells how he was faced with making important choices, and how he had feelings and ideas on both sides of the situation. Then occurs this phrase: "I consulted God in His Word . . ."

When life sees its need to seek the truth, it can begin at no better point than consulting the Word of God. For when it does, it is open to the Great Consultant—One who knows the situations of our lives, One who knows the path we should take. The heart never comes away from its quest for truth disappointed or empty.

If living has been maze-like for you, and dead-end, there is help. Two points of "higher reference" are available—prayer and the Word of God. Both are avenues to a better way. □

C. NEIL STRAIT is superintendent of the Michigan District and resides in Grand Rapids.

by PASCAL P. BELEW



CHRISTIAN PERFECTION

OUR LORD COMMANDED, “Be ye therefore perfect, even as your Father which is in heaven is perfect” (Matthew 5:48).

The text clearly indicates the reality of Christian perfection, and makes it obligatory for the child of God. This perfection, however, is to be understood qualitatively rather than quantitatively. The distinction is in degree, not in kind. The water that a small container holds may be identical with that which fills the ocean, but there is a vast difference in the amount. Likewise, thanks to divine grace, man may bear the spiritual and moral likeness of his Maker, but he cannot hope to attain to the stature of deity or possess that perfection which belongs to God only. A Chevrolet may perform perfectly in the field for which it is designed, but it cannot render the service of a Cadillac.

This brings into focus the idea of relativity so essential to a proper understanding of Christian perfection. Christian perfection is not absolute. Furthermore, it must not be equated with that perfection which the angels possess or that which man will possess in his resurrected and glorified state. Paul very definitely claimed the perfection that men may have in this life (Philippians 3:15), but with equal emphasis he disclaimed that which is possible only in the next life (Philippians 3:10-14).

We must also distinguish between perfection and maturity. Corn may be perfect when in the roasting-ear stage, but it lacks the maturity it will have at harvesttime. And while Christian perfection is received as a definite crisis in Christian experience, continuous growth and development is required after the crisis. However, due to differences in environment and in

degrees of light, the norm of growth cannot be the same in all cases. “Noah was a just man and perfect in his generations” (Genesis 6:9). But great man that was, Noah might not have compared favorably with Paul, who lived in a day of greater light and opportunity.

Christian perfection does not preclude mistakes and infirmities. These are consequent upon our mental and physical defects, which were inherited through the fall of man, and cling to us throughout this life. They do not, however, to be placed in the same category as actual sins. A sin is a willful departure from the known will of God; a mistake is an unconscious deviation from it. A sin is the result of a deliberate choice; a mistake is an unintentional error. A sin incurs guilt; a mistake brings only regret; but both require atonement, hence the law provided an offering for sins of ignorance. Likewise, Jesus “Himself took our infirmities” (Matthew 8:17). Even the most devout may properly and profitably pray, “Forgive us our debts, as we forgive our debtors” (Matthew 6:12).

What, then, is Christian perfection?

Webster defines Christian perfection as “the doctrine that a state of freedom from sin is attainable, has been attained, in the earthly life.” Also, “The holiness attainable by man through divine grace.”

It was the constant affirmation of John Wesley that by Christian perfection he meant the experience of grace reflected in the following statement of Jesus: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mark 12:30-31). Indeed, nothing greater is possible in this life. For “the end of the commandment is charity out of a pure heart, and

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conscience, and of faith unfeigned" (1 Timothy

experience is beautifully set forth in the fourth of an immortal hymn by Charles Wesley:

*A heart in every thought renewed,
And full of love divine;
Perfect and right and pure and good:
A copy, Lord, of thine.*

Greek word *telos*, translated *perfect* in the text, in the New Testament to denote something that is fulfilled, completed, or finished. James used this word to designate the quality of God's gifts (James 1:4). Jesus used this word when He addressed the rich ruler, "If thou wilt be *perfect*" (Matthew 19:21), when He prayed that His followers might "be made perfect in one" (John 17:23). Paul used this word when he exhorted Christians to "prove what is that good, acceptable, and *perfect*, will of God" (Romans 12:1) and he preached that he might "present every man *perfect* in Christ Jesus" (Colossians 1:28). Epaphroditus used this word when he prayed that Christians "Stand *perfect* and complete in all the will of God" (Colossians 4:12). And John used this word to describe the experience that guarantees confidence in the day of judgment (1 John 4:17-18).

From all this it is evident why Christians are exhorted to "go on unto perfection" (Hebrews 6:1). Christian perfection is not attained when one is "born

Christian perfection represents a deeper and more thorough cleansing than is accomplished by the new birth. Thus Paul tells "babes in Christ," "Ye are yet carnal: for whereas there is among you envying, and strifes, and divisions, are ye not carnal, and walk as carnal" (1 Corinthians 3:1, 3). He also exhorts them, "My dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1).

Christian perfection represents a richer and fuller enjoyment of the Christian graces than is experienced in the new birth. For example, the new birth brings love, joy, and peace. But Christian perfection brings perfect love, joy, and peace (1 John 4:17), fullness of joy (John 15:11), and perfect peace (Isaiah 26:3), and this enrichment extends to all of that bright cluster known as "the fruit of the Spirit."

Christian perfection represents a more deeply consecrated and completely Christ-centered heart than is attained in the new birth. Its recipient finds a ready obedience with the commandment, "Let your heart be perfect with the Lord our God, to walk in His statutes, and to keep His commandments, as at this day" (1 Kings 8:61). In the language of Wesley, this instantaneous deliverance from all sin includes a power then given that enables one always to cleave to

In view of the facts presented, argument to show that Christian perfection is the Bible standard for all Christians' followers would seem to be unnecessary. However, some considerations to that end will now be given. It is the provision of the divine economy. This is the purpose for which Christ died: "For by one offering hath *perfect*ed for ever them that are sanctified" (Hebrews 10:14). This is the purpose for which the

Scriptures were written: "That the man of God may be *perfect*, thoroughly furnished unto all good works" (2 Timothy 3:17). This is the purpose for which the ministry was ordained: "For the *perfecting* of the saints" (Ephesians 4:12); and it was to this end that Paul directed his ministry, "warning every man, and teaching every man in all wisdom; that we may present every man *perfect* in Christ Jesus" (Colossians 1:28).

2. It is clearly a divine requirement. To mention a few cases: Abraham was commanded, "Walk before me, and be thou *perfect*" (Genesis 17:1). Solomon was urged, "Know thou the God of thy father, and serve him with a *perfect* heart and with a willing mind" (1 Chronicles 28:9). The Hebrew Christians were exhorted, "Let us go on unto *perfection*" (Hebrews 6:1). And Jesus gives the same emphasis in the text: "Be ye therefore *perfect*" (Matthew 5:48).

3. It has been the treasured possession of many persons. Paul said: "We speak wisdom among them that are *perfect*" (1 Corinthians 2:6), and again, "Let us therefore, as many as be *perfect*, be thus minded" (Philippians 3:15). "Noah was a just man and *perfect* in his generations" (Genesis 6:9). "There was a man in the land of Uz, whose name was Job; and that man was *perfect* and upright, and one that feared God, and eschewed evil" (Job 1:1). Indeed, it is possible to present an almost unbroken continuity of testimony to this experience from ancient times to the present hour. □

The Name of Jesus

Jesus! What a name!

None other can compare.

Just whisper it in prayer

And He will be right there:

Cry the name aloud

in the agony of indecision;

Utter it with inner groanings

in the depths of despair;

Stencil it in silence on your heart

when grief is too deep for words;

Shout it in exultation

in the times of great joy;

Breathe it in thanksgiving

for those special times of blessing;

Honor it with praise

for His mercies in your life;

Plead it for salvation

and for deliverance from inward stain.

Whatever the reason be,

His presence you can claim.

He hears and He responds—

JESUS—that wonderful name!

—MABEL P. ADAMSON
Kansas City, Missouri



FALLING IN LOVE WITH THE MAILMAN

by MARK D. MARVIN

WHEN I was a junior in high school Bobbi Sue and I were an item. We were inseparable. We swore our undying love for each other as we took walks in the park, held hands in the moonlight, and sometimes went to the local Dairy Bar (whenever Bobbi Sue had any money). All was going pretty well until my family moved 400 miles away. Suddenly we were forced to rely on the postal system to keep our romance alive.

How I looked forward to those Chanel No. 5-scented envelopes! Every day I'd hurry home from school hoping that the mailman had brought Bobbi Sue's letter. When summer came, I found myself sitting on the couch, staring out the window, just waiting for George to pull up in his blue and white mail truck. Since she wrote almost every day, it was almost as if the mailman was bringing Bobbi Sue herself—but not quite.

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As time went by, it got harder to remember exactly what Bobbi Sue looked like, while just the thought of George and the way I felt when he brought those letters made my heart beat faster. Soon I had forgotten all about Bobbi Sue and found that I had fallen in love with the mailman!

I quit writing to Bobbi Sue, and in turn, she quit writing to me. Of course, George quit bringing me letters, and eventually I quit looking forward to his rounds. George, after all, was just the mailman.

By now, you've figured out that things weren't *really* quite that drastic. A guy would certainly have to be desperate to fall in love with a mailman, right? But I'm learning that sometimes in my relationship with Christ, it's real easy to do just that.

One of my favorite books is *We Really Do Need Each Other* by Reuben Welch. In one place Dr. Welch says, "Jesus comes to you in the persons who come to you." I have had a lot of people "bring Jesus" to me: pastors, youth pastors, friends, and some people I don't even know! The problem is, there's a tendency to respect and appreciate a Christian brother so much that it's hard to remember that my relationship with Christ is not dependent on my relationship with His messenger.

Steve used to be my youth pastor. He once helped me through a really rough time in my life. He counseled me, prayed for me, and was never too busy when I needed someone to talk to. In everything he did he demonstrated a Christ-like spirit, and I grew to admire him.

Soon, whenever I had questions about what was right and wrong in my life, I would look to Steve. The problem was, he became my ultimate authority. No longer was I looking for answers in the Bible or spending time in prayer. If Steve said it or did it, that was enough for me. I began to model my life after his, trying to be a carbon copy of his Christian life. He had brought Jesus to me, and I had fallen in love with the mailman!

Two things happened. First, my relationship with Steve became strained because I was trying to be someone I wasn't. Second, my love for Christ cooled down. Essentially, I had raised Steve to the position that rightfully belonged to Christ. As he put it, I was depending on him for my salvation. With Bobbi Sue, I had just forgotten the "love of my life." But now, I had forgotten the *Lord* of my life.

It was time for me to see Steve for what he was—a messenger—a mailman, if you will. He was the person who had brought Christ to me when He couldn't get through to me directly.

The beautiful thing is, I don't have to go to Jesus through Steve or anyone else. I can talk to Him directly—right from where I am.

When I came to see that, my relationships—both with Christ and with His messengers—began to come back into perspective.

Steve still brings Jesus to me on occasion. Christ still comes to me in the persons who come to me. But I'm no longer giving His rightful place in my life to anyone else.

How about it? Is Jesus Christ getting all of your allegiance and devotion, or are you falling in love with the mailman?

Shoplifters Among Us

by WILLIAM GOODMAN

AN INCREASING national problem is shoplifting. National statistics reveal that one of every six shoppers are stealing from stores. Merchants estimate their loss through shoplifting to average approximately \$150 per customer. A store that is part of a large chain store organization felt fortunate to have lost only \$25,000 in "shrinkage" (shoplifting).

Customers who shoplift give these reasons for shoplifting: "Because the stores charge too much for merchandise. The only way to balance it out is to steal several items." "Because stores plan on the loss and get to write it off their taxes, a person may steal a little." "Because a store is stupid and doesn't have adequate security, they deserve to be ripped off."

Stores have included massive expenses to attempt to stop shoplifting. One department store includes \$50,000 a year for their security system. During the month of December, 50 million people are arrested each day. A total of \$3 billion of goods are recovered each year, while \$5 billion are never seen again.

Somewhere in the social problem of shoplifting the church's voice should be heard. There must be a way to send out a message that everyone doesn't shoplift and that shoplifting is a sin punishable by hell unless the offender repents and changes his way. For those who feel they are getting away with it, there is a message of great and eternal consequence.

A young college student, a church member, worked as a stockboy in a department store. Each evening while at work he would help himself to a handful of candy kept in the stockroom. The missing candy was noted and in 10 months he had taken \$150 worth of candy. The lad found it difficult to identify with the seriousness of his crime and sin. To him it was "only a handful of candy and besides," he rationalized, "the store doesn't pay me enough money!" His offense was major and dealt with in a court of law.

Christians should not look the other way while shoplifters operate in plain view. The Christian can blow the whistle on shoplifters by looking at them, and even by saying: "God loves you and sees everything you do."

All citizens have the responsibility of reporting crimes, even the stealing of small items, and the Christian more so because he is his brother's keeper. □

WILLIAM GOODMAN is an ordained elder in the Church of the Nazarene and a free-lance writer. He lives in Kansas City, Missouri.



Heinz Füsse

He Blesses Still

*He blesses still!
Though sometimes it may seem
No light can penetrate
The lowering clouds;
When happiness
Is like an ancient dream,
And God's deep purpose
Mystery enshrouds.*

*He blesses still!
Though we discern it not;
He still sustains
Though we are unaware;
He seeks our trust
Till slowly clouds shall break,
And skies again
At least be partly fair.*

—ETHEL GRANGER BEMIS
Monson, Massachusetts

ON TOP OF THE WORLD



(Left) Linda O'Neil caulking steeple. (Below, l. to r.) Beverly O'Neil and Judy O'Neil.



by ROBERT E. MANER

JERRY O'NEIL and his two sons, all of Bay City, Mich., are steeplejacks. That is not unusual. But what makes them different is that Jerry's wife, Beverly, and his two daughters-in-law are steeplejacks, also. They are all involved in repairing roofs and steeples.

"I may be the only grandmother in the country who is a steeplejack," says Beverly O'Neil, smiling.

"And I may be the only grandfather who has two sons and two daughters-in-law who are all steeplejacks," said Jerry O'Neil, head of the clan.

The other O'Neils are Darrell and his wife Judy, who are the parents of Rachel, the granddaughter, and Tim and his wife Linda. All are still in their 20s.

Because of their unusual busi-

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ness they almost always make the news in the cities and towns where they work. This is especially true in smaller places. In Valdosta, Ga., where I first met them they made front page news—with pictures. What is even more exciting, they are Nazarenes. The publicity they get gives them an excellent opportunity to witness for Christ.

Jerry was quoted in the *Valdosta Daily Times* as saying, "I'm saved and sanctified and this is our job. It's working for the Lord."

They have worked church steeples from Wisconsin to Florida. Their highest job was a steeple at St. Anne's Catholic Church in Detroit, Mich. It was 300 feet tall. Most steeples are not anywhere near that high. The one at First Baptist Church here in Valdosta, to compare, is 180 feet, which is nearer average. Their usual itinerary is to work in the north during

the summer and in the south during winter months. Wherever they are working, they faithfully attend the nearest Church of the Nazarene every service. They involve themselves while attending each church as much as their time will allow. They have even participated in the visitation program at our church.

Such dangerous work, especially for the women, comes as a surprise to most local residents. Someone asked Beverly if she was afraid the first time she went up. "My stomach was in my throat," she replied with a smile.

"We were repairing a church in Bay City that had twin steeples and one had been damaged by a tornado. We were up so high—there was a funeral down below, and I remember the casket looked as small as a matchbox. Jerry told me to lay my head down until I got over it, and I've never been afraid since."

Jerry O'Neil and his steeple climbing family left our church one Sunday night. On Tuesday they pulled out in their "home on wheels." Each couple has their own mobile home. This was their third time to be in our area in the last four years. One thing certain, they will find a Church of the Nazarene within driving distance of their next job. They will be faithful in their attendance, too.

We have all heard people use their work as an excuse for not being a Christian. Some employment does make it more difficult than others. Many do have working conditions that are less than ideal. Some jobs are dangerous and most of them have problems. But in the final analysis people who want to can be Christian. Those who have Christ in their hearts will find a way to serve the Lord wherever they live. Others will find an excuse.

Witnessing for Christ should also be a vital concern for every Christian. Few of us have such a spectacular occupation as the O'Neils. Our lot may be on an assembly line with scores of other people, or in a cornfield in the Mid-

west for that matter. But wherever we are working, some opportunities for witnessing will eventually come. The housetop you shout it from may be a chicken house in Arkansas but if you are faithful, God will give you opportunities. In every walk of life God is looking for committed Christians who will love Him and serve Him. The Bible puts a high premium on faithfulness, whether we are on a high steeple in

Chicago or down in a coal mine in West Virginia.

The O'Neils consider themselves working for the Lord. Every real Christian is working for the Lord if he has found the will of God for his life. There is an old song that we seldom hear anymore. Part of it says, "When He calls me I will answer. I will be somewhere working for the Lord." May we all be able to say that. □

"BUT IF NOT"

(Daniel 3:17)

*My God is able to deliver me from every foe,
Based on His promises, this in faith I know;
But if not, and I must suffer wrong and pain,
I have His promise that my suffering is for gain.*

*My God will lead me by the waters still,
He has promised, and I know He will;
But if not, and for a time I walk through valleys dim,
I know that in the darkness I still walk with Him.*

—MARGUERITE S. DIGBY
Columbia, South Carolina

Book Brief

SON POWER



J. GRANT SWANK, JR.
author



ONE of the most intriguing factors in Grant Swank's *Son Power* is the author's ability to reach into his mind or his library to find some saint out of the past to back up what he is saying. The reference notes in this small paperback number 101—a veritable wealth of outstanding quotations. In addition, J. Kenneth Grider, in the Foreword, describes Swank's supporting scripture references as "about as close as his typewriter keys."

But the strength of the book is the author's knowl-

edge of people and his ability to weave their successes and failures into his writing as real-life anecdotes—small, ordinary people in small, ordinary churches—people he knows personally, whose struggles he has shared. Of one who turned back, Swank says, "If the pastor's heart is saddened by such biographies, how much more is God's heart broken?"

Such strong illustrative material brings abundant sparkle to the book. Reading it is a pleasurable experience. That is worth a great deal. All of the colorful writing, however, is like beautiful gift wrap. What's inside? What a gift it contains! The message is one of reassurance, of hope for victory, of guidance.

Almost all of man's struggles can be boiled down into three categories: fear, self-centeredness, and waywardness. God's power is available through His Son to overcome them all! He will give *courage* to overcome fear, *control* over self-centeredness, and *constancy* to offset waywardness.

The book is a delight to read, and the message a refreshing challenge to receive! □

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

the editor's STANDPOINT

ROCKS

I have a rock in my office, a piece of granite polished on the sides and rough on the edges. On it is lettered: "Use me today, Lord." Bud Lunn gave it to me. I forget the occasion and I'm puzzled by the inscription. How does that hunk of stone, which just sits there, not praying, not thinking, not speaking, expect to be used? Used for what—to gather dust? to weight papers? to nonplus editors? to remind me of Bud Lunn? Well, "we will understand it better by and by."

The Lord turned a man into a rock once. Jesus Christ looked at Simon, son of John, and said, "You will be called a rock." Weak, impulsive, vacillating Simon seemed more like sand. The Lord patiently changed him, renewing and purifying his heart, until at last he was "Rocky"—strong, reliable, immovable even when persecuted. The Lord, who refused to turn stones into bread, does turn weak, cowardly believers into stones. He, "the Living Stone," makes us "living stones" and builds us into His church, a rock structure that defies the gates of hell.

I am intrigued by the *unused* rocks in our Lord's ministry. Once a pack of hypocrites flung before Him a woman caught in adultery. The law of Moses prescribed death by stoning. What did He say? "He that is without sin among you, let him first cast a stone at her." They slunk away like whipped dogs.

On another occasion people were cheering Him a Messiah. Some Pharisees told Him to rebuke the chanters. Jesus replied, "If these should hold their peace, the stones would immediately cry out." If the Lord gets any praise from some churches, the rock will have to provide it!

Jesus is a Rock, a Stone that breaks the penitent, so they can be put back together in a better shape for nobler purpose; and a Stone that smashes the impotent to powder as a judgment upon wickedness.

Lord, make me a rock and use me in Your work! Say, that what Bud Lunn was trying to tell me when he gave me a piece of the rock?

TERMINAL FACILITIES

A friend of mine, complaining of his pastor's inability to close sermons, said, "He lacks terminal facilities."

This is not a rare ailment. Many speakers ramble on and on, insensitive to the growing restlessness of audiences that have stopped listening.

A college professor once said in my presence—and, I suspect, for my benefit—"I've never heard a sermon that couldn't be improved by shortening it." Another friend snorts impatiently about "sermonettes" making "Christianettes," but over the years I noticed that he wasn't very willing to grant others the liberty of length he wanted for himself.

Of course, time isn't measured by clocks alone. William Dean Howells once said, "Some people can stay longer in an hour than others can in a week." Some sermons seem long that aren't long—by clock time. And some that are long by clock time seem to pass quickly. It takes an exceptional speaker, however, to so absorb your attention that you lose all track of time.

Most preachers, including myself, are like bad-tasting medicine—easier to take in small doses.

I sat in a funeral service once where the sermon got so long the audience envied the corpse. The preacher, like Tennyson's brook, went on forever.

Being a reserved person, I once thought that standing up and speaking out were the hardest things about preaching. Now I find that hushing up and sitting down are the most difficult.

Some preachers can say more in 15 minutes than others can in an hour. But whatever the length of the sermon, the attention span of the people should be one determinant. No use standing in the pulpit talking to yourself! When folks have gone home mentally they may as well depart physically.

Edmund Wilson abruptly ended a letter with these words: "I have just been stung by a wasp and will bring this letter to a close." There's an idea . . .

Being a reserved person, I once thought that standing up and speaking out were the hardest things about preaching. Now I find that hushing up and sitting down are the most difficult.

"EXCEEDING VARIOUS"

In Charles Wesley's *Journals* this sentence stopped my eyeballs in their tracks: "A woman whom I baptized perceived her sins to be *then* washed away."

Hold on, friend Charles! Let's do it over and get it right. You know the way into salvation. First you hear, then you repent, then you believe and are forgiven, and then you are baptized and added to the church.

Not always. God refuses to be boxed in by any one method of working. The miracles of Christ alert us to that fact. He healed some by touching, some by talking, some by telepathy. He touched a blind man's eyes with spit, another's with mud. Some were healed by touching His clothes. Some were healed as they stood before Him, others as they walked away from Him. Some were healed in a single moment, others in stages. The power of Christ was constant, the method of Christ was variable.

We should honor this truth. Too many sniff around the testimonies of people like bloodhounds on the scent of

a fugitive. They listen for clichés that will stamp "orthodox" upon the testimony. They carefully mark the stages of experience—the antecedents, the consequents—to be sure it's all normal and valid. And if someone comes along a different route, although he clearly testifies to the same experience, they doubt and discuss him nearly to death.

We must not limit God. We cannot package Christian experience. Let us be ready to say, "This is how God usually works, but . . ."

The new birth is evidenced by the new life. The fullness of the Spirit is evidenced by the fruit of the Spirit. A recital of method proves nothing. As John Wesley wrote to a Miss Furly: "God suits each person's experience to his own need, and exceeding various in different persons. . . . Therefore, trouble not yourself about the experience of others: God knows you, and let him do with you as he sees best." Amen. □

SAFETY SUNDAY

The National Safety Council has designated February 13 as Safety Sunday. The council, a nongovernmental, public service organization, is concerned about the appalling number of persons maimed and killed by traffic accidents in the United States. They are hoping that the nation's churches can help to influence the reduction of these casualties.

A Christian is pledged to live responsibly. We are our brother's keepers, and this is just as true behind the steering wheel of an automobile as anywhere else.

Our Lord Jesus Christ distilled the law into two great commandments, love for God and for neighbors. The first of these moral imperatives commits us to safety efforts. We cannot love God wholeheartedly and carelessly deprive His creatures of health or life. The second imperative also binds us to safety efforts. If we truly love our neighbors we will hold sacred their right to live, to be protected against needless destruction of property and person.

Love for God and man means reverence for life. Rever-

ence for life requires opposition to all the senseless, wanton crippling and killing that paves our streets with sorrow. Our driving habits should be motivated by love, love that disciplines our thinking, our impulses, and our responses to traffic laws.

The two largest causes of accidents continue to be alcohol and speed. There is a current groundswell of angry opposition to drinking drivers in the United States, spearheaded by victims of tragedies caused by those who tried to mix booze and gas. Tougher laws, tighter enforcement, and heavier penalties are being demanded. We should encourage this effort by all possible means.

Accident prevention is best achieved, however, by reformation of character. This, in turn, is produced by new birth, by the gospel of Christ. The gospel, with its converting power, is more relevant to safety, to respect for life, than any other factor. Without neglecting other safety factors, let's spread the gospel more diligently than ever. □

close of this age (Hebrews 1:2; 2:10; Ephesians 1:10). Consequently, it is Christ who is holding the world together through sheer divine mercy until the Day of Judgment (2 Peter 3:3-10), when warheads will be set loose for the laying bare of the planet to inaugurate Christ's millennial reign (Revelation 20). Not until that divine timing will any missiles cover the globe with flame.

Our hope, then, is in Christ (Matthew 24:6; 28:18-20). He is the rightful property owner of this planet and will not permit nuclear fire to engulf it until the divine timing. In the meantime, we have the challenge to continue His compassion in feeding the

hungry, clothing the naked, welcoming strangers, visiting the imprisoned, caring for the sick (Matthew 25:31-46) while giving forth the good news of salvation (Matthew 28:20).

J. Grant Swank, Jr.
Walpole, Massachusetts

IRRITATED BY NIV

I have just read the special issue on John's Gospel. For a long time I have not spoken out on an issue that really irritates me. This issue had no King James quotations at all.

Although I respect Ralph Earle as a scholar, I can't accept the NIV or NASB. How can the church accept translations based on only 5% of all textual sources? How can they ig-

nore 95%—the majority text? To elevate the vaticanus and sianticus copies is extreme error. As a Nazarene who has studied carefully this subject I'd appreciate a return to the textus receptus via the old King James or New King James. It is not that hard to read. As a boy of nine years old, God used the KJV to save my soul.

Pleasure, ease-seeking Christians are being lulled into liberalism. On page 14 did you notice the reference of John 5:1-14? Verse 4 is completely missing! This is done over and over; complete words, phrases, etc., are missing, meanings are changed. Wake up!

Henry Willey
Cottonwood, Arizona

IN TUNE WITH JESUS

by W. D. HUFFMAN

HE WAS 85 years of age, a man of stature both physically and as a business leader in the community. He was also a man of honesty and integrity, and his life was clean and upright, but he had never accepted Jesus Christ as his Lord and Savior.

As a Nazarene pastor, I was called to the home of his daughter, where he was residing, to tune the family piano, a sideline hobby of mine. He sat patiently near the area where I was working, observing the technique and art of tuning a piano with an electronic instrument. When I had finished, I felt led to play some of the old hymns of the church, testing each key in the seven octaves of the piano. I played "What a Friend We Have in Jesus," "O Happy Day," and "It Is Well with My Soul."

My heart was moved to sing a verse of this last song, and the Holy Spirit began to work in this man's heart. He said, "When you have time, I would like to talk to you about the doctrinal beliefs of your church."

I returned in a few days. He began to question me quickly, desiring to know what we believed and why, and how to receive salvation. I gave him a copy of our beliefs and an explanation of them.

When we had shared these items together, he said, "Pastor, give me a few days to think about this. You know, my wife attended your church before she passed away. She never became a member, because she didn't want to join without me, but I believe she made the

landing and is with Jesus today. I don't have much time left in which to live for Him, but I intend to give my heart to Him and live the rest of my days for Him. I might even, when I am able, attend your church."

The scripture came to me: "Now is the accepted time; now is the day of salvation." "Why not let me pray with you now?" I asked.

"Oh, Pastor," said he, "I don't know how to pray. I would be happy to have you pray with me but I can't form a prayer, especially in the presence of a minister."

I prayed, and then asked him to repeat after me a prayer of confession, asking forgiveness for his sins, assuring him that he could become a child of God at that very moment.

He did so, and joy filled his soul when forgiveness came. He said, "Pastor, I believe He has come into my heart."

I prayed a second prayer with him, that the Lord would strengthen him in the faith and that he would read the Word of God and grow in grace and the knowledge of the Lord Jesus Christ.

His daughter brought him to church when he was physically able to attend. I called on him each week during his last days. "Pastor," he said, "I would like to join your church, but it doesn't look like I am going to be able to get back. Would you lay me away when I go to be with the Lord and join my wife, who is waiting for me to come?" I assured him that I would. With the approval of the membership committee, I received him into church membership in the home. Love's sweet rain trickled down his cheeks as I shook his hand and received him into the family of God and the Church of the Nazarene.

I went to the home to tune the family piano, and I also brought a soul into tune with the Lord Jesus Christ. □

W. D. HUFFMAN is a commissioned evangelist in the Church of the Nazarene, residing in Bourbonnais, Illinois.

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

IN THE NEWS

PEOPLE AND PLACES



Rev. Bud Reedy, pastor of the Hershey, Pa., church, which was planted two years ago, has been named as one of the *Outstanding Young Men of America* for 1982.

He is a graduate of Eastern Nazarene College, 1975; and of Nazarene Theological Seminary in 1980. He also serves as Philadelphia district NYI vice-president, and as a staff writer for Junior High Curriculum. □



Lieutenant Commander Kenneth L. Ervin was commissioned in 1967 after graduating from the U.S. Coast Guard Academy where he received a

Bachelor of Science degree. He recently has been promoted to the rank of commander.

His first duty assignment was aboard the USCGC MENDOTA followed by two deployments aboard the USCGC GLACIER as damage control officer. Upon completing a tour as a boiler inspector at the Marine Inspection Office, Toledo, Ohio, he attended Wesleyan University where he received a master's degree in physical science. In 1974 he joined the staff of the U.S. Coast Guard Academy as a physics instructor. For this assignment he was awarded the coast Guard Achievement Medal. He then served as chief, Inspection Department at the Marine Safety Office, Mobile, Ala., where he received the U.S. Coast Guard Unit Commendation Medal and the Humanitarian Service Medal for actions performed after Hurricane Fredrick devastated Mobile in September 1979. His most recent assignment is executive officer, Marine Safety Service, Guam.

Commander Ervin is married to the former Sheila McCloud of Hammond, Ind. They have two children, Kenneth Lee, 11, and Christina Lynn, 9. The Ervins are active members of the Marianas Church in Dededo, Guam. □

Professor Harvey Collins, head of the Department of Art at Olivet Nazarene College, received the honorary Doctor of Letters degree during the 75th anniversary convocation. He has taught at ONC from 1952-59 and 1971 to the present. In addition to his teaching and artistic ability, he has been a Sunday School teacher and organist.

During the 75th Anniversary Week in October, his Heritage Mural depicting the history of Olivet from 1907 to 1982 was unveiled on the wall of the dining room of Ludwig Center. This 75 ft. by 8 ft. mural shows significant buildings and events in brilliantly colored acrylic paints. Dr. Collins has also created murals for the Kelley Prayer Chapel on campus, and the entrance to St. Mary's Hospital in Kankakee, Ill. □

Rev. S. T. Moore has retired after 45 years and pastoring 13 churches, and serving 5 years in evangelism. The last church he pastored was Indianapolis Northside Church, where he pastored for almost 5 years.

At the retirement service at the church, Mrs. C. B. Cox sang a special song. The Moores received flowers, a silver plaque, and a generous check for a vacation. Rev. and Mrs. Moore are now in Lafayette, Ind. Rev. Moore is supervising the senior adult program in Lafayette First Church. He also does supply preaching and holds weekend revivals. □



At Trevecca's recent homecoming banquet, Rev. Claude Galloway (l.) was the ministerial recipient of a "T" Award. Dr. Gary Striet (r.), Alumni president, made the presentation. Rev. Galloway is a 1943 graduate. He has served as a minister, administrator, and educator. His pastorates were in Tennessee and Mississippi. He is former pastor of Nashville College Hill Church. Now retired, the Galloways live in Trevecca Towers.

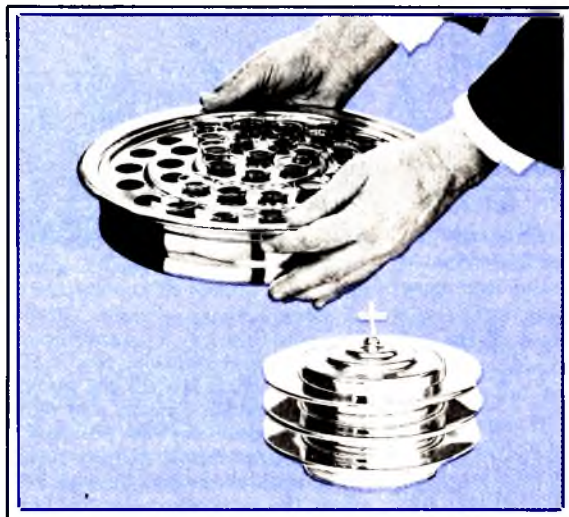


At Trevecca's recent homecoming banquet, alumni president Dr. Gary Striet (l.), presents the "T" Award to Dr. Melvin Welch (r.), the lay recipient. Dr. Welch is a 1961 graduate and director of alumni relations for Trevecca Nazarene College. He has been a public school teacher, and most recently dean of admissions at the University of Tennessee, Nashville. He holds a Ph.D. degree from Peabody University.



Writers for the WORD/ACTION Sunday School curriculum for youth attended a special three-day training workshop as part of the recent Nazarene Publishing House Writers' Conference held at Olivet Nazarene College, Kankakee, Ill. This was the second such equipping event for selected youth curriculum writers since the launching of the new material. The WORD/ACTION curriculum has enjoyed a 25 percent increase in sales for both Junior High and Senior High age levels during the past year. Pictured (front row, l. to r.) are Dave Jenkins, Gary Sive-wright, Carol Gritton, Kay Blohm, Jim Bentley, Debbie Goodwin, Susie Shel-lenberger, Dana Walling; (second row) Bud Reedy, Bruce Oldham (Junior High editor), Stan Rodes, Bob Jared, Geron Coale, Dan Croy, Jerry Hull, Randy Cloud (WORD/ACTION editorial assistant); (third row) John Denney (editorial director, Senior High editor), and John Conaway (workshop resource person).

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Pictured (l. to r.) are Dr. Mark R. Moore, coordinator; Dr. George Lyons of ONC, and Dr. Alex R. G. Deasley of NTS, respondents to Dr. William M. Greathouse's paper.



Discussion during a break time includes (l. to r.) Rev. A. Gordon Wetmore, pastor of Kansas City First Church; Chaplain Leroy A. Bevan of Chaplaincy Services; Dr. Clifford S. Fisher of PLC; W. E. McCumber, editor of the *Herald of Holiness* (background); and Dr. William M. Greathouse, general superintendent

HIGHLIGHTS FROM THE SIXTH THEOLOGY CONFERENCE

"The final standard of success for our institutions of higher education is . . . their continued fidelity to the mission which brought them into being." So spoke Dr. Eugene L. Stowe, general superintendent, in his keynote address at the Sixth Nazarene Theology Conference held at the Regency Park Hotel in Overland Park, Kans., December 5-7, 1982. Reinforcing the conference theme, "Higher Education and Our Holiness Mission," Dr. Stowe told the educators, "The potential of your influence [is] incalculable," and called for a "fresh and clear" declaration of our mission and message as a holiness church.

Among the 105 registrants were the Board of General Superintendents, the presidents of all the colleges and seminaries of the church except one, faculty members of the theology and religion departments of each, and a number of headquarters executives and editors. Dr. Bill Draper, president of Point Loma College, was unable to attend for health reasons. Dr. H. T. Reza was there representing the newly organized seminary in Mexico City, as was Dr. Hugh Rae and two of his staff from British Isles Nazarene College.

The event, which was the first of its kind held since 1975, was sponsored by the Board of General Superintendents, the Nazarene Publishing House, the Council of Education, and by Education Services at Headquarters whose director, Dr. Mark R. Moore, was general chairman.

The subjects of the main discussion papers along with the respective writers were: "The Wesleyan Hermeneutic of Entire Sanctification," General Superintendent William M. Greathouse; "Critical Issues in Pastoral Theology—Preparing Students for Various Ministries," Rev. Wilbur Brannon, Pastoral Ministries director; "The Holiness Ethic in the Face of Cultural Pressure,"



Shown (l. to r.): Dr. V. H. Lewis, Dr. Mildred Wynkoop, Dr. J. Kenneth Grider, and Dr. John A. Knight have attended all six Nazarene Theology Conferences.



Some of the 105 conference participants

Dr. H. Ray Dunning, Trevecca Nazarene College; and "Critical Issues in Moral Development—Our Holiness Life-style," Dr. Homer Adams, president of Trevecca.

Each session had four to six previously prepared respondent papers read following each of the major addresses, after which there was open discussion. There was a deep probing of many relevant concerns shared by both the church leaders and the college community.

The closing item on the program was a paper by Dr. John A. Knight, president of Bethany Nazarene College, on the subject: "Where Do We Go from Here?" In it he reiterated an oft-heard theme at the conference—the need for more and better biblical preaching, along with a call for a "clear prophetic note" in all preaching and writing. He urged a greater emphasis upon Christ and the Cross in holiness preaching. A strong emphasis upon seeking the fullness of the Spirit and the welding of evangelism with education were other key points of his well-received presentation.

An added feature of the conference was an enlightening preliminary report on the results of an extended questionnaire directed by Dr. Leslie Parrott, president of Olivet. Over 5,000 students in Nazarene colleges had responded to questions that majored on Christian beliefs and moral attitudes and actions. The responses provided both heartening and disturbing data. Most encouraging was the high measure of spiritual commitment on the part of a great majority of the students, and a prevailing loyalty to the teachings and standards of the Church of the Nazarene.

The response to the conference program was positive and reassuring. Appreciation was frequently expressed for the atmosphere of warm fellowship and mutual trust. Difficult issues were discussed with open hearts and minds.

Commitment to the cause of Christian holiness was strongly reaffirmed. □

JOHNSON, KETCHUM, AND LEONARD TO SPEAK AT WORLD YOUTH CONGRESS



The General NYI Council and the staff of Youth Ministries announces that three general church leaders in youth ministries will speak during WORLD YOUTH CONGRESS '83. The event is scheduled for June 20-27 in Oaxtepec, Mexico.



DR. JERALD D. JOHNSON is a general superintendent in the Church of the Nazarene. Before his election in 1980, he served seven years as executive director of the Department of World Missions. He also served as district superintendent of the Middle and Northwest European districts and was one of the

founders of the European Nazarene Bible College in 1965. Dr. Johnson currently serves as the responsible general superintendent for Nazarene Youth International.




REV. DAN KETCHUM is currently pastor of St. Louis Trinity Church. Previous to his assignment there, he served as youth pastor at Shawnee, Kans., church and as a member of the staff of the Department of Youth, as editor of *Bread* magazine and *Source*. He was instrumental in the development of the *Design for Discipleship* youth packet, which was launched at WORLD YOUTH CONFERENCE '78, and has authored *Belonging to One Another* and *Now That I'm a Believer*. Ketchum serves presently as general president of Nazarene Youth International.



REV. LARRY LEONARD serves as director of Youth Ministries in the Church of the Nazarene. He was appointed to his post in January 1982. Previously, he pastored at

Tulsa Regency Park and Nowata, Okla., church. He also served as regional representative from the South Central Region to the General NYI Council.

Nazarene Youth International is excited about the ministry opportunities that await Nazarene youth at WYC. For more information concerning WORLD YOUTH CONGRESS '83, contact your district NYI president, or Mike Estep, director of the event, at 6401 The Paseo, Kansas City, MO 64131. Watch for further WYC updates in future issues of the *Herald of Holiness*. □



Book Briefs

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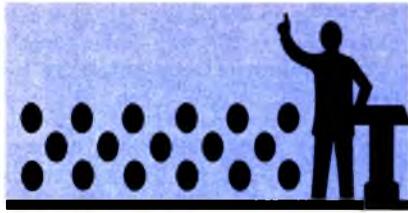
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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Reserved, Feb. 1-5; St. Petersburg, FL (Lealman), Feb. 5-13; Reserved, Feb. 14-20; Sylvania, OH, Feb. 20 a.m.; Toledo, OH (Oregon), Feb. 20 p.m.; Swanton, OH, Feb. 21-27

ARMSTRONG, LEON, LINDA & FAMILY: Russellville, AL (1st), Feb. 22-27

ATKINSON, DEAN & PAT: Cache, OK (Amos Komah), Feb. 8-13

BAKER, RICHARD C.: Warner Robbins, GA (1st), Feb. 1-6; Bramwell, WV, Feb. 22-27

BALDWIN, DEAN: Wister, OK (1st), Feb. 1-6; Carl Junction, MO, Feb. 8-13; Fayetteville, AR, Feb. 22-27

BEARDEN, LES: Martinez, GA (1st), Jan. 1-6; Glasgow, WV (1st), Jan. 15-20; Charleston, WV (Loudendale), Feb. 22-27

BELL, JAMES & JEAN: Burlington, TX, Feb. 2-6; Reserved, Feb. 23-27

BELIEVERS: See Don Pfeifer Evangelistic Team

BLUE, DAVE & DANA: Lakeland, FL, Feb. 9; Kenneth City, FL, Feb. 13; Canada Districts Laymen's Retreat, Feb. 17-20; Lake Barkley, KY (Retreat), Feb. 25-27

BLYTHER, ELLIS: Palmetto, FL, Feb. 22-27

BOCK, DON: Gulfport, FL, Feb. 1-6; Gahanna, OH (Styler Road CCCU), Feb. 8-13; Jackson, OH (1st Wes.), Feb. 22-27

BOND, GARY & BETH: St. Augustine, FL (1st), Feb. 1-6; Valparaiso, IN, Feb. 8-13; Oakland City, IN (1st), Feb. 15-20; Kokomo, IN (Bon Air), Feb. 22-27

BOONE, FORD: Marietta, GA (1st), Feb. 1-6; Jasper, AL (Grace Chapel), Feb. 8-13; Birmingham, AL (1st—Indoor Camp), Feb. 15-20; Springdale, AR (1st), Feb. 22-27

BREWINGTON, JANE: Harrah, OK, Feb. 1-13

BROOKS, GERALD & JUNE: San Antonio District, Feb. 1-15; Iowa Falls, IA (1st), Feb. 25—Mar. 6

BROWN, FRED: Belpre, OH, Feb. 25-27

BROWN, ROGER: Panama, IL (United Meth.), Feb. 4-6; Bradford, PA (City-wide Crusade), Feb. 8-13; Reserved, Feb. 16-20; Concert Tour (Southeast MO), Feb. 22-27

BUCKLES-BURKE EVANGELISTIC TEAM: Chula Vista, CA, Feb. 1-6; Stanton, CA, Feb. 8-13; Buena Park, CA, Feb. 14-20; Napa Valley, CA, Feb. 22-27

BUDD, JAY: Zanesville, OH (1st), Feb. 22-27

BURKHALTER, PAT: Pittsburg, TX (1st), Jan. 11-13; Buffalo, OK (1st), Feb. 15-20

CASTEEL, HOWARD: Springfield, OR (1st), Feb. 1-6

CAYTON, JOHN: Reserved, Feb. 1-3; Grand Manan, New Brunswick (Wes.), Feb. 4-13; Ripley, WV, Feb. 22-27

CHAMBERS, LEON & MILDRED: Avon Park, FL (Camp), Feb. 2-13; Gainesville, FL (1st), Feb. 22-27

CHASE, FRANK: Abilene, TX (Southwest), Feb. 1-6; Ponca City, OK (Trinity), Feb. 11-13; Oklahoma City, OK (May Ave.), Feb. 22-27

CHRISTNER, JACK: Knox, PA, Feb. 20-27

COBB, BILL & TERRI: Ada, OK, Feb. 1-6; Oklahoma City, OK (Shields Blvd.), Feb. 8-13; Yukon, OK, Feb. 15-20; Des Moines, IA (1st), Feb. 22-27

COLLINS, LUTHER: Silvertown, OR, Feb. 1-22

CONE, ANDREW: Redwood City, CA, Feb. 1-6

COTTAM, DAVE: Oklahoma City, OK (NW Oklahoma Career Retreat), Feb. 11 & 12

COY, JAMES & MARTHA: Brashear, MO (Comm. Bible), Feb. 23-27

CRANDALL, VERNON & BARBARA: Las Cruces, NM (1st), Feb. 1-6; Lawton, OK (1st), Feb. 22-27

DARNELL, H. E.: Boise, ID, Feb. 3-13; Emmett, ID, Feb. 17-27

DELL, JIMMY: Springfield, IL (1st), Feb. 2-6; Havana, IL, Feb. 8-13; Panorama City, CA, Feb. 17-20; Hemet, CA, Feb. 22-27

DENNIS, DARRELL & FAMILY: Gulfport, MS (Grace Chapel), Feb. 1-6

DIXON, GEORGE & CHARLOTTE: Concerts on North American Indian District, Month of Feb.

DOROUGH, JIM & CAROL: Perryton, TX, Feb. 1-6; Tuttle, OK, Feb. 8-13; Oklahoma City, OK (Woodson Park), Feb. 15-20; Danville, AR, Feb. 22-27

DOWTY, PAUL: Konawa, OK, Feb. 1-6

DUNMIRE, RALPH & JOANN: Valdosta, GA (1st), Feb. 1-6

EASTMAN, RICK: Fergus Falls, MN, Feb. 2-6; Peoria, IL (1st), Feb. 9-13; Monticello, FL, Feb. 15-20

ERICKSON, A. WILLIAM: Clarksdale, MS (Delta Zone Revival), Feb. 15-20

ESSELBURN, BUD—THE KING'S MESSENGERS: Jonesboro, GA,

Feb. 1-6; Bloomingdale, GA, Feb. 8-13; Warren, OH (Champion), Feb. 25-27

FILES, GLORIA & ADAMS, DOROTHY: Reserved, 1-6 & 15-20

FINE, LARRY: Eldon, MO, Feb. 11-13

FISHER, WILLIAM: Sparks, NV (1st), Feb. 1-6; Vacaville, CA, Feb. 8-13; Sacramento, CA (Trinity), Feb. 15-20; Modesto, CA (Trinity), Feb. 22-27

FORTNER, ROBERT: Bone Gap, IL (United Meth.), Feb. 1-6; Oakwood, IL (1st), Feb. 15-20; Griggsville, IL (1st), Feb. 22-27

GAWTHORP, WAYLAND: Oneonta, AL (Union Hill), Feb. 8-13; Columbiana, AL, Feb. 15-20

GORMAN, HUGH: Grand Prairie, Alberta, Feb. 8-13; Dawson Creek, British Columbia, Feb. 15-20; Raycroft, Alberta, Feb. 22-27

GREEN, JAMES & ROSEMARY: Donelson, TN, Feb. 2-6; Lexington, KY (1st), Feb. 8-13; Mason, MI (1st), Feb. 23-27

GRIMES, BILLY: Center, TX, Feb. 22-27

GRINDLEY, GERALD & JANICE: Rock Hill, SC (W. Main), Feb. 1-6; Hartsville, SC (1st), Feb. 8-13; Eustis, FL, Feb. 27 a.m.; Bellevue, FL, Feb. 27 p.m.

HAINES, GARY: Fort Myers, FL (1st), Feb. 5-9; Austin, TX (1st), Feb. 19-23; Abilene, TX (1st), Feb. 24-27

HANCOCK, BOYD: Oklahoma City, OK (Southside), Feb. 8-13

HAYNES, CHARLES & MYRT: Savannah, GA (1st), Feb. 1-6; Quitman, GA, Feb. 8-13; Bellville, GA (Claxton Trinity), Feb. 15-20; Smithville, TN, Feb. 22-27

HOWARD, RICHARD: Reserved, Feb. 1-6; Junction City, KS, Feb. 8-13; Independence, MO (1st), Feb. 15-20; Kansas City, KS (Victory Hills), Feb. 22-27

HUGHES, JOYCE: Fulton, KY (1st), Feb. 23-27

INGALLS, JAMES: Bend, OR, Feb. 6-13; Santa Maria, CA, Feb. 15-20; Oregon City, OR, Feb. 22-27

JACKSON, CHUCK & MARY: Shawnee, OK (1st), Feb. 2-6; Altus, OK (1st), Feb. 8-13; Conway, AR (1st), Feb. 16-20; Tupelo, MS, Feb. 22-27

JACKSON, PAUL & TRISH: Concerts in Idaho, Feb. 1-3; Payette, ID, Feb. 5-13; Vale, OR, Feb. 15-20; Lincoln City, OR, Feb. 22-27

JAMES, RANDY & MARY JANE: Muskegon, MI (Eastwood), Feb. 8-13; Kurtz, IN, Feb. 22-27

JANTZ, CALVIN & MARJORIE: Sioux Falls, SD (1st), Feb. 8-13; McLouth, KS, Feb. 15-20; Webb City, MO, Feb. 22-27

JOHNSON, RON: Spanaway, WA (Bethel), Feb. 6-11; Concerts in Idaho, Feb. 13; Albany, OR (Sweet Home), Feb. 16-20; Stevenson, WA, Feb. 22-27

JONES, TERRY: Hurst, TX (1st), Feb. 2-6; Jonesboro, AR (Forest Home), Feb. 8-13; Vidor, TX (1st), Feb. 16-20; Cincinnati, OH (Lakota), Feb. 22-27

KEENA, EARL: Elko, NV, Feb. 1-6; Layton, UT (Rosewood Lane), Feb. 8-13; Culver, OR, Feb. 15-20; Redmond, OR, Feb. 22-27

LASSELL, RAY & JAN: Springfield, MO, Feb. 1-6; Flora, IL, Feb. 8-13; Pearl River, LA, Feb. 15-20; Albany, GA, Feb. 22-27

LAWSON, WAYNE: Enterprise, OR, Feb. 2-13; Grand Ronde, OR, Feb. 15-20; Ferndale, WA, Feb. 22-27

LAXSON, WALLY & GINGER: Reserved, Feb. 1-6; Holt, AL (Indoor Camp), Feb. 8-13; Middletown, OH (Indoor Camp), Feb. 14-15; Reserved, Feb. 16-26; Colorado Springs, CO (Indoor Camp), Feb. 27—Mar. 6

LECKRONE, LARRY: Fort Wayne, IN (1st), Feb. 15-20; SW Ohio Dist. Zone Tour, Feb. 21-25; Cincinnati, OH (Montana Ave.), Feb. 27

LECRONE, JON & BETH: Dorris, CA, Feb. 1-6; Portland, OR (Rose City), Feb. 8-13; Canby, OR, Feb. 15-20; Concert, Tour, Feb. 22-26; Woodburn, OR, Feb. 27—Mar. 6

LEIDY, ARNOLD: Weatherford, OK, Feb. 8-13; Prague, OK (1st), Feb. 15-20; Kermit, TX, Feb. 22-27

LEONARD, J. C.: Bethany, OK (Jernigan Memorial), Feb. 2-13

LESTER, FRED R.: Apache Junction, AZ (1st), Feb. 9-20

LIDDELL, P. L.: Lomax, IL, Feb. 1-6; Lexington, KY (1st), Feb. 8-13; Washington, IL (Sunnyland), Feb. 15-20; Akron, OH (Arlington), Feb. 22-27

LOTENORE, BOB: Montgomery, AL (Capital City), Feb. 1-6; Calvert, AL, Feb. 8-13; Gadsden, AL (1st), Feb. 15-20; Searcy, AR (1st), Feb. 22-27

LOWN, ALBERT: Lake Yale, FL (NIROGA), Feb. 28—Mar. 4

LYBARGER, EVERETT: Altus, AR (1st), Feb. 15-20; McCrory, AR (1st), Feb. 22-27

MANLEY, STEPHEN: Albuquerque, NM (Sandia), Feb. 1-6; Selah, WA, Feb. 8-13; Nacogdoches, TX (1st), Feb. 15-20; Wichita, KS (1st), Feb. 22-27

MANN, L. THURL & MARY KAY: Fort Smith, AR (Trinity), Feb. 2-6; Ardmore, OK (1st), Feb. 8-13; Guymon, OK, Feb. 16-20; Warr Acres, OK, Feb. 23-27

MATTER, DAN & ANN: Spartanburg, SC (Carlisle Wes.), Feb. 20-27

MCCUITION, MARK & PATRICIA: Cleburne, TX (1st), Feb. 1-6; Denton, TX (1st), Feb. 8-13; Tulsa, OK (St. Paul), Feb. 15-20; Forrest City, AR (1st), Feb. 22-27

MCKELLIPS, DALLAS: Antlers, OK, Feb. 1-6; El Reno, OK, Feb. 15-20; Los Animas, CO, Feb. 22-27

MCWHIRTER, STUART G.: Greenville, SC (1st), Feb. 2-6; SW Ohio District Rallies, Feb. 14-15; Houston, TX (1st), Feb. 23-27

MEREDITH, DWIGHT & NORMA JEAN: Carey, OH (Oak Grove Brethren), Feb. 11-20

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: San Diego, CA (1st), Feb. 6-10; El Cajon, CA, Feb. 13-17; Riverside, CA (Arlington Ave.), Feb. 20-24; San Diego, CA (University Ave.), Feb. 27—Mar. 3

MICKEY BOB: Colville, WA, Feb. 22-27

MILLHUFF, CHUCK: Reserved, Feb. 7-26; Birmingham, AL (Shades Mt. Independent), Feb. 27—Mar. 2

MOSS, UDELL: Brooksville, FL, Feb. 1-6; Port Richey, FL (Bayonet Point), Feb. 8-13; De Land, FL, Feb. 22-27

MURPHY, MARK: Olathe, KS (College), Feb. 27—Mar. 6

MYERS, HAROLD: Vero Beach, FL, Feb. 1-6; Spring Hill, FL, Feb. 8-13; Reserved, Feb. 15-20; Sebring, FL, Feb. 22-27

NEFF, LARRY & PAT: Tifton, GA (1st), Feb. 1-6; Brooksville, FL, Feb. 15-20

OYLER, CALVIN & VIRGINIA: Newcastle, OK, Feb. 8-13; Tabor, IA, Feb. 15-20

PALMER, JAMES: Jacksonville, FL, Feb. 8-13

PARR, PAUL & DOROTHY: Moberly, MO, Feb. 8-13

PASSMORE EVANGELISTIC PARTY: Denton, MD, Feb. 22-27

PERDUE, NELSON: Piqua, OH, Feb. 1-6; Paden City, WV, Feb. 8-13; Lima, OH (Community), Feb. 15-20; Chicago, IL (Oaklawn), Feb. 23-27

PFEIFER, DON: San Antonio, TX (1st), Feb. 1-6; Port Arthur, TX (Grace), Feb. 8-13; Pascagoula, MS (1st), Feb. 15-20; Lanett, AL (Indoor Camp), Feb. 22-27

PITTS, PAUL: C/O Haldor Lilienas Presentations, Victory Films, P.O. Box 3630, Arcadia, CA 91006

PORTER, JOHN & PATSY: Okeechobee, FL (1st), Feb. 1-6; Reserved, Feb. 8-13; East Brewton, AL (1st), Feb. 15-20; Charleston, SC (1st), Feb. 22-27

QUALLS, PAUL: Deltona, FL, Feb. 22-25; Eustis, FL (NIROGA), Feb. 28—Mar. 3

RICHARDS, LARRY & PHYLLIS: Bloomington, IN (1st), Feb. 15-20

ROBINSON, TED: Obetz, OH, Feb. 1-6; Wauseon, OH, Feb. 8-13; Ironton, OH (Elm St.), Feb. 15-20

ROSS, MICHAEL: Port Charlotte, FL, Feb. 8-13; Spencer, WV, Feb. 22-27

ROTH, RON: Charleston, WV (Campbells Creek), Feb. 3-6; Hershaw, WV (Traveling Zone Rallies), Feb. 7-13; Greensboro, NC, Feb. 15-20; Cherryville, NC (1st), Feb. 22-27

RUNYAN, DAVID: Pittsburg, KS, Feb. 11-13; Weatherford, TX, Feb. 20-27

SHANK, JOHN H.: Washington Pacific Dist. (Regional Crusades), Feb. 1-27

SMITH, CHARLES HASTINGS: Oklahoma City, OK (Bresee), Feb. 1-6; Oklahoma City, OK (Capitol Hill), Feb. 9-13; Oklahoma City, OK (Crown Heights), Feb. 16-20

SMITH, DUANE: West Columbia, SC (Central), Feb. 1-6; Rock Hill, SC (1st), Feb. 8-13; Rand, WV (1st), Feb. 15-20; Hershaw, WV (Lens Creek), Feb. 22-27

SMITH, OTTIS & MARGUERITE: Woodstock, Ontario, Feb. 13-20; Mississauga, Ontario (Bethel), Feb. 22-27

SPROWLS, EARL: Brookhaven, MS, Feb. 10-20; New Albany, MS (1st), Feb. 22-27

STEVENSON, GEORGE: Rock Hill, SC (West Main), Feb. 1-6; Hartsville, SC (1st), Feb. 8-13; Dumas, TX, Feb. 15-20; Pampa, TX (1st), Feb. 22-27

STREET, DAVID: Tell City, IN, Feb. 20-27

TAYLOR, DAVID: Decatur, GA, Feb. 1-6; Tampa, FL (Town & Country), Feb. 15-20

TAYLOR, ROBERT: Fort Worth, TX (Meadowbrook), Feb. 1-6; Denton, TX (Taylor Park), Feb. 8-13; Bowie, TX, Feb. 15-20; Gainesville, TX (Eastside), Feb. 22-27

TRIPP, HOWARD: Chattanooga, TN (Alton Park), Feb. 9-13; Georgetown, Guyana, Feb. 18—Mar. 6

TRISSELL, PAUL & MARY: Brooksville, FL (Wes. Village), Feb. 11; Tucker, Bill & Jeanette: White Springs, FL (Suwannee River), Feb. 8-13; Jasper, AL, Feb. 15-20

VARIAN, BILL: Torrance, CA (1st), Feb. 6-10; Midway City, CA, Feb. 13; Chula Vista, CA (1st), Feb. 15-20; Escondido, CA (1st), Feb. 22-27

WADE, E. BRUCE: Walter, OK, Feb. 2-6; Elk City, OK (1st), Feb. 8-13

WELLS, LINARD: Frith, TX, Feb. 1-6; Elk City, OK (1st), Feb. 8-13; Duncan, OK (N. Heights), Feb. 15-20; Tuhoka, TX (Grassland), Feb. 22-27

WILLIAMS, LARRY: Sherman, TX, Feb. 1-6

WOODWARD, S. OREN & FAYE: Avon Park, FL, Feb. 7-12; Orlando, FL (Christian Life World), Feb. 13—Mar. 13

WYLIE, CHARLES: Levelland, TX (1st), Feb. 1-6; Erick, OK (1st), Feb. 8-13; Dewey, OK (1st), Feb. 15-20; Pauls Valley, OK (1st), Feb. 22-27

WYRICK, DENNIS: Fort Pierce, FL (1st), Feb. 22-27

As reported to Visual Arts Department, Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141

At the heart of evangelism is a compelling concern for others.

Elkhart, Kans.: The church recently had a great revival under the ministry of *Evangelist Robert Swanson*. Many prayed through around the altar in the services. The preaching of the word by Rev. Swanson brought everyone in attendance to higher ground spiritually.

The last Sunday evening of revival was a blessed climax for the week with slides of Nazarene Indian Bible College presented with music by Darrel and Linda Johnson, and a stirring message on commitment was delivered by the evangelist. At the close of the message over \$4,000 was pledged, and 15 people signed cards of intent to go on a Work and Witness trip to Nazarene Indian Bible College.

—Will Haworth, pastor

Selmer, Tenn.: This home mission church had a recent revival campaign with the financial and prayerful assistance of the Nashville Radnor Church. *Rev. Jack Barnes*, a commissioned evangelist, preached God-anointed messages, and the church witnessed a wonderful movement of the Holy Spirit. Rev. Barnes not only preached well, but also worked in a major canvassing effort to assist the small church in reaching new people.

—Darryle L. Vaught, pastor

Pleasantville, Ohio: The church recently had revival with *Rev. Pauline Miller*, evangelist and chalk artist. Rev. Miller's preaching and artwork were anointed by the Holy Spirit. The attendance was better than it had been in 10 years. There were 15 people who were saved, and others received help.

—Kenneth H. Maynard, pastor

Richmond, Ky., First Church recently had a gracious revival. The church was filled every night, with chairs in the aisles and back, both Sunday morning and Sunday night. There were many wonderful victories with three altar services the last night. *Rev. A. A. Farris* from Somerset, Ky., was the evangelist, with the *Joymakers Quartet* from Greensburg, Ky., singing on the weekend.

—R. E. Wesley, pastor

Barberton, Ohio: The Mount Summit Church recently had an inspiring revival with *Evangelist Lawrence Walker*. There were many spiritual victories around the altar of prayer. Rev. Walker preached effective messages on holiness and Christian liv-

ing. Some said it was one of the best revivals in the history of Barberton Mount Summit Church.

—Lonnie A. Baltz, pastor

Freeport, Long Island, N.Y.: Community Church has had a growing sense of unity and purpose, strengthened by a recent weekend evangelistic series brought by *Evangelists George and Charlotte Dixon*. The Dixons' own committed lives, as well as their informal preaching and songs, were heart-searching and inspiring. They spanned the several age levels and culture groups in the cosmopolitan congregation.

In both morning worship and evening services, the altar was lined with folks genuinely moved to seek salvation, sanctification, and to pray for individual needs.

—Robert A. Dawley, pastor

Jonesboro, Ark.: After much pre-revival prayer, **Rogers Chapel** recently experienced a great week of revival. The evangelist, *Rev. Bob Lothenore*, proclaimed the Word of God with unction and anointing. The Spirit's presence prevailed throughout the entire week and 10 individuals experienced spiritual victory around the altar. The church as a whole was helped.

—Dave L. Biggs, pastor

Monticello, Ky., First Church recently had a revival with *Rev. Don Ballard* as evangelist. God came in a wonderful way with seekers at the altar each service. Following the revival, seven were baptized and have expressed a desire to unite with the church. A spirit of revival prevails in the congregation with a desire to attain new goals for Christ.

—Marvin E. Appleby, pastor

Manzanola, Colo.: The church recently experienced a great time of revival under the ministry of *Rev. and Mrs. Vernon Crandall*. Attendance average exceeded the Sunday School average attendance for the last two months. There were seekers at the altar, and the church as a whole received spiritual help.

—Franklin A. Visser, pastor

Osceola, Ark.: The church recently experienced a revival. *Rev. Paul Holderfield* spoke the first night. *Evangelist Harold Thompson* preached the remainder of the services. Brother Holderfield nearly canceled due to illness. He felt led to come and ended up leading a wayward young man to Christ in the pastor's study at the close of the service. Brother Thompson preached with the Spirit's anointing and with a

shepherd's heart. Night after night children responded to the gospel. Two of them were newcomers to the church. Sunday night climaxed with adult members receiving help, as well as younger people.

—John P. Dodds, pastor

Twentynine Palms, Calif.: The church recently had an outstanding revival with *Rev. and Mrs. Frank C. Watkins*, special workers for the meeting. It was a time of great encouragement for the church. There were several people who made new commitments to God during the meeting.

—Carlos L. Stepp, pastor

Hillsboro, Ind.: The church recently had a revival with the *Darrell Dennis Family*. The people were moved by the Spirit each service. This was said to be the greatest revival in 30 years. Victories of salvation, sanctification, and healing marked this as an "old-fashioned, Holy Ghost" revival.

—Stephen W. Denehie, pastor

Powhatan Point, Ohio: The church recently had a revival with *Evangelist C. William Groves*. From the very first service, Spirit-filled singing and old-fashioned preaching resulted in salvation, sanctification, and victory. There were 14 new converts, 10 sanctified, with a total of 33 responding by coming to the altar.

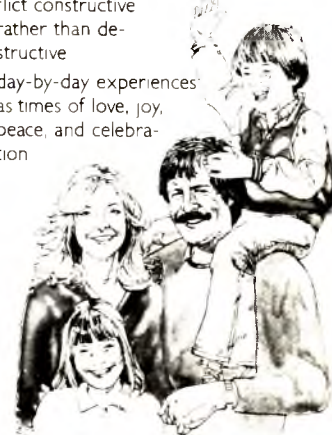
—James R. Lanham, pastor

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NAZARENES PARTICIPATE IN PALAU CRUSADE

Rev. and Mrs. Victor Edwards, Nazarene missionaries in Paraguay, recently participated in the city-wide "Family Festival" with Evangelist Luis Palau in Asuncion, Paraguay. Hundreds sought the Lord in the services. On the last night, 1,600 came forward for counseling. Because the Nazarene church was nearest to the stadium where the services were held, they received about 500 decision cards to follow up. They are personally visiting each one. Many were children, but a large number were adults and gave a clear testimony of God's saving grace. A baptismal service was scheduled for December 12.

Rev. Edwards also participated in a satellite campaign in Pilar where 360 sought the Lord. Twelve new families are attending the Pilar Church of the Nazarene.

In *Briefing*, the Palau Campaign magazine, Rev. Edwards was quoted as saying, "This crusade has opened up the entire nation to the gospel. You can approach young people, business people, the police, government officials and they are open and ready to listen to the gospel. We expect the campaign to continue in the coming weeks as many more people accept Christ."



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—NN

ONC ATHLETIC FACILITIES DEDICATED

In ceremonies during chapel and before a football game November 12 at Olivet Nazarene College, Dr. Willis E. Snowbarger and Coach C. W. Ward were honored in the dedication of outdoor athletic facilities at the east end of the campus. The 30-acre Snowbarger Athletic Park has fields for baseball, tennis, softball, soccer, football practice, and a mile-long running track. Snowbarger is vice-president for academic affairs and dean of the college. He has been on the Olivet faculty since 1949.

Ward Field includes a 2,000-seat stadium, football field, and all-weather running track. Ward taught physical education at Olivet from 1958 to 1980, and was instrumental in developing intercollegiate competition in 12 sports for men and women. In addition to his service as athletic director, he was the first coach of varsity basketball and football. □



Honors at opening of two athletic facilities at Olivet were expressed at homecoming, November 12, by President Leslie Parrott (center), to former Athletic Director C. W. Ward (l.), and Dr. Willis E. Snowbarger, vice-president for academic affairs.



Pictured (l. to r.) are the Outstanding Faculty and Staff Members of the Year at Olivet Nazarene College: Dr. David Atkinson, chairman of the Department of Mathematics; and Rev. Gordon Wickersham, director of publicity and editor of *The Olivet Collegian*. Both men came from Binghamton, N.Y., First Church.

LARSEN FINE ARTS CENTER OPENED AT ONC

Mrs. Naomi Larsen and her late husband, Dr. Walter B. Larsen, were honored in the official opening of the \$3.5 million Larsen Fine Arts Center on October 5 at Olivet Nazarene College. The facility includes the 500-seat Kresge Auditorium, classrooms for music and art, 12 faculty teaching studios, and 20 music practice rooms. The Art Department includes labs for painting, sculpture, graphics, and photography.

A formal dedication is planned for the spring of 1983 after all the equipment and furnishings are installed. □

CHA CONVENTION TO BE HELD AT OLIVET

The Christian Holiness Association will host its 115th annual convention, April 19-21, 1983, at Olivet Nazarene College, Kankakee, Ill. The theme for this year's convention is: THE SPIRIT SAYS "GROW!" Among the featured speakers will be Dr. Dennis F. Kinlaw, former president of Asbury College; Dr.

John Snook, president of Bartlesville Wesleyan College; and Dr. Ponder Gilliland, senior pastor of Bethany, Okla., First Church.

A wide range of seminars will include Dr. Stan Toler, speaking on "Programming Church Growth Through the Sunday School," and Dr. John Maxwell on "Eleven Steps to Develop a Growing Church." Among others will be Dr. David Thompson's discussion of "Biblical Preaching: A Basis for Growth," and Dr. Melvin McCullough's "Biblical Preaching That Meets People Where They Are."

Music will be provided by Mr. Pat Duncan, the Olivet Nazarene College Concert Band, the College Church of the Nazarene Chancel Choir, and several other groups.

The Christian Holiness Association represents 17 denominations with a constituency of approximately 12 million people. CHA Executive Director Darius Salter states that this year's convention promises to be a profitable time at a reasonable cost. Meals can be purchased at the college inexpensively, and the surrounding motels offer lodging at affordable rates.

For further information, contact the Christian Holiness Association Central Office, 7 Lawrence Avenue, Stanhope, NJ 07874, or phone (201) 347-1272. □



Pictured (l. to r.) are Virgil Olson, president, William Carey International University; Raymond W. Hurn, director of Church Extension Ministries; Paul Benefiel, Los Angeles district superintendent; Joseph Matossian, Nazarene elder, pastor of Armenian Bible Church, Pasadena; Yeghia Babikian (partially obscured behind pulpit), president, Armenian Bible College; John Mark, senior pastor, Armenian Brotherhood Bible Church, Pasadena; Berj Jambazian, pastor, United Armenian Congregational Church, Hollywood.

HURN SPEAKS AT ARMENIAN BIBLE COLLEGE INAUGURATION

Dr. Raymond W. Hurn, Church Extension Ministries director, was a keynote speaker at the inauguration ceremonies of the Armenian Bible College, held at the Pasadena, Calif., Bresee Church, September 12, 1982, attended by 400 people.

Three of the college's faculty members are elders in the Church of the

Nazarene. Two of them, Dr. Joseph Matossian and Dr. Greg Haleblian, pastor area churches. A fraternal relationship exists between the Los Angeles District and the Armenian Brotherhood churches.

The college operates under the umbrella of the U.S. Center for World Mission, and courses are conducted on the campus of William Carey International University, Pasadena. Present student body enrollment is 53. □



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Shown (l. to r.) are the 1982 Alaska District church planters and sponsors: Lyle K. Coblentz, pastor of Anchorage Jewel Lake Church, and sponsoring pastor of Valdez church; Carl Cady, pastor of new church in Valdez, which is cosponsoring the new Cordova church though they themselves were only organized in September of 1982; David Ness, church planter, Cordova; Kenneth F. Coreson, pastor of the Nikiski church, cosponsoring church pastor of the Cordova church; David H. McNutt, pastor of the new Chugiak church organized in July of 1982; and Stephen Beals, pastor of the Eagle River church, sponsoring church pastor of the Chugiak church.

A NEW CHURCH BUILDING FOR ST. NICHOLAS, CAPE VERDE

When Dr. L. Guy Nees, World Mission division director, was in the nation of Cape Verde recently, he visited the church on the island of St. Nicholas. They were meeting in a small rented building inadequate for their need, but the congregation had invited the next district assembly to be held there. When asked how they could handle the crowd, they told their plan to erect temporary arbors to shelter the sessions, and to provide improvised sleeping quarters for visitors.

Dr. Nees marveled at their ingenuity. But when Dr. H. B. London, pastor of Salem, Ore., First Church heard the story, he was challenged to help them. He flew to Cape Verde, met the pastor and people, saw their situation first hand, and came home. In 30 days, he and his congregation brought in \$35,000 to build a church in St. Nicholas. The money was sent on to the district and the church will be finished in time to host the district assembly in 1983. □



Seventy-five single adults from the Northeast and Southeast Oklahoma districts had a retreat October 22-24 at the New Life Ranch near Siloam Springs, Ark. Dennis Apple, general Single Adult director, was the retreat speaker. Ron and Elaine Fair were retreat directors.

NEW LEPROSY TREATMENT PROGRAM BEGUN IN SWAZILAND

A new program for the treatment of leprosy patients has been set up in Swaziland. Patients will no longer have to leave their homes and families to live in an isolated colony for treatment.

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FOR THE RECORD

MOVING MINISTERS

CYCIL J. ADRIAN from Tyler (Tex.) Southpark to Shreveport (La.) First
 GLEN O. BLAIR from associate, Belen, N.M., to Comstock, Mich.
 JOSEPH E. CHASTAIN from Petaluma, Calif., to Mineola, Tex.
 ERNIE L. GRAY from Rockwood, Tenn., to Decherd, Tenn.
 HERBERT G. IRELAND to Vacaville, Calif.
 JESSE D. KLINGAMAN from Morris, Ill., to Mount Carmel, Ill.
 RUSSELL A. McNINCH from Robertsdale, Ala., to Montgomery (Ala.) First
 CHRISTOPHER MANBECK from Springfield (Mo.) Grace to Ottumwa (Ia.) First
 BILLY D. PONDER from Mineola, Tex., to Weslaco (Tex.) Mid-Valley
 DUANE E. SLOCUM from Gridley, Calif., to Willows, Calif.
 DAVID P. SULLIVAN from Richmond (Ky.) Rosemont to Mahomet, Ill.
 JOE R. SUTHERLAND to Harrisburg, Ill.
 ROBERT J. SUTTON, JR., from associate, Ephrata, Pa., to Perrysburg, Ohio
 OWEN F. UNDERWOOD from Holt, Mich., to London (Ontario, Canada) First
 CHARLES D. WESTHAFFER, JR., from Red Deer (Alberta, Canada) First to Calgary (Alberta, Canada)
 J. BERRY WILSON to Griffith, Ind.

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 MR. DAVID and MARLENE JEROME, Swaziland, Field address: c/o Raleigh Fitkin Memorial Hospital, PO Box 14, Manzini, Swaziland
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 REV. JIM and BARBARA SAGE, Zimbabwe, Field address: PO Box 1055, Harare, Zimbabwe
 MR. LARRY and MARTHA WILSON, Haiti, Field address: Mr. Larry Wilson—Nazarene, c/o M.F.I., Box 15665, West Palm Beach, FL 33406
 *Specialized Assignment Personnel



Jon P. Scott was ordained recently by Dr. Eugene L. Stowe at the Washington Pacific District Assembly. Present for his ordination, and one of the elders laying on hands, was his maternal grandmother, Rev. Elsie Glein. She was ordained in the Church of the Nazarene exactly 40 years previous when she was the same age as Jon—35½ years old. She has pastored in California and on the Washington Pacific District. She founded Puyallup, Wash., church. She founded Puyallup, Wash., church. She presently calls regularly and directs SAM in the Marysville, Wash., church. The Scotts are presently church-planting in urban Seattle. They are on deputation, too, being reassigned to Portugal where they have served one term. Pictured (l. to r.) are Rev. Elsie Glein, Rev. Jon and Mrs. (Margaret) Scott.

medicines, leprosy can be arrested and rendered noncontagious. The patient can safely live at home and continue to work as long as the medicine is continued.

For many years the Church of the Nazarene maintained a medical program for the treatment of leprosy patients at the government-built colony at Mbuluzi, Swaziland. This colony settlement is now closed. Small referral centers have been opened in many areas of the country within easy reach of any who need the medical treatment.

The South African Leprosy Mission, the Church of the Nazarene, and the Swaziland government are working together to promote the new program. They will be seeking former patients who have not kept up their medical treatment, screening new patients, and providing leprosy health education in medical clinics as well as the referral centers.

There are presently 850 leprosy patients on the register. Many others have been treated at the old center and need to be located to continue their treatment.

Because of the change in program the missionaries request that NO USED CLOTHING, CRAFTS, OR HOSPITAL ITEMS be sent to Mbuluzi Leprosy Hospital. The hospital no longer exists. These items are not needed now. □

A captivating story surrounding the events of Jesus' resurrection

Searching for the body missing from the tomb leads the young captain of the Temple Guard, Nathan, from agnosticism and indifference to a saving faith in the resurrected Christ.

A meaningful book to read in the days leading up to Easter. Your own faith will be strengthened by this man's honest investigation and the strong, unchanging testimonies of believers he interviewed. 120 pages. Paper.

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It is my privilege to recommend him to you. He has for several years pastored one of the strongest churches on our district. He is a dedicated and committed man of God. He is an excellent preacher of the Word and very sensitive to the needs of people. He would serve churches of all sizes in a very meaningful way. You may contact him by writing Rev. Joe Wright, 6604 Gisele Dr. N.E., Albuquerque, NM 87109, or by phone, (505) 821-1277.—*Leon F. Wyss, New Mexico district superintendent.*

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

VITAL STATISTICS

CHARTER MEMBER DIES

Bessie L. Sandlin, 88, of Richland, Wash., died Oct. 4, 1982. She had been a member of the denomination from the earliest days of the movement. She joined the Holiness Church of Christ at 12 years of age, becoming a charter member of the Church of the Nazarene at the 1908 merger at Pilot Point, Tex.

She later became a charter member of the Henryetta, Okla., church. Serving the local church in many capacities, she taught a young men's Sunday School class for over 35 years, with an average attendance maintained between 40-50.

Bessie is survived by 4 sisters, Sally Kerr, Ruth Manolis, Mary Wade, and Martha Lou Kuehn; 1 brother, Dan Holiday; 2 daughters, Mary R. Thompson and Ruth Hart; 3 sons, John B. Sandlin, Jarrette C. Sandlin, and Lindy S. Sandlin; 14 grandchildren; 16 great-grandchildren; and 1 great-great-grandson.

REV. EARLE VENNUM DIES



Rev. Earle Wesley Venum, 82, died Dec. 4, 1982, in Nashville. He was a minister in the church for over 50 years. He was ordained in 1931 by General Superintendent H. F. Reynolds. In 1934 he married Elizabeth Roby, also an ordained elder.

Rev. Venum was superintendent of the Florida District, 1939-43. Pastorates included Miami, Fla., Southside; Fort Meyers, Fla.; Miami, Fla., Central; Evansville, Ind., First; and Nashville Inglewood. He also evangelized in 24 states and prerevolutionary Cuba.

Funeral services were conducted by Rev. N. Greg Rickey, pastor of the Goodlettsville, Tenn., church. Interment was in Goodlettsville. He is survived by his wife, Rev. Elizabeth, one foster son, Douglas Meredith; and one sister.

DEATHS

DARLENE NORRIS ALGER died Nov. 23 in Turlock, Calif. Funeral services were conducted by District Superintendent Wil M. Spate and District Superintendent Paul Benefiel. She is survived by her husband, Rev. Danford Alger; one daughter, Gail Burt; one grandson; her mother; one brother; and one sister.

WILLIAM "BILL" CHAPMAN, 85, died Nov. 19 in Folsom, Calif. Funeral services were conducted by

**“Showers
of
Blessing”**

PROGRAM SCHEDULE



February 6
“What Is Your Name?”

February 13
“Slain Dreamers, Living Dreams”

by W. E. McCumber, speaker

NEW ABS CATALOG OF SCRIPTURES FOR BLIND LISTS 131 ITEMS. A gift of \$1,000 from ABS in 1835 helped Dr. Samuel G. Howe of Boston develop his pioneer system of raised Roman lettering known as Line Letter type that a person could read through the fingertips, later supplanted by Braille.

Now ABS has issued a 12-page catalog of Scriptures that lists 131 items designed for use by the visually impaired.

The complete 18-volume Braille Bible comes to \$235.80, which is what it costs the society to have it produced. But price is never allowed to be a barrier to a blind person who asks for one.

There are also selections from the Scriptures in extra large print for the partially sighted at no more than a nickle apiece. Complete Gospels in both the Good News and King James versions can be ordered for only one dollar each.

Recorded English Scriptures on both cassettes and records, and Spanish readings on cassette only, are also among the items.

THE MEDIA ELITE. Most of us and our children are strongly influenced by what we read in the newspapers, hear on the radio, and see on TV. It is valuable to know the enthusiasms and prejudices of the media elite who are responsible for the news content pouring into our homes day by day. A study under the auspices of Columbia University reveals that:

- 50% of those controlling the media have “no religion.”
- 8% attend church or synagogue weekly.
- 86% attend seldom or never.
- 84% believe government should have no laws regulating sex.
- 55% believe extramarital affairs are not immoral.
- 95% believe homosexuality is not wrong.
- 85% believe homosexuals should be permitted to teach in public schools.

KKK STILL PROMOTING VIOLENCE BEHIND RELIGIOUS DISGUISE. The Ku Klux Klan, conducting paramilitary training, declares its organization to be a religion, as it struggles for power through many states.

In a fund-raising letter, the Southern Poverty Law Center reported that the Klansmen are preparing for “‘a coming race war’ which will be against all non-white people, Jews, liberals, and ‘race traitors.’” They plan to stick to their belief of complete segregation without regard for the law of the land.

The letter also says the Klan is training with the Neo-Nazis in preparation for war. They practice ambushes and attacks with AR-15 semi-automatic rifles, M-16s, and pistols.

The Klan maintains the idea that their organization is religious. According to the *Visalia (Georgia) Times Delta*, one Klan member said, “The only church I go to now is the Klan. You feel close to God. You believe someday we can take this place and make it what it used to be—a good place to live.”

TABLE GRACE FORBIDDEN IN EAST GERMANY. Four carpenter apprentices were recently forbidden from saying grace before a meal while staying at a Saxon home for apprentice carpenters in East Germany, the Dresden, West Germany, Protestant Synod reported. While this is not a common restriction in East Germany, émigrés say it is an example of how religion is discouraged. The four apprentices were told that “Christian ideology” should not be spread at government institutions.

Rev. Orville Swanson. Interment was in Kennewick, Wash. Surviving are his wife, Edythe; one son; and several grandchildren and great-grandchildren.

FREDA (CLARK) COLBURN, 69, died Dec. 7 in Jackson, Mich. Funeral services were conducted by Rev. Joseph Polmounter. She is survived by her husband, Clarence; two sons, Orville and Melvin Clark; two daughters, Donna (Clark) Goodrich and Norma Insh; two brothers; and one sister.

MRS. ELMA G. DURBIN, consecrated deaconess, died Dec. 12 in Newberg, Ore. Funeral services were conducted by Rev. Robert Quanstrom and District Superintendent Carl B. Clendenen. She is survived by two sons, Ray and Paul; two daughters, May Shoup and Helen Lawrence; five brothers; and four sisters.

LLOYD F. ELLIOTT, 47, died Oct. 1 in Libby, Mont., in an industrial accident. Funeral services were conducted by Rev. DeWayne Price. Survivors include his wife, Patsy; one son, Nathan; one daughter, Kelly; one brother; and three sisters.

JOHN N. "ROY" GARNER, 91, died Dec. 12 in Kennewick, Wash. Funeral services were conducted by Rev. Orville Swanson. He is survived by his wife, Lottie; 1 son, Donald; 2 daughters, Marjorie Mills and

Doris Azeltine; 11 grandchildren; 21 great-grandchildren; and 8 great-great-grandchildren.

CHALMER PECK, 73, died Nov. 27 in Hagerstown, Md. Funeral services were conducted by District Superintendent Roy E. Carnahan and Rev. Brad Gilbert. Surviving are his wife, Charlotte; one son, Malcolm; one grandson; and two brothers.

JEWELL IRENE (SUGAR) WHITE, 73, died Dec. 2 in Norman, Okla. Funeral services were conducted in Durant, Okla., by Revs. Phil Daniels, George Prentice, Hugh Smith, and Harold Blankenship. Surviving are her husband, Rev. Claude; one daughter, Judy Upchurch; four grandchildren; and two great-grandchildren.

MARTHAL. WILSON, 87, died Nov. 24 in Bethany, Okla. Funeral services were conducted by Rev. Deryl Reed. Surviving are three sons, Andrew, Virgil, and Wesley; two daughters, Evelyn Howes and Dorothy M. Ivey; one brother; and two sisters.

BIRTHS

to DARRELL AND KAREN (COONER) HALL, Shawnee Mission, Kans., a girl, Angela Lynn, Dec. 13
to LEON AND PAT (CALEY) OWENS, Comstock, Mich., a boy, Danny Joe, Sept. 19

to MITCHELL AND CAROLINE (CULBERTSON) POWELL, Summertown, Tenn., a boy, Justin Ashley, Nov. 7

to MARK AND JANET (ZELL) STOUT, Thornton, Colo., a girl, Jeron Michele, Dec. 18
to REV. JOHNNY AND SHARON (BELL) STUBBS, Temple, Tex., a girl, Sarah Elizabeth, Nov. 14
to ROBERT AND RENEE (GILLEY) SUGDEN, Bedford, Mass., a girl, Robin Michelle, Sept. 14

ADOPTIONS

by DALE AND SUE ANN (SCHWEITZER) McILHARGIE, Reynoldsburg, Ohio, a boy, Jonathan Ross, born Sept. 12, adopted Nov. 2

by LYLE AND LADONNA (ZIMMERMAN) MEYER, Wadena, Minn., a girl, Holly Joo Ree, born May 31 in Korea, adopted Oct. 12

DIRECTORIES

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

THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

Should a person receiving Social Security benefits tithe the full amount of these checks as income? Is this required or up to the individual? With living costs such as rent, utilities, and transportation rising, should any part be exempt from tithing?

"The tithe is the Lord's." It doesn't become His if and when we pay it; it *is* His, so that failing to tithe becomes robbing God. We should tithe our full income, not what is left after paying our bills. The only legitimate exclusions are *business* expenses, not personal expenses.

Some people have already paid tithes on the portion they paid into Social Security. In that case, only the portion received now that represents the employer's contribution to their Social Security income would be subject to tithing.

In the face of escalating living costs, we must remember that God will be faithful to those who are obedient to Him. As we serve Him, He will take care of us. Our tithing should be done joyfully, as an expression of gratitude—not grudgingly, legalistically, or as a bargaining device with God. □

David said, "I will dwell in the house of the Lord forever." He knew he could not live in the Temple forever, for he would eventually die. Should we not understand this to mean that David would be willing to stay in the Temple as long as he lived? The Hebrew word here translated forever (*olam*) would be better translated age or lifetime, don't you think?

If David wrote the 23rd psalm, he would have in mind the tabernacle, since the Temple was not built until after his death. The Hebrew phrase translated "forever" is literally "unto length of days." David could be expressing a desire to live the rest of his earthly life with access to the place of worship, or better, in that communion with God which the place of worship symbolized. How-

ever, it is hard (for me at least) to disagree with those who insist that David must have looked beyond earth to eternity, to a fellowship with God "eternal in the heavens." God's dwelling with His people, and therefore, their dwelling with Him, cannot be broken by death. His "house" is continuous throughout time and eternity.

Adam Clarke remarks, "These last two verses seem to be the language of a priest returned from captivity to live in the temple, and to serve God the rest of his life." The phrase, "unto length of days" would, in this case, be equivalent to "the rest of my life on earth." □

In the Answer Corner for November 1, 1982, you used the word *trinity*. This concept does not appear in the Bible. When did it first appear?

The word *trinity* is not in the Bible, but the doctrine of the Trinity is biblical. The witness of Scripture to the Father, Son, and Holy Spirit provide the rich materials which serve as the ground for this ancient Christian understanding of the eternal coexistence of Father, Son, and Spirit within the life of the one God who is Creator and Redeemer of mankind.

The terminology of three "persons" in one being goes back at least to Tertullian, in the early part of the third century. □

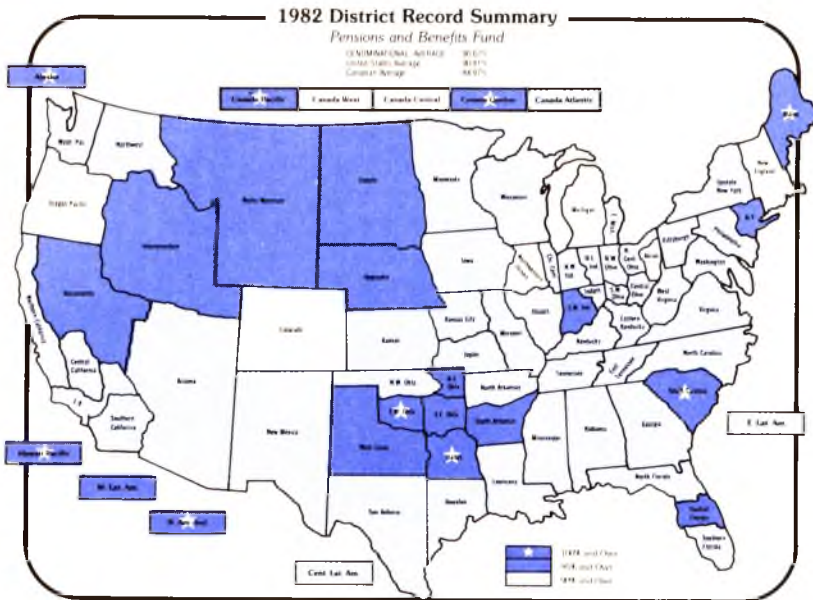
If Jesus and God are one, why do we say that God *sent* His Son, as in John 3:17? If Jesus and God are one, and Jesus was truly dead on the Cross, does that mean that God was dead, too?

You have answered your first question by the reference cited. We say that Jesus is the Son of God, and that God sent His Son into the world, because Scripture teaches us this. Jesus was conscious of being "sent," and over 40 times the Gospel of John refers to Him as sent by the Father into the world for our salvation.

God is Father, Son, and Holy Spirit. The Father did not die on the Cross when the incarnate Son did. The oneness of Father, Son, and Spirit is not mathematical, but essential and functional. □

1981-82 DISTRICT RECORD

for
payment of the
Pensions and Benefits
Fund



Pensions and Benefits Services
6401 The Paseo
Kansas City, MO 64131

ASSEMBLY YEAR 1981-82

LISTING BY PERCENTAGE

★North American Indian	101.35	North Florida	90.82
★Maine	100.80	Southwestern Ohio	90.80
★Hawaii Pacific	100.29	Northwest Indiana	90.71
★Dallas	100.28	Eastern Michigan	90.67
★Alaska	100.03	Pittsburgh	90.67
★Southwest Oklahoma	100.01	Canada Atlantic	90.65
★Canada Pacific	100.00	Iowa	90.65
★Canada Quebec	100.00	New Mexico	90.59
★South Carolina	100.00	Kansas	90.54
Western Latin American	98.35	Los Angeles	90.48
Southeast Oklahoma	97.38	Upstate New York	90.43
South Arkansas	97.16	Northern California	90.29
Northeast Oklahoma	96.22	Chicago Central	90.24
Rocky Mountain	95.88	Joplin	90.19
West Texas	95.50	Tennessee	90.19
Nebraska	95.41	Virginia	90.19
Southwest Indiana	95.40	Louisiana	90.18
Sacramento	95.30	Missouri	90.18
New York	95.17	North Arkansas	90.11
Central Florida	95.00	Southern California	90.11
Dakota	95.00	Central California	90.08
Intermountain	95.00	Kentucky	90.02
Washington	93.87	Eastern Latin American	90.01
Illinois	93.26	Alabama	90.00
Northwest	93.11	Central Ohio	90.00
Southern Florida	92.94	Kansas City	90.00
Houston	92.91	Minnesota	90.00
Georgia	92.90	Mississippi	90.00
Northeastern Indiana	92.89	North Carolina	90.00
Arizona	92.85	Philadelphia	90.00
Northwest Oklahoma	92.32	Washington Pacific	90.00
Wisconsin	92.04	West Virginia	90.00
Eastern Kentucky	91.82	Michigan	85.76
Central Latin American	91.57	Colorado	85.33
Northwestern Ohio	91.51	Canada Central	84.47
Indianapolis	91.22	Northwestern Illinois	81.59
San Antonio	91.22	New England	78.75
East Tennessee	91.21	Canada West	78.64
North Central Ohio	91.13	Akron	77.29
		Oregon Pacific	76.84

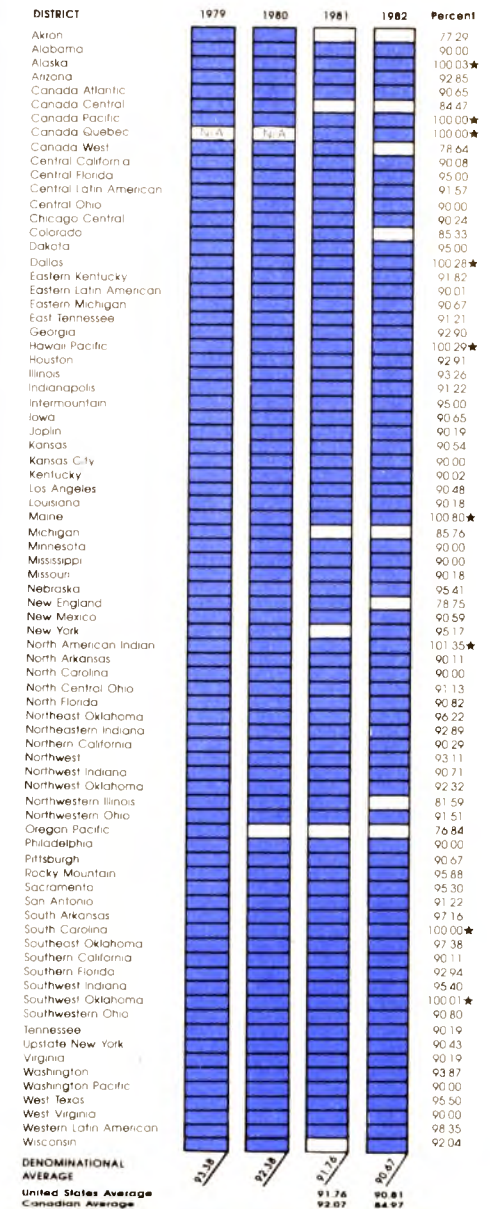
DENOMINATIONAL AVERAGE—90.67

Annual premiums for Basic Group Term Life Insurance for ministers are paid by Pensions and Benefits Services. Coverage for ordained ministers is \$1,500. Coverage for district-licensed ministers is \$1,000. Increased coverage is automatic to all enrolled ministers for the 1982-83 assembly year if their district paid 90 percent or more of their official Pensions and Benefits Fund during the 1981-82 assembly year.

"Double Coverage" is awarded the district having paid 90 percent or more of its Fund. "Triple Coverage" is awarded the district having paid 95 percent or more of its Fund. "Double-Double Coverage" is awarded the district having paid 100 percent or more of its Fund. (Maximum coverage for enrolled ministers age 70 and over remains \$3,000.) All coverages include an additional amount in case of accidental death. Pensions and Benefits Services is able to offer this valuable coverage through the continued faithfulness and cooperation of local congregations, pastors, and districts.

DENOMINATIONAL AND DISTRICT PAYMENT RECORD

The shaded spaces indicate each year the district paid 90 percent or more of its Pensions and Benefits Fund.



THE CHURCH SCENE



Woodbridge, Va., First Church broke ground for a new Sunday School annex on December 5, 1982. The annex will provide 1,920 sq. ft. It will contain five additional classrooms. The pastor, Rev. Paul D. Sydenstricker, reports the church has grown from an average attendance of 95 in 1979, to 169 in 1982.

A mortgage-burning ceremony for the **Nashville, Mich., church**, was held on December 12. A debt of \$62,500 was paid off in nine years for a sanctuary, fellowship hall, and classroom area.

Rev. Neil Strait, district superintendent, brought the afternoon message.

Other participants of the mortgage burning were the pastor, Rev. Richard H. Wadsworth, and the trustees: Dale Bashore, Don Leonard, Richard Phillips, Ben Mason, and Rev. Elwyn Dietrick.

Tulsa Central Church celebrated the first anniversary of the dedication of their new facilities on November 21, 1982, with a "Thank You, Lord" offering for others. The goal of \$115,000 was exceeded and at last report cash and pledges totaled \$130,600.

The new 47,500 sq. ft. sanctuary, education and administrative facilities are located on 20 acres of land in the center of the fastest growing area of Tulsa. Total cost of land, buildings, and furnishings was in excess of \$2,700,000. The sanctuary now seats 1,000 and is designed to be expanded.



The congregation of the Hutchinson, Kans., Westside Church honored Rev. and Mrs. Arlus Edwards at a reception October 31, 1982. The reception was for 16 years of service to the church as pastor. A silver tray, with appropriate engraving, was presented to them. Pictured (l. to r.) are Rev. and Mrs. Edwards with Dr. C. Marselle Knight, superintendent of the Kansas District, and his wife, Betty. Rev. Edwards is presently serving the first year of an indefinite call.



The Royalton, Ill., church recently dedicated a new sanctuary. The building, with an estimated value of \$80,000, was built for an actual cost of less than \$22,000. Laymen of the church sacrificially gave of their time, and approximately \$3,500 worth of materials were donated to make possible the low cost. Total professional labor cost was less than \$2,000. The 1,960 sq. ft. sanctuary will seat 130. The facility includes a peaked wood ceiling, new heating system, baptistry, and two small rooms adjacent to the platform. Rev. David Barelay, a former pastor, spoke at the dedication service, which was opened with prayer by the church's only surviving charter member, Mrs. Elta Mason. Rev. Charles Watkins is the present pastor.



Killeen, Tex., First Church recently observed "Servicemen's Sunday." Pictured are those who attended who are either currently in military service, are retired, or served in the past. Nazarene Chaplain Captain Dwight Jennings (back row, middle) was the special speaker for the service. Rev. G. R. "Scott" Cundiff (front row, l.) is the pastor. The Killeen church is located close to Fort Hood and has a history of ministering to those stationed there. Many have been called to the ministry as a result of the Lord's influence through the church.

MEMO

to church board members:

Does your church board know that the Nazarene Supplemental Retirement Program is available for all of the employees of your local church? The program is made available under special provisions of the Federal Income Tax law, and its purpose is to create supplemental income for retirement or retirement housing. By helping your employees invest a portion of present income in the program, Federal Income Tax is deferred until funds are withdrawn. When withdrawal begins at retirement, special tax savings may be achieved. The General Church of the Nazarene recommends this program as a sound way to supplement the retirement income that is anticipated from Social Security, pension, and personal savings.

While most annuities charge for administrative costs, there is no such cost for participation in the Nazarene Supplemental Retirement Program. Instead, your pastor and staff will earn interest, compounded annually, on every penny deposited for them. Contributions made to the program in 1983 will be credited with 11 percent or more, and those funds are assured of receiving not less than 2 percent below that amount for the years 1984 through 1987.

Why not have your local church help your pastor and staff prepare for an adequate retirement? The Nazarene Supplemental Retirement Program can help you accomplish this goal.

—Pensions and Benefits Services



10%

to say
the least!

Bring all the tithes into the storehouse...;
if you do, I will open up the windows of heaven
for you and pour out a blessing so great you
won't have room enough to take it in! MALACHI 3:10

REV. JUNG HWAN OH RESIGNS GENERAL BOARD POST



Rev. Jung Hwan Oh, member of the General Board from Korea and representing the Asia Region, has resigned. Rev. Oh has moved to the United States and is

involved in a Korean ministry on the Dallas District. His place on the General Board will be filled by mail vote.

The general secretary is taking the vote of the District Advisory Boards of the districts in that region. They are voting now for their choice from nominees submitted by the Board of General Superintendents. □

—NN

"A REVIVAL FOR EVANGELISTS" TO PREPARE FOR SIMULTANEOUS REVIVALS

"A REVIVAL FOR EVANGELISTS" was the theme for the Nazarene Evangelists' Gathering, January 3-5, 1983, in Indianapolis. The planning committee envisioned this year's gathering as a time of personal revival.

Other results anticipated were fellowship with other evangelists, an inspiration to prepare for the Simultaneous Revivals that began in January and continue through May 1983.

General Superintendent William M. Greathouse gave the keynote address at the opening banquet. Dr. Paul Cunningham, pastor of Olathe, Kans., College Church, spoke at two general sessions and Dr. Paul Rees, preacher, Bible teacher, and author, spoke during the final three sessions.

The planning committee included evangelists Stephen Manley, Charles Millhuff, Richard Strickland, Bill Varian, and Lenny Wisheart. □

—NN

BASIC ENGLISH MATERIALS DEVELOPED

A group of specialists for English as a second language met in late December. This meeting was sponsored by Church Extension Ministries, Jerry Appleby, Ethnic/Urban coordinator.

The need is for basic language materials for persons with limited English vocabulary and English use skills. Materials will include: a 2,000- to 3,000-word vocabulary, basic syntax, and the ability to be translated for use by 23 language groups in the U.S.A. and Canada.

The program developed is an English edition of the *Enduring Word Series* of the Sunday School literature which will be available for the spring quarter. There will be other books and projects later. □

—NN

A JOYFUL RESPONSE TO THE PORTUGUESE HYMNAL

Joaquim A. Lima, superintendent of the Brazil Southeast (Portuguese) District, writes:

"This is a significant time in the life of the Brazilian church, not only because of the special event—Christmas, but also because of the extremely positive impact made through the long dreamed of Official Hymnal.

"The entire church is happy! The rejoicing is clearly visible! '*Louvor E Adoracao*' completely satisfies. How good it is to sing again the classic (old) hymns that lift the soul!" □

—NN

NEW YORK DISTRICT HAS A KICK-OFF DINNER

The New York District hosted a kick-off dinner for the Brooklyn "Possess the Promise" crusade at the Brooklyn, N.Y., Beulah Church on January 22, 1983. The crusade meeting is scheduled for June 21-26, 1983, at the largest auditorium in the city, the Brooklyn Academy of Music.

The crusade is in celebration of the 75th Anniversary of the denomination. Also, the Brooklyn John Wesley Church and the Utica Avenue Church figured prominently in the early discussions for formation of the Church of the Nazarene.

This will be the largest mass evangelism effort ever undertaken in a major eastern U.S. city. The churches sponsoring the meeting are: Brooklyn Bedford Zion, Brooklyn Bethel, Brooklyn Beulah, Brooklyn Calvary, Brooklyn Haitian, Brooklyn Miller Memorial, Flushing, N.Y., Korean, and Richmond Hill. Two new missions will also participate: Brooklyn Bay Ridge and Brooklyn Flatbush.

The goal of the crusades is to win 500 new people to Christ. □

—NN

AREA COORDINATORS FOR PERSONAL EVANGELISM APPOINTED

Evangelism Ministries has named four area coordinators to direct Personal Evangelism Training requested by districts and churches. Mrs. June Cole, director of personal evangelism at Grove City, Ohio; Mrs. Ruth DeLong, minister of outreach at Phoenix Orangewood Church; Dr. Lyle Pointer, pastor of San Jose, Calif.; and Rev. Keith Wright, pastor of Atlanta First Church, were selected because of their involvement with Personal Evangelism Training in churches that have been unusually effective in winning people to the Lord.

This group of key leaders in personal evangelism met at King Conference Center in Kansas City, during December, to discuss the launching of a renewed thrust in Personal Evangelism Training.

A major agenda item was the updating of the denominational Nazarenes in Action Personal Evangelism materials. The project is to be completed at an editorial meeting April 1983.

Plans call for the renewed program to be launched at the Evangelism Conferences in Canada and the U.S.A. October '83 and January '84 respectively. These coordinators are presently available for Personal Evangelism Training seminars using Nazarene Action materials. They may be contacted through Evangelism Ministries, Kansas City, Mo. □

—NN



Pictured (l. to r., standing) are Mrs. Beverly Burgess, administrative secretary for Evangelism Ministries, Rev. Keith Wright, Dr. Lyle Pointer, and Rev. Bill M. Sullivan, division director of Church Growth and director of Evangelism; seated (l. to r.) are Mrs. June Cole and Mrs. Ruth DeLong.

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