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EASTER OFFERING
EXCEEDS GOAL!
SEE PAGE 35

HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 1, 1982



CANADA DAY (DOMINION DAY), July 1
INDEPENDENCE DAY, July 4

AN EDITORIAL

THE IMPERATIVE OF PENTECOST

"A PERSONAL PENTECOST IS A MUST FOR EVERY CHRISTIAN."



by General Superintendent Charles H. Strickland

WE ARE FAMILIAR with the position Pentecost occupies in the history of the Christian Church. It was an important feast in Jewish tradition dating from Old Testament times. Our Lord gave the day a totally new significance by making it the occasion for the inauguration of the dispensation of the Holy Spirit. The second chapter of Acts records the event in simple but beautiful language and gives the account of the cleansing and empowering of the disciples and the launching of the Christian Church upon its divine mission as commanded by Christ before His blessed ascension (Matthew 28: 19-20). This was indeed the day spoken of by the prophet Joel: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; . . . your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids . . . will I pour out my spirit" (Joel 2:28-29).

Jesus gave both a promise and a command to His disciples regarding Pentecost prior to His ascension. He said to them, "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

The imperative of this command may be observed from a study of the disciples. In our observation we must conclude: these disciples were specially chosen men; they were transformed men (John 17:6); they had forsaken all to follow Jesus; and they had successfully represented Christ as He sent them forth to preach (Matthew 10). A further and closer observation, however, will reveal their need for Pentecost. In Luke 9 some of their weaknesses are revealed. Verse 46 says: "There arose a reasoning among them, which of them should be greatest." Here is person versus person in the eternal conflict of the self-ego. To answer this Jesus placed a child in the midst, stating, "He that is least among you all, the same shall be great" (v. 48). Verse 49 reveals another weakness: "John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us." Here is group versus group in the ever-present competition of narrow sectarianism, which has divided Christianity through the ages. The reply of the Master is significant: "Forbid him not: for he that is not against us is for us" (v. 50). In verse 54 the specter of racial prejudice is seen as the disciples pass through a village of the Samaritans. James and John said, "Lord, wilt thou that we command fire to come down from heaven, and consume them?" Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of."

None of these weaknesses are observed following the dynamic experience of Pentecost. Peter's housetop experience following Pentecost (Acts 10:9-18) revealed some needed correction in perspective, but the mighty cleansing and empowerment of the Holy Spirit at Pentecost gave them personal victory and launched them on their world destiny.

Pentecost is an imperative for the modern church. A personal Pentecost is a must for every Christian. The command for all today is, "Tarry until you are endued with power from on high." □

Christmas AT THE FOURTH OF JULY

by HELEN F. ROTHWELL



Alan Cliburn

WHEN I was a very young Christian, our church engaged the services of a quaint Quaker evangelist, whose unusual ways of expressing the gospel message caught the attention of even the youngest listener. One such assertion especially engrossed me. He declared that if one was filled with the Holy Spirit, he could celebrate Christmas at the Fourth of July. What could he possibly mean?

A few weeks later, as the Christmas season approached, my mother was quite ill and we three older children assumed the household duties. We were impatient to get the Christmas tree decorated. Mother told us where the boxes of ornaments were stored, but repeated searching failed to yield up the tinsel and trinkets. Undaunted, we called our youthful ingenuity into action, and soon our tree was bravely displaying strings of fluffy white popcorn, bright red cranberries, and multicolored paper chains.

Early the next summer as Mother was engaged in belated spring housecleaning, she came upon the misplaced Christmas tree ornaments. It was then we recalled the odd expression of the quaint evangelist and laughed about our discovery. But I was still puzzled to know what he meant.

As years passed, the Bible took on deeper and fresher meaning, and Christmas was no longer a time of mere childhood excitement. It became the very expression of the Heavenly Father's inexhaustible love. As John declared, "God so loved the world that he gave . . ." The warmth and glow of the Christmas candle became the symbol of that love. The soft tinkle of the Christmas bells proclaimed anew the angel's message of the first Christmas morn: "Behold I bring you good tidings of great joy . . ." The brilliant star swaying at the top of the tree echoed the song of the heavenly host on the Judean hillside: "Glory to God in the highest, and on earth peace . . ."

Yes, the true meaning of Christmas had become clear. The Child who came that first Christmas was the very embodiment of love, joy, and peace. The Father had sent Him for the express purpose of demonstrating those never-dying principles of His kingdom.

It was sometime later that I entered into a personal experience that was to clarify the remainder of the enigma proposed by the old evangelist's words: If you are filled with the Holy Ghost, you can celebrate Christmas at the Fourth of July. With the infilling of the Spirit came a clear realization of Paul's words in Galatians 5:22, "But the fruit of the Spirit is love, joy, peace . . ." That was it! The Spirit's fruit was to be borne every day of the year. Love, joy, peace were not merely to be sung about in Christmas carols, but to be manifested in one's daily walk with Christ.

The spirit of Christmas is just as valid on the Fourth of July as it is on the special season set aside for its commemoration. To the assertion of the ancient and revered St. Chrysostom, that for the Christian every day is Christmas, Easter, and Pentecost, I would simply add—especially Christmas! □

HELEN F. ROTHWELL is a free-lance writer from Bethany, Oklahoma, and wife of a Nazarene minister.

O+O=O

You can talk for endless ages,
Give advice, expound or teach,
But it all adds up to nothing,
If you don't practice what you preach.

—EDA M. BIRDSALL
San Diego, California

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IN THIS ISSUE

THE IMPERATIVE OF PENTECOST 2
General Superintendent Charles H. Strickland

CHRISTMAS AT THE FOURTH OF JULY 3
Helen F. Rothwell

0 + 0 = 0 3
Poem — *Eda M. Birdsall*

LETTERS 4

FREEDOM—WHAT DOES IT MEAN? 5
Lola M. Williams

CHRIST'S LITTLE POOR MAN 6
J. Kenneth Grider

TO LOVE AS GOD LOVES 7
Poem — *Geraldine Nicholas*

ALL GOOD NEWS—NO BAD NEWS! 7
L. Thurl Mann

ICE CREAM AND CAKE RECONCILIATION 8
Leroy Reedy

REACH OUT 9
Poem — *Virginia Copling*

HOLINESS IN ACTION 9
Wanda L. Nickels

THE QUIET TIME 10
Albert J. Lown

PROMISES OF GOD 11
Poem — *Alan S. Campbell*

A RESTRAINING VOICE 12
Thomas A. Ainscough

EARLY WARNING SYSTEM NEEDED 13
Mabel P. Adamson

HOLINESS—THE SUPREME GOOD 14
Richard S. Taylor

SHOW ME, LORD 15
Book Brief — *Evelyn M. Ramsey, M.D.*

THE EDITOR'S STANDPOINT 16
W. E. McCumber

BY ALL MEANS 18
A Higher Power — *Leslie Wooten*

IN THE NEWS 19

NEWS OF RELIGION 30

ANSWER CORNER 31

LATE NEWS 35

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

Letters

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

MOUNTAIN MOVING

God can remove a mountain. But why would I want to pray for God to change the position of this huge mass of rock, trees, and soil? Just because it's there?

I have been singing for many years, "God can move a mighty mountain." It has taken me this long to quit mouthing the words and think about them.

Now I understand! I have been singing and believing it literally. God will just pull up that huge rock-covered mass of earth and let me stand on the other side. Just like that. The mountain God is talking about is my trouble, my little hill rising up, obstructing my spiritual growth. My personal burdens and trials can be as big and scary as any real mountain. We can have such a weak faith as to let a little hill grow to mountain proportions. Too big to be handled alone.

Now I can sing, "God can move a mighty mountain, calm a troubled sea."

Maybe this has been said before and expressed better, but for me, I just learned it. I felt like sharing it with you.

S. Margaret Simons
New Straitsville, Ohio

CHILVER'S ARTICLE COMMENDED

I have enjoyed the *Herald of Holiness* for a number of years and always enjoyed the wide range of articles! I especially liked "The Future Is Certain," by Gordon Chilvers! It was a real blessing to read of the sovereignty of God.

I would certainly enjoy reading articles of this type in the future.

Richard Brewster
Pittsburgh, Pennsylvania

A CARING CHURCH

I was raised in another church, in fact in a parsonage. I had a real struggle with the message of holiness. The Nazarene church in my town where I have lived for 15 years has been very supportive. They have helped to bring me back to Christ and helped me live a new life in Christ.

I was hospitalized because of depression, but through prayer cells, discipleship classes, much

(Continued on page 18)



Freedom— WHAT DOES IT MEAN?

by LOLA M. WILLIAMS

THE YOUTH had just had some of his plans vetoed by Mom and Dad. In disgust he muttered to himself, "I'll be so glad when I'm of age. Then I'll be free at last."

To young people, freedom means not having to answer to authority, particularly to their parents. They may not realize it, but they will spend the rest of their lives answering to authority of one kind or another. It may be to the boss on the job, the laws of the land, their future creditors, and their spouses, to name a few.

Peter could have been talking to freedom-seeking youth when he admonished, "Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God" (1 Peter 2:16, NIV).

Freedom means different things to different people. To a slave it means release from bondage. A group of tourists visited Lincoln's tomb. A black man, a former slave, stood off to one side, gazing at the bigger-than-life chisled features of Mr. Lincoln. Tears glistened in his eyes. One of the tourists asked what was the matter. The black man replied, "To some, Mr. Lincoln was a troublemaker, to others he was a great president, but to me, he was my emancipator. He freed me from slavery."

To the Iranian hostages freedom meant being loosed from the makeshift prisons, the political harassment, and the constant threat to their lives in a foreign culture halfway around the world. As they boarded the plane that was to take them to freedom, one of the hostages was heard to declare fervently, "God bless America!"

To the student, freedom means a vacation from textbooks, teachers, and confining schedules. They look forward to sleeping in, lazy days in the sun, and a relaxed tempo.

To those of us fortunate enough to live in the "land of the free and the home of the brave," freedom means many things. We are free to worship as we see fit, we have freedom of speech, freedom of the press, and the right to come and go as we please without fear of reprisal from secret police.

Laws are made to protect our freedoms. "We are in bondage to the law in order that we may be free," as Cicero wrote.

Once a year our government sets aside a day to commemorate our freedom. We celebrate it in a variety of ways. There will be parades, ball games, speeches, fireworks, family reunions, and picnics in the park with yummy hams, fried chicken, potato salad, apple pie, homemade ice cream, etc. It almost makes my mouth water to think of it.

The most important freedom of all, spiritual freedom, is available to everyone. Dwight D. Eisenhower said, "If we did not believe in the spiritual character of man, we would be foolish indeed to be supporting the concept of free government in the world." The latter without the former would be a shallow freedom.

We can celebrate *spiritual* freedom every day of the year, for as Seneca said, "To obey God is perfect liberty."

In order to enjoy this freedom, we must first be freed from sin. Haldor Lillenas captured that concept in his song "Glorious Freedom."*

Once I was bound by sins' galling fetters;
Chained like a slave, I struggled in vain,
But I received a glorious freedom
When Jesus broke my fetters in twain.

If our political freedom must be guarded zealously, lest we lose it, how much more must we guard our spiritual freedom "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Galatians 5:1, NIV).

When we "stand firm," we put our feet down firmly and refuse to move for anyone or anything. When discouragements, temptations, and fears come upon us, and our courage begins to wobble, if we can remember that "this too shall pass," we'll be bolstered once more to "stand firm."

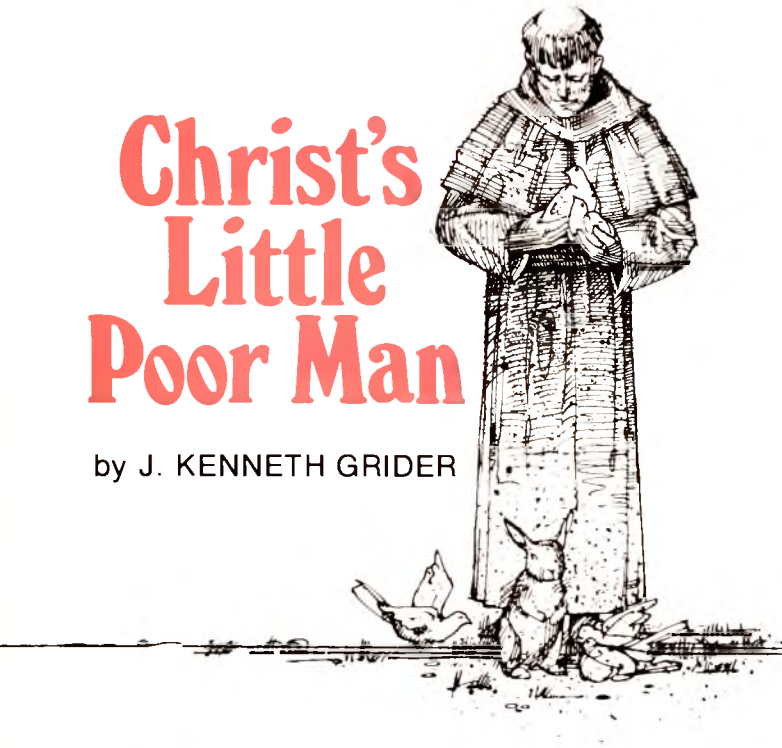
If we "stand firm" in our Christian freedom, Jesus has a special promise for us. "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10). Then we shall enjoy eternal freedom. □

LOLA M. WILLIANS is a free-lance writer and a pastor's wife at Sheridan, Illinois.

*"Glorious Freedom," Haldor Lillenas/Alfred Judson. Copyright 1917. Renewed 1944 by Lillenas Publishing Co. Used by permission.

Christ's Little Poor Man

by J. KENNETH GRIDER



EIGHT HUNDRED YEARS AGO this year, a person was born who has been called the "first Christian," the "last Christian"—even a "second Christ": Francis of Assisi (1182-1226).

Francis implemented in costly ways Jesus' teachings about self-denial, and did not even know that they were costly. Born to wealth, he chose to identify with the poor as Jesus did, and to live out, through a lifetime, his identification with them.

We, as Protestants, celebrate the life that God helped him to live. We, as holiness people, celebrate the God-helped holiness of his life. Always feeling that he was unworthy, that God still had much to do in shaping his life toward servanthood, Francis gave leadership in the order he founded, and at the same time lived out the "servant" teachings of Jesus in literal ways.

We can learn from Francis of Assisi in many ways. For one thing, we can learn from him that we really are to maintain, on behalf of the poor, a concern that is real and costly. At this time in America, government wants to yield to caring individuals and caring agencies and churches, at least some of the responsibility for the poor that it has been shouldering.

If we learn to care for the poor, we will be living out the concerns of the Old Testament prophets, such as Amos, who said: "They [in Israel] sell the righteous for silver, and the needy for a pair of sandals. They trample on the heads of the poor as upon the dust of the ground and they deny justice to the oppressed" (2:6-7, NIV).

We will also be living out the concerns of James, who warned "brothers," "believers" (2:1), not to show favoritism to the rich at their meetings; who said to them, "But you have insulted the poor" (2:6, NIV); and who also said: "Suppose a brother or sister is without clothes and daily food. If one of you says to him, 'Go, I wish you well; keep warm and well fed,' but does nothing about his physical needs, what good is it?" (2:15-16, NIV). We will be living out the concerns of Jesus himself, who preached to the poor as a priority, and ministered to them in other ways.

We can learn from Francis an appreciation for nature's beauty and a care for animals, at a time when, in our technostructured West, ecological imbalance threatens nature's beauty, and often the very existence of certain species of animals—and ourselves!

We can learn from Francis that Christ really does want us to deny ourselves daily, all through our lives. We tend to be quantitative in our interests and our thinking. We tend to yearn for financial security with a passion that consumes us. Often, we have gadgets, and gadgets have us.

We can learn from Francis that littleness is also beautiful. He called his order Friars Minor because its members were to be little, unpowerful persons. We are sometimes too fond of bigness. Big churches, for example, are not the only places where worship and evangelism happen; those important matters also happen in countless small churches. And "big pastors," a questionable nomenclature we sometimes use, are not the only ones who are in Jesus Christ's servanthood. He is truly served by countless pastors of small congregations that gather together in the "nowhere" sanctuaries.

We can learn from Francis that holiness is not an abstraction, but that it is to have concrete, visible implementation in our lives. Sometimes, we might think of holiness as a doctrine, and it is that indeed. It is the doctrine that, subsequent to our forgiveness, original sin is to be cleansed away by faith, through the baptism with the Holy Spirit—the faith being preceded by consecration. It is more than that doctrinally, but those are some of the important aspects of its doctrinal structure. Yet holiness is a life to be lived out in the world, often where faith confronts unfaith in that world. The total consecration that precedes sanctifying faith means that we are pledging to God that our lives will be lived-out sacrifices—used up for Him when He wills, where He wills, in what ways He wills.

Francis might have learned from the later Wesley and the Holiness Movement what many of us would think of as a more correct doctrinal understanding of the holy life that he lived and that he prompted in others. But we of the Holiness Movement can learn much from him about the life that is holy. This is especially so in what Francis viewed as the primal element in the Christian's call to obedience to Christ: self-denial that includes even the pursuit of poverty

J. KENNETH GRIDER is professor of theology at Nazarene Theological Seminary in Kansas City, Missouri.

(which, of course, does not mean laziness, but which one saint described as meaning "no fuss").

I once visited Assisi, in Italy, in order to experience being where Francis lived out his pursuit of what he called "Lady Poverty." I walked and meditated along the roads where this saint walked. I prayed in the woods where he prayed. I visited the basilica where his remains are kept.

The visit did not help me in all the ways it might have, I'm sure. Yet I believe it has helped me, in some ways, in adopting a life-style in which I have often experienced what it is like to be poor, including what it *feels* like. It might figure in why I am entirely at home in driving my 20-year-old Dodge Dart car. It might have figured in my staying in many dormitory-type rescue missions in various cities, and in the plainness and the simplicity and the drabness of tiny flophouse cubicles, separated from each other in part by chicken wire—sometimes doing menial chores for the small cost of my keep. It might have figured in my preaching dozens of times in rescue missions, in my delivering free government food to the poor, in my initiating home Bible studies in Kansas City's inner city.

But I do not want to misrepresent myself. I have accomplished next to nothing in identification with the poor, compared with the true, pure, sustained identification with the poor which marked Francis of Assisi. □

To Love as God Loves

If I could see as You see, Lord . . .
Success as measured by this world
And treasures that men seek to hold
Would worthless seem
in heaven's light.

If I could hear as You hear, Lord . . .
My ears would quickly catch the cry
Of sin-imprisoned who pass by
And need Your power
to free them.

If I could feel as You feel, Lord . . .
I'd sense the struggle on life's road
Of those who bear a crushing load
And need Your strength
to lift them.

If I could love as You love, Lord . . .
I'd clasp the hands of those in need
Regardless of their race or creed
And show them
GOD IS LOVE.

—GERALDINE NICHOLAS
Abbotsford, British Columbia

ALL GOOD NEWS— No Bad News!

by L. THURL MANN

RECENTLY, during a revival meeting, I was with the pastor when he stopped at the school to get his second grade daughter, Amy, at the close of a school day. She came running toward the car, her father opened the door, and she slid behind his seat with split-second timing, exclaiming, "Hi, Daddy. All good news and no bad news!"

It was difficult for me to imagine that Amy would ever deliver bad news concerning her school activities. However, that excited announcement caused me to think. In a day when most front pages of newspapers deliver bad news, Amy had none to deliver—hers was all good news.

The Church has no bad news—all good news!

In a society that has murdered more people than we have ever lost in all the wars we have ever fought . . .

In a society where some cities have more abortions than births . . .

In a society where 60 percent of the people killed in drunken driving accidents are teenagers . . .

In a society where 95 percent of those appearing in one large city court were 18 to 23 years of age and 80 percent of them were on drugs . . .

In a society where over half of our high schools have introduced the occult in one form or another . . .

In a society that is forsaking objective standards of right and wrong . . .

The Church has good news!

The Good News is the gospel! The good news is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Christians, let's tell it to our society . . . "All good news . . . no bad news!" □

L. THURL MANN is a commissioned evangelist in the Church of the Nazarene. His home is in Elwood, Indiana.

ICE CREAM & CAKE RECONCILIATION

by LEROY REEDY

A LOUD KNOCK came at our front door. The music stopped and the room became very quiet. I opened the door and found two policemen there.

"What's going on in there?" one demanded roughly.

"Well, Sir, we're just having a little party and singing some Christian songs."

"Well, turn the volume down. Your neighbors are complaining about the noise."

A few days later a neighbor said, "Did you know that the people in the other end of your duplex have gotten up a petition to get you people run out of town?"

"Whatever for?" I demanded, aghast.

"Well, it seems your party really disturbed them the other night; he works nights, third shift, you know, and your singing kept them awake."

Hardly a day went by without some problem with those hostile neighbors. They had three children: Millissa 14, Don 12, and Harry 9. Our sons, Graham and Chuck, were 7 and 5.

The neighbor boys took their parents' hostilities out on our children. They stole or broke up their toys. They often chased them into the house with rocks, bottles, and pieces of coal.

One day Chuck came home screaming and holding his head. When he finally quieted down enough to talk, he told us that the neighbor boy had hit him on the head with a hammer!

"We were cracking nuts and he said I got one of his walnuts," he explained.

"Well, that settles it," I said firmly. "You kids are *not* to play with those boys ever again! We'd move but there's not a house or an apartment available for 50 miles."

The tension grew worse and worse. We talked of going to the police, but after much prayer we decided that would solve nothing.

One hot July day we decided to make some ice cream. The borrowed freezer held a gallon and a half.

"How can four people eat a gallon and a half of ice cream?" someone asked.

Suddenly Chuck said, "Why don't we share it with the neighbors, the Geoffreys?"

"You mean you'd share your ice cream with that kid who hit you on the head with a hammer?" I asked doubtfully.

"Why sure, Dad, aren't we Christians supposed to forgive?"

"Oh, but they'd never accept it. They're different."

"How?" Graham asked simply.

As we turned the freezer we discussed and argued. Who would go? How would we approach them? Finally we agreed that we'd all go over and make the offer. So when the ice cream was frozen, Graham and I picked up the big washtub containing the freezer and we all went fearfully next door.

In response to Chuck's loud knock, the little mother appeared with the three children standing just behind her.

"Oh, it's *you!*" she said.

"Would you like to share some of our ice cream?" Graham asked.

"No, thank you," she said coldly. "We don't care much for ice cream, and besides, we're very busy." She started to close the door.

"Aw, come on, Mom, we just *love* ice cream and you *know* we're not doing a thing," one of the kids piped up.

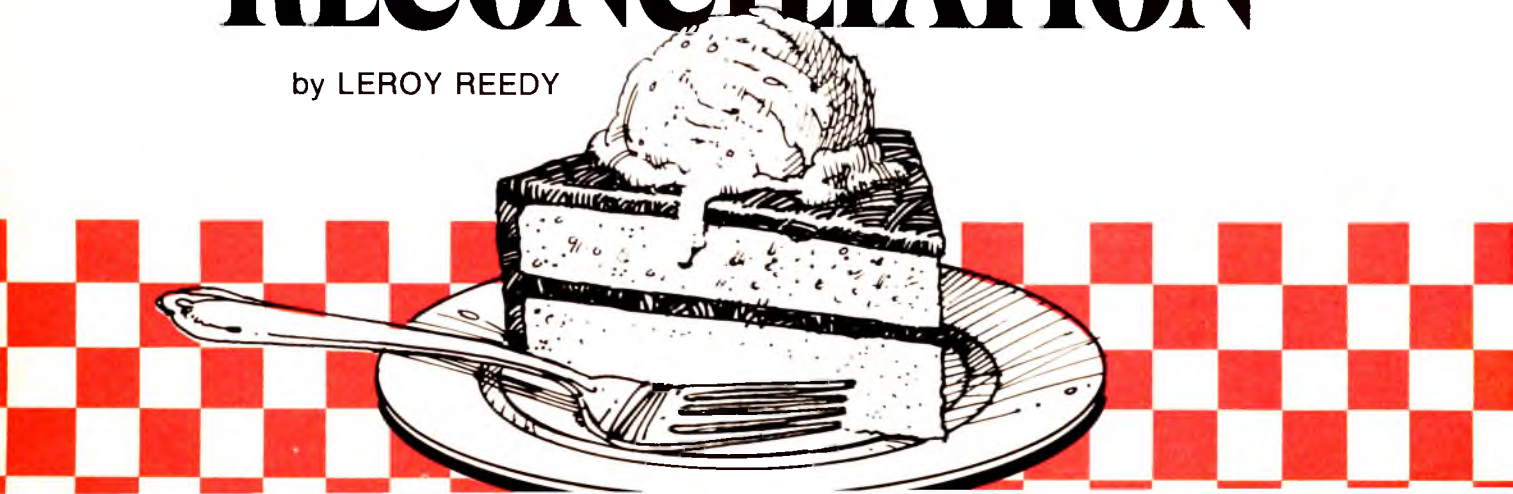
"We have this large freezer of ice cream and we'll never eat it all. Please join us," I pleaded.

After several more weak excuses she finally agreed. The kids all let out a whoop of joy. Mrs. Geoffrey threw open the door.

"I just baked a big chocolate cake. It'll go great with ice cream," she said, smiling.

While I dished up the cold, delicious ice cream, the mother and daughter passed out huge slices of chocolate cake. We all felt pure joy and relief and our hatreds and tensions melted away like the ice

LEROY H. REEDY is a retired Nazarene elder residing in Sacramento, California.



cream that ran down our throats. Soon all were laughing and talking like old friends.

After everyone had eaten his fill, and the children had gone out to play, I apologized.

"We're very sorry our noise disturbed you folk that night," I said sincerely.

"And we're sorry about that stupid petition," she said. "I have to go along to get along with my husband, you know. You see, my husband is a foreman at the bomb plant. He has over 200 people under him. He has such a dangerous job and so many people working under him that he doesn't sleep well. Fifty-four people were killed in a terrible explosion over there just a few weeks ago. Bob hasn't slept much since."

"Oh, yes, I heard about that. What caused it?" I asked.

"No one will ever know because everybody near was killed, but the day before, a foreman caught two guys tossing land mines like baseballs. They think someone dropped one."

As we talked I saw the other side of the problem. My neighbors had more cause to be angry with us than we had to be angry with them! I now understood so clearly why Jesus taught, "If your brother has ought against you, go to him." Talk it over. If I had done this, how many tension-filled days and sleepless nights we could have avoided! St. Paul gave us the key: "Overcome evil with good!" □

REACH OUT

Reach out to God
As you would to a friend,
Sharing your thoughts
For the joy they lend.

Speak freely of hopes
And the dreams you possess,
For God is a listener
Of each happiness.

And as a friend listens,
He, too, kindly hears
The sorrows you know,
The day-to-day fears.

Reach out to God,
He's the one Friend who spares
The time—day or night—
To listen to prayers.

—VIRGINIA A. COPLING
Augusta, Georgia

Holiness in Action

by WANDA L. NICKELS

IN NOME, ALASKA, I saw holiness in action. Nome is the site of the 1898 gold strike on Anvil Creek by three lucky Swedes. It created the famous "tent city," a 24-mile stretch of tents on Nome's beach in the early 1900s.

I saw gold—not the regular placer gold that everyone is looking for here, but golden humanity. "I will make man more precious than fine gold" (Isaiah 13:12).

I saw the Nazarene pastor and his wife picking up children and adults, natives and white, in their ancient van to take them to a Sunday School picnic. I watched them wait patiently for children to race across Nome to find their friends.

After prayer on the windy beach along the Bering Sea, the pastor and wife furnished hot dogs (which cost them $4.00 a pound in Nome!) and baked beans, along with other dishes. No one had much to contribute, but all enjoyed the picnic, for the invitation was open to all.

In Nome, drinking abounds, and the sad results are evident all around. But there is a lighthouse there, the Church of the Nazarene, with its message of deliverance from sin.

Few people can endure the loneliness and darkness, physical and spiritual, of Nome. Not a blade of grass grows there, not a flower blooms. No wonder, at a district assembly in another part of Alaska, the Nome pastor's daughter picked all the flowers from a garden. The garden's owner must have wondered why a little girl would do such a thing. God understood! She had no flowers in Nome.

The pastor's family there cannot get into a car and take a ride to escape the squalor. There are no roads. They see only garbage, debris, dirt, broken windows, drunks, and other broken people.

But there's gold in Nome—in the lives of boys and girls being reached by the church.

I'm glad I went out of my way to fly across the tundra, over the mountains, and beyond the Yukon River and its famous mud flats to visit my friends. I took them some fruit, for they have none in Nome. They live very sacrificially, confident that their gospel will bear *its* fruit. Their life and ministry is holiness in action. □

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THE QUIET TIME

by ALBERT J. LOWN

CHRISTIAN DEVOTION is often difficult to maintain, even for those who have no problem in securing a place for private prayer. To "enter into thy closet," as Jesus enjoined, and "pray to thy Father which is in secret" would be a coveted boon for many who lack privacy. Living in a large family, Jesus probably used the store cupboard between the two main rooms of His Nazareth home as His prayer closet; or a niche in the carpenter's shop.

The privilege of closing the door of one's own room for communion with the Lord can be taken for granted, or neglected through the pressure of legitimate routine, even that of sacred duties. It is possible to pray through at the altar, and gradually to be through praying in a maintained quiet time. This leads to the "barrenness of a busy life": a subtle peril because the cliche is so well known, but the danger and lack indicated are not frankly faced and remedied.

The door of the mind presents a greater difficulty. Many can obey the injunction to "shut thy door" physically, closing others out. But no door or key can close the mind against wandering thoughts that seek to go in and out and find pasture in the solitude of one's quiet time. For every *one* confronted with a lack of privacy, a *thousand* would confess to lack of concentration.

"My words fly up, my thoughts remain below, and words without thoughts can never to heaven go." Shakespeare placed this admission upon the King of Denmark's lips.

"My, wasn't it fun in the bath tonight," Christopher Robin remembered as he knelt in childhood nightly prayer, and saw his bathrobe hanging near; "God bless Nanny, I know that's right . . . and what was the other I had to say . . .?"

The Archdeacon, in *The Hunchback of Notre Dame*, wrestled with wayward thoughts in his devotions "that haunted his dreams by day and prayers by night."

Queen Guinevere, in *The Knights of the Round Table*, confessed, "and every morn I scarce could pray at all, for Lancelot's golden hair instead of sunlight

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Janet Anderson

upon the painted wall—mingled with dreams of what the priest should say."

Obviously wandering thoughts are not necessarily thoughts of evil or evil thoughts. They may arise from physical causes, or from the laws of association as the mind surveys its own kingdom of relationships and experiences, making mental leaps from the present to the past, circumstances to problems, query to vision, and persons to details. The thoughts of a clean heart and pure mind can be focused, directed, and disciplined in "waiting upon the Lord" in private.

The Holy Spirit does help, enlightening ignorance and assisting infirmity in the place of prayer. But the conflict with, and control of, wandering thoughts will attend the prayer chamber until the end of life's pilgrimage. There is no complete answer or once-for-all victory in "bringing every thought into captivity" in the quiet time, yet there are constructive aids. Praying aloud will help, for prolonged silence creates its own difficulties at times. We are accustomed to sounds conveying thoughts and words becoming flesh, and the loss of this aid can cause the mind to wander. Hudson Taylor "walked and talked" while praying, as Elisha did, and many another preacher, too. Jesus "stood and prayed," changing posture as befitted mood and need. Some have been converted through overhearing burdened private prayers.

Praying unselfishly has practical virtue. "Usually straying thoughts are linked with self," F. B. Meyer commented, and advised "drop it and concentrate upon others, and the mental effort and time spent in interceding will bring the mind to a necessary application."

The use of devotional aids is perhaps not common in our concept of private prayer; we have no rosary, prayer wheel, shrine, or mother figure. The priesthood of all believers through the one Mediator between God and man, himself man, our Lord Jesus Christ, is central to faith and prayer; but the use of a personal prayer "kneeler-desk," and an inspirational diary recording requests and answers, can promote a channeled mind. Bible prayers and devotional hymns, ancient and modern petitions, readings, and poems will feed the altar fires of the soul. "While I was musing, the fire burned, then spake I with my tongue," Jeremiah testified.

"To prevent the mind wandering at prayer times, cultivate the presence of God in every other part of life," Nicolas Herman advised. As Brother Lawrence, a serving monk in a monastery kitchen for 40 years, he attests to the effectiveness of this "rule" in his book *The Imitation of Christ*. "Straying sheep" will still come to the most spiritual, mature mind: if they are relevant, pray over them briefly, thank them for calling and pray on; if they are irrelevant and a nuisance at the door of the mind, admit them and expel through the window.



Janet Anderson

Regularity, reverence, and resolution, avoiding bondage to length of time or the prayer-style of others, yet learning from all, will give fresh meaning to the lines:

Sweet hour of prayer, sweet
hour of prayer,
That calls me from a world of
care
And bids me at my Father's
throne
Make all my wants and wishes
known!
In seasons of distress and grief
My soul has often found relief,
And oft escaped the tempter's
snare,
By thy return, sweet hour of
prayer. □

PROMISES OF GOD

If you walk in My statutes,
And know Me as Lord,
If you keep My commandments,
Then I will reward
You with rain in due season,
With crops from the land,
And the trees of the field
Will bear fruit by My hand.
And the time of your threshing
Till vintage will last,
With the vintage enduring
Till sowing is past.
You shall surely eat bread,
Yea, and eat very well,
Staying peaceful and safe
In the land where you dwell.
Truly peace in the land
Will I give to you here,
So that when you lie down,
You'll have no cause for fear.
All the beasts that are evil
I'll rid from the land,
Nor will any pass through
With the sword in their hand.
If you walk in My statutes,
And know Me as Lord—
If you keep My commandments,
You will have this reward.

—ALAN S. CAMPBELL
Johannesburg, South Africa

A RESTRAINING VOICE

by THOMAS A. AINSCOUGH

WHEN DOING DEPUTATION WORK as a missionary, I was usually invited to arrive at my hosts' home in time for a meal before the service. On this occasion I was being entertained by a young couple with a four-year-old child. At the table the little boy and I faced one another. I broke the ice that appeared to be separating us by asking him, "What are you going to be when you grow up?"

Spontaneously, he replied, "A visiting preacher." This he said without diverting his gaze from a cake on the table. He did not even glance at the actual visiting preacher.

Why should the little boy wish to be a visiting preacher? His mother explained.

During revival meetings in their church they had entertained the preacher. She had baked some special cookies, cakes, and pies for the occasion. Her son was in the kitchen with her. When she took a cake from the oven his eyes lit up with delight, and he stretched out his hand to touch it. She turned around and caught him, saying loudly, "Philip, don't touch that cake, it is for the visiting preacher."

From that day, Philip's one ambition was to be a visiting preacher. To save him from frustration I decided to share my cake with him, and we became great friends. However, it was the restraining voice of his mother that had saved Philip from falling into temptation.

Are there not times when temptation is strong, and when we sense a restraining voice or impulse? We can never become immune to temptation. Our Lord Jesus suffered temptation all the time He was on earth, and so shall we.

From His experiences and foreknowledge, Jesus knew of the temptations His followers would be subjected to. He also knew the weakness of their willpower to resist temptation. He was determined never to leave them defenseless. He would show them how to overcome temptation; how to live a victorious life. Through these weak humans, filled with His Spirit, He was establishing His Church, so strongly built that the forces of hell would never destroy it. That is why He suffered himself to be tempted. In His temptations and in His response to them, He identified himself with His followers and showed them how to identify themselves with Him.

He answered every one of the devil's temptations with the Word of God. Against this there is no appeal or valid argument. It is the final verdict of the Godhead. From then onwards, Satan is a potentially defeated foe. That does not mean he has given in, but that he is vulnerable and can be defeated by any follower of Jesus by the Word of God.

A popular quotation says, "Satan trembles when he sees the weakest saint upon his knees." We have no reference to him trembling during our Lord's ministry on earth. On the contrary, he persecuted our Lord unto death. He fought the disciples constantly. He wages a merciless war against God's people today.

Paul exhorts us, in Ephesians 6:10-18, to put on the whole armour of God. In verse 12 he tells us that our struggle is against the forces of evil in the heavenly realm. In verse 16 we are told to take the shield of faith with which we can extinguish all the flaming arrows of the evil one. And in verse 17 Paul tells us to take "the sword of the Spirit, which is the word of God" (NIV).

It appears today that Satan's plan is to weaken the saints and destroy the Church by discouragement, despondency, and anxiety. This temptation is most subtle and dangerous. However, we need not be discouraged, demoralized, or anxious about anything. Our precious Saviour has made provision for all our needs, and He has conquered Satan for us.

Our Lord "Has been tempted in every way just as we are, yet was without sin" (Hebrews 4:15, NIV). "Because he himself suffered when he was tempted, he is able to help those who are being tempted" (Hebrews 2:18, NIV). And so we are assured that Jesus is able and willing to help us in times of temptation, because He has experienced it himself.

Temptation can make us or break us. We can pray through to victory over temptation and trust in God's Word, or we can take the line of least resistance and succumb to temptation. The first attitude will strengthen our faith; the second will lead us into open backsliding. We need not give in to worry and temptation; we can cast all our anxiety on Him, knowing that He cares for us (see 1 Peter 5:7, NIV).

God's Word is His antidote for our worry, and our escape in the time of temptation. □

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EARLY WARNING SYSTEM NEEDED

by MABEL P. ADAMSON

BABES IN CHRIST are frequently told that God never leaves them alone. What is sometimes not said is that neither does the devil. And in the joy and excitement of the newfound relationship with Christ, that may become a stumbling block to the new Christian.

Take Dorothy, for example. Through the influence of some girls at work, she had attended the Church of the Nazarene. Deeply affected by that morning's message, she had returned again and again, sometimes two or three months apart. During that time, the Holy Spirit was dealing faithfully with her, and one Sunday morning she went forward to an altar of prayer and gave her heart to the Lord.

For several days she walked on "Cloud 9," scarcely aware of the daily problems that had previously defeated her. Then the devil moved in and began his insidious work. First he tempted her through the drinking habit she had acquired. Not fully understanding the Christian faith, she had a few drinks with some old friends. Faithful as always, the Holy Spirit dealt with her about it. No one had to tell her; she sensed somehow within her own heart that this was displeasing to God. What she didn't escape were the subsequent feelings of guilt and depression.

Even though she continued to attend church, she felt more and more that she was a failure. She just wasn't making it; she wasn't as good as these people; and she certainly wasn't feeling all the joy and happiness inside that these people testified to. Therefore, she concluded, she must not be good enough! There must either be something wrong with her or these people were making up half of it.

Fortunately, her Christian friends at work were still carefully "shepherding" her and realized something was wrong. They continued to pray and talk to Dorothy and were able to discover the problem. They were then able to help her see that she wasn't at all "different" or "not good enough" or any such thing, that these temptations are from Satan and they are common to all of us at times in our lives. Thus reassured, she continued to walk with the Lord and to grow in the faith. But perhaps some of the trauma and temptation could have been avoided if she had been better instructed in the ways of the enemy right after her conversion.

Don't misunderstand me. The Holy Spirit was still doing His work and no doubt it was because of *His* faithfulness that her friends sensed the need and were able to help. But we, too, must be God's instruments in nurturing new converts.

It is certainly 100 percent true—God will never leave us alone! If we stay close to Him and determine to live for Him "no matter what," in some way, through prayer, through Bible reading, through friends, through pastors, through circumstances, or through His witness within, *He will keep us true.* God will never leave us alone to face the tests and trials in our own strength.

But be assured, Satan will never leave us alone in bringing these tests and trials into our lives. The Scripture admonishes: "Therefore let any one who thinks that he stands take heed lest he fall" (1 Corinthians 10:12, RSV).

We don't need to walk around in this world, peering cautiously from side to side, looking over our shoulders at every step and living in constant fear of the enemy of our souls. That is certainly not what the Lord wants. He has come to deliver us from fear. He wants our trust and confidence and He will see us through every circumstance. But I am convinced that He does want us to be aware that there *is* an enemy, an enemy who will plague us at every turn, who will watch for each moment of weakness, and who will try to catch us at our lowest point of emotional and physical strength. He will never cease doing his worst to defeat us, as long as we are in this world. So "watch and pray that you may not enter into temptation" (Matthew 26:41, RSV). And continue to trust the God who is "our refuge and strength, a very present help in trouble" (Psalm 46:1). He will be there to help.

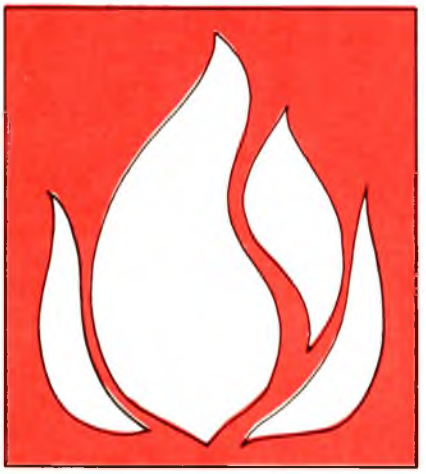
Though Satan will not leave us alone, he is no match for the power of God. "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Corinthians 10:13, RSV). □

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HOLINESS

THE SUPREME GOOD

by RICHARD S. TAYLOR



IN DR. LEO THORNTON'S presidential address to the Christian Holiness Association convention in Louisville last April, he told of being present at a meeting of some 200 clergymen, of various denominations, who discussed the greatest need of the Church in North America today. After some hours of discussion the conclusion was: *holiness.*

Such a conclusion is biblical, for holiness is the central motif of the Scriptures. This is borne out, not simply by the frequency of cognate terms used, but by the concerns of God for man in all His dealings with him. The prophetic note about God is that He is holy; the revelatory note from God to man is His desire that man be holy. Only holiness in man can satisfy a holy God; and only as God and man are alike in holiness can there be divine-human fellowship. Unholiness, or sin, disrupts the relationship, and makes each uncomfortable with the other.

No proxy holiness can meet the need. It is morally and psychologically impossible for a moral agent who knows himself to be unclean or disobedient or worldly-minded to enjoy God on the basis solely of Christ's holiness. The idea that the holiness of one can substitute as the holiness of another is an immoral concept. It violates the very nature of holiness, which demands truth, not fiction; personal condition, not surrogate representation—a representation which in fact is a misrepresentation, for a moral agent is being credited with a moral condition or state which is not his.

Personal holiness was God's standard for Abraham —"walk before me, and be thou perfect" (Genesis 17:1). It was the possession of Job, according to God's own testimony—"a perfect and an upright man, one that feareth God and escheweth evil" (Job 1:8). It was the essence of the covenant with the Israelites at Sinai (Exodus 20:1-17; 1 Peter 1:15-16). It was Isaiah's lack and God's gift (Isaiah 6:5-7). It was the heart of God's requirement of His people (Micah 6:8).

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Its provision was the central objective of the Incarnation (Luke 1:74-75; Matthew 1:21), and its inworking and outworking the central ministry of the Holy Spirit (2 Thessalonians 2:13; Philippians 2:12-13). Participation in God's holiness is the aim of all God's providences in our lives, including His discipline (Hebrews 12:10). The guarding of this grace and of this holy relationship is the supreme duty of the believer (2 Peter 1:5-12). No amount of fervent labor for the Lord will compensate for inner disharmony with the Lord (1 Corinthians 9:27). And sin, in any form, creates disharmony.

No person is naturally holy, and no one can make himself holy. Education, culture, discipline will all fall short. Holiness is a gift of grace. The Christian religion knows nothing of a moralistic or do-it-yourself holiness. Sins must be forgiven, the soul regenerated, the life cleaned up, and the inner springs purged of inbred sin, if inward holiness is to be authentic and reach that level of reality God designs. Holiness therefore is a provision of redemption, not an achievement of humanistic efforts.

Yet it is equally true that holiness, since it is a state of character, cannot be a creation or infusion apart from personal choice. For God to act unilaterally would be as destructive of true holiness (which must be chosen to be a genuine moral quality), as mere imputation would be destructive of holiness. There must be interaction and cooperation between the Holy Spirit and the sinner, in the form of willing repentance, if holiness is even going to start. Then there must be obedience, and in time a profound hunger for holiness to be perfected by the Spirit's sanctifying fullness, a hunger that results in coming to grips with God in prayer, surrender, and faith. Then there is a sense in which perfected holiness can yet be progressively perfected, as the Holy Spirit helps us to translate inner holiness into moral sinew and spiritual backbone, into Christlikeness of personality and thoroughly consonant life-style. To be retained, holiness must issue in growth and lead to maturity.

This includes the progressive ethicizing of life. For holiness is not exact conformity to the highest ethical standard, for that may not yet be known

(example, Abraham). Holiness is rightness with God according to one's present measure of light. But since light is progressive, so will be the ethical standard required if one is to continue to be pleasing to God.

Holiness is often defined as wholeness, or soul health. Those who think of man holistically (as an indivisible body-soul unit) are attracted to this concept. But health and wholeness are derivatives of the Old English root *hal*, not from the Hebrew *qadosh* or the Greek *hagios*. The majority view of scholars is that these words mean separation. In the Bible the separation required is from sin to God, embracing both a total devotement and a total cleansing. The cleansing is from anything in the life or the soul which is incompatible with the devotement. The devotement is variously described as complete consecration, absolute surrender, unconditional commitment, uncompromising loyalty, supreme and undying love.

Wholeness and health may to a degree describe the state of a person so separated. But to stress wholeness and health as definitive is to get the cart before the horse. The tendency will be to aim at health and bypass the means. But the divine order is sanctification first, then health.

Furthermore, while there can be no true health of the total personality without holiness, and while holiness is conducive to health, complete health in every facet of being is not an instant consequent of holiness. Perfect health therefore must not be elevated as an evidence of holiness; nor must the obverse insinuation be tolerated. For holiness is a condition of the heart primarily, not of the body or even of the mind. The sanctification of the body along with the soul and spirit (1 Thessalonians 5:23) means its consecration to God and separation from sin, not its healing from all its possible diseases.

For holiness is perfectly compatible, as Wesley always insisted, with a thousand infirmities—which can include emotional and mental aberrations as well as physical. There are many odd holy people in the world. They are not odd because they are holy, but neither has holiness instantly cured them of their oddity. Nor has it cured them of all their mental or emotional illnesses—the probable causes of some of their oddities.

Other things being equal, holiness will facilitate the achievement of a healthy personality—with balance, humor, resilience, adaptability, and optimism. But there are many healthy personalities in the world that are not holy. Let us therefore not confuse things which differ.

It is holiness without which no man shall see the Lord, not perfect health. There are sick saints and healthy sinners. When the sick saint dies, he will be instantly with his Lord. When the healthy sinner dies, he will be in outer darkness. Holiness is the supreme good, the one indispensable requisite for true happiness and final heaven. □

Book Brief

SHOW ME, LORD





EVELYN M. RAMSEY, M.D., *author*

ONE OF THE MOST outstanding Nazarene mission projects ever is underway in Papua New Guinea: the preparation of a concordance—with all the detail, checking, and rechecking—in Pidgin. The New Testament and Psalms were available in the language of the people, but pastors were limited in using them because they couldn't find passages they wanted to use.

Through an organization which coordinates all Christian book production and printing throughout Papua New Guinea, reference books for the project were available, as was money to pay the expenses. All they needed was somebody willing to work hard enough to prepare a concordance! They found their woman in Evelyn Ramsey, M.D., who squeezed in time during off-duty hours from her post as missionary doctor!

Who is Dr. Evelyn Ramsey? And what else has the Lord done through this remarkable woman? The book *Show Me, Lord* tells part of her story.

Dr. Ramsey has combined her medical and translation skills as a Nazarene missionary since 1957, first at the Raleigh Fitkin Memorial Nazarene Hospital in Swaziland, where she ministered 12 years. She transferred to Papua New Guinea in 1969.

Show Me, Lord weaves its way through colorful experiences in this missionary doctor's life, with personal reflections, furlough memories, and lessons God has taught her through the years. It's entertaining and whimsical, but it also provides good insight both into the life of faith and into missionary life.

The book is written in popular free verse style. Spiritual lessons are down-to-earth and applicable to the daily life of any individual seeking to do God's will. □

Beacon Hill Press of Kansas City

To order, see page 23.

the editor's STANDPOINT

THE COST OF FREEDOM

As most of our readers know, materials for each issue of this magazine must be prepared well in advance of the cover date. For this reason, I found myself writing about freedom, for the July 1 issue, on Memorial Day.

Memorial Day, which occurs in May, is a good time for residents of the United States to reflect upon their political independence, which is nationally celebrated on July 4 each year. Memorial Day is observed in honor of those who fought and died in the nation's wars. Alas, there have been too many wars, too many deaths! But a sad fact of history is the connection between wars and freedom. Most political freedom enjoyed by nations has been purchased at the cost of armed conflict. Voting places stand upon soil that has been soaked with the blood of brave young men. Such a price makes our liberty really priceless.

The greatest of all freedoms is spiritual. To be liberated from sin, guilt, and death, and to live in personal fellowship with God, is the most significant experience possible to human beings. This greatest of all freedoms is a gift to us, but its cost to God makes it the most expensive freedom ever. Spiritual freedom is ours at the cost of Christ's shed blood.

Jesus said, "You shall know the truth, and the truth shall make you free" (John 8:32). In the same context, our Lord said, "If therefore the Son shall make you free, you shall be free indeed" (8:36). The two sayings are one, for the Lord Jesus Christ is himself the truth that frees: "I am the way, and the truth, and the life" (14:6). The truth that frees involves the death of Jesus as an atoning sacrifice. In the context of His remarks about "the truth" and "the Son" which frees, John speaks of "His hour" (v. 20), which is a reference to the coming cross. And Jesus speaks of the lifting up of the Son of Man (v. 28), another reference to Calvary. This is in keeping with the whole tenor of the New Testament. Our purchased freedom, our redemption, has for its price "the precious blood of Christ."

We honor those who died to make political liberty. We worship Jesus Christ who died to create our spiritual freedom. □

AN UNUSED TICKET

Among my souvenirs I have an unused ticket. It represents a forfeited opportunity. On April 19 an impressive ceremony took place at the White House. With appropriate protocol and pageantry, President Reagan received Queen Beatrix of the Netherlands and her husband, Prince Claus. Through the courtesy of pastor Dave Ehrlin, ticket number 1080, bearing my name, would have admitted me through the Southeast Gate to witness the reception.

For reasons that I will not elaborate, I chose not to attend. The Ehrlins did, and they enjoyed the occasion very much. They gave me the ticket to keep as a reminder of what I missed. Doris chided me—gently, for that is her way—for blowing the chance to be present at such an exciting event. Perhaps I should have gone, but I feel no regret.

All of that to say this: The gospel is an invitation to every person to attend a vastly more significant reception. Our Lord invites us into fellowship with himself, to be participants and not mere spectators at a divine welcome to sinners. One greater than all presidents, all royalty, welcomes us to experience forgiveness, cleansing, peace, and joy as His followers and friends.

If we accept this gospel invitation, we shall also share that magnificent future reception when the Redeemer shall welcome into heaven His redeemed. To miss that reception is to become an eternal loser.

The gospel invitation is just as personal as any ticket which bears a name. To *you*, as to others, the Lord Jesus Christ says, "Come unto me, and I will give you rest." Any person who wastes that ticket will regret it forever. Those who accept the invitation and share the reception will rejoice "with joy unspeakable and full of glory" throughout eternity.

I did not see the president or the queen. But I fully intend to see the Lord and to be part of His kingdom forever. Through one of the twelve gates into the city of God even I shall be permitted to enter. □

Most political freedom enjoyed by nations has been purchased at the cost of armed conflict. Voting places stand upon soil that has been soaked with the blood of brave young men. Such a price makes our liberty really priceless.

CHRIST'S SANCTIFYING DEATH

Jesus died to make us holy.

Holiness results from communion with God. In the presence of the Holy One, as we commune with Him, we are transformed into His likeness. As Paul puts it, we are changed "from glory unto glory."

To say that Jesus died to make us holy, therefore, is to say that He died to remove the barriers to communion with God. His death atones, at-ones, brings God and people together in a relationship where the transformation of character and conduct can occur.

Some of the barriers to communion with God are external, our transgressions of His law. The death of Christ makes it possible for God to forgive our sins without violating His nature or ours. Divine holiness and human freedom are preserved in the obedience of Christ which took Him to the Cross, and in the remission of sins that results from that Cross. "God is just and the justifier of him who believes on Jesus Christ." Forgiveness removes the barriers interposed between God and us by our wrongdoing.

Another barrier is internal, the corruption of our natures, "inbred sin"—to put it theologically. This barrier, too, is removed by the death of Jesus Christ. "The blood of Jesus Christ cleanses us from *all* sin," inward as well as outward.

To put it positively, the Cross establishes the new covenant, which promises both the forgiveness of sins and the writing of the law inwardly upon the heart. Both the acts of rebellion and the attitude of rebellion which prompted them are removed by the atoning death of our Lord. "Jesus also, that he might sanctify the people with his own blood, suffered outside the gate."

We are not made holy by rules and rituals, however scrupulously they are observed. We are made holy by the barrier-removing death of Jesus Christ. With the barriers of sin gone, man the worshiper enters into a communion with God that will make him increasingly godlike. □

USING THE BIBLE

Bibles have been put to many uses, some of them strange.

Samuel Johnson, literary lion, was once at work cataloging a large library for a publisher named Thomas Osborne. Osborne was a bull-like man in build, voice, and manner. Though Johnson was working rapidly and cheaply, Osborne accused him of "inattention and delay," using coarse language in his baseless charge. Worse, he made the mistake of calling Johnson a liar. Seizing a large 16th century Greek Bible, Johnson knocked him down, stepped on his neck, and threatened to kick him down the stairs if he tried to get up. This is not a recommended use for the Bible, though its effectiveness on the occasion cannot be denied. Think of the headlines an overly zealous blow could produce—"Man killed by living Bible"!

The best use to which Bibles can be put is the purpose for which the Bible was given. Jesus said of the Scriptures, "They testify of me." Through the written Word, we come to the Living Word. Scripture bears witness to Jesus Christ. It makes known to us who He is and what He does. It discloses the patient process of history that prepared for His coming into the world. It declares the precious promise of His return at the close of history. It unfolds the meaning of His life, death, and resurrection as the saving acts of God. The best of all uses of the Bible is to come to know Jesus Christ and experience the eternal life which He gives to those who believe on Him.

Another use of the Bible, closely related, is to fortify ourselves against wrongdoing. The Psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee." Hiding the Word in one's heart means more than studying the Bible. It means more than memorization of Bible verses. It means establishing and treasuring Scripture at the very center of one's life, so that its teachings control one's attitudes and actions. To become a *practitioner* of Scripture is to live by the will of God as a follower of Jesus Christ, shunning evil and doing good.

The Bible is intended to lift men up, not to knock them down. □

Letters (Continued from page 4)

prayer, and fellowship, I have both spiritual and emotional health.

The *Herald of Holiness* has done much to teach me what true heart holiness means. Thanks so much; it is an excellent piece of literature.

Jessalyn Weaver
Ephrata, Pennsylvania

COMMENT ON GIVING

I mused on the article by Ross W. Hayslip, titled "Pew—Fodder," in the March 1 issue.

In the article, an Anglican presented an invitation to a shop worker to attend services. The shop worker replied, in essence, "All you desire is money."

No true pastor begs for money. Only occasionally is monetary means mentioned in a sermon.

Many Nazarenes are receiving free spiritual meals in the services. Nothing wrong with that. Those particular Nazarenes seldom give one half of what they are able to place in the offering plate. These persons do not hesitate at paying $10.00 for a football ticket, but do not give $10.00 a week to the church although they attend church.

Jesus gave His all, which was His life. And we must take up our cross and also support the Church of the Nazarene.

The Bible teaches that we, if we are able, owe not only the tenth to the Lord, but offerings above the tenth as well. God surely owns more of ourselves than one-tenth.

D. Allan Rhodes
Lake Charles, Louisiana

PLEA FOR SPONTANEITY IN WORSHIP

I was born at Piketon, Ohio, September 13, 1899. My precious wife Mary Faye was born September 13, 1902. I lost her January 12, 1981. We enjoyed 61 years together playing and singing the gospel to our churches and all others. God blessed us in a great and mighty manner. Many of our churches now are not spiritual. Form, programs, and social gatherings will kill any church without spiritual freedom. The church is not the church, the pastor is not the church, the people in the pews are the church. And if they fail to mind the Holy Spirit, this is where our loss is, causing empty seats and a problem to meet church expenses. I'm not upholding wildfire in the church, but real, true demonstration will lift any congregation. I was raised from the sermons of John and Bona Fleming and C. B. Fugget of Ashland, Ky. But we did and do have many other wonderful evangelists. Today, as close as we are to the second coming of Jesus, all our pastors must be evangelistic pastors, even in the morning services. We love you all and God put this on my heart and I got up at 4 a.m. this morning to write this letter.

James P. Howe
Escondido, California

A HIGHER POWER

by LESLIE WOOTEN

MY PHONE RANG. Mrs. Pearl Moyer, one of our church members, was on the other end of the line. "Pastor, my nephew is at the point of death in the intensive care unit at Memorial Hospital. His wife is very shaken up. He is unsaved. Will you talk to him about his soul?"

Mike had been battling cirrhosis of the liver for some time. His doctor had given the family little hope for his survival.

Upon entering the intensive care waiting room, I found Mike's wife weeping. After a few moments with the family, I went to Mike's bedside. One glance told me he was in no shape to be questioned about his soul. At his side, I bowed my head and quietly prayed, "Please, God, for Your glory and Mike's eternal good, give Mike another chance." Mike made no response.

LESLIE WOOTEN is pastor of the Oak Grove Church of the Nazarene, Decatur, Illinois.

Going back to the family, I told them I had prayed for him and would check back a bit later.

When I came back, Mike was alert. I introduced myself and stated the purpose of my visit. Then I asked, "Mike, do you want Jesus to save your soul?"

He replied, "Yes."

"Will you ask Him to forgive your sins and save you now?"

"Yes."

I helped Mike form his petition for forgiveness. Mike's faith was working. He was sincere.

After we thanked the Lord for saving his soul, I inquired, "Mike, would you like for me to ask Jesus to heal your body?"

He replied, "Yes, I would."

Again, I quietly prayed, "Please, Lord, according to Your divine will and wisdom, for Mike's good, the good of his wife and children, and for Your glory, please heal Mike."

Upon Mike's release a few days later, his doctor requested to meet with the family privately. He stated, "I just wanted to report that it wasn't anything I did which made Mike's release possible today. Each morning last week, I fully expected him to be gone when I arrived. A Higher Power had to do this.

Through Mike's illness, God used a concerned aunt, a Jewish doctor, a Nazarene minister, a weeping wife, plus prayers of faith to glorify His name. □

"By ALL MEANS... Save Some"

NAZARENE

RADIO!

Opening new doors of opportunity...



around the world!

WORLD MISSION RADIO

1982 OFFERING GOAL: $275,000

WHY DOES THE CHURCH OF THE NAZARENE HAVE A WORLD RADIO MINISTRY?



The Cecilio Rodriguez Family, Caracas, Venezuela



Caracas, Venezuela



Mr. and Mrs. Octavio Galvis, Valencia, Venezuela

Telling people about Jesus is the most exciting work in the world. As Christians, and as Nazarenes, we want to do everything we can to get the "good news" out. That's our mission.

One key element in the denomination's total outreach effort is our international radio ministry. What do our broadcasts accomplish for the holiness mission of our church?

1. Nazarene radio contributes to the Christian presence on the world's airwaves. Along with other evangelical radio programs, it offers listeners an alternative to the steady diet of hard-sell commercialism, counter-culture morality, and humanistic ideologies.

Our positive holiness message offers listeners an even better option: programs that proclaim deliverance from sin's power.

2. Nazarene radio's primary objective is spiritually sound. Our motives are not financial. They are broader than just denominational interests.

Historically, Nazarene radio has sought to put listeners in touch with local congregations where they can be led to Christ, nurtured, and encouraged in their Christian walk.

3. Nazarene radio broadcasts help to create the climate in which an effective Nazarene witness can take place. They are in the best sense of the word, *Christian public relations.* That is what missionaries and national leaders are telling us.

Where radio has preceded the actual presence of the church, reaching people and planting new churches has been easier to accomplish.

Simply put, *Nazarene radio is one of the most effective tools we have for opening doors of opportunity for the Church of the Nazarene.* It opens up new cities, new territories, and entire countries to the holiness witness.

And letters from hundreds of listeners tell how a Nazarene radio broadcast in their language was the open door to Christ for them. It led them to seek out a Nazarene church, or to enroll in a Bible correspondence course, or to plead for a Nazarene church for their village.

WHAT ARE THE DOORS OF OPPORTUNITY?

An Open Door to Venezuela

When the Church of the Nazarene launches its mission thrust in Venezuela in 1982, the denomination will have a presence in every Spanish-speaking country in the world.

Interestingly, *La Hora Nazarena* (Spanish radio broadcast) has already been there for several years. The seed sown by the broadcast is bearing fruit, preparing the way for a great harvest of souls in that strategic South American country.

The 600 letters on file from Venezuelan listeners have demonstrated genuine interest in the Church of the Nazarene. Cecilio Rodriguez of Caracas, wrote: "I like your program and I like your message. But you don't have a church here."

When missionaries Bill and Juanita Porter visited Venezuela in 1981 they contacted Mr. Rodriguez. Already he is offering encouraging suggestions for starting services in his community.

Another listener, Octavio Galvis, a supermarket employee from Valencia, asked for a visit from the Porters. He wants to know more about the doctrine of holiness and has offered the use of his home to hold services.

La Hora Nazarena has opened doors of opportunity for the Porters as they prepare to launch the Church of the Nazarene in Venezuela.



An Open Door to Legaspi City

Missionary Peter Burkhart wants to make radio a vital part of his work in the pioneer area of Bicol in the Republic of the Philippines. There is no Church of the Nazarene there, but he is beginning to work in a center near the college belt in Legaspi City, 500 kilometers south of Manila.

The immediate community has a population of 150,000, but the area reached by radio would be about 3 million. The new program is on the air, but Nazarene radio funds are needed to continue the broadcast.



An Open Door to Jakarta and Outlying Villages

Indonesia is the fifth largest (population 145,000,000) country in the world. *Pancaran Berkat* (Indonesian radio broadcast) has made a significant public relations impact for the Church of the Nazarene.

The program airs in two main population centers, Solo and Jogjakarta. If World Mission Radio funds are available, Jakarta is the next target city. A strong and popular station in that city has been selected to air *Pancaran Berkat.*

Village evangelism is another top priority. Radio enters thousands of villages where national evangelists are still unable to preach. Already, people are responding to the gospel as a result of Nazarene radio's reach into these isolated rural areas of Indonesia.



An Open Door to Paraiba

In 1979 the Church of the Nazarene began planting churches in the vast Northeast region of Brazil. *A Hora Nazarena* (Portugese radio broadcast) had already acquainted people with the name and message of the church in the target state of Paraiba.

Today the broadcast has opened doors for the local congregations to make contacts in many communities through visitation.

An Open Door to an Open Heart



Yanti Deritawati

Pancaran Berkat opened the door to Yanti Deritawati's heart. Rejected by friends, longing for the love that an imprisoned father could not give, and searching for answers to her despair, Yanti came close to taking her life.

Yanti heard the Indonesian language radio program, enrolled in the Bible correspondence course, and began attending the Solo Church of the Nazarene. Soon she was baptized, joined the church, and began teaching Sunday School. Today she is preparing for full-time Christian service.

HOW YOU CAN HELP TO OPEN THE DOORS OF OPPORTUNITY!!

You can pray for the 18 different language-broadcasts of the Church of the Nazarene. Those broadcasts are reaching 80 countries of the world.

You can give. The mathematics of reaching the 1982 offering goal is quite simple: $.44 per church member ($40.30 per church) would assure us of our $275,000 total.

The 1982 goal is actually the minimum needed to support the existing international radio ministry of the denomination. Imagine what could be done if each *Herald of Holiness* family would put just $5.00 in the attached envelope:

- New programs in other languages could be developed.
- Programs in existing languages could be expanded.
- Additional areas of the world could be reached.

Some exciting days for the international radio ministry of the Church of the Nazarene are upon us.

- Regional communications offices have been set up in Africa and Costa Rica where programming and production are utilizing local talent.
- The Italian, French, Japanese, Korean, Indonesian, Pokomchi, and Kekchi programs are produced in the areas where they are aired;
- The Mandarin Chinese broadcast is now being aired from Guam by powerful shortwave to all of mainland China three times a week;
- The day of direct satellite broadcasting by radio is on the very near horizon.

Your prayers and your gifts will be the keys to new DOORS OF OPPORTUNITY for the Church of the Nazarene around the world. Together, with God's help, we *can* reach the world through radio!

Indonesian rice paddy



20 LANGUAGES
Keys to the doors of opportunity!



SPANISH
"La Hora Nazarena" was the first non-English Nazarene radio program. This program has been aired for 25 years. For many of those years, H. T. Reza was the speaker. Today the broadcast features speakers on a rotation basis. The music has been an important part of each program.

PORTUGUESE
More than 100 million people in various areas of the world speak Portuguese. Most of those areas receive "A Hora Nazarena," with its speaker, Jorge de Barros. The program is broadcast into Brazil, Portugal, and Cape Verde by Trans World Radio in Bonaire. TWR in Manzini, Swaziland, broadcasts the program into Moçambique. It is also heard in Angola.

FRENCH
The French broadcast, "L'Heure du Nazareen," began in 1974. It is heard in Quebec, on the Caribbean island of Martinique, and is beamed to Europe through HCJB in Quito, Ecuador. It is produced in Montreal.

ITALIAN
"L'Ora Nazarena" debuted in 1976 over the 600-watt Trans World Radio facility of Radio Monte Carlo (Monaco). The 15-minute program is produced in Rome by the church's Italian district, in consultation with Nazarene Communications. The production staff is speaker Salvatore Scognamiglio, and brother-sister musicians, Angela and Gianni Cereda.

JAPANESE
For several years "The Nazarene Hour" has been produced in Japan. This 15-minute weekly evangelistic broadcast includes music, commentary, and a sermonette. The speaker is Yozo Seo. Heard at 6:30 on Sunday morning, the audience is largely Shinto and Buddhist. The church's potential listening audience is 113 million—the population of Japan.

CHINESE
September 4, 1977, was a memorable day for Nazarenes; it marked the initial radio broadcast of "The Nazarene Hour" in Mandarin Chinese. Already there is a mood of acceptance among some of Hong Kong's 5 million people. To many, it is a relief from the Red Chinese propaganda on other stations. The program is also heard in Taiwan.

INDONESIAN
In 1978, *Pancaran Berkat* began broadcasting in Indonesia in two main population centers, Solo and Jogjakarta. Rev. Ishak Sugianto is the speaker.

PHILIPPINES
A new broadcast is being launched in the Legaspi city area. While the program language is English, it is produced locally under the direction of missionary Peter Burkhart

KOREAN
Radio production by Korean Nazarenes is a priority item. Five dramatic spots are aired six days a week on nationwide prime time. "The Nazarene Hour," a 15-minute program, is heard twice weekly. The Korean church's involvement in radio began in 1975.

CREOLE
A Nazarene radio ministry has begun to be produced in French and Creole by national church leaders in the Caribbean republic of Haiti. Two programs a week provide one and one-half hours of distinctive Haitian music and preaching.

KEKCHI-POKOMCHI
Guatemalan Nazarenes on the Northeast District produce a daily program in both Kekchi and Pokomchi dialects. Aired at 5:30 a.m., the ministry has proved to be a successful evangelistic tool.

MARATHI
The church's radio ministry to India is produced in the Marathi language. In 1972 the broadcast began with great public interest over Radio Ceylon (Sri Lanka). Thousands of letters have been received from listeners who wish to turn from Hinduism to Jesus Christ, or who desire to learn more about the Christian way of life.

TAMIL
In 1981 two programs originated in India in the Tamil language, one for children and one for adults.

AFRICAN VERNACULAR
Production of radio programs in Zulu, Afrikaans, Sotho, Pedi, Shangaan, Tswana, and Simple English languages provide the Church of the Nazarene with an open door in parts of Africa. It is allowing the church to reach masses of people that no individual congregation could possibly influence. The African broadcasts are carried by the interdenominational missionary enterprise, Trans World Radio. This organization provides valuable services to Nazarene radio.

ENGLISH
In at least 25 world areas, the Church of the Nazarene's English radio broadcast "Showers of Blessing" presents the gospel's truth to eager listeners. The program's log indicates stations from North and South America to the Caribbean, the South Pacific, and Asia. William McCumber is speaker.

IN THE NEWS

PEOPLE AND PLACES



The Social Sciences and Humanities Research Council of Canada has announced that **Mrs. W. Matthew (Phyllis) Airhart** has been awarded a three-year doctoral fellowship valued at $8,760 annually. Mrs. Airhart is now in doctoral studies at the University of Chicago in the area of the History of Christianity.

Last fall Mrs. Airhart was the recipient of the first John T. McNeill Fellowship, valued at over $4,000, and awarded by the Divinity School of the University to the outstanding student in church history. A graduate of Canadian Nazarene College and the University of Manitoba, Phyllis is the daughter of Mr. and Mrs. Melvin Gilcash, Moncton, New Brunswick. Her husband, Matthew, is assistant professor of music at Olivet Nazarene College and the son of Rev. and Mrs. Willard B. Airhart, Akron, Ohio. □



Miss Cathy Lee, a member of the Grand Island, Neb., church, has been awarded the prestigious Harry S. Truman Scholarship by the Harry S. Truman Scholarship Foundation in Washington, D.C. Miss Lee is a sophomore at Hastings College, Hastings, Neb., majoring in psychology.

The foundation grants a scholarship to one outstanding college sophomore in each state annually. The scholarship carries a maximum annual award of $5,000 and it is renewable for the student's senior year and up to two years of graduate work. This makes the scholarship valued at a total of $20,000.

The Truman Scholarship is awarded on a merit basis each year to college students who show potential for leadership, academic ability, and an outstanding potential for a career in government or public service. Cathy is an outstanding Christian and faithful Nazarene as well as an honor student.

Her parents, Mr. and Mrs. Freddie Lee, have served the Grand Island church as Christian Life chairman and church pianist, respectively. □



On March 28, **Miss Peggy L. Stark** of San Antonio, Tex., was chosen as the recipient of the Trinity Prize for Excellence in Teaching sponsored by Trinity University of San Antonio.

Miss Stark teaches at Breckenridge Elementary School for the San Antonio Independent School district, which has 90 schools and 3,000 teachers. She was chosen as winner for her district.

As a winner of the Trinity Prize for Excellence, Miss Stark received a $2,000 cash award and a hand blown lead glass apple award. San Antonio's mayor, Henry Cisneros, also presented the Benefactor de la Communidad Award from the city.

Miss Stark received her B.S. in Elementary Education from Olivet Nazarene College in 1972 and is currently completing work on a master's degree. She is district NYI president of the San Antonio District and Christian Life chairman of the San Antonio Eastside Church of the Nazarene. □



Henry W. Spaulding II received the Ph.D. degree May 1 from Florida State University at Tallahassee, Fla. His dissertation, "The Christian Humanism of Paul Tillich," was appraised by his major professor as one of the finest in the professor's more than 20 years on the faculty.

Dr. Spaulding is a 1974 A.B. degree graduate of Trevecca Nazarene College and a 1977 magna cum laude M.Div. graduate of Nazarene Theological Seminary. He has been elected to the Department of Religion faculty of Eastern Nazarene College and will begin teaching at the end of August.

He has pastored the Thomasville, Ga., First Church for three years, during which time he also held a teaching assistantship at Florida State.

Dr. Spaulding is married to the former Sharon Walker, a 1975 graduate of TNC. They have one daughter, Shelly, who is four. □

NAZARENE SOCIAL WORKERS PLAN NEW ASSOCIATION

A Steering Committee met at King Conference Center in Kansas City on April 3 to guide in the formation of the Association of Nazarenes in Social Work. The purpose of the organization will be to provide support, encouragement, and fellowship to those within the denomination in the field of social work, or who are practicing social work but did not specifically train in the field.

The organization will also be a resource for urban and other ministries for mobilizing and facilitating various ministries as well as providing manpower resources.

The organization will work with the general church in educating the laity of their critical role in initiating ministry where there is need. The association will offer a forum for practitioners and theologians to address the relationship of the spreading of the gospel to the church's response to social needs and concerns.

Wayne Dunlop, chairman of the Department of Social Work at Eastern Nazarene College, chairs the Steering Committee. Jerry Appleby, Ethnic/Urban coordinator for Church Extension Ministries; Ben Sherrill, chairman of the Department of Social Work at Northwest Nazarene College; Mike Malloy, executive director at Christian Counseling Services and assistant professor of social welfare at Trevecca Nazarene College; and Becky Morsch, a social worker employed at Christian Counseling Services, have served as standing members of the committee. Also involved in the proceedings are Dr. Raymond W. Hurn, director, Church Extension Ministries; and David Blackburn, director of the Kansas City Rescue Mission, Inc.

Membership in the organization will be open to those who have degrees in social work and social welfare, as well as pastors and laity who actually do social work as a part of their daily ministry. There will also be affiliate and student memberships.

Tentative plans are for a conference in the summer of 1983 which will be the initial meeting for the new organization. If you are interested in membership, or in following the progress of ANSW, contact Jerry Appleby, c/o Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131. □



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Editor, The *Chaplain*

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Mr. and Mrs. Elmer Trimble are shown presenting a check to Dr. L. S. Oliver *(center)* president of Nazarene Bible College. The presentation of the check liquidating the final construction costs coincided with the meeting of the Board of Trustees. In the dedication services naming the Trimble Library, President L. S. Oliver acknowledged the generous contribution of Elmer and Evelyn Trimble to Nazarene Bible College. Originally the Trimbles had initiated a pledge of $50,000 to complete a third floor of the library where study carrels, book stacks, and a Wesley Room of selected materials will be located. Over the years the Trimbles have contributed more than $170,000 to the Bible college, most of which has gone into the operation and furnishings of the library. Portraits of Elmer and Evelyn Trimble hang on the south wall of the first floor of the library as a perpetual tribute of their interest in developing the minds of NBC students for a holiness ministry.



Seven-month-old Matthew Stephen Beyer of Kulpsville, Pa., enjoys seeing the *Herald*. His parents, Ron and Corienne Beyer, add that the Lord has blessed them through reading the *Herald of Holiness*.

KEEP THOSE "HERALD" SUBSCRIPTIONS COMING

Rev. Moody Gunter, superintendent of the South Carolina District, appointed Mrs. Leota Downing, pastor's wife of Sumter First Church, *Herald of Holiness* campaign manager.

In turn, the pastors' wives of the district were called upon to lead the local church campaigns. They proved a difficult task could be done. With the enthusiastic support of District Superintendent Gunter, the ladies led a whopping 37 of the 57 churches to reach or surpass their goals.

The net result was tremendous—the district *Herald* subscription goal of 3,071, which is half of the reported membership of the previous year, was exceeded by over 200 subscriptions. This was the first time in several years the district had met its subscription goal. □

ATTENDANCE AND OFFERINGS UP IN SPANISH CHURCHES

Dr. Raymond Hurn, director of Church Extension Ministries, reports miraculous offerings and attendance on Easter weekend among five churches and two missions in the lower Rio Grande Valley on the Central Latin District. Nearly 600 were in attendance Easter Sunday morning with approximately $10,000 in Easter and faith promise offerings on the day.

At Mercedes, Tex., an 86-year-old retired elder, Rev. Cipriano Flores, gave his life savings of around $8,000 when he learned that the local church was trying to buy a parsonage for the young pastor and his wife. Brother Flores lives in low-cost government housing and owns no property. Years ago he pastored Mercedes and started his ministry in the valley on the salary of $10.00 per month. For years he had wanted a parsonage in Mercedes.

The sacrificial devotion of Brother Flores set off a tide of giving that is strengthening the total work in this

area 75 miles long where population has jumped in recent years from 500,000 to a projected 750,000 population in 1983. There are prospects for 15 Mexican/American churches in the lower Rio Grande Valley within the next few years.

Easter Sunday evening, the small congregation in Brownsville, Tex., spontaneously pledged more than $2,000 for a down payment on a parsonage for their pastor and family. Join in prayer for revival in the lower Rio Grande. □

REGIONAL CL/SS CONFERENCES HELD

Ten Regional Christian Life and Sunday School Conferences were held for more than 1,000 district leaders during the month of March. Rev. Phil Riley, Christian Life and Sunday School Division director, planned the meetings. Each of the age-groups were represented in the general sessions and workshops. Personnel involved were: Children's Ministries Director Mrs. Miriam Hall and staff: Kathy Hughes, Donna Fillmore, Jeannette Wienecke, and Evelyn Beals; Youth Ministries Director Rev. Larry Leonard and staff: John Denney, Mike Estep, Michael Pitts, David Best, Bruce Oldham, and Gary Sivewright; Adult Ministries Director Dr. Kenneth Rice and staff: Ruth Gibson and Dennis Apple. Mr. Dwight Douglas of the Division office was the coordinator for all travel arrangements.

Locations were: Omaha; Montreal, Quebec, Canada; Saddlebrook, N.J.; Columbus, Ohio; Merrillville, Ind.; Calgary, Alberta, Canada; Boise, Ida.; San Diego; Dallas; and Atlanta. □

VIRGINIA DISTRICT MARRIAGE ENRICHMENT TRAINING

Following a recent Training and Evaluation Seminar sponsored by the Virginia District, seven couples have been granted Provisional Certification Status as Nazarene Marriage Enrichment leaders.

Of those in attendance, five couples were from the Virginia District, one from the Washington District, and one represented the South Carolina District as Marriage and Family Life directors.

These couples are committed to nurturing and equipping the marriages in their respective churches and districts. A basic premise of Nazarene Marriage Enrichment is that it takes far less energy to nurture and equip a marriage than it does to repair one. □

—J. Paul and Marilyn Turner
Marriage and Family Life Ministries

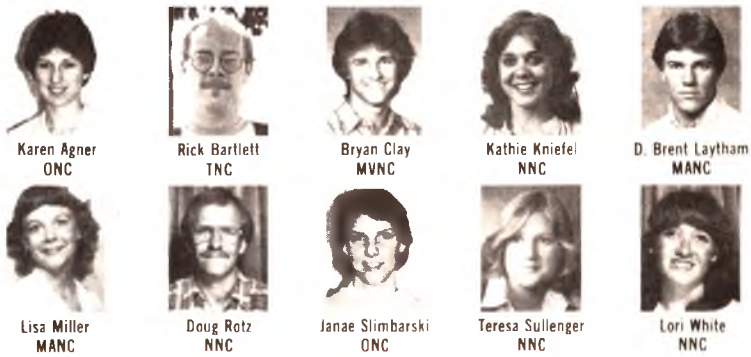
INTERSECT REACHES OUT

"Where God's love and human need meet"—that's the theme of INTERSECT, sponsored by Youth Ministries. Sixteen Nazarene college students in three U.S. locations are reaching out to do that this summer, serving in local churches in Conejo Valley, Calif.; Kansas City; and Oklahoma City. They are working in various areas of church ministry: personal evangelism, vacation Bible schools, outreach, Sunday School visitation, one-on-one discipleship, and children's, youth, and singles ministries. They are also involved in supportive efforts to those who work in the church, helping them meet the needs of those they serve.

INTERSECT teams began their summer of ministry on June 21, after an extensive training camp in Golden Bell, Colo. They conclude their efforts on August 15. Churches sponsoring an INTERSECT team this summer are: Conejo Valley church, Rev. Norm Shoemaker, pastor; Kansas City Grace Church, Rev. Keith Wiseman, pastor; and Oklahoma City Lakeview Park Church, Rev. Jerry Baker, pastor. Directing this year's INTERSECT program is David Best, director of Campus/Career Ministries.

INTERSECT is a program unit of YOUTH IN MISSION, under the coordination of Mike Estep, Campus Ministries/Program director for Youth Ministries. □

Oklahoma City Lakeview Park:



Conejo Valley:



Kansas City Grace:





The five couples from Virginia are *(back row, l. to r.):* Becky and Paul Willis, Danville; Janet and Kevin Simon, Richmond; Gale and Doug Williams, Waynesboro; Mary and Charles Thompson, Richmond; Maxine and Richard Reitano, Norfolk. *(Front row l. to r.)* are: Ken and Margaret Murray, West Columbia, and Jan and Hal Frye, Olney.



YOUTH MISSIONARY READING



Moçambique Milestones
By Lorraine O. Schultz
A fascinating history, peppered with humorous episodes, by a veteran missionary telling how the Moçambique mission field began and now after 60 years and amidst adverse circumstances, is still proclaiming the gospel to the people of this African country. 112 pages. Paper. **$2.95**

Chosen in the Furnace
By Helen Temple
Stories about Nazarenes on the great continent of Africa who have found Christ through the ministry of Nazarene missionaries and pastors; and having found Him, have become His true disciples, witnessing to others of His transforming power in their lives. 80 pages. Paper. **$2.50**

Renew the Ruined Cities
By Franklin Cook/Tom Nees
Missions isn't just for foreign countries any more. It's for our big cities too! Here in this lively account, our authors share their compassion for urban ministry, the overwhelming need that exists, but above all, the life-changing impact of the power of the gospel in the inner city. 88 pages. Paper. **$2.50**

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COUPLES PUT HANDS TO THE HARVEST

Sunday School is still the number one Nazarene agency for evangelizing and nurturing the unchurched. So believe Ron and Yvonne Mercer of Toronto.

The Mercers are the denomination's General Key Kuple for the 1982 Fall Sunday School Attendance Drive, scheduled for September 26 to October 31. They represent 79 district couples who will provide key leadership in recruiting "Harvest Hands." Ron, president of Xerox of Canada, claims close kinship with the theme, having grown up on the back of a tractor on an Oklahoma farm.

Most of the couples came together this spring in Kansas City, to be informed, inspired, and enthused about the potential of this Sunday School campaign. Rev. Phil Riley, director of the church's Division of Christian Life and Sunday School, led the two-day meeting.

A kick-off banquet introduced competing Key Kuples and provided a setting for the music and testimony of Los Angeles television newswoman Janine Tartaglia. She recently found Jesus Christ as her personal Savior



Television journalist Janine Tartaglia represented the possibility of a changed life that Nazarene Sunday Schools offer.

through weekly news contacts with Rev. Earl Lee, pastor of Pasadena, Calif., First Church, and his wife, Hazel. Janine was assigned to cover the Lees as a human interest angle to the ongoing Iranian hostage struggles. The Lees' son Gary was one of the hostages. The spirit and love seen in Earl and Hazel Lee showed Janine that life in Christ is the only kind of life that provides lasting peace and satisfaction.

Tartaglia's testimony was used as a



Pictured *(l. to r.)* is the Key Kuple leadership: Dr. and Mrs. Gerald Oliver, 1976 General Key Kuple. Dr. Oliver is current General Board Christian Life and Sunday School Committee chairman; Mr. and Mrs. Ron Mercer, 1982 Key Kuple; and Rev. Phil Riley, director of the Division of Christian Life and Sunday School.



Banquet talk and food brought together 59 couples from across the U.S. and Canada

THE NAZARENE HUNGER AND DISASTER FUND

The Nazarene Hunger and Disaster Fund is a special fund maintained at Nazarene Headquarters in Kansas City to meet needs caused by famine, earthquakes, floods, displacement due to war, or other sudden or long-standing disasters. Through this fund, food has been made available to undernourished school children and nutrition centers in Haiti; to earthquake victims in Italy, Mexico, and Central America; to families displaced by fighting in Lebanon and Central America; to refugee families in Southeast Asia; to malnourished mothers and small children in Africa. Medical relief supplies have been flown to areas of disaster. And it is an ongoing program. Funds can be sent at any time to Dr. Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, designated for Nazarene Hunger and Disaster Fund. All monies will be used 100 percent for the purpose designated.



General Key Kuple spokesman, Ron Mercer, backed by 79 district work gloves, convinced his district counterparts that Sunday School needs willing, working hands. The harvest depends on faithful commitment.

prime example of holding forth the Word of Life—a goal of Nazarene Sunday Schools.

The Nazarene Publishing House sponsored banquet and tours of the church's headquarters and publishing facilities heightened the group's awareness of the strong resources behind this important Sunday School attendance and outreach venture.

Working closely with the Mercers and Rev. Riley are age-group ministries directors: Miriam Hall, children; Larry Leonard, youth; Kenneth Rice, adult. □



Key Kuples become tourists at Nazarene Headquarters and Publishing House.

TEEN BIBLE QUIZZING SET FOR 1982-83

Rev. Larry Leonard, director of Youth Ministries, and Rev. Bruce Oldham, general quiz director for Youth Ministries, have recently announced the program and materials for teen Bible quizzing for 1982-83.

This year's study will cover the books of Galatians, Ephesians, Philippians, and Colossians. The Bible study workbook, *Discovering Galatians—Colossians*, and the accompanying leader's guide have been improved to incorporate a new learning philosophy and to accommodate both individual and group study.

In addition, the workbook and leader's guide may be used by any youth group in a small-group Bible study, not just with quizzers. This concept is outlined in the training text *Discovering the Word: A Training Manual for Bible Study and Quizzing*, which received excellent response in its first year.

A new text for quiz leaders at all levels has been released this year, *The Quiz Director's Handbook*. Also new in the quiz specialties materials for this year are line-up forms, promotional posters, and a revised rulebook for 1982. Catalogs are available from Nazarene Publishing House.

"We're excited that the quiz program has grown on the majority of districts this past year," states Rev. Oldham. "The *Discovering* workbook has also provided us with a flexible Bible study tool for all youth ministry situations. Our emphasis on the Pauline Epistles will also complement the theme of the upcoming World Youth Congress."

In the recent General NYI Council meeting of 1982, the council endorsed the new direction of the quizzing program, along with recommending further improvements and ideas. They are presently involved with the planning of World Youth Congress, scheduled for June 20-26, at Oaxtepec, Mexico, which will include an International Quiz event. Information on WYC and the International Quiz is available from district NYI presidents and district quiz directors. □



Book Briefs ORDER COUPON

See page 15 for description.

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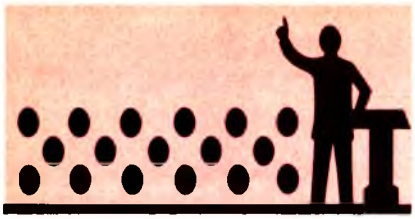
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EVANGELIST'S SLATES

ARMSTRONG, CHARLES: Tilden, IL (Camp), July 15-25
ARMSTRONGS; LEON, LINDA & FAMILY: Pittsburg Dist. Boys' & Girls' Camp, July 5-16; Concerts in North Carolina & Virginia, July 18—Aug. 7
BEARDEN, LES: Harrisonville, PA (Pleasant Ridge Camp), July 9-18
BELL, JAMES & JEAN: Lubbock, TX (1st), July 4; Harrah, OK, July 7-11; Decatur, IL (1st), July 13-18
BLUE, DAVE & DANA: Toronto, Canada (International Laymen's Retreat), July 6-11; Central Ohio Dist. Camp, July 16-25; S. Oregon Dist. Camp (Medford), July 28—Aug. 1
BLYTHE, ELLIS: White Springs, FL (Suwannee River Camp), July 27—Aug. 1
BOCK, DON: Wellson Camp, June 25—July 4
BOND, GARY & BETH: Central Canada Dist. Camp (Cedardale), July 23—Aug. 1
BROOKS, GERALD & JUNE: Reserved, July 11-17; Conroe, TX, July 18-25
BROWN, ROGER: Rochester, NY (Immanuel), July 11 a.m. & (Calvary) p.m.; Maine Dist. Camp, July 12-18; Eldorado, IL (Beulah Holiness Camp), July 29—Aug. 8
BUCKLES-BURKE EVANGELISTIC TEAM: Upstate New York Dist. Camp, July 2-11
CAYTON, JOHN: E. Falmouth, MA, July 10-13; Shokan, NY (West.), July 20-25
CHRISTNER, JACK: Kane, PA (Free Meth. Camp), July 9-18; Reserved, July 20-25
COBB, BILL & TERRI: Brainerd, MN, July 6-11; Superior, NE, July 13-18; Iowa Dist. Camp, July 19-25
COLLINS, LUTHER: Palmdale, CA, July 11-18
COY, JIM & MARTHA: Lakeview, OH (Indian Lake Northside), July 5-11; Drayton Plains, MI (Williams Lake), July 12-18; Central Ohio Dist. Camp, July 19-25; Rushville, IN (1st), July 26—Aug. 1
DARNELL, H. E.: Pell City, AL (Camp), July 5-11; Springfield, IL (Camp), July 22—Aug. 1
DELL, JIMMY: Reserved, July 5-14; Albuquerque, NM (1st), July 15-18; Reserved, July 22—Aug. 1
DENNISON, MARVIN: Council Bluffs, IA (Community), July 6-11; Nebraska Dist. Boys' and Girls' Camp, July 12-16; Cameron, MO, July 20-25; Fairfield, IA, July 27—Aug. 1
DIXON, GEORGE & CHARLOTTE: Concerts in Ohio, West Virginia, & Illinois, July 4-25
DUNMIRE, RALPH & JOANN: Lewisburg, PA (Crossroads), July 27—Aug. 1
DUNN, DON: Wadsworth, OH (Sharon Center Holiness Camp), July 1-11; Sebring, OH (Holiness Camp), July 15-25
EASTMAN, RICK: Reserved, July 5-18; Manville, IL (Jr. Hi Camp), July 19-23; N.E. Indiana Dist. Camp, July 26-31
ERICKSON, A. WILLIAM: Chattanooga, TN (1st), July 14-18
ESSELBURN, BUD—THE KING'S MESSENGERS: Reserved, July 1-11; Boswell, PA, July 17-18; Reserved, July 28—Aug. 8
FILES, GLORIA; & ADAMS, DOROTHY: Brownstown, IN, July 6-11
FORTNER, ROBERT: Michigan Dist. Camp, July 10-18
FULLER, J. O.: Mount Moriah Camp, July 15-25
GORDON, BOB: c/o Eldon Sipes, 318 Kennedy Circle, Colorado Springs, CO 80910
GORMANS, THE SINGING: Pontiac, MI (1st), July 4; Clarkson, KY, July 12-18
GRAY, BOB & BECKY: Hendersonville, NC (Camp), July 5-11; Columbus, IN (Tri-County Camp), July 12-18; Reserved, July 19-23; Washington Dist. Camp, July 24—Aug. 1
GREEN, JAMES & ROSEMARY: Missouri Dist. Camp, July 13-18; Northwestern Ohio Dist. Camp, July 25—Aug. 1
GRINDLEY, GERALD & JANICE: Michigan Dist. Camp, July 10-18; Eastern Kentucky Dist. Camp, July 19-25
HAINES, GARY: Reserved, July 1-17; Colorado Springs, CO (1st), July 18; Canon City, CO (Lincoln Park), July 25-28; Reserved, July 28-31
HALL, CARL: Belize, Central America, June 30—July 11; Jamaica, British West Indies, July 13-25; Christiansted, St. Croy, July 26—Aug. 1
HAYNES, CHARLES & MYRT: Terre Haute, IN (Northside), June 29—July 4; Pleasant Green, TN, July 9-11; Wartburg, TN, July 13-18; East Tennessee Dist. Assembly, July 20-25
HOWARD, RICHARD: Swaziland, South Africa, July 1-15
JACKSON, CHUCK & MARY: Louisville, IL (Holiness Camp), July 9-18; Beebe, AR (Holiness Camp), July 23—Aug. 1
JAMES, RANDY & MARY JANE: Georgetown, IL, July 5-11; Merrillville, IN (1st), July 12-18; Hazelwood, NC, July 20-25
JANTZ, CALVIN & MARJORIE: Tilden, IL (Camp), July 15-25
JOHNSON, RON: Concert Tour, Month of July
JONES, TERRY: Bay City, TX (1st), July 9-11; Valparaiso, IN (1st), July 25
JUSTICE, MEL & DONNA: Carey, OH (Ridge Chapel), July 6-11; Reserved, July 13-18; Bethel, OH, July 20-25; Reserved, July 26—Aug. 1
LAING, GERALD: Michigan Dist. Camp, July 10-18
LASSELL, RAY & JAN: El Monte, CA (Camp), July 8-18; Yukon, OK (1st), July 20-25; Vici, OK (Camp), July 30—Aug. 8
LAXSON, WALLY & GINGER: Hendersonville, NC (Camp), July 5-11; Georgia Dist. Camp, July 12-18; Lexington, KY (La-Fayette), July 24-25; Indianapolis Dist. Camp, July 26—Aug. 1
LECKRONE, LARRY: Upstate New York Dist. Camp, July 2-11; E. Michigan Dist. Assembly, July 13-15; Mount Vernon, OH (1st), July 27—Aug. 1
LECRONE, JON & BETH: Concerts in the Northwest, July 1-11; San Mateo, CA, July 12-18; Denair, CA (Denair-Turlock), July 19-25; Reserved, July 26-31
LEIDY, ARNOLD: Albuquerque, NM (Los Altos), July 7-11; Reserved, July 27—Aug. 1
LOWN, ALBERT: Wadsworth, OH (Sharon Camp), July 1-11; Milwaukie, OR (ECNA Camp), July 26—Aug. 1
MANLEY, STEPHEN: Upstate New York Camp, July 2-11; Maine Dist. Camp, July 12-18; Uxbridge, MA (Douglas Camp), July 19-25; White Springs, FL (Suwannee Camp), July 27—Aug. 1
MANN, L. THURL & MARY KAY: Gaston, IN, July 7-11; Fort Branch, IN, July 14-18; S.W. Indiana Missionary Convention, July 19-23; Bloomington, IN, July 28—Aug. 2
MATTER, DAN & ANN: Delta, OH, July 5-11; Central S. Carolina Wes. Dist. Camp, July 23—Aug. 1
McCUISTION, MARK & PATRICIA: Excelsior Springs, MO, July 25-30
MEYER, BOB & BARBARA; DYNAMICS OF SPIRITUAL GROWTH: Reserved, Month of July
MICKEY, BOB: Isabella, OK, July 6-11; Missouri Dist. Camp, July 12-18; Kirksville, MO, July 20-25; Albion, NE, July 27—Aug. 1
MILLHUFF, CHUCK: St. Paul, MN (Nat'l Street Rod Assoc.), July 14-18; Shawnee Mission, KS (Youth for Christ Camp), July 19-24; Southwest Ohio Dist. Camp, July 26—Aug. 1
MOORE, NORMAN: San Diego, CA (Penasquitos), Month of July
MOSS, UDELL: Bethany, OK (Calvary), July 11
MOYER, BRANCE: San Antonio, TX (1st), July 12-18; Chanute, KS (1st), July 26—Aug. 1
MYERS, HAROLD: Reserved, Month of July
NEFF, LARRY & PAT: Hernando, FL, July 1-25; White Springs, FL (Suwannee Camp), July 27—Aug. 1
OVERTON, WILLIAM: S.W. Ohio Dist. Jr. Boys' Camp, July 19-23; Springfield, OH, July 26
OYLER, CALVIN & VIRGINIA: Central Canada District Camp (Clarksburg), July 10-18; Central Canada Dist. Camp (Cedardale), July 23—Aug. 2
PALMER, JAMES: Winchester, IN (Randolph Co. Camp), July 14-25
PASSMORE EVANGELISTIC PARTY: McConnellstown, PA, July 13-18
PFEIFER, DON: Kansas City, MO (Dundee Hills-Indoor Camp), July 6-11
PITTS, PAUL: Concert Tour, Month of July
PORTER, JOHN & PATSY: Brent, AL (Ridgeville), July 6-11; East Gadsden, AL, July 13-18; Berry, AL (1st), July 20-25
QUALLS, PAUL: Chattanooga, TN (Eastridge), July 6-11
ROTH, RON: Reserved, July 12-25
SHALLEY, JIM: N.W. Ohio Sr. High Camp, July 12-16
SHANK, JOHN: Danville, IL (Southside), Extended Ministry, Month of July; Home Phone, Area Code Changed: 733-758-2507
SMITH, DUANE: Reserved, July 5-10; Arthur, NE (Wes. Meth.), July 11-18
SMITH, OTTIS & MARGUERITE: Reserved, July 1-27; Mooers, NY (Camp), July 28—Aug. 8
STANTON, TED & DONNA: Orland, IN, July 11 p.m.
STEVENSON, GEORGE: Beebe, AR (Holiness Camp), July 23—Aug. 1
SUTTON, VEL & ARLENE: Jacksonville, FL (Oak Hill), June 29—July 4; Marshall, MO, July 7-11; Denver City, TX, July 13-18; Omaha, NE, July 22-26; Fairbury, NE, July 27—Aug. 1
SWEENEY, ROGER & EULETA: Greenville, KY (So. Carrollton United Meth.); Glasgow, KY (Morrison Park Camp)
TAYLOR, CLIFF: Northwest Dist. Boys' Camp, July 12-16; Eugene, OR (1st—Children's Camp), July 21-25
TAYLOR, ROBERT: Reserved, July 6-23; Pittsburg Dist. Camp, July 24—Aug. 1
TRIPP, HOWARD: New Albany, IN (Silver Heights Camp), July 8-18; Centerville, TN, July 20-25; Louisburg, PA, July 27—Aug. 2
TUCKER, BILL & JEANETTE: Reserved, July 1-10; Eastern U.S. Tour, July 11-29; Lincoln, NE (Midwest Dist. Missionary Camp), July 30—Aug. 8
VARIAN, BILL: N. Central Ohio Dist. Camp, July 1-4; Central Ohio Dist. Camp, July 16-25
WADE, KENNETH & CAROLYN: N.E. Indiana Children's Camp, July 5-16; Iowa Dist. Camp, July 19-25; Shenandoah, IA, July 27—Aug. 1
WELLS, LINARD: Oklahoma City, OK (Woodson Park), July 23-25
WEST, EDNA M.: Reserved, Month of July
WHITLATCH, CRAIG: Sioux City, IA (Grace), July 3-4; Monticello, IA, July 8; Dubuque, IA, July 11
WILLIAMS, LAWRENCE: Norman, OK (1st), July 12-18; Grand Rapids, MI (Nat'l Conference of the Blind), July 26-29
WISEHART, LENNY & JOY: Circleville, OH (Nipgen Camp), July 9-18; Manville, IL (Youth Camp), July 26-30
WOODWARD, S. OREN & FAYE: Reserved, July 1-9; New Castle, IN (Westview), July 11-18; Mayfield, KY (1st), July 20-25

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.

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◆**JANTZ, CALVIN & MARJORIE.** (C) c/o NPH*
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●**JOHNSON, RON.** (C) 3208 Eighth St. E., Lewiston, ID 83501
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◆**LASSELL, RAY & JAN.** (C) 4745 N. 1000 E., Brownsburg, IN 46112
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●**LECRONE, JON & BETH.** (R) P.O. Box 1006, Clovis, CA 93612
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LESTER, FRED R. (C) 16601 W. 143rd Terr., Olathe, KS 66062
LIDDELL, P. L. (C) 3530 W. Allen Rd., Howell, MI 48843
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◆**MARTIN, W. DALE.** (R) P.O. Box 110235, Nashville, TN 37211 (Full-time)
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An adequate budget for evangelism at the beginning of each church year is imperative for each congregation
A revival savings account is useful in building toward adequate support for the evangelist

NEWS OF EVANGELISM

Corpus Christi, Tex.: The **Arlington Heights Church** recently had an old-fashioned Holy Ghost revival with *Dr. John L. Knight*, evangelist. God came in a wonderful way with seekers each night, but the highlight was Sunday's service when seekers came to the altar in three waves.

Following the revival a membership class was organized, and eight new Christians joined the church by profession of faith. Revival fires continue to burn and attendance grows weekly. □

—Richard E. Milby, *pastor*

Sandusky, Mich.: The church recently had a great revival with *Rev. Leonard Hubartt* of Huntington, Ind. The evangelistic outreach and the revival services affected all facets of the church, showing an increase in membership, attendance, and finances. □

—Russell J. Stanley, *pastor*

Waycross, Ga.: The church recently had a revival with *Rev. and Mrs. Charles Haynes*, as the evangelists. Each night the prayer room was filled with people praying for genuine revival. The services were marked by God's close presence as night after night people came forward to confess sins, and to be sanctified wholly.

On Sunday morning the altar was full and two first-time visitors to any Church of the Nazarene were converted. One of them was from a Jehovah Witness background. There were physical healings as well as spiritual healings. In all, over 30 people knelt for needs during the week of revival. □

—Phillip Marklin, *pastor*

Vassar, Mich.: The church recently had a week of family revival with *Jim and Marty Coy*. Weeknight attendances were up nearly 100 percent over previous meetings, with seekers in all but one service. A spirit of revival prevails in the congregation with a desire to create and attain new goals for Christ. □

—Dave Wermuth, *pastor*

Monroe, La.: First Church recently had a revival with *Rev. Thurl Mann and his wife Mary Kay*, which was held over for two extra days. New families were saved, and people of the church were sanctified. One was healed of tumors, and another was healed of arthritis. The attendance averaged 10 more than the Sunday School average. □

—Joseph L. Predaina, *pastor*

Vandalia, Ohio: The church recently had an excellent revival with the Holy-Spirit-inspired preaching of *Evangelist Dale Martin*. Revival has come and is continuing in each service. □

—Ronald L. Barber, *pastor*

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

INDIANAPOLIS—August 4-5. Indianapolis Westside Church of the Nazarene, 8610 W. 10th St., Indianapolis, IN 46234. Host Pastor: R. B. Acheson. General Superintendent: Dr. V. H. Lewis.

WEST VIRGINIA—August 4-5. District Center, Rte. 1, Box 417, Summersville, WV 26651. Host Pastor: Ronald Ray. General Superintendent: Dr. Charles H. Strickland.

NORTHWESTERN ILLINOIS—August 5-6. Manville District Center, Rte. 1, Box 181, Manville, IL 61339. Host Pastor: David Sorrell. General Superintendent: Dr. William M. Greathouse.

WISCONSIN—August 5-6. Univ. of Wis. Campus at Stevens Point/Allen Hall, Stevens Point, WI 54481. Host Pastor: Mary Lou Rutgers. General Superintendent: Dr. Eugene L. Stowe.

KANSAS—August 6-7. First Church, 144 E. Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams. General Superintendent: Dr. Jerald D. Johnson.

IOWA—August 11-12. First Church of the Nazarene, 4703 Douglas, Des Moines, IA 50310. Host Pastor: Dave L. Humble. General Superintendent: Dr. Charles H. Strickland.

SOUTH CAROLINA—August 11-12. The Carolina Inn, P.O. Box 1434, 937 Assembly St., Columbia, SC 29202. Host Pastor: Kenneth W. Murray. General Superintendent: Dr. Orville W. Jenkins.

VIRGINIA—August 11-12. District Center, Star Rte., Box 372, Buckingham, VA 23921. Host Pastor: W. E. Colvin. General Superintendent: Dr. Jerald D. Johnson.

TENNESSEE—August 12-13. Calvary Church of the Nazarene, 4635 Stage Rd., Memphis, TN 38128. Host Pastor: Ronald L. Jordan. General Superintendent: Dr. Eugene L. Stowe.

DALLAS—August 13-14. First Church of the Nazarene, 106 E. Tenth, Dallas, TX 75203. Host Pastor: John Bowling. General Superintendent: Dr. William M. Greathouse.

DISTRICT ASSEMBLY REPORTS

SOUTHERN CALIFORNIA

The 76th annual assembly of the Southern California District met in Riverside, Calif. District Superintendent Robert H. Scott, completing the third year of an extended term, reported two new churches, San Diego Hispanic and Costa Mesa Hispanic.

Presiding General Superintendent V. H. Lewis ordained James T. Baldwin, Marjorie Chamberlin, Randy D. Rugh, Nicholas Charles Saucedo, and Timothy F. Whittaker.

Elders Holland Lewis, Jerry White, Thomas Goble, and Charles Ogden; and laymen Robert Ferris, David Barton, Robert Foster, and Jack Morris were elected to the Advisory Board.

Evelyn Sutton, NWMS president; David Phillips, NYI president; and J. Wayne Eyestone, chairman of the Board of Christian Life; were reelected to their respective offices.

NEW YORK

The 75th annual assembly of the New York District met in Denville, N.J. District Superintendent Dallas Mucci, completing the second year of an extended four-year term, reported.

Presiding General Superintendent William M. Greathouse ordained Anthony Abbazio, Arthur Alexander, Stephen Dillman, Robert Dilts, Luc Pierre, and Kumar Singh.

Elders James Baker and Clarence Jacobs were elected to the Advisory Board. Laymen elected were Donald Darsch and Ross Miller.



Pictured *(l. to r.)* are ordinands from the New York District: Rev. and Mrs. Kumar Singh, Rev. and Mrs. Luc Pierre, Rev. and Mrs. Robert Dilts, with Rev. Dallas Mucci, district superintendent; Dr. William M. Greathouse, general superintendent; and ordinands Rev. and Mrs. Stephen Dillman, Rev. and Mrs. Arthur Alexander, and Rev. and Mrs. Anthony Abbazio.

Mrs. Sandi Mucci was reelected NWMS president. Rev. William Wiesman was elected NYI president and Ann Rearick was elected chairman of the Board of Christian Life.

PHILADELPHIA

The 25th annual assembly of the Philadelphia District met in Hershey, Pa. District Superintendent Paul D. Mangum, completing the first year of an extended term, reported.

Presiding General Superintendent Jerald D. Johnson ordained Ronnie W. McCormick.

Elected to the Advisory Board were elders Howard E. Chambers, Myron Richey, and William D. Mowen. Laymen elected were Robert E. Adams, James Sullivan, and Robert E. Wilfong.

Reelected were Muriel Wetzel, NWMS president; and Ronnie W. McCormick, NYI president. Ronald Moss was elected as chairman of the Board of Christian Life.

LOUISIANA

The 72nd annual assembly of the Louisiana District met in Shreveport, La. District Superintendent Ralph E. West, completing the third year of an extended term, reported.

Dr. Orville W. Jenkins was the presiding general superintendent.

Elders elected to the Advisory Board were Everette Johnson and John Davis. Laymen elected were J. T. Henderson and D. A. Peterson.

Mrs. Juanita Holladay was reelected NWMS president and Ronald Lambright was reelected NYI president. Donald R. Reed was elected chairman of the Board of Christian Life.

SAN ANTONIO

The 69th annual assembly of the San Antonio District met in Austin, Tex. District Superintendent James Blankenship, reelected for a four-year term, reported four new churches, Austin Anderson Mill, Devine Medina Valley, Portland, and San Antonio Community.

Dr. Charles H. Strickland was the presiding general superintendent.

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Pictured *(l. to r.)* at the West Texas District Assembly are: District Superintendent Gene Fuller, ordinands Richard Sickels, Don Hallam, Darrell Brown, Larry Haffey, and General Superintendent V. H. Lewis.

Elders Harry Evans and Norman Rickey were elected to the Advisory Board. Laymen Jaret Cummings and Robert Joines were elected.

Mrs. Chris Blankenship, NWMS president; Miss Peggy Stark, NYI president; and Rev. Randall Wyles, chairman of the Board of Christian Life; were reelected to their respective offices.

ALABAMA

The 74th annual assembly of the Alabama District met in Cullman, Ala. District Superintendent Charles Oliver was reelected for a one-year term.

Presiding General Superintendent Charles H. Strickland ordained Danny Hively, Jerry Skipworth, and Kenneth Wyatt. Credentials were recognized for Lamar Guyton.

Elders Roy L. Nix, Phil Sessions, John Banks, and Denver Wood were elected to the Advisory Board. Laymen elected were Howard Stocks, Bill Davis, Jimmy Horton, and Floyd Rutledge.

Mrs. LaVerne H. Oliver was reelected as NWMS president and Ralph Brown was reelected as chairman of the Board of Christian Life. Philip Crittenden was elected NYI president.

NAZARENE CAMP MEETINGS

SACRAMENTO—August 16-22. Diamond Arrow Campgrounds, Northeast of Nevada City. Special workers: speakers, Ralph Earle, W. T. Purkiser, and Stephen Manley; singer, Gary Moore. Walter Hubbard, district superintendent.

NORTHWEST INDIANA—August 17-22. First Church of the Nazarene, 2734 S. Washington, Kokomo, IN 46902. Special workers: Lenny Wisehart, evangelist; Chuck and Mary Jackson, singers. Thomas M. Hermon, district superintendent.

OREGON PACIFIC—August 17-22. Jennings Lodge, Portland. Special workers: Reuben Welch and Kenneth Pearsall, evangelists; Dave and Dana Blue, singers. Carl B. Clendenen, district superintendent.

SOUTHEAST OKLAHOMA—September 1-5, evenings. First Church of the Nazarene, Trudgeon & 8th St., Henryetta, OK 74437. Special workers: Chuck Millhuff, evangelist; Chuck and Mary Jackson, singers. Wendell O. Paris, district superintendent.

NORTHWEST—September 3-6. Pinelow Park, Rte. 1, Box 570, Loon Lake, WA 99148. Special worker: Curtis Smith. Walter E. Lanman, district superintendent.

CORRECTION

In the May 15 issue, Charles Muxworthy was incorrectly named as the district superintendent of the Canada Central District. The superintendent of Canada Central District is Lorne MacMillan. Charles Muxworthy is superintendent of the Canada Pacific District.

MOVING MINISTERS

MELVIN G. ABNEY from Irvine, Ky., to Catlettsburg (Ky.) Twin Fork

RAYMOND BALDWIN from Boone, Ia., to Muscatine, Ia.

TIM BARBER from student, Nazarene Theological Seminary, Kansas City, to Highway, Ky.

ROBERT L. DIXON to Old Hickory, Tenn.

JIMMY D. GRAHAM from Vidor, Tex., to Freeport, Tex.

BOYD D. HILL from Leighton, Ala., to Lexington (Ala.) Mary's Chapel

GARY L. JONES from Vivian, La., to Marksville, La.

GREGORY L. NEER from Ankeny, Ia., to Glenwood, Ia.

RONALD D. NEWTON from Forest Grove, Ore., to Dorris, Calif.

JOHN C. NIX IV, from student, Nazarene Theological Seminary, Kansas City, to South Portland, Me.

WALLACE R. RENEGAR to Clovis, N.M.

U. S. RUSHING from Cartersville, Ga., to associate, Tuscaloosa (Ala.) Alberta

R. DOUGLAS SAMPLES from Bowling Green, Ohio, to Fresno (Calif.) Trinity

GALE W. SHAFER from Ellensburg, Wash., to Poplar, Mont.

GEORGE Z. SWAFFORD from Montgomery City, Mo., to Clarence, Mo.

DAVID A. TISH from Portland (Ore.) Rock Creek (mission) to Amboy, Wash.

DARREL K. WISEMAN from Valley City, N.D., to Chula Vista, Calif.

ROBERT W. WRIGHT from student, Nazarene Bible College, Colorado Springs, to Tucumcari, N.M.

MOVING MISSIONARIES

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BOB BROWN, Guatemala, Furlough address: 4103 W. 13th, Little Rock, AR 72204

JOHN BURGE, Haiti, Stateside address: c/o Rev. Luther Page, P.O. Box 2675, Brian, TX 77805

LOUIE BUSTLE, Peru, Field address: Apartado 3179, Lima 100, Peru

EDWARD DRINKWATER, Malawi, Field address: P.O. Box 253, Mzuzu, Malawi

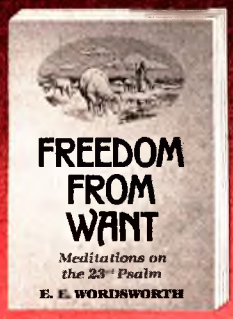
VICTOR GORDEUK, Republic of South Africa, North, Stateside address: Rte. 1, Box 160, Port Matilda, PA 16870

HAROLD HARRIS, Trinidad, Field address: Caribbean Nazarene Theological College, P.O. Box 1245, Port of Spain, Trinidad, W.I.

STEPHEN HEAP, Brazil, Field address: Caixa Postal 4132, Boa Viagem, 50.000 Recife PE, Brasil

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EARL MORGAN, Holy Land, Field address: P.O.B. 19426, 91193 Jerusalem, Israel

JOAN NOONAN, Ecuador, Furlough address: c/o Mr. and Mrs. Paul Noonan, 520 E. Ohio St., Bluffton, IN 46714

DOUG PERKINS, Uruguay, Field address: c/o John Sluyter, Juan Manuel Perez 5942, Montevideo, Uruguay

CLAUDIA STEVENSON, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

ELIZABETH TUBBS, Swaziland, Furlough address: Rte. 1, Pleasant Lake, IN 46779

PAUL WHITAKER, Republic of South Africa, Stateside address: c/o First Church of the Nazarene, 510 Woodland, Nashville, TN 37206

RON WILLARD, Republic of South Africa, North, P.O. Box 574, 8600 Vryburg, Republic of South Africa

*Specialized Assignment Personnel

ANNOUNCEMENTS

Manchester, Ga., First Church will celebrate its 50th anniversary on August 8, 1982. All former pastors, members, and friends are invited to attend this celebration. Persons wishing to contact the church should write to P.O. Box 210, Manchester, GA 31816, in care of the pastor, Rev. M. Bryan Russell.

The **Neosho, Mo., church** is having a "Praise the Lord for Forty Years" service on August 15, 1982. Former ministers, members, and friends of the church are especially invited. There will be a morning, afternoon, and an evening service. Also there will be a basket dinner at the Teledyne Foundation Center. For further information write to Church of the Nazarene, 1045 Fairhill Dr., Neosho, MO 64850, or call Mozelle Sandlin (417) 472-3406, or Bruna Rathbun (417) 451-5532.

Vicksburg, Miss., First Church will have homecoming August 15, observing its 46th anniversary. Rev. Roy Nix, a former pastor, will be the guest speaker in the morning service. There will be a covered dish dinner at noon. The afternoon service will begin at 2 p.m.

All former pastors, members, and friends are invited to attend. Address all correspondence to Pauline Goodin, Rte. 1, Box 502, Vicksburg, MS 39180.

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

VITAL STATISTICS

PIONEER CANADIAN NAZARENE LEADER DIES

Rev. A. E. Collins died April 1, 1982, in Almonte General Hospital, Almonte, Ontario. He celebrated his 91th birthday February 8.

Arriving at the city of Hamilton, Ontario, in 1933, the Collinses established a holiness work (The Hamilton Gospel Tabernacle) which became Hamilton First Church of the Nazarene in 1934. From that time they were enthusiastic church planters and leaders of the denomination in Canada.

They planted churches in Hamilton, Copetown (now Orkney), and Brantford, Ontario; pastored in London and Ottawa in Ontario; Red Deer, Alberta; and Lowville, N.Y. Rev. Collins served as superintendent on the Canada Central (1948-50) and Canada West districts (Alberta District 1942-46); he was president of Canadian Nazarene College for two years (1946-47) and evangelized in Canada, the United States, and Great Britain.

Rev. Collins was also involved in establishing the "Executive Board of the Church of the Nazarene in Canada," which gave the church official status there.

After an early conversion in Pembroke, Ontario, Rev. Collins received higher education at Annesley College, Ottawa, and Queen's University at Kingston, Ontario. He was married to the former Lois Watchorn in 1924, who survives him and who recently celebrated her 87th birthday. She resides in the Fairview Manor Nursing Home in Almonte.

Pastor Ray Lewis, who officiated at the funeral of Rev. Collins, was, as a six-year-old, part of a family who were received as charter members by Rev. Collins in Hamilton.

DEATHS

MR. NOLAN BITTENBENDER, 74, died Apr. 14 in Vicksburg, Mich. Funeral services were conducted by Rev. U. B. Godman and Rev. Joseph Trueax. Survivors include his wife, Leatha; three sons, Milan, Larry, and Wesley; eight grandchildren; and one brother.

FERN BAKER BUCK, 88, died Apr. 24 in San Diego, Calif. Funeral services were conducted by Rev. Thomas Goble and Rev. Mel Anderson. She is survived by 4 sons, Cleatus, Willard, Donald, and Albert; 3 daughters, Mrs. Nadine Fathera, Mrs. Veda White, and Mrs. Wanda Loeffler; 15 grandchildren; 21 great-grandchildren; and 5 great-great-grandchildren.

MRS. R. C. (SARAH) FARIS, 83, died Apr. 27 in Victoria, Va. Funeral services were conducted by Revs. Charles Thompson and Paul Newby. She is survived by 4 daughters, Mrs. E. W. (Mildred) McDowell, Mrs. Manser (Lucy Mae) Flack, Mrs. J. E. (Clara) Fox, and Mrs. Franklin

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(Neda) Smith; 9 grandchildren; and 11 great-grandchildren.

PAUL JOHN GADEMANS, 16, died May 6 in Langley, B.C., the result of a stabbing. Funeral services were conducted by Rev. S. Roy G. Hall. He is survived by his parents, Mr. and Mrs. Dirk (Renee) Gademans, and two sisters, Melodee and Michele.

GERTRUDE GOLDSMITH, 78, died Dec. 18 in San Diego, Calif. Services were conducted by Rev. Thomas Goble and Rev. Mel Anderson. Interment was in Mountain Grove, Mo. There are no immediate family survivors.

MR. THEODORE HARRELL, 87, died Mar. 25 in Little Rock, Ark. Funeral services were conducted by Rev. Larry Lewis and Rev. George Andrews. Survivors include his wife, Adys; four daughters, Mrs. Lois Clements, Mrs. Ruth Robinson, Mrs. Mary Lee Petty, and Mrs. Faye Todd; three sons, John, James, and Charles; 18 grandchildren; 18 great-grandchildren; and a number of great-great-grandchildren.

EARL W. HAVENS, 72, died Apr. 24 in Huntington, W.Va. Funeral services were conducted by Rev. Robert Snodgrass. Surviving are his wife, Lorena Richardson Havens; a daughter, Mrs. Carolyn Jarrell; one foster son, Robert Kemplin; three grandchildren; and four sisters.

REV. LESLIE F. LAEGER, 66, died Jan. 15 in Walla Walla, Wash. Funeral services were conducted by Rev. Milton Harrington and Rev. John Flowers. Interment was in Milton-Freewater, Ore. Rev. Laeger pastored in Shelton, Wash., and supplied at Bellingham, Wash. Survivors include his wife, Katheryn; 2 daughters, Anita Cline and Kathleen Gagnon; 3 sons, Leslie R., Rev. Fred, and Tom; 17 grandchildren; 3 brothers; and 1 sister.

CHARLES WILLIAM LEWIS, 63, died May 18 in West Palm Beach, Fla. Funeral services were conducted by Dr. Jack Graham and Rev. John H. Benby. He is survived by his wife, Elva; a son, William; a daughter, Charlene Welch; five grandchildren; his mother; two brothers; and one sister.

DEAN RANKIN, 23, died May 1 in Hubbard, Ohio, as a result of a car accident. Funeral services were conducted by Rev. Michael Burns and Rev. Jerry Lambert, superintendent of the Pittsburgh District. He is survived by his wife, Donna; his parents; one sister; and all four grandparents.

MRS. MARGARET RAWSON, 89, died Apr. 27 in Penticton, British Columbia. Services were conducted by Rev. Henry Houseman and Rev. Don Dobbs. She is survived by her husband, Rev. C. Earl.

M. DEE STARR SULLIVAN, 31, of Medfield, Mass., died Jan. 14 in Boston, Mass. Services were held in the College Church in Wollaston, with Rev. Russell F. Metcalfe officiating. Interment was in Holliston, Mass. She is survived by her husband, Bernard J.; her parents; two brothers; and one sister.

ELLIS L. TEASDALE, 74, died on Apr. 24 in Elkhart, Ind. Funeral services were conducted

"Showers of Blessing"
PROGRAM SCHEDULE

July 11
"Going Home Justified"

July 18
"The Fatal Omission"

W. E. McCumber, speaker

NEWS OF RELIGION

FCC REEMPHASIZES IT IS NOT CONSIDERING BAN ON RELIGIOUS BROADCASTING. Despite persistent rumors to the contrary, the Federal Communications Commission says it is not considering a petition to ban the broadcast of religious programming. The commission has received more than 1 million calls and letters on this subject with those contacting the FCC often erroneously referring to "a petition by Madalyn Murray O'Hair" or "Rulemaking 2493."

"There is no petition to ban religious programming currently before the Commission, nor has there been," a spokesperson for the FCC said. "Furthermore, the FCC is prohibited by law from ruling on the content of broadcast programming—religious or otherwise." □

TELEVISION COALITION PRAISES METHODIST AND MAGAZINE RESPONSE. Rev. Donald E. Wildmon, chairman of the Coalition for Better Television, says he considers "very significant" two recent events pertaining to TV programming. The 2000-group coalition says the editorial endorsement by *Christianity Today* magazine of its boycott of RCA/NBC and the recent statement by the Board of Church and Society of the United Methodist Church regarding television were "milestones" in efforts for more wholesome, constructive programming.

Christianity Today, in endorsing the boycott, said: "What made Wildmon's boycott announcement—and most of his public statements to date—so effective was the absence of diatribe and demagoguery . . . One need not believe in United Methodism or fundamentalism or in any religion at all to recognize the common sense of what Wildmon seeks to bring to the public's attention."

The coalition has asked people to refuse to purchase RCA products or use Hertz car or truck rentals, to agree to keep a viewing diary if asked but to refuse to watch or list any NBC programs during the week the diary is kept. The coalition called for the boycott because of the violence, vulgarity, sexual immorality, and profanity in NBC's programs. RCA owns NBC and Hertz.

The 9,000,000-United Methodist social action agency urged "individual United Methodists and local congregations to express individually and corporately to networks, stations, and sponsors their objections to programs that influence viewers to accept life at a lower moral quality . . ." □

CANADIANS FREE TO TEACH CREATIONISM. The Minister of Education in British Columbia, Canada, has ruled that biology teachers are free to teach the biblical theory of creation along with Darwin's theory of evolution. The overwhelming response of the public has been favorable. □

CHINESE CHURCHES INVOLVED IN WORLD MISSIONS. Chinese Christian churches in North America and Southeastern Asia will be assuming increased responsibilities in world evangelization, according to Dr. J. Hudson Taylor III, general director of Overseas Missionary Fellowship. During a recent visit in Toronto, he said that he was impressed with the virility of Chinese churches in North America. In Toronto, for instance, the number of Chinese churches has increased since 1968 from about 4 to over 30. The Overseas Missionary Fellowship (formerly the China Inland Mission) and other agencies are recruiting Chinese Christian workers to evangelize and minister to their countrymen in Taiwan and Southeast Asia.

Taylor reported that Chinese Christians are volunteering for cross-cultural missionary service. He cited the case of Ernest Ng, who is attending language school in Bangkok in preparation for church planting among non-Chinese in the central area of Thailand. In addition, a Toronto young couple, George and Yuen Yip, have ministered to Japanese congregations in Japan for two years. The Chinese couple have been supported by Chinese churches. □

by Rev. Verdean Owens. He is survived by his wife, Ruth; two daughters, Sharon Ruth and Sheryl Sue Linton; five grandchildren; one sister; and three brothers.

CHESTER GLEN TROSPER, 60, died May 13 in Bicknell, Ind. Funeral services were conducted by Rev. Danny Brummett. He is survived by his wife, Anna, and two sisters.

RAY L. WALCHER, 89, died Mar. 2 in Anderson, Mo. Funeral services were conducted by Rev. Jim Sukraw. Survivors include his wife, Tressa; 2 sons, Merlyn and LeRoy; 5 stepsons, George Webber, Bob, Bill, Ed, and John Estes; 3 daughters, Kathleen Watts, Cleota Langrehr, and Carolyn Spaulding; 33 grandchildren; and 45 great-grandchildren.

REV. HENRY C. ZERBE, 91, died May 4 in Grand Island, Neb. Funeral services were conducted by Revs. Jim Diehl, Norman Snowbarger, and Richard Karr. Interment was in Wood River, Neb. He pastored in Long Pine, Kenesaw, Crawford, and McCook, Neb. Surviving is a foster daughter, Mrs. Thomas LaBeck of Germany.

BIRTHS

to REV. LINDSAY AND JOANNE (MAUS) ENDERBY, Tasmania, Australia, *a boy*, Samuel David, May 26

to TOM AND LINDA (HAYSE) FINCH, Morris, Ill., *a girl*, Brittany Hayse, May 7

to REV. JIM AND CINDY (FRANK) FRYE, Vinita, Okla., *a boy*, Brent Sterling, May 6

to SANFORD AND LINDA (TRACY) HARMON, Kansas City, Mo., *a girl*, Jennifer Marie, Apr. 19

to BRUCE AND TERRY (ELLIOTT) HOLMAN, Jacksonville, Fla., *a girl*, Amanda Michelle, May 14

to REV. HOWARD AND LOIS (WOOD) HAYS, Farmington, N.M., *a girl*, Carrie Lynn, Feb. 10

to BEN AND JANELL (KEOPPEL) MOORE, Nampa, Ida., *a boy*, Ted Robert, Apr. 16

to JIM AND NANCY (BECKWITH) MOORE, Quincy, Mass., *a girl*, Jamie Beckwith Moore, May 26

to PAUL AND BRENDA (McCORKLE) NIXON, Kansas City, Mo., *a girl*, Lynsey Ann, Feb. 4

to BILLY AND SHERYL (SLONAKER) SANDROS, Spokane, Wash., *a boy*, Dean David, May 15

to REV. THOMAS AND PEPPER (MELVIN) STINSON, Cumberland, Ky., *a boy*, Michael Thomas, Jan. 26

to BRUCE AND SHARON (WIEBE) WASSON, Puyallup, Wash., *a boy*, Tyler Wayne, May 8

to HAROLD EUGENE AND LANA (KROFFT) YOUNG, Richmond, Va., *a boy*, David Eugene, May 18

ADOPTIONS

by PAUL AND BOBBIE (SELF) EBRIGHT, Kansas City, Mo., *a boy*, Michael Scott, born Sept. 14, 1974, adopted May 26

MARRIAGES

SUSAN LEE ALLEN and ERIC ALLAN McBRIDE at Brownwood, Tex., May 15

LENORA CATHERINE McBRIDE and T. J. VAUGHN PRESSON at Brownwood, Tex., May 17

LINDA KAY BRUBAKER and CLARENCE ALLEN PINK at Olathe, Kans., May 29

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THE ANSWER CORNER

Conducted by W. E. McCumber, *Editor*

Will you please tell me who will appear at the great white throne at judgment? I have heard that only the unsaved will be there, but I have heard, also, that every soul ever born must be present. Please comment.

This judgment, mentioned in Revelation 20:11-15, "is described with a stark economy," as one commentator says. It seems clear to me that this is a final, general judgment from which none of mankind is excluded. Before the throne stand "the dead, great and small," those whose names are in "the book of life" and those whose names are not in that book. In short, everybody, saved and unsaved, are there. □

Who should administer water baptism? Should laymen baptize their children, relatives, or friends?

In the Church of the Nazarene ordained elders and (under certain conditions) licensed ministers are authorized to administer the sacrament of baptism (*Manual*, paragraphs 403.6, 404). Any exceptions to this rule should be so clearly ordered of the Lord that our leaders would approve the unusual circumstances. □

How does the Nazarene church stand on abortion?

The only "official" statement made by our church on abortion is contained in the *Manual*, paragraph 35, and reads as follows:

> We believe induced abortion to be permissible only on the basis of sound medical reasons affecting the life of the fetus and that of the mother. We oppose induced abortion for personal convenience or population control. We also oppose liberalizing of the laws which allow induced abortion on demand. There may be pregnancies that require deliberate termination by therapeutic abortion, but such a decision should be made only on the basis of adequate medical and spiritual counseling. Exodus 20:13; Job 31:15; Psalm 139:3-16; Isaiah 49:5; Luke 1:31, 41-44; Romans 12:1-2. □

Concerning John 5:14, where Jesus said, "Sin no more, lest a worse thing come unto thee"—are we reading too much into the scripture to say that this man's physical ailment was the direct result of his sinning?

I think our Lord's words here do imply that the man's sins had caused his "infirmity." But it would be reading too much into scripture to say that *all* infirmity or illness is the direct result of personal transgressions. Indeed, Jesus' words in John 9:3 seem to imply that the link between sin and physical ailments is not always direct. And we know, from looking around us in the world, that many people are sick or crippled as the result of other people's sins, not their own. □

I am concerned about the recent trend in our church toward the use of church facilities for questionable activities. Specifically, what is your position on the use of church buildings for Halloween horror houses? What guidance can you give on the use of church buildings for social activities?

The *Manual* includes a statement of opposition "to the use of any part of our church sanctuaries for recreational and entertainment purposes" (902.7). Such uses, by implication, may be made of other parts of our buildings. But all uses made should comply with the biblical injunction, "whatever you do, do all to the glory of God. Give no offense either to Jews or to Greeks or to the church of God" (1 Corinthians 10:31-32). I cannot see how conversion of a church building into a Halloween horror house can glorify God. □

THE CHURCH SCENE

April 10, the **Bridgeton, Mo., church** burned the church mortgage, which stood at $128,568 at the beginning of the year. Because of a large increase in the interest rate on the mortgage, a concentrated effort was organized to pay it off. Donations represented 73 family gifts, as well as donations from teens and children of the church. District Superintendent Arthur E. Mottram and Robert Bonham, chairman of the mortgage-burning committee, participated in the service with William Porter, pastor. □

Tokyo, Japan, Far East Church is an English-speaking Nazarene church located in the Japamar Heights subdivision just outside the main gate at Yokota AB, Japan. Its principal purpose is to provide services for and minister to Nazarene Service Personnel. The church also ministers to other English-speaking persons as opportunity occurs.

The address of the church is: 803-1 Musashino, Ishihata, Mizuho Machi, Nishitama Gun, Tokyo 190-12, Japan. Phone: (0425) 53 3069

Any Nazarene or persons in the area should contact the pastor. The church will endeavor to serve all who need a church family. □

—Donald E. Burnes, *pastor*



A tragic fire destroyed the Rockville, Ind., First Church building on Tuesday, April 27. No one was seriously injured. Pastor Lindy G. Russell's entire library of 30 years accumulation was destroyed. The building was insured for $93,000, but replacement costs are estimated at $200,000.

Prescott, Ark., First Church recently burned the mortgage on the parsonage. The indebtedness on the parsonage was $3,000. Through personal gifts and a Miracle Sunday, the note was paid. The church building only has an indebtedness of $9,000, and is valued at $150,000.

Participating in the ceremony were: Dr. Donald Irwin, superintendent of the South Arkansas District; Mrs. Ivy Kirk, chairman of the Board of Trustees; Mrs. Marzelle Kirk, church treasurer; and Pastor David Moore. □

The **Greenville, S.C., First Church** congregation moved into their new church Easter Sunday. A dedication service was held May 23, at 3 p.m., followed by open house. District Superintendent D. Moody Gunter gave the dedicatory address. Ray D. Moore is the pastor.

Facilities include an 18,000 sq. ft. structure with a sanctuary seating capacity of over 500, education facilities and a family life center situated on a 12-acre site.

The new property is valued at $1,200,000 with an indebtedness of $297,000. The former church facility was sold. □

AUSTRALIA SOUTHERN DISTRICT ASSEMBLY REPORT

The fifth assembly of the Australia Southern District was held in conjunction with Australia's first family camp meeting, January 24-31, 1982. Over 80 people sought help at the altars of the Belgrave campsite nestled among the Dandenong Mountains just north of Melbourne.

Rev. Dwight Neuenschwander, district superintendent of New Zealand, and Dr. Don Owens, regional director

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for the South Pacific, were the camp and assembly speakers.

Australia Southern District Superintendent Rev. Jay E. Hunton reported a 53 percent growth rate in church membership over the past five years. Sunday School reported a 30 percent increase, and finances showed a 62 percent increase for the same period. District membership now stands at 420.

Rev. Hunton was reelected to a four-year term as district superintendent. Also reelected to their posts were: Mrs. Janet Stone, NWMS president; Rev. Byron Bloom, chairman of the Board of Christian Life; and Mr. Jeff Klose, NYI president. Dr. Don Owens presided over the assembly. □

BRITISH ISLES NORTH DISTRICT ASSEMBLY REPORT

The 29th assembly of the British Isles North District was held in Parkhead Church, March 22-23, 1982, with General Superintendent Charles H. Strickland presiding. At each meeting there was excitement as pastors' reports told of victories gained over the year. Fine reports were received from the new churches in Erskine; Bangor, Northern Ireland; and Ayr. Dr. Strickland preached messages on holiness each morning.

At the Monday evening meeting, the Perth church received the Sunday School award for the year, the Uddingston church received the George Williamson memorial trophy for NYI, and the Lisburn church received the Grace Mann trophy for the Home Department. The church was packed and thrilled by the anointed preaching of Dr. Strickland.

Tuesday evening was a fine rally, with the Parkhead choir ministering in song. Rev. Robert McMurdock's credentials were recognised, and the meeting closed in a spirit of revival.

—Rev. Allan S. Mounce, *reporter* □

NEW ZEALAND DISTRICT ASSEMBLY AND CONVENTIONS

Following a two-day planning conference, Dr. Don Owens, regional coordinator for the South Pacific, chaired the New Zealand District assembly and spoke for the NWMS convention and special services February 5-8.

In addition to Dr. Owens, the NWMS Convention received the challenge of New Guinea missionary, Miss Nancy Seale. Mrs. Maurene Gordon was reelected president by unanimous vote.

Rev. Fred Huff was reelected Christian Life chairman and Mr. Grant Hema, NYI president, at the conventions February 4.

Dr. Steve Ratlief, Australasian Nazarene Bible College principal, shared a positive report with the assembly. The ANBC Alumni organized an association, and Mr. Bob Gordon was elected president.

Dr. and Mrs. Hendershot, visiting from the U.S. and supplying as pastor of Otara church, were warmly received. He brought a challenging message in the Sunday afternoon service. Dr. and Mrs. Kenneth H. Pearsall, president of Northwest Nazarene College, visited the Sunday services.

The assembly reelected Superintendent Dwight Neuenschwander by a unanimous vote to a four-year term. Reelected to the Advisory Board were: Rev. Jeff Davis, Rev. Phil Burton, Mr. Bob Gordon, and Mr. Peter Bourke. Rev. Hillery Hansen was reelected district secretary, and Rev. John Bennett, district treasurer. □

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ANNIVERSARY CELEBRATION PLANNED FOR PILOT POINT

Plans for a special Diamond Anniversary Celebration are already under way in Pilot Point, Tex., the site of the church's official organization in 1908.

The general secretary met recently with local committee members in Pilot Point to work on preliminary arrangements for an October 13, 1983, Diamond Jubilee Service.

This event will include the "re-enactment" of the tent meeting General Assembly action that merged the eastern, western, and southern groups and the celebration of the birth of the Church of the Nazarene as a national body. □

—NN

HISTORY COMMISSION MEETS IN KANSAS CITY

The History Commission of the Church of the Nazarene met June 7 to review a history manuscript written by Dr. W. T. Purkiser, author and former editor of the *Herald of Holiness*. It is planned that this account of the second 25 years of the church's development will be completed for publication as part of the denomination's Diamond Anniversary Celebration in 1983.

Commission members include General Superintendent Charles H. Strickland, Dr. Samuel Young, Dr. Ted Martin, Dr. Donald Metz, and General Secretary B. Edgar Johnson. □

—NN

TORNADO DEVASTATION IN MARION, ILL., AFFECTS NAZARENE FAMILIES

One member of the Marion, Ill., church lost her home and possessions and several other Nazarene families suffered heavy property damage in the wake of a vicious tornado which swept through Marion, Ill., on Memorial Day weekend.

"No one from our church was injured, and we're thankful for that," reported Mrs. Paul Lee, Nazarene pastor's wife, in a telephone interview with Nazarene News, "but almost a thousand of our townspeople were left without homes."

Mrs. Lee said there was no damage either to the church or the parsonage, and that Marion Nazarenes have stepped in to give whatever help they can to church and community members affected by this tragedy. □

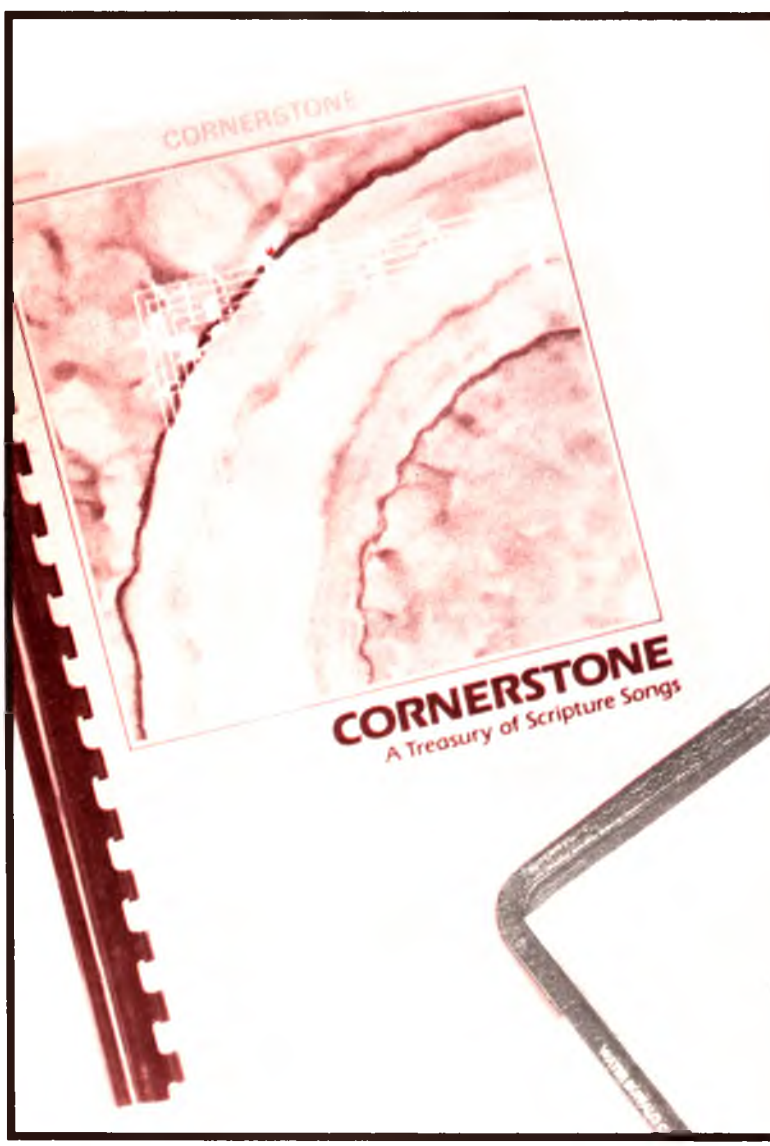
—NN

SON OF SWAZILAND MISSIONARIES SERIOUSLY ILL

Neil Estey, two-year-old son of John and Sandra Estey, missionaries to Swaziland, has been diagnosed as suffering from a serious endocrine imbalance which requires prolonged treatment and constant medical checkups.

Pray for the Estey family during this difficult time. The Esteys lost an older son, John, Jr., in 1979 at the age of three, to leukemia. □

—NN



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NEWS Late NEWS

MID-QUINQUENNIAL EVANGELISM CONFERENCE GOES REGIONAL

Announcement of a series of mid-quinquennial evangelism conferences for the fall of 1983 through January, 1984, has been made by Rev. Bill M. Sullivan, Evangelism Ministries director.

The first will be a Canada region gathering in Winnipeg, Manitoba, October 4-6, 1983, at the Fort Garry Church of the Nazarene.

Three conferences for United States regions will be held in 1984: January 3-5 in the Phoenix Music Auditorium; January 17-19 at the Fort Worth Convention Center; and the last on January 24-26 at the Tampa, Fla., Convention Center. □

—*NN*

UPDATE ON JOSE PALACIOS

Rev. Jose Palacios is in a Mexico City hospital after suffering a serious relapse of a coronary infarction which last month caused him to be hospitalized in Acapulco.

Rev. Palacios is superintendent of the Mexico Central District. □

—*NN*

MANC SUFFERS DAMAGE IN WIND STORM

A ferocious wind and thunderstorm pounded Johnson County, Kans., and the surrounding area on June 9, causing substantial damage to the football stadium at Mid-America Nazarene College in Olathe, Kans.

Lights on the playing field were completely destroyed, as well as considerable damage being done to trees and to the wrought-iron sign at the college entrance.

Electrical power was cut off to the college community for several hours due to downed power lines. No injuries were reported. □

—*NN*

POKOMCHI NEW TESTAMENT NEARS COMPLETION

The entire Pokomchi New Testament may be completed as early as this September.

In a letter to the World Mission Division, Elizabeth Sedat, missionary to Guatemala, has written that she plans to finish work on this project by September 1. Following a three-month furlough to the United States, she will return to Guatemala to resume work on the Pokomchi dictionary which already is "in process." □

—*NN*

TOP FIVE DISTRICTS IN SUNDAY SCHOOL GAIN ANNOUNCED

The top five districts in numerical attendance gain in Sunday School attendance for the month of May have been announced by the Christian Life and Sunday School Division.

Leading the way were: Central Florida—+815; Southern Florida—+452; Dallas—+450; Los Angeles—+380; and Northeast Oklahoma—+358.

According to Rev. Phil Riley, Christian Life and Sunday School Division director, the net gain in Sunday School attendance for the United States and Canadian districts reporting was an increase of 739 over that in May of 1981. □

—*NN*

EASTER OFFERING EXCEEDS GOAL OF $7,500,000



Dr. Norman Miller (seated), general treasurer, released the figures for the Easter Offering on the 40th day of counting remittances to *(l. to r.)* Rev. Gordon Wetmore, president of the General Board; Dr. Thane Minor, who directs Stewardship Services; and Dr. L. Guy Nees, director of World Mission.

Dr. Nees commented that the General Budget, to which the Easter and Thanksgiving offerings go, is the lifeline for the 26 new missionaries appointed this year by the General Board, as well as for missionaries already serving in 62 countries of the world.

Dr. Minor quoted the words of the apostle Paul, "Tell God your needs and don't forget to thank him for his answers."



Dr. B. Edgar Johnson, general secretary, is telephoning the good news to Dr. Jerald D. Johnson, who is secretary of the Board of General Superintendents. He responded with rejoicing over the phone when he was reached in Canada where he was holding district assemblies.

He commented:

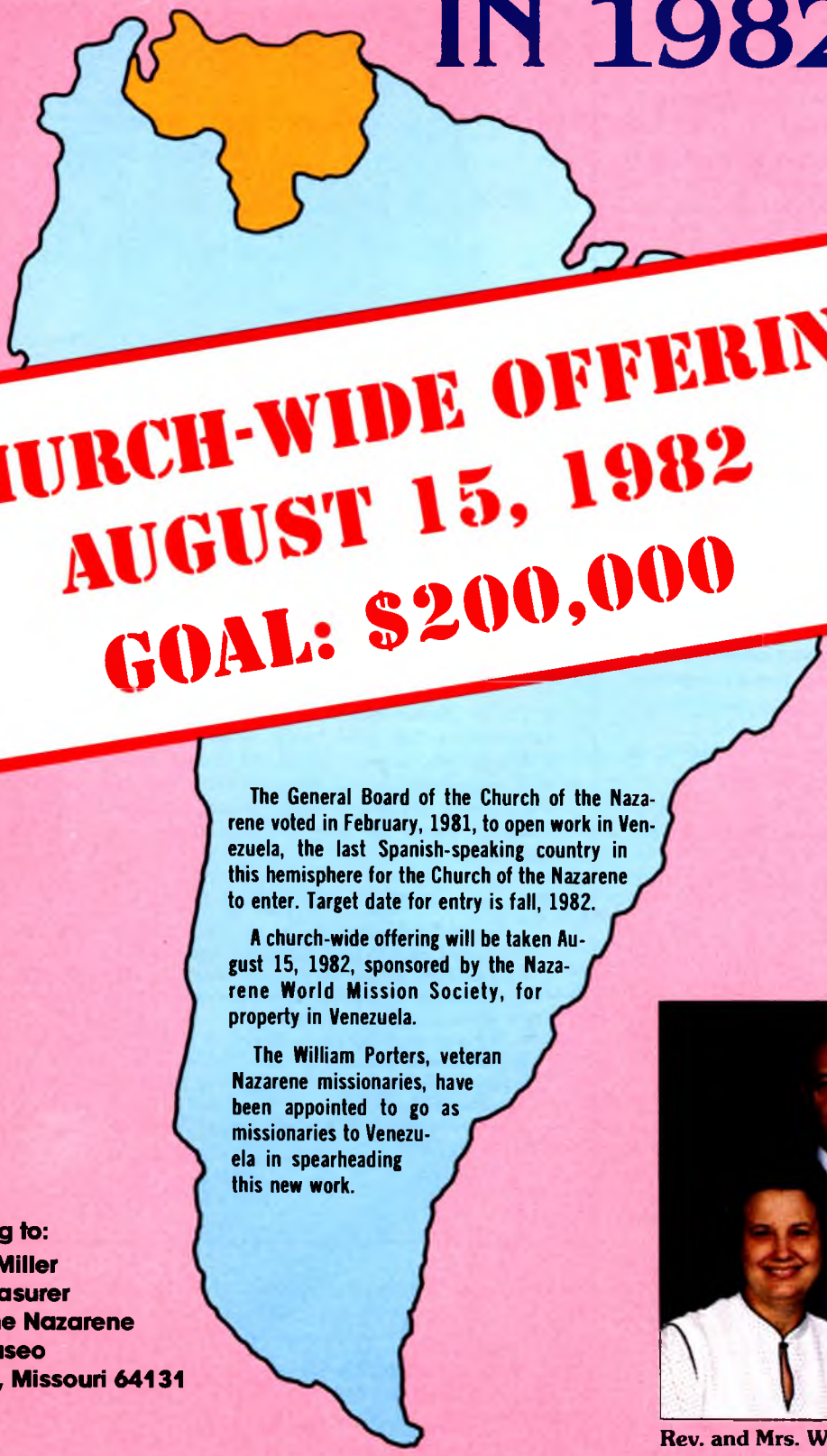
Surely God inspired us to set a goal of $7,500,000. We realize to some it seemed almost presumptuous, but thank God, our dedicated pastors and devoted people around the world gave sacrifically with a total of $7,533,241.67. I am reminded that real faith is never deterred or limited by adverse circumstances.

We are grateful as a Board of General Superintendents to every Nazarene for not only reaching our goal but also for actually giving the largest offering in our history. Our people everywhere should remember that the Bible says, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

Praise God!

—JERALD D. JOHNSON
Secretary, Board of General Superintendents

ENTERING VENEZUELA IN 1982 . . .



CHURCH-WIDE OFFERING
AUGUST 15, 1982
GOAL: $200,000

The General Board of the Church of the Nazarene voted in February, 1981, to open work in Venezuela, the last Spanish-speaking country in this hemisphere for the Church of the Nazarene to enter. Target date for entry is fall, 1982.

A church-wide offering will be taken August 15, 1982, sponsored by the Nazarene World Mission Society, for property in Venezuela.

The William Porters, veteran Nazarene missionaries, have been appointed to go as missionaries to Venezuela in spearheading this new work.

Send offering to:
Norman O. Miller
General Treasurer
Church of the Nazarene
6401 The Paseo
Kansas City, Missouri 64131



Rev. and Mrs. William Porter

CHURCH OF THE NAZARENE