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HERALD of HOLINESS

CHURCH OF THE NAZARENE

APRIL 1, 1985





THERE WILL ALWAYS BE AN EASTER

by General Superintendent Jerald D. Johnson

A MINISTER was keeping a lonely vigil in the hospital room of his dying wife. It was Saturday night; the next day was Easter. He had been told that his companion of many years would not live through the night. In a few hours, the minister's congregation would be gathering in the church sanctuary anticipating the happy message of Easter. Little did they know the crushing burden their pastor was bearing that night.

As he watched his wife gradually but surely slip away, the minister found himself meditating on the assurances of everlasting life. In the otherwise depressing atmosphere of the hospital room, the truth of Scripture sank deep into his consciousness. A sermon began to grow in his heart. With pen in hand he began to write. Before long he had his message. It would have to be delivered on Easter Sunday.

The next morning, having said what might be termed the final farewell to his wife, the minister stepped into the pulpit and preached his message of hope. He titled it "There Will Always Be an Easter."

Eternal life had been assured. Jesus had not just conquered death for himself but for all who follow Him. Friday was past, and Sunday had come. Jesus was alive. He is alive. The message of Easter is a message of hope, the assurance of everlasting life. Because He arose it was not just another Sunday that came and went. It was a special Sunday—Easter Sunday—a day that will always be because He always is.

Another minister, Anthony Campolo, in his now famous sermon "It's Friday, Sunday's Coming," has reminded us of the dark hours between the Crucifixion on Friday and the Resurrection on Sunday. It is in the midst of the perplexities of life that we are prone to forget that the gospel story does not conclude with the Crucifixion. To the contrary. The dark clouds give way to sunshine. The lilies open their buds to full bloom, and Jesus comes forth from death to be our Lord, Savior, and King forever. The message of Easter reminds us that there is hope for all.

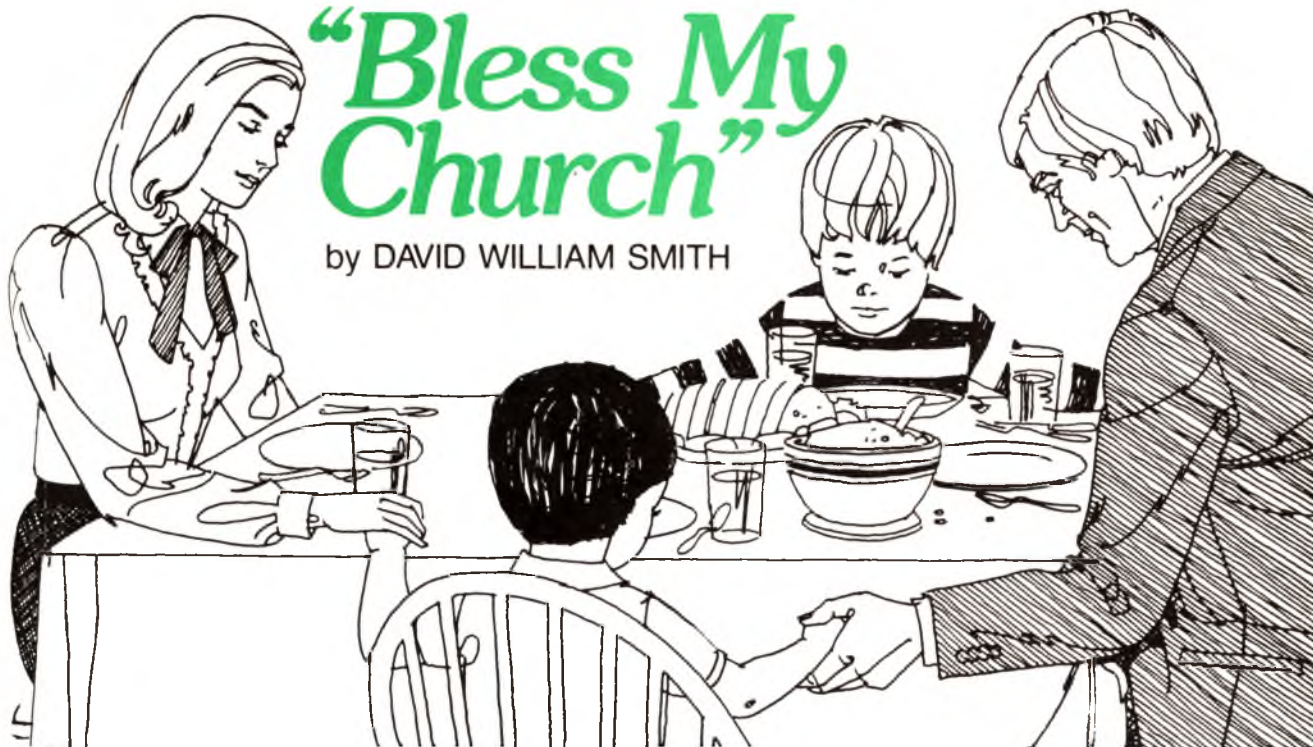
Uncertainties in life are faced by all. We are bombarded daily with reports of possible nuclear warfare that threaten the future of the human race. Yet even this often pales into insignificance when compared with personal problems and burdens confronting some people. Even the best Christians sometimes find themselves at the limit of their endurance with unsolved personal and family issues. The story of Easter provides hope for a way out of life's maze.

Too often our faith gets detoured between Friday and Sunday. Interruptions in routine, changes in life-style—perhaps because of advancing years or some other inevitable reason, the surrendering of things and persons held dear, all tend to cloud our vision of hope. There is a way out of the darkness. We are not living just for today. Tomorrow is coming, a glorious eternal tomorrow because of Easter Sunday. Jesus is alive! Let the world know there will always be an Easter, for Jesus always is.

□

"Bless My Church"

by DAVID WILLIAM SMITH



IT WAS ONE of those all-too-rare mornings when the busy schedule of our parsonage family allowed us all to be present at the breakfast table. How wonderful it was to chat cheerfully as my wife, Sandy, put the finishing touches on our breakfast. As the meal was served and we were all seated around the table, we held hands. Andrew, our three-year-old, declared that it was his turn to pray.

"Dear Jesus, thank You for our food. God bless Mommy, God bless Daddy, God bless Shane, God bless Pickles, God bless Tigger, and God bless my church. In Jesus' name, amen." My wife and I smiled as we looked at each other while the oatmeal was passed quickly around the table. We shared from *Table Talk*, prayed, and the boys and I darted out the front door.

Having dropped Shane at elementary school and Andy at nursery school, I returned home to gather some things to take to the office.

"Dear, did you hear Andy's prayer?" my wife asked.

"About the church?" I replied.

"Yes." Sandy added, "you know, Andy really loves his church."

We sat down on the couch and began to recount the things that our three-year-old loved about his church. First, there was Debbie, his Sunday School teacher. What a treat it was to hear him squeal each Sunday morning as she arrived, "Debbie's here! Debbie's here!" Her friendly greeting and her personal care for our son were indeed great cause for Andy to love his church.

We thought about Mrs. Murphy, for two years his nursery teacher. Her sweet spirit and winning smile always seemed to make our son happy. On one occasion she confided that he just didn't seem interested in

singing the Sunday School songs. Soon, however, he was singing them at home. She accomplished more than she had imagined in his little heart. Andy gained something precious from her class. He came to know that he was loved and accepted.

Then there is Ken, our usher. "Why, hello, Andy!" he would say in a friendly tone, bending down with a smile.

Often, just as the piano prelude would begin, Dan, a big man with large hands, would lovingly scoop Andy into his arms. "Will you sit with me?" he would ask.

For that matter, everyone in our church treated both our boys with kindness, respect, love, and dignity. Our sons have, during the last three years, come to realize that they are someone important. While Dad was in the pulpit and Mom at the piano, they would sit with various people, young and old, teen and senior citizen, totally loved and accepted.

Our boys are learning a great lesson under the ministry of these dear people, the example of Christian love. God called us to minister to these fine people. They are responding to God's grace and love by ministering to our children in love. It is through these fine, consecrated people that our boys will learn of Christ and develop their concept of the local church. And it will be largely under their ministry that our boys will be led to lives consecrated to Christ. Now, in this perspective, my wife and I came to understand that ours was not "just another little home missions church." To our sons, our church is a little slice of heaven on earth. Andy had every reason to ask God to bless his church.

"Thank You, Lord," we prayed together, "for our loving church. Bless these fine people as they love and minister to our sons. Thank You for placing our boys in such good hands. Amen." □

DAVID WILLIAM SMITH is pastor of the Church of the Nazarene in Willits, California.



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Letters

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PRISONER WRITES

I am a prisoner and receive the *Herald of Holiness* through contributions made to you for people like me. I became acquainted with it in 1980 and have received much tender loving care from its pages ever since. After I read it, I pass it along to fellow prisoners, so it does double duty here. I would like to thank those who made my subscription possible. Yes, I am a Christian, and I grow a little each time I read the magazine.

*Randall Gray
Hutchinson, Kansas*

ROCK OPPOSED

I am a young Christian who has been delivered from the bondage of rock music. "Communication, the

Test of Music," saddened me deeply. I believe the "test" of music is the fruits it has produced. What are the fruits of rock? Suicide, depression, rebellion, murder, sexual promiscuity, sexual perversion, demonic oppression, and demonic possession are a few.

Young people in need of Christ are tired of their sinful lives and the rock music that goes along with their life-styles. Rock isn't going to help them. We don't party with drunkards and drug addicts in order to reach them, and this is no different.

Please realize that putting Christian lyrics to rock music doesn't make rock acceptable. The music itself is perverted. I am speaking from

experience. This music will destroy our church if we allow it to come in.

*Liz Neuch
Newell, West Virginia*

OLD HANDS CAN SERVE TOO

Why do some local Nazarene churches provide so little for their aging members and friends to do?

Why does the availability of ample time, some accumulated experience, and a driving urge to "do a little more" for God and His church find so little acceptance in the programs and schedules of many congregations?

Surely some of the ways and practices of the growing years of the denomination were good, maybe still are.

(Continued on page 20)

YESHUA

OUR PASSOVER LAMB



by DANNY LONDON, GARY SELMAN, and LAURIE WASSERBURG

EVERY SPRING Messianic Jews (Jewish believers in Jesus) gather with their families to keep the Passover. This is a joyous family time that involves much preparation. In the week preceding Passover, the mother must cleanse the house thoroughly, removing every trace of leaven (yeast) in accordance with Exodus 12:15. Not even the tiniest crumb of bread may remain, for leaven represents sin. The home must be purified before celebrating the Passover, just as the heart should be cleansed before partaking of Communion. Did you know that every time we drink Communion, we are celebrating the Passover? And that every time we celebrate the Passover we are partaking of the Lord's Supper?

To a Jewish believer in Jesus, the whole Easter/Passover season is filled with rich symbolism of the Messiah. Appreciation of the deeper meaning of Passover heightens our understanding of God's redemptive plan for mankind fulfilled in Messiah.

Let us travel back in time to the first PESAH (Passover). In the Book of Exodus, the Lord instructed Moses and Aaron to tell the community of Israel to take a *lamb without defect* for each family. The *blood of the unblemished lamb* was to be applied to the top and both sides of the Israelite's doorframe. This blood substitution would make the Israelites acceptable to the Lord. Sound familiar? Yes, the Passover lamb was but a sign of the Lamb of God to come—the One whose blood would reconcile us to the Lord forever.

DANNY LONDON is pastor of Beth Israel Messianic Congregation, part of the Maranatha Church of the Nazarene in New Milford, New Jersey. GARY SELMAN and LAURIE WASSERBURG are members there.



John Selman

If Jesus were in my situation, how much would He give for the Easter Offering? Am I His follower? Will I follow Him in this?

The first day after the SHAB-BAT (Jewish sabbath) of Passover was known as "Firstfruits." God instructed Israel through Moses (Leviticus 23) to bring to the priest a sheaf of the first grain harvested and wave the sheaf by the Lord so the offering would be "accepted on your behalf." This feast was fulfilled by YESHUA (Hebrew name of Jesus) who offered himself as our first fruit, risen on Firstfruits during Passover, accepted on our behalf to give us new life (1 Corinthians 15:20). Only the resurrection of the Messiah could fulfill Leviticus 23.

Religious Jews learn about Firstfruits in their study of the TORAH (five books of Moses), though they do not experience its celebration in the present day, since its obser-

vance could only be carried out on the altar of the Temple in Jerusalem. Jewish believers in Jesus, however, do celebrate Firstfruits as Easter or Resurrection Sunday.

In the modern-day SEDER (Passover supper), Messianic symbolism still abounds. In the course of the meal, one piece of MATZAH (unleavened bread) is broken, wrapped in a napkin, hidden away and later reappears. Think of the appearance of that MATZAH: striped, pierced, wrapped, buried, and finally, brought back. Doesn't this MATZAH suggest the One whose body was broken for us? This coincides with the drinking of the third cup, or the Cup of Redemption (we drink four cups in all during the Passover meal). Jesus rose from the dead on the third day, and we bring back the MATZAH on the third cup. Amazingly, this Jewish custom of hiding the MATZAH seems to have started around the time that Jesus lived. Another curious tradition is the presence on the Passover table of the roasted egg, a symbol of rebirth or new life.

Did you know that until the adoption of Christianity as the state religion of the Roman Empire, Christians celebrated Passover, not Easter? Passover was the commemoration of Yeshua's death and resurrection for all of God's children?

Our Messianic Jewish congregation is the first outreach of its kind in the Nazarene church. We offer Friday evening worship services where we can praise Jesus in a Jewish cultural setting. Our special wish this Easter is that each brother and sister in the Lord could attend a Passover SEDER, to personally experience Christ in the Passover. In our glorious Messiah, the Old and New Covenants are truly ECHAD (one). □

BELIEF IN THE RESURRECTION of Jesus is the motive power of all Christians. The mystery of our Lord's resurrection as experienced by the disciples has both baffled the world and given hope for life. Those firsthand witnesses remain the bulwark of Christian faith. But have you ever tried to see the glory of Jesus' resurrection through His eyes?

Impossible? Not really. The Scripture records enough of Christ's words to direct our thoughts. Mere human imagination would miss the fullness of truth. Focus instead on what Jesus says about His saving acts through death unto life.

Luke's Gospel includes the risen Christ's discourse with two of His followers walking to Emmaus. Not recognizing the Lord, Cleopas and his friend sadly tell of Jesus of Nazareth, who had been crucified and buried. They said angels told some women that He was alive. Others then went to the tomb and found it empty.

Jesus said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! Did not Christ have to suffer these things and then enter his glory?" (Luke 24:25-26, NIV). The passage further says He began with Moses and all the prophets and explained what was said in all the Scriptures about himself.

Later, when Jesus appeared to "the Eleven" in Jerusalem, He declared, "This is what I told you while I was still with you: Everything must be fulfilled that is writ-

ten about me in the Law of Moses, the Prophets and the Psalms" (Luke 24:44, NIV).

Jesus opened their minds so they could understand the Scriptures, saying, "This is what is written: The Christ will suffer and rise from the dead on the third day, and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem" (Luke 24:46-47, NIV).

Our Lord's words proclaim that His sense of time and history focused on His resurrection from the dead. He doesn't perceive himself as playing some make-believe role. Rather, from timeless eternity, Jesus enters the time-bound and sinful domain of lost mankind to be their Savior. Christ claims His death and resurrection are the fulfillment of prophecy.

Jesus' followers failed to perceive the revealed truth of His thorny pathway to glory. Christ must first suffer and die, and then be raised from the dead on the third day. Our Lord knew that only the unlikely order of death and resurrection could open the gates of life to a world of sinners.

A preacher of the Puritan era captured an insight of the real meaning of the Resurrection. He titled a sermon "The Death of Death in the Death of Christ." This is not a clever play on words. It echoes the profound truth Jesus knew and faced as He staggered up to Calvary.

The Lord knew He must die that death be vanquished and mankind's sin atoned. His resurrection

The Resurrection from Jesus' Viewpoint

by IVAN A. BEALS

*Do you love Him?
The Easter Offering on
Sunday, April 7, offers
a concrete way to
express this love.*



would break death's hold and release captive sinners unto life. The dark and painful passage through death was the ground of Jesus' viewpoint of His resurrection.

David gives a prophetic first person account of One crucified. He cries: "My God, my God, why have you forsaken me? . . . I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me. My strength is dried up . . . and my tongue sticks to the roof of my mouth . . . a band of evil men has encircled me, they have pierced my hands and my feet . . . They divide my garments among them and cast lots for my clothing. . . in the congregation I will praise you. You who fear the Lord, praise him! . . . For he has not despised or disdained the suffering of the afflicted one . . . they who seek the Lord will praise him—may your hearts live forever!" (Psalm 22:1, 14-16, 18, 22-24, 26, NIV).

The eyewitness accounts of the Gospels reflect David's foresight to proclaim the salvation events to come. Such Spirit-inspired words surely reveal the mind of the coming Anointed One. Listen to Jesus utter from the Cross: "My God, my God, why have you forsaken me?" (Matthew 27:46, NIV); "I am thirsty" (John 19:28, NIV).

Earlier, Jesus had said, ". . . a time is coming and has now come when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son to have life in himself. And he has given him authority to judge because he is the Son of Man. . . a time is coming when all who are in their graves will hear his voice and come out—those who have done good will rise to live, and those who have done evil will rise to be condemned" (John 5:25-29, NIV).

Christ confirmed the long view of the prophet Daniel. Jesus' message refers to the Old Testament visions found in Daniel 7:13-14 and 12:2-3. These passages suggest the unique concept of the resurrection of the dead. In the power of God, death is conquered by life.

Jesus' viewpoint of resurrection concurred with His trust in the Father. Christ's dying response to the taunts of the mob was: "Father, into your hands I commit my spirit" (Luke 23:46, NIV). This cry silenced the harping unbelief voiced: "He trusts in God. Let God rescue him now if he wants him . . ." (Matthew 27:43, NIV; cf. Psalm 22:8).

Knowledge of the Resurrection becomes much clearer when we take Jesus' viewpoint. His historic presence and eternal words reveal that God's basic purpose for mankind is life. Both prophecy and the Gospels disclose the paradoxical truth that Christ was born to die that we might have life. But it is all meaningless drivel unless we trust God, as Jesus did.

There is no need to attempt a detailed description of how Jesus' resurrection took place. Neither is there reason to speculate the point-by-point process of Christians being raised from the dead. By faith, taking Jesus' viewpoint, we see the triumph of life over death—in glorious resurrection. □

IVAN A. BEALS is office editor of the Herald of Holiness at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.

The Birth of EASTER



H. Armstrong Roberts

*Bloodstained were His footsteps,
Leading to the Cross;
Limitless, His heartache,
Measureless, His loss . . .
Bearing man's rejection,
Turned away by God;
Thorn-crowned King abandoned,
All alone He trod.*

*Broken was His spirit,
Bearing mankind's doom;
Broken was His body,
Placed within the tomb . . .
Encased in clean linen,
Wrapped with loving care;
Motionless for three days,
Lying entombed there.*

*Sealed from life, His gravesite,
Guarded like pure gold;
Now conquered forever,
Death released its hold . . .
Glory streamed from heaven,
Bright as noonday sun;
Jesus is alive!
And Easter is begun!*

—CONNIE
Long Beach, California

SACRED WAYS AND TRIUMPHANT TOMBS



Israel Ministry of Tourism



Just inside Jerusalem's Old City, the beginning of the Via Dolorosa (Way of the Cross), the traditional route taken by Jesus to Calvary (l.). The garden tomb (r.).

by ANNA BELLE LAUGHBAUM

ON A HOT July afternoon I walked along the Sacred Way near Peking. A four-mile road of brick and stone slabs, it leads straight to the Ming tombs, the famous burial mounds of 13 emperors of ancient China.

An impressive archway of carved white marble marks the beginning of the Sacred Way. No ordinary citizen could go beyond this point; violation of this law was punishable even by death. Only emperors, other members of the royal family, and high court officials traveled on the road, primarily for sacrificial visits and in funeral corteges.

One part of the Sacred Way, called The Avenue of the Animals, is lined by giant-size statues of lions, elephants, horses, and mythical animals. Each one, including the base, was carved from a single piece of stone. Statues of men stand here too—military men, civilian officials, retainers—proudly maintaining the honor guard. Groves of gnarled old pines stretch into the distance, lending solemnity and dignity to the atmosphere.

ANNA BELLE LAUGHBAUM is professor emerita of Bethany Nazarene College, and resides in Oklahoma City, Oklahoma.

At the end of the Sacred Way Emperor Wan Li's burial mound, a pine-covered hill, rises up. We descended 90 feet below its surface and gazed in amazement at the mammoth burial chamber, called the Underground Palace. Here the emperor expected to remain in splendor after his death. Pillars, statuary, elaborately carved

He is our only Hope—the risen Christ.

He is the world's only Light in this troubled hour. We can spread the Good News by giving generously to the Easter Offering.

thrones—all in white marble—gave witness to an extravagantly planned afterlife.

Before the burial chamber three thrones of white marble grace the gateway; the central throne for the emperor who was to be flanked in death by two empresses. Blue and white porcelain jars, still containing oil and wicks that burned and were supposed to provide “ever-

lasting light,” stand in front of each throne. Many chests of jewelry and other precious artifacts, discovered near and in the coffins, attest to royalty's conception of earthly treasures still treasured in the next life.

The gem-studded crown in the emperor's coffin speaks loudly about continuing power.

While I was in this tomb and on the Sacred Way, I couldn't help thinking about another tomb and another Sacred Way.

This Sacred Way was a death route, too. A death route for royalty, but no impressive archway of white marble marked its beginning—only a hall of judgment. No banning of ordinary people on this mile-long Sacred Way; in fact, two prisoners were among them. No high court officials or members of a royal family accompanied this King. There was no honor guard nor had there been any previous adornment of the Way for the passing of a King.

The end of this Sacred Way led to no gleaming gateways of marble but to a place resembling a skull.

The Via Dolorosa, Way of Sorrow, was also a Sacred Way. Sacred because Deity walked along it. Sacred because it ended in spiritual

victory for one of the prisoners. Sacred because it ended in victory for all prisoners of sin who acknowledge the purpose of that journey and accept the Christ who made it.

The two tombs are also a study in contrasts. Six years were spent in constructing the emperor's tomb, where he was buried amid splendid ceremonies. He had supervised the construction himself. Elaborate planning had taken place to seal the many passages to this underground palace and cover them with earth and stone. It lay buried for centuries before archaeologists discovered its secrets.

Jesus was buried in a newly hewn sepulcher, with no ceremony. The tomb was not far from where He was crucified. It had been made for another. No effort had been exerted to conceal or seal this simple tomb. Temporarily, a stone was rolled in front of the door after Jesus' body was laid there.

Ornate furnishings characterized the huge tomb of the emperor; stark simplicity the small one of the King.

Jesus did not need a throne in His tomb when He would soon be sharing the throne with His Father. He did not need a porcelain jar-lamp, supposedly providing everlasting light. He is the Everlasting Light! He did not need lifeless marble statuary near his bier to give Him cheerless comfort. Angels in white sat near Him! When she looked into the tomb, Mary saw them sitting close to the place where Jesus' body had lain. Nor did Jesus need around Him the trappings of an earthly king—jewels, other treasures, a crown—to show His might and power. He is the King of kings and the Lord of lords!

Peking and Jerusalem conjure up contrasting pictures of culture, politics, and religion. These, of course, relate to individuals as well as to cities. The two Sacred Ways and Tombs characterize, on the one hand, a city's representative who was surrounded with materialistic, selfish splendor; and on the other hand, the representative of the New Jerusalem—spiritual, sacrificial, humble.

Ways are made sacred by the kind of people who travel on them and tombs made triumphant by those who take His Way. □

CITIZENS OF EMMAUS

I can dream.

I can believe . . . same as the next person.

*But when God just doesn't come through,
you won't find me camping around a skeleton
of a smoking, burned-out shell of a dream.*

*I'll pack my realities, leave the ashes
and the hopeless faith behind,
and head out for the sureties I have known.*

Then quietly, One overtakes me.

*No condemning, harsh words or smirks of derision;
only heartfelt words of understanding that
open my still-burning soul; and
time given to me as if He had all the
time in the world to love me,
to walk . . .*

home with me.

—LEITA TWYEFFORT
Sparks, Nevada

My First Easter Offering

by KENNETH KÜHN

MY WIFE and I were saved in the spring of 1928. Later that summer we began to attend First Church of the Nazarene in Lansing, Mich. The next spring we heard our pastor talking about the Easter Offering. At the time I was working at Motor Wheel Company. Work was slack, about three days a week and seven or eight hours a day. Our time went in on the 1st and 15th of each month. Easter was coming in April, so I promised the Lord I would give Him everything I earned in overtime the last pay in March. Up to this time there had been no overtime or extra time for anyone.

From the very first day of that pay period I began to get extra hours in the evening! A number of times I was asked to work my noon hour. Several times I was asked to come in an hour early to get a job set up.

This started on the first day of the pay period and ended exactly March 31.

My pay scale was only 45¢ an hour at the time. Even so, God provided enough extra time so I was able to give \$16.00 to the Easter Offering. That was quite impressive to a young Christian. My wife and I have served the Lord 57 years this spring. God is so wonderful. All praise to Him! □

KENNETH KÜHN is a layman who resides in Detroit Lakes, Minnesota.

BIG WORDS can be a problem. Church doctrine abounds with three- and four-syllable words like *atonement*, *incarnation*, and *redemption*. Baby Christians must gulp milk in their bottles of teachings along with lumps of multi-syllabic language, difficult to swallow.

As a young Christian I choked on one and nearly died.

The word seemed much longer to me than its five syllables. It was hidden from my view behind a fortress of misunderstanding. Stone walls not only denied me entrance to its secrets but also threatened. Little did I know I had helped build them. The word? *Sanctification*.

I was raised in a nonevangelical (one of those words) church. I did not know I was born a sinner in need of salvation until I was informed in my first Bible study. My husband, Steve, and I had just moved our belongings to a new community. A new acquaintance had invited me to her home Bible study. I agreed, partly out of curiosity, but mostly because of a hunger for friendship.

I found I was full of questions. The patient ladies took my infant “whys” and steered me to the Scriptures. Week after week I dug for answers. Doors began to open into the world of a living Lord who forgives, answers prayer, and walks daily with a believer. I didn’t understand everything, but I grasped enough to know I wanted this life. At the age of 23, I rang heaven’s bells for the birth of new life in my soul.

It was a joy to grow in the knowledge of the Lord. The Bible opened its mysteries to me, but I still depended on the spoon-fed teachings of my older sisters in the Lord.

LUANNE BIBBEE, a free-lance writer residing in Seville, Ohio, is NYI president in the Medina, Ohio, Church of the Nazarene.

A BIG WORD

by LUANNE BIBBEE

They directed my attention to a second work of grace necessary beyond salvation. I wanted it all and eagerly soaked up the doctrines.

Years passed. Our family faced some changes. We moved again and had to look for a comfortable place of worship. Steve and I received an education in denominational differences that added to our growing confusions. Certain problems (a large two-syllable word in some church settings) had disrupted our chosen congregation. Many times I battled questions that the Lord was not answering. We were forced to seek a new church home. How I longed for a stability in my faith that would not be rocked by questions.

Eventually we discovered a small Church of the Nazarene. Steve felt at home with the pastor and the people, and I was grateful to have our family united in a church. We sank our roots deep into active service, helping in any department. Soon both of us were serving on the board and wearing other hats of involvement.

But I was miserable.

I had never understood the teaching of the church called *sanc-*

tification. I heard and read explanations of this Spirit-infilling, but I was not satisfied. Not only was I confused, but I sensed direct conflict with teachings I had absorbed as a newborn Christian about the second work of grace. I tried to resolve my frustrations by rereading old Bible study notes and books. I searched verses in the Bible that had been my faith foundations.

Still, questions ate at me. Finally I tried to file them, and my torment, on a shelf in my mind.

I was aware of the responsibility I held in the church and did not want to tarnish my witness by admitting to such confusion. It was easy to plunge into the business of the church. At times I could forget the turmoil in my heart.

I loved the Lord, yet I began to wonder why He left me alone in my struggle. An anger grew. Doubt taunted me, saying, “There are no answers.” My defenses flared when anyone mentioned the doctrine, and I would go home steaming because of his narrow views. Surely the Lord did not want us in this church forever, I thought. I longed for God to waken Steve to the doctrinal deficiencies and lead us out of this church setting. On the outside I remained a worker. On the inside I screamed.

Then at a Board of Christian Life meeting it was decided that all teachers had to cover the *Manual’s* 15 “Articles of Faith” in the coming quarter. Fine. I firmly believed 14. Only one brought panic to my stomach: sanctification.

How could I teach that dogma? Someone else would have to handle the lesson, I hoped. Then admitting pure cowardice, I determined that I would reopen the Pandora’s box on my mind’s shelf. I really wanted an answer. My concordance listed 141 references on sanctification, and I copied each verse. As I did, a mel-



lowing began to grow in me. My prayer gradually changed from "teach them" to "teach me." I invited my pastor and his wife to lunch where I opened the closet doors of my conflict. For the first time in five years in the church I trusted someone else with my confusion. Somewhere within me floodgates tumbled. I spent two days crying and praising God. The dishes were washed, but I journeyed in another world. Overnight I fell in love with the Nazarene church and the church people that I had kept at arm's length before. The Lord had lifted me above the questions and filled me with an overwhelming love.

What happened? In resisting the idea of sanctification I had been sanctified. Two years later, I testify to the continuity of the experience. The Lord filled my cup to overflowing and has not revoked His gift. A deeper love remains, growing in me, and energizes my service to others.

Was it my lack of understanding that had stood in my way? Was it false teaching that tripped me into nearly losing my faith?

I cannot blame any of those. The Lord wakened me to my lack of depth. I believe these three steps were keys to opening my heart:

1. Seek. I finally stopped defending my beliefs and opened myself to learn. "Blessed are they . . . that seek him with the whole heart" (Psalm 119:2). Jesus' prayer

was "Sanctify them through thy truth: thy word is truth" (John 17:17). Saturating myself in the Scriptures was a cleansing process.

2. Give. In my earlier walk with the Lord, I wanted to receive all I could. Now began an emptying of myself. Nothing else mattered. "I count all things but loss . . . that I may win Christ" (Philippians 3:8).

3. Trust. Did trusting my pastor open me to a deeper trust in God? Yes. Our attitudes to believers are a barometer of our relationship with God. "Trust in the Lord with all

thine heart; and lean not unto thine own understanding" (Proverbs 3:5).

Seek, give, trust—small words that effected a surrender of me to the will of God. Wonderful words. Giant words.

Were all my questions answered? No, but instead of facing an enemy fortress, I became fortified. I soared in a flight pattern above the confusion. I aim even higher now, with my hand firmly in His.

Five syllables that can choke you—or change your life: sanc-ti-fi-ca-tion. □

GOD'S LOVE

*If you would know in part God's love for you,
Consider this: The heaven-wielded Spade
That mined you from sin's depths was sent a few
Long leagues below your feet; Its strong sure blade
Tore open Hades' roof and lifted out
The trove that death and grace had gathered there.
When God raised up that ore, do not misdoubt
He raised it to raise you. With greatest care
He crushed you 'neath an awesome boundless Love,
Poured you into a crucible called Grace,
Refined you by such fires from above
That purely you reflected His Son's face.
Consider thankfully—all this was done
That you might bear the image of God's Son.*

— WILLIAM DAVID GEBBY
Indianapolis, Indiana

Can You Keep A Secret?

by HOMER J. ADAMS



A MAN ASKED an official a probing question about a sensitive matter. Leaning forward, and

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speaking confidentially, the official said, "Can you keep a secret?" "Yes, yes" was the eager response. "So can I!" said the other. Conversation ended.

There are many things that should be kept secret even if no promise was given. Someone else's transgression, sensitive information whose revelation should be another's choice, news that might be embarrassing to others or harmful to the cause of Christ, or a report of failure that would cast down rather than build up. (Why does dissemination of bad news have such an appeal?)

Has anyone said, "I bit my lip and did not reveal that information and now I wish I had?" Probably never! Certainly this has not created as many problems as telling something regretted later.

Can you keep a secret, retain sensitive information even if telling it would impress someone? If there is a question as to the appropriateness of opening our mouths or maintaining a decent silence, the proper course is obvious. Discipline the tongue and keep the conscience clear! □



Victory in Jesus

by MILLARD STOWELL
as told to RUTH A. MARKS

FOR ME the 12th day of May 1984 began as many other spring mornings in Boise, Idaho. The sun was shining. Everything was going well for me. In about two weeks my family and I would begin a well-earned vacation.

"You'd better stop at the doctor's office," my wife cautioned. "That chest cold you have has hung on too long. We don't want you to be sick on our vacation."

I stopped at the doctor's office thinking some antibiotics should take care of this nagging cough and chest congestion.

After a cursory examination, the doctor prescribed some pills and told me to check back in a week or so if they didn't take care of my problem.

On May 23, the cough was still with me, and the medication hadn't had any noticeable effect on my chest congestion.

I was mildly annoyed at the prospect of a second call to the doctor's office and a possible delay in our vacation plans.

The doctor spent more time on the second examination and ordered X rays. Still I wasn't overly concerned. It never entered my mind that something really serious could be wrong with me. After all, I'm fairly young, physically fit, and I don't smoke. What could go wrong with my lungs?

"I'm going to call in a lung specialist to read these pictures," my doctor told me. "I'll give you a call later."

My biggest concern still was the thought that our vacation might be delayed.

The next morning I knew something must be the matter, for the doctor's office secretary called to tell me to come in immediately.

At the doctor's office, I was directed back to an examination room without the usual delay.

RUTH A. MARKS is a retired college professor. She teaches Sunday School at our Boise, Idaho, First Church of the Nazarene. MILLARD STOWELL manages a paint store in Boise and is an active member of our First Church there.

Anxiety began to mount, but I wasn't prepared for the earth-shattering news I got, "You have lung cancer!"

My sun went out. The walls closed in. Stark panic made me feel as if the chair beneath me had melted, and I was being sucked into a bottomless mine shaft.

I reached out in prayer to the Christ I know well. "Lord," I cried, "you know I have this awful disease. I don't understand why You let it come to me, but if some good, some glory can result from it, I won't be bitter. I won't question Your will. It's Your problem, Jesus. I'm Yours, and You're going to have to decide what to do with me."

From that desperate moment on May 24, 1984, when I received the dread news, God has given me strength beyond what I can tell.

In past months I've had time for reflection. I recalled the missionary meeting about eight years ago, when the Lord called me to go to Bible college. I told Him, "Yes, Lord, but not yet. Let me finish what I'm doing now, Lord. In two years, I'll do Your will."

Two years stretched into four years, and God was still talking to me about Bible college. I prayed, "I know what You want me to do. Whatever it takes to change me, do it, Lord. I want Your will in my life more than anything else."

But I still hesitated to step out in faith and do what He was calling me to do. Four years lengthened into eight years.

By the end of eight years, thoughts of Bible college had been replaced by retirement dreams and nominal church work. I was doing my best to be an effective Christian without God's best for my life. Did it take a cancer to bring me into complete submission to His will?

In the last few months, I've learned what it means to let His light shine through a shattered vessel. I think of the pitchers carried by Gideon and his chosen band and know that if those pitchers had not been broken, there would have been no victory.

In the midnight hours my Lord awakens me to read

Camerique

His Word and to pray for my family, both my personal family and my church family. He brings each of them to my mind, and as we talk, the hours pass like minutes. The Lord is more real to me than any person I've known on this earth.

As the days pass, I go on preparing for living and preparing for dying. My will, my insurance, these death plans are finished. Still I firmly believe that He can yet heal me, if He chooses.

But healing of this body is no longer my prime con-

cern, for God has delivered me from the fear of death. "Though outwardly we are wasting away, yet inwardly we are being renewed day by day" (2 Corinthians 4:16, NIV).

I now have on the full armor of the Lord (Ephesians 6:14-17) and even my back parts are covered, for I am assured that when this vessel is finally shattered "Your [my] light will break forth like the dawn, and your [my] healing will quickly appear . . . and the glory of the Lord will be your [my] rear guard" (Isaiah 58:8, NIV). □

It Was Very Gentle

by LIDIA ALMEIDA LIMA
translated from Portuguese
by GLADYS MOSTELLER

I WAS SITTING on the second bench with my eyes fixed on those who were coming to the altar. Just at that moment the Holy Spirit invaded my whole being in such a deep and gentle way that there wasn't a doubt about His presence in my life.

Being a daughter of a pastor, I had heard about such a marvelous blessing since my childhood. Upon reaching adolescence, I began to teach a children's Sunday School class. I participated in the choir and always helped in the extension classes of our church. I busied myself in the Lord's work. I spoke about salvation and sanctification through Jesus Christ, but, at the same time, I did not feel sure of the second blessing. I was aware of all that I heard in the services and evangelistic campaigns; but still I was not able to understand why I was not sanctified. My spiritual life seemed to be like a "Russian Mountain" (roller coaster), now on top, now on the lowest level. I felt frustrated. I always wanted to do my best for the Lord, and I was totally surrendered to Him. Then, what was wrong? What was happening with me? Could it be unbelief? Lack of consecration? I didn't believe so! I was sure that I had done everything to please the Lord. What was lacking?

There I was, on the second bench, hearing the invitation. I thought to myself, Why go to the altar? I don't know anything more to do. I prayed to God, "My Lord, what can be wrong with me?" At this moment I recalled a message that I had heard the week before. The pastor had read 1 Kings 19:11-13. Elijah was hidden in a cave, seeking to hear the voice of the Lord. "A great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earth-

quake a fire; but the Lord was not in the fire: and after the fire a still small voice." Then, the Lord spoke to Elijah.

After remembering this passage, I could still hear the pastor speaking about persons who want to manipulate the Spirit's action. They want Him to do something spectacular, causing sensationalism and heated emotion, when God wants to speak to them in a gentle manner. Because of this they have not experienced the blessing of sanctification. Reader, don't try to stipulate how the Holy Spirit should work in your life. It could be that He would prefer a gentle manner as when He spoke to Elijah, but He finds a barrier in the preference that you give to sensationalism.

With my head bowed in prayer, I perceived that I had been imitating Elijah by seeking the Spirit of God in earthquakes, winds, and other spectacular phenomena. I opened my heart in a total surrender, and, in that instant, the Holy Spirit inundated my being as I had never before experienced, but it was in a very gentle way, a "peaceful whisper."

How was it that I had never understood that I was hindering the work of the Holy Spirit in my life by acting as I had? Praise be to the name of the Lord because my eyes have been opened and since then I have learned to be sensitive to the voice of the Lord and not to establish methods for God, but rather let Him be the guide of my life. Only in doing this can I be truly happy, doing His will. □

Jesus, the Resurrection

*He leads me in times of doubt—
The Shepherd
He is beside me in times of joy—
The Brother
He is behind me in times of fear—
The Encourager
He is around me in times of danger—
The Protector
He is in me at all times—
The Resurrection!*

—R. E. Allender
Glen Burnie, Maryland

LIDIA ALMEIDA LIMA is the wife of our pastor in Cosmopolis, Brazil. GLADYS MOSTELLER is a Nazarene missionary residing in Ponta Delgada, Azores.

WHO WOULD NOT CRY over the loss of a beloved shepherd-leader, as "the children of Israel wept for Moses in the plains of Moab thirty days" (Deuteronomy 34:8)? He was the indispensable pastor; an amazing man, father of a nation, and a genius in law, economy, transport, hygiene, teaching, worship, warfare, doctrine, faith, prayer, and holiness. He was clear of eye and gifted with unabated natural powers at 120 years of age!

Yet he was mysteriously taken just as the due reward for arduous years of sacrificial ministry seemed at hand—the entry of God's people into the land of Canaan. For this Moses was born, prepared, matured, and, in the judgment of a mourning majority, irreplaceable. Instead, he was promoted to glory via an unknown grave in the mountains he loved.

A month of tears and testing passed. Why? What of the future? Could the stricken church survive? So may any mourning congregation feel over the exodus of a beloved pastor, leader, and friend, who had shared their hearts and homes. An

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unspeakable loss occurs when titanic tasks lie ahead. Who can, who will, fill the vacant place? But the record reads, "So the days of weeping and mourning for Moses were ended" (Deuteronomy 34:8). A remarkable lifework had received a people's accolade. Excessive weeping, however, would only add despair to an uncertain future by weakening their faith and their ability to grasp God's ongoing plan.

A Moses idolized in memory and mourned to a fatalistic degree could have created an atmosphere of depression and defeat for the young successor, Joshua, as he entered upon the formidable task of filling the shoes of Moses. Weeping had to end, if only because God, in His wisdom, allowed neither tomb nor shrine at which to perpetuate grief. God buried Moses and kept the grave papers. The chosen nation could not face its destined future if its heart remained at a venerated wilderness grave.

A congregation's overwhelming debt to a pioneer or special pastor should not lead to unabated weeping and unworthy depression when the association is broken. God remains, and He has a successor and a plan. Things are bound to be different, and the incoming shepherd may be as great a con-

trast to the loved predecessor as Joshua was to Moses. "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deuteronomy 34:10). Yet Joshua "was full of the spirit of wisdom; for Moses had laid his hands upon him" (34:9).

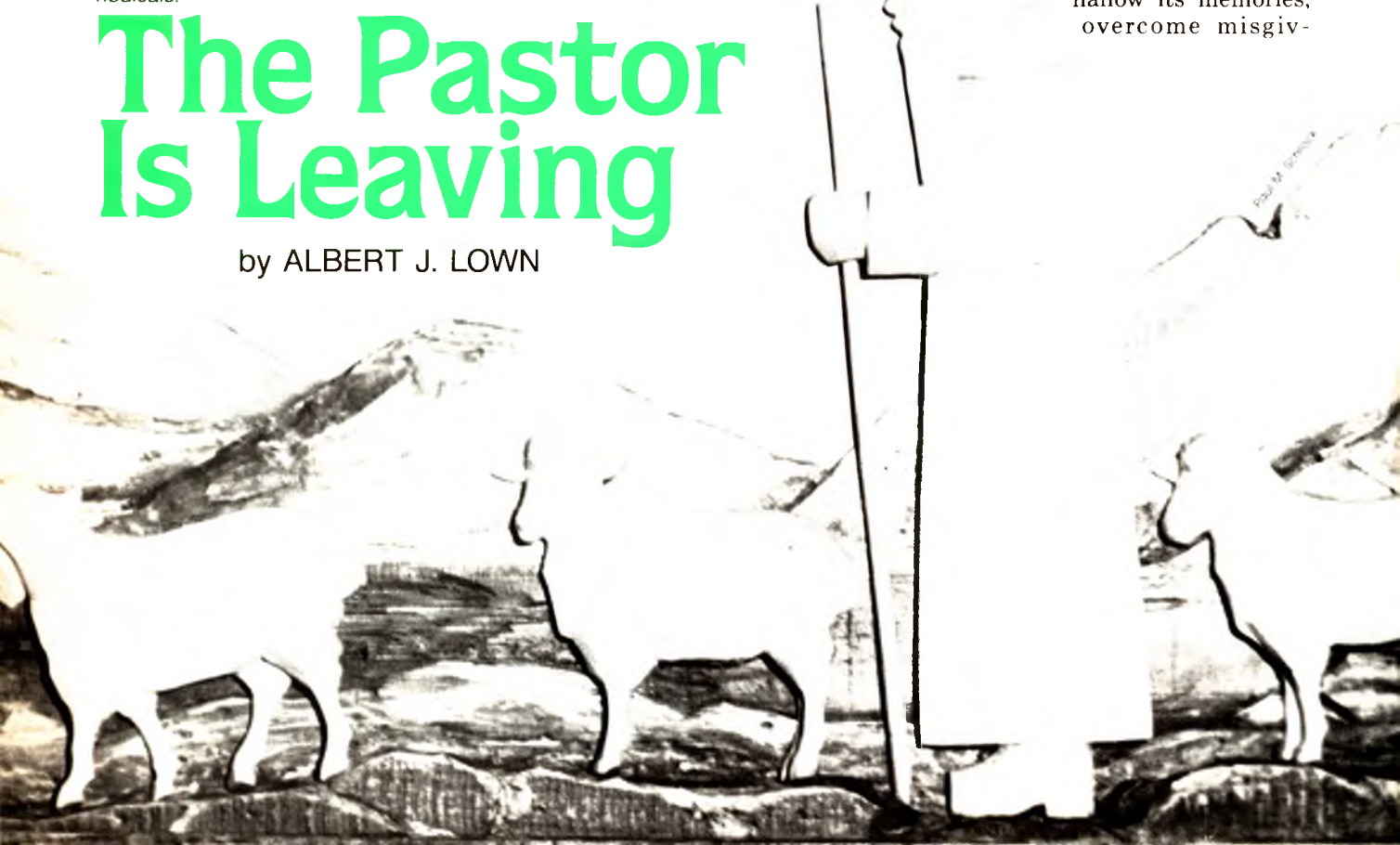
Commissioned by Moses himself, at God's direction, the voice of the new pastor became an echo of the familiar, authoritative voice that was now silent: "And the children of Israel hearkened unto him [Joshua], and did as the Lord commanded Moses" (34:9). The man of God's choice and Israel's need was ready for the vacancy.

The legacy of the previous pastor remained. His spell had not departed. It held and guided his successor and flock until the new leader was enshrined in affection and accepted for his own vision and achievements. For Joshua's sake and their own, the children of Israel ended their weeping, and supported and cooperated with the successor, who was specifically encouraged and strengthened by God to complete an unfinished task, and to write a new chapter in the faith exploits of a redeemed people.

So may a congregation dry its tears, hallow its memories, overcome misgiv-

The Pastor Is Leaving

by ALBERT J. LOWN



givings, and honor a successor who is God's man for the challenge of a new day. In this spirit and dedication, tribute to a pastor greatly missed will be converted into gracious support of the one newly appointed. Future Jordans will be crossed as Red Seas were in the early days of Israel's miraculous progress under Moses. Cities and giants will be conquered, and milk

and honey added to the former menu of daily manna. God's greater future for Israel would include new corn for old corn, houses for tents, and, ultimately, a temple for a tent-tabernacle. The lamented pastor's ministry and memory was Joshua's and Israel's foundation for the homeland God had promised His people.

The old cliché is still relevant:

"God buries His workmen, but His work carries on." But only as weeping ends and a congregation says and means "Hats off to the past, and coats off to the future" can that work go forward. The God who was with Moses promised to be with Joshua. The God who honored and used the former pastor will bless the ministry of the present pastor. Dry your tears and cooperate! □

MY LODESTAR SERMON

by ESME JAMES

FIVE THOUSAND! That's a lot of sermons to sit through, but I've listened to at least that many.

Among those 5,000 sermons were some presented by young would-be preachers who tried to cover the Bible from Genesis to Revelation in one message. Or so it seemed. Other young hopefuls discovered they had only five minutes' worth of material prepared—and were smart enough to quit in five minutes.

Whatever their strengths or weaknesses, those sermons left me emotionally drained because I became so involved in the preaching of them, either suffering or rejoicing with the young speakers, depending upon their performances.

Then there have been times when I've strained to fight off sleep, wilting during sermons in which, it seemed to me, the minister missed several good places to stop.

Usually the boredom I suffered was my own fault. I had spoiled the Sabbath for myself by working too hard the day before. Or I had failed to leave my problems with God, and they dominated my thinking throughout the worship service. But sometimes the ennui that engulfed me was the fault of the sermons. And the reasons for those poor sermons would vary with each speaker.

Whatever the reason for the stifled yawns and drooping eyelids, I left those services hungry in soul and dull in mind and spirit.

At other times it has been my privilege to sit under the ministry of men who were great in spirit and in scholarship, as well as excellent speakers. Then I have been challenged to climb out of my rut of casual faith and enlarge my mental and spiritual capacities to absorb at least some of the deep insights and priceless truths presented by those giants of the pulpit.

Usually such opportunities have come in conferences, camp meetings, or other great assemblies, where only the best are invited to speak. But not always. Frequently, preachers who are sharp thinkers and men of deep devotion will be found in pastorates hidden away from public acclaim. And there they enrich beyond measure the lives of those to whom they minister.

Often my soul has been fed, my mind stretched, my spirit challenged by the message of some humble preacher in an out-of-the-way place. One such experience remains as vivid in my mind as the day it happened.

The place was a pioneer hamlet in Western Canada; the church was newly organized; the preacher had just graduated from Bible college, I believe. He was our first permanent pastor, and I think we were his first congregation.

The place of worship was a small house with the partitions removed and a tiny platform installed. The pews were homemade and under the backseat slept an aging fox terrier who always accompanied his people to church. Since it was a summer evening service, probably both flies and mosquitoes droned their accompaniment to the music of the old pump organ.

All that was immaterial to me. The man in the pulpit had my full attention.

He told us of a Japanese runner who was competing internationally. A heart problem plagued this fine young athlete. It had flared up and he was in trouble. He knew he should drop out of the next race.

But the honor of his country was at stake and that was his paramount concern. He entered the race and steeled himself to complete it. His rock-hard discipline and endless training proved their worth that day. Despite his failing heart, he crossed the finish line—only to drop dead just beyond it.

As our young pastor told this story, tears streamed down his cheeks and his knuckles turned white under the pressure of his grip on the pulpit. With passion beyond description he begged of his people the same kind of unbounded devotion to their Savior and Lord as that Japanese athlete had given to his nation.

I was then just nine years old, attending church by myself, sitting alone near the front. But that pastor's soul-tingling plea for such immeasurable devotion to the Lord became a lodestar directive that has helped keep me on course for over five decades.

I don't know how that sermon would have rated in any of the ways that sermons are judged. But I do know that the white-hot passion burning through the words elevated that one message to lifelong lodestar status for me. □

ESME JAMES resides in Red Deer, Alta., Canada.



by GERARD REED

THE GREATNESS OF SMALL THINGS

WE CONTINUALLY face temptations to judge ourselves falsely. Given the world's standards, we easily equate "success" with bigness or visibility. Athletes must make it to the "big leagues" to gain acclaim. Salesmen must make "big sales" and businesswomen celebrate "record profits." Authors must write "best-sellers," actors must become "stars," singers must make the "top 40," and preachers must pastor "superchurches." Doing small things, living obscurely, makes one feel "unsuccessful" in our world.

In our private daydreams—or in our forward planning committees—we often long to be people of importance doing things that attract publicity. We rarely dream of or pursue small actions of limited consequence and no renown. We all seem to "star" in our dreams, whether they be football fantasies or church growth projections.

At times we confess such longings. A college friend of mine confided to me that he really sensed God was calling him to something "special," something "great," something that would enable him to preach to and reach great numbers of people. A few years later one of my students, when asked what he planned to do after graduating from college, solemnly asserted, "I'm going

to win the world." When asked if he thought he would need the Lord's help in that endeavor, he somewhat reluctantly admitted divine assistance might prove helpful.

Now some of our aspirations are in fact healthy and good, if at times misguided. We rightly refuse to think we are worthless creatures doing trivial tasks. Living lives of significance somehow relates to doing things of consequence. We fear the empty existence of those who languish through life, hesitating and equivocating, eating and drinking, ultimately confessing, like T. S. Eliot's J. Alfred Prufrock, "I have measured out my life with coffee spoons." We know we have a certain dignity that promises a proper destiny. We feel an element of greatness inside us and know it needs expression. But we are tempted to think greatness entails grandeur.

Despite our daydreams and aspirations, few of us will do great or spectacular, highly visible or acclaimed things. Few of us will grace the cover of *Time* or *Newsweek*. Few of us will appear on "Good Morning America." Few of us will hold evangelistic crusades that attract thousands of listeners. Our abilities or opportunities are often limited. Consequently, when we do nothing that captures headlines or impresses anyone, we are tempted to despair. Waiting for the big chance, we often do nothing since small things do in fact seem "small time" and inconsequential.

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Rightly understood, however, it's the small things that really do matter. Great good is daily done through countless small actions. Only now and then does someone do something spectacularly good. Spectacular, newsworthy things are often either egoistic or evil. Spectacular things impress masses of people and get much publicity, but good things are done on a personal level, meeting people's needs one-by-one. Rightly understood, "small acts" of love are the truly great accomplishments of life, for they alone help people and thereby inject goodness into the bloodstream of our world.

Mother Teresa of Calcutta says, "We can do no great things—only small things with great love" (*Life in the Spirit*). She and her associates, the Missionaries of Charity, give themselves to caring for orphans, lepers, lonely and sick people in slums around the world. Individually they do little the world considers great. But, she says, as the Body of Christ, we each must do our small part; "I can do what you can't do. Together we can do something beautiful for God."

Our deeds may be small, but our souls may be great. "Little things are indeed little," Augustine said, "but to be faithful in little things is a great thing." Our longings, our daydreams, our aspirations are soundly rooted—we sense a need for greatness. What we fail to see, too often it seems, is that greatness is an inner quality of being, not a set of accomplishments or meteoric fame. Our desire to *be* somebody is healthy—our desire to be all God designed us to be. And we become all we should be by accepting His grace and by doing those acts of love that express our bond with Him. And

our acts of love, like baby Jesus in Bethlehem, usually appear as small bundles.

How accurately Jesus responded to James and John and their mother when they jockeyed for preeminence in His kingdom. Calling His disciples together, He said what we need to hear and live by: "Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Matthew 20:26-28, NIV).

Servants do things others want done but disdain as too small for their personal attention. Student assistants grade exams and do routine tasks so college professors can research and write and attend prestigious scholarly conventions. Nurses scrub down patients and clean up equipment so medical doctors can make diagnoses and do surgeries. Army privates cart away trash and stand guard so colonels can study reports and draft maneuver plans. Serving generally involves doing what others want done and will not (or cannot) do.

Yet professors, doctors, and colonels can serve as well as be served. Whether or not they serve depends upon their willingness to do servant-style acts of love. The reality of their commitment to serve appears in their willingness to do small tasks graciously. Their love emerges in their self-forgetful deeds: the professor taking time to help a student, the doctor comforting a fearful patient, the colonel ignoring his rank to give aid to a subordinate. In such "small" acts true greatness emerges, for they show the love that alone makes us "great." □

Book Brief

PROGRAM HANDBOOK FOR WOMEN'S MINISTRIES



BERNIECE GARSEE
author



Lord and want to serve. I think the book is exceptional and, seriously, it would be a major guidebook for me if such a responsibility ever fell into my lap again.

Any woman in the church could find a niche in the Women's Ministry program outlined by Berniece Garsee. The machinery could operate with profound efficiency because job descriptions are clear and directions for planning are spelled out almost to the minute. For instance: Retreat planning—six months before (six procedures), three months before (four procedures), one month before (three procedures), two weeks before, and so on. An accountability sheet, which can be photocopied for repeated use, keeps the whole process intact. Similar concise advice is outlined for details on banquets, invitations, menus, and decorations. Games, poems, skits, and devotionals fill up the chapter on Program Features, while the Outreach chapter is filled with excellent starter ideas and good tips to beginners.

See what I mean? Your great team is so well organized that as director you just sit back, smile, and accept the accolades. Unless, of course, the key person's child has his tonsils out! □

—Evelyn A. Stenbock

Beacon Hill Press of Kansas City
88 pages. Paper. 8½" x 11". To order, see page 23.

YOU ASKED FOR IT!" is the subtitle, and the book contains banquet plans, dramatic resources, retreat outlines, Mother's Day Out program, plus "schemes and themes for other opportunities."

Of course, my first decision as director of Women's Ministries at Noplace, U.S.A., Last Church would be to fill in all the blanks on page 9 of this book. My executive committee would be appointed and the remaining 16 posts could be filled by talented women who love the

the editor's STANDPOINT

OUR GREATEST DAY

The greatest day on the calendar of the Church is Easter Sunday, when the resurrection of Jesus Christ is commemorated and the presence of the loving Lord is freshly realized. For the believer, this event is dramatic and decisive evidence of God's perfect victory over sin and death, a victory that will be consummated in the ultimate judgment of all evil and the eternal coronation of all righteousness.

The Resurrection assures us that the last word in history will not be the "no" of sin and ruin and death but the "yes" of holiness and salvation and life. God, and not the devil, is the supreme power at work in this universe.

The resurrection of Jesus Christ means that the Church, and not some money-grubbing, war-making, power-mad institution, will survive the ages to come. The Resurrection means that evil men and their evil systems may flourish briefly, but they are doomed to destruction. The godly suffer now but are destined to share eternal glory with the risen Savior. The resurrection of Christ marks all fallen existence and all human

miseries as temporary, while the endless future belongs to the things that make for peace and right.

The resurrection of Jesus vindicates every blow struck for the kingdom of God against the forces of evil, however meager the minority who fight for right, however weak and uninfluential they now appear to be. Jesus himself never appeared lonelier or weaker than when He hung dying at Calvary. But the Resurrection showed that victory in the conflict with evil belonged to the victim of the cross and not to His crucifiers. Jesus is alive and evil is doomed!

"If Christ be not risen," to borrow words from Paul, I would be compelled to believe in the permanence of the power of evil. History *seems* to side with the battalions of wrong—except for the Resurrection. That one point in history, that one act of God in time and space, has forever spelled the ultimate overthrow of all that opposes Him. The Resurrection was the sunburst of a new day, a new creation. That dawn will become high noon eternally when Jesus comes again. □

GOD IS LOVE

God is love.

This the Bible affirms.

This the Christian believes.

This the cross of Christ demonstrates.

That God is love cannot be logically deduced from nature. Too many disasters occur. Too many storms, floods, quakes, droughts, and volcanic eruptions ravage the earth. These offset the poetic arguments drawn from sunny skies and blooming shrubs.

That God is love cannot be logically deduced from history. Too much madness has taken place. Too many wars, riots, and crimes have filled history with shame and sorrow. Oppression, cruelty, and death have prevailed in the lives of nations and persons.

Sin, sorrow, and suffering are the stuff of much human experience. There are no homes unshadowed, no lives without burdens. If you listen closely, nature is always groaning and history is always weeping. Those who seek reasons to question the love of God never have far to hunt. Any burn ward, any crippled child, any bomb

victim, any fresh grave can supply question marks about the love of God.

How, in this lunatic universe, does anyone sustain the conviction that God is love? The answer is Calvary—and Easter. The Son of God, who came to "show us the Father," loved us enough to die for us on a bloody cross. Under the weight of our sins and before the mockery of a jeering mob, "he offered himself without spot to God" on our behalf.

And God accepted that offering. God raised Jesus from the dead. The empty tomb is a divine promise of pardon and eternal life for every sinner who repents and believes. The resurrection of Christ, the most powerful event of all time, proclaims the triumph of God's love over every force that denies or opposes it.

We are once again nearing the celebration of that triumph. Palm Sunday, Good Friday, and Easter Sunday approach. In a world drenched with blood and filled with pain, we can experience, celebrate, and proclaim that "God is love." □

The Resurrection was the sunburst of a new day, a new creation. That dawn will become high noon eternally when Jesus comes again!

A WALKING CONCORDANCE

Let me tell you about a choice layman. His name is Russell F. Metcalfe, and he lives in Cuyahoga Falls, Ohio.

Mr. Metcalfe has a profound love for God's Word. Last August, he recorded these words in his oldest Bible: "Completed the 83rd reading of the Bible."

He has read most, if not all, the English translations of Scripture. His favorite, however, and the one he has read the most times, is the King James Version.

Not only does he read the Bible avidly, he also memorizes verses, paragraphs, and whole chapters. His wife says, "I have a walking concordance with me most of the time."

Russell Metcalfe was not the product of a Christian background. He came from a spiritualist home. When he was saved at age 21, he hungered for knowledge. Though he had been out of school for eight years, he enrolled at Taylor University and graduated from its academy and college. While there he met and married his wife, Leona.

Throughout the years the Metcalfes have faithfully served Christ and the church. He is now 83 years old, spends much time in prayer each day, and with his wife he ministers to people in nursing homes.

Men like Russell Metcalfe, and women like Leona, have been the backbone of the Church of the Nazarene. To godly laypersons, whose time, money, and abilities have been generously invested in our mission, we owe a measureless debt. Without such folk, no pastor could succeed, no church could grow.

Mr. Metcalfe's son, also named Russell, is pastor of our church on the campus of Eastern Nazarene College. For a year there, he was my pastor, and I immensely benefited from his preaching and friendship. Now I know why he is such a fine man. He comes from excellent stock and received superb training.

May God provide our church with a host of members with the kind of love for God, the Bible, and people that marks Russell Metcalfe. And may Russell Metcalfe forgive me for the unwanted publicity that will surprise him when he reads this! □

IDENTITY

It's wonderful to know who you are.

I get letters telling me who I am, but they are often mistaken. Some overrate me, some underrate me, some berate me. A few call names, a few repeat ugly rumors, a few make false charges. Recently, for example, I've been labeled a liberal, a communist, and a tool of the devil.

Does this upset me? Not in the least. Does it make me search my writings, anxious to prove, at least to myself, that the labels are wrong? Not at all. I know who I am and I am happy and secure in that knowledge.

I am, first of all, a sinner redeemed by the grace of God. I freely confess that justice would have been my destruction. God had mercy on "the chief of sinners" when He accepted, forgave, and renewed me for Christ's sake. Upon His goodness I have no claims whatsoever. Everything that I am and have, I owe to the fact that "God is love."

As His child, pardoned and adopted, I am promised His faithful care. My food, clothes, and shelter do not

depend upon effective worry! As I live in God's will and do God's work, He makes himself responsible for my welfare. Rose gardens are not promised, but He has not cast me into brier patches. Well-meaning friends have, from time to time, painted a grim future for me, but I am in the Lord's hands and what He chooses for me is best. I refuse to live job-scared and in bondage to the caprices of other peoples' opinions or actions.

All other relationships in life are ordered from the central relationship with God. I am daily reminded of a rendezvous with "the judgment seat of Christ." Pleasing Him, therefore, must take precedence over pleasing family, friends, or foes. I must love them all as I am loved by Him—freely, forbearingly, and forgivingly. I owe them love, but I do not owe them any consent or conduct that would grieve Him.

During a storm at sea, Paul said, "There stood by me this night the angel of God, whose I am and whom I serve, saying Fear not. . . ." That is all the freedom, security, and peace one could want. Such identity makes everything else fall into place. □

New ideas, new methods, new leadership, and new goals are to be devised, sought, and/or set. But sometimes some of us oldsters wonder when or at what age we actually become useless, at what age God's kingdom and its operation can only be served by younger hands.

Is it possible that senior adults could use organized and systematic attention even if it was made available under the auspices of the church and even if such activities were handled occasionally by persons of like age?

Might it be possible that a new growing point in a local church located in a thriving, developing community could be cultivated among that segment of the population, most of whom would have been

dead by age 65 a few short years ago? I'm just wondering!

*J. M. Yarbrough
Valrico, Florida*

ALARMED

I am alarmed at the ways we in the holiness movement are trying to use to bring about spiritual revival in our nation and the world. More and more we hear a lot of discussion in the church about the problems of abortion, pornography, nuclear disarmament, and what our responsibilities as Christians are in alleviating our society of them.

While we are busy trying to change man from the outside, God is standing by waiting for us to let Him change men on the inside. Only we can "limit the Holy One of Israel." And we limit Him by trying to do things man's way instead of God's way. God's way is the 2 Chronicles way, and until we return to these

commands of God and forsake our well-meaning but fruitless ways, our land will continue to decline into spiritual bankruptcy.

*David L. Mills
Swannanoa, North Carolina*

SMALL SPECTATORISM

Regarding "Spectatorism" (Jan. 1): Remember when Jesus taught people thronged about Him? He said, "If I be lifted up I will draw all men to me." Be careful labeling group gatherings as "Big Sing" and "Big Convention"; careful not to ignore the evangelical good (only God knows how much), as well as the good of group Bible studies and Christian clubs.

Surely you will agree that there are "small people" in "small congregations" afflicted with spectatorism as well as large groups.

*Estelle Fite
Ardmore, Oklahoma*

"SOUNDS LIKE A GOOD IDEA TO ME"

by MABEL F. DIZMANG

WE WENT TO VISIT for the first time in Coleen and Harold's home in Pinehurst, Idaho. I'll never forget that first visit! A sweet, friendly lady came to the door and greeted us warmly. Harold, who was paralyzed, was sitting in his favorite chair, watching television. That first visit was hard, because we had competition from the TV.

Each week afterward, when we called at Coleen and Harold's home, the TV would be turned down—just a little lower each visit.

We found out during these visits that both Coleen and Harold had been in the Air Force. Since my husband had been in the Air Force also, and was a Veteran Service Officer at one time, he wanted to know if they were receiving a pension from the government. Learning they were not, he volunteered to obtain the necessary forms and try to get a pension started for them both.

That seemed to please them, and one Saturday, during our visit with them, my husband typed up these forms. In the process, he found out that he and Harold had been stationed at the same airbase; had gone into the service at the same time; had been discharged at the same time and place; that Coleen had been raised

only eight miles from my husband's hometown; that their birthday was on the same day, and many other things of mutual interest. When the forms were completed, he asked, "Coleen, do you have a long envelope? We'll just get these right in the mail."

She said, "I don't have, but my neighbor will have one. We're always borrowing from each other."

While she was gone to get the envelope, my husband slipped into the chair beside Harold. He said, "Harold, I'm concerned about your soul. If you died tonight, do you think you'd go to heaven?"

Harold said, "I was baptized as a young boy, but I don't think God would let me in heaven."

As my husband was sharing some scriptures, Coleen returned. Seeing that God's Word was being read, she sat down on the divan without a word. My husband looked at her and said, "Coleen, have you ever taken Jesus Christ as your personal Savior?"

She replied, "I was baptized as a young girl."

My husband read some verses from John, chapter 3, and she looked at her husband and said, "Harold, we're not getting any younger, and we're neither one too well—it sounds like a good idea to me." Then and there they gave their hearts to Christ.

This past June, Coleen had a stroke and passed on to her heavenly home. Before she died, as we visited in the Veterans Hospital, she said to us, "I don't know if I'll make it back home or not, but I had so much peace when I left home knowing that if I didn't make it back, I have a home prepared for me in heaven." Now when I go to visit him, Harold has the Bible laying right by his chair, and he tells us of the peace it brings to him. □

MABEL F. DIZMANG is the wife of the pastor of the Church of the Nazarene in Kellogg, Idaho.

"By ALL MEANS... Save Some"

IN THE NEWS

PEOPLE AND PLACES



Lula Conner Weaver was 104 December 14, 1984. She was converted at age 16 under the ministry of Dr. W. D. McGraw, Sr., at a revival held in a school house in Tyler County, Tex. Lula is a member of the Austin, Tex., South Church. She has 6 living children, 24 grandchildren, 46 great-grandchildren, and 13 great-great-grandchildren. Lula is pictured with some of the roses she grows. She still reads her Bible, the Sunday School lesson, and the *Herald of Holiness*.

YOUNG ACCEPTS PLNC CHURCH RELATIONS ASSIGNMENT



President Jim L. Bond has announced that Bill Young, director of admissions at Point Loma Nazarene College, has assumed the added responsibility of church relations. He will report directly to the president. His two assignments make possible close ties between the local church and students of the Southwest Educational Region that PLNC serves.

Young came to Point Loma in 1979. Under his leadership in recruitment and admissions, PLNC's enrollment has climbed from 1,776 to a record high 1,917 for fall 1984.

A 1956 cum laude graduate from Pasadena College, Young received a master's degree from Point Loma College in 1982. He pastored for 11 years in Arizona and Missouri and served for more than 12 years at Nazarene Head-

quarters in the Division of Christian Life and Sunday School as the general director of Camps, Caravan, and Junior Fellowship. He started the Teaching/Learning Conferences (TLC) before moving to the Department of Home Missions. His last assignment was as the coordinator of racial minority missions for the United States, Canada, and Great Britain.

Young will assist President Bond in district assemblies and preachers' meetings as well as provide resources to the local churches of the Southwest Educational Region. □

GENERAL BOARD AUTHORIZES CHAPLAINCY MINISTRY UNDER CHURCH GROWTH DIVISION



A new ministry was inaugurated under the Division of Church Growth by action of the General Board, March 1985. The office of chaplaincy coordinator, formerly part of Pastoral Ministries, will now function as a separate ministry. Also by action of the General Board, Chaplain Curtis R. Bowers' position is elevated to director of Chaplaincy Ministries.

Chaplain Bowers' services to Naza-

rene chaplains will be expanded to include more than 5,000 military servicemen with Nazarene affiliation. He will coordinate programs and actions that will affect them and their families. The burden for these approximately 12,000 Nazarene servicemen and families grew as, in the performance of the duties of his new office, he became more and more aware of the need for the church to minister more extensively to them. He also has responsibility for managing Nazarene chaplains' and servicemen's ministries internationally. A Nazarene servicemen's coordinator will soon be appointed to initiate, coordinate, and supervise servicemen's fellowships in Germany.

After 25 years of military service, 23 of those as chaplain, Bowers took early retirement from the army to accept the position at the Nazarene Headquarters in May 1984, filling the vacancy left by the resignation of Chaplain Bevan.

Bowers entered the chaplaincy in 1961 and served with the 101st Airborne in Vietnam, as well as in Germany, Japan, and Korea. His assignments in the U.S. include Fort Campbell, Fort Carson, Fort Hood, Fort Knox, and Fort Huachuca. He was commissioned in 1961. He retired with the rank of Colonel.

Bowers was presented the Silver Star (for gallantry in combat), Legion of Merit, Bronze Star, Meritorious Service Medal, Commendation Medal with First Oak Leaf Cluster, and the Air Medal with First Oak Leaf Cluster.

Born in Lancaster, Pa., he is married to the former Doris Shawver. They have three children: Sharon, William, and Stephen. □



The Nazarene College Music Association met in Kansas City at King Conference Center, International Headquarters, for a time of sharing, renewal, and professional enrichment, January 24-26. All of the colleges, the seminary, and the Bible college were represented. Dr. Harlow Hopkins, Olivet Nazarene College, served as chairman. Dr. Richard Cantwell, of Mid-America Nazarene College, was elected the new chairman. The Nazarene Publishing House hosted the occasion.



Church Choir Arrangements for **PENTECOST SUNDAY—May 26**

Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene choirs to present music emphasizing the experience of Pentecost.



BY MY SPIRIT

Music and scripture on the mission and ministry of the Holy Spirit. Thirteen songs compiled by R. W. Stringfield and arranged by Tom Keene include "Cleanse Me," "Ye Shall Be Witnesses." Approximately 30 minutes.

BAMB-348 Choral Book* **\$3.50**
BAL-7084 Stereo Album **\$8.98**
BAL-7084C Book/Album **\$11.45**



LIFE IN THE SPIRIT

Fifteen well-known hymns for choir with narration and congregation involvement celebrates the wonder and power of Pentecost. Includes "Holy Spirit, Be My Guide," "Fill My Cup, Lord." Approximately 40 minutes.

BAMB-409 Choral Book* **\$3.50**
BAL-7153 Stereo Album **\$8.98**
BAL-7153C Book/Album **\$11.45**

*Information on Accompaniment Tapes available upon request.

Octavo Arrangements (SATB) also suitable for Pentecost Sunday . . .

BAAN-2568 COME, HOLY SPIRIT
BAAN-2528 HEIRS TO THE KINGDOM, Kirk
BAAN-2419 HOLY SPIRIT, BE MY GUIDE
 (SSATB), Cope/Mickelson
BAAN-1145 LET THY MANTLE FALL ON ME
 (SSATB), Hawkins/Mickelson
BAAT-1135 O BLESSED HOLY SPIRIT, Fetteke
BAAT-1080 RISE UP, O CHURCH, Skillings

BAAT-1155 SPIRIT OF GOD, DESCEND,
 Atkinson/Linn
BAAT-1017 YE SHALL BE WITNESSES, Kirk

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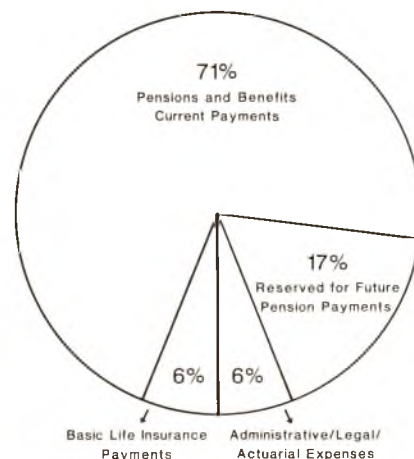
NOTE: Choir leaders wishing examination copies should request them **RIGHT AWAY** so arrangements most suited to your choir can be ordered in ample time for rehearsals. When making your selections you will want to plan for both morning and evening services.

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1984 EXPENDITURES OF THE PENSIONS AND BENEFITS FUND

Dr. Dean Wessels, administrator of the Board of Pensions, reports that currently there are over 11,000 Nazarene ministers in the United States and Canada in addition to spouses, children, widows, and church-employed laymen. Pensions and Benefits Services is committed to serving local churches as it continues "Honoring the Trust" of those who have served in the past, who are now serving, and who will be serving in the future.

The following chart illustrates how those dollars that local churches faithfully paid to the Pensions and Benefits Fund were spent in 1984.



The Board of Pensions of the Church of the Nazarene is keenly aware that retired ministers and widows of ministers have placed their faith in the future of the church and in a God who would provide for their retirement needs. In a very real sense, the church today is their future and the means of God's provision for them. Dr. Wessels encourages each local church and district to continue to make the commitment of "Honoring the Trust" that has been placed in us. □

LIMBER UP FOR THE BREAD FUN RUN

The General NYI Convention in Anaheim is not only going to be business meetings, workshops, services, and other strictly sedentary activities.

Youth Ministries has planned the "BREAD Fun Run" for each morning of the youth convention, June 20-22. It is for anyone and everyone who likes to start their morning with a brisk run or walk.

The Fun Run starts at 6:00 each of the mornings. There is a three-mile course for runners and a one-mile course for walkers. The starting point is right in front of the Hilton Towers,

so it is convenient for all NYI delegates and guests.

There will be attractive Fun Run T-shirts available and many prizes for participants in a variety of categories.

Most of all, the Fun Run will be just that—FUN—a time of fellowship and exercise. There is no advance registration or entry fee. All you need for this activity is a good pair of running shoes and an alarm clock to get you there on time! □

MONDAY PLUS AND MINUS



Traditionally Monday is referred to as "Blue Monday." The plus for this particular Monday was NPH accountant, Tim Westmark (*l.*), receiving his certificate as a certified public accountant. M. A. (Bud) Lunn (*r.*), manager, is shown congratulating Tim. Colleen Cornwell, personnel director, joins in the felicitation.



Then the minus factor. That Monday was the first workday of the postage increase. The annual postage bill paid by the publishing house to the United States Post Office is in excess of \$1 million. The increase, effective Sunday, February 17, including all classes of mail, was 15%, or an estimated \$158,000 more per year that the publishing house will pay.

Pictured (*l. to r.*) are: Don Peach, Mailing/Subscription manager; Harlan Aylor, Shipping Department manager; M. A. (Bud) Lunn, NPH manager (seated); J. Everette Pleyer, assistant manager. □



Nazarenes attending the seminar, titled "Pastoral Profiles for Church Planters," are pictured (*l. to r.*): Dr. R. T. Bolerjack, Rev. Jerry Manker, Rev. Walter Hubbard, Dr. Melvin McCullough, Dr. Raymond Hurn, and Rev. Jerry Lambert.

NAZARENES ATTEND INVITATIONAL SEMINAR

Over 100 denominational leaders from 17 different denominations across America attended the first ever "invitational seminar," presented by Fuller Theological Seminary in Pasadena, Calif. The seminar, titled "Pastoral Profiles for Church Planters," was held January 8-10, 1985. Dr. Charles Ridley set the tone, saying, "Gentlemen, planting a church is an awesome responsibility!"


From that point, Dr. Ridley, clinical psychologist and staff member at Fuller, along with Dr. Carl George, director of the School of Church Growth at the seminary, shared the results of personal interviews with 50 church planters across America. This was done to identify those gifts and graces that seem to be possessed by successful church planters.

Helpful tools were given in the principles of "behavioral interviewing," as an effective way to "develop eyes" for potential, successful church planters. □



Dr. Charles Ridley (*l.*), clinical psychologist and staff member at Fuller. Dr. Carl George (*r.*), director of the School of Church Growth at Fuller Seminary.

Nazarenes attending the conference were: Dr. Raymond Hurn, director of Church Extension Ministries; Dr. Melvin McCullough, superintendent of the Washington Pacific District; Rev. Walter Hubbard, superintendent of the Sacramento District; Rev. Jerry Lambert, president of Nazarene Bible College; Dr. R. T. Bolerjack, dean of Nazarene Bible College; and Rev. Jerry Manker, assistant to the superintendent, Oregon Pacific District. □



Book Briefs

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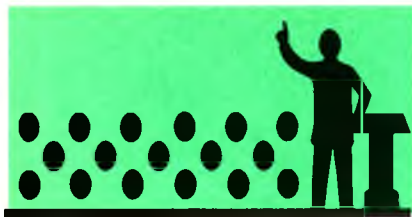
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EVANGELIST'S SLATES

ADAMS, MICHAEL: Bellaire, MI (Wesleyan), Apr. 2-7; Hart, MI (Wesleyan Indoor Camp), Apr. 9-21; Mount Sterling, KY, Apr. 23-28; Springfield, OH (High Street), Apr. 30—May 5

AREY, DONALD: North Windham, ME, Apr. 2-7

ARMSTRONG, LEON, LINDA AND FAMILY: Marion, VA, Apr. 9-14; Abingdon, VA, Apr. 16-21; West Point, VA, Apr. 28—May 2

ARMSTRONG, ROBERT W.: Auburn, ME, Apr. 23-28

BAGGETT, DALLAS: Cincinnati, OH (Springdale), Apr. 17-21; Youngstown, OH (1st), Apr. 30—May 5

BAKER, JOHN D.: Martinsville, IN (Trinity), Apr. 2-7; New Lexington, OH, Apr. 9-14; Cleveland, OK, Apr. 16-28

BAKER, RICHARD C.: Lynchburg, VA, Apr. 9-14; Portsmouth, OH (West), Apr. 16-21; Cambridge City, IN, Apr. 23-28; Hamlin, WV, Apr. 30—May 5

BALLARD, DON: Louisville, KY (Southside), Apr. 16-21; Fort Smith, AR (Trinity), Apr. 24-28

BEATY, BRYAN & FAMILY: Troup, TX (Martins Chapel), Apr. 2-7; San Antonio, TX (East Terrell Hills), Apr. 9-14; Mississippi District Assembly, Apr. 16-21; Tyler, TX (Lakeview), Apr. 23-28; Parsons, KS, Apr. 30—May 5

BEELER, LOWELL: Redkey, IN, Apr. 11-21; Portland, IN, Apr. 23-28; Silver Creek, NY (Christ Chapel Wesleyan), Apr. 30—May 5

BELL, JEAN: McPherson, KS, Apr. 10-14

BLUE, DAVE & DANA: Kansas City, MO, Apr. 2-4; Decatur, IL (1st), Apr. 11-14; Kansas City, MO (1st), Apr. 16-21

BLYTHE, ELLIS: Little Rock, AR (University Park), Apr. 2-7; Salisbury, NC (1st), Apr. 10-14; Kannapolis, NC (Westside), Apr. 16-21

BOCK, DON: Adelphia, OH (Community Church), Apr. 2-7; Meadville, PA (United Brethren), Apr. 9-14; Chillicothe, OH (CCCU), Apr. 16-21; Mattoon, IL (1st), Apr. 23-28; Portsmouth, OH (1st), Apr. 30—May 5

BOND, GARY & BETH: Celina, OH, Apr. 2-7; Tiffin, OH, Apr. 9-14; Elyria, OH, Apr. 16-21; Weirton, WV, Apr. 23-28; Findlay, OH (1st), Apr. 30—May 5

BOONE, FORD: Blanchard, LA, Apr. 9-14; West Helena, AR, Apr. 16-21; Mabelvale, AR (Little Rock Trinity), Apr. 23-28

BOSHELL, T. JAMES: Hurricane, WV, Apr. 9-14; Huntington, WV (Central), Apr. 16-21

BREWINGTON, JANE: Devine, TX (Medina Valley), Apr. 9-21; Marshall, TX (Fairview), Apr. 24-28

BROWN, FRED: Covington, OH, Apr. 2-7; Gagetown, MI, Apr. 9-14; Sistersville, WV, Apr. 16-21; Sciotoville, OH, Apr. 23-28; Delaware, OH, Apr. 30—May 5

BROWN, ROGER: Columbus, OH (Whitehall), Apr. 16-21; Cowden, IL (Methodist), Apr. 22-28

BROWN, TIM: Reserved, Apr. 2-4; Garnett, KS, Apr. 9-14; Reserved, Apr. 16-18; Reserved, Apr. 23-26

BUDD, JAY: Albany, OH (Point Rock), Apr. 2-7; Elizabeth, WV, Apr. 9-14; Wheeling, WV (Mar-Win), Apr. 16-21; Kent, OH, Apr. 23-28; East Liverpool, OH (LaCroft), Apr. 30—May 5

BURKE, OWEN M.: Junction City, OR, Apr. 16-21; Harrisburg, OR, Apr. 30—May 5

BURKHALTER, PAT: Picher, OK, Apr. 2-7; Paragould, AR, Apr. 9-14

BURNHAM, KEN: Larned, KS, Apr. 2-7; Kansas District Ministers Retreat, Apr. 16-18; Pratt, KS (Mackville Free Methodist), Apr. 24-28; Wellington, KS, Apr. 30—May 5

BYERS, CHARLES & MILDRED: Fessenden, ND, Apr. 2-7; Newton, IA, Apr. 9-14; Newton, IA, Apr. 16-21

CARRICO, J. DONALD: Dresden, OH, Apr. 23-28

CARROLL, LARRY: Scottsburg, IN, Apr. 2-7

CASTEEL, HAROLD: Summerville, SC, Apr. 2-7

CAYTON, JOHN: Gettysburg, PA, Apr. 2-7; Washington, PA (Hart Avenue), Apr. 9-14; Grove City, PA, Apr. 16-21; Masontown, WV, Apr. 30—May 5

CHAMBERS, LEON: Henderson, NC, Apr. 2-7

CHASE, FRANK: Bloomfield, IN (Holiness Church), Apr. 3-14; Elizabethtown, KY (1st), Apr. 16-21; Nashville, TN (1st), Apr. 24

CHIPP, VERLIN: Shenandoah, IA, Apr. 2-7

CHRISTNER, JACK: Cloverdale, IN (Green Castle Zone), Apr. 2-7; California, PA, Apr. 9-14; Reading, PA (Wesleyan), Apr. 16-21; Belle Vernon, PA, Apr. 23-28; Smithton, PA, Apr. 30—May 5

CLAY, M. E.: Uniontown, OH (Akron Trinity), Apr. 7-11; Fairmont, WV (1st), Apr. 16-21; Elkins, WV, Apr. 23-28; Alderson, WV, Apr. 30—May 5

COOK, LEON & MARIE: Concerts in Alabama, Apr. 10-14; Cochran, GA, Apr. 15-21

COVINGTON, NATHAN: Antlers, OK, Apr. 23-28; Phillipsburg, KS, Apr. 30—May 5

COX, CURTIS: Gallagher, WV, Apr. 2-7; Blue Ridge, VA (Western Light), Apr. 9-14; Hines, WV (Gospel Tabernacle), Apr. 16-21; Jumping Branch, WV (Gospel Tabernacle), Apr. 23-28

CUNDIFF, G. R. "SCOTT": Piedmont, OK, Apr. 9-14; Oklahoma City, OK (Portland Avenue), Apr. 16-21

DARNELL, H. E.: Greenville, PA, Apr. 4-14; Indiana, PA, Apr. 18-28

DELL, JIMMY: Reserved, Apr. 7; Lansing, MI (Woodview), Apr. 14-19; Coshocton, OH (1st), Apr. 20-24; Marysville, OH, Apr. 25-28

DENNIS, DARRELL & FAMILY: Atlanta, GA (Riverside), Apr. 2-7; Ogden, IL, Apr. 9-14; Potomac, IL, Apr. 16-21; Somerset, PA, Apr. 23-28; Millford, OH, Apr. 30—May 5

DENNISON, MARVIN: Des Moines, IA (Wesleyan), Apr. 2-7; Topeka, KS, Apr. 16-21; Sharon Springs, KS (Wesleyan), Apr. 23-28

DISHON, MELVIN: Nashville, TN (Fatherland), Apr. 7; Coal Grove, OH, Apr. 23-28

DIXON, GEORGE & CHARLOTTE: Gilmer, TX, Apr. 3-7; Mount Vernon, IN, Apr. 10-14; Chesterhill, OH, Apr. 21-28

DODDS, JOHN E.: Troy, OH, Apr. 2-7; Spencerville, OH, Apr. 30—May 5

DODDS, LARRY: Creston, IA, Apr. 16-21

DOOLITTLE, KEVIN: Brentwood, NY, Apr. 3-7; Bradford, PA, Apr. 9-14; Williston, VT (Burlington), Apr. 17-21; Frankfort, KY (Capital), Apr. 23-28

DOROUGH, JIM & CAROL: Alton, IL (Hillcrest), Apr. 2-7; Pablo, MT, Apr. 9-14; Lewistown, MT, Apr. 16-21; Sidney, MT, Apr. 23-28; Reserved, Apr. 29—May 4

DUNMIRE, RALPH & JOANN: Wheelersburg, OH, Apr. 9-14; Belle, WV, Apr. 16-21; New Castle, IN (1st), Apr. 30—May 5

DUNN, DON: Gibsonburg, OH, Apr. 9-14; Churubusco, IN, Apr. 16-21; East Peoria, IL, Apr. 23-28

DUTTON, BARRY & TAVIA: Nyssa, OR, Apr. 2-7; Wichita Falls, TX (University Park), Apr. 16-21; Holdenville, OK, Apr. 23-28; Moore, OK, Apr. 30—May 5

ERICKSON, A. WILLIAM: Grove City, OH (Columbus Darbydale), Apr. 9-14; Malden, MO, Apr. 17-21; Indianapolis, IN (South Irvington), Apr. 24-28

ESSELBURN, BUD—THE KING'S MESSENGERS: Wooster, OH, Apr. 9-14; Warsaw, OH, Apr. 16-21; Cobleskill, NY (Wesleyan), Apr. 30—May 5

EVERMAN, WAYNE: Covington, KY (Eastside), Apr. 23-28

FARRIS, A. A.: Mayfield, KY, Apr. 2-7; Louisville, KY (Calvary), Apr. 9-14; Amelia, OH, Apr. 23-28

FILES, GLORIA: Hopewell, VA, Apr. 30—May 5

FISHER, WILLIAM: Great Bend, KS, Apr. 9-14; St. Louis, MO (Southwest), Apr. 16-21; Owensboro, KY (1st), Apr. 23-28; Battle Creek, MI (1st), Apr. 30—May 5

FORTNER, ROBERT: Sesser, IL (United Methodist), Apr. 1-7; Wilmington, IL, Apr. 9-14; West Branch, MI, Apr. 16-21; St. Johns, MI, Apr. 23-28; Jackson, MS (Grace), Apr. 30—May 5

FRANK, RICHARD A.: Supply pastor at Front Royal, VA, month of Apr.

FRODGE, HAROLD: Miamisburg, OH (Wesleyan), Apr. 2-7; Ripley, OH, Apr. 9-14; Newell, WV (1st), Apr. 16-21

GAWTHROP, WAYLAND: Clinton, TN (Wesleyan), Apr. 2-7; Elizabethton, TN, Apr. 9-14; Edinburg, IN, Apr. 23-28; Allardt, TN (Pleasant View), Apr. 30—May 5

GORMAN, CHARLES: Elizabethtown, KY (Wesleyan), Apr. 10-21; Eastview, KY (Wesleyan), Apr. 23-28; Louisville, KY (Okolona), Apr. 30—May 5

GRAY, BOB & BECKY: Reserved, Apr. 2-7; San Diego, CA (Mission Valley), Apr. 9-14; Apple Valley, CA, Apr. 16-21; San Jose, CA (1st), Apr. 24-28; Olympia, WA, Apr. 30—May 5

GRAY, DAVID: Midland, PA (Ohioville), Apr. 3-7; Roanoke, VA (Hollins), Apr. 16-17; Demotte, IN, Apr. 24-28; Greenwood, IN, Apr. 30—May 5

GREEN, JAMES & ROSEMARY: Anchorage, AK (Hillcrest), Apr. 3; Wasilla, AK, Apr. 9-14; Bloomington, IL (1st), Apr. 16-21; Lexington, KY (1st), Apr. 23-28

GRINDLEY, GERALD & JANICE: Chester, PA (Wesleyan), Apr. 2-7; Owosso, MI, Apr. 23-28

GROVES, C. WILLIAM: Phillipsburg, PA, Apr. 9-14; Shadyside, OH, Apr. 24—May 5

HAINES, GARY: Oklahoma City, OK (Warr Acres 1st), Apr. 4-7; Bloomington, IN (1st), Apr. 13-17; Alief, TX, Apr. 19-21; Bel Air, MD, Apr. 27—May 1

HAMILTON, JACK & WILMA: Winchester, IN, Apr. 16-21

HAMM, JACK: Vandalia, MO, Apr. 2-7

HANCE, RAY: Neodesha, KS, Apr. 10-14; Elk City, OK, Apr. 24-28; Severy, KS, Apr. 30—May 5

HANCOCK, BOYD: Elmira, NY (1st), Apr. 2-7; Elkhart, IN (Northeastern Indiana Indoor Camp), Apr. 7-14; Columbia, MO (1st), Apr. 16-21; Gladstone, MO, Apr. 23-28; Anthony, KS, Apr. 30—May 5

HAYES, ALVIN: Eagle River, WI, Apr. 2-7; Menomonie, WI, Apr. 9-14; Reserved, Apr. 15-28; Oakley, KS, Apr. 30—May 5

HAYNES, CHARLES & MYRT: Lawrenceburg, TN (Vaughan Memorial), Apr. 2-7; Harrison, OH, Apr. 9-14; Taylorville, IL (1st), Apr. 16-21; Odon, IN, Apr. 30—May 5

HELMS, MIKE & GLORIA: Smithville, TN, Apr. 2-7; Seneca, SC, Apr. 9-14; Hartford City, IN, Apr. 23-28; Montpelier, IN (Union Chapel), Apr. 30—May 5

HICKE, S. F.: Wyoming, IL, Apr. 2-7; Syracuse, NY (Community North), Apr. 14-21; Blue Island, IL, Apr. 23-28

HIGGINS, CHARLES: Goldendale, WA, Apr. 7-11; Longview, WA, Apr. 14-19; Oregon City, OR, Apr. 21-28; Spokane, WA (Pasadena Park), Apr. 30—May 5

HILDIE, DWAYNE: North Pole, AK, Apr. 14-21

HILL, BEN: Minneapolis, KS, Apr. 2-7; Peoria, IL (North Side), Apr. 9-14; Akron, OH (Liberty), Apr. 16-21; Carey, OH (Ridge Chapel), Apr. 23-28; Muskegon, MI (Eastwood), Apr. 30—May 5

HOWARD, DICK: Benton, AR (1st), Apr. 9-14; Mount Vernon, OH (MVNC), Apr. 16-18; Pataskala, OH, Apr. 23-28

HUBARTT, LEONARD: Sandusky, MI, Apr. 9-14; Danville, IL (Oaklawn), Apr. 16-21; Upland, IN, Apr. 23-28

IDE, CHARLES: Ypsilanti, MI (Merritt Road), Apr. 30—May 5

JACKSON, PAUL & TRISH: Walters, OK, Apr. 16-21

JAMES, RANDY & MARY JANE: Saline, MI, Apr. 2-7; Crothersville, IN, Apr. 9-14; Gaston, IN, Apr. 16-21; Tinley Park, IL, Apr. 23-28; Bristol, IN, Apr. 30—May 5

JAMES, R. ODIS: Bowling Green, MO, Apr. 24-28

JANTZ, CALVIN & MARJORIE: Reserved, Month of April

JAYMES, RICHARD: Somerset, PA, Apr. 23-28

JOHNSON, RON: Fort Morgan, CO, Apr. 2-7; Glendale, AZ (West Valley), Apr. 14; Yuma, AZ (1st), Apr. 17; Hawthorne, NV, Apr. 19; Caldwell, ID (Canyon Hill), Apr. 21; Twin Falls, ID, Apr. 24; Iowa City, IA, Apr. 28; Muncie, IN (1st), Apr. 30—May 5

JONES, TERRY: Fayetteville, AR, Apr. 2-7; Cape Girardeau, MO (1st), Apr. 17-21; Goshen, AR, Apr. 24-28

JUSTICE, MEL & DONNA: Shelby, OH, Apr. 2-7; Kennard, OH, Apr. 9-14; Mason, OH, Apr. 19-21; Lorain, OH, Apr. 23-28

KEENA, EARL: Elko, NV, Apr. 9-14

KNIGHT, JOHN L.: Sumner, MI (Center), Apr. 2-7; La Porte, IN, Apr. 9-14; Hammond, IN (1st), Apr. 16-21; Kokomo, IN (1st), Apr. 23-28; Frankfort, IN, Apr. 30—May 5

LAING, GERALD: Scottsburg, IN, Apr. 2-7; East Tawas, MI, Apr. 16-21; Savannah, GA (1st), Apr. 30—May 5

LASSELL, RAY: Cincinnati, OH (Northern Hills), Apr. 2-7; Lexington, KY (Lafayette), Apr. 12-21; Flora, IL, Apr. 23-28; Connorsville, IN (1st), Apr. 30—May 5

LAWSON, WAYNE: Addy, WA (Congregational), Apr. 15-21; Poulsbo, WA, Apr. 23-28

LECKRONE, LARRY: Logan, OH, Apr. 1-7; Waterloo, IN, Apr. 9-14; Grand Rapids, MI (Fuller Avenue), Apr. 16-21; Seymour, IN (Peters Switch), Apr. 23-28

LECRONE, JON & BETH: Concerts in Northern California and Oregon, Apr. 8-14; Myrtle Creek, OR, Apr. 16-21; Woodburn, OR, Apr. 28—May 5

LEIDY, ARNOLD: Garylord, KS, Apr. 2-7; Burr Oak, KS, Apr. 9-14; Carlisbad, NM (Church Street), Apr. 23-28; Frederick, OK, Apr. 30—May 5

LEONARD, J. C.: Des Moines, IA (Highland Park), Apr. 16-21

LESTER, FRED R.: Pryor, OK, Apr. 30—May 5

LIDDELL, P. L.: Belfast, ME, Apr. 2-7; Washington, IL (Sunnyland) Apr. 7-14; Bloomington, IL (1st), Apr. 16-21; Lexington, KY (1st), Apr. 23-28; Muncie, IN (Indoor Camp), Apr. 30—May 5

LOETSCHER, ONEAL & LINDA: Waldron, AR, Apr. 9-14; Lake Jackson, TX, Apr. 16-21; Port Arthur, TX (1st), Apr. 23-28; Dallas, TX (Bruton Terrace), Apr. 30—May 5

LOHR, DON: Hershaw, WV (Lens Creek), Apr. 9-14; Belle, WV, Apr. 16-21; Morgantown, WV (1st), Apr. 23-28

LORENZEN, LINDA: Franklin, PA (1st), Apr. 9-14

LYBARGER, EVERETT: Goldton, CO, Apr. 21-28; Regent, ND, Apr. 30—May 5

MANER, ROBERT: Flintstone, GA (Chattanooga Valley), Apr. 2-7; Blairsville, GA, Apr. 16-21; Brazil, IN, Apr. 23-28; Tullahoma, TN (1st), Apr. 30—May 5

MANLEY, STEPHEN: Reserved, Apr. 2-7; San Diego, CA (Mission Valley), Apr. 9-14; Apple Valley, CA, Apr. 16-21; San Jose, CA (1st), Apr. 24-28; Olympia, WA, Apr. 30—May 5

MATTER, DANIEL: Terre Haute, IN (Southside), Apr. 8-14; Martinsville, IN (Methodist), Apr. 21-28

McFERRIN, RICK & LANETTE: North Star, MI, Apr. 2-7; Berne, IN, Apr. 9-14; Detroit Lakes, MN, Apr. 16-21; Ridgeville, IN, Apr. 23-28; Rockton, IL, Apr. 30—May 5

McQUEEN, A. W.: Cincinnati, OH (Mt. Carmel), Apr. 23-28

MELVIN, DOLORES: Dallas, TX (Lake June), Apr. 2-7; Benton, KY, Apr. 21-28

MEYER, VIRGIL & DOROTHY: Virgin Islands, Apr. 6-24

MICKEY, BOB: Logansport, IN (Fairview), Apr. 23-28; Flushing, MI, Apr. 30—May 5

MILBURN, GARY: Frederick, MD, Apr. 2-7; Taneytown, MD (Hope), Apr. 22-28

MILLER, NETTIE: Rossville, GA (Fairview), Apr. 2-7; Waynesville, NC, Apr. 9-14

MILLER, WALLY & CARROLL: Hermiston, OR, Apr. 9-14; Juliaetta, ID, Apr. 23-28; Ellensburg, WA, Apr. 30—May 5

MILLHUFF, CHUCK: Hiawatha, KS (Youth for Christ), Apr. 5-7; Denver, CO (Faith), Apr. 10-14; Boulder, CO (1st), Apr. 17-21; Troy, OH, Apr. 24-28

MILLS, CARLTON: Clearwater, FL (Central), Apr. 7; Orlando, FL (Central), Apr. 10; Margate, FL, Apr. 14; Okeechobee, FL, Apr. 21; Zephyrhills, FL, Apr. 28

MOORE, NORMAN: La Puente, CA, Apr. 3-7; Blythe, CA, Apr. 10-14; Barstow, CA, Apr. 17-21

MORRIS, CLYDE: Clarksburg, WV, Apr. 16-21; Irvine, KY, Apr. 23-28
MORRIS, ROBERT: Middlesburg, KY, Apr. 2-7; Huntington, IN, Apr. 9-14
MOSS, UDELL: Montrose, IA, Apr. 2-7; Fredericktown, MO, Apr. 9-14; Arenzville, IL (Bethel), Apr. 16-21; Johnstown, PA, Apr. 23-28; Niagara Falls, NY, Apr. 30—May 5
MOYER, BRANCE: Dodson, TX, Apr. 16-21
MUNCIE, ROBERT & JANE: Indianapolis, IN (Friendly), Apr. 2-7; Cayuga, IN, Apr. 9-14; St. Louis, MI, Apr. 16-21; Indianapolis, IN (Southside), Apr. 25-28; New Castle, IN (Westview), Apr. 30—May 5
MURPHY, MARK: Reserved, Apr. 1-7; Indianapolis, IN (Lawrence), Apr. 9-14; Indianapolis, IN (1st), Apr. 16-21; Clare, MI, Apr. 30—May 5
NASH, FORREST: Month of April, Reserved for Australia
NEFF, LARRY & PAT: South Bend, IN (1st), Apr. 2-7; Shelbyville, IL, Apr. 9-14; Lewisburg, PA (Crossroads), Apr. 23-28; Wellsburg, WV, Apr. 30—May 5
NORCROSS, JIM & DARLENE: Littleton, CO, Apr. 5-7; Canyon City, CO (1st), Apr. 16-21; Brush, CO, Apr. 30—May 5
OLIVER, L. S.: South Bend, IN (1st), Apr. 2-7; Vancouver, WA (Fourth Plain), Apr. 14-21; Fort Wayne, IN (Trinity), Apr. 23-28; Reading, MI, Apr. 30—May 5
OVERTON, WILLIAM: Millville, NJ, Apr. 2-7; Radcliff, KY, Apr. 16-21
OYLER, CALVIN & VIRGINIA: Hoisington, KS, Apr. 2-7; Yates Center, KS, Apr. 10-14; Grandview, MO, Apr. 23-28
PAGE, MARK: Newport, OH (United Methodist), Apr. 3-7; Springfield, OH (CCCU), Apr. 9-14; Hilliard, OH, Apr. 19-21; Stuebenville, OH (United Methodist), Apr. 22-28; Newark, OH (Toboso), Apr. 30—May 5
PALMER, JAMES: Clayton, IN, Apr. 2-7; Williamsburg, IN, Apr. 9-14; Bloomington, IN (Broadview), Apr. 16-21; Nashville, TN (Radnor), Apr. 23-28; Greenwood, IN, Apr. 30—May 5
PASSMORE EVANGELISTIC PARTY: Mecca, IN (Wesleyan), Apr. 2-7; Westport, IN (Wesleyan), Apr. 9-14; Hamburg, NY, Apr. 16-21; Easton, PA, Apr. 23-28; Hawthorn, PA, Apr. 30—May 5
PATTERSON, DORMAN: Gothenburg, NE, Apr. 3-7; Farnam, NE, Apr. 10-14; Cozad, NE, Apr. 17-21
PEAL, DONALD: Augusta, KY, Apr. 9-14
PERDUE, NELSON: Charleston, WV (1st), Apr. 2-7; Indianapolis, IN (Southwest), Apr. 9-14; Columbus, OH (Whitehall), Apr. 16-21; Columbiana, OH, Apr. 23-28; Crown Point, IN (South Lake), Apr. 30—May 5
PFEIFER, DON EVANGELISTIC TEAM: Howell, MI, Apr. 2-7; Parkersburg, WV (Broadway), Apr. 9-14; Maysville, KY, Apr. 16-21;

York, PA, Apr. 25-28; Chatham, AL (Washington County Crusade), Apr. 30—May 5
PIERCE, BOYCE & CATHERINE: Green Castle, IN, Apr. 2-7
PRICE, JOHN: Ellisville, IL, Apr. 2-7; Anadarko, OK, Apr. 16-21
PRICE, ROSS: Windsor, Nova Scotia, Apr. 2-7; St. Croix Falls, WI, Apr. 16-21; Eureka, IL, Apr. 23-28; Richland Center, WI, Apr. 30—May 5
QUALIS, PAUL: Charleston, WV, Apr. 2-7
RAINS, ARNOLD: Vici, OK, Apr. 2-7; Oklahoma City, OK (Oakcliff), Apr. 16-21; Caddo, OK, Apr. 23-28; Blackwell, OK (Southside), Apr. 30—May 5
REED, DOROTHY: Hobart, IN, Apr. 21-28
RICHARDS, LARRY & PHYLLIS: New Castle, IN (Westview), Apr. 7; Indianapolis, IN (Southwest), Apr. 9-14; Columbus, IN (1st), Apr. 16-21; Mooresville, IN, Apr. 21; Indianapolis, IN (Northside), Apr. 23-28; Indianapolis, IN (Southport), Apr. 30—May 5
RICHARDSON, KENNETH: Lomax, IN, Apr. 2-7; Cuba, IL, Apr. 9-14; Kewanee, IL (Grace), Apr. 16-21; Macomb, IL, Apr. 23-28; Canton, IL (1st), Apr. 30—May 5
ROBERTSON, IAN: Watsonville, CA, Apr. 12-13; Northridge, CA, Apr. 19-20; Tulare, CA, Apr. 26-27
ROBINSON, TED: Lansing, IL, Apr. 2-7; Fostoria, OH, Apr. 9-14; Harrison, MI (Temple), Apr. 16-21; Homer City, PA, Apr. 23-28; St. Joseph, MO (1st), Apr. 30—May 5
ROGERS, DAVID: Olathe, KS (Westside), Apr. 7
ROTH, RON: Flint, MI (West), Apr. 2-7; Bradford, PA, Apr. 9-14; Dunbar, WV, Apr. 16-21; Harrisburg, PA (Bethany), Apr. 23-28
SMITH, CHARLES HASTINGS: Troy, MI, Apr. 17-21; Lima, OH (Community), Apr. 24-28; Lakeland, FL (South Florida Heights), Apr. 30—May 5
SMITH, DUANE: Catlettsburg, KY (Southside), Apr. 2-7; Newport News, VA, Apr. 9-14; Meadville, PA, Apr. 16-21; Cold Spring, KY (Heritage), Apr. 23-28; Bethel, OH, Apr. 30—May 5
SMITH, HAROLD & ORPHA: Alger, MI (Oak Grove), Apr. 24-28
SMITH, OTTIS & MARGUERITE: Harnonsville, PA (Pleasant Ridge), Apr. 2-7; Napoleon, OH, Apr. 16-21; Greensboro, NC (1st), Apr. 30—May 5
STANTON, TED & DONNA: Robinson, IL (1st), Apr. 2-7; Attica, MI (Beulah), Apr. 9-14; Flint, MI (East), Apr. 16-21; Montpelier, IN, Apr. 23-28; Flint, MI (Westgate), Apr. 30—May 5

STEVENSON, GEORGE: Monongahela, PA, Apr. 9-14; Lexington, OH, Apr. 16-21; Owosso, MI, Apr. 23-28; Ortonville, MI (Lake Louise), Apr. 30—May 5
STREET, DAVID: Clarion, IA, Apr. 2-7; Maud, OH (Wesleyan), Apr. 14-17; Chandler, IN, Apr. 22-28; Jamesville, WI (Randolph Park), Apr. 30—May 5
TAYLOR, MENDELL: Jamestown, ND (1st), Apr. 17-21
TAYLOR, RICHARD S.: Beverly, WV, Apr. 2-7
THOMAS, J. MELTON: Worden, MT, Apr. 2-7; Dodge City, KS (1st), Apr. 9-14; Wellington, TX, Apr. 19-21; Oberlin, KS, Apr. 23-28; McAlester, OK, Apr. 30—May 5
VARIAN, WILLIAM: Defiance, OH, Apr. 9-14; Des Moines, IA, Apr. 24-28
WALKER, LAWRENCE: Wadsworth, OH (1st), Apr. 23-28; Midview, OH, Apr. 30—May 5
WALLACE, J. C. & MARIE: Memphis, TN (Calvary), Apr. 15-21
WATSON, LOY: Edmond, OK (Waterloo), Apr. 12; Cushing, OK, Apr. 16-21; Harmon, OK, Apr. 23-28
WELCH, DARLENE: New Albany, IN (1st), Apr. 14
WELLS, LINARD: Mount Enterprise, TX, Apr. 2-7; Denver City, TX, Apr. 9-14; Artesia, NM, Apr. 16-21; Tyler, TX (1st), Apr. 23-28; Wagoner, OK, Apr. 30—May 5
WHITWORTH, MARCUS: Gladstone, MO, Apr. 23-28
WILCOX, WALTER: Elmsdale, Prince Edward Island, Apr. 5-14; Fredericton, New Brunswick, Apr. 16-21; Ogdensburg, NY (1st), Apr. 23-28; New Market, Ontario, Apr. 30—May 5
WILLIAMS, E. VERBAL: Stettler, Alberta, Apr. 2-7
WISEHART, LENNY & JOY: Fortville, IN, Apr. 9-14; Bedford, IN, Apr. 16-21; Englewood, CO, Apr. 28—May 5
WOODWARD, S. OREN, FAYE, & MERLIN: New Windsor, NY (Community), Apr. 2-7; Jerome, PA, Apr. 9-14; Orwell, OH (Grand Valley), Apr. 16-21; Orland, IN, Apr. 23-28; Geneva, IN, Apr. 30—May 5
WRIGHT, AUSTIN: Sheakleyville, PA, Apr. 9-14; East Palestine, OH, Apr. 16-21; Warren, OH (Bolidale), Apr. 23-28; Westland, MI, Apr. 30—May 5
WYLLIE, CHARLES: Sioux City, IA (Grace), Apr. 23-28
WYTRICK, DENNIS: Frankfort, KY (Capital), Apr. 23-28
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LILLENAS CHURCH MUSIC CONFERENCE

Over 200 church musicians, pastors, and music students attended the second annual Lillenas Church Music Conference held January 17-19 on the

campus of Mid-America Nazarene College. They were treated to concerts, choral reading sessions, workshops, and devotional periods.

The seminar was kicked off Thursday evening with a concert that was



The bookstand displayed a variety of Lillenas publications, including a number presented for the first time.

open to the public. Otis Skillings performed his keyboard artistry and led in worship. He was followed by the Christian acting duo Hicks & Cohagan, who communicated the gospel in a meaningful and memorable way. The Friday evening concert featured two world premiers of Lillenas choral works, each directed by its arranger: "Proclaim the Glory," by Doug Holck, and "No Other Lamb," by Tom Fettke. Also on the program were pianist-arranger Marilyn Ham, keyboard duo Kathy Smith



Underscoring the place of drama in Christian communication are Stephen Hicks (l.) and Jerry Cohagan (r.), who were featured in the Thursday evening concert.



Acclaimed Lillenas composer Otis Skillings shares the gospel through music during the Thursday evening concert.



Arranger Doug Holck introduces a selection from "Proclaim the Glory" during the Friday evening concert.



Composer Tom Fettke (l.) rehearses for the premier performance of "No Other Lamb," narrated by Paul Miller (r.).

and Carolyn Pickering, vocal soloist Dan Steele, and the vocal duet Hardy Weathers and Keith Bell. Approximately 1,000 people attended each concert, held in the Olathe, Kans., College Church.

Among the conference highlights

SoloCon



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were the morning devotionals brought by Dr. Jorge Barros. He spoke from the Scriptures about the music that springs from inward joy, and about music as a unifying force in the church. On Saturday morning he shared the devotional period with the MANC handbell choir, led by Professor Carlton Wood.

Composers Tom Fettke, Doug Holck, and Otis Skillings led the choral reading sessions, with help from local ministers of music. A variety of new publica-

tions for church choirs was introduced. Each of the composers, along with emcee Paul Miller, also presented a seminar on some aspect of church music: vocal production; drama; choral directing; and developing a philosophy of church music.

Preparations are underway for the third annual event, to be held February 6-8, 1986. Pastors and ministers of music are invited to mark their calendars and plan on attending. □



Reading sessions were an integral part of the conference. Here Dr. James Main of MANC directs as Lyndell Leatherman accompanies.



The MANC choir and orchestra were featured in the Friday evening concert



The Youth Ministries writers' workshop in session

TOTAL WRITER'S WORKSHOP

January 8-10, Youth Ministries sponsored a workshop to train and equip writers for *Total*, the new NYI program material.

Led by Bud Reedy, *Total* editor, the workshop dealt with such issues as the history, goals, and objectives of *Total*, writing for teens and to teen leaders, and the content of *Total*.

Total is a comprehensive, holistic approach to youth ministry. The *Total* package will include 52 topical Bible discovery opportunities, 18 *Total* rallies, and 10 *Total* worship outlines. It will also include a handbook for Nazarene youth ministry, a resource notebook for equipping youth leaders, 52 posters for advertisement, 4 cassette accompaniment tapes for group singing, and 80 overhead projector transparencies.

The *Total* writers, who were chosen both for their ability to write to teen leaders and their success in youth ministry, are: Dee Kelly, youth pastor, Kan-kakee, Ill., College Church; Mark

Pitcher, senior high youth pastor, Pasadena, Calif., First Church; Michael Pitts, associate pastor, Olathe, Kans., College Church; Doug Ryan, youth pastor, Nashville First Church; Susie Shellenberger, senior high youth pastor, Bethany, Okla., First Church; and Gary Sivewright, Teen Program director, Youth Ministries, Kansas City.

Rev. Larry Leonard, director of Youth Ministries; Jack McCormick, editorial director; and other Youth Ministry staff personnel also participated in the workshop.

Total will be available from the Nazarene Publishing House in December of 1985. □

NPH HOSTS LADIES' LUNCHEON

Nazarene ladies are a vital part of the Nazarene Leadership Conference held annually in February. Special sessions are planned for their group, and then they meet jointly with the men for the scheduled inspirational meetings.

Traditionally the publishing house

hosts a luncheon for the women, and this year it was held in the Oasis (employees' lunchroom). A buffet luncheon was provided including tablecloths, china, and nice glassware, with special music by Christy James and Danny Steele.

Mrs. G. B. Williamson was the guest speaker and brought a challenging message on Priscilla, from the Book of Acts. □



Mrs. G. B. (Audrey) Williamson speaking at luncheon.



Mrs. Guy (Doretta) Nees selects a kabob from the decorative fruit plate.

SPECIAL NOTICE:

There will be a seminar at the Faith, Learning, and Living Conference, June 18-20 at Point Loma Nazarene College for graduate students.

Nazarene faculty and administrators serving in Non-Nazarene colleges or universities are invited to the Faith, Learning, and Living Conference.

There will also be a meeting during the General Assembly for Nazarene faculty and administrators teaching in Non-Nazarene colleges.

For information on these events write:

Mark R. Moore, Secretary of Education Services
6401 The Paseo, Kansas City, MO 64131

DISTRICT/AGENCY LONG-TERM DISABILITY INCOME PROTECTION PLAN ANNOUNCED

In addition to the District/Agency Group Term Life Insurance Plans and the Nazarene Health and Hospitalization Program, another insurance plan that districts and agencies may add to their employee benefit package was created by the Board of Pensions within the last few months. Dr. Dean Wesels, administrator of the Board of Pensions, has announced that the District/Agency Long-Term Disability Income Protection Plan is now available. Marketed to districts and church agencies within the United States, the plan

offers coverage for pastors, associates, and other staff members against the threat of financial disaster in the event of total disability. The plan provides a benefit equal to 60 percent of salary (including housing values for ministers) and is coordinated with Social Security disability benefits.

Although written on a low-cost group premium basis, it is anticipated that this plan may result in dividends that could further reduce costs. District leaders and church agency administrators may secure more information by contacting Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

PHILADELPHIA—May 1-2. Faith Evangelical Free Church, Rte. 222, Hamilton Blvd., Trexlertown, PA 18087. Host Pastor: Aubrey D. Smith. General Superintendent: Dr. V. H. Lewis.

ALABAMA NORTH—May 2-3. First Church of the Nazarene, 400 14th Ave., Jasper, AL 35501. Host Pastor: Roy Shuck. General Superintendent: Dr. Eugene L. Stowe.

LOS ANGELES—May 3-4. First Church of the Nazarene, 3700 E. Sierra Madre Blvd., Pasadena, CA 91107. General Superintendent: Dr. William M. Greathouse.

SAN ANTONIO—May 3-4. First Church of the Nazarene, 10715 West Ave., San Antonio, TX 78213. Host Pastor: Darrel Miley. General Superintendent: Dr. Orville W. Jenkins.

CENTRAL FLORIDA—May 7-8. First Church of the Nazarene, 560 3rd St. S.W., Winter Haven, FL 33880. Host Pastor: Charles Kirby. General Superintendent: Dr. Jerald D. Johnson.

NEW MEXICO—May 8-9. First Church of the Nazarene, 2520 Silver, El Paso, TX 79930. Host Pastor: Conley Henderson. General Superintendent: Dr. Eugene L. Stowe.

NORTH FLORIDA—May 9-10. Assembly of God Church, Julia and Courtney St., Perry, FL 32347. Host Pastor: Donald L. Henderson. General Superintendent: Dr. V. H. Lewis.

SOUTHERN CALIFORNIA—May 9-10. Raincross Square Convention Center, 3443 Orange St., Riverside, CA 92501. Host Pastor: Dan Penn. General Superintendent: Dr. Charles H. Strickland.

MOVING CHAPLAINS

CH (CPT) WILLIAM STAGNER, U.S. Army, from Chaplain's Officer Advanced Course to Office of the Post Chaplain, Fort Sill, OK 73503

CH (CPT) GENE AHLSTROM, U.S. Army, from Chaplain's Officer Advanced Course to Office of the Chaplain DISCOM 4th Infantry Division, Fort Carson, CO 80913

CH (MAJ) EUGENE KING, U.S. Army, from HHC 503 AunBn Germany to Office of the Chaplain, Fort Stewart, GA 31314

CH DAN GEEDING, Hospital Chaplain, from Fort Worth State School to Presbyterian Hospital Chemical Dependency Unit, NE 13th at Lincoln Blvd., Oklahoma City, OK 73104

CH DAVID E. SPARKS, Hospital Chaplain, from Harlem Valley State Hospital to Hope Counseling Ministries, P.O. Box 297, Fishkill, NY 12524

REV. ALAN ROSEGRANT, Police Chaplain, from Lufkin, Tex., to Glenwood Police Department, P.O. Box 1407, Glenwood, AR 71943

CH (CAPT) RANDOLPH DAVIS, CAP from Meridian,

MS 39301 to 700 Elizabeth Dr., Saraland, AL 36571

CH RICHARD FISHER, Hospital Chaplain, from West Mifflin, Pa., to 250 Woolper Ave., Cincinnati, OH 45220

CPT. L. W. DODSON, CHC, USA (Ret) from San Diego to 5045 Carefree Cir. N., Colorado Springs, CO 80917

MOVING MINISTERS

DONALD K. AULT from Decatur, Ind., to district assignment, Washington (D.C.) District

BERTHA BOYD from Union City (Billings, Mo.) to Columbus, Kans.

RICK BRESSLER to Valley Center, Kans.

PHILIP R. CHATTO from Allentown, Pa., to Manchester, Conn.

JIM A. CLIFTON from associate, Richland (Wash.) First, to Republic, Wash.

DOUGLAS L. COONEY from Wainwright (Alta., Canada) to Winnipeg (Man., Canada) Elmwood

J. WADE DICKSON from Georgetown, Ill., to Salina (Kans.) Belmont

MICHAEL J. FEHLAUER from Jacksonville, Ill., to Pana (Ill.) First

ALLAN H. FRANKS from Harrington, Wash., to associate, Connell, Wash.

E. DAVID GLICK from DeKalb, Ill., to Springfield, (Ill.) South Side

RAY R. HANSEN from Britt (Iowa) Zion to Newton, Iowa

LARRY KNUDSON from Columbus, Kans., to Erie, Kans.

DAN D. LIMA from associate, Wichita (Kans.) Linwood, to associate, Grand Rapids (Mich.) First

JIM E. MARTIN from Mountain Grove, Mo., to Joplin (Mo.) Calvary

STEVEN D. PACE from associate, Wenatchee, Wash., to associate, Spokane (Wash.) Valley

L. EUGENE PLEMONS from Pasadena (Tex.) First to Tyler (Tex.) Lakeview

J. D. SAILORS from Forrest City, Ark., to Jonesboro (Ark.) First

RONALD G. SNETHEN from associate, Rapid City, S.Dak., to Winner, S. Dak.

DANA D. SNODGRASS from Florence, S.C., to Orangeburg (S.C.) First

EDWARD M. TRUSTY from associate, Little Rock (Ark.) Trinity, to associate, Wichita (Kans.) West Side

MARK VAN BEBBER from associate, Cheney, Wash., to Walla Walla (Wash.) First

TERRY L. VANCE from Morton, Ill., to Lewistown, Ill.

CRAIG E. WHITLATCH from Albia, Iowa, to Grinnell, Iowa

GLEN WOOLDRIDGE from associate, Kansas City Nall Avenue, to Willo-Lake (Eastlake, Ohio)

DAVID C. WRIGHT to Morton, Ill.

TIMOTHY P. YOUNG from Buffalo (N.Y.) Riverside to Omaha, Ill.

RAYDEAN ZIMMERMAN to Madison, S. Dak.

MOVING MISSIONARIES

REV. VICTOR and BERYL EDWARDS, Spain, Field Address: Apt. 30.242, 08034 Barcelona, Spain

REV. FRED and DINAH HUFF, New Zealand, Furlough Address: P.O. Box 146, Rossville, GA 30741

DR. PETER and BARBARA WHITBY,* Swaziland, Resigned—New Permanent Address: c/o Dr. J. L. Whitby, 1551 Riverside Rd., London, Ontario N6G 2S2, Canada

*Specialized Assignment Personnel

RECOMMENDATIONS

MARLA BOICOURT, 610 Brier, Olathe, KS 66061, is now in the field of music evangelism, available for revivals, concerts, camps, retreats, etc.

Miss Boicourt is a registered song evangelist on the Kansas City District and is a member in good standing of Olathe Westside Church. She is highly recommended by her pastor, Rev. Charles Pickens,

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*Devotional thoughts based on Philip-
pians 4:8 give great cause for rejoicing.*

Copies of this latest release in Braille have been sent to those whose names are on file. Complimentary copies will be sent upon request to others who would benefit from this specialized ministry.

HOLINESS EVANGEL, the Light of Life (published bi-monthly in Braille) will also be sent without charge to those on our Braille mailing list.

■ Other booklets in Braille: _____

DIRECTIONS—Hamilton

**HOW TO KEEP THE
YOKE FITTING**—Taylor

LIFE LINES—Tidwell

SONS OF AFRICA, Volume 2
—Schmelzenbach/Parrott

WHY MILLIONS BELIEVE—Parrott

YEAR OF THE LOCUST, THE—Nixon

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both for the spirit and quality of her life and her competency and effectiveness in her ministry. —Milton B. Parrish, Kansas City district superintendent.

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

VITAL STATISTICS

THEOLOGIAN'S SON DIES

Rev. H. Ward Wiley, son of Dr. H. Orton Wiley, died in San Jose, Calif., on January 13. He was 78 years old and retired from 35 years of ministry in the Episcopal church. He also rendered services as a chaplain at Agnews State Hospital.

His sister, Ruth Wiley Poston, of Fallbrook, Calif., is the only surviving member of Dr. H. Orton Wiley's family. Dr. Wiley is remembered and honored by our church as a great educator and theologian.

DEATHS

MABEL FACKER DODSON, 88, Feb. 16, Chula Vista, Calif. Interment: Bentonville, Ark. Survivors: daughter Wilma Louise Hammock; sons Milton Allen, Wilbur Taylor, Johnny Paul, and Freddie Lee; one sister.

MRS. INA B. DOWNS, 77, Jan. 19, Vivian, La. Survivors: sister Trudie Colthorpe; foster sister Lucille Johnson; brothers Logus and David Brockman.

RUTH M. ELSNER of Terryville, N.Y., 84, Jan. 3, Long Island, N.Y. Interment: Brooklyn, N.Y. Survivors: one stepgranddaughter.

REV. HOARD LANE, 73, Feb. 11, Whittier, Calif. Interment: Cathedral City, Calif. Survivors: son Ronald; daughter Marguerite Harris. Ministry: Wyoming and California.

INA MACLEOD, 72, Aug. 25, Paisley, Scotland, formerly of Dromore, Northern Ireland. Survivors: son Billy; daughters Flora, Helen Williamson, and Cathy Tarrant; nine grandchildren.

DEAN McDUFF of Divide, Colo., 56, Jan. 5, Colorado Springs, Colo. Survivors: wife Marie (Crawford); son Ron; two grandchildren; two sisters; three brothers.

RAYMOND PETERS, 78, Feb. 1, East Enterprise, Ind. Survivors: wife Rev. Lena M.; one brother; one sister.

DR. HAROLD E. POOLE, 72, Jan. 22, Salem, Ore. Survivors: wife Gertrude; daughter Madelle Friess; sons Clark, Bruce, and Craig; one brother.

PEARL T. (HOWARD) ROBERTS, 89, Jan. 17, Oak Ridge, Mo. Survivors: sons Ben Howard, Bobbie E. Roberts, and Thomas Roberts; daughters Mrs. Janette Fuqua, Mrs. Odis (Jean) Brown, Mrs. Paul (Joann) Granger, and Mrs. Elwood (Patsy) Huntsman; 17 grandchildren; 13 great-grandchildren.

LUCKY A. VILORIA, 65, Oct. 28, Big Fork, Mont. (formerly Ewa Beach, Hawaii). Survivors: wife Joyce; son Lucky, Jr.; stepsons Vaughn, Val, and Chris Ramsey; daughter Faye; stepdaughters Marie Schutt and Addie Cline; 13 grandchildren.

BIRTHS

to KEN AND JOYCE (STAYTON) BALL, Danville, Ill., a boy, John Christopher, Jan. 31



"Showers of Blessing"

PROGRAM SCHEDULE

April 14
"Rise Up and Build"

April 21
"The Taste Test"

by W. E. McCumber, speaker

NEWS OF RELIGION

1985 DIRECTORY REVEALS TOP STATES IN RELIGIOUS RADIO. North Carolina is the state with the largest number of religious radio stations in the United States, according to the *1985 Directory of Religious Broadcasting*. The top five states with the largest number of religious radio formats are: North Carolina—54, California—52, Texas—49, Pennsylvania—47, and Georgia—46. "Out of 9,431 radio stations in America, 1,043 broadcast a full- or part-time religious format," according to Dr. Ben Armstrong, editor of the directory. The directory reports 101 new radio listings.

The statistics made available by the National Religious Broadcasters indicate a 16.5% growth in the U.S. religious television stations during the year ending December 31, 1984. There were 65 television stations with a full- or part-time religious format reported in 1983, 79 in 1984, and 92 listed in the 1985 directory. Of the 92 stations this year, the directory reports 11 new television stations with a religious format and 7 low-power religious television stations. □

WYCLIFFE REACHING SECOND THOUSAND LANGUAGES. It took Wycliffe Bible Translators 50 years to enter 1,000 languages for translation work, but entering the next 1,000 languages is expected to take less than half that long.

According to Executive Vice President John Bendor-Samuel, the current growth rate for Wycliffe is 44 languages per year; at this rate the next 1,000 languages will take 23 years.

Bendor-Samuel is urging a further increase of Wycliffe's outreach. He wants to allocate 66 new languages each year; this would allow the second 1,000 languages to be reached by the year 2000. □

UNBORN ARE LIVING HUMANS. Sixty predominant physicians have recently declared that the "biological facts" show that the unborn are living human beings.

The doctors, including two past presidents of the American College of Obstetrics and Gynecology, signed a statement aimed at shifting the focus of the debate away from religion and making it a biological fact.

The statement says in part that "a human ovum fertilized by a human sperm produces a biologically identifiable human embryo. That embryo contains all the essential biological material and genetic information required for complete cellular maturation, human tissue and organ development." □

LEGALIZED GAMBLING SPREADS. Some of last November's elections produced victories for the gambling industry as more states legalized gambling. State lotteries were adopted by California, Missouri, Oregon, and West Virginia.

Lottery forces, led by Scientific Games, Inc., an Atlanta-based lottery products corporation, spent \$1.6 million in California and \$250,000 in Oregon to promote legalization of the state lottery. Missouri voters approved pari-mutuel gambling as well as a state lottery. Opponents there were disappointed when pari-mutuel gambling remained on the ballot even after gambling proponents were shown to have included fraudulent signatures in their petition drive for a state initiative on horse-race gambling. □

PILGRIM'S PROGRESS A MISSIONARY TOOL. The Sudan Interior Mission has found that the film *Pilgrim's Progress* is an effective tool in reaching Muslims in Africa with the gospel.

There is nothing in Muslim teaching comparable to the loss of the burden of sin at the Cross. Having watched this part of the story, one young Muslim commented, "This is showing us the true way to God. I can't stay and watch any more. If I do, I'll get converted." Missionaries say they have never seen such response and such interest. □

to PAUL AND SHIRLEY CANADAY, Decatur, Ill., a boy, Brian Paul, Feb. 22
 to RICK AND JAN (MALLICOAT) COLE, Greeley, Colo., a girl, Cami Leanne, Jan. 12
 to MICHAEL AND LORRAINE DeROSA, Kansas City, MO., a boy, Kevin Michael, Feb. 24
 to REV. DONALD AND JANICE (MOORE) DUNN, Kingston, Mo., a boy, Jared Allyn, Feb. 4
 to DARRYL AND CYNTHIA (HEATH) EVANS, St. Louis, Mo., a boy, Spencer Dustin, Jan. 24
 to RON AND KATHY (HOLMES) FRIZZELL, Oskaaloosa, Iowa, a girl, Steffany Dawn, Nov. 8
 to JIM AND DEBORAH (PHILLIPS) LAYMON, Lexington, Ky., a boy, Jason Michael, Jan. 28
 to ILL. ROBERT AND LAURIE (ADAMS) LOCKE, Fort Worth, Tex., a girl, Bethany Paige, Dec. 11
 to DAN AND DEBBIE (OWENSBY) MADASZ, Kansas City, Mo., a girl, Rachel Marie, Dec. 19
 to MICHAEL AND DEBBIE (FRYAR) McDONALD, Garland, Tex., a boy, Martin Douglas, Feb. 1
 to KEITH AND LYNETTE PARDUE, Houston, Tex., a boy, Keith Earl, Jan. 11

to DAN AND DONNA THOMPSON, Nampa, Idaho, a boy, Jeffrey David, Feb. 14
 to CHARLES AND BEVERLY (GROVES) TILLER, Mesquite, Tex., a boy, Joshua Richard, Feb. 5
 to MIKE AND CATHIE (TEAKELL) TUCKER, Noble, Okla., a girl, Cherith Anne, Jan. 18

ADOPTIONS

by GERALD AND DIANE HERRING, Gainesville, Ga., a girl, Leah Suzanne, born Aug. 7, 1984, adopted Feb. 12

ANNIVERSARIES

MR. AND MRS. RICHARD BRANDON of Gadsden, Ala., were honored on their 50th wedding anniversary December 16, 1984. A reception was given by their children at Gadsden First Church, of which they have been members since 1943. Many friends and out-of-town relatives attended. The Brandons have three children, eight grandchildren, and two great-grandchildren.

WILLIAM I. AND EUNICE COMER LAYMON of Kankakee, Ill., celebrated their 60th wedding anniversary

on January 16. They were married at Casey, Ill., January 16, 1925. They have four children: Rev. Riley Laymon, Lexington, Ky.; Wanda Beth Klein, Kankakee, Ill.; Ann Skinner, Evanston, Ill.; and Philip Laymon, Flint, Mich. There are 10 grandchildren and 5 great-grandchildren. They lived in Arcola, Ill., most of their married life and were active lay members of the Arcola church.

DIRECTORIES

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

GENERAL SUPERINTENDENTS EMERITI: D. I. Vanderpool, 9204 N. Olive Ln., Sun Lakes, AZ 85224, Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coulter, 9310 Canterbury, Leawood, KS 66206.

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

In the NIV, there is a statement made by God in Genesis 9:5 that reads, "I will demand an accounting from every animal." Does this mean there will be animals in heaven because of their moral choice, or are other versions right when they say man is accountable for the life of animals?

Genesis 9:5 does not teach that animals will survive their own deaths to face judgment and to enter eternal destinies, as people will. It simply means that an animal who killed a person was to be put to death for that killing. Exodus 21:28 shows how this law was applied in a specific case in Mosaic legislation. □

Preachers praise Queen Vashti as taking a moral stand against performing a lewd dance before the banquet guests of King Ahasuerus. What is the basis for this reasoning? I cannot seem to read this idea into the Scriptures. They only say that she refused the king's command.

In the absence of a stated reason for Vashti's refusal, we should be cautious with our judgments. Scripture doesn't say the king wanted her to perform a lewd dance, only that he wanted "to display her beauty."

This we do know from Scripture, that the king was drunk, and Vashti regarded his command as irrational.

All my commentaries condemn the king's command as folly, and, with one exception, commend the honor and courage of Vashti's refusal. One of the most conservative of my commentaries says, "Had Ahasuerus been sober, he would never have asked his queen to do such a cheap and humiliating thing." Unger adds, "Unless she was to

appear to condone this shameful scene, she could only refuse to obey the summons."

Even dear old Matthew Henry, who thought Vashti should have obeyed—"perhaps it was not her wisdom to deny him"—admits that Ahasuerus commanded her to do an "uncouth" thing, and says, "If he had not been put out of the possession of himself by drinking to excess, he would not have done such a thing, but would have been angry at anyone that should have mentioned it. When the wine is in the wit is out, and men's reason departs from them."

Ahasuerus, it seems to me, was a drunken fool who could rule an empire but not his own spirit, and Vashti a stubborn woman who preferred deposition to degradation. □

Our Sunday School teacher claims that Jesus Christ is God and that God died for our sins. Is this the position of the Church? Where in the Bible do you find this?

Jesus Christ is "the Word" incarnate, and Scripture says, "The Word was God" (John 1:1). Paul refers to Christ as "God blessed for ever" (Romans 9:5). Since the deity of Christ is plainly taught in Scripture, I suppose it is not *totally* incorrect to say, "God died for our sins."

But it is not totally correct, either. Jesus Christ is the Son of God, and you do not express the total fact of God by saying "Christ." The Word was God, but the same verse affirms "The Word was with God." Here "God" refers to the Father, "the Word" refers to the Son.

We preserve the Scripture statement and avoid needless argument and explanation by affirming, "Christ died for our sins." As Paul teaches in Romans 3:24-25, God "set forth" Christ Jesus as a propitiation for the remission of our sins.

When Christ died on the Cross, He exclaimed, "Father, into thy hands I commend my spirit." To say without qualification, "God died," would make His words meaningless. We can affirm the deity of Christ without resorting to such controversial language as "God died." "God cannot lie," neither can He die. He is "the Eternal." □

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NEWS OF EVANGELISM



COMMUNITY RESPONDS TO REVIVAL

About 20 unchurched people from the community visited **Wesley Chapel, Jasper, Tex.**, during their recent revival with *Evangelist Terry Jones*, and three families of those have become a part of the church family. This amounts to 11 new people—a great boost to a small constituency.

Pastor Larry Moser reports Sunday morning attendance on the last day of revival was 62, eclipsed only by Easter Sunday as a high. A Wednesday night crowd of 56 was also a record in recent history. □

NEWLY ORGANIZED CHURCH GAINS NEW MEMBERS IN REVIVAL

Nightly prayer meetings in the members' homes for two weeks preceded the recent revival effort with *Evangelist George Stevenson* at **Topeka, Kans.**, **Wanamaker Woods Church**.



Cadillac, Mich., First Church dedicated their new facilities January 13, with Rev. C. Neil Strait, district superintendent, bringing the dedicatory message. There were 216 people present for the service and open house reception that followed. The project involved reversing the sanctuary, giving 20 percent more seating, adding a two-story addition with foyer, offices, nursery, rest rooms, and a lower level fellowship hall with kitchen. The entire project was nearly 90 percent church volunteer labor, at a total cost of \$68,000. Rev. Jerry D. Ulrich is pastor.

This church was not fully organized until October 1983 and does not presently have a pastor, but average attendance for the six-day meeting was 75. Of that number, 40 were seekers and 5 were new converts.

The last Sunday Rev. Stevenson conducted a preparatory class for prospective members. The Sunday following the revival 12 members were received by profession of faith.

Music director Ken Willard reports enthusiasm is high as the church continues to carry on its mission without the benefit of a pastor. □



December 30, the Fort Wayne, Ind., Lake Avenue Church presented a check for \$10,000 to Ken and Carolyn Wade, newly appointed missionaries to South Africa. The money will be used for the purchase of a car for use in their work. The Wades are members of Lake Avenue. Pictured (l. to r.) are Ken and Carolyn Wade, and W. C. Dishon, pastor.

THE CHURCH SCENE



January 27, 1985, the board of the **Lubbock, Tex., Monterey Church** burned the note on their new building. Just 26 months after moving in, the building is paid for.

This addition is 6,222 sq. ft., houses a partial gym, a Sunday School room, rest rooms, storage area, large foyer, offices, and a 285-seat sanctuary.

Participating in the ceremony were: Pastor Richard Sickels; Linda Stover, steward; Effie Snodgrass, steward; Violet Patterson, NWMS president; Larry Schovajsa, chairman of stewards; Larry Alplanalp, trustee; Kenneth Crutchfield, trustee; Herbert Buchanan, chairman of trustees; Mark Tidwell, NYI president; and Mike Roberts, Christian Life and Sunday School chairman. □

Anaheim
'85

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GET IN ON THE PLANS

of General NYI Convention and Activities

Mark the following items on your calendar. To be placed on our mailing list or to receive more information of any of the following activities, fill in this coupon and return to:

Youth Ministries • Nazarene International Headquarters
6401 The Paseo • Kansas City, MO 64131

<input type="checkbox"/> Bread Fun Run—each morning of the convention at 6:00; June 20-22 <input type="checkbox"/> Teen Choir for Youth Service; June 20 <input type="checkbox"/> All District NYI Council Members Luncheon; June 20	<input type="checkbox"/> Professional Youth Ministers' Breakfast, \$9.00; June 21 <input type="checkbox"/> Youth in Mission Alumni Luncheon, \$12.00; June 21 <input type="checkbox"/> Friday night concert with Hicks & Cohagan and other featured artists; June 21	<input type="checkbox"/> "Changing Your World" Community Service Project by Nazarene teens; June 22 <input type="checkbox"/> Youth Day at Disneyland, reduced ticket prices available at the convention; June 24 <input type="checkbox"/> Many other additional mailings
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ADULT BANQUET, Ages 55 and up

General Assembly. Friday June 21, 5 P.M.
Hilton Hotel. Price: \$19.00 per person.
For tickets, write to the address below.



For more information or registration folders write:

NIROGA
6401 The Paseo
Kansas City, MO 64131
(816) 333-7000 ext. 236
Dennis Apple
General Director

Enjoy the one nearest to you, or travel the globe

NAZARENES REPRESENTED AT NAE CONVENTION

A number of Nazarenes were involved in the annual convention of the National Association of Evangelicals, March 5-7 in Los Angeles.

Dr. Jerald D. Johnson, general superintendent, served as the official representative of the denomination at the meeting, which was centered around the theme "Share the Hope."

Dr. Phyllis Perkins, general director of NWMS, and Dr. B. Edgar Johnson, general secretary, were elected to the NAE Board of Administration for 1988. Dr. Johnson was also elected to the present NAE Executive Committee. Mr. Paul Skiles, director of Media Services, was elected to the National Religious Broadcasters Class of 1988, and Dr. Alex R. G. Deasley, professor of New Testament at Nazarene Theological Seminary, was elected to the NAE Theology Committee Class of 1987. □

—NN

PLANNING FOR INTERNATIONAL LAYMEN'S CONFERENCE CONTINUES

Planning for the International Laymen's Conference is continuing. Many of the lay members of the General Board attended a planning session February 27 in Kansas City. They were brought up to date on the arrangements that already have been made, according to Mr. Bud Tollie, president of the ILC.

The conference, scheduled for July 1-5, 1987, at the Tarrant County Convention Center in Fort Worth, is expected to attract about 3,000 Nazarenes from around the world.

About 2,000 attended the last ILC in Toronto in 1982.

An application for those who wish to attend will be available in the May 15 edition of the *Herald of Holiness*; a special ILC booth with more information will also be located in the exhibit hall at the 21st General Assembly. □

—NN

CHURCH OF THE NAZARENE ENTERS FIJI THROUGH COMPASSIONATE MINISTRIES

Missionary Fred Huff recently completed a relief assignment in Fiji for the office of Nazarene Compassionate Ministries. Rev. Huff spent three days in Fiji distributing relief funds to needy



One of the primary schools receiving aid from Nazarene Hunger and Disaster Funds.

people left devastated by Cyclones Eric and Nigel.

The Nazarene Hunger and Disaster Fund, coordinated by Dr. Steve Weber, provided 10,000 New Zealand dollars for these needs. These funds were used to provide food and shelter, primarily through the Prime Minister's hurricane Relief Fund. This fund is under the direction of Mr. Stewart Temo, deputy to the prime minister. Rev. Huff also provided aid to the Jasper Williams Secondary School, Community Counseling Services, and other primary schools in the area.

Most of those affected by the disaster were subsistence farmers who lost all of their yam and taro crops. Many were found wandering around in a state of shock. Reports indicate that more than 30,000 were left homeless and at least 29 were killed.

Fiji officials expressed great appreciation for the aid provided by Nazarene Compassionate Ministries, and even requested an on-site visit by the coordinator. The purpose of the visit would be to determine if additional long-term assistance can be given in the form of seedlings and other agricultural materials needed for the longer term rehabilitation of those left homeless. □

—NN

FAIRBANKS INAUGURATED AS NEW PRESIDENT OF APNTS



Dr. E. LeBron Fairbanks was inaugurated March 7 as the second president of Asia-Pacific Nazarene Theological Seminary in Manila. A host of well-wishers were present for the various ceremonies of the day, including Dr. William M. Greathouse, general superintendent, and Dr. Donald Owens, regional director of Asia, who served as the first president of APNTS.

Dr. Fairbanks and his family were surrounded by members of the APNTS faculty and staff as a special prayer of

installation was prayed by Dr. Mark R. Moore, Education Services secretary, who represented the Nazarene Council of Education.

Dr. Fairbanks moves to the assignment from Bethany Nazarene College where he served as associate professor of Christian Education and Lay Ministry Development, as well as coordinator of the Master of Ministry and the Continuing Education for Ministry programs.

A 1964 graduate of Trevecca Nazarene College, Dr. Fairbanks holds an M.A. from Scarritt College, the M.Div. and D.Min. from Nazarene Theological Seminary, and the Th.M. from Princeton University. □

—NN

PROPOSED EASING OF RULES ON TRAVEL RECORD KEEPING FOR CHURCH EMPLOYEES

The U.S. Treasury Department says changes will soon be announced to ease the record keeping requirements for employees who claim tax deductions for the use of motor vehicles. At this point, the Treasury has not clearly indicated how they are going to make the regulations less burdensome. A number of options have been proposed and considered. However, the proposals generally provide relief only for limited classes of employees having certain kinds of travel reimbursement arrangements.

Pensions and Benefits Services is continuing to monitor the situation as new regulations are issued. But at this time they encourage all ministers to continue keeping contemporaneous records (records kept currently during the year as business usage occurs) until the situation is clarified.

Current rules deny a tax deduction unless records are maintained on a contemporaneous basis. A person who claims a deduction without such records is subject to a 5 percent penalty and can be assessed a 50 percent penalty for fraud. □

—NN

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