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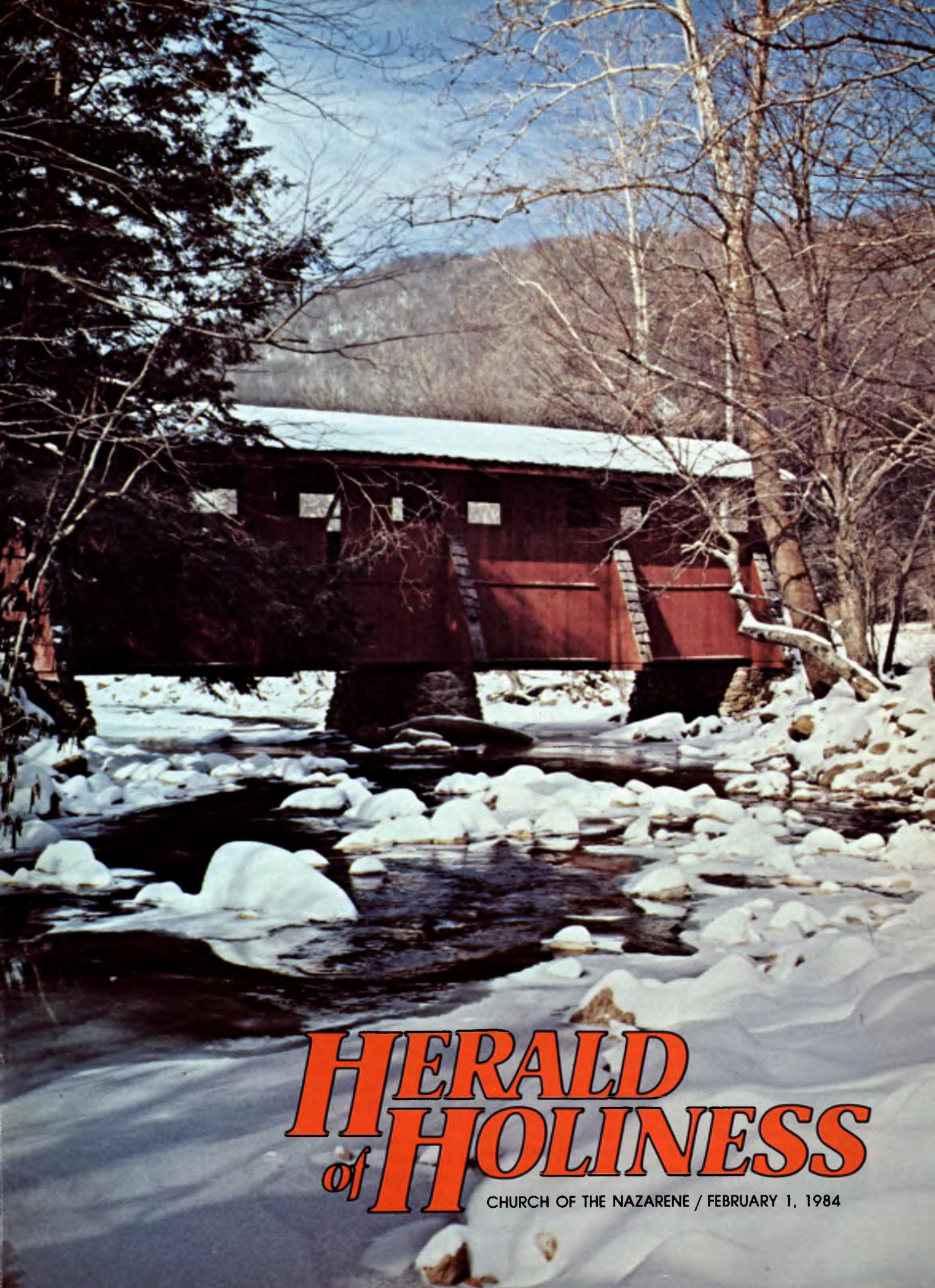


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HERALD *of HOLINESS*

CHURCH OF THE NAZARENE / FEBRUARY 1, 1984

AN EDITORIAL

A CALL TO BATTLE

"TURNING THE POWER OF CHRIST LOOSE UPON THESE ENTITIES THAT SATAN COVETS CAN BRING REVIVAL . . . DEFEAT SATAN, CHANGE THE WORLD, RESCUE A MULTITUDE OF SOULS."

IN THE TWISTED course of history, the rise and fall of nations, and the passing of generations, we are made aware of the conflict of good with evil.

Out of the often obscure meanings of it all emerges one historical fact. When evil rises to the dominant position, failure of nations and tragedies of humanity occur with devastating results. On the other hand, when good ascends the throne, men and nations prosper—life becomes good.

Today is again a terrible time of crisis. Evil has its hand in all areas of human structure and existence. Vital and essential entities are being challenged, and in many cases successfully so. The intense conflict is centered on the four central structures and powers of life.

The home is under attack by Satan. His cohorts are social, economic, and governmental powers that hold and affect the ways of men.

Laws have been passed that make it easy to dissolve the home.

The media often deride it. Society many times and in many ways laughs at its "old-fashioned" standards.

The nation is assaulted by evil ideologies. Terrorism, brainless child of hell, spreads fear among people of peace. The selfish greed of the citizenry eats at the integrity so necessary to maintain a progressive mode of life.

The church, when not ignored with chilling disregard, is isolated and belittled as a force for righteousness and scorned by the listening populace. The idols of the brainless come from the fleshly marts of man—the stalwart and upright are unaccepted. The gospel of light, life, and right is drowned in the din of the noise called music and pleasure.

The individual is losing his worth. The soul sinks into obscurity. The state makes pawns of persons.

Here is the battleground—probably the last great battleground.

Here are "our" areas of great strength: the home, the nation, the church, the individual. The Bible speaks to them all. The light shines bright in these areas.

Let's redouble our efforts—now—in this desperate hour.

Our nation—it's worth saving.

Our homes—the first institution God made; the basis of society; the genesis of great men and women; the place of peace, contentment, love, and happiness—let's display our great treasure, our homes, to the ragged people of the streets.

Our church—gift of God, loved by Christ, costly beyond compare, place of precious fellowship, seat of worship, giver of Truth, offerer of salvation, voice of Christ, kingdom of God. Let's love her and serve her well.

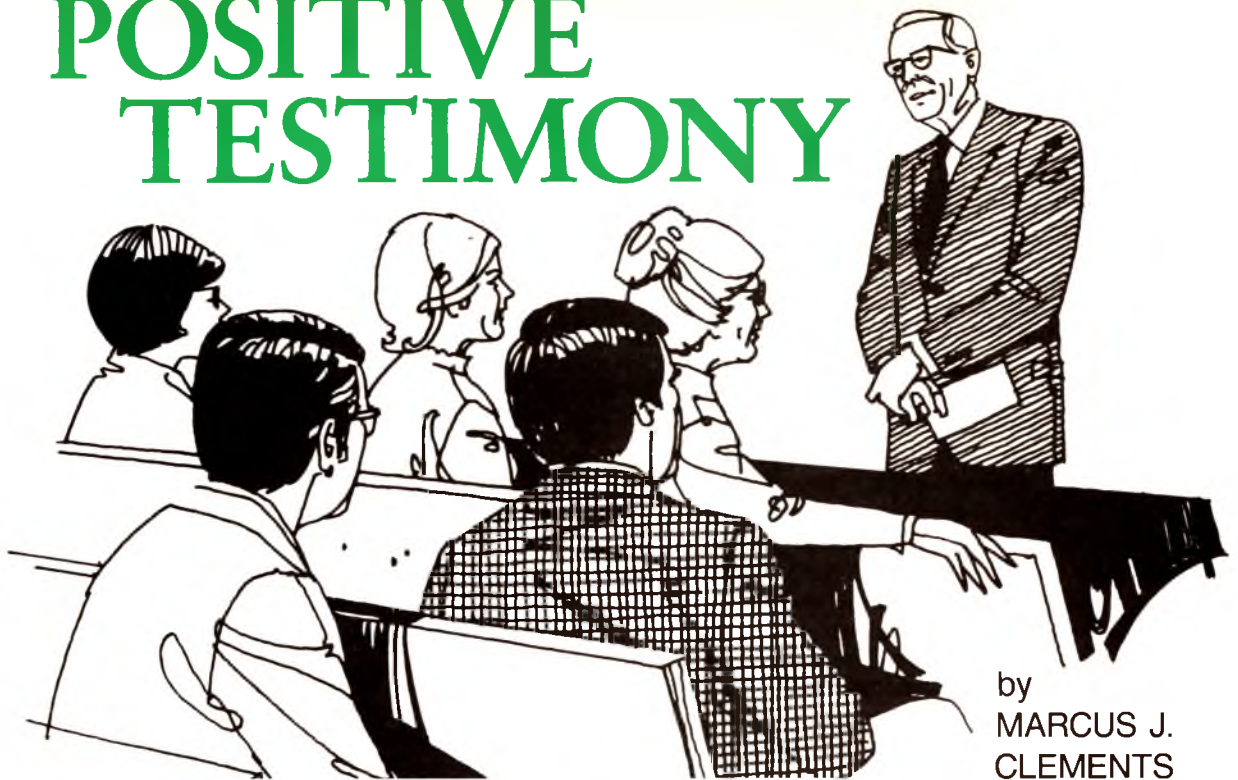
The individual—soul above value, purchase of Christ, creature of His image, servant of God, portrayer of righteousness, soldier of the cross. Let's prize each person highly and surround them with love. Turning the power of Christ loose upon these entities that Satan covets can bring revival to our day, defeat Satan, change the world, rescue a multitude of souls.

Church of the Nazarene, minister, layman—all of us—be strong! Be great! Be holy! Through redemption's power, be victorious! □



by General Superintendent V. H. Lewis

POSITIVE TESTIMONY



by
MARCUS J.
CLEMENTS

TESTIFYING in our church services has become a great Nazarene tradition. We usually start with, "Pastor, I love the Lord." The words that follow are as different as those who speak. We've seen very little written on the subject, probably because of the personal nature of testifying. However, it is a public profession and we should be sure it glorifies God and encourages those who hear us.

In the strict sense, to testify is to bear witness of what God has done for us and what He means to us. Our Lord healed the demoniac and told him, "Go . . . to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5:19). Those who hear us are not interested in a detailed life history, or how mean we were before we were converted. They will listen attentively, however, to what has happened in our lives since we met Jesus.

When we testify properly, others are encouraged to follow the Lord. How depressing to hear someone continually give most of their time talking about negative things, and close with just a bit of something positive. Let us talk of all the positive benefits of knowing our great Savior!

Testifying is neither teaching nor preaching. We do well to remember instruction is not a part of testifying. We can leave that to our able teachers and ministers. If we use our testimonies to "get at" someone, or tell someone how bad they are and how good we are, we degrade ourselves and bring no glory to God. Again, those who listen want to hear about what has happened in our lives, not what we think should be done by others.

The Word gives us a graphic example of the wrong way to testify. The proud Pharisee reminded God and those around him that he had not defiled himself like

the publican and was a model for mankind. The publican admitted his sin, asked for forgiveness, and went away redeemed. When we testify properly, the person who has gone the deepest in sin but found forgiveness feels no less Christian than we. Preachers have been accused of using the pulpit to "preach at" someone; laymen have been guilty of using their testimony time to do the same thing.

When we testify properly we do not give undue praise to man. We all appreciate the local church where mutual love and respect are shown. Our testimonies, however, can become a system of praising each other instead of giving all praise to the One who has redeemed us. We should remember that the best human we know is still just a sinner saved by grace.

Our testimony need not be long to be effective. I'm thinking now of a young mother who recently testified in our church. "Pastor, at 12:30 a.m. last Thursday Jesus came into my life. I want to thank everyone who has prayed for me." Across the auditorium many were seen wiping tears. The presence of Christ had flowed through this new Christian in a simple, beautiful way and we were all encouraged.

Our testimony need not be a theological dissertation. The Lord had healed the blind man at the pool of Siloam (John 9). The religious leaders repeatedly sought to have the miracle explained. The parents said, "Ask him, He shall speak for himself." They were finally going to get the answer straight from the lips of the one who had been healed. He stated, "One thing I know, that, whereas I was blind, now I see." There was no disputing the fact. When our testimony is a statement of what has actually happened to us, no one can successfully deny that it has happened.

Let us continue to testify. Let our pastors plan time for it. Let's keep our words positive and bring glory to God and encouragement to our friends. □

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OLSEN'S ARTICLE LAUDED

Regarding Marcia Olsen's article on page 14 in the Oct. 15 issue: In all my 62 years of reading the *Herald* from cover to cover I have never read an article telling of such trust, faith, and patient endurance of suffering as this. I would like to see it in pamphlet form so it could be distributed.

Your editorial in the Sept. 15 issue, "The Halfhearted Are Dangerous," was unusually good. I, too, am concerned "that we not lose what permits us to be accurately designated as a holiness church."

*Mrs. Sarah Orkney
Eugene, Oregon*

ABORTION DENOUNCED

Over 1,500,000 innocent human beings are murdered yearly in the

U.S. These victims suffer great pain and torture. They are our aborted babies.

I know our church stands against abortion, except in unusual cases. But I would like to see the *Herald of Holiness* speak out vigorously against these murders. Our people should be encouraged to pray much about this, work at the grass roots level, and let our national leaders know how we feel.

*Mrs. R. A. Land
San Antonio, Texas*

THOUGHTS ON PEACE

"Blessed are the peacemakers," has taken on new meaning to me in the past months. As a group of community people were planning to attend the Oct. 22 Peace Walk at the Seneca Army Depot, I asked myself,

"Where would Jesus be?" Would He go, would he openly demonstrate? Would He be for the buildup of arms so that there might be peace through power?

I also wondered what the crowd would be like? Would it resemble the '60s youth demonstrations? Could there be violence?

I prayed, "Lord, what would You do? Who would You believe—the media, government, the church?"

The peace question became a personal and spiritual issue. I knew I could not personally drop a nuclear bomb, but could I somehow wash my hands of the matter allowing others to push a button for me? I began to sense that Jesus' command to "Love our enemies" is still relevant for today. But I asked, "Should we

(Continued on page 20)

by G. WEATHERLEY

ents had never quite approved of John's marriage. Building on this, his brother had systematically poisoned their minds against him.

"I swore I'd never forgive him," John said in bitter tones. "We haven't exchanged a word since. But the thing has haunted me. It's been like a curse, like a cancer."

Later, he received a letter from someone who knew him, his brother, and the circumstances. The business had failed. So had the brother's health. He was down and out. The writer thought John "might like to know."

John went straight to see his brother. He reestablished the broken relationship. He had him moved to a good hospital and paid for first-rate medical care. It worked a cure for him. He partly rehabilitated the business. Then he put his brother in charge again, under a just but generous arrangement. He forgave, not merely in words or feelings, but in deeds.

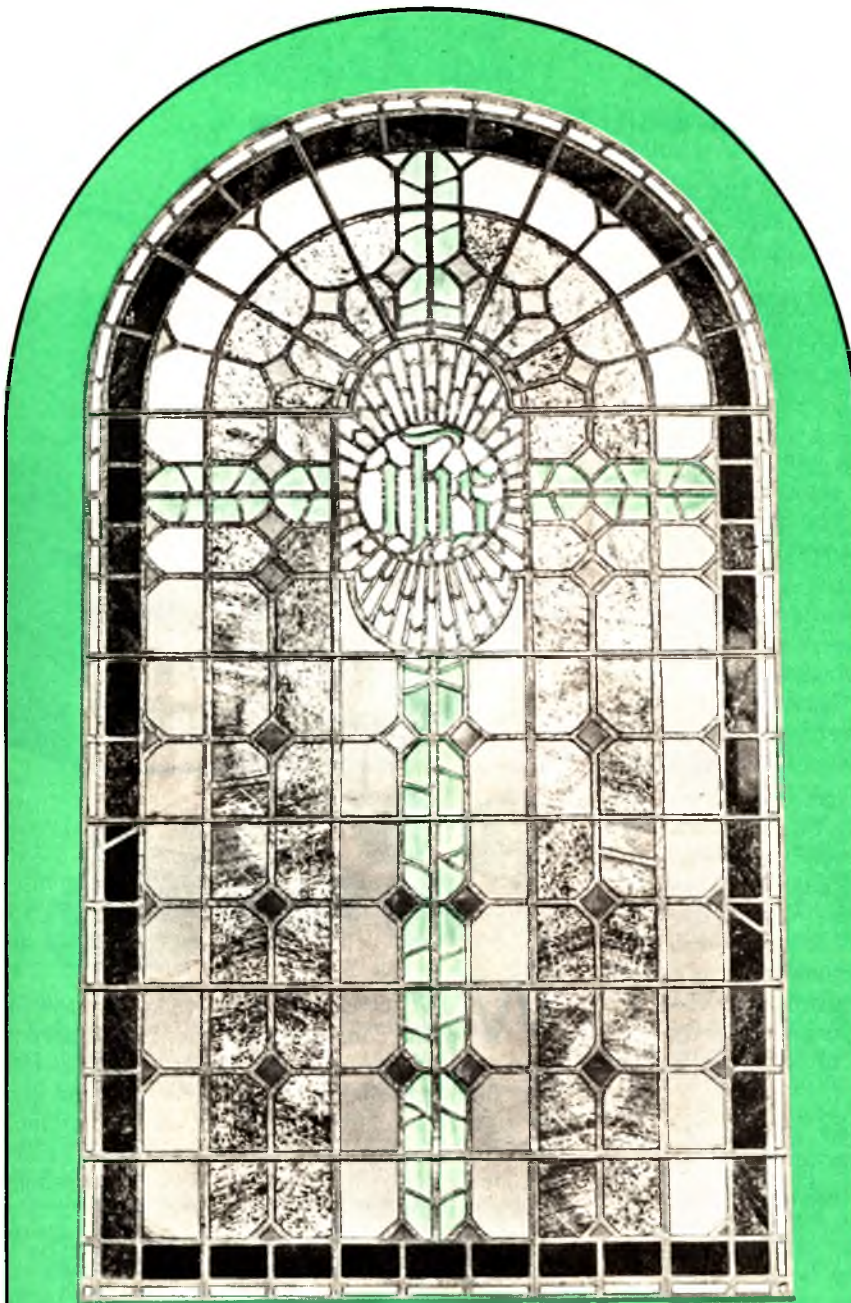
John did not find forgiveness easy. It cost him much. He had to overcome a long-harboured resentment and the temptation to be hard and take revenge. But it was worth it. He had a new and lasting happiness. Forgiveness always helps the one who forgives.

"I feel as if a huge weight has been lifted from my shoulders," he said later. "I knew the thing had been riding me, but I had no idea how much. It is as though a demon has been driven out. I'm at peace with myself and I've found my brother once more."

Forgiving others has a tremendous power for good. Forgiveness will greatly change the lives of those we pardon. It always lightens the burdens of life. Our actions will help others live more easily. As they in turn forgive, there will be a steadily increasing flow of joy and of life around us.

Forgiving others will benefit us. Heavenly joy comes into our hearts when we freely, completely forgive one who has offended us. As forgiveness is Godlike, we shall find that fellowship with our Father is closer and sweeter. Spiritually we shall grow stronger.

Forgiving an offence is important for us. By it we are giving evidence that we too have been forgiven. Forgiving others is not natural, yet it is possible through



Forgiving Others CHANGES US

JOHN had always counted on his parents' promised share of the family business.

By the time they died, his elder brother had maneuvered him out of it. John got nothing. The financial disappointment was hard to bear. The manipulation of his interests made the blow sting even more. His par-

G. WEATHERLEY is a free-lance writer from Norwich, England.

HEALING—



WHAT YOU WANT IS RELIEF!" the commercials constantly intone. If you have a headache, take double-strength Tylenol and get relief. For your hemorrhoids, use Preparation H and get relief. On sleepless nights, use Nytol and get relief. When your stomach is upset, take Pepto Bismol and get relief. Don't let arthritis get you down—get relief. For all your ailments, there is a form of relief.

The gospel of relief meets us everywhere! We have been literally inundated with the good news—you can have relief. There is no permanent pain, because for every pain there is a relief. Everyone wants relief and everyone has reason for seeking relief.

All of the relief-bringers have one thing in common: they are temporary expedients but they do not bring healing. Aspirin relieves pain but does not deal with the cause of the pain. In fact, the relievers can have the negative effect of camouflaging the cause of the pain. We sometimes forget that pain functions as a warning system to tell us that something is wrong. Turning off the warning system won't correct the problem.

For all our ills, we ask for the "quick fix." We want relief now—we'll seek healing tomorrow. Relief is great so long as it does not discourage us from seeking healing.

Why are so many asking for relief and not healing? Is the church, and not the relief-seekers, at fault? Do

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divine grace. Our having been forgiven encourages us to forgive others (Ephesians 4:32).

A shamefaced employee was summoned to the senior partner's office to answer for his offence. The least he could expect was a blustering dismissal; he might be prosecuted, and even go to prison for years. The old man looked straight at him and asked him if he were guilty. The clerk stammered out that he had no defence. "I shall not prosecute you for the sake of those who love you," said the old man. "If I let you stay, can I trust you?"

When the surprised and broken clerk had given assurance and was about to leave, the senior partner continued: "You are the second man who has fallen and been pardoned in this business. I was the first. What you have just received, I received."

As Christians, we follow the One who is willing to forgive all. When He was in the shadow of the Cross, Jesus called on us to forgive others (Mark 11:25). So important is our forgiving others that Christ tells the injured party to take the first step toward reconciliation (Matthew 18:15).

Forgiving others is Christlike. "Even as Christ forgave you, so also do ye" (Colossians 3:13), Paul exhorts. Some of Jesus' actions are beyond us, but here is one that we can emulate. As Andrew Murray has put it: "As forgiveness of your sins was one of the first things Jesus did for you, forgiveness of others is one of the first that you can do for Him . . . To the new heart is a joy even sweeter than that of being forgiven, even the joy of forgiving others. The joy of being forgiven is only that of a sinner and of earth; the joy of forgiving is Christ's own joy, the joy of Heaven."

What are we to do if the offender does not ask our forgiveness? He will not expect to be forgiven unless he realizes that he has done wrong. We are to go to the one who has erred, Jesus tells us. Then we are to speak gently and lovingly of his fault, all the while being perfectly willing to forgive him if only he will give evidence of repentance. Until he repents, the offender cannot know he is forgiven, for that depends on our showing it by our words and deeds. While not able to give him this assurance, we avoid any resentment and always stand ready to give full expression to our forgiveness.

Do we find it difficult to forgive an offence, especially when it is serious? We learn how to forgive by Christ's example. When He was nailed to the Cross, His first words spoke of forgiveness. "Father, forgive them; for they know not what they do" (Luke 23:34). Nor was that all. The repentant thief on the cross heard words of forgiveness from Jesus (Luke 23:43). We do well to follow Jesus' example when people hurt us. We learn how to pardon another person as we pray sincerely for the offender. We cannot refuse to forgive a person we have prayed for earnestly and lovingly.

God wants us to live at peace with others. Forgiving those who hurt us is the key to that peace. □

Not Relief!



by JERRY W. McCANT

we sometimes fall into the trap of prescribing a gospel of relief? Do we prescribe pain killers when people need antibiotics or major surgery? They are getting relief but the virus or the infection is not touched. After people get relief, they often will not face the problem that caused the pain. Consequently, they soon return for another relief pill.

Why do people come asking for relief when they need healing? Is it because the church is better at relief than at healing? Have we misunderstood what people are asking for? Do they ask for healing, only to be handed Roloids, or even worse, placebos? Are we dealing with symptoms while people are dying from the disease? Certainly we need to give relief; people do need relief when they are hurting. But after they get relief, they need healing.

Jesus inaugurated His ministry with these words: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18-19). His is a gospel of healing, not relief. In the gospel that Jesus came to declare, captives are released, not made comfortable. Blind receive their sight instead of getting a little comfort. Downtrodden people are set free, not just relieved.

The gospel of healing requires more time and work than the gospel of relief. We are talking about caring deeply for sustained periods of time. He who would bring healing to others must be prepared to suffer himself. It is doubtful whether anyone can bring healing to another without entering into suffering with the one

he seeks to heal. Relief can be given in moments but healing takes more time.

Divorced persons need healing more than they need relief. Remember Jesus came to heal the brokenhearted. It will take time. You will listen to the same stories hundreds of times. There will be times when the divorced persons will cry and you will be required to hurt with them. Sometimes the price will seem too great. You will have to enter into the rage, anger, depression, and frustration that person is experiencing. No, it will not be easy. But it will bring healing, and healing is what the divorced person needs.

When death comes into a home, the survivors need healing. Anyone can bake a cake, send a card, or say a prayer. It takes special envoys of the Lord to listen as they weep, to be patient while they question. It takes time to help them start to build beautiful lives out of ashes. Hard work is involved if we want to be agents of healing. Anyone can pass out pills, but healing is much more complicated.

While I was in college I worked in a psychiatric hospital. I remember a very precious little lady was assigned to me. She was depressed, lonely, and said she wanted to be left alone. I refused to leave her alone—I stayed with her and I saw life emerge from deadness. I saw a flower bloom where there had only been dry leaves. The time came when she was able to return home. The psychiatrist said, "Mr. McCant, you are responsible for her healing. What she needed was love and you gave it to her. You touched her physically and you let her know you loved her." That kind of healing requires effort and there is pain involved if one wishes to be an instrument of healing.

When someone in the family goes to prison, commits suicide, or loses his job, healing is needed. Feelings are hurt and that causes pain—healing is needed. Anxiety, worry, and fear have a pain of their own—healing is the answer. Depression and discouragement cause unbearable pain, and someone needs to bring healing. Grief, loss, and bereavement call for the healing balm.

The church needs an army of volunteers who have the capacity to care deeply on a sustained basis. We must not allow people to die because we don't have the time or energy to care. The church is not calloused and uncaring, but we seem not to have learned how to express love and concern over long-term periods. We say "God bless you" and we really do want God to bless. But we forget that the root word for "bless" also means "bleed." Blessing comes from God when we bleed. Healing comes for those in pain when we enter compassionately into their pain.

If we would be like Jesus, we must learn about suffering. Inside and outside the church there are people who are hurting. We can give them pills and send them away; that will be easier for us. Or we can accept the challenge of caring on a sustained basis. That will be much tougher but it will bring healing for the hurting. Even if they ask for relief, we must give them healing, in Jesus' name! □

Holiness Heritage



SERMON

TWO WORKS OF GRACE

by REUBEN A. ROBINSON

I WANT TO TALK to you about the two works of grace as we find them in the blessed old Book. Our text is found in St. Mark's Gospel, 8:22-25: "And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly."

Now, reader, here is a man that was born blind, and he stands as a representative of the unregenerated sinner. This man was physically blind, and the unregenerated sinner is spiritually blind; one was without physical light and the other is without spiritual light, but while this man was groping in his awful darkness, the blessed Christ paid a visit to his town, and that was his opportunity.

Christ took him by the hand and

led him out of the town. There is not a sinner in the United States but the blessed Christ would take him by the hand and led him out of a life of sin and sorrow and darkness and death and hell if he would be led.

I want you to notice that the blindman was touched twice. When the Lord touched him once he saw men as trees a-walking. He had to have the second touch to enable him to see all men clearly. The sinner don't see at all, he is blind; the regenerated man can see, but he can't see clearly, he sees men as trees a-walking; but the wholly sanctified man has had the second touch and he can see clearly, his vision is as clear as the noonday sun.

When you get wholly sanctified, all men become the same size to you; you love men and honor men, but you worship God, and Him only. I have seen a pastor that weighed not less than 175 pounds stand before a presiding elder, and the elder would command him not to allow any holiness preacher to preach in his church, or to preach

on his territory, and the preacher would stand there and tremble in the presence of the elder just like a slave in the presence of his master. The pastor saw the elder as a tree a-walking, he never saw him as his equal and a brother beloved. He saw him as a boss and a ruler and a driver of mankind . . .

. . . Well, beloved, here is his trouble, he has only been touched once. . . . He can't see well enough to see that it is a sin to use tobacco; with one touch on his spiritual eyes, he sees a pound of satisfaction in one-half pound of "Star Navy," but if he had the second touch, he would wash out his mouth and would be ashamed to let the sinners know that he was ever so nasty and vile and filthy.

And again, with one touch on his spiritual eyes, he can see much more in the square and compass and the letter *G* and the chain link than he can in the beautiful life of Christian perfection. Now the reason is simply this, he hasn't had the second touch; he now sees men as trees a-walking, and to him the biggest thing in the universe is not Halley's comet, that has tied his tail 500,000 times around the earth, but the biggest thing is to be bishop in his church and rule men with a rod of iron, and to take a good, faithful pastor, who preaches scriptural holiness, and move him to the backwoods, and put a little tobacco-soaked, lodge trotter in his place. Don't that look like he needed a second touch?

My Father knows today, while I write these words, that I would rather be a second-blessing holiness preacher than to own all the land on the face of the earth. No man living has a job that I want, for I have one that almost tickles me to death. Glory to God!

I believe that the Lord touched that man twice in order to teach us this beautiful lesson. There are two works of grace as clear as Halley's comet and you can see her if you look up, for she is there in full blaze, and her glory is a-swinging around this old world now. ☐

Editor's Note:

Known to thousands as "Uncle Bud," evangelist Reuben Robinson had an illustrious career in our church.

Saved out of a background of poverty and ignorance, despite limited education he became an eminently successful soul winner.

This message is excerpted from his book, *Honey in the Rock*.

Did you hear what I heard?



by JOHN F. HAY

WEDNESDAY, January 12, 1983, was a clear, crisp winter day in Indiana. I was traveling on I-465 around the southern border of Indianapolis on my way to New Castle to keep two appointments. The traffic was moderate and my mood was passive as I listened to stereo music on the car radio. Then it came into view. There it was several hundred feet ahead of me in the opposite three lanes of traffic—a twin engine airplane on the flatbed of an 18-wheeler. Being a pilot myself, I slowed down to observe it. The plane had not been wrecked. The wings had been dismantled and were strapped to the truckbed beside the fuselage. Someone was simply moving an airplane that was landlocked for some reason.

Almost the same instant that I saw the airplane, my CB standby crackled to life and someone announced, "An airplane is going down I-465 on the back of a truck." Instantly another person shot back, "Did you say an airplane was landing on 465?"

Someone else shouted back, "No, an airplane just crashed on the back of a truck on I-465!"

Before the first person could straighten out the error, he was interrupted and now it was, "An airplane has crashed in the middle of I-465."

Now the only thing on the CB was questions and comments about the airplane crash on I-465, and it was growing more gory and dramatic with each telling. All of it seemed believable as Indianapolis International Airport was in view of where I first saw the airplane on the flatbed. In fact, it all sounded convincing as I glanced into the rearview mirror to see the tail section disappear around a curve, still on the truck.

For over 20 minutes there was constant radio chatter about the crash of an airplane in the middle of I-465. There were even questions as to why on such a clear day. I had to chuckle to myself.

Now how could a story be stretched to such proportions? Was someone not listening closely or is there a

tendency to tell what we think we hear? Then again, it may be that many times the worst construction possible is put on a story.

No damage was done to the airplane by the erroneous story told about it. However, when a personality is involved, damage may be done. Putting the worst construction on a simple story about a person could damage them irreparably. Have you ever heard of such?

How often has someone begun a story to you with the words, "Did you hear what I heard?" Is it what they heard, what they *wanted* to hear, or what they *thought* they heard? Maybe it was what they wish had been heard? All of us need to be on guard about what we tell and what we hear. This is especially important when it involves the character of another person. There are important questions to consider, such as, "Is the best construction evident in this account?" "Do they come out looking better or battered?"

I related the incident about the airplane to one of the men I met in New Castle. He said, "It must have been a bunch of women truck drivers talking."

"No," I had to admit. "There was not a female voice in the whole exchange."

Men and women alike need to heed the warning to keep a guard over the tongue.

The Bible says, "Even so the tongue is a little member, and boasteth great things. Behold, how a great matter a little fire kindleth! And the tongue is a fire, and world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be" (James 3:5-10). □

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WHEN PAUL WROTE that his practice was to sing with his mind (1 Corinthians 14:15), he was drawing attention to a very important area of public worship. Part of our Wesleyan heritage is the place given in our services to congregational praise. It is a very important place and nothing should be allowed to replace it. We can still use our choirs, soloists, duet-tists, etc., but these are an addition to, and not a replacement for, congregational singing.

But how should we sing? When Paul speaks of singing with his mind, he plainly means that he will think about what he is singing; his praise will be a product of his head as well as his heart and his vocal chords. Yes! We need to think about what we sing. We need to rephrase Philip's question to the Ethiopian official and ask ourselves: Do we understand what we are singing? It is very easy to share in familiar words and tune and miss the significance of what we are really offering God. What do our familiar hymns say? What is their content? their theology? their meaning? What do we mean by them when we choose to offer them to God in praise, thanksgiving, adoration, and petition?

I would like to choose a hymn from my own favourite hymn writer and indicate its rich biblical content and theological value. The author is Charles Wesley (1707-88) and the hymn is what he entitled "Behold the Man" and which we know as "Arise, My Soul, Arise." This hymn was first published in 1742 by John and Charles Wesley in a collection of praise entitled *Hymns and Sacred Poems*. It was written by Charles and remains probably the greatest hymn ever written on the theme of Christ's heavenly intercession. When next we sing it, let us note how well biblical truth is put into our mouths in these inspiring, soul-lifting words.

In typical Charles Wesley fashion, the first stanza of this hymn is a kind of text, laying down a basic theme, and the following four stanzas are an exposition of that theme.

Arise, my soul, arise.

Shake off thy guilty fears.

The bleeding Sacrifice

In my behalf appears.

Before the throne my Surety stands . . .

My name is written on His hands.

Here we are directed to look beyond the Cross and the empty tomb and to see Christ, our Sacrifice and our Surety, standing before God's throne on our behalf. Charles Wesley's hymns abound in scripture references and allusions, and there are three biblical references in this first stanza. Referring to Jesus as "the bleeding Sacrifice" recalls Hebrews 9:26: "He appeared to put away sin by the sacrifice of himself." Before the heavenly throne He stands as our Surety, echoing Hebrews 7:22: "Jesus [was] made a surety ["a pledge, a guarantee"] of a better testament." The third allusion is from Isaiah 49:16, where God promises His people that, far from forgetting them, "I have graven thee upon the palms of my hands." Using Isaiah's figure of

speech, Charles Wesley sees the names of all true believers written on the nail-scarred hands of the exalted Savior. What confidence we can have, for Jesus represents us in heaven! Thus the hymn opens by calling us to rise up in faith and cast away our fears.

The second stanza expands this glorious truth. Christ's ministry on behalf of His people is continuous:

"He ever lives above . . ." interceding for all His people and for each of us. First it was *"In my behalf appears,"* now it is *"For me to intercede."* Yes, Christ prays for all His people—and for me individually. Hallelujah! His sacrifice on the Cross was not for an elect minority, as some claimed, but for the whole world: "His blood atoned for all our race." But even that great sacrifice was not the end of Christ's work. The blood that atoned on the Cross is now the *sprinkled* blood in heaven: "And sprinkles now the throne of grace."

Here again is a reminded of a biblical truth, for Hebrews 12:24 says that all believers have access to "the blood of sprinkling, that speaketh better things than that of Abel." Charles Wesley's hymnology is full of references to Christ's atonement for sin, using the biblical figure of shed blood, and here it is "precious blood" as Peter describes it (1 Peter 1:19).

There in heaven Jesus is "the bleeding Sacrifice," and it is not merely His words, but His wounds, that pray for us. The wounds received on the Cross are eloquent in heaven:

They pour effectual prayers;

They strongly speak for me.

Modern versions have "plead for me" but Charles Wesley wrote "speak for me"—as if there was a tongue in every wound. The prayers are "effectual," recalling James' reference to "effectual prayer" (5:16). Charles was not only a biblical scholar, he was a classical scholar as well, and here he is remembering Shakespeare's *Julius Caesar*. Following Caesar's assassination, his friend Mark Antony addresses the crowds outside the Forum. Near the end of his famous funeral oration, when he has successfully incensed the citizens against Caesar's murderers, he concludes:

I show you sweet Caesar's wounds, poor poor dumb mouths,

And bid them speak for me: but were I Brutus
And Brutus Antony, there were an Antony
Would ruffle up your spirits, and put a tongue
In every wound of Caesar, that should move
The stones of Rome to rise and mutiny.

A tongue in every wound! Such too are the wounds of Christ, speaking before the throne, but whereas the wounds of Caesar cry for vengeance on his murderers, the wounds of Christ plead for pardon and mercy:

*"Forgive him, oh, forgive," they cry,
"Nor let that ransomed sinner die."*

Here again is Charles Wesley's understanding of a universal atonement. All men are sinners, yes, but they are "ransomed" sinners; the price of their redemption has been paid and every man is potentially saved, though not actually saved until he comes to Christ in personal faith. This couplet recalls the great truth of 1

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Singing with the Understanding

by HERBERT MCGONIGLE



Timothy 2:5-6, "Christ Jesus . . . gave himself a ransom for all."

Reformation theology had laid great emphasis on the legal aspect of redemption, picturing the sinner as a condemned prisoner before the Judge. Charles Wesley was no less insistent on man's lost condition, but he transfers the proceedings of salvation from the courtroom to the home. The Judge is the Father who hears the prayers of Jesus our Advocate (1 John 2:2). The great victory of the Cross is acknowledged in heaven; Jesus presents His finished work "through the eternal Spirit" (Hebrews 9:14), and the blessed Trinity graciously accepts the sinner through what was done for him at Calvary:

*The Father hears Him pray,
His dear Anointed One;
He cannot turn away
The presence of His Son.
His Spirit answers to the blood . . .
And tells me I am born of God.*

Notice Wesley's use of "born." He does not say "forgiven" or "justified" or "acquitted" but "born." Born of the Spirit! Born from above! The wanderer has returned; the prodigal has come home; he is born into the family of God! This stanza is also replete with biblical references. The allusion, in line one, to Christ praying in heaven, echoes Hebrews 7:25: "He ever liveth to make intercession for them"—a passage also vividly recalled in two earlier lines: "He ever lives above / For me to intercede." Wesley's description of Christ as the "Anointed One" is based on what is said in Luke 4:18, Acts 4:27, and 10:38 about Jesus being "anointed" by God. The assurance of acceptance comes through the Spirit who "answers to the blood"—a truth from Romans 8:16, where Paul says that the Spirit bears witness with our spirit that we are "the children of God"—"And tells me I am born of God."

Just as in Charles Wesley's hymns, the first stanza lays down a truth that the following stanzas expand, so his final stanza is always a climax. And what a climax

is here! The believer knows that the great work of Christ on his behalf has been accepted. God is reconciled to His lost children and speaks His pardon in their ear. But it is not the pronouncement of a Judge; it is the welcome of a Father! Here is the great contribution of the Wesleys' "theology of the warmed heart" to Christian thinking. The filial concept has replaced the forensic; the home has replaced the courtroom; the newborn believer is not so much a pardoned criminal, rather a returned prodigal. Born of God, he is a child of God, and so he sings:

*My God is reconciled;
His pard'ning voice I hear.
He owns me for His child;
I can no longer fear.
With confidence I now draw nigh . . .
And, "Father, Abba, Father," cry.*

What joy! What assurance! What confidence! Redeemed by the sacrifice of the Cross, he sees his Surety represent him in heaven. He is welcomed by the Father; he is pardoned through the Son; he is born of the Spirit; he is the beloved child, safe in the Father's house. That's the reason for the triumph of the hymn's opening lines:

*Arise, my soul, arise.
Shake off thy guilty fears.*

And now the believer has assurance to "draw nigh" (Hebrews 7:19). His fears are gone, his sins are forgiven, his guilt is cancelled, and he knows God in the personal Father-son relationship. His language is the language of Romans 8:16 where the adopted cry "Abba, Father."

*With confidence I now draw nigh,
And, "Father, Abba, Father," cry.*

Here indeed is singing with the understanding! How much more rich and thoughtful and inspiring will our congregational singing be when we recognise its biblical basis and theological implications. Look out for the theology of the hymnbook—especially in the hymns of Charles Wesley. □

I WAS CLEANSED

CLEANSED from inbred sin in this life? I could not believe that was what Nazarenes taught!

I had been a good Catholic until I entered my teen years and started my rebellion. First I quit going to church, then I started drinking and smoking. One thing led to another and soon I was a drug addict.

I quit school and moved out of my parents' house during my senior year. Whiskey and marijuana began each day, and by nightfall I was either passed out or on speed. I could not keep a job, and the people that I called friends were the same ones I cheated any time I could.

I soon began to steal money to support my drug usage and lost any self-respect I may have had. Before I realized what was happening I found myself in jail. I was scared, depressed, and confused. I wanted to die.

On Sundays ministers and laymen came in and shared words of encouragement and scripture with us, but I didn't want to hear what was being said. Then I started experiencing awful nightmares in which dogs would be chasing me through a park and I could not get away, but they could not catch me either. I reached the point where I was afraid to sleep for fear of these dreams.

I had to talk, so when the minister came in one Sunday I poured out my life to him. He told me that God loved Me, Mitch Davenport, inmate of the Stephenson County jail, so much that He sent His Son to die for my sins, and that if I would repent, ask His forgiveness, and make Him Lord of my life, He would make me a new person and give me eternal life. Through tears I asked for forgiveness and prayed to become the

kind of person the Lord wanted me to be. So began my journey to the deeper work of heart cleansing.

I got out of jail and was excited about what the Lord had done for and in me. I studied His Word and spent time in prayer. Then I ran across some of my old buddies. Thinking I could convert them, I started hanging around them, and I soon found myself convinced that I could drink and still be a Christian. One compromise led to another, and once again I was in the agony of sin.

I knew Jesus was the answer, but I seemed helpless before my temptations. I wanted to die. I would get drunk and then hold a blade to my wrist, wanting to kill myself.

I entered an alcoholic treatment center. One of the counselors kept telling me that "God is dead!" and that really disturbed me.

One night while in my room alone I asked God to show me the truth and began to read from the Gospel of John. The words, "I am the way, the truth, and the life," started going through my head and I could not escape them. I got down on my knees and asked Him to forgive my backsliding and free me from bondage to alcohol and drugs.

A few weeks later I met the pastor from the Nazarene church in that town. I knew right away that he was "born of the Spirit." We talked and he told me that if I ever needed someone to talk to I could give him a call.

I got out of treatment and soon felt the urge to drink, so I gave him a call. As we talked, he invited me to church on Sunday and I went. After attending for a while, I wanted to know more about what Nazarenes believed and so I asked the pastor. I really didn't have any problem with anything he said until he told me about entire sanctification. During my previous study of the Scriptures, before I fell away, I had become con-

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by MITCH DAVENPORT



Rick Day

vinced that we will have a sinful nature till death. I could not swallow the fact that Jesus died not only to forgive men, but also to cleanse them from all sin.

Everything about the church attracted me, but I felt I could not join until I totally agreed with its doctrines. So I began the most earnest study of God's Word I had ever done. I spent much time in prayer asking God to show me the truth.

One night the youth pastor talked about committing every aspect of our life to the Lord. I felt the Holy Spirit convicting me about my cigarette smoking. I had tried to quit many times but always failed. I asked my youth pastor to pray with me, and that very night the Lord took away my desire to smoke and gave me victory.

Soon after that He led me to Acts 15:8-9, where Peter says, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Also He directed me to Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

A few Sundays later the pastor preached on entire sanctification. I felt the Holy Spirit tugging at my heart, telling me that it was time to present myself "a living sacrifice, holy and acceptable unto God." As I prayed that day, I received the Holy Spirit in His fullness, and He brought a peace I had never known.

Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." I have found His promise to be true. It is wonderful to be cleansed from all sin and filled with the Holy Spirit. I now have fellowship with God like I never thought possible and am growing more every day.

Surely this doctrine and experience is what James meant when he wrote, "Submit yourselves therefore to God. Resist the devil, and he will flee from you. . . . Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (4:7-8).

Now I know why the Church of the Nazarene preaches and teaches this doctrine; because that is what Jesus and His apostles preached, and what the Bible teaches! □

HE HEARS

*God hears us when we call on Him
In times of deep distress,
So lift your heart to heaven;
In your need, He'll surely bless.
Our Father's ear is open
To hear our every prayer,
So take to Him your heartache
And leave your burden there.*

—HARRY C. BAXINDINE III
Philadelphia, Pennsylvania

WHOSE CHURCH IS IT?

by KENNETH VOGT

IT WOULD BE WELL for every church official and local board member to examine this question thoroughly. A first glib answer is that, of course, it is the Lord's church. Doesn't the Bible say that the Lord is the Head of the church?

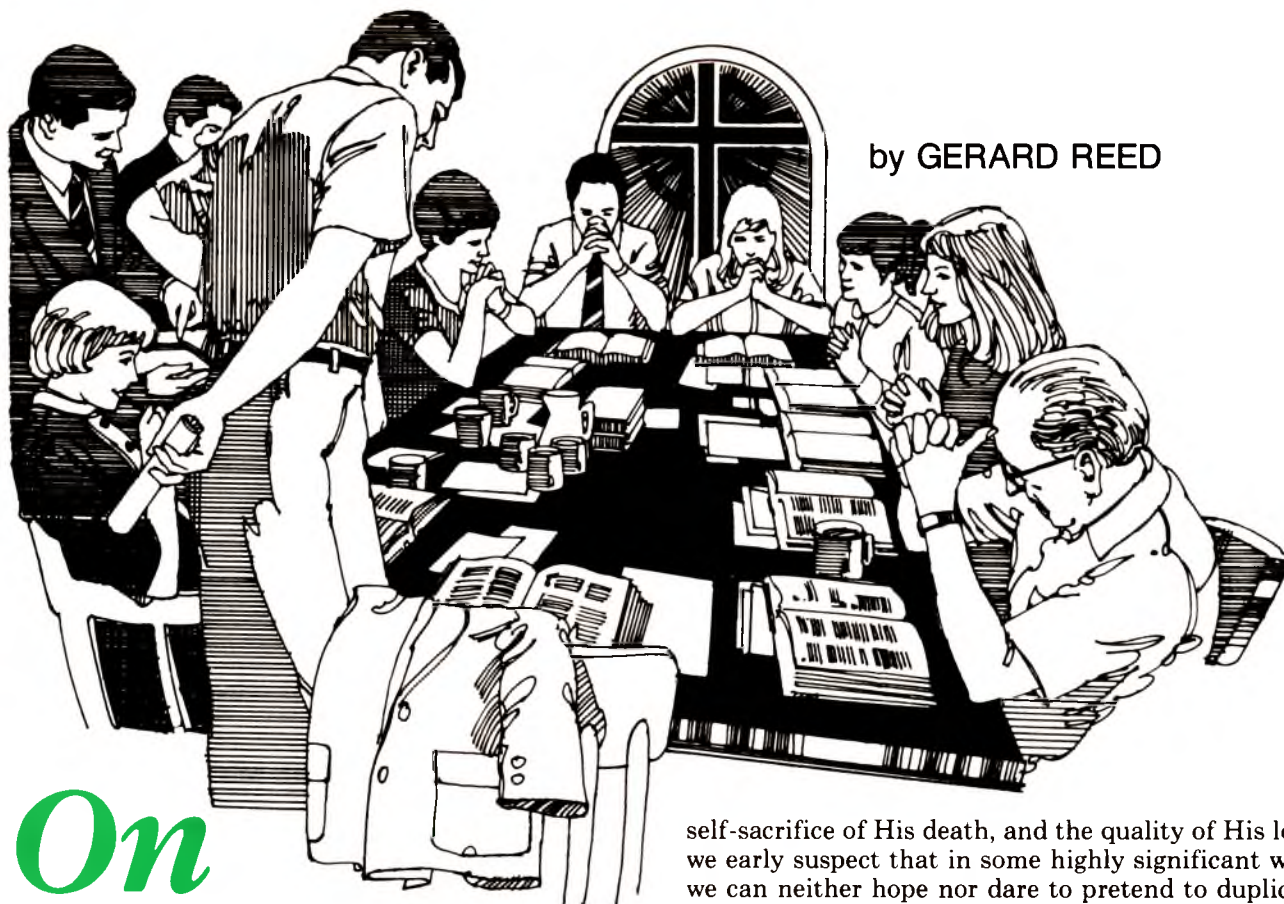
The truth is that many, especially local board members, speak and think of the church as *theirs*. *Faithfulness has turned into possessiveness, and possessiveness is a form of idolatry*. Possessiveness may create sufficient motivation to get the bills paid and keep enough institutional form to call a pastor from time to time. However, possessiveness, either of the office or of property, restricts and impedes openness, both to God and to the new people in the community.

This closed-shop, possessive attitude is very subtle. We who are in the circle hardly notice it at all, but newcomers who attempt to get into the life of the church body do notice it, and feel rejected by it. No magnanimous show of outward friendliness will take the place of an inward acceptance into the life, love, and management of the local church.

This possessiveness can be broken in one of two ways. It can occasionally be broken by an inrush of new people of such magnitude that the old guard is infiltrated and defeated in the voting process. A better way is for the faithful people of the church, who have borne the burdens of the years and the heat of the battle, to deliberately take their church to the altar and give *their* church back to God.

A new pastor comes. At first there is promise of renewal. He is welcomed into the inner circle. If he begins to identify too strongly with the new people who are beginning to come into the church, he will find himself moved out to the edges of the power center. In hundreds of churches across our land, there are subtle, and sometimes not so subtle, struggles going on between pastors who are naturally and enthusiastically reaching out to new people and identifying with them, and the possessive power structure of the church. If we, as a denomination, could find a way to help our pastors and people understand the subtle shift from faithfulness to possessiveness, we would experience a new day of growth in hundreds of our churches and discover a new depth of meaning in the enlarging Christian fellowship. Without a doubt, this is a major problem that inhibits growth in many places. □

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by GERARD REED

On Imitating Christ

A SEARCHING QUESTION ignited discussion as we considered John 13:15 in a Sunday School class. "How seriously," a man wondered, "must we take Jesus' command to do as He did?" His question underlined one of the troubling paradoxes of the Christian life: clearly summoned by the Gospel to live as Jesus lived, we yet know that since He was God as well as man we will never fully attain His stature.

Few devotional novels have challenged believers as Charles Sheldon's *In His Steps*, wherein a congregation is transformed when people in daily decisions ask themselves, "What would Jesus do?" Few devotional manuals rival the power of Thomas à Kempis' *The Imitation of Christ*, which calls all Christians to be like Jesus. New Testament texts tell us to have the mind of Christ, the love of Christ, the character of Christ. Jesus himself, having washed His disciples' feet, said, "I have set you an example that you should do as I have done for you" (John 13:15, NIV). The summons is clear, and Christians across the ages have tried to obey.

What discomfits us is this: Scripture not only tells us to imitate Christ, but it also asserts He is the God-man. Studying the uniqueness of His life, the atoning

self-sacrifice of His death, and the quality of His love, we early suspect that in some highly significant ways we can neither hope nor dare to pretend to duplicate the life of Christ. So we seem stuck with a summons that cannot be met. We feel like a little league quarterback expected to perform like Joe Montana of the San Francisco '49ers. Some folks try to bluff their way through, claiming to attain total Christlikeness. Others tremble at the gulf between man and God and despair of ever even approaching the ideal.

One way to dissolve at least some of the tension, so as to seriously heed Christ's call without slipping into either pretense or despair, is to differentiate between *imitation* and *duplication*, between *doing* and *being*. One can, in fact, successfully imitate a person or an action without duplicating the model in all details. One can *do* the same things without *being* the same kind or quality of a person. One can, furthermore, be inwardly satisfied with such an effort, insofar as it is one's best, while still sensing the great gap separating oneself from the model.

My wife, a gifted seamstress, always uses a pattern when sewing. A 12-year-old, just learning to sew, could purchase and use the same pattern. Chances are the two dresses would barely resemble each other. Yet both would use the same pattern. And both efforts would be imitations of the original design. The clumsy stitching of the youngster would be evident, and she would probably admit that her version of the dress did not rival the polished product of an experienced hand. If the child's sewing project ended in a pillowcase rather than a dress, it would not imitate the pattern. But insofar as the product resembles the pattern it is in fact an imitation and to that degree worthy of praise.

As a teacher, I try to challenge my students to read and discuss and write about great thinkers and writers and ideas. While not expecting them to *equal* the masters, I recognize students' success insofar as they imi-

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tate and resemble them. The probing thought and artistic presentations of great philosophers such as Plato, or great historians such as Francis Parkman, for example, have rarely been equaled. But by encountering such scholars, by trying to imitate their thinking and writing, students can learn what being a philosopher or a historian involves. As a teacher I can rejoice and commend a student who nicely imitates the dialectical skills of Plato or the narrative skills of Parkman while clearly recognizing how the student's effort falls short of his exemplars.

Seeking to *imitate* Christ, we may, even as young disciples, do some things virtually as He did. If someone needs food, we can supply it. If someone is lonely or sick, we can comfort them. In many ways we can imitate Jesus, and, on one level, duplicate His deeds. As we all work together as the Body of Christ, of course, we would, as Jesus promised, do even more than He did. When it comes to the totally selfless love, the forgiving of enemies and loving the loveless, the lack of concern for food and clothes, we may forever sense a gap between ourselves and our Model. But despite the gap, so long as we try to follow His example we are still disciples, students learning to live from the Master of Life. And we can take seriously His call to do as He did, to serve as He served, to love as He loved, without either despairing of the challenge or slipping into the trap of pride in assuming we duplicate Him in ourselves. □

Like a Tree

(Psalm 1:3)

*Like a tree,
Right here
Where You've planted me, Lord,
Let me be like a life-giving tree,
Rooted and grounded
In Thy precious Word,
Bearing much fruit for Thee!*

*Let me stand,
Though the billows
Of sorrow may roll,
Reaching out with branches of love
To the wayfaring soul.
With heaven my goal,
Pointing upward—to mansions above!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin



SLEEP AND REST

by WILLIAM GOODMAN

AFTER being on our feet for approximately 17 hours, every human being must lie down in the state of semiconsciousness called sleep for 7 hours and rest the body and mind. This fact is true for people in Russia, Africa, Oceania, and America. The human body requires a time of ceasing from all activities so that vital oxygen can be restored to the life system. It would be an interesting change of life-style if after approximately 7 hours of activity, the human required 17 hours of rest.

Sleep restores jangled nerves, eases uptightness, takes away pressure, clears the mind, and soothes aching muscles for a fresh start for a new day. Situations are dealt with differently after a good night's sleep.

It is a universal fact that just as the body and mind need rest, the human soul also needs rest. The Creator built into our life system a need for physical rest and soul rest. God calls us to come away from secular interests and to rest in the quietness of His presence. God promised Moses that in His presence there would be spiritual rest (Exodus 33:14). In Psalm 23, David expresses confidence in God's rest: "He maketh me to lie

down in green pastures: he leadeth me beside the still waters. He restoreth my soul" (vv. 2-3).

A family was having great financial difficulties; there just wasn't enough money to meet all needs. The parents would lie awake at night, totally exhausted but unable to rest because of financial pressures and debts. They decided to just praise God and to worship Him at the end of each day. They praised God for their lives and the lives of their children, and the possibilities that were theirs. An inner peace would come and settle deep in their souls. With their souls at rest, they would slip off into a peaceful sleep. The rest experienced in soul, mind, and body helped them to deal with their finances objectively.

Just as it makes sense to lie down to rest for a good night's sleep, it makes sense to withdraw daily to the presence of God. God's presence brings inner peace even in the midst of secular turmoil and chaos.

Jesus promised that all who came to Him would find rest (Matthew 11:28). The rest that Jesus gives includes a peace that passes all understanding. The peace from Jesus' rest takes away the troubles of the heart and reduces fears (John 14:27). In this rest we are prepared to cope adequately with life's trials and burdens. □

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ABORTION AND THE CHRISTIAN

by WILLIAM DAVID GEBBY

ON JUNE 15 the United States Supreme Court ruled that virtually all state laws inhibiting the availability of abortion were unconstitutional. This unconstitutionality lay in the fact that such laws came in conflict with the Court's 1973 ruling in the case of *Roe vs. Wade*, which legalized abortion on demand. Among these inhibitory laws was one state's requirement that doctors inform any woman considering an abortion that the fetus is "a human being."

Such a requirement must have been particularly distasteful to most members of the Court; for 10 years ago the Court declared, "We need not resolve the difficult question of when life begins . . ." It then proceeded to legalize the aborting of any unborn baby that happened to be unwanted, deciding in effect that human life does not begin before birth.

It seems that more than a few Americans have agreed with the Court's decision—if over a million abortions a year for more than nine years can serve as any indication. Indeed, *Roe vs. Wade* appears to have triggered a massive return to a naive, pre-Christian, and non-Jewish way of thinking about human life, that it does not begin until the moment an infant gulps down its first lungful of air and squalls.

Perhaps this willful naiveté about the beginning of human life can best be illustrated by a short discussion of the surgical procedure known as the "hysterotomy." In most respects the hysterotomy is identical to the Caesarean section; the difference between them is to be found in each one's purpose. The Caesarean section is employed to save an unborn infant's life, the hysterotomy to destroy it.

If the hysterotomy's victim is young enough—say, six to seven months premature—death ensues "naturally." The abortionist simply lays the fetus aside and allows it to silently expire. If the baby is older, however, it often stands a reasonable chance of surviving the operation. Obviously such survival would defeat the hysterotomy's purpose; therefore many abortionists take the precautionary step of clamping the umbilical cord for several minutes before the baby is extracted from the opened womb. Its oxygen supply is cut off, the infant suffocates, and is delivered "safely and legally" dead.

Bear in mind that this cannot be called "Murder"—in the legal sense of the word *murder*. Columnist George F. Will graphically explains: "How can anyone 'murder' something that the Supreme Court says is only 'potentially' human and has the legal status of hamburger in the woman's stomach?"

The Christian, however, can and must call the destruction of that "something" *murder*. While hysterotomies may not go against the laws of the government of the United States of America, they do go against a much higher law—God's. Whether an abortion is carried out in the last or the first month of pregnancy, it still breaks the ancient, God-given law, "Thou shalt not kill."

When Justice Blackmun of the Supreme Court stated in *Roe vs. Wade* that "ancient religion did not bar abortion," he was speaking only of pagan religion.

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Those men and women who down through the ages have held fast to the tenets of orthodox Judeo-Christian thought have never succumbed to the naive simplicity of the pagan who believes that human life begins only at birth.

The ancient Jews believed that man was made in the image of God and that the image existed before birth—indeed, from the moment of conception. The following verses particularly bear this out: “Listen to me . . . you whom I have upheld since you were conceived” (Isaiah 46:3, NIV); and “before I formed thee in the belly I knew thee” (Jeremiah 1:5).

This belief in the existence of human life from conception was inextricably bound up with the teaching found in Exodus 20:13: “Thou shalt not kill.” This insured that the very thought of abortion was alien to the Jewish mind; hence the lack of any need for a law specifically prohibiting the practice in the Old Testament.

The early Christians (“sons of Abraham,” Paul calls them in Galatians 3:7) held the traditional Jewish view about unborn human life; for this reason, the Christian catechetical works known as the *Didache* (c. 150) and the *Epistle of Barnabas* (c. 130) state respectively: “Practise . . . no abortion,” and “Never do away with an unborn child.” While abortion wasn’t specifically proscribed in the New Testament, it was clearly anti-Christian. “As ye would that men should do to you, do ye also to them likewise” (Luke 6:31) insured against the practice of abortions among Christians.

The Christian apologist Tertullian, writing in A.D. 197, put it this way:

For us murder is once for all forbidden; so even the child in the womb, while yet the mother’s blood is being drawn on to form the human being, it is not lawful for us to destroy. To forbid birth is only quicker murder. It makes no difference whether one take away the life once born or destroy it as it comes to birth. He is a man, who is to be a man; the fruit is always present in the seed.

William Lecky, in his *History of Western Morals*, brings out the fact that as Christianity conquered the western world, the ancient practice of abortion quickly died out. For nearly 1600 years abortion remained a thing of the pagan past. Unfortunately, in this “enlightened” 20th century, the ancient practice has reappeared on the scene with all of its old horror. In the United States alone, the number of innocent lives destroyed by abortion far exceeds the number of lives destroyed by Hitler’s gas chambers.

Those of us who are Christians would do well to remember the warning found in Proverbs 24:11-12:

If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

And we would do even better to act on that warning.



Book Brief

THE BLUE CABOOSE

MARGARET HOWARD
author (pen name)



HAVE YOU READ any mysteries lately? *The Blue Caboose* is juvenile fiction (ages 8-12), but I suspect I’m not the only adult that sneaks a peek at such a story and gets hooked. Skip the nightly news-cast some evening, Dad and Mom, and get into it!

Seriously, it’s important to keep wholesome family reading material around the house anytime, but with the unpredictable weather during the winter and spring, “what-is-there-to-do” fever is especially apt to hit. The well-prepared household contains a fresh supply of good books.

This book is good. The situation is this: Dad’s health put him out of work, so the family scraped together

resources to buy a rundown seacoast resort—unbelievably, sight unseen. The problems follow naturally. The son hates to change schools and make new friends, so he’s a grouch. Both funds and time will be needed before any income can be realized, so the parents have to look for part-time jobs. (Mom should have been a software salesperson, or something, rather than a waitress, but never mind.) And the children, discovering an old caboose on the property, are harassed by trespassers who try to scare them away.

The whole scenario leads to nail-biting entertainment as one character after another faces—or creates—a fright. The lives of two active Christian families become so intertwined that days and eerie nights are crammed with things happening. Richie, the grumpy son, emerges as the hero, and I for one had to applaud his brilliance and bravery in a scary situation where many boys his age would have turned tail and run.

My advice? Buy the book for the kids you love, but stash it in your own private hideaway for a few days. After all, adults get the bad-weather blues, too!



—Evelyn Stenbock

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

the editor's STANDPOINT

IN PRAISE OF THE CHURCH

Everyone, so I am told by some who purport to know, wants to be needed. Something in human nature finds meaning and fulfillment in giving to others. The exception would be a purely selfish person, one who wanted to do all the giving or all the receiving—but despite our fallen condition few sinners have managed to be purely selfish. Being needed helps to create and preserve healthy self-esteem.

To play the other side of the record, everyone needs to be wanted. When we do things for those who need us, we don't like to be resented as intruders or tolerated as nuisances. We want to be desired, valued, and appreciated as friends. We crave acceptance; we want to be enjoyed like a good courtship, not endured like a bad marriage.

Given these twin truths, it seems to me that the church is the place where one can be both needed and wanted. I refer to the church, of course, as a fellowship of people, not as a complex of buildings.

The church, as Paul reminds us, is a body where the

various members need each other. We are not alike, as feet are not like livers, and we have different functions, as the nose for smelling, the ear for hearing, and the thumb for hailing rides or expressing opinions. These interrelated parts, these interdependent roles, are all necessary to one another and thus to the body as a whole.

The church is also a body that functions in love, at least when it is functioning properly. The ear does not sulk because it cannot see, or the hand because it cannot smell. Each part is content to receive the enriching contributions of other parts. Love gives service without tyranny and accepts service without jealousy. In the church, then, the desire to be needed and the need to be desired are happily fulfilled.

All of this makes being there important. Unexcused absences from the meetings of the church keep you from giving what you should and from receiving what you need. A prolonged vacation from one another can result in suffering to the eyes and the feet. □

BETTER MINISTERS

I pray that God will give our church better ministers.

Our ministers must be holy men, hating nothing but sin, loving nothing more than God. Their devotion to Jesus Christ should be a pure flame, protesting all moral darkness. Their hearts should be grieved by anything they see within or around them that contradicts the spirit of Christ.

Our ministers must be humble men, eager to serve, unwilling to domineer. They should respect their gifts and abilities, for these are from God, but these gifts and abilities should never be flaunted to win applause. A man who craves adulation will soon become an actor, whose pulpit is a stage, whose congregation is an audience viewing a performance and not worshipers exalting God. The "exit" sign from that stage could as truly read "death."

Our ministers must be educated men. People look to them for answers to the crucial questions of life. Supplying right answers demands an ever-increasing knowledge of God and of people. The minister is required by this life-urgency to be a diligent, persistent

student of the Holy Scriptures, and of all the resources that will open doors to the hearts of his parishioners. Ministry is no place for the bungling amateur. A preacher in the pulpit unskilled in doctrine is more dangerous than a doctor in surgery unskilled in operating techniques.

Our ministers must be working men. A lazy man, who moves often enough, can remain in the ministry for a lifetime. He will be a disgrace to the calling, however, and a damaging influence upon the churches. Effective ministry is hard work, and the preacher should yield to no one in his willingness to fill long days with honest toil.

Our ministers should be praying men. From hidden altars in their hearts, sacrifices of praise and petition should be constantly offered to God. Those who would be servants to human need should not be strangers to the throne of grace. Only prayer can keep the preacher anointed and effective.

All of this is a way of saying that our preachers should be Spirit-filled men. God give us better ministers, beginning with me! □

Our ministers should be praying men. From hidden altars in their hearts, sacrifices of praise and petition should be constantly offered to God. Those who would be servants to human need should not be strangers to the throne of grace. Only prayer can keep the preacher anointed and effective.

CHEWING TOBACCO

A new fad, especially among the young, is chewing tobacco or dipping snuff. Even on the campuses of our colleges some are spitting brown, perhaps thinking to prove their independence thereby.

The habit is stupid, dirty, and unhealthy. It looks bad, smells bad, and is bad.

I knew a tobacco chewer who attended a rural church. The little frame building had colonial windows, with 16 panes of glass in each. The rear window on the left side had a missing pane. This man sat by that window and occasionally spat a stream of tobacco juice through the empty space.

The window was repaired, unbeknown to him. The next Sunday morning, at what he thought was a discreet moment during the sermon, he turned his head and let the juice fly. The ugly brown stream hit the pane of glass—kersplatt! It spread out and ran down, attracting everyone's attention. It was a horrifying moment for he was a shy person.

The habit, once acquired, is hard to break. When I was a boy, one of my friends chewed tobacco. I convinced

him that it was obnoxious and unhealthy. Agreeing with my arguments, he spit out his cud, then threw the unused plug into a vacant lot covered with palmettoes. The next day I saw him hunting earnestly among the palmettoes for that discarded plug.

I chewed tobacco once, when I was about six or seven years old. An uncle gave me a "chaw," warning me not to let my mother know. I followed him about as he worked in the yard, spitting when he spit, and feeling very grown up.

Suddenly mother approached. In my haste to avoid detection I swallowed the cud. Was I sick! I turned green and heaved up things I couldn't recall ever having swallowed. That was my last chew of tobacco.

If chewing or dipping never resulted in embarrassment or inconvenience, it is still a foolish habit—and dangerous. A pinch between your cheek and gum can result in cancer of the mouth.

Purity of heart and maturity of thought will cure the habit. Holiness people spit white. □

DEAF EARS, OPEN EARS

Years ago I was riding a bus to a revival meeting. In the next seat was a young man who seemed affable and eager to converse. He was headed to Chicago to participate in a dance contest.

"I'm a jitterbug," he said. "What are you?"

"I'm a follower of Jesus Christ and a preacher of the gospel—in that order," I replied.

As I talked to him about Christ, the fellow grew increasingly nervous. The jitterbug became a jittery bug. He tried to swing the conversation from church to ballroom, from revival meeting to dance contest. He could out-jitter me but he couldn't outmaneuver me, and I continued in a pleasant, persistent way to urge the claims of Christ upon him.

At our next stop, he changed seats.

That same year I was on a train heading for another revival meeting. Seated in the diner for supper, I was approached by a man who said, "May I join you?" As we chatted, I learned that he was an executive with Champion Spark Plug Company in Toledo, Ohio, and

he learned that I was a follower of Jesus Christ and a preacher of the gospel—in that order.

I told him about my father-in-law who once worked for Champion Spark Plug. After Dad was saved, he returned to the company and made financial restitution for tools he had taken from the job. The executive marveled, for many are guilty of such thefts, but he had never heard of anyone making it right. He seemed eager to learn of a gospel experience that would produce restitution, and of a church that proclaimed it.

By the time supper had ended, he had asked many questions about Christ and Christianity and had expressed a genuine interest in becoming a Christian. Before we parted, he gave me ten dollars, which would be like a hundred today, and said, "When you get to your meeting, put this in the offering."

Some will hear, some will not. For the sake of those who will, you keep risking the rejection of those who will not. Tell someone about Jesus Christ this week. Who knows what may come from that quiet word of witness? □

not defend ourselves?" and the words to "turn the other cheek" came to me. There were no conditions or situations where Jesus said to "take up clubs and defend yourselves," even amidst a foreign power trying to crush Christianity.

I then thought, "What about all the battles the Israelites fought when God was on their side?" The battle of Jericho came to mind. With no weapons except trumpets and walking, they won a giant victory. What won the victory? Faith!

Saint Paul said, "For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has?" (Romans 8:24, NIV). We can put our hope in bigger and faster missiles and then what need is there for faith? Or we can live in the words of Christ, loving, not threatening.

After my conclusions, I joined the group on Oct. 22. I was pleased to find the crowd made up of many ages, occupations, and family

groups. I sensed a spirit that made me glad I was a part of an endeavor to bring peace.

We are called to be faithful, not successful. Is not our enemy our own unsurrenderedness to the way God would wish to make peace on earth?

I speak as a Christian on a journey, not for a denomination or a group of people, but I wanted to share my thoughts on peace and pray it will one day be a reality.

Mary-Beth Taylor
Penn Yan, New York

FROM TOP TO BOTTOM

I appreciate the emphasis of the Pastoral Letter on Christian Simplicity. I trust it is not just a call to the laymen of the church that results in further distance between laymen and a hierarchy of the church. Certainly if this pastoral letter is to be taken seriously, the leadership in Christian simplicity must begin at the top and be demonstrated at the general, district, and pastoral levels first. We must always be mindful

that the laity does not exist for the clergy but rather our pastors and church leaders are to be servants of God and men and examples to the church at large.

Thomas H. Lorimer
Waukesha, Wisconsin

WINERIES QUOTED

I am not a wine expert, just a Christian and a reader of the Answer Corner. I would like to comment on the last question in the Oct. 15 issue, concerning the wine mentioned in John 2:9-10. As you read, this was the best wine. Numerous wineries have told their visitors, me included, that the best wines have to be aged. With age, fermentation takes place. This produces the most desirable and tasteful wines. You are probably aware that there are many wineries in California. In view of what I said, would it not follow that the subject wine had to be aged and fermented supernaturally?

Lloyd Cotton
San Jose, California

Editor's note: I don't think so.

A Letter Used by God

by FRANCES M. ROBINSON

IT HAD BEEN A BUSY DAY at the trust company office where I was a private secretary, but one incident kept cropping up in the back of my mind that evening and it troubled me.

Maisie and I had met in the copy room where we were running off some copies. She worked in the accounting department on the same floor where I worked. Our brief conversation had turned in the direction of church and being a Christian. Maisie had asked me about people who said they were born-again Christians. Knowing we had only a few minutes left, I had replied, "It's all a matter of faith." Then we had returned to our own departments.

That evening, as I sat thinking about Maisie, I suddenly felt the Holy Spirit urging me to write a letter to her; she lived miles across the city. So, prayerfully, I began to write, telling my new friend how the Lord Jesus had come into my heart when I repented of my sins and asked Him to be my personal Savior, and how

peace and joy had come. I mailed the letter and waited to see how, or if, Maisie would reply. Monday I didn't see her at the office but on Monday evening, she telephoned.

"Thank you so much for your letter," I heard her say. "That's just what I've been wanting to know. But I need to talk to you further. Could you come over to my home soon—perhaps tomorrow evening?"

Now I was excited. "Yes, I'll come on the bus," I replied. We didn't have a car.

Next evening, after sincere prayer for the Lord's guidance and help, I traveled across the city and found Maisie's house. She welcomed me warmly.

"I'm so happy you phoned me. I was feeling bad that we couldn't finish our talk in the copy room," I explained.

Over coffee we talked, looked at scriptures like John 3:16 and John 6:37; then I prayed a brief prayer asking the Lord to show my friend the way. Then Maisie prayed, very simply, asking Jesus to forgive her sins and come into her heart and life. We ended up thanking the Lord for saving Maisie that evening.

As I left, we both expressed gratitude—Maisie for my letter, which opened the way, and I, that the Lord had led me to write that letter. On the bus homeward, I rejoiced in my heart that even a friendly letter can be used by God to help show a searching soul the way to Him. □

FRANCES M. ROBINSON is a free-lance writer residing in Prince Albert, Saskatchewan, Canada.

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

IN THE NEWS

PEOPLE AND PLACES



Captain Dudley C. Hathaway, Chaplain Corps, United States Navy, was recently awarded his third Navy Commendation Medal in ceremonies at Naval

Station, San Diego, for outstanding service during a three-year assignment as Senior Chaplain, Fleet Activities, Yokosuka, Japan. His citation noted

his service and support of U.S. civilian and local Japanese pastors, as well as naval personnel.

Chaplain Hathaway is currently serving as senior chaplain at the Naval Station, San Diego, which is considered to be the largest naval station in the free world. □

Rev. Hugh O. Johnson, who has pastored the Clarksburg, WVa., church for the past 41½ years, recently retired due to ill health.

Rev. Johnson moved to Clarksburg from Grafton, WVa., in October of 1941 to pastor the church. In 1947 he began construction of a new church building, supervising the entire construction.

The sanctuary was completed in early 1951.

On July 9, 1949, Rev. Johnson was ordained by Dr. D. I. Vanderpool, general superintendent. Rev. and Mrs. Johnson continue to reside at Clarksburg. □

John A. Mohler recently received the *Outstanding Young Men of America* award. He is a licensed minister on the Northeastern Indiana District. He graduated from Olivet Nazarene College in 1981 with a B.A. degree in religion, and also completed the M.A. degree, 1983, at ONC in biblical literature. He is currently enrolled at Nazarene Theological Seminary in the M.Div. program.

John served as the Religion Department assistant at Olivet for one year. He belongs to the National Nazarene Honor Society of College Graduates. He is from Yorktown, Ind., and his parents are Mr. and Mrs. William E. Mohler. He belonged to several religious, community, and school activities while in high school. □

SURINAME—1984

**Researched and Written
by Jo McWilliams**



Lying on the north central coast of South America, Suriname (formerly Dutch Guiana) is a country just slightly larger than the state of Georgia. Sighted by Columbus in 1498, Suriname was not permanently settled until 1651 because it had no gold resources.

The Atlantic Ocean dominates the northern border of Suriname. Surrounding countries are Guyana, French Guiana, and Brazil. Suriname is com-

prised of three major zones. The northernmost zone is at sea level. Diking is necessary to preserve the land. The forested area of the central zone is occasionally broken by savannas. The southern zone is hilly and accounts for about 75 percent of the country. Thick jungles make transportation in the southern zone a problem.

Tropical climate is dominant in Suriname, with an average annual rainfall of 90" in the capital city of Paramaribo. There is little seasonal change with the exception of short periods that interrupt the normal heavy rainfall.

The people of Suriname are among the most ethnically varied in the world. Represented among the 352,000 residents are Creole, Hindustani (East Indian), Javanese, Bush Negro, Amerindians, and Chinese. Each ethnic group has been able to maintain its own cultural identity while living peaceably with those of different heritages.

Although Dutch is the official language of Suriname, English and Sranang Tongo (lingua franca) are also spoken.

Education for children ages 6 to 12 is compulsory. The literacy rate among Surinamers is 80 percent. Per capita income is \$2,600.

Agriculture accounts for 29 percent of the Suriname work force. Rice, Suriname's major staple food crop, is exported, as are shrimp and timber. Ba-

nanas, coconuts, and citrus fruits are grown for domestic consumption. Flour, meats, vegetables, and dairy products must be imported.

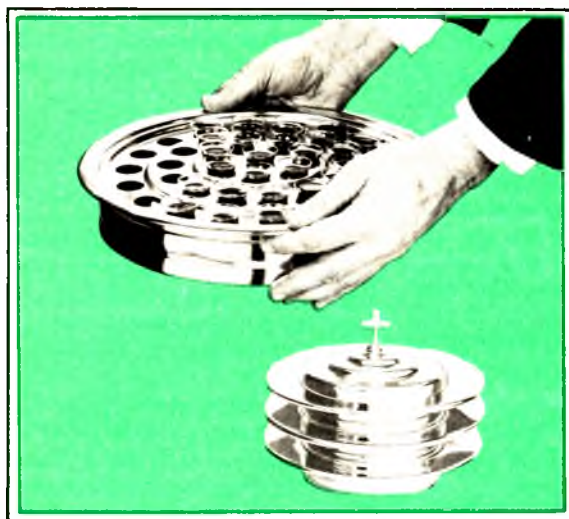
Suriname's bauxite deposits, believed to be among the richest in the world, are the primary support for the country's economy. Additional natural resources include iron ore and other minerals, forests, fish and shrimp, and hydroelectric potential. The Aluminum Company of America (Alcoa) constructed a \$150 million dam at Afobaka, which produces hydroelectric energy. Its 600 square mile lake is one of the largest artificial lakes in the world.

Since Suriname has waterways of nearly 3,000 miles, transportation is primarily by boat. The principal ocean port is at Paramaribo. There are about 1,500 miles of roadways, only 300 miles of which are paved. Because of limited roadways, some inland areas of the country are accessible only by light plane and canoe. Telephone and telegraph connections are good, both internationally and domestically.

The principal religions in Suriname are Muslim, Hindu, Roman Catholic, Protestant, Moravian, and Jewish. Jews from Brazil settled in Suriname and built the first Jewish synagogue in the Western Hemisphere in 1665.

The Church of the Nazarene anticipates the opening of new work in the Republic of Suriname before 1985. □

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Shown are some of the people who attended the 25th Anniversary Retreat of Nazarene Service Personnel in Europe. Dr. William M. Greathouse, general superintendent, was the special speaker. Paul Skiles, who was present for the first such retreat in 1958, was the invited guest and assisted with the music. The entire event was led by Chaplain Jim Thompson. Five other chaplains presently stationed in Europe also provided leadership.

THE LOCAL CHURCH IS AN EMPLOYER

On January 1, 1984, the new Social Security regulations affecting local

churches went into effect. Many questions have been directed to the office of Pensions and Benefits Services. Dr. Dean Wessels, director, reports that assistance and printed materials are

available to help guide the local church through the new regulations.

With regard to income taxes for lay employees, the local church has always been regarded as an "employer." Now, churches and other nonprofit organizations are no longer exempt from Social Security taxes on lay employees and therefore are also viewed as "employers" for Social Security tax purposes. Basically, there are no changes in the way a minister continues to report and pay his income taxes and Social Security taxes based upon the self-employment tax rates, even though he is an employee of the local church and receives a W-2 at year's end.

Dr. Wessels also reports that many churches continue to inquire about the total compensation package for their pastor and staff—what should be done and how to structure items in order to minimize the tax impact.

According to the Pensions office, most churches will have at least one employee, the pastor. Though the church cannot parallel industry in all aspects of being an employer, the church board must act as a good employer in compensation for the minister and the local church staff.



Captain Leonard Dodson (r.), CHC, USN (RET), is shown congratulating Lt. Chris E. Fosback (l.) following the presentation of the Navy Commendation Medal at Naval Training Center, San Diego. The citation reads: "The Secretary of the Navy takes pleasure in presenting the Navy Commendation Medal to Lt. Chris E. Fosback, United States Navy Reserve, for service as set forth in the following: 'For meritorious service while serving as Station Chaplain, Marine Corps Air Station, Futenma, Okinawa, Japan, from June 10, 1981, to July 24, 1982. During this period Lt. Fosback distinguished himself by making numerous, noteworthy, and significant contributions to his command and the Okinawan community. Demonstrating uncommon initiative and superior organizational abilities, he inaugurated weekend retreats, instituted outreach programs to the Japanese Leprosarium, the Viet Nam Refugee Village, and to the local churches, and was instrumental in the design of programs tailored specifically for women Marines. His long and arduous work with Operation Handclasp won an accolade in the Japanese press, and his expert chapel management earned him special recognition from the Inspector General of the Marine Corp when his chapel received the highest rating of all chapels in Okinawa. Additionally, he is an outstanding musician, he created an atmosphere of mutual goodwill by his many performances, notably with the Okinawa String Ensemble. By his enthusiasm, professionalism, and unwavering devotion to duty, Lt. Fosback upheld the highest traditions of the Marine Corp and the United States Naval Service.' For the Secretary of the Navy, signed J. K. Davis, Lt. General, U.S. Marine Corp Commanding General, Fleet Marine Force, Pacific."

Local churches are advised that minimum goals should be to provide their pastor with adequate cash salary, parsonage and utilities (or adequate housing allowance), full reimbursement for professional business expenses, and appropriate employee benefits such as the Supplemental Retirement Fund (or Equity Fund) through the Nazarene Tax-Sheltered Annuity, hospitalization

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



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Brunswick, Ohio



Bob and Monda Simmons
Columbus, Ohio



Dick and Cheryl Gatlin
Wooster, Ohio



Don and Terry Tynes
Porterville, Calif.

for the family (and dental insurance if possible), a group term life insurance of up to \$50,000 (the maximum allowed by IRS as a tax-free employee benefit in the United States), full Social Security reimbursement, and an adequate vacation.

Each member of a local church board should become familiar with the tax implications of being a church employer. IRS guidelines indicate the responsibilities that the local church employer has toward ministerial employees and lay employees. □



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See page 17 for description.

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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: St. Cloud, FL, Feb. 7-12; Fern Park, FL, Feb. 14-19; Reserved, Feb. 20-25; Bethany, KY (Christian Mission Center), Feb. 26—Mar. 4

ARCHER, DREX: Carrington, ND, Feb. 3-5

ARMSTRONGS, LEON, LINDA & FAMILY: Elizabeth City, NC (Symonds Creek Tabernacle), Feb. 17-19; Chesapeake, VA (1st), Feb. 21-26; Burlington, NC (2nd Evang. Meth.), Feb. 27—Mar. 4

ATKINSON, DEAN & PAT: Edmond, OK (Waterloo), Feb. 9-12

BAGGETT, DALLAS: Reserved, Feb. 1-19; Louisville, KY (Okolona), Feb. 28—Mar. 4

BAKER, JOHN D.: Concerts in Indiana, Feb. 1-4; Odon, IN (Shiloh Church of God), Feb. 5, a.m.; Spencer, IN (Gerrard Chapel Comm.), Feb. 5, p.m.; Rockport, IN, Feb. 7-12; Mitchell, IN (Bedford Zone Youth Rally), Feb. 13; Blanchester, OH (1st), Feb. 15-19; Monrovia, IN (Willow Grove), Feb. 24-26; Montezuma, IN, Feb. 28—Mar. 4

BAKER, RICHARD: Quick, VA, Feb. 21-26; Savannah, GA (1st), Feb. 28—Mar. 4

BALLARD, DON: Gloster, MS (1st), Feb. 7-12; Panama City, FL (1st), Feb. 22-26

BEARDEN, LES: Fort Mills, SC (1st), Feb. 3-12; Griffin, GA (1st), Feb. 14-19; Charleston, WV (Tyler Heights), Feb. 21-26; Columbus, OH (Linden Ave.), Feb. 28—Mar. 4

BEELER, LOWELL: Morganton, NC, Feb. 20-25; Roan Mountain, TN, Feb. 26

BELL, JAMES & JEAN: Austin, TX (Grace), Feb. 22-26

BLUE, DAVE & DANA: Lanette, AL (Valley Indoor Camp), Feb. 1-5; St. Petersburg, FL (1st Miss.), Feb. 17-19; Amarillo, TX (Indoor Camp), Feb. 29—Mar. 4

BLYTHER, ELLIS: White Springs, FL (Suwannee River), Feb. 7-12

BOND, GARY & BETH: Warren, MI (Warren Woods), Feb. 5-12; Akron, OH (Arlington), Feb. 14-19; Canton, OH (1st), Feb. 21-26; Walla Walla, WA (1st), Feb. 28—Mar. 4

BOONE, FORD: Crowley, LA (Ebenezer), Feb. 28—Mar. 4

BOWERS, E. J. & LUCILLE: Reserved, Feb. 1-15

BROOKS, GERALD & JUNE: Kerrville, TX (1st), Feb. 7-12; San Antonio, TX, Feb. 14-19

BROWN, FRED: Westerville, OH, Feb. 28—Mar. 4

BUDD, JAY: Reserved, Feb. 14-19; Utica, OH, Feb. 21-26

BURKHALTER, PAT: Covington, LA (1st), Feb. 7-19; Lincoln City, OR (1st), Feb. 28—Mar. 4

CASTEEL, HOWARD: Del Rio, TX (Central), Feb. 14-19; Pittsburg, TX (1st), Feb. 21—Mar. 4

CAYTON, JOHN: Morgantown, WV (Pierpont), Jan. 31—Feb. 5; Norwich, CT (Preston), Feb. 14-19; Newcomerstown, OH, Feb. 28—Mar. 4

CHASE, FRANK: Albuquerque, NM (College), Feb. 1-5; McPherson, KS (1st), Feb. 28—Mar. 4

CHRISTNER, JACK: Eldred, PA (Farmers Valley Evangelical), Feb. 19-26; Corapolis, PA, Feb. 28—Mar. 4

CLAY, M. E.: Eustis, FL, Feb. 7-12; Fort Pierce, FL, Feb. 14-19

COBB, BILL & TERRI: Houston, TX (Spring Branch), Jan. 31—Feb. 5; Bethany, OK (Williams Memorial), Feb. 8-12; Houston, TX (Northshore), Feb. 14-19; Dallas, TX (Bruton Terrace), Feb. 21-26; Marion, OH (Zone Crusade), Feb. 29—Mar. 4

COLLINS, LUTHER: Crescent City, CA, Feb. 12-19; Redway, CA, Feb. 21-26

CRANDALL, VERNON & BARBARA: Longwood, FL, Feb. 14-19

CUNDIFF, G. R. "SCOTT": Reserved, Feb. 1-5; Jasper, TX (Wesley Chapel), Feb. 28—Mar. 4

DARNELL, H. E.: Nyssa, OR, Feb. 2-12

DEBOLT, TED & DOROTHY: Terre Haute, IN (SW Indiana Zone SS Banquet), Feb. 20; Lake Yale, FL (NIROGA), Feb. 26

DELL, JIMMY: Prescott, AZ (1st), Feb. 2-5; Gladstone, OR (E. Portland Crusade), Feb. 7-12; Eugene, OR (Fairfield), Feb. 14-19; Red Deer, Edmonton (1st), Feb. 22-26

DENNIS, DARRELL, BETTY, BETH & DWIGHT: Macon, GA (Shurlington), Feb. 7-12; Moss, MS, Feb. 17-26; Danville, IL (Indoor Camp), Feb. 29—Mar. 4

DIXON, GEORGE & CHARLOTTE: Gospel Concerts, in Arizona & New Mexico, Feb. 7-26

DOROUGH, JIM & CAROL: Amarillo, TX (Central), Feb. 7-12; McGehee, AR, Feb. 20-26; West Monroe, LA (1st), Feb. 28—Mar. 4

DUNMIRE, RALPH & JOANN: Greenville, TX (1st), Feb. 21-26; Rockwall, TX (Church of the Living Word), Feb. 28—Mar. 4

DUNN, DON: Reserved, Feb. 13-15; Richmond Heights, OH, Feb. 28—Mar. 4

EASTMAN, RICK: Omaha, NE (Central), Feb. 14-19; North Pekin, IL, Feb. 21-26; Kankakee, IL (Limestone), Feb. 28—Mar. 4

EBY, PAUL & MARTHA ANN: Brazil, IN (Indoor Camp), Feb. 7-12

ECKLEY, LYLE: Amarillo, TX (S. Georgia), Feb. 7-12; Jonesboro, AR, Feb. 14-19; Whitney, TX, Feb. 21-26

FILES, GLORIA; & DOROTHY ADAMS: Orlando, FL (Colonial), Feb. 7-12; Reserved, Feb. 13—Mar. 5

FISHER, WILLIAM: Port Orchard, WA, Feb. 7-12; Kennewick, WA, Feb. 14-19; Pomona, CA (1st), Feb. 26—Mar. 4

FORTNER, ROBERT: Newton, IL (Rosehill United Meth.), Feb. 21-26; Flora, IL, Feb. 28—Mar. 4

FRODGE, HAROLD: Edgewood, IL, Feb. 28—Mar. 4

GARDNER, JOHN M.: Lutz, FL (Palms), Feb. 12-19

GAUTHOR, WAYLAND: Franklin, IN (Walter's Chapel), Feb. 21-26; Berry, AL (Bible Missionary), Feb. 28—Mar. 4

GORMAN, HUGH: Abbotsford, B.C., Feb. 7-12; Coquitlam, B.C. (Como Lake), Feb. 14-19; Calgary, Alta. (East), Feb. 21-26

GRAY, DAVE & BECKY: Flora, IL (Mt. Zion United Meth.), Feb. 7-12; Oskaloosa, IA (1st), Feb. 16-19; East Chicago, IL, Feb. 21-26

GREEN, JAMES & ROSEMARY: Lowell, MI, Jan. 31—Feb. 5; Chattanooga, TN (1st), Feb. 8-12; Springfield, OH (High Street), Feb. 14-19; Freeport, IL, Feb. 21-26; Portage, IN (Grace), Feb. 29—Mar. 4

GRIMES, BILLY: Lake Charles, LA (College Park), Feb. 14-19

GROVES, C. WILLIAM: Reserved, Feb. 13-15; Reed City, MI, Feb. 28—Mar. 4

HAINES, GARY: Davenport, IA, Feb. 4-9; Iowa City, IA, Feb. 11-12; New Bedford, MA (International), Feb. 18-26

HALL, CARL: Sarasota, FL (1st), Feb. 7-12; Live Oak, FL, Feb. 14-19

HANCE, RAY: Duncan, OK, Feb. 7-12; Oklahoma City, OK (Central), Feb. 21-26

HANCOCK, BOYD: St. Augustine, FL (Plataka), Feb. 12-17; St. Augustine, FL (1st), Feb. 19-26

HANSON, BRIAN & CHERYL: Yuma, AZ (1st), Feb. 1; Sacramento, CA (North), Feb. 7-12; Omaha, NE (Central), Feb. 14-19; Ann Arbor, MI (University), Feb. 21-26; Ann Arbor, MI (Traveling Zone Youth Revival), Feb. 27—Mar. 2

HAYNES, CHARLES & MYRT: Orlando, FL (Ocoee), Feb. 1-5; Moultrie, GA (1st), Feb. 7-12; Claxton, GA (Trinity), Feb. 21-26; Blairsville, GA (1st), Feb. 28—Mar. 4

HELMS, MIKE & GLORIA: Port St. Joe, FL, Feb. 7-12; Blountstown, FL (1st), Feb. 14-19; Huntsville, TX, Feb. 21-26; San Antonio, TX (Highland Hills), Feb. 28—Mar. 4

HIGGINS, CHARLES: Albany, OR (1st), Feb. 5-12; Santa Maria, CA (1st), Feb. 19-23; Ventura, CA (1st), Feb. 26—Mar. 1

HOWARD, DICK: Fullerton, CA (1st), Feb. 1-6; Reserved, Feb. 7-12; Spring Hill, FL (1st), Feb. 22-27; Reserved, Feb. 28—Mar. 4

JACKSON, CHUCK & MARY: Waynesville, GA (Trinity), Feb. 1-5; South Charleston, WV (Grace), Feb. 15-19; Lake Yale, FL (NIROGA), Feb. 27-29

JACKSON, PAUL & TRISH: Portland, OR (East Metro Crusade), Feb. 7-12

JANTZ, CALVIN & MARJORIE: Reserved, Month of February

JEFFRIES, JEFF & JAN: Paso Robles, CA, Feb. 1-3; San Luis Obispo, CA, Feb. 5, p.m.; El Morro, CA, Feb. 12, p.m.; Monrovia, CA, Feb. 19, a.m.; Conejo Valley, CA, Feb. 19, p.m.

JOHNSON, RON: Concerts in Kansas City, Cheyenne, Salt Lake City, Feb. 5-8; Concerts in Lewiston, ID, Feb. 12; Canby, OR, Feb. 19-24; Concerts in Oregon and Washington, Feb. 26-29

JONES, TERRY: Junction City, KS (1st), Feb. 1-5; Pekin, IL (1st), Feb. 7-12; Lubbock, TX (Monterey), Feb. 15-19; Burleson, TX (1st), Feb. 22-26; Fort Smith, AR (Trinity), Feb. 29—Mar. 4

KEENA, EARL: Reserved, Feb. 14-19; Montrose, CA (1st), Feb. 28—Mar. 4

KNIGHT, JOHN L.: Marshfield, MO, Feb. 8-12; Clinton, MO (1st), Feb. 14-19; Greenville, TX (1st), Feb. 21-26; Winamac, IN (1st), Feb. 28—Mar. 4

KRATZER, RAYMOND: Klamath Falls, OR (1st), Feb. 19-26

LASSELL, RAY & JANE: Northern Missouri Indoor Camp, Feb. 6-10; Hannibal, MO (1st), Feb. 11-12; Anderson, IN (East 38th Street), Feb. 14-19; Cincinnati, OH (Mt. Carmel), Feb. 21-26; New Albany, IN (Main St. United Meth.), Feb. 28—Mar. 4

LAWSON, WAYNE: Sunnyside, WA, Feb. 12-17; Woodland, WA, Feb. 19-24; Port Townsend, WA, Feb. 26—Mar. 4

LAXSON, WALLY & GINGER: Naches, WA (Indoor Camp), Feb. 7-12; Fort Worth, TX (1st), Feb. 15-19; Reserved, Feb. 20-26; Tuscaloosa, AL, Feb. 29—Mar. 4

LEIDY, ARNOLD: Eufaula, OK, Feb. 28—Mar. 4

LEONARD, J. C.: Red Oak, IA, Feb. 21-26; Tabor, IA (Weaver Memorial), Feb. 28—Mar. 4

LESTER, FRED R.: Phoenix, AZ (Maryvale), Feb. 28—Mar. 4

LIDDELL, P. L.: Lennon, MI (Wes.), Feb. 7-12; Springfield, OH (High Street), Feb. 14-19; Freeport, IL, Feb. 21-26; Howell, MI (Tyndall Memorial), Feb. 28—Mar. 4

LOETSCHER, O'NEAL: Beatrice, NE, Feb. 7-12; Ann Arbor, MI (University), Feb. 21-26

MANLEY, STEPHEN: Lakeland, FL (Lakeside), Feb. 7-12; Reserved,

Feb. 14-19; Gardendale, AL, Feb. 21-26; Marietta, GA (1st), Feb. 28—Mar. 4

MANN, L. THUR & MARY KAY: Lake Charles, LA (1st), Feb. 1-5; Oklahoma City, OK (Trinity), Feb. 8-12; Ruston, LA, Feb. 15-19; Joplin, MO (1st), Feb. 22-26; Norman, OK (1st), Feb. 29—Mar. 4

MATTER, DAN & ANN: Archer, FL, Feb. 21-26

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, Month of February

MILLER, PAULINE: Reserved, Feb. 14-19

MILLHUFF, CHUCK: Decatur, IL (Westside), Feb. 5-19; Worthington, OH (Northwest), Feb. 22-26

MIRACLE, WALTER: Rushville, IN, Feb. 22-26

MORRIS, ROBERT: Denton, MD, Feb. 21-26

MOSS, UDELL: Science Hill, KY, Feb. 14-19; Albany, KY (Northside), Feb. 21-26; Montrose, IA, Feb. 28—Mar. 4

MURPHY, MARK: Mount Prospect, IL, Feb. 21-26

MYERS, DAVID J.: The Plains, OH, Feb. 19; Zanesville, OH (1st), Feb. 22-26

NASH, FORREST: Wichita, KS (Bellair), Feb. 26-29

NEFF, LARRY & PAT: Avon Park, FL (Interdenominational Camp), Feb. 2-12; Hernando, FL, Feb. 21-26; Jacksonville, FL (Central), Feb. 28—Mar. 4

OLIVER, W. CHARLES: Monticello, FL, Feb. 7-12; Jacksonville, FL (North), Feb. 14-19

PALMER, JAMES: Decherd, TN (1st), Feb. 7-12; Decherd, TN (Shady Grove), Dec. 14-19

PASSMORE EVANGELISTIC PARTY: Chestertown, MD, Feb. 7-12; North Tonawanda, NY, Feb. 14-19; Kempton, IL, Feb. 21-26

PERDUE, NELSON: Yakima, WA, Feb. 8-12; Oskaloosa, IA, Feb. 15-19; Fayette, OH, Feb. 21-26; Akron, OH (1st), Feb. 29—Mar. 4

PFEIFER, DON: Springfield, MO (East Grand, Indoor Crusade), Feb. 8-12; Lima, OH (1st), Feb. 28—Mar. 4

PFEIFER EVANGELISTIC TEAM: Springfield, MO (East Grand, Indoor Crusade), Feb. 8-12; Columbus, OH (Beechwood), Feb. 21-26; Lima, OH (1st), Feb. 28—Mar. 4

PHILLIPS, W. D.: Reserved, Month of February

PUGH, CHARLES: Wayne, PA (Church of the Savior), Feb. 2-4; Bedford, OH (SS Training), Feb. 14-20

RICHARDS, LARRY & PHYLLIS: Shelbyville, IN (1st), Feb. 6-12; Shirley, IN (Mt. Zion Wes.), Feb. 14; SW Indiana SS Banquets, Feb. 20, New Albany Zone; Feb. 21, Seymour Zone; Feb. 23, Terre Haute Zone

ROTH, RON: Murphysboro, IL (1st), Feb. 7-12; Charleston, WV (Campbell Creek), Feb. 21-26; Rand, WV (1st), Feb. 27—Mar. 4

RUNYAN, DAVID: Bushnell, IL, Jan. 31—Feb. 5; Kewanee, IL, Feb. 10-12; Dodge City, KS, Feb. 17-19; Mount Prospect, IL, Feb. 21-26; Estill Springs, TN, Feb. 28—Mar. 4

SCARLETT, DON: The Bahamas, Month of February

SMITH, DUANE: Flint, MI (West), Feb. 7-12; Mount Vernon, IN (Point Township), Feb. 21-26; Jasper, AL (Snoddy Chapel), Feb. 28—Mar. 4

SMITH, LARRY, SHARON AND FAMILY: Grapevine, TX, Feb. 12-19; Levelland, TX, Feb. 26—Mar. 4

SMITH, OTTIS & MARGUERITE: Kissimmee, FL (1st), Feb. 7-12; Cambridge, OH (1st), Feb. 28—Mar. 4

STANFORTH, KEN: West Sacramento, CA, Feb. 5-12

STANTON, TED & DONNA: Rock Hill, SC (Grace), Feb. 28—Mar. 4

STEVENSON, GEORGE: Bassett, VA (Fort Trial), Feb. 7-12; West Columbia, SC (1st), Feb. 14-19; Orangeburg, SC (1st), Feb. 21-26; West Columbia, SC (Central), Feb. 28—Mar. 4

TAYLOR, CLIFF: Moses Lake, WA, Feb. 12-15; Ephrata, WA, Feb. 16-19; Post Falls, ID, Feb. 19-22; Newport, WA, Feb. 23-26

TAYLOR, DAVID & NORMA: Lakeland, FL (Mulberry), Feb. 7-12; Bartow, FL, Feb. 14-19

TAYLOR, MENDELL: Olivet Nazarene College, Feb. 2-17; Titusville, FL (1st), Feb. 22-26; Brooksville, FL (Wes.), Feb. 28—Mar. 3

TAYLOR, ROBERT: Lanett, AL (Indoor Camp), Feb. 1-6; Hoopeston, IL (1st), Feb. 7-12; Carlsbad, NM (1st), Feb. 14-19; Wilmington, OH (1st), Feb. 21-26; Kearney, NE (1st), Feb. 29—Mar. 4

THOMAS, J. MELTON: Kalama, WA, Jan. 31—Feb. 5; Reserved, Feb. 7-12

TOOLEY, JIM: Albuquerque, NM (Nazarene Indian Bible College), Feb. 20—Mar. 1

TRIPP, HOWARD: Roland, OK, Feb. 7-12; Lafayette, LA, Feb. 14-19; McAlester, OK (1st), Feb. 21-26

VARIAN, WILLIAM: Crowley, LA (1st), Feb. 7-12; Warner Robins, GA (1st), Feb. 14-19; Bloomington, IN (Indoor Camp), Feb. 21-26; Danville, IN (Indoor Camp), Feb. 29—Mar. 4

WELLS, LINARD: Gilmer, TX, Feb. 7-12; Lamesa, TX, Feb. 14-17; Plano, TX (1st), Feb. 21-26; Arlington, TX (East Park), Feb. 28—Mar. 4

WHITWORTH, MARCUS & DONNA: Henryetta, OK (SE Oklahoma Dist. Preachers' Mtg.), Feb. 7-9

WILCOX, WALTER: Tour of Egypt and the Holy Lands, Feb. 14—Mar. 4

WOODWARD, S. OREN & FAYE: Avon Park, FL (Camp), Feb. 6-12; Central Florida Dist. Home Missions Revivals, Feb. 14-19; Mulberry, FL, Feb. 30—Mar. 4

WRIGHT, JOSEPH D.: Farmington, NM, Feb. 27—Mar. 4

WYLLIE, CHARLES: Eugene, OR (Southwest Hills), Feb. 7-12; Winnsboro, LA (1st), Feb. 28—Mar. 4

WYRICK, DENNIS: Douglasville, GA, Feb. 28—Mar. 4

OUR COLLEGES AND SEMINARIES



Dr. Richard Jones, director of the Mount Vernon Nazarene College Computer Center, is pictured working on a Motorola MC 680000 Educational Computer Board. It will be used in helping students learn the functions of a computer in the Microcomputers course, which is part of the college's new A.A.S. (two-year) degree program in computer technology.

MVNC HAS NEW A.A.S. DEGREE IN COMPUTER TECHNOLOGY

This summer Mount Vernon Nazarene College finalized the plans for a

new two-year program in computer technology.

Dr. Richard Jones, director of MVNC's Computer Center, says the new major in computer technology is designed for students interested in a two-year program that will give them excellent first-time employment opportunities after graduation. It is also for men and women already in the job market who are interested in enlarging their future job prospects through retraining in the area of computer science.

Currently, MVNC has two other computer related programs; a bachelor's degree (B.A.) in computer science and an associate in applied science degree (A.A.S.) in business data processing.

The A.A.S. in business data processing is a two-year degree program that emphasizes programming. The degree includes a combination of business courses and computer courses and an analysis of their application to today's business climate.

"The new A.A.S. degree in computer technology has added a very valuable dimension to our overall computer program," says Jones, "and is able to take advantage of MVNC's excellent faculty and facilities." At the present time,

other faculty of MVNC's Computer Science Department include Gerald Lashley, Ed.D. in mathematics and who is pursuing an M.A. in computer science; Jim Kiper, who is completing his dissertation for a Ph.D. in computer science from OSU; and Jim Skon and Tim Myatt who have both completed their M.A. degrees in computer science from OSU. □

CNTC PRESIDENT INSTALLED

Rev. Farrell Chapman was installed as president of Caribbean Nazarene Theological College on November 4, 1983. Dr. Jerald D. Johnson, general superintendent, gave the inaugural address and conducted the induction ceremony. President Chapman responded with challenge to the faculty, students, and church to achieve the mission for which the college was founded. Dr. Mark R. Moore, secretary of Education Services, brought greetings on behalf of Dr. L. Guy Nees, World Mission Division director, and the college presidents.

The occasion was significant in that President Chapman is the first national to be elected president of Caribbean Nazarene Theological College. He previously served as pastor and district superintendent of Trinidad. □

TALK ABOUT SERVICE!!

Rev. Kenneth Hathaway of Duncan, Okla., writes:

Recently I received a card regarding a moving Nazarene. I followed up this lead and it has resulted in several additional contacts! Two families have promised to visit our church and have already enrolled their children in our VBS, which begins next week!

I felt impressed to give your office a special "thank-you" for this service. It has been a blessing to us!

EVANGELISM MINISTRIES provides the MOVING NAZARENE SERVICE to maintain contact with:

- Church members and friends
- Bus ministry children
- Military personnel who relocate
- Out-of-town guests who indicate an interest in the Church of the Nazarene
- Out-of-town friends and relatives who do not have church homes
- Friends or relatives who are sick or hospitalized in other cities



Let us know where your MOVING NAZARENES are! Send information to: Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131. Or use our toll-free WATS line (800) 821-2154 (for use in the U.S.A., except Alaska, Hawaii, and Missouri).



The senior citizens group from Nampa College Church attended the Montreat, S.C., NIROGA. Rev. Earl Darden was the coordinator of the group trip and activities. During the return trip they visited several historic landmarks, including the Truman Library in Independence, Mo. They then toured church facilities in Kansas City. The group is pictured above just prior to reboarding their two buses outside the NPH complex.

ORJALA HONORED BY ABS

Dr. Paul R. Orjala, professor of missiology at Nazarene Theological Seminary, has been honored by the American Bible Society. The ceremony took place in New York City on December 8, 1983. The occasion was Dr. Orjala's completion of 15 years as a member of the board of Managers of the Society.

As a member of the Board of Managers, Orjala's primary involvement has been on the Translation Committee. In association with Bruce Metzger, Oswald Hoffman, Dewey Beegle, and others, he has guided the production of the *Today's English Version* of the Old Testament, the revision of the TEV New Testament, and the approval of other language translations and revisions for

printing. The committee is charged with the formation of policy for the ongoing development of translations in world languages.

Dr. Orjala's role on the committee has been primarily that of missiologist and linguist. He responded to the award by saying, "My association with



Mrs. Alice "Grandma" Yax of Swartz Creek, Mich., recently celebrated her 91st birthday. Mrs. Yax has been a member of the Church of the Nazarene since 1936. She is shown receiving congratulations from Pastor E. Wayne Lewis (r.) following a recognition service. A special surprise was a letter of greeting from the Board of General Superintendents.

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tor or pastor.

the American Bible Society has been a delightful and rewarding relationship."

Orjala received the A.B. degree from Pasadena College, the B.D. from Nazarene Theological Seminary, the M.A. from Kennedy School of Missions, and



New Zealand District NWMS President Mrs. Christine Taft (l.) conducted a district tour November 22-29 with General President Mrs. Lela Jackson (r.). The tour took Mrs. Jackson to every area of the district where she spoke in zone rallies and individual churches. Mrs. Taft reports the ministry of Mrs. Jackson was a challenge and blessing to the entire district. Rev. Bob Jackson accompanied his wife on the tour.



The Glasgow, Scotland, Hart Memorial Church held a six-day missionary exhibition at which 45 societies (nondenominational) took space. The church hall was filled with attractive stands. During the evenings, films were shown and rallies were held. In tribute to the late Corrie ten Boom, the film *The Hiding Place* was viewed by 377 persons. On Sunday night, Pastor Frederick Grossmith gave the message: "What Is Christ Saying to His Church?" Two young adults gave their lives for full-time service.

the Ph.D. from Hartford Seminary Foundation. He was the founding missionary of the Church of the Nazarene in Haiti. He is a member of the American Society of Missiology, the Association of Professors of Missions, the American Anthropological Associ-

ation, the Linguistic Society of America, and the International Association of Mission Studies.

Dr. Orjala has authored numerous books, including *Haiti Diary*, *Publishing the Word*, *Christ in the Caribbean*, and the best-selling *Get Ready to Grow*.

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Pictured (*l. to r.*) at the South Arkansas District Assembly are: Dr. Charles H. Strickland, general superintendent; ordinands and wives, Rev. and Mrs. Robert Richburg, Rev. and Mrs. David Warren, Rev. and Mrs. David Moore, Rev. and Mrs. Duane Baty, and Rev. and Mrs. Paul Holderfield; and District Superintendent Donald Irwin.



The Dakota District Ordination Class is pictured (*l. to r.*): Dr. Orville W. Jenkins, general superintendent; ordinands and wives, Rev. and Mrs. Daniel Woods, Rev. and Mrs. Roy Gueswel, and Rev. and Mrs. Chleo Brown; Rev. and Mrs. F. Thomas Bailey, district superintendent and wife.



Pictured at the 1983 Northwest District Assembly (*l. to r.*) are: ordinands (*seated*) Rev. and Mrs. James Kays, Rev. and Mrs. Selby Woods; (*standing*) Dr. Eugene L. Stowe, general superintendent; Rev. and Mrs. Phil Whitbeck, Rev. and Mrs. James Todd (recognition of orders), Rev. and Mrs. Robert Denham, Mr. and Mrs. Douglas Slaymaker (commissioned minister of Christian education); and District Superintendent Walter E. Lanman.



CORRECTION

In the Jan. 1 issue, a news item on page 35 announced the election of Rev. Colin Wood to the General Board.

Unfortunately, the accompanying photo was not of Mr. Wood. We apologize for the error to all involved. Here is a correct photo.

FOR THE RECORD

MOVING MINISTERS

DREXALL D. BAKER from Lake Mary, Fla., to Brooksville, Fla.

BILL J. BOLES from Hollis, Okla., to Lawton (Okla.) Heights

H. EDWARD COONER from student, Nazarene Theological Seminary, Kansas City, Mo., to Springfield (Mo.) East Grand

TED W. COTTAM from Snyder, Okla., to Lindsay, Okla.

TED A. DEBOLT from Bloomfield, Ind., to evangelism

DONALD A. DUNN from Iatan, Mo., to Kingston, Mo.



Pictured at the West Virginia District Assembly (*l. to r.*) are ordinands and wives, Roger Phillip Myatt and Mrs. Roger Myatt, Mrs. Michael Bias and Michael L. Bias, and Dr. Jerald D. Johnson, general superintendent.



Shown (*l. to r.*) at the Canada Quebec District Assembly are ordinand and wife, Rev. and Mrs. Pierre Michel Paul, with Dr. Charles H. Strickland, general superintendent; and Rev. Roy Fuller, district superintendent.



Shown at the Northwest Indiana District Assembly (l. to r.) are Dr. Thomas Hermon, district superintendent; Mrs. Phil Altes and ordinand Rev. Phil Altes; and Dr. Eugene L. Stowe, general superintendent.

PHILLIP W. EDWARDS from associate, North Vernon, Ind., to College Corner, Ohio
DAVID R. HILL from associate, Muskogee (Okla.) First, to Mannford, Okla.
JERRY R. LARPEUR from Eldorado, Okla., to Sayre, Okla.
GERALD A. STEINGARD to Markdale and Fever-sham (Ontario, Canada)
GREGORY W. STORY from student, Nazarene Theological Seminary, Kansas City, Mo., to East Gadsden, Ala.
LAWRENCE H. WADE from associate, Bethany (Okla.) Williams Memorial, to Oklahoma City Southside

MOVING MISSIONARIES

REV. MARIO and RAQUEL CINTRON,* Venezuela. Field address: c/o Rev. William Porter, Apartado Postal 40792, Caracas 1040, Venezuela
DR. DAVID and DAWN FALK,* Swaziland, Furlough address: 6308 Elbow Dr. S.W., Calgary, Alta., Canada T2V 1J5
REV. ROBERT and MAUNETTE GRAY, Colombia. Field address: Apartado Aereo 133, Cartagena, Colombia
REV. KEITH and GENEVA SILVERNAIL,* Southern Africa, North. Field address: P.O. Box 3, Siteki, Swaziland
REV. STANLEY and NORMA STOREY, Guatemala. Field address: Apartado 820—A, Guatemala, Guatemala
*Specialized Assignment Personnel

RECOMMENDATIONS

REV. AND MRS. TED DEBOLT have resigned a successful four-year pastorate to reenter the field of evangelism. They carry the whole program—singers, musician, preacher. They are available to serve as song evangelists, evangelist, camp workers, senior adult retreats or banquets, Sunday School rallies or tours. I heartily recommend them. Contact them at 4147 Middle Ct., Bloomington, IN 47401, or telephone 812-332-4495.—B. G. Wiggs, Southwest Indiana district superintendent.

REV. AND MRS. G. W. WILLIAMS, having pastored churches in Iowa, Oregon, Kentucky, Illinois, and Indiana, have reentered the field of evangelism. They may be contacted at 721 E. Fourth St., Seymour, IN 47274, or telephone 812-523-1983. Rev. Williams is a strong holiness preacher and his wife is talented as soloist and choir director. They are experienced in revivals, conventions, and camp meetings.—B. G. Wiggs, Southwest Indiana district superintendent.

REV. JOHN BAKER, 9242 N. Texas Ridge Rd., Stinesville, IN 47464 (telephone, 812-876-6877), is now full time in the field of evangelism as singer, preacher, or both. He has his own tent and motor home. God has blessed this young man in giving outstanding revivals. He has talent in singing, is a skillful communicator in preaching, and is unusually anointed of the Lord.—B. G. Wiggs, Southwest Indiana district superintendent.

REV. L. L. RITCHEY, Box 487, Inez, KY 41227, is now serving in the field of evangelism and is available to churches of all sizes for revivals, rallies, camp meetings, etc. He carries a burden for souls and is a gifted preacher. He has served as pastor and evangelist for more than 20 years and knows how to strengthen churches and reach people for Christ.—B. G. Wiggs, Southwest Indiana district superintendent.

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

VITAL STATISTICS

All items for Vital Statistics must reach us within 90 days of the event. Address: VITAL STATISTICS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

DOROTHY LEAH KELLEY DIES

Dorothy Leah Kelley was born in Mansfield, Ill., on July 6, 1898. She attended Olivet Nazarene College where she met and married Selden Dee Kelley. She graduated in 1924 and later continued her education at Boston University where she received the master's degree.

She served as a pastor's wife in Norwood, Ohio; Malden, Mass.; and Detroit, Mich.; and as the president's wife of Olivet Nazarene College.

Following the death of Dr. Selden Dee Kelley in 1949, Dorothy L. Kelley served in the following capacities: as a social worker for the Evangelical Welfare Association of Chicago; as a secretary to the president of Pasadena College, Pasadena, Calif.; as dean of women at Malone College, Canton, Ohio; and as dean at Mount Ida, Boston, Mass.

For several years she resided at her retirement home at Indian Lake in Vicksburg, Mich. After spending three years in Western Oaks Health Care Center

in Bethany, Okla., she went to be with her Lord on October 13, 1983.

She is survived by her son, Dr. Selden Dee Kelley, Jr., his wife, Nona, and their children, Dr. Bobbe Jone Kelley, Rev. Selden Dee Kelley III, and his wife, Kay.

DEATHS

BARTON L. ANDERSON, 87, died Dec. 3 in Boise, Ida. Funeral services were conducted in Parma, Ida., by Rev. Clyde Dilley. Surviving are his wife, Dora (Goracke); 1 son, Mark Lee; 2 daughters, Mary F. Worthington and Muriel Martin; 17 grandchildren; 27 great-grandchildren; and 1 sister.

BETTY JANE BEATY, 56, died Oct. 29 in Granite City, Ill. Funeral services were conducted by Revs. William D. Chenault, Jerry W. Harris, and William H. Roddy. Interment was in St. Louis, Mo. Survivors include her husband, Robert D.; one son, Donald Duane; one daughter, Donna Jane; one sister; and two brothers.

H. HAZEL (MacGREGOR) BRALEY, 91, died Oct. 13 in New Bedford, Mass. Funeral services were conducted by Revs. Chester A. Smith, Sr., Manuel Chavier, and C. Leonard Newbert. Surviving are her husband, Alton F., Sr.; 1 son, Alton, Jr.; 2 daughters, Mrs. Shirley Turpel and Mrs. Carol Sherman; 9 grandchildren; and 12 great-grandchildren.

JAMES MARSHAL BROWN, 66, died Nov. 16 in Nampa, Ida. Funeral services were conducted by Rev. Orval Halley. He is survived by his wife, Anna Myrtle (Sutterfield); two sons, Melvin J. and Jerry L.; four grandchildren; one brother; and four sisters.

MARIE M. CORNELIUS, 88, died Oct. 30 in Muncie, Ind. Funeral services were conducted by Rev. Gilbert Hughes. Survivors include one son, Paul; one daughter, Miriam Lipscomb; eight grandchildren; and eight great-grandchildren.

REV. DAVID E. FIGG, 73, died Nov. 26 in Florissant, Mo. Funeral services were conducted by District

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Superintendent Arthur Mottram and Rev. Harry Rich. Interment was in Ferguson, Mo. Rev. Figg pastored churches on the Rocky Mountain, Dakota, Minnesota, and Missouri districts. He is survived by his wife, Alyce; 3 children, Jean, James, and David, Jr.; 11 grandchildren; and 1 brother.

DOLORES GEMMILL, 42, died Dec. 19 in Grass Valley, Calif. Funeral services were conducted by Rev. Bruce A. Schooling. Survivors include her husband, Phil; one son, Chris; and her father.

WILLIAM PAUL HARDY, 79, died Dec. 17 in Portland, Oreg. Funeral services were conducted by Revs. John Denney, Bill Clay, and Lyle Pointer. He is survived by his wife, Louella; one daughter, Bethel Keeton, five grandchildren; four great-grandchildren; and one sister.

FLORENCE ERIE (ROY) JONES, 85, died Dec. 8 in Quincy, Calif. Graveside services were conducted in Marysville, Calif., by Rev. Russel R. McCollom. Survivors include her husband, Earl; two sons, Ambrose G. and Harold Roy; one daughter, Paquita Roberts; eight grandchildren; eight great-grandchildren; one brother; and three sisters.

CHARLES E. NICHOLS, JR., 56, died Nov. 24 in Marshall, Mo. Funeral services were conducted by Rev. Carlton Harvey. Surviving are one daughter, Sheila Wilson; two grandchildren; his mother; two brothers; and two sisters.

WILLIAM LEE SCARBERRY, 89, died Nov. 30 in Wellington, Tex. Funeral services were conducted by Rev. Don Bland. Surviving are his wife, Pauline; 2 sons, Cloyce and Melvin; 4 daughters, Mrs. Cleo (Mary Lee) Robinson, Mrs. Charles D. (Vivian) Fidler, Mrs. V. P. (Ruby) Robertson, and Mrs. H. D. (Reba) Semler; 17 grandchildren; 8 great-grandchildren; and 2 brothers.

REV. GUY A. SLATE, 94, died Oct. 15 in Corpus Christi, Tex. Funeral services were conducted in Springfield, Mo., by Rev. Dean Baldwin and Rev. Ark Noel. He is survived by one son, K. R.; one daughter, Clarise Transue; and several grandchildren.

EULIE OTIS SMITH, 78, died Nov. 11 in Savannah, Ga. Funeral services were conducted by his brother, Doyle C. Smith, superintendent of East Tennessee district, and his pastor, Rev. W. O. Hand. Surviving are his wife, Evelyn; three daughters, Betty Rhan, Polly Herbst, and Dell Smith; six grandchildren; two great-grandchildren; four brothers; and four sisters.

MRS. ADA STEWART died Nov. 19 in Jasper, Ala. Funeral services were conducted by District Superintendent B. J. Garber. She is survived by her husband, Rev. Paul J.; one son, Jim Paul; two daughters, Mary Helen Cagle and Sharon Joy Woods; and seven grandchildren.

DANIEL C. SULLIVAN, 59, died Nov. 9 in St. Louis, Mo. Funeral services were conducted in Lodi, Mo., by Rev. Gene Reynolds and Rev. Marion Holloway. He is survived by his wife, Rosalee; two daughters, Sherry Goldman and Judy King; and three granddaughters.

HOMER CLAYTON WATSON, 70, died Oct. 14 in Portland, Oreg. Funeral services were conducted by Rev. Dale Galloway. Surviving are his wife, Hazel; one son, Gerald W.; three daughters, Jackie Wellette, Glaphre Daniels, and Jeanie Schmidt; nine grandchildren; and one brother.

NEWS OF RELIGION

RELIGIOUS BROADCASTING CONTINUES TO FLOURISH. As religious broadcasting continues to grow worldwide, there has been an overall growth of 10.2 percent in religious broadcasting in the United States during 1983. This is based on statistics published in the new *1984 Directory of Religious Broadcasting* released in January.

The figures made available by the research division of NRB spell out a 30 percent increase in television programs and films, as compared to last year, and a 2 percent rise in religious radio programming. On the other hand, the number of organizations producing radio programming for overseas has dropped. However, television stations with a religious format have increased by 13 percent in the U.S. □

EVIDENCE OF THE EXODUS. Until recently the biblical account of the exodus of the Israelites from Egypt 3,000 years ago has posed a problem for archaeologists.

Excavators had been unable to find any traces of the settlements that the Bible says were developed by the early Israelites while on their way to Canaan (now Israel).

But archaeologists working in the Sinai Desert and Israel have uncovered substantial evidence that suggests the development of a string of small settlements just as described in the Book of Exodus. □

REAGAN SIGNS REPEAL OF BAN AGAINST VATICAN RELATIONS. Legislation repealing a long-standing ban against U.S. diplomatic relations with the Vatican has been signed by President Reagan, but the White House has not officially indicated whether or when it will move to establish an embassy there.

Repeal of the 1867 ban opens the way for the administration to reestablish diplomatic ties with the Vatican following a 115-year absence of a diplomatic mission to the Holy See. Though the president has not publicly signaled his intentions, Sen. Richard G. Lugar, R-Ind., who led the effort to lift the ban, told colleagues on the Senate floor he anticipated Reagan, "in all likelihood, would take this action once this impediment is removed." Should Reagan opt to move ahead with a Vatican embassy, Congress would still be directly or indirectly involved in funding decisions for a new diplomatic mission.

Lugar's amendment repealing the 1867 ban was added without opposition to a bill authorizing funds for the State Department for 1984-85. Opponents of the action criticized the Senate's move to change a 115-year-old policy without holding hearings or debating the issue.

Despite the absence of formal diplomatic relations, Presidents Roosevelt, Truman, Nixon, Ford, Carter, and Reagan have named personal representatives to the Vatican. □

A 10-YEAR-OLD MAY BE THE YOUNGEST REGULAR DISTRIBUTOR OF THE WORD IN LATIN AMERICA. Like most other preteens in the Dominican Republic, Samuel Peguero each morning wrestles with the three Rs and plays "bola" with his chums. But after school he takes to the streets of Santo Domingo with Scriptures from the Bible Society, sharing the Gospel Good News with office workers and shoppers. No one persuaded Samuel to start his own one-boy outreach program. He chose to do it himself. □

CABLE TV AND KIDS. In a study of 450 sixth graders who watch cable television, it was shown that 66 percent of the children viewed sexually explicit shows at least once a month.

Seventy percent of the children said their parents did not monitor the shows they watch. □



February 12
"God Is Undefeatable"

February 19
"A Clean Heart"

by W. E. McCumber, speaker

BIRTHS

to ALVIE AND VALERIE (INCH) COOK, Selinsgrove, Pa., *a girl*, Jeanette Faye, Oct. 7
to NORMAN AND KATHY (HILL) CROWDER, Spring Hill, Kans., *a girl*, Rachel Katherine, Dec. 8
to DAVID M. AND RHONDA G. (HOLLARS) DAVIS, San Jose, Calif., *twin boys*, Timothy Michael and Thomas Michael, Dec. 4
to ALAN AND MARILYN (EVANS) GREER, Albany, Ga., *a girl*, Rebecca Alynne, Nov. 28
to TIMOTHY AND ROSE (STALIK) GRIFFY, Columbia, Md., *a girl*, Meagan Danielle, Dec. 12
to ROBERT AND OTHELLA JOANN (ALDRIDGE) HILL, Lake Jackson, Tex., *a boy*, Timothy Robert, Dec. 4
to RAY AND KATHY (GOODE) JOHNSON, Fayetteville, N.C., *a boy*, Ryan Eric, Sept. 26
to STEPHEN AND RITA KURTZ, Selinsgrove, Pa., *a boy*, Nathan Michael, Nov. 30
to MICHAEL AND ILENE (FRAZIER) McHONE, Brownsburg, Ind., *a boy*, Ryan David, Oct. 3
to DENNIS AND WENDY (WITMER) MOORE, Lake Worth, Fla., *a boy*, Jonathan Richard, Dec. 9
to REV. BARNEY T. AND KAREN (SIGLER) RICHARDSON, Cortland, Ohio, *a girl*, Sarah Elizabeth, Dec. 8

to PAUL AND GLORENE (TOBIAS) SNYDER, Selinsgrove, Pa., *a girl*, Sage Sheree, Sept. 13
to KELLY AND AMY (REISINGER) TEARE, Kansas City, Mo., *a boy*, Rocky Allen, Nov. 25
to KEN AND ADRIANNE YODER, Nampa, Ida., *a girl*, Hailey Marie, Dec. 19

ADOPTION

by KEITH AND JAN (FACH) RICKETTS, Meridian, Ida., *a girl*, Stephanie Jo, Oct. 12

MARRIAGES

CYNTHIA LOU GLOVER and DANIEL JOSEPH LENGEL at Selinsgrove, Pa., Oct. 15
RUTH ANN HERRING and LEE RUSSELL at Lancaster, Pa., Dec. 3
HEATHER JAYNE HUNTON and MARK CRAIG HOLBERT at Kansas City, Mo., Dec. 9

ANNIVERSARIES

MR. AND MRS. CLAYTON C. RUBLE of Bluefield, W.Va., celebrated their 50th wedding anniversary on Nov. 26, 1983, at a reception at the Bluefield church. The honorees' seven children, who planned the event, are: Glen Ruble, Bill Ruble, Preston Ruble, and

Marjorie Roland, of Bluefield; Darlene Lambert of Salem, Va.; Jean Patterson and Bob Ruble of Roanoke Rapids, N.C. Over 100 guests attended, including 16 grandchildren and 2 great-grandchildren.

THOMAS EVERETT AND CLARA WENDEL VERNER celebrated their 60th wedding anniversary on Nov. 6 in Prescott, Ariz. About 75 relatives and friends attended the reception, which was hosted by their daughters, Mariana Eckel, Winona Klare, and Evelyn Nash, all of California.

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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.

Why do ministers have a few people come forward to pray with seekers at the altar, and then have a closing prayer, allowing others to leave? I know we can't all gather at the altar, but if the others remained seated and praying, wouldn't this show more interest?

At the close of a worship service there are nearly always visitors present who want to go, and members present who need to go, for various reasons. A closing prayer is a courteous way of creating for them an opportunity to leave without embarrassment. Those who remain in the sanctuary during prayer at the altar should do so quietly and prayerfully. Sometimes the intercession and counsel at the altar continues for a long while, but however long it takes, it should not be done in an atmosphere disturbed by laughing and chatting as people visit. □

I dare say the Nazarene movement would never have started if there had been TV at the start of this century. People would have been home watching the boob tube.

Is the Nazarene holiness doctrine being eroded by the TV habits of many of the members?

I disagree with your statements. There are people in the church now who do not allow TV to keep them from worship services and church tasks, or from living holy lives in an unholy society. There is no reason to believe that our spiritual fathers and mothers, who resisted so many popular sins, would have succumbed to the evils of TV.

As to your question: Our doctrine remains unchanged. What is being eroded, in many cases, is the spiritual health and life of Nazarenes who are

careless about TV viewing habits. As immorality, blasphemy, obscenity, and profanity become increasingly common on TV, danger to our spiritual lives also increases, and discipline should even more firmly be exercised. We cannot allow ourselves to be entertained by violence, fornication, adultery, etc., and still maintain fellowship with God. Sin as entertainment grieves His Spirit and works our death. □

Would you please state the Nazarene position on fund-raising by selling merchandise to help reduce the cost for teen activities and for purchasing church equipment? Please explain.

The *Manual* contains a paragraph on *Fund Raising and Distribution*, following a statement on tithes and freewill offerings. It reads:

In the light of the scriptural teaching concerning the giving of tithes and offerings for the support of the gospel, and for the erection of church buildings, no Nazarene church should engage in any method of fund raising which would detract from these principles, hinder the gospel message, sully the name of the church, discriminate against the poor, nor misdirect the people's energies from promoting the gospel.

From this it seems clear that fund-raising is not restricted to tithes and offerings, but any other method must square with the conditions named above. I suppose that "selling merchandise" would have to be settled on the basis of (1) what is being sold, (2) how it is being sold, and (3) with what results it is being sold.

If a local church board has doubts about any specific fund-raising method proposed they can seek guidance from the general superintendents, for "The Board of General Superintendents shall be the authority for the interpretation of the law and doctrine of the Church of the Nazarene, and the meaning and force of all provisions of the *Manual*, subject to an appeal to the General Assembly." (*Manual*, par. 318.) □

PEOPLE SEEK REVIVAL

The Shadyside, Ohio, church scheduled revival services with Evangelist Arnold Leidy. They began praying for the people in their community and for their own church family.

The ladies' morning prayer meetings were especially effective in preparation for revival. Advertising was placed in the local newspaper. A readiness and expectancy was felt throughout the church body.

After a week of good services, the Spirit broke through on Sunday morning when 12 people went to the altar. One of the ladies in the church had invited an older lady in the community to come to the revival. The children of this lady also became interested in attending when they learned their mother had been asked by someone. That Sunday morning they were present and when the invitation was given, the mother, two married daughters, one son-in-law, and a granddaughter went to the altar to accept Christ as their personal Savior. Again that evening the altar was full at the invitation and people even knelt at the front pews. Four people were sanctified, there were 10 new Christians, and many others received help.

As a result of the revival five people have joined the church and are involved in ministries of the church. The church has been motivated to build a fellowship hall.

Pastor Dennis Hancock says he believes the key to revival at the Shadyside church was "the holiness emphasis in the preaching and the people were seeking revival." □

INGREDIENTS FOR REVIVAL

Edmond, Okla., Grace Church saw many spiritual victories during their revival with Rev. and Mrs. Paul Dowty and family. Pastor David Austin preached on commitment, prayer, and faith as preparation for revival. Rev. Austin believes revival came because of "prayer and the commitment of a few dedicated people who really wanted revival."

One lady was reclaimed who was raised in the church but had been inactive for eight years. Her sister, who attended Sunday morning worship only, was sanctified wholly and has experienced a complete transformation in her life.

One man who was raised in a Catholic home committed his life to Christ during the revival. God also worked in his life bringing about many changes.

He is now working as head of the Caravan program.

Through a personal visit by the pastor and his wife, a couple was saved in their home. Another couple began tithing as part of their commitment.

God is still working at Grace Church. The pastor has resigned his secular job because the church board voted to start paying him weekly. The church is also building a home for the pastor and his family so they can move out of the educational unit where they are now living. □

PASTOR FINDS PRAYER THE KEY TO REVIVAL

"Prayer was the key in the preparation for revival," says Rev. Stan Parker, pastor of Wilmington, N.C., First Church.

In recent revival services at First Church, 52 people knelt at the altar to make decisions. Seventeen people were sanctified and 6 were saved.

Two months prior to the special services, the church organized prayer groups. Every Friday night they met to pray, and each Sunday morning there was special prayer for revival. And increased interest in prayer developed as a result of the emphasis.

God heard the prayers of His people as they humbled themselves and prayed. As evangelist W. Dale Martin preached, God's Spirit moved on the church.

One woman had been praying for her husband to accept Christ, and the church took up her prayer. On the Wednesday night of the revival, her husband was saved and on Saturday night he was sanctified.

Another woman, converted during the revival, was begrudged by her hus-

band for her new life in Christ. God changed his heart and he is now attending with his wife.

The church has started Basic Bible Studies for the new Christians. Church members have assumed responsibility for discipling the new Christians. Two families joined the Church as a result of the revival meeting. □

PRAYER BRINGS CONVERSIONS

In Marseilles, Ill., the news of the revival with Evangelist Rick Eastman was spread mainly by word of mouth because there is no newspaper or radio station.

The church started prayer for revival months ahead of time. In every Wednesday night service a person spoke for two minutes on revival, preparing the people. Revival started early as a result of prayer, and in four weeks the church saw 24 conversions. When the revival services were held, the church saw people at the altar making decisions for Christ every night except one. Several people were saved, many were reclaimed and sanctified.

Two young adults who had been around the church, but had been rebellious, were saved during the revival. They had been working through the *Basic Bible Studies* and said they had learned so much from the Bible studies and wanted to commit their lives to Christ.

A couple in their 50s, who came from another denomination and had been attending for two years, went to the altar and accepted Christ as their Savior. Later they were also sanctified.

Pastor Duane Kaufman believes revival and conversions came because of prayer. □



The Northridge, Calif., Community Church was recently dedicated by Dr. Eugene L. Stowe, general superintendent, assisted by Dr. Paul Benefiel, district superintendent. The congregation, under the leadership of Rev. Jack W. Nash, purchased the land in the fall of 1974. It was bought from Monte Montana, the cowboy known for his annual appearance in the Tournament of Roses Parade. The church had no building fund. The pastor borrowed \$1,000 to make the initial payment of earnest money. Mr. Montana then graciously gave the church a 6-month escrow enabling the congregation to make the \$50,000 down payment. Estimated value of the building and property today is \$5 million. The present facility consists of 15,000 sq. ft., seats 475 in the sanctuary, and was built and furnished at a total cost of \$810,000. The indebtedness on both property and building is only \$335,000.

THE CHURCH SCENE

Sunday, October 2, 1983, marked the formal ground-breaking service for the new 1,800-seat sanctuary and Spiritual Life Center for **San Diego First Church and Point Loma Nazarene College**. Pastor Mel Rich and President Jim Bond led the congregation and guests in the afternoon ceremony. George Mitrovich, a representative from the City of San Diego mayor's office, brought special greetings. Superintendent Robert Scott represented

the Southern California District. Dr. Paul Benefiel represented the Board of Trustees for PLNC.

Point Loma Community Nazarene Church and the San Diego First Church merged two and one-half years ago and entered into a partnership with PLNC, under the leadership of the late President Bill Draper, to develop plans to build a sanctuary/chapel complex to serve the relocated congregation of San Diego First Church and the merged congregation of Point Loma Community Nazarene Church. The 1,800-seat edifice will serve the PLNC student body as the college chapel. It will be completed in approximately 14 months. ☐



Mrs. Bonnie Stout (l.), church board secretary, presents the keys to a car recently purchased for Pastor Al Shaw by the New Boston, Ohio, First Church, in recognition of his pastoral service.



Recently, Rev. Charles Copley (r.), pastor of the St. Cloud, Fla., church, dedicated a new brick church sign. The structure was built by Richard Vize (l.), a Nazarene layman, as his "home mission" project. Previously Mr. Vize has spent extensive time doing construction work in Nazarene mission fields including Guatemala, the Dominican Republic, and Jamaica. The sign was dedicated in honor of Ethel Whigham Schmidt, a charter member of the St. Cloud church.



The Lavelle, Pa., church recently dedicated a church sign and bulletin board donated in the memory of John and Lillie Wetzel by their children. John and Lillie Wetzel were key to the founding and organizing of the Lavelle church in 1934. Their children present for the dedication service, pictured (l. to r.) are Roy Wetzel, Marlin Wetzel, Arlene Amey, Naomi Long, Tom Wetzel, and Elmer Wetzel. (Not pictured and unable to attend is Paul Wetzel.) Pastor Delbert L. Bieber reports, "This fine addition to our facilities has had an immediate positive impact on our community and sets the stage for our 50th anniversary in 1984."



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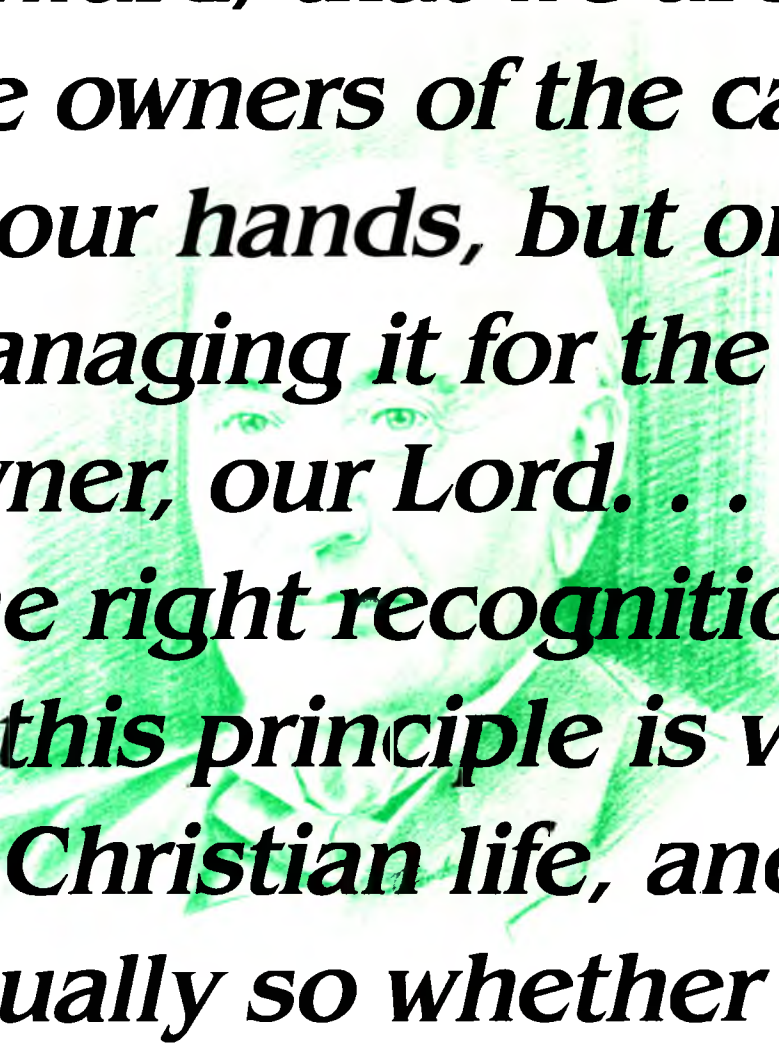
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The Christian religion regards each man as a steward; that we are not the owners of the capital in our hands, but only managing it for the owner, our Lord. . . . The right recognition of this principle is vital to Christian life, and equally so whether we have much or little, one talent or five.

Phineas F. Bresee

CHURCH DESTROYED BY HIGH WINDS

Regional Director for Europe and the Middle East, Dr. T. W. Schofield, has advised General Headquarters that the Church of the Nazarene in Morley, England, recently collapsed in violent gale winds, injuring at least one passerby. Only two gables on the building were left standing. Damages were estimated at one half million dollars. □

—NN

FORMER NWMS DIRECTOR UNDERGOES SURGERY

Former NWMS Executive Director Wanda Knox is recovering from recent surgery at Trinity Lutheran Hospital in Kansas City. Mrs. Knox returned to Kansas City for the surgery from her assignment as missionary to Trinidad.

She and her late husband, Sidney, served as founding missionaries in Papua New Guinea. Mrs. Knox served as NWMS director from May 1975 until June 1980. She will remain in Kansas City during her convalescence. □

—NN

1984 INTEREST RATE ANNOUNCED FOR NAZARENE SUPPLEMENTAL RETIREMENT PROGRAM

Pensions and Benefits Services has announced that all contributions to the Nazarene Supplemental Retirement Program received during 1984 will be credited with no less than 11 percent annual effective interest. This rate is guaranteed through December 31, 1984, and is the same rate that was paid in 1983. If the interest rate climate changes, there are provisions for this rate to be reviewed and possibly updated.

This Supplemental Retirement Program is made up of three plans: the Tax-Sheltered Annuity, the Individual Retirement Annuity (IRA), and the KEOGH Plan (HR-10). Over 3,400 have now enrolled from among all church and church agency employees, including ministers, lay employees, and evangelists.

During 1982, contract negotiations with the insurance company secured several improvements in the overall program. One of those provided that contributions be placed in five-year cells. Each cell receives an interest rate guaranteed not to fall more than 2 per-

cent below the original amount announced for the first year of that cell, but may be increased during the five-year period. After the five years, the cell becomes a new cell with new interest rates.

Cell number one is now comprised of all monies contributed prior to January 1, 1983. During 1983, those monies received 14½ percent interest. For 1984, cell number one will be credited with 13½ percent annual effective interest.

Cell number two, made up of contributions received during 1983, received 11 percent annual effective interest and will continue to receive the same rate during the 1984 calendar year.

Cell number three will be made up of contributions received during 1984. The interest rate of 11 percent will be credited to this cell, guaranteed through December 31, 1984. The interest rate for the remaining four years of this cell is guaranteed not to fall below 9 percent.

More details of the program, interest rates, and enrollment procedures are available through Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131. □

NUMBER OF JUBILEE CHURCHES CONTINUES TO GROW

Dr. Raymond Hurn, Church Extension Ministries director, has announced that the current number of Jubilee Churches organized on October 23, 1983, is 213. The goal set by the Board of General Superintendents was 75. Dr. Hurn adds that it is likely that the church will surpass the goal of 228 new churches (set for the entire Jubilee Year) during this month. □

—NN

DR. YOUNG INJURED IN FALL

Dr. Samuel Young, general superintendent emeritus, was one of nearly 500 persons in the Kansas City area who became victims of the frigid winter weather. Dr. Young suffered a fractured left ankle in a fall on an icy step at his home. He was fitted with a walking cast and is doing well. □

—NN

ENROLLMENT AT NTS UP

Student enrollment at Nazarene Theological Seminary has increased 10 percent to 469 this year. One year ago, the enrollment stood at 426. This comes at a time when the trend is toward a decrease in student enrollment at most educational institutions.

Of these 469 students, 426 are Nazarenes and 12 are members of The Wesleyan Church. The Church of God (Anderson, Ind.), Free Methodists, and Friends each have 3 students, while the remaining come from other denominations.

Two hundred and forty-seven of these students plan to be pastors. Other career plans include missions, education, general ministry, evangelism, associate ministry, chaplaincy, and youth ministry. □

—NN

NEW PRESIDENT FOR NIBC



The Church Extension Ministries office announced the acceptance by Rev. Denny G. Owens to become president of Nazarene Indian Bible College in Albuquerque, N.M.

Rev. Owens and his wife, Betty (Cherry), have served the Colorado Springs Eastborough Church since 1982. Prior to serving in Colorado, the Owensens pastored in Oklahoma, California, Nebraska, and Texas. Both Rev. and Mrs. Owens are graduates of Bethany Nazarene College. Denny has done graduate work at Bethany Nazarene College and in the Philippines. At Bethany, he directed the first student recruitment program for the college and served in the office of Church Relations.

Betty is presently a candidate for the Ph.D. degree from the University of Kansas School of Education in the area of curriculum and instruction with a major in teaching English as a second language.

The Owensens served as missionaries to the Republic of the Philippines for 12 years. While there he served as superintendent of the Eastern Visayan District and president of Visayan Nazarene Bible College.

The Owensens have three children: Douglas, a sales manager for Enercon Corp. in Colorado Springs; Anne, a student at Bethany Nazarene College; and Jane, a high school sophomore.

Rev. Owens will assume the office of the president of Nazarene Indian Bible College February 1, 1984. Betty Owens will teach at the college.

Founded as the C. Warren Jones Indian Training and Bible School in 1948, NIBC has been since 1975 under the supervision of Church Extension Ministries. The campus of NIBC is undergoing extensive renovation with the assistance of Nazarene Building Professionals and numerous Work and Witness teams. □

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A **MUSIC NOTES** booklet provides all the music you'll need, including new songs that may take some learning. The **DIRECTOR'S HANDBOOK** is loaded with ideas for starting, promoting, and running a VBS.

There is also the free **VBS FILMSTRIP** which is always helpful for recruiting, motivating, and inspiring VBS workers as well as acquainting the staff with the materials.

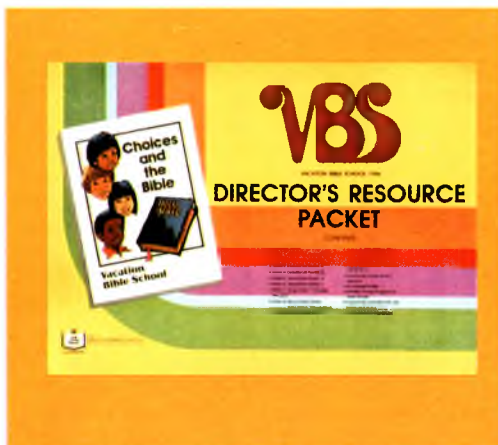
Also of great help in the kit are the **Mission Packet**, **craft catalog**, and **advertising brochures**.

How can YOU be sure these materials will meet your needs and fulfill the promise to help you run a fantastic VBS this summer? Discover for yourself the unique features and teaching materials available in the **INTRODUCTORY PACKET KIT**. Return under no obligation after 14 days.

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HELPS FOR PLANNING A SUCCESSFUL VBS



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CONTENTS:

- Recreation Handbook
- 6 large, four-color posters with a devotional story for each, to be used for five school openings/closings/general assemblies and/or open house.
- 1 large recruitment poster
- 1 large school song chart
- Flag Pledge chart
- 20-minute (sound sheet) "Sing-along" mini-musical with many voice combinations and variety of instruments.
- Director's guide
- Unified Closing Program for open house, and sample bulletin

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