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W. E. McCumber (Editor)
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HERALD *of* HOLINESS

CHURCH OF THE NAZARENE
MARCH 1, 1984



AN EDITORIAL

WHILE THERE IS (CHRISTIAN) LIFE, THERE'S HOPE

"HOPE IS NOT CONDITIONED BY CIRCUMSTANCES."

THE TITLE of this editorial is almost a direct quotation from words penned by a writer named Gay many years ago. In times when all other expedients have failed, most of us have clutched at this straw, "Well, while there's life there's hope!" Interestingly, this is only the first line of the quotation. The rest of it is utter hopelessness:

While there is life, there's hope,
he cried.

Then why such haste?—so
groan'd and died.

Alexander Pope wrote, "Hope springs eternal in the human breast." But does it—

—when the doctor's report is
"terminal cancer"?

—when your wife and only son
are killed in an automobile accident
caused by intoxicated teenagers?

—when a pastor is "voted out"
by his congregation?

In hours like these it takes more than the brave words of a literary genius to resurrect dead hopes. The springs have run dry.

But, thank God, this is not the last word. There is another word that makes all the difference—"While there is *Christian* life, there's hope!" What a divine difference Jesus makes!

Of all places this hope springs up in the Book of Lamentations. The writer only knew about Christ through the hope of the coming of the Messiah. And yet he could pen

these words, which we know have come to total fulfillment through our Lord and Savior:

"Yet hope returns when I remember this one thing: The Lord's un-failing love and mercy still continue, fresh as the morning, as sure as the sunrise. The Lord is all I have, and so in him I put my hope. The Lord is good to everyone who trusts in him, so it is best for us to wait in patience—to wait for him to save us" (Lamentations 3:21-26, TEV).

St. Paul put hope in its proper Christian light when he wrote to believers in Rome who were going through hard times:

"Now that we have been put right with God through faith, we have peace with God through our Lord Jesus Christ. He has brought us by faith into this experience of God's grace, in which we now live. . . . We also boast of our troubles, because we know that trouble produces endurance, endurance brings God's approval, and his approval creates hope. This hope does not disappoint us" (Romans 5:1-5, TEV).

Hope is not conditioned by circumstances. The worst that can happen *produces* hope! And what is worse than death? The Bible calls it "the last enemy." But while there's Christian life, even death cannot kill hope. St. Peter said it like this:

"Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade—kept in heaven for you" (1 Peter 1:3-4, NIV).

But sometimes death for the Christian would seem to be easier than life. With the threat of nuclear holocaust hanging over our heads, it might be better to go than to stay. America was shocked by the harsh realities of the television portrayal of *The Day After*—what would happen if Kansas City were the target of an atomic bomb? A large majority of those who saw this program indicated that they would rather die than merely exist after such a horrible disaster.

Thank God for "the Christian hope" of the second coming of our Lord, which is the ultimate hope. Our *Manual* declares, "We believe that the Lord Jesus Christ will come again; that we who are alive at His coming shall not precede them that are asleep in Christ Jesus; but that, if we are abiding in Him, we shall be caught up with the risen saints to meet the Lord in the air, so that we shall ever be with the Lord" (Article XI, Paragraph 15). Best of all, the Bible affirms, "This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven" (Acts 1:11, NIV).

My prayer for all who read these lines is:

"May God, the source of hope, fill you with all joy and peace by means of your faith in him, so that your hope will continue to grow by the power of the Holy Spirit" (Romans 15:13, TEV). □



by General Superintendent Eugene L. Stowe



THE PETRIFIED CAT

by JIM SPRUCE

FIFTEEN YEARS in the parish ministry have brought their share of joy and surprise. Much of my joy and some of my surprise has come through the privilege of pastoral calling in the homes of parishioners. I've been in all kinds of homes under many kinds of conditions. But no home catches my attention better than those who house cats.

It is not that I don't like cats. I am afflicted by them, and even with them. In my calling, you see, I do not go to them. They come to me. At first they sit across the room and just stare, a little like Job's comforters. Usually I'll try to make some accommodating remark to my host (so that he'll know I do like cats), such as, "Did your cat stare this way at the former pastor?"

As I remember, it was during seminary that I first became alerted to these haughty creatures. We had one then that liked toothpaste, not cat food. Once he bit my professor's finger as they sat together on the couch,

and the professor mumbled something about lockjaw. I thought by the time I entered the ministry I might be spared the peril of cats. I was wrong.

My members have gone so far as to brag about their cats. One man I visited said his cat had not been outside in seven years. He was right. Once a family gave us a cat that actually had six toes on each front foot. They said it was worth hundreds. I asked, "Hundreds of what?" One member who claimed to be a friend gave me a cat with exceptionally short legs. Aside from not being able to stand up, it was normal.

One of our church families had a cat named "Tiger." He had no use for pastors, which made him the undisputed champion of wisdom. And not long back we found a deceased cat in the basement of our church. So people have told me their stories of cats, given me books about cats, and would probably offer a tithe of their cats if I encouraged it.

After all this, I wondered if there was *any* redeeming virtue in felines. If nothing else, as God's little clowns, they are good for a hearty laugh. And sometimes good for a lesson.

While calling in a home one evening, the host, a kindly and intelligent man, left the room and returned shortly with the strangest oddity I had ever seen. It appeared animal-like, and felt stony to the touch.

"Can you guess what this is?" he asked. "This is a petrified cat!"

Someone said I surely deserved it.

He explained that in the process of remodeling his house a few years before, he took out a portion of wall dividing the living room and kitchen. Nestled between two studs and slabs of drywall, he discovered this creature—the petrified cat. He reasoned that when the 20-year-old home was built the cat crawled inside for warmth and had never gotten out. He just died there, sealed in with no food, no fresh air, no exercise, no companionship, no growth.

Driving home from this call, a startling analogy troubled me: What happens when a person lives in a situation where there is no growth, no change, no improvement, no fellowship, no spiritual food? What happens when a person lives where the fresh air of the Spirit never blows? What happens if one becomes trapped in the measured sameness of spiritual mediocrity, where life may be blessed with "churchianity" but is void of true expressions of Christian joy? What happens to "my utmost for His highest" when a person does not crawl out of his own life and into the lives and needs of others?

What happens is an entrapment where one could petrify. There are many relationships and places that provide false security. Life there seems safe, dark, airless, quiet, untouchable. But such a life petrifies and robs!

To crawl out of the mind-sets, experiences, and private strongholds that tend to make us stale means that maturity is possible. The cat petrified simply because he boxed himself in and lost all contact with a world that kept him pliable, sensible, changeable.

The petrified cat taught me that life is too short to get yourself walled in somewhere. □

JIM SPRUCE pastors the Houston, Texas, First Church of the Nazarene.



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Letters

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CHANGE REGRETTED

Regarding the article "NIV Update," by Ralph Earle: I think we would be better off if we didn't try to change God's Word at all. If we keep changing the Bible, after a while all we will have will be a storybook. If people do not understand the KJV they won't understand the NIV either.

Yes, I am a Nazarene—that is why I am concerned.

Willis L. Swope
Chambersburg, Pennsylvania

BLESSED READER

Re: "NIV Update" by Ralph Earle (December 1, 1983):

Praise the Lord for God's faithful like Dr. and Mrs. Ralph Earle! How

blessed I was to read of their ministry in the translation of the *New International Version of the Bible*. I especially needed this reassurance because of a recently published letter to your editor questioning the validity of the NIV in holiness passages. I have really been enjoying the *Herald* recently.

Ann Riggan
Abilene, Texas

SMITH GETS AN "AMEN"

It is with a real sense of excitement that I say "Amen!" to Timothy Smith's excellent article "Giving Life to the Future" (*Herald of Holiness*, Nov. 15, 1983). As a seminary student at a Presbyterian seminary, I am enriched by the perspective of

your magazine, which is sometimes different from my own. But this article reflects what is not only a Nazarene perspective* but also what is rapidly becoming the view of many Christians of every stripe, everywhere. We live in a time that is faced with a threat deeper and darker than any age has seen, and in such times it is enormously satisfying to witness the Spirit of God moving in His Church to bring reconciliation and peace to a broken, fractured world. As the "mainline" churches learn from the evangelicals to ground their efforts at social justice and peace in the primacy of the biblical witness, so the evangelicals seem to be broadening their biblical commitment.

(Continued on page 20)



by BETTY WALLER
as told to
DONNA FLETCHER CROW

Paul M. Schrock

wouldn't go to church for weeks at a time. My place of service had been taken away from me, why should I bother?

Yet, even at this dark time I wrote in my prayer journal, "Please find a way for me to serve my church."

Then out of the blue, I was asked to organize a church library. When I first heard "library," I remembered the library in the little church I grew up in. At the back of the church in a dim corner was a rickety old bookcase with cracked glass across it. It had a few dusty books in it. That's all I knew about church libraries, and all I wanted to know.

But the very next month two members of the Church Librarian Association came to our church. They brought a filmstrip and displays that showed graphically what a church library could really do. I couldn't believe my eyes or ears. Here was a vital ministry for the whole church.

At that meeting, for the first time I felt an inner urging—a voice that said, "This is your job, the job I have for you." I refused to accept this. It was a trick of my mind. Voices from heaven? Fanaticism! I didn't want anything to do with that.

But it kept coming back. I dreamed about libraries when asleep; I saw libraries when awake. Finally, I had to admit that maybe this was something more than a trick of my mind.

I submitted. With fear and trembling I went to my first library workday to face the overflowing boxes of books that had been donated. I still didn't know anything about libraries. I still didn't want to be a librarian. I only knew I'd never have any peace if I kept fighting those voices.

And then it happened. I hesitantly reached out for a book—the top one on the stack—nothing very ex-

God's Miracle Library

I TOOK ONE LOOK at the room and said, "Let's go home." I turned around and walked out of the boarded-up entryway filled with old lumber, clothes for the missionary barrel, and scraps of carpets. It wasn't even lighted. I went home and forgot all about the library I had been asked to create in that space.

Almost.

You see, ever since I was 12 years old, my way of serving the church had been to sing in the choir. But in January of that year we had a severe cold spell and I had playground duty at school. I got laryngitis and it didn't go away. Finally the doctor said I had damaged my voice box; if I sang in the choir I couldn't teach school. So I had my choice. I was like an athlete who could not run anymore. I was bitter and discouraged. I

icting, just an old book with a dark blue cover. But the minute I touched that first book I knew what to do. And I have known ever since. There was a warm feeling—a kind of rush all over me. It was the touch of God blessing that work. That's the reason the library is a success.

And a success it is! Next month we celebrate our fifth anniversary with a churchwide celebration. When we started, we thought 2,000 books would be a miracle. We have 5,000. I had a wild vision for 150 cassette tapes. We have almost 300. And we are growing every week. We have received commendation from the Pacific Northwest Association of Church Librarians and from the Canadian Association.

But most important to me is that I have learned that when God is talking to you, He keeps at it until He gets your attention. It is possible to *know* what is right for you. Searching for God's will is worth it, because it brings a kind of settled happiness that you just don't get any other way. □

BETTY WALLER is a grade school teacher and librarian for First Church of the Nazarene in Boise, Idaho.

DONNA FLETCHER CROW is a free-lance writer residing in Boise, Idaho.



Street scene in old Nazareth, Israel

Philip Gendreau

What's In A Name?

by PAUL T. CULBERTSON

NAMES ARE IMPORTANT. That is true for individuals, families, and institutions—including churches.

Psychological research has shown that motivation, learning achievement, social adjustment, and other aspects of personal development and functioning may be influenced by the names given by parents to a child. Children should be named with care and thoughtfulness.

I wish to explore the roots of a name found in one of the more difficult texts of the New Testament, Matthew 2:23: “[They] came and resided in a city called Nazareth, that what was spoken through the prophets might be fulfilled, ‘He shall be called a Nazarene’” (NASB). Our Lord Jesus Christ—a Nazarene!

Neither Nazareth nor Galilee had a good reputation when Jesus lived there. When Philip identified “Jesus of Nazareth” as the long-awaited Messiah, Nathaniel responded, “Can there any good thing come out of Nazareth?” (John 1:46). Fortunately, Philip’s wise rejoinder was, “Come and see!”

What gave Galilee and Nazareth such unsavory reputations among the Jews of that day? One reason was that Galilee had a mixed “mongrel” population of Jews, Arabians, Egyptians, and Phoenicians. Racial prejudice existed then, as now. Then, the dialect was rough and didn’t sound right to the linguistic purists of Judea. More than that, Nazareth was a humble, obscure, out-of-the-way place. No wonder Nathaniel, guileless as he was, was skeptical in his attitude. *Of all people, the Messiah should come out of Nazareth?*

The name “Jesus of Nazareth” is applied to our Lord by demon-possessed persons, by the multitude in Jeru-

salem, by the soldiers who arrested Him, by the servants at His trial, by Pilate the Roman judge, by the two disciples on the Road to Emmaus, by Peter, Stephen, and Paul, and by our ascended Lord himself.

Two Greek words are translated “Nazarene” or “of Nazareth.” They seem to be related to the Hebrew word for “branch.” Interpreters see Him as the fulfillment of such Messianic prophecies as Isaiah 11:1 and 53:2: “Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit.” “For He grew up before Him like a tender shoot, and like a root out of the parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him” (NASB).

Our Lord’s most definitive statement about His character is found in His words, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for *I am meek and lowly in heart*: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matthew 11:28-30, italics added).

How is the word *Nazarene* used today? I have been a member of the Church of the Nazarene for more than 50 years. What does the word *Nazarene* mean to the people who know and think of me as a “Nazarene”? Beyond what I have just said of the “Prophet of Nazareth,” what do my own denominational “roots” have to say to me about what the word *Nazarene* should mean in my life and behavior?

A little history may be enlightening. How did the Church of the Nazarene get its name? It centers around the persons and labors of two prominent leaders of the Methodist Episcopal Church in Los Angeles, California during the 1880s and 1890s, Phineas F. Breesee and J. P. Widney. The latter was one of the leading physicians and civic leaders of Southern California. He served for several years as the president of the Univer-

PAUL T. CULBERTSON is a retired professor of psychology and the author of several books. He resides in San Diego, California.

sity of Southern California. He was the founder, dean, and principal donor of the University's School of Medicine. He was an able preacher and an author.

Widney and Bresee were intimate friends and close associates for several years. What chiefly bound these two men together during these years was their deep and enduring concern to communicate the gospel of full salvation to the poor and underprivileged of the Los Angeles area in practical and meaningful ways.

Because of this abiding concern they felt they were forced out of the Methodist Church, in which both had served as outstanding leaders over many years. After a period of similar association in the Peniel Mission, they felt compelled to "go out under the stars" in order to implement their vision of ministry. This occurred in 1895.

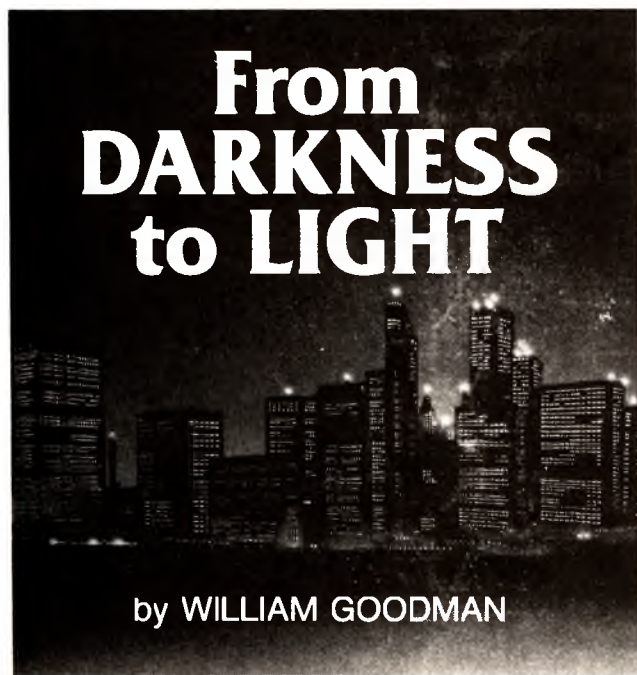
Now that the men were "on their own," what should their new ministry be called?

After an entire night in prayer, Dr. J. P. Widney felt led by the Holy Spirit to suggest to Bresee the name "Church of the Nazarene."

Widney was aware of the facts that we have already explored: that the name *Nazarene* had been repeatedly used in the New Testament to identify the Lord Jesus Christ and His special mission to the poor and needy. To quote Widney: "The name 'Nazarene' links Jesus to the great toiling, struggling, sorrowing heart of the world. It is Jesus, Jesus of Nazareth, to Whom the world in its misery turns, that it may have hope."

There is some reason to believe that Widney's deep and enduring interest in the poor may have been stimulated by the example of Count Tolstoy who had given up status, power, and wealth to minister to the poverty-stricken people of Russia.

So that is how the Church of the Nazarene got its beautiful and meaningful name in 1895. And the question that comes to me today is not only how much do I, in character and conduct, reflect the lowly, humble "Jesus of Nazareth," but how do I embody His driving concern for the poor, the starving, the underprivileged people of our nation and the world? To what extent do I deserve to call myself a "Nazarene"? □



I WAS VISITING a small north Missouri town when darkness fell. The town became utterly dark. There were no street lights, no store lights, no burglar lights, not even a porch light. I asked the sheriff about the safety of the town in such utter darkness. He said, "We don't need lights. We have total peace and safety here, boy!"

Returning to a large city at night, I observed miles and miles of street lights, businesses lit up inside and out, parking lots lit as bright as noonday, homes with

front and back porch lights lit. Even with complete illumination, people are fearful, and crime remains at an all-time high.

In our mixed-up society, darkness in a town means it's safe, bright lights mean "caution and danger." The fact is, people avoid darkness in the cities. There is coming a City where there is no darkness or night. The frightening dark will be dispelled by the presence of God's eternal light. Even in this world with its terror of night, where the Lord is, the night shines as the day (Psalm 139:11).

Jesus said, "I am the light of the world" (John 8:12). And He is the light of the New Jerusalem. Apart from Jesus, all people walk in spiritual darkness.

Light brings a feeling of security, of safety, of inner peace. We were in darkness as sinners, then the Lord came and illuminated our hearts with the light of His purity and peace. We can stand before the darkness of the world with God's light within.

To the ancient Hebrew, light was a holy thing, the natural symbol of deity. God is extolled as the Creator of light, and as being clothed with light (Psalm 104:2). Light reveals the ultimate blessedness God gives to men (Psalm 36:9). The holy of holies was an otherwise dark chamber where the light of God was the sole illumination.

The presence of God at the center of the New Jerusalem will provide eternal light, making the sun, moon, and stars unnecessary.

The redeemed will be in the immediate presence of God, will forever bask in the splendor of the Father's face. The children of the city of light will glory in the wonder of the all-holy One.

God is the Father in whose city the redeemed will dwell, where "they shall be his people," and where "God himself shall be with them" (Revelation 21:3). The lights of our eternal home beckon God's children on through the darkness. □

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Holiness Heritage



SERMON

THE EMANCIPATIONS OF PEACE

by H. ORTON WILEY

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby (Isaiah 33:21).

It was my privilege to see the headwaters of the Missouri River, where within a short distance a trickling stream turned toward the south and another to the north. This trickling stream of the north as a great river empties its muddy waters into the Mississippi River above St. Louis. So also the peace of God is not intended to be merely the bubbling waters of a mountain spring; it is to become broad rivers and streams that can carry the commerce of the country and bear the burdens of a needy world. At this advanced stage in the onward flow of the river, the prophet speaks of emancipation from two dangers

which this peace of God brings to the souls of men. In it he says, (1) there shall be "no galley with oars"—the common name for a slave ship; and (2) there shall be no "gallant ship" spreading its proud sails.

1. *The peace of God emancipates the soul from the bondage of slavery.* This peace not only emancipates us from the bondage of actual sins, and give us peace *with* God; it also emancipates us from the inner contradictions of the soul by the baptism with the Holy Spirit, and thus bestows upon us the peace *of* God. We are no longer moved to duty merely by the whip of the ought; for

law is changed into love, and duty metamorphosed into delight. Some of us were brought up under the narrow and legalistic notions of the earlier holiness bands. We were told that an education was destructive of spirituality; that any social gathering was wrong; that we must not wear neckties, nor read any literature that was not strictly religious. We have had much to unlearn. When some evil arises, however, we still find people who think that they can cure it by making a law. Evil is not cured by law, but by deep and bitter repentance at a mourners' bench. Only the blood of Jesus Christ that cleanses from all sin and unrighteousness can deliver us from slavery in the "galley with oars," and bring us to glorious liberty under "the law of the spirit of life in Christ Jesus."

2. *The peace of God likewise delivers us from the subtlety and sin of pride.* "Neither shall the gallant ship pass thereby." You have seen these gallant ships spreading their proud sails in order to draw attention to themselves. It is clearly evident that the carnal self has not been crucified; for pride rules in the place of humility, self-glory in the place of Christ's glory. Pride was perhaps the first sin in the universe; for by it "Lucifer, son of the morning," fell from his high estate. Someone has said that there are four kinds of pride: "race pride," "place pride," "face pride," and "grace pride." However, they all stem from the same root.

My grandfather was a United Brethren preacher in the early days of Nebraska, when men took up homesteads on the prairies, broke the sod, and built themselves dugouts in which to live. I was born and lived the first few years of my life in one of these dugouts. In those days, the first man to cut a swath around a piece of prairie grass owned the hay in that field. I can remember hearing my grandfather preach in some of the early revival meetings of those days. I recall also some of his illustrations, which are now so old as to become new again.

In preaching against pride, conceit, and strut, he told of an elderly lady who went into a country store to buy a piece of calico. The clerk

was very voluble. He said, "If you take the fifteen-cent 'kaliker' you will be sorry that you did not take the twenty-five 'kaliker'—" and so on and on.

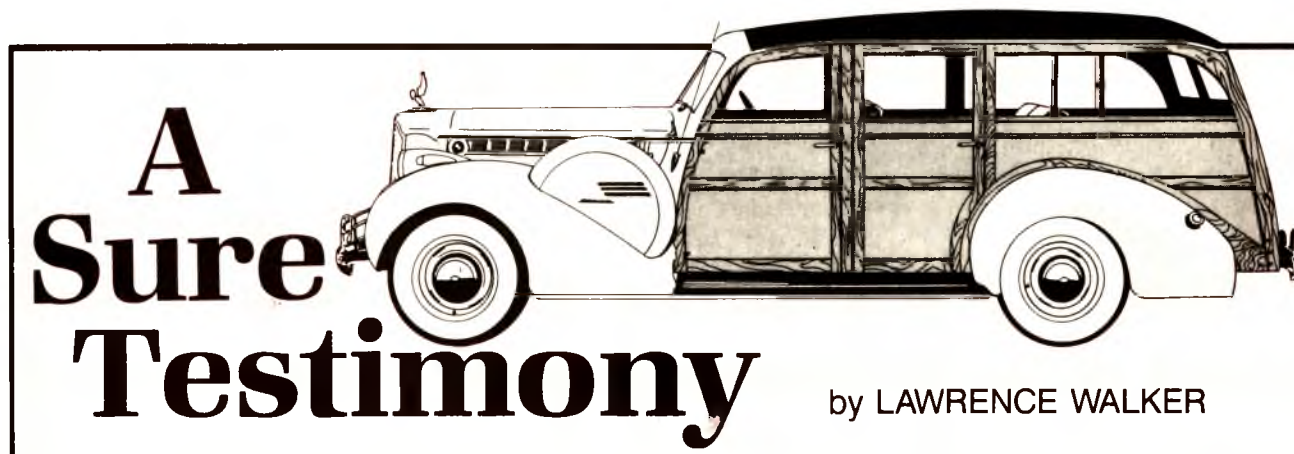
Finally the old lady said, "I think that the fifteen-cent 'kaliker' is good enough for a poor worm of the dust like me."

"You must not say that," responded the clerk. "Man is a wonderful creature. He is made up of many kinds of minerals, like calcium and phosphorus, solids, water, and gases. He is a wonderful creature."

The old lady looked up to him in open-eyed wonder and said, "Laws,

is that so! And I suppose you are mostly gas." We think of this frequently when we see these gallant ships sailing by. □

Editor's note: Dr. H. Orton Wiley is known to hundreds of preachers for his three-volume *Christian Theology*. He served the church as educator, preacher, and editor. This message is excerpted from a sermon, "The River of Peace," in his book *God Has the Answer*.



SOME YEARS AGO the Packard Motor Company had as its motto, "Ask the man who owns one." The motto is simple and direct, exactly six words. The Packard Motor Company made no exaggerated claims about the mechanical excellence of their car. In effect, they invited you to inquire of the man who had invested in their product.

Today religions abound. In recent times we have witnessed a proliferation of cults and "isms." TV personalities, self-proclaimed gurus, purveyors of the occult, all vie with one another for the devotion of the masses. Religion very often borders on being just a business enterprise. Very often, it is programmed, prepackaged, and promising prosperity, an enterprise vocal about material blessings but silent about commitment and cross-bearing. Volumes have been written, and periodicals abound, espousing and expounding these doctrines. Would it not be appropriate to inquire of the adherents of these beliefs, "Have you found peace and joy for your own heart and life?" Especially the question needs be asked, "What is your relationship to Jesus Christ?" If the answers are vague or evasive, then we must conclude that they have not found the answer for themselves and therefore have no message for others.

I have found people who, by their testimony *and by their lives*, have proven the truth of New Testament Christianity. It is wider than any denomination and deeper than the popular preaching of our day. This vital experience has been obtained by those who have truly repented of their sins, have turned from their sinful ways, and have found an abiding relationship in

Jesus Christ. These do not serve God for "naught," but neither do they serve Him for worldly reward. They do not give answers by rote, they do not need to be coached or prompted by source-material. Their responses are not artificial but artesian, springing up out of the gladness of their hearts.

E. Stanley Jones tells of a new convert who ran everywhere to tell everyone how wonderful it was to be a Christian. Loudly and enthusiastically he witnessed to all who would hear. Dr. Jones was asked, "Do you think we ought to give this man a license to testify?" He responded, "No. Giving this man a license to testify would be like giving Niagara Falls a license to operate."

In these times of strident voices and new religions, let us be encouraged by the testimonies of the saints, the testimony of those who have been to Calvary and have kneeled at the Cross. Let us hear anew the testimony of those who were once enslaved by sin, and now are redeemed. Let us listen to the testimonies of gray-haired saints as they near the chilly waters of Jordan. Amid their voices is the voice of one who long ago testified, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:7-8).

The Packard Motor Company was sure of its product; they had confidence that the owner of their car would be their best advertisement. So it is that the changed lives and radiant testimonies of those who have received Christ as Lord and Savior are indeed clear witnesses that the gospel is "the power of God unto salvation." □

LAWRENCE WALKER is a Nazarene evangelist. He resides in New Philadelphia, Ohio.



Wesley's

ADVICE TO HOLINESS PEOPLE

by JOHN W. MAY

THE PREACHING and teaching of John Wesley fits remarkably well into our modern day. With a little updating of the Elizabethan English, his messages are as contemporary as any we may hear today.

In his tract "Plain Account of Christian Perfection" he answers a question as to what his advice would be to sanctified people. The seven statements contained in his answer are as important to holiness people today as they were in his day. If we obey these cautions we will be able to maintain fervency and vitality in the sanctified life.

He warned that the people "watch and pray continually against pride." Self-abasement and self-accusation will rob us of joy; overconfidence will cause us to fail to erect safeguards against falling from grace. Any time holiness people elevate self they get in trouble. Only as self is crucified with Christ can the church be edified and God glorified. Self-esteem or human dignity is not the danger, but egocentric attitudes and living.

Wesley's second advice was to "beware of that daughter of pride, enthusiasm." In his day "enthusiasm" meant "fanaticism." He calls it "heated imagination" and names dreams, voices, impressions, visions, and revelations as suspect. They *may* be from God; they may be from nature; they may be from the devil. How important it is that we try the spirits. All of us have seen people embarrassed and defeated by following ill-advised imagination. We can be sure to recognize directions from God if we familiarize ourselves with His voice, and this can only be accomplished by companionship with Him. One absolute in the search for His direction in holy living is that God will never direct contrary to Scripture.

"Beware of Antinomianism" is the third caution Wesley gave. According to Wesley, the concept of imputed rather than imparted holiness is brought on by fanaticism. It may take a thousand forms and we cannot be too alert for its appearance in principle or practice. To assume that since Christ brought us sanctification nothing can change our position, or that we have no need to watch against losing it, leads to serious problems concerning maintaining the experience.

The fourth warning is to "beware of sins of omission." What we leave undone may bring as many problems as what we have done wrong. We are not sanctified to sit; we are sanctified to stand and serve. We sometimes forget that Christ talked much about the responsibility of reaping. Harvesting is hard but it is necessary. Only as we participate in kingdom interests ambitiously, sacrificially, and with self-denial can we keep sanctifying grace operative in our lives.

"Beware of desiring anything but God" is the fifth warning. In our day, there is often more talk about getting a blessing than getting the Blessor. There is nothing wrong in pleasure, healing, creature comforts, economic security, or any other blessing until they are regarded as signs of spirituality. Then the physical and

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the tangible replace the witness of the Spirit and cross bearing becomes an offense to seekers after holiness. The truth of the matter is, we can be sanctified without having any of these blessings, for the experience is a relationship and not earthly prosperity.

Wesley deals with church splits in his sixth caution: "Beware of schism, of making a rent in the Church of Christ." Obviously crises arise in every church, but woe to that person who precipitates a crisis through carnal divisiveness. To cause a rupture in a church because one has been left off the board, has lost a Sunday School class, has a pet project voted down, or has a personality conflict with the pastor or fellow member, is inconsistent with sanctified living. When personal rights take precedence over the good of the congregation, the person demanding those rights must accept the blame for the church split. Such a selfish, divisive spirit is unchristlike.

The last advisory exhortation Wesley made was, "Be exemplary in all things." Regardless of how well we may preach or teach, we make our greatest impact upon others by example. They must see holiness in action, holiness on exhibition, if our witness is to be successful. What we do always speaks louder than what we say. The real proof of sanctification is not a well-rehearsed testimony in prayer meeting but how we act and react in daily living. Sometimes others deliberately put us to the test; sometimes the devil traps us; sometimes daily living brings a sudden emergency; but genuine holiness of heart will be equal to each crisis. Exemplary living is not automatic; it must be practiced deliberately, devotedly, and daily.

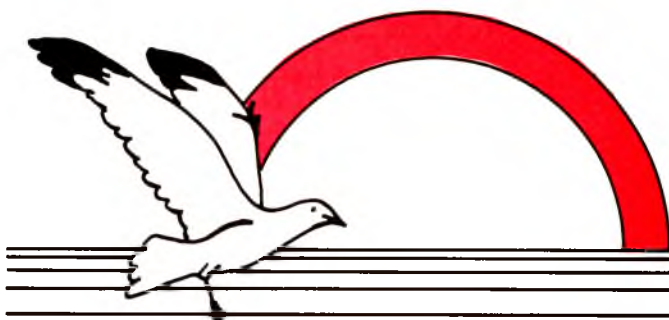
These seven statements meet life head on. Only as we are successful in these areas will sanctified living be meaningful and rewarding in our own lives and evangelistically fruitful in our relationships with others. □

BELIEF

*A tiny seed is nature's absolute:
there lies imprisoned and as yet ungrown
tremendous power in one seed alone:
power to send a fragile, piercing shoot
up through soil, to branch and bear its fruit . . .
and I have seen small grassblades move a stone,
or a firm wall be cracked and overthrown
before the thrust of some tree's growing root.*

*There is such power in simple, true belief;
subtly and silently within the heart
it burgeons into faith's green-spreading tree,
with fruitful flower and with foliage sheaf;
or even, sometimes, sets a life apart
and topples it from staid complacency!*

—JEAN HOGAN DUDLEY
Harlingen, Texas



ONE INCH WORTH?

by ERNIE McNAUGHT

I KNEW IT ALL ALONG. I just hadn't thought about it for a long time. When I saw the sign in the Seattle Aquarium, it really hit me with a refreshing newness. "Without water there is no life."

Need I list the many ways and different places man seeks for life-giving water? Endless attempts lay shattered along the boardwalk of life after man has tasted and discarded. The vacuum longs to be filled, and the enticing promises flash their neon glitter from every side. But once tried, most are tossed aside as another short-lived dream that brought no lasting fulfillment.

John Powell, in *Unconditional Love*, says: "Like a gull that circles over shining waters, we swoop down to be filled with the cool, refreshing waters of pleasure. But the waters of pleasure, sought for all they can give; are always bright on the surface but, sadly, only one inch deep. We always come up with sand in our mouths."

Dan echoed the tragedy of "one inch" water when I got ready to baptize him. We were just ready to enter the baptismal and he said, "All my life I have been living in one-inch water. Now I get to go under all the way." I knew, from previous testimonies he had shared with me, that he knew well the sandy taste of worldly pleasures, which look clear and shiny on the surface but produce far less than their advertisements.

Without water there is no physical life. Without the Holy Spirit as "streams of living water" (John 7:38, NIV) in the Christian's life, there is no spiritual life. Could that be why at times the church appears to be just as shallow as the one-inch depth of the world? May God spare us from settling for anything less than His full depth. □

ERNIE McNAUGHT is pastor of the Hillsboro, Oregon, Church of the Nazarene.

"A Stone

Instead of Bread"

by R. LAVONNE McNABB

DIVORCE is a word that means "a graveyard for marriages." As with most graveyards, we can equate divorce with sadness—the sadness of broken homes, broken hearts, and broken lives.

Several years ago, a young man came to live in our home. He was intelligent, charming, handsome, and often aggressive. We'll call him Mark. Mark was good in everything he wanted to do, especially sports. Most people loved him at once.

Mark had many faults. A major one was that he knew he was never wrong. Coupled with that was the fact that if anyone insisted he was wrong, he quit. In fact, he was an A and B student who never finished high school. He entered the Navy and did well, advancing quickly on

the pay scale; sometimes over others with more time in the service. His story sounds as if it could have ended happily—it doesn't. Mark is now in prison.

Another boy, whom we'll call Jerry, lived with us at the same time. Jerry was not aggressive—quite the opposite. If someone did not defend him, he had no defense. Jerry did not do well in school, though he had a C and B ability. He lived in a make-believe world. Whenever possible, he turned to drugs.

Jerry was a sweet kid, often anxious to please. He was quiet, cooperative, and liked to work. He, of course, had faults too. He was a compulsive liar. He lied when telling the truth was easier. Eventually his life was also a wreck, scarred by sin.

Neither Jerry nor Mark had any concept of seeing a problem through. Mark looked for fights; Jerry ran. Mark accused and yelled; Jerry deceived and whined. They were opposites, but they were both

very insecure, quitters, and both from divorced homes.

We read to them the portion of God's Word that said, "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:9-11).

The boys had this in common—their fathers and/or mothers had given them a stone. That stone was divorce.

Not all children react emotionally to divorce as did these two. You've known some who seemed to take it in stride. Some overachieve, show insecurity, turn to drugs and alcohol, or just drift aimlessly along. In nearly all of the cases I've known, kids look for something to fill the void left by their parents' divorce.

My husband and I have opened our home to over 40 boys in the past 10 years. Most of them came from divorced homes. Most were not as bad as the extreme cases I cited. Some who were did not come from torn homes—though in most of these cases the homes were not good examples. We have learned this one thing, *children do not survive divorce without emotional damage.*

In evangelical circles, we compare God's attributes to those of a father. We call Him our Heavenly Father. Too often, the concept of father speaks to these boys of one who decides we are no longer worthy of unconditional love and leaves us.

Parents, God says, "Lo, I am with you always, even unto the end . . ." (Matthew 28:20). Our marriage vows to one another say "until death." Are you conveying this kind of enduring love to your children? Or are you risking the destruction of your child's security, love, faith in humanity, and in God?

Our children need the security of honored vows. Help your children survive. Love, honor, obey, and cherish one another. Build walls of protection for your family.

God, help us to preserve our hearts, homes, and lives. □

R. LAVONNE McNABB resides in Clark, Wyoming. She is a dorm mother at Fort Shiloh Boy's Home, which she and her husband founded.

Paul M. Schrock



SPECIAL PEOPLE

by BEVERLY SMITH

WHO ARE THE SPECIAL PEOPLE in your life? How do you count them? The opportunity and privilege of being reared in the church has allowed us the blessing of knowing many special people. A number of years ago, however, I had a most unusual experience that revealed to me my "most special persons."

Traveling from Massachusetts to Iowa to visit my parents made for a rather long trip. It was early in the morning. My husband and children were sleeping. I was driving as we crossed the Mississippi River from Illinois into Iowa. Bill Gaither's children's tape was playing, mostly to keep me awake. They were singing the song, "You're such a special person, you're the only one of your kind." My eyes caught sight of a road sign that said "Rock Island—Next Right."

I thought at once of a small grave, somewhere within the city of Rock Island, where my baby sister had been buried many years before. Years had gone by without a thought of her. Then the music came again to my ear, "You're such a special person, you're the only one of your kind." My eyes began to swim with tears and my heart became so full of thanksgiving that I was not sure I could continue to drive.

Many memories began to rush in as I continued on down the highway. There were the memories of a little white frame house, an old Model A Ford, raspberry patches, Grandma Coyne (an older neighbor lady), Sally and Truman (our Nazarene neighbors across the road), and finally of December 1941. I was not quite four at the time, but the memories flooded in so vividly that it seemed like only yesterday.

December 7, 1941. War declared! My dad sat at the kitchen table listening to the radio as they announced the "Declaration of War" and described the Pearl Harbor attack. Many of his friends were aboard the ships there. His grief poured out in sobbing. I felt terrible

fear, knowing that something that could cause my daddy so much hurt must be very bad. I felt threatened and unsafe.

December 8, 1941. A new baby sister! I remembered the hustle and bustle around our little house as my mother gave birth to little Patty in the next room. All the fears experienced the day before were forgotten, for my brother and I had a new baby sister. She was a beautiful little girl. Grandma came to stay with us and it was a happy time. Christmas was coming and we could hardly wait for Santa Claus.

December 24, 1941. Christmas Eve. Santa Claus was coming, but as the day dawned, with it came a new experience—death. Within an eight-hour period Patty had contracted spinal meningitis, surrendered to convulsions, and was then taken to be with Jesus. You say, "How sad." Yes, it was sad to think about until today, but Jesus had not only come for Patty, but for our whole family. The door was opened for Sally and Truman Westmoreland (our Nazarene neighbors) to walk through. They loved us, arranged for food to be brought in from church families in the Rock Island Nazarene Church, and helped with the funeral arrangements. That was our first day in a Nazarene church, but not the last. That is where we first learned how much Jesus really loves us.

Thank you, Sally and Truman, for introducing us to Jesus in our time of need.

Thank you, Patty, for being such "a special person and the only one of your kind." You were on the earth only two weeks, but your coming and going opened the way to Christ for your mother, father, brothers, and sisters.

By the way, another line in another song on that same tape said, "I am a promise, I am a possibility." Is there someone you could minister to today? Do it without hesitation. There is really no end to the possibility in your obedience—if you will be someone's "special person." □

BEVERLY SMITH resides in Olathe, Kansas, where she is office manager for a doctor's office.

A Prayer Answered, a Life Saved

by ALTHEA A. ROHRBACKER



THE FLORIDA SUN bounced beams of light onto the flowers on a nearby plant stand. A warm spring breeze, blowing softly through the window, sought my face and I felt as if I'd been touched by the very breath of God. My heart began to swell with joy of thanksgiving. Thoughts of all the blessings I had experienced began to arrange themselves as pictures in my mind.

Joe and I had been married nine wonderful years. He had a good job with our local power company, and a recently acquired associates degree. We had three healthy children and our financial condition allowed me to stay home and care for them. My thoughts of gratitude were soon replaced with the family picnic I was supposed to be preparing for that afternoon.

Before long a picnic lunch was put together and the kids were herded into the car. Backing out of the driveway, Joe remembered he had promised to pick up some meat at Buck and Lonnie Marks', who were friends of ours. So, one short stop, and then off we'd go on our picnic.

Buck and Lonnie had recently built a lovely new home. Since Joe and Buck worked together, we had stopped over from time to time to see the progress. Now that it was completed, Joe reminded me I had never been inside. So we all piled out of the car. Buck and his son, Michael, welcomed us at the door.

The children went eagerly with Michael, supposedly to his room. Joe and I followed Buck into the new, gleaming kitchen. As Buck got the meat out of the freezer, he instructed Joe on how to cut it to get the most out of it. I lost interest in

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the conversation and noticed that Matthew, whom I was holding, was checking out his surroundings. He was five months old and interested in everything bright and moving. Holding him up a little higher so he could see out the kitchen window, I noticed just outside of the kitchen door a beautiful screened-in pool. It looked cool and inviting.

Almost immediately I sensed an inner voice urging me to go out to the pool. I began to argue with this voice within, telling myself it would be rude to walk out uninvited to their pool area. However, the voice commanded I go—now! Shifting Matthew to my left side, I opened the door and felt led by an unseen hand to the deep end of the pool. Looking down into the blue-green water, I was horrified. My three-year-old daughter, Beth, was drowning! Frantically, she flailed her arms in an effort to stay afloat. Her blue eyes were wide with panic.

A split second was enough to take in the situation—but I couldn't swim! I did the next thing that entered my mind. I screamed for Joe. Immediately, Joe was in the pool pulling Beth to safety. Checking her over from head to toe, we

were relieved to find she had taken in very little water. We were surprised, also, that she was so calm, a little shaken and cold, but no tears. My knees felt like rubber as I stood there wondering how long she had been out there. What would have happened if I had been successful in putting aside that urgent inner warning? I knew it was God who sent me out there, but I didn't know the whole story of this miracle.

In the days that followed, I relived that frightening experience many times. How I thanked God for His protection!

Writing to a friend in Ohio, Charlene Wooley, I related this story in detail. Since she was a busy mother with three children of her own, our letters were usually months apart. However, this time she wrote right back with the following account.

Nearly a week before my letter arrived, she had a very disturbing dream. Charlene can remember dreaming but one other time, so this was most unusual. This dream woke her up in a cold sweat. She was so shaken, she woke her husband Tom to tell him about it. She saw a child drown, but couldn't

identify the child. As a mother of three small children, this terrified her. She got out of bed, knelt beside it, and began to pray for the life of this child. She prayed until she felt the burden lift, then got back in bed to drift off to a more peaceful sleep. Upon receiving my letter, she realized the full impact of her dream. It was my child God laid upon her heart nearly 1,000 miles away! How thankful I am that she heeded the urgency of the dream and prayed!

Not long after this I made another exciting discovery. While leafing through my Bible one day during my quiet time, I came across some scripture I had underlined over three years earlier, on the night before Beth was born. My tradition was to claim a scripture for each of my children, underline and date it. This was dated September 19, 1974, and underlined was Isaiah 43:1-7. The night I underlined the passage it didn't seem suitable for my baby, but I felt impressed to claim it anyway. Now as I read it, the second verse jumped off the page in new light: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee . . ." □

SPEECHLESS LOVE

by RAY SCHERMERHORN

WELCOME TO OUR CHURCH!"

This is the message we try to extend to all who enter the church found here in a little town in southwestern Pennsylvania.

As you enter, you just might be met by a smiling, handsome man who will shake your hand and give you a bulletin. That same man may be found one-half hour before Sunday School, pulling the rope that rings the bell in the tower inviting those who hear to our services.

Dale Holliday, this fine handsome man, can also be counted on if there is work to do around the church building; stonework and carpentry are some of the things he helps with.

Sounds like any other good layman, doesn't he? But listen to this: Dale cannot hear the bell he rings in the tower; he cannot speak one word to those with whom he shakes hands. Dale is deaf and mute, but he gives us a great deal to think about.

Dale started attending church in 1946 with his

mother and father and three sisters. He attended a special school in Pittsburgh until he was 17 years old.

On April 7, 1978, Dale was working with a stone wall in the back of the house, when it collapsed in on him. He was pinned under the rubble. His mother was unable to get him out, so she called for help. Rescuers freed him and Dale was taken to the hospital. The pastor visited and prayed with Dale. His mother and three sisters were constantly with him. One day, Dale uttered words! The words were, "I love You, God." From that day, Dale began to get better. He recovered completely from his accident, but did not speak any more words.

In July 1979 Dale joined with others at the church park to be baptized. His faithfulness to the Lord and church has been evidenced ever since. Even though Dale cannot speak, his beautiful, humble spirit comes across. Dale simply places all he has at the Master's disposal, and lets the Lord work in any way He can through his talents.

How many people, who have *all* their faculties, are full of excuses and hesitate to work for the Lord? □

RAY SCHERMERHORN pastors the Church of the Nazarene in Confluence, Pennsylvania.

THE FULLNESS OF THE HOLY SPIRIT

I SAT STARING at a glass brimful of sparkling water. The ice had melted, expanding the contents until one more drop would have cascaded over the rim of the glass. Now that is *full*, I thought. As I looked more closely, the glass was full of only one thing—water. Had I put in my finger, fork, or any other foreign object, there would have been a mixture and the glass would have no longer been full of water only.

As I pondered this, my mind turned to another form of vessel and fullness. Acts 2:4 records that those present in the upper room “were all filled with the Holy Ghost.” They were as full of the Spirit as that glass was with water. This experience of the fullness of the Spirit is not optional. God’s Word commands everyone to “be filled with the Spirit” (Ephesians 5:18). Can you imagine God desiring us to be filled with the Spirit and everything else? That would be a mixture unacceptable to God.

The fullness of the Holy Spirit is the answer to our personal spiritual problems. This is the answer to apathy and lack of aggressiveness in the church. One of the most obvious needs of our day is for people to experience this fullness of the Holy Spirit, as promised by God.

Technically, there cannot be a filling with the Holy Spirit until there is a cleansing by the Holy Spirit. Both of these are distinct aspects of the sanctifying work of God. There are also other facets of sanctification, such as the bestowal of power and peace. All of these take place at once when a believer, by faith, accepts Him as Sanctifier. But it is the fullness of the Spirit I want us to consider now.

When a glass is full of water,

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Alan Ganti

by JOHN F. HAY

there is room for nothing else. So when a person is filled with the Holy Spirit, there is no room for anything contrary or contradictory to the Spirit.

The fullness of the Holy Spirit leaves no room for the works of the flesh. “Now the works of the flesh are manifest, which are these;

Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Galatians 5:19-21).

Nor does the fullness of the Spirit leave room for manifestations of carnality. Carnality is well defined in 1 Corinthians 3:3: “For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?”

The carnal nature and the works of the flesh are used interchangeably.

More specifically, the works of the flesh and carnality can be better understood as selfishness. Carnal pride is an extreme form of selfishness. And Proverbs 28:25 says, “He that is of a proud heart stirreth up strife.” Also, constantly demanding one’s own way is selfishness.

Vaingloriously seeking to make more favorable impressions is the same thing. This constant “playing to the grandstands” can be self-destructive. All forms of immorality, then, are manifestations of selfishness.

Another specific trait of carnality and the flesh is suspicion of others. This arises out of one’s own inner insecurity and judgmental inclinations. The fullness of the Spirit and perfect love leave no room for this attitude.

Jealousy is another destructive element of the carnal nature. Here is a terrible, cankerous spiritual sore. In fact, jealousy brings out the bitter dregs of humanity. James 3:16 proclaims “For where envying and strife is, there is confusion and every evil work.” Here lies the root

of gossip, slander, ridicule, and divisiveness. The fullness of His Spirit forces this out.

Bitterness cannot be overlooked as a manifestation of the carnal nature, for which the fullness of the Spirit leaves no room. Ephesians 4:31 reads, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."

The dictionary defines *bitterness* as, "Intense animosity, harsh, reproachful, sharp and resentful, marked by cynicism, cold and raw, contemptible, sour, pessimistic." What a blessing that His Spirit leaves no space for this spiritual venom.

Hatred and strife are two other specific works of the flesh that cannot coexist with the Holy Spirit. One cannot live a Spirit-filled life and be contentious at the same time.

Also, wrath is eliminated by the fullness of the Spirit. Colossians 3:8 is very clear at this point: "But now ye also put off all these; anger,

wrath, malice, blasphemy, filthy communication out of your mouth."

There is a vast difference between childlikeness and childishness. Jesus advocated being childlike, but the Bible condemns childishness. Spirit-filled people cannot be childish. Paul declared that childish things must be put away (1 Corinthians 13:11).

In addition, the Spirit-filled life does not have room for worldliness. Nothing could be clearer in His Word. He says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). Demas, and scores after him, have this sad spiritual epitaph: "For Demas hath forsaken me, having loved this present world . . ." (2 Timothy 4:10).

Spirit-filled persons have no desire to be identified with the world in actions, attire, or attitude. We are to be shining lights to the world and not let it tarnish our glow. It is our responsibility to have the fullness of the Holy Spirit for this age

rather than being abreast with the spirit of this age. We cannot have both.

All of this has accented the negative, what the fullness of the Holy Spirit eliminates. Now consider what the fullness of the Spirit produces positively.

First, there is Christlikeness. The apostle Paul said, in Galatians 2:20, that for him to live was Christ living in him.

Furthermore, the fullness of the Spirit produces power, steadfastness, consistency, and poise, to mention only a few manifestations. Along with these is the fruit of the Spirit listed in Galatians 5:22-26: love, joy, peace, patience, gentleness, goodness, faith, and self-control.

What a glorious possibility we have of being filled with the Holy Spirit. Someone is reported to have said, "I don't have a monopoly on the Holy Spirit, but the Holy Spirit has a monopoly on me." That should be the desire—and experience—of every Christian. □

Book Brief

THE WRAP-UP YEARS



CLARA VERNER
author



DON'T LOOK NOW, friends, but old age is sneaking up on all of us!

While we were processing this, probably the last manuscript to be submitted by prolific writer Clara Verner, someone (obviously young) shuddered, "What a morbid title!"

But what is morbid about wrapping up the wonderful years of a good, long life with satisfying surroundings and competent people to care for you? Clara Verner, urged on by a comment made by Ron Lush, thought it was time for someone to take the bull by the

horns and dissipate some of the myths, shedding light on nursing homes as viewed by a happy, active insider.

The mind is not the first to go, as we may sometimes quip. Body deterioration creeps upon us first as a rule, and the day arrives when one needs a cook, a laundress, a maid to clean the bathroom and scrub the floors, and possibly to chat with at the close of the day. When someone suggested that she and her husband apply to enter the Pioneer's Home in Prescott, Ariz., Clara said, "Us? Live in an old folks' home?" But the Lord nudged the Verners in that direction, and none too soon. First she got sick, and then Tom did. Now, she says, "We have plenty of time to do some of the things we could just dream of doing" and there's "no skipping meals because of the blues" because that leads to the infirmity.

The decision to give up one's independence strikes horror in the bravest heart, so the most difficult decision one can face is the nursing home fear. Clara and Tom tackled it with courage and have never been sorry.

I highly recommend this little book to the aging, and to their loved ones, who will find help with immediate decisions and insight to guide future choices of their own. □

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

the editor's STANDPOINT

SCENIC SPLENDOR

As I write this I am in a room overlooking the Pacific Ocean. A flock of birds is on maneuvers above the water, performing some intricate patterns of flight. Near the shore sailboats glide smoothly past, their canvas lifted like prayers to catch the breeze. Farther out many boats of varied sizes are anchored to kelp beds, and from them people are fishing. The water is moving in gentle swells, kissed by the sun and overarched by a matching sky. Along the shore stately palms bow in dignified salutes, like formally attired diplomats. Here and there around the houses clusters of brilliant color appear, flowers in profusion which add beauty to an already splendid landscape. Soon the sun will set with a radiance, a flamboyance, that is breathtaking and indescribable.

And I think, if this earth, existing as it does under the sign of sin and death, has retained such beauty, what will God's "better country" be like! We sometimes sing "How beautiful heaven must be." If heaven's scenery improves on the view from this window, I certainly

don't want to miss it. The "new heaven and the new earth" defy imagination and beggar description. Language is too frail a vehicle to transport such freight.

The greatest beauty of heaven is its moral splendor. Think of it—a place and society where the ugly faces of sin, pain, and death never appear! There everything and everyone is holy—not the false holiness of sickly sentiment or regimented culture, but the holiness of pure love that everywhere reflects the nature of God. Every human relationship will be satisfying, fulfilling, and mutually enriching. Betrayal, rejection, and heart-break will never happen. All will work without weariness at pleasant, meaningful tasks, and all shall benefit from one another.

Best of all, the Lord will be visibly, gloriously, and immediately present. The light of His presence will touch everyone who is present and everything that happens with unstained radiance. For the beauty of this earth, and for the hope of heaven, my heart is profoundly grateful today. □

PUNCTUALITY AND PATIENCE

Dr. Claude Jenkins, who taught years ago at Oxford, had a reputation for punctuality. Jan Morris, in his history of Oxford, tells of a time when Jenkins arrived a few minutes late for an appointment, "looking a trifle distraught." "My housekeeper has just died," he explained, "but I've propped her on a kitchen chair, and she'll be all right until I return."

Well, I have learned to appreciate punctuality. I intensely dislike being late. Fortunately, so does Doris. We are usually quite early for church services and at restaurants. I prefer 15 minutes early to 15 seconds late.

But while being early is nearly a passion with me, I've learned to be patient with latecomers and delays. Planes arriving late and causing me to miss connections used to drive me up the wall. Now I shrug it off, and find a book or a writing pad that will enable me to fill the hours usefully. Why ulcerate over a situation you can't change?

I'm much more tolerant, too, of those who keep me waiting when they are late for appointments. The one

exception is a church choir. I keep hoping that, before I die, the Lord will let me know and work with a choir director who always has the troops in place early enough to keep the bulletin from lying about the starting time for worship services. As far as members of the congregation are concerned, I'd rather have them walk in late than walk out early.

Some folks will be late to their own funerals, if it can possibly be arranged. If you are, and I'm there, I'll read or write or pray and refuse to think harshly of you. A sense of eternity makes me less fretful about time, and the moments filled with unplanned, undeserved waiting can also be filled with creative activity—or creative inactivity. And it seems to me that a fellow could be forgiven for not showing up at all if his housekeeper suddenly died.

We can choose to let little things distract and disturb us until great damage is caused. A better way is to accept with patience the delays of life, and fill time and thought with happy, useful content. □

That freedom is perilous, none can deny. Freedom grants a soapbox and creates an audience for the crackpot as well as for the thinker. It serves the demagogue as surely as the patriot. In allowing orthodoxy to speak, it also permits a voice to heresy.

DO WE REALLY BELIEVE IN FREEDOM?

In America it's easy to posture as believers in "freedom for all." To hear some Americans speak, even from the pulpit, personal liberties were invented in the U.S.A. and hardly exist elsewhere. Do we really believe in freedom? We never know until our claims are tested.

A Wesleyan preacher finds out how much he really believes in freedom of thought when he feels threatened by the influence of Calvinists or charismatics.

A Christian finds out how much he truly believes in freedom of religion when a Muslim or Jew objects to prayers made to God in the name of Jesus in public assemblies.

One's commitment to freedom of speech is proven or disproven when those with radically different viewpoints mount the rostrum.

Freedom of the press makes a good slogan until a public figure finds the newspapers hostile to him and his goals.

Freedom to assemble peacefully is a precious consti-

tutional guarantee, until a crowd organizes a protest against one's vested interests.

There is more Bolshevik in most of us than we are willing to admit. We have muzzles and clamps ready for those who disagree with us, even while we make speeches and write editorials extolling freedom.

That freedom is perilous, none can deny. Freedom grants a soapbox and creates an audience for the crackpot as well as for the thinker. It serves the demagogue as surely as the patriot. In allowing orthodoxy to speak, it also permits a voice to heresy. It gives breath and space to liberal and conservative alike.

In a modern state, however, the alternative to freedom, with all its risks, is an oppressive, demeaning dictatorship, whether of the left or right.

If we value freedom for ourselves, we must be willing to grant freedom to those who dissent from our views. Only by safeguarding the liberties of others can we protect and preserve our own. □

A STRONG HORSE

In most of the pastorates I served there was at least one person convinced that a preacher's life was easy. He—or she, as the case might be—took perverse delight in telephoning the parsonage at midmorning and asking, "Did I get you out of bed?"

When Doris answered the phone the cynical caller would ask, "Is the pastor up yet? I need to speak to him."

Doris had the perfect squelch, always delivered in sweet, patient tones. "He was praying for you this morning before you ever thought of getting out of bed."

When I was making \$35 a week one of those critics used to say, with a slight sneer, "I wish I could make \$17.50 an hour." My response was to smile and say, "If you really believed that, you would claim a call to preach before morning."

There are some lazy preachers, but their number is not legion. The sluggards are exceptions, not the rule. Most of our preachers work hard, taking more guff and getting less pay than men or women in other pro-

fessions. They take oversight of the flock, not for "filthy lucre," but out of genuine love for the Great Shepherd and for His sheep. They enjoy their work in most respects, and where they must endure what they cannot enjoy, they do so gladly, for they are called by God and His approval is their reward.

A Willimantic, Connecticut newspaper once carried this ad: "Wanted—A strong horse to do the work of a country minister." Any jackass can sneer, ridicule, and criticize, but only a stout horse can do well the work of a country—or city—minister.

If lazy preachers are scarce, so are contemptuous slanderers of the ministry. My experience has convinced me that the vast bulk of our people love, value, support, and encourage their ministers.

God's Word says to pastors and people: "Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give account. Let them do this joyfully, and not sadly, for that would be of no advantage to you." □

ment to include the call to peacemaking and establishing God's justice in our world. As frightening as these times are, they are also wonderfully exciting times, as we behold the movement of our mighty God in the world and His Church!

Again, thanks for having the courage to print a clear call for peacemaking, and God bless you in the work you do.

Dean Turbeville
Richmond, Virginia

*The article reflects the perspective of some Nazarenes on the issue. Other Nazarenes disagree.

HAPPY TEACHER

At first I was very reluctant to teach those lessons on "The People Called Nazarenes" in our Sunday School, because it looked too

hard—but, I have been so happy I did. It was great. My college class expressed the same feeling as we ended it Sunday Nov. 27.

Me Rita Hoy
Alva, Oklahoma

CHALLENGING LIFE

On November 17, 1983, in a rural area south of Olathe, Kans., a friend who had touched the lives of many Nazarenes and people in general was called home to be with the Lord.

Dr. L. Dean Ammerman, whose zest for life was only surpassed by his love for his Lord, was a man who lived the mountaintop experience and in the process helped many of his friends come to know the same joy of living. Dean was always one who believed the adage, "Treat others as what they can become not as what they are." When others had

cast someone off as unsalvageable, Dean stepped in with his Christlike love, looking beyond the rough edges at the potential and gemlike qualities that were trapped inside. Through his positive outlook on life, and never accepting the term impossible as an answer, he has set a tremendous example for us to follow. When I reflect on his life, the most descriptive and accurate account of all he strived to be is captured in Philippians 2:1-18. For those of us who were touched by Dean's life, we now have the responsibility to carry the torch that has been passed our way. For those who knew Dean, our lives are forever changed and enriched. For those who did not know him, you have a real treat awaiting you in heaven.

Dean Schwab
Seattle, Washington

God Saved Him Anyhow

by JUDI MANKE

A COUPLE OF YEARS AGO, my husband John and I took a spiritual gifts class. To my amazement, evangelism turned up as one of my gifts. My husband's was also, but that was no surprise as he had led many to the Lord after taking the discipleship course.

We entered an evangelism class to learn how to present the gospel. I kept asking the Lord, "Are You sure You want me taking this class?" It has been a great learning experience for a shy individual.

On most of our calls, my husband and I went on separate teams, but this one night there were three of us, Dean, John, and I.

Pastor Mansveld had asked us to take along a pamphlet about the Church of the Nazarene. I forgot the booklet, but we decided to go on. When we arrived, I checked to see if I had the other booklet—"Now That You Are Saved"—and the spiritual birth certificate, and the picture of Christ knocking on the door.

I had them, so we went to the door and John introduced us. I noticed Arnold, the man we were calling on, already had the booklet that I had forgotten. We made small talk and then began the presentation.

I started to ask the first question—"Have you come

to the place in your spiritual life where you know for certain that if you were to die tonight you would go to heaven?" But what came out was—"Suppose you were to die tonight, would you know for certain that you would go to heaven?"

John told me to start again, and I asked, "Have you come to the place in your spiritual life that if you were to die tonight, you would go to heaven?"

He said, "NO!"

At that very moment, God came. I knew this man was going to be saved, but when I realized this, I was staring at him eyeball to eyeball—stunned! My husband later said he thought I had died. He finished the presentation (which I have to admit was truly beautiful). Then my husband said, "And now my wife . . ." (When he says this, there is something in me that freezes but I was frantically trying to remember what came next in the presentation)—and now my wife has a picture to show you of Christ knocking on the door." I opened my little red book, "Now That You Are Saved," and there was no picture. I knew it had been there just moments before.

My husband excused himself, went out to the car, and brought in a picture. We finished the presentation, leading Arnold to the Lord, and giving him the spiritual birth certificate.

On our way home, we were all discussing my errors. Dean agreed with me that when Arnold answered the first question, he too knew that God would save him.

Though I made many mistakes and felt I did not do anything right, God saved Arnold anyway!

It has been rewarding to see Arnold grow spiritually this past year. □

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

IN THE NEWS

PEOPLE AND PLACES

Florence Hyde, a Nazarene elder, has been selected as the recipient of the Michigan State Award for Volunteer Service. Although blind since the mid-1930s, Rev. Hyde has been active in preaching the gospel and in encouraging the discouraged. Sister Hyde serves in the Yale, Mich., Trinity Missionary Church. At age 80, she continues to conduct a weekly Bible study and prayer meeting for the elderly at the Medilodge of Yale.

A feature article was recently published in the Port Huron, Mich., *Times Herald*, detailing her activities. She is a graduate of Olivet Nazarene College where Dr. Mary Scott served as one of her readers. □



Jackson, Miss., attorney **Britt Singletary** was sworn in as U.S. Magistrate for the Southern District of Mississippi, November 9, 1983.

Singletary, 33, was chosen by a panel of federal judges from a field of five finalists recommended by a nominating committee. The position was created by Congress to help reduce the Southern District caseload, one of the largest districts in the country.

Singletary was an assistant to former Senator James O. Eastland on the Senate Judiciary Committee. Earlier he had served as law clerk to U.S. District Judge Harold Cox.

Britt is married to the former Audrey Morgan of Jackson, Miss., and has two daughters, Leigh and Brittany. He is the son of Rev. and Mrs. E. J. Singletary of Terry, Miss. □

Rev. Jeffrey Sparks, pastor of Ashtabula, Ohio, First Church, was named to the 1983 edition of *Outstanding Young Men of America*. Pastor Sparks received the bachelor of arts degree from Olivet Nazarene College in 1969, did graduate work towards the master's degree at Texas Southern University in 1972, and earned a doctorate from the Theological School of Drew

University in 1981. Dr. and Mrs. Sparks (the former Elizabeth Anne Sparks of Huntsville, Ala.) have two children: Jennifer, age 13, and Justin, age 9. They have pastored the Ash-tabula church since May, 1982. □

Barbara Anne Childs was recently selected as one of the *Outstanding Young Women of America*. She is a 1968 graduate of Bethany Nazarene College, and did graduate study at Idaho State University.

Barbara and her husband Rev. Bill R. Childs are currently teaching in the Nazarene Bible College, Arthurseat, East Transvaal, Africa. Barbara is the daughter of Dr. and Mrs. Fred W. Knight of Northwest Nazarene College, Nampa, Idaho. □

Debra Price Fehr was named for the 1983 edition of *Outstanding Young Women of America*. This award is given in recognition of outstanding personal and professional achievements.

Debra, daughter of Mr. and Mrs. Hayden E. Price, Shamokin, Pa., attended Eastern Nazarene College for two years, then Frankford Hospital School of Nursing, Philadelphia. She received an associate degree from Pennsylvania State University.

She is the head surgical nurse of neurosurgery at Hershey Medical Center, Hershey, Pa.

Debra and her husband Dr. David M. Fehr reside in Hershey and are charter members of the Hershey church. □

WORKING RETIREES PAY SOCIAL SECURITY TAX

On January 1, 1984, non-profit organizations, including churches, became subject to paying Social Security taxes on their lay employees' wages. Many questions have come to the office of Pensions and Benefits Services regarding the new Social Security laws.

One of the frequent questions asked deals with retired laymen who do part-time work for the church. "Since these laymen are receiving Social Security benefits and are only being paid a small stipend from the part-time church work they render, does the church have to withhold Social Security taxes?"

According to the most current understanding of the Social Security laws, receiving Social Security benefits has no real bearing on the legal obligation to pay Social Security taxes on income earned. In the church context, for 1984 such a layman would have 6.7 percent withheld from his wages for Social Security taxes and in addition the church would pay a 7 percent Social Security tax on wages paid to that layman.

It is important to note that the new Social Security rules do not affect the way an ordained or district-licensed minister who performs ministerial duties continues to pay his Social Security taxes using the self-employment rate.

The Pensions office is happy to be of assistance in any way they can. However, the information they can provide is of a general nature. It is not offered as specific legal or tax advice. Each person, local church board, and district should evaluate their own unique situation in consultation with their local legal and tax advisors. □



Pictured is the kiln-fired, tile coaster that was given to the 5,000 plus people who attended the Pilot Point celebration, October 13, 1983. These were prepared and distributed with the compliments of the Nazarene Publishing House. Prior to the event, the number of people attending was estimated to be 3,000 and an order for coasters was placed accordingly. The supply proved to be inadequate and cards were signed by those who wished to receive plaques later. All special mementos have been sent to such people, as well as to others who have indicated they neither received the tile nor did they sign a card, but they did attend. Approximately 100 coasters are left. In keeping with our commitment these will not be given to anyone who was not present at the celebration. (this includes Dr. William Greathouse, who was in Europe at the Nazarene Servicemen's Retreat, and Bud Lunn, who missed the last plane to Dallas.) If you were there and have not received one of these commemorative items, write to the publishing house and it will be sent. The supply is limited and this is the final offer.



Almost 10,000 folders containing lithograph reproductions of charcoal sketches of the general superintendents from Dr. Bresee to our present six generals were distributed throughout the church by the publishing house during this 75th anniversary year. Rev. George Mullins, pastor of Sand Springs, Okla., First Church, had the entire set framed and hung in a well-traveled hallway. Rev. Mullins is shown examining the finished project.

SOME VERY IMPORTANT PEOPLE

The highest award issued in our Caravan program is the Phineas F. Bresee award. We congratulate these award winners, and all who worked with them in this program.

Tim Adkins, Westland, Mich.
Beth Barber, Ashland, Ky.
Darla Barnes, Wellsburg, W.Va.
Annette Berry, Berne, Ind.
Kelly Brooks, Sharon, Pa.
Trisha Brown, Glen Burnie, Md.
Cheryl Bryner, Glen Burnie, Md.
Lisa Chamberlin, Columbiana, Ohio
Christopher Clark, Collingwood, Ontario, Canada
Melissa Clendenning, East Liverpool, Ohio
Kevin D. Cope, Crawfordsville, Ind.
Troy D. Cope, Crawfordsville, Ind.
Pam Cress, Columbiana, Ohio
Linda Sue Cullum, Amarillo, Tex.
Lesley Cusick, Wellsburg, W.Va.
Brian Dearth, Kankakee, Ill.
Karen Eddy, Glen Burnie, Md.
Luanna Elder, Royal City, Wash.
Karla Free, Richland, Wash.
Ruth Gresty, Manchester, England
Lisa Gunther, Glen Burnie, Md.
Deanna Hall, Wellsburg, W.Va.
Kandi Hamel, Taylorville, Ill.
Amanda Hammerbacker, Glen Burnie, Md.
Rachel Harris, Manchester, England
Terry Harwood, St. Maries, Idaho
Bobby Jansen, St. Maries, Idaho
Tara Jordan, Glen Burnie, Md.

Tonya Killingbeck, Westland, Mich.
Christine Kolodji, Redding, Calif.
Jeff Lawrence, Taylorville, Ill.
Rusty Larson, Pocatello, Idaho
Dennis Lowe, St. Maries, Idaho
Toni Ranae Maker, Edmond, Okla.
Lisa Marsch, Glen Burnie, Md.
Tracy Marsch, Glen Burnie, Md.
Scott Martin, St. Maries, Idaho
Kevin McCreless, Lakeland, Fla.
Sam Moran, Columbiana, Ohio
Marc Mortimer, St. Maries, Idaho
Kathy Myers, Wellsburg, W.Va.
Robin Nelson, Coeur d'Alene, Idaho
Cheri Patton, Berne, Ind.
Shellie Lynn Perkins, East Liverpool, Ohio
Paul Plews, Glen Burnie, Md.
Wendy Pollard, Westland, Mich.
Rusty Price, St. Maries, Idaho
Chad Ritterspach, Columbiana, Ohio
David Riby, St. Maries, Idaho
Brian Sanders, Redding, Calif.
Mike Shaw, East Liverpool, Ohio
Lori Shoemaker, Taylorville, Ill.
Ricky Sink, Royal City, Wash.
Patricia Vore, Berne, Ind.
Susan Wallace, Taylorsville, Ind.
Sherry Wood, Sharon, Pa.

The list of winners will be continued in future issues.

ARIZONA DISTRICT HAS CHRISTIANOMICS SEMINAR

In a recent survey, *Campus Crusade* discovered the predominate problem facing people today, in and out of the church, is finances. The survey found that the problem is not just making money, but understanding its origin, value, use, and management.

The Arizona Nazarene Lands, Inc. Recently sponsored a Christianomics Seminar for the Arizona District. Over 60 registrants, representing nearly half the churches on the district, attended the 15 hours of instruction. James W. Jackson led the seminar and was assisted by instructors Gary Stevenson and Ron Lush, Jr.

Jim Jackson spent two and a half years on a leave of absence from his business to assemble the material. This came after teaching a young adult Sunday School class with his wife Annie. They found themselves often counseling young couples in financial management.

Jackson says the basic question God asks each Christian is: "What'cha gonna do with what'cha got?" He maintains that God holds people accountable not for what they do not have or what they hope and plan to have, but for what they *do* have. This cuts across lines of language, wealth, race, status, and education. Everyone has something.

Christianomics is presented as a way of life. The material follows John Wesley's injunction to "earn all you can, save all you can, and give all you can." It offers many guidelines and tips to invest, earn, save, and give to Kingdom work.

After the seminar, Arizona District Superintendent Crawford Vanderpool said, "This may be a new day in our Arizona churches." □



James W. Jackson teaching Christianomics at the Arizona District seminar.



Shown working on the ESL dictionary (l. to r.) are Nancy Clark, Jerry Appleby, Al Truesdale, George Lyons, and Wes Eby.

ESL DICTIONARY IN PREPARATION

Church Extension Ministries has brought together an editorial committee to compile a basic English dictionary of theological and biblical terms using a vocabulary of 2,500 words. This group met in Kansas City in January 1984 to work on this book. The goal is to take nearly 1,000 words gathered from the periodicals and books of the church and define them in simple English.

At least 46 scholars and pastors are working on this project including the editorial committee, as follows: Mrs. Nancy Clark, Southeast Asian ethnic consultant for Church Extension Ministries, from Rochester, Minn.; Rev. Jerry Appleby, Ethnic/Urban Missions coordinator for Church Extension Ministries; Dr. Albert L. Truesdale, associate professor of philosophy of religion and Christian ethics at Nazarene Theological Seminary, Kansas City; Dr. George Lyons, assistant professor of religion at Olivet Nazarene College; and Mr. J. Wesley Eby, education specialist in language arts at Wingate Elementary School, Gallup, N. Mex.

The need for such a textbook has been increasingly realized in recent years as the Church of the Nazarene across the U.S. and Canada has received an influx of refugees and immigrants. Originally designed to meet the needs of teaching English as a second language to newcomers to the United States, there is a much broader range of people who may be served by such a release. Among them are:

1. Missionaries who wish to teach English as a foreign language overseas.
2. Beginning theological students in colleges.

3. Laymen who have a limited understanding of the terminology used in the Church of the Nazarene.

4. Other holiness denominations who wish to have a book of similar scope. ☐

FIRST SPANISH-SPEAKING LEADER COUPLE FOR NAZARENE MARRIAGE ENRICHMENT

Alex and Maria Elena Mercado of Balboa, Panama have become the first Spanish-speaking couple to be granted provisional leader couple standing in Nazarene Marriage Enrichment.

Officially named **Fortaleza Matrimonial Nazarena**, this ministry was established in Panama by missionary

leader couple, Tom and Linda Spalding. The Spaldings have led many weekend retreats and growth groups (both in English and Spanish).

Maria Elena Gonzales grew up in a Christian home in northern Costa Rica. She gave her heart to Christ at age 17, and in 1975 met Alex who at that time was a seminary student. Married in 1977, the Mercados have two daughters, Priscilla and Raquel.

Alex, ordained in January of this year, pastors the LaChorrera Church of the Nazarene.


The Mercados attended their first marriage enrichment retreat in the fall of 1982. One year later they experienced the Leadership Training Seminar led by the Spaldings.

Alex and Maria have led one marriage enrichment event with several more in the planning stage. ☐

—J. Paul and Marilyn Turner, General Directors of Marriage and Family Life



Alex and Maria Elena Mercado



Book Briefs

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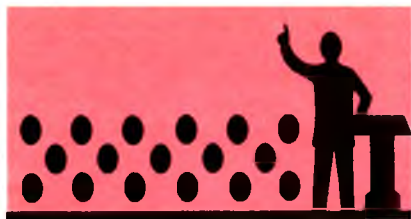
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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Bradford, OH, Mar. 6-11; Lowell, IN, Mar. 13-18; Sylvania, OH, Mar. 20-25; Greenville, OH, Mar. 27—Apr. 1

ARCHER, DREX: Concerts in Oregon, Mar. 4-7; Havre, MT, Mar. 9-11; Kalispell, MT, Mar. 12

ARMSTRONG, CHARLES: Flora, IL (Harmony United Meth.), 20-25; Mount Erie, IL, Mar. 27—Apr. 8

ARMSTRONGS, LEON, LINDA & FAMILY: Rising Sun, IN, Mar. 6-11; New Berlin, WI, Mar. 13-18; Ottumwa, IA (Trinity), Mar. 20-25; Milan, IL, Mar. 27—Apr. 1

•**BAGGETT, DALLAS:** Phenix City, AL (1st), Mar. 13-18. Shreveport, LA (Werner Park), Mar. 27—Apr. 1

BAKER, JOHN D.: Campbellsburg, IN, Mar. 6-11; Ogden, IL, Mar. 13-18; Mackey, IN, Mar. 20-22

BAKER, RICHARD C.: Belpre, OH, Mar. 6-11; Cayuga, IN (Free Holiness), Mar. 13-18; DuQuoin, IL, Mar. 20-25; Seth, WV, Mar. 27—Apr. 1

•**BALLARD, DON:** Morrilton, AR, Mar. 6-11; Fort Smith, AR, (1st), Mar. 20-25; Monroe, MI (1st), Mar. 28—Apr. 1

BEARDEN, LES: Ripley, VA (1st), Mar. 6-11; Decatur, IL (Trinity), Mar. 20-25; Dexter, MO (Southwest), Mar. 27—Apr. 1

BEELER, LOWELL: Des Moines, IA (Highland Park), Mar. 20-25; Portland, IN (Evang. Meth.), Mar. 27—Apr. 8

BELL, JAMES & JEAN: Sublette, KS (1st), Mar. 8-11; Johnson, KS (Bethel), Mar. 13-18

BLYTHE, ELLIS: Charleston, SC (St. Andrews), Feb. 28—Mar. 4; Burlington, NC (West), Mar. 13-18; Cedarville, OH, Mar. 20-25; Archdale, NC, Mar. 27—Apr. 1

BOCK, DON: Kettering, OH (1st), Mar. 6-11; Gallapoli, OH (CCCU), Mar. 13-18; Sunbury, OH, Mar. 20-25; New Lenox, IL, Mar. 27—Apr. 1

BOND, GARY & BETH: Vancouver, WA (Central), Mar. 6-11; Spokane, WA (Indoor Camp Meeting), Mar. 13-18; Fullerton, CA (1st), Mar. 20-25; Odon, IN (Vincennes Zone Camp Meeting), Mar. 27—Apr. 1

BOONE, FORD: Crowley, LA (Ellis), Mar. 6-11; Meridan, MS (Central), Mar. 13-18; Chattanooga, TN (East Ridge), Mar. 20-25; West Jefferson, NC, Mar. 27—Apr. 1

BOSHELL, T. JAMES: Clay, WV, Mar. 6-11

BOWERS, E. J. & LUCILLE: Whitehouse, TN, Mar. 6-11; Hot Springs, AR (Community), Mar. 21-25

BRAUN, GENE: Olathe, KS (College), Mar. 4-11

BREWINGTON, JANE: Jamestown, TN (Pleasantview), Mar. 3-4; Valdosta, GA (Singles' Retreat), Mar. 16-18

BRISCOE, JOHN: Cleveland, OK, Mar. 20-25

BROOKS, GERALD & JUNE: Port Arthur, TX, Mar. 13-18; Nederland, TX (1st), Mar. 20-25

BROWN, FRED: Columbia, SC (1st), Mar. 11-15

BROWN, ROGER: Douglasville, GA (1st), Feb. 28—Mar. 4; Rolla, MO (1st), Mar. 9-11; Newport, KY (1st), Mar. 13-18; Rochester, NY (Immanuel), Mar. 20-25; Bloomington, IL (1st), Mar. 27—Apr. 1

BROWN, TIM: Reserved, Mar. 5-11; Nashville, TN (Bethel), Mar. 12-18; Golden, CO, Mar. 19-25; Beaver, OK, Mar. 26—Apr. 1

BUDD, JAY: Hickory, NC, Mar. 13-18; Carey, OH (Ridge Chapel), Mar. 25—Apr. 1

BURKHALTER, PAT: Abilene, TX (Trinity), Mar. 13-18; Kirbyville, TX (1st), Mar. 20-25; Trout, LA (1st), Mar. 27—Apr. 1

CARROLL, LARRY & ROBERTA: Sturgis, MI (1st), Mar. 11; Bristol, IN (1st), Mar. 27—Apr. 1

CASTEEL, HOWARD: Sullivan, MO, Mar. 6-11; Streator, IL (1st), Mar. 18-25

CAYTON, JOHN: Grand Rapids, OH (Wes.), Mar. 6-11; Uhrichsville, OH, Mar. 13-18; Cabin Creek, WV (Chelyan), Mar. 20-25; Reserved, Mar. 27—Apr. 1

CHASE, FRANK: Kirwin, KS, Mar. 6-11; Harrison, AR (1st), Mar. 13-18; Antlers, OK, Mar. 28—Apr. 1

CHIPP, VERLIN: Bettendorf, IA (1st), Mar. 6-11; Grinnell, IA (1st), Mar. 13-18

CHRISTNER, JACK: Pine City, PA (Free Meth.), Mar. 6-11; Uhrichsville, OH (Rush Community), Mar. 13-18; Titusville, PA, Mar. 20-25; Oakland, MD, Mar. 27—Apr. 1

CLAY, M. E.: Richmond, IN (St. Paul), Mar. 9-11; Hurricane, WV (Teays Valley), Mar. 13-18; Buffalo, WV, Mar. 20-25; Weirton, WV, Mar. 27—Apr. 1

COBB, BILL & TERRI: Overland Park, KS (Antioch), Mar. 6-11; Chicago Heights, IL, Mar. 13-18; Kankakee, IL (1st), Mar. 21-25; Waxahachie, TX (1st), Mar. 28—Apr. 1

COY, JAMES & MARTHA: Geneva, IN, Feb. 28—Mar. 4; Logansport, IN (1st), Mar. 6-11; Mauston, WI (1st), Mar. 13-18; Moline, IL (Evang.), Mar. 20-25; Creve Coeur, IL, Mar. 27—Apr. 1

CRABTREE, J. C.: Yukon, OK (1st), Feb. 26—Mar. 4; West Memphis, AR (1st), Mar. 6-11; Nacadoches, TX (Indoor Camp), Mar. 13-18; Baton Rouge, LA (1st), Mar. 20-25

CRANDALL, VERNON & BARBARA: Enid, OK (Maine), Mar. 13-18; Tuttle, OK, Mar. 20-25; Wickes, AR (1st), Mar. 27—Apr. 1

CRANE, BILLY: California, PA (Calvary), Mar. 6-11; Dalton, MA (Berkshire 1st), Mar. 13-18; Waverly, NY (1st), Mar. 20-25; Jefferson, PA, Mar. 27—Apr. 1

CULBERTSON, BERNARD: Sparks, NV, Mar. 6-11

CUNDIFF, G. R. "SCOTT": Stephenville, TX (1st), Mar. 6-11; Midland, TX (1st), Mar. 14-18; Monahans, TX (1st), Mar. 20-25; Reserved, Mar. 26-31

DALE, TOM: Twin Falls, ID (1st), Feb. 28—Mar. 4; Eureka, CA (1st), Mar. 23-25; Long Beach, CA (1st), Mar. 28

DARNELL, H. E.: Coal Valley, IL, Mar. 8-18; Columbia, SC, Mar. 23—Apr. 1

DAWS, LEONARD: Winchester, IN (1st), Mar. 13-18; Barrett, WV, Mar. 20-25

DEBOLT, TED & DOROTHY: Kurtz, IN, Mar. 27—Apr. 1

DELL, JIMMY: Pompano Beach, FL, Mar. 4-9; Riverton, WY (1st), Mar. 10-14; Casper, WY (1st), Mar. 15-18; Visalia, CA (1st), Mar. 25—April 1

DENNIS, DARRELL, BETTY, BETH & DWIGHT: Panama City, FL, Mar. 7-11; Macon, GA (Evang. Meth.), Mar. 13-18; Lebanon, IN (1st), Mar. 27—Apr. 1

DENNISON, MARVIN: Burlington, IA (Flint Hills), Mar. 20-25; Kirkwood, MO, Mar. 27—Apr. 1

DISHON, MELVIN: Olive Hill, KY, Mar. 20-25

DIXON, GEORGE & CHARLOTTE: Gospel Concerts in Arizona and New Mexico, Month of March

DODDS, JOHN: Jackson Center, OH, Feb. 28—Mar. 4; Toledo, OH (Chapman Memorial), Mar. 6-11; Delphos, OH, Mar. 13-18; Union City, IN, Mar. 20-25; London, OH, Mar. 27—Apr. 1

DODGE, KENNETH: Camillus, NY (Syracuse Immanuel), Mar. 11; College Park, MD, Mar. 13-18; Brantford, Ontario, Mar. 20-25; Brentwood, NY, Mar. 27—Apr. 1

DOROUGH, JIM & CAROL: Shawnee, OK (1st), Mar. 6-11; Seymour, MO (Dogwood), Mar. 13-18; Sikeston, MO, Mar. 20-25; Topeka, KS (Oakland), Mar. 27—Apr. 1

DUNNIRE, RALPH & JOANN: Benton, IL, Mar. 13-18

DUNN, DON: Greensboro, PA, Mar. 6-11; Minford, OH, Mar. 20—Apr. 1

EASTMAN, RICK: Marion, IN (Lincoln Blvd.), Mar. 6-11; Broken Arrow, OK (1st), Mar. 13-18; Lansing, MI (South), Mar. 20-25; Hot Springs, AR (Lockhaven), Mar. 28—Apr. 1

EBY, PAUL & MARTHA ANN: Louisville, KY (Zone Crusade), Mar. 14-18; Frankfort, KY (Capitol), Mar. 30—Apr. 1

•**ECKLEY, LYLE:** Temple, TX (1st), Mar. 6-11; Lewistown, IL, Mar. 13-18; East Peoria, IL, Mar. 20-25

ERICKSON, A. WILLIAM: Salem, OH (1st), Mar. 6-11; Memphis, TN (Calvary), Mar. 14-18; Greenwood, IN, Mar. 21-25; Dothan, AL (1st), Mar. 27—Apr. 1

ESSELBURN, BUD—THE KING'S MESSENGERS: Martins Ferry, OH, Mar. 6-11; Vanderbilt, PA, Mar. 13-18; New Galilee, PA, Mar. 20-25; Cobleskill, NY, Mar. 27—Apr. 1

EVERMAN, WAYNE: Quincy, KY (Kentucky Heights), Mar. 21-25

FADER, WES & MARY: Bowie, MD, Mar. 9-11; Hickory, NC (Independent), Mar. 16-18; Baltimore, MD, Mar. 24-28

FILES, GLORIA & ADAMS, DOROTHY: West Palm Beach, FL (1st), Mar. 6-11; Sebring, FL, Mar. 20-25

FISHER, C. WILLIAM: Houston, TX (1st), Mar. 13-18; Bethany, OK (Calvary), Mar. 20-25; Jackson, MI (1st), Mar. 27—Apr. 1

FORTNER, ROBERT: Bryan, OH, Mar. 13-18; Bay City, MI (1st), Mar. 20-25; Hillsdale, MI, Mar. 26—Apr. 1

•**FOSTER, HALLIE & MARTHA:** Jacksonville, IL, Mar. 4, 11 & 18; West Union, IL, Mar. 21-25

FRANK, RICHARD: Winchester, VA, Mar. 18-25

FRODGE, HAROLD: Astoria, IL, Mar. 8-11; DeKalb, IL, Mar. 13-18; Owensville, IN, Mar. 20-25; Fall City, NE, Mar. 27—Apr. 1

•**GADBOW, C. D.:** Cedar Falls, IA, Mar. 4

GARDNER, JOHN: Lakeland, FL (1st), Mar. 13-18

GAWTHORP, WAYLAND: Indianapolis, IN (Friendly), Mar. 6-11; Albion, IL (Browns Meth.), Mar. 13-18; New Martinsville, WV, Mar. 20-25; Connorsville, IN, Mar. 27—Apr. 1

GINTER, TIMOTHY: Loraine, OH, Mar. 6-11; Follansbee, WV (1st), Mar. 20-25

GORMAN, HUGH: Dartmouth, Nova Scotia, Mar. 13-18; Elmsdale, Prince Edward Island, Mar. 27—Apr. 1

GRAY, BOB & BECKY: Sheffield, AL (1st), Mar. 6-11; Decatur, GA (Atlanta 1st), Mar. 14-18; North Little Rock, AR (Sylvan Hills), Mar. 20-25; Reserved, Mar. 27—Apr. 1

•**GRAY, C. PAUL:** Piedmont, OK, Mar. 11; Rawlins, WY, Mar. 20-25; Cheyenne, WY (Grace), Mar. 28—Apr. 1

GRAY, DAVID & BECKY: Bedford, IN (Valley Mission), Mar. 2-11; Memphis, TN (Calvary), Mar. 13-18; Nashville, TN (WILCON), Mar. 20-25; Weirton, WV (1st), Mar. 27—Apr. 1

GREEN, JAMES & ROSEMARY: Muskogee, OK (1st), Mar. 6-11;

Wintersville, OH, Mar. 13-18; Modoc, IN, Mar. 20-25; New Castle, IN (Southside), Mar. 27—Apr. 1

GRIMES, BILLY: Athens, TX, Mar. 27—Apr. 1

GRINDLEY, GERALD & JANICE: Winter Haven, FL, Mar. 4 a.m.; Bryan, OH, Mar. 13-18; Cincinnati, OH (N. KY Indoor Camp), Mar. 20-25

GROVES, C. WILLIAM: McArthur, OH, Mar. 13-18; Mackey, IN, Mar. 20-25; West Baden, IN (Springs Valley), Mar. 27—Apr. 1

•**HAGEMEIER, WAYNE:** Nampa, ID (Bethel), Mar. 27—Apr. 1

HAINES, GARY: Columbia, TN (Grace), Mar. 3-11; Jasper, AL (1st), Mar. 17-21; Little Rock, AR (Central), Mar. 22-25; Phoenix, AZ (Orangewood), Mar. 31—Apr. 4

HALL, CARL: Ossian, IN, Mar. 3-11; Havana, IL, Mar. 20-25; Aroma Park, IL, Mar. 27—Apr. 1

•**HANCE, RAY:** Elkhart, KS, Mar. 6-11; Altus, OK, Mar. 20-25; Florence, AL (1st), Mar. 28—Apr. 1

HANCOCK, BOYD: St. Joseph, MO (1st), Mar. 20-25; Litchfield, MN (1st), Mar. 27—Apr. 1

HANSON, BRIAN & CHERYL: Morenci, MI, Mar. 4 a.m.; Regent, ND, Mar. 6-11; Dickinson, ND, Mar. 13-18; Benedict, ND, Mar. 20-25

HAYES, ALVIN: Chelsea, OK, Mar. 14-18; Milwaukee, WI (1st), Mar. 20-25; Oshkosh, WI, Mar. 27—Apr. 1

HAYNES, CHARLES & MYRT: Cordova, AL, Mar. 6-11; Morristown, TN (1st), Mar. 13-18; Plymouth, IN (1st), Mar. 20-25; Kokomo, IN (Mt. Zion Free Meth.), Mar. 27—Apr. 1

HELMS, MIKE & GLORIA: Vivian, LA (Christian Academy), Mar. 6-11; Hopkinsville, KY, Mar. 13-18; Lawrenceburg, IN (Vaughan Memorial), Mar. 27—Apr. 1

HICKE, S. F.: Smithfield, IL, Mar. 6-11; Macomb, IL, Mar. 13-18; Peoria, IL (Northside), Mar. 20-25

HIGGINS, CHARLES: San Jose, CA (1st), Mar. 4-9; Santa Cruz, CA (1st), Mar. 11-15; Emmett, ID (1st), Mar. 18-25

HOWARD, RICHARD: Collingdale, PA, Mar. 7-12; Burlington, Twp., NJ (Sunset Road), Mar. 14-18; Augusta, KS (1st), Mar. 21-26; Reserved, Mar. 27—Apr. 1

HUFFMAN, W. D.: Waukesha, WI (1st), Mar. 20-25; Dwight, IL, Mar. 27—Apr. 1

IDE, CHARLES: Riviera Beach, FL, Mar. 6-11; Lakeland, FL (S. Miami Heights), Mar. 18; Dayton, OH (1st), Mar. 20-25; Orlando, FL (New Life), Mar. 27—Apr. 1

JACKSON, CHUCK & MARY: Douglasville, GA (1st), Mar. 2-4; East Brewton, AL (1st), Mar. 7-11; Chattanooga, TN (1st), Mar. 13-18; Chattanooga, TN (East Ridge), Mar. 20-25; Monroe, MI (1st), Mar. 28—Apr. 1

JACKSON, PAUL & TRISH: Concerts in Oregon, Washington, & Idaho, Mar. 1-18; Lewiston, ID (Orchards), Mar. 20-25; Concerts in Idaho & Washington, Mar. 27-30

JAMES, R. ODIS: Meta, MO (Ricker Memorial), Mar. 6-11; Sullivan, MO, Mar. 17-18; St. Louis, MO (O'Fallon), Mar. 24 & 25

JANTZ, CALVIN & MARJORIE: Reserved, Month of March

JOHNSON, RON: Concerts in Eastern Washington, Mar. 4; Concerts in Northern California, Mar. 8-18; Concerts in Western Washington, Mar. 22-30

JONES, TERRY: Eldon, MO (1st), Mar. 6-11; Bebee, AR (1st), Mar. 14-18; Searcy, AR (1st), Mar. 21-25

JUSTICE, MEL & DONNA: Winston-Salem, NC (1st), Mar. 13-18; High Point, NC (Calvary), Mar. 20-25; Homer City, PA, Mar. 27—Apr. 1

•**KNIGHT, JOHN L.:** Joplin Dist. Preachers' Conv., Mar. 13-15; Ava, MO (Goodhope), Mar. 15-18; Alexandria, LA (1st), Mar. 20-25; Wichita, KS (Olivet), Mar. 27—Apr. 1

•**KRAITZER, RAYMOND:** White Salmon, WA (Bingen Pinecrest), Mar. 7-11

LAING, GERALD: Gastonia, NC, Mar. 25—Apr. 1

LASSELL, RAY & JAN: Elwood, IN (Central Wes.), Mar. 6-11; Glasgow, WV, Mar. 13-18; Kingwood, WV, Mar. 20-25; LaFayette, GA, Mar. 27—Apr. 1

LAWSON, WAYNE: Quincy, WA, Mar. 11-16; Middleton, ID, Mar. 18-25; Ellensburg, WA, Mar. 27—Apr. 1

LAXSON, WALLY & GINGER: Sapulpa, OK (1st), Mar. 7-11; Nacogdoches, TX (1st), Mar. 14-18; Pittsfield, IL (1st), Mar. 20-25; Waverly, OH (CCCU), Mar. 30—Apr. 1

LECRONE, JON & BETH: Lake Isabella, CA, Feb. 26—Mar. 4; Southgate, CA, Mar. 6-11; Lovington, NM, Mar. 13-18; Abilene, TX (Southwest), Mar. 20-25; Blackwell, OK, Mar. 27—Apr. 1

LEIDY, ARNOLD: Tahira, OK, Mar. 6-11; Moriarty, NM, Mar. 13-18; Farnum, NE, Mar. 20-25

LEONARD, J. C.: Bloomfield, IA, Mar. 13-18; Indianola, IA, Mar. 20-25

LESTER, FRED R.: Ettingham, IL (1st), Mar. 20-25

LIDDELL, P. L.: Muskogee, OK (1st), Mar. 6-11; Wintersville, OH, Mar. 13-18; Alexandria, IN, Mar. 20-25; Frankfort, KY (Capital), Mar. 27—Apr. 1

LOETSCHER, O'NEAL: Plainville, KS, Mar. 20—Apr. 1

LORENZEN, LINDA: Sebring, OH (1st), Mar. 4; Trenton, NJ, Mar. 6-11

LOWN, ALBERT: Liverpool, OH (1st), Mar. 13-18; Florence, KY (God's Bible School), Mar. 20-25

LYBARGER, EVERETT: Clinton, AR (1st), Feb. 28—Mar. 4

MANER, ROBERT: Meansville, GA (Pine Mountain), Feb. 28—Mar. 4; Martinez, GA, Mar. 13-18; Huntsville, AL (Madison), Mar. 20-25; Decatur, GA, Mar. 27—Apr. 1

MANLEY, STEPHEN: Sheffield, AL (1st), Mar. 6-11; Decatur, GA (1st), Mar. 14-18; Waynesburg, PA (1st), Mar. 20-25; Charleston, WV (1st), Mar. 27—Apr. 1

MARTIN, KATHRYN & SHOCKLEY, JACKLYN WELCH: Bloomington, CA (1st), Mar. 11 a.m.; Temple City, CA, Mar. 11 p.m.; Pasadena, CA (1st), Mar. 12; Los Osos, CA (El Morro), Mar. 13-14

MARTIN, LEON: Bonham, TX, Feb. 28—Mar. 4; Jacksonville, TX, Mar. 6-11

MARTIN, W. DALE: Lima, OH (Community), Mar. 6-11; Ashland, KY (Grace), Mar. 14-18; Catlettsburg, KY (Southside), Mar. 21-25; Middletown, OH (1st), Mar. 28—Apr. 1

MATTER, DAN & ANN: Lake City, FL, Mar. 6-11

•MAX, HOMER: Wapello, IA, Mar. 21-25; Iowa Falls, IA, Mar. 27—Apr. 1

MAYO, CLIFFORD: Dayton, OH (Huber Heights), Mar. 13-18

McFERRIN, RICHARD A.: Cowan, IN, Mar. 9-11; Farmland, IN, Mar. 13-18; Elwood, IN, Mar. 20-25; Peru, IN (1st), Mar. 27—Apr. 1

MEEK, WESLEY: Glenwood, IA, Mar. 27—Apr. 1

MEREDITH, DWIGHT & NORMA JEAN: Cortez, CO, Feb. 27—Mar. 1; Hutchinson, KS (Peniel), Mar. 20-25

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, Mar. 4-22; Michigan Dist. Pastors' Retreat, Mar. 26 and 27

MILLHUFF, CHUCK: Olathe, KS (College), Mar. 4-11; Wellington, KS (1st Christian), Mar. 18-21; Gallipolis, OH (1st), Mar. 28—Apr. 1

MIRACLE, WALTER: Danville, IL (Southside), Mar. 13-18

MOORE, NORMAN: Enid, OK (1st), Feb. 29—Mar. 4; Bellflower, CA, Mar. 7-11; Lancaster, CA (Valley View), Mar. 13-18; Covina, CA, Mar. 21-25; San Bernardino, CA (East), Mar. 28—Apr. 1

MORRIS, CLYDE: Summersville, WV, Mar. 13-18

MOSS, UDELL: Plymouth, MI, Mar. 6-11; Frank Clay, MO, Mar. 13-18; Nevada, MO, Mar. 20-25; New Brighton, PA, Mar. 27—Apr. 1

MOYER, BRANCE: Big Spring, TX (1st), Mar. 6-11; Boise City, OK (1st), Mar. 20-25; Hooker, OK (1st), Mar. 27—Apr. 1

MURPHY, MARK: Kansas Dist. Lay Retreat, Mar. 1-4; Bedford, OH (1st), Mar. 7-11; Hart, MI, Mar. 13-18; Bay City, MI (1st), Mar. 20-25

MYERS, HAROLD: Englewood, FL, Feb. 28—Mar. 4; Reserved, Mar. 6-18; Oakland City, IN, Mar. 20-25; Huntingburg, IN, Mar. 27—Apr. 1

•NASH, FORREST: LeMoure, ND, Mar. 7-11; Oakes, ND, Mar. 14-18; Kansas City, KS (Metropolitan), Mar. 21-25; St. Joseph, MO (Northside), Mar. 27—Apr. 1

NEFF, LARRY & PAT: Toledo, OH (Chapman Memorial), Mar. 6-11; Blissfield, MI (United Brethren), Mar. 13-18; New Boston, OH, Mar. 27—Apr. 1

OLIVER, W. CHARLES: Lebanon, TN (1st), Mar. 20-25; Gulfport, MS, Mar. 27—Apr. 1

OVERTON, WILLIAM: Key Largo, FL, Mar. 6-11; St. Petersburg, FL (1st), Mar. 13-18; Florence, SC, Mar. 25; Reserved, Mar. 27—Apr. 1

OYLER, CALVIN & VIRGINIA: Pampa, TX, Mar. 13-18

PALMER, JAMES: College Corner, OH, Feb. 28—Mar. 4; Hagerstown, IN, Mar. 6-11; Warrington, IN, Mar. 13-18; Elkton, KY, Mar. 20-25; Boonville, IN, Mar. 27—Apr. 1

PARR, PAUL: Bowling Green, MO, Mar. 13-18

PASSMORE EVANGELISTIC PARTY: Mena, Ar, Mar. 6-11; Benton, AR, Mar. 13-18; Hollywood, MD, Mar. 27—Apr. 1

PATTERSON, DORMAN: Powhatan Point, OH, Mar. 13-18; Frostburg, MD (Moscow), Mar. 27—Apr. 1

PERDUE, NELSON: The Plains, OH, Mar. 6-11; Alliance, OH, Mar. 13-18; Rochester, NY, Mar. 20-25; Selma, IN (Harris Chapel), Mar. 27—Apr. 1

PFEIFER, DON EVANGELISTIC TEAM: Millry, AL, Mar. 18-24

•PRICE, ROSS: Stockton, IL, Mar. 25—Apr. 1

PUGH, CHARLES: Oxford, PA, Mar. 13-18

READER, GEORGE H. D.: Reserved, Mar. 13-18; Jerseyville, IL, Mar. 23-25

•REAZIN, L. V. & LEONE: Bay City, TX, Mar. 20-25

REED, DOROTHY: Glasgow, KY (1st), Mar. 6-11; Kampsville, IL (Summit Grove), Mar. 20-25

RICHARDS, LARRY & PHYLLIS: Knightstown, IN (High School), Mar. 9; Louisville, KY (Atwood Wes.), Mar. 10-11; Mitchell, IN (Wes.), Mar. 13-18; Danville, IN (Calvary), Mar. 27—Apr. 1

ROBINSON, TED: Kilgore, TX, Feb. 28—Mar. 4; Baker, LA, Mar. 6-11; Charleston, WV (Calvary), Mar. 13-18; Athens, OH (1st), Mar. 27—Apr. 1

ROTH, RON: Salina, KS (Belmont (Belmont Blvd.)), Mar. 6-18; Tilden, IL, Mar. 20-25; Hernshaw, WV (Len's Creek), Mar. 27—Apr. 1

RUNYAN, DAVID: Jefferson City, MO, Mar. 9-11; Mountain Grove, MO, Mar. 14-18; Waco, TX (Trinity Heights), Mar. 25—Apr. 1

•SCARLETT, DON: Windham, OH, Mar. 20-25; Sparta, IL, Mar. 27—Apr. 1

SMITH, CHARLES HASTINGS: Drumright, OK, Mar. 6-11; Union, MO, Mar. 14-18; Otisville, MI (Richfield), Mar. 28—Apr. 1

SMITH, DUANE: Williamsburg, IN, Mar. 6-11; Macedonia, OH, Mar. 13-18; Indian Head, MD, Mar. 20-25; Sistersville, WV, Mar. 27—Apr. 1

SMITH, LARRY, SHARON & FAMILY: Owasso, OK, Mar. 20-25; Borger, TX (Trinity), Mar. 27—Apr. 1

SMITH, OTTIS & MARGUERITE: Reserved, Mar. 6-18; Keene, NH, Mar. 20-25; Reserved, Mar. 27—Apr. 1

•SPARKS, ASA: Smyrna, TN, Mar. 9-11; Huntington, WV (Walnut Hills), Mar. 30—Apr. 1

STANFORTH, KEN: Downey, CA, Mar. 11-18

STANTON, TED & DONNA: Goose Creek, SC (Charleston Calvary), Mar. 6-11; Cordova, SC (SW Terrace), Mar. 13-18; Couthatta, LA (Assembly of God), Mar. 30—Apr. 1

STEVENSON, GEORGE: Old Hickory, TN, Mar. 6-11; St. Louis, MO (Overland), Mar. 13-18; Pittsfield, IL, Mar. 20-25; Belle, WV, Mar. 27—Apr. 1

•STOUFFER, CLAYTON: Berkeley Springs, WV, Mar. 21-25

STREET, DAVID: Odon, IN, Mar. 6-11; Monticello, OH, Mar. 13-18; Cory, IN, Mar. 20-25; Owensboro, KY (1st), Mar. 27—Apr. 1

STRICKLAND, RICHARD: Colorado Springs, CO (Pikes Peak Indoor Camp), Feb. 26—Mar. 4; West Carrollton, OH (1st), Mar. 7-11; Newark, OH (Central), Mar. 14-18; Tulsa, OK (1st), Mar. 21-25

SUTTON, VEL & ARLENE: Cochran, GA, Mar. 27—Apr. 1

TAYLOR, DAVID & NORMA: Lawrenceville, GA, Mar. 27—Apr. 1

•TAYLOR, MENDELL: McCloud, OK (Twin Lakes), Mar. 27—Apr. 1

TAYLOR ROBERT: North Platte, NE (1st), Mar. 6-11; Scottsbluff, NE (1st), Mar. 13-18; Wadsworth, OH (1st), Mar. 21-25; Huntington, IN (1st), Mar. 27—Apr. 1

•THOMAS, J. MELTON: Redmond, WA, Feb. 28—Mar. 4; Brush, CO (1st), Mar. 6-11; Post, TX, Mar. 13-18; Burlington, CO, Mar. 27—Apr. 1

TRIPP, HOWARD: Lamar, MO (1st), Mar. 6-11; Benton, IL (1st), Mar. 13-18; Rossville, GA (Fairview), Mar. 20-25

VARIAN, WILLIAM: Covington, KY (Eastside), Mar. 6-11; Indianapolis, IN (1st), Mar. 13-18; Urbana, IL (Faith), Mar. 20-25; Columbus, OH (Northland), Mar. 28—Apr. 1

WATKINS, FRANK: Anza, CA, Mar. 4-11; Browley, CA, Mar. 18-25

•WELCH, W. B.: Moncks Corner, SC, Mar. 4-11; Kingstree, SC, Mar. 13-18; Berry, AL, Mar. 27—Apr. 1

WELLS, LINARD: Texarkana, TX (North), Mar. 6-11; Oklahoma City, OK (Woodson Park), Mar. 13-18; Marlow, OK, Mar. 20-25; Wichita, KS (Park City), Mar. 27—Apr. 1

WEST, EDNA: Seilingsgrove, PA, Mar. 6-11; Salisbury, NC (1st), Mar. 25—Apr. 1

WHITWORTH, ARTIE: Sikeston, MO (Eastside), Mar. 20-25; Vandalia, MO, Mar. 27—Apr. 1

WHITWORTH, MARCUS: Springfield, MO (Crestview), Mar. 14-18; Joplin, MO (Calvary), Mar. 28—Apr. 1

WILCOX, WALTER: Moncton, New Brunswick (Humphrey), Mar. 13-18; Bangor, ME, Mar. 25—Apr. 1

WILLIAMS, E. VERBAL: Meadford, Ontario (Bethany), Mar. 6-11; Temple, CA (Trinity), Mar. 20-25; Allentown, PA, Mar. 27—Apr. 1

WILLIAMS, LAWRENCE: Winfield, KS, Mar. 27—Apr. 1

WOODWARD, S. OREN & FAYE: Louisville, GA, Mar. 6-11; Staunton, VA (1st), Mar. 13-18; Laurel, DE (1st), Mar. 20-25; Canton, OH (Southside), Mar. 27—Apr. 1

WRIGHT, JOSEPH: Beien, NM (1st), Mar. 6-11

WYLIE, CHARLES: Winslow, IN (1st), Mar. 13-18; Edinburg, IN (1st), Mar. 20-25; Kansas City, KS (Metropolitan), Mar. 27—Apr. 1

WYRICK, DENNIS: Portsmouth, OH (1st), Mar. 13-18; Harrisburg, IL, Mar. 27—Apr. 1

•Designates retired elders


NEWS OF EVANGELISM

SMALL CHURCH PLANS BIG

The small Church of the Nazarene in Dayton, Wash., prepared for revival just like any larger church. They had committees for altar work, follow-up, publicity, etc.; the unique thing about these committees was that the chairman was the committee. Almost everyone in the church took part in some aspect of preparation for revival.

Rev. Clint Fisk spoke on Sunday evenings for six weeks before the revival on the various aspects of revival: altar work, follow-up, prayer. Two months before the revival, "revival partners" were chosen. A faithful Christian family was paired with a non-Christian family. They were to get together with this family once before the revival, invite them to the revival as their guests, and then get together with them again after the revival.

Everyone spent much time in prayer, praying for revival among the church members and that people would get saved. One person prayed specifically that someone would come to the revival that they did not know. In a town the size of Dayton, everyone knew ev-



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Dr. L. Guy Nees, *Director World Mission Division*

1984 Denomination-Wide Continuing Lay Training Study

FEBRUARY—MARCH

The International Dimension
by R. Franklin Cook

A concise, forceful description of six of the current dimensions in missions of vital concern to Nazarenes.

For additional information, contact your CLT director or pastor.

everyone, and after a while there simply were no more prospects.

In January Rev. Fisk began announcing weekly the districts that were in Simultaneous Revival so the church could be praying for revival in those churches. It made the church feel a part of the Simultaneous Revival effort throughout the Church of the Nazarene and they are still praying for specific areas and revivals in the Church of the Nazarene.

With all the work, prayer, and free publicity, the church laid exceptional groundwork for revival. Evangelist Luther Collins delivered messages from the Word, God visited, and people made decisions for Christ. On Tuesday night an older couple that no one knew attended the service. They left immediately after the service before anyone could speak to them. They were back on Saturday night and stayed around a little longer. They returned Sunday morning and both of the went to the altar to accept Christ as their Savior. The man was 69 years old and had never been to church before. His wife was 66 and had not been to church since she was a child. God answered what seemed like an impossible prayer for Dayton and this couple was baptized and added to the church. □

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Dr. Richard Spindle (third from r.) took a group of ministerial students from Mid-America Nazarene College through the publishing house, world headquarters, and the theological seminary. Jim Kent is president of the ministerial association. The others visiting, pictured at the publishing house, are: Brook Thelander, Vern Wesley, Dave Meredith, Shannon Higgins, Dave Triplett, Duane Peoples, Bill Carson, and Tim Calhoun.

OUR COLLEGES AND SEMINARIES



ALZHEIMER'S RESEARCH BEING DONE AT ENC

Drs. Gary and Linda Miner, professors at Eastern Nazarene College, have been engaged in Alzheimer's research for over 10 years, resulting in publication of scientific papers made available to the larger medical research community. Recently, they have had success in developing neurological testing that may yield valuable insight to pre-disease risk factors. If successful, this could lead to early treatment before irreversible brain damage occurs to the victim.

Alzheimer's disease is the fourth largest health problem in America and has been featured recently on national television. Some 2.5 million Americans will be affected this year, with 120,000 dying of this puzzling disease. Alzheimer victims can develop the disease in midlife, sometimes earlier. The disease starts subtly with memory loss. Thereafter it progresses to personality changes and confusion, resulting in frustration to spouses, family, and friends. Cause, treatment, and cure remain unknown.

The Miners' research needs to be conducted over an extended period of 7-15 years. Federal funding, however, works only in 1-3 year intervals. The Miners have invested their own money in this research into affected family

groups throughout America. In their continued brain protein studies, they desire to make contact with a broader group of affected families who have this disease. Referrals and inquiries are welcomed. □

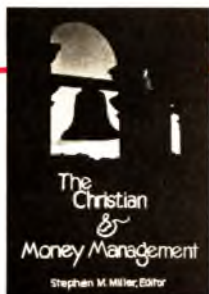
TNC TO OFFER MASTER OF EDUCATION DEGREE

Trevecca Nazarene College will offer the Master of Education degree beginning in June 1984. Following an extensive study and a January on campus visit from a committee of the Southern Association of Colleges and Schools, Trevecca was given permission to launch the graduate program.

Two majors will be available, elementary education and curriculum, and instruction. A third major in administration and supervision is planned for the future.

Dr. Melvin Welch, who served as chairman of the Graduate Studies Committee, was named associate dean for graduate studies by President Homer J. Adams. Dr. Welch will officially assume his duties in June. Currently director of alumni relations, Dr. Welch came to the college in 1981 from the University of Tennessee where he was dean of admissions and records at the Nashville Campus.

A 1961 graduate of Trevecca, Welch holds a M.Ed. from Middle Tennessee State University and a Ph.D. from George Peabody College of Vanderbilt University. He is currently president of the Tennessee Association of Collegiate Registrars and Admissions Of-



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ficers, and a member of the National Committee on Records Management for AACRAO.

Dr. Welch lives in Donelson, Tenn. His wife, Joyce, is a metro teacher. They have one son, Todd, who is a junior at McGavock High School. □

MVNC OFFERS WEEKEND COLLEGE

Mount Vernon Nazarene College will begin offering daytime "Weekend College" on February 18. This first-time program at MVNC is for area residents who are interested in earning college credits without interrupting their career or family life. Weekend College

will offer selected courses on seven alternate Saturdays during the spring term.

Courses offered this session of Weekend College include: Principles of Accounting I, Public Speaking, Introduction to Computer Science, Principles of Management, and Human Growth and Development.

The idea for Weekend College came from a survey MVNC did of Knox County residents. Respondents indicated that they were interested in pursuing or continuing their education but had conflicts with regularly scheduled classes. □

WORLD BIBLE QUIZ FINALS

Five teams represented the Church of the Nazarene in the 1983 World Bible Quiz Association championship held at Anderson, Ind., July 21-23.

Outstanding in the quiz were the Olivet and Mount Vernon regional teams, who placed fourth and eighth respectively. Also competing in the tournament were Canton, Ohio (21st), the Central Ohio district team (22nd), and

Indianapolis (27th). Pilgrim's Chapel Brethren in Christ won the World Championship.

Top quizzier was John Emmons (Olivet Nazarene) from Valparaiso, Ind., who averaged 54 points a quiz. Other Nazarene quizzers placing well were Mark Howard of Olivet (9th), Ken Garner of Mount Vernon (10th), Steve Lang of Central Ohio (19th), and Mark Colter of Mount Vernon (23rd).

The World Bible Quiz Association is an interdenominational group that coordinates Bible quizzing efforts between many evangelical denominations and groups. Members of the WBQA executive committee from the Nazarene church include Bill Gadd of Follansbee, W.Va., who serves as WBQA treasurer; and Fred Fullerton of Kansas City, who serves as General Quiz director. Lyle Curtis, pastor of Lawrence, Kans., First Church, has also been involved regularly as a quizmaster for the World Bible Quiz Finals.

This year's finals will be held at Greenville College in Illinois. The dates of competition are July 25-28. □



On January 17, Sparta, Ohio's Tim Belcher (*center, seated*) was drafted No. 1 by the New York Yankees. Belcher, a right-handed pitcher from Mount Vernon Nazarene College, looks over the paperwork with Yankees scout Dick Groch (*l., seated*) and MVNC baseball coach Sam Riggelman (*r., seated*). Belcher's parents, Gladys and Don, watch the proceedings.

THE NAZARENE HUNGER AND DISASTER FUND

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

FOR THE RECORD

DISTRICT ASSEMBLY SCHEDULE

V. H. LEWIS

Sacramento	April 13-14
Central California	April 27-28
Philadelphia	May 2-3
Southern Florida	May 16-17
North Florida	May 24-25
Canada Pacific	June 8-9
Canada West	June 14-15
Michigan	July 11-12
Southwestern Ohio	July 20-21
Northeastern Indiana	July 26-27
Kansas	August 3-4
Virginia	August 15-16
North Carolina	August 22-23
West Virginia North	September 6-7

EUGENE L. STOWE

Hawaii Pacific	April 11-12
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Western Latin American
Alabama North
Louisiana
New Mexico
Intermountain
Upstate New York
Northeast Oklahoma
Dakota
Central Ohio
Southwest Indiana
Akron
South Carolina
Kansas City

ORVILLE W. JENKINS

Mississippi
Alabama South
San Antonio
Maine
New England
Canada Central
Quebec
Chicago Central
Colorado
East Tennessee
West Virginia South
Iowa
Georgia
Southeast Oklahoma

April 25-26
May 2-3
May 9-10
May 16-17
May 24-25
June 6-7
June 13-14
June 20-21
July 11-12
July 18-19
August 2-3
August 8-9
August 15-16

April 12
May 3-4
May 11-12
June 1-2
June 7-8
June 15-16
June 18
July 6-7
July 12-13
July 19-20
August 2-3
August 9-10
August 16-17
September 6-7

CHARLES H. STRICKLAND

Central Latin American
West Texas
Southern California
Northern California
Alaska
North American Indian
North Central Ohio
Eastern Kentucky
Northwest Oklahoma
Indianapolis
Joplin
Missouri
Southwest Oklahoma

WILLIAM M. GREATHOUSE

Washington Pacific
Northwest
Oregon Pacific
Los Angeles
Kentucky
Canada Atlantic
Nebraska
North Arkansas
Houston
Illinois
Wisconsin
Tennessee
Northwest Indiana

April 12-13
April 26-27
May 10-11
May 17-18
May 31—June 1
June 7
June 12-13
June 20-21
July 25
August 1-2
August 16-17
August 23-24
September 6-7

April 26-27
May 2-3
May 18-19
May 25-26
June 12-13
June 15
June 21-22
July 4-5
July 12
July 19-20
August 1-2
August 9-10
August 17-18



ATTENTION LOCAL CONGREGATIONS AND CHURCH BOARDS

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Relaxation—Free-time options.

Q. What can you do to help her attend?

- A.**
1. Pay her registration fee of \$115.
 2. Provide transportation costs.
 3. Help with the baby-sitting.
 4. Provide her with extra spending money.



**Registration deadlines and further information may be
obtained from your district superintendent's wife.**

JERALD D. JOHNSON

Washington
 Eastern Latin American
 New York
 Central Florida
 South Arkansas
 Arizona
 Rocky Mountain
 Northwestern Ohio
 Eastern Michigan
 Minnesota
 Pittsburgh
 Northwestern Illinois
 Dallas

April 11-12
 April 14
 April 27-28
 May 8-9
 May 17-18
 May 31—June 1
 June 7-8
 June 22
 July 13-14
 July 25
 July 27-28
 August 2-3
 August 10-11

DISTRICT ASSEMBLY INFORMATION

HAWAII PACIFIC—April 11-12. First Church of the Nazarene, 408 N. Judd St., Honolulu, HI 96817. Host Pastor: Larry Coen. General Superintendent: Dr. Eugene L. Stowe.

MOVING MINISTERS

JAY C. BYBEE from San Antonio Valley-Hi to Odessa (Tex.) First
 THOMAS A. BURTON, JR., from Great Bend, Kans. to associate, Bartlesville, Okla.
 MARVIN DENTON from evangelism to Gadsden (Ala.) First
 CARLETON F. HARVEY from Marshall, Mo. to San Antonio Valley-Hi
 DAVID P. JOHNSTON from Gardner, Kans. to Cuyahoga Falls, Ohio
 RONALD LUTHI from evangelism to San Antonio Dellview
 RICHARD P. MORRIS to Kansas City Grace
 ROY A. PEDERSEN from Greeley (Colo.) First to Topeka (Kans.) Fairlawn
 LONNIE R. SCHULTZ from associate, Bethany (Okla.) Lake Overholser to Avondale, Ariz.
 LARRY R. THOMAS from associate, Topeka (Kans.) First to Leavenworth, Kans.
 EDWIN WEST from associate, Spokane (Wash.) First to Waco (Tex.) South Manor
 GREGORY M. WHITE from Oklahoma City Community to Brownwood (Tex.) First

MOVING MISSIONARIES

REV. RAYMOND and HELEN BOLERJACK, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen, WHP, Papua New Guinea
 MR. RICHARD ONUFROCK*, Southern Africa, North, Resigned—New Permanent address: 1221 Hermosa Way, Colorado Springs, CO 80906
 REV. DOUGLAS and PEGGY TERRY, Scandinavia, Field address: Fasanvej 25, 2680 Solrod Strand, Denmark
 MISS JANET WATSON, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea
 REV. ALLEN and ELIZABETH WILSON, Colombia, Field address: Apartado Aereo 100.034, Bogota 10, P.E., Colombia

*Specialized Assignment Personnel

ANNOUNCEMENTS

Youngstown, Ohio, First Church will celebrate its 60th anniversary March 18-25, 1984. The church was organized March 14, 1924. Former pastors Rev. Homer M. Smith and Rev. Arthur Brown, Jr., will be featured as well as pastors who were raised in the church, Rev. George A. Hazlett and Rev. John C. Taylor. Layman Keith Crutcher will be featured Layman's Sunday, March 18. Michael Hutchens is pastor. For information, call 216-783-1977.

The 50th anniversary of Johnson City, Tenn., First Church will be celebrated with a revival. The Sentrymen Quartet from South Carolina will be featured Saturday evening, March 31, and Sunday morning, April 1. Dr. Glen Jones, former district superintendent, will be the evangelist for the revival services April 1-8. All former pastors and/or members of Johnson City First Church are invited to attend a special church dinner April 1. For further information,

contact Rev. T. J. Daggett, First Church of the Nazarene, 2404 Roseberry Dr., Johnson City, TN 37601.

Columbia, S.C., First Church plans a celebration for its 50th anniversary on May 20, 1984. All former pastors and members are cordially invited to attend this event. Please direct inquiries to Mrs. Marion Love, P.O. Box 3463, Columbia, SC 92930; or phone 803-786-9595.

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

RECOMMENDATIONS

REV. KENNETH RICHARDSON has served effectively as a bi-vocational pastor in Northwestern Illinois. He has now entered the field of evangelism. His biblical preaching and sound doctrine qualify him to be an effective evangelist. I am pleased to recommend him. Contact him at: 1621 31st St. A, Moline, IL 61265—Floyd H. Pounds, Northwestern Illinois district superintendent.

REV. RICHARD BOYNTON is a strong preacher with pastoral experience, an effective administrator, and a good evangelist. Consider him for a meeting. Contact him at: 7847 Carlton Arms Dr., Indianapolis, IN 46256. He is a member of the Northwestern Illinois District.—Floyd H. Pounds, Northwestern Illinois 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.

MOTHER OF MRS. W. E. McCUMBER DIES

Mildred M. Wheeler, age 89, died at 9:30 p.m. February 4, of natural causes, at Suwannee Nursing Home in Jasper, Fla. She was a member of the White

Springs, Fla., Suwannee River Church. Her husband, Rev. Bert E. Wheeler, preceded her in death in 1967.

W. E. McCumber, Herald of Holiness editor, officiated at the funeral service held February 7 at the Suwannee River Church. Interment was in Jasper, Fla.

Survivors include two daughters: Lois Smith of White Springs, Fla., and Doris McCumber of Overland Park, Kans.; 9 grandchildren; and 20 great-grandchildren.

CORRECTION

In the obituary for Eulie Otis Smith, which appeared in the Jan. 1 issue, his wife Evelyn Snipes Smith was omitted from the list of survivors. We apologize for the error.

DEATHS

MRS. MARY K. BURTON, 86, died Jan. 10 in Menomonie, Wis. Funeral services were conducted by her son, Rev. Kenneth Burton, and her son-in-law, Rev. Laurence Aspen. Survivors include 6 sons, Rev. Kenneth, and Floyd, Marvin, Thomas, Charles, and Robert; 2 daughters, Dorothy Aspen and Beverly Johnson; 41 grandchildren; 68 great-grandchildren; and 7 great-great-grandchildren.

ADA DeBOLT, 87, died Jan. 18 in Palos Heights, Ill. Funeral services were conducted in Clinton, Ind., by Rev. Lloyd Tucker and Rev. Larry Stover. Survivors include 4 sons, Ted, Francis, Charles, and George R.; 1 daughter, Eleanor York; 14 grandchildren; 26 great-grandchildren; 2 great-great-grandchildren; and 1 brother.

CARL ANGUST GARDNER, 73, died Dec. 6 in Mesquite, Tex. Funeral services were conducted in Dallas by Rev. B. A. Patton and Rev. Lawrence Gholson. Surviving are his wife, Lena; three brothers; and four sisters.

MRS. MARIE GOLDIN, 84, died Dec. 4 in Houston, Tex. Funeral services were conducted by Rev. Jim Spruce and Rev. Paul Blackmon. Survivors include

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her husband, Percy; two sons, Lee and Dick; six grandchildren; nine great-grandchildren; and two brothers.

ATTORNEY WESLEY RAY HARRISON, 33, of Yorba Linda, Calif., died Dec. 16 in Santa Ana, Calif., the result of a fire. Funeral services were conducted by Rev. Frank Gray. Survivors include his wife, Kathy; one daughter, Lindsay; his parents; two sisters; and one brother.

HERBERT HAWKINS, 101, died Jan. 10 in Hooker, Okla. Funeral services were conducted in Pueblo, Colo., by his son, Rev. Ray J. Hawkins, and Rev. Don Crenshaw. Other survivors include five grandchildren; and three great-grandchildren.

WALTER B. JENSEN, 87, died Jan. 17 in Caldwell, Idaho. Funeral services were conducted by his sons-in-law, Revs. Melvin Rayborn, Gene Hansen, and John Flowers. Interment was in Winton, Calif. Survivors include 3 sons, Harold, Paul, and James; 3 daughters, DeLoris Flowers, LeDora Rayborn, and Nettie Hansen; 27 grandchildren; 34 great-grandchildren; 1 great-great-grandchild; and 1 sister.

STEPHANIE DeLYNN LIGGETT, 9, died Jan. 14 in Ironton, Mo. Funeral services were conducted by Rev. C. L. Evans. Surviving are her parents, Roger and Shirley; and two sisters, Amanda and Michelle.

EDGAR U. B. LOCKHART, 87, died Jan. 23 in Wellington, Tex. Funeral services were conducted by Rev. Donald Bland and Rev. Chalmer Wiegman. He is survived by 2 sons, Eldon and Travis; 3 daughters, Mrs. Emma Lee Herring, Mrs. Maudine Judd, and Mrs. Velda Brown; 14 grandchildren; 24 great-grandchildren; and 3 great-great-grandchildren.

MR. G. D. "JAKE" LOUDENBARGER died Jan. 10 in Albany, Ga. Funeral services were conducted by Revs. Eugene Wiseman, Harold K. Hatton, and Hilton H. Gillespie. Surviving are his wife, Margie; two sons, Kevin and Kenny; one granddaughter; his mother; two brothers; and four sisters.

MRS. W. H. MURPHREE, 83, died Oct. 9 in Hamlin, Tex. Funeral services were conducted by Rev. Joe Norton and Rev. W. L. "Buddy" Little. Surviving are one son, J. O.; two daughters, Odean Murphree and Avaleen Lambdin; three grandchildren; and one great-grandchild.

RUSSELL L. PETERSON, SR., 46, of Herscher, Ill., died Nov. 8 in Kankakee, Ill., the result of a construction accident. Funeral services were conducted in Kankakee by Rev. Jack Stone. He is survived by his wife, Bertha; four sons, Russell, Jr., Randall, Dale, and Douglas; his parents; four brothers; and two sisters.

MRS. FERN SCHAAP, 58, died Dec. 29 in Petersburg, Tex. Funeral services were conducted in Abert, Tex., by District Superintendent Gene Fuller and Rev. Fred Fike. She is survived by her husband, Rev. Louis; five sons, Craig, Steven, Jeffrey, Daniel, and Rick; and six grandchildren.

MICHAEL ANTHONY "MICKEY" TAYLOR, 27, died Dec. 10 in Dickson, Tenn. Funeral services were conducted by Rev. Greg Wiser and Rev. J. H. Eades. He is survived by his parents, Mr. and Mrs. J. Aaron Taylor; his mother, Nancy Patu; one sister, JoAnne; and his maternal grandparents.

MRS. EVELENA WILSON died Dec. 25 in Cincinnati.

NEWS OF RELIGION

SURVEY SHOWS CONSERVATIVE SUPPORT FOR PRISON ALTERNATIVES. There is surprising support among conservatives for alternatives to imprisonment for non-violent offenders, according to a mail survey conducted by Prison Fellowship, a prisoner assistance organization based in Washington, D.C.

The approval of only 35.3 percent of the 434 survey respondents for imprisoning non-violent offenders was the most surprising finding of the survey, which was sent to largely conservative groups. More than 51 percent were against imprisonment for non-violent offenders; 13 percent weren't sure. The groups polled included members of two groups of political conservatives, the readers of evangelical Christian publications, and donors to prison and overseas ministry causes. Conservatives have traditionally been highly supportive of law and order measures including long prison terms.

Among the Christian donors and the readers of conservative Christian periodicals, just 29 percent approved of imprisoning the non-violent, while 49 percent of the conservative political groups supported such measures. Most of the conservatives indicated approval of capital punishment—74.1 percent favoring it and 9.4 percent unsure.

"We have sensed through our contacts in our national prison work that there is growing support in all parts of the political spectrum for alternatives to imprisonment for non-violent offenders," said Charles Colson, president of Prison Fellowship.

The survey was mailed to 44,000 people. Results were based on 434 questionnaires randomly selected from 1,823 respondents. □

NOT ALL PUBLICATIONS EAGER TO TAKE ADS EVANGELIZING JEWS. In December, 1982, the San Francisco-based organization Jews for Jesus launched the most ambitious evangelistic campaign in its nine-year history. It placed full-page ads highlighting the word Y'shua, the Hebrew name for Jesus, in 25 major metropolitan daily newspapers.

Had no one responded, the campaign would have been worth the effort, said Sue Perlman, the organization's information director. "The ad is a self-contained statement of the gospel," she said. But some 12,000 did answer the ad, wanting to know more about Christianity. Almost 50 percent of the respondents were Jewish.

In 1983, Jews for Jesus constituents donated nearly half a million dollars for the second Y'shua campaign. The ad received greater exposure, running in nearly 100 metropolitan dailies—including 9 of the nation's 10 largest—during the Hanukkah season. It appeared nationally in the *Wall Street Journal* and in *U.S.A. Today*. A magazine version appeared in *Time* and *Newsweek*. A few publications, however, were hesitant about running the ad, and *U.S. News and World Report* rejected it altogether.

U. S. News and World Report does not, however, reject all advertising from religious organizations. The magazine published an ad sponsored by the Arthur S. DeMoss Foundation that offered free Christian literature. And it ran an ad featuring Maharishi Mahesh Yogi, founder of Transcendental Meditation. The Y'shua ad hit rough waters at other publications. *Newsweek* at first informed Perlman that the ad was "not appropriate." However, after passing the advertising deadline for its December 12, issue, the magazine reconsidered. *Newsweek* persuaded another advertiser to drop out, and the magazine ran the ad a week after it appeared in *Time*. □

EX-PRESIDENT FORD PART OF NEW RELIGIOUS RIGHTS GROUP. Former President Gerald Ford is one of the founders of a new organization formed to promote religious rights in Eastern Europe. Senator Charles Percy (R-Ill.); Joseph Cardinal Bernardin, of Chicago; and former secretaries of state Alexander Haig, Dean Rusk, and William Rodgers are also among the initial members of the Advisory Council on Religious Rights in Eastern Europe and the Soviet Union. The council will organize action on such issues as anti-Semitic campaigns in the Soviet Union and the harassment of Catholic priests in Lithuania. □

"Showers of Blessing" PROGRAM SCHEDULE



March 11
"Purity of Heart"

March 18
"God's Market Advisory"

by W. E. McCumber, speaker

nati, Ohio. Funeral services were conducted by Rev. Otis Dinkins. Survivors include her husband, Royce; four daughters, Cheryl Yamasaki, Barbara Edwards, Sandra Augsberger, and Kristin Wilson; two granddaughters; and her mother.

BIRTHS

to ROBERT AND JANET (EIGSTI) BATY, Lincoln, Neb., a girl, Jocelyn Lee, Dec. 18
to LARRY AND ANNETTE (BURTON) BODINE, Ada, Okla., a girl, Gretchen Nicole, Dec. 7
to DEAN AND REBEKAH (NICHOLS) CHESNEY, Houston, Tex., a boy, Devin Arthur, Oct. 24
to DON AND PAULA (WANKEL) GRAVES, Shreveport, La., a girl, Melissa Elaine, Nov. 14
to DEWEY AND BEVERLY (HINDMAN) HAMBLIN, Lakeland, Fla., a boy, Joel Aaron, Dec. 16
to REV. TIM AND KAREN HOLCOMB-DENSMORE, Big Rapids, Mich., a girl, Kelly Kristion, Dec. 15
to GALEN AND JOYCE LEMMON, North, Va., a girl, Bethany Carol, Dec. 27

to REV. PATRICK AND JOYE (HARPER) McCOWN, Kansas City, Mo., a boy, Cameron Patrick, Jan. 17
to REV. RON AND DEANNA SULLIVAN, Farnam, Neb., a girl, Vicki Jo, Jan. 5
to REV. TIM AND KATHY (CREEL) TAYLOR, Richmond, Va., a girl, Leslie Anne, Jan. 5

MARRIAGES

LESLIE WHITT and JOSEPH (JODY) GARRETT III at Corpus Christi, Tex., Oct. 29
JULIE WILCOX and KEVIN MATTSON at Cody, Wyo., Nov. 19
KAREN J. ALEXANDER and JOHN W. MASSIE at Anaheim, Calif., Dec. 10
DOROTHY GAIL TAYLOR and JACK HINSON at Great Falls, S.C., Dec. 19

ANNIVERSARIES

REV. ARTHUR L. AND MARIE LEACH of Clearwater, Fla., celebrated their 65th wedding anniversary Dec. 21, 1983, with a dinner given by their five

children: Ruth and James of Clearwater; Donald of Birmingham, Mich.; David of Grand Rapids, Mich.; and Mrs. E. L. (Jean) Behr of Jefferson, Ohio. The Leaches also have 12 grandchildren and 12 great-grandchildren. Rev. Leach pastored on the Eastern Michigan and Michigan districts before his retirement.

DIRECTORIES

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

GENERAL SUPERINTENDENTS EMERITUS: D. I. Vanderpool, 9204 North Olive Ln., Sun Lakes, AZ 85224; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coulter, 9210 Canterbury, Leawood, KS 66206

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

The *Manual* of 1980, on page 36, section IV, paragraph 25, states "Recognizing that the right and privilege of persons to church membership rest upon the fact of their being regenerate, we would require only such avowals of belief as are essential to Christian experience. We, therefore, deem belief in the following brief statements to be sufficient." This seems to say, "If one is saved, he or she is a candidate for church membership."

In paragraphs 25.1 through 25.8, especially 25.6, it seems to imply that one must be both saved and sanctified to be a candidate for church membership. What is the general church's position of qualifying for membership, and would you please explain in laymen's terms what the *Manual* is telling us about qualifications for church membership in the Church of the Nazarene?

You are interpreting the statement in paragraph 25 as though it said, "the right and privilege of persons to church membership rest *only* upon the fact of their being regenerate." The real point of paragraph 25 is to say that only born-again persons should unite with the church.

Those born-again persons who desire to unite with the Church of the Nazarene must subscribe to the doctrinal statements in paragraphs 25.1-25.8 and the general rules contained in paragraph 26.

Requirements for membership in our church should be viewed in the context of this entire *Manual* section on "The Church." Membership in the Church of the Nazarene is a *covenanted* relationship, in which those who join pledge themselves to share concern and responsibility for integrity of doctrine, purity of life, and unity of effort.

In "laymen's terms," what the *Manual* is telling us about qualifications for membership in the Church of the Nazarene is (1) You must be born again, (2) You must assent to a core of basic Christian teachings, (3) You must commit yourself to certain standards of service and behavior.

The phrase "Christian experience" is not as narrow as "being regenerate." Christian experience is more than conversion. However, the conversion experience, with assent to the doctrinal and behavioral standards contained in paragraphs 25-26, qualify for membership in our church. □

Does the Church of the Nazarene teach justification by faith alone? Would you please give an example of James 2:24: "You see that a man is justified by works, and not by faith alone."

Yes, we believe that sinners are justified by faith alone, as Paul teaches.

We also believe that true faith is never alone but always issues in loving deeds, as James teaches.

If you examine the context, James is contending with those who professed faith but neither obeyed God nor helped people. Their faith was a dead orthodoxy, which even demons may have (v. 19). True saving faith, by which a person is justified, obeys God for love's sake, as did Abraham.

By works, then, the profession of faith is justified, or vindicated, as sincere.

Paul says, "a man is justified by faith without the deeds of the law" (Romans 3:28). But he also speaks of "faith which works by love" (Galatians 5:6).

We are not forgiven and accepted by God because we have done good works, but because we believe on Jesus Christ. Nevertheless, those who have believed in God must "be careful to maintain good works" (Titus 3:8).

James and Paul teach the same truth—we are justified by faith that produces good works. Our faith is not in our works but in Christ, and faith in Christ leads to love for God and people that fulfills the law (Galatians 5:1-14; Ephesians 2:8-10). □



For some time the Board of Christian Life and Sunday School of Jasper, Ala., First Church had wanted to start a much-needed adult class. All the available space was in use. Rev. Ken Harper, associate of music and Christian education at Jasper First Church, organized and directed a Sunday School clinic. During the clinic, Rev. Chuck Pugh, clinician, suggested using the meeting facilities of the nearby Holiday Inn. Mr. Jimmy Lee and Dr. Roy Sims, pictured (l. to r.), accepted the challenge and started the class with an enrollment of people who had not attended Sunday School during the previous six months. The first Sunday they had 10 in attendance and over the past 5 weeks have averaged 18.

THE CHURCH SCENE



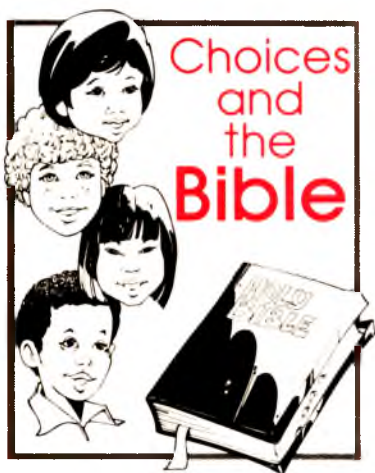
Goshen, Ind., First Church held a mortgage-burning ceremony on December 11, 1983. Three of the 12 former pastors were able to be present and participated in the service: Rev. Robert Worthington led in prayer, Rev.

C. Earl Lykins provided a special number in song, and Rev. Mollie Marie Haney played the piano. Rev. Walter G. Gilroy is the present pastor.

Dr. Bruce T. Taylor, district superintendent, officiated at the ceremony, assisted by Al Lower, trustee and one of only two surviving charter members of the church, and Ed Weidenwaft, chairman of the Board of Trustees. Dr. Taylor also brought the morning message, which challenged the church. □



The new church building at Archer, Fla., was dedicated October 30, 1983. The dedicatory service was led by Dr. J. T. Gassett, superintendent, North Florida District. The building and furnishings are valued at \$125,000, but it was built at a cost of \$70,000 and dedicated debt-free. The church was recognized at the last assembly for having a 28 per Sunday increase in Sunday School. All budgets were paid and 10 percent was given to the General Budget. Pastor Cecil Beeman has served the church since 1975.



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The McCoy Church at Rodessa, La., celebrated its 50th anniversary with a three-day holiness rally, October 28-30, 1983, with Dr. John L. Knight as speaker and Mrs. Joan Kelly as the special singer. On Sunday morning there was a record 116 in attendance. Pictured (back row, l. to r.) are: Dr. John L. Knight; former pastors, Rev. and Mrs. C. B. Biddle; Jack Martin and wife, present pastor Mary, who has served the church since 1969; and Rev. and Mrs. Percy Hoffpauir, former pastors; (front row, l. to r.) are early members: Mrs. Oreatha Frantz; Mrs. Laverne Martin; Mrs. Jessie Hale, the only living charter member; Mrs. Florence Jennings; Mr. and Mrs. Melvin Hale; and Mrs. Ethelee Treadway.



On January 8, 1984, Nazarene Publishing House Sunday, the Rogers, Ark., church, distributed cards for signing to the families of the congregation. These cards expressed commendation and appreciation for the work of the publishing house over the years. The signed cards, with a letter from Pastor Fred Agee and his associate, L. Dean Thompson, were then sent to Manager Bud Lunn. He promptly had a poster made and placed in the lobby of the publishing house. The next day a couple from the Rogers church, Joe and Vera Keen, were surprised by the poster as they toured the house for the first time. They are pictured with Mae Mowen (r.), an NPH employee.



The Houston, Tex., North Belt Evangelistic Church of the Nazarene, formerly Houston Woodsdale, dedicated its new building November 20, 1983. This is the first of a two-phase project. The building is a 17,500 sq. ft. multipurpose facility with a Sunday School classroom capacity of 350 and an auditorium seating 500. The auditorium serves both worship and recreational purposes. The structure was constructed and furnished for less than \$13.00 per sq. ft. Pastor Kerry Mills directed the construction with assistance of donated labor from the congregation. The present property and building are valued at more than \$700,000 with an indebtedness of less than \$200,000. The dedication message was delivered by Rev. D. W. Thaxton, superintendent of the Houston District. Assisting in the service were James Miller, music director; Bill and Terry Cobb, special music; Rev. Terry Mills; Rev. C. V. Spaulding, Jr.; Dr. Jacob Blankenship; and Pastor Kerry Mills.



San Diego Mission Valley Church, formerly University Avenue Church of the Nazarene, gave the fifth annual presentation of "His Life" on Dec. 2, 3, and 4, 1983. "His Life" is a dramatic musical of the life of Christ. Pictured is Mary, Joseph, and three-year-old Jesus. The cast and crew, over 100 people from the local church, depict significant periods in Christ's life from His birth to the Ascension. This dramatic ministry draws record crowds each year. Dr. Thomas Goble is the senior pastor; Mr. Ronald Russell is director of music ministries. Mrs. Sharon Strawn is drama director.



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MINISTERIAL COMPENSATION UP

A study based upon recent statistics released by the General Secretary's office, and which projected an assumed value for housing, revealed that the average total compensation for Nazarene pastors increased 11.8 percent from the 1981-82 assembly year to the 1982-83 assembly year. The Consumer Price Index (CPI-U) rose only 3.9 percent during the 1982 calendar year in the United States.

During the previous four assembly years, the average salary for Nazarene

pastors failed to keep pace with inflation.

Although this year's report indicates progress, Dr. Dean Wessels, Pensions and Benefits Services director, cautions that many Nazarene ministers are still underpaid. The rise in the Consumer Price Index for the past five years was 57 percent while the rise in the average Nazarene minister's salary was only 53 percent. Therefore, this year's increase was still not enough to offset the effect of the four previous years.

Nazarene ministers depend upon the

sensitivity, spiritual wisdom, and financial stewardship of their church leadership to care for their adequate compensation.

Dr. Wessels urges that all local church boards review the compensation package they have voted for their own pastor and staff. Church boards are advised to follow their own district assembly guidelines for review of the pastor's salary. These guidelines are usually printed in the district assembly journal or information may be requested from the district superintendent. □

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NAZARENE CHAPLAINS SELECTED FOR PROMOTION

Recognizing the talents and potential for expanded leadership, the United States Air Force recently selected for promotion to colonel two Nazarene chaplains: David Grosse and Lowell D. Foster. They were among the 9 selected out of 76 chaplains for promotion to colonel, and they have the distinction of being the first Nazarene chaplains in the U.S. Air Force to be selected for that promotion.



Among the accomplishments for which Chaplain Foster was cited was his edition of the first pamphlet on international marriages and his planning and execution of cross-cultural marriage and family seminars.

Chaplain Foster has given 17 years of "missionary service" in the military, including a stint in South Korea as Deputy Command Chaplain for the U.S. Forces Korea. His duties there included supervision of over 50 chaplains.

Foster and his wife Inez attend the Hampton, Va., church. He was graduated from Trevecca Nazarene College (1953) and Nazarene Theological Seminary (1956).



Chaplain Grosse has also served in the military for 17 years, including service in Okinawa and in Greenland. More recently Grosse was on a prestigious Air Force writer's board at Maxwell Air Force Base, Ala. His writing has appeared in numerous professional and popular journals. He has published two books: *Perspectives: A Guide to Educational Ministry* and *Now That You're in the Military Service*.

Grosse was graduated from Eastern Nazarene College (1956), Yale University and Nazarene Theological Seminary (1961). He has completed residence requirements for the doctorate in education at Boston University. He and his wife Donna (Webb) reside at Cannon Air Force Base, N. Mex. □

FORMER PRODUCTION MANAGER AT NPH DIES



Arch Edwards, age 77, died February 9 at Shawnee Mission Hospital following complications from a heart attack two days earlier at his home in Overland Park, Kans.

He would have been 78 this month.

Arch holds the distinction of working more years (63) at the Nazarene Publishing House than anyone else in its history. He began his service there as an apprentice when he was 14 years old and worked his way up to production manager in 1939—a job he held until his retirement in 1972. He continued to work for NPH on a part-time basis performing consulting work and serving as a representative in the business and civic community of greater Kansas City.

"Archie Edwards cannot be replaced," said M. A. (Bud) Lunn, manager of NPH. "He was an exemplary employee, a master craftsman, a beloved coworker, and an excellent superintendent and manager. He represented us so well as a true Christian gentleman. We will all miss him very much."

He is survived by his wife, Phyllis, and three children: Mrs. Dan (Shirley) Snyder of Ann Arbor, Mich.; Dr. Lois Edwards of Calgary, Alta.; and Baylor Edwards of Bloomington, Minn.

For years he was a member of Kansas City First Church and also was active at the Overland Park Church—where he was a charter member.

Funeral services were conducted at Park Lawn Funeral Home in Kansas City on February 11 by Rev. Randall Davey, pastor of the Overland Park Church. □

—NN

VIDEOTAPE ON TAXES WELL RECEIVED

The videotape on taxes produced by Pensions and Benefits Services and featuring tax expert Rev. Manfred Holck, Jr., has had an excellent response. Mailed out the first part of January to all district superintendents in the United States, the videotape deals with 1984 payroll tax procedures for local congregations and also the minister's filing for 1983 income taxes.

Responses have been received from 12 district superintendents telling

some of the methods they have used in getting this information to their local congregations and pastors. Rev. Walter Hubbard, superintendent of the Sacramento District, reports that he used the tax video with great success during a zone tour of his district. Rev. John Hancock, superintendent of the Illinois District, sponsored a zone symposium complete with a teleconference hookup with Pensions and Benefits Services to accommodate a "live" question-and-answer period. Other districts have reported that they have used the videotape at Preachers' and Wives' Retreats, with individual church boards, and as a part of their regular district lending library resources.

Dr. Wessels, director of Pensions and Benefits Services, suggests that districts will gain the most benefit by using this videotape before the April 15, 1984, income tax filing deadline. Districts interested in setting up a teleconference with the Pensions office for a time of questions and answers should make prior arrangements with Dean Wessels or Paul D. Fitzgerald, adminis-

trative assistant. Local churches or pastors who have not yet seen the videotape are encouraged to contact their district superintendents. □

—Pensions and Benefits Services

REGIONAL CONFERENCE IN MEXICO

The first regional conference in the Mexico, Central America, and Caribbean Region was held in Monterrey, Mexico, January 17-19, in the new Templo San Pablo Church of the Nazarene.

Dr. Jerald D. Johnson and Dr. L. Guy Nees were among the host of church officials who were present for the historic meeting. As in the other such conferences being held around the world, the delegates discussed various issues relating to the internationalization processes now occurring in the church.

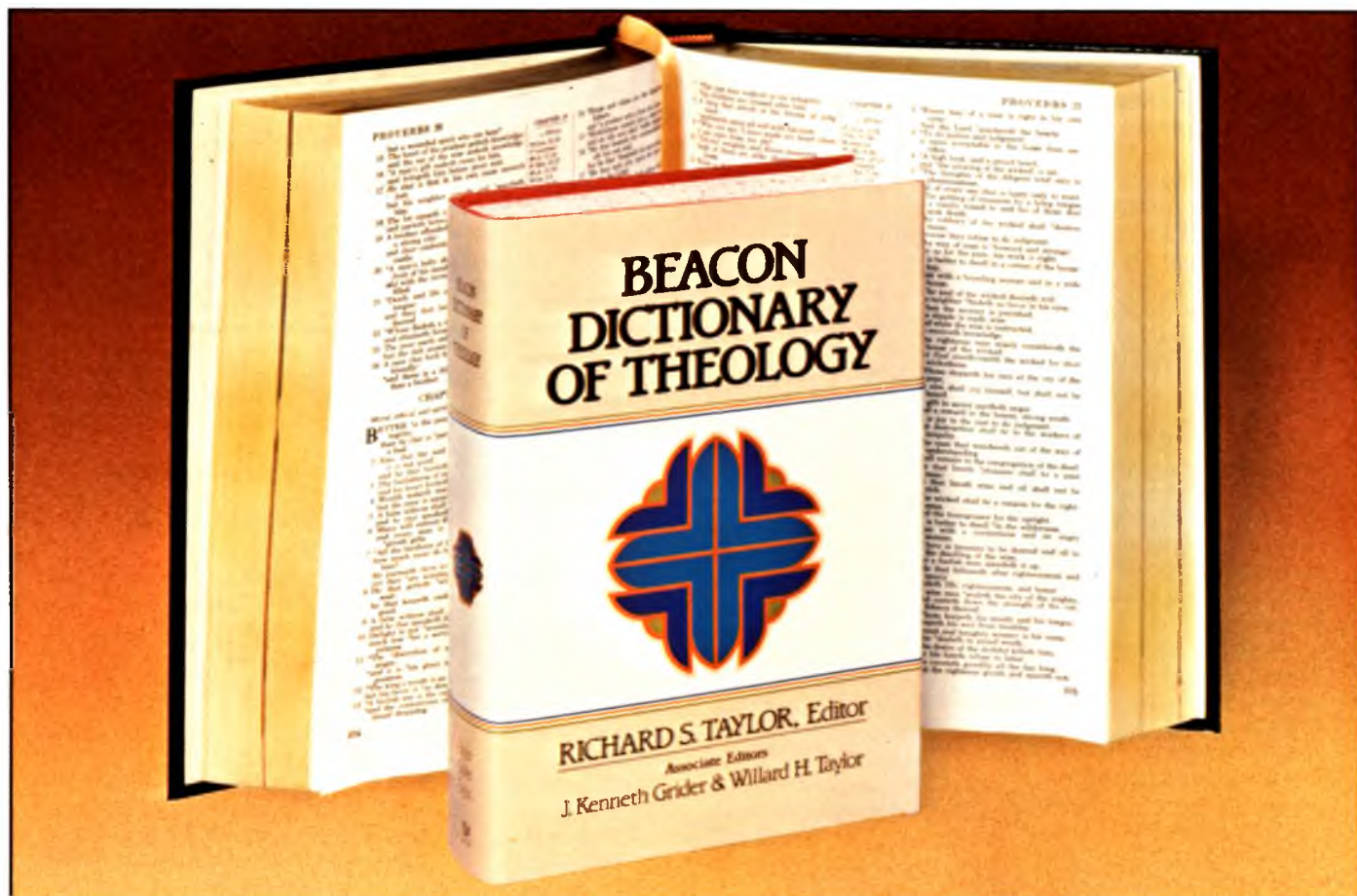
The Mexico, Central America, and Caribbean Region is the largest in the church with more than 96,000 members. In 1983 it registered growth of 12 percent. □

—NN



Pictured are delegates, missionaries, national leaders, and other participants of the first regional conference in the Mexico, Central America, and Caribbean Region, in Monterrey, Mexico.

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