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HERALD JUL 17 '84 of HOLINESS

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MANAGEMENT BY PARTICIPATION

by General Superintendent Jerald D. Johnson

THE SCIENCE OF MANAGEMENT is being explored in many circles today. Recent best-sellers have been various volumes covering the subject. Nearly all of us are affected by modern managerial techniques in one way or another. Even church structure and operations are influenced by the trends.

Interwoven in all of this is the theme "Management by Participation." The Western world has looked primarily to Japan as a model. The results are bringing revolutionary changes in managerial style. In support of the changes are reports of increased productivity and accompanying increased profits.

The key to success in "Management by Participation" is found in the willingness of leaders to delegate important functions to others. It has been observed that one of the most difficult things for one in charge is to "let go."

Without commenting at length on the merits of all this, let it suffice to say that the concept is not new. God has employed it from the time He began to implement His plan for redeeming the world. It is seen in the delegation of assignments urged on Moses by Jethro, his father-in-law. The tasks shared in tabernacle worship by the tribe of Levi are another example. Still another is the sharing of assignments according to skills and crafts in the construction of the Temple.

In the New Testament Jesus sent out 70 in His name to minister on His behalf. The disciples were joined by others making a total of 120 to declare "good news" in the city of Jerusalem. Gentile additions to the ranks made possible a delivery system to the "uttermost parts of the world."

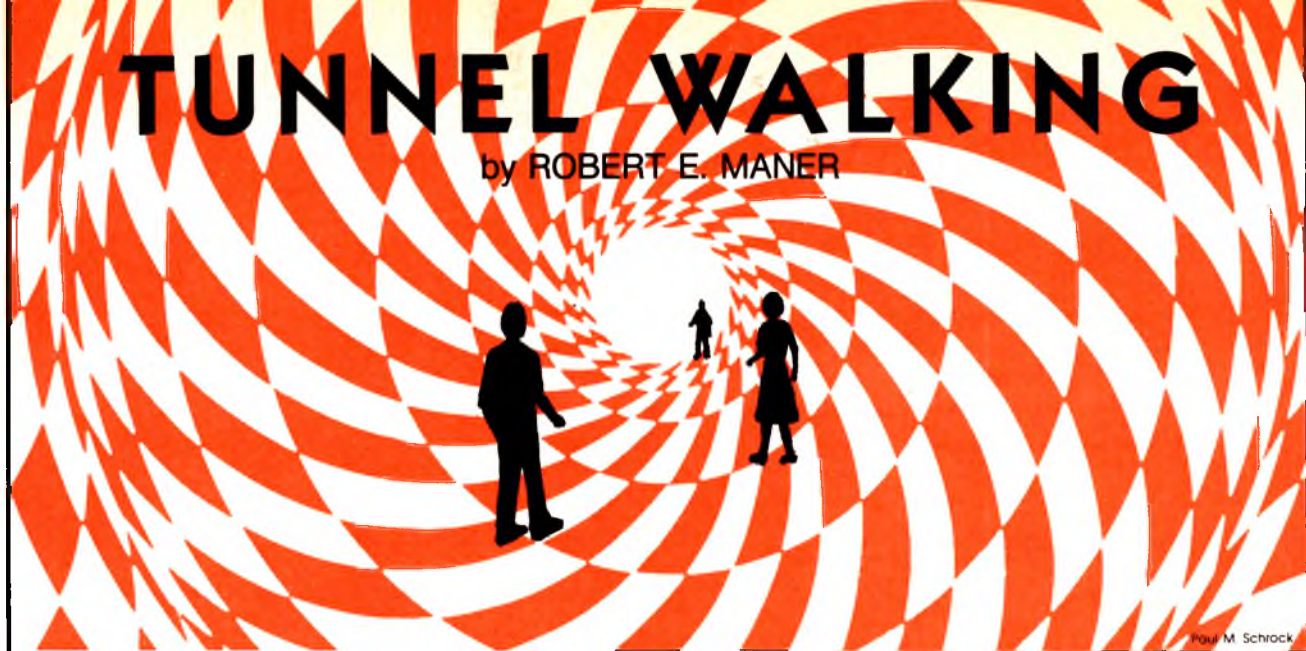
Through the years the concept regressed when priests, church clerics, and deacons were the only ones in whom spiritual trust was placed. But then came the Reformation, and increasingly there was a recognition once again of the priesthood of all believers, which is a simple, biblical explanation of "Management by Participation."

And it works! Pastors have discovered there are benefits untold in total congregational outreach involvement. Missionaries have found that nationals trained and inspired are usually more effective than the missionary in reaching the world's masses. Church leaders are saying that all the people are important to the building of Christ's kingdom.

Corporate management has learned that participation brings its own rewards in fulfillment and job satisfaction. Likewise, believers are discovering anew the joy of witnessing and winning. Total participation is the secret to total evangelization. Let everyone be a part of God's plan for the world's redemption. His plan will work. □

TUNNEL WALKING

by ROBERT E. MANER



A YOUNG MOTHER of three has just learned that her husband is leaving her for another woman.

Just entering middle-age, John was told this morning that he has terminal cancer.

The parents of a teenager were informed last night that she is pregnant.

Putting the phone down, Mary, with a wild look in her eyes says to her husband, "That was the state patrol. Billy was killed a few minutes ago out on the freeway. They said he was 'driving under the influence.'"

It is happening every day. To good people. To Christians. And it's all wrong. There is no light at the end of their tunnel. All they can see is darkness ahead. They go on living—if you can call their zombielike existence living. But the light has gone out in their lives. For some of them it will never come on again. There is no light to be seen at the end of their tunnel.

Eugenia Price was right in her book *No Pat Answers*. There are none. Not when real tragedy strikes. Pastors can quote Romans 8:28 or like verses from the Bible all day, but the darkness will not go away.

Anger, bitterness, depression, guilt will not go away either. Where did I fail? What did I do wrong? Nagging questions bay on our steps like the hounds of hell. Dreary days and nights seem to melt together in a meaningless twilight zone.

No one can change what has happened. That part is over. But there are some things that will help. As a child of God certain rights and privileges are ours. They go with the relationship.

Jesus will walk with you down your long dark tunnel. At first even His presence may seem far away. But if you look, and feel, He is there. Right by your side you can feel Him standing there. Suppose you had to walk this path alone? But you don't—He is actually there. You can talk with Him. Share your bitterness, your anger, your guilt. Tell Him how depressed you are. Tell how afraid of the darkness you are. Tell Him how lonely you are.

He provides courage in that dark tunnel life has forced you to walk. He provides light too. You know He is the Light of the world.

How can you carry this burden? You can't. But if you learn to lay this burden on Him, He will bear it with you, a lesson you will never learn until you are overwhelmed by the load. How well you then carry this load will be of great encouragement to others who stagger similarly. Although you may never know, many will draw strength and courage from your victory. A few will come and tell you how you have helped them.

You will learn some valuable lessons in prayer and faith in your lightless tunnel. Granted, it is a costly way to learn. But many of the great saints, if you could really know their lives, were made saintly by their suffering. You will develop a power with God in that dark tunnel that otherwise would never be yours.

While you may see no light at the end of your tunnel, you never know when the tunnel will curve. And right around that curve may burst the light of a great new day. You cannot see it from where you are now but it is there.

Then, too, every tunnel ends someplace. Otherwise it would just be a cave. And life is definitely not a cave for the Christian. Jesus verified that by His resurrection. Listen closely and you may hear His voice bidding you to quicken your pace.

I remember a time of tunnel walking years ago. The darkness was suffocating—so dense I could feel it. No light at the end of my tunnel could be seen. I prayed—or tried to—but I couldn't seem to get through the ceiling. Sleep was impossible, so I went outside and walked around in the night. When I looked up, the stars were all there. Not one was missing. I thought surely there would not be one left, but I was wrong. And the God who put them there was also right where He had always been. The next morning the sun rose just as it had always done. The birds were singing too. Not even they failed me. The day came when the tunnel took a sudden and unexpected turn. There was light—lots of light. There were answers to prayer, too. It didn't happen overnight, but it did happen.

Your tunnel will have light at its end, faithful Christian. Just keep walking. □

ROBERT E. MANER is a registered evangelist and resides in Fitzgerald, Georgia.



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W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor
MABEL ADAMSON, Editorial Assistant

Contributing Editors: V. H. LEWIS • ORVILLE W. JENKINS
 CHARLES H. STRICKLAND • EUGENE L. STOWE
 WILLIAM M. GREATHOUSE • JERALD D. JOHNSON
 General Superintendents, Church of the Nazarene

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MOTIVES MATTER

I am writing in reference to the March 15 issue, which had an article titled "The Law of Reciprocity," by Dr. Kenneth Vogt.

To say that motives make no difference is to contradict Dr. Vogt's own statement, "May God help us to be obedient and expunge selfishness from our thought processes."

"Giving to get" could be very selfish and in effect nullify the very act of obedience. Furthermore, I think to compare the law of giving (stewardship) to the law of gravity is like comparing "marbles and oranges." I do think it makes a difference to Him not only "what" we give but also "why." It is not "mechanics" but "motives," and not following Him for the loaves and fishes but giving cheer-

fully because the "love of Christ constrains us."

Fred Fowler
 Mount Vernon, Washington

CONCERNED ABOUT REVIVALS

May I voice a concern as to the current problem of revival?

People get saved or sanctified one at a time, an individual matter, but why have revival meetings if persons sought are dealt with on a person-to-person basis at home or a cottage prayer meeting among praying friends?

I have no quarrel with evangelists or evangelistic meetings, but my heart is disturbed when so often a revival meeting closes with no "outsiders" reached and few of the unsaved in the church having attended.

That's bad enough, but what is even more discouraging is the apathy of the church as a series of meetings closes with no visible results.

The God who brought sinners into the fold in mighty surges of out-poured conviction during revival meetings past is not dead! The lack must be somewhere else.

J. M. Yarbrough
 Valrico, Florida

FINDS SMITH COMPASSIONATE

Praise God for Harold Ivan Smith's perceptive and compassionate piece, "AIDS: The Spiritual Fall-out." He has said some things that have needed saying for some time now.

As a holiness church we must
(Continued on page 20)



BREAKING THE BONDAGE OF BITTERNESS

by RANDY T. HODGES

***“The bondage
of bitterness
is broken
by the
freedom of
forgiveness.”***

EVERY PERSON encounters situations that could make him bitter. The temptation to become bitter may arise in the struggle of everyday living. It takes no large matter to trigger bitterness. Any slight misunderstanding can be the catalyst that leads to feelings of resentment. Sometimes bitterness will raise its ugly head even when no known incident has occurred. An individual can imagine a wrong done to him; and if this imagined wrong is considered long enough, bitterness will develop.

T. K. Abbott describes bitterness as “the temper which cherishes resentful feelings.” The key idea in this notion is resentment. Bitterness takes the feeling of resentment and nourishes it. Over and over in the mind and heart the notion is fed; and before long, the feeling takes complete control.

How does the Word of God characterize bitterness? The biblical associations of the word are most interesting. *Wickedness* is one clear association with bitterness. In Romans 3:10-19, Paul releases one of the most powerful descriptions of the vileness of unredeemed humanity found anywhere in Scripture. Bitterness is included in this passage that could well be called the “wickedness hall of fame” (v. 14). It is impossible to describe the sin that has arisen from bitter persons. It is no light matter to have bitterness in one’s heart. It is a matter of extreme wickedness.

The Bible also characterizes bitterness as *poison*. Bitterness as a poison wrenches life from all it infects. Recent reports declared the town of Times Beach, Mo., an unsafe place to live. The deadly poison dioxin is present in levels too great to permit safe human habitation. The toxic chemical was naively applied in waste oil to roads in order to keep the dust down. Due

RANDY T. HODGES pastors the Campbellsville, Kentucky, Church of the Nazarene.

H. Armstrong Roberts

to flooding, the deadly dioxin spread throughout the area. The chemical now contaminates the entire town. The poison of bitterness acts in a similar manner. In quiet, unsuspecting ways, bitterness enters hearts. Repeated reflection upon resentful feelings spreads the venomous poison out of control just as the flood waters of the Meramec River spread the dioxin. This poison is more lethal than any ever created by humankind. Bitterness kills eternally.

Slavery is also associated with bitterness in the Scriptures. In Acts 8:23, Peter denounces the wicked Simon Magus as being "full of bitterness and captive to sin" (NIV). Bitterness, like sin in general, tends to enslave the one it indwells. "Freedom from slavery," says S. V. McCasland, "can be achieved only by running away or through redemption. The former is impossible because man can never escape from himself. Nor can he redeem himself, as he is bankrupt. The only possibility is redemption by another, which is freely offered by Christ to those who have faith" (*Interpreter's Dictionary of the Bible*, III, 249).

Would you be free from slavery to bitterness? Do you desire release from its wickedness and poison? Would you avoid the consequences of bitterness that rob you of inner peace and defile many (Hebrews 12:15)? There is good news! Through Jesus Christ bitterness can be defeated!

The scriptural solution to bitterness is given in Ephesians 4:31-32. *The bondage of bitterness is broken by the freedom of forgiveness.* Bitterness is an emotion. These verses teach that our emotions must be subjected to the cleansing power of the blood of Jesus Christ. Now that may seem to be a strange statement at first. How can a feeling be given to the Lord? After all, we do not ask to feel the way we do. But verse 32 clearly supplies an answer to this dilemma. "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (NIV). The instruction is to *act* in a certain way. The command is to be kind, be compassionate, be forgiving. If we act in this way, our emotions will follow! By considering the terrible ordeal unjustly endured by Jesus Christ and His forgiving example, and by imitating His life, God will drain the poison of bitterness from our hearts.

Keith Miller tells of a nun who apparently had a vision of the Lord. The bishop summoned the "visionary" to check out the story. When the nun arrived, the bishop presented her with this question to ask the Lord if she saw Him again: "What sin did I commit before I became bishop?" Since only the bishop and the Lord knew of the sin, it seemed a great test of whether the nun's visions were real.

The nun left and after a period of time called to report another vision. She was again called before the bishop and his immediate question was, "What did the Lord say my sin was before I became bishop?"

The nun quickly replied, "The Lord said He could not remember."

What a marvelous picture of complete forgiveness! Bitterness in any heart must be removed. Eternal life requires it. And the glorious news is that the bondage of bitterness can be broken forever by the freedom found in forgiveness! □



Faithful Man

HOW FAR is it to the other side of the street? Your street? My street? How many steps does it take to cross it? Your steps? My steps?

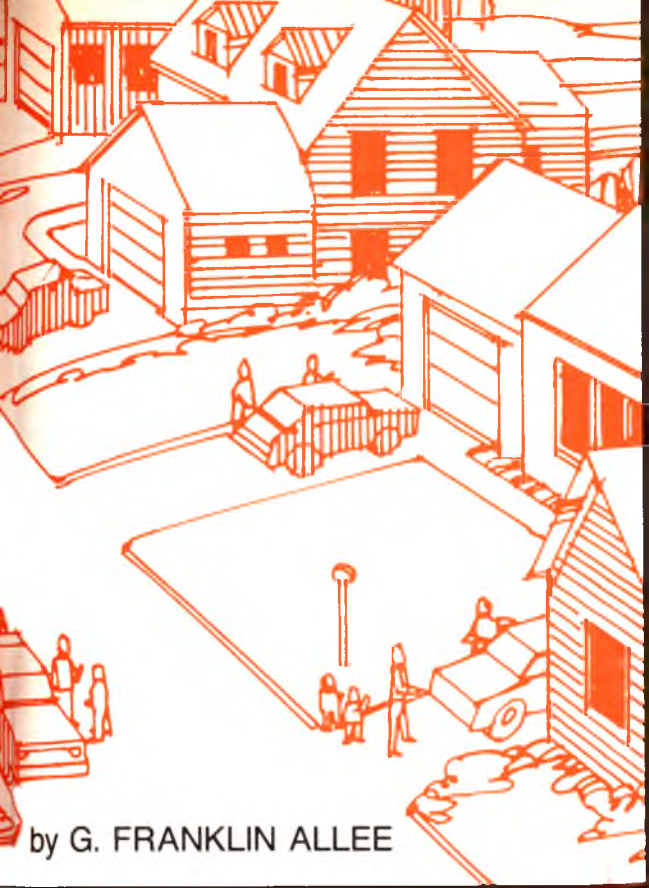
In my case it is 30 full paces from our house to the one opposite. Only 30 full steps for long legs; that's all. I know. I have counted them.

Yet here we lived as almost strangers, he on his side of the street, me on mine. Although I didn't see him often, what I did see I admired: He was serving as supporter, father, mother, sports director, confidant and—I'm sure—near deity to his 10-year-old son and 12-year-old daughter when they first came to my attention. From the neighborhood grapevine we learned that one of those incomprehensible tragedies of sin had struck at his home and life a few years previously, depriving his children of a mother and him of a wife.

Only 30 steps separated our homes, yet we saw little of each other, each busy with his own interests. We waved an occasional greeting, one to the other. The hours he worked and the demands of his home prevented close acquaintance. A few times I crossed the street for brief chats with him, occasionally carrying him some produce from my tiny garden. With each visit I became more appreciative of the excellent job he was doing in raising his two motherless children, more sympathetic of the position he was in.

Three years passed. Then I missed my neighbor a few weeks. It was a shock to learn that he had been in

G. FRANKLIN ALLEE is a Nazarene elder and writer residing in Richland, Washington.



by G. FRANKLIN ALLEE

-Faithful God

another city and in a hospital for the removal of a tumor. So once more I crossed the street—a much shorter distance now—offered some caring words and found him hopeful, supported by the surgeon's assurance that he had been able to get all the evil thing.

Winter passed and summer came to our city. I crossed the street a few times; my tomato vines were bearing well. Sometimes we paused to visit a few minutes. And always there were expressions of appreciation by my neighbor and his children, so that I returned to my side of the street my heart a bit warmer.

Then again dark clouds hung over their home. From the hospital came word that this time there was no hope; for this faithful father only a few months of life remained.

And I had never talked with him about God, had never told him of a Savior who loved him and had made provision for his salvation.

Nights and days of burdened prayer followed for my wife and me. In a house just 30 full steps from ours a splendid man lay dying, a man who had been faithful to the assignment laid upon him. How thankful we were for an understanding, caring lady who came to nurse her dying son-in-law and care for her two lovely grandchildren, now in their teens; thankful also for her interest in the suffering man's spiritual state.

Now the door was open. Now there was time—and a great urgency—to tell my despondent neighbor of God's love, to pray *with* as well as *for* him, and to observe how faithfully the Holy Spirit was speaking to his heart. Then came the happy day when he believed,

prayed, and received an assurance of a new life within. What a good day that was!

There is a song that declares, "Mine eyes have seen the glory of the coming of the Lord . . ." Well, there was a special moment, there beside the bed of a man destined to leave this life for another soon, when my eyes actually saw Christ's glory reflected from the face and eyes of one to whom eternal hope had suddenly come.

It is a great and beautiful experience to see life come to a soul; to see a thin, wasted hand reach out to be clasped by faith in one that bears the print of a nail; to witness the glorious light of Jesus sweep away the accumulated darkness of years; to know that through the immeasurable power of the Cross an individual's sins have been blotted forever from the sight and knowledge of God; that through His mercy an eternal transaction has been affected.

To the earthly father who had been so faithful to his assignment, our great, caring Heavenly Father had revealed His faithfulness, opening the life gate for him as time was running out.

Before his death, which came soon after this, he had asked me to conduct the final service for him. Hundreds attended, for he had held a responsible position in the city and was highly respected. For me it was an opportunity to extol his faithfulness as a father and that of our Heavenly Father for granting him an opportunity during his final days of life here to find peace with God and assurance of acceptance into that life for which there is no ending.

God never fails to reward faithful stewardship. We need have no reservation about giving full and honest service to any task He may assign us. With the apostle, we say, "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24). □

Prayer Before Surgery

*I rest completely in Your hands
While prayer is being made,
Not just for me, but doctors too,
That You'll come to their aid,
That You will give them peace of mind,
And angels guide their skill,
And grant complete recovery
If that but be Thy will.*

*And thank You for the peace, sweet peace
You're giving me right now,
And turn what seems to be a cross
To victory, somehow!
Whatever happens, I am Yours,
By life or death, or pain,
May everything I am, or was,
Just glorify Thy name!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin

Holiness Heritage



SERMON

THE CARDINAL COLORS OF SALVATION

by J. G. MORRISON

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind (Matthew 22:37).

THE ONLY REAL SALVATION is that of the *heart*. Unless the core of one's being is transformed to put one in harmony with a holy God, a holy Book, and a holy heaven, genuine Bible salvation has not been obtained.

So many things pass these days for salvation requirements that many people are confused and find themselves unable to distinguish the real from the counterfeit. A portrait painter once admitted to a friend that often when he was painting in the delicate shades and tints, his eyes lost their ability to distinguish between them. The friend inquired what he did under those circumstances, and the painter declared that he took the cardinal colors and "washed out" his eyes by looking fixedly and repeatedly at them. Then he returned to the shades and tints and was able again to differentiate the one from the other.

Something of this kind must be done with regard to genuine Bible sal-

vation. Out of the scriptural requirements we will have to hold up the cardinal colors and, spiritually speaking, "wash out" our eyes that we may be able to tell what is spurious and what is genuine.

What are the "cardinal colors" of the religion of Jesus Christ?

The Cardinal Colors of the Bible Itself

It claims for itself that it is a *divine book*. "All scripture is given by inspiration of God" (2 Timothy 3:16). No salvation, no forgiveness, no peace can be found in anything less than a God-inspired Book. To put full faith in the Bible, we must take its statements as the utterances of deity. . . . The frank, unblushing, "cardinal" statement of the Bible regarding itself is that "holy men of old spake as they were moved by the Holy Ghost."

The Bible further states that the Jesus, whose history is found therein, is the veritable Messiah of the Old

Testament, whose prophetic fragrance was wafted from Eden to Egypt, from Pisgah's height to Sharon's plain. It is His future advent that thrills through all prophecy, inspires the psalms of Israel's sweet singer, and gives the intense forward look to all the ancient volume. . . . Hungry soul, take Jesus Christ just as the cardinal colors of the Bible present Him, *the Son of Man, the Son of God, the Savior of the world*, and genuine heart transformation is near at hand!

The Cardinal Colors of a Genuine Regeneration

If a person is genuinely converted, one must have a real love for one's fellowman. "Hereby shall all men know that ye are my disciples, if ye have love one for another."

A genuinely converted person will deal with others with exact honesty. "In this the children of God are manifested, and the children of the devil, he that doeth not righteousness is not of God"! Honesty that goes to the very roots and fiber of one's being is a characteristic of true regeneration.

A genuine case of conversion places the soul where it will not commit sin. "Whosoever is born of God, doth not commit sin!" A person cannot be a sinner and a Christian at the same time. Becoming a Christian means ceasing from sin. Just as a man cannot be a thief and an honest man at the same time, so no person can be both a sinner and a Christian at the same time.

Genuine conversion will turn one away from all worldliness. "For whatsoever is born of God, overcometh the world." A person is full of sinful effrontery if he professes to be regenerated when he is practicing worldliness, or allowing the world to keep a grip upon him. Such a person is not converted; so far is he from conversion that he has not yet arrived at a reasonable conception of ordinary honor!

These are some of the cardinal colors of real regeneration.

The Cardinal Colors of a Holy Heart

Is there not something left in the heart even after the new birth that, as the saintly George Fox of Quaker fame said, "would not behave itself"? What about that tendency to worldliness—no, not an actual going after it, but a secret, hidden regret that you cannot longer indulge those worldly desires? An interior sighing after the "leeks and onions and garlic" of Egypt? A secret sniffing of the gale that wafts the odors of the former worldly doings to your spiritual nostrils, and then a

secret sighing that the Christian way is so narrow and exclusive?

What about that inclination to temper . . . a feverish burning inside, when one is exposed to provocation; a sense of irritation when the will is crossed or the desires thwarted! What about that petulant, peevish disposition?

All denominations allow that there is left in us after we have been regenerated, a something that is unfriendly to God, an essence that is tainted with sin, a carnality that is enmity against God, and all declare that it must be removed somewhere between now and that heavenly home.

It is very plain, then, that to have genuine heart salvation we must insist upon an inner cleansing after regeneration; a powerful eradication of this inherited disposition that lurks in the hearts of God's children. And turning to the Scriptures we find just such a marvelous second work of grace provided for in the atonement of Jesus, and urged upon all the followers of God as their privilege.

John the Baptist begins by citing us to a baptism of fire that is calculated

to burn all the chaff of unholy disposition out of those who have been "baptized unto repentance." He says, "I, indeed, baptize you with water unto repentance, but he that cometh after me, is mightier than I whose shoes I am not worthy to bear, he shall baptize you with the Holy Ghost and with fire." Here is the very burning baptism that was outpoured upon the believing disciples at Pentecost, and which cleansed their hearts, and empowered them for the work of the Early Church. This was a second work of grace, the characteristics of which were cleansing of the nature and anointing with fire.

The second work of grace imparts a gracious fullness to the once-empty heart. The disciples at Pentecost were said to be "filled with the Holy Ghost and spake the Word of God with boldness." Constantly the Scriptures hold up for the sanctified soul the promise and pledges of fullness. Paul exhorts, "Be ye filled with the Spirit." Peter says, "Though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." And in the won-

derful vision accorded us by the writer of Ephesians we are led on from step to step till our dazzled senses behold the possibility of "being filled with all the fulness of God"!

A human soul thus entirely sanctified becomes the garden of the Almighty Gardener. With the pruning hook of His discipline, the plow of His chastisements, the showers of His grace, and the sunshine of His presence, there are brought forth the fragrant flowers of holiness that are a joy and delight to the owner of the garden. It is quite natural that such a soul gardened by the divine hand should someday be transplanted to the fields of paradise, there to exhale its fragrance forever as a tribute to Him who plucked it, a wild thorn amid the woods of sin, transformed its nature, taught it how to bloom with holiness and with it now adorns and beautifies His celestial home! □

Editor's note: J. G. Morrison was a leader in the Laymen's Holiness Association, which united with the Church of the Nazarene in 1922. He served as a district and general superintendent and was an ardent advocate of world mission. This sermon is excerpted from the book *The Nazarene Pulpit*, which appeared in 1925.

NAZARENE ROOTS

THE NAZARENE DEACONESS

Deaconesses of the New England District, 1912.



"Our calling is no small calling. To be a deaconess and work at it means a large open door to usefulness. We hear many tales of woe and see many sorrowful sights as we witness some dreadful results of sin, but with it all, we have the blessed privilege of pointing many hearts to our savior, and, thank God, we see souls pass from death unto life. . . . Let us walk worthy of the vocation wherein we are called, living low at His feet, studying to show ourselves approved unto God, a workman that 'needeth not to be ashamed.'" [Mrs. N. B. Welsh, *Experiences of the Deaconess in Herald of Holiness*, June 14, 1916]

The Church of the Nazarene received an active deaconess ministry from its founding bodies in 1908. These women generally followed a two-year course of study in

nursing, counseling, and scripture, which led to their consecration as deaconesses. Their ministry often required them to enter the homes of strangers and other places in service to the sick, the poor, and unwed mothers, which might call a lady's reputation into question if the character of her work was not known. The uniform, or "garb" as it was known, became a public badge as a protection for the deaconess and the people to whom she ministered. The deaconess bonnet with its full white sash tied in a bow under the chin appears frequently in photographs of Nazarenes during the active years of this ministry. As consecrated deaconesses, many Nazarene women, and especially our ministers' wives, found an effective avenue for compassionate ministry. □

STEVE COOLEY, *Director of Archives*



MOTHER WAS A DEACONESS

by ROSS E. PRICE

SOME OF GOD'S best men are women. Such was the case in the early days of our church. There were those effective lady evangelists, such as Stella Crooks, Mrs. DeLance Wallace, Emma Irick, and Dorothy Bridgewater.

In the March 1, 1983, issue of the *Herald*, Melvin Shrout wrote of "The Return of the Deaconess." It will be a happy day for our Zion if more emphasis can be placed upon "Women's Ministries." A revival of the order of deaconess would be a benefit.

On July 8, 1933, under a large gospel tent pitched along the shore of the Yellowstone River at Laurel, Mont., where the Nazarenes were conducting district assembly and campmeeting, General Superintendent Roy T. Williams ordained to the ministry two lads not long out of college, Jacob Cope and Ross Price. When he finished the ordination service he invited my mother, Lydia A. Price, to the rough plank altar and consecrated her to the order of deaconess in the church. Thereafter, when she appeared in church for Lord's Day services, she was dressed as the

photograph pictures her, with her little black and white deaconess bonnet, and her black dress with its white collar and cuffs.

Mother had helped pioneer the Church of the Nazarene in our hometown years prior to this. Childhood memories recall those times when such leaders as C. Howard Davis (district superintendent of everything between Minneapolis and Spokane) preached to us in the front room of mother's house-church. Another was Rev. Earl Pounds from the Laymen's Holiness Association in North Dakota. Marciano Incarnacion had recently graduated from Northwest Nazarene College. He preached some for us before going back to the Philippines to pioneer holiness preaching there. Then there was Lawrence Gifford Nees, father of our present director of the Division of World Mission. In 1920, Rev. and Mrs. Nees, both ministers, organized the Church of the Nazarene in Froid, Mont. Mother, my sister, and I joined as charter members.

In June of 1913 Mother had been left a widow by the death of my father (a vital Christian) under the knife of a half-drunken surgeon. There were four boys and a girl to feed, clothe, and educate. She man-

aged to get us all through high school. Three of her sons became ordained ministers. Two of us earned the doctor's degree.

Mother was also a midwife and delivered babies over most of Roosevelt County. Dr. Munch of Culbertson and Dr. Darland of Froid frequently engaged her services as a practical nurse. But more often than not Mother had the task all to herself. Farmers, ranchers, and townsfolk knew they could call "Widow Price" any hour of the night or day and she would come to their assistance. When Mother and my sister one day counted the total number of births she had attended, it came to 131. Some were able to pay for her services, others were not. All spoke their sincere thanks.

Mother loved her Bible and most always taught one of the Sunday School classes. Then for worship services she pumped the old-fashioned reed organ and played the hymns while pastor Roy E. Swim led the congregational singing.

She encouraged and sponsored two other fine ladies to take the deaconess course of study and qualify for consecration. It is a great ministry of people caring for people. She served several years as my deaconess during my pastorate at Billings, Mont. Everybody called her "Mother Price," including those who were 10 years her senior. She used to electrify the district assemblies with her annual reports, most of them concluding with a stirring exhortation on the importance of the Christian home. She was elected and served as a delegate to the 1940 General Assembly in Oklahoma City.

Mother was also helpful in getting the church started in Poplar, Mont. After my father's death she had homesteaded north of that town on the Fort Peck Indian Reservation. Always insisting that we children attend Bible reading and family prayers, she likewise wanted a place where we could go to church and Sunday School.

With us children grown and married, she accepted the position of housemother and counselor for the nurses at Samaritan Hospital and Missionary Training Home at Nampa, Idaho. Here she served for several years. She loved them and

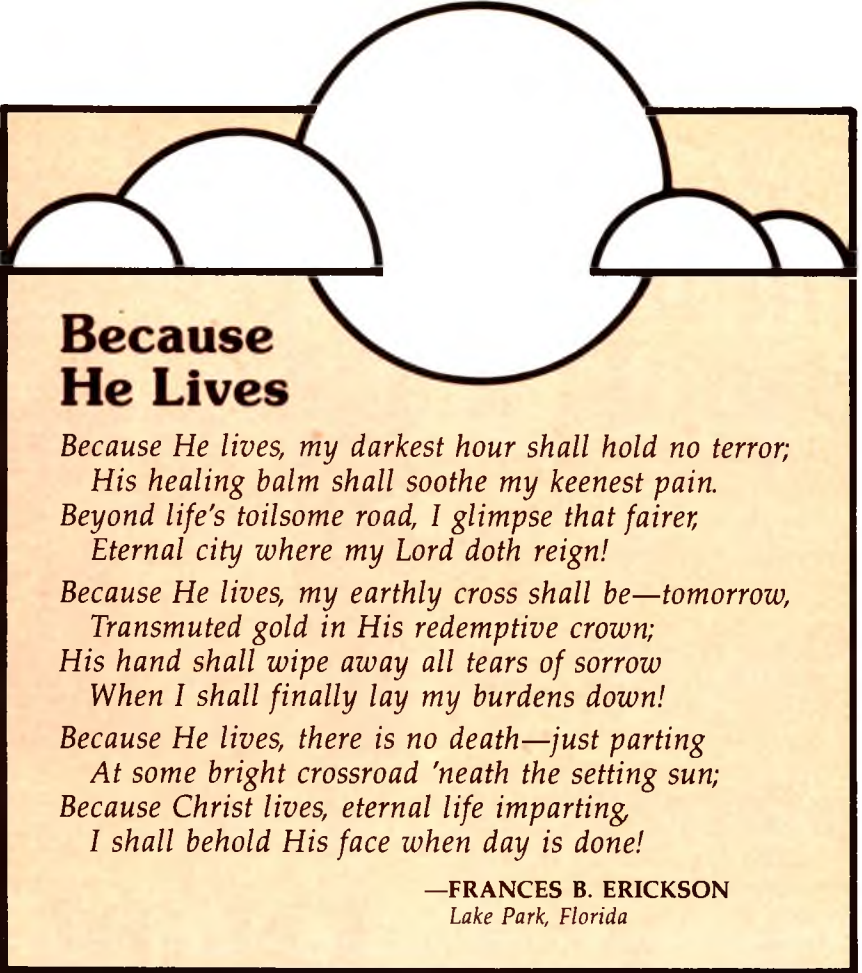
ROSS E. PRICE is a Nazarene elder residing in Colorado Springs, Colorado.

they loved her. My sister had married a railroader and was living in Nampa then.

She spent her last year in a nursing home in Lancaster, Calif., where my brother was practicing medicine and serving as chief of staff for the Valley View Hospital.

When at last the angel of death came for her, it was at the ripe age of 93 plus one month. We kept our promises to her and shipped her body back from California to Poplar for the funeral among her old friends and neighbors. Then followed the motorcade to Froid where she and father had first homesteaded. There we laid her earthly house to rest atop the windswept hill overlooking Sheep Creek where years before she had buried my father and baby brother.

Hence, I, too, salute the return of the deaconess. May their tribe increase! It is a great ministry of caring, sharing, counseling, and exhortation. My prayer is that many of our young ladies will accept this high and holy calling. The reward in heaven is tremendous. □



Because He Lives

*Because He lives, my darkest hour shall hold no terror;
His healing balm shall soothe my keenest pain.
Beyond life's toilsome road, I glimpse that fairer,
Eternal city where my Lord doth reign!*

*Because He lives, my earthly cross shall be—tomorrow,
Transmuted gold in His redemptive crown;
His hand shall wipe away all tears of sorrow
When I shall finally lay my burdens down!*

*Because He lives, there is no death—just parting
At some bright crossroad 'neath the setting sun;
Because Christ lives, eternal life imparting
I shall behold His face when day is done!*

—FRANCES B. ERICKSON
Lake Park, Florida

AN ALTERNATIVE

by DELLORA WEST

WHAT DOES A PERSON, who has been very active in God's work for many years, do when near-blindness and almost total disability strike? Give up and become bitter because of misfortune? Not on your life!

When this happened to me three years ago, forcing me to give up a position I loved, Satan perched on my shoulder right away, taunting me with such things as: "Where is your God now? He has forsaken you, and you will never again be of any use to Him."

After struggling with Satan's buffeting for a time, I began to spend more time in prayer, especially during the wee hours of the morning when sleep refused to come. The blessed Holy Spirit came in His sustaining power even though my condition grew worse and forced me to remain in bed most of the time for over two years.

Precious Winnie Howard, a member of my Sunday School class, began to call and pray with me over the phone, which cheered and encouraged me. Pastor Jerry Baker and the wonderful people of my church were also faithful in praying for me.

One night after Winnie called and prayed, God touched me, giving me strength to get out of bed the next day and go to the mall where I walked a short

distance with the assistance of my husband on one side and my cane on the other.

Naturally, my first priority upon becoming mobile was to get back in church and Sunday School. Since God did not see fit to heal me completely, I still was limited in what I could do. So how could I, with a pain-wracked body and little eyesight, be useful in the work of the Kingdom? God spoke to me almost audibly, telling me that He had great need for prayer warriors.

Immediately, I began to fast at least one meal a day and to spend countless hours in prayer. Needless to say, the results have been fantastic! Miraculous things have happened, and seemingly hopeless situations have been resolved. There is now no room for discouragement, bitterness, complaint, doubt, or any of the things Satan suggested. Instead, there is a newfound depth to my spiritual life, an unquenchable thirst for more of God, an inexpressible joy that makes my heart bubble up and overflow, a sense of being one of God's special people, plus the added blessing of a tremendous loss of steroid-induced weight, despite the fact that I am still on steroids.

If you are in a similar situation, remember that you can do what busy, working people do not have time to do. God needs willing, committed Christians who will be obedient. Cheer up, become a prayer warrior, and watch the miracles happen! □

DELLORA WEST is a free-lance writer and a member of the Oklahoma City Lakeview Park Church.



RUN for the GOAL

by JON JOHNSTON

SOME PEOPLE would rather run than eat filet mignon or even vacation in Tahiti. And it doesn't seem right.

Sure, they have their reasons: lose weight, repair a tan, see nature. But, in reality, they are masochists—trading the comforts of sedentary life for the miseries of aching muscles and burning lungs.

On the other hand, running can be intensely rewarding. Any runner will tell you: Streaking toward the finish line, with a body performing like a finely tuned engine, brings sheer delight, win or lose.

The point is clear. Although running demands intense dedication, it also yields great reward. In this way it is much like other areas of our lives: Getting an education, developing healthy eating habits, or saving for retirement. And, most of all, living the Christian life.

The writer to the Hebrews assures *all* Christians that they are in a crucial race:

Since we have such a huge crowd of men of faith watching us from the grandstands, let us strip of anything that slows us down or holds us back, and especially those sins that wrap themselves so tightly around our feet and trip us up; and let us run with patience the particular race that God has set before us. Keep your eyes on Jesus, our leader and instructor (12:1-2, TLB).

There are two kinds of races: the *sprint* and the *endurance*. The first is for a short distance and requires only a quick spurt of energy. The second covers a long distance and involves a more intense drain of vigor and vitality. And the most grueling endurance race of all is the *marathon*—which exceeds 25 miles.

The Christian life is most like the marathon. Life is a long-distance event, requiring us to endure to the end. Our ultimate goal is to declare, as Paul did near

the end of his earthly days, "I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness" (2 Timothy 4:7-8, NIV).

In America, the marathon that people are most familiar with is held in Boston. Each year thousands compete in it just for the honor.

Several things that typically occur in the Boston Marathon make it very similar to the race we run as Christians:

1. *There is more than one winner.* All who try to run the course, particularly those who cross the finish line, are considered "winners."

First Corinthians 9:24-27 declares that *all* Christians must run "in such a way as to get the prize." Like the "cloud of witnesses" who cheer *us* from heaven, we must cheer *each other* over the finish

line. Our goal: everyone a recipient of eternal life!

2. In the Boston Marathon, *there is more cooperation than competition.* No one pushes or shoves. Everyone is given space to run, and the directions are clearly marked.

Philippians 2:2 (Phillips) declares: "Live together in harmony, live together in love, as though you had only one mind and one spirit between you." All in the Body of Christ must be encouraged to use their gifts to the glory of God. And no gift is to be minimized or elevated above another.

3. *Handicapped people are honored.* Those in wheelchairs start early. And, rather than complaining, other runners customarily give a "tap of encouragement" to these handicapped ones as they pass by.

The Church must be especially attentive toward the weak in their midst. The orphans, widows, poor, physically and emotionally handicapped—these and others deserve special care and continuous gestures of love (cf. James 1:27).

4. If you've ever watched Boston's big event, you have noticed that *all types are represented.* Men.

JON JOHNSTON teaches sociology and anthropology at Pepperdine University in Malibu, California.

Women. Senior citizens. Youngsters. WASPS. Internationals. Executives. Unemployed. They're all present with one thing in common: a deep desire to run the Marathon.

In the Christian marathon we're all *one* at the foot of the Cross. Result: We have more in common with other Christians—regardless of race, sex, age, or anything else—than with nonbelievers. Paul declares: "... there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but *Christ is all and in all*" (Colossians 3:11, NKJV, emphasis added).

5. Finally, in Boston's Marathon, *the spectators frequently offer cups of cold water to the thirsty runners along the race route*. As a result, their physical bodies are nourished and their spirits are lifted.

The blessed Holy Spirit slakes our spiritual thirst and renews our energies as we run the Christian race. Isaiah 40:31 declares: "But those who hope in the Lord will renew their strength . . . they will run and not grow weary" (NIV).

And as we *are given* these needed cups of cold water, so we must *give* the same to those around us who thirst. Jesus put it plainly: "If anyone gives even a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his reward" (Matthew 10:42, NIV).

The similarities between the Christian race and the Boston Marathon are striking. And much is gained by carefully considering the parallel.

But the crucial question is: How are *we* running? With Jesus as our Model, are we giving it our best? Have we determined to cross that finish line and receive our eternal reward? Cheered on by those who are already there, have we cast aside any sin that might hold us back?

Perhaps we are not satisfied with ourselves. We may not have really begun to run. Or, if running, we might be doing so in a halfhearted way—or under our own power.

An important marathon race is described in ancient Greek mythology. The two top runners were very close in skill. And both were far superior to all other competitors. The race began. The two were neck-and-neck as they led the pack.

As they approached the final stretch, one tossed a golden apple in the pathway of the other. The tempted one had a decision to make. He could ignore the apple and keep his mind on the race. Or, he could chance it, and try to pick up the apple as he passed.

The temptation was overpowering. As he neared the apple, he bent and tried to scoop it up on the run. But suddenly, his knees buckled and he broke his stride. He fell to the ground in excruciating pain, unable to finish the race.

What had happened? His attention was diverted from winning the race. Choosing the wrong goal, he ended up with nothing but defeat and disgrace.

May we never lose sight of *our* goal in the Christian marathon! What is it? To follow Jesus. To reject the golden apples of this world so that we may, someday, walk with Him on the streets of gold. □

The People I've Seen in God's House

by H. LAMAR SMITH

THE GAME PLAYERS. They occupy themselves with ticktacktoe and hangman while the Word of God is being proclaimed.

The gum chewers. The constant movement of their mouths, accented with an occasional "pop" or "smack," portray a casual air to what is happening in the service. Lord, save the service if one of them happens to be in the choir!

The sleepers. They say, "Soul, take thine ease."

The dreamers. Their body is in the service but their mind is somewhere else.

The primpers. The nail clip announces they are busy. They file, comb, look in their compact and click it shut.

The talkers. They whisper, keep conversation going, pass notes. All the while they never seem to know that God is trying to talk to them.

The studious. They have found time to read a book or the Sunday School paper.

The messers. They feel called to litter their pew with gum and mint wrappers. If they forgot to bring these they tear bulletins, offering envelopes, visitors cards and Sunday School papers into small bits, putting some in the hymn rack, but making sure there is enough left over for the pew and the floor.

The trotters. The bathroom, water fountain, conversation in the halls, and the nursery compel them. They can only endure small segments of time in the sanctuary away from these allurements.

The clockwatchers. They fear the fanaticism of spending too much time in God's house. Thirty-minute sermons make them late for 120-minute movies.

The vandals. They write in hymnals and on pews, treating God's property in a way they would never treat their own.

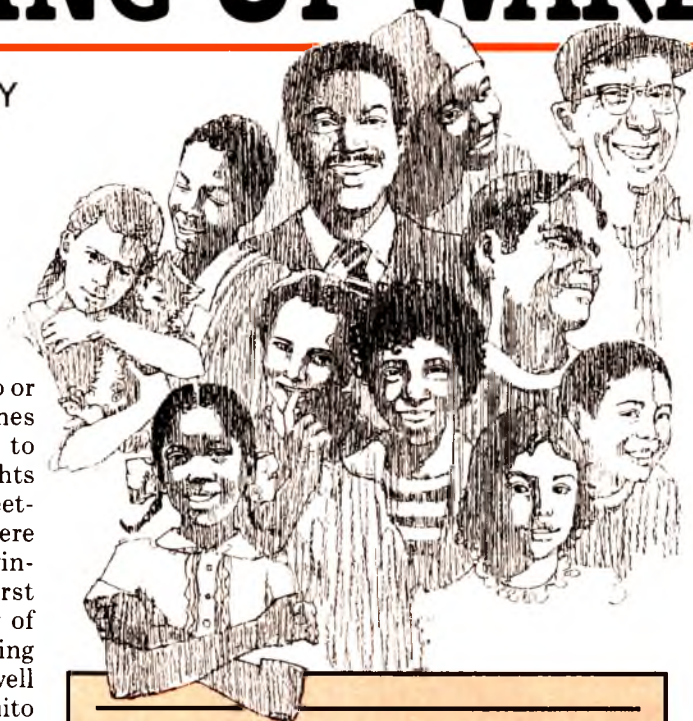
The spectators. They refuse to sing and pray for fear they might become involved and have to leave their lofty perch.

The worshipers. They may have an open Bible. They may be taking notes. They sing with a full voice. They pray. You may see tears in their eyes. You may see smiles on their faces. Their mind is with it. Their heart is in it. They are a joy to God and an inspiration to the preacher. They are the making of a true worship service. Their tribe, more than once, has caused fire to break out on the people of God. I want to be like the true worshipers, don't you? □

H. LAMAR SMITH pastors the Gardendale, Alabama, Church of the Nazarene.

WAKING UP WAKEFIELD

by STEVE COOLEY



MORE TALES FROM THE NAZARENE ARCHIVES

WHEREVER two or three Nazarenes are gathered together to reminisce, their thoughts soon turn to camp meetings. "Camp meetings were a vital part of the beginning years, but my first memories consist solely of the fact that every morning I woke up with my eyes well shut due to the mosquito and bedbug bites." "L. Milton Williams preached hell, fire, and brimstone till the old camp meeting tabernacle roof smoldered in the flickering light of camp meeting flares hanging from the nearby trees. We heard the roar of the midnight cannonball express as it screamed through the village and glen, smashing into wagonloads of rich youth who had turned their backs on God only to find out too late that God cannot be played with or ignored."

Camp meetings and other assemblies also provided a vital crosscurrent of ideas and perceptions for our people. A memoir by former District Superintendent A. E. Sanner describes the reactions of a small town evangelist to a National Holiness Association camp meeting at University Park, Iowa. Sanner's own interpretation of these passages affirms the influence of these camps and assemblies in widening the vision of our people. "We rented tent and equipment, put it up, and attended the entire camp meeting. Dr. C. J. Fowler was the presiding chairman. . . . Other noted preachers also had the platform as visiting guests, e.g. Isaiah Reed, A. L. Whitcomb, B. S. Taylor, and Iva Vennard. This lady was a great person, doing a great work, and provided a wonderful sermon. But my note regarding her in my diary read: 'First holiness preacher I ever heard preach wearing a gold ring.' This camp meeting had a profound affect upon this writer; especially to

help the beginning of the unlearning of some things which had been unfortunately learned the wrong way, establishing prejudices which needed to be reexamined. . . . In the peoples' meeting, there would be from ten to twenty-five standing at a time to testify, and never was there time for all to get in. The whole is interdenominational: twenty-two states represented, ten foreign countries, twenty-six denominations, including the Catholic and Seventh-Day Adventist! Very good—may they all hear about holiness and straighten up. . . ." Rev.

Sanner added the following

note to explain the above diary entry, "I am sure the Sanner children can see from this [diary entry] how your father learned quickly that there were many good 'holiness' people in the world, and that his thinking on many lines would have to be changed to conform with truth and right."

Another heroic theme portrays our church on the "wrong side of the tracks" ministering to a needy and an unwanted people. These tales rejoice in small victories among the unlovely, the despised poor, the violent, the promiscuous, the socially rejected and the drunk. They provide an interesting contrast with what is often seen as the celebrity-oriented ministry of present-day evangelicals. These stories contain a boundless faith in Christ's redemptive power over the most hopeless of sinners. They also demonstrated that the interaction between Christians and gross sin often kept the Christians sensitive to their own mortal station.

During the mid-1920s, a young ministerial student at Eastern Nazarene College began taking his faith a little further across the tracks than was even comfortable for most Nazarenes, to a unique community of American Indians and Blacks located in Wakefield, R.I. The Indians descended from the Narragansett tribe, which dominated the New England coast during

STEVE COOLEY is Archivist for the International Church of the Nazarene and resides in Kansas City, Missouri.

the early years of English settlement. After being effectively crushed in the colonial Indian wars, a few remnants of this proud tribe were pressed into slavery. By the 1920s many of these Indians had intermarried with Blacks and Whites, forming an embarrassment to some in the Wakefield community. The frequent brawls between the young men of the tribe and their white neighbors did not help the situation.

In this despised community, Chester A. Smith began a Nazarene church that continues its ministry to this day. After classes each Friday afternoon, he climbed into his Model T Ford and drove 80 miles from Eastern Nazarene College in Massachusetts, to conduct an evening prayer meeting in Wakefield. On Saturday Chester made calls, studied for the next day's sermons, and sometimes went crabbing with the men of the church. He conducted both Sunday services, then on Monday retraced the 80 miles back to school. During the summer months he kept this weekend schedule by driving 225 miles over mountainous roads each way from his home in Beacon, N.Y. Quite often, these rides proved long and lonesome for a teenage kid, who sometimes cried along the way because of the weekend separations from his sweetheart, Dorothy Fuller.

This continued for two years, when in 1929, Chester graduated and brought Dorothy, his new bride, to a small apartment in Wakefield. No one but the newlyweds thought it was a good idea. Their families opposed it, and their minister friends opposed it. The Wakefield Ministerial Association thought "a white man should not do what Chester is doing." It was "beneath the dignity of a white man." Some of the Narragansetts also opposed them. They broke up church services and threatened Chester with violence in his own apartment while Dorothy prayed secretly in a back room. One of the prominent Nazarene ministers on the New England District told Chester that "no white church would ever want him as pastor after it got out that he had worked with dark-skinned people." Chester later wrote that "a man could go to India, Africa, or any other land, providing there was a lot of salt water between his home and the land . . . but the feelings were that God would never ask a white man to do it in America."

Through Chester's rather ingenious legal maneuvers, the Wakefield Church of the Nazarene acquired an abandoned building through squatters' rights. When this became too small, they arranged for the building to be cradled and dug a basement with pick, shovel, and wheelbarrow. This provided a youth fellowship room, bathrooms, and classrooms. The local ministers and the actual owners of the building opposed every move, but Chester found that the judge, the sheriff, and the chief of police were on his side. "The young men of the tribe were getting saved and the law enforcement people had little occasion to worry about the old shootings, fighting and disturbing the peace."

After five years in Wakefield, Chester and Dorothy Smith seemed to convince nearly everyone of their special calling to these despised people. Chester had become a popular figure in town and preached from every pulpit in the community. He even donned a robe to speak before the Episcopal church and addressed the Centennial celebration of the Peacedale Congrega-

tional church. At each of these engagements, he insisted that his people be allowed to attend. The Narragansetts also took the Smiths to heart, showering them with gifts and teaching them the tribe's unique methods for catching crab and lobsters.

It seems one of life's ironies that Chester's next call took them to the church of the very pastor who said no white church would ever have them. It might be worth mentioning, that even this church had less than 40 members and was probably only a little less on "the wrong side of the tracks" than the Narragansetts' church. Years later, the Smiths learned from one of the missionary study books that they had been the first to establish a Nazarene work among the American Indians.

This and the other stories of these articles belong to the record of our people. They are no less a record of the inspiration that has guided them. Whether they describe how our ladies baked Communion wafers for the General Assembly or how our tent meetings took us literally "out under the stars," they tell us something about ourselves. They put the breath of life into the bricks and mortar of our material inheritance. They are our stories and the stories of God who works through our imperfect vessels. We may chuckle or wince at our mortal clumsiness. Yet, even in this clumsiness, the inspiration is present, and we allow ourselves to own this, because the inspiration is shared and lives on in us. □

ANSWERING

*Suppose that you were delegated
certain powers
in answering human prayers
this evening.*

*Suppose a tall, assisting seraph
should hand you, with the rest, a folder
containing all the transcripts
of your own total praying
on this day:*

*the spoken words,
the smooth-worn quotes of quotes,
the half-prayers, thought-prayers,
the semi-wish prayers.*

*Which askings could you rightly underline
in purple ink, stamp as "effectual"?
Which could you hand to cherubim,
instructing, "Do it! Do it now"?*

*If you were to give
deserved decisions,
what differences would "interceding-you"
have made this day?*

—ELVA McALLASTER
Greenville, Illinois

by MORRIS CHALFANT

KEEP LOVE AGLOW

CAN A CHURCH PLEASE GOD just because its doctrines are orthodox? Is there a possibility that God would turn His back upon a church, even though it toiled and sacrificed and suffered persecution for His sake? Unbelievable though it may seem, God did just that. You may read the account in the first seven verses of Revelation 2.

Ephesus was the first of seven churches to fall under the judgments of God. Along with Pergamos and Thyatira, this church included a mixture of good and evil. The churches at Smyrna and Philadelphia received no condemnation; neither was there anything praiseworthy to be said for the churches at Sardis and Laodicea.

The temple of Diana, one of the seven wonders of the ancient world, was in Ephesus. The city was the chief mart of idolatry, a highly prosperous city, the capital and commercial center of the Roman province of Asia.

In this proud and idolatrous city, Paul had planted the church of God 40 years earlier. From Paul's letter to the Ephesians we infer that the church was then abounding in spiritual life, that they had received the Holy Spirit, and that their numbers had multiplied greatly.

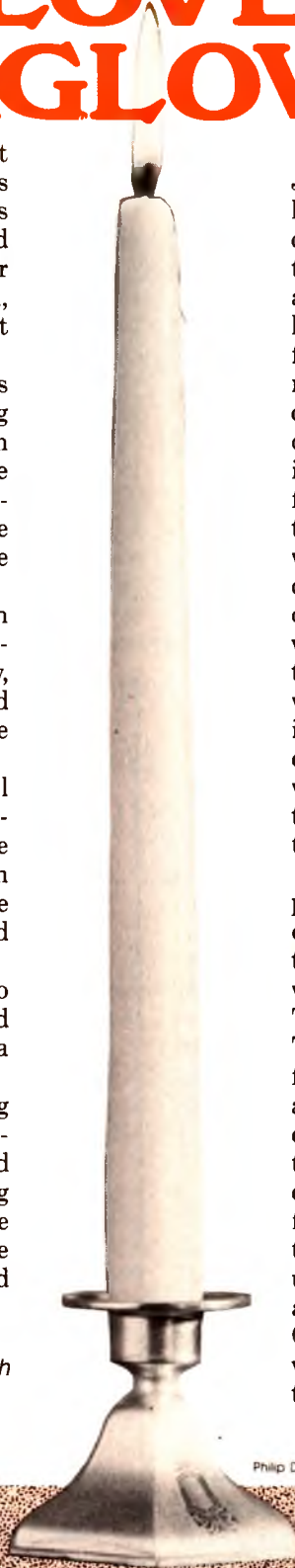
Forty years brought many changes to Ephesus. So the Holy Spirit instructed aged John, who formerly resided there, to write a letter to the pastor of the church.

"I know thy works," was a most fitting way for the Holy Spirit to begin his message. Truly, the eyes of the Lord run to and fro throughout the whole earth beholding the good and the evil, and He rejoiced in the good that was to be found in Ephesus. The fact is that the good qualities outnumbered the bad, six to one.

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

To such a church, our glorified Savior told John to write, "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou has tried them which say they are apostles, and are not, and has found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted" (Revelation 2:2-3). What a catalog of Christian virtues! What a record of devotion to the cause of Christ! Orthodox in creed, active in labors, patient in suffering for Jesus' sake, were not these Christians in a state of salvation? If this church was not in the way to heaven, where are the churches of the present day? Yet of these our Savior said, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (2:4). Somewhat! Then there was not much that was wrong. No immorality is alleged. No heretical notions had been entertained; the correctness of their faith was unquestioned. No wrong spirit toward their opposers had been indulged. No sinful temper had gained the ascendancy.

They were not lacking in kindness to the poor or in their contributions to the cause of Christ. All there was against them was they had lost their first love. Their fervor was gone. Their emotions had cooled down. Their hearts no longer glowed and burned. They served Him more from principle than from the impulse of affection. Was this loss a serious one? Yea, a fatal one. In their own estimation, and in the eyes of the world, they were good Christians, but He who has eyes like a flame of fire pronounced them fallen. No increase of activity could avail them. A greater punctuality in attending upon the ordinances of the church could not answer the purpose. The command of Christ was, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee



Philip D. Gendreau

quickly, and will remove thy candlestick out of his place, except thou repent" (2:5).

There are just three steps necessary in order to recover this first love. First, remember. Second, repent. Third, do thy first works. The Lord admonished them to remember what they had fallen from, not fallen into. They had not fallen into some terrible sin as murder or adultery, but they had fallen from their first love. If you are cherishing bitter jealousy and rivalry in your hearts, you have fallen. Repent, that is, make confession, first to God and then to man. There is only one way back to the experience of perfect love, and that is by the rugged, old-fashioned way of repentance, contrition, and confession. Do your first works, that is, act as you did at first. You obeyed, you walked in the light, you trusted in the cleansing blood of Jesus, you exercised faith in the Word of God. These are the necessary steps to be taken. We must heed the warnings. If repentance is neglected, then the inevitable will take place; your candlestick will be removed. But following the warning, we have the glorious promise to the overcomers. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (2:7).

That the Ephesian church heeded the Master's warning, repented, and found restoration to the favor and fellowship of God is evident from the fact that it flourished for several centuries. So, likewise, may any Christian who has lost his first love heed the admoni-

tion and warning of the Lord and repent, return, and be restored to again experience the joy of the Lord and bear fruit unto righteousness to the glory of God.

The unusual account is given of a couple who had been deeply in love but whose marriage had unfortunately ended in the divorce court.

Following the divorce, for which the man was responsible, this former lover and husband began to awaken to a sad sense of lonesomeness and longing for reunion with his former wife. Finally, overcome by intense desire for his lost love, he ventured one day to pay her a visit at her parents' home, to which she had moved after the divorce. There he told her of his love and longing for restoration to her companionship.

This lady then presented a most unusual proposition to the man who had been her husband. Said she, "If you really love me as you now profess, you must first apologize for the injury you have inflicted upon me. Then if you would have me back as your wife, you will have to court and win my love as you did the first time you won me for your bride." He accepted her proposition and won her again as his lover and wife.

The Ephesians were not guilty of doctrinal heresy or of laziness. But they had forgotten, and they had forsaken, and they no longer gave first place to the burning passion that once possessed them. They had allowed the flame to burn low. We must be vigilant or we, too, will be guilty of this sin of desertion. □

Book Brief

MAKING THE BIBLE YOURS



EARL C. WOLF
author



WE LIVE in a day of books, books, books; in fact, we are in danger of overlooking the Major Guidebook in our quest for learning how to live the successful Christian life! Earl Wolf's fascinating book outlines ideas for personal Bible study and memorization. He challenges us to "make the Bible yours" and shows us how to do it.

Now I *know* the Bible you own is *yours*. He refers to reaching depths of understanding of its contents, doctrines, and expected applications so that you own *them*.

Certainly much is gained from listening to sermons

—I never tire of them and always learn. Bible classes sometimes provide added Bible knowledge because good ones allow members to interrupt and ask questions. Books *about* the Bible surely help. They enrich the mind, keeping it on track in an off-track society. But all of this comes to us secondhand. Someone else gets the blessing of Bible study and passes his thoughts along.

Thank goodness they do! However, Dr. Wolf writes that "many Christians live in the shallows of life when they could be enjoying the deep things of the Spirit." The remedy for this is spending time in the Word and letting God speak to you personally.

Years (years!) ago in Bible camp, I skinned my knee and when the camp nurse finally let me go in the lake, I had missed the swimming classes. I had to wait "till next year."

You and those new Christians you love don't have to paddle around near shore, waiting. Learners at any level of spiritual maturity can plunge in. The book is amazingly helpful, chock full of ideas for meaningful Bible study. And it's a plan you can do "all by yourself." □

—Evelyn Stenbock

Beacon Hill Press of Kansas City
Paper. 102 pages. To order see page 23.

the editor's STANDPOINT

A FUN CHURCH

You can find some interesting notes abandoned in the pews and card racks of a church. It's almost worth cleaning the sanctuary to read these revealing oddments of communication. When I was a pastor I sometimes shared the choicest of them with the congregation.

Not long ago I found this one in a church where I was serving as an interim preacher: Some child had printed on a "person to person" card, "Dad, thanks a lot for making me go to a fun church!" The word *fun* was underscored.

That a youngster finds churchgoing a joy is a high compliment to any parent, to any church. How tragic it would be to stifle that joy by services where music, preaching, rituals, and expressions of fellowship became boring. Church should be "fun" in the very highest sense.

When I read the Psalms I am impressed with the notes of praise and jubilation associated with corporate worship. This same holy joy pulsates through the meetings

of the Early Church. Something is sadly wrong when people find worship services grim and dull.

Of course, some cannot find joy in worship for inner reasons. Appetite is determined by nature. A vulture could starve in a field of grain. A godless man would not find the presence of God joyous and fulfilling. But people with an affinity for God should revel in worship. Worship should not be so structured or conducted that the spirit's enthusiasm for God is quenched.

For a while the "God is dead" fad was prominent in theology. How could anyone believe for a moment that God was dead? Perhaps they sat in worship services that seemed more like funerals than celebrations.

The inspiration for Christian worship is the resurrection of Jesus Christ. He has conquered sin and death! He redeems us from sin and reconciles us to God. He is with us in all the checkered experiences of our pilgrimage to heaven. God pity us if we can make *that* tame and joyless for children or adults! □

GIVE THEM TIME

Some things take time.

Conversion can happen in a moment, but character formation cannot.

Purity of heart can result in the moment one trusts in the sanctifying blood of Christ, but maturity of thought and behavior is a process that consumes years.

The challenge to mature calls for a lifelong commitment to the injunction of Scripture, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." The alternative is worse than arrested growth; it is spiritual collapse and ruin—"being led away by the error of the wicked" (2 Peter 3:18).

James Garfield, the 20th president of the United States, was earlier the president of Hiram College. There he was confronted by a father who wanted his son to be given an abbreviated course of study. "He wants to get through quickly," the father explained. "Can you arrange it?"

Garfield assured him that such an arrangement was possible. "But," he said, "it depends on what you want

to make of him. God takes a century to make an oak, but He only needs two months to produce a squash."

The time element required for maturing is also a summons to patience—patience with ourselves and with others.

Paul's goal was to "present every man perfect [complete, mature] in Christ." This demanded labor and struggle (Colossians 1:28-29). The maturing of a church is slow, arduous work, for the saints are at various levels of development, and no two of them have the same growth rate. But the task is also complicated by the slow process of the minister's own spiritual growth. We are all still in process.

For this reason we must not expect the young to see and act like the aged. Older Christians forget how much they learned by trial and error and sometimes make unfair demands of new Christians.

"All flesh is as grass"—vulnerable, fragile, mortal. But green grass grows, and that is cause for hope, caution, and rejoicing. Don't walk on the grass! Give people time. □

How could anyone believe for a moment that God was dead? Perhaps they sat in worship services that seemed more like funerals than celebrations.

REACTING TO TRAGEDY

Years ago, while I was driving down a Florida highway, my car struck and killed a buzzard. Whether the bird was blind or stupid or whatever I don't know, but it made no attempt to fly as the car approached. I did not apply the brakes in time to spare the poor creature.

A few days later I was driving the same car down the same highway in the same direction. As I neared the spot where I had unintentionally killed the buzzard, suddenly another buzzard wheeled in flight and dove straight into my windshield. The force of the collision killed the bird.

That weird event puzzled me. Did the second buzzard recognize the car? Was it seeking revenge for the first buzzard's death? Did it make some eerie suicide flight into the windshield? Can buzzards remember?

I'll never know, but it set me to thinking about human responses to tragedy. How often people react to injustice and tragedy in one of two ways, in anger or in despair. They seek vengeance or they destroy them-

selves. Behind many of the crimes and deaths recorded in the newspapers are these responses to tragedy—revenge or suicide.

You cannot heal pain by getting even. A thousand personal histories attest this truth. The act of vengeance only deepens and worsens the hurt one has suffered.

The problem of pain and injustice is not solved by destroying oneself, either, whether that destruction is dramatically sudden or drawn out across years of self-abuse.

Calvary reveals the only remedy for the anguish inflicted by injustice—forgiveness. When Jesus prayed, "Father, forgive them," He flooded with light our only path to freedom. Not by destroying ourselves or others do we experience freedom from the chains that weigh the spirit down in anger and grief. Only by forgiveness, granted and received, is the spirit healed. "Forgiving one another, even as God, for Christ's sake, has forgiven you"—this is the way to release, to wholeness, for all who have been injured. □

MOST DANGEROUS CREATURE

Not far from where I live an unusual sign stands in someone's front yard. It reads, NEVER MIND THE DOG—BEWARE OF THE OWNER.

I suppose the sign was erected as a joke, but it provoked a solemn thought. Humans have proven again and again to be more dangerous than the animals.

Nature "red with tooth and claw" has never produced violence and cruelty surpassing that practiced by man against his fellows—or against earth and animals for that matter.

The human creature does not have a monopoly on violent behavior, but he certainly has gained a lion's share of the market. Man is capable of bestial conduct that savages and ravages his brother for the basest of motives and upon the flimsiest of pretexts.

Man is the only creature that turns against a benevolent master. The Lord's lament against Israel is true of all nations: "Sons I have reared and brought up, but they have revolted against Me. An ox knows its owner, and a donkey its master's manger, but Israel does not

know, My people do not understand." More than any beast alive, man will bite the hand that feeds him.

No dog would have deserted or betrayed Jesus Christ, but His disciples did. No beagle would have acted so treacherously as did Judas. Man, who was given dominion over the animals, is capable of sinking to depths of cruelty and perfidy that make a jackal look heroic by comparison.

Happily, however, man can be changed. His heart and life can be subdued, transformed, and redirected by the grace of God. The cruel can become compassionate, the violent peaceable, the power-crazed humble, and rapacious unselfish. This is why Christ died. He bore the hideous weight of all our rebellion, betrayal, and violence that He might atone for our sins, inspire our repentance, and purchase our forgiveness and cleansing.

Without Christ we are capable of worse-than-animal behavior. In Christ we become fit and safe to live with. The man whose heart is ruled by Christ poses no threat to his neighbors. □

proclaim our firm opposition to sin in any form—from homosexuality to cheating on our income taxes. Just as clearly, however, we must sound out the perfect love we profess for the sinner. The gay life-style, the drug life-style, the alcoholic life-style are filled with souls for whom Christ died. They are living in quiet desperation. We in our churches must reach out to these who are spiritually dying inch by inch each day.

May we take to heart the theme of this fine article and be dedicated anew to minister to those who look and act in ways not familiar to us. May God bring them in to our church family to feel our love and our compassion. If we are faithful to the holiness we profess, He will do just that. And one other thing—we will see

them come to Christ and find the healing and the forgiveness they so desperately need.

*David William Smith
Willits, California*

"AIDS" A DISSERVICE

"AIDS: The Spiritual Fallout," April 1, 1984, is a perfect example of first-century thinking and all the centuries in between.

Mr. Smith begins with a tragic story and then proceeds to attack the clergy, the church, and most laymen. Since the sin of homosexual activity is indefensible the world must attack those who cry out against this sin, thereby attacking the cure instead of the illness.

What he terms "hysteria and rhetoric" of some Christians against AIDS are the same catchphrases used against God's people down

through the ages. The same terms were probably used against Jesus when He dared to speak out against sin. We all know what sinners did to Jesus. Let's show compassion toward the sinner but remember our Savior is holy and hates sin.

The true disservice to persons done by the church occurs when to appease the "world," the church winks at sin by allowing self-acknowledged, practicing homosexuals to join them, and even lead them as pastors!

I rejoice in the loving biblical stance the Church of the Nazarene holds in regard to this and all other sin. Let it never be said that the Church of the Nazarene compromised with the world on basic Christian truths.

*Ralph E. Bartley
Colonial Heights, Virginia*

"AND YOU VISITED ME"

by KATIE REEDY, as told to BUD REEDY

I'VE ALWAYS BELIEVED in the importance of visiting the sick. It is a ministry the Lord impressed upon my heart soon after I was born again. Simply being present . . . letting the one who is sick know that someone cares . . . reading from the Bible and praying . . . I feel it to be a sacred duty, a high calling. And so I call on the sick as often as I can.

One particular call stands out in my mind. I learned through a friend that an unsaved acquaintance from our little town in southern Maryland was seriously ill. She was diagnosed as having cancer, terminal cancer. The doctors sent her home, but in a short time her condition worsened and she entered Providence Hospital in Washington, D.C. I experienced an immediate burden for her soul. Upon my request, our pastor, Rev. Joseph Hoopengardner, who is also very committed to a ministry of visitation, drove the 65 miles from Hollywood to see her. But his visit was somewhat unsuccessful due to constant interruptions by the medical staff. Although he was a tremendous source of comfort and help to her, he was unable to present the gospel to my dying friend. My burden became greater.

KATIE REEDY is a retired government worker and an active member of the Hollywood, Maryland, church. Bud Reedy, her son, pastors the Hershey, Pennsylvania, Church of the Nazarene.

"By ALL MEANS... Save Some"

A few days later, I asked my husband to drive me to Washington to see the one for whom I was burdened. He agreed to do so. I immediately called some wonderful Christian friends and requested that they pray for me. All along the way, as we traveled toward D.C., my husband, Bayse, and I prayed that we would have uninterrupted time together with the patient.

When I walked into the room, she and her sister were alone. When I asked her how she was doing, she started to cry. "I don't think I'll ever go home again," she said. I immediately began to talk to her about another home, where they need no sun, and about the importance of being ready to meet the Lord. She admitted she was not a believer, but that she truly wanted to be. I then explained the plan of salvation. When it was time to pray, I urged her to pray in her own words and ask the Lord to forgive her and come into her heart. I've never heard a more simple and sincere prayer of repentance.

In the next few moments, I witnessed the miracle of a transformed life. And what a transformation it was! With face aglow and tears rolling down her cheeks, she said, "I wasn't ready to meet the Lord when you came, but I sure am now." Those words are a priceless treasure to me!

Four weeks later she went to be with the Lord. Her sister shared with me that from the moment of her new birth, she was a different person. And as she breathed her last breath, she was attempting to smile. I praise the Lord for that experience. I wouldn't exchange it for a million dollars. And it all began with a simple visit to one who was sick. Little things often have eternal results. □

IN THE NEWS

PEOPLE AND PLACES

NOTICE

Beginning with the August 1 issue, the *Herald* will no longer publish news reports of those receiving the *Outstanding Young Men (Women) of America* awards or of graduate degrees received from unaccredited educational institutions.



May 3, President Reagan, with the consent of the Senate, appointed **Chapman B. Cox** as general counsel of the Department of Defense. Mr. Cox had previously been serving the administration as assistant secretary of the navy. He is a graduate of Harvard Law School, a combat veteran of the Vietnam conflict, and a member of the bar of the Supreme Courts of California and Colorado. Three years ago, he left his position as managing partner of a large interstate firm in Denver to join the Reagan Administration.

In his new position, Mr. Cox will be the chief legal officer of the Department of Defense, which employs 5,600 lawyers, annually conducts 28,000 trials, and completes 12 million contract transactions. He will report directly to Secretary Weinberger.

Mr. Cox is the son of the late Rev. C. B. Cox and Mrs. Jewell Cox of Indianapolis. His wife, Jeannette, is the daughter of Rev. and Mrs. M. R. Kordy of Kansas City. □

Mr. and Mrs. Larry O. Archambo have recently received doctoral degrees from the University of Kansas, Lawrence, Kans. Larry is the son of Leonard and Lavada Archambo of Tulsa, and Shelley is the daughter of Dean and Bettie Batt of Marion, Kans.

Larry's latest degree from the University of Kansas is the doctor of musical arts in instrumental conducting. In 1982 he earned the master of music degree in instrumental conducting from KU. While at the University of Kansas Larry served as staff assistant for the

Marching Jayhawks and director of Jazz Ensemble II. At present, Dr. Archambo is involved in the organizations of National Association of Jazz Educators, International Trombone Association, American Federation of Musicians, and has been elected to Phi Kappa Lambda.

Shelley Batt Archambo received the Ph.D. in musicology from the University of Kansas. In 1983 she earned the master of philosophy degree, also from KU. During her tenure at KU, Shelley was an honors fellow and taught half time in the Department of Music History. In 1983 Dr. Archambo was awarded a summer fellowship and a dissertation travel grant for study at the Curtis Institute of Music, Philadelphia. Also in 1983, Shelley was elected to *International Who's Who in Music* and *Who's Who in American Women*. Dr. Archambo also holds the master of music degree in music history and literature/music education from Baylor University and the bachelor of science degree in vocal and instrumental music education from Kansas State University. She has recently accepted a position as assistant professor in the Music Department at Emporia State University, Emporia, Kans.

The Archambos are members of Lawrence, Kans., First Church, where they have been activities chairmen; Shelley has been church pianist; Larry is presently director of Christian Life and a member of the church board. □

Timothy L. Thomas recently completed doctoral studies and was awarded the Ed.D. degree by the University of Kansas at Lawrence, Kans., May 13. Dr. Thomas earned the degree in the Department of Educational Policy and Administration. His dissertation, in the field of philosophy of education, is an interdisciplinary analysis entitled "A Philosophical and Educational Study of the Conceptualization of Conscience."

Dr. Thomas is assistant professor and head of the Department of Christian Ministries at Asbury College in Wilmore, Ky. In addition to several years experience teaching in the public schools, he taught at Canadian Nazarene College from 1973-76.

Dr. Thomas is a graduate of Eastern Nazarene College (B.A., 1968) and Wycliffe College, University of Toronto (M.Rel., 1973), and studied at Nazarene Theological Seminary (1969-71) and the University of Lancaster, England (1976-78). Timothy and his wife, Joyce (Tice), with their children, Sarah Beth, Jeremy, and Evan, make their home in Wilmore, Ky. □

HUNGER AND DISASTER FUNDS FOR MEXICO

The Church of the Nazarene in Ciudad Juárez, Mexico, has received \$5,000 from the Hunger and Disaster Fund of the Church of the Nazarene to rebuild their local church sanctuary, which collapsed in heavy winds and rain.

The local congregation has already formulated plans to reconstruct the building. These funds will assist them in that effort.

The Hunger and Disaster Fund consists of donations from churches and individuals earmarked for distribution to Nazarene ministries that have suffered disasters or famine. □

—NN



The Commission on God-Called Ministers met recently at the King Conference Center at Headquarters. The commission was established by the 20th General Assembly to study the work of the ministry in the church. The commission is to bring recommendations to the 21st General Assembly concerning the theology of the church relating to ministry credentialing and ministry roles within the Church of the Nazarene. Shown at the meeting (l. to r.) are Dr. B. Edgar Johnson, general secretary; Mr. Kent Brower; Rev. Walter Hubbard, chairman; Dr. Mark R. Moore; Rev. Don Whitlock; Dr. William M. Greathouse, general superintendent; Dr. Chester Galloway; Rev. Jim Sankey; and Rev. Wilbur Brannon. Other members not present are Dr. Don Irwin and Rev. Gene Williams.



March 27-29 a committee of professional youth ministers and senior pastors gathered in Kansas City to study the feasibility of producing NYI program material for the weekly gathering of youth in the Church of the Nazarene. The members of the committee (clockwise) are: Susie Shellenberger, minister of youth, Bethany, Okla., First Church; Mark Pitcher, minister of youth, Pasadena, Calif., First Church; Gary Sivewright, program director, Youth Ministries, Kansas City; Steve Green, pastor, Cincinnati Springdale Church; Jesse Middendorf, pastor, Richardson, Tex., First Church; Dave Wine, minister of youth, Canton, Ohio, First Church; Diane Miller, office assistant to Youth Ministries; and Larry Leonard, general director, Youth Ministries, Kansas City.

WORLD MISSION RADIO GETS RESULTS

Media Services received a letter from John Nielson recently. While teaching

at the Nazarene college in Trinidad, he met a man in Tobago who was a lawyer with the Trinidad Supreme Court. When he heard that John was a Nazarene, he related how he listened regu-



LAYMEN'S TAPE CLUB

August Selections

Side One:

Bible Reading: 1 John 4:1-12—*John Corrigan*
Bible Study: John 17:11-15—*Reuben Welch*
Missionary Imprisonment—*Mary Scott*
Devotional Nuggets

Side Two:

Compassionate Ministries—*L. Guy Nees*
"We Will Lift Up Your Name"—*Sharalee*
Christ's Love for the Church—*D. I. Vanderpool*

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larly to SHOWERS OF BLESSING and had come to know the Church of the Nazarene through it.

Another letter from Nigeria told of the transformation of a life through the broadcast from Quito, Ecuador.

In Africa's Regional Communications office, letters are pouring in at the rate of 100-125 per month. They come from listeners of Pedi, Tswana, Zulu, Tsonga, and several other locally produced English programs. Portuguese letters from Moçambique and Angola also indicate that people are searching and finding the Lord.

These are just a few examples of the many new believers and new contacts for the Church of the Nazarene through the World Mission Radio program. No other denomination is doing so much in so many different languages with such low budgets. Media Services is currently working on a process that will ensure more complete gathering of results of the radio programming and will disseminate the information to the general church. Only with this knowledge will our people realize the great need to support, as individuals and as local churches, this compassionate ministry of the Church of the Nazarene.

The statement has been made that

no one has the right to hear the gospel twice when millions have never heard it once. Millions have listened to a Nazarene program this week, thanks to you, but many more millions have not yet heard it once. ☐

—Ray Hendrix, Media Services

NAZARENES REPRESENTED AT CHICAGO METHODIST CELEBRATION

Representatives of the Church of the Nazarene joined with others from the Wesleyan tradition during the recent Pan-Methodist Bicentennial Celebration in Chicago. The meeting at the Chicago Hilton brought together more than 2,000 persons to celebrate the 200th anniversary of the Methodist church in the United States.

Chicago Central District Superintendent E. Keith Bottles and wife Joan served as official representatives of the Church of the Nazarene. They were joined on the program by Olivet Nazarene College professor Dr. Otis Sayes and layman Lon Williams of Kankakee, Ill., First Church. The Nazarenes also presented a special slide program at the meeting highlighting the beginnings of the denomination in the Chicago area.

Rev. Bottles reports that a number of "amens" could be heard coming from the Methodist brethren as Dr. Sayes spoke about the distinctive doctrine of heart purity as taught by John Wesley, which continues to be emphasized in the Church of the Nazarene. ☐

—NN

50 YEARS OF SERVICE RECOGNIZED BY BOARD OF PENSIONS

Since the beginning of the "Basic" Pension Program for retired Nazarene ministers and their widowed spouses, the maximum years of service that could be counted for pension credits was 40 years. In its February meeting, the Board of Pensions voted to increase this maximum to 50 years. The effective date for the change was set for April 1, 1984.

For those on the Pension Roll who had more than 40 years of service credit at the time a pension was granted, payments were increased. The improvement allowed 935 additional years of service to be recognized. There were 267 ministers and widowed spouses who enjoyed this increase beginning with their monthly check issued April 20, 1984.

For those yet to retire, the amendment raises the maximum pension available from \$200 to \$250 per month. It also means an increase in the maximum pension available to widowed spouses. ☐

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 the program.

Shazon Denise Adams, Tucson, Ariz.
Chris Anderson, Reynoldsburg, Ohio
Tricia Anderson, Issaquah, Wash.
Matt August, Findlay, Ohio
Danny Barton, Nashua, N.H.
Tara Bender, Issaquah, Wash.
Heather Beuttenmueller, Colorado Springs, Colo.
Penny Joy Bodder, Tucson, Ariz.
Michelle Boseley, Delta, Ohio
Julie Renee Carlson, Riverside, Calif.
Crysta Carpenter, Kansas City, Kans.
Rhonda Carstensen, Grand Junction, Colo.
Bennett Wayne Cherry, Riverside, Calif.
Meredith Conner, Bremerton, Wash.
Ursula Cole, Nashua, N.H.
Stanley Darnell, Grand Junction, Colo.
Tara Davenport, Colorado Springs, Colo.
Jolene Doughty, Grand Junction, Colo.
Kirsten Feron, Milwaukee, Wis.
Justin Ferrell, Williston, N.Dak.
Tawnya Franco, Fruita, Colo.
Shelly Freeman, Coeur d'Alene, Idaho
Patrick Gaffield, Sidney, Mont.
Tina Giehl, Meridian, Idaho
Vicki Guisinger, Rainier, Oreg.
Angela Hankins, Bloomington, Ind.
Angie Hanning, Kansas City, Kans.
Gilbert Harris, Grand Junction, Colo.
Aimee Hastriter, Meridian, Idaho
John Haughey, Kansas City, Kans.
John Hayman, Pastashala, Ohio
Holly Hiser, Louisville, Ky.
Robyn Hyde, Grand Junction, Colo.

Shawn Jones, Pastashala, Ohio
Amy Keller, Bremerton, Wash.
Diane Kinney, Belfast, Maine
Dewana May Kirkman, Riverside, Calif.
Luke Larson, Meridian, Idaho
Matt Larson, Meridian, Idaho
Russ Littlefield, Meridian, Idaho
Debbie MacDonald, Pietermaritzburg, South Africa
Tracy Morain, Rialto, Calif.
Cassandra Murphy, Bremerton, Wash.
Greg Nance, Reynoldsburg, Ohio
Jeremy Napper, Reynoldsburg, Ohio
Les Perkins, Colorado Springs, Colo.
Nancy Rathgalee, Jr., Pastashala, Ohio
Shelby Spindle, Longview, Wash.
Tracy Spooner, Pietermaritzburg, South Africa
Ken Stark, Kansas City, Kans.
Larry Stark, Meridian, Idaho
Herb Stout, Longview, Wash.
Barbara Strydom, Pietermaritzburg, South Africa
Karen Swinehart, Kansas City, Kans.
Dana Terryll, Bremerton, Wash.
Shaun Urwin, Meridian, Idaho
Sheila Walters, Grand Junction, Colo.
Susan Weinert, Longview, Wash.
John Williamson, Indianapolis, Ind.
Danielle Willcuts, Longview, Wash.
Janelle Wilson, Colorado Springs, Colo.
Kevin Woolard, Pastashala, Ohio
Gina Wood, Meridian, Idaho
Vonda Worth, Grand Junction, Colo.

The list of winners will be continued in future issues.



Book Briefs ORDER COUPON

See page 17 for description.

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The following couples have achieved certification after having served as a Provisional Leader Couple for a minimum of one year. Each had demonstrated a deep commitment to the process of bringing their marriage to its full maturity in Christ Jesus.

As Nazarene Leader Couples grow in a deep spiritual love and close companionship in their marriage, they are committed to putting it "on the lampstand, [so that] it gives light to all . . ." (Matthew 5:15, NASB).

*J. Paul and Marilyn Turner
Directors, Marriage & Family Life*



Darrold and Mary Nutter
Denair, Calif.



Bob and Judy Bingaman
Wichita, Kans.



Pete and Amy Scott
Quincy, Mass.



Allen and Dora Dean
Shipshewana, Ind.

ing last year and have continued using this method served as trainers.

The gospel was presented 36 times by the group. Nine of the prospects made commitments to Christ. Rev. Jantz said the students are still enthused about what they experienced, and in nearly every class students reported new experiences they enjoyed while putting their training to "work."

As in previous years, this training reached into the community. A Baptist pastor was thrilled with the materials and training. It was the first time that pastor had seen the gospel presented and a person pray to invite Christ into his life in a home situation. □

MANC AGRICULTURIST ACCEPTS TEXAS POSITION

Steve Forsythe, assistant professor of agriculture and experimental farm coordinator at Mid-America Nazarene College, has resigned to accept a teaching position in Texas. Dr. Forsythe will be developing an agricultural mechanics pre-lab and production agricultural program in vocational agriculture at Ysleta High School in El Paso, Tex., where he previously taught from 1974-78.

Forsythe came to MANC in 1981 from Oklahoma State University with teaching, recruitment, public relations, and experimental farm responsibilities for the agriculture program. During his tenure, MANC agricultural enrollment doubled and a livestock emphasis was begun on the college's 80-acre experimental farm, with cattle and registered and commercial sheep used to complement classroom and laboratory instruction. Several new buildings and facilities were constructed to accommodate the growth of the program. □

NAZARENE STUDENT CENTER AT OSU HOLDS SPECIAL EVENT

The Nazarene Student Center at Oklahoma State University climaxed

OUR COLLEGES AND SEMINARIES



PLNC ELECTS NEW ASB BOARD

The Point Loma Nazarene College student body elected the 1984-85 Associated Student Body Board of Directors the second week of April.

The new directors are: Rick Swearengin, president; David M. Edwards, director of Campus Ministries; B. David Noble, director of Activities; Tricia Horn, director of Finance; Jim Nichols, director of Student Relations; Kevin Hickson, director of Community Relations; Rick Randolph, director of Publicity; and Kim Drake, ASB secretary. □

THIRTEENTH ANNUAL SCHOOL OF EVANGELISM AT NBC

The 13th Annual School of Evangelism (Nazarenes in Action Personal Evangelism Clinic) was held at Nazarene Bible College, Colorado Springs, April 10-14. Thirty-five students received classroom and on-the-job training. The school is sponsored by Evangelism Ministries and coordinated by Mrs. Beverly Burgess.

Mrs. Ruth DeLong, area coordinator of personal evangelism and minister of outreach at the Phoenix Orangewood Church, gave classroom instruction. A former Nazarene Bible College student, Rev. Chris Hale, pastor of Louisville, Ky., Farmdale Church, shared his conversion to Christ as the result of someone knocking on the door of his apartment. Now "Personal Evangelism Training" has equipped him to train his laity to reach into their communities and share their faith. Rev. Lawrence Jantz, professor at Nazarene Bible College, taught the evangelism class. The students who took the train-



Shown are NBC students in Colorado Springs who took the School of Evangelism training. Pictured with them (back row, third from r. to l.) is Prof. Lawrence Jantz, Rev. Chris Hale, and Mrs. Ruth DeLong.



Mr. William Murray speaking

this year's ministry by bringing William J. Murray to the campus. Mr. Murray is the son of avowed atheist Madalyn Murray O'Hair, who was the plaintiff in the Supreme Court case that removed prayer from the public schools, and is now a Christian. The site for the event was Gallagher Hall, the basketball arena, April 13. Nearly 500 people from the campus and community attended the meeting to hear Mr. Murray share some of his life story.

In addition, the university's education television network videotaped the speech for future broadcast. Murray concluded his talk with a personal testimony in prayer. Several people were counseled in follow-up by Student Center Director Rev. Wes Meisner and other students affiliated with the center.

The two-hour event ended as Mr. Murray answered questions and autographed his religious best-selling book, *My Life Without God*. The Nazarene Student Center is a full-time campus ministry to Oklahoma State University and is under the sponsorship of the Northwest Oklahoma District. □

INTERNATIONAL EDUCATORS AT SEMINARY

Six students among the 525 persons enrolled at Nazarene Theological Seminary this year are under contract to teach in Nazarene schools in their respective world areas. Among these is Miss Annette Taft, a New Zealander who finished the M.Div. degree this spring. She plans to return to teach at the Australasian Nazarene Theological College. Two other professors from that school, Bruce Alder and David McEwan, are also in Kansas City working toward their M.Div. degrees.

Two pastors from Mexico, Revs. Isai Avelino and Eduardo Duque, scheduled to be on the faculty of the new Nazarene seminary in their country, are also at NTS to finish their M.Div. programs this year. Both had earlier participated in several of the NTS extension courses in Mexico City.

Professor Alberto Guang of the Seminario Nazareno de las Americas in Costa Rica is also in Kansas City finishing his M.Div. degree.

Besides these six, several others are studying at NTS with unofficial plans to teach in Nazarene schools in other world areas. □

—NN

SIPES APPOINTED CONTROLLER AT MVNC



Mount Vernon Nazarene College President William J. Prince announced the appointment of Paul Sipes to controller at MVNC.

Sipes, who joined the staff April 16, is replacing Roland Ferguson, who is retiring from the position effective June 30. He reports to Dr. Stanton Perry, vice president of finance and management at MVNC. The controller is responsible for handling and maintaining all of the college's ac-

counting, including payroll, accounts payable and receivable, general ledger, and the preparation of financial statements.

Prior to coming to MVNC, Sipes was the supervisor of accounting services at Trevecca Nazarene College, Nashville. A registered Certified Public Accountant, Sipes was a financial analyst for the Peabody Galion Corporation from 1974 to 1977, and an accountant in the programs office for the Aero Propulsion Laboratory at Wright-Patterson Air Force Base from 1972 to 73. From 1977 to 1982, he worked as a manager for pricing and control analysis, factory accounting administrator, and supervisor of the payroll for the Mansfield Products Company.

Sipes earned his B.A. degree in accounting from Bethany Nazarene College and is working towards his M.B.A. degree at Ohio State University. He is married to Roberta June Sipes, and they have three children, Michael, Lisa, and Rebecca. □

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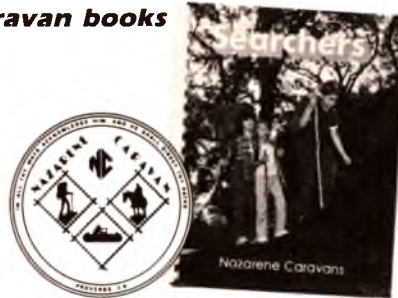
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SoloCon—A gathering of adults, single, never married, widowed, or divorced, was held at the New Life Ranch, near Siloam Springs, Ark., May 25-28 with 179 people attending. Speaker Harold Ivan Smith, along with the Christian drama-comedy team of Steven Hicks and Jerry Cohagan, was enjoyed by all who attended. Plans are being made for another Memorial Day SoloCon next year. Dennis Apple is the general director.



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FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—Aug. 15-16. College Church of the Nazarene, 2020 E. Sheridan, Olathe, KS 66062. Host Pastor: Paul G. Cunningham. General Superintendent: Dr. Eugene L. Stowe

VIRGINIA—Aug. 15-16. Virginia District Campground, Sprouses Corner, Intersection of Hwys. 60 and 15, Buckingham, VA 23921. Host: William Colvin, camp manager. General Superintendent: Dr. V. H. Lewis.

GEORGIA—Aug. 16-17. Atlanta First Church of the Nazarene, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Pal Wright. General Superintendent: Dr. Orville W. Jenkins.

JOPLIN—Aug. 16-17. Church of the Nazarene, 2000 Grand Ave., Carthage, MO 64836. Host Pastor: Joe Lee Tompkins. General Superintendent: Dr. Charles H. Strickland.

NORTHWEST INDIANA—Aug. 17-18. First Church of the Nazarene, 2734 S. Washington, Kokomo, IN 46902. Host Pastor: Verdean Owens. General Superintendent: Dr. William M. Greathouse.

NORTH CAROLINA—Aug. 22-23. Church of the Nazarene, 8614 Pineville-Matthews Rd., Pineville, NC 28134. Host Pastor: Max S. Murphy. General Superintendent: Dr. V. H. Lewis.

MISSOURI—Aug. 23-24. Church of the Nazarene, 2601 Independence St., Cape Girardeau, MO 63701. Host Pastor: Chester L. Kneir. General Superintendent: Dr. Charles H. Strickland.

SOUTHEAST OKLAHOMA—Sept. 6-7. First Church of the Nazarene, 8th and Trudgeon Sts., Henryetta, OK 74437. Host Pastor: Charles Elliott. General Superintendent: Dr. Orville W. Jenkins.

SOUTHWEST OKLAHOMA—Sept. 6-7. Calvary Church of the Nazarene, 3100 N. Rockwell, Beth-

any, OK 73008. Host Pastor: Carl Summer. General Superintendent: Dr. Charles H. Strickland.

WEST VIRGINIA NORTH—Sept. 6-7. First Church of the Nazarene, 1604 Morgantown Ave., Fairmont, WV 26554. Host Pastor: Harold E. Clay. General Superintendent: Dr. V. H. Lewis.

DISTRICT ASSEMBLY REPORTS

NORTHERN CALIFORNIA

The 79th annual assembly of the Northern California District met at Concord, Calif. District Superintendent Clarence J. Kinzler, currently serving under appointment, was elected to a one-year term. He reported two new churches, Castro Valley Korean and Daly City Korean.

Presiding General Superintendent Charles H. Strickland ordained Daniel R. Copp, Brett M. Eshelman, Daniel A. Kellogg, and Timothy B. Pusey.

Elders Alfred Jones, Charles E. Strickland, and Leroy Tipton, and laymen Paul Price, Quentin Smith, and Bob Wood were elected to the Advisory Board.

Wilma Shaw, Russell Martin, and J. Ronald Gililand were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

SOUTHERN FLORIDA

The 11th annual assembly of the Southern Florida District met at Miami, Fla. District Superintendent Robert H. Spear, Jr., completing the second year of an extended term, reported two new churches, Miami Sweetwater and Pahokee Hispanic.

Dr. V. H. Lewis, presiding general superintendent, ordained Larry Mark Baucom, Ardee Burr Coolidge, Jr., and Dwight Daniel Rich.

Elected to the Advisory Board were elders Paul Bickes, Joseph Benson, and Neil Wiseman, and laymen Keith Kelpinger, Allan Underwood, and John Vasey.

Wynona Burkhart was elected NWMS president; Ted Underwood was reelected NYI president; and Paul Bickes was reelected chairman of the Board of CL/SS.

INTERMOUNTAIN

The 72nd annual assembly of the Intermountain District met at Nampa, Idaho. District Superintendent Hoyle C. Thomas, completing the second year of an extended term, reported.

President General Superintendent Eugene L. Stowe ordained Gregory O. Bullock and Thomas E. Cook.

Elders Ronald K. Kratzer, Ronald A. Rodes, and Jerry W. White, and laymen Leon D. Doane, Wally Howard, and Ralph Shoemaker, were elected to the Advisory Board.

Miss Juanita Gardner was elected NWMS president; Rev. Michael H. Allen was reelected NYI president; and Rev. Ronald J. McGilvra was reelected chairman of the Board of CL/SS.

UPSTATE NEW YORK

The 47th annual assembly of the Upstate New York District met at Brooktondale, N.Y. District Superintendent George E. Teague, completing the second year of an extended term, reported three new churches, Amherst Sunrise, Lockport Rainbow, and Niagara Falls Cataract City.

Presiding General Superintendent Eugene L. Stowe ordained Ronald Ellis Boyd, Jesse Frank Harris, Christopher Edward Nichols, and Gregory Brent Rosser.

Elected to the Advisory Board were elders Wendle R. Lahr and W. John White, and laymen Donald Bausman, Sr., and Henry Henderson.

Vera McKim was reelected NWMS president; George Milne was elected NYI president; and Wendle R. Lahr was reelected chairman of the Board of CL/SS.

ALASKA

The 34th annual assembly of the Alaska District met at Fairbanks, Alaska. District Superintendent Robert W. Sheppard reported a new church at Cordova.

Dr. Charles H. Strickland, presiding general super-



Pictured at the Northern California district assembly are (l. to r.) General Superintendent Charles H. Strickland; ordinands and wives, Rev. and Mrs. Timothy B. Pusey, Rev. and Mrs. Daniel Kellogg, Rev. and Mrs. Brett Eshelman, Rev. and Mrs. Daniel Copp; and District Superintendent Clarence J. Kinzler.



Pictured (l. to r.) at the Southern Florida district assembly are District Superintendent Robert H. Spear, Jr.; ordinands and wives Rev. and Mrs. Ardee B. Coolidge, Rev. and Mrs. Dwight D. Rich, Rev. and Mrs. Larry M. Baucom; and Dr. V. H. Lewis, general superintendent.

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intendent, ordained Dave Ness, David L. Walker, and Carl A. Cady.

Elders Roy Nickels and Wes Smith, and laymen Glenn Larsen and Harry Reimer, were elected to the Advisory Board.

Don McCullough was elected NWMS president; Bob Denham, Jr., was elected NYI president; and Lyle Coblentz was reelected chairman of the Board of CL/SS.

LOS ANGELES

The 34th annual assembly of the Los Angeles District met at Pasadena, Calif. District Superintendent Paul Benefiel, reelected to a four-year term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Marco A. Garcia, Federico A. Melendez, Walter D. Johnston, Michael A. Mata, Gregory D. Gebhart, and Richard W. Pritchard, and commissioned Kathy Morgan and Mrs. Maureen H. Box, ministers of Christian education.

Elders Roger E. Bowman, Earl G. Lee, Larry L. Pitcher, and Norman V. Shoemaker, and laymen Harold Bell, Gary Morris, Robert Prescott, and Howard Wooten were elected to the Advisory Board.

Lois Ward was reelected NWMS president; Dana M. Walling was elected NYI president; and Garth Hyde was elected chairman of the Board of CL/SS.

NORTH FLORIDA

The 11th annual assembly of the North Florida District met at Marianna, Fla. District Superintendent J. T. Gassett, completing the second year of an extended term, reported.

Dr. V. H. Lewis, presiding general superintendent, ordained Gary Andrew Slusher and recognized the credentials of Lawrence A. Thayer, Sr.

Elected to the Advisory Board were elders Henry P. Cooper and H. G. Snellgrove, and laymen Ed Sawyer and Jim Herndon.



The ordinands and commissioned ministers of Christian education at the Los Angeles district assembly, May 25, 1984, are shown (front row, l. to r.): Dr. Paul Benefiel, district superintendent; Miss Kathy Morgan and Mrs. Maureen H. Box, ministers of Christian education; and Dr. William M. Greathouse, general superintendent; (back row, l. to r.) ordinands Rev. Marco A. Garcia, Rev. Federico A. Melendez, Rev. Walter D. Johnston, Rev. Michael A. Mata, Rev. Gregory Gebhart, and Rev. Richard W. Pritchard.

Grace Pickenpugh, Stanley Wade, and Clare St. John were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

MAINE

The 24th annual assembly of the Maine District met at Portland, Maine. District Superintendent J. E. Shankel, reelected to a four-year term, reported.

Dr. Orville W. Jenkins, presiding general superintendent, ordained James Thomas Cloyd and Samuel Arthur Morse.

Elders John C. Evans and Norman A. Shaw, and laymen Edson Mitchell and Ernest LaBelle, were elected to the Advisory Board.

Mrs. Dorothea Brown was reelected NWMS president; Barry J. Beverage was reelected NYI president; and Norman A. Shaw was elected chairman of the Board of CL/SS.

OREGON PACIFIC

The 41st annual assembly of the Oregon Pacific District met at Salem, Oreg. District Superintendent Carl B. Clendenen, completing the first year of an extended call, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained Clair A. Budd, Tim W. Clarkson, David W. Edwards, Jack W. Lowe, David R. Mason, Wendell A. Morton, Jamie Snodgrass, and Virgil Lynn White, recognized the credentials of Brian F. Mayer, and commissioned Judy Ann Jahn a minister of Christian education.

Elected to the Advisory Board were elders Ron Greeno, Gary Henecke, Ernest McNaught, Gordon Miller, and Kenneth Spicer, and laymen Cliff Cowley, Willard Friesen, Gordon Olsen, James Scarth, and Charles Zickefoose.

Leon Lark, Mark Bodestab, and Dwight Douglas were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

ALABAMA SOUTH

The second annual assembly of the Alabama South District met at Mobile, Ala. District Superintendent Don Jernigan, reelected to a four-year term, reported one new church, Greenville.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Donnie Browning, John Osborne, and Russell A. McNinch.

Elders Phillip Sessions and John Banks, and laymen Jack Nix and Ralph Smith, were elected to the Advisory Board.

Betty Sartin, Anthony L. White, and Dewayne Burton were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NAZARENE CAMP MEETINGS

CORRECTION

The location for the Wisconsin District camp meeting was incorrectly listed in the June 1 issue. The camp meeting is at the Columbus High School, Marshfield, Wis.

MOVING MINISTERS

STEVEN C. FLETCHER from Puyallup, Wash., to Oklahoma City Western Oaks

EDWARD J. GORHAM to Washington, N.J.

DALE L. HANSEN from Sylvan Lake (Alta.) to Selah, Wash.

LARRY McGRANAHAN from Louisville (Ky.) Okalona to Waverly (Tenn.) First

L. WAYNE QUINN to Shreveport (La.) Huntington Park

DONALD R. SMITH from student, Nazarene Bible College, Colorado Springs, Colo. to Glenwood, Iowa

PAUL W. THORNHILL from associate, Louisville (Ky.) Farmdale, to general church assignment, Kansas City, Mo.

JAMES A. TODD, JR., to Chelan, Wash.

RANDY S. WILLIAMS from Williston, N.Dak., to Jamestown (N.Dak.) First

GRADY L. ZICKEFOOSE from Tigard, Oreg., to Colfax, Wash.

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MR. DONALD and HILDA BURNES,* Japan, New Permanent address: c/o Steven Miller, 212 Cleveland, Belton, MO 64012

MISS KATHLEEN COPELIN, Swaziland, Resigned— New Permanent address: c/o Merriweather, 906 Winther Blvd., Nampa, ID 83651

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REV. GEORGE and MARGARET HURST, South Africa South, Field address: P.O. Box 261, Amanzimtoti 4125, Republic of South Africa

MISS RUTH MATCHETT, South Africa North, Furlough address: Rte. 1, Oakridge Estates Lot 117, Decatur, IN 46733

MR. WILLIAM and JUANITA MOON, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

REV. ALVIN and BETTE ORCHARD, Philippines, Furlough address: 1405 E. 21st Ave., North Kansas City, MO 64116

REV. WILLIAM and GAIL PATCH, Korea, Field address: 30-7 Moon Hwa Dong, Chung Cheong Nam do, Cheonan City, Korea 330

DR. EVELYN RAMSEY, Papua New Guinea, Furlough address: c/o Mrs. M. A. Ramsey, Rte. 3, Richmond, KY 40475

REV. MARK and EVANGELINE RUDEEN, Costa Rica, Resigned—New Permanent address: Connell Church of the Nazarene, Box A, 500 E. Franklin, Connell, WA 99326

REV. BILL and BECKY SELVIDGE, Hong Kong, Field address: 20/Floor Causeway Bay Commercial Building, 1 Sugar St., Causeway Bay, Hong Kong

REV. CLAUDE and SANDRA SISLER, Chile, Field address: Casilla 123, Santiago 30, Chile

REV. JOHN and LAUREL SLUYTER, Ecuador, Field address: Casilla 5027, Sucursal 11 CCI, Quito, Ecuador

REV. NORMAN and CAROL ZURCHER, Trans South Africa, Furlough address: 305 Riverside Dr., Huntington, IN 46750

*Specialized assignment personnel

ANNOUNCEMENTS

Sulphur Springs, Tex., First Church will celebrate its 60th anniversary on August 11-12, 1984. There will be a reception Saturday, August 11, at the church. General Superintendent Jerald D. Johnson will be speaking in the 10 a.m. service on August 12, with special guest Dr. W. M. Lynch, Dallas district superintendent. After the morning service, there will be a Jubilee Dinner in the Crawford Building, followed by a special service from 2 to 4 p.m. Pastor Richard C. Dages and the congregation wish to invite all former pastors, members, and friends to attend or send communications to the church office at P.O. Box 895, Sulphur Springs, TX 75482. For accommodations or further information, please call the parsonage at (214) 885-4161 or the church at 885-4725.

The Moundsville, W.Va., church will celebrate its 50th anniversary August 18-19, 1984. Former district superintendents and pastors, and the present district superintendent and pastor will be on the program. All friends and members are invited to join the celebration. For further information contact the pastor, Rev. Charles L. Marker, 1807 First St., Moundsville, WV 26041.

North Bend, Oreg., Bay Area Church will celebrate its 60th anniversary on August 18-19. Former pastors Rev. Lloyd Pounds and Rev. Roy Green will be special speakers. Saturday at 6:30 p.m. is a reception and open house. Sunday after the morning service is dinner, followed at 2 p.m. with a reunion service and dessert. For more information contact Rev. Delbert Laws, 1850 Clark St., North Bend, OR 97459, (503) 756-2004.

Sioux City, Iowa, First Church will celebrate its 75th anniversary Sunday, September 30. There will be a celebration dinner following the morning worship service. Former pastors, members, and friends are invited to attend or to send greetings to be read. For further information, please contact Mrs. Leona Strong, 1209 Morningside Ave., Sioux City, IA 51106, or Mrs. Virginia Asmusen, 1208 S. Cecelia, Sioux

City, IA 51106, or contact Pastor Bill Smith, 4800 Stone Ave., Sioux City, IA 51106, (712) 276-2961.

The Rantoul, Ill., church will celebrate its 60th anniversary on Sunday, August 26. All former members, friends, and pastors are invited to attend and/or send communications to Grace Artis, 312 Phillips Dr., Rantoul, IL 61866.

The Meadville, Pa., church will celebrate its 50th anniversary on August 18-19, 1984. A homecoming picnic will be held at Shady Brook Park, North St., Meadville, Pa., on August 18 with a time of fellowship and memories. Sunday, August 19, at 2:30 p.m., a celebration service will be held with former pastors participating and Rev. Hubert King, Jr., a young man raised in the local church and recently graduated from Nazarene Theological Seminary, as the speaker. A time of fellowship and refreshments will immediately follow the service in the church fellowship hall at 851 Washington St., Meadville, Pa. All friends, former members, pastors, and interested persons are invited to attend. Greetings would be appreciated from those unable to attend, and especially from the children of former pastors. Please send responses to Mrs. Violet Garner, 533 Baldwin St., Meadville, PA 16335.

The Crawford, Nebr., church will hold its 50th anniversary celebration October 14. The special speaker will be District Superintendent Jim Diehl, and Larry and Lola Rap will have charge of the music. All former pastors, members, and friends are invited to attend. For further information contact Rev. Rudy Sauter, 907 Hospital Dr., Crawford, NE 69339.

The Miami, Fla., Central Church will celebrate its 60th anniversary October 14. All former pastors, members, and friends are invited to attend or to send

greetings. The day's activities will include Sunday School, morning worship, Sunday dinner, an afternoon celebration service, and informal evening gatherings in members' homes. Former Pastor Charles Acheson will be the special speaker. For more information, contact Pastor Ronald Keller at 1300 N.W. 95th St., Miami, FL 33147.

Kennewick, Wash., church will celebrate its 60th anniversary with special services October 11-14, with a banquet on Saturday the 13th. All former pastors, members, and friends are invited to attend. For further information contact Rev. Orville Swanson, 712 S. Washington St., Kennewick, WA 99336.

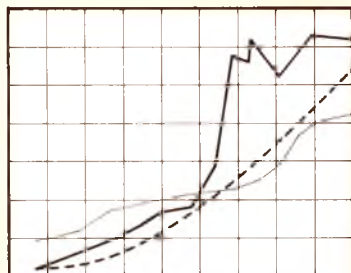
Announcements should reach us three months prior to the date of the event announced.

RECOMMENDATIONS

I recommend REV. ROBERT M. HAMM to the field of evangelism. Rev. Hamm has served effectively as pastor of the Macon, Mo., church. He has a burden for souls and will provide a caring ministry to your church. Contact him at 701 Sunset Strip, Eldon, MO 65026.—Hiram Sanders, Missouri district superintendent.

It is a privilege to recommend REV. O. D. BURTON as an evangelist. He has faithfully served as a successful pastor and is well-accepted and loved in the communities where he has ministered. He is a good preacher with spiritual gifts that meet the needs of all ages and attract new people. You may contact him at 172 Lake St., Sage Lake, Hale, MI 48739.—J. V. Morsch, Central Florida district superintendent.

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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.

DEATHS

REV. CHARLES F. CRAUSWELL, 79, May 14, Jacksonville, Fla. Survivors: wife, Minnie; sons Charles A., John R., Jerry F., and James R.; daughters Mary Atcher, Beatrice Mosley, and Ann Hohenstein; 13 grandchildren; 4 great-grandchildren; 1 brother. Ministry: Alabama, Florida, and evangelism.

MRS. MARION L. GILMER, 89, Mar. 3, Institute, W.Va. Survivors: sons Dennis, Emil, and Harold; daughters Marion Lipscomb, Martha Davis, Marjorie Outlaw, and Jean Holmes; 29 grandchildren; and 43 great-grandchildren.

REV. ELBIE D. GREEN, 83, May 10, Nampa, Idaho. Survivors: wife, Edna; sons Elden and Douglas; daughter, Dena Wyland; 10 grandchildren; 10 great-grandchildren; 2 brothers. Ministry: California.

RENA E. HITES, 83, May 10, McPherson, Kans. Survivors: husband, David L.; daughters Mrs. Rosalie Link, Mrs. Imogene Lilley, and Mrs. Betty Street; eight grandchildren; eight great-grandchildren.

REV. O. E. JORDAN, 63, Apr. 28, Westerville, Ohio. Survivors: wife, Rosemary; sons Keith and Kevin; daughters Sharon Weaver and Sandra Brown; three grandchildren; three brothers; and one sister. Ministry: Central Ohio District.

NEUBURN E. LEGGANS, 70, May 19, Du Quoin, Ill. Survivors: wife, Charlotte; sons James, Carl, and Richard; daughters Nicole, Phyllis, Kay, Janet and Dianne; 23 grandchildren; 5 great-grandchildren; 1 sister.

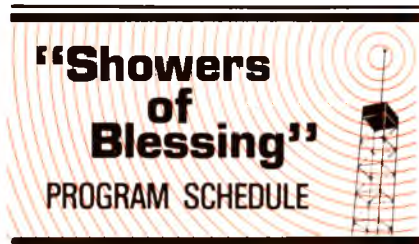
ARLEY E. LITTON of Charleston, W.Va., 79, May 7, Marlinton, W.Va. Survivors: wife, Zilphia (Pittman); daughters Mrs. Joyce Carnes and Mrs. Geraldine G. Dejarnette; seven grandchildren; two great-grandchildren; three brothers; two sisters.

REV. OTHO PAUL MAYFIELD of Eureka, Ill., 74, May 10, Peoria, Ill. Interment: Danville, Ill. Survivors: wife, Helen (Grice); son, Paul, Jr.; daughter, Mrs. Paul (Shirley) Studebaker; six grandchildren; five great-grandchildren; one brother; one sister. Ministry: Indiana, Michigan, Illinois.

CURTIS H. MINK, 84, Apr. 28, St. Petersburg, Fla. Survivors: wife, Hassie; sons Joe Hilton and Paul Mink; daughters Juanita Krebs, Gloria Mills, and Gaynell Steele.

JAMES KEVIN NIX, 17, Apr. 20, Temple, Tex. (auto accident). Survivors: parents David and Carol Nix; brothers David Alan and Stephen; maternal and paternal grandmothers.

ARTHUR V. PRATER, May 5, Palouse, Wash. Survivors: wife, Margaret; daughters Mrs. Sharon Knight and Mrs. Doris Kayser; six grandchildren; two brothers.



July 22
"A Life or Death Question"

July 29
"The Church Invincible"

August 5
"Jesus Only"

by W. E. McCumber, speaker

NEWS OF RELIGION

WORLD POPULATION INCREASE SEEN POSING URGENT CHALLENGE. The world's population is edging toward the 5 billion mark, according to the World Population Data Sheet released in May by the Washington-based World Reference Bureau. The present population is estimated to be 4,762,000,000.

That total is double the number of people on earth at the end of World War II. If global population continues to increase at its normal rate of 1.7 percent, it will be 6 billion at the turn of the century, according to Carl Haub, a demographer who prepared the study with Mary Kent. In 1983, world population increased by 85 million over the 1982 total. That one year, increase nearly equaled the total population of Nigeria, which is the 10th most populous nation on earth.

Dr. Leighton Ford, chairman of the Lausanne Committee for World Evangelization, stated that the report underscores again the challenge facing the Christian Church today. "We can be encouraged with striking evangelization advances in many parts of the world," he said, "but the fact remains that global population increases outpace our evangelistic gains."

World population figures reveal that seven of the earth's most populous nations are in Asia—China, India, USSR (part of which is in Europe), Indonesia, Pakistan, Bangladesh, and Japan. Ford contended that this populous region contained many of what he described as "unreached peoples groups"—significant groupings of people untouched by the Christian gospel. □

AUSTRIA TO GET FIRST BIBLE INSTITUTE. A new Bible school, the first in Austria, is scheduled to open this fall under the sponsorship of Gospel Missionary Union. A fully equipped school complex, including eight classrooms, offices, dining hall, kitchen, and dormitories, has been leased.

GMU missionaries expect to start with a small group of students and work toward full-scale operation in 1985. One of the factors leading to the establishment of the school is the growing number of Austrian young people who are looking for church and mission vocations. Austrian evangelicals, a tiny minority in the predominantly Catholic country, are giving time and money to the project. The school is expected to be a shot in the arm for the small evangelical churches. □

25 CHRISTIAN COLLEGE COALITION SCHOOLS RANK HIGH. Eight member colleges of the Christian College Coalition are among 200 private liberal arts colleges in the country from which significant numbers of alumni earn the doctor of philosophy degree, a survey shows. Seventeen other Coalition colleges are also included in listings by discipline of graduates successfully pursuing the Ph.D. made from a study of 867 private colleges' graduates between 1920-80 by Franklin and Marshall College, working with data from the National Research Council.

The eight colleges on an "all fields" list (in order and with number of alumni awarded the Ph.D. degree) are: Wheaton (Illinois), 1,047; Calvin (Michigan), 820; Mississippi, 506; Grove City (Pennsylvania), 305; Houghton (New York), 276; Geneva (Pennsylvania), 272; Asbury (Kentucky), 251; and Greenville (Illinois), 246. Other colleges cited for alumni achieving academia's highest distinction are these Coalition member colleges: Anderson (Indiana), Bethany Nazarene (Oklahoma), Bethel (Kansas), Bethel (Minnesota), Eastern Mennonite (Virginia), Eastern Nazarene (Massachusetts), King (Tennessee), Nyack (New York), Olivet Nazarene (Illinois), Point Loma Nazarene (California), Seattle Pacific (Washington), Sioux Falls (South Dakota), Sterling (Kansas), Tabor (Kansas), Taylor (Indiana), Westmont (California), and Whitworth (Washington). □

J. SANFORD TURNER of Clinton, Tex., 86, May 28, Whitney, Tex. Survivors: wife, Ethel; son, John; daughter, Mary Lambert; two grandchildren.

LOIS REYNOLDS WILEY of Fort Lauderdale, Fla., 67, May 15, Miami, Fla. Interment: Miami, Fla. Survivors: sons David E. Reynolds and Charles Donald Reynolds; daughter, Jackie Woods; eight grandchildren; one great-grandchild; her mother; one brother; one sister.

MRS. MABLE (PETTIBONE) WORLEY, 70, May 9, St. Louis, Mo. Survivors: husband, Floyd; son, Bud; daughters Barbara Scarborough, Norma Faulkner, and Jane Webb; six grandchildren; four great-grandchildren.

BIRTHS

to GLENN AND VICKIE AMMONS, Natchitoches, La., a girl, Rebecca Lynn, May 5

to GARY AND CHERYL (COULTER) BENNETT, Rocky Mountain House, Alta., a girl, Kelly Ruth, Apr 20

to JAMES EDWARD AND STARLETTA (STEELE)

CRAWLEY, Tallahassee, Fla., a boy, Brian Elliott, Apr. 5

to JOHN AND PAM (CREWS) JEFFRIES, Nashville, Tenn., a girl, Stephanie Nichole, Mar. 27

to MARK AND JOYCE JOHNSON, Parkersburg, W.Va., a girl, Jodi Ann, May 1

to DOUG AND DEBBIE (HOOKER) KRANICH, Millinocket, Maine, a boy, Gregory Douglas, Apr. 9

to JERRY AND JANET (SIMSON) LESTER, Yukon, Okla., a girl, Jennifer Elaine, May 26

to REV. WESLEY AND JUDITH (SCHUNEMAN) MEISNER, Stillwater, Okla., a boy, Jonathan Marcus, May 26

to BRYAN AND DEBORAH (BETZER) POTTER, Long Beach, Calif., a boy, Scott Michael, May 28

to REV. RICHARD AND JULIE (MARBLE) STRIDE, Grand Junction, Colo., a boy, Richard Brandon, Mar. 3

to ROBERT AND PAMELA (STEELE) THOMAS, Miami, Fla., a girl, Tami Dawn, May 22

to FLETCHER L. AND JOYCE TOMBRAN-TINK, Los Angeles, Calif., a girl, Melody Joy, Apr. 14

to VERNE AND NATALIE WARD, Papua New Guinea, a boy, Gabriel S., May 19

ADOPTIONS

by MR. AND MRS. J. DAVID JEROME, Wapakoneta, Ohio, a boy, Benjamin Andrew, born Feb. 12, 1984, adopted June 3

MARRIAGES

MARILYN I. JACKSON and PAUL S. FRANCO at Kansas City, Mo., May 18

RENEE MICHEL and W. JOHN HERMAN at Overland Park, Kans., May 19

NANCY MAY RANDALL and BRUCE SHAWN DUNTUN at Keene, N.H., June 2

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

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.

"Agape" is used in the New Testament to describe that attitude of God toward His Son, to convey His will to His children concerning their attitude toward one another, and to express the nature of God. It is essentially Christian to love. What did Jesus mean in Luke 6:32 when he said that even sinners love (agape) those who love them?

Our Lord's usage here would make it clear that *agape* cannot be limited to the uses you list. In the New Testament it is used *predominately* to designate God's love for men, Christ's love for the Church, the Church's love for its members and the world, but *also* for love between sinners—"to wish well to," as one lexicographer puts it.

I'm not sure we can define *agape* as "essentially Christian love." That is too restrictive. It would probably be more accurate to say that Christian love is essentially *agape*, but the love of non-Christians can also, if not persistently at least occasionally, be *agape*. Which may be another way of saying that God's image in mankind is sadly defaced but not totally destroyed. Prevenient grace, to borrow a theological term, is adequate explanation of *agape* among sinners. □

How should a caring, concerned father on near minimum income respond to an eighth grade boy who doesn't want to attend Sunday School at the Nazarene church because the teenagers of more affluent families make fun of his clothes and make snide remarks about his relative poverty?

As spiritual leader of my family, I am responsible for the faithful attendance at a house of worship.

Teach him, as best you can, the minor importance of material things and the major im-

portance of spiritual life. Teach him to love, accept, and forgive, even when he is wronged. Remind him that Jesus Christ identified himself without resentment or reservation with the poor and plain people of earth, and that pride and snobbery misrepresent the Christ and distort the church.

Your own attitude in handling deep hurts will be his best hope in coping with such sad situations. Pray that those who do these despicable things may become aware of, and ashamed of, their words and deeds. □

We have been studying the Book of Mark in a Bible study group in our church. We look up various scriptures as we progress from chapter to chapter. One of the ladies discovered a very interesting fact. In Mark 8:6-17, she read where the man called Legion came to Jesus and our Lord cast the demons out of him into a herd of pigs. However, in Matthew 8:28-32, she read what appears to be the same account but two men came to Jesus instead of one as mentioned in Mark. Is this the same account or are they different accounts? Could you please share your opinion with us on this? We are using the NIV and the NKJV in our study.

I think they are accounts of the same miracle. One of the most helpful comments I ever read on this apparent discrepancy is from the pen of a Baptist scholar, John Broadus.

It is an obvious explanation to suppose that one was more remarkable and prominent than the other. Mark and Luke give more details than Matthew does, and in so doing might naturally take only the more conspicuous case, to render the description more vivid.

He goes on to cite an example from American history. In 1824 Lafayette visited the U.S. and was greeted everywhere with honors and pageants. Most historians describe these receptions as an incident in his life, but others record the same visit and honors as enjoyed by *two* persons, Lafayette and his son. This sort of reporting is frequent, without charges of contradiction and discrepancy being raised. □

NEWS OF EVANGELISM

EVANGELIST HOLDS REVIVALS IN THE PHILIPPINES

Evangelist Earl E. Keena, at his own expense, returned to the Philippines, where two years previously he labored with a Work and Witness team. In 32 days he spoke 46 times in 9 churches and 4 outstations. Approximately 400 people sought and proclaimed spiritual victory.

"It was a high spiritual experience," says Rev. Keena, "and I would do it again. I pray that other evangelists will find it possible to give their time for evangelistic work on the mission fields." □

SPIRITUAL HARVEST CONTINUES

In a Sunday through Sunday revival effort with Evangelist Howard Casteel the Streator, Ill., church reaped an abundant spiritual crop. For months special prayer meetings were held in homes, before church services, and on Saturday mornings. Sixty people

sought spiritual help, seven were received into membership by profession of faith, and seven new believers were baptized. The Saturday night service held a record attendance.

According to Pastor David Sorrel, "Revival fires continue to burn with people being saved in homes since the meetings ended." □

REVIVAL IS TURNING POINT FOR ONE BENT ON SUICIDE

It was one of those telephone calls that puts any pastor on "spiritual alert."

The young man, clearly distraught, was threatening to take his own life. He said, "There is nothing worth living for."

With a prayer in his heart, Rev. Roger DeVore of St. Petersburg, Fla., First Church countered with an invitation to the parsonage. "Why not come to dinner?"

The young man came, but he did more than that. He accompanied the pastor to church that night, where Evangelist Bill Overton was preaching.

There, by the mercy of God, he was beautifully saved and is now actively involved in seeking to understand the teaching of sanctification.

Revival became the turning point for

one young man—from death to life everlasting. Three other new people found Christ as their personal Savior. □

REVIVAL NOT "JUST ANOTHER MEETING"

At first, it seemed like "just another meeting" to some at Port Arthur, Tex., First Church.

Pastor Charles E. Stuart said the move from the ordinary to the extraordinary came on the last night of the April 3-8 revival when Terri Cobb, wife of Evangelist/Song Evangelist Bill Cobb, shared the story of her own spiritual pilgrimage.


"After this," says Pastor Stuart, "many prayed at the altar making new commitments and renewing old vows."

"Testimonies were fresh," he says, "spontaneous and full of joy, which flowed through the congregation."

Monday, after the revival closed, a young lady called the parsonage to say that she had been saved while praying in her front yard all alone on Sunday.


She had not attended a single service of the revival, but the prerevival prayers of the church were at work.

After counseling, she is now a candidate for church membership, wants to be baptized, and is planning to have her baby dedicated. □



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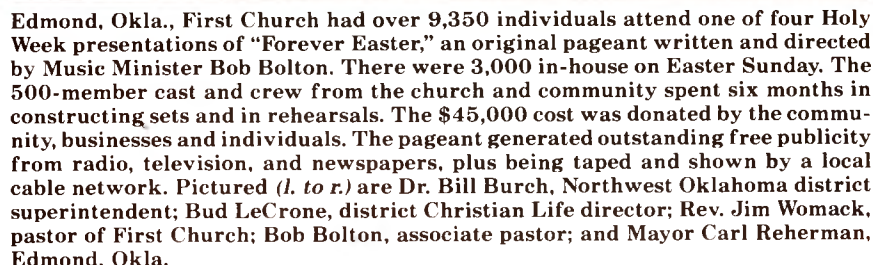
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For churches with a fall emphasis, this Youth Week Packet will be available August 1.

A

The congregation has sold its present church facility to the Buenas Nuevas Assembly of God congregation and will be worshipping with the purchasing congregation in a unique co-occupancy arrangement until the new structure is available for use. San Jacinto church has been at its current lo-



cation since 1950. It will be considering a name change as it moves to the new site. ☐

JULY 15, 1984 33

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NEW ENGLAND DISTRICT ELECTS NEW SUPERINTENDENT

Rev. Neale O. McLain, pastor of the Manchester, Conn., church, has been elected the new superintendent of the New England District. Rev. McLain was selected on the ninth ballot during the recent district assembly.

He fills the vacancy created by the death of Dr. William Taylor in February.

A graduate of Eastern Nazarene College, Rev. McLain was ordained in 1950 on the New England District where he has served most of his ministry except for eight years on the New York District from 1966 to 1974. Since 1975 he has pastored the Manchester church.

He and his wife, Gladys Anne, have two children, Kevin and Martin. □

—NN

PAYMENT OF GENERAL BUDGET BY SOUTHERN CALIFORNIA DISTRICT SETS NEW RECORD

Churches on the Southern California District paid \$784,980.10 toward General Budget this year—the largest amount ever paid by a district in the history of the denomination, according to Dr. Norman O. Miller, general treasurer. This was an overpayment of \$14,824.

Dr. Robert Scott is the superintendent of the district. □

—NN

NAZARENE LAYMAN ADDRESSES KANSAS CITY RED CROSS



Layman Richard F. Schubert, president of the American Red Cross, was in Kansas City recently to address the annual meeting of the Kansas City chapter of that

service organization. He spoke to the group about the reorganization process that is now underway at Red Cross headquarters in Washington, aimed at improving and streamlining the organization. He also praised the members of the Kansas City chapter for their efforts in contributing more than 900,000 hours of volunteer service during the past year.

Mr. Schubert, who is the youngest American Red Cross president in the

THANKS AND PRAISE

The Board of General Superintendents expresses deep gratitude for the overwhelming response of our people to the Easter offering for world evangelism. Once again Nazarenes have established a new record by an offering of \$9,165,270.56, exceeding the all-time high Diamond Anniversary offering by a half million dollars!

This insures the extension of our mission into five new world areas as planned. Let us join hands and hearts in praise to God for this tremendous outpouring of love on the part of our people everywhere.

William M. Greathouse, Secretary
BOARD OF GENERAL SUPERINTENDENTS

103-year history of the organization, is a graduate of Eastern Nazarene College and holds the bachelor of laws degree from Yale University.

He served as solicitor of the Department of Labor and Under Secretary of Labor during the Nixon administration, and was vice-chairman of Bethlehem Steel until he assumed the post at the Red Cross in 1982. □

—NN

NAZARENE COLLEGES IN U.S. AND CANADA GRADUATE ALMOST 1,900

One thousand eight hundred and eighty-nine persons graduated from the nine colleges of the Church of the Nazarene in Canada and the United States this spring. Of these, 109 received master of arts degrees and 75 received associate of arts degrees, while the balance received bachelors of arts or science degrees.

Two hundred and fifty-four of these graduates plan careers in full-time Christian service in either the pastorate or Christian education.

Across the sea, British Isles Nazarene College graduated 19 persons, the largest class in its history. □

—NN

INTEREST RATE INCREASE FOR SUPPLEMENTAL RETIREMENT PROGRAM

The interest rate credited to the Nazarene Supplemental Retirement Program has increased by 1 percent, according to Dr. Dean Wessels, administrator of the Board of Pensions.

The increase is the result of negotiations with the insurance company underwriting the program. It became effective on July 1. This means that all contributions made during the first six

months of 1984 began earning 12 percent annual effective interest on July 1. Also, all new 1984 contributions will earn the 12 percent rate, which is guaranteed through December 31.

The Nazarene Supplemental Retirement Program consists of three plans: the Tax-Sheltered Annuity (TSA), the Individual Retirement Account (IRA), and the KEOGH (HR-10). Nearly 3,700 persons are presently enrolled from among all church and church agency employees including ministers, lay employees, and evangelists. □

—NN

CORRECTION

In the July 1 Late News story concerning the death of Joy Latham, the surviving brother was referred to as Paul. It should have read Dr. William P. Latham.

VIOLENCE ESCALATES IN INDIA

Many lives have been lost, but no Nazarenes have been reported killed in recent bloody religious riots in India, according to Dr. S. T. Gaikwad, member of the General Board from the Asian Region. Dr. Gaikwad resides in the Maharashtra State where almost 280 persons have died in communal riots.

Three hundred persons have died as a result of terrorism in the state of Punjab, where violence continues to escalate. Dr. Gaikwad says many innocent persons are being hurt by the fighting between Sikh militants and Hindus.

For the past two years, Sikhs, followers of a monotheistic Hindu-Islamic religion that rejects idolatry and caste, have waged war against the Hindu-dominated government of India. □

—NN

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