

HERALD of HOLINESS

CHURCH OF THE NAZARENE
JUNE 1, 1984



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CHILDREN'S
DAY
June 10



WHOSE ARE THEY?

by General Superintendent Orville W. Jenkins

THOSE CHILDREN in your home, whose are they? To whom do they belong? Are they yours? Do they believe that they are yours?

The Bible gives a twofold answer to this question, Whose are they? (1) The Word says that our children belong to God—"Lo, children are an heritage of the Lord" (Psalm 127:3). Children are God's special gifts to us. They came to us from the Lord, and we are to look upon them as His children. (2) But our children also belong to us, for God has entrusted them to our sacred care. They belong to us, and we have responsibility for them.

So our children belong to us and to God together. We have them jointly; we are in partnership with God. Nothing in all the universe is more important to God than these children whom He has given us. Nothing comes ahead of them—neither the affairs of a troubled world nor all the tensions between nations. No, not even His Church, which He has bought through the redemptive blood of His only begotten Son.

Jesus, referring to children, said, "Of such is the kingdom of God. . . . Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:16-17). In Matthew 18:3 Jesus added, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

All of this is to point out that as parents we are to care for, train, lead, and bring our children, whom God has given us, to a personal saving knowledge and relationship with the Lord Jesus Christ. We cannot afford to waste our time, influence, and care for our children—

because of what it does for them, what it does to us, and what it does to God.

Every parent must ask himself, what would I say if God treated me the way I treat my children? The most wonderful thing we know about God is the confidence that He really wants to be our great Heavenly Father. To this end He has sacrificed His only Son on a cross, there to pay for our sins and to save us and purify our hearts so that we might be His children.

When we live for our children, love them, pray for them, suffer with them, and sacrifice for them, it is then and only then that we come as close as mere human beings can ever come to being like our Heavenly Father. This is really what parents are supposed to do—to lead their children to God, whose they are by nature and whose they must become by His redeeming grace.

When children see some reflection of God's sacrificial love in the lives of their parents, they then have a concept of God's great love for them. As parents who know and live for Christ, we can build homes where He is revealed and becomes known. When our children do not find Jesus here, it is doubtful they will find Him in the world. Yes, we bear joint love and concern with our wonderful God in the rearing of our children.

"O God, help us to bear with diligent care, love, prayers, and long suffering to succeed in our endeavor, for we are partners together. Your great promise is, 'Train up a child in the way he should go: and when he is old, he will not depart from it' (Proverbs 22:6). Dear Lord, help us to be faithful and leave the results to Thee. Amen." □



by BEULAH KNIGHT

The Influence of Godly Parents

WHAT A HERITAGE I have. My parents were both Christians, and as far back as I remember, family prayer and the reading of God's Word was a daily thing in our home. This, and regular church attendance, has been a stabilizing force in my life.

My heart goes out to the many children who do not have Christian training and love and a feeling of security. A child who has never known the full and real love of Christian parents will find it hard to trust completely in the love of God. The attitudes of parents and other adults determine to a great degree the concepts a child forms of himself, of love, and of God.

Your love as a parent is most im-

portant to your child at the very moment when he is least lovable. This parental love is as needful to the spiritual and emotional growth of the child as food is for the body.

Without parental love, and the approval and acceptance that it implies, a youngster lacks a sense of self-worth. He feels frustrated in his desire to belong. He could feel shut out and not wanted by those who should have stood by him.

There must be discipline. But all forms of discipline, to be successful, must be based on the foundation of love. We must discipline in a spirit of patience and gentleness, rather than in a spirit of anger. The way you react will make a difference in the results. Colossians 3:21 says, "Provoke not your children to anger, lest they be discouraged." Ephesians 6:4, "And, ye fathers,

provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

Creating an atmosphere of love for God and Christian living in the home is so important. Keep it primarily child-centered. The children can participate and their needs can be met. This brings a close relationship between parents and children. In this kind of atmosphere, when a child has a problem he feels free to bring it to Mom and Dad. To help win your children, set an example of Christian living. This brings happiness and a feeling of love and security.

Every father and mother should bear well in mind that character must be built in the home day by day, line upon line, precept upon precept, here a little and there a little.

Proverbs 22:6 says, "Train up a child in the way he should go: and when he is old, he will not depart from it." The mother is the key person in this. She holds the child and cradles it, so it is at that early age when all of this should be started. The children's thinking should be molded from the very beginning. They learn by hearing things over and over again. The point is to be sure that they hear the right things and thus learn to repeat the right things.

What impressions of soul and life have we Christian parents implanted in our children by the time they are three years of age? The mother, of course, will be responsible for much of this. However, the father bears a great deal of responsibility, also.

Begin early impressing on the children that they are part of the family. Be practical in their training. Do not be satisfied to merely talk about Jesus and the Bible, but apply the life of Jesus to them and show them how the Word of God fits everyday life.

Every time a baby is born, a life begins that lasts forever. The life a child knows at home will become the foundation of his responses to living and to God. Parents' total commitment to God will help them to be the kind of parents their children need.

This is a fascinating and rewarding challenge. □

BEULAH KNIGHT is a minister's wife who resides in Bethany, Oklahoma.



HERALD of HOLINESS

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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APPROVES ANSWER

I enjoy the *Herald of Holiness*—guess the Answer Corner is liked as much or more than any part, for I feel it enlightens me.

I liked so much your answer about the fermented wine. I liked it because it said just what I believe.

Having seen so much sorrow, heartache, and destruction caused by people being intoxicated, I cannot believe that Jesus would make anything that would cause people to act contrary to His teaching. I really cannot see why it should raise a question. For we are so warned to not partake of such.

But people will argue and want you to prove it so or not so. I really

think the Bible speaking out so against it is proof enough that Jesus would not make it.

*Jimmie Grimes
Fayetteville, Tennessee*

MANY THANKS

Once again I've been blessed by the *Herald of Holiness*. I appreciate the uplifting articles that are timely and timeless in their instruction, insights, and theological soundness. It's reassuring to have guides and fellow sojourners along the way who have such depth of understanding, compassion, and ability to communicate.

Specifically I'd like to thank the following contributors to the Feb. 1 edition: G. Weatherley, Jerry W. Mc-

Cant, Herbert McGonigle, and Gerard Reed.

Although the entire issue will be a keepsake for me, these authors seemed to speak directly to my heart.

I'd also like to thank Mary-Beth Taylor and Mitch Davenport for their testimonies. We've a lot in common.

And my thanks for the editors for the format. A lot of work and time and love go into each issue. I can tell.

*Kevin D. Johnson
Belleville, Illinois*

FINDS WAY OF HOLINESS

I have just finished reading the Feb. 15 issue. I thank God for men

(Continued on page 20)

IN OUR high-tech society we are exposed to more and more media. This is also creating more interest in the messages we are receiving. What is the media's impact in the areas of health, violence, mores, and spiritual life?

We see or hear 500 advertisements a day (this is exposure to ads, not necessarily conscious viewing, listening, or reading). In the average household, the television is on for six to eight hours a day, and on the average, children under 12 spend more than 27 hours a week watching television.

Of greatest concern is the realism of programming. According to some statistics, it's not realistic at all and it can greatly influence our children's perception of the world. Before a child reaches the ages of 15, he will have seen 11,000 murders. Violent sex acts have increased dramatically since 1977, when there were none depicted.

What is the impact of violence on children? The Coalition Concerned with Adolescent Pregnancy, a non-religious group, reported that children who view a violent show will become more violent and will accept more violence toward themselves. They tend to "copy" the violent acts.

Unrealistic portrayals of sexuality are also common fare on most TV shows. For example, soap operas provide viewers with about one sexual act every nine minutes—and only 6 percent of these acts occur between married couples! And kids watch soaps. Very rarely do you see sex presented as a healthy, loving act between husband and wife, let alone from a Christian viewpoint. Sex is usually joked about or portrayed in a suggestive, strained, and violent manner.

What about motherhood as portrayed on television? Mothers are generally shown to be dowdy and kind of slow. They are either pictured as spineless, with children showing them no respect, or as egocentric maniacs with little regard for flesh and blood. Seldom do we see loving, caring, yet firm mothers who lead their children compassionately.

The commercial fare our children watch through most sittings is another serious problem. Many



H. Armstrong Roberts

THE MEDIA AND OUR CHILDREN

by ED FELTER

advertisements offer the same kinds of fare that television programming does, and this often causes more confusion for young children. Most small children seldom distinguish the commercials from regular programming. Therefore advertisers see the kids as a potential market. Over a half billion dollars is spent on advertising on Saturday mornings.

There are some positive things that happen as kids view television. For instance, Fonzie took out a library card and the following week the number of applications for library cards from children from 8 to 14 years old increased 500 percent. Starsky and

Hutch fastened their seat belts, and similar reaction occurred.

What are Christian parents to do to provide a healthy media environment for their children?

It is not enough to simply curtail their television watching, although that is recommended. There must be communication between parents and children. Parents need to be open to questions. Encourage dialogue about the issues raised while viewing, such as drugs, sex, violence, and other moral issues. Open communications allow children the opportunity to get their information from godly parents rather than off-color sources on TV or the street. Discuss any subject that may be brought up. Privacy from other members of the family may be needed on some issues, but keep the forum open between you and the child.

Families would do well to plan their viewing and determine both the time spent in viewing and the subject matter to be watched. Find alternate activities to take the place of viewing when the television is off.

Finally, compare the time spent as a family watching TV and other activities with the time spent in reading God's Word and family prayer. The greatest service we can render our children is to kneel and pray with them and open the Bible together. These two items are still God's main media to us. As we teach our children the Word, as we usher them into the presence of God, we are helping them find themselves morally and spiritually. If parents carefully cultivate the spiritual side of their families, children will be stronger and more capable of withstanding the growing tide of evil from the media. □

ED FELTER pastors the Church of the Nazarene in Placentia, California.



Crandall Vail

WINNING the CHILDREN

by ROBERT COLEMAN

CHILDREN need a shepherd to lead them. They are led, not driven, to Christ. It is unwise to try to induce decisions through highly charged emotional appeals and pressure tactics. The problem in reaching children is not in getting response but rather in bringing them to see clearly what a commitment to Christ means. They do not have the resistance to the gospel that adults have acquired through long neglect. The grace of God has made their hearts responsive to the Savior's love. Unless barriers have been erected by men to hinder the working of the Holy Spirit in their lives, they will come to Jesus. Just give them a Shepherd who knows the way, and they will follow. Your leadership, then, is the secret. Keep in mind these principles:

1. *Take time with them.* Show an interest in their concerns. Listen to their chatter. Laugh with them. Sing with them. Talk with them. Get down and play with them. This is how you win their affection. Blessed is the person who can interrupt his business to visit with little children.

2. *Temper discipline with patience.* Children need to learn obedience in association with their peers. Expect it of them. Consistency and firmness will be necessary along with a double portion of patience. A child can be very exasperating, as every parent and teacher knows, but you must maintain control of the situation. Sometimes a chuckle is as effective as a spanking in meeting the challenge.

ROBERT COLEMAN is the director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School in Deerfield, Illinois.

3. *Teach them habits of devotion.* They can learn to pray as they learn to talk. They can be taught to love and respect the Bible as they learn to read. They can attend the worship services of the church as soon as they are able to go outside the house. These are habits that should become second nature. Of course, as they grow older, you will need to help them more fully understand and participate in these devotional disciplines.

4. *Encourage their questions.* Children by nature are very curious. Usually you can tell what they are thinking by the questions they ask. Respect their desire for information and always seek to answer their questions as they arise. Some day, if they feel at ease in your presence, you will likely hear them ask questions about the meaning of Christian faith and experience.

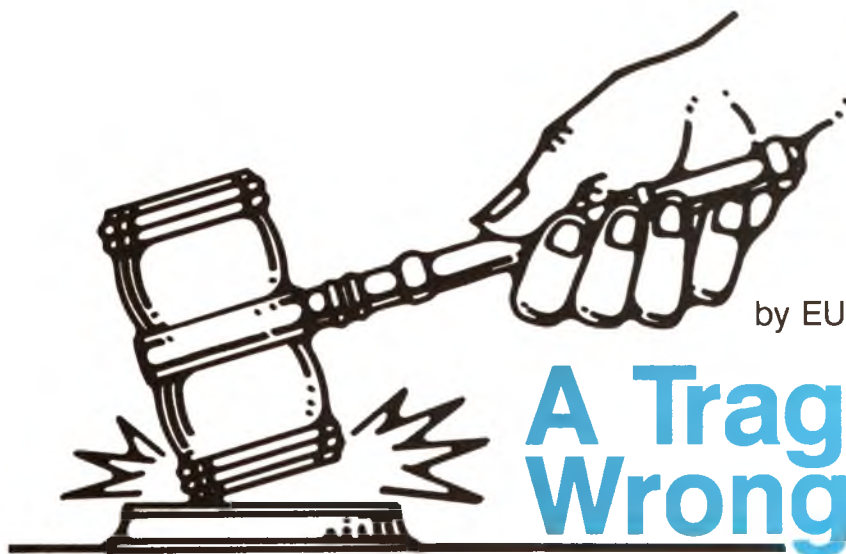
5. *Go as far in the explanation as the child seems interested.* There is no need to go beyond this point, for the moment. This means that answers given to children should be applied to immediate concerns. For example, a child may see a funeral procession and ask what it is. This presents a situation where death can be discussed, and if the child wants to pursue the subject, it offers an opportunity to explain one consequence of sin.

6. *Be alert to expressions of spiritual need.* Seize the opportunity to speak about the things of God when the heart is hungry for help. Such a time might come during almost any conversation or activity. You might recognize it through a question asked, a request for prayer, a tear in the eye, or just the way the child looks at you.

Be observing, and when the moment comes, make it count for eternity.

7. *At opportune times, inquire about a child's relationship to Jesus.* This does not have to cause embarrassment or undue pressure. You might simply say: "Johnny, would you like to tell me how you and Jesus are getting along?" Where a warm feeling of love exists between you, a child may be eager to share his experience. One seminary student told me a few weeks ago that he had recently made it a point to talk with his children about their faith in Christ, arranging a time to speak with each one privately. Before he got to his youngest child, the little boy had heard what his dad was doing, and thinking that he might be left out, he came to his dad and asked when his turn would come, for he wanted to talk about Jesus, too.

8. *Continue to clarify what faith in Christ means.* As has been noted, a child may make a sincere decision without knowing what it involves. So do not be surprised if later many things turn up in the child's behavior that reflect superficiality in Christian experience. Probably the early decisions of childhood will be faced again and again as conditions change and the problems of the world become more personal. Keep interpreting the meaning of Christian faith in their growing context of life. Especially emphasize practical ways that a child experiences faith, such as obeying what is right, telling friends about Jesus, reading the Bible, praying every day, etc. Simply because children are immature in their experience does not mean they are irresponsible or unsaved. It does mean, however, that shepherding is the key to child evangelism. □



by EUGENE M. McELYEA

A Tragically Wrong Decision

FOR OVER 10 YEARS abortion on demand has been legal in the United States. By abortion is meant the *unnatural* taking of a child from the womb before birth. Miscarriages are natural abortions and not within the scope of this comment. Abortions may be legally performed from the moment of conception until moments before natural birth. This came about as a result of a Supreme Court decision in the now infamous case of *Roe vs. Wade*, which was rendered by a seven to two vote on January 22, 1973. In that case the Court simply held that an unborn child was not a person and therefore not entitled to Constitutional protection against taking of life without due process of law. Over 10 million innocent lives slaughtered are the legacy of this decision.

This decision is wrong from a moral as well as legal standpoint. It is interesting to note that the court fell into a similar error in the famous case of *Dred Scott vs. Sanford*. The holding in that case was simply that a Negro slave was not a person and likewise ineligible for Constitutional protection. In defiance of that decision,

EUGENE M. McELYEA is an attorney and president of the Texas Right to Life Committee. He is the chairman of the Board of Christian Life in the Crockett, Texas, church.

Americans fought a civil war and enacted the 13th, 14th, and 15th Amendments to the U.S. Constitution. The issue of slavery and the issue of man's inhumanity to man aroused passions in that period of our history.

Today we are witnessing another great struggle to prevent the legalized killing of unborn human life. The medical evidence is both overwhelming and conclusive that that which is contained within the mother's womb is both genetically determined and fully alive from the moment of fertilization. For nine months this child is dependent on its mother. Thereafter, it remains dependent on parents for several years, longer than any other mammal. The fact that it is dependent before birth is no excuse to justify death. Murder for the sake of avoiding the social inconvenience of bearing and rearing a child has never been countenanced by the Christian gospel and is indeed a sin in the eyes of God.

Christians have a duty to make their voices heard against this modern holocaust. The operating rooms of hospitals are now no less lethal than Hitler's gas chambers at Auschwitz and Buchenwald. The unborn is the new slave class. Will we tolerate its mass destruction? Will we not speak out? Are we not our brother's keeper? □

Holiness Heritage



SERMON

THE PROMISE AND THE GIFT

by A. M. HILLS

THROUGH ALL the ages people have loved to receive gifts. The gifts of eminent people, such as kings and rulers, are specially prized . . . out of regard for the titled persons who bestowed them.

May it not be that Jesus appealed to this principle when He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, . . . ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5)?

These were the last earthly words of Jesus and among the most important He ever uttered. He had evidently spoken to His disciples frequently on this all-important subject, but here was His farewell message into which He compressed the tenderest love and the deepest yearning of His great heart.

I. This work of the Holy Spirit in the heart is wholly a gift. This important fact is reiterated over and over again. Jesus

said, "I will pray the Father, and he shall *give* you another Comforter" (John 14:16). Peter said, "Repent, and be baptized . . . and ye shall receive the *gift* of the Holy Ghost" (Acts 2:38). "The Holy Ghost, whom God *hath given* to them that obey him" (5:32). "Then laid they their hands on them, and they *received* the Holy Ghost" (8:17). "Thy money perish with thee, because thou hast thought that *the gift of God* may be purchased with money" (8:20). "*God gave* them the like *gift* as *he did unto us*" (11:17). "*Giving* them *the Holy Ghost* even as he did unto us" (15:8). Jesus said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father *give* the Holy Spirit to them that ask him?" (Luke 10:13).

All these passages converge on one point and elucidate the same blessed truth, that this tremendously important blessing is not worked up in us by our own efforts, and by an internal slow process of evolution. Much less is it ever *earned* by some meritorious striv-

ings or good works. Nor can it be produced by any form of self-culture. It is a gift.

II. It has been procured for us at great cost and pains by Jesus. He bought this blessing for us on the cruel cross. What it cost Him in descent from eternal enthronement and humiliation, and shame and agony we may never know. But we are permitted to understand that we were redeemed by the precious blood of the Son of God. "Christ also loved the church, and gave himself for it; that he might *sanctify* and *cleanse* it . . ." (Ephesians 5:25).

That was the great objective that He had in mind from the beginning. That was the end to which all the events of His life were persistently and steadily tending. "Wherefore Jesus also, that he might *sanctify* the people through his own blood, suffered without the gate" (Hebrews 13:12). Christ deliberately went to His cross that He might confer upon us the sanctifying Holy Spirit to cleanse us and empower us for service. Thus it is written, "Christ hath redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ; *that we might receive the promise of the Spirit through faith*" (Galatians 3:13-14). So this great gift is no lucky accident that just happens to come along our way. It was all planned and purposed that we all might receive the cleansing baptism with the Spirit to make us holy.

III. Notice further that it is for every child of God. Multitudes look upon it as a luxury for the few. They say it was needed by Peter and Paul and John to launch the Christian Church. And it was further needed by the Wesleys, and Fletcher, and Adam Clarke, and Asbury, and Finney, and William and Catharine Booth, and the giants that have followed them who have filled the world and leavened society with the knowledge of real and full salvation. But it is too much for the common herd to expect as their portion. The precious gifts of kings are reserved only for the favored few, the illustrious of men!

Nay, not so. It is a blessing from our heavenly Father for all the family. Jesus said, "If any man thirst,

let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his [heart] shall flow rivers of living water. (But this spake he of the Spirit, which *they that believe on him* should receive: for the Holy Ghost was not yet given; because Jesus was not yet glorified.)" (John 7:37-39). But we are living this side of Calvary and Pentecost; the Spirit *has been given*, and the priceless blessing is for everyone that believeth on Him. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39). Every believer, everyone born into the family, everyone that is called to be a Christian at all, is called to be a Spirit-baptized, sanctified Christian.

IV. Why, then, do not all Christians have the gift? It is not because God is not willing to bestow the gift. "This is the will of God, even your sanctification. . . . God . . . called us . . . unto holiness" (1 Thessalonians 4:3, 7).

Moreover it is not because everyone does not need it. Depravity is the common inheritance of the race. It is a vile propensity to sin that corrupts our nature and unfits us for the society of holy beings in a holy heaven. We cannot be satisfied with our own spiritual state while we have it, and God cannot be satisfied with *us* any more than an earthly father can be satisfied with the physical condition of a scrofulous child. It must be gotten rid of before we can enter heaven, for its pollution would defile heaven itself. It was for this very reason that God promised to give us His Holy Spirit—that He might cleanse us from this inborn corruption and make us holy like himself. But alas! multitudes of professing Christians do not receive this *free gift* from the Heavenly Father, either because they are ignorant of it, or worst of all, because they are not willing to accept it!

V. How and when can it be obtained? The Scripture is perfectly clear on this point, leaving no excuse for mistake. "That they may receive *forgiveness of sins*, and inheritance among them which are sanctified *by faith that is in me*" (Acts 26:18). "That we might receive the promise of the Spirit

through faith" (Galatians 3:14). The great blessing, the greatest we ever obtain this side of heaven, is therefore not worked for and earned. We simply come with consciously empty hands and a needy heart, and receive it as a gift *by faith*.

And when? "God gave them the like gift as he did unto us *when we believed*" (Acts 11:17). When the trolley of faith touches the wire that connects with the dynamo of the skies, the result is immediate and sure. It is not received *gradually* or at death merely, but here and

now, *when we believe*. The assuring witness may be delayed for a time, but the promised gift comes immediately, *when we believe*.

How long, oh, how long, will Christians refuse this gift! What king in all the universe but our God would so patiently wait and overlook the undeserved insults heaped upon Him by those for whom He died, who deliberately and persistently refuse His promised gift? □

Editor's note: A. M. Hills had a fruitful ministry in our church, principally as an educator and evangelist. His books are still published and read. This message appeared in a 1921 issue of the *Herald of Holiness*.



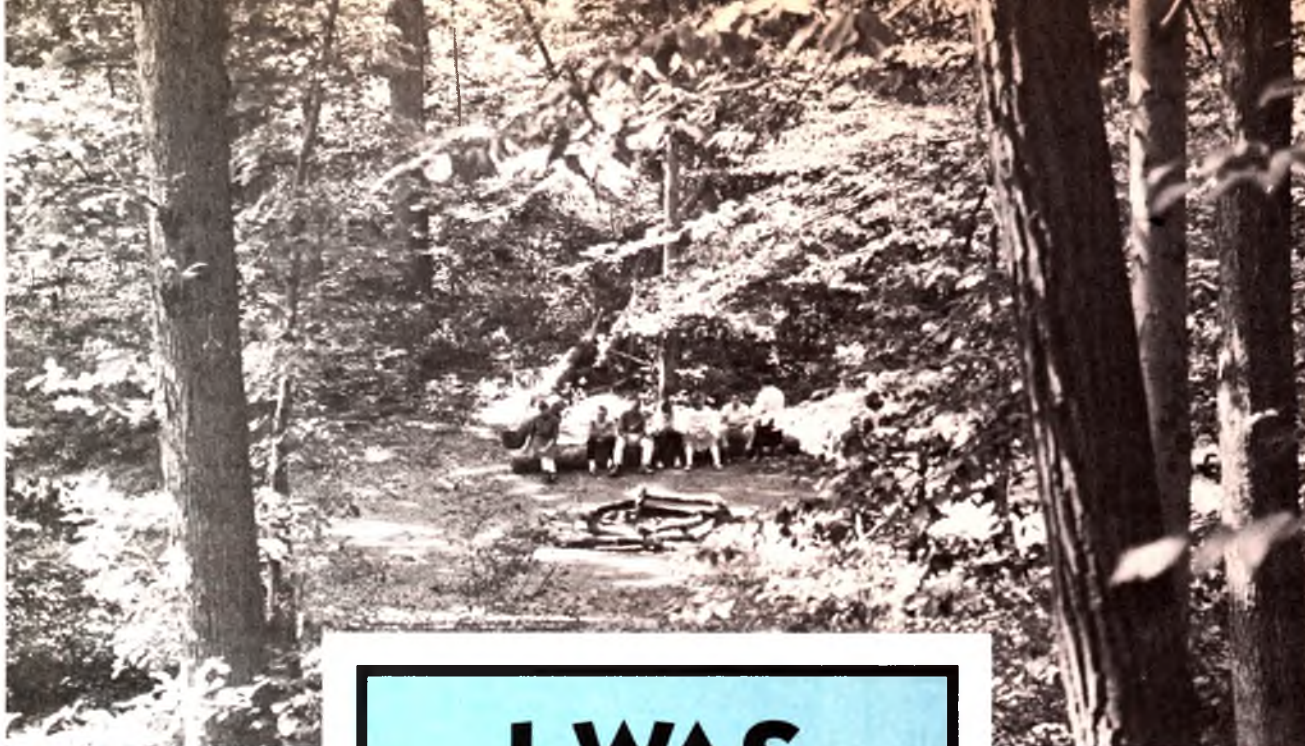
Luoma Photos

BEAUTY

*I often say
I love
Every stick and stone
Of God's
Wonderful creation.
My heart nearly
Bursts when
I see the beauty
Of a flower
And sense God's love.*

*Each majestic tree
With its
Strength to allure.
The birds, the bees,
Wild things
And finally man
All portray
God's wonderful plan.
He must have
Loved beauty
For He made such a
Lot of it!*

—BERTHA HUGHES HONEYCUTT
Clarksville, Tennessee



Walt Boller

WHEN I was a kid you could go to summer camp for a whole week for 12 dollars. Two dollars and fifty cents spending money made a kid feel as rich as King Tut. Anybody with five dollars was rich beyond compare.

We screamed and yelled, swam and hiked, ate three good meals a day, and did handcrafts. Friendships were made at camp that have lasted a lifetime. We laughed until we couldn't breathe.

It was at children's camp 30 years ago that Rev. McKinsey preached the whole week on Hezekiah. I have remembered all these years that Hezekiah was the good king for whom God stopped time, and the one who built the water tunnels under the City of David.

At camp the big kids threw Rev. Chew into the river. When they realized they had ruined his wristwatch, they all chipped in and bought him a new one.

Campfire late at night down in the woods was the highlight of the day. Kenny Sipes and I sat snugly on a log by the fire's warmth eating Black Crow licorice drops and singing at the top of our lungs, "Found a peanut. Found a peanut. Found a peanut just now."

I was saved at camp. Lots of times! Every year I went to the altar determined to be a Christian next winter at school. Then back at school I'd not stay true. So I repented the next year at camp.

Those were tender years. Simple questions. Simple faith. Simple testimonies.

They were sacred years. That old campground was holy ground. As a boy I walked in God's presence. A holy awe filled my heart. The love of God washed over me, wave upon wave.

I WAS SAVED AT CAMP

by C. DALE GERMAN

I didn't know how to articulate what I was experiencing. I just remember going to the front of the campfire next to sputtering bursts of red ashes shooting into the blackness of a summer's starlit sky, trembling and blurting out my testimony in an unsteady voice, "I'm glad I'm saved and sanctified, and I'm

going all the way with Him." Then I'd go back to the log and sit down to cry.

Standing there in blue jeans and tennis shoes by a fire under an open sky was the beginning of the making of a holiness preacher. I didn't know it. Rev. Chew didn't know it. But God knew and was glad.

Camp costs a lot of money these days. Where I live it costs 70 dollars for a week's camp, and kids with five dollars to squander are the poorer ones. We can measure that cost.

But we'll never know the cost of not sending a kid to camp. The poverty of spirit, loss of fellowship, un-lived experiences of spiritual growth are prices too high to pay for not finding a way to send a boy or girl to camp.

Perhaps you have guessed by now. I'm writing these words lying on a bunk at camp. Thirty years ago I was a camper. Today I am the camp chaplain. My prayer this whole week long is that God will speak words through me that will live as long in these children as Rev. McKinsey's words have lived in me.

I believe in camp. Camp was a turning point in my life. Every kid should go to camp. No kid should be deprived of camp.

There is ministry going on here. Future church leaders and dedicated laypersons are sitting around on tree stumps sharing the goodness of God together.

The little kid over there who has worn the same old dirty clothes all week might just be the preacher who will be camp chaplain 30 years from now. □

C. DALE GERMAN is pastor of the San Ramon Valley Church of the Nazarene in San Ramon, California.

To Know God's Will

by GERARD REED

MEDITATING on Jesus' words in Gethsemane, "Thy will be done," G. A. Studdert-Kennedy said, "No greater words than these can pass through human lips." For those words, pronounced decisively amidst the anguish of surrender, "broke the silence" of that garden to "save a world from sin."

Thy will be done! How frequently we pray these words! How clearly we perceive their import! Whether we pray for a friend's healing, a love one's conversion, or personal direction, we almost routinely append the words "Thy will be done." Jesus taught us to pray thusly (Matthew 6:10) and prayed so himself (Matthew 26:39). We know—if we seek to submit ourselves to the Master's guidance—how absolutely our Christian walk involves knowing and doing God's will.

For many people, of course, the real problem is honestly saying "Thy will, not mine be done." Only those who have fully surrendered themselves, who have learned the secret of daily praying, "Empty me," know the inner peace of yielding to the loving Lord of all that is. Yet those of us who honestly want to do God's will often find ourselves, having prayed and submitted ourselves to God, unable to *know* exactly what we should do.

At times devout students have shared with me their struggles to discern God's will. It seems they find no immediate, specific guidance even though they need to make immediate, specific decisions. I too, in many of life's decisions, have sincerely prayed to know God's will, fully willing (if I knew my own heart) to do whatever He wanted me to do. But for all my praying and openness, I have been left without clear directions. Thus I frequently find myself simply making decisions and hoping they are in fact approved of God.

Some words from John C. Haughey's fine book, *The Conspiracy of God: The Holy Spirit in Us*, have helped me considerably. In many instances, he suggests, God's will is simply that our choices be "appropriate and helpful means" enabling us "to pursue the end for which [we] are made," that is, to become Christlike and heaven-bound. Thus, Haughey says, God's love "provides the *context*" rather than detailed directions for our choices. In many situations, one choice may be as good as another, so long as both equally lead us Godward. God certainly has "a specific will" for us, but that will is ultimately that "all our choices be taken within the perceived context of His inbreaking love for us, through which He is calling us to Himself" (p. 113).

GERARD REED is chaplain and professor of history and religion at Point Loma Nazarene College in San Diego, California.

God, after all, is more concerned with what we *are* than with what we *do*. If we maintain the right context, that loving relationship whereby we "participate in the divine nature" (2 Peter 1:4, NIV) through the indwelling Holy Spirit, we are in fact doing the will of God. Specific decisions, so long as they do not fracture that inner peace that comes from being surrendered to God, fulfill God's will since He made us free moral agents and expects us to make decisions congruent with our own personality and wisdom.

Though in all things, great and small, we need to ask for God's guidance in our choices, we can relax when we sense no specifically supernatural direction in choices we make. For the big issue, the issue that most concerns God, is a surrendered heart and mind, open to His loving touch, and willing to do His will insofar as we discern it. Decisions made within that context can be considered God's will, not because they seem divinely inspired but because we believe that so long as we are surrendered to God, our decisions will be in harmony with His ultimate design and purpose for us. □



Dave Anderson

Like a Child

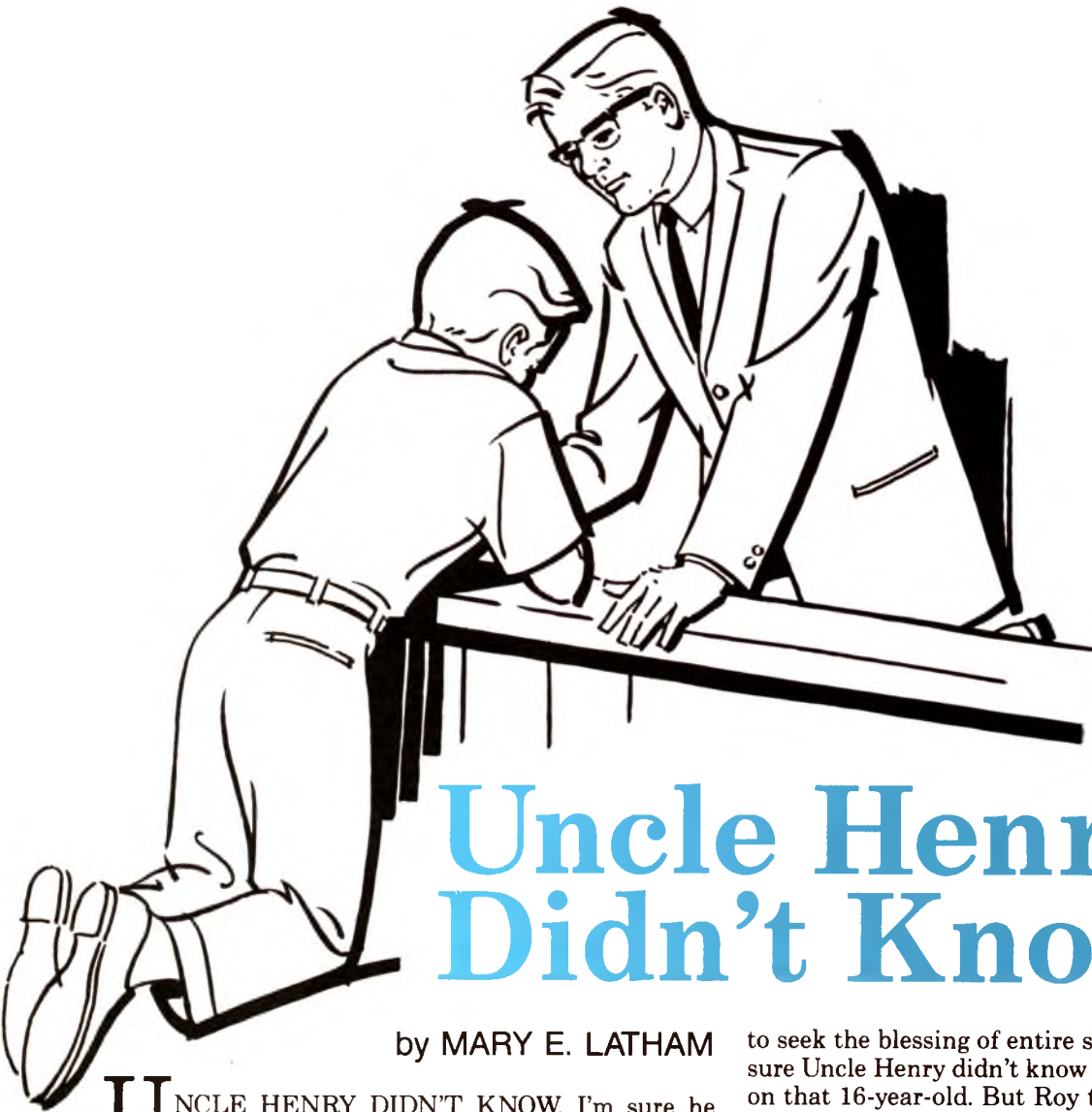
*Lord, make me like a child,
innocent enough to believe You,
believing enough to trust You,
trusting enough to obey You.*

*Lord, make me like a child,
innocent enough to dream
that the world around me
can be made better, and
so dreaming, expend my energies
to make that dream a reality.*

*Lord, make me like a child
who believes enough to
take You at Your word,
who trusts enough to obey You even
when the command flies in the face
of all worldly wisdom
and natural impulses.
Let my obedience be perfect.*

Lord, make me like a child.

—W. C. SUMMERS
Reynoldsville, Pennsylvania



Uncle Henry Didn't Know

by MARY E. LATHAM

UNCLE HENRY DIDN'T KNOW. I'm sure he didn't. How could he see this far into the future? How would he know the distance his influence would eventually reach?

You see, Henry Mitchell was the Sunday School superintendent in the New Hope Methodist Church. There was a revival meeting going on. Lots of people were attending, especially young people.

Only one person had been converted—a boy of 16. He had gone to the revival because he was interested in a young lady who was a member there. But Rev. Josh Sanders, the evangelist, was a flaming preacher and God spoke through him to Roy T. Williams. The girl he was with spoke to him too. She asked if he wanted to be a Christian. His answer was yes. And down he knelt at the solid walnut altar. That night the course of his life was changed.

Roy kept going to the meeting. Then one night he saw the Sunday School superintendent go to the altar

to seek the blessing of entire sanctification. Now I am sure Uncle Henry didn't know the effect he was having on that 16-year-old. But Roy thought Henry Mitchell was the best man he knew. And if *he* needed to seek the experience, then Roy T. Williams certainly did.

For the second time in the meeting Roy went to the altar for prayer. He completely consecrated his life to God and was sanctified wholly. A short time later he was called to preach.

He never wavered in his commitment to God's will for his life. He endured taunts from his family and was forced to undergo hardships to educate himself rather than abandon his call to preach.

Roy T. Williams worked his way through school—first Ft. Jessup Academy in Louisiana, then Peniel College, later to Chicago for graduate work. There he came in touch with the Nazarenes. In 1908, at Pilot Point, he joined the Church of the Nazarene and was ordained to the ministry.

He became president of Peniel College but resigned to become a traveling evangelist. Preaching was his call. His powerful evangelistic preaching brought him before the entire church at the 1915 General Assembly.

In 1916 shortly after the death of Dr. Bresee, Dr. Roy T. Williams was elected to the general superintendency

MARY E. LATHAM is a Nazarene elder residing in Kansas City, Missouri. She has specialized in evangelism, children's work, and writing.

of the Church of the Nazarene. He was just 33 years old. He was elected younger and served longer (30 years) than any general superintendent in our history.

He came to the office at a very critical time. Through his ideas and strong leadership he helped to chart a course for the young church, which brought it into a place of strength today.

Dr. Williams' influence is still strongly felt. Much of our present church polity was first conceived in the mind of this Spirit-filled man. And as the young church developed, in crisis after crisis Roy T. Williams was the general who brought it through to victory. For inspiring accounts of his specific relationship to the General Board, the Budget System, the publishing house, the colleges—and almost every phase of the work, read the book *Two Men of Destiny*. Chapter nine gives a significant summary:

Loyalty to our cardinal doctrine of holiness provides a strong bond of common interest and has greatly contributed to our unity of spirit and purpose. But when credit for the solidarity of our work today is given to human leaders, certainly a large portion belongs to General Superintendent Williams.*

His leadership was strong because of his tremendous moral influence. This he believed to be more forceful than delegated legal authority. Although in describing the superintendency he declared in his address at the January 1945 Superintendent's Conference, "It is designed to operate under grace backed by law . . ."

The scope of influence of Roy T. Williams, the church leader, was broadened by the preaching of Roy T. Williams, the evangelist. This was his first love. Multitudes were converted and sanctified through his ministry. And those he ordained have won thousands more.

As I consider the lives Roy T. Williams touched—possibly millions—I keep thinking about Uncle Henry who influenced teenager Roy's life. (Actually, he was my mother's uncle—my great-uncle.) I met Uncle Henry when I was a child—saw him several times when our family went to visit my mother's old home community.

Uncle Henry Mitchell was a deeply devout Christian, influential in his community. He and my grandmother were instrumental in starting Ft. Jessup Camp. This holiness camp meeting reached many people. But I doubt if Uncle Henry ever learned on earth how his trip to the altar in the little New Hope Methodist Church affected a teenager whose life's influence would reach so far.

But by now I am sure Uncle Henry has an idea of how God used him to get great things started—and so does Evangelist Josh Sanders. And so does Pastor Sam Holiday who sold his only cow for \$25.00 to pay the evangelist. And the pastor's wife must know that selling her sewing machine to add \$8.00 to the evangelist's offering really helped to start something big—which is still going on!

All of this compels me to say, "Every time we act in obedience to God we become a part of something larger than we are—much, much larger." □

*From *Two Men of Destiny*—Roy T. Williams & James B. Chapman, edited by Neil B. Wiseman, © Beacon Hill Press of Kansas City, 1983. Used by permission.

Bend Us, LORD

by NELSON G. MINK

IT WAS A STRANGE PRAYER he was praying as he walked alone by the canal. He had just come up from the coal mines, and on his way home he was praying, "Bend me, Lord, bend me, Lord." And then he prayed, "Bend the church and save the people, Lord."

He was not a minister, but a faithful layman, and still single at the age of 23. Instead of his fancy "lightly turning to thoughts of love," he was deeply burdened for the church of which he was a part, and also for a spiritual breakthrough for the whole area. He walked on, and prayed on, and history records just about the greatest revival we have ever read about. It happened in Wales in 1904.

This great Welsh revival became so widely known that people came from long distances to learn what it was all about. One man got off of the train at the local depot, and asked a police officer there, "Where is the revival?" The answer was, "Right here under this star," as he pointed to his badge.

God seemed to pass by His usual method of sending revival at this time, for He did not use the ministers so much. He was working through this young coal miner, Evan Roberts. There was no elaborate organization; no big advertising. Nothing big, it seemed, but prayer.

I am not sure what Evan Roberts meant exactly by asking the Lord to bend him. I think I know. I believe it had to do with some kind of inner melting, and inner heart warming, and inner agony until God was able to do the breaking through.

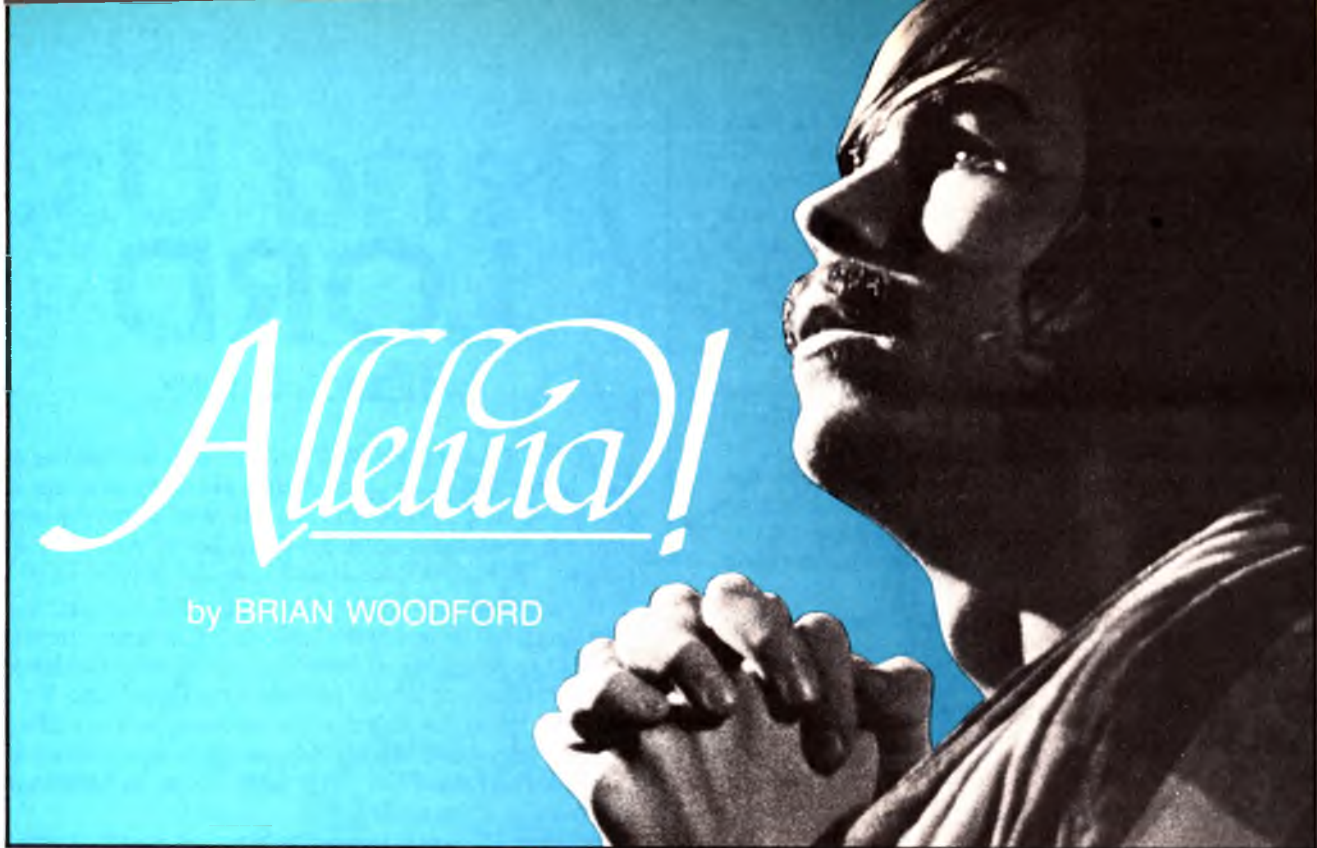
Whenever I have been in the heart of a great revival, God seems to say, "This is what I really want." He seems to indicate that, above all else, He wants to give us these great times of refreshing.

Revival is more than a big altar service, as important as that is. It is really more than seekers, and how we love to see the altar filled and the front seats lined! But revival! Just how do you describe it? It is something God does that brings the glory down on the church, and proves His mighty interest in saving, sanctifying, reclaiming, filling, and causing times of rejoicing.

I believe that some of us are waiting for somebody to break through and touch God for a mighty outpouring. It could come through the most unlikely person in the church. In a recent sermon I suggested to the young people, "God may plan to use you to bring revival." "It is the Lord: let him do what seemeth him good" (1 Samuel 3:18).

God is the same in 1984 as He was in 1904. I hope He will hear my prayer as I pray, "Bend me, Lord!" □

NELSON G. MINK is a Nazarene elder residing in Wenatchee, Washington.



Richard T. Lee

AND IT IS THE DECISION of this court that you be excommunicated from the church and that your name be removed from the records of the church.”

The words of the presiding authority at the special “high council” court were spoken in a sombre, measured tone designed to lend weight and dignity to their content. Around the long, veneered table that filled the center of the room, several of the council members shifted uneasily in their chairs, while others diverted their glance away from me and stared at their hands.

Many of these same men had been my friends for a number of years, ever since I had moved into the community more than four years before. Now they sat as my judges in a trial I had sought in my effort to make things right with the Lord.

I had been a member of this “church” that was known as a cult for 17 years, having joined in my native England. In the beginning it had been exciting and new and filled the spiritual void in my life. There was a strong feeling of acceptance as members went out of their way to make me feel welcome and draw me into activity.

When I eventually moved to the United States, my commitment strengthened as I came into contact with the very heart of the organization. My job, working for one of the church’s many publications, brought me into contact with leaders of the organization. Calls to various leadership positions in my local unit served to further strengthen my involvement.

Meetings, work assignments, special requests to participate in what I believed were sacred temple ordinances bound me closer. My commitment was not a way of life, it was life.

Or so I believed.

BRIAN WOODFORD attends the First Church of the Nazarene in Salt Lake City and owns and operates an art supply store. He resides in Murray, Utah.

As the years passed a growing awareness, a sense of something missing, filled my heart. When I had joined I believed I was doing the will of the Lord and I had always wanted to please Him. And yet, even though the church I belonged to bore His name, I realized it did not exalt Him.

The problem had to be mine, I reasoned. I was at fault. If Jesus was not in my heart, it was obviously because there was something wrong with me. I was not fully committed. I lacked the principle of obedience in my life. My activity and works were not enough. After all, didn’t my church have the “one true gospel”? Didn’t the Lord himself restore its divine organization to the earth? All I had to do was be worthy through my actions and I could have the Spirit-filled life and the Savior to be with me. That’s what I was taught.

For several years I struggled in a spiritual dilemma that would not go away. My activity in the church lurched from hot to cold. I posed difficult questions that supposedly more faithful members did not want to hear or labeled as troublesome or apostate.

Though I did not know it, the Lord was in control. Only the time and motivation were not right. At least, not until the day I found myself teaching an adult doctrine class where I posed the question:

“Why, if we are the one true church, is Christ not more evident in our meetings? Why are there so many meetings where His name is not even mentioned?”

I had hoped that maybe the combined wisdom of the class would throw some light on my own personal dilemma. The answers I was given that day motivated a change in my life.

“Other churches talk a lot about Christ because that’s all they have,” replied one, as he proceeded to list the organizational benefits of the “one true church.”

“I don’t come to church to hear things like that, I come to learn how to raise my children,” responded a

lady who headed the women's auxiliary of the local unit.

Other responses followed a similar vein—and provided me a staggering revelation. I was indeed at fault. I did need to come to the Savior—not on a basis of works but on my knees in supplication of His grace in my life. In addition, I was a member of an organization that was incapable of teaching me those truths about Him.

From that day I resolved to prayerfully study the Scriptures in a way I never had before. I read the glorious Gospels that told of His life and I studied the inspired writings of those He chose to spread His Word.

It was a new beginning. The Scriptures took on new meaning. No longer did I read to find substantiation for doctrine taught me by infallible leaders. Instead, I allowed the Word to speak to me. The Scriptures took on new meaning as dramatic truths I had never seen before sprang from the pages and ignited my spirit—and forced me to my knees.

"Lord, I believed I was serving You, but in Your Holy Word I see a new Jesus. I am a sinner, Lord, and I commit my life to You."

The response was not dramatic but it was sure. I knew that I was forgiven and that I could no longer belong to the church I had claimed for many years. In a token of restitution, I wrote a formal letter to the

church asking for my name to be removed from its records. My name was now written on a new ledger.

I had come to the "court" that early Sunday morning excited at the prospect of this action. Only moments before the expected verdict was given I had been able to express the new conviction that filled my heart:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

The hearing was over. All that remained was the shaking of hands, conducted in a stiff and formal manner. Then I left, passing out through the doors through which I had come and gone on so many occasions before.

At the First Church of the Nazarene, where I had been attending for several weeks, the morning service was about to begin. I slipped into a seat close to the back as the pastor gave his welcome. And then, in a slight departure from the day's program, as if sensing the exultation I felt, he asked that the service begin with the singing of the simple chorus "Alleluia."

"Alleluia . . . Alleluia . . . Alleluia . . ."

With the congregation I sang the repeated word and in my throat a lump formed and my eyes moistened. I had come home.

"ALLELUIA!" □



A Place for Sparrows

by J. MELTON THOMAS

FROM THE MEN'S prayer breakfast in the fellowship area of the church where I was conducting special meetings, I walked around the corner of the church, and there, perched high under the eave, was a bird's nest. Likely it was a sparrow's nest, for that little creature flourishes in that area of the country. As I think of it, I suppose there is no area where it does not flourish. The mind leaped quickly, of course, to the observation of the Psalmist: "Even the sparrow has found a home, and the swallow a nest for herself, where she may lay her young—even Your altars, O Lord of hosts, my King and my God" (Psalm 84:3, NKJV).

The Psalmist is saying that in God's presence there is a place for the least, the most unlikely, the seemingly useless. Sparrows, I recall from my boyhood days, were always a nuisance. They carried mites, for one thing, and were very dirty. They were not good for food, and their song was not particularly sought after. They were, however, God's creatures, and of them the Master himself said, "Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will. . . . Do not fear therefore; you are of more value than many sparrows" (Matthew 10:29, 31, NKJV).

What an encouragement that incident, and subsequent reflection on the sparrow, was to me that day! I

had been like those sparrows when the Lord found me. From a family that was bankrupt financially, educationally, emotionally, and spiritually, I had found a place at the Lord's altar! A lady attended this revival who had been a child and teenager in the same humble, western Oklahoma church that had given me spiritual birth. She, too, had seemed unlikely in those days. I remembered the many times she had been to the altar and the hours she had tarried there. Now she was established, and a blessing in her church. A place for the unpromising!

I recalled, from my pastorates, many sin-sodden families, many children of unsaved parents, many inauspicious persons who had come to our churches. With their mites. With their dirt. With their seeming lack of value. With only a chirp for a song. Yet every one of them, when they sought the altar of the Lord, had found, not only salvation, but *a place for themselves!*

The helpless young and the hapless old find a place there as well. Is that not what the Psalmist had said? A place for the helpless, inexperienced, and strengthless young. Yes, and for the old when the step slows, the eye dims, hearing is halted, energy abates, the body becomes bent and broken, and even the faculties of memory and rationality are blunted. For all these there is a place at the altar of the Lord.

God's invitation to the altar is addressed to "who-soever." □

J. MELTON THOMAS is a commissioned evangelist in the Church of the Nazarene and resides in Nampa, Idaho.



LIKE A LOST SHEEP

by ANDY HOPE

I HAVE GONE ASTRAY like a lost sheep; seek thy servant" (Psalm 119:176). As I read this passage I was struck by the appropriate comparison between man and the lonely sheep. Sheep are considered the most helpless and least intelligent of all our farm animals. All my experience with sheep, both as a farmer in Zimbabwe and working in the abattoirs in Windhoek, Namibia, have strengthened this opinion.

The sheep with which we farmed were the typical small-framed, fat-tailed sheep descended from the very sheep Jesus would have been familiar with. Each sheep is a follower, not a leader. This makes their progress a slow, mindless, flowing motion as each one grazes only half a head in front of his neighbour so as to keep him in sight. The rear sheep will eagerly catch up, but never go more than half a head in front again, much like our own society in many ways.

I remember a day when the multicoloured flock made their erratic way across a paddock during the dry winter months. They came to a fence that cordoned off an irrigation dam. It now consisted of three feet of soft mud covered in green algae. In their slow, mindless way a few went under the fence. How often do we cross definite boundaries in our own daily living? Well, typically, if they can do it, so can the others, again in both humans and sheep. Soon all 300 were in the enclosure. The first one soon decided to try the lovely, tempting green patch, slipped, and was slowly sucked into the mud. Seeing one sheep ahead, the others quickly followed into the mire, ignoring the warning cries of those already trapped. How often we follow the crowd, even though people warn us of the painful consequences of their personal experiences.

Fortunately, a shepherd working with another flock nearby heard their distressed calls. He called for help in removing, by that time, about 50 sheep from a sticky end. As with our society, only when we realise that we are sinking further into the mire of drug abuse, alcohol, or corruption, do we call upon our Shepherd to pull us out, and He never fails us: "For thus says the Lord God: Behold, I, I myself will search for my sheep, and will seek them out" (Ezekiel 34:11, RSV).

Not only when led or driven by a shepherd do sheep keep on a definite course, but also when led by goats. This commonly happens in Namibia, where large herds of goats are farmed.

The locally developed "Boergoat" is the largest breed of goat in the world. He has a mind of his own, being the original free spirit, with no respect for fences, crops, or any property. The sheep find goats irresistible as leaders, and often break out of their paddocks and follow them on long journeys of destruction, often onto neighbouring farms. In our own society we can see many examples of people who are normally good breaking out of accepted social behaviour patterns to follow some fascinating antisocial adventurer.

These goats are adapted to foraging many miles a day for survival in semidesert conditions. The short-

ANDY HOPE is a layman and a member of the Windhoek church in Namibia, Africa.

legged sheep soon tire and small groups begin to lag and are left behind. Tired, scared, and bewildered, they are left behind by the goats that, like their human counterparts, carry on without so much as a backward glance. The lost sheep are a pitiful sight as they huddle close together, bleating loudly as, panic stricken, they try to catch up with the others. Their only hope is to be found by a good and faithful shepherd before the ever present predators find them. As the shepherd listens for and recognises the cries of his lost and frightened sheep, so the Lord hears the cries of His lost people. Once the entire flock has been collected back at the farm, the sheep are sorted out and returned to the best, protected pastures, while the goats are turned out into the arid regions again. "Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats" (Matthew 25:32, RSV).

Satan uses people's readiness to follow a charismatic leader, even though eventual destruction is imminent. History has many examples, but we will look at the classic sheep situation.

It takes a considerable time to coax sheep into the abattoir building. Consequently a goat is trained to lead the sheep, which in their usual fascinated way, follow the "Judas Goat" into the building. The only exception is that the door through which the goat es-

capas is closed before the sheep can escape, while "Judas" returns for the next gullible flock. Satan knows how people are easily led into situations into which it would be difficult to be coaxed. We can be sure that if we are not following the Lord, our Good Shepherd, we are following the goat, Satan, to certain destruction.

In Isaiah 53:7 Jesus is included as one of the sheep: "He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to slaughter . . ." (RSV).

All the thousands of sheep led to slaughter by "Judas" never make a sound or struggle when slaughtered. When the goat can no longer work satisfactorily, and a replacement is trained, he does not go meekly but fights and bleats loudly. Christ suffered on our behalf silently and without reproach. But Satan, like his goat counterpart, will not be able to accept his inevitable destruction. It will come as certainly as that of all those he has led there before him, but this will be too late for those already led to destruction.

So let us follow our wise and loving shepherd and not be enticed by a self-willed goat into certain destruction. All of us, regardless of who we are, or to which flock we belong, have our Lord's words in John 10:16, "And I have other sheep, that are not of this fold; I must bring them also, and they will heed my voice. So there shall be one flock, one shepherd" (RSV). □

Book Brief

THE TOWEL AND THE CROSS IN THE SERVANT SONGS OF ISAIAH



JOHN B. NIELSON
author



concludes that for all who follow Christ, "the way to glory is the path of suffering servanthood . . . pain must come."

Paul G. Cunningham, in the foreword, contrasts true discipleship with today's cheapened forms of Christianity: "The message is and always has been, that Christ's disciples are called to serve and not to be served."

Since our suffering is rarely a true "for Christ's sake" persecution, it's nice to find in *The Towel and the Cross* some reasons for everyday suffering. The author brings out the many forms it takes, which may be designed to make us more Christlike, to humble us for His service, to prepare us for glorification. Even seemingly senseless suffering (never as bad as the Cross) may serve a very good purpose. Nielson is disturbing in that he doesn't make suffering sound optional. It's part of the package.

From day one, when this book landed on my desk in manuscript form, I've read and browsed through it with the result of unique blessing. It's not light, popular reading; it's for Bible students and preachers or for personal devotions—the meat of the Word. It might be adapted for use in six group Bible studies. □

—Evelyn Stenbock

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

ISAIAH is a book we often read for its poetic beauty and for spiritual encouragement. We exult in the call to purity, the delightful promise of the Babe to come, the strong assurances of God's presence, the fantastic "eagle flight" concept in godly living. Some very significant decisions in my life grew out of God's speaking to me through Isaiah, but I must admit it is one book of the Bible I have not studied in depth.

Nielson challenges us to dig deeper. Beneath all the devotional reading lies the suffering of the Savior and His servant heart, and its application in our lives. He

the editor's STANDPOINT

LOVE TRIUMPHED

A convict escaped from Fort Pillow State Prison in Tennessee. He had been sentenced to prison for murder.

Three days later the 26-year-old fugitive was back in custody. He yielded to the persuasive kindness of a 73-year-old woman, whose home he had invaded, armed with a shotgun.

Mrs. Louise Degrafinried was disturbed by noisy cats. Her husband stepped outside to investigate while she chatted with a neighbor on the telephone.

He walked her husband, escorted by the gun-toting escapee. With remarkable courage and presence of mind, she told her neighbor to call the police.

Learning that the intruder was hungry, Mrs. Degrafinried cooked and served him a hearty breakfast.

As he ate she told him that she was a Christian woman and volunteered to pray for him and with him.

When ordered to start his pickup truck for a getaway, Mr. Degrafinried matched his wife's audacity. He went out and removed the coil wire to prevent the truck's use.

Meanwhile, the plucky woman assured the convict that God loved him. "You done a bad thing," she is quoted as saying, "but God loves you."

When state troopers arrived, the convicted murderer surrendered without resistance. He was led to the waiting police by the Degrafinrieds.

"Escaped killer surrenders to woman's kindness," read the newspaper headline.

This is one more of many such stories in which love triumphed where hate and force had served only to worsen matters. If people will not respond favorably to love, they are unlikely to respond favorably to any kind of persuasion.

The Degrafinrieds' experience is a practical commentary on the power of love to beget courage. Many would have reacted in panic and terror, perhaps precipitating violence resulting in tragedy.

We hope and pray the prisoner comes to know Louise Degrafinried's Savior and Lord. □

A HOLY MAN

He came to our town to open work for the Salvation Army. Our town at that time was Thomasville, Ga., and he was Sergeant Major George Bowman, a lay officer under the blood-and-fire banner.

He was a tall man but slightly stooped by arthritis. Blue eyes sparkled with candor from a face marked by prominent cheekbones and a ready grin. I saw him for the first time when he came to a Sunday morning service at my church and rose to testify.

Testifying was a frequent exercise for him. I heard him tell a civic club how God had salvaged him from deep sin. Five doctors had pronounced him an incurable alcoholic, and he was rapidly confirming their pessimistic diagnosis. But the Army found him on skid row, sobered him up, cleaned him up, filled him up, and introduced him to Jesus Christ. "Soup, soap, and salvation" wrought a transformation.

He stood before a ministerial association and told how the Lord had sanctified him wholly as "a second crisis experience of grace." Tuesday holiness meetings had awakened him to the possibility of a clean heart filled

with pure love. At the penitent form he sought and found inward holiness.

What he professed he demonstrated. He was one of the most Christlike men I've ever known. In all kinds of weather he limped through the streets of our town, taking food, fuel, medicine, and the gospel to the poor. Soon all the churches were working with him in social service.

He made a kettle-watching bell-ringer out of me, and a *War Cry* boomer at times also. Helping George Bowman was a labor of love, and his gratitude was touching.

His great heart failed and he was promoted to glory from our town. At his funeral, preached by John Needham, who later became National Commander, the county commissioners, the city council, the merchants, lawyers, and doctors were present—and the preachers—with as many of his beloved poor as the large church would hold. We gathered to farewell a holy man who spoke and lived Christ's message of deliverance from sin and service to human needs. □

His enemies called Jesus "a friend of sinners." What they intended as a slur on His character, we read as a message of hope. But His friendship is not a license to sin. He clearly conditions it upon obedience.

AN ALL-IMPORTANT "IF"

Much has been said and written about the unconditional love of Jesus Christ. In this truth we rejoice. He loved us when we were unloving and, to many others, unlovable.

A corollary emphasis has been placed on His unconditional acceptance of others. Jesus did not say to people, "Clean up your act and then come to Me." From all levels of life and all degrees of sin, people came to Him and found the welcome mat was out.

What Christ does not offer, however, is unconditional friendship. To His first disciples He said, "You are my friends, if you do whatsoever I command you" (John 15:14). He does not offer friendship on lesser terms. Total submission, radical obedience, is the condition of friendship with Jesus.

His enemies called Jesus "a friend of sinners." What they intended as a slur on His character, we read as a message of hope. But His friendship is not a license to sin. He clearly conditions it upon obedience.

That says something vastly important about Jesus Christ. If any of your family or friends said, "We can be friends if you do whatever I command," you would likely respond, "Get lost." A person who conditions his friendship upon your submission is either a crackpot or has a legitimate absolute claim on your life. The words of Jesus drive us to this conclusion, that He is either a megalomaniac or the Master, either a lunatic or the Lord. He calmly makes demands upon us that made by others would prompt instant conclusions of mental disorder. That He conditions friendship on total submission tells us that He is more than man, more than rabbi, more than prophet—He is the Lord, the Son of God.

And this says something ultimately important about us. We will find our deliverance and fulfillment only in His friendship, only in complete submission to His will. His "if" is a matter of life or death for time and eternity. Our relationship to Jesus Christ is our relationship to God. No other friendship matters compared to this one. □

PULPIT CONTENTS

For many years I have carefully noted the contents of pulpits. The amount of clutter in some pulpits is amazing. Discarded hymnals, out-of-date Sunday School literature, old worship folders, handwritten announcements on scraps of paper, blown fuses, dusty vases, and coils of wire are a few of the items I've observed. Some pulpit shelves resemble a pack rat's nest.

On the opening night of a recent revival meeting I noticed a sizable blob of pink chewing gum lying in the pulpit. Across its rounded surface was a vertical crease and a horizontal crease. It was still there during the closing service of that meeting. I could tell by the creases that it had not been rechewed and re-parked. What if the owner doesn't reclaim it, I wondered. How long will they give him or her to retrieve it? Will it still be there when the Lord comes and the world ends? Surely, after two or three weeks, if no one picked it up, the pastoral staff or the custodian could risk throwing it away. If they were afraid that the act of discard would

offend someone, they could have the church board officially approve the removal of the unsightly lump.

Well, pulpit contents may be unimportant for sociological or theological studies, though I have always suspected that they were indicators of mental habits. But the contents of what is proclaimed from the pulpit has vast significance. We can tolerate cluttered pulpits but not cluttered sermons. Preaching should evidence hard study, organized thought, and genuine concern. Above all, preaching should set forth Christ as He is set forth in Scripture. Our clumsy efforts at preaching will not be wasted if Jesus Christ is made known in His saving love and power.

Let's not clutter our preaching with gospel substitutes. Pop-psychology sprinkled with religion cannot save. A preacher's personal opinions raised to the status of divine revelation is sorry fodder for the Lord's sheep. Faithful biblical preaching, centered on Christ and anointed by the Spirit, should be the content of preaching, whatever the content of pulpits. □

who take a stand on holiness. I am sitting in a jail in Greensburg, Ind., but I want you to know I have given my heart to the Lord, and each one of these articles really helped me along in the faith.

I thank God for the Church of the Nazarene, that they take a stand on holiness. I believe more people should take a look at themselves and should believe in holiness as the Bible teaches us to do. I thank God that He has called me unto the way of holiness. Bless His holy name forever.

Raymond Dickson, Jr.
Greensburg, Indiana

THROUGH THE DESERT

I am especially thankful for the article, "In the Desert," by Mary E.

Latham. A year ago at this time I was in a situation such as this and it lasted until the month of April. I really can say that I'm so thankful to God for "carrying" me through that experience as the poem "Footprints" so aptly describes it.

Wanda Groves
Willow Springs, Missouri

BEYOND TALKING TO DOING

Your explanation of the church's duty to the needy is scripturally sound, clear, and to the point ("The Ultimate Insult," Feb. 15). The task of the church, indeed, is "to address its resources to the total needs of people," while our first duty is to "preach the Word and save the lost."

Unfortunately we are ever faced by some who insist that such a solution is "too simplistic"—"that we need to sit down and talk about it."

I, for one, prefer "simple solutions!" Anyhow, what in the name of common sense is there more to talk about than "thus saith the Lord"? It is abundantly obvious that the "social gospel" as well as the practice of doing no more than "preaching, praying, and passing out tracts" has failed.

Oh, how the church needs to move beyond the point of just "talking about" meeting human needs, in our seminars, conferences, retreats, churches, at home, and elsewhere.

How we need to, as did those first disciples, find an "upper room," "tarry," and then "go"—go in the power of His Spirit to a lost, suffering, bleeding, and dying world.

This is God's formula for genuine revival and evangelization.

Charles C. Davidson
Brandon, Florida

THREE MIRACLES

by RALPH A. MICKEL

AS I WALKED into that semiprivate hospital room, the lady I had come to visit was in the grasp of death. Her hands gripped the sheet. Her face and eyes were set. She could no longer speak. Yet there was an appeal for help in her fear-stricken expression.

I asked the lady in the other bed if the nurse had been called. She replied, "Yes, but I don't know why it is taking her so long."

Believing it was the will of the Lord, I laid my hands on Bonnie and asked God to bring her back from the gates of death. Almost immediately her hands released the sheet. She also could move her eyes and speak.

I said to her, "You were dying, weren't you?"

In a relieved tone she answered, "Yes."

My next question was, "If you had died, would you have been ready?"

Her frightened response was, "No."

Bonnie had attended my wife's Sunday School class quite regularly, and sometimes stayed for church. So I enquired, "Would you like to get saved and be sure you are right with God?"

Earnestly she said, "Yes."

"All right," I directed, "I will pray with you as you ask Jesus to forgive your sins and to save you from them."

RALPH A. MICKEL is an elder and evangelist in the Church of the Nazarene, now residing in Shippensburg, Pennsylvania.

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

At this point I noticed the lady in the other bed give me a look of anger. As we continued to pray she turned her back to us.

In a little while God came into that room and Bonnie was rejoicing in the assurance that she was right with the Lord. This assurance came to her from the Holy Spirit (Romans 8:16) as her faith rested on the promise of the Word (1 John 1:9).

When the divine Presence came to us, the other lady turned toward us with a look of wonder and longing. I promised Bonnie I would continue to pray for her and return to see her soon. As I walked past the foot of the roommate's bed, she looked at me with such an expression of hunger for what Bonnie had just received that I said to her, "Do you want to get an experience like this lady got?"

Eagerly she answered, "Yes."

I went to her bedside and made sure she understood the conditions for being saved. Then directing her to God's Word, I prayed with her. She was soon rejoicing in a "know-so" salvation.

There were three miracles in that room that evening: A lady brought back from death and two persons born again.

Surprisingly, no nurse showed herself during the time this took place.

I drove the 28 miles from Washington, D.C., to the parsonage, riding spiritually in the clouds.

In a short time Bonnie was back home, attending Sunday School and church, rejoicing in God's saving grace. The other lady returned home and gave her testimony for the Lord where she attended a church in the big city. □

IN THE NEWS

PEOPLE AND PLACES



Dr. Kenneth Hendrick, professor of biblical literature at Olivet Nazarene College, Kankakee, Ill., has been named full colonel in the U.S. Army Reserves.

In his assignment as staff chaplain for the 86th Army Reserve Command Headquarters in Chicago, he has supervisory responsibilities for 25 chaplains in Illinois and Wisconsin. He began his military career in 1951 and received a commission as a chaplain in 1964. He has been teaching at Olivet since 1974.

Hendrick is a graduate of Olivet in 1959, received the M.Div. degree from Nazarene Theological Seminary in 1962; M.Th. in 1969 and D.Min. in 1975 from Midwestern Baptist Seminary in Kansas City. He was ordained in 1962 and pastored in the Kansas City area.

Carla M. Ralph recently received the *Outstanding Young Women of America* award. She is a 1976 graduate of Mid-America Nazarene College with a B.A. degree in elementary education. Carla is currently teaching at the New Lebanon Christian Academy in New Lebanon, Ohio, and is director of children's ministries at the New Lebanon church, where her husband, Robert, is the pastor.

Richard John Simons, Jr., M.D., was named for the 1983 edition of *Outstanding Young Men of America*. Dr. Simons, son of Ruth M. Spivey, Baltimore, graduated summa cum laude from Eastern Nazarene College in May 1977 and was the first recipient of the Outstanding Senior of the Year Award.

He received the Clinical Research Award and his medical doctorate from Pennsylvania State University School of Medicine in 1981 and will complete residency in internal medicine at University of Michigan Hospital, June 1984.

Dr. Simons and his wife, the former Jodell Sanford of East Liverpool, Ohio, helped to establish the new Hershey, Pa., Church of the Nazarene and are charter members.

He has been chosen to serve as chief resident of internal medicine at Milton B. Hershey Hospital, assuming duties in July 1984.

ANSW PLANS FIRST CONVENTION

The Executive Council of the Association of Nazarenes in Social Work meeting in Kansas City laid plans for the first general conference of the membership to be held June 21-22, 1985, in conjunction with the General Assembly.

Work was also done on an organizational constitution and a quarterly newsletter.

Nearly 100 persons have already joined ANSW.



ANSW council members shown in a planning session are (l. to r.) Rev. Jerry Appleby of Pasadena, Calif.; Becky Morsch of Hermitage, Tenn.; Wayne Dunlop of Quincy, Mass.; Ben Sherrill of Nampa, Idaho; and Chairman Michael Malloy of Nashville.

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OUR COLLEGES AND SEMINARIES



METZGERS HONORED BY NIBC

Reece and Lillie Sue Metzger were recently honored by Nazarene Indian Bible College upon their retirement after more than 18 years of service. March 17, 1984, was designated "Metzger Day" on the Albuquerque campus.

The Metzgers' involvement in the life of the school included selling a home in Delaware and moving "west" at their own expense to help begin the first Nazarene Indian Training School at Lindrieth, N.Mex., in 1948 under the Department of World Missions.

Rev. Mrs. Lillie Sue Metzger served as the principal of this first school located in rugged mountain country. Under her leadership the school received official recognition by the State of New Mexico Education Department. Both



North American Indian District Superintendent Julian Gunn (l.) is shown presenting an award of recognition to the Metzgers.

Metzgers served on the staff until after the school was moved to Albuquerque in 1954.

After retirement from public school teaching, the Metzgers once again served on the staff of what is now known as Nazarene Indian Bible College. They have made a lasting contribution to the lives of the many native American students who have attended this school. □

ISM TO SOUTHERN AFRICA

INTERNATIONAL STUDENT MINISTRIES, a program unit of YOUTH IN MISSION sponsored by Youth Ministries, is a grassroots mission program. The students involved in this program do anything from sweeping floors to sharing in public worship services.

ISM is coordinated through the Division of World Mission. Mission directors or national district superintendents make requests through their regional director for an ISM team. Once the request has been received, Youth Ministries works with the regional coordinator for final approval and selection of the site.

Eight students have been selected to be involved in the 1984 program, which will take them to several countries in Southern Africa, including Zimbabwe, Malawi, Zambia, South Africa, and Botswana. In preparation for their summer ministry, these students, along with all YOUTH IN MISSION participants, have been involved in a 12-week pre-equipping and journaling process. Their training time will culminate in an intensive 10-day training camp to be held at Camp Taconic, the New York District Campground, beginning June 10. During this time, ISM members will be involved

in training sessions on evangelism, cross-cultural ministries, teamwork, NYI programming, and music. Jim VanHook, the founder of the group "Bridge," will be coordinating and directing the music for ISM.

On June 19, the eight ISM members will fly to Johannesburg to begin their assignment. The team will be performing musically for the regional NYI convention. After the convention, the team will divide and travel as two quartets providing the music for area youth rallies. Besides their music responsibilities, the members will be involved in quizzing and NYI programming seminars. They will return to New York City August 10.

YOUTH IN MISSION participants are chosen from hundreds of applicants from across the United States and Canada, involving college and career young adults in summer ministries in local churches, inner-city locations, children's ministries, music groups, and world mission evangelism. They give of themselves and their summer to serve others. For further information, contact Dale Fallon, program director, YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131. □



Stephen Morley
PLNC



Rebecca Hardison
PLNC



Un Chong Yi
UMKC



Kevin Martin
MANC



Tim Calhoun
MANC



Michelle Moore
BNC



Rhonda Crofford
PLNC



Loren VanBrenk
PLNC

TNC SPRING BOARD MEETING

During the spring meeting of the Board of Trustees at Trevecca Nazarene College, a \$6.5 million budget was adopted for 1984-85. A salary increase was approved for faculty and staff, and three changes were announced.

A. Patrick Allen, chairman, Division of Business at Friends University, Wichita, Kans., has been named dean of students beginning in July. He will replace Dr. George Privett who will become director of alumni relations for the college.

Mr. Allen is a 1973 graduate of Olivet Nazarene College. He holds an M.L.A. degree from Southern Methodist University, an M.S. from Bethany Nazarene College, and is a candidate for the Ph.D. degree from the University of Oklahoma with a major in higher education administration and a minor emphasis in student personnel services. He has served as an associate dean of students at Mid-America Nazarene College.

Dr. Privett has been dean of students since 1980. He was president of the Alumni Association in 1972-73.

Marti Harris Allen, director of University Library at Friends University, has been named director of learning resources for the Mackey Library. Mrs. Allen succeeds Dr. J. J. Wheelbarger who will devote full time to classroom teaching.

Mrs. Allen is a graduate of Mid-America Nazarene College and holds



Shown are those who attended the Arizona District Assembly, December 1927

OLDEST CHURCH ON ARIZONA DISTRICT OBSERVES ANNIVERSARY

The Somerton, Ariz., church is the oldest on the Arizona District, organized October 28, 1917. The 1927 Arizona District Assembly was held there, with General Superintendent H. F. Reynolds presiding. The evangelist for the week was Uncle Bud Robinson, and Dr. H. Orton Wiley attended.

A simultaneous celebration was held at the Somerton church on October 16, 1983, commemorating the 75th anniversary of the Church of the Nazarene and the 66th anniversary of the Somerton church. On November 30, 1983, 143 people of the zone attended the showing of the film *The Sun Never Sets in the Morning*. Rev. Darrell E. Lloyd is pastor of the Somerton church. □




Four of the people are still living in the Yuma, Ariz., area who attended the 1927 district assembly. Pictured (l. to r.) are Tom Cloud, of the Bard, Calif., church; Nina Ray of the Somerton church; Elva Wright Smith and Odell Fletcher of Yuma, Ariz., First Church.

the M.L.S. from Emporia State University. She is currently pursuing the Ph.D. degree from the University of Oklahoma. Her major is educational technology with an emphasis on computer-assisted instruction. In addition to her library responsibilities, Mrs. Allen will teach computer science.

Annie E. Stevens will join the English faculty for the next academic year. A graduate of Eastern Nazarene College, Ms. Stevens holds an M.A. from the University of Rochester and received her Ph.D. in May. During her graduate studies she taught undergraduate courses in literature at the University of Rochester. Ms. Stevens has had several articles and poems published.

Mrs. Lois Eades will retire from the English faculty at the end of this year. She was granted emeritus status at the recent meeting of the Board of Trustees. □



Book Briefs

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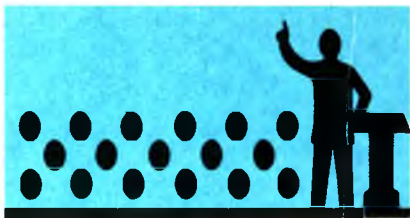
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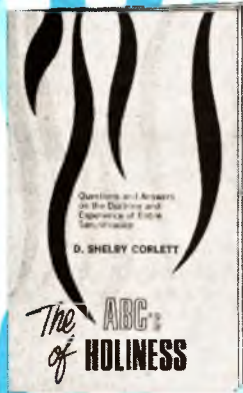
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EVANGELIST'S SLATES

- ADAMS, MICHAEL D.: Richmond, KY (Rosemont), June 5-10; Reserved, June 11-25
- ARCHER, DREX: Coffeyville, KS, June 6-10
- ARMSTRONG, LEON, LINDA & FAMILY: St. Croix Falls, WI (Calvary), June 5-10; Marshfield, WI, June 12-17; Reserved, June 18-22; Greensboro, NC (Concord Friends), June 25-29
- ATKINSON, DEAN & PAT: St. Louis, MO (Overland), June 4-10; Wright City, MO, June 11-17; Iowa Dist. Jr. Boys' & Girls' Camp, June 18-21; Des Moines, IA (Eastside), June 22-24; Iowa Dist. Middle Boys' & Girls' Camp, June 25-28
- BAGGETT, DALLAS: Beeville, TX (1st), June 6-10; Breckenridge, TX (1st), June 13-17
- BAKER, JOHN D.: Syracuse, OH, June 9-17; Spencer, IN (Christ Community), June 19-21; Cloverdale, IN, June 22—July 1
- BAKER, RICHARD: Pine Grove, PA (Cressons Holiness Camp), June 11-17; Frackville, PA (Alburt Holiness Camp), June 22—July 1
- BALLARD, DON: Evansville, IN (Victory Chapel), June 6-10; Oxford, MS (Union), June 27—July 1
- BEARDEN, LES: Meansville, GA (Pine Mountain Camp), June 15-24
- BEELER, LOWELL: Reserved, June 17-24
- BLUE, DAVE & DANA: Tennessee District Camp, June 8-17; Upstate New York District Camp, June 29—July 9
- BOCK, DON: Zanesville, OH (CCCCU), June 5-6
- BOND, GARY & BETH: Anderson, IN (Columbus Ave.), June 5-10; Newell, WV (Glendale), June 19-24; Poplar Bluff, MO (1st), June 26—May 1
- BOONE, FORD: Baker, LA, June 30—July 1
- BROWN, TIM: Traveling for Nazarene Publishing House, Month of June
- CARROLL, LARRY & ROBERTA: Kalamazoo, MI (South), June 8-10; Portland, MI, June 11-17
- CASTEEL, HOWARD: Revivals in Oregon, Month of June
- CAYTON, JOHN: Reserved, June 5-10; Walton, NY (East Branch Community), June 12-17; Scottsdale, PA, June 19-24
- CHIPP, VERLIN: Elkton, KY, June 7-10
- CHRISTNER, JACK: Allison, PA, June 5-10
- COBB, BILL TRIO: S.W. Oklahoma Dist. Camp, June 1-10; Kentucky Dist. Camp, June 11-17; Dakota Dist. Camp, June 19-24; Bethany, OK (Lake Overholser), June 27
- COY, JAMES & MARTHA: Sumner, IA (Faith Evang.), June 4-10; S. Sioux City, NE (Evang.), June 12-17; Wisconsin Dist. (Boys' & Girls' Camp), June 18-24; Battle Creek, MI (Emmett St. Missionary), June 25—July 1
- CRANE, BILLY: St. Thomas, Ontario, June 8-10; Concerts in New York, June 12-17; Woodstock, Ontario, June 22-24; Newell, WV (1st), June 26—July 8
- CUNDIFF, G. R. "SCOTT": Reserved, June 5-10
- DALE, TOM: Concerts in Oregon, June 3; Canada Pacific Dist. Assembly, June 6-10; Concerts in Idaho, June 17 & 24
- DARNELL, H. E.: Grayson, KY, June 7-17; Bluefield, WV, June 19-28
- DELL, JIMMY: Buffalo, NY, June 2-6; Union Lake, MI, June 7-10; Port Orchard, WA, June 17-20; Enumclaw, WA, June 21-24; Billings, MT, June 28—July 1
- DENNISON, MARVIN: Grand Island, NE (1st), June 5-10; Goodland, KS (Wes. Boys' & Girls' Camp), June 12-17; Eureka, IL, June 19-24
- DIXON, GEORGE & CHARLOTTE: St. Thomas, Ontario, June 8-10; Woodstock, Ontario, June 22-24; Newell, WV (1st), June 26—July 8
- DODDS, JOHN: Northwest Ohio District, Month of June
- DOROUGH, JIM & CAROL: Jena, LA (Free Meth. Cont.), June 15-22; Lamesa, TX, June 26—July 1
- DUNMIRE, RALPH & JOANN: E. Tennessee Dist. Camp, June 18-24
- DUNN, DON: Wadsworth, OH (Sharon Center Holiness Camp), June 28—July 8
- EASTMAN, RICK: Eureka, IL (1st), June 4-10; Iowa Dist. Early Youth Camp, June 11-15; Lansing, MI (South-Youth Retreat), June 16-22; New Baltimore, MD (Chesterville), June 24—July 1
- ERICKSON, A. WILLIAM: Memphis, TN (Fraysier), June 5-10; E. Tennessee Dist. Youth Camp, June 11-15
- ESSELBURN, BUD & MIRIAM—THE KING'S MESSENGERS: Wadsworth, OH (Sharon Holiness Camp), June 28—July 8
- FADER, WES & MARY: Asheboro, NC, June 1-3; Short Gap, WV (Independence), June 8-10; St. Charles, MO, June 17; Milford, DE, June 24
- FISHER, WILLIAM: Reserved, Month of June
- FRANK, RICHARD: Reserved, June 26-30
- GADBOW, C. D.: Iowa Dist. Youth Camps, Month of June
- GANTHORP, WAYLAND: Doyle, TN, June 13-17
- GINTER, TIMOTHY: Jacksonville, FL (Oak Hill), June 5-10; Akron Dist. Jr. High Camp, June 18-22
- GORMAN, HUGH: Settler, Alberta, June 5-10
- GORMAN, CHARLES & ANN: Louisville, KY (Lynnhurst), June 6-10
- GRAY, BOB & BECKY: Palisade, CO (Western Slope Crusade), June 5-10; Reserved, June 11-16; Intermountain Dist. Camp, June 17-24
- GRAY, DAVID & BECKY: Decherd, TN (Shady Grove), June 5-10; Canton, IL (Maples Mill), June 12-17
- GREEN, JAMES & ROSEMARY: N.W. Illinois Dist. Camp, June 29—July 8
- GRINDLEY, GERALD & JANICE: Bannister, MI (United Meth.), June 10 a.m.; Lum, MI (Oak Grove Camp), June 17-24
- GROVES, C. WILLIAM: Dayton, OH (Grace), May 29—June 3; Syracuse, OH, June 9-17
- HAINES, GARY: Palisade, CO (1st), June 1-3; Sacramento, CA (Liberty Towers), June 9-13; North Arkansas Dist. Camp, June 14-17; Reynoldsburg, OH (1st), June 23-27; Grove City, OH (1st), June 28—July 1
- HANCE, RAY: Chandler, OK (1st), June 20-24
- HANSON, BRIAN & CHERYL: Bentonville, AR, June 3 a.m.; Rogers, AR, June 3 p.m.; North Arkansas Dist. Camp, June 4-9; Springdale, AR, June 10 a.m.; Pratt, KS, June 26—July 1
- HAYNES, CHARLES & MYRT: Johnstown, PA, June 5-10; Langdale, AL, June 12-17; Reserved, June 19-25; Hammond, IN (Woodlawn), June 26—July 1
- HELMS, MIKE & GLORIA: Van Buren, IN, May 30—June 3
- HENDERSON, LATTIE: Bannsville, OH (Nondenominational), June 3-17
- HIGGINS, CHARLES: Madera, CA (1st), June 3-7; San Pablo, CA (1st), June 10-14; Bakersfield, CA (Brentwood), June 17-21
- HOWARD, DICK: S. Portland, ME, June 6-10
- INGRAM, TED: Clarksville, AR (1st), June 5-10
- JACKSON, PAUL & TRISH: Concerts in Kansas & Colorado, June 3-10; Concerts in South Dakota, North Dakota, & Montana, June 12-17; Concerts in Illinois & Iowa, June 19-24; Concerts in Nebraska & Colorado, June 26-30
- JAMES, R. ODIS: Evangelizing on Missouri District, Month of June
- JANTZ, CALVIN & MARJORIE: Reserved, Month of June
- JEFFRIES, JEFF & JAN: San Luis Obispo, CA, June 3 p.m.; Rowland Heights, CA, June 24 p.m.
- JOHNSON, RON: Concerts in California & Nevada, June 1-3; Concerts in Idaho, Oregon, and Washington, June 8-14; Northern California Dist. Camp, June 17-22; Concerts in Clarkston & Pullman, WA, June 24
- JONES, TERRY: North Arkansas Dist. Camp, June 4-7; S.W. Oklahoma Dist. Camp, June 8-10; Bethany, OK (Calvary), June 10 a.m.; Conway, AR (College Ave.), June 13-17; Okmulgee, OK, June 20; Oklahoma City, OK (Shields Ave.), June 22-24; Midwest City, OK (1st), June 27—July 1
- JUSTICE, MEL & DONNA: Middletown, OH (1st), June 12-17; Lebanon, TN, June 18-24; S.W. Oklahoma Kids' Camp, June 25-29
- KEENA, EARL: Reserved, June 5-10; Pueblo, CO (1st), June 11-17; Yearlington, NV, June 25—July 1
- KEETON, HAROLD: Bellaire, OH, June 5-10; Middleport, OH, June 11-17; Cincinnati, OH, June 19-24
- KETNER, F. D., SR.: European Tour, June 21—July 5
- KNIGHT, JOHN L.: Reserved, June 5-8; Woodville, TX, June 15-17; Gainesville, FL (1st), June 20-24; Hendersonville, NC (1st), June 28—July 8
- LAING, GERALD: East Jordan, MI (American North Michigan Holiness Assoc.), June 8-17
- LASSELL, RAY & JAN: Indianapolis, IN (Eastside), June 5-10; Brownsburg, IN, June 12-17; Loveland, CO (Rocky Mt. Camp), June 25—July 1
- LAWSON, WAYNE: Cheney, WA, June 3-10
- LAXSON, WALLY & GINGER: Louisiana Dist. Camp, June 5-10; Reserved, June 11-17; Nebraska Dist. Camp, June 20-24; Illinois Dist. Camp, June 25—July 1
- LECKRONE, LARRY: Fayette, OH, June 5-10; New Philadelphia, OH (1st), June 12-17; Adrian, MI (1st), June 19-24; Warren, MI (Warren Woods), June 26—July 1
- LECRONE, JON & BETH: Coalinga, CA, June 5-10; Dinuba, CA, June 11-17; Plainview, TX (1st), June 19-24; Las Cruces, NM, June 25—July 1
- LEIDY, ARNOLD: Crescent, OK, June 5-10; El Paso, TX (Montwood), June 12-17
- LEONARD, J. C.: University Park, IA (Iowa Holiness Assoc.), June 28—July 8
- LIDDELL, P. L.: Colorado Springs, CO (Indian Heights), June 5-10; West Texas Dist. Camp, June 11-17; N.W. Illinois Dist. Camp, June 29—July 8
- MACHIA, ERNEST, JR.: Fairfield, ME, June 12-17; Reserved, June 19-23; Bakers Mill, NY (Wes.), May 24-27; Upstate New York Dist. Camp, June 30—July 8
- MANER, ROBERT: Monterey, TN, June 5-10; Calvert, AL, June 11-17; Cartersville, GA, June 19-24; Cincinnati, OH (Clifton), June 26—July 1
- MANLEY, STEPHEN: Palisade, CO (Western Slope Zone), June 5-10; Reserved, June 12-16; Intermountain Dist. Camp, June 17-24; N.W. Illinois Dist. Camp, June 29—July 8
- MARTIN, W. DALE: Reserved, May 28—June 3; Davis Creek, WV, June 10-17
- MATTER, DAN & ANN: Plymouth, IN (Wes.), June 10-17; Ft. Wayne, IN (Southside), June 24—July 1
- McFERRIN, RICHARD: New Castle, IN (Westview), June 5-10; Pendleton, IN (State Prison), June 26—July 1
- MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, Month of June
- MICKEY, BOB: Chivington, CO (Friends), June 5-10; Broken Bow, NE, June 12-17; Cortez, CO, June 26—July 1
- MILLER, PAULINE: Mt. Gilead, OH, June 18-24
- MILLHUFF, CHUCK: Houston, TX (1st), June 29—July 1
- MOORE, NORMAN: Highland, CA (Church Growth Development), Month of June
- MOSS, UDELL: Camdenton, MO, June 5-10
- MOYER, BRANCE: Raymondville, TX (1st), June 12-17
- MULLEN, DEVERNE: Truro, Nova Scotia, June 1-6
- MYERS, DAVID J.: Crooksville, OH (6 Mile Turn Camp), June 22—July 1
- MYERS, HAROLD: Petoskey, MI, June 5-10; Weidman, MI, June 12-17
- NEFF, LARRY & PAT: Hendersonville, NC, June 28—July 1
- OLIVER, W. CHARLES; Vernon, AL (1st), June 19-24
- OVERTON, WILLIAM: North American Indian Dist., Month of June
- PALMER, JAMES: Bryantsburg, KY, June 27—July 8
- PASSMORE EVANGELISTIC PARTY: Otter Lake, MI, June 12-17; Clarksburg, IN (Wesleyan Camp), June 22—July 1
- PERDUE, NELSON: Bradford, OH, June 5-10; Bloomington, IN, June 12-17; Waterford, OH, June 19-24; Illinois Dist. Camp, June 25—July 1
- PFEIFER, DON EVANGELISTIC TEAM: Waverly, OH (Pike County Crusade), June 3-9; Mississippi Dist. Camp, June 11-16; Monroeville, AL (Interdenominational Camp), June 22—July 1
- POWELL, FRANK: Meridian, ID (Star Camp), June 17-24
- PRICE, JOHN: Northwest Illinois Dist. Boys' Camp, June 25-29
- QUALLS, PAUL: Goskin Springs, GA (Camp), June 7-17; Hortense, GA (Camp), June 21—July 3
- READER, GEORGE: Reserved, June 25—July 1
- RICHARDS, LARRY & PHYLLIS: Indianapolis, IN (Lawrence), June 3; Evansville, IN, June 10; Corydon, IN (1st), June 17
- ROBINSON, TED: Upper Sandusky, OH, June 5-10
- ROTH, RON: Gallagher, WV, June 5-10; East Bank, WV, June 12-17
- RUNYAN, DAVID: Joplin Dist. Youth Camp, June 4-8; Branson, MO, June 10; Hollis, OK, June 12-17; Devine, TX, June 19-24
- SMITH, CHARLES HASTINGS: Woodward, OK, June 2-3; Tennessee Dist. Camp, June 10-17
- SMITH, DUANE: Greenville, PA (1st), June 5-10; Ottawa, IL (Southside), June 12-17; Mexico, MO (1st), June 20
- SMITH, HAROLD & ORPHA: Reed City, MI, June 4-10; Utica, MI (Redeemer Missionary), June 17-22; Corunna, MI, June 24-29
- SMITH, LARRY & SHARON & FAMILY: Tulsa, OK (Calvary), June 10; West Texas Dist. Camp, June 18-24
- SMITH, OTTIS & MARGUERITE: Reserved, June 1-25; Seneca, PA (United Brethren in Christ), June 26—July 8
- STANFORTH, KENNETH: Southern California Dist. Boys' & Girls' Camp, June 24-30
- STEVENSON, GEORGE: Lapeer, MI (Lapeer County Holiness Camp), June 17-24; Buckingham, VA, June 27—July 1
- STREET, DAVID: Church Planting in Wisconsin, June 5-17
- STRICKLAND, DICK: West Texas Dist. Camp, June 11-17
- SUTTON, VEL & ARLENE: Cedar Crossing, GA (Church of God), June 8-10; San Antonio, TX (Valley-Hi), June 12-17; Bradenton, FL (1st), June 19-24; Jacksonville, FL (Grace), June 25—July 1
- SWANSON, ROBERT: Missouri Dist. Boys' & Girls' Camp, June 18-22; Kentucky Dist. Boys' & Girls' Camp, June 25-29
- TAYLOR, CLIFF: Grandview, WA, June 11-17; Prineville, OR, June 19-24
- TAYLOR, DAVID & NORMA: Lansing, MI (Central), June 5-10
- TAYLOR, MENDALL: Kewanee, IL (Grace), June 5-10; E. Tennessee Dist. Camp, June 18-24
- TAYLOR, ROBERT: South Lebanon, OH, June 5-10; Waterford, PA, June 12-17; New Lebanon, OH, June 19-24; Wyoming, IL, June 26—July 1
- TRIPP, HOWARD: Pelham, TN (Chapmans Chapel), June 5-10
- TRISSELL, PAUL & MARY: Mason, MI (Columbia Rd.), June 2-3
- VARIAN, WILLIAM: Pittsburg, PA (Lincoln Place), June 12-17
- WELLS, LINARD: Visalia, CA (Walnut Grove), June 10-17
- WEST, EDNA: Reserved, Month of June
- WHITWORTH, MARCUS: Raytown, MO (Southwood), June 8-10; Harrah, OK, June 16-17
- WILCOX, WALTER: Truro, Nova Scotia, June 1-10; Canada Atlantic Dist. Assembly, June 13-14; Middleton, Nova Scotia, June 22—July 1
- WILLIAMS, LAWRENCE: Bethany, OK (Church of God), June 18-24
- WISEHART, LENNY & JOY: S.W. Oklahoma Dist. Camp, June 1-10; North Central Ohio Dist. Camp, June 13-17
- WOODWARD, S. OREN & FAYE: Utica, OH (Hillside), June 5-10; Springfield, IN (Luray), June 12-17; Spencer, WV, June 19-24; Roanoke, VA (1st), June 26—July 1
- WYLYE, CHARLES: Winfield, KS (1st), May 30—June 10
- WYRICK, DENNIS: Oklahoma City, OK (1st), June 3
- Designates retired elders

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**MINISTERS' EMPLOYEE
BENEFITS REMAIN BEHIND
NATIONAL AVERAGE**

Recently, the Survey Research Center of the U.S. Chamber of Commerce released information on employee benefits for 1982. According to their survey, the total employee benefits, expressed as a percent of payroll, averaged 36.7 percent for all employers reporting. This means that for every \$100 paid in salary/wages, the employer paid an average of \$36.70 additional toward employee benefits in 1982.

Pensions and Benefits Services of the Church of the Nazarene recently made its annual study of Nazarene ministers' salaries and employee benefits. It was based upon statistics released by the general secretary's office, and it projected an assumed value for that portion of salary designated as housing. The study indicated that the overall U.S. average of employee benefits for Nazarene ministers for the 1982-83 assembly year was only 23.6 percent. This was the highest percent since 1971, when the research began.

A comparison of the two studies shows that the employee benefits of Nazarene ministers have for the past several years remained well below the

national average even though making slight increases from year to year.

Dr. Dean Wessels, director of Pensions and Benefits Services, suggests that local church boards may want to review the employee benefits they provide their pastor and staff. He advises that church boards should examine their own district assembly guidelines with regard to these matters. These guidelines are usually printed in the district assembly journal or information may be requested from the district superintendent.

Work sheets on the pastor's compensation package are available at no cost to church board members or other local church leaders. They may be requested from the office of Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131. □

**SOUTHWESTERN OHIO
DISTRICT TO CELEBRATE
25th ANNIVERSARY**

The Southwestern Ohio District will celebrate its 25th anniversary July 18-21, beginning with a missionary rally at 7 p.m. with family Communion being served. The NWMS convention will convene at 8:30 a.m. on the 19th. The district assembly will begin that evening at 7 p.m. There will be a reception after the meeting.

General Superintendent Dr. and Mrs. V. H. Lewis, former district superintendents Dr. and Mrs. M. E. Clay, and Dr. and Mrs. Dallas Baggett will be participants.

District Superintendent and Mrs. Harold B. Graves and the District Advisory Board invite all former pastors, ministerial assistants, members, and friends to attend these special days.

All services will be held at the Towne Boulevard Church of God in Middletown, Ohio. □

**HISTORIC TROOST BUILDING
RAZED**

The building that served as the first home for Nazarene Theological Seminary and as a longtime base for the editorial staff of the church has been demolished to make room for warehousing and shipping space at the Nazarene Publishing House in Kansas City.

Known as the 2901 Troost Building or the Editorial Building, the structure has been a part of Nazarene history since before the main offices of the publishing house were built next to it in 1926. M. A. (Bud) Lunn's first recollection of the building goes back to 1922 when he was only five years old. At that time, young Bud Lunn was invited to the apartment of then-General Superintendent H. F. Reynolds where he was given a piece of 25-year-old fruitcake.



Razing the 2901 Troost Building

In 1944 the building was converted from apartments into office space for the editorial staff of the church's publications (except for the *Herald of Holiness*, which was located in the main Nazarene Publishing House building). One year later, NPH offered the use of the first floor to Dr. Hugh Benner and staff, and the Nazarene Theological Seminary was born. Here it remained until the present seminary structure at 1700 East Meyer Boulevard was completed in 1954.

The church's editorial group moved from the building in 1963, upon the completion of the General Board Building at 63rd and The Paseo. After this, the 2901 location served as an editorial library, lunchroom, and conference room. □

—NN

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FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

NORTH ARKANSAS—July 4-5. First Church of the Nazarene, Corner of Faulkner and Scott Sts., Conway, AR 72032. Host Pastor: Lynn Casseday. General Superintendent: Dr. William M. Greathouse.
CHICAGO CENTRAL—July 6-7. College Church of the Nazarene, 250 E. Olivet St., Bourbonnais, IL 60914. Host Pastor: John C. Bowling. General Superintendent: Dr. Orville W. Jenkins.
CENTRAL OHIO—July 11-12. District Camp-

ground, 2708 Morse Rd., Columbus, OH 43229. Host Pastor: Elbert R. Speckien. General Superintendent: Dr. Eugene L. Stowe.

MICHIGAN—July 11-12. Indian Lake Nazarene Camp, 7926 Central St., Vicksburg, MI 49097. Host Pastor: George Whetstone (nearest church). General Superintendent: Dr. V. H. Lewis.

COLORADO—July 12-13. Denver First Church, 3800 E. Hampden, Englewood, CO 80110. Host Pastor: W. Donald Wellman. General Superintendent: Dr. Orville W. Jenkins.

HOUSTON—July 12. Spring Branch Church of the Nazarene, 1000 Campbell Rd., Houston, TX 77055. Host Pastor: Eugene Sanders. General Superintendent: Dr. William M. Greathouse.

EASTERN MICHIGAN—July 13-14. Warren Woods Church of the Nazarene, 14300 Thirteen Mile Rd., Warren, MI 48093. Host Pastor: Jim Mellish. General Superintendent: Dr. Jerald D. Johnson.

DISTRICT ASSEMBLY REPORTS

HAWAII PACIFIC

The 32nd annual assembly of the Hawaii Pacific District met in Honolulu, Hawaii. District Superintendent Darrel B. Teare, reelected to a two-year term, reported one new church, Mailli Samoan.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Donald P. Bard. Elders Gaylord A. Rich and William W. Sever, and laymen Miyoji Furusho and Loren J. Wolff were elected to the Advisory Board.

Mrs. Carlie Sever, Spike Tanaka, and Rev. Larry D. Coen were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

MISSISSIPPI

The 71st assembly of the Mississippi District met at Jackson, Miss. District Superintendent J. W. (Bill) Lancaster, completing the third year of an extended term, reported two new churches, Corinth, Miss., Eastside and Laurel, Miss., Bresee.

Presiding General Superintendent Orville W. Jenkins ordained William Richard Bridges and Thomas Darrell Miller.

Elected to the Advisory Board were elders Richard Boone and Jimmy V. Morris, and laymen Henry Greer and Bob Lancaster.

Retha Lancaster was reelected NWMS president; William Mark Lancaster was elected NYI president; and T. Earl Rowan was reelected chairman of the Board of CL/SS.

SACRAMENTO

The 22nd annual assembly of the Sacramento District met in Roseville, Calif. District Superintendent Walter Hubbard, completing the second year of an extended term, reported.

Presiding General Superintendent V. H. Lewis ordained Daniel Alan Anderson, Gerald Robert Bell, and Rex Dean Clark.

Elders Brent Cobb, Bill Porter, and Gerald Woods, and laymen N. E. "Bud" Anderson, John Biggers, and Richard Borbe were elected to the Advisory Board.

Beverlee Borbe, Don Nickles, and Jerry Cordell were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

CENTRAL LATIN AMERICAN

The 38th annual assembly of the Central Latin American District met in San Antonio, Tex. District Superintendent Joe Dimas, completing the first year of an extended term, reported.

Dr. Charles H. Strickland, presiding general superintendent, ordained Miguel Romero and Rogelio Lopez.

Elected to the Advisory Board were elders Jose C. Rodriguez and Daniel Vasquez, and laymen Roberto Maldonado, Sr. and Fructuoso Garcia.

Mrs. May Lopez was reelected NWMS president; Caleb Herrera was elected NYI president; and Rev. Rogelio Lopez was elected chairman of the Board of CL/SS.

WESTERN LATIN AMERICAN

The 54th annual assembly of the Western Latin American District met at Los Angeles, Calif. District Superintendent Raymond Z. Lopez, completing the first year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Fredi Arreola, Moises Champo, Willy Choriego, Rigoberto Acosta, and Jorge Garcia.

Elders Jose Gonzales and Abel O. Curup, and laymen Fidel Velarde and Frank Mchodgkins were elected to the Advisory Board.

Lydia Barron was reelected NWMS president; Dwight Garcia was elected NYI president; and Hector Santin was reelected chairman of the Board of CL/SS.

NAZARENE CAMP MEETINGS

EASTERN KENTUCKY—July 16-22. Mt. Hope Camp, Rte. 1, Box 242, Flemingsburg, KY 41041.

Special workers: Stephen Manley, evangelist; Paul Qualls, song evangelist. John W. May, district superintendent.

OREGON PACIFIC—July 17-22. Rogue River on I-5.

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Special workers: Lenny and Joy Wisehart, evangelist and singers.—Aug. 14-19, Jennings Lodge, Milwaukie, Ore. Special workers: Stuart McWhirter and Oscar Reed. Carl B. Clendenen, district superintendent.

CANADA ATLANTIC—July 21-29. Big Lake Campgrounds, Oxford, Nova Scotia. Special workers: Crawford Howe and Rev. and Mrs. Blain Macleod, speakers; Dave and Becky Gray, singers. William E. Stewart, district superintendent.

INDIANAPOLIS—July 23-29. District Campgrounds, P.O. Box 46, one mile west of Hwy. 67 on Camby Rd., Camby, IN 46113. Special workers: Don Pfeifer and Leon Chambers, evangelists; Larry and Pat Jewett, singers. John F. Hay, district superintendent.

IOWA—July 23-29. District Campgrounds, 2251 Fuller Rd., West Des Moines, IA 50265. Special workers: Stuart McWhirter and Dick Strickland, evangelists. Forrest E. Whitlatch, district superintendent.

SOUTHWESTERN OHIO—July 23-29. District Center, Rte. 3, Box 320-A, West Harrison, IN 47060. Special workers: Mendell Taylor and Stuart McWhirter, evangelists; Wally and Ginger Laxson, singers. Harold B. Graves, district superintendent.

CANADA CENTRAL (Cedardale)—July 27—Aug. 6. Cedardale Tabernacle, Nazarene Camp, Rte. 2, Pefferlaw, Ontario L0E 1N0. Special workers: Phillip Chatto, speaker; Wally and Ginger Laxson, singers. Lorne MacMillan, district superintendent.

CANADA PACIFIC—July 28—Aug. 5. Camp Charis, R.R. 1, Rosedale, British Columbia. Special workers: Wally Hubbard, evangelist; music by local talent. Charles J. Muxworthy, district superintendent.

WASHINGTON—July 28—Aug. 5. Nazarene Campground, 200 Nazarene Camp Rd., North East, MD 21901. Special workers: John Hancock and Henry Spaulding, evangelists; Bob and Becky Gray, singers. Roy E. Carnahan, district superintendent.

NORTHEASTERN INDIANA—July 29—Aug. 5. District Center, 1794 S. 350 E., Marion, IN 46953. Special workers: Arnold Airhart and P. L. Liddell, evangelists; Steve and Sue Caudill, singers. Bruce T. Taylor, district superintendent.

NORTHWESTERN OHIO—July 29—Aug. 5. District Center, Ste. Rte. 703, St. Marys, OH 45885. Special workers: Richard Howard and Lenny Wisehart, evangelists; Rev. and Mrs. Gary Bond, singers. M. V. Scutt, district superintendent.

PITTSBURGH—July 29—Aug. 5. Mt. Chestnut Nazarene District Center, 177 North Rd., Butler, PA 16001. Special workers: Bob Taylor and Talmadge Johnson, evangelists; Mark Murphy, song evangelist. Jerry D. Lambert, district superintendent.

CHICAGO CENTRAL—July 30—Aug. 5. District Center, near Aroma Park, Ill. Special workers: Richard Strickland and Don Pfeifer, evangelists; Pat Duncan, song evangelist. E. Keith Bottles, district superintendent.

SOUTHERN CALIFORNIA—July 30—Aug. 5. Point Loma Nazarene College, 3900 Lomaland Dr., San Diego, CA 92106. Special workers: Paul Cunningham, Dan and Carolyn Steele, and W. T. Purkiser. Robert H. Scott, district superintendent.

WISCONSIN—July 31—Aug. 4 evenings; Sunday, Aug. 5 morning and afternoon. University of Wisconsin at Stevens Point, Wis., Allen Center. Special workers: Lyle Eckley, evangelist; Larry Leckrone, song evangelist. J. T. Holstein, district superintendent.

MOVING MINISTERS

VIRGIL ANDERSON to Ray, N.Dak.
WILLIAM E. CARTE from Marmet, WVa., to Pinch, WVa.
ROY L. CHILDRESS from Calhoun City, Miss., to Hazlehurst, Miss.
ROLAND E. ELLINGTON from St. Joseph (Mo.) First to Hobbs (N.Mex.) First

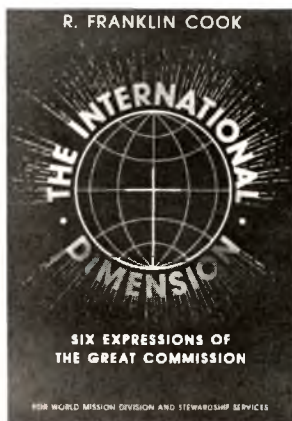
GORDON L. FORWARD from Potsdam, N.Y., to Haverhill, Mass.
RICHARD E. GATLIN from Wooster, Ohio, to Norco, Calif.
HOWARD R. GREEN from Sunflower (Merigold, Miss.) to Davis Chapel (Lyon, Miss.)
JAMES M. KRAEMER from Regent, N.Dak., to Mandan, N.Dak.
RODGER B. MANNING from Schnectady, N.Y., to Minneapolis First
PAUL I. MILLER from Des Moines Highland Park to Ottumwa (Iowa) Trinity
DANIEL L. MUND from Indian Lake Northside (Lakeview, Ohio) to Fredericktown, Mo.
GREGORY L. NEER from Glenwood, Iowa, to Minot (N.Dak.) Southside
ALVIN J. OWENS from New Albany (Miss.) First to Magnolia, Miss.
DAVID PATRICK to Buffalo, WVa.
VIRGIL PETERSON to Velva, N.Dak.
CHARLES W. PLUMB, JR., from associate, Coshocton (Ohio) First, to Lodi, Calif.
DAVID L. STEVENS to Athens, Tex.
DAVID P. SULLIVAN from Mahomet, Ill., to Charleston (WVa.) South Hills
GERALD R. TAYLOR from Minden, La., to Ruston, La.
JOHN T. WATKIN from Spokane (Wash.) Bethel to Crescent Avenue (Buena Park, Calif.)
JEFF WATTERS from associate, Wooster, Ohio, to associate, Coshocton (Ohio) First
CHARLES V. WILLIAMS to Marmet, WVa.

MOVING MISSIONARIES

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REV. STANLEY and FLORA WILSON, Philippines, Furlough address: 6477 Burkhart Rd., Howell, MI 48843

ANNOUNCEMENTS

The **Janesville, Wis., Randolph Park Church** will observe its 50th anniversary Sunday, July 1. The

celebration will include a Sunday School and Fellowship hour and a special message by District Superintendent J. Ted Holstein at 10:30. There will be dinner on the grounds at 1 p.m. followed by a 3:30 afternoon service. For further information contact the church at 1710 Randolph Rd., Janesville, WI 53545.

The **Topeka, Kans., Oakland Church** will celebrate its 50th anniversary August 4-5, 1984. All former pastors and members are invited to attend this event. For further information, contact Rev. Jim Dillow, 937 Oakland, Topeka, KS 66616.

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

RECOMMENDATIONS

I recommend REV. DONALD E. BALIS as an evangelist. He has been a good pastor. He is a graduate of the Nazarene Bible College. His address is General Delivery, Eufaula, OK 74432. —*Wendell O. Paris, Southeast Oklahoma district superintendent.*

MAKING "CONTACT" IN NEW ENGLAND AND SOUTHERN CALIFORNIA

What has 5 heads, 10 legs, loads of songs and skits, a family of lovable puppets, and zillions of smiles? The "Sunshine Gang" of course! The "Sunshine Gang" is the name given to two teams who will be ministering to children in neighborhood backyards and church services across the New England and Southern California districts in the CONTACT program. CONTACT is a part of YOUTH IN MISSION, the summer ministries program for college/career young adults sponsored by Youth Ministries.

CONTACT participants will be involved in the YOUTH IN MISSION Training Camp at Camp Taconic, N.Y., June 10-19. During their training, they will work with Steve Pennington, creator of PRO-KIDS and involved in family-

oriented ministry across the nation, on developing a week of "Sunshine Club" children's evangelistic programs. Upon their departure from training camp, one team will travel to the Southern California District and the other team to the New England District, spending each week in a different church.

Each day the CONTACT team will invade a neighborhood, setting up stage and equipment in a backyard or park area. All the children in the area will be invited to come and participate, primarily through canvassing efforts of the local church. Each "Sunshine Club" lasts for one hour, and children will hear songs, skits, and stories that emphasize God's love for them. The next day they return—bringing their friends. The week is topped off by a

great "Sunshine Club" rally at the church on Sunday morning. Through the efforts of the CONTACT team, the church gains hundreds of contacts of new families for the local church.

YOUTH IN MISSION participants are chosen from hundreds of applicants from across the United States and Canada, involving college and career young adults in summer ministries in local churches, inner-city locations, children's ministries, music groups, and world mission evangelism. They give of themselves and their summer to serve others. For further information, contact Dale Fallon, program director, YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131. □

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NNC



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NEW ENGLAND DISTRICT



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

VITAL STATISTICS

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

WELL-KNOWN ECONOMIST DIES

Paul D. Qualls, economist, died suddenly on March 13. He was 45 years old. He was a professor of economics at the University of Tennessee in Knoxville, where he had taught since 1979. He formerly worked with the U.S. government.

Mr. Qualls held the B.A. and M.A. degrees from the University of Florida, and the Ph.D. from the University of California, Berkeley. He was a member of several economic associations and president of the Industrial Organization Society.

Funeral services were conducted in Orlando, Fla., by Rev. Ben Marlin, assisted by Rev. Roy McKinney and Rev. Chuck Acheson.

Survivors include his wife, Wanda, and two daughters, Caroline Qualls and Kimara Lyday, all of Knoxville; a brother, James, and his parents, Paul and Mae Qualls, of Orlando, Fla. Paul and Mae Qualls are song evangelists in the church.

The deceased left a good testimony. He was a faithful layman in the Church of the Nazarene.

FORMER NNC EDUCATOR DIES

Dr. Thelma Culver, 75, longtime educator and dean emerita of Northwest Nazarene College, died March 31 at Mercy Hospital in Nampa, Idaho. Funeral services were conducted April 2 at Nampa College Church.

Dr. John E. Riley, president emeritus of NNC, officiated, assisted by Rev. Lyle Robinson, associate pastor of College Church; Rev. Hal Poarch, of Nampa; and Rev. Orval Halley, pastor of Nampa Fairview Church.

A 1932 graduate (A.B.) of NNC, Dr. Culver received the M.Ed. from the University of Colorado in 1947. She was a member of the Kappa Delta Pi, Phi Delta Lambda, and Pi Lambda Theta honor societies.

At NNC she served as head of the Department of Education, chairman of the Division of Applied Studies, chairman of upper division, and as dean of the College of Liberal Arts.

She is survived by three sisters: Mrs. Mildred Blanksma and Mrs. Wayne (Doris Marie) Stringer of Nampa; and Mrs. Georgia Hosford of Salem, Ore.; a number of nieces and nephews, and her friend and companion of 38 years, Helen Grace Wilson, Nampa.

DEATHS

ANDY RAY BIRD, 13, died of leukemia Mar. 28 in Tahlequah, Okla. Funeral services were conducted by Rev. Jack Driscoll and Rev. Cliff Cantrell. Interment was near Wagoner, Okla. He is survived by his father and stepmother, Mr. and Mrs. Andy Bird; his mother and stepfather, Mr. and Mrs. Jerry Rose; two brothers, Trace Kinyon and Bobby Bird; two sisters, Paula Kinyon and Sarah Bird; three half sisters, Marletta, Michelle, and April Kay Rose; and four grandparents.

MRS. DORA A. CROOK, 86, died Apr. 13 in Danville, Ill. Funeral services were conducted in Olivet, Ill., by Rev. William Burton and Rev. Wesley Mills. Interment was in Vermillion Grove, Ill. Survivors include 2 sons, James and Leland; 7 daughters, Miss Frances, Mrs. Everett (Juanita) Baldrige, Mrs. Paul (Amelia) Harris, Mrs. Ben (Wanda) Dunbar, Mrs. Carl (Barbara) Broyles, Mrs. Paul (Rowena) Mills, and Mrs. John (Naomi) Pickinpaugh; 28 grandchildren; 30 great-grandchildren; and 1 sister.

L. C. "KAY" FERGUSON, 82, died Mar. 22 in Hamlin, Tex. Funeral services were conducted by Revs. Joe Norton, Howard Jones, and David Combs. Inter-

ment was in Floydada, Tex. Surviving are his wife, Edith; 3 sons, L. C., Jr., Ralph, and Rev. Charles; 2 daughters, Ruby Bunch and Louise Summers; 19 grandchildren; and 27 great-grandchildren.

JOHN CALVIN HUTTER, SR., of Great Bend, Kans., died Jan. 25 in Wichita, Kans. Funeral services were conducted by Rev. Thomas Kelly of Kansas City. Interment was in Augusta, Kans. He is survived by his wife, Loventrice; three sons, John, Jr., Tom, and Clint; seven grandchildren; two brothers; and one sister.

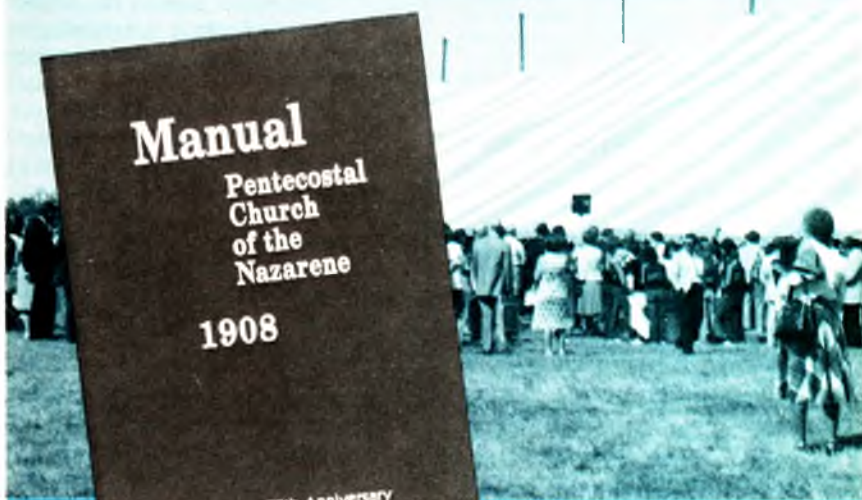
REV. ALAN G. KEITH, 67, died Mar. 29 in Albany, N.Y. Funeral services were conducted in Ottawa, Canada, by District Superintendent George Teague and Rev. Robert D. Pulkkinen. Rev. Keith pastored churches in Ontario and Nova Scotia, Canada, and in New Hampshire, Massachusetts, and Pennsylvania. He is survived by his wife, Elsie; 1 son, Alan; 3 daughters, Janet Hobson, Beverly Sarrge, and Carolyn Brewer; 13 grandchildren; 5 great-grandchildren; 2 brothers; and 1 sister.

GEORGIA S. KERR, 74, died Apr. 2 in Grenada, Miss. Her husband, WILLIAM STINSON KERR, 83, died Apr. 28 in Grenada. Funeral services for each were conducted by Rev. Brooks Bloodworth and Rev. Ellsworth McCracken. Surviving are 3 sons, Alfred, O. C., and Kenneth; 2 daughters, Hazel Baker and Edna Davis; 11 grandchildren; and 11 great-grandchildren. Also surviving are 3 sisters of Mrs. Kerr; and 2 brothers and 2 sisters of Mr. Kerr.

MISS AMANDA LOU "MANDY" LAUBAUGH, 7, died Apr. 13 in Tulsa, Okla. Funeral services were conducted by Rev. Kent Conrad. Survivors include her parents, Jerry and Linda Laubaugh; two sisters, Angel and Rachael; and three grandparents.

MRS. MAMIE B. LUCAS, 80, of Kincaid, Ill., died Mar. 22 in Taylorville, Ill. Funeral services were conducted by Rev. Gerald Stark, Howard Wise, and

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Dean Greenwood. Survivors include 5 sons, Paul, John R., Jr., Ray, Billie, and Fred; 8 daughters, Mrs. Tony (Geraldine) Drnjevic, Mrs. Dwight (Lillian) Johnson, Mrs. Robert (Mary) Prior, Mrs. Earl (Vivian) Tippitt, Mrs. Ludia Molohon, Mrs. Jerry (Nancy) Bucshon, Mrs. Joyce Workman, Mrs. Dean (Dorothy) Greenwood, and Mrs. Jerry (Judy) Pendleton; 51 grandchildren; 31 great-grandchildren; and 1 brother.

JAMES CYRIL McCONNEN, 68, died Apr. 11 in Duluth, Minn. Funeral services were conducted in Minong, Wis., by Rev. Laval G. Suiter and Rev. Melvin Johnson. Surviving are his wife, Mildred; three sons, Ener and Alvin Landsverk and James McConnen; two daughters, Mrs. Monica Steele and Mrs. Karen Denninger; and several grandchildren.

FANNIE M. MILLER, 99, died Apr. 1 in Anaheim, Calif. Funeral services were conducted by Rev. Don Redmond in La Mesa. Interment was in Greenwood, Calif. Surviving are one son, Paul; one daughter, Ruth Chaikoff; one grandchild; and two great-grandchildren.

CARL PARKER, 85, died Mar. 10 in Winfield, Kans. Funeral services were conducted by Rev. E. R. Houston. Interment was in Cambridge, Kans. He is survived by his wife, Mattie B.; two daughters, Eva Marie Warner and Anna May Crabtree; four grandchildren; six great-grandchildren; and two sisters.

JONATHAN EUGENE PINNER, 18, died Mar. 23 in Bay City, Mich. Funeral services were conducted by Rev. James W. Thompson. Interment was in Troy, Mich. He is survived by his parents, Rev. Donald W. and Marie (Riddle) Pinner; two sisters, Sue Ann and Mrs. Roger (Cheri Lynn) Shrader; one brother, Donald Mark; and his maternal grandmother.

REV. MRS. LILLIAN ROBINSON, 89, died Apr. 17 in El Reno, Okla. Funeral services were conducted in Kingfisher, Okla., by Rev. Keith Maule and Rev. Alvin Maule. Interment was in Perryton, Tex. Mrs. Robinson and her husband pastored churches on the West Texas District. Surviving are 2 daughters, Faye Hulcy and Frances Ferguson; 5 grandchildren; 14 great-grandchildren; and 3 great-great-grandchildren.

IRLENE ROEPER, 58, died Oct. 31 in Louisville, Ky. Funeral services were conducted in Albany, Ky., by District Superintendent Aleck Ulmet. Surviving are two sons, Ralph and Robert; and two grandchildren.

JULIUS CLYDE SALISBURY, 77, died Apr. 10 in Gordon, Wis. Funeral services were conducted in Minong, Wis., by Rev. Laval G. Suiter. He is survived by three sisters, Ann and Elenor Salisbury and Mrs. Rachel Engel.

WILLIAM V. SKINNER, 82, died Apr. 12 in Lone Pine, Calif. Funeral services were conducted by Revs. Daniel Hull, Maurice Hall, Mel Rich, Rick Savage, and Les Shelton. He is survived by his wife, Ruby; 2 sons, Gene and Paul; 2 daughters, Patricia Boyer and Susan Shelton; 13 grandchildren; and 10 great-grandchildren.

BIRTHS

to **REV. MIKE AND BETH BEARDEN**, Meansville, Ga., a boy, Stephen Michael, Apr. 6

to **REV. WILLIAM R. AND TERESA (HOOPER) BRIDGES**, Vicksburg, Miss., a boy, William Scott, Apr. 4

"Showers of Blessing"

PROGRAM SCHEDULE



June 10
"Christ, the Divider"

June 17
"Good Things from God"

by W. E. McCumber, speaker

SENATE BROADENS EXTENSION OF CLERGY HOUSING RULING. The U.S. Senate has voted to prevent the Internal Revenue Service from eliminating housing tax breaks for all clergy and military personnel before January 1, 1986.

By voice vote, the Senate agreed to an amendment offered by Sen. John W. Warner, R-Va., and Sen. Jesse Helms, R-N.C., extending double housing tax breaks for ministers and military personnel through 1985. The Warner-Helms amendment came in response to a 1983 IRS revenue ruling that prohibited ministers from taking both mortgage interest and real estate tax deductions.

Warner said his intention is "to protect the compensation now received by two of the most dedicated and worthy professional groups in our society; namely, military personnel and clergy." Warner said implementation of a ruling denying housing breaks to either group could "have serious financial consequences." He added, "The total gain to the U.S. Treasury, though not calculated yet by the IRS or Treasury Department, is estimated by them to be relatively small."

Because the House-passed tax package does not contain language dealing with the clergy-military housing issue, the matter will have to be resolved by a House-Senate conference committee along with other differences in the two tax bills. □

SURVEY SHOWS RELIGIOUS COUPLES DIVORCE LESS BUT ARE NO MORE HAPPY IN MARRIAGE. Two researchers at the University of Virginia have released a report concluding that husbands and wives who consider themselves "very religious" are 42 percent less likely to divorce than those who never attend worship services.

Sociologist Steven Nock and graduate student Jack Jernigan released their findings at a meeting of the Society for the Scientific Study of Religion. The study was based on more than 1,468 responses to a nationwide survey conducted by the National Opinion Research Center.

Jernigan and Nock pointed out that marital success does not necessarily reflect marital bliss. On the whole, the respondents who reported a strong attachment to religion and said they had never been divorced were no more or less happy in their marriages than those with no strong attachment to religion.

Protestants who have strong religious convictions, however, tend to have happier marriages than devout Catholics, the researchers said. They offered the explanation that Catholics with unhappy marriages tend to turn more strongly to religion instead of seeking divorce, because divorce is forbidden by the church. □

MAJORITY OF WESTERN EUROPEANS SEE NO VALUE IN CHURCH-GOING. The depressed state of organized Christendom in Western Europe was revealed in a magazine poll. Among Roman Catholics, 37 percent regularly go to church; among Protestants, only 9 percent. While the churches are declining in attendance, more people are going into cults and non-Christian religions. Twenty percent of those polled said they believed in reincarnation. Seventeen percent call themselves nonreligious or atheist.

The majority of the people polled in Belgium, Denmark, England, France, Ireland, Italy, the Netherlands, Spain, and West Germany feel that honesty, decency, tolerance, and respect for others are their most important values. They do not see Christianity as a matter of worship and devotion to God.

Meanwhile, in Czechoslovakia a government atheistic institute found in a survey that 36 percent of Czechs over the age of 15 are religious believers.

In Hungary, 12 new Baptist churches are going up. A government bureaucrat in charge of church affairs admitted that interest in religion and the church is increasing among Hungarian youth. The churches cannot take credit for this, Imre Miklos said, because the Communists were not practicing what they preached. □

to REV. WILLIAM AND AMY (STEELE) COX, New Orleans, La., *a girl*, Jayna Marie, Mar. 24

to KENNETH AND QUEDA (MURRAY) CRUTCHFIELD, Lubbock, Tex., *a girl*, Brynne D'Nae, Mar. 19

to GREG AND BARB (MILLS) GALLOWAY, Nampa, Idaho, *a boy*, Tristan Sumner, Mar. 12

to SCOTT AND LINDA (ROWLEN) GORDON, Fernandina Beach, Fla., *a girl*, Amanda Christine, Feb. 2

to MARK AND TERRY (HODGE) HOLCOMB, Kansas City, Mo., *a girl*, Kristin Lynn, Apr. 22

to PHILIP AND CATHERINE (FIDELMAN) JACKS, Toledo, Ohio, *a boy*, Joshua Philip, Mar. 24

to EUGENE AND KATHERINE (WELCH) JIPSON, Olathe, Kans., *a boy*, Jeffrey Allen Edward, Feb. 11

to JOHN AND JOANNE (FLOWERS) OSBORNE, Mud Lake, Idaho, *a girl*, Mary Melissa, Apr. 20

to PHILIP AND NADINE (PELREN) OWENSBY, Kansas City, Mo., *a boy*, Micah Daran, Apr. 25

to JERRY AND BRENDA (MINOR) RICE, Olathe, Kans., *a girl*, Joanna Elisabeth, Apr. 16

to MIKE AND BRENDA (THOMAS) ROBERTS, Lubbock, Tex., *a girl*, Michal Caraline, Apr. 2

to JOHN AND LINDA SEAMAN, Martinique, French West Indies, *a girl*, Ketley Danae, Apr. 22

to REV. LEO T. AND ANN (FORD) STALEY, Delano, Calif., *a boy*, Leo Thomas III, Jan. 31

to ERVIN AND MARY KAY (CARDELLI) WEST, Phoenix, Ariz., *twin girls*, Amanda Kay and Melissa Kay, Feb. 20

MARRIAGES

CATHY DEMAR and JESSE JOHNSON at Gordon, Wis., Mar. 31

CHRISTY LYNN CHURCH and BATHURST D. PEACHY IV at Princeton, W.Va., Apr. 7

ANNIVERSARIES

HERMAN AND HAZEL WILLIAMS celebrated their 50th wedding anniversary with a formal ceremony and the renewal of their vows at the North Hollywood, Calif., church, April 17. It was followed by a buffet reception given by their children, Shirley

Williams, Wayne Williams, Marilyn Patterson, Donna Tollefson, Doris Neisler, Dorothy Arms, and their grandchildren, Loreen Foster, Mike and Tom Tollefson, Wendy Neisler, Doug and Michelle Arms, and Darrin and Kevin Williams.

Mr and Mrs. Williams have served as laymen in the Church of the Nazarene for 36 years.

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THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

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

According to the *Manual*, paragraph 108, "Probationary Membership": "Where a district makes provision (203.30), a local church may have probationers who shall have all the privileges of church members, with the exception of voting and holding church office."

My question is, what are the "privileges" a probationer has that an attending nonmember doesn't have?

I am very much in favor of a required probationary period for all people uniting with the Church of the Nazarene. However, unless they have the privilege of voting and holding office there would be no reason to join the church.

Having read through "the privileges and blessings" of membership listed in our ritual for receiving members, I am unable to distinguish between the privileges of probationers and other nonmembers in a congregation. I see no reason for becoming a probationary member since the withheld privileges of voting and holding office are all that separate members and nonmembers. But perhaps there is something I've missed.

Why doesn't the church say more about abortion?

To be honest, I don't know how much is being said. The church is much larger than any one pastor, congregation, assembly, or periodical. If we could know all that is being said, publicly and privately, in opposition to this evil, we would probably be surprised that so much is said, and probably saddened that no more is said.

Usually the heaviest criticism of the church concerning any issue comes from those who are virtually one-issue crusaders. Given the intensity with which they pursue the battle, I can appreciate their impatient and subjective criticism of

all who are not fighting visibly and constantly on the same front.

In truth, there are many fronts, many fighters, and not all get the same press coverage. And, in truth, some are highly vocal in order to promote their own interests. Being loudly and strongly against some particular issue is a proven revenue-getter for TV and radio crusaders.

That, however, does not excuse those who, for lack of commitment or valor or faith, are saying and doing nothing. The "official" position of the church needs to be publicized and implemented in all our congregations and communities.

If it were possible for a person to keep God's laws given to Israel, would that law-keeping be salvation for him?

The question is academic, for "all have sinned." Sin is transgression of the law. One who did not sin would need no salvation. Only One has lived in perfect obedience to God, and He is the Savior of sinners who trust in Him.

What is your opinion of a pastor coming down from the pulpit each service to deliver his message? Can you explain what significance there would be in this, if any? I feel that in the Church of the Nazarene, platforms and beautiful sacred desks are used so that the pastor can stand behind the desk, above the congregation, and be seen and heard by all. The song leader, special singers, and others participating in the services are expected to use, and do use, the pulpit. Is it any less important for the pastor to do the same?

The purpose of preaching is to communicate the gospel, and thus evangelize sinners and edify believers. The place from which the preaching is done should serve the purpose for which it is done. The preacher needs to be seen, heard, and understood. Some pulpits are helps to communication, some are hindrances. Pulpits do not have inherent value; they have instrumental value. They aren't intended to be hitching posts for those who can communicate more freely and effectively by leaving them.

NPH ANNUAL SALES BANQUET

For almost three decades the publishing house has sponsored a sales conference climaxed with a banquet, during holy week, just prior to the district assembly season. This year, because of the lateness of Easter and early district assemblies, these activities were scheduled for the first week in April.

During the two-day conference the noon banquet was held at the Plaza Hilton Hotel, April 4. Guests included the Board of General Superintendents, headquarters directors and editors, and publishing house personnel involved in sales and promotion. A colorful, decorative theme centered around the word *kaleidoscope* and was highlighted by specially designed notebooks and small kaleidoscope favors at each plate.

Danny Steele, of Nazarene Theological Seminary and also music director at Kansas City First Church, accompanied by Christy James, NPH music division employee, opened the dinner hour with vocal music. To continue the dining pleasure, instrumental music was provided by Dr. Richard Cantwell and a group of musicians from Mid-America Nazarene College.

To add to the color of the occasion, an enlarged redrawing of a 1984-85 missionary book cover was completed during the banquet by Royce Ratcliff, graphic designer for NPH. The cover chosen was for the book *Nor Any Other Creature*, by veteran author Helen Temple.

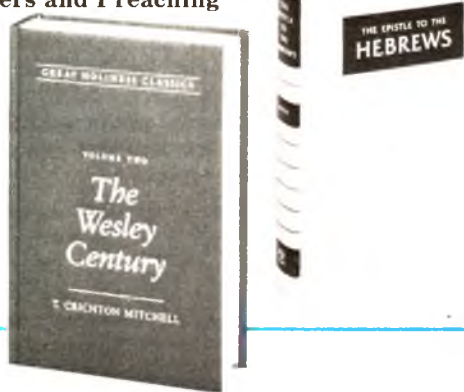


The featured speaker at the sales banquet, Ralph Palmen from Seattle, enthusiastically challenged the group to better service. Ralph is a member of the Seattle Aurora Church and is an outstanding speaker-seminar leader. He is highly skilled in the area of human relationships and is in demand as a business consultant. Selected as "Newsmaker of Tomorrow" by *Time* magazine and the Seattle Chamber of Commerce, his picture was chosen for a cover of *Time*. Ralph is speaking at all WILCON II conferences.

A new series, *The Great Holiness Classics*, was introduced to the group. This is a six-volume set covering the following areas:

- Vol. 1—**Holiness Teaching—New Testament Times to Wesley**
- Vol. 2—**The Wesley Century** (available summer of 1984)
- Vol. 3—**Leading Wesleyan Thinkers**
- Vol. 4—**The 19th-Century Holiness Movement**
- Vol. 5—**Holiness Preachers and Preaching**
- Vol. 6—**Holiness Teaching Today**

This series will be offered at a special pre-publication price at all district assemblies.



Another book highlight for assemblies will be *The Epistle to the Hebrews* by Dr. H. Orton Wiley and updated from the 1959 edition by Dr. Morris Weigelt of Nazarene Theological Seminary.

NEWS OF EVANGELISM

MIRACLES TAKE PLACE

From a background of 31 years of ministry in the Church of the Nazarene, Pastor Anderson Newton of the East Chattanooga, Tenn., Eastlake Church, expressed his joy concerning the recent revival campaign with Dr. Nettie A. Miller. He said, "I had never witnessed anything like it in my life!"

According to Pastor Newton, Dr. Miller "preached right where the people live, and from the first night the tide was high with people seeking salvation and sanctification every night." Beginning on Thursday, miracles of healing were experienced in every service, though healing was never emphasized.

A blind lady, who has a seeing-eye dog, sought healing, but not from her blindness. The large goiter for which she sought healing had spread clear across her neck. According to a registered nurse present, it was visibly diminished before she left the church that evening.

Another person who had been on a dialysis machine three times a week now has functioning kidneys.

Another had been told by ear specialists she had come too late and her hearing defect was irreversible. She experienced immediate restoration of her hearing in one ear during the meetings.

The meetings extended from Tuesday through Sunday. Other churches in the area participated and "came with great expectancy," according to the pastor. Much publicity and prayer preparation prior to the services was reported.

District Superintendent Doyle C. Smith was drawn to the services, attending three nights. "To this D.S., hearing and seeing Nettie Miller was warmly reminiscent of 42 years ago," he said, "when she was in her heyday as a young lady evangelist, and God, through her, reached my poor soul and turned my life around." □

THE CHURCH SCENE

The Lisbon, Ohio, church celebrated its 75th anniversary April 8, 1984. The week-long celebration began Saturday, March 31, with an evening concert featuring Mr. Dwight Shirey.

Sunday, April 1, "Our Holiness Heritage Revival" began under the lead-

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ership of Rev. Russell Long, a former pastor, as evangelist, and Mr. Dwight Shirey as song evangelist. The revival was well attended and there were definite victories around the altar. Saturday, April 7, a baptismal service was held, and 23 were baptized.

On anniversary Sunday, Rev. Long preached in the morning worship service, with former pastor, Rev. Gerald Painter, participating. A highlight of the morning worship service was the reception of seven new Nazarenes into the fellowship of the local church.

In the Sunday afternoon rally, Rev.

William Dillon II, son of a former pastor, led in prayer. Greetings were received from former pastors who were present: Rev. Frank Brickley, Rev. Russell Long, Rev. Gerald Painter, and Rev. William Dillon. Dr. Floyd O. Flemming, Akron district superintendent, brought a challenging message. A brief history of the local church was shared by Ruth and John Coy and Pastor A. E. Leonard reading alternately.

Among the highlights of the afternoon was a presentation of a special appreciation plaque to Rev. and Mrs. Frank Brickley for their labor of love

that resulted in the building of the present church and parsonage.

Since there are no charter members living, special recognition was given to two of the oldest members in respect to longevity in the church. These were Grace Barnes with 72 years and Helen Ruth Horner Smallwood Taylor with 60 years. □



A dedication service for the new L. E. Myers Educational Unit and Family Center of Valparaiso, Ind., First Church, was held March 18. The afternoon service was the culmination of a weekend revival conducted by Dr. Eugene L. Stowe, general superintendent, and also a celebration of the 60th anniversary of the local congregation. Valparaiso Mayor David Butterfield, Indiana State Senator William Costas, and Dr. Thomas Hermon, superintendent of the Northwest Indiana District, were present. Rev. Richard L. Jordan, pastor, led the assembled members and friends in the act of dedication. Dr. Stowe delivered the dedicatory address using as a text Joshua 4. The new facilities are named in honor of the Rev. L. E. Myers who served as pastor of the church from 1931 until his death in 1972. Mrs. L. E. Myers, a member of the local congregation, was given a corsage of red roses and recognized for her years of service to the church. The new building, containing 13,000 sq. ft., and the surrounding property is valued at over \$1 million, with a total indebtedness of approximately \$70,000. Most of the work for the new church was done by the congregation. A highlight of the weekend of special services was the reception of 11 new members into the church by profession of faith during the Sunday morning worship hour.

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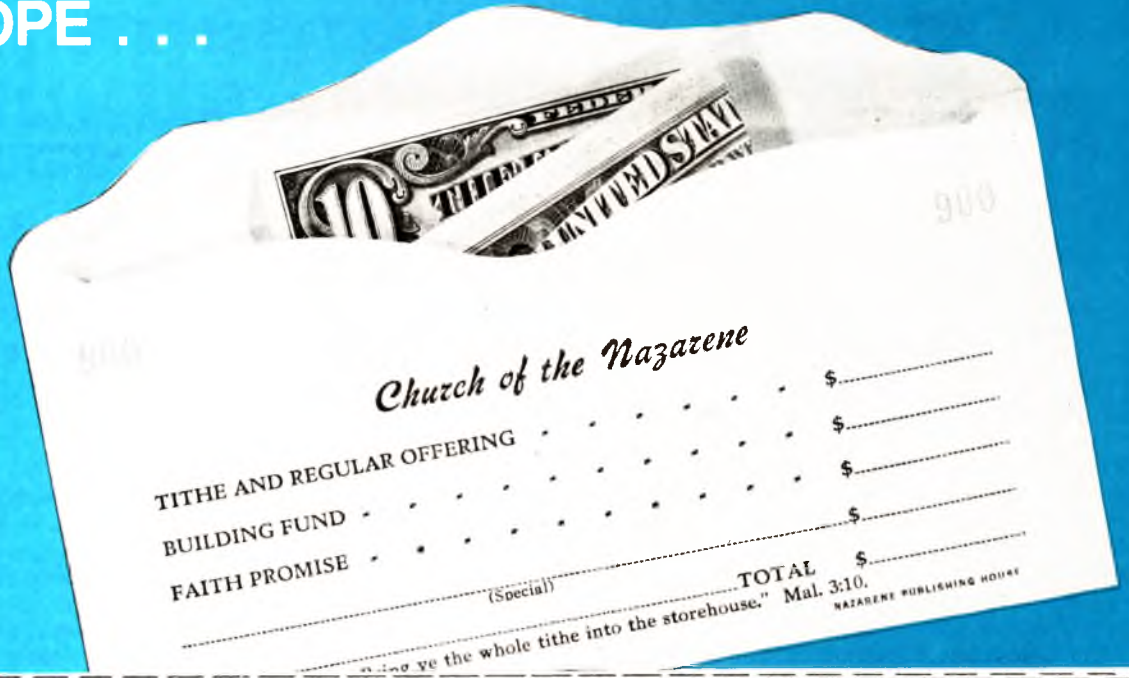
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CREATOR OF VISUAL ARTS PROGRAM AT NPH PASSES AWAY



Rev. E. H. (Bert) Goodman died unexpectedly following a heart attack on May 9. Funeral services were conducted by Dr. Paul Cunningham on May 12 at College Church in Olathe, Kans., where Rev. Goodman and his wife, Pauline, were members. Other survivors include his son, Bob; a daughter, Mrs. Carol Simmons; and two grandchildren, all of Olathe.

Rev. Goodman served as the creator and director of the Visual Arts program for the promotion of evangelism for 23 years at Nazarene Publishing House, retiring in 1972. Since that time he has maintained a working relationship with NPH and had taught in the Art Department at Mid-America Nazarene College.

"Bert leaves for all of us a rich legacy of dedicated service to God through his church," said M. A. (Bud) Lunn, manager of Nazarene Publishing House.

—NN

NTS GRADUATES ONE OF LARGEST CLASSES

Nazarene Theological Seminary graduated one of the largest classes in its 39-year history on May 21. Ninety persons received the master of divinity degree, while the master of religious education degree was conferred upon 24 students. Four others received the master of arts in mission degree.



Dr. Marvin Zahniser, chairman of the Department of History at Ohio State University, delivered the commencement address on the subject, "Mid-Course Perspectives." Dr. Zahniser is a member of the Columbus, Ohio, First Church.

—NN

QUINQUENNIAL CHURCH GOAL SURPASSED

Church Extension Ministries Director Raymond Hurn reports that the number of organized Nazarene churches for this quinquennium totaled 1,374 as of May 1. The goal set for 1980-85 was 1,000.

Of these, 1,105 are located in World Mission areas, with 269 in Canada and the United States. In addition, 190 church-type missions are operating every Sunday in the U.S.A., resulting in a total of 1,564 new works that have been started within the quinquennium.

There are now 297 fully organized ethnic churches in Canada and the U.S.A.—62 of which were organized within the current quinquennium. Every Sunday in the United States, Nazarenes are worshipping in 28 separate languages, representing 49 cultural groups.

—NN

BRITISH NAZARENES RESPOND TO PLEA FOR ASSISTANCE

British Nazarenes were quick to respond to recent TV news appeals for aid to hospitals in Swaziland in the aftermath of the cyclone and flooding of January.

When the challenge was made known to local Nazarene churches on the British Isles North District, they responded by raising £5,750 (about \$8,064), which was sent to Dr. Richard Zanner, Africa Region director, for the purchase of medicine and supplies as needed in the hospitals of Swaziland.

—NN

NAZARENE CHURCH SPARED IN DEVASTATING STORM

The Mannford, Okla., church was miraculously spared from a tornado that killed one person, injured scores of others, and did extensive damage—including the destruction of two nearby churches.

The tornado swept through the town, about 25 miles west of Tulsa, on Sunday morning, April 29, while local church services were being conducted. Superintendent W. T. Dougharty of the Northwest Oklahoma District says the members of the Nazarene congregation huddled in the hallway of the church while the tornado ripped through the community—leveling the Assembly of God church across the street and destroying half of the nearby Baptist church. A man in a pickup truck who had come to take his wife home from the Assembly of God church was killed when the high winds lifted his vehicle into the air and slammed it into a nearby school.

Dr. Dougharty reports that there was

some minor damage to the roof of the Nazarene church and to a few parked cars, but none of the congregation was known to be injured.

—NN

SUNDAY SCHOOL ATTENDANCE ON EASTER REACHES ALL-TIME HIGH

With reports from all but three districts, the known Sunday School attendance on Easter 1984 was 572,168.

When the reports from the other districts are received, the figure is expected to be well above the 575,000 mark. This is an all-time record for Sunday School attendance in the Church of the Nazarene—exceeding the previous record of 515,000 set on Easter 1983.

—NN

NAZARENE PASTOR RECEIVES AWARD AT CHA CONVENTION



Dr. Tom Nees was honored with the Distinguished Service Award at the recent 116th Annual Convention of the Christian Holiness Association in Indianapolis. He was presented with the award for his efforts to serve the people in the inner city of Washington, D.C., through the ministries of the Community of Hope Church of the Nazarene where he is the senior pastor.

Dr. Ralph Earle, distinguished professor emeritus at Nazarene Theological Seminary, was honored with the CHA's Holiness Exponent of the Year Award in 1983.

The Church of the Nazarene was represented at this year's convention with two general superintendents (Dr. Orville W. Jenkins and Dr. Jerald D. Johnson) present. Dr. Johnson serves as one of the representatives of the Church of the Nazarene on the CHA's Board of Administration, along with Dr. B. Edgar Johnson, general secretary.

Indianapolis District Superintendent John Hay served as chairman of the Host Committee for the convention. Some of the other Nazarenes participating in the meetings included Dr. Reuben Welch, professor at Point Loma Nazarene College; Rev. Jerry Appleby, Ethnic-Urban coordinator in the Church Growth Division; Mrs. Miriam Hall, director of Children's Ministries; and Paul Skiles, Media Services director.

—NN

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