

HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 15, 1982

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*“I will set pines in the wasteland,
... so that people may see and know, ...
that the hand of the Lord has done this ...”*

(ISAIAH 41:19-20, NIV)

AN EDITORIAL

IN A WORLD plagued by a multitude of social and economic problems, no subject has caused more sobering concern in recent months than the possibility of a nuclear holocaust. The stockpile of atomic bombs in both Russia and the United States threatens the annihilation of millions of people in not only these two countries but in other great population centers of the world.

There is strong evidence that this ominous situation was foretold thousands of years ago by both Old and New Testament predictions. In the prophecy of Isaiah, chapter 51, verse 6, we hear these solemn words: *Lift up your eyes to the heavens, look at the earth beneath; the heavens will vanish like smoke, the earth will wear out like a garment and its inhabitants die like flies* (NIV). Then, inspired by the Holy Spirit, the apostle Peter prophesied, *But the day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare [or burned up]* (2 Peter 3:10, NIV). The forecast of these scriptures is unmistakable. The outlook is very bleak.

But this is not the last word. It is the bad news. It is followed by good news. Isaiah goes on to record God's assuring promise. *But my salvation will last forever, my righteousness will never fail* (51:6, NIV). Peter concludes with these words, *That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his*

promise we are looking forward to a new heaven and a new earth, the home of righteousness (3:12-13, NIV). This will not be the ultimate catastrophe. There is final hope for God's people.

But the discourse in 2 Peter raises a very penetrating question: *Since everything will be destroyed in this way, what kind of people ought you to be?* (3:11, NIV). Peter provides an immediate and infinitely logical answer: *You ought to live holy and godly lives as you look forward to the day of God and speed its coming* (3:11-12, NIV). In the light of the coming nuclear disaster, the lifestyle of the Christian assumes special importance. Holiness and godliness are not viable options but absolute necessities. "Celebrating Christian Holiness" is more than a quinquennial theme—it is the only way of life that will survive the holocaust.

Living "holy and godly lives" includes more than just the Sunday slice of life. It involves not

only the sanctuary but also the marketplace. Mouthing the shibboleths of holiness is not good enough. Actions and attitudes must bear eloquent witness that the sanctifying Spirit has cleansed the heart from all sin and filled the believer with perfect love. Christlike responses to criticism and misunderstanding are the final proof that Jesus is indeed Lord.

A young doctor and his wife had begun to attend a holiness church when carnal strife and division erupted. His final comment as he left the church was, "You people have a wonderful doctrine but you just don't live it." How tragic! What a travesty on the truth of heart purity which is our distinctive message.

God grant that in these last desperate days we may not only sing it, shout it, and preach it, but most important of all, that we may live it. Such practical holiness is the only final answer for the coming holocaust. □

HOLINESS AND HOLOCAUST

WHEN THE OUTLOOK IS BLEAK,
THE LIFE-STYLE OF THE CHRISTIAN
IS OF SPECIAL IMPORTANCE.



by General Superintendent Eugene L. Stowe



AN ENCOURAGEMENT REVOLUTION!

by C. NEIL STRAIT

DR. NEIL B. WISEMAN, who hosts the Laymen's Tape Club, has been promoting an "Encouragement Revolution!" I like the idea. It is certainly needed.

Laymen and ministers live in a stress-prone society. The problems, perplexities, and pressures of the contemporary life-style invade every home and heart. When Sunday comes and people make their way to the house of God, they do not need another hassle, another put-down, another stab at their self-image. What they do need is encouragement, and lots of it. They need uplift, a glimpse of hope, a good word from their shepherd and their friends.

Each year I choose one major research project for my personal study and pursuit. This assembly year it has been the theme of encouragement. I recognized, early in my visits to churches, that one deep need was the need for encouragement. I began going through the Bible, in preparation for Sunday and midweek preaching, studying the encouraging things God said to people. It is amazing how much encouragement I have found. God is the Master Encourager!

Encouragement has been the determining factor in more instances than could be named. The world may not have heard of John and Charles Wesley had they not had a mother who encouraged them in spiritual

things. Adam Clarke might never have become a Bible scholar and great preacher had someone not seen in him a potential and ignited it with a word of encouragement. We are told that Sir Walter Scott was considered dull in school. But a providential meeting with Robert Burns, the Scottish poet, brought encouraging words across his path and changed the course of his life.

Encouragement does make a difference. Edward Steichen, one of the world's most renowned photographers, almost never made it. At 16 Steichen bought a camera and took 50 pictures. Only 1 turned out—and that a picture of his sister at the piano. His father thought that was a poor showing for so much work and expense. But his mother insisted that the picture of his sister was worth 49 failures. His mother's encouragement won the day. Steichen stayed with his hobby and became an outstanding photographer. Encouragement made the difference. One had enough insight to see a little excellence amidst a lot of failure, and it helped a young man overcome 49 failures.

You and I can join the "Encouragement Revolution." There is someone waiting to hear a word from you and me that will lift their spirits, ignite their dreams, or give them new hope. Let us more and more become people of encouragement. Then we will know we have one characteristic and ministry of which the world never tires and for which there will always be a need. □

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HERALD of HOLINESS

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Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

PERSECUTION AND REVIVAL

Recently you intimated that God's children might pass through part or all of the Tribulation period. The responses generated seem to reflect the controversy raging in many Christian circles about this subject.

Hebrews 11 has a lot to say about people who in the past went through some very unpleasant events because of their faith. I wonder if they might not disagree with the statement, "No great Tribulation for God's Church to go through," as one letter put it. Are not times of great persecution usually accompanied by times of great revival? And

might not such a time separate the sheep from the goats, those whose hearts are heavy with concern for the lost from those who give only lip service? Perhaps if we were better prepared to suffer the terrors of the Tribulation, we would also be better prepared to serve the unsaved.

Thank you for your honesty in dealing with controversial subjects.

Ken Edwards
Iowa Park, Texas

SOLID HELP

After leaving another denomination and attending the Church of the Nazarene at Walpole, Mass., my spiritual life has risen to a much greater level.

The warm, loving friendship of

pastor J. Grant Swank, Jr., and his wife, Priscilla, has been a tremendous support for my wife, Elizabeth, and myself. Pastor Swank's teachings are truly solid.

Also, the *Herald of Holiness* is one magazine I look forward to twice each month. The articles may be short, but they certainly dig deep into the spiritual life.

The Church of the Nazarene has truly been a great blessing for my wife and myself.

George Del Signore
Norwood, Massachusetts

PERMANENTLY HEALED

Your answer in the March 15 *Herald* to the lady who was inquiring about how to pray for

(Continued on page 20)

DOING NOTHING CAN BE WICKED

JESUS told a parable of the talents in Matthew 25. In the story one man was given five talents, another two talents, and another one talent. He instructed them to take the talents and invest them for good use.

The third man who had received the one talent did nothing with it. The Lord said this man was wicked and tossed him out. The man was called wicked because he had done nothing.

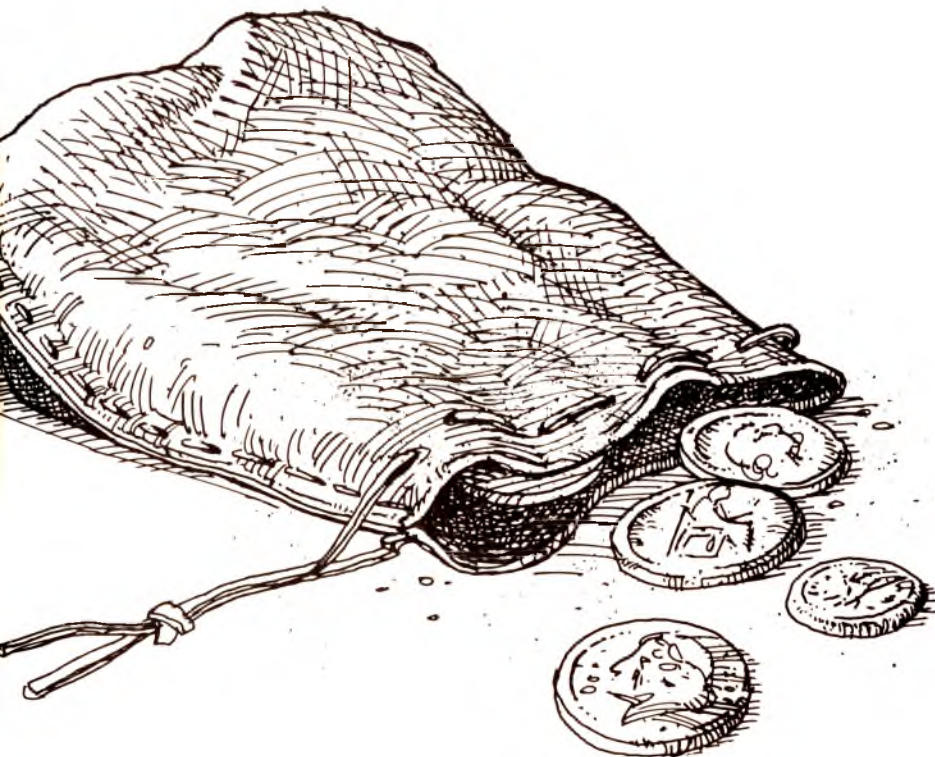
Wicked is one of the strongest words of denunciation in the Bible. It is so strong a word that it is used only 16 times in the 27 books of the New Testament. Jesus used the word only 8 times.

We very seldom condemn someone as wicked. We speak of people as foolish, bad, sinful, or dishonest, but seldom do we describe them as being wicked.

In the parable Jesus told, He did not condemn the man as a thief for he did not steal the talent. He

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by WILLIAM GOODMAN



wasn't called a prodigal for he did not have a fling with the talent. He didn't call the man a liar because he did not lie about the talent. The man is labeled a wicked man because he did nothing. It was extremely costly for the man to do nothing.

Today, doing nothing seems like a peculiar kind of wickedness. In our society we often regard idleness as almost a virtue. A safe principle we have come to apply is "Do nothing. Don't get involved."

Jesus also told about a man attacked by thieves while traveling from Jerusalem to Jericho. Jesus told the story to point out the sinfulness of those who saw a man in need yet did nothing. It is wicked not to care, it is wicked not to be involved, it is wicked not to give, it is wicked not to help. James wrote, "To him who knows to do good and does not do it, it is sin" (James 4:17, paraphrased).

If a person wants to destroy a friendship, all he has to do is ignore that friend. Never write. Never call. Never visit. Just do nothing and the friendship will die.

If a person wants to destroy the tranquility of his home, he doesn't have to abuse his mate. Never show signs of affection. Never express any appreciation. Just do nothing and your home will be destroyed.

If a person wants to undermine the character of his children, all he needs to do is leave them alone. Don't know who their friends are, where they go, or what they do. Don't know, don't care. Just leave them alone and their character will be damaged.

The Lord teaches that doing nothing can be truly wicked and costly. The man in the Lord's parable had no excuse and attempted no excuse. He could only say, "Lord, I knew and I did nothing."

Have we really applied the talent that we have? Are our priorities with the children who are going to inherit our world? Are they with those who look to us for leadership by example?

The talent that we have must be so used that we will hear our Lord say, "Well done, thou good and faithful servant." □

THE PROBLEM OF

"LIFE HAS ITS SUNSHINE AND SHADOWS, MOUNTAINS AND VALLEYS, SICKNESS AND HEALTH."



THE PROBLEM OF EVIL is a perennial question which plagues the minds of serious thinkers. It is a philosophical question; it is a religious question. Often in churches we discuss it under the title, "Why the Righteous Suffer." Traditionally, the text for such a discussion is the Book of Job.

Why do good people suffer? This question baffles even the sharpest intellect. The problem should concern us; it is a very real, practical problem. Sooner or later suffering enters our lives and we must deal with the issue.

As a pastor this question took on enormous relevance for me. I waited with families through torturous days for a body to be shipped home from Viet Nam. I stood with parents and siblings and felt compassionate helplessness as they asked, "Why?" Anger was my reaction when a Christian man in his early 20s was suddenly paralyzed for life in a senseless accident. "Pastor," he asked, "why does God allow this?" Parents faced this question with me when a four-year-old was accidentally killed by an older sibling while playing with an "unloaded" gun. A child whose father has been sent to prison faces this question. Families facing suicide within their own ranks ask questions about this problem out of excruciating pain. With those who suffered such anguish, I wanted to shout, "It is not fair!"

With shame and humility I admit I do not know what to do with the problem of evil. At best, my answers are weak; they fall on deaf ears. In vain I have turned to Job—he tells us not why but *how* the righteous suffer. The other side of the coin is that I am equally inadequate to explain the good.

We have some mistaken notions about the good. We have generally assumed that life owes us goodness, sunshine, and prosperity. This is a kind of "sunshine theology" or "Santa Claus theology." A popular Christmas song says, "He knows if you've been bad or good. So be good for goodness' sake." If you are good, Santa brings what you want; if you are bad, he brings switches.

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We have wanted to believe that if we are good, God smiles and the sun shines. Thus, when something good happens to us, we say, "I must have been living right." But if we are bad, God is supposed to wear a frown and send clouds over us. Thus, when someone is having difficulty we say, "He must *not* be living right." Job confronted and combated this sunshine theology. Jesus taught that sunshine and rain come to the just and unjust alike (Matthew 5:45).

We have assumed that we deserve good things in our lives. When we are facing difficult crises, we talk about wanting things to return to "normal," which means the absence of stress and pain.

If I assume that I really deserve the good things that come into my life, I must face another and more difficult question. If I deserve the so-called good things, then do I deserve the bad things also? Do I really deserve the good life? Do I deserve to breathe clean air? Do I deserve to have a nice, comfortable home? Do I deserve health? Do I deserve ears that hear and eyes that see?

When "bad" things happen we say, "What have I done to deserve this?" Against the intrusion of trouble we protest that we have paid out tithes, attended church faithfully, and have kept faith with God. Again we say, "I just do not deserve to have this happen to me even if I am not a saint!" But the question must be faced: Is it just for God to send good things into my life that I do not deserve?

We can talk glibly of being grateful for all the material things God has given us. We piously pray, "Give us this day our daily bread," and we jog, diet, and do other things to get the weight off. Why do we deserve to eat so much that we must watch our weight, while millions are dying from hunger and starvation? How is it that I deserve to live in the "land of the free and the home of the brave" while my brothers and sisters live under the heavy hand of oppression? Do I really *deserve* a healthy and pain-free existence while many of God's choice saints struggle endlessly against the ravages of pain and disease?

The problem of good is every bit as real a problem

EVIL—AND GOOD

by JERRY W. McCANT



as the problem of evil. If I do not deserve evil in my life, what makes me so sure I deserve goodness? Despite all the suffering in our world, there is still more good than evil that comes to us. There really are more rainbows than tornadoes. We experience sunshine more often than storm clouds. More good comes to us than we could ever deserve.

With shamefacedness, let me confess that I whine, fret, and cry "I don't deserve this" every time some "undeserved evil" comes knocking at my door. I have not been nearly so consistent in saying, "I do not deserve this" when "undeserved good" pays a visit to my home. Truthfully, do I deserve the good any more than the evil? Probably not!

It is a distortion of reality to believe that life is normal when I am succeeding. It is also a misunderstanding when I interpret prosperity as a sure sign of God's approval and blessing. God's presence in our lives and His approval of our lives is not dependent on a smooth-running life. The problem of good really haunts me just as much as the problem of evil.

This does not resolve the problem of evil, of unjust suffering. We shall go right on asking God "Why?" when troubles come. That is not a bad or impious question; it is a human question. We shall continue to ask, "How can God be all-powerful and all-good and still allow evil in the world?" However, if we recognize that there is a "problem of good" as well as a "problem of evil," it can help to balance the scales. If I got what I really *deserve*, what might that be?

What we need most is not "the answer" to our questions about good and evil. Rather, we need to be reminded that God is with us! He shares all of life's experiences with us. He is with us in joy and sorrow, pleasure and pain, successes and adversities. Sunshine comes today and He is there; tomorrow when I encounter the swirling storm, He will be there. Whether I deserve the one or the other is not the crucial issue. What is of ultimate importance is that whatever my experiences, today and tomorrow, God is with me!

Life does not owe me anything! I do not *deserve*

the good things of life. God is not in debt to me in any way whatever. My commitment to Christ does not bring any guarantee of the good nor does it exempt me from evil. Any good gift that comes from His hand reaches me as grace—undeservedly. Life has its sunshine and shadows, mountains and valleys, sickness and health. But, whatever the circumstances of life, God is with us. □

THROUGH REFINING FIRE

As the spring flower is crushed that it might yield its fragrance . . . And marble stones are polished in the chiseler's hand . . . As the potter moulds of earthen clay a worthy vessel . . . So God in His infinite wisdom shapes the lives of men.

It's not God's wish to hurt His own creation, for He knows well what mortal men can bear . . . But every crushing sorrow has a purpose in making our lives sweeter in His care . . . He knows the times when we are tried and tempted . . . When blow by blow the hard knocks come our way . . . But He permits them, and we are made stronger . . . Because we learn to trust Him and obey.

It's always for our good when burdens press us, And sore distress would almost bring us down . . . God understands, for He would have us trust Him with a confidence that waits for heaven's crown . . . If it be through refining fire we're taken, think not that He would cause us needless pain . . . But as shining gold is wrought to be the purer, . . . So may our lives reflect God's image plain.

—REEFORD LOWELL CHANEY
Richmond, Virginia



HOLINESS AND THE REVEALED CHARACTER OF GOD

by DAVID K. KLINE

OUR QUINQUENNIAL THEME is celebrating Christian holiness. Why? Certainly not just to be *celebrating*, or only to emphasize a denominational doctrine or program, although both may be creditable reasons.

The primary reason for this celebration is that holy living is God's basic command to man: "Be holy, because I am holy" (Leviticus 11:44; 1 Peter 1:16, NIV). Holy living is not an addition to the life of a Christian that may be emphasized or not, according to personal whim. Neither is it something that was slipped into the stream of theology by John Wesley. Rather it is God's intention for humanity from the beginning and, as history records, all religions are interested in holiness.

A perennial challenge for Christians is to understand God's revelation of His purpose for the character and life-style of believers, what we call holiness. We cannot be like God in His omniscience, omnipresence, or omnipotence; but God's Word does command His followers to be holy, because He is holy! It is, therefore, to God's character, revealed through His Son, Jesus Christ; taught in His Word, the Bible; and made possible to mankind by the ministry of His Holy Spirit in the life of a believer, that we must look for illumination. Through an understanding of God's character, we enlarge our understanding of God's call for holy living.

God is *authentic*. Authenticity is freedom from deceit. As Paul says, "Let God be true and every man a liar" (Romans 3:4, NIV). Outward deceit (lying, cheating) and inward deceit (self-deception) are forbidden by holiness. God is *always* authentic. His word is *always* reliable.

God is *righteous*. To be righteous is to live according to truth and fact. There is no deviation from fact or truth in the character of God; He *is* righteous. The fact that He is righteous came to be known in the Old Testament by His actions—God's acts reflected and revealed His character.

We can reflect the character of God by lives "filled with the fruit of righteousness" (Philippians 1:11, NIV), lives of full obedience to His will, and lives held together by God's love, which has been "poured out . . . into our hearts by the Holy Spirit" (Romans 5:5, NIV).

God is *loving*. Many scholars agree that the essential characteristic of God is love. As the apostle John says, "God is love" (1 John 4:8). Of the several Greek words for love, the one used here is *agape*. God's essential being is love.

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How supporting it is to know that God has affection for mankind, for me. "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" (John 3:16, NIV). Since love begets love, I can, by the enabling power of the indwelling Holy Spirit, love God and others.

God is *patient*. Patience is voluntary self-control, forbearance, long-suffering. Paul says, "May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Jesus Christ" (Romans 15:5, NIV). In this most important character trait, Jesus is our example. "Looking unto Jesus," we are to practice forbearance.

God is *merciful*. "The Lord your God is a merciful God; he will not abandon or destroy you" (Deuteronomy 4:31, NIV). Mercy is comfort, kindness, compassion. In one of his letters, Paul refers to the mercy and compassion of God, urging us to be like-minded: "Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles, so that we can comfort those in any trouble with the comfort we ourselves have received from God" (2 Corinthians 1:3-4, NIV). How great is His love that generates patience and mercy!

God is *just*. Justice is fairness, impartiality, adherence to truth and fact. Isaiah says, "The Lord Almighty will be exalted by his justice" (Isaiah 5:16, NIV), and the Psalmist declares, "Righteousness and justice are the foundation of your [God's] throne" (Psalm 89:14).

God is *faithful*. One who is faithful keeps his promises and has a sense of duty. Moses says, "Know therefore that the Lord your God is God; he is the faithful God, keeping his covenant of love to a thousand generations of those who love him and keep his commands" (Deuteronomy 7:9, NIV). And Paul declares that "God, who has called you into fellowship with his Son Jesus Christ our Lord, is faithful" (1 Corinthians 1:9, NIV). This is another way of emphasizing His righteousness—He promises and He fulfills.

God is *good*. Goodness is kindness, right character, and righteousness-in-action. The revelation of this consistency of goodness-in-action helped people in the Old Testament to realize God's eternally righteous character. As the Psalmist declares: "Give thanks to the Lord, for he is good; his love endures forever" (Psalm 106:1, NIV).

Paul underlines the significance of goodness when he asks, "Do you show contempt for the riches of [God's] kindness, tolerance and patience, not realiz-

ing that God's kindness leads you toward repentance?" (Romans 2:4, NIV). Except for the goodness and kindness of our God, we would all still be sinners!

He is the God of *peace*. Peace is calm, tranquillity under all circumstances. We cannot attain to this tranquillity on our own—it is a gift of His love. God confirms this in the priestly blessing He gave Moses for the Israelites:

*The Lord bless you
and keep you;
the Lord make his face shine upon you
and be gracious to you;
the Lord turn his face toward you
and give you peace.*
(Numbers 6:24-26, NIV)

Paul urges the Corinthians to "live in peace. And the God of love and peace will be with you" (2 Corinthians 13:11, NIV). It is His presence that gives us peace and makes us peaceful toward others.

He is the God of *hope*. Hope is desire, accompanied by expectation of attainment. Paul exhorts, "May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit" (Romans 15:13, NIV). The eternal God desires His people to overflow with hope by the power of the Holy Spirit. This is the only way hope can "remain" (1 Corinthians 13:13, NIV). This is the natural accompaniment of His indwelling presence in the life of the believer.

That for which we hope is the coming again of Jesus Christ, who will gather us home to abide in God's "better country" forever (Titus 2:13; Hebrews 11:16). Our hope exerts a purifying effect upon us (1 John 3:2-3), for only a holy people can inherit that holy place.

Whenever God communicates with man, He does so through these revealed characteristics. As James says, "God does not change like the shifting shadows" (James 1:17, NIV). God always interacts with man according to His character and His revealed purposes.

God expects that those whom He is sanctifying by the power of His indwelling Holy Spirit will exhibit these same characteristics. These characteristics, generated in the lives of believers by His word and presence (John 15:7), will emerge in our life-style, just as His characteristics emerge in His relationship with mankind.

Man tends to externalize holiness, compiling lists of dos and don'ts. A loving God, however, bids man come to Him, that God's will may be accomplished in his life. God himself cleanses us, and enables us to be authentic, righteous, loving, patient, merciful, just, faithful, good, and full of peace and hope in our relationship with both God and man. This is the celebration of Christian wholeness, or holiness—the celebration of His holy presence living in and working through the fully committed Christian.

Paul's prayer for holiness should be ours: "May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it" (1 Thessalonians 5:23-24, NIV). □

NAZARENE ROOTS



An early photograph of Reuben (Uncle Bud) Robinson.

AT A TEXAS CAMP MEETING (1880) . . .

"I had a pistol and a pack of cards in my pocket. I had on a pair of old greasy overalls, my old blue hickory shirt was torn at the elbows and the buttons were all off in front. . . . The old pistol in my pocket felt as big as a mule and the pack of cards felt as heavy as a bale of cotton. I met the devil in the aisle and he tried to keep me from going to the altar. He told me people would make fun of my greasy breeches, and my dirty shirt. . . . Then the devil came up and said, 'Everybody will know that you have a deck of cards and a pistol.' The old rascal! I had got them both from him. . . . When I reached the altar it was full. I never heard such weeping and praying before in my life. . . . You could have heard them a half mile away.

"What a step I took that night! I stepped from nothing to everything. I went out and unloaded. Nobody had told me to unload, but somehow when a fellow gets religion he naturally unloads. I threw my pistol into the thicket and burned my cards in an old camp fire and lay down under a wagon and put my head on a mesquite stump for a pillow, but sleep, oh my! I never thought of going to sleep. The Lord marched out all the stars of heaven on a dress parade for my special benefit, and the stars leaped, and hopped and skipped and jumped and turned somersaults and clapped their hands and laughed all night. . . . I just lay there and laughed and watched the stars as they were playing up and down the milky way" (from Bud Robinson, *Sunshine and Smiles*, 1904). □

STEVE COOLEY, Director of Archives

"HALLELUJAH!
PRAISE THE LORD!"



MY MOST UN-FORGETTABLE CHARACTER

by TERRY MICHAELSON

I REMEMBER the first time I saw him. Actually, I heard him before I saw him. It was a Sunday morning, and I was trying to concentrate upon the words of the pastor's sermon, but I found myself glancing at my watch every few minutes, wondering if I'd make it home in time for the kickoff of the football game on television that afternoon. Suddenly, my thoughts were shattered by the words he shouted from the back of the sanctuary. "Hallelujah! Hallelujah!! Hallelujah!!! Praise the Lord!"

"Who is that?" I whispered to my wife. "That," she replied, "is Brother Laird."

TERRY MICHAELSON, an attorney, is a member of Nampa, Idaho, First Church.

Hmm . . . I wonder if he is some kind of nut, I thought to myself.

But as weeks passed, and then months, I came to realize that Brother Laird was no nut. Rather, he was just a good man who was greatly excited about being a Christian. His "Hallelujahs" and "Praise the Lords" became, to me anyway, as much a part of our worship services as the words our pastor spoke.

One day we received the alarming news that Brother Laird was not well. How we missed him at church. We prayed for his recovery.

My wife came home not long after and told me that Brother Laird had been to the doctor's office where she worked. The crotchety old doctor had glanced at his patient's chart, then disappeared into the examining room to see Brother Laird. When he emerged a few minutes later, a rare smile

was upon his face. He shook his head and said, "That man is amazing!"

Then, the doctor slipped into his private office—to read the gospel tract Brother Laird had given him. Of course, by the time Brother Laird had left, he had passed out tracts to the nurses, receptionist, other patients, and anyone else who would accept one.

I hear that Brother Laird was good at giving out tracts. I understand that, during his life, he gave away more than 500,000 of them. By my calculations, if I were to start today and pass out one tract to one person each day, it would take me 1,397 years to catch Brother Laird. I don't know what kind of reaper he was, but a more prolific sower of the Word I doubt that I will ever see.

The last time I saw Brother Laird was, as usual, one Sunday morning in church. He had been very ill for some time, and the pastor was so pleased to see him in the service that he asked him to come up to the pulpit to testify. Brother Laird's son Irving came down from the choir to help him to the front of the church. Though Brother Laird's voice quivered and his decrepit body seemed weakened, his spirit was as indomitable as ever. "Hallelujah! Hallelujah!! Hallelujah!!! Praise the Lord!" He exhorted.

Not long after, I heard Brother Laird had passed away. His son Irving said that the family was at his bedside, and he reached up, removed the oxygen mask he was wearing, and whispered that he was going home now. Then he closed his eyes and was gone.

I'm sorry that I wasn't able to attend Brother Laird's funeral. But then, I hear it wasn't much of a funeral anyway, as funerals go. I guess no one wept, because there just didn't seem to be any reason to grieve. My brother-in-law said it was more like a bon voyage party. As I listened, I saw not a decrepit old man being helped by his son down the church aisle. Rather, I saw Brother Laird dashing for the Pearly Gates, leaping every few steps to click his heels and thrust his fist triumphantly in the air as he shouted, "Hallelujah! Praise the Lord!"

Several weeks later, I was having lunch with a prominent businessman in our community. As we talked, the conversation shifted to our church, where the businessman occasionally attended. Out of the blue, he said, "You know, I sure miss old Brother Laird."

I was a little surprised, and asked, "Did you know him well?"

As he lit up a cigarette, the businessman replied, "You know, I never did get the chance to meet

him—but I sure do miss him."

The legacy Brother Laird left is most evident in the lives of his family. His son Irving is an ordained Nazarene minister who has devoted his life to Christian education. His grandson Steve is a dedicated layman. His granddaughter Becky, like me, was unable to attend the funeral. As I understand it, she was down on some island in the Caribbean, helping to build a Nazarene

church. Though she's not yet out of college, she has already completed the manuscript for her first missionary book. Personally, I'm looking forward to reading it.

*He shouted God's praises,
when we were too scared;
He preached and he witnessed,
where none of us dared;
He laughed, and he cried,
and above all, he cared;
He was unforgettable,
Brother Russell C. Laird.* □

TIMES OF REFRESHING

by MARCUS J. CLEMENTS

PAUL SPOKE of people who refreshed his spirit. I know what he meant!

We had just completed 16 days of revival. It was now time for testimonies at the first Wednesday night praise service following revival. Jerry was first to stand. "Pastor, I've never been to a Wednesday night service before, but I want to say that we have something in our house that we've never had before. We have established a family altar." How refreshing!

Alva was next. "Pastor, I love the Lord with all my heart." Some of us knew his battle against the lack of courage to testify publicly. He had now testified in each of the last three services. How refreshing!

Charles then stood. "Pastor, I couldn't wait to get to church tonight." Charles had been backslidden but now he was reclaimed and excited at what God was doing in his life. How refreshing!

Ed was next. "It's been a long time since I've had the joy I now have." Ed had been under conviction for several months. He told the pastor that he wanted to rejoin the church as a new person because the name then on the church roll was "the old Ed." How refreshing!

Then Mrs. Shepperd, an 80-year-old saint, stood. "Pastor, I thank God for allowing me to live to see this revival." All who listened knew



Thomas E. Saner

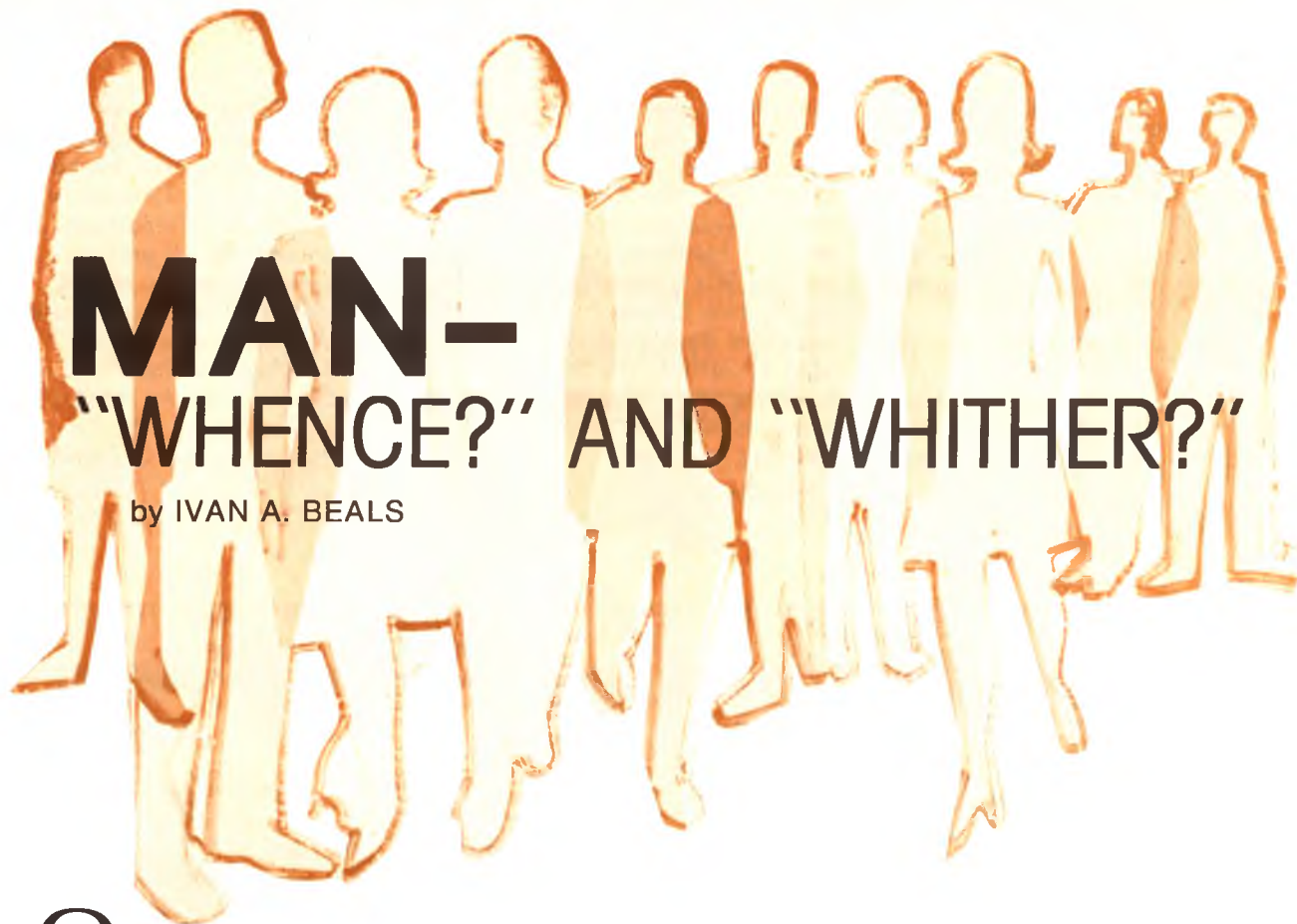
she had lived a holy life for many years, demonstrating the truth that the sanctified life was not only possible but also practical. How refreshing!

David was next. "Pastor, everything is settled between me and my Maker." His family circle was now unbroken and all had a radiance on their faces. How refreshing!

Blanche then stood. A few days earlier she was a discouraged Sunday School teacher, but now she had been changed and was seeing the results in her class. She told the Christian Life chairman that it might be necessary to move the tables out of her classroom because of the increase in attendance. How refreshing!

Our Wednesday night services had suddenly become different. Attendance was approaching the Sunday morning figure. An altar service on Wednesday night? Why not? It continues to be refreshing to my spirit. □

MARCUS J. CLEMENTS is a life insurance salesman and is chairman of the Board of CL/SS at Dublin, Georgia, First Church of the Nazarene.



MAN— “WHENCE?” AND “WHITHER?”

by IVAN A. BEALS

ON JANUARY 5, 1982, Judge William Overton, of the U.S. District Court in Little Rock, Ark., released a 38-page ruling against “Creationism.” He declared Arkansas Bill 590, which would force schools teaching the theory of evolution to also teach the story of creation, an unconstitutional violation of religious freedom.

Presiding over a publicized nine-day trial, Judge Overton called the proposed law “purely an effort to introduce the biblical account of creation into the public school curriculum.”

For many people, this conflict about the teaching of evolution and creation involves the basic question of the separation of church and state. Some have felt that evolution is not the real issue. They declare it is whether religion will be taught in the public schools.

Indeed, the biblical account of creation is a religious story about who is the originator of the universe and life in it. Genesis 1:26-27, 31 declares:

Then God said, “Let Us make man in Our image, according to Our likeness; and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth” . . . And God created man in His own image, in the image of God He created him; male and female He created them. . . . And God saw all that He had made, and behold, it was very good . . . (NASB).

The Scripture does not provide a full description of how all creation was accomplished. Basic faith in

God is essential. Only a personal faith can answer the “whence” and “whither” of life.

Evolution is taught as a dogma, as a scientific fact—but it is not. It is simply a scientific theory which maintains that life on earth developed over millions of years as a result of natural forces. The theory presumes man’s “whence” to be a coincidence without purpose. His “whither” is anticipated with vague generalities.

Since evolution is taught as absolute truth, supplanting “scriptural truth,” its concepts assume a religious nature. And because evolution is a theory with incredible gaps, requiring a high degree of faith, its devotees must render religious adherence. Thus many worship at the shrine of scientific materialism.

Aside from the Genesis creation accounts, man is shown in Old Testament Scripture as the special creation of God. This is repeatedly affirmed in the covenants God made with man, and the commandments He gave to mankind via His people, Israel (cf. Genesis 15; Deuteronomy 5).

The Psalmist David views man as frail, yet made in the likeness of God. Man was made unique—the ruler over the natural creation, and he borders the spiritual and material worlds (Psalm 8). He alone was formed by God in divine likeness and given breath to live in a personal relationship with his Maker.

Will Rogers, American folk philosopher, once gave Psalm 8:5 a little different twist. He said, “God made man a little lower than the angels, and he has been getting a little lower ever since.”

Perhaps one of the lowest depths to which man has sunk is to deny he was created by God, thereby rejecting any divine moral claims upon his life.

He persists in shaping other gods more to his fancy.

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The god of evolution is akin to "THE UNKNOWN GOD" the apostle Paul encountered on Mars Hill in Athens (Acts 17:22 ff.).

Though Creation versus Evolution is often cast in a ludicrous manner, the issue is critical. The root question is not: How old is the universe—or man? It is: Who is the true God? Is it Process? Is it man? Or, is the living God of the Scriptures the Creator? The Psalmist's answer shines like a beacon: "Know that the Lord is God. It is he who made us, and we are his . . ." (Psalm 100:3, NIV).

The New Testament revelation through Jesus Christ brings an even greater weight of evidence against self-willed humanity. The total life and ministry of Jesus forever shows that man can no more save himself than he could come into being by natural power.

Without the mighty creating and saving acts of God through Christ Jesus, we face only darkness in our existence. The light of scientific knowledge cannot illumine the predawn of the universe nor the appearance of man any more than it can disclose what is beyond the bottom of a grave or a stone-sealed tomb.

The life and destiny of man only makes sense when it is considered in relation to divine being. Christianity asserts God is the Creator of all things, including mankind, and that all creation occurred through the power of His spoken word. Though man was estranged from God, the Christian gospel proclaims the divine plan of salvation to reconcile all men unto everlasting life.

At creation, God gave man free choice, confirming his moral responsibility. The Savior, Jesus Christ, is offered that whoever would believe on Him should not perish, but have everlasting life (John 3:16). Life streamed from the power of God at creation, at Calvary in redemption, and it flows throughout endless ages.

When we view the purpose of life, its origin, and the hope of life after death, we face ideas that require the existence and power of God. Moreover, they involve a life-changing faith. Such truth of divine and spiritual reality is beyond the reach of scientific investigation.

The logical necessity and truth of those maxims make life worth living. The experienced reality of divine personality and the authority of God's Holy Word form the base of Christian thought. If such doctrine is not grasped by faith, one expects only the futile passing of life. Life holds little meaning for us unless the questions "whence" and "whither" are satisfactorily answered.

The living God, Creator of all things, has especially provided for mankind. God was not only at our beginning and in all our yesterdays, He is in all our tomorrows. We were made for more than fleeting life that merely returns to sod. We were created to eternally glorify God.

Though creation remains silenced in public education, let its message clearly resound from Christian homes, schools, and churches. God alone fills the void of our "whence" and "whither." He provides the purpose of life and the bright goal of our destiny. □

If I Should Die

by MICHAEL COURTNEY

IT HAS BEEN three years now since Cheralyn died. That's hard to believe. Time moves so swiftly. It seems like just a short while ago I took her to school with me for "show and tell." After a short speech about my new baby sister, I unwrapped the blanket and there, waving at the class, were two little purple feet. I had her upside down.

Cheralyn was born into a Nazarene parsonage, the youngest of four, two other girls and myself. She grew up in the church and knew all of the jargon and lingo that P.K.'s naturally hear. But every night at family altar time, she stuck to her favorite childhood prayer. Mom would pray first, Dad would close, but sandwiched in between, we four kids would take our turn at prayers. From oldest to youngest, kneeling in front of the worn-out sofa, we would try to pray a prayer that was original, coherent, and logical. But when it came to Cheralyn, she always prayed, "Now I lay me down to sleep. I pray the Lord my soul to keep . . ." Night after night, week after week, year after year—"Now I lay me down to sleep."

It was just after Easter when she was to sing in a high school musical. After working so hard to win a part, then doing weeks of rehearsals, she was too tired to make the final performance. Sunday came and she was too sick to go to church. Monday, doctor's appointments; Tuesday, tests; Wednesday, a specialist. By Friday, we had the word: Leukemia. "She has three weeks to live." She was 15 years old.

I'll never forget one Friday night. I stood beside her bed in a hospital in Nashville. The room was quiet and dark. The only sounds were clatters and wishes that nurses made as they scurried about their rounds. The rest of the family had gone to make the appropriate phone calls, leaving the two of us in the room. She woke up from a weary sleep, looked over at me and asked, "Mike, what's wrong with me?" What do you say? I could only mumble something about her being very, very sick.

"Am I going to die?"

I wanted so much to be honest, "Honey, you might, you just might."

She seemed to think about that for a while, deep behind those blue eyes. Then she looked back at me and smiled and said, "That's alright."

She closed her eyes and went back to sleep. All I could think of were those last lines of Cheralyn's prayer: "If I should die before I wake, I pray the Lord my soul to take."

I had a son born this year. He's just a few months old now. But as soon as we can, we'll start learning together, "Now I lay me down to sleep, I pray the Lord my soul to keep." □

MICHAEL COURTNEY is the associate pastor of the Mount Vernon, Ohio, First Church.

WE BELIEVE in physical healing. God delights to manifest His power often in this way. But the question is, what about godly persons who live lives of complete consecration and then are taken by terminal disease—heart or cancer?

One of the most godly men of my knowledge died of cancer. Did Satan gain the upper hand and cut short his earthly life? Some people said he died out of the will of God. What is the answer?

First, we must never judge individuals when tragedy or sickness strikes. God alone is the judge. He is the one who knows all the answers, even the end from the beginning.

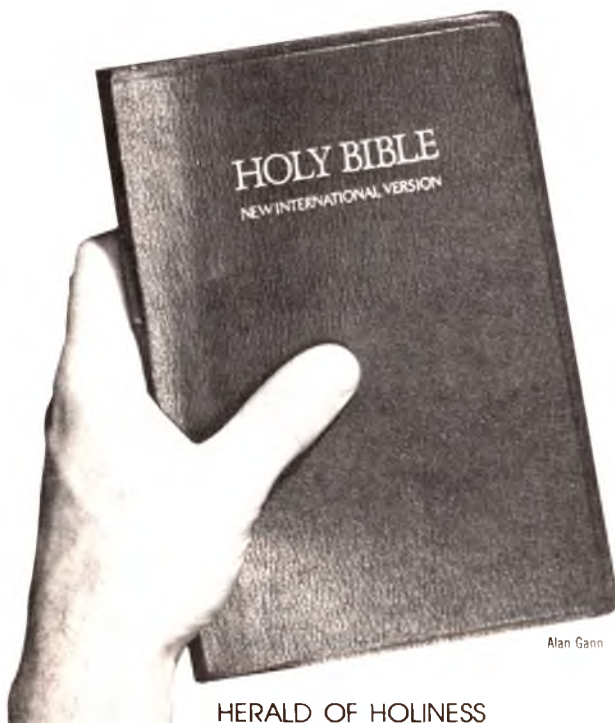
No prophet was more blessed than Elijah. He multiplied food (1 Kings 17:16), raised the dead (1 Kings 17:22), brought fire down from heaven (1 Kings 18:38), slew a host of the prophets of Baal (1 Kings 18:40), and was then taken up by a whirlwind into heaven. Horses and a chariot of fire appeared for him. It was tremendous! No other prophet had such a home-going, not even Moses.

Yet the next prophet in Israel, Elisha, who walked beneath the cloak of Elijah and did *twice as many miracles as Elijah did*, was stricken with a sickness

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BALANCED BY THE BOOK

by ARTHUR TOWNSEND



Alan Gann

from which he died. He had received a double portion of the Spirit that rested upon Elijah, but *that did not prevent his dying of disease*.

Are we to say that Elisha died out of the will of God? Never! When the enemy was invading the land of Israel and there was no time to bury a dead man, the Israelites threw him into the tomb of Elisha. It was a quick way to dispose of a corpse, so they thought. But the second that corpse hit the bones of Elisha, it came alive! There was enough power in the dead, dried-up bones of Elisha to raise a dead man to life again! (2 Kings 13:21).

Two great prophets! One went up by a whirlwind into heaven and the other "fell sick of a sickness from which he died" (2 Kings 13:14). Yet both men, we can safely say, *died in the will of God*.

Paul wrote to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities" (1 Timothy 5:23). One preacher said, "If Paul had had the faith that we have today, he would not have made that statement."

I fully believe that Paul knew that God had His reasons for not healing Timothy. Even Paul had a thorn in the flesh. What it was he did not say. Many conjectures have been made, ranging all the way from a physical condition to a mother-in-law! But we do know that it was a thorn in the flesh. Perhaps it was his eyesight. He saw the glorified, risen Christ. He was struck blind. His eyesight could have been weak after that, and Satan could have buffeted him at that weak point. Paul said of the Galatians, "If it had been possible, ye would have plucked out your own eyes, and have given them to me" (Galatians 4:15).

Nevertheless, although we do not know exactly what Paul's thorn in the flesh was, I am certain that his faith was strong. On one occasion, when he was long in preaching, a young man fell from a high point (three stories up) and killed himself. Paul raised him from the dead (Acts 20:9-10). Could long-winded preachers do the same today? Let's not be so spiritually proud as to say, "We have more faith than Paul had." Such teaching is boastful and not of the Spirit of God.

All Bible truth—salvation, holiness, healing, etc.—can be taken to extremes. When the Christian walks in the light of all Scripture, he is kept balanced by the Book. Otherwise, spiritual pride could readily enter the life of the believer.

If there seems to be no healing for some Christians, we must not judge. And to judge the apostle Paul, saying that he did not have the faith that we have today, is absolutely absurd and ridiculous. It is an earmark of spiritual pride and could well be the beginning of defeat in the life of any Christian.

Why some people are healed and some are not we shall never know until we get to heaven. Why Paul could heal a cripple (Acts 14:8-10), cast out a demon (Acts 16:18), open prison doors (Acts 16:25-28), raise a dead man to life again (Acts 20:7-12), shake a viper off his hand into a fire (Acts 28:3-6), heal many people (Acts 28:8-9) and then write to Timothy, ". . . use a little wine for thy stomach's sake and thine often infirmities," we do not know. But this one thing we do know, he had reason to write it. *It was not lack of faith!*

Let's not go to extremes along healing lines. Let's keep balanced by the Book! □



Enjoying Others' Sin?

by SHERYL FOY



WHEN YOU ASK the Lord to show you how your life can be more like His, be prepared for some disturbing answers.

One Saturday night I was reading the Sunday School lesson when, halfway through, God's piercing sword of truth struck my heart as I read:

THE SIN OF ENJOYING OTHERS' SIN

Paul adds an interesting footnote to Romans 1:32—they "have pleasure in them that do them." How much of what we call entertainment today is the display and glorification of man's sin? If we took the blasphemy, adultery, murder, theft, illicit sex, etc., out of television, for example, how much would be left? How many of us who are Christians find our entertainment and pleasure in others' sinning or portrayals of it? It is a question worthy of our careful thought.

My last balloon of rationalization had been punctured! How many times had I been telling myself (the Lord) that the only soap opera I watched had the least amount of adultery, cursing, etc., compared to other ones I had seen? In fact, I wasn't even hooked on my own soap opera. Never once did I rush home to see it or rearrange my schedule so I wouldn't miss it; nor did I stop by the TV section of department stores to catch a glimpse. No, my sin was in the fact that when I did watch my "soap," I took pleasure in others' sinning and their portrayal of it; otherwise why would I be watching if I wasn't enjoying it?

When we see unmarried couples living together, and marital unfaithfulness in the people around us, surely we don't find pleasure in seeing what they are doing to themselves and to others. Why should there be any difference in our feelings between real life and the portrayal of it in soaps, sitcoms, movies, or a series on TV? Watching these kinds of programs day

after day, week after week, year after year does have a numbing effect on our abhorrence for evil.

Heavenly Father, forgive me for tolerating evil in my TV viewing. From this day forward help me to be a better steward of the kinds of programs I watch. Amen. □

GO TELL

*Stand up, stand up for Jesus,
Stand up, stand up, I say,
And tell a searching people—
"Jesus is the Way."*

*Go out, go out among them,
Go out into the strife
And give yourself to show them
The Way that leads to life.*

*Hungry people everywhere
Are on their way to hell,
They're waiting in the shadows,
You dare not fail to tell.*

*Stand up, go tell, reach out a hand
Lest they die in deep despair,
And lose their souls in darkness—
Never knowing Jesus cares.*

—MABEL P. ADAMSON
Kansas City, Missouri

Mrs. SHERYL FOY is a member of First Church of the Nazarene, Topeka, Kansas, a homemaker, and freelance writer.



Harold M. Lambert

IN WHAT WAS perhaps his most famous speech, former President Franklin D. Roosevelt stated, "This generation has a date with destiny!" After the awesome explosions of atomic bombs, Albert E. Einstein warned, "This generation has, quite humbly, the last chance to turn terror into hope." Since then, concerned citizens have sounded similar alarms. Recent headlines read: World medical group fears catastrophe. "Ultimately nuclear weapons must be destroyed before they destroy humanity," stated the group in a letter to Reagan and Brezhnev.

Concerning this earth's destiny, Peter warns of a world on fire (2 Peter 3:10-12). And Jesus described horrifying end-time happenings prior to and accompanying His return (Matthew 24:29-31).

Concerning the Rapture (the Christians' date with destiny), Paul writes, "Now we request you, brethren, with regard to the coming of our Lord Jesus

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A DATE WITH DESTINY?

by LESLIE WOOTEN

Christ, and our gathering together to Him, that you may not be . . . disturbed . . . to the effect that the day of the Lord has come. Let no one in any way deceive you, for it will not come unless the apostasy comes first [falling away from the faith], and the man of lawlessness is revealed, the son of destruction, who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God" (2 Thessalonians 2:1-4, NASB).

Prophetic fulfillments relating to end-time world conditions seem to be setting the stage for the "man of lawlessness" (the beast) to appear in this generation, prior to Christ's coming.

Jerusalem is no longer trampled under foot by the Gentiles (Luke 21:24). Israel is in her homeland to stay until Christ returns! As recently as August, 1980, Israel declared the remaining Arab sector of Jerusalem part of its undivided "eternal capital." Divine decrees determined thousands of years ago are being excuted in this generation (Ezekiel 36:24-35).

The 10 common market nations (the number is now complete!) are believed, by many serious students of Scripture, to be the 10 nations referred to in Daniel 7:24 and Revelation 17:12. God still determines the destiny of men and nations! "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17).

As nations build more nuclear weapons, purportedly to preserve peace and safety, those very nations are edging closer to destruction. As recently as March, 1982, a resolution brought before the State Department warned, "The greatest challenge facing the earth is to prevent the occurrence of nuclear war by accident or design. The nuclear arms race is dangerously increasing the risk of a holocaust that would be humanity's final war."

In this generation, Peter's prediction of a world on fire is a horrifying probability with which we must live daily. Over 30 years ago, General Douglas MacArthur warned, "We have had our last chance. If we do not now devise some greater and equitable system, Armageddon is at the door."

Concerning the end, Jesus said, "And this gospel of

the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come" (Matthew 24:14, NASB). When Jesus addressed those first-century inquirers, He knew that Israel would not become a nation again until our generation! He knew that the gospel could never be preached for a witness to all nations until this generation with its worldwide missionary outreach and media of mass communications. Therefore, to Christians living today, Christ's discourse concerning end-time events is predominately relevant.

"Even so you, too, when you see these things happening, recognize that the kingdom of God is near. Truly I say to you, this generation will not pass away until all things take place" (Luke 21:31-32, NASB). "But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near" (Luke 21:28, NASB). Ah, that is the day all true believers are looking forward to! "For the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord" (1 Thessalonians 4:16-17, NASB).

Maranatha (the Lord comes)! Christians, let us lift up our heads in glorious anticipation as that day approaches. For we are not in darkness that the day should overtake us as a thief. We are children of the light and children of the day (1 Thessalonians 5:3-5).

Therefore, let us be about our Father's business with an increased sense of urgency and expectancy. For both Scripture and the signs of the times seem to confirm that this generation does indeed have a date with destiny. □

COMING BACK

*I hear it as the soft wind sings
A happy carefree tune:
"I'm coming back! I'm coming back!
I'm coming very soon!"*

*I hear it in the falling drops
Of winter's silvery rain;
"I'm coming back! I'm coming back!
I'm coming back again!"*

*I hear it as the great waves beat
Upon the shining shore;
"I'm coming back! I'm coming back!
I'm coming back once more!"*

*I hear it as the night birds call
From tree to whispering tree:
"I'm coming back! I'm coming back!
To take you home with Me!"*

*I hear it in the dim dark woods
Where velvet mosses grow:
"I'm coming back! I'm coming back!
As I said long ago!"*

*In fields of golden grain I hear
The same insistent song:
"I'm coming back! I'm coming back!
And it will not be long!"*

*And somehow as I go about
My life from day to day,
My heart responds, "He's coming back
And it's not far away!"*

—MARY MASON
Lakeside, California

Book Brief

NOT JUST A LAYMAN



RAYMOND C. KRATZER,
author



Laymen are the stuff churches are made of.

They comprise mortar of Christian faith, bricks of love, timbers of hope, shingles of kindness . . .

With this tribute to laymen (taken from the *Grangeville Growing Edge*), Raymond C. Kratzer sums up his treatise on the vital role of laypeople in the local church. From the importance of relationships, organization, and unity to problems of politics, poor preaching, and picky parishioners, the author

touches on all matters of interest to concerned laymen.

Several factors make the book outstanding. With 20 years in the pastorate, Raymond Kratzer is able to write from the pastor's viewpoint, but as a district superintendent another two decades, he saw the whole picture, and is able to write objectively, seeing the layman's side as well. Throughout his life he has felt the heartbeat of the laity. He knows their needs, appreciates their capabilities, and understands the places of ministry they uniquely fill.

Not Just a Layman is intended to open the eyes of the reader to the importance of his or her own role. "Great preachers are not born, they are made," claims the author—"made by consecrated laymen who refuse to let their love be dimmed toward their spiritual leader by anything which may occur . . ."

Whether you are outstandingly loyal to your preacher and supportive of the total church program—or aren't, but wish you could be—you'll find *Not Just a Layman* a spiritually helpful book. □

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

the editor's

STANDPOINT

LIFE'S TRUE MEASURE

Dee Starr Sullivan died last January, the victim of cancer, against which she had battled quietly and bravely for several years. She died young. Dee graduated from ENC in 1972. Her class had a 10th year reunion at this past commencement season, but she was gone to heaven.

When Dee was a college senior she designed her own graduation announcement. On it, she inscribed this quotation from John Newman:

Our cares we canst cast on Thee, then
Thou carest for us. How can we be
troubled about the future road, since
it belongs to Thee? How can we be
troubled where it leads, since it
finally but leads us to Thee!

For her, the "future road" was not very long. The whole design of her graduation announcement, as her father, Don Starr, wrote to me, "seems now almost to indicate her awareness that the future road for her might be short." But Dee had learned that quality was a better measure of life than quantity, that

strength is more important than length in assessing our lives.

After all, for the Christian the road, beyond its last turning, does lead finally to God. Since life is eternal, the vital question about the portion of it spent here is *how*, not how much. To serve the Lord is to live well, whether for days, months, or years. To live and die in sin is to fail, though a century should bracket the failure.

When we are traveling with God and to God, we can journey untroubled, casting our cares upon Him who cares for us. That's the message of Scripture, and the lesson taught by Dee's life.

The same issue of ENC's *Christian Scholar* which carried notice of Dee's death, told also of Dr. Wilfred Wingate's death. He, too, died of cancer. Included was his poem, "Blow, Holy Breath!" addressed to the Spirit of God and containing the lines, "Blow up our lungs to keep us shouting . . . Yes! to life in the teeth of death."

Such faith and hope have eternal dimensions! □

LATE HARVEST

An eight-year-old boy "wandered" into the Church of the Nazarene in Benton Harbor, Mich. At the close of the service, he walked down the aisle and knelt at the altar. He later said that it seemed like "a 10-mile walk."

There he met the Lord Jesus Christ. And there he met Ken Anderson, who made "a lifelong impression" for good upon that lad. He was one of the little fellows in Anderson's class of junior boys.

Ken Anderson, who now pastors our Traverse City church, was not aware of that lasting impression until recently. After 30 years had passed, he received a letter of thanks from Ken Pulley, who said, "I went out into the world for many years, but three and a half years ago, I and my whole family accepted Jesus as our Lord and Savior."

Can you imagine how that letter thrilled Ken Anderson? He allowed me to share the story with you, because a lot of Sunday School teachers need encouragement from time to time. They do not always

see how much God is doing through their lives and labors. Some lessons come to fruition, some prayers are answered, many miles and years away from the original investment of time, energy, and love. The faithful teacher always achieves more than he or she can tell.

Another outreach ministry that Ken Anderson and his church conduct involves this magazine. For three years they have placed the *Herald of Holiness* in all doctors' offices, lawyers' offices, and hospital waiting rooms in Traverse City. This comes to about 200 subscriptions. From time to time we get letters from people who were helped by the magazine, which they picked up and read in just such places.

Christians learn to sow in faith. The harvest may not appear quickly. We may never see the full harvest in our lifetimes. But God is faithful, and sooner or later we shall reap. Are you teaching, or distributing literature, or engaging in some form of witnessing ministry? Be encouraged—more is happening than you see or hear about. □

To serve the Lord is to live well, whether for days, months, or years. To live and die in sin is to fail, though a century should bracket the failure.

ART FOR CHRIST

Any medium through which Christ can be exalted and the gospel can be preached should be utilized with thanksgiving.

One such medium is art, and one man who has drawn and painted for Christ for 50 years is George P. Woodward, retired Nazarene evangelist who lives in Cape May, N.J. Some of his work is now extending his ministry and influence to places as far away as the Republic of South Africa.

He began drawing as a child. Hospitalized for three months at the age of nine, he got his first lessons from an artist to help pass the hours. Cartooning and painting became a passion, and after high school he landed a job with a newspaper as a political cartoonist. However, when his Christian convictions would not allow him to lampoon prohibition, he was fired.

At ENC he studied oil painting under E. E. Angell, who urged him to use his art for God. Through 50

years of ministry, 11 in the pastorate, 39 as an evangelist, he used chalk and oils to illustrate hymns and sermons.

One of his most satisfying and fruitful projects has enlivened his retirement years. At the request of missionaries in Africa, Mr. Woodward painted 24 pictures, and then photographed them to produce a set of slides by which biblical truths could be conveyed to African people. The pictures make large use of animals and landscape features familiar to the Africans. The dominant symbol employed is a lion, representing Jesus Christ as the "Lion of Judah."

Additional sets of slides, prepared earlier, have been used around the world, multiplying the influence and outreach of a man who, like Paul, wanted to reach the lost "by all means."

Last December 30, George and Opal Woodward celebrated 50 years of marriage, as well as 50 years of ministry. They are living confirmation of Psalm 92:14—"They shall still bring forth fruit in old age." □

A LAYMAN'S COMPLAINT

Some months ago I received a letter from a layman expressing deep concern about a chronic problem in our churches—the pastoral recall.

This layman has earned his right to voice his opinions and make criticisms. He grew up in a Nazarene home. He has utilized his own home for the services of a Nazarene church in its infancy. He has served on boards and in offices where work and not mere titles was significant. He has a son in the Nazarene ministry. Our church has been this man's life.

Still, I would not relate his complaint if I did not share his concern, and did not feel that hundreds of others share it. His concern, briefly, is this—the extended call binds a church but not the pastor.

Here is a familiar scenario: A church gives the pastor a four-year recall. He accepts it, after prayer, as the Lord's will. But a few months later he is called to a larger church. He resigns the present charge, again after prayer and as the Lord's will. Sometimes he is urged by church leaders to make the move.

This puzzles and discourages some laymen. Is God fickle? Has not the pastor broken his word? Was acceptance of the extended call a means of insuring financial security while waiting for another church?

Well, I reminded my friend that the church is bound but not iron-bound. There is a provision for reviewing the pastoral arrangement during the extended period should the church find the situation untenable. Of course, this is bound to produce tension and conflict, but the safeguard does exist.

On the other hand, I reminded this layman that no church will benefit from holding on to a pastor who wants to leave. Unless his heart is fully in his work he will not be efficient and faithful.

Under the present recall provisions the only solution I see is for the pastor to accept extended calls *conditionally*, pledging to serve that church faithfully unless the Lord *clearly* leads elsewhere at a later time. □

healing is one of the best I have heard.

As you know, though thousands of wonderful people all over the world prayed that my wife, Lois, be healed, God considered it best not to delay any longer her triumphant entry into heaven. For two years I felt certain God was going to heal Lois, and He did by giving her a brand-new body eternal in the heavens.

Lyle Potter
Pomona, California

PUTTING LIFE TOGETHER

I have in the last 20 months experienced a separation and divorce after 15 years of marriage. Naturally, my life has been devastated, and suicide looked like the best way out. But then I received Jesus Christ as my Savior. He has begun putting the pieces together of a new life for me. I have been actively involved in many of my church's outreaches, trying to bring others to our Lord.

I now feel very close to the Lord. One night as I lay in bed and my loneliness began to overwhelm me, I prayed to the Lord for comfort. As I lay there, words

came into my mind. Below is a poem formed by these words which I would like to share with your readers:

As I lie here alone in the still of the night, I can feel His presence though He's not in my sight.

I hold out my hand for comfort and joy. He tells me be patient, my precious boy.

"I'll always be with you. You're never alone. Trust and obey Me and I'll take you home.

"My love is sufficient," my Savior said. "Now close your eyes and go to bed.

"Today is behind you and tomorrow will be, just another day living with Me.

"My love and comfort you will feel. For the love of God is truly real."

Richard Gill
Newark, Delaware

A PRISONER WRITES

I am a prisoner, and for two years I have had no one to write or visit with me, thus my life has become a duplicate of hell itself.

I was hoping you might possibly find the goodness in your heart to publish my letter in the *Herald of Holiness* in hope that some of your readers might con-

sider sending me a line from time to time to share my lonely days.

I would always answer all who would consider writing to me.

Also, I would greatly appreciate the prayers of you and yours.

Roy L. Pruitt
EF-136000
CCI 4600 Fulton Mill Rd.
Macon, GA 31213-4095

COPING WITH CANCER

I especially enjoyed the story "Coping with a Crisis," by Lina Stedman.

I too have faced my second cancer surgery. I took a year of chemotherapy plus 20 cobalt treatments. It's been two years since I had my first surgery and almost a year since it came back on me. As far as I know now, things are OK.

I have claimed God's healing power.

God has given me two very fruitful years.

He still has work for me to do. I want to work for Him. I don't want to disappoint Him.

He's a wonderful God, so worthy to be praised.

Bobbie Sue Gresham
Lebanon, Tennessee

SAVED AT 93

by JAMES W. STEELE

THE SNOWS of 93 winters had frosted his hair. The burden and toil of nearly fivescore years had bent his body low. The passing of many wearing seasons had slowed his body and dimmed his eyes, but his mind was keen and sharp.

I had been asked to visit Jesse, who lived with his daughter and son-in-law, and talk to him about Jesus. Jesse had never appropriated the sacrifice of Christ to his own soul—he'd never been saved.

As we talked we would always get to the point of God's goodness to us all and especially to Jesse these 93 years. Each time after listening he would say, "I want to be saved sometime but today is not the day."

JAMES W. STEELE is pastor of the Church of the Nazarene in Okeechobee, Florida.

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

Jesse's daughter, her husband, our church people (most of whom did not even know him except by name), and others were praying for Jesse. After all, how many tomorrows can you expect at 93!

The last Friday afternoon in January, I felt compelled to go again and present Jesus Christ to Jesse. I woke him from his nap, but he seemed even more receptive than before. Then came time to pray and I urged Jesse to invite Jesus into his heart. He reached out his feeble hand to grasp mine as we prayed.

The son-in-law called me later that day with a happy report. As he was coming into the house from visiting neighbors, Jesse, all alone, was finishing his own prayer. He said, "I've just asked Jesus to forgive me and come into my heart."

What a time of rejoicing! And what a thrill to see Jesse, the next Sunday morning, for the first time, make his way into our church. I just had to stop and tell the faithful who had prayed for Jesse what Christ had done for him. Shouts of victory and thanksgiving ascended to the throne of God. We're still rejoicing in God's mercy! □

IN THE NEWS

PEOPLE AND PLACES

PASTORS STUDY GREAT COMMISSION

More than 300 pastors from Ohio met March 29-31 in Columbus for an All-Ohio Congress on Fulfilling the Great Commission, hosted by Rev. J. Wilmer Lambert, superintendent of the Central Ohio District.

The congress was sponsored by the five Nazarene districts in Ohio in conjunction with two districts of the Churches of Christ in Christian Union.

Dr. Raymond W. Hurn, director of Church Extension Ministries, was in charge of the instructional part of the congress.

Rev. Kent Anderson of Eugene, Ore., First Church, was principal speaker.

Dr. Hurn reported that the conference was "without a doubt one of the finest of the Great Commission conferences. Momentum is building up throughout North America to plant hundreds of churches." □



More than 300 pastors attended night sessions of the All-Ohio Congress on Fulfilling the Great Commission. There were 237 daytime registrants. Dr. Raymond W. Hurn is pictured on opening night speaking on the subject "How to Renew the Characteristics of a Religious Movement."

ANNUAL NSLC HELD AT BNC

The 19th annual delegate conference of the Nazarene Student Leadership Conference was held April 21-24, 1982, on the campus of Bethany Nazarene College, Bethany, Okla. Nearly 70 student leaders and deans of students from the eight U.S. liberal arts colleges, Canadian Nazarene College, Nazarene Bible College, and Nazarene Theological Seminary, were present.

This year's theme was "Wholistic Service: In the Family and in the World." The conference, in addition to holding sessions for training present and future student leaders, was to set goals and train in the methods of servanthood to both the campus "family" and to the world at large. Also included were the communities in need surrounding each of the campuses.

As an expression of wholistic service, the Steering Committee of NSLC



Pictured (l. to r.) are: Dwight Gunter, 1982-83 student cochairman; Kevin Ulmet, 1981-82 student cochairman; Dr. Mark R. Moore, cochairman and secretary of Education Services; Mike Estep, program director of Campus Ministries; and Dr. Eugene L. Stowe, general superintendent. □

EVANGELISM SEMINAR AT NNC

An evangelism seminar was conducted by Evangelism Ministries on April 15-17 at Northwest Nazarene College. Seventy students took the course for credit. Several members of the religion faculty gave lectures, along with Rev. Bill M. Sullivan, director of Evangelism Ministries.

Dr. Irving Laird coordinated the seminar, which included as instructors Dr. A. Elwood Sanner, chairman

of the Division of Philosophy and Religion; Dr. Ralph Neil; Dr. C. S. Cowles; and Dr. Ed Crawford of the NNC faculty. Rev. Larry Turner of the Billy Graham Association also spoke.

Students enrolled for the seminar heard these lectures: Defining Evangelism, History of Evangelism, Contemporary Methods of Evangelism, Motives and Priorities of Evangelism, and Revivalism in the Church of the Nazarene.

Religion professors served on a panel discussion in each session. □



Leaders in the evangelism seminar at NNC, are shown (l. to r.): Rev. Bill M. Sullivan, director of Evangelism Ministries; Rev. Larry Turner, Billy Graham Evangelistic Association; Dr. Ralph Neil, Dr. C. S. Cowles, Dr. Irving Laird, and Dr. Ed Crawford, professors of religion at NNC.

ITALIAN CHURCH RECEIVES AWARD

The Florence Church of the Nazarene recently placed third in an energy-saving contest sponsored by Fiorentinagas, a city-owned natural gas company. Receiving the award on behalf of the church in ceremonies covered by national newspaper and television reporters was Howard Culbertson, Nazarene missionary who also serves as pastor of the congregation.

Recognition came to the church as a result of energy-saving improvements made on the two-story church-parsonage building since 1975. Under the direction of missionary Culbertson, ceiling and wall insulation was added, the heating system was converted from fuel oil to natural gas, and losses in transmission were reduced. Double glazing was put in several windows, all windows and doors were weatherstripped, and a solar hot water system was added. Materials were purchased from Alabaster and other World Missionaries. Most of the labor was contributed by missionary Culbertson and members of the local church.

The award, which included a cash prize of 200,000 lire (about 160 U.S. dollars), was presented by Florence city officials in a ceremony in Palazzo Vecchio, the 700-year-old city hall. As is traditional in all ceremonies in this tourist attraction, the ceremonies were opened and closed by herald trumpeters dressed in medieval costumes. □



Dr. Ralph Earle (*l.*) and President Terrell E. Sanders, Jr., are shown conferring during the seminary commencement exercises, held on May 24 at the Olathe, Kans., College Church. Dr. Earle was the speaker on this occasion. This is the first time an NTS faculty member has given the commencement address. Dr. Earle was professor at the seminary from 1945-77, and for the past three years has been on campus as biblical scholar in residence. He retired at the conclusion of the school year. Dr. Earle celebrated his 75th birthday recently, and he and Mrs. Earle celebrated their 50th wedding anniversary on May 8.



NPH VISITORS

Dr. Dennis Kinlaw, former president of Asbury College and currently a part of the Asbury Theological Seminary faculty, is well known in Nazarene circles. He recently visited the publishing house and was photographed while on tour.



Convening in Kansas City from various areas of the United States, a group of piano teachers and church pianists from the Christian Piano Teachers' Fellowship met at the King Conference Center for a seminar. The seminar was sponsored by CLT, with Evonne Neuen-schwander as instructor. As an adjunct to the meeting, the group toured the publishing house to see how the music and other materials they use are published.



The Mid-America Nazarene College student music management class, under the tutelage of Dr. James Main (*r.*), were photographed outside the office of the music director at the publishing house during a field trip.



The Board of General Superintendents (*l. to r.*), Dr. Eugene L. Stowe, Dr. Orville W. Jenkins, Dr. V. H. Lewis, Dr. William M. Greathouse, and Dr. Jerald D. Johnson, spent one day with the manager of the publishing house going over all phases of finances, future plans, and operational procedures. The meeting included an inspection tour of the plant and visiting en route with many of the supervisors and employees. They were photographed in the lobby of the main building. Dr. Charles H. Strickland, advisor to the Division of Communications and the publishing house, was ill and unable to accompany the group.

CHURCH PIANISTS' SEMINAR

The second Church Pianists' Seminar, directed by Evonne Neuenschwander, was held March 1-5, 1982, at the King Conference Center. It was a week of learning and spiritual enrichment for all who attended. The theme for the seminar was from Psalm 115:1: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Rev. Daniel Steele, minister of music at Kansas City First Church, and Hardy Weathers, minister of music at Olathe, Kans., College Church, spoke to the seminar about their views of a helpful pianist.

Dr. Earl C. Wolf spoke to the group the first evening and brought greetings from Continuing Lay Training/Division of Christian Life and Sunday School.

The group toured the Nazarene Publishing House and were guests of NPH at "Mrs. Peter's Chicken House," Mid-America Nazarene College donated the use of their piano laboratory and hosted the seminar for a meal in the president's dining room. The closing banquet was hosted on Thursday night by Continuing Lay Training, sponsors of the Church Pianists' Seminar.

Dr. Earl Wolf presented Church Pianists' Certificates to four pianists/teachers who had completed the CLT course. They were: Mary Jane Foster of Ravenswood, W.Va.; Elaine Spurgeon of St. Louis; Eula Mae Stipe of Midwest City, Okla.; and Cherylyn Trier of University Park, Ia.

Following the banquet the council for the Christian Piano Teachers Fellowship met. Eula Mae Stipe was appointed as vice-president of the organization and editor of the newsletter. Other officers of the CPTF are Evonne Neuenschwander, president; and Wayelene Haley, secretary-treasurer. □



Pastor William C. Hopkins (r.), of the Clarion, Pa., church, recently received Mr. Albert Leadbetter, age 89, into church membership on profession of faith. Albert had never been a member of any church previously. He was introduced to the Church of the Nazarene through his nephew, with whom he now lives.



Book Briefs ORDER COUPON

See page 17 for description.

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ISM MINISTERS IN COSTA RICA



Rudy and Susan Fuentes
PLC



Steve Seibold
ONC



Connie Grant
ENC



Peggy Wilson
ONC



Randy Newcomb
NNC

... and just added to the Dayton, Ohio,
MISSION TO THE CITIES team:



Kathy Lewis
TNC

Six Nazarene college students have journeyed to Costa Rica this summer as a part of International Student Ministries (ISM) of the Church of the Nazarene. After being involved in an extensive training camp in Golden Bell, Colo., and the Urban Ministries Institute in San Francisco, the collegians embarked on June 30 to begin six weeks of ministry in Costa Rica. The team is involved in strengthening new churches in San José, along with assisting missionaries in outreach efforts, children's ministries, and evangelistic crusades.

ISM is coordinated by Mike Estep, Campus Ministries/Program director for Youth Ministries. Not only does the summer's work on the part of the ISM participants benefit the field involved, but the pre-ministry equipping, training, and firsthand experience on the mission field are life-changing experiences for the students themselves.

International Student Ministries is a program unit of YOUTH IN MISSION, sponsored by Youth Ministries. ISM is done in conjunction with the Division of World Mission. YOUTH IN MISSION participants are chosen from hundreds of applicants from colleges across the United States and Canada, involving students in summer ministries in local churches, inner city locations, personal discipleship training, children's ministries, music groups, and world mission evangelism. They give of themselves and their summer to serve others. □



Pictured (l. to r.) at the Kansas City Marriage Enrichment Training are: Larry and Darlene Thomas, Topeka, Kans.; Ken and Betty Rice, Kansas City; Jim and Carol Mahan, Merrillville, Ind.; Jerry and Kathy Pound, Bethany, Okla.; Linda and Merv Friberg, Minot, N.D.; Vadean and Paul Marshall, Omaha, Neb.; Dora and Allen Dean, Hooker, Okla.

KANSAS CITY MARRIAGE ENRICHMENT TRAINING

The Office of Marriage and Family Life recently sponsored a marriage enrichment training seminar for six couples representing five districts.

The three-day seminar was held at King Conference Center on the Headquarters campus. The attending couples are committed to facilitating marriage enrichment ministry in their local churches. This is usually reflected in the leading of growth groups with an occasional weekend retreat.

Dr. Ken and Betty Rice were a participating couple. The Rices are a veter-

eran leader couple, also serving on the Training, Evaluation, and Certification Committee.

The six couples have been granted Provisional Certification which marks a year-long process of training through actual experience in leadership. □

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

NBC STUDENTS ATTEND ANNUAL PERSONAL EVANGELISM CLINIC

“On-the-job training” in personal evangelism deeply affected the lives

of 200 Nazarene Bible College students in Colorado Springs, April 26—May 1. Also, there were 149 persons who either committed their lives to Christ or sought assurance of their salvation through the personal ministry of the students and their trainers.

One student said, “I’ve been in the church 10 years but this is the first time anyone showed us how to do it.”

It was the 11th annual Personal Evangelism Clinic sponsored by Nazarene Bible College in cooperation with Evangelism Ministries.

Prof. Janet Williams of the NBC faculty presented the classroom instruction; Rev. Dwight Neuenschwander, superintendent of the New Zealand District and previous professor of evangelism at NBC, assisted with the training and practices during the week of the clinic. Rev. Bill M. Sullivan, director of Evangelism Ministries, spoke at the two chapel services.

Rev. Bill Coulter, pastor of Colorado Springs First Church, assisted in setting up the survey evangelism project. Trainers were Ruth DeLong, minister of outreach at the Phoenix Orange-wood Church; Karen Coulter, wife of Rev. Coulter; and Beverly Burgess of Evangelism Ministries, who directed the clinic.

The 200 students carried out the field phase of the training through two basic projects.

Survey teams using the salvation questionnaire knocked on 1,280 doors and received answers to the questions from 785 persons. Of these, 306 were determined to be unchurched, 38.9 percent of those who responded to the questions. Fifty gospel proclamations were made, 20 persons made commitments to Christ, and 55 received assurance of their faith.

In the individual prospect calling, 146 proclamations were made, 51 made commitments, and 23 received assurance. In other words, in over half of the calls, people received spiritual help.

Totals for the week included 196 proclamations, 71 commitments, and 78 who sought and received assurance. □



Among the leaders at the 11th annual Personal Evangelism Clinic at Nazarene Bible College April 26—May 1 were (l. to r.): Rev. Bill Coulter, Karen Coulter, Prof. Janet Williams, and Rev. Dwight Neuenschwander.



Ltc

August Selections

Ltc

LAYMEN'S TAPE CLUB

Side One:

Bible Reading: Psalm 46:1-7—John Corrigan
The Answer to Drugs—Art Linkletter
Nazarene Past: God Is No Respector of Persons
—W. A. Eckel
Devotional Nuggets

Side Two:

Bible Study: What Is Consecration?—
Audrey J. Williamson
How to Cope with Self-pity—C. S. Cowles
Sunday School Overview—Neil B. Wiseman

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PLC REACHES OUT TO MEXICO

The Associated Students of Point Loma College made the first endeavor of Mexico Outreach, a ministry directed towards the people of Mexico. The program was under the direction of Becky Laird, ASPLC director of campus ministries. David Ray was the ministry leader. The project was financed through fund-raising events. All students volunteered their time and energy.

Forty students took a 40-minute bus trip to La Misa, Tijuana, not for souvenir hunting or spicy eating. Instead, they went to serve.

A small Nazarene church on the outskirts of town needed a cement court poured to be used for recreational and Sunday School purposes. Two mixers were rented; the church and college men shoveled sand, wheeled, leveled, and smoothed cement. This process continued for 11 hours.

Layers of garbage and underbrush, accumulated along the church's back fence, were removed. The women used shovels, knives, and makeshift tools to clear two truckloads of debris.

An unpainted two-room parsonage houses Rev. Armando Cortez and his family. While some painted the front of the house flaxen yellow, others worked with the children of the church and those reaped from morning visitation.

While the exterior of the home was being altered, the church women were inside cooking. Cornmeal tortas appeared at breakfast. Blazing enchiladas, burritos, and tostadas were served at dinnertime. All were well fed and content.

An evening service culminated what began with an acquainting bonfire a week previous. Spanish and English speakers joined together in worshipping their unilingual God who speaks the universal language of love and forgiveness. □



PLC students painting the parsonage

G. B. WILLIAMSON MEMORIAL NEW ZEALAND TABERNACLE PLANNED



Dr. G. B. Williamson

In 1842, New Zealand was a primitive land inhabited only by the Maori people. As the English moved to this untamed South Pacific paradise, they brought Christian missionaries.

In June of that year, Seymour Mills Spencer, born in Hartford, Conn., U.S.A., and his wife, Ellen Thopson of Philadelphia, joined the C. M. S. Missionary Society of the Anglican Church. They traveled to New Zealand to begin a lifelong career of missionary work among the Maori people. After 43 years of faithful and sacrificial service, he dedicated the first church erected in Rotorua, "The Church of the Faith," now an internationally famous church known as



Grave marker of Rev. Spencer, Dr. Williamson's uncle

St. Faith's Church. Rev. Spencer died in New Zealand after 54 years of service, and is buried near the entrance of St. Faith's Church. His grave marker reads:

For over 50 years he labored as a C. M. S. Missionary to the Arawa [a Maori tribe]. He died 30 April 1895. "He waited patiently"

Nearly 100 years after Rev. Spencer began his ministry there, General Su-

perintendent G. B. Williamson stood by his uncle's grave and sensed God's challenge to extend that vision by bringing the message of holiness to this great land by planting the Church of the Nazarene there.

District Superintendent Dwight Neuenschwander has felt led to extend that dream by constructing a tabernacle in memory of Dr. Williamson on the beautiful 27-acre Nazarene Campgrounds near Auckland, a city of 1 million people.

New Zealand today seems ready for the "old-fashioned" camp meeting. The New Zealander is hungry for worship with spirit and enthusiasm. Other groups in the country are now attracting great crowds by doing what Nazarenes traditionally have done best—worship with spirit and enthusiasm in music, testimony, and preaching characteristic of the "camp meeting" format.

This new tabernacle will be a fitting memorial to a great camp meeting holiness preacher. Such an edifice will be an instrument to proclaim the message he loved, and so faithfully preached. At its altars scores will find pardon, cleansing, and direction for service in all of New Zealand and

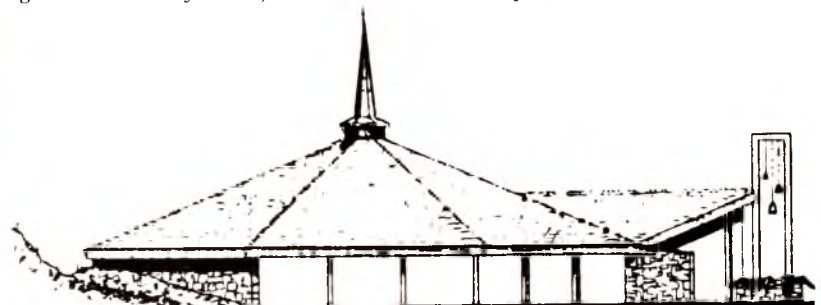
For over 50 years he labored as a C. M. S. Missionary to the Arawa [a Maori tribe]. He died 30 April 1895. "He waited patiently"



St. Faith's Church in Rotorua, N.Z.

throughout the South Pacific region. Churches will be challenged by a model God can use to bring revival throughout the district.

The project is an approved Missionary Special, and contributions are now being received by the General Treasurer's office. Dedication of the tabernacle is set for the closing day of the New Zealand District Camp Meeting, January 8, 1984. □



Drawing of proposed G. B. Williamson Memorial Tabernacle

THREE NEW FACULTY MEMBERS TO JOIN MVNC

The new faculty members will join the staff at Mount Vernon Nazarene College at the start of the 1982-83 school year. The new faculty members are Floyd Davis, Arlene H. Lanker,

and Alexander Varughese.

Floyd Davis will join the faculty as an assistant professor of psychology. Davis comes from the University of Maryland where he served as a part-time instructor. Davis holds a B.A. in psychology from Bethany Nazarene College, and a M.A. in testing and

statistics from George Washington University. Currently, Davis is a Ph.D. candidate at the University of Maryland in psychmeasurements and statistics.

Arlene H. Lanker will be an instructor of home economics. Lanker received her B.S. in home economics education from Eastern Mennonite College and her M.S. in home economics, textiles, and clothing from the Ohio State University. She is presently a home economics instructor at Bluffton College. Lanker also has teaching experience in public schools.

Alexander Varughese will join the staff as an assistant professor of religion. Varughese received his B.S. in zoology and his M.S. in marine biology at the University of Kerala, India. He earned his M.A. in religion from Olivet Nazarene College, his M.Div. degree from the Nazarene Theological Seminary, and his M.Phil. degree from Drew University.

Varughese is currently a Ph.D. candidate at Drew University in biblical studies and is also an assistant professor of religion at Eastern Nazarene College. □

MAKING CONTACT WITH CHILDREN AND FAMILIES

The Oregon Pacific District, along with churches in Kansas, Missouri, Indiana, Illinois, Wisconsin, and Minnesota, are hosting puppet programs, songs, and fun this summer. *Contact*, the children's ministries program sponsored by Youth Ministries, is spending the summer of 1982 in the backyards and living rooms of church communities, reaching children and parents for Christ.

Sixteen Nazarene collegians, in two teams, are touring the United States. One team has made its way up the Oregon coast, while the other is spending a week in various locations in the Midwest. Their programs are bringing sunshine into the lives of hundreds of children, and scores of families are being reached in this major home missions emphasis.

The students were trained in puppetry, music, evangelism, group dynamics, and follow up at the Youth in Mission training camp at Golden Bell, Colo. They began their efforts on June 21, holding

four one-hour "Sunshine Clubs" in four different "backyard" locations in the community. During their stay at each church, they also conducted puppetry seminars, Sunday School teacher training, and presented a strategy to win the community for Christ through children's ministry.

The highlight of the week was a rally day service on Sunday, with *Contact* teams participating in the worship services. Children and adults alike learned about Christ's love, memorized Bible verses, and discovered ways they could serve Jesus.

Contact is a program unit of Youth in Mission. The program is sponsored by Youth Ministries, under the supervision of Mike Estep, Campus/Career Program director. *Contact* is directed by Gary Sivewright, editor of *Bread* magazine and *Teens Today*. This year's "Sunshine Club" programs were written by Steve Pennington, special ministries consultant. □

CONTACT - OREGON TEAM



Ray Wardlaw
NTS



Elaine Jones
TNC



Wayne Fritch
MNC



Rick Brummett
BNC



Edianna Carlson
MANC



Mary Johnson
ONC



Judy Cable
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FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—Aug. 18-19. College Church of the Nazarene, 2020 E. Sheridan, Olathe, KS 66062. Host Pastor: Paul G. Cunningham. General Superintendent: Dr. Orville W. Jenkins.

NORTH CAROLINA—Aug. 18-19. Church of the Nazarene, 8614 Pineville-Matthews Rd., Pineville, NC 28134. Host Pastor: Max S. Murphy. General Superintendent: Dr. Jerald D. Johnson.

GEORGIA—Aug. 19-20. Atlanta First Church of the Nazarene, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Keith Wright. General Superintendent: Dr. Charles H. Strickland.

JOPLIN—Aug. 19-20. Church of the Nazarene, 2000 Grand, Carthage, MO 64836. Host Pastor: Bud Garber. General Superintendent: Dr. V. H. Lewis.

NORTHWEST INDIANA—Aug. 20-21. First Church, 2734 S. Washington, Kokomo, IN 46902. Host Pastor: Everett Robertson. General Superintendent: Dr. Eugene L. Stowe.

MINNESOTA—Aug. 26-27. Lake Koronis Assembly Grounds, Rte 3, Box 129, Paynesville, MN 56362. Host Pastor: Holland Reidel. General Superintendent: Dr. William M. Greathouse.

MISSOURI—Aug. 26-27. St. Louis Ferguson Church of the Nazarene, 1335 N. Elizabeth St., Ferguson, MO 63135. Host Pastor: Harry Rich. General Superintendent: Dr. V. H. Lewis.

SOUTHEAST OKLAHOMA—Sept. 2-3. First Church of the Nazarene, H. Trudgeon & 8th St., Henryetta, OK 74437. Host Pastor: Charles Elliott. General Superintendent: Dr. Charles H. Strickland.

SOUTHWEST OKLAHOMA—Sept. 2-3. Western Oaks Church of the Nazarene, 7901 N.W. 16th, Oklahoma City, OK 73127. Host Pastor: Robert Snodgrass. General Superintendent: Dr. V. H. Lewis.

DISTRICT ASSEMBLY REPORTS

SOUTHERN FLORIDA

The ninth annual assembly of the Southern Florida District met at Fort Myers. District Superintendent Robert H. Spear, Jr., was reelected for a four-year term. He reported two new churches, Homestead Hispanic and Lake Placid.

Presiding General Superintendent Jerald D. Johnson ordained Michael Eugene Martz and John Fred Shepard.

Elders Pal L. Wright and Joseph Benson and laymen Allan Underwood and John Vasey were elected to the Advisory Board.

Reelected to their respective positions were Mrs. Jan Wright, NWMS president; Ted Underwood, NYI president; and Paul Bickes, chairman of the Board of Christian Life/Sunday School.

SOUTH ARKANSAS

The 30th annual assembly of the South Arkansas District took place in Little Rock, Ark. District Superintendent Don Irwin, completing the first year of an extended term, reported a new church in Greenwood, Ark.

Dr. William M. Greathouse, presiding general superintendent, ordained John Hickman and William Thigpen.

Elected to the Advisory Board were elders Dallas Hudspeth and Joe Lee Tompkins and laymen Robert Rhodes and C. R. Sawrie.



The 1982 Southern Florida District ordination class is pictured (l. to r.): Susan D. Lord (commissioned director of education); Rev. and Mrs. J. Fred Shepard; Rev. and Mrs. Michael E. Martz; and Rev. and Mrs. Dudley R. Gerald (recognition of orders).

Mrs. Doris Bohall was reelected NWMS president; Thom McAdory was elected NYI president; and Dan Holom was reelected chairman of the Board of Christian Life/Sunday School.

NEW MEXICO

The 69th annual assembly of the New Mexico District convened at El Paso, Tex. District Superintendent Leon F. Wyss was reelected for a four-year term.

Dr. Orville W. Jenkins was the presiding general superintendent.

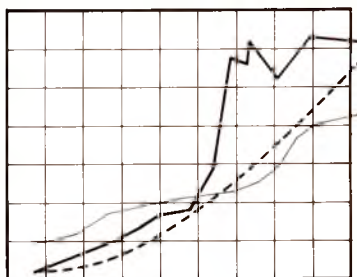
Joseph D. Wright and Dudley B. Anderson, elders, and Tom Battin and David Petty, laymen, were elected to the Advisory Board.

Reelected NWMS president was Mrs. Cleon (Mary) Schultz; elected NYI president, Norman C. Rumsay; and reelected chairman of the Board of Christian Life/Sunday School, Howard E. Hays.

OREGON PACIFIC DISTRICT

The 39th annual assembly of the Oregon Pacific District met in Salem, Ore. District Superintendent Carl B. Clendenen, completing the third year of an extended term, reported the following new churches: Bandon, Bethel Danebo, Florence, Medford Hillcrest, LaPine, Cloverdale, and Harrisburg.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Thomas Lee Culp, Mar-



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NEAL W. KIDNEY, JR., from Fitchburg, Mass., to Sanborn (N.Y.) St. Paul's
 JOHN S. KISSEE from Sacramento (Calif.) Rio Linda to Sacramento (Calif.) West
 HAROLD M. McKELLIPS from Sacramento (Calif.) North to Las Vegas (Nev.) First
 JOHN C. NIX IV from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, South Portland, Me.
 MARK PATREDIS from student, Nazarene Theological Seminary, Kansas City, Mo., to Lompoc (Calif.) Trinity
 KARL W. RETTER from Upstate New York to Royersford, Pa.
 TOM SYKES from associate, Princeton, Fla., to associate, Westminster (Calif.) Community
 MICHAEL J. WALSH to Olivehurst, Calif.
 CORRECTION to June 1 info: G. TIMOTHY DRISKELL from Mason City, Ia., to Buhl, Ida.

MOVING MISSIONARIES

JOHN ANDERSON, India, Field address: B-354-Shobha Nivas, New Friends Colony, New Delhi 110 065, India

RONALD BEECH, Philippines, Furlough address: 412 Holly St., Nampa, ID 83651
 DON BELL, Zimbabwe, Field address: P.O. Box 1055 Harare, Zimbabwe
 PATRICIA BUFFETT, Papua New Guinea, Furlough address: 4900 Hyde Park, Carsonville, MI 48419
 ROY COPELIN, Republic of the Philippines, Field address: P.O. Box 641, Greenhills Post Office, Rizal 3113, Metro Manila, Republic of the Philippines
 LARRY DUCKWORTH, Samoa, Field address: P.O. Box 1025, Apia, Western Samoa
 E. LeBRON FAIRBANKS, * European Nazarene Bible College, Stateside address: c/o L. L. James, 2 "C" Ave., Chicopee Village, Gainesville, GA 30501
 JAMES GRAHAM, * Zimbabwe, Field address: P.O. Box 1055, Harare, Zimbabwe
 KYLE GREENE, Republic of the Philippines, Field address: P.O. Box 641, Greenhills 3113, Metro Manila, Republic of the Philippines
 BRONELL GREER, India, Field address: Box 38, Anandagiri, Bangarapet 563 114, Karnataka, South India
 TERYL KETCHUM, Caribbean Area, Field address: c/o Mr. John Seaman, B.P. 1088, 97209 Fort de France Cedex, Martinique, FWI
 SAMUEL OVANDO, Colombia, Furlough address: San Borja 1114 #204, Mexico 03100, D. F., Mexico
 DOUGLAS PERKINS, Uruguay, Field address: Vicente Rocafuerte 1567, Montevideo, Uruguay
 STEVE RATLIEF, Australia, Furlough address: 702 South May, Guymon, OK 73942
 KENNETH SCHUBERT, Korea, Field address: Han Yang Apt. E-206, Yoi-Do Dong 1-893, Seoul, Korea
 DUANE SRADER, Portugal, Furlough address: c/o Mrs. K. R. Triggs, Sr., 6276 Dave St., Groves, TX 77619
 TOM WALTERMIRE, Malawi, Furlough address: 110 Clay Pike, North Huntingdon, PA 15642

ANNOUNCEMENTS

The Snoqualmie, Wash., church will observe its 60th anniversary with special services on Sunday, August 1, 1982. Activities will include a male quartet, the Chapelaires, in the morning; a potluck picnic in the afternoon, and a time of testimony, song, and recounting God's blessings in the evening. All former members, pastors, and friends are invited. Address all correspondence to the pastor, Fred Horschel, P.O. Box 102, Snoqualmie, WA 98065.

Wichita, Kans., First Church will begin its 70th anniversary on September 5 and continue through the month, ending with a great homecoming on September 26, 1982.

All former pastors, members, and friends are invited to attend the homecoming activities, complete with dinner on the grounds and a musical praise service that evening.

For information write Mike Cork, First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211.

The **Fargo, Okla., church** will celebrate its 50th anniversary September 5, 1982. All former pastors, members, and friends are invited to attend. Written greetings will be acknowledged. Send to: Olin Payton, Box 238, Fargo, OK 73840.

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

RECOMMENDATIONS

REV RICHARD N. SHOMO is entering the field of evangelism. I am pleased to recommend him to our pastors and churches. He has served well in the pastorate and has had previous experience in evangelism. He and his wife have musical talent, and he is a strong preacher. He can be contacted at 75 N. Carlton St., Harrison-

burg, VA 22801; phone: 703-434-0668.—*Reeford L. Chaney, Virginia district superintendent.*

W. B. WELCH, veteran pastor and commissioned evangelist, has reentered the field of evangelism. I am happy to recommend him. You may contact him at 5328 Edith St., Charleston Heights, SC 29405.—*D. Moody Gunter, South Carolina district superintendent.*

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

VITAL STATISTICS

DEATHS

THEODORE A. BLAXTON (CHIISAI), 23, died Apr. 27 in Oklahoma City. Funeral services were conducted by Rev. Gerald Bohall, Rev. Bill Johnson, and Larry Gruebaugh. Interment was in Yukon, Okla. He is survived by his wife, Rhonda; his mother; two brothers; and one sister.

REV. GEORGE H. BRANCH, 52, died May 17 in Parkersburg, W. Va. Funeral services were conducted by Dr. M. E. Clay, Rev. Sam N. Myers, and Rev. John F. Hay. His entire ministry was in the state of West Virginia. He is survived by his wife, Theresa; one daughter, Ruth Ann Deming; one granddaughter; and his father.

DESSIE MAE BROWN, 75, died Jan. 26 in Heber Springs, Ark. Funeral services were conducted by Rev. Loy D. Jones. Survivors include her husband, E. Harold; one brother; and two sisters.

MATILDA B. BROWN died Feb. 16 in Akron, Ohio. Funeral services were conducted by Rev. Willis G. Coburn. Survivors include 3 sons, Rev. Carl M., Rev. Curtis R., and George L.; 3 daughters, Mrs. Ethel Lee Skelkofsky, Mrs. Elizabeth (Libby) Cox, and Mrs. Mildred (Milly) McPherson; 13 grandchildren; and 21 great-grandchildren.

REV. C. JEROME CARMICHAEL, 76, died May 31 in Massillon, Ohio. Funeral services were conducted by District Superintendent Floyd O. Flemming and Rev. Randy Kelley. His entire ministry was in the state of Ohio. Survivors include his wife, Cora M.; 2 sons, Moris J. and Doyle W.; 2 daughters, Mrs. Doris Karnes and Mrs. V. Ruth Motz; 11 grandchildren; 9 great-grandchildren; and 1 brother.

MARY TIBBITS FORD, 81, died Apr. 8 in Broadwater, Neb. Funeral services were conducted by Rev. Dallas McKellips. She is survived by her husband, Ernest M.; two stepsons, Ernest and Bob; one sister; and one brother.

ALVIE T. (DOC) CUMMINS, 70, died April 13 in Hugo, Okla. Funeral services were conducted by Rev. Michael Buettner. Survivors include his wife, Estelle; one daughter, Ann Patterson; four grandchildren; two great-grandchildren; and three brothers.

REV. CHARLES FREDERICK HOWE (M.D.), 78, died May 6 in Clinton, Ark. Funeral services were conducted by Rev. D. R. Thurman and Rev. Tom Cox. Interment was at Fort Smith, Ark. Dr. Howe pastored in Clinton for several years after his retirement. He is survived by his wife, Georgia; one son, Lawrence F.; two daughters, Betty Jo Sherwood and Shirley Jean Fetzer; seven grandchildren; eight great-grandchildren; and three sisters.

MRS. ELLEN F. LIGHT, 64, died Mar. 29 in Canal Fulton, Ohio. Funeral services were conducted by District Superintendent Floyd O. Flemming. Interment was in Clinton, Ohio. She is survived by her husband, Rev. Carl; one son, John; three daughters Mrs. Carol Farthing, Mrs. Kathy Keller, and Mrs. Annette Hayes; four grandchildren; three sisters; and two brothers.

EFFIE ROWE PONCE, 88, died Mar. 18 in Jacksonville, Fla. Funeral services were conducted by Rev. Barney Baggott and Rev. T. J. Giddens. She is survived by 2 sons, Thomas C., Jr., and Rev. Aubrey R.; 8 daughters, Jean Paradise, Charlene Lourcay, Gwendolyn Reynolds, Dolores Manning, Tommye Mann, Evangeline Smith, Yvonne Lempe, and Juanita

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Motto: 36 grandchildren; 38 great-grandchildren; 1 great-great-grandchild; and 1 sister.

BENJAMIN FRANK SEAVEY, 77, died May 4 in Manchester, Conn. Funeral services were conducted by Rev. Neale McLain. Surviving are his wife, Mildred (Hudson); 1 son, Richard E.; 3 daughters, Mrs. Howard (Barbara) Carlton, Mrs. John (Doris) Cavannah, and Mrs. Robert (Ruth) Houser; 10 grandchildren; 12 great-grandchildren; 1 brother; and 1 sister.

BEULAH SETLIFF, 81, died May 26 in Bethany, Okla. Funeral services were conducted in Corpus Christi, Tex., by Rev. Donald Milby and Rev. Wesley Hoeckle. She is survived by 2 sons, J. W. and Ardell; 2 daughters, Mrs. Russell R. (Geneva) Harris and Mrs. Alvin (Pauline) Maule; 10 grandchildren; and 16 great-grandchildren.

REV. MRS. JEWEL STEWART, 74, died Mar. 6 in Lake Charles, La. Funeral services were conducted by Rev. John Hazelton. Interment was in Tyler, Tex. Her entire ministry was in the state of Texas. Survivors include 1 son, Chester Frank; 3 daughters, Mrs. Mattie Florence Power, Mrs. Mary Frances Murray, and Mrs. Jessie Ruth Davis; 12 grandchildren; 7 great-grandchildren; 3 brothers; and 2 sisters.

THEODOSIA REBECCA SWIGART, 67, died Mar. 23 in Woodward, Okla. Funeral services were conducted by Revs. Calvin Nicholson, Loy Watson, and Albert F. Harper. She is survived by her husband, E. D. (Pat) Swigart; 1 son, Stephen; 3 daughters, Mrs. Charles (Patricia) Harper, Mrs. Daniel (Carolyn) Steele, and Mrs. William (Joyce) Jessup; and 10 grandchildren.

REV. WALLACE THAD TAYLOR, 92, died May 24 in Seattle, Wash. Funeral services were conducted by Revs. Don Moore, James Tharp, and Al Woods. Survivors include his wife, Edith May; 4 sons, Albert, Wallace, Bill, and Jim; 5 daughters, Aleatha Goulette, Eva May Nelson, Lucille Allen, Verna Lee Jackson, and Lorena Hawkins; 24 grandchildren; 47 great-grandchildren; and 6 great-great-grandchildren.

JAMES F. TINDALL, SR., 75, of Vale, Ore., died May 15 in Ontario, Ore. Funeral services were conducted by Rev. Roger Holden. Survivors include his wife, Lola B.; 5 sons, James F., Jr., Leslie S., Weslie W., Donald L., and Dale A.; 7 daughters, Mrs. Milton (Shirley) Dean, Mrs. Robert (Sharon) Nelson, Mrs. Albert (Colleen) Larson, Mrs. Dennis (Joan) Standley, Mrs. Renaldo (Linda) Bentincourt, and Dianne Tindall; 24 grandchildren; 1 great-grandchild; 1 brother; and 2 sisters.

REV. GORDON E. TRUESDELL, 88, died June 9 in Euless, Tex. Funeral services were conducted by Rev. Clifford L. Walton. Interment was in Owosso, Mich. He had pastored churches in Michigan, Iowa, West Virginia, and Nebraska. He is survived by 5 children; 23 grandchildren; and 26 great-grandchildren.

WILLIAM MERIWETHER VAUGHAN, 67, died Apr. 6 in Richmond, Va. Funeral services were

NEWS OF RELIGION

ATTORNEY GENERAL STUDYING SCHOOL PRAYER LEGAL ISSUES. Attorney General William French Smith has expressed concern about Congress' ability to withdraw the power of the Supreme Court to rule in cases involving voluntary prayer in public schools. But he endorsed the anti-busing measure now before Congress and said it is constitutional.

Smith sent his opinion about a bill to withdraw jurisdiction of the Supreme Court and district courts in cases involving voluntary prayer in public schools and public buildings to Senator Strom Thurmond, chairman of the Senate Judiciary Committee. Smith's 16-page letter dealt entirely with legal considerations and did not discuss the value of prayer.

Also, Smith said the most far-reaching anti-busing legislation ever to move through Congress is constitutional. The legislation has been passed by the Senate but still is bottled up by House liberals, and opponents had sought Smith's opinion on it. □

ECFA MEMBERSHIP TOPS 200 MARK. Membership in the three-year-old Evangelical Council for Financial Accountability has passed the 200 mark, it was announced at the group's annual meeting in Chicago.

Executive Director Arthur C. Borden told the 125 participants at the day-long meeting at an O'Hare airport hotel that ECFA now has 207 member organizations representing nearly \$1 billion in income, mostly in contributions.

ECFA, based in Washington, D.C., was founded in 1979 in the aftermath of a widely publicized financial scandal involving the Palotine Fathers, a Roman Catholic group in Baltimore, and amid threats of increased federal regulation of charities.

George M. Wilson, executive vice-president of the Minneapolis-based Billy Graham Evangelistic Association and one of ECFA's founders, was elected chairman of ECFA's board of directors. Gordon Loux, executive director of Prison Fellowship, was elected vice-chairman.

About 25 applicant groups were denied membership in ECFA during the past year, reported Borden, mostly for "technical reasons." Another 19 applications are pending, he added. □

PREVIOUSLY PERSECUTED CHURCH OF CHRIST RECEIVES RECOGNITION BY POLISH GOVERNMENT.

In Vienna, Austria, in the same room and on the same table where Warsaw Pact documents have been signed, Polish government officials April 16 inked an agreement which officially recognized the Church of Christ denomination in Poland, church leaders reported to East/West News Service. For more than 25 years the approximately 2,000 Church of Christ members in Poland have endured persecution which Gwen Hensley, Church of Christ leader in Vienna, describes as "diligent."

Church of Christ leaders from both the United States and Poland signed the agreement with the Polish government after a week of talks. The official change from ostracism to acceptance by the government came about, in part, through the Church of Christ's reaction to the needs of the Polish people affected by martial law. Hensley says the Church of Christ has delivered more than \$2 million worth of supplies—food, clothing, and medicine—to Poland during the past six months. This is not necessarily a sign of a change in the government's attitude toward religion, Hensley says.

During the discussions with the Polish leaders, Church of Christ representatives were asked why aid was given to a wide array of Polish people, including those without any religious affiliation, and not just those in the Church of Christ denomination. Church leaders delineated a concern for all people in need of assistance, not just a particular segment. This, apparently, impressed the Polish officials who soon after granted recognition of the denomination. □

"Showers of Blessing" PROGRAM SCHEDULE



July 25

"Receive Your Sight"

August 1

"The Transformed Tax Collector"

by W. E. McCumber, speaker

conducted by Rev. Jim Paul Stewart and Rev. Charles L. Thompson. He is survived by his wife, Maurine; one son, Richard H.; one daughter, Judith V. Cullen; three grandchildren; his mother; three brothers; and three sisters.

MYRTLE ZOE WOLFE, 84, died May 2 in Lacey, Wash. Funeral services were conducted by Rev. Ray Morrison and Rev. Joseph Shafer. Interment was in Salem, Ore., with Dr. H. B. London conducting the committal service. She is survived by one son, Calbert; one daughter, Mrs. William J. (Nada) Edwards; five grandchildren; seven great-grandchildren; and two sisters.

BIRTHS

to DAVID AND PAM BOLES, Covington, Ky. a girl, Christa Amber, May 2
to MARVIN AND ADELLA (ARMS) BOLLER, Topeka, Kans., a girl, Hannah Elizabeth, Apr. 14
to ROCKY AND LORI CARLISLE, South Lake Tahoe, Calif., a girl, Melissa Kay, March 31
to KEVIN AND JAN DUNLOP, Anderson, Ind., a boy, Kristopher Charles, Feb. 22
to ROGER AND JOANNA (HESS) FRAZIER,

Fort Worth, Tex., a girl, Jamie Michelle, May 27
to DAN AND VIVIAN (SOWDER) HILEN, Covington, Ky., a boy, Jamie Lee, May 16
to GARY AND DEBORAH (WADE) HOWARD, Fairfield, Ohio, a boy, Joshua Lee, May 7
to LINN AND BRENDA (KEMENDO) JETT, Beaumont, Tex., a boy, Jacob Blaine, Apr. 15
to BILL AND DONITA (MULLINAX) KNIGHT, Virginia Beach, Va., a girl, Jessica Erin, May 20
to SKIP AND TRESSIE (SHEPPARD) LOWRY, Portland, Ore., a girl, Angi Renee, Feb. 23
to BILL AND CHERYL (CUTLER) MASSIE, Granum, Alberta, Canada, a girl, Ranelle Leanne, Feb. 4
to REV. PAUL AND SHERRLYN (HOFFERT) MINGUS, Sturgis, Mich., a boy, Timothy Daniel, June 6
to RANDY AND MARILYN (HANSCHE) MYERS, Bourbonnais, Ill., a girl, Lindsay Nicole, Apr. 17
to JAMES AND GRACE (GOERTZEN) PORTER, Lancaster, Calif., a girl, Christy Joy, Feb. 18
to DAN AND JANICE (SCHAFER) RUMBLEY, Mount Vernon, Ill., a girl, Erin Faith, May 20
to REV. JAY AND SHERI SHOFF, Port Charlotte, Fla., a boy, Scott Stephen, June 2

to REV. KENNETH AND LINDA (HANNE-MAN) STALLINGS, Olathe, Kans., a girl, Heather Nicole, June 4
to REV. TIMOTHY N. AND JADONNA (DODDS) TROUT, Bad Axe, Mich., a boy, Daniel Allan, May 30
to HOWARD AND CHERYL (SERWISE) WILCOXON, Washington, Ill., a boy, Douglas Phillip, Apr. 19

MARRIAGES

MARIA T. FRANK and GREGORY B. BROOKS at Columbia, S.C., Apr. 3
AMY LEAH MCKEITHEN and PHIL WILLIAMSON at Pasadena, Tex., June 5
RACHEL SHAVER and JIM SALTER at Kansas City, Mo., June 18

DIRECTORIES

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THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

I would like to know what has happened to the sacredness of the Lord's Supper. On two occasions the entire congregation was invited to partake, even alcoholics and unsaved persons. This has been under two different pastors. I am sure this is not an oversight. On the last occasion, a person who has never been to the altar or made a profession was handing out the elements. 1 Corinthians 11:27-28 has some serious statements on this conduct. Your comments please.

The Lord's Supper expresses a very important doctrine of the Christian church. It is essential to the pilgrim's faith. However, as I see it, faith in Christ's suffering on the Cross is prerequisite to the sinner's salvation. If my premise is true, why do we make this sacrament a time of separating the sheep from the goats?

Should it not be a time for all to be grateful to God for His great gift of love, whether we are strong, struggling, or seeking? Why do we make the sinner feel unwelcome if he desires to express his faith in the Atonement and give thanks to God. Is it possible that it could be the day when free grace dawns upon his soul and a new name is written down in glory? I believe it should be kept sincere and sacred but in an atmosphere, not of fear, but of contrition, rejoicing, and hope for all who desire to express their faith and gratefulness to God and to seek His grace.

The Lord's Supper is sacred and serious indeed. Those who administer the sacrament should be exemplary Christians who have the respect and confidence of the church. Those who partake of the sacrament should be truly repentant of their sins and sincerely trusting Christ as their Savior. The Lord's Supper is not an empty symbol. The Lord is present as Host, His disciples as guests.

Through the visible emblems He conveys spiritual life, not automatically but in response to faith. For this reason, it can be a "converting" sacrament. A sinner who repents and trusts in Christ can receive forgiveness even while he receives the bread and wine.

This does not mean "any and everybody" should be invited to partake. It does mean that no penitent and believing person should be excluded.

The weak Christian, painfully aware of his imperfections, should not be frightened away from the Lord's table. The sacrament is for his strengthening. On the other hand, the presumptuous and careless should be warned. In the absence of repentance and faith, the sacrament is not a neutral matter, but condemns those guilty of treating it as a trifle. □

A man in our neighborhood shot and killed himself. Some family members asked the minister if he went to heaven, and the minister said yes. He showed them scriptures which say that all sins can be forgiven except blaspheming the Holy Spirit.

I've heard other ministers say if you murder yourself you will go to hell, because there would be no time to repent afterwards. What do you think?

I think human life is sacred and self-destruction is wicked. But I think, also, that many suicides took their lives during periods of mental and emotional illness and were not, at the time they killed themselves, able to form moral judgments about the drastic action they took. In such cases they were no more responsible for their acts than other deranged persons are who do many things wrong. God, who knows His own and who knows our hearts, is the only one qualified to judge them. "The judge of all the earth will do what is right." We can only leave them to Him who decides the destiny of every person. □



Brockton, Mass.: First Church recently had a Tuesday through Sunday "Home Camp Meeting" with Rev. Manuel Chavier of the International Church of the Nazarene in New Bedford, Mass., and song evangelist DeVerne Mullen. Pastor Chavier and song evangelist Mullen were mightily used of the Lord. There were seekers at every service, and in three of the seven services, the altar was filled.

In one service the altar filled with seekers, and as these prayed through others came to take their places until there were three altar services. Many found the Lord as Savior and others committed their lives to Him and His Holy Spirit came and sanctified them wholly. □

—Robert W. Jackson, pastor

Tucson, Ariz.: The seven local congregations of the Church of the Nazarene in the greater Tucson area recently sponsored a Week of Spiritual Renewal. The services were held in the auditorium of the Central Church with Dr. Paul S. Rees as preacher and David and Dana Blue as song evangelists.

The auditorium was filled each evening. A number of seekers received spiritual help at the altar and God's people were greatly encouraged by the preaching and singing. Mrs. Dee Harris was the children's worker and God greatly blessed her efforts with the boys and girls. All of the churches received help from the services. □

—Ross W. Hayslip, pastor

Douglasville, Ga.: First Church recently had a revival with Rev. Dennis Wyrick and the Roger Brown Singers. The services were blessed by the presence of the Holy Spirit. Many sought spiritual help and found victory. The preaching was anointed, the singing was used of the Lord. The altar was lined in several services and the church is moving ahead spiritually. □

—Timothy D. Singell, pastor

Keene, N.H.: The church recently had a revival with Evangelist John Cayton. Rev. Cayton preached a series on "Holiness" under the anointing of the Holy Spirit. Pastor and people became united in a vision and goals for the church. Most all of the church officers, board members, and Sunday School teachers sought God's special direction for their lives. □

—Bob Paradis, pastor

Florence, S.C.: First Church recently had an eschatology conference-revival with Evangelist Clyde Morris from Charleston, W.Va. Rev. Morris preached six messages on prophecy. The altar was lined with seekers five of the six services. The church experienced a new urgency to be ready when Christ comes, and to win as many folk to Jesus as possible. □

—Dana Snodgrass, pastor

Gresham, Ore.: The church recently had a Family Fellowship Week with Evangelist Cliff Taylor and his wooden-headed friend, Rusty Christian. They have a unique and effective ministry with ventriloquism and magic, which attracts the attention of children. The objective was to reach new families of the community for Christ and the church. Through the week, 30 families, new to the church, were contacted, and about 40 children sought spiritual help. The congregation now is following up to bring these new people into the fellowship of the church. □

—Larry E. Bishop, pastor

Jerseyville, Ill.: The church recently had a glorious spring revival



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with Rev. Les Wilhelm and song evangelist Rev. David Franklin. The Lord anointed His workers and filled the sanctuary with His presence. The music, songs, and messages were fresh and timely, powerful and challenging. Eight persons prayed through to spiritual victory at the altar. □

—David L. McGuire, pastor



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THE CHURCH SCENE



CHURCHES WITNESS AT THE MID-SOUTH FAIR

For some time the Nazarene pastors and people of the Memphis Zone looked for a way to give more visibility to the church in the Greater Memphis and Mid-South areas. So the Church of the Nazarene went to the Mid-South Fair in Memphis, Tenn.

MEMO

to church board members:

Is your local church board aware that an excellent employee benefit is available for purchase through Pensions and Benefits Services?

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Your local church board will want to consider paying the premium for this coverage, thus providing another excellent employee benefit for those who labor so faithfully in your local church.

—Pensions and Benefits Services

The Mid-South Fair, which had over 400,000 visitors in 10 days, was the vehicle used to promote the Church of the Nazarene. Sponsored by the Nazarene Ministerial Association, a booth was set up in the General Exhibits Building with a large map showing the locations of the area churches. A list of the 16 Nazarene churches in the immediate area, along with another list of the 30 Nazarene churches within a 125-mile radius of Memphis, was made available.

Hundreds of visitors, representing nine different states, stopped by the

booth and received copies of the special edition of the *Herald of Holiness*. Also distributed was the pamphlet "Presenting the Church of the Nazarene in Your Neighborhood," and the tract "Life Can Have Meaning." Many expressed an interest in learning more about the Church of the Nazarene.

Forty laymen and pastors manned the booth during the fair and served as witnesses for Christ and the church. Those expressing an interest in the Church of the Nazarene were followed up by participating churches. □



The Dumas, Tex., church recently completed their second major building program in three years. The facility has increased from 3,000 sq. ft. to 20,000 sq. ft., which includes a new sanctuary that will seat over 400, new Sunday School facilities, new office facilities, and new paving. Chris H. Hale has been the pastor since 1977.



On April 19, 1981, the Port Charlotte, Fla., church was organized under Dr. Robert Spear, Jr., superintendent of the Southern Florida District. Recently, a new church building was dedicated. The building is located on 10.2 acres, and was constructed at a cost of \$131,000 with the construction done primarily by the laypeople. The building and property are valued at \$331,000. In its first year, the membership has grown from the 29 charter members to 43, with an average attendance of 75. Rev. Jay Shoff is the pastor.

ANGLO-HISPANIC RALLY

Churches from the Central Latin American District and the San Antonio District conducted a united rally April 25, in Harlingen, Tex. Dr. V. H. Lewis was the special speaker for the occasion. After a very challenging, moving message the altar and front seats were lined with people seeking forgiveness or cleansing.

Special music was provided by local churches in the area. Greetings were presented by Rev. Bill Sullivan, direc-

tor of Church Growth and Evangelism; Rev. H. O. Espinoza, district superintendent of the Central Latin American District; and Dr. James Blankenship, district superintendent of the San Antonio District.

In his message to the congregation of approximately 500, Dr. Lewis challenged the people to initiate an evangelistic program which would produce a great harvest of souls in the growing Rio Grande Valley. The Valley is expected to double in population in the

next eight years. Rev. Sullivan suggested ideas in which the Simultaneous Revivals of 1983 could be beneficial.

This is the first joint effort between the Anglo and Hispanic churches in the Valley. The purpose was to build bridges of communication so that the two groups can unite their energies to build the Kingdom. There was such a beautiful spirit of unity, expectation, and commitment that all felt there should be future rallies and endeavors of the two groups. □

SOME VERY IMPORTANT PEOPLE

The highest awards issued in our Caravan program are the Esther Carson Winans award for girls and the Phineas F. Bresee award for boys. We congratulate these award winners, and all who worked with them in the program.

ESTHER CARSON WINANS AWARD

Joan All, Worthington, Ky.
Robin Bare, Idaho Falls, Ida.
Bonnie Bates, Idaho Falls, Ida.
Kathy Bell, Olathe, Kans.
Laurie Brown, Olathe, Kans.
Roxie Bloesser, Sidney, Mont.
Cathy Cariani, Merriam, Kans.
Connie Jo Cunningham, Olathe, Kans.
Kathy Davis, Olathe, Kans.
Lisa Davis, Idaho Falls, Ida.
Alauna Denison, Osseo, Minn.
Michelle Donaldson, Idaho Falls, Ida.
Deborah Duncan, Charleston, W.Va.
Lisa Flint, Bourbonnais, Ill.
Beth Hapner, Indianapolis, Ind.
Brandy Higginbottom, Tucson, Ariz.

Heidi Hostetter, Council Bluffs, Ia.
Maria Kessell, Charleston, W.Va.
Lisa Kohler, Olathe, Kans.
Rebecca Lindquist, Dallas, Tex.
Sheri Livingood, Idaho Falls, Ida.
LeAnn Manwell, Olympia, Wash.
Tammy Mullins, Charleston, W.Va.
Kim Older, Charleston, W.Va.
Julie Overpeck, Bourbonnais, Ill.
Karen Paulson, Osseo, Minn.
Renee Presley, Olathe, Kans.
Denise Roberts, Osseo, Minn.
Tonya Sayer, Charleston, W.Va.
Laura Sheely, Bourbonnais, Ill.
Paula Thompson, Port Orchard, Wash.
Joanna Wilkinson, Arlington, Tex.

PHINEAS F. BRESEE AWARD

Matt Barwegen, Bourbonnais, Ill.
Mike Bergman, Sidney, Mont.
Chuck Boardman, Bourbonnais, Ill.
Lane Boyce, Sidney, Mont.
Mark Caddell, Bourbonnais, Ill.
Jeff DeGraffenreid, Olathe, Kans.
Rob Gailey, Olathe, Kans.
Jason Hendrick, Bourbonnais, Ill.
Allen Jackson, Oak Harbor, Wash.
Aby Kurien, Bourbonnais, Ill.
Ricky LaZerte, Osseo, Minn.

Tom Mathai, Bourbonnais, Ill.
Scott Regester, Dallas, Tex.
David Roberts, Olathe, Kans.
Greg Saville, Olathe, Kans.
Mike Scheeta, Sidney, Mont.
Mark Shea, Bourbonnais, Ill.
Sean Smith, Phoenix, Ariz.
David Snow, Dallas, Tex.
Sim Taylor, Brunswick, Ga.
John Henry VandenOever, Osseo, Minn.

The list of winners will be continued in future issues.



On Sunday afternoon, December 6, 1981, General Superintendent Jerald D. Johnson, District Superintendent Harold B. Graves, and Pastor Ronald L. Barber dedicated the new sanctuary addition to the Vandalia, Ohio, church. It has a seating capacity of 375 people. With this new addition, the total value of the property is near three-quarters of a million dollars. Cogun Industries, Inc., of North Lima, Ohio, was the design-build team that built the addition.



1982 marks the 57th anniversary of the Port Glasgow, Scotland, church. In this, The Year of the Layman, a milestone of consistent churchmanship occurred in the life of one of the Port Glasgow church board members. Mr. William Barclay served his 50th year as Sunday School treasurer. To mark the occasion, the Sunday School gave Mr. Barclay a carriage clock, presented by his niece, Mrs. Cora Ramage (wife of Ian Ramage, North district NYI treasurer), on March 29. Pictured (l. to r.) are Mrs. Ramage, Mrs. Mary Barclay, and Mr. Willie Barclay. On receiving the gift, Mr. Barclay said, "The Sunday School does not owe me anything, but I owe the Sunday School a great deal." Mr. Barclay will soon celebrate his 78th birthday. His life is an example in commitment to Christ and in Christian service, truly a "fellow worker with God." Mr. and Mrs. Barclay have five children: Nan, Jim, Robert, Billy, and Alastair.

OSTER NAMED TO CHRISTIAN LIFE POSITION



Rev. Phil Riley, Christian Life and Sunday School Division director, has announced the appointment of John C. Oster as Lay Training coordinator for the division, effective July 1.

Since 1970 Oster has been an editor at Nazarene Headquarters for Church Extension Ministries (formerly the Department of Home Missions). He is a graduate of Nebraska State College and a veteran journalist in both secular and Christian fields, having served as the first and only managing editor of *Mission ALERT*, a tabloid publication of Church Extension Ministries, now in its 11th year.

Oster also is author of *Communication and Growth*, *Mission Possible Churches*, and coauthor of *The Wind Runs Free*. He was editor of three denomination-wide lay training texts: *Mission Possible* (Home Missions), *Get Ready to Grow* (church growth), and *Finding Your Ministry* (spiritual gifts).

The appointment signals a merging of the TLC (Teaching/Learning Conferences) with the CLT (Continuing Lay Training) programs of the Christian Life and Sunday School Division.

The TLC program was coordinated by Rev. Dwight Douglas for the past two and one-half years; Dr. Earl C. Wolf directed the CLT (formerly CST, Christian Service Training) program for 11 years.

John and his wife, Dee, and three sons, Johnny, Jeffrey, and Joel, live in Olathe, Kans., and are members of the Olathe College Church. □

—NN

PITTS RESIGNS YOUTH MINISTRIES POSITION



Rev. Michael Pitts, program director of Teen Ministries in the Christian Life and Sunday School Division at Nazarene Headquarters, has resigned to accept an associate position as youth director at the Olathe, Kans., College Church.

In addition to serving as editor of *Source* and teen camp curriculum, Rev. Pitts has been responsible for developing denominational teen discipleship materials and new youth music. He is author of the quinquennial NYI theme song "I'll Follow the Son" and a teen Bible study book entitled *Growth on the Vine*. Rev. Pitts has been active in youth ministry for several years, including positions in local church youth ministries in California and Oregon prior to his assignment at Nazarene Headquarters, which began in 1980. □

—NN

GOOD NEWS ON NEW CHURCHES

The midquinquennial update on new churches indicates that the Church of the Nazarene has exceeded one-half the quinquennial goal of 1,000 new churches. Five hundred and four new churches have been organized around the world from January 1, 1980, to June 18, 1982. With two and one-half years yet to go, there is every expectation of exceeding the goal of 1,000 new churches by 1985.

Currently, new church organizations in the U.S.A. and Canada are occurring at a lower rate than in World Mission areas. In the U.S.A. and Canada 130 have been organized while 374 churches have been organized in World Mission regions.

Two hundred and twenty-one additional church-type missions also are functioning on a weekly basis in the United States and Canada. It is possible that 100 of these could become fully organized churches before 1983. There are currently 43 non-English-speaking Sunday School classes sponsored by English-speaking churches in the United States and Canada. □

—NN

SAGINAW CENTRAL CHURCH DAMAGED BY TORNADO

The Central Church of the Nazarene was severely damaged June 15 when a tornado ripped through Saginaw, Mich. "The roof was torn off the sanctuary," said Pastor Allen Cobb in a telephone interview with Nazarene News. "Water and insulation was dumped into the church. A 20 by 15 foot canopy that was cemented in by the door is completely gone. We couldn't even find half of it!"

Rev. Cobb stated that miraculously, no one was injured, although 12 chil-

dren plus supervisors were in the church day-care center just yards away from the sanctuary when the tornado struck.

"This thing hasn't dampened the spirits of our people," he said. "We're just so thankful no one was hurt. I just keep remembering the Scripture: 'All things work together for good to those that love God . . .'"

Cleanup operations were soon underway and the sanctuary was repaired in time for services to be held there the last Sunday of June. □

—NN

FIRST EAST INDIAN CHURCH ORGANIZED

The first East Indian Church of the Nazarene in the United States was organized on June 6, 1982, with 26 charter members, according to Dr. Forrest W. Nash, Chicago Central district superintendent. The pastor, Rev. P. G. Chacko, is a graduate of Nazarene Theological Seminary and Fuller Seminary.

The church was organized at the Chicago Oak Park Church. Pastor Bill Muir and his congregation have assisted this group in its development from the beginning. It is the third ethnic church organized in the greater Chicago area. □

—NN

HERALD OF HOLINESS MICROFILMED

The *Herald of Holiness*, 1969-1981, has been microfilmed by the University of Chicago, with funding provided by the American Theological Library Association (ATLA). The Nazarene Archives supervised this project in cooperation with the *Herald of Holiness* editorial office.

The current microfilming has updated an earlier ATLA project conducted by the General Secretary's Office and the Nazarene Theological Seminary library in 1969. A complete set of the *Herald of Holiness* from 1912 to 1981 is now preserved on microfilm and maintained in a fireproof, climate-controlled vault at the University of Chicago. Nazarene college libraries can purchase complete sets of the *Herald* from ATLA on a permanent and durable microfilm, thereby making them available to their students and constituent pastors. □

—NN

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