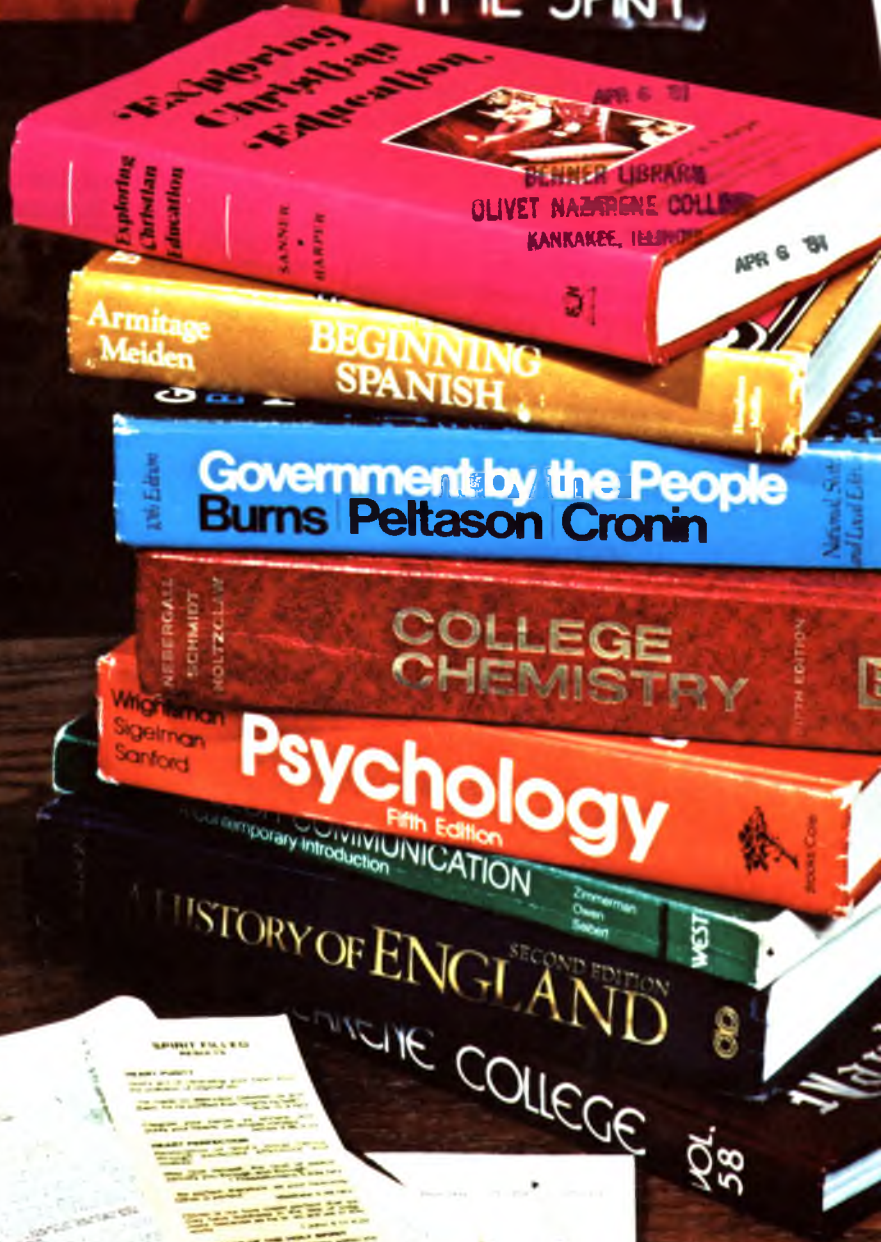


HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1981

BE
AGLOW
WITH
THE SPIRIT



Nazarene College Day - April 26

AN EDITORIAL

THE WITNESS OF THE SPIRIT

AS THE REV. SAMUEL WESLEY, vicar of Epworth, lay dying, he said to his son John, "The inward witness, son, the inward witness—that is the surest proof of Christianity!" Indeed it is! "He that believeth on the Son of God hath the witness in himself" (1 John 5:10). And to enjoy this witness is to know the reality of God's love in Christ.

The inward witness is the witness of the very Spirit of God: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Galatians 4:6). The Spirit puts within our hearts the same filial confidence toward the Father His only Son enjoyed, and upon our lips His very words, "Abba, dear Father!" As Bernard of Clairvaux said, "The love of Jesus, what it is, none but His loved ones know."

Perhaps the clearest statement of this doctrine comes from John Wesley, who described the witness of the Spirit as "an inward impression on the soul, whereby the Spirit of God immediately and directly bears witness to my spirit, that I am a child of God; that Christ hath loved me, and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God."

Says Paul, "The Spirit himself bears witness with our spirit, that we are the children of God" (Romans 8:16, ASV). You see, this is a *joint* witness between the divine Spirit and my human spirit. The testimony of my human spirit is a confirmatory witness, assuring me that I am not presuming on God.

This corroborative witness of my spirit, Wesley says, "is nearly, if not exactly, the same with the testimony of a good conscience toward God; and is a result of reason, or reflection on what we feel in our souls. Strictly speaking, it is a conclusion drawn partly from the Word of God, and partly from our own experience."

The Word of God declares, "If any man be in Christ, he is a new creature" (2 Corinthians 5:17). I am distinctly conscious that I am a new creature in Christ. "Old things are passed away; behold, all things are become new." This I know. Like the blind man whose eyes Jesus had opened, I say, "One thing I know, whereas I was blind, now I see!" Therefore I conclude rationally that I am indeed a child of God.

Dr. Arthur Gossip tells of an old Scotsman who had been wonderfully changed by the grace of God. He was so amazed at what God had done in his life he at times could not keep still. One Sunday he visited a nearby Presbyterian church. Without announcement he stood and began to sing the Doxology! The pastor, according to his own report, "sank like a punctured tire." But he sensed the reality of the man's witness and detained him after service for some questions. "Tell me about yourself," the minister began.

"I work in the mines," was the reply. "I apologize for interrupting the service, but sometimes I get so full I cannot keep still. I used to get drunk and go home and beat my wife and my bairns. But Christ has changed all that!

When I think about it my heart overflows with praise."

"Well, what do your friends think about you?" the minister continued.

"They don't understand," he said. "Sometimes they try to mix me up, like last week when they said, 'Surely you don't believe that yarn about Jesus turning water into wine, do you?'"

"And what did you say?"

"I told them I'm no theologian and wasn't sure I could explain that. 'But this I know,' I said, 'at my house He turned beer into furniture, and that's miracle enough for me!'"

How may *you* know this witness? It is by faith: He who *believes* has the witness. But "faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Faith is a divine evidence and conviction created by the promises of God. So expose your mind and spirit to the gospel. Read and receive God's promises:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

Rest your heart in the promises of God—and you too will know! □



by General Superintendent William M. Greathouse



Rohn Engh

by H. RAY DUNNING

I SAW GRACE

I RECENTLY ATTENDED A BANQUET. Big deal! But in order to get into this banquet I had to be on a guest list and produce identification to prove that I was the one whose name was on the list. Furthermore, before they would permit me to enter the banquet hall, I was asked to empty the contents of my pockets and then a gentleman "frisked" me for concealed weapons. You see, it was in a prison.

It all started a few months earlier when I agreed to teach a college course in philosophy in a prison education program. I got acquainted, in fact I developed a pretty good friendship, with some of the students. They asked if I would come back and teach a religion course, which I promised to do. These young men were interested in the Bible and religion because they had found Christ behind prison bars. Some of them who were really dedicated had formed an organization based in the chapel which they called the King's Men. It was Thanksgiving time and they had been given permission to have a banquet and invite guests. I felt honored to be asked to come.

That night as I sat through a cold meal and a lengthy program produced by a black church choir and others, I enjoyed it, but my real thrill came when, during the final segment of the program, the King's Men came to the platform and testified of their faith in Christ. It sounded quite strange to hear them thank God for bringing them to that place where they had found the Lord—and themselves. They had prepared a poster to be placed at the front which proclaimed: "I am a new man in Christ."

The grand finale brought us all to our feet as two dozen inmates stood together with their hands raised and the glory of God shining from their faces as they sang, "Amazing grace! how sweet the sound! That saved a wretch like me!"

Equally impressive to me was a poem written and read by one of my students who attempted to express his faith in this way. One of my colleagues in the English Department tells me it is not "classic" poetry

H. RAY DUNNING is professor of philosophy and religion at Trevecca Nazarene College in Nashville. He is also chairman of the Department of Religion.

at Work

—I wouldn't know about that—but it sure did touch my heart. With Wayne's permission, here is how it went in part:

*I came into this world
of wickedness and sin,
I've lived an evil life
which led to prison's end.*

*Now prison is a lonely place
of hostility and grief,
and there seems to be nowhere to turn
for comfort or relief.*

*But, I met a Man!
right here in this place,
Who has forgiven me of my sins
and bestowed upon me His grace.*

*He has made my life worth living
by showing me that He cares.
He protects, guides, and keeps me
through the love that we share.*

□

If Just One Soul

*If just one soul
Has been enriched
Because I trod this earth,
Or if one doubting heart
Can trust
And realize his worth
And turn to Christ
Because I shared
My joy to ease his pain,
I'll know beyond
The slightest doubt,
I'll not have lived in vain!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin



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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.

GOOD THINGS END

I just want to tell you how much I enjoy your editorials in the *Herald of Holiness*, and your messages over the air are wonderful. I was sorry to receive word that copies of the radio sermons would no longer be sent out by mail. I appreciated getting them so much, but I guess all good things come to an end.

So I want to thank you again and may God bless.

*L. R. Sturtevant
Nampa, Idaho*

BARGAIN FRIEND!

All Christians know, or should know, that God works in mysterious ways. Recently I received a letter from Mr. Paul Achhammer of Mingo Junction, Ohio. Not knowing the sender or the letter's contents I was curious to find out.

When opened I found a renewal notice for my subscription to *Herald of Holiness* and a note explaining that it had stuck to Mr. Achhammer's renewal and that he was forwarding it to me.

My now deceased brother-in-law, who was a Nazarene, gave me a gift subscription to the *Herald of Holiness* many years ago, which I have renewed ever since. I treasure the *Herald of Holiness*, right along with *Vital Christianity*.

Publications that herald Christ and His holiness are seeds that almost everyone can sow. I recommend it highly. It is wonderful to see when, where, and what happens when God chooses to bring forth fruit from one of the seeds that another Christian has sown.

All things work for good to those who love the Lord. A renewal notice sent to the wrong

mail box got me a new Christian friend. For fifteen cents you can't beat that.

*William R. Eisele
Middletown, Ohio*

UNREPEATED COMMANDMENT

The Sabbath was given as a token of the covenant between God and Israel (Exodus 31:16-17). Sabbath-keeping has never been commanded of the Gentiles, and with the setting aside of Israel came also the setting aside of God's token with them, the Sabbath.

The New Testament teaches that for the Body of Christ, the Church, the special days of the Old Testament were only a type of things to come. Therefore, believers are not to let anyone judge them "in respect of an holy day or

(Continued on page 34)

PREACHING HOLINESS

by General Superintendent ORVILLE W. JENKINS



P. F. Bresee; founder, Church of the Nazarene

IN AN EDITORIAL (*The Nazarene Messenger*, Vol. 6, No. 22, Nov. 28, 1901) Dr. P. F. Bresee, founder of the First Church of the Nazarene in Los Angeles, said, "Our work is to preach holiness, to spread it over these lands. To this we give ourselves, for this we give our all. Praying for all saints in the fields to which God has called them, let us stand close together, shoulder to shoulder, to push holiness, to enter many open doors. Nothing is so essential for the world's salvation as the building of great holiness fires. . . . God has called us, let us be quick and constant." In a sermon, Dr. Bresee said, "Our call is to Christianize . . . Christianity." From its inception the Church of the Nazarene has been committed to preaching, promoting, and living Christian holiness. It is so fitting in this first year of our new quinquennium of "Celebrating Christian Holiness" that we lay special emphasis on the preaching of this great biblical truth.

The message of holiness of heart and life centers around two great New Testament truths. First, there is the fact of sin, both as an act of the will and as a condition or state of human personality. Romans 3:23 declares, "For all have sinned and come short of the glory of God." The worst thing that has befallen mankind is sin. All men are sinners; all men in sin are lost, and, therefore, all men need a Savior who can forgive all personal transgressions and cleanse from all the pollution and stain of indwelling sin.

The second great truth which the Scriptures make clear is the good news that men can be saved and forgiven from the guilt of committed sin and be purged and cleansed from the nature of indwelling sin. The reality of the sin nature with its deadening, death-dealing power is apparent on every hand. But to all who know the Lord Jesus Christ there is the exultant assurance that "He [Jesus] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The declaration of holiness of heart and life is based on the crucifixion of the Lord Jesus Christ on the cross of Calvary. The apostle Peter, referring to the Crucifixion, declared, "Who his own self bare our sins in his body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24). Again the very

central purpose of Christ's death on the Cross is declared in Hebrews 13:12: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Holiness is also based on the resurrected, ascended, living Christ. The apostle Paul declares, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34). The ascended, living Son of God intercedes at the Father's throne for, and through the Holy Spirit indwells and lives through, every sanctified child of God.

We proclaim holiness because this wonderful grace brings the joy of the Holy Spirit into our lives—"But the fruit of the Spirit is . . . joy" (Galatians 5:22). How does the fullness of the Spirit open a fountain of joy in the soul? Why does the Spirit-filled Christian maintain perpetual gladness and spiritual victory? Because the Holy Spirit makes glad the sanctified heart with the abiding inner consciousness of God's presence, and there is an outflowing of this awareness of the Lord's presence. Even while being stoned to death, Stephen was victorious in the knowledge of the ultimate triumph of Christ and died praying, "Lord Jesus, receive my spirit" (Acts 7:59).

The holy heart and life, with victory over evil and selfishness, and with inner peace from being filled with Christ's love, is the winsome, attractive Christianity needed in our world. □



VALUE EDUCATION was known in ancient times, as far back as Socrates and Plato. Education and moral values were also viewed in close relationship throughout the development of the liberal arts tradition from Roman times to the present. The liberal arts tradition has often left the door open for the supreme value, God. It is unfortunate that much of contemporary education has omitted this value. It is God who invests higher education with the meaning that distinguishes a Christian college from a secular college. A Christian college can play a key role in the formation and shaping of values in the lives of students in the 1980s.

(1) **Should a Christian college take responsibility for the transmission of values other than academic values? Yes!** A college should not be only an academic institution; it should also be an educational institution.

Historically, educational institutions have been planned to have a moral and civic purpose, but many prestigious universities today are slow to assume this purpose. Christian educators must continuously seek to clarify their understanding of the major purpose of higher education. Should the purpose of our colleges be defined primarily in terms of factual knowledge, or should we emphasize spiritual values more? Should we approach education primarily in terms of subject matter, or should the approach be primarily in terms of what is best for the student? The degree of emphasis on moral and spiritual values will grow out of the answer to these questions.

If our holiness colleges become academic institutions only, they lose their distinctive purpose for existence. If we accept our responsibility to educate for the good of the student, then we cannot help but see the student as a religious being created to respond to God's revelation. The task of our Nazarene educators is to create the best possible environment for the growing person, and to provide the right learning opportunities for the various stages of a person's development. True education involves "nurture," which implies a conscious and deliberate attempt by the educator to lead the student in a particular direction according to certain norms. Education requires a fundamental respect for those we seek to educate, because they are people made in the image of God to respond to His high calling through Jesus Christ our Lord. So in a Christian college, teachers are held responsible for the way they guide and nurture the moral and spiritual development of students in their care. Since the Christian has no greater task in life than to love God with all his heart, and his neighbor as himself, all forms of education should ultimately serve this Christian calling.

Darrell Guder said that it is the task of our education to equip us to see the amazing patterns which dominate our lives. And then he quotes from the apostle Paul when he says we are no longer to be conformed to the patterns of this present world. Paul

says, "Let your minds be remade and your whole nature be thus transformed" (Romans 12:2, NEB). Here, then, is perhaps the heart of the matter in regard to Christian education. The remaking of the mind leads to the transformation of the person. Our goal, whatever the subject matter taught, should be that the student should be transformed (saved and sanctified) in order to be able to recognize the good and perfect and acceptable will of God, and thus to make good moral decisions. New minds, new categories, new basic assumptions, new presuppositions, are the result. The ultimate objective is the full development of the student as a Christian person. The Christian college should set a clear, moral value



Paul M. Schrock

"Let There Be Light ..."

VALUE EDUCATION IN NAZARENE COLLEGES

by PAUL W. BEALS

PAUL W. BEALS is a Nazarene elder and an associate professor of education and director of Secondary Education at Jamestown College, Jamestown, North Dakota.



Vivienne

education purpose, and then move on from that point.

(2) **Does the Christian college really make a difference in the shaping of moral and spiritual values in students?** We Christians generally recognize that the home, the church, and the culture in general do influence the shaping of values. If other forces in society, like television and pornography, are shaping values in a way that we dislike, we must do our part to transmit those values that we cherish. Edgar M. Carlson said that education which makes no contribution to the understanding of values, or to the development of a pattern of values suited to the growing student, fails in its essential purpose.

God, the supreme value known fully in Christ, is personal. This value is transmitted primarily through persons and personal relationships. Perhaps the claim is valid that values are not taught, but caught. That is, college students learn values not only in the classroom, but from the whole campus atmosphere that surrounds and supports the classroom experiences. What is the ideal college community for transmitting moral values? Victor Such has suggested looking at the three words, "ideal," "college," and "community." Let's start with *community*. In times of battle, there is a sense of community. Every person in the unit has his task to perform and every person depends on every other person to do his part. If one man is lost, the whole unit mourns. That is a true sense of community. The ideal college would have some of this spirit of community. Every faculty and staff member, every administrator, every student would be valued and cherished and would feel a part of the community. We are engaged in spiritual warfare where stakes are even higher than the ones in military combat. There should be some sense of unity or belonging or feeling responsible to the Christian college community and to the cause of Christ.

Then, the ideal *college* community is an institution of higher learning. The faculty will be professionally competent and also will be working to remain competent since that is a never-ending job. Members of the faculty will be adding to the sum total of knowledge, and they will be interested and enthusiastic about the subject matter that they are teaching. The students will be serious and hard-working, and will be there for the purpose of obtaining an education and developing and sharpening every skill and talent which they possess. And the

administration and staff will realize that it is in the classroom where the vital work of the college is being done, and will make its primary aim the facilitating of all academic endeavor.

The *ideal* college community means that faculty, students, staff, and administrators will be absolutely dedicated to a high ideal. For you and me, of course, this means the Christian ideal. W. T. Purkiser said that if you educate a scoundrel you may have only an educated scoundrel. More than that is needed in a Christian college. The church needs educated Christians if the world is ever to be redeemed and made a decent place to live.

If all of us, faculty, staff, students, administrators, and supporters of our Nazarene colleges, dedicate ourselves to Christian moral and spiritual values; if we have academic programs of integrity and worthiness; if we strive to create a sense of Christian community on the campus; we may not quite achieve the ideal college community, but we will approximate it. And at least we will be making an effort to achieve that which makes Christian colleges distinct from secular colleges. The impact of the gospel on thoughts and behaviors of the developing student can be, at least to some extent, realized. If we don't *try* to achieve excellence we will not achieve even a part of what we would otherwise be able to do. In the words of "Uncle Bud" Robinson, a pioneer Nazarene preacher, it's better to aim at something and miss it, than to aim at nothing and hit it.

There are many factors that contribute to the formation of values among students on a Christian college campus. None is more important than the role of the professors. Personal integrity, righteous living, exemplary decorum, a Christlike spirit, as well as knowledge in their subject matter, teaching skills, ability to articulate their ideas well—all of these are factors that will assist in the transmission of Christian values on our Nazarene college campuses and will make each college campus as nearly as possible an ideal Christian community. The Christian college with exemplary faculty members will really make a difference in the shaping of students' values.

(3) **If Christian colleges should teach moral values, and if values are transmitted best through persons and personal relationships, then we must ask ourselves what values should be taught by the personal lives and examples of teachers.** There is no need to limit our values to God and other spiritual values. Our values include these, but also aesthetic,

VALUE EDUCATION ...

economic, political, social, legal, and intellectual values. All of these should be included as our Nazarene colleges strive to carry out their mission. The building of Christian character for growing individuals is one of the greatest accomplishments that can be attempted on the Christian college campus. This of course includes the development of integrity, sincerity, honesty, truthfulness, courage, virtue, and the love of truth. The end result desired is the development of the whole person, which includes a growing moral sensitivity, leading to holiness of heart and life.

(4) **How can we best teach values in a Christian college?** John Knight points out that a college could have courses on values clarification; courses on ethics, religion, and moral philosophy; faculty in all departments and courses can raise value-laden issues systematically in their teaching; there could be interdisciplinary courses which would give students an opportunity to examine their knowledge in the context of the Christian commitment; and there can be conferences which address crucial public issues and ethical implications which have an impact upon the entire community or the entire country. Each Christian college will have its own way of dealing with these needs.

However it is done, several commitments should be made. The faculty must consider the moral and spiritual value goals to be important and must commit some time and part of the curriculum to achieve these values. Nazarene college administrators should hire faculty and staff who see Christian moral and spiritual values as primary and are committed to them. Students must be encouraged to participate in the activities which will help them grow in their value judgments, and to grow in Christian character and commitment. And the entire academic community should be committed to setting a moral and ethical tone by the personal examples of faculty, staff, students, and administrators.

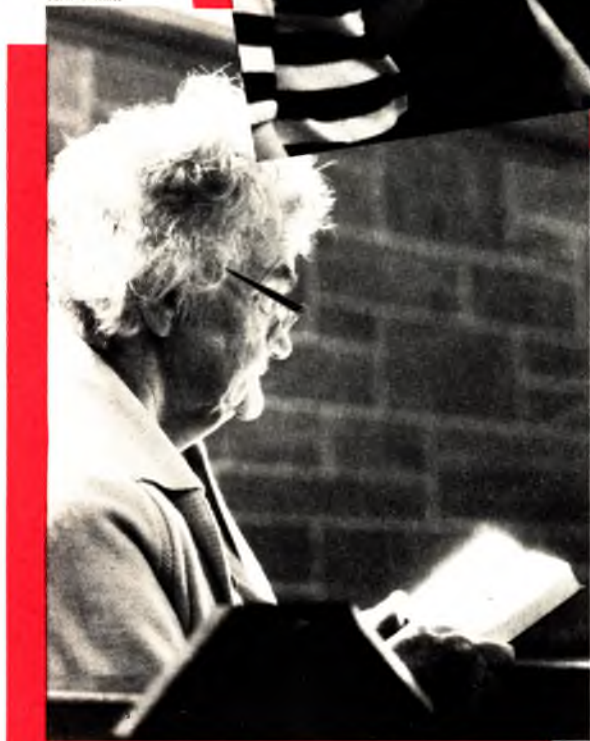
In 1907, an Ohio College Association task force report said:

The efficiency of a college must be measured not by the production of scholarship, in the technical sense of the word, not by the production of mere efficiency in some line of labor but by the production of wide outlook, broad sympathies, deep purposes, high devotion to truth and righteousness, the power to think, thoroughness, insight, patience, fidelity, courage; by the production, in a word, of character, of manhood. Not the politician but the statesman, not the scholar but the sage, not the ecclesiastic but the saint, not the millionaire but the servant of humanity, not the overlord but the hero and martyr. These are the highest product, and the real test of the efficiency of a college.

If there is validity in these words, then the Nazarene college has located itself close to the center of a most important issue and a basic need of our society in the 1980s: teaching moral and spiritual values. □

Thomas E. Saner

John N. White



SOME CHRISTIANS AND CHURCHES CONCENTRATE ON EVANGELISM TO THE EXCLUSION OF WORSHIP.

MOST of the time such persons and churches become too program-oriented so that intimate contact with God is eventually lost or weakened and effectiveness in witnessing is forfeited. We are commissioned to evangelize, witness, and present Christ to the world; but what is the source of our strength and power to do this?

Once a person is converted, what then? What does the Christian life have to offer? It offers rescue from a life of sin. It offers also eternal life with Christ and escape from eternal damnation. Life in Christ gives meaning and direction. Joy and freedom are experienced in the Christ-centered life. These are biblical

SOME THOUGHTS ON WORSHIP



by B. DAVID LILES

and blessed truths. But there is more. The Christian life includes the blessed privilege of worshipping the Almighty, eternal Being, who loves us and gave himself for us.

What is worship? What is its nature and purpose, and how does it meet the needs of men and women? John F. Wilson, in his book *An Introduction to Church Music*, informs us that the term *worship* comes from the Old English "weorthscipe," meaning to ascribe worth. Worship may be described as the act of finite man ascribing praise, honor, and thanksgiving to the infinite God.

Worship is an *act*, in that certain activities take place during the process, such as singing, praying, reading Scripture, and giving of our resources. Worship is an *emotional state*, in that we feel awe, unworthiness, joy, sadness, guilt, and happiness, to name only a few of these many emotions. Worship is a *mental state*, in that our thought processes are brought into play by way of hymn texts, Scriptures, and biblical preaching. Worship involves the adoration of a perfect, Supreme Being who is all goodness, all holiness, and is our Heavenly Father. Worship also involves a submission to all that His will demands. We yield ourselves to be His without question or reservation.

Worship may exist in two forms—individual and corporate. One cannot be said to be more important than the other, for both are crucial to the Christian.

Individual worship is a private response to God, an entering into the "closet." During this process we bare ourselves to God's penetrating "searchlight" in order that He may show us our weaknesses and

unworthiness. We also offer honor, praise, thanksgiving, and devotion to Him. We place ourselves in His hands for service according to His will.

As a result we are drawn into a closeness with Him. We may not think of Him consciously every moment—but we are aware of His presence, and receive a renewed sensitivity to His guidance. We come to Him as a child and He draws us into intimate communion with himself.

In considering individual versus corporate worship, the concepts of objectivity and subjectivity come into play. Objectivity involves worship activities directed primarily to God. He becomes the *object* of our adoration. We ask nothing in return. We simply honor and praise

Him—because He is God. We do not praise Him only because of what He has done—but for what and who He is. The hymn "Joyful, Joyful We Adore Thee" points out that God is the object of our affections. Subjectivity is that aspect of worship whereby our relationship to Him as servants becomes the *subject* of our activities. Our needs as finite beings are brought into focus. Charles Wesley's "And Can It Be That I Should Gain" points to the subjective aspects.

In corporate worship the church comes to honor the Father as a family of brothers and sisters. The Psalmist says, "Magnify the Lord *with me* . . . exalt his name *together*." In corporate worship we sing together, pray together, read Scripture together, and support together. God blesses the offering of ourselves, and a strength of fellowship and a feeling of oneness results. Then we are challenged to tell others about our blessed Lord so that they can become His children and enjoy His presence through worship also.

Entering into the presence of God in worship will surely meet many needs. Our God is many things to us. He is understanding when confusion reigns, He is stability when in instability, He is companionship in loneliness, He is fulfillment to a meaningless life, and most of all He is love and forgiveness to the guilt-ridden, sin-burdened life.

A myriad of benefits could be added to these. The point is, however, that when we worship we give ourselves to God for His use and He does with us what He wants. "Thou shalt love the Lord thy God with all thy heart [emotional], soul [spiritual], mind [intellectual], and strength [physical]." As a result of worship, corporate and individual, we become vessels fit for the Master's use. □

DR. B. DAVID LILES teaches in the Music Department of Mount Vernon Nazarene College, Mount Vernon, Ohio.

THANKS TO BEING PART OF
A NAZARENE COLLEGE,
I WAS ABLE TO RECEIVE . . .

A Teacher's Bonuses

by ANNA BELLE LAUGHBAUM



Australia Nazarene Bible College



*How good it was to be
in Hong Kong with
ex-student Gay Ezzell.*



Rice paddy and home in Indonesia

I BEGAN TO REALIZE how thrilling the bonuses are as I dined with Jim and Kaye Williams in Taiwan. Between bites of fried minced squab, sliced lobster saute, and other delicacies at our Chinese banquet, we reminisced; that is, when I wasn't trying to adjust my chopsticks.

"Remember my first sermon when I traveled with the Mission Crusaders?" Jim asked. He received a boost that Sunday night when one of the men at the church told him how wonderful his sermon was. His interest in missions deepened, Jim said, because of the man's confidence in him. He learned later that this man pronounced every sermon he heard "wonderful!"

It was good to hear Jim say that he is sure he is in the right place, that he feels good about his language study, and that he loves his work.

Kaye, too, has a special place in my heart. At BNC she was a lovely singer in the Mission Crusaders and an English major. I can still see her in the front row of my 7:30 a.m. Shakespeare class—even on Mondays after we had returned very late from our weekend trips.

Seeing BNC alumni happy, fulfilled, and singing songs in a strange land, to say nothing of their being co-workers with Him, is indeed an "extra" in my life as a professor. One of the things I was thrilled about when the Lord called me to teach in a Christian college was the possibility of helping students find themselves in His will. My own years of Christian education had done this for me. This I wanted for them. Jim and Kaye were just one example of a desire fulfilled.

In Australia, I continued to revel in my bonus when I was with R. T. and Pat Bolerjack, then serving as President and First Lady of the Australian-New Zealand Bible College in Brisbane.

As we chatted, I saw R. T. back at BNC in my New Testament Greek class. Handsome he was (and still is!), with sparkling eyes and dimples. I soon learned he was a serious student, and he made excellent grades. Sometimes through the demands of difficult courses, professors and students draw close to each other. I enjoyed becoming a friend of R. T.'s.

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*Commuters leaving train
in Taipei, Taiwan.*



Auckland's harbor bridge

Now, I was visiting him on the other side of the world and feeling his rapport with *his* students.

Pat was a special person, too, at BNC. I became acquainted with her through her writing in my Honors English class. She inspired me by her loveliness and character. Now she was planning a music curriculum and installing an electronic piano training system, quite new in Australia.

As R. T., Pat, and I walked on the beach along the Gold Coast, I was happy to sense their earnest desire to follow divine guidance. Again, I reveled in the bonus of hearing trusting songs in a strange land. Perhaps I had written, years earlier, a few of the words.

This was the way it was, also, in Indonesia. Two of my young friends, Bob and Rosa McCroskey, are there. Alumni of BNC, they were an important part of the Mission Crusaders, Bob as director and Rosa as pianist. An ideal situation for a beginning romance for future missionaries! I saw them graduate, attended their wedding, rejoiced when they took a pastorate near Oklahoma City, rejoiced more when I learned about their appointment to Indonesia.

Not long before I was there, they had entered a new field near the center of the island. Thus they were unable to come back to the coast during the short time I was in Jakarta. But it almost seemed as if they were there when I became acquainted with their fellow missionaries, the Renches and the McCartys.

At the airport in Jakarta, Donna Rench gave me a gift from Bob and Rosa—lovely batik with an equally lovely letter. It sang victoriously even though it had come from a difficult place. The next day I met the McCartys as we dodged traffic headed straight towards us. "Is Miss Laughbaum on this bus?" I heard someone ask. When I turned around to answer the questioner, he exclaimed, "Miss Ha Ha Boom!" It didn't take me long to realize Bob was still his boyish self. (This is the way he addressed me sometimes on our Crusader trips.) Hearing that name on the betjak-filled streets of Jakarta made me feel as if I were with Bob and Rosa again. I rejoiced in their continuing friendship and in their fulfilled lives. Speak of bonuses as a result of teaching in a Nazarene college!

There were more to come. In New Zealand I saw Bill and Juanita Porter, also alumni of BNC. They were students when I began my teaching career there. Then, I admired them for their enthusiasm, coupled with maturity and wisdom. Now, I could well understand why Bill was the district superintendent of the Nazarene work in New Zealand.

We—all 68 of us on a World Missions Tour—were invited to the Porters' home, also the district parsonage. All of us, including our driver-guides, traipsed through the house, sang choruses, and enjoyed the Porters' friendliness and hospitality. We were happy over Juanita's enthusiasm at finding an antique piano "for a song." We knew the reason for the enthusiasm we had felt in the Auckland churches they served.

While in their living room, I was fascinated by a picture of a familiar-looking young man, a pretty girl, and two little children. Jerry Porter, of course, and his family! They were missionaries in the Dominican Republic. Jerry is another of "my boys," for throughout his years at BNC he was the guiding light of the Mission Crusaders. I listened to his first sermon and many others, and admired his effective leadership. I could hardly hold back the tears. Here I was in the presence of two generations of BNC students I knew whose lives were making a divine difference in those of others, literally from one end of the world to the other. My bonus-cup was running over!

This was the climax of my bonus-surprises that summer, but not the end. There were at least two more: Christi Helling in Tokyo and Gay Ezzell in Hong Kong—both BNC students. Daughter of the mission director of the Nazarene work in Japan, Christi was home for the summer and busy working for the Lord. Gay, a music major, was an SMCer. She talked excitedly about her work with Nazarene missionaries as we looked over into Red China and gazed upon the hundreds of sampans at Aberdeen. At the piano in the "Cathedral in the Sky," the twentieth-story sanctuary of the Church of the Nazarene, she too was making music in a strange land.

I have mentioned hardly more than a dozen people, revisited during a tour to the Far East and the South Pacific, whose lives are songs sung in His key. How many more there are also singing! Their songs are not by-products of years in a Nazarene college, but the product itself. By the same token, perhaps what I have called the bonus of teaching in a Nazarene college is rather, the *essence* of teaching. For shouldn't it be my goal, as a professor, to "see" students in happy, fulfilled living, years ahead? Yes. But to see them this way, I say, is a bonus! □

A YOUNG ministerial student came to Bishop Stubbs with the question, "About what should a young preacher preach?" The wise old bishop thought for a moment and then replied, "Young man, preach about God and about 20 minutes!" He was right on both counts!

Nothing is more important than a right, fully Christian concept of God. When we have stated our basic ideas about God, we have, in essence, stated our *theology*. For that is the essential meaning of that important word: "a study of God."

The concept that God is *Christlike* is one of the most revolutionary and important ideas in the history of human thought. If we *really* believe it to be true, it will make a world of difference in your life and mine.

The author of the Book of Hebrews declares that in Jesus Christ, we see the final, lived-out climax of God's progressive self-revelation.

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe. The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven (*Hebrews 1:1-3, NIV*).

As a coin bears the identical likeness of the die in which it is stamped, so Jesus Christ bears the very likeness of the holy, loving character of the Eternal God. God is a Christlike God!

Our Lord declared, "I and my Father are one" (John 10:30). The Jews, interpreting this statement correctly, declared that Jesus made himself God (John 10:33). In response to Philip's inquiry, "Show us the Father," Jesus replied, "Anyone who has seen me has seen the Father" (John 14:9, NIV).

What is implied when we really believe that God is Christlike? First, it means that the supreme and final revelation is that God is a *Father*. He is a loving *Person*, who, above all else, seeks to create spiritual



A CHRISTLIKE GOD

by PAUL T. CULBERTSON

sons and daughters, and bring them to spiritual adulthood. God's power, His omnipotence, is indeed revealed in the fact that He created a vast universe, continues to energize it from moment to moment, and is surely guiding it to its intended destiny according to His purposes. *But*, the final revelation of His power is *not* in physical power. It is, rather, in *Father-power*! It is revealed in His creation of spiritual children, and in bringing them safely and surely to adulthood and glory! (Ephesians 4:11-13; Hebrews 2:10).

Louis Evely declares that the modern atheists and agnostics are those who insist that spiritual rebirth is, for them, an impossibility. They argue

that they are too sinful, too old and set in their ways, for even God to make them over anew. Like Cain, they insist that their sin is too great for even God to forgive it (Genesis 4:13, Septuagint). Or, perhaps, like Nicodemus, they simply feel that they are too old to start over again, even with God's help.

But, if God's power is supremely evident in *Father-power*, there are no hopeless "cases" or persons. He is able, through the merit of the vicarious sacrifice of His Son on the Cross and the power which brought Him from the dead, to do exceedingly above all that we ask or think, according to the power that is at work within us by His Spirit (Ephesians 3:20).

Second, if we really believe that God is Christlike, we will agree with Jesus that the way to win is the way of sacrificial, suffering, redemptive love. It is indeed! If such love won't win, Jesus won't win! God won't win!

God, in His infinite wisdom, staked everything on the power of divine love. This love is supremely revealed in the self-sacrifice of Jesus Christ on the Cross for our salvation. It is the way of the Suffering Servant. It is the way of the One who, knowing full well who He was, His origin, and His destiny, girded himself with a towel and washed His disciples' feet (John 13:3-17). It is the way of the One who could have called 10,000 angels to His rescue, but who chose to die for you and me! What is God really like? Look at Jesus, dying for us on the Cross!

There is a partial, but profound truth in the phrase, "love is vulnerability." Anyone who loves opens himself or herself to being rejected, disappointed, despised, hurt, wounded. God, because He loves so very much, is incredibly vulnerable! He can

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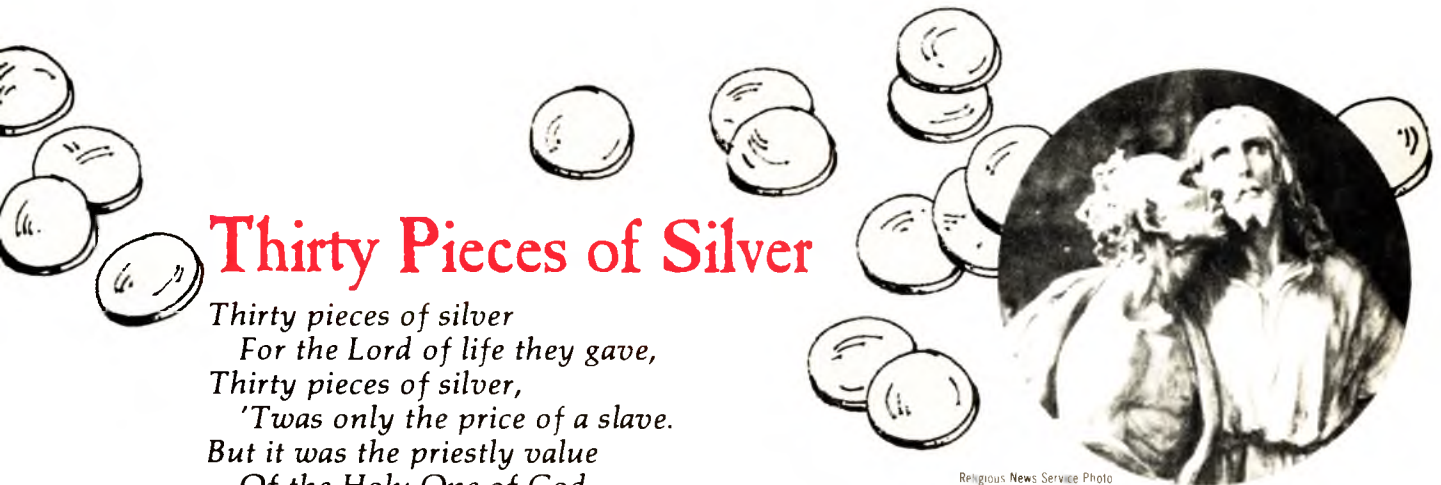
be, and is, hurt by those who are indifferent or hostile to His loving overtures, especially as expressed in the vicarious death of His only begotten Son.

The God of omnipotent Father-power has, by loving you and me, given us power over Him. We can make Him rejoice or suffer. It all depends on our response. The patriarch Jacob, after wrestling with God, was given a new name "Israel"—which meant "strong against God." We, too, are strong against God. Why? Because He has loved us so much!

There is a sense in which divine love cannot and will not fail (1 Corinthians 13:8). God, who *is* love, knows that "love never faileth." But do we believe it? Do we believe it enough to take the calculated

risk of becoming vulnerable in loving others? The new commandment of our Lord to His disciples is that we are to love others as *He has loved us!*

The irrefutable proof that Jesus Christ arose from the dead and is now by His Spirit incarnate in the lives of His followers is not that they are performing signs, miracles, and wonders. No, the unanswerable evidence, which cannot be counterfeited, is that His children are loving others in a way that cannot be accounted for on any human basis. In fact, they are allowing Him to love and serve others in and through their yielded personalities. The world is still waiting for those who will take Jesus seriously, obey Him implicitly, abide in Him always, and show the world that God is, indeed, a *Christlike* God! □



Thirty Pieces of Silver

Thirty pieces of silver
For the Lord of life they gave,
Thirty pieces of silver,
'Twas only the price of a slave.
But it was the priestly value
Of the Holy One of God,
And they weighed it out in the Temple,
The price of His precious blood.
Thirty pieces of silver
Lay in Iscariot's hand,
Thirty pieces of silver,
With aid of an armed band.
Like a sheep led to the slaughter
They did lead the Son of God,
At midnight from the garden,
Where His sweat had been like blood.
Thirty pieces of silver
Burns on the traitor's brain,
Thirty pieces of silver,
Oh, it is hellish gain!
"I've sinned and betrayed the guiltless,"
He did cry with fevered breath,
And cast them down in the Temple—
Then rushed to a madman's death.
Thirty pieces of silver
Lay in the house of God,
Thirty pieces of silver,
But oh, 'twas the price of blood.
And so for a place to bury
The strangers in, they gave
The price of their own Messiah,
Who lay in a borrowed grave.

Now it may not be for silver,
And it may not be for gold,
But still by tens of thousands
Is this precious Savior sold.
Sold for the godless friendship,
Sold for a selfish aim,
Sold for a fleeting trifle,
And sold for an empty name.
Sold in the mart of science,
Sold in the seat of power,
Sold at the shrine of fortune,
And sold in pleasure's bower.
Sold where the awful bargain
None but God's eye can see.
Then ponder well the question,
Shall He be sold by thee?
Sold! O God, what a moment!
Stifled is conscience' voice,
And the recording angel
Proclaims the fatal choice.
Sold, but the price of the Savior,
To a living coal shall turn,
And the pangs of remorse forever
Deep in the soul will burn.

—MARGARET SCANLON RANSOM
Queensland, Australia

SMALL BUT SIGNIFICANT



by WILLIAM BOGGS

SEVERAL YEARS AGO, after exhaustive research and development by some of the best minds in America, the Mariner rocket was aimed towards Mars and launched. But it went off course because one hyphen was inadvertently left out of the instructions fed into its guidance system. That mistake cost America over \$2 million. *Small things can make a difference.*

You and I are conditioned to be impressed by big things. To survive today you must be aggressive!! If you are going to succeed you must come on strong, flood the media, saturate with billboards, propagate slogans, and whatever the cost CATCH PEOPLE'S ATTENTION.

In the midst of all our emphasis upon bigness, Jesus seems to be saying there is greatness in small things. Consider, for instance, the parable of the mustard seed. The people who gathered around Jesus were a mixture of discouragement, expectation, and excitement.

Jesus had developed the habit of sending people away, and the large crowds were diminished. Quite understandably the people around Jesus were asking: "What's going to come of all this? What will be the outcome?" The answer seems to be "Nothing." Sure, a few poor people and sick people had been helped, but those who really counted—the upper classes, the leaders, the affluent—mostly rejected or ignored Him.

Jesus had asserted that the kingdom of God was beginning. But when a person asked "Where?" the results looked pretty meager. Beggars, tax collectors, wild-eyed revolutionaries, whores, and fishermen—surely these are not the kingdom of God.

I think I understand the mood of the people around Jesus very well. I feel it sometimes at night. The window of my upstairs study looks out upon the Safeway grocery store parking lot. There are more cars in their parking lot at midnight than in our

church's parking lot on Sunday morning (never mind Sunday night).

Something like this was the mood of the disciples reflected in the parable. Then Jesus tells the story of a man reaching into a packet and pulling out one tiny seed. But when it is put into the ground it grows up into a great shrub and chubby brown sparrows can teeter on its branches.

Do you hear it? Do you sense the "foolishness of the gospel"? Do you see the ludicrousness of our own approach to the world? We run out to raise \$1 billion to tell every man, woman, and child on earth, "We've found it"—Jesus talks about mustard seeds. George Buttrick reminds us that Jesus sought out individuals and the crowds sought Him!

Jesus isn't concerned about a quantitative growth process by which His church grows larger and larger, until finally the world is conquered. Rather He points to the fact that His church is a kind of vitamin in the world.

The Bible has an amazing way of highlighting the power of small things. A little leaven affects the whole loaf. A pinch of salt flavors the entire dish of food. One crazy man named Noah against a world—the world forgets to bring its umbrella. One small boy named David—Goliath never thinks to ask, "I wonder, what's the kid got in the bag?"

How dare we as Christians get into the habit of thinking only in terms of numbers and walk around with large inferiority complexes? What we need is the God-given audacity to venture deeper into the darkness with our candles of faith.

Sometimes we have guilt over small churches, forgetting the valuable nurturing process that can take place. I thank God for the privilege of being raised in a small church. That little Nazarene church in New Ellenton, South Carolina, loved me and cared for me and instilled in me a love for Christ and the work of His kingdom. There was a kind of warmth and family feeling that larger churches usually can't offer. God help us if we allow the complexity of our ecclesiastical machinery to hide the simplicity

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and power of small seeds. Of such is the kingdom of heaven.

The meaning of the mustard seed parable is not to be found by interpreting the story as a guarantee that Christians will always succeed. The point is not how big the tree gets, but how small the seed was in the first place.

At first there is a small seed, seemingly powerless. But planted in the world it casts shade and gives shelter. Here is a tiny seed planted 85 years ago. I sometimes steal away from my upstairs study to a small basement room that smells of the musty, yellowed past, but throbs with the vitality of present truth. In one corner is the desk of Phineas Bresee, in another corner the original chalice used for Communion in the Glory Barn. Preserved in a glass case are the original minutes of our congregation. As they struggled with their identity and the reasons for their break with Methodism, they sowed these few seeds:

We seek the simplicity and the pentecostal power of the primitive New Testament Church. The field of labor to which we feel especially called is the neglected quarters of the cities and wherever else may be found waste places and souls seeking pardon and cleansing from sin. This work we aim to do through the agency of city missions, evangelistic services, house to house visitation, caring for the poor, comforting the dying. To this end we strive personally to walk with God and to incite others so to do.

Plant seeds, small seeds. Plant them in the city. In the ghetto. In waste places. Among the poor. In the midst of the oppressed. They will give shade and shelter to a dying people. □

Seed Faith

*'Twas only just a seed of faith
I held within my hand—
So small, it seemed no bigger
Than a tiny grain of sand.
I held it out with trembling hope
For only God to see.
Then He reached out and took
that faith
And planted it in me.
He gently pushed it down beneath
The unbelief and doubt.
Then, tended by His faithful touch,
That seed began to sprout.
And slowly, surely, day by day,
My faith began to grow,
Now that which was uncertainty,
By faith, I've come to know!*

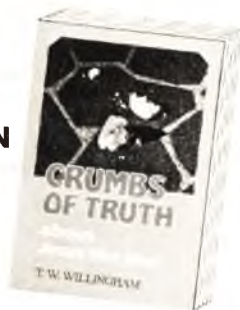
—CHRIS GRAUMAN
Peoria, Illinois

Book Brief

CRUMBS OF TRUTH ABOUT JESUS THE MAN



T. W. WILLINGHAM
author



NUMBER FOUR in T. W. Willingham's books of crumbs and nuggets from the Word is now available—and it's a thought provoker. CRUMBS OF TRUTH ABOUT JESUS THE MAN underscores the humanness of the Son of God and the testings He faced because of this facet of His nature.

Those who have heard Dr. Willingham speak know of his keen interest in Christ's humanity, with its complete obedience to, and constant dependence upon, the Father. In 26 illuminating essays (many with controversial titles), Willingham delves into such topics as "Christ Didn't Know How to Do It"

(Hebrews 5:8), "Did Jesus Have Peace?" (John 14:27), "Jesus Was Limited" (John 14:10), "Could Jesus Have Turned the Stones into Bread?" (Matthew 4:4).

Not content with arresting titles, the author provides "loaf-size" crumbs of truth in each brief article. His arguments are substantiated with scripture and logic. In his discussion entitled "Christ Listened and Then Spoke," Dr. "W. T." introduces the scripture, "I speak to the world those things which I have heard of him" (John 8:26), which he claims is the key to Christ's teachings while on earth. From this reference, we are to understand that "He listened first and then spoke." From this stance Dr. Willingham proceeds to make a strong case for Jesus' need to communicate with His Father in prayer before teaching and preaching to the masses.

In the closing, summary paragraph of this selection, the author declares, "Let us dare to break away from the pattern of man-made activity and betake ourselves to the hills of His presence until the pattern of our lives has been cast in His mold. Then will men see God, and some will desire Him."

Others of T. W. Willingham's books still available are: *A Second Basket of Crumbs* and *Devotional Crumbs from Daniel*. □

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

the editor's STANDPOINT

EDUCATION AND SALVATION

Education cannot save. Sometimes it fails even to civilize—witness the Nazi death camps of the 40s. But education can serve the saving mission of Christ and the Church, thereby justifying every sacrifice we make to provide higher education in a Christian context.

The January issue of the *American Bible Society Record* carried an intriguing story. At the town of Salatiga, Indonesia, on May 24, 1980, a newly published *Today's Javanese Version* of the New Testament was presented to the public in a special dedication ceremony. A nearby village became a recipient of this New Testament, and as a result the village “turned completely to Christ after reading and hearing the gospel.” Police officers reported that the crime rate in this village “dropped to absolute zero.”

Only the gospel can produce such moral transformation. But without educated people, that village would never have received gospel or Bible! Learned men and women, proficient in a variety of languages, were needed to produce that version of Scripture.

Faith and learning were integrated to the glory of God and for the salvation of people.

That is what Christian education is all about—the integration of faith and learning. Our colleges exist to produce an ongoing stream of informed, competent, and dedicated youth who will penetrate businesses, professions, governments, churches, factories, and homes as witnesses to Christ.

To achieve this task, to approximate this dream, our colleges need the enthusiastic support of the church. They need prayers, money, and students. And they need the intangible buttresses of understanding, goodwill, and trust. As we supply this needed support, our colleges will be able to continue their work of linking the tools of learning to the power of the gospel.

Get acquainted with the college in your area. Help your church pay its educational budget. Pray for the personnel of the colleges. We are all in this task together. □

THE PRAYER WARRIOR

Some of my very first and worst preaching was inflicted upon my home church, what is now the North Miami Beach Church of the Nazarene. What wonderful, patient, loving people they were to put up with, and even encourage, the likes of me.

Among those with whom I shared the early days was “Uncle Henry” Gulledge. He was a patriarchal looking man, with wavy white hair, piercing eyes, and erect figure. Often he would exhort the people following the sermon. I can see him now, face glowing, voice charged with emotion, hands stretched forth in pleading for Christ. On those occasions he made me think of an Old Testament prophet with the New Testament message.

Where Uncle Henry really excelled, however, was in prayer—fervent, intercessory prayer. Adjacent to the little white frame church, in those days, was some vacant land, covered in part by a thicket of scrub oaks. Many times, before our services began, I could hear Uncle Henry's voice raised in prayer from that sacred spot. Through tears and in faith he pled with God for the preacher, for those who would hear

the gospel, and for the entire community around the church. It seemed to me that God's glory rested in visible and invisible ways upon that holy man when he came striding forth from his place of prayer.

I make no claim to be an analyst of the church's life, or to be an expert in its affairs. But it seems very clear to me that intercessors like Uncle Henry are in short supply these days, and that much of the weakness and worldliness that shames the church is explained by the scarcity. What would it do to our preachers and to our churches if each of them had at least one such prayer warrior to undergird their work?

I do thank God for all those we do have, and I pray God to raise up many more in our midst, for I really do believe what I have written elsewhere about prayer: “Nothing of enduring value is possible to us unless we pray. Nothing of supreme worth is denied to us when we pray. . . . Prayer can shake the earth and revive the Church. It can bring God down and people in. It can shrink hell and enlarge heaven.”

God give us men like Uncle Henry Gulledge! □

Making men holy! To that supreme goal we ought to direct all the energy and resources of our church. Every institution, every program, every method, every means should have as its ultimate aim the production of holy men and women.

OUR TASK

The first president of Drew Theological Seminary was John McClintock. In January, 1866, he addressed the Methodist Centenary Celebration in New York. Here is an excerpt from his speech that has a vital message for our church today:

Our work is a moral work—that is to say, the work of making men holy. Our preaching is for that, our church agencies are for that, our schools, colleges, universities, and theological seminaries are for that. There is our mission—there is our glory—there is our power, and there shall be the ground of our triumph. God keep us true.

Making men holy! To that supreme goal we ought to direct all the energy and resources of our church. Every institution, every program, every method, every means should have as its ultimate aim the production of holy men and women.

If we fail at this task, our buildings, however beautiful, our bank accounts, however ample, and our membership rolls, however large, will simply be the

measure of our conspicuous failure. God has not called us to boast in buildings, wealth, or numbers. He has called us to be a holy people helping others to become holy. Nor can we substitute a theology of holiness, however orthodox, for the character and practice of holiness. From top to bottom, the church aims at being and producing a people who are saved by the atoning death of Christ, filled with the cleansing Spirit of Christ, and living by the moral teachings of Christ.

To whatever degree it fails, repentance is indicated and forgiveness is needed. To whatever degree it succeeds, humility is required and progress is demanded. But along every stage of the journey, individually and corporately, our goal is holiness.

We know that only God can make men holy. But we know, too, that He uses human instruments to achieve divine purposes. Those instruments, and all the resources they utilize, must be congruent with that divine purpose expressed in God's command/promise: "You shall be holy for I am holy." □

NOTHING WORSE

Jesus healed a man who had been helpless for 38 years. Afterward, Jesus said to the man, "Sin no more, that nothing worse befall you" (John 4:14, RSV). Each time I read this story in John's Gospel, I shudder at these words.

The future of sin is even worse than its past or present!

This man had been helpless. Ill for 38 years, he was unable to crawl into the troubled pool at Bethesda in his quest for a cure. He was plagued by repeated disappointments until his mental depression must have been as great as his physical disability.

The man was evidently friendless. His sad words, "I have no man to put me into the pool," testify to a pathetic loneliness. What had he been, what had he done, to have ended up so deserted by others?

He was also penniless. This is not stated but it seems to me to be implied. If a fellow has money he can hire uncaring persons to toss him into a pool! There is always someone ready to make a fast buck, and this would not have been a hard job.

No health, no friends, no money! What could be worse?

Well, he wasn't hopeless. He kept coming to these porches filled with the sick and afflicted, and that indicates some remaining spark of hope. Then one day Jesus saw him, loved him, and healed him. Jesus became friend of the friendless, and did for him what money could not have purchased.

The ultimate outcome of sin is hopelessness—a situation called hell, where Jesus never passes by, where healing never takes place, where forgiveness is never experienced. Hell is eternal loneliness, even in a crowd. Hell is eternal hopelessness, unrelieved by a single promise of deliverance. This is the worst thing that can come to a person who will not break with sin and live for Christ.

The consequences of sin in this world are too horrible to describe adequately. But sin carried into the world to come produces a misery and horror infinitely worse. From that unspeakable fate may God deliver us! There is "nothing worse" than being stranded in hell forever. □

HUNGERING FOR PERFECT LOVE

by NEIL E. HIGHTOWER



Dave Anderson

A NUMBER OF YEARS AGO I heard Dr. Mendell Taylor at Nazarene Theological Seminary say that the modern holiness movement had stylized the methodology for being sanctified wholly beyond what John Wesley had taught or envisioned. Dr. Taylor seemed to imply that perhaps holiness people had thereby impoverished themselves.

We hear very little heart-crying for holiness in these days. We seem bent on working our experiential formula of "saved and sanctified" almost on the same mechanistic pattern of an automobile assembly line. Not that God is unable to accomplish both works of grace within five minutes of each other, for time isn't a factor with God. But time is very much a factor for the human disciple. Time for *light* to operate is needed. Time for understanding to develop and fructify is important. Time for the convicting and convincing work of the Holy Spirit, revealing the twist and bent-to-sin in our carnal heart, is necessary.

We are, to be sure, not sanctified by knowledge, but we are not sanctified without understanding. Our will, though enervated by original sin, is not obliterated by it. Our voluntary choice to be filled with the Spirit is involved. I hungered for a holy heart as a teenager for many months. A process of time was necessary to reveal the depth of my sinful pride, my egocentric focus, my love of my own will more than God's will. The gradual process did not

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sanctify me, but it did prepare me for the instantaneous moment of dying with Christ.

Paralleling our loss of hunger for the crisis of perfect love, we seem to have lost our hunger for growth in the life of perfect love. Too few appear to be agonizing over their defects, and longing to mature in the grace wherein we stand. One of the giants of yesterday's holiness movement, J. A. Woods, reminds us:

Perfect Christians have a deeper abhorrence of sin, more pungent conviction of their former depravity and guilt before God, and greater holy shame and grief over their present defects, than any other class of Christians . . . Purity of heart involves a tender conscience, spiritual poverty, and perfect repentance (*Perfect Love*, Sec. XIX. 8).

May the Lord enable us to catch anew the great spiritual discipline of longing for more of God. □

He Suffered More

*The groanings I may utter
When burdens come my way
Can never be so deep, I know,
As the groanings on that day
When, in that dark Gethsemane
Great drops of blood He shed.
"Not my will, Father; Thine be done!"
And my Savior bowed His head.*

*The critics' scorn I bear now
While on my journey here,
Will never be as great, I know,
As the spiteful hate and sneers
The blessed Lord must needs endure
As He walked toward Calvary.
They spat upon Him, mocked Him
there!
This Christ who died for me!*

*The loneliness I suffer
As I tread this earthly sod,
Can nevermore compare, I know,
With the loneliness of God,
When He gave His precious only Son
To die upon that tree,
That I might rest secure in Him
And live eternally.*

—MARY ANNE MILLER
York, Nebraska

SUMMER 1981



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LAYPERSONS, THANK YOU

Here's a double handful of thanks to all the lay leaders whose wisdom and generosity are making it possible for our ministers to attend PALCON II.

As wise stewards of the church's resources, you are making a high-yield investment in your minister and the ministry of your church.

May the God of all grace bless you, your ministers, and your church richly.

Sincerely,

EXECUTIVE DIRECTOR





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6401 The Plaza, Kansas City, MO 64131

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Conference

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the Nazarene

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Executive Director

John M. Nielson
Coordinator

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June 1-4

Mount Vernon
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June 8-11

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June 22-25

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June 29-July 2

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July 5-9

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Nazarene College
July 13-16

Western
Nazarene College
August 3-6

St. Loma
College
August 10-13

April 1, 1981

MEMO TO: Ministers' Wives
FROM: John M. Nielson
PALCON II Coordinator
SUBJECT: PALCON II

We are already in the early planning stages for WILCON II for you and other ministers' wives for 1983. If you attended the first WILCON, I am sure you know the value of such an experience.

This summer PALCON II is being held for your husband. We are sure you concur that the meeting offers him an opportunity for self-development, enrichment, and building his ministry for greater service. We are aware that his attendance will place an extra responsibility upon you. It will also be a week that will require adjustments for your family. We know you are an important part of the team and by assisting him to attend you will be making a valuable contribution to him and the Kingdom.

We want you to know that we appreciate these contributions you are making to the PALCON program and we would like to express our gratitude by giving your husband a small practical gift to bring home to you from PALCON II.

We trust that God who has redeemed you and called you into His service will be your grace and strength. May He fill your life, your home, and your ministry with His blessings and presence.



PALCON II, the presidents and college community invite all ministers to share the facilities, the warmth, and fellowship of the campus for a week.

THEY ARE:



CANADIAN NAZARENE COLLEGE
April 27-30, 1981



BETHANY NAZARENE COLLEGE
June 1-4, 1981



MOUNT VERNON NAZARENE COLLEGE
June 8-11, 1981



OLIVET NAZARENE COLLEGE
June 22-25, 1981



EASTERN NAZARENE COLLEGE
June 29—July 2



TREVECCA NAZARENE COLLEGE
July 6-9, 1981



MID-AMERICA NAZARENE COLLEGE
July 13-16, 1981



NORTHWEST NAZARENE COLLEGE
August 3-6, 1981



POINT LOMA COLLEGE
August 13-16, 1981



HOW DOES YOUR PASTOR'S PAY COMPARE?



Dave Anderson

COMPENSATION PLANNING for your pastor includes considerations for reimbursements of professional expenses, the payment of supplemental employee benefits, providing housing, and establishing a fair cash salary.

The payment of reimbursements is straightforward. Your congregation pays for all business expenses of the church which relate to the work of the pastor, such as car expenses, conventions, training, supplies, etc.

Determining employee supplemental benefits requires decisions about a pension plan, health and group life insurance benefits, a medical reimbursement plan, scholarships for clergy children, allowance for Social Security taxes, equity allowance payments, a sabbatical leave program, dental insurance, key-man life insurance, malpractice insurance, vacation, sick pay, holidays, a day off each week, and other similar benefits.

Most clergy are provided with a church-owned parsonage or a housing allowance.

But perhaps the most difficult cost to set is that of cash salary. The process is subjective. Specific rates cannot automatically be set, not if they are to be fair and equitable. However, guidelines are available so that congregations can compare what they pay with what others pay.

Four criteria are typically used to set cash salary: comparative economic factors in the community; the complexity of the job; the skill, training, and experience of the pastor; and tenure, age, or length of service.

The base point from which a minimum salary can be determined is often either the typical median family income of the congregation, community, or church denomination; or the salary paid to other professionals; or the Department of Labor's "average" family budgets for these families.

REV. MANFRED HOLCK, JR., a Lutheran minister, is also a Certified Public Accountant, publisher, writer, and lecturer, working extensively with church finance and clergy finance subjects.

by MANFRED HOLCK, JR.

The annual "Median Household Effective Buying Power" (EIB) listing in *Sales and Marketing Management* magazine each July is the best source for comparative salary data for all people. Any area median family income can be obtained from the Department of Commerce, Population and Income Estimates for states, counties, cities, and townships, based on U.S. Census data.

Comparative income information for other professionals with similar education is also available from the Department of Commerce from U.S. Census reports. Clergy ranked about 240th on the list of the 1970 Census. Since professionals do receive a higher pay than the median community salary, many lay leaders insist that clergy compensation must also be above community median levels.

Thus many congregational leaders believe the base point for clergy compensation should be 15 percent to 20 percent above the median salary of the community unless the income level of the congregation or community is substantially higher or lower than the typical income for the area.

Also, it is necessary to add a factor for complexity—a difficult inner-city church, a highly mobile community, an apartment complex, a special ethnic situation, or a highly educated congregation.

Attainment of skills that evidence enhancement of leadership ability must also be recognized.

The longer a pastor successfully serves a congregation, the greater his or her value to the church.

For many congregations the Consumer Price Index is a factor as well.

How your pastor's pay compares can be measured only by comparing with other congregations or groups the factors your congregation uses to set pay, not just the dollar value. Once those factors have been chosen, comparison to others with similar compensation objectives will reveal the extent of the generosity and fairness of your own congregation's clergy pay plan. □

IN THE NEWS

PEOPLE AND PLACES

Daniel Riley, son of missionaries Jack and Mary Lou Riley, has recently been honored by the largest construction firm in South Africa, Murray and Roberts, with a four-year scholarship. It will cover all of his tuition and books and will help some toward room and board. Of 150 who wrote the exam offered by Murray and Roberts, Daniel was 1 of 4 who passed. He will be pursuing a degree in construction management. Daniel serves in the Durban Morningside Church as a Sunday School teacher and is also involved in youth work. □



On January, 24, 1981, **Sherry Kennedy**, a junior music major at Point Loma College, flew via New York to Germany. She is now pursuing an intercultural independent student project. After completing her three-month Germany assignment, she will move to Jamaica for an equal length of research time. Sherry is an Interfuture Scholar (short for intercultural studies for the future), a first for PLC, and 1 of only 17 chosen from colleges and universities in the United States this year.



Interfuture is a private organization, incorporated in Princeton, N.J., which has been selecting, training, and fielding student researchers for more than 10 years. This organization is unusual because of its high scholarly standards, selection of undergraduate juniors, and focus on intercultural research for the future.

Sherry is the daughter of Roger and Barbara Kennedy, who are members of the Midway City, Calif., church. □

SUPERINTENDENTS DISCUSS MINISTERS' COMPENSATION

On February 19, during Nazarene Leaders' Conference, Pensions and Benefits Services sponsored the 15th annual breakfast for new district su-

perintendents elected or appointed during the previous year.

Dr. Dean Wessels, director, and office staff members, Rev. Paul Fitzgerald and Rev. Joe Huddleston, were present to answer questions.

Discussion centered around compensation, "Basic" Pension, Social Security, and employee benefits for the Nazarene minister and local church staff.

Superintendents present were Rev. Roy Fuller, Canada Quebec District; Dr. Don Irwin, South Arkansas District; Rev. Jerry Lambert, Pittsburgh District; Rev. J. W. Lancaster, Mississippi District; Rev. Oval Stone, North Carolina District; Rev. C. Neil Strait, Michigan District; and Rev. George Teague, Upstate New York District. □

NWMS COUNCIL MEETS

The Nazarene World Mission Society's General Council, meeting at King Conference Center February 16-18, has elected Rev. Richard Gammill, pastor of Stockton, Calif., First Church, to its executive committee.

General NWMS Director Phyllis Hartley Brown regards Gammill's selection to the committee as significant because of the opportunity it affords for the pastoral point of view within the organization.

All 19 members of the council, including regional representatives from Australia, Canada, Mexico, the Philippines, Swaziland, Switzerland, and Uruguay, as well as the eight U.S. regional representatives, attended the annual meeting over which General President Lela Jackson presided. □

—NCN

THREE PLC PROFESSORS RECEIVE DOCTORATES

Professor Karen J. Sangren, chairman of the Department of Art at Point Loma College, and associate professor of music Esther Saxon completed their doctoral requirements in December, 1980. Ronald Strader, philosophy and theology lecturer at PLC, completed the requirements in January, 1981.



A native of Temple City, Calif., Dr. Sangren graduated from Temple City

High School, and attended Pasadena City College before transferring to Pasadena College in 1971. Following graduation with the class of 1973, she assisted the Art Department in the move to the Point Loma College campus.

Dr. Sangren taught part time in the Art Department while she worked on her master's degree in art at San Diego State University, completed in December, 1975. Her study of art teacher preparation programs in Christian higher education became the definitive area of study.

Following two years of doctoral course work at the University of Oregon (1976-78), Dr. Sangren returned to the Art Department where she assumed full-time teaching responsibilities and the department chairmanship. The Ph.D. degree was conferred through the Department of Art Education at the University of Oregon in Eugene, December 18, 1980.

Esther Saxon completed requirements for the Doctor of Musical Arts degree at the University of Southern California, Los Angeles. Her major was piano performance, with secondary emphasis in the areas of music history and literature, advanced analytical techniques, and Far Eastern art history.

Dr. Saxon completed her under-



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graduate and master's programs in music at George Peabody College for Teachers located in Nashville, in 1952 and 1953 respectively.

Before joining the faculty of Pasadena College in 1959, Dr. Saxon taught piano, music appreciation, and music theory at Houghton College, Houghton, N.Y., and Bethany Nazarene College, Bethany, Okla. She presently teaches piano and music history at Point Loma College. Professor Saxon is the daughter of the late Rev. J. D. Saxon, former district superintendent of Mississippi.

Ronald Strader completed all requirements for the Ph.D. degree in religion and theology at Claremont Graduate School, Claremont, Calif.



Dr. Strader graduated from Biola College in La Mirada, Calif., with three degrees. He earned a Bachelor of Arts in philosophy and a Bachelor of Arts in biblical studies in 1966.

Before completing his Bachelor of Science degree in biology at Biola in 1971, Dr. Strader earned a certificate as a Clinical Lab Technician in 1968 at the Naval School of Medicine.

Dr. Strader's graduate work started in 1971 at the University of Southern California where he studied Black Philosophy, and led to Point Loma College's religion department where he finished his Master of Arts degree in 1975. □

THE OLIVERS HONORED AT NBC REUNION

Dr. L. S. Oliver, president of Nazarene Bible College, and his wife were the guests of honor at a surprise luncheon on February 21 in Olathe, Kans.

Those who attended the luncheon were alumni from NBC who are now attending either Mid-America Nazarene College, Nazarene Theological Seminary, or Kansas University. The luncheon was organized by Keith Farquharson when he discovered the Olivers were coming to the area on business. Dr. Oliver was presented with a set of books by Gladstone Knight, on behalf of all those present.

For many of the students and their wives, the luncheon also served as a reunion with friends they haven't seen since graduation last May. □

90 PERCENT PROGRAM IMPROVED

Pensions and Benefits Services reports that the General Board approved additions to the 90 percent program which can benefit nearly 11,000 Nazarene ministers throughout the United States and Canada.

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life insurance and \$1,500 for enrolled, ordained ministers. Respectively, "Double Coverage" means \$2,000 or \$3,000 coverage, "Triple Coverage" means \$3,000 or \$4,500 of coverage, and "Double-Double Coverage" means \$4,000 or \$6,000 of coverage. (Maximum coverage for enrolled ministers age 70 and over remains at \$3,000.)

The new coverage levels become effective for districts in 1981. Specifically, coverage will be effective the first of the month after 45 days following the close of each annual district assembly. □



Believe it or not, the Nazarene Publishing House now has the new 1980 Church of the Nazarene *Manual* in quantities which fill the skids to waist height, according to Dave Darsch (r.), director of purchases. He is advising Wesley Blachly, periodical advertising director, that all back orders have been shipped and Wes can now advertise without apprehension, that every new order will be shipped immediately. The official announcement from the Board of General Superintendents and an ad stating that the *Manual* was "now ready" first appeared in the December 15, 1980, *Herald of Holiness*. Since that date almost 40,000 copies have been shipped as quickly as they came from production, but some of you had to wait. The people at NPH regret this. Despite their previous inability to serve you as quickly as they would have liked, now your order will be filled and shipped promptly.

CHILDREN'S MINISTRIES IN THE CARIBBEAN

Mrs. Miriam J. Hall, executive director of Children's Ministries, and

Mr. Fred Sykes, Jr., general director of Caravan, have recently returned from Martinique and Haiti. While in Martinique they visited with missionaries Miss Brenda Gould and the Gene Smiths. Miss Brenda Gould is the director of children's ministries for Martinique. In working with the French Editorial Board, she translated the Caravan program into French. In November, Miss Gould

inaugurated the Caravan program in Martinique and has registered 28 children.

In Haiti they participated with Mrs. Linda Weber in the initiation of 3,200 children into the Caravan program. Two of these special services were attended by 28 special guests from the United States and the Nazarene missionary staff.

The morning service was held at



Missionary Brenda Gould and the Caravan Club No. 1725 from Martinique.



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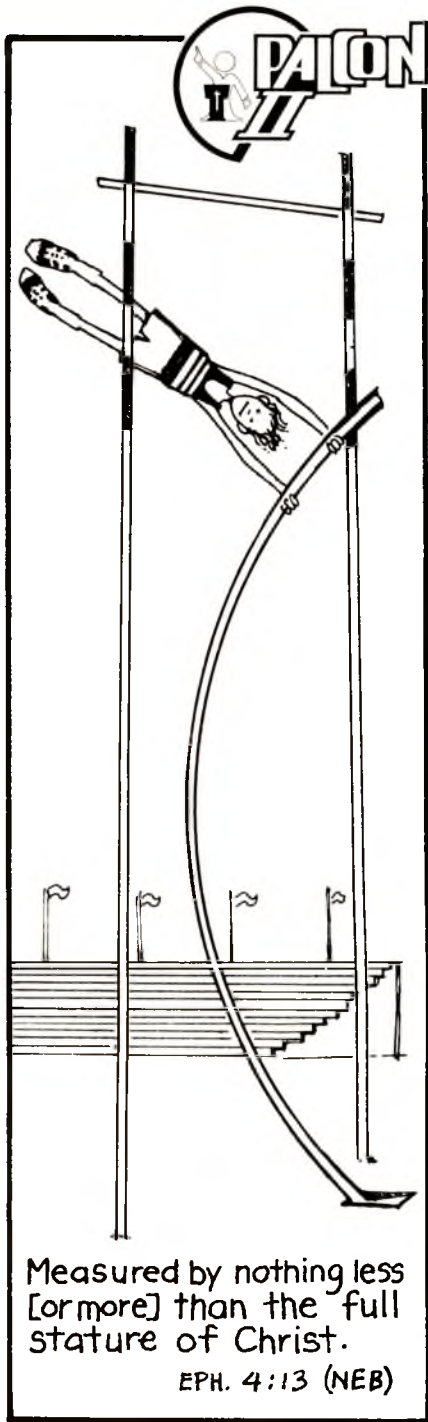
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Gonaives, Haiti, with over 1,200 children in attendance. The evening service was held at Duvalier-Ville, Haiti, with over 2,000 Caravan children, and over 3,000 in total attendance. □

NYI COUNCIL BEGINS WORLD EVANGELISM PLANS

The General Council of the Nazarene Youth International met in January in Kansas City to begin work on the International World Conference in June, 1983, in Mexico. The conference will be entirely bilingual. The emphasis of the week's Bible study ses-



Pictured clockwise are: Diane Merki, secretary, Department of Youth; Bill Nielson, general secretary; Dan Ketchum, general president; and Gary Henecke, executive director, Department of Youth.

sions will be discipling under the general theme, FOLLOWING JESUS.

Other business addressed during this annual council meeting was the rewriting of the new Bible Quiz rules and the completion of the new Junior and Senior High Sunday School curriculum materials.

Officers of the NYI are: Rev. Dan Ketchum, general president; Rev. Bill Nielson, general secretary; and Rev. Gary Henecke, director of the Department of Youth which sponsors the NYI. □

—NCN


MVNC APPROVED FOR LEARNING DISABILITIES PROGRAM

Mount Vernon Nazarene College has recently received approval for a

learning disabilities and behavior disorders program. Approval came from the State Board of Education, according to Dr. Clifford Anderson, chairman of the Department of Teacher Education at MVNC.

At present, the most frequent teaching vacancies occur in the areas of learning disabilities and behavior disorders, according to the career planning and placement office at MVNC.

The program will lead to validation of a standard teaching certificate for kindergarten through 12th grades. In addition to the new learning disabilities program, the college offers comprehensive programs for kindergarten through 12th grade in music, social studies, physical education, and reading. □



Book Briefs

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ARMSTRONG, CHARLES: Fairfield, IL, Apr. 21-26
BAKER, RICHARD: Charleston, WV (Campbell's Creek), Apr. 6-12; Buffalo, WV, Apr. 15-26; Athens, WV, Apr. 28-May 3
BEARDEN, LES: Sebring, OH (First), Apr. 7-12; Dover, TN (Long Creek), Apr. 14-19; Kingswood, WV (First), Apr. 21-26; Newell, WV (Glendale), Apr. 28-May 3
BELL, JAMES AND JEAN: Carnegie, OK (First), Apr. 1-5; Reserved, Apr. 15-19; Bethany, OK (Williams Memorial), Apr. 29-May 3
BENDER EVANGELISTIC PARTY: Charleston, WV (Tyler Heights), Apr. 3-12; Zanesville, OH, Apr. 24-May 3
BERTOLETS, THE MUSICAL: Albany, IN, Apr. 7-12; Renova, PA, Apr. 14-19; Pottstown, PA, Apr. 21-26; Greenville, PA, Apr. 28-May 3
BLUE, DAVE AND DANA: Muncie, IN (Southside), Apr. 1-5; Bremen, IN (Missionary), Apr. 10-12; Michigan District Laymen's Retreat, Apr. 24-26; Flint, MI (Central), Apr. 29-May 3
BOCK, DON: Circleville, OH (Jefferson CCCU), Apr. 7-12; Leesburg, OH (Walnut Hill CCCU); Apr. 21-26; Hilliard, OH, Apr. 28-May 3
BOHI, JIM: Cape Girardeau, MO (First), Apr. 15-19
BOND, GARY & BETH: Cincinnati, OH (Clifton Ave.), Mar. 31-Apr. 5; Port Huron, MI (First), Apr. 7-12; Noblesville, IN (First), Apr. 14-19; Rockville, IN, Apr. 21-26; Eldon, MO, Apr. 28-May 3
BROOKS, GERALD & JUNE: Paris, IL, Apr. 7-12; Urbana, IL (Faith), Apr. 17-26; Brighton, TN, Apr. 28-May 3
BROWN, ROGER: St. Louis, MO (Southside), Mar. 31-Apr. 5; Gallipolis, OH, Apr. 28-May 3
BUDD, JAY B.: Middleport, OH, Apr. 7-12
BURCH, SAM: Mattoon, WI, Apr. 1-12; Dickinson, ND, Apr. 14-19; Grand Forks, ND, Apr. 28-May 3
CAUDILL, STEVE & SUE: Roanoke, VA (First), Apr. 7-12; Troy, OH (First), Apr. 14-19; Ottawa, IL (First), Apr. 22-26; Findlay, OH (First), Apr. 28-May 3
CLAYTON, JOHN: Oxford, PA, Apr. 7-12; Cortland, NY, Apr. 14-19; Wells, NY (Wes.), Apr. 21-26; Albany, NY (Wes.), Apr. 28-May 5
CHAMBERLAIN, DOROTHY: Titusville, PA (Salv. Army), Apr. 14-19
CHASE, FRANK: Bloomington, IN (Holiness), Apr. 10-19
COBB, BILL & TERRI: Oklahoma City, OK (Pennsylvania Ave.), Apr. 7-12; Jamestown, ND (First), Apr. 15-19; Salina, KS (First), Apr. 21-26; West Texas District Assembly, Apr. 27-29
COLLINS, LUTHER: Reserved, Apr. 7-12; Edmonton, Alta. (Beverly), Apr. 14-19; Lethbridge, Alta., Apr. 21-26; Calgary, Alta. (South), Apr. 28-May 3
COX, CURTIS: Oak Hill, WV (CCCU), Apr. 7-12; Martinsville, VA (Wes.), Apr. 14-19; Frostburg, MD, Apr. 21-26; Florence, SC, Apr. 28-May 3
CRANDALL, VERNON & BARBARA: Reading, MI, Apr. 7-12; Sumner, MI (Center), Apr. 14-19; Dixon, IL, Apr. 21-26; Danville, IL (Cedar Grove), Apr. 28-May 3
CULBERTSON, BERNIE: Denver, CO (Greenacres), Apr. 7-12; Worden, MT, Apr. 21-26; Whitetfish, MT (First), Apr. 28-May 3
CURTIS, H. M.: Havelock, NC, Apr. 7-12; Haywood, OK (Arpelar), Apr. 20-26
DARNELL, H. E.: Robertsville, OH, Apr. 2-12; Rimersburg, PA, Apr. 16-26
DELL, JIMMY: Melfort, SASK, Apr. 7-12; Reserved, Apr. 19; Coquille, OR, Apr. 25-29; Hood River, OR, Apr. 30-May 3
DENNIS, DARRELL & BETTY: Donalsonville, GA (First), Apr. 7-12; Gainesville, GA (First), Apr. 14-19; Lawrenceville, GA (First), Apr. 21-26; Nashville, TN (Blakemore), Apr. 28-May 3
DIXON, GEORGE & CHARLOTTE: Shiprock, NM, Apr. 3-5; Clifton, CO, Apr. 7-12; Salida, CO, Apr. 15-19; Fowler, CO, Apr. 22-26; Aurora, CO, Apr. 29-May 3
DOROUGH, JIM & CAROL: Oxford, MS, Apr. 7-12; Oklahoma City, OK (Woodson Park), Apr. 14-19; Tyler, TX (First), Apr. 27-May 3
DUNMIRE, RALPH & JOANN: Mitchell, IN (Bedford Zone Camp), Apr. 21-26; Steele, AL (Area Indoor Camp), Apr. 27-May 3
DUNN, DON: East Liverpool, OH (LaCroft), Apr. 7-12; Roseville, OH, Apr. 28-May 3
EASTMAN, RICK: Grand Haven, MI (First), Apr. 1-12; Kansas

City, MO (Sales Conf.), Apr. 15-16; Painesville, OH, Apr. 17-26; Kendallville, IN, Apr. 28-May 3
EDWARDS, TERRY: Gainesworth, NE, Apr. 2-12; Boulder, CO (First), Apr. 14-19
ELLINGSON, LEE: Indianapolis, IN (Southwest), Apr. 7-12; Indianapolis, IN (Clermont), Apr. 14-19; Kent, OH, Apr. 21-26; Lenoir City, TN (First), Apr. 28-May 3
ERICKSON, A. WILLIAM, JR.: Carrollton, MO (First), Apr. 28-May 3
ESSELBURN, BUD (THE KINGS MESSENGERS): Uhrichsville, OH (Rush Community), Apr. 1-5; Wellsville, OH (Independence), Apr. 8-12; Woodsfield, OH, Apr. 15-19; Lisbon, OH, Apr. 22-26; Flint, MI (Chevrolet Ave. Wes.), Apr. 29-May 3
FELTER, JASON: Washington Court House, OH (First), Apr. 7-11
FISHER, WILLIAM: Overseas, Month of April; Bethany, OK (Calvary), Apr. 28-May 3
FLORENCE, ERNEST E.: Baraboo, WI, Apr. 21-26; Sullivan, IN, Apr. 29-May 3
FORTNER, ROBERT: Sesser, IL (First Meth.), Apr. 6-12; Paducah, KY, Apr. 15-26; Albany, KY (Northside), Apr. 28-May 3
FREEMAN, MARY ANN: Greenfield, IN (Wes.), Apr. 6-12
FRODGE, HAROLD: Astoria, IL, Apr. 6-12; Louisville, KY (Calvary), Apr. 14-19; Rushville, IL, Apr. 21-26; Gloster, MS, Apr. 28-May 3
GLAZE, HAROLD & MARILYN: North Ridgeville, OH (Calvary Ridge), Apr. 7-12; Willard, OH (First), Apr. 14-19; Camden, AR (First), Apr. 21-26; South Arkansas District (Concert Tour), Apr. 28-May 3
GLENDENNING, PAUL & ROBBIE: Baltimore, MD (Free Meth.), Apr. 7-12; Baltimore, MD (Free Meth.), Apr. 14-19; Spencerville, MD (Free Meth.), Apr. 21-26; Forestville, MD (Free Meth.), Apr. 28-May 3
GORMAN, HUGH: High Prairie, Alta., Apr. 6-12; Brownvale, Alta., Apr. 14-26; Winnipeg, Man. (PALCON), Apr. 27-30
GREEN, JIM & ROSEMARY: Bucyrus, OH (First), Mar. 31-Apr. 5; Knoxville, TN (First), Apr. 7-12; Bloomington, IL (First), Apr. 14-19; Blanchester, OH, Apr. 21-26; Jackson, MI (First), Apr. 29-May 3
GRINDLEY, GERALD & JANICE: Seyfert, PA (Evang. Christian), Apr. 7-12; Portsmouth, VA (First), Apr. 28-May 3
HAIL, D. F.: Dickson, TN, Apr. 28-May 3
HAINES, GARY: Payne, OH (First), Apr. 17-19; Lima, OH (First), Apr. 21-26
HALL, CARL: Memphis, TN (Calvary), Apr. 7-12; Raytown, MO (Southwood), Apr. 14-19; Aroma Park, IL, Apr. 21-26; Roanoke, VA (Emmanuel Wes.), Apr. 28-May 3
HANCOCK, BOYD: Arnold, MO, Apr. 7-12; Flat River, MO (Ester), Apr. 14-19; Gladstone, MO (First), Apr. 21-26; Omaha, NE (Fay Blvd.), Apr. 28-May 3
HAYES, ALVIN: Garden City, KS (Trinity Wes.), Apr. 1-5
HAYNES, CHARLES & MYRT: Valparaiso, IN (South Haven), Apr. 7-12; Murphy, NC (Free Meth.), Apr. 14-19; Brownstown, IN, Apr. 21-26; Columbus, IN (Newbern), Apr. 28-May 3
HEASLEY, FERN: Drumright, OK (First), Apr. 7-12; Stinnett, TX, Apr. 21-26; Goodland, KS (First), Apr. 28-May 3
HORNE, ROGER & BECKY: Reserved, Apr. 10-12; Concerts in Tennessee and Indiana, Apr. 16-19
HOWARD, RICHARD: Northeast MD, Apr. 7-12; Ephrata, PA, Apr. 14-19; Bridgeton, NJ (First), Apr. 21-26
HUBBART, LEONARD: Shadyside, OH, Apr. 21-26
JACKSON, CHUCK & MARY: Nashville, TN (Grace), Apr. 8-12; Henryetta, OK (First), Apr. 22-26; Georgetown, (First), Apr. 28-May 3
JACKSON, PAUL & TRISH: Reserved, Apr. 6-13; Oklahoma City, OK (Meridian Park), Apr. 14-19; Searcy, AR (First), Apr. 28-May 3
JAMES, RANDY & MARY JANE: Van Buren, IN, Apr. 7-12; Mendota, IL, Apr. 14-19; Cloverdale, IN, Apr. 21-26; Carbon, IN, Apr. 28-May 3
JANTZ, CALVIN & MARJORIE: Anna, IL (First), Apr. 7-12; Atlanta, TX (First), Apr. 14-19; Cathage, MO (First), Apr. 21-26; Independence, KS (First), Apr. 28-May 3
JAYMES, RICHARD: Hamilton, OH, Apr. 7-12
JOHNSON, RON: Concerts in Western Washington, Apr. 1-12; Concerts: Edmonton, Alta. (Southside), and Red Deer (Westpark), Apr. 19; Innisfail, Alta., Apr. 21-26; Edmonton, Alta. (Concert Tour), Apr. 28-30
LAING, GERALD: Greencastle, IN (Spencer Zone Camp), Apr. 7-12; Reynoldsville, PA (Gospel Center), Apr. 14-19; Le Roy, MI, Apr. 21-26
LASSELL, RAY & JAN: Clinton, IA (First), Apr. 7-12; Ionia, MI,

Apr. 14-19; Howard, PA (Summit Hill), Apr. 21-26; Paris, PA, Apr. 28-May 3
LAWSON, WAYNE: Selah, WA, Apr. 21-26; Woodland, WA, Apr. 28-May 3
LECKRONE, JOHN & BETH: Fresno, CA (Calvary), Apr. 11-12; Sanger, CA, Apr. 19; New Mexico District (Concert Tour), Apr. 28-30
LEMASTER, BEN & JUANITA: Carmichael, CA (Madison Ave.), Apr. 7-12; Rio Linda, CA, Apr. 14-19; Madera, CA, Apr. 21-26; Paradise, CA, Apr. 28-May 3
LESTER, FRED R.: Topeka, KS (Fairlawn), Apr. 7-12; Spencer, SD, Apr. 22-26; Adrian, MI, Apr. 28-May 3
LIDDELL, P. L.: Toronto, OH, Apr. 7-12; Bloomington, IL (First), Apr. 14-19; Streator, IL, Apr. 21-26; Ferguson, MO, Apr. 28-May 3
LOMAN, LANE & JANET: Powder Springs, GA (Cong. Meth.), Apr. 7-12; Altus, OK (First), Apr. 21-26; Houston, TX (Woodsdale), Apr. 28-May 3
LUTHI, RON: Coalgate, OK, Apr. 7-12
MANLEY, STEPHEN: Portsmouth, OH (First), Apr. 7-12; Mount Gilead, OH, Apr. 14-19; Reynoldsburg, OH, Apr. 21-26; Dayton, OH (Parkview), Apr. 28-May 3
MANN, L. THURL & MARY KAY: Columbia City, IN, Apr. 7-12; Chesterfield, IN, Apr. 14-19; Fort Wayne, IN (Southside), Apr. 21-26; Lansing, IL (First), Apr. 28-May 3
MARTIN, W. DALE: Sistersville, WV, Apr. 7-12; Marksville, LA, Apr. 15-19; Tiffin, OH (First), Apr. 21-26
MAX, HOMER L.: Creston, IA, Apr. 7-12; Wheatland, WY, Apr. 28-May 3
MAYO, CLIFFORD: Harrah, OK (First), Apr. 7-12; Lexington, KY (Lafayette), Apr. 28-May 3
MCCUISTION, MARK & PATRICIA: Iowa City, IA, Apr. 7-12; Winona, MN, Apr. 14-19; Carrington, ND, Apr. 21-26; Huron, SD, Apr. 28-May 3
MCKINNEY, ROY T.: New Lexington, OH (First), Apr. 7-12; Dresden, OH (First), Apr. 14-19; Warsaw, IN, Apr. 21-26; Bruceston, WV (Little Sandy), Apr. 28-May 3
MCWHIRTER, G. STUART: Mentone, AL (Wes.), Mar. 31-Apr. 5; Nashville, TN (Bell Road) Apr. 7-12; Middletown, OH (First), Apr. 21-26; Gallipolis, OH (First), Apr. 28-May 3
MELVIN, DOLORES: Okemos, MI, Apr. 14-19
MEREDITH, DWIGHT & NORMA JEAN: Indianapolis, IN (Southwest), Apr. 7-12; Clermont, IN, Apr. 14-19; Carey, OH (Ridge Chapel), Apr. 21-26; Chillicothe, OH (First), Apr. 28-May 3
MEYER, BOB & BRENDA, DYNAMICS OF SPIRITUAL GROWTH: Boise, ID (First), Apr. 5-9; Meridian, ID (Valley Shepherd), Apr. 12-16; Boise, ID (Euclid Ave.), Apr. 19-24; Caldwell, ID (Canyon Hill), Apr. 26-30
MICKEY, BOB & IDA MAE: Goodland, KS, Mar. 31-Apr. 6
MILLHUFF, CHUCK: Columbus, OH (CCCU), Apr. 1; Vicksburg, MS (First Meth. Prot.), Apr. 2-5; Independence, MO (First), Apr. 8-12; Kansas City, MO (Dundee Hills), Apr. 15-19; Elgin, IL, Apr. 22-26
MINGLEDOFF, WALTER R.: Shawmut, AL (First), Apr. 14-19
MOORE, NORMAN: Canby, OR, Apr. 1-5; Oak Ridge, OR, Apr. 7-12; Antioch, CA, Apr. 15-19; Fortuna, CA, Apr. 21-26; Battle Creek, MI (W. Michigan Ave.), Apr. 28-May 3
MORRIS, CLYDE: Elizabeth, WV, Apr. 5-12; Fort Wayne, IN (Nease Memorial), Apr. 14-19; Marlinton, WV, Apr. 21-26
MULLEN, DE VERNE: Wallaceburg, Ont. (Free Meth.), Apr. 5-10; Burlington, NJ, Apr. 19-26; Worcester, MA, Apr. 28-May 3
MYERS, HAROLD: Reserved, Apr. 7-26; Grand Rapids, MI (West), Apr. 28-May 3
NEFF, LARRY: Mannington, WV (First), Apr. 7-12; St. Louis, MI (First), Apr. 14-19; New Lothrop, MI (First), Apr. 21-26; Highland, IN (First), Apr. 28-May 3
ORNER MINISTRIES: North Tonawanda, NY, Mar. 31-Apr. 5; Fairborn, OH (Wrightview), Apr. 7-12; Williamsburg, IN, Apr. 28-May 5
OVERTON, WILLIAM D.: Morgantown, WV, Apr. 7-12; Nazareth, PA, Apr. 14-19
PASSMORE EVANGELISTIC PARTY: Walbridge, OH, Apr. 7-12; Bingen, PA, Apr. 16-19; Ridgeway, PA, Apr. 21-26; Niles, OH, Apr. 28-May 3
PATTERSON, DORMAN J.: Ozark, AL, Mar. 31-Apr. 5; Bellair, OH, Apr. 14-19; Colliers, WV (Hooverson Heights), Apr. 21-26; Dayton, OH (Huber Heights), Apr. 28-May 3
PERDUE, NELSON: Fairborn, OH (Wrightview), Apr. 7-12; Sylvania, OH, Apr. 14-19; Springfield, OH, Apr. 22-26; Georgetown, OH, Apr. 28-May 3
PFEIFER, DON: Washington Court House, OH (Heritage Memorial CCCU), Apr. 8-12; Tulsa, OK (Calvary), Apr. 14-19; Duncan, OK (Oak Ave.), Apr. 21-26; Rogers, AR, Apr. 28-May 3
PHILLIPS, WILBUR: Fairfield, OH, Apr. 7-12
PORTER, JOHN & PATSY: Higdun, AL (Shiloh), Apr. 7-12;

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At the heart of evangelism is a compelling concern for others.

Cookeville, TN (First), Apr. 14-19; Winslow, IN (First), Apr. 21-26; Modoc, IN (First), Apr. 28—May 3
QUALLS, PAUL: Lakeview, OH (N. Indian Lake), Apr. 7-12
REDD, GARY: Kirksy, KY (Locust Grove), Apr. 7-12
RICHARDS, LARRY & PHYLLIS: Greencastle, IN (First), Apr. 7-12; Boonville, IN (First), Apr. 14-19; Naomi, KY, Apr. 29—May 3
ROBINSON, TED: Valpariso, IN (First), Apr. 7-12; Conneaut, OH (Kellogsville), Apr. 14-19; Shelby, OH, Apr. 21-26; Coal Grove, OH, Apr. 28—May 3
ROSS, MICHAEL: Key Largo, FL, Apr. 7-12
ROTH, RONALD: Georgetown, IL, Apr. 7-12; Kansas City, MO (Sales Conf.), Apr. 14-19; Charleston, MO, Apr. 21-26; New Berlin, WI, Apr. 28—May 3
SCARLETT, DON: Sparta, IL, Apr. 7-12
SHALLEY, JIM: Nappanee, IN (First), Apr. 12-19
SHANK, JOHN: Gagetown, MI, Apr. 1-5; Huntington, IN (Faith Chapel), Apr. 7-12; West Lebanon, IN, Apr. 14-19; Ottawa, IL (First), Apr. 21-26; Reed City, MI, Apr. 28—May 3
SHOMO, PHIL & MIRIAM: Mustang, OK, Apr. 4-8; Reserved, Apr. 12; Churubusco, IN (Green Township Wes.), Apr. 17-19; Monroeville, IN, Apr. 21-26; Morrystown, IN, Apr. 28—May 3
SMITH, CHARLES HASTINGS: Amarillo, TX (San Jacinto), Apr. 1-5; Florence, AL (First), Apr. 8-12; Sheffield, AL (First), Apr. 15-19; Little Rock, AR (Rosehill), Apr. 29—May 3
SMITH, DOYLE C.: Shelby, NC, Apr. 7-12; Wilmington, NC (First), Apr. 14-19; Carey, OH (Ridge Chapel), Apr. 21-26; Richmond, KY (First), Apr. 28—May 3
SMITH, DUANE: Erie, PA (First), Apr. 7-12; Titusville, PA, Apr. 14-19; Reserved, Apr. 21-26; Kansas City, KS (Television Taping on Channel 50), Apr. 24 Only; Salina, KS (Belmont), Apr. 28—May 3
SMITH, HAROLD & ORPHA: Flint, MI (Roosevelt Free Meth.),

Apr. 8-12; Shields, MI (Free Meth.), Apr. 22-26; Nashville, MI, Apr. 29—May 3
SMITH, OTTIS & MARGUERITE: Woodbridge, VA (First), Apr. 8-12; McConnellstown, PA, Apr. 14-19; Coraopolis, PA, Apr. 21-26; Millinocket, ME, Apr. 28—May 3
SPROWLS, EARL: Lake City, FL (First), Apr. 7-12; St. Joseph, MI, Apr. 14-19; Clair, MI, Apr. 21-26; Beaverton, MI, Apr. 28—May 3
STAFFORD, DANIEL: Coal Valley, IL, Mar. 26—Apr. 5; Mercer, PA, Apr. 16-26
STEGALL, DAVID: Hope, AR, Apr. 1-5; Goshen, AR, Apr. 14-19; Mountain Home, AR, Apr. 21-26; Harrisonville, MO, Apr. 28—May 3
STEVENSON, GEORGE: Roanoke, VA (First), Apr. 7-12; Freeport, IL (First), Apr. 14-19; Endicott, NY (First), Apr. 21-26; Norfolk, VA (Calvary), Apr. 28—May 3
S' REET, DAVID: Waukesha, WI (First), Apr. 7-12; Eleva, WI, Apr. 13-19; Kurtz, IN, Apr. 20-26; Southmont, NC (Stoners Grove Bapt.), Apr. 28—May 3
SWANSON, ROBERT: Cory, IN, Apr. 14-19; Menominee, WI, Apr. 21-26; Council Bluffs, IA (Emanuel), Apr. 29—May 3
SWEENEY, ROGER & EULETA: Louisville, KY (Okolona), Apr. 7-12; Danville, KY (First Ch. of God), Apr. 17-19; Cedar Rapids, IA (Trinity), Apr. 21-26; Dickson, TN, Apr. 28—May 3
TAYLOR, EMMETT: Monett, MO (First), Apr. 7-12; Gary, IN (Glen Park), Apr. 21-26; Mansfield, IL, Apr. 29—May 3
TAYLOR, ROBERT: Wadsworth, OH, Apr. 8-12; Dayton, OH (Northridge), Apr. 14-19; Cincinnati, OH (Calvary), Apr. 21-26; Fairborn, OH (First), Apr. 28—May 1
THOMAS, J. MELTON: Parma, ID, Apr. 7-12; Union, OR, Apr. 14-19; McCall, ID, Apr. 21-26; Wray, CO, Apr. 28—May 3
TRIPP, HOWARD: Newport, TN, Apr. 7-12; Spiceland, IN, Apr. 14-19; Plainfield, IN (First), Apr. 21-26; Lafayette, GA, Apr. 28—May 3

TUCKER, BILL & JEANETTE: Pana, IL, Apr. 7-12; Delphi, IN (Wes.), Apr. 14-19; Doylestown, OH, Apr. 21-26; Greentown, OH, Apr. 28—May 3
TUCKER, RALPH: Cedar Rapids, IA (Trinity), Apr. 21-26
VARIAN, WILLIAM: Decatur, IL (Westside), Apr. 7-12; Reserved, Apr. 13-28; Salem, OH, Apr. 29—May 3
WADE, KENNETH W.: Omaha, NE (First), Apr. 7-12; Reserved, Apr. 14-19; Lagrange, IN, Apr. 21-26; Monticello, IN, Apr. 28—May 3
WALKER, LAWRENCE: New Martinsville, WV (First), Apr. 7-12; Mentor, OH (First), Apr. 21-26
WELCH, DARLENE: Lexington, KY (First), Apr. 12; Eastern Kentucky Dist. (NYI), Apr. 24
WELLS, LINARD: Garnett, KS, Apr. 7-12; Anthony, KS, Apr. 14-19; Cleveland, OK, Apr. 21-26; Greenfield, IN (Stringtown), Apr. 28—May 3
WEST, EDDY: Wapato, WA, Apr. 4-8; St. Maries, ID, Apr. 12-17; Coeur D'Alene, ID, Apr. 19-26; Cle Elum, WA, Apr. 29—May 3
WEST, EDNA: Minford, OH, Apr. 1-12; Mercer, PA, Apr. 20-26
WHITLATCH, CRAIG: Washington, IA, Apr. 26
WILLIAMS, LARRY & LYNNE: Elk City, OK, Apr. 7-12; Reserved, Apr. 14-19; Marshall, TX (First), Apr. 21-26
WILLIAMS, LAWRENCE: Elkhart, KS, Apr. 29—May 3
WISEHART, LENNY & JOY: Manteno, IL, Apr. 7-12; Anderson, IN (First), Apr. 14-19; Elkhart, IN (First), Apr. 21-26; Hammond, IN (First), Apr. 28—May 3
WOODWARD, S. OREN: Dunkirk, IN, Apr. 7-12; Kansas City, KS (Highland Crest), Apr. 14-19; Enid, OK (Maine), Apr. 21-26; St. Joseph, MO (First), Apr. 28—May 3
WYLLIE, CHARLES: Buffalo, KS (First), Apr. 7-12; Lyons, KS (First), Apr. 14-19; Dodge City, KS (College Hgts.), Apr. 21-26; Hays, KS (First), Apr. 28—May 3
WYRICK, DENNIS: Hurricane, WV (Teays Valley), Apr. 28—May 3; Louisville, KY (Okolona), Apr. 7-12

NEWS OF EVANGELISM

Elkhart, Ind.: Northside Church recently had an outstanding revival with *Rev. and Mrs. Gary Bond*. There were seekers at the altar in every service but one. The average attendance of the 10-day revival was 181 for the 12 services. Thirty-one persons attended every service. The month of January was declared a "Month of Prayer" with over 50 persons pledging to pray at least 10 minutes a day in a prayer chain. The testimonies of victories following the altar services were a tremendous blessing to everyone. We thank the Lord for the biblical holiness messages and the special singing each night by the Bonds. □

—E. Ray Jewell, pastor

Havana, Ill.: The church had a revival with *Evangelists Mark and Patricia McCuiston*. It was a Youth Week emphasis with four new teenagers saved, several reclaimed, and two adults and one teen sanctified. Not only are the McCuistons a talented couple, but their spirit and ministry was a blessing to all. □

—Martin Arni, pastor

Bristol, Penn.: The church recently had revival services with *Evangelist P. L. Liddell*. New people found Christ as Savior, backsliders were reclaimed, and many received the full-

ness of the Spirit in entire sanctification. True revival has taken place, uniting the young and old of the church. □

—Thomas A. Havener, pastor

Willcox, Ariz.: The church had a revival with *Evangelist Ted L. Robinson*. The Holy Spirit spoke through Rev. Robinson as he shared the message of salvation and holiness related to Bible prophecy. There were victories around the altar as 21 people accepted Christ as their Savior, many for the first time. Many others were sanctified wholly or drawn closer to God through the ministry of the Spirit. □

—Randall Tipton, pastor

Orange, Va.: The church had a revival with *Evangelist John Cayton*. God poured out His Spirit upon obedient hearts, with seekers each service. There was an outstanding attendance for a Saturday morning personal evangelism clinic held by the evangelist. Revival fires continued in the record-size Wednesday night prayer meeting the following week. □

—Lester E. Smith, pastor

Salem, Ore.: Keizer Church had a revival despite a northwest area earthquake registering 5.3 on the Richter scale, with an aftershock the next day, and a flu outbreak. *Dr. Harold Morris* of Albuquerque, N.M., was the evangelist. In two services the altar filled once, then emptied, and others came. Dr. Morris's messages from the Bible

were warmed with his love for sinners and unsanctified persons. Sunday night was climaxed with a healing service. Finances were taken care of before the meetings began; one lady sold some of her sterling silver to pay for the advertising. □

—Clark H. Lewis, pastor

Mount Juliet, Tenn.: The church recently experienced a revival under the inspired preaching of *Rev. Denzil Huff*, and the inspirational singing of *Paul and Martha Eby*. Rev. Huff preached as a pastor. The Ebys' singing produced a camp-meeting atmosphere. The people are rejoicing over the spirit of revival that remains. □

—Hubert Cunningham, pastor

Daytona Beach, Fla.: First Church recently completed a week of revival services with *Evangelist Willard Kilpatrick* of Albertville, Ala. Every night there were seekers. Ten new members were received in the church, and 3 were baptized. God's special blessing came in the midst of a pastoral change. □

—Virginia Burson, church secretary

Oklahoma City: Southside Church recently had a revival for believers with *Rev. Robert Adams*, pastor in Harrison, Ark. His refreshing ministry brought the largest attendance for revival in recent years. Choir Director *Bob Carroll* had special music prepared for each service, utilizing the talents of the youth. □

—Frank B. Whittaker, pastor

Interesting Sidelights!

Leaders' Conference

Church of the Nazarene

Kansas City, Missouri

February 19-20, 1981

NAZARENE LADIES MEET TOO

During the Leaders' Conference held at the Sheraton Royal Hotel for general superintendents, district superintendents, college presidents, and church headquarters executives, the wives met separately. This year, under the guidance of Mrs. Orville W. Jenkins and Mrs. Charles H. Strickland, interesting and inspiring sessions were conducted by Dr. T. W. Willingham, who spoke on prayer; and Dr. James Hamilton dealt with how to cope with stress in the ministry. Both speakers had question-and-answer sessions.

Thursday noon, the entire group traveled via two large buses to the Nazarene Publishing House Oasis dining room. Brightly colored tablecloths and glowing candles provided a lovely setting for the catered luncheon. The after-dinner speaker was Mrs. Hazel Lee, of Pasadena, Calif., First Church, mother of Gary Lee, returned hostage. Mrs. Lee shared with the group the family's trust and reliance upon God during the 444 days her son was in Iran.

Before returning to the hotel, the ladies were given conducted tours of the publishing house facilities. □



Mrs. Hazel Lee (*r.*) was introduced to the ladies group by Mrs. Orville W. Jenkins.



Mrs. Charles Strickland, co-director of the meetings for Nazarene ladies.



Dr. William M. Greathouse speaking to the entire Leaders' Conference group after the *Herald* awards presentation.



Dr. T. W. Willingham brought significant messages on prayer.



Dr. James Hamilton speaking to the group on coping with stress in the ministry.

W. E. McCumber presented an award to Dr. Don Gibson, superintendent of Eastern Michigan District, whose churches achieved 101.2 percent of their *Herald of Holiness* subscription goal.



"Herald" Campaign Winners Announced

February 18, 1981, winners in the five district membership groupings for the 1980 *Herald of Holiness* subscription campaigns were announced by Editor W. E. McCumber at a banquet in the Sheraton Royal Hotel. □



Pictured above are the superintendents of those districts: *l. to r.*—Thomas M. Hermon, Northwest Indiana District (Verl Ballmer, campaign manager); Roy Carnahan, Washington District (Charles Fraser, campaign manager); James Hunton, Illinois District (Gilbert Romine, campaign manager); Wendell O. Paris, Southeast Oklahoma District (Charles Stipe, campaign manager); and Phil Riley, Dakota District (Harold Stratton, campaign manager).

LIFE OF BRESEE DRAMA PRESENTED AT CONFERENCE

A previous issue of the *Herald of Holiness* carried an article on the premiere of "The Sun Never Sets in the Morning," the life of Phineas F. Bresee, dramatized by D. Paul Thomas.

The Thursday evening highlight of the conference was a presentation of this drama by Mr. Thomas. It will be one of the main features of the PALCON II conferences. The musical accompaniment was under the direction of Janet Thomas, and a young adult choir from Kansas City First Church sang many of the favorite songs of Dr. Bresee, while the drama of his life unfolded. □



Pictured is D. Paul Thomas in his role of Phineas F. Bresee seated at a small writing desk. Reaction to this presentation indicates it will be in great demand in local areas after the summer conferences have ended.

**HOLINESS CONVENTION
HELD IN HOTEL**

The Winston Hotel, on the seafront at Bangor, County Down, is an imaginative venue for church planting services. Rev. Kelvyn Adams has been holding a weekly Bible study there, in a lounge overlooking the Irish Sea, with tea and biscuits served after each meeting! At a recent service, six hungry hearts sought God's sanctifying fullness.

Recently the lounge was booked for four nights, with a missionary film on Sunday and holiness ministry by Rev. J. R. Packard for the rest of the time. More than a dozen new people attended and were most appreciative. The search has begun for a hall for a widened ministry, leading in time to a new church. □

—Rev. David Tarrant, *superintendent, British Isles North District*

**R.S.A. EUROPEAN DISTRICT
ASSEMBLY REPORT**

The 31st annual assembly of the South African European District met at Rustenburg, Republic of South Africa, with General Superintendent Orville W. Jenkins presiding. By a unanimous vote of the assembly, Dr. R.

F. Zanner, regional director for World Mission in Africa, was appointed district superintendent for a one-year term.

Dr. Jenkins ordained four ministers: Rev. David Homes, Rev. David Schuster, Rev. Frans van Loggerenberg, and Rev. Anthony Whittal. Elders L. J. Kriel and A. J. Siebbeles and laymen A. B. Mills and C. van der Burgh were elected to the Advisory Board. Mrs. June Alexander was re-elected NWMS president and Rev. David Mahon was elected chairman of the Board of Christian Life. □

**AUSTRALIA SOUTHERN
DISTRICT ASSEMBLY REPORT**

The fourth annual assembly of the Australia Southern District was held in Parks Community Centre, Adelaide, South Australia. Rev. Jay E. Hunton, completing the third year of an extended term, reported a year of growth on the district and the formation of a self-supporting church at Wantirna, Victoria.

General Superintendent Eugene L. Stowe ordained Joseph Bentham in the district's first ordination service.

Elders John Kerr and Max Stone and laymen Dr. L. Cahill and Mr.

John Taylor were elected to the Advisory Board. Mrs. Janet Stone was reelected NWMS president; Mr. Jeff Klose was elected NYI president; and Rev. Byron Bloom was reelected chairman of the Board of Christian Life. □

NDS REPORT

The annual Nazarene Development Seminar was held at the Kansas City Marriott Hotel on January 12-14, 1981. The purpose of the seminar was: (1) to provide an exchange of ideas between Nazarene college personnel in the areas of development, church relations, publicity, as well as recruitment; and (2) to obtain new information and education from consultants from outside the Nazarene family of colleges.

All of the eight Nazarene colleges in the United States, Canadian Nazarene College, and personnel from the International Headquarters were in attendance. Approximately 30 attended the seminar.

Rev. Roy F. Quanstrom, director of development at Olivet Nazarene College, has served as chairman the past year. At the seminar, Rev. R. Wayne Stallings, assistant to the president at Mount Vernon Nazarene College, was elected the 1981 chairman. □



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FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

CENTRAL CALIFORNIA—May 1-2. Evangelical Free Church of Fresno, 3438 Ashlan Ave., Fresno, CA 93726. Host Pastor: District Superintendent at district office. General Superintendent: Dr. William M. Greathouse.

NEW YORK—May 1-2. Lakeland First Church, 52 Cooper Rd., Denville, NJ 07834. Host Pastor: Carl Sherman. General Superintendent: Dr. Eugene L. Stowe.

PHILADELPHIA—May 6-7. Church of the Nazarene, 864 Dawn Ave., Ephrata, PA 17522. Host Pastor: William D. Mowen, Sr. General Superintendent: Dr. William M. Greathouse.

NORTHWEST—May 6-7. First Church, 700 N. 40th Ave., Yakima, WA 98908. Host Pastor: Charles Wilkes. General Superintendent: Dr. Orville W. Jenkins.

ALABAMA—May 7-8. Jackson Way Baptist Church, 1001 Jackson Way, Huntsville, AL 35801. Host Pastor: Ralph Brown. General Superintendent: Dr. V. H. Lewis.

CENTRAL FLORIDA—May 12-13. Lakeland South Florida Heights, 3003 S. Florida Ave., Lakeland, FL 33803. Host Pastor: John M. Gardner. General Superintendent: Dr. Eugene L. Stowe.

LOUISIANA—May 13-14. First Church of the Nazarene, 9955 Old Hammond Hwy., Baton Rouge, LA 70815. Host Pastor: Ford Boone. General Superintendent: Dr. Charles H. Strickland.

SAN ANTONIO—May 14-15. First Church of the Nazarene, 10715 West Ave., San Antonio, TX 78213. Host Pastor: Darrel Miley. General Superintendent: Dr. V. H. Lewis.

SOUTHERN CALIFORNIA—May 14-15. Raincross Auditorium, 3443 Orange St., Riverside, CA 92501. Host Pastor: Dan Penn. General Superintendent: Dr. Jerald D. Johnson.

MOVING MINISTERS

MERVIN T. ADAMS from Bradford (Pa.) Bolivar Drive to Lake City (Fla.) First

VERL M. BALLMER from Mishawaka, Ind., to Fort Recovery, Ohio

DAVID G. DOOLEY from Edison, N.J., to Paulding, Ohio

GERALD F. GARCIA from Ironwood, Wis., to Kenosha, Wis.

LELAND J. HAGENS from missionary to Winchester, Ky.

MICHAEL HANCOCK from associate, Dayton (Ohio) First, to Brunswick, Ohio

RAY E. HIBBERD to Rupert, Ida.

E. PAUL LLOYD from St. Louis (Mo.) Kirkwood to Appleton, Wis.

C. ROBERT MOORE from Lake City (Fla.) First to evangelism

ROBERT R. OGDEN from student, Nazarene Bible College, Colorado Springs, to Notus, Ida.

JOSEPH C. PAYTON from Prestonburg, Ky., to Carthage, Ky.

NORMAN W. RICE to Elko, Nev.

BRADFORD A. SEAMAN from associate, Fortville, Ind., to Celina, Ohio

WELDON J. SHUMAN from Denver (Colo.) Englewood to Kimberly, Ida.

MOVING MISSIONARIES

RAYMOND L. COUEY, Indonesia, Field Address: J. L. Bukit Surya No. 4, Komplek Bukit Sari, Gombel Semarang, Indonesia

MERLIN HUNTER, Holy Land, Field Address: P.O. Box 1567, Nazareth, 16000, Israel

THOMAS RILEY, R.S.A. South, Field Address: P.O. Box 261, Amanzimtoti 4125, Republic of South Africa

OSCAR STOCKWELL, Moçambique, Field Address: P.O. Box 556, Klerksdorp 2570, TVL, Republic of South Africa

CATHERINE (ECKEL) MORRIS, Japan, retired, Address: 2233 Camilar Dr., Camilar, CA 93010

REX EMSLIE, Trans South Africa, retired, Address: 405 Nedholm, 205 Deuenish St. Muckleneuk, Pretoria 0002, Republic of South Africa

ANNOUNCEMENT

The Kimberly, Ida., church will observe its 50th anniversary June 8, 1981. Dr. T. E. Martin will be the special speaker. All former members, pastors, and friends are invited. Address all correspondence to: Rev. Weldon Shuman, Box 415, Kimberly, ID 83341.

RECOMMENDATIONS

Rev. JIM TURNOCK, who has been serving as a pastor in Germany since December 1, 1979, is returning to the United States and will be available for evangelistic services beginning May 1. We heartily commend him to our pastors and churches everywhere. Contact him at: P.O. Box 598, Romney, WV 26757.—L. Guy Nees, Director, Division of World Mission.

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

LEONARD T. ANTHONY, 81, died Feb. 12 in Blackwell, Okla. Rev. Dan Kennedy and Rev. Russell Bracy conducted the funeral services. He is survived by his wife, Mabel; one daughter, LaVera Sheets; one son, Robert; and four granddaughters.

AARON BROWN, 85, died Jan. 9 in Danville, Ill. Rev. John W. Eppler conducted the funeral services. He is survived by his wife, Goldie; and two sons, Bill and Lee.

VELMA DOLE, 64, died Jan. 17 in Redding, Calif. Funeral services were conducted by Rev. Jerry Cordell and Rev. Virgil Hutcheson. She is survived by her husband, Glen; two sons, Gary and Keith; one daughter, Gienna Kizer; six grandchildren; and two brothers.

VINCENT A. FOREMAN, 63, died Jan. 15 in East Liverpool, Ohio. Rev. Scott Robinson officiated at the funeral services. Surviving are his wife, Belva; 4 daughters, Janet Pfiller, Karen Rowley, Linda Metrovich, and Deborah Hunter; 11 grandchildren; 2 great-grandchildren; 1 sister; and 2 brothers.

HALLIE H. FRYE, 79, died Dec. 6 in Lawrence, Kans. Funeral services were conducted by Rev. Bailey Cantrell in McLouth, Kans. He is survived by his wife, Cynthia Melvina; 4 sons, Harold L., Lyle, Ernest, and Gene; 1 daughter,

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THE YEARS OF THE BEAST

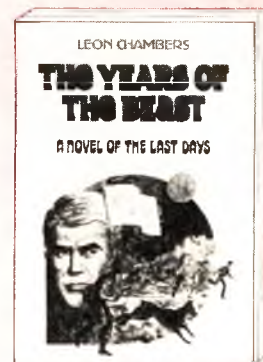
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Ruby Weigler; 15 grandchildren; 25 great-grandchildren; 1 brother; and 1 sister.

CYRIL C. GOVEY, 77, died Oct. 10 in Weirton, W. Va. The funeral services were conducted by Rev. Richard Cornelius and Rev. G. Stanley Pugh. Surviving are his wife, Edna; 2 sons, Lewis and Charles; 1 daughter, Violet Barker; 10 grandchildren; and 4 great-grandchildren.

MRS. LORRAINE LATHAM, 71, died Nov. 26 in Springfield, Ill. District Superintendent James Hunton and Revs. L. Dale Horton and James Cottle were in charge of the services. Interment was in Benton, Ill. Survivors include her husband, Rev. Edward L. Latham; one daughter, Mrs. John (Elaine) Neale; one grandson; and one sister.

MRS. RUTH MILLER, 67, died Jan. 7 in Danville, Ill. Funeral services were conducted by Rev. John W. Eppler. She is survived by one son, Claude.

HAROLD H. NEVIN died Jan. 28 in Lake Oswego, Ore. Funeral services were conducted by Rev. Alan Rodda and Rev. Bertrand Peterson. He is survived by his wife, Louise; two sons, Harold J. and James; one daughter, Margery Waite; and one granddaughter.

JOHN WESLEY PHELPS, 71, died March 2 in Manchester, Conn. Funeral services were conducted by Rev. Neale O. McLain. Surviving are his wife, Noreen; one stepson, Roger Schuetz; two sons, John and Bobbie; two grandchildren; five sisters; and one brother.

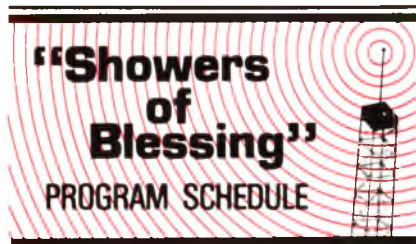
MRS. ANGELINE RICKS, 86, died Feb. 14 in Richmond, Ind. Rev. Wesley Delk and Rev. B. F. Durham officiated at the funeral services. Survivors include 1 daughter, Geneva Moistner; 3 sons, Owen Land, Wilbur Land, and Elmer Land; 12 grandchildren; 40 great-grandchildren; 11 great-great-grandchildren; and 2 brothers.

JOHN SCHWEITZER, 75, died Jan. 21 in Toledo, Ohio. Funeral services were conducted by Revs. Orville L. Nash, Jr., Kenneth Grandy, and Edward G. Beatty. He is survived by his wife, Lavina; and two daughters, Mary Jane Cole and Sue McLargie.

ANNIE M. SMITH, 92, died Feb. 3 in Yarmouth, Me. Rev. Robert Gray conducted the funeral services. She is survived by two daughters, Mrs. Lois M. Brix and Mrs. Bernice G. Griffin; three grandchildren; and seven great-grandchildren.

FRED J. ULRICH, 80, died Jan. 13 in Cape Girardeau, Mo. Funeral services were conducted by Rev. E. W. Bartley and Rev. Douglas Clem. Survivors include his wife, Myrtle; 2 sons, Fred and Kenneth; 2 daughters, Murlene Triplett and Maxine Phillips; 10 grandchildren; 2 great-grandchildren; and 2 brothers.

MAURICE M. WOLFE, 73, died Feb. 1 in Elwood, Ind. Funeral services were conducted by Rev. V. J. Shetter and Rev. Donald Cunningham. He is survived by his wife, Isadora; and two sons, Robert and Walter.



"Showers of Blessing"
PROGRAM SCHEDULE

April 12
"Pilate's Question—Your Answer"

April 19
"Beyond the Empty Tomb—
Forgiveness!"

by W. E. McCumber, speaker

NEWS OF RELIGION

ISLAM GROWS IN EUROPE; CHRISTIANS MUST "PRACTICE" FAITH. Islam is on the offensive in west Europe, but Christians should not react to this situation with fear and suspicion, Patrick Sookhdeo of London told the participants at a conference January 24-25 in Wiesbaden, Germany. Sookhdeo is the director of the study project on "Islam in Europe" organized by the World Evangelical Fellowship.

He explained that Islam was undergoing a renaissance as a social, political, and religious power. The number of Moslems in western Europe at present is estimated at between 5 and 11 million, and is increasing through immigrants, refugees, and guest workers.

Sookhdeo challenged Christians to be an example to Moslems by practicing their Christianity. This was important, since Moslems found, on coming to Europe, a Christian tradition that had lost all substance, and which was condemned as corrupt and immoral. "Christians can only reach Moslems if they proclaim Christ through their lives," he added.

It was pointed out that 80 percent of the Moslems that convert to Christianity sooner or later go back to Islam, because of the "everyday difficulties" that becoming and being a Christian bring for a Moslem, and because of the lack of help and care given to converts from Islam by the Christian churches. Converts from Islam to Christianity were as a rule totally rejected by their families, which led to an enormous mental pressure that most of the converts were not able to cope with, said Sookhdeo. □

GROUPS COOPERATE TO PRODUCE RUSSIAN LANGUAGE BIBLE STUDIES. Bible study materials in Slavic languages are very limited. The Mennonite Central Committee and the Baptist World Alliance are cooperating to produce major Bible study books in the Russian language. There is no complete Bible commentary available in the Russian language. The large Orthodox Church has the liturgy rather than the sermon at the center of its worship services. The evangelical churches, for whom preaching from the Bible is central, have not had the time or opportunity to produce one.

Discussion about the project began three years ago. One of the major questions in the beginning was the choice of the right commentary. The version chosen was William Barclay's commentary on the New Testament, which will be translated in 17 volumes. The translation is well under way. Soviet evangelicals serve as editorial consultants, the translation is done in Germany, and typesetting in England. The commentary will be available to Russian-speaking people around the world. Soviet officials have been approached regarding permission to import the books to the USSR legally. □

RESEARCHER: STUDENTS INCREASINGLY SELFISH. Surveys of students entering college in the past decade show increasing selfish motivation.

"Beginning in the early 70s, entering freshmen asked to state their primary objectives expressed a growing interest in money, power, and status," researcher Alexander Astin told the Lutheran Educational Conference of North America at its annual meeting in Washington.

Astin, a professor at the University of California in Los Angeles and president of the Higher Education Research Institute, said that while surveys show entering freshmen increasingly concerned with making money and achieving status, their "altruistic goals" stayed at the same level or diminished.

These findings represent a "legitimate concern" for any college that "considers moral development of students a part of its mission," Astin said. The report was based on surveys of some 4.5 million entering students at 550 institutions over the past 15 years. Along with the changing motivation, he said freshmen showed deteriorating levels of academic preparation. □

REV. LESTER L. ZIMMERMAN died Feb. 17 in Orlando, Fla. Funeral services were conducted by District Superintendent James Morsch and Rev. D. Eugene Simpson. Rev. Zimmerman pastored in Kenton, Bucyrus, Co-shocton, and Marion, Ohio; and in Hammond, Muncie, and Elkhart, Ind. He is survived by his wife, Ethel; one daughter, Mrs. Lowell (Barbara) Oberlander; three grandchildren; and three great-grandchildren.

BIRTHS

TO JEB AND BRENDA (McKNIGHT) BARON, Nelsonville, Ohio, a boy, Craig Michael, Feb. 11

to DWAYNE AND ANNAMARIE DOTSON, Asheville, N.C., a girl, Jennifer Renee, Aug. 14

to JAMES A. AND CAROL (CARVER) HARRIS, San Diego, Calif., a boy, Joseph Carver, Dec. 15

to GARY AND BEVERLY (HARRISON) HENDERSON, Stratton, Neb., a girl, Julie Renee, Jan. 9

to REV. GARY L. AND TAMARA (HARPER) HUTCHESON, Miamisburg, Ohio, a boy, Andrew Douglas, Jan. 30

to RON AND BRENDA (PORTER) PRUITT, Springfield, Ohio, a boy, Nathaniel Alen, Nov. 6
to REV. LARRY AND LINDA (VANDERPOOL) PRYOR, Las Vegas, Nev., a boy, Jonathan Wilford, Feb. 12

to DENNIS AND LAVONNE (KELDERMAN) RIECK, Olathe, Kans., a boy, Kyle Brandon, Feb. 18

to JOHN AND DEBBIE (SYKES) ROLER, Bradenton, Fla., a boy, Jason John, Feb. 17

to REV. RICK AND VONNIE (TRUE) SAVAGE, Vista, Calif., a boy, Scott Patrick, Feb. 12

to REV. DAVID AND KATHY (RANUM) SPEICHER, Syracuse, N.Y., a girl, Marcia Elizabeth, Feb. 16

MARRIAGES

CAROLYN M. SEELIG and FREIDON A. EBRAHIMI at San Diego, Calif., Nov. 9

KERRY LYNN HUGHS and RICHARD JACKSON BEAVERS at Kingsville, Tex., Feb. 14

DONNIE CAROLYN CHILDRESS and REV. WILLIAM S. PIRTLE at Shawnee, Okla., Feb. 14

ANNIVERSARIES

On January 3, 1981, FLOYD AND DOROTHY

MILLARD were honored with a reception observing their 50th wedding anniversary at the Ridgefield, Wash., First Church. The Millards have three children: Mrs. Marilyn Dixon, Seattle; Jim of Ridgefield, Wash., and Rev. Ray of Butte, Mont. They also have six grandchildren: Doug, Dennis, and David Dixon, Michelle Millard, and Dan and Sharilyn Millard.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS

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D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, AZ 85028; G. B. Williamson, 2719 S. Santa Barbara, Mesa, AZ 85202; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coulter, 9310 Canterbury, Leawood, KS 66206.

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

In our church there is a growing, festering disagreement with the "Manual" regarding remarriage. The "Manual" states that "only adultery will supply such grounds as may justify the innocent party in remarrying." PTL! Some think the "Manual" is wrong, that the writers and the church misinterpreted. I found out that our generals appointed a commission some time ago, which had four years to research the subject before arriving at their decision. Most of us do agree with the "Manual's" stand. I feel, along with most, that the "Manual" is our doctrinal standard and we as Nazarenes should abide by it to maintain good health and unity within our church body. Any help you can give on this will help to clear and heal the sores of disagreement.

Your "sores of disagreement" will be healed only by a love which not only "covers a multitude of sins" but endures a lot of conflicting opinions.

As a church we are committed to the *Manual* statement on marriage and divorce, which affirms the sanctity of the marriage covenant, posits adultery as the only scriptural ground for divorce, and yet provides for membership in the church for those unscripturally divorced and remarried who repent, seek divine forgiveness, and evidence regeneration.

The only help I can give is to exhort you all to lovingly abide by the whole *Manual* statement. □

I am writing for an interested party for an answer to the following question. Is there a scriptural basis for or against cremation? She will be looking for your answer.

I do not know of any scriptural basis for or against cremation. I made a similar statement once before and a reader sent me a book on the subject in which the author condemned crema-

tion as unchristian. His argument boiled down to this: Cremation is wrong for Christians because it is practiced in certain pagan cultures. But then, so is burial.

Whatever happens to the dead body, it will be raised by the power of God at the last day. □

I would like to know how the Church of the Nazarene stands on the matter of changing the words in the Bible for women's lib. Are they for, or against, or are they lukewarm on this, and do they plan to do anything about the change?

I am referring to the change of God as masculine, or Him, or Father.

As far as I know, our church has not made any official statement on this matter. While it's only a guess, I am confident that very few, clergy or laity, are discontent with the language employed by Scripture. □

I would like to hear your answer on Psalm 15:5: "He that putteth not out his money to usury." I am a widow who sold her home and have put my money in a savings account which bears interest. That's all I have except Social Security. Is this wrong? We were discussing this in Sunday School class and some thought so. Others didn't know. I pay tithe on the interest, also give offerings.

Usury is excessive and oppressive interest by which the poor and needy are exploited. It may be required by financial institutions when you borrow, but rest assured that it is unlikely to be paid by them on what you invest. I don't think the interest you are receiving qualifies as usury. Tithes paid on money wrongly gotten would not atone for the wrong. But yours is not wrongly gotten, and you are to be commended for tithing and giving offerings. Just thank God for your income, and pray for his help in stretching it to cover constantly rising costs of living. □

3 Mini Books to Read and Give Away

During This
Lenten/Easter Season



Resurrection: Myth or Fact?

By Russell V. DeLong

Supports the belief that Jesus rose from the grave and is alive today in the hearts of all who will accept Him. 44 pages. Pocket size, 4 1/4" x 6".

75c; 5 for \$3.50; 10 for \$6.50

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By Russell V. DeLong

Warm, inspirational messages on the power of the Cross to move men and women toward God. 16 pages. 3 1/4" x 5".

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THE CHURCH SCENE

The Fredonia, Mo., church was reorganized January 18, according to Rev. James Hester, superintendent of the Joplin District.

Forty persons were present for the

official reorganization with 16 joining the church. Rev. Lowell Clark is the pastor.

The Independence, Kans., church, under the leadership of Rev. Tim Stearman, worked hard to get the Fredonia Church back on its way and will continue to act as the "sponsor" of the resurrected church as it becomes established. □



On December 14, 1980, the Phoenix Carefree Church was organized with 37 charter members. Rev. Crawford T. Vanderpool, superintendent of the Arizona District, officiated. Others participating were: Rev. Wright A. Strong, supply pastor; Rev. Claude Chilton, retired chaplain; Randy Myers, song evangelist; and Robert Cheek, Bible expositor. The group had been meeting in individual homes for Bible study and began holding regular services on June 1, 1980, in the home of James Baker. They have purchased five acres of land in a choice location on which to build their church. Under the leadership of Rev. Strong, attendance has increased to 58 in the morning worship service. The Holy Spirit has anointed the services and a spirit of genuine brotherly love pervades this congregation located in the Carefree Valley northeast of Phoenix, Ariz.



The Columbia, Ky., First Church is taking seriously the slogan of the general church, "The Year of the Minister." Pictured are some of the members of the church board, Pastor and Mrs. Jerry Cline, and the new Oldsmobile Delta Royale recently given to the pastor by the church. In July, 1980, the church honored the pastor and wife on Pastor Cline's birthday with a new deep freeze for their home. On Pastor's Appreciation Day, they were honored with a beautiful corsage and a boutonniere. Rev. Cline received a shirt and tie and the church also gave them a \$12.50 per week raise.



Remodeled tobacco barn becomes Harrodsburg, Ky., church.

TOBACCO "HOUSE" TRANSFORMED TO A SANCTUARY

What was a dirt-floor tobacco barn a few months ago is now a church building . . . complete with a sanctuary and Sunday School rooms.

Taking hammer, saw, and paint-brush, members of the Harrodsburg, Ky., church, with Pastor Richard D. Morgan, converted the barn into a modern church building that has wall-to-wall carpeting and is electrically heated.

The church is located at the west city limits on Perryville Road on a 20-acre site. The residence serves as the parsonage and the remaining acreage awaits future development.

Rev. Morgan, a Lexington native who quit the insurance business at the age of 32 to begin studying for the ministry, says the 40 by 48-ft. barn space has been adapted, without disturbing support posts in vital areas, to include a sanctuary, pulpit area with choir space, and four classrooms.

The barn was changed into a church

MEMO

to church board members:

Your pastor doesn't work just an eight-to-five job. After spending all day in administrative tasks, sermon preparation, counseling, and pastoral calls, he may spend his evenings counseling and conducting committee meetings.

Often he is so keenly aware of the needs in your congregation and his responsibility of ministry that he may fail to rest properly or spend meaningful time with his family.

Do you insist that your pastor take at least one day off each week? He will serve you more effectively when he has a time each week for rest and recreation with his family.

— Pensions and Benefits Services

LIFE

IS FOR LIVING!



GOD NEVER SAID WE'D BE LEADING AT THE HALF'

By Dean Spencer

Will God heal today? Trapped in a raging hotel fire, Dean Spencer was critically burned and suffered a broken neck. His recovery was remarkable. His mother had died of cancer when he was 13; his sister developed a malignancy in her teens. Dean gives practical suggestions as he wrestles with the questions about healing today. *The other half of the title is, BUT HE DID PROMISE THAT WE'D WIN THE BALL GAME. 116 pages, paperback **\$2.95**



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By Richard S. Taylor

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building after approval was given by the district board who gave advice and help, and contributions of money by the Lexington, Ky., Lafayette church, that paid his salary for a full year.

After graduating from Nazarene Bible College, Rev. and Mrs. Morgan

came to Harrodsburg in 1979 and held services in the Harrodsburg Community Center Building, Lions Park. There was no Nazarene church in the county until this one was organized with 29 members. Attendance on a five-county area has averaged 85. □



On December 13, Escondido, Calif., First Church dedicated their new church facilities which consist of 17,000 sq. ft. of buildings, located on three and a half acres, with parking for 100 cars. The hexagonal sanctuary seats 600. The first of two educational buildings is 192 ft. by 32 ft.; the administration building is 85 ft. by 32 ft. The buildings are slump stone with red clay tile roofs which lend to the modern Spanish architecture. The church, organized in 1911 by Dr. Bresee, had been located in the heart of the city from its inception and 12 years ago purchased the new property for relocation. Dr. Eugene Stowe, general superintendent, along with Rev. Robert Scott, district superintendent, participated in the dedication. Mr. George Knouf, age 92, the only living charter member of the church, was present for the historic event. Rev. Charles S. Ashley, has pastored the church since 1963, and directed the church in the relocation and building program. Mr. Wayne DeVore, of Stanton, was the building superintendent. The church acted as owner-builder, but sublet all the work to contractors. The facility has been appraised at \$2.5 million and cost \$1 million to build.

of the new moon or of Sabbath days" (Colossians 2:16-17). The Old Testament rest of the Sabbath Day was only a picture of the rest that one enters when he places his faith in Christ and ceases from his own works (Hebrews 4:9-12).

In commemoration of the day upon which Christ arose from the grave, the New Testament Chris-

tians met for worship on the first day of the week (Acts 20:6-7). Paul also instructed the Corinthian Christians to set aside their offerings on the first day of the week (1 Corinthians 16:2).

In the New Testament, nine of the Ten Commandments are repeated. But the commandment "Remember the Sabbath day, to keep it holy" is not repeated.

Delores Hood
Dupo, Illinois

A HAPPY READER

I want you folks to know just how much I love the *Herald of Holiness*. I can hardly lay it down until I've read it. It's one of the most interesting, heart-filling church papers we've ever had the privilege of reading; hope I will always be able to get it as long as I live in this world. Next to my Bible, it is certainly the best.

Mrs. H. K. Tibbs
Princeton, West Virginia



Snatch Them as Brands from the Burning

by LEROY H. REEDY

A FRIEND CAME TO ME one Sunday after my morning sermon and said, "Pastor, I have a friend, Bill Wilson, who's dying with cancer. He's in the Veterans' Hospital. Would you please call on him?"

"Of course, I'll stop by on my paper route tomorrow," I promised.

I was trying to maintain an almost impossible schedule—working my way through college and preparing for my ordination. I worked six nights per week, nine hours per night, on the third shift—11 p.m. to 8 a.m. I went straight from work to school, and pastored a little church on weekends. I also had a paper route which I ran on my way home which took me by the Veterans' Hospital.

Before I left for work that evening, I gathered several Christian tracts and a little New Testament together and slipped them into my briefcase.

The presses broke down that night and the newspapers were over an hour late. I filled the back of my old Buick with bundles of newspapers and drove like mad to get them to the anxiously waiting newsboys in the dozen little towns I served.

When I reached the Veterans' Hospital, I grabbed the little packet of Christian literature, rushed into the building and gave them to the nurse at the desk. She knew me from frequent visits there.

"Jeanie," I said, "please give these to Bill Wilson in room 19. Tell him I'll stop by tomorrow for a visit."

She smiled, nodded and said, "O.K. Pastor."

As I finished my paper route, I prayed that God would use those hastily gathered materials to touch

this dying man's heart and to prepare the way for my visit the next day. In spite of a temptation not to bother with the materials, I had had a strong impression that I must leave them today!

That evening when my alarm woke me for work, I discovered that I could hardly move. I had a horrible pain in my right side. The doctor shook his head as he examined me and sent me to the hospital for an appendectomy.

A few days later when the nurse brought my mail I noticed a letter with strange handwriting. Opening it I read, "Dear Pastor, you don't know me but I'm Bill Wilson's girl friend. I was there the night the nurse brought in those things you sent."

"Bill was in great pain that night and asked me to read from the little Testament you sent. I read a while and the pain let up some. He asked me to read some more. I read a long time and prayed. I'm glad to tell you that Bill accepted the Lord. He died peacefully about twelve o'clock. The last thing he said to me was 'Tell the pastor I made it. And thanks for sending that New Testament.'"

My eyes filled with tears of joy and praise as I thought of *how little effort it took to win that soul!* I had spent no more than 15 minutes gathering those materials and leaving them with the nurse. The seed of the Word had fallen on good ground! It had sprung up immediately and brought forth fruit unto salvation.

Jesus said, "The seed is the Word." When a seed is planted in good ground there must be the proper amount of moisture, heat from the sun, and oxygen in the soil for it to germinate and spring up. Sometimes the seed may lie dormant for many years. Then God brings about the right combination of conditions or circumstances and the seed springs up.

Here is my philosophy of service: "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good" (Ecclesiastes 11:6). □

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



The members of the Women's Ministries Committee (l. to r.) are: Floy Gilliland, Bethany, Okla.; Carolyn Scott, Orange, Calif.; Sue Kinzler, Nampa, Ida.; Alice Johnson, Overland Park, Kans.; Carmen Esperilla, Monterrey, N.L., Mexico; Helen Temple, Olathe, Kans.; Ruth Gibson, chairperson, Kansas City, Mo.; Evelyn Gibson, Brighton, Mich.; Connie Cunningham, Olathe, Kans.; Barbara Reed, Nashville; Gerry Holman, Shawnee, Kans.; Judy Nash, Nashville; and Kathryn Clay, Charleston, W.Va.

WOMEN'S MINISTRIES PLAN EXCHANGE OF IDEAS

An ad hoc committee of 12 women, under the direction of Ruth Gibson, general director of Women's Ministries, met February 24 to clarify the basic philosophy, goals, and objectives of the recently launched Women's Ministries.

The committee was comprised of ladies who were in Kansas City because of the meeting of the General Board. Each one shared "What's Happening in Women's Ministries" in her particular geographic area on the general, district, and local levels. The interest evidenced as they exchanged information and ideas reinforced the plan to publish an exchange of ideas for all those interested in Women's Ministries. □

—NCN

OLATHE PASTOR VISITS TAIWAN

Dr. Paul Cunningham, pastor of the Olathe, Kans., College Church, visited Taiwan, February 16-28 at the invitation of the government of that nation.

He was one of seven evangelicals from the United States who went for a study tour of the island. He also visited Nazarene missionaries in Japan and Korea while in the Orient. □

—NCN

GERALD GREEN REPORTS HEALING

On Wednesday, February 25, the General Board had special prayer for Rev. Gerald Green, one of its members, who was hospitalized in Indianapolis with acute leukemia. Gerald Oliver was anointed in Rev. Green's stead as the elders present laid hands on him.

Rev. Green, in a letter dated March 5, says, "Thank you so much for your time of special prayer for me during

your sessions. God heard, and on the following morning my blood tests began a very healthful trend. On Monday, March 2, of the next week, tests indicated I had gone into remission. I praise our wonderful Lord!" □

—NCN

NEW NAZARENE THRUST IN INDIA

The Church of the Nazarene has begun a new thrust into south India, under the direction of District Superintendent Bronell Greer. During Dr. William Greathouse's recent visit to India to hold district assemblies in the north, he officially organized the Tamil Nadu District in south India. This is the first move of the Church of the Nazarene to the south. Response to the Christian message in south India is reported to be very good.

There are three organized churches on the new Tamil Nadu District, with 106 members. Twelve new converts were baptized and one pastor was ordained at their first district assembly.

Within a few months, the Greers hope to organize a second district in Karnataka State in south India. □

—NCN

TELE-NEWS EXPANDS CAPABILITY

Nazarene Communications Tele-News has improved its capabilities to serve the information interests of the denomination more effectively. The telephone newslines has an expanded capability of up to six minutes for news, plus the opportunity for callers to leave news items of regional and general denominational interest.

Following the news stories, a 15 second pause puts the person in touch with Tele-News Open Line. Callers are then able to relay important information and news events to the Nazarene Communications News office.

The Tele-News number is (816) 333-8270. □

—NCN

THE CHURCH IS OFFICIALLY RECOGNIZED IN GERMANY

The Church of the Nazarene in West Germany recently received official recognition from the West German government. The recognition allows them to operate with greater freedom and increases their status within both the secular and the religious communities of that country.

The Middle European District, which comprises all of West Germany and Switzerland, held its 20th annual assembly March 20-23 in Hanau. They reported membership in excess of 1,000 and giving of over 1,000,000 DM (about \$500,000). 160,000 DM have been given for World Mission. □

—NCN

THREE MISSIONARIES RECOVERING FROM ILLNESS

Miss Elizabeth Tubbs, Nazarene missionary stationed at Enderingeni in Swaziland, is home on emergency medical furlough. Doctors have diagnosed her problem as a fungus condition in the lung. She will remain home for further treatment.

Rev. Elmer Schmelzenbach, retired missionary from Africa, continues to recover from recent surgery. Doctors are pleased with his progress. They will administer cobalt treatments as an additional precautionary measure.

Rev. Phil Hopkins, missionary to Honduras, recently underwent heart surgery for the replacement of the aorta valve. He is recovering well. □

—NCN

WORK AND WITNESS TEAM MEMBER DROWNS

Charles Clarence Bailey, 19, a member of the Oskaloosa, Ia., church Work and Witness Team in Puerto Rico, accidentally drowned while swimming in the ocean on February 24. He was caught up in a destructive whirlpool.



The team of the Oskaloosa church was sent to Arecibo, Puerto Rico, to construct a new church building. The church will be named the Charles Bailey Memorial Church of the Nazarene.

A memorial service was conducted March 3 in the Oskaloosa church by Pastor James M. Bearden and Dr. Forrest E. Whitlatch, superintendent of the Iowa District. Charles is survived by his parents, Mr. and Mrs. Don Bailey; his sister, Lauren; and his grandparents, Mr. and Mrs. Clarence Bailey; all of Oskaloosa. □

REACH OUT TO NEW FAMILIES WITH THESE 1981 VBS PUBLICITY SUPPLIES

A "family" of publicity pieces—To reach new families for VBS and church. All in full color with beautiful reproduction to carry out the theme "Exploring God's World." Use for posting, door-to-door distribution, and mailing. Inexpensive, and real attention-getters with ample space for dates, time, and place for your 1981 VBS program.

BANNER

Brand-new for 1981. In front of your church this colorfully designed, red, white, and blue silk-screened banner will catch the eye of those passing by. Printed with weatherproof inks on plasticized material (will not tear). 3 x 5 feet. Grommets in all four corners. **\$8.95**



PENCIL

Always a popular item and important tool. Luster-finished. Imprinted: "Vacation Bible School." Durable eraser. 7½" long. Assorted colors. Packaged in 20s. **V-55 1 pkg., \$2.25**



BUTTON

Children of all ages love 'em. With everyone wearing this colorful, pinstyle, metal button, interest is sure to be high for VBS. ¾" dia. Packaged in 50s **V-279 1 pkg., \$3.95**

BALLOON

Adds excitement to the publicity, decorations, and even a parade; something everybody always enjoys taking home. Assorted bright colors. Inflation size: approx. 9" dia. Packaged in 50s. **V-579 1 pkg., \$4.95**



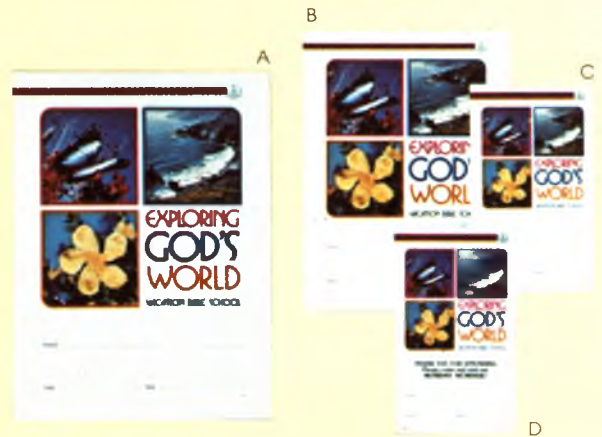
Supplies should be ordered two months before your VBS begins.

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OFFERING ENVELOPE

Use every day of the school to help children realize their stewardship responsibilities. Even adults can contribute toward the expenses. Large currency size with full-color picture. Easy-opening tab device, with space for name. Packaged in 100s. **V-9059 1 pkg., \$3.75**



A. POSTER

For bulletin boards, classroom, or any conspicuous place. 16 x 12" **V-1081 50c; 6 for \$2.00**

B. DODGER

For mass distribution to the passerby or inserted in mailings and bulletins. 5½ x 7½". Packaged in 100s. **V-2081 1 pkg., \$3.95**

C. POSTCARD

For invitations and last-minute reminders. 5½ x 3¼". Packaged in 50s. **V-3081 1 pkg., \$1.75**

D. FOLLOW-UP CARD

For contacting new children and adults after VBS and inviting them to church. 5½ x 3¼". Packaged in 50s. **V-5081 1 pkg., \$1.75**

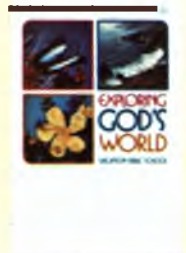


VBS PROMOTIONAL FLYER

Here is an item to help introduce your VBS to your community. Very eye-appealing! See the VBS order blank for giveaway items. Packaged in 100s. **V-4079 1 pkg., \$5.95**

BULLETIN

Will add interest to your closing program. Inside two pages are blank for use as a church bulletin and as a publicity letter. Theme song, "Creation Song" on back page. Full color art on front entitled "Wonders of God's World." High-grade mimeo stock; shipped flat (8½ x 11"). Packaged in 100s. **V-9881 1 pkg., \$4.25**



NAME TAG

Perfect for the first day of VBS and every day. Punched and strung—ready to wear to identify pupils, teachers, and visitors. 2¼ x 2¾". Packaged in 100s. **V-180 1 pkg., \$3.95**

Prices subject to change without notice