A photograph of a person walking away on a snow-covered mountain trail. The path is flanked by evergreen trees heavily laden with snow. In the background, a large, rugged mountain range with sharp peaks is visible under a clear blue sky. The scene is brightly lit, suggesting a sunny day.

*“He giveth snow like wool . . .
He casteth forth his ice
like morsels . . .”* (Psalm 147:16-17)

HERALD of HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 1, 1981

AN EDITORIAL

THE NEW CHURCH *MANUAL* is now off the press. Once it has been printed and is available, its contents become official church directives until a new one comes off the press following the next General Assembly. There is even a sense of anticipation as we contemplate the inauguration of policies which were decided upon at the last General Assembly. It is indeed a book authored by many people. There are several considerations to be observed about the *Manual* of the Church of the Nazarene.

In the first place, its contents have been decided upon by an equal number of both laity and clergy within the church. These decision-makers were not just chosen at random, but rather were carefully selected by their fellow churchmen from various representative groups. In all instances they have been "members" in good standing.

Another point of interest concerning the *Manual* is that it is available to all members of the church. Even as the English edition was being printed, many other language editions have been in the process of preparation. It is not a book for just a select group reserved for their particular interpretation of church law.

The *Manual* becomes, then, a collective expression of representative people who in representing

IT'S A GREAT BOOK— **THE MANUAL** CHURCH OF THE NAZARENE



the whole church have set forth guidelines, regulations, orders, and ecclesiastical law assuring the church of another five years of a common sense of direction.

Accepting the authority of the *Manual* is not a blind response within the heart to defend and uphold it.

Now that it is available, all of our people should allow themselves to become well versed in it. Let it be found in each home, studied, underlined, dog-eared, revered, and respected. It's a great book, written for us, by us. Enjoy it. You'll find it to be great reading. □



by General Superintendent Jerald D. Johnson

“Become like a little child.”

Matthew 18:3, NIV

A NEGLECTED QUALITY



Dave Anderson

by GERRY WHETSTONE

JESUS STOOD a little child among His disciples and said, “I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven” (Matthew 18:3, NIV).

The childlikeness of the Christian has been frequently discussed. The qualities of childlikeness that the Christian is to have, such as simple faith, obedience, dependence, and openness, are not unknown to the majority of Christians. We also know that these qualities are to remain with us as we “grow up” as Christians (1 Peter 2:2). However, it is always good to remind ourselves of these vital truths.

There is a childlike quality, however, that we seldom discuss. It is twofold; a great desire to learn and to tell everyone what was learned. Recently this was brought home to me very dramatically. One of the boys in our church came up to me before a Wednesday evening service and proceeded to show me a new book he had just gotten. He then, without a moment to catch his breath, began to tell me what he had just learned from reading a chapter of that book. Whether I was interested in what he learned or not did not concern him in the least. He learned something and just had to tell someone about it.

My little girl is learning fast, too fast for Daddy to keep up with, as all parents can understand. She came walking up to me and blurted out, “Cookie.” I instantly realized she knew a word, as well as that she wanted a cookie. Another time, while in the bedroom, she pushed open the sliding closet door, grabbed a pair of shoes, carried them over to me and, looking me in the eye, said, “Shoes.” She smiled at me as if to say, “See what I learned?” She had just told me in action and word that she knew how to open the closet, and knew what shoes were and whose they were.

My mind rushed quickly to certain courses in college—Human Growth and Development, and Christian Education of Children. I remembered the great stress placed on the drive and capacity of children to learn. Can we Christians neglect this quality of the child? Should the Christian have this never-satisfied yearning to learn? By all means! There must be a craving for God’s Word. To

learn more of Christ and His will should be the longing of every believer. Have you ever seen a young child that did not have the desire to learn? He may have desired to learn the wrong things, but always there is the desire to learn. Should we ever see a Christian without that desire? God has given us the capacity through the Holy Spirit to learn; therefore, we should yearn to do so.

Let me return to the second aspect of this quality, that of wanting to tell what is learned. I am fearful when I hear Christians say things like, “They don’t want to hear; why tell them?” or “They already know this and will think I’m dumb if I say it.” That little boy was not afraid that I would be bored or consider him dumb. He was excited about what he had learned and had to tell someone. So it should be with the Christian. We should become so thrilled with God’s Word and its lessons that we have to tell someone—a Christian brother or a non-Christian friend. What an uplift the Christian brother or sister receives when you share with them what God just taught you! What a witness to the non-Christian friend when they sense your excitement about the Christian walk! Do not be concerned whether they’re interested or not.

Do not worry if they think you dumb. Tell them! You need to. They need to hear.

Of course, we must be careful and self-controlled in our telling. We do not want to be obnoxious. This would defeat the purpose of the Kingdom. Nevertheless, if this quality is missing in our lives, it could mean that we are not serious about our Christianity. Do not neglect the desire to learn and to tell everyone what is learned. “Unless you turn and become like children, you will never enter the kingdom of heaven” (Matthew 18:3, RSV). □



Janet Anderson

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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.

COVER TO COVER READER

I really enjoy the change you've made on the editorial page. I like the short editorials and I really enjoy the humor. Your editorials are fun to read and often strike home important points about churchmanship.

Keep up the good work. I'm just a laywoman, but I always read the *Herald* cover to cover. It's an important part of our Nazarene home. We are members of Nyssa Church of the Nazarene.

*Esther M. Knapp
Nyssa, Oregon*

A DISTURBED READER

I was disturbed by the article in the December 1 issue of the *Herald*, "Holiness: Hope for the Homosexual." The Bible clearly teaches that consciously yielding to homosexual desires, whether

overt or inward, is sin. However, to say that even latent homosexual tendencies are sin and are always removed in sanctification seems to show a lack of understanding of both psychological factors and biblical holiness.

It is well established that such tendencies are often caused by situations and relationships in the home. Would we contend that the heterosexual is freed from sexual temptation after sanctification? If not, is it reasonable to expect the person with latent homosexual tendencies to be freed from such temptation?

We can readily observe in ourselves and in our Christian friends that sanctification is not an automatic cure-all for psychological difficulties and weaknesses. I don't understand how latent homosexual tendencies can arbi-

trarily be made an exception. Considering the cause and nature of the affliction, such a view seems to ignore the Wesleyan conception of sin.

I wish we could be more careful in publishing such articles. Though well-intentioned, they can become a serious stumbling block to some sensitive Christians unfortunate enough to be afflicted with this particular difficulty.

Name withheld upon request

ON THE OTHER HAND

Just a note to express my appreciation for the excellent article, "Holiness: Hope for the Homosexual" in the December 1 issue of the *Herald of Holiness*. In a day when a number of denominations are condoning this Bible-denounced sin, some even ordain-

(Continued on page 34)



THE GIFT THAT SAYS "I Care"

by HELEN TEMPLE

A few years ago in Brasilia, the capital city of Brazil, the Nazarene pastor was notified that land granted to the Church of the Nazarene for a church was going to be taken away from them because they had not yet built on it.

In consternation, the pastor's wife took her Alabaster box to the government official's office.

"Nazarenes all over the world are saving money in these boxes to build our church," she said, showing him her box. "Please give us a little more time to get the money."

He was interested, asked for the Alabaster box to keep, and in a few days the grant for the land was extended. Alabaster offerings did come in, and a Church of the Nazarene stands on that land today.

Thirty-two years ago God gave to Mrs. Elizabeth Vennum, a member of the NWMS General Council, the inspiration for the Alabaster offering.

It was to be a love gift—a gift above and beyond tithes, dues, musts, and oughts. "Perfume money," they called it, like the first alabaster gift of love, when the woman broke her alabaster box of precious ointment and poured it on Jesus' feet. People were urged to give the price of something they wanted, but

didn't really need, in their Alabaster offerings. The money was given for buildings on the mission fields.

The Alabaster offering caught fire and spread around the world. People went without lunches, walked instead of riding the bus, did without new hats, dresses, suits, even cars, and put the money into their Alabaster boxes for just one reason: to show their love for Christ.

In the 32 years since its beginning Alabaster has placed 927 churches, 201 Bible school buildings, 33 hospital or clinic buildings, 239 missionary homes, 425 national workers' homes, 16 homes at Casa Robles for retired missionaries, 316 district or other buildings, on Nazarene mission fields; as well as purchasing 438 building sites.

Alabaster giving has transformed mission fields with permanent, neat church buildings and pastors' homes. The communities know we have come to stay and people begin to come to the churches to learn what Nazarenes teach.

But in recent years, two factors have produced a crisis on Nazarene mission fields.

Inflation has hit the world, often rising at the rate of 100 to 150 percent a year, with skyrocketing costs for building materials and land.

At the same time, many churches which give generously for missions have adopted the Faith Promise

Alabaster buildings: (top l.) Republic of South Africa South, Kwa-Zulu Bible College; (r.) Kwa-Zulu Bible College under construction; (above l.) Nazarene Theological College in Taiwan.

HELEN TEMPLE is editor of "World Mission" and author of many books.



More Alabaster Mission Churches: (top) Fyrish church in Guyana; (above) One of the comfortable homes for retired Nazarene missionaries at Casa Robles in Temple City, California.

Plan. This has greatly increased the total given for missions, but Alabaster giving usually is budgeted as a specific amount of that total, often the same, or only slightly larger than was given the year before.

Increase in Alabaster giving for mission field buildings has not kept pace with total giving, yet costs for desperately needed buildings on mission fields have mounted astronomically.

Last year Nazarenes gave a little over \$1,502,152 to Alabaster offerings. A wonderful gift of love! But requests from Nazarene mission fields for long-needed buildings totaled \$6,500,000.

As in Brasilia, governments in many countries grant land on which to build churches, but they require the mission to erect the church within two years, or less, or forfeit the grant. Once lost, there usually is no way to secure land in that community again. It is heartbreaking to missionaries to see the land they have been granted taken away because they have no money to build the churches.

The General Budget cannot cover these buildings. It is stretched almost too thin already, to cover life-line support.

Work and Witness teams are helping supply building needs, but they can provide only a small fraction of what is needed.

But there is a way to meet these needs. If all of us will see Alabaster giving as it was meant to be—a beautiful love gift from our abundance; a gift secured by doing without things we want but don't need, in order to give because we love our Savior—Alabaster giving will rise dramatically, and critical building needs on mission fields will be met. □



THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS (MORMON) CLAIMS TO BE GROWING BY 600 CONVERTS A DAY.

Why?

TWO MORMON missionaries came to my door. I started with three questions, giving them time to reply to each. The questions were: "Do you believe God has a wife?" "Do you believe God was once a man?" "Do you believe you will be a god?" To each question, in perfect harmony with Mormon teaching, they answered, "Yes."

I asked if it were not possible for me to go to heaven on the authority of the Bible through personal faith in Christ. To this question they did not really want to reply, since they want to be known as "one of the Christian churches." Pressing for an answer, I was told that I would have to subscribe to the doctrines taught by Joseph Smith in order to come into full bliss of heaven. I was also told that if I did not have a "full revelation" of the truth of Mormon doctrine here that I would have a chance to be saved after death. (This, of course, would require someone to be baptized by proxy for me.)

The Mormon missionaries asked me to read the *Book of Mormon* with an open mind, assuring me that if I did, God would through it reveal himself to me. I asked if they had open minds and if they would be willing to read the New Testament with that attitude. I further asked if they would abandon

H. LAMAR SMITH is pastor of the Gardendale, Alabama, church.

by H. LAMAR SMITH

THOSE CLEAN-CUT YOUNG MEN,



Thomas L. Sauer

Who are they?



Mormonism if the Holy Spirit showed them in the New Testament that it was false. Both said they would not abandon their faith, for they already knew by revelation that it was true. "Is that an open mind?" I asked. Then I reminded both that there was no way to know the truth apart from a willingness to do the truth.

Neither would accept Jesus Christ, the Living Word, to be adequate apart from Joseph Smith's "revelations and doctrines," nor would they allow the Bible alone as a sufficient guide to faith. Thus, on both counts, they showed themselves to be cultists—by insisting on the authority of another person and the authority of other books.

The Book of Mormon has had well over 3,000 changes made in it since its beginning. When confronted with this information, they acknowledged them only as changes in "Joseph Smith's poor grammar since he was an uneducated man." However, they could not see this as a denial of their doctrine of verbal inspiration. One cannot have corrections of wording or grammar if inspiration was truly verbal. Every word was dictated as Joseph Smith saw them through the "magic spectacles"; so believe the Mormons.

The Bible is a historical revelation of God and as such has always been open to scrutiny and has always stood that test. The miracles of the Bible happened in time and place. I proceeded to ask the location of the "maps" that would support Mormonism or the historical faith it claims to be. They said, "Oh, they are not available in Christian bookstores in this country because of prejudice, but they are available in South America." The issue was thus quickly side-stepped.

I then asked them how they knew they were right. "By revelation," was their reply. I pointed out that

Jesus showed the necessity for "two witnesses." "No man's testimony stands alone and it does not stand at all unless it stands on the Word of God," I added. They assured me that they had the two witnesses. One was the revelation itself; the other was the Mormon's holy books.

This incident is not shared to advertise my skill as a witness to the Mormons. I am sure I was not very convincing in their eyes. This experience is shared to show the gross error in rejecting the authority of Jesus Christ, the Living Word of God, and the Bible, the written Word of God.

Mormons claim their growth rate is about 600 people per day. Mormonism's tremendous growth is surprising when you consider its teaching. It has no systematic theology. It is as full of contradictions as communistic political propaganda. It has no documentable archaeology. The "god" of Mormonism is only a glorified man. He is the man-god and not the God-man. He is not eternal, but is a by-product of some other god's sexual relationship with one of his wives. He is thus not eternally self-existent. He is not everywhere present and he, therefore, is not all-knowing. He is a god of flesh, blood, and bones like yours. He is not absolutely holy and changeless but has "capacity for eternal increase."

Mormonism's savior is not the Christ of the Bible. He is not conceived by the Holy Spirit, but is the offspring of Adam-God and Mary. He is not the only begotten Son but is the first begotten of many sons. They, too, believe that Christ was polygamously married. The "holy spirit" of Mormonism is a nonpersonal force, and was confused by Joseph Smith with his own identity.

The Mormons are quick to repeat the statement of Joseph Smith: "We believe in God, the eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost." To the unstudied, this statement sounds Christian, but one must remember when dealing with cults that all or most of the definitions are changed. The words which, to you, seem laden with evangelical truth are loaded with an *entirely different* meaning to them.

The fact is that Mormons hotly deny the Trinity

THE URANIUM HEMISPHERE resembled half a basketball cut around its center. It met all the blueprint dimensions. The surface finish was within acceptable limits. It conformed to all the external, measurable criteria—but it was scrap. A nondestructive radiographic examination of the part revealed the damaging truth. Hidden flaws in the structure of the metal rendered it useless.

Behind concrete walls several feet thick, with interlocking doors, switching devices, and closed-circuit television monitors that ensure the safety of operating personnel, hangs our two-million volt X-ray machine. An X-ray generator of this magnitude can produce energy rays that will penetrate 10 inches of steel. The rays could also be lethal if a person were exposed to the full energy for a few moments. Many industries now use both gamma and X-ray radiography to inspect the structural integrity of metal parts.

The uranium hemisphere had been positioned under the X-ray machine and photographic film exposed much as a chest X-ray is made in a hospital to check the lungs or get a heart shadow. The high-intensity rays had penetrated even the relatively thick wall of uranium—one of the higher density metals—and revealed the hidden flaws. Near the top of the part a band of voids and impurities encircled the pole, casting their telltale shadows on the film. Externally, the part looked perfect; the internal faults caused its rejection.

Radiographic technology, which man has developed in recent years for determining if there are voids and impurities inside materials that appear sound, is a reminder of a biblical truth. That truth is that God has reserved for himself the ability to see within man, His highest creation. And what is it God sees? Voids and impurities. Is not most, if not all, of mankind's trouble attributable to those voids and impurities of the heart traceable to his rebellion against his Creator?

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as taught and believed by evangelical Christians. If this doctrine were believed, it would destroy their whole system—root, trunk, and branch.

The Mormon church will even help your family do a genealogy as you look for your own roots. Isn't that commendable? Hardly! These names are then stored in the vaults in Salt Lake City where someday you and all your ancestors can be baptized by proxy in the Temple. Some celestial marriages may even be performed for your predecessors and for you after you die.

The Church of Jesus Christ of Latter Day Saints is not the Church of Jesus Christ. It is not Christian. It is the largest and most accepted cult in America today.

Be informed! C. William Fisher's book, *Why I Am a Nazarene*, is still helpful. Another informative book

HEART SHADOWS

by JACK CONN

We are God's highest creation on this planet; and we're all on it together, like it or not. With all the pluses in our favor, you would think we could make this world a better place to live in than we have. Whether we accept it or reject it or ignore it, our failure surely lies within—voids and impurities of the heart—for out of the heart are the issues of life. And as Christ said to the Pharisees, we are a world of proud creatures who "... make clean the outside of the cup and of the platter, but within they are full of extortion and excess" (Matthew 23:25).

There is a void in the human heart which only the Holy Spirit can fill. From the Garden of Eden to today, the human heart has cried out in its loneliness. It is a temple without an inhabitant. Things have not filled the void for materialistic generations past or present. Empty hearts rush from one marriage to another. Pleasure seeking has become a madness to stifle a consciousness that something is missing within. The heart void can only be filled from above with a Spiritual Presence. Christ gave Nicodemus the only real answer to the cry of a hungry, weeping, and lonely heart when He told him, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

The impurity bred of rebellion against God in Eden is the same impurity of heart that breeds rebellion

is *The Kingdom of the Cults*, by Walter R. Martin. Know your Bible and the God of your Bible. The best way to recognize the counterfeit is to know the genuine.

The world is full of false prophets today. John warns, "Dear friends, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world" (1 John 4:1, NIV).

Jude writes about these false prophets. He reminds Christians of their responsibility in view of them. "Dear friends, although I was very eager to write to you about the salvation we share, I felt I had to write and urge you to contend for the faith that was once for all entrusted to the saints" (Jude 3, NIV). We are custodians of truth. We are responsible to preserve and publish it. □



This two-million-volt X ray is used to detect internal voids and inclusions in materials up to 10 inches in thickness with a sensitivity of 1.5 percent.

still. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Romans 5:12). This impurity affected King David. Hear him cry out in anguish over his sins of adultery and murder when he was confronted with God's X-ray: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:4-5). And David knew the answer to impurity of heart, as does any Holy Spirit convicted penitent: "Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me" (Psalm 51:2-3).

Our scrap uranium parts aren't discarded to a waste heap. They're too valuable. We melt them down in a furnace and recast the metal. The heat of the furnace can do away with voids and impurities. Our heart problems can be cured also.

It takes courage to look at the shadow of our heart exposed by the full light of God's Word. Are there voids and impurities? These may render one unfit for God's use. But you're not worthless! No! No! Heart problems can be cured. Lives can be salvaged, remolded, and made useful. The cure, as well as the discovery, is with God the Holy Spirit. The cure for our heart malady, revealed in the Bible, is to ask for and accept in faith the fiery cleansing of the heart by the infilling of the Holy Spirit. As the apostle Peter, speaking to the assembled church leadership in Jerusalem, said of the infilling of Cornelius and his family, "And put no difference between us and them, purifying their hearts by faith" (Acts 15:9). God's spiritual radiography has suffered no obsolescence; it is adequate to reveal our heart need. And He can meet the need. □

On Self-examination

*Socrates said,
"The unexamined life is
hardly worth living."*

But what about the overexamined?

*Am I morbid, Lord,
Dwelling too long
on past experiences and wants?
Thinking about the
might-have-beens and almost-weres?*

*Help me find the balance!
Remembering enough to confess,
Forgetting enough to go on,
And yet daily climbing
And reaching higher!*

—ELAINE WRIGHT COLVIN
Helena, Montana

Sharing His Burdens

*Christ asks so little of us here
Midst life's corroding care;
Could not we watch with Him one hour,
Some burden with Him share?
Could we not bear for Him some cross,
Assist His work along?
To join with Him in helping men
Seek God and turn from wrong?*

*How wonderful He wants our help,
Desires we share His work!
May we prove worthy of His love,
True friends who never shirk.
Whene'er He calls we must respond,
Help those distressed find rest;
We must not fail, we must not sleep,
But give to Him our best.*

—BYRON H. MAYBURY
Tampa, Florida

“... He should make full restitution” EXODUS 22:5

THE DICTIONARY defines restitution as giving back to the rightful owner something that has been lost or taken away; a making good for loss or damage; or making amends for something said or done.

Restitution is a difficult idea for most of us to embrace, but there are many circumstances that make it necessary. I'll mention four.

We may have to make restitution for something done as a child. Frank (not his real name) had been saved a few months when the Lord began dealing with him over a childhood incident. There had been a Sunday School contest and a prize was offered to the one getting the most points. Frank wanted that prize in the worst way, so he lied about how many contacts he had made.

He “won” the prize, but never really enjoyed it because of his dishonesty. Now, years later, God saved him, and the contest was brought forcefully to his mind. He had to go to the pastor of that church, confess his wrongdoing, and ask forgiveness. It took courage to admit his transgression, but “Courage is the ladder on which all the other virtues mount” as Clare Boothe Luce says in *The Human Life and Review*.

We may have to make restitution for something we did even when “everybody” was doing it. “Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat” (Matthew 7:13).

As a teenager, my husband worked in a dime store. Whenever he walked past the candy kept in the store-room, he would help himself to a few pieces. Everybody else did it, so why shouldn't he?

When he was converted as a young man, and called to preach, God nudged him about those forbidden sweets. Walter knew what he must do. He sent a letter to the manager and a check to cover the approximate cost of the candy he had filched.

The manager had moved away, but the letter and check finally caught up with him. He wrote a heart-warming answer, saying he wished my husband well in his forthcoming ministry. He said he had faith in Walter's Christianity because of what he had done. “Men may doubt what you say, but they will believe what you do,” said Lewis Cass.

We may have to make restitution when no intentional wrong was meant. We were in revival and I was enjoying the sermons. Then the evangelist preached on Zacchaeus making restitution. He told how once,

LOLA M. WILLIAMS is a freelance writer and a pastor's wife at Dixon, Illinois.

while preaching on restitution, the Lord had pointed something out in his own life that he had to make right. Imagine that!

Soon I felt the finger of God in my back, reminding me of something that I had completely forgotten. He distinctly whispered, “You must take care of it.”

“But, Lord,” I reasoned, “that happened several years ago. I did not intentionally cheat the man. We live 150 miles from there now. I'm not even sure I could locate him.”

God would give me no rest until finally, in desperation, I said, “OK, Lord. Have it Your way, but You'll have to help me find him.” Then I settled back to listen to the rest of the sermon, only to discover that it was over and the altar call was being given.

It took a little doing, but I finally located a current address for the man. I wrote, “Dear Mr. Long. About twelve years ago my husband and I rented a house on 12th street from you. You put it up for sale, and we were forced to move. We still owed \$6.00 on our rent. I did not deliberately beat you out of the money; I honestly forgot. Now, after all this

time, God has brought it to my mind. I am a Christian and do not want to miss heaven over \$6.00 back rent. Here is a check for that amount plus some extra for any inconvenience I may have caused you.”

When I dropped that letter in the mailbox, I felt a sense of relief; I knew I would sleep well that night. A French proverb well says that “There is no pillow so soft as a clear conscience.”

Sometimes making restitution means making amends for something said. “Fools mock at making amends for sin, but good will is found among the upright” (Proverbs 14:9, NIV).

Jim, a member of one of our former pastorates, was in the hospital after a series of heart attacks. His wife called my husband. “Please go see Jim. He says it's *very important* that you come.”

Feeling the urgency of the situation, Walter made that 100-mile trip to the hospital. It seems Jim had become angry with my husband over a matter in the church years before, and had made some unkind remarks.

Now he was afraid he was going out to meet God; he didn't want those harsh words to face him at the judgment. He asked his former pastor's forgiveness, got it, and was at peace with himself and his God. My husband had not even remembered the incident, but Jim had, and he knew he had to make it right.

Restitution should be made whenever the Lord

RESTITUTION

WHEN
IS IT
NECESSARY?

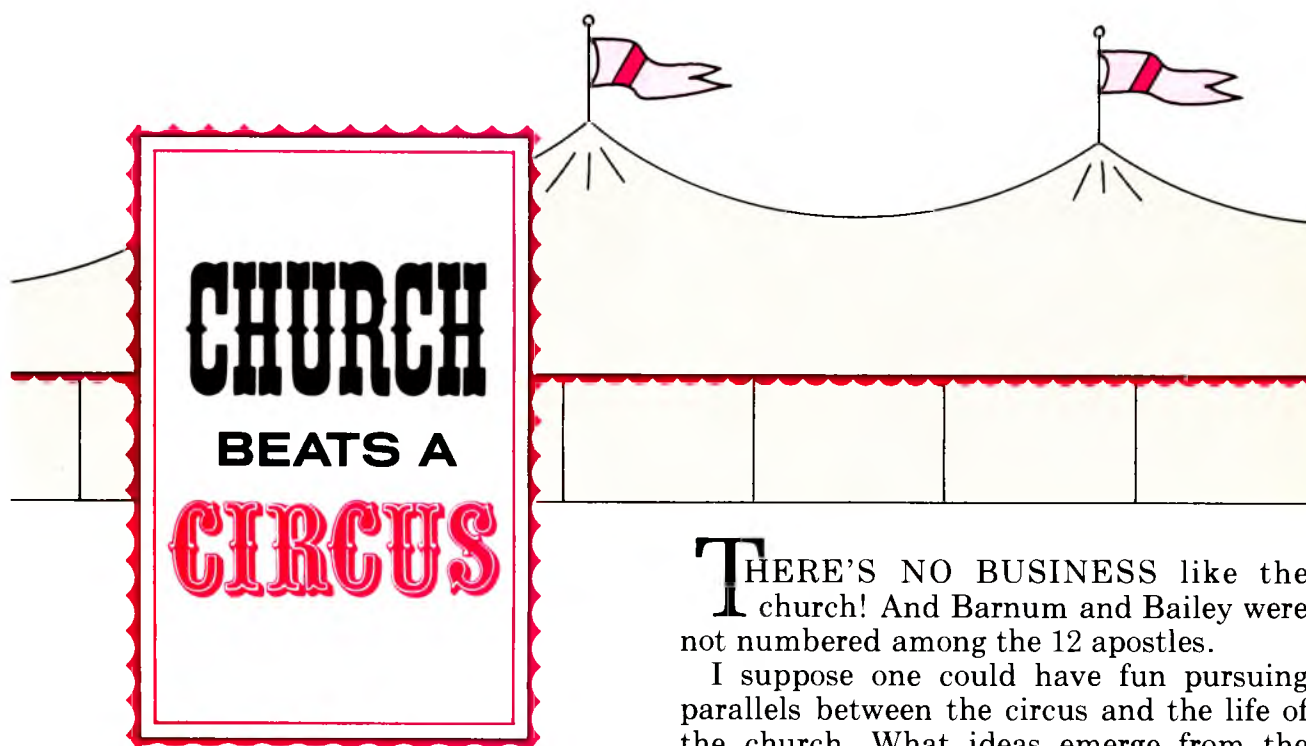


by LOLA M. WILLIAMS

points it out to us, whether at the moment of our conversion or years later. We should then do all in our power to straighten it out, no matter how difficult or impossible it may seem to be.

V. Raymond Edman in *But God* sums it up this

way: "We are prone to argue with the Lord against an assignment that seems to us to be difficult, dangerous, and impossible. Our part is to trust Him fully, to obey Him implicitly, to follow our instructions faithfully." □



by ONESIMUS

Some food for thought that's more nourishing than cotton candy and popcorn.

THERE'S NO BUSINESS like the church! And Barnum and Bailey were not numbered among the 12 apostles.

I suppose one could have fun pursuing parallels between the circus and the life of the church. What ideas emerge from the thought of lions and tigers on stools while the ringmaster cracks his whip? And how about rides that give emotional thrills but go nowhere?

Fun, perhaps, but much tragic truth to the analogy! It's easier to get crowds at church entertainments that cost only money than at the more basic ministries of the church.

There is no business like the church when it is at its best. Even the diversion of a circus takes second place when compared to the more lasting pleasures of a real family get-together.

The church that models after the amusement park will get the same results: patrons who lust after bigger shows and contribute by leaving crumpled programs.

The New Testament model, or pattern, of the church is the family. Diligent effort to develop and maintain a healthy family has always been demanded. The results, though, will always be worth the effort. □

DON'T WORRY

Dave Anderson



PRAY!

by DORA ROBERTS

THE PHONE RANG at 9:40 p.m. on July 7, 1977. I am certain about the time, because that phone call drastically changed my life and the lives of my children. Earlier that evening we had been a normal, happy family having dinner together, and now all that had changed. I was now a widow. It was all so sudden and without warning.

The days and weeks that followed proved to be the most difficult I have ever experienced, but in the midst of the sorrow and adjustment Christ was lifting me up, holding me steady, and keeping His arms around me in comfort and love.

I have received help from many scripture verses, but Philippians 4:6 soon became a favorite of mine. I particularly like the way it is worded in *The Living Bible*: “Don’t worry about *anything*; instead, pray about *everything*; tell God your needs and don’t forget to thank him for his answers” (italics mine).

Since becoming a widow with two young boys to raise, I have depended on that verse numerous times. I have found great comfort and assurance in that scripture. It has brought to me a deeper peace, an inner calmness, and a strength that only God can provide.

“Don’t worry about *anything*.” “Anything” means just that. God does not itemize what we should and should not worry about. He says, “Don’t worry about *anything*.” There is a difference between worry and concern. Concern means caring—involvement. Worry means fretting—withdrawal.

Even though we are not to conform to this world, we do live in it; and naturally there are many things

that come our way that cause us distress and genuine concern. Sometimes it is even issues in the church; but Christ takes the worry out of life and replaces it with strength, peace, and calmness to hold us steady.

Christ wants us to be concerned about lost souls—the ones we can reach; but He does not want us to burden ourselves into ineffectiveness by worrying over a faceless and nameless world.

He wants us to be concerned when our Sunday School attendance is dropping, but He does not want us to worry about who is to blame. He wants us to do something about it.

The Master wants us to be concerned if it has been awhile since our church has experienced revival, but He does not want us to worry about what it would cost, financially or otherwise, to have one. Sometimes we may feel we cannot afford to have one, but if that is our feeling; we cannot afford *not* to have one.

He wants us to be concerned about the burdens of our fellow Christians, but He does not want us to worry them with our opinions and suggestions. He wants us to touch the throne of grace on their behalf and share those burdens.

He wants us to be involved in the lives of others, but He does not want us to be judgmental concerning how they are living.

He doesn’t want us to worry about *anything*, because we can get trapped in trivia and rob ourselves of the peace and contentment He intends for us to have. We become unable to be all He wants us to be, and we prevent Him from being all things to us.

The scripture continues, “Pray about *everything*; tell God your needs.” It doesn’t mean that we should pray only when tragedies occur or when major incidents force us into making unwanted adjustments. He also wants us to pray about so-called insignificant things. He wants to hear about *anything* that concerns us.

I think sometimes we live beneath our spiritual privileges, and God does not intend for it to be that way. Often something or someone upsets our spiritual “apple cart” and disrupts our lives, but God tests and strengthens us by allowing trouble so He can transform us into His own image.

What we are told in this particular verse is: “Look! Here I am. I love you. I want to take care of you. Trust Me. Lean on Me. Put Me to the test. Leave all your burdens, cares, and concerns with Me. Give Me your husband or wife, your children, all you own, your job, everything that involves you; and let Me direct your life. I will not let you down. You can depend on Me!”

Isn’t that wonderful? That sets my soul soaring. We make things so difficult for ourselves, and He makes it so simple; but there is a price to pay—our willingness to be obedient, to pray diligently, to be totally committed to Him, and to trust Him in *everything*.

He rightfully expects us to remember to thank Him for the answers. Considering the price we often pay for pleasure and enjoyment, obedience and remembering to say “thank You” are not too much for God to ask of us. He paid the ultimate price. He gave His all. □

DORA ROBERTS is administrative assistant at the St. Louis Southwest Church of the Nazarene.

WARNING

SYMPTOMS OF SPIRITUAL DECLINE

by LAWRENCE WALKER

THE PRODIGAL SON went “down” into a far country. Jonah went “down” to Joppa. The drift is downward; the tendency is to decline. This is true physically. It is also true spiritually. Thus we are admonished in the scriptures to “pursue righteousness,” to “seek those things which are above,” to “abhor evil.” In short, it is plain that there is nothing automatic about Christian living. To keep holy fires aflame demands deliberate and conscientious effort.

It is important to become aware of the signs of spiritual decline if we would keep alive unto God. Very few, if any, go down suddenly in one desperate plunge from grace to spiritual ruin. Rather, the slope is gradual, the steps downward are very nearly imperceptible. Darkness (spiritual or physical) does not fall suddenly, but is preceded by a slowly ebbing light into an ever-increasing darkness.

One of the first evidences of lessened devotion is the ready employment of excuses. At the outset, these are not given easily, but hesitantly and with a host of inner misgivings. Even the newest Christian has an inner awareness of the obvious incompatibility of true commitment and glib excuses. Each offends the other. There follows a vague and uncomfortable emotion that a wrong direction has been taken. An earlier generation called this “the checks of the Spirit.”

LAWRENCE WALKER is a commissioned evangelist. He makes his home in Seminole, Florida.

When these checks are unheeded, the process of backsliding gains momentum. The feelings of uneasiness diminish. The impulse now is to excuse our excuses, and the spirit of rebellion is emboldened. Self and self-will become authoritative. Excuses that were, at the first, embarrassing, gain a certain respectability.

If this spiritual drift is not halted, excuses become the rule and are mouthed easily and shamelessly. There comes a readiness to defend that which at an earlier time would have seemed indefensible. Conscience has not only been seared, it has been silenced.

Finally, the deception becomes absolute. The deceived *believes* his own rationalizations. He becomes self-persuaded that, indeed, *he* is too busy to serve God as others serve God, and expects to be accepted as an exception. *He* cannot pay tithes, and feels no responsibility beyond the Sunday morning service. He views the Sunday evening service and midweek gathering as expendable. Most alarming is the fact that he becomes comfortable with all this and that “somehow” God understands *him*. He may even say he has “worked out his own salvation.”

All who have fallen into this pattern deserve our patience and prayers. Many, possibly most, are recoverable and we must view them as such. However, at the same time, it would be a grave error to condone such superficiality. Normal Christian experience is on a far better level. At the minimum, discipleship is total commitment, and the Way is upward, shining “more and more unto the perfect day.” □

Book Brief

A LITTLE BOOK ABOUT PRAYER



W. E. McCUMBER,
Author



THE SUBJECT OF PRAYER is inexhaustible. Countless books, sermons, songs, and articles proclaim its significance.

There are books on the subject that have influenced Christians for generations: E. M. Bounds' *Preacher and Prayer* will be a classic until the end of time. Andrew Murray's *With Christ in the School of*

Prayer has helped thousands find the dynamic of conversing with God.

A new title from Nazarene Publishing House that's bound to have an influence upon readers is W. E. McCumber's A LITTLE BOOK ABOUT PRAYER. The author, in these pages, writes about the prayer life of Christ, the church, and the individual Christian.

Habits of prayer are not easily formed. Meditation, self-examination, quiet times alone with God call for determination. Prayer calls for persistence. A careful reading of this book will help one realize that there is no limitation to prayer; nothing is too small, nothing is too big. There is no area of life that is out of the influence of prayer.

Out of his background as pastor, educator, and *Herald* editor emerge Mr. McCumber's keen insights and practical truth. His distinguishing down-to-earth style makes A LITTLE BOOK ABOUT PRAYER a delight to read, as well as a treasury of sound instruction. □

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



TANGLES

There are only two supreme facts of life, BIRTH and DEATH

NO, NO, HONEY, you can't do it that way," I explained to my little granddaughter, who struggled with the tangled string on her yo-yo. "You have to keep this little button on the end of the string between your fingers. Then the string won't get tangled."

How easy it was to show the little girl, for whose mother I was baby-sitting while she kept an appointment with the psychiatrist, the simple essentials of keeping her string untangled. Why couldn't I tell her mother essentially the same thing—how to keep the tangled strings of life separated? The button is the secret.

There are only two supreme facts of human life, birth and death, but neither is all of the beginning or the end. Birth comes from a single cell outside the knowledge or influence of the one born. In this seed are unfathomable tendencies which may develop into strong characteristics of personality, influencing generations yet unborn.

The seed itself originates with God and arrives through countless generations and influences. Birth is an act of the Infinite, a miracle. No one has ever been able to trace a material origin of life. No scientist pretends to conceive of producing something out of nothing, as has God. In this sense, birth has no beginning.

Death is an act of the same infinite God. God, our

HAL VON STEIN is a freelance writer and resides in Napa, California.

God, who has no beginning and no end! How can death be an end?

That death is a more unfamiliar beginning than birth, about which we know only what we can see, is not illogical to believe if we accept it as the opening of another door into the Infinite from which we came.

Jesus Christ came through birth and departed through death. Then He came back again to show us that death is not an end but another beginning.

Death is not as much of a trauma as life is. Why did God have us go through this painful trauma between birth and death?

We know the salient reason. God *wanted* us. He could have made creatures and worlds where no independent power existed, where His will would be performed infinitely. He did not *need* us—*except for one thing!*

To create a creature, then endow it with his own nature to the extent that it possesses the capacity to reject Him, was an idea only our God could imagine. And if this creature, instead of turning away, of its own volition turns to God and says, "Father, I love You," this is infinite joy for our Father. It was for this joy of "bringing many sons unto glory" (Hebrews 2:10) that Jesus "*endured the cross, despising the shame*" (Hebrews 12:2). No other creature can bring such joy to our God!

To show us how this works, God gave us the proclivity called "love"—mortal love. Through the avenue of this instinctive compulsion with all its nuances, He caused us to create children, even when, sometimes, we don't want them! Our great joy is knowing our children really love *us* after we have done what we can to bring them to a semblance of maturity. It looks simple but is extremely complex. We know a child can be disciplined to a point



God's love goes
deeper
and much
further
than our love

by HAL VON STEIN

where he is robbed of spirit, brainwashed until he will have no volition of his own. Parents can do that. God can do that, but this would defeat His purpose, which, like ours, is to bring forth children who love Him simply because they love Him. So, like us, He pushes His children out into a hostile world, and says: "Remember the things I have told you. Don't forget, I am your father. *Don't bring shame on the family name!* And don't forget, you can always come home. If you do wrong, I will forgive and help you make the wrongs right as far as you can. But don't struggle alone, without my help. *Remember, I loved you before you were born!*"

God's love goes deeper and much farther than any love of ours. But this trauma of life between birth and death does not last very long. Our Father has concentrated our experience in it. We have asked for knowledge, and He has given us more knowledge than we know what to do with.

But we forget where all knowledge comes from. We think knowledge is something we thought of. We play with the knowledge we have like a yo-yo on a string until the yo-yo becomes entangled with the string, like my little granddaughter's. Then we stand in the midst of life before God and the holy angels—like my granddaughter's mother—and wonder how it happened!

The button that keeps the string from tangling is the Holy Spirit. He anchors us in the purpose of God. The most important thing in time is the purpose of God. He does all things well. He is anxious for our cry, but like those of us who are fathers He knows you can't help anybody who does not realize their need for help enough to ask for it.

Just turn loose of your pride, lift your heart to Him, and ask for help and see what happens! □

H. Armstrong Roberts



The Taming of My Will

*Impulsive will—
Sit still!*

*I know your urge to propel into action
with infant enthusiasm.
Yet your sterling intentions
and worthy dreams
will only blunder to failure and
frustration.*

*For undirected and untamed,
you are as helpless in your pursuits
as a convulsive child's arms
flapping in the air.*

*Obedient will—
Trusting. Still.*

*Waiting for the divine command
and concise instructions;
Clearance to proceed
according to His blueprint, exercising
the necessary persistence and patience
to complete the task successfully,
Convinced that the precision
of your Commander
is as certain as your own existence.*

—GERALDINE NICHOLAS
Abbotsford, British Columbia



Wallowitch

DOES ANYONE CARE FOR ME?

Consider the lilies of the field . . . if God so clothe [them] shall he not much more clothe you, O ye of little faith?

Matthew 6:28, 30

ONE DAY when a friend visited a hospital ward, he heard a girl weeping. Asking what her trouble was, she replied: "Tomorrow I undergo an operation. I am alone in the city. Nobody cares about me."

How often have these words been wrung from a broken heart: "No man cared for my soul" (Psalm 142:4)! While the words are the Psalmist's, they express a sentiment many people have sorely felt.

We need to know someone is interested in our welfare. The Psalmist's pathetic cry arose because he knew no one was really concerned about him, or cared whether he was dead or alive. No one would go to any trouble to save him if he were in serious danger. To be friendless means to be unhappy. While we do not want a dollar or someone to do a job for us, we are eager to name a person we can trust and be able to say: "I have a friend."

The Psalmist's cry indicates a feeling of deep isolation. We feel that the rest of the world has cut itself off from us. Between us and the outside world there seems to be a gulf as deep as that fixed between the rich man and Lazarus.

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This isolation arises from the sheer indifference we meet. We feel unwanted by anyone; we have no sense of belonging. This is critical, for this sense of belonging is one of our basic needs. We have been neglected.

We then look for someone whose interest in us is unselfish, unchangeable, and unreserved. What a transformation comes to our lives when we can name such a person!

We can name the Person who cares for us. God, says Peter, "careth for you" (1 Peter 5:7). He pays special attention to us and to all that concerns us. He makes a point of looking after us.

We have real value in His sight. The One who knows when the sparrow falls to the ground, who numbers the hairs of our heads, is keenly interested in the lives and problems of those He sent His Son to die for.

God's care for each of us is distinctive. Our fingerprints, although appearing to the layman to be so nearly like others, differ from the millions of other human fingerprints. God's way of handling each human being is both individual and distinctive. His care for us reveals marks that are personal and are not repeated anywhere.

This care springs from an omnipotent love and all the gates of hell cannot prevail against it. His is an omnipotent care and there is never a situation in our lives in which it does not show itself. It is an omniscient care and so it reaches down to the unknown wants of my inner being. It fills heaven with wonder. My life is controlled by the consciousness that someone cares deeply for it.

The greater the person who cares for me, the more highly I prize his concern. The more worthy the

person, the greater we appreciate his care. What greater Person could we have to care for us than our Heavenly Father himself!

He cares for me however insignificant I am. He cares for me through no other person in the world does. He cares for me though I am unworthy. He cares for me though I have sinned deeply. This care has its reason in itself, not in the merits of the one who is cared for.

We have confidence in God's love. Not only is it His nature, but love shows in all His actions. We can see it when we understand them perfectly. At Calvary He gave up the One He loved best to benefit His enemies. The love that was demonstrated there clearly shows what we can expect from Him every day.

This love reveals itself in a sense of intimate affection and concern for us who have so many troubles

by G. WEATHERLEY

and disappointments, anxieties and worries which wear down our strength and take away the joy of living.

We have confidence in God's power to help us, either by bringing us a particular blessing or by preventing a calamity.

The One who cares for us "holds the whole wide world in His hand." No person or event can ever defeat Him and prevent Him from showing His care for us. So He has a perfect control over all those events which would weigh us down with anxiety. As He loves us, and can control everything that happens in this world, we are confident He will never permit us to have an unbearable burden.

We have confidence in God's knowledge. No one can keep a secret from Him. Our Father knows our every need. Our Lord assures us: "Your heavenly Father knoweth that ye have need of all these things" (Matthew 6:32), that is, food, drink, and clothing. The God who knows the needs, wants to meet them. Speaking after years of experience, Paul records this conviction: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19). We can make this our conviction too.

We have confidence in God's care for us. He is so concerned for the flowers of the field that He provides them with better clothes than Solomon's enormous wealth could buy. He has such a great interest in the birds that He provides all the food they need. How much more does He care for us, those whom Jesus died to save!

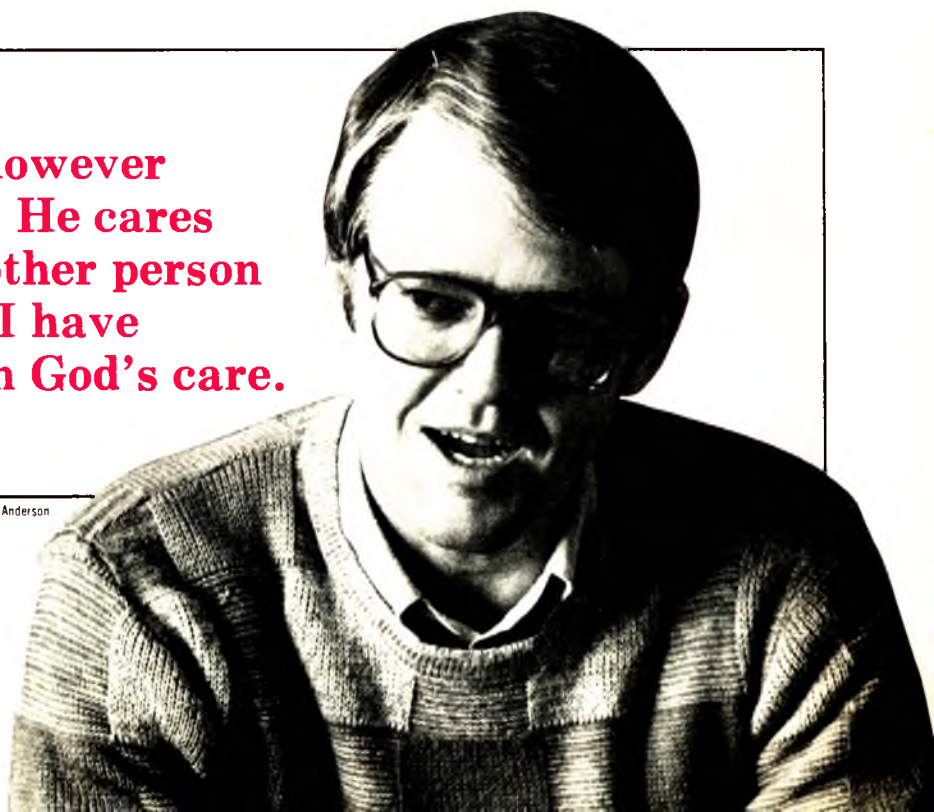
We trust God because we believe He will never fail either in His intentions of good or His will to carry them out.

As God is perfect, increasing knowledge of Him will lead to our deepening trust. After a BBC broadcast, listeners were invited to share their experiences of faith. One listener's husband had died while they were away on their summer vacation. She had previously lost three sons, all in their early 20s. She wrote: "Apart from my faith in God I would have gone out of my mind, but I know God." From another person came the testimony that when her friends asked how she kept her faith, she replied: "You have it all wrong; my faith keeps me."

We can echo the sentiments of the woman who said: "If my Father is in control of all things, and He cares for me as His child, then all life takes on a different meaning." □

God cares for me however insignificant I am. He cares for me though no other person in the world does. I have great confidence in God's care.

Dave Anderson



the editor's STANDPOINT

THE MISSION OF THE CHURCH

What is the authentic form of the Church? What is its mission in the world?

In the parable of the pounds (Luke 19:11-27) our Lord supplies the answer to these questions.

The Church exists to represent the coming Lord! The Church is not self-contained. The purpose of the Church lies beyond its own life and growth, beyond its worship services and membership recruitment. As Peter put it, "You are . . . that you may . . ." (1 Peter 2:9).

What is that purpose? The Church is the agent of a Sovereign, One who has received kingly power and is returning to assert it. We are His servants, with no authority to order our own tasks. The King determines the Church as His representatives.

Hostile segments of society are saying, "We will not have this man to reign over us." Placed in such a world, the Church must not be the tool of any earthly institution or program, for it exists to represent the Lord who is coming to judge them all.

The Church trades with capital furnished by the coming Lord. He invests His servants with money, saying, "Trade with these till I come" (RSV). What is this capital investment entrusted to us?

We are given a message, the gospel, "the word of the Lord." The Church is not the agent of any human program of cultural or political reform. It is the agent of "the gospel of Jesus Christ," with a mandate to proclaim it to all the world.

With that given message we have a given power, the presence of the Holy Spirit for the achievement of our task.

The Church faces a reckoning demanded by the coming Lord. He will require of His servants an account of their stewardship. What have we accomplished in the power of His Spirit by the proclamation of His message?

The criterion of judgment is faithfulness. He commends the good servants as "faithful" and rewards them with authority. The fate of the wicked servant reminds us that failure, caused by fear, unbelief, or disobedience will be severely judged. □

McCUMBER'S MAXIMS (2)

Let me share with you another maxim for practical living. "He that tooteth his own horn shall become known as a blowhard."

I knew a fellow who knew everything. He didn't, of course, but he could never bring himself to say, "I don't know." Whatever the question asked or the subject introduced, some deep insecurity compelled him to bluff when he couldn't respond from knowledge.

With such a person, boasting is always a corollary to bluffing. He exaggerated his abilities until his egostudded conversation became increasingly ludicrous.

In a moment of thin patience, I quoted a proverb to him: "Let another man praise thee, and not thine own mouth" (Proverbs 27:2). "But," he countered, "another man might leave something out." Lest anyone should underrate him, he overrated himself, and gained a reputation for being a bore and a blowhard.

Paul has some good advice for us all. "For I say . . . to every man . . . not to think of himself more highly than he ought to think; but to think soberly, accord-

ing as God has dealt to every man the measure of faith" (Romans 12:3).

One can think too lowly of himself. Low self-esteem becomes the occasion for all kinds of sins, the cause of all kinds of failures.

But one can think too highly of himself. No disease of the spirit afflicts more people than pride. Bud Robinson said it was one disease that made everyone sick except the fellow who had it! The arrogant man may not feel sick, but he is sick.

The man who thinks soberly about himself will find occasion to laugh, to weep, and to rejoice. He will know himself as a sinner whose only hope is God's forgiving mercy. He will know that he can't do everything, but he can do some things. He will find quiet satisfaction in being what he can, and doing what he should, by the grace of God. He will not be a self-made man. He will call in all the help he can get from God and people.

We should, according to Paul's admonition, think of ourselves humbly, honestly, and hopefully. □

The man who thinks soberly of himself will find occasion to laugh, to weep, and to rejoice. He will know himself as a sinner whose only hope is God's forgiving mercy.

SOME VERY IMPORTANT PEOPLE

The highest awards granted in our Caravan program are the Phineas F. Bresee award for boys and the Esther Carson Winans award for girls. During 1980 the following earned these awards:

Phineas F. Bresee Award

David Albright,
Colorado Springs, Colorado

Danny Flick,
Colorado Springs, Colorado

Randy Fuson,
Loveland, Ohio

Robert Griffin,
Yukon, Oklahoma

Steaven Heckman,
Bluffton, Indiana

Sam Jantzen,
Colorado Springs, Colorado

Jeff Skaggs,
Roswell, New Mexico

Richard Wells,
Roswell, New Mexico

Esther Carson Winans Award

Tami Bailey,
Austin, Texas

Betty Bowman,
Indianapolis, Indiana

Paula Breen,
Tavernier, Florida

Shawna Brinson,
Bluffton, Indiana

Lisa Carnall,
Bluffton, Indiana

Tresa Cherry,
Yukon, Oklahoma

Elizabeth Duff,
Indianapolis, Indiana

Stacy Elliott,
Colorado Springs, Colorado

Cathy Hadlow,
Yukon, Oklahoma

Amy Hall,
Olathe, Kansas

Lynn Hanners,
Kankakee, Illinois

Jacque Hildreth,
Issaquah, Washington

Tina Hillson,
Overland Park, Kansas

Martha Jantzen,
Colorado Springs, Colorado

Darcy Linden,
Issaquah, Washington

Terri Morris,
Yukon, Oklahoma

Christina Myler,
Colorado Springs, Colorado

Theresa Myler,
Colorado Springs, Colorado

Sue Neel,
Issaquah, Washington

Tina Pace,
Bluffton, Indiana

We congratulate these boys and girls on their outstanding achievement. And we congratulate the men and women who work with our Caravan program in the local churches, and at the district and general levels. They are making significant investments in our greatest resources, our boys and girls!

□

IN THE NEWS

PEOPLE AND PLACES

Rev. David F. Nixon, pastor of the St. Louis Overland Church, was awarded the Doctor of Ministry degree at Drew University's Fall Convocation, 1980. He received the Bachelor of Arts degree from Trevecca Nazarene College and the Master of Divinity degree *magna cum laude* from Nazarene Theological Seminary. He is district secretary of Missouri District. This past year, Beacon Hill Press of Kansas City has published his book entitled *The Year of the Locust*.

COUPLES RECEIVE PROVISIONAL CERTIFICATION IN NAZARENE MARRIAGE ENRICHMENT

Ten couples have met the requirements for provisional status as a Nazarene leader couple: Jerry and Norma Abbitt, Gosport, Ind.; David and Sharon Benson, Oxford, Ohio; Les and Ella Boady, Temple, Pa.; Jerry and Phyllis Cox, Cincinnati, Ohio; Jerry and Jane Earles, Fort Belvoir, Va.; Larry and Janice Hamilton, Mason, Ohio; Michael and Becky Hancock, Brunswick, Ohio; Arlan and Denise Hoskins, Cedarville, Ohio; Phillip and Darlene Kellerman, Sterling, Ill.; and Jay and Faye Smith, Lancaster, Ohio.

Marriage Enrichment leader couples are committed to the impact of the Holy Spirit on marriages across our denomination. They are available channels through which the Holy Spirit is ministering to others.

These couples are evaluated by the participants of at least two retreats or growth groups which they lead within a one-year-period. Full certification is considered after one year if 20 favorable evaluations have been received.

Committee on Training, Evaluation, and Certification—Nazarene Marriage Enrichment:

Dick and Kay Young
Ken and Betty Rice
J. Paul and Marilyn Turner □

NNC DEDICATES NEW STUDENT RESIDENCE HALL

The newly opened student residence hall on the Northwest Nazarene College Campus has been named after Dr. Lewis T. Corlett, president of NNC from 1942 to 1952. Dedication of the 34-unit complex was held at Nampa, Ida., College Church on November 26, during the semiannual meeting of the NNC Board of Regents. Dr. Corlett was present for the event.

L. T. Corlett Hall houses 136 single men and women in separate wings, each with a private courtyard and sun-deck. The two-bedroom units, with living room, shower and "convenience" kitchen, house four students each.

Living in the complex are primarily juniors and seniors, part of the 396 men and 544 women who are living on campus this fall term. NNC single student on-campus housing has a total capacity of 992.

In 1934, after attending Arkansas Holiness College, Peniel College, and Dallas Theological Seminary, and pastoring in Texas, Dr. Corlett was elected chairman of the Department of Religion at Bethany-Peniel College.

later to become Bethany Nazarene College. After serving there for eight years as professor, student recruiter, and fund raiser, he was elected to the presidency of NNC in 1942.

During his 10 years of service to NNC, many significant contributions were made. Chapman Hall, now housing freshman men, was constructed during the years Dr. Corlett served as president. Many of the well-known faculty members in NNC's history were hired by Dr. Corlett, including Donald Tillotson, Marian Washburn, Helen Wilson, D. E. Hill, James Feltar, Alline Swann, A. Elwood Sanner and present Academic Dean Gilbert Ford.

Dr. Corlett left NNC in 1952 to become president of Nazarene Theological Seminary in Kansas City, where he served until 1966.

Current NNC President Kenneth Pearsall hosted a reception honoring Dr. Corlett on November 28, in the Student Center Lounge. □

WHY NEW PEOPLE COME INTO THE CHURCH

Dr. Winfield Arn, executive director of the Institute for American Church Growth, speaking recently at the Niagara Falls Regional Conference, said that after questioning more than 10,000 people in conferences and conventions across the United States, he has discovered where most of the people come from who are won and disciples as new Christians in the church. He gave the following categories:

1. Those who walk in off the street 3-5%



Northwest Nazarene College President Kenneth Pearsall (r.) congratulates former President L. T. Corlett at the dedication of the new residence hall named in his honor.

2. Those who find the church programs attractive and effective 2-3%
3. Those who find the pastor to be the attraction or drawing card 3-6%
4. Those who have special needs 2-3%
5. Those who are won through visitation programs 1-2%
6. Those who are won because of the Sunday School work and emphasis 3-5%
7. Those won in city-wide, interdenominational crusades .001%
8. Those won by friends or relatives 70-90%

When Dr. Arn surveyed the nearly 250 people present in the conference, it was revealed that out of this group composed predominantly of Nazarene preachers and lay leaders, the following percentages prevailed:

1. Those who had walked in 5%
2. Those won by church programs 0%
3. The pastor as drawing card 3%
4. Those with special needs 3%
5. Those won through visitation 5%
6. Those won because of Sunday School 3%
7. Those won in community-wide crusades 0%
8. Those won by friends and relatives in the church 90%

This shows the important influence of friends and relatives in winning people to Christ and the church. □

BNC HONORS CITY LAWYER

Dr. Harry B. Macrory, assistant to the president and legal advisor of Bethany Nazarene College, was recently honored as recipient of the 1980 "Heritage Award" presented by the Alumni Association of Bethany Nazarene College.

Macrory has served on the BNC administration since 1966 as public relations director and director of development, and has served as chairman of the highly successful BLITZ Building Fund Drive for the construction of the Royce C. Brown Home Economics and Business Complex.

According to college sources, the program is nearing completion of Phase III, with more than \$1,500,000 raised from alumni and private donors across the United States.

Macrory attended Bethany Peniel College, graduating from Oklahoma City College of Law and Oklahoma City University with the Juris Doctor degree.

In addition to serving as assistant to the president, he is an adjunct



General Board member, Dr. Jerry Oliver of Springfield, Ill., and his wife Jewel, again remembered the NPH employees at Christmastime and said "Merry Christmas" with seven large cartons of oranges. The temperature was in the teens in Kansas City but during the lunch hour, employees vicariously enjoyed a balmy day through this touch of juicy sunshine from Florida.

professor of business law in the division of business at Bethany Nazarene College. According to BNC alumni coordinator, Michael Crabtree, the Alumni Heritage Award is granted

annually to a member of the BNC Alumni Association who has distinguished himself through years of support to the college, the Alumni Association and its various programs. □

This imaginative account of events surrounding Jesus' resurrection is a captivating story.

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THE TWENTY-FIVE LARGEST SUNDAY SCHOOLS

The Division of Christian Life has just released the following information on the 25 largest Sunday Schools for the 1980 assembly year.

Total Attendance

Denver First	2,081
Bethany, Okla., First	1,705
Pasadena, Calif., First	1,320
Salem, Ore., First	1,134
Olathe, Kans., College	1,113
Long Beach, Calif., First	1,021
Nashville, First	959
Nampa, Ida., First	911
Wichita, Kans., First	887
Portage, Ind., First	853
Nampa, Ida., College	787
Indianapolis Westside	685
Beaverton, Ore.	677
Calgary, Alberta, First	667
Colorado Springs, First	655
Lexington, Ky., Lafayette	650
Bloomington, Calif.	649
Flint, Mich., Central	644
Bradenton, Fla., First	631
Mount Vernon, Ohio, First	622
Kankakee, Ill., College	617
Canton, Ohio, First	605
Brooklyn, Beulah	602
Kankakee, Ill., First	600
Portland, Ore., First	587

Total Enrollment

Bethany, Okla., First	2,796
Denver, First	2,734
Pasadena, Calif., First	2,339
Bethany, Okla., Jernigan Memorial	2,100
Nampa, Ida., First	2,003
Nashville, First	1,833
Olathe, Kans., College	1,778
Portage, Ind., First	1,740
Salem, Ore., First	1,729
Brooklyn, Beulah	1,704
Wichita, Kans., First	1,639
Indianapolis Westside	1,631
Canton, Ohio, First	1,527
Nampa, Ida., College	1,459
Long Beach, Calif., First	1,445
Xenia, Ohio	1,441
Calgary, Alberta, First	1,395
Bradenton, Fla., First	1,347
Sterling, Ill., First	1,330
Beaverton, Ore.	1,286
Seymour, Ind.	1,243
Kankakee, Ill., First	1,241
Sacramento, Calif., Liberty Towers	1,195
Chicago, Ill., First	1,145
Hutchinson, Kans., Bethany	1,124

Attendance (excluding outreach)

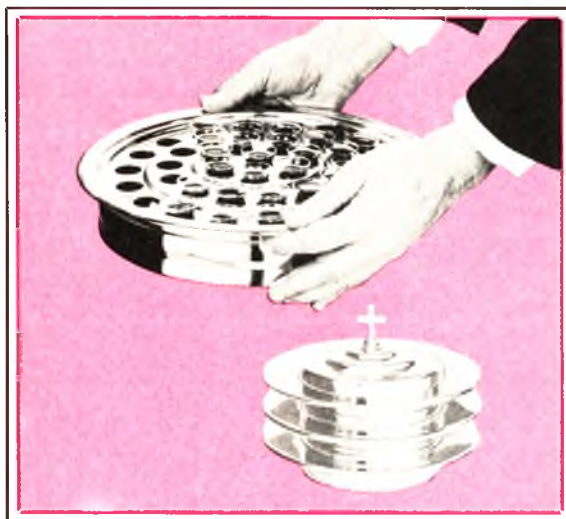
Denver First	2,081
Bethany, Okla., First	1,705
Pasadena, Calif., First	1,320
Olathe, Kans., College	1,057
Salem, Ore., First	978
Nampa, Ida., First	881

Nashville First	836
Wichita, Kans., First	824
Long Beach, Calif., First	783
Nampa, Ida., College	704
Portage, Ind., First	628
Calgary, Alberta, First	625
Kankakee, Ill., College	617
Mount Vernon, Ohio, First	602
Flint, Mich., Central	594
Kankakee, Ill., First	540
Portland, Ind., First	535
Indianapolis Westside	533
Colorado Springs First	529
Canton, Ohio, First	525
Sterling, Ill., First	519
Beaverton, Ore.	516
Bradenton, Fla., First	505
Arlington, Va., Calvary	500
Clovis, N.M., First	495

Outreach Attendance

Savannah, Ga., Eastside	426
Augusta, Ga., First	387
Huntington Park, Calif.	335
Lexington, Ky., Lafayette	320
Bloomington, Calif.	300
San Bernardino, Calif., First	296
Stockton, Calif., First	273
Jersey City, N.J.	267
Brooklyn Beulah	259
Orlando, Fla., Central	250
Long Beach, Calif., First	238
Portage, Ind., First	225
Salisbury, Md.	211

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Communion Base	E-502A	E-502AB	\$13.00
Bread Plate Cover*	E-503A	E-503AB	\$13.00
Bread Plate (Stacking)	E-504A	E-504AB	\$18.00
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On October 26, Mrs. Daisy Cook, a charter member of the Danville, Ill. Southside Church, celebrated her 102nd birthday. Mrs. Cook was converted in the tent meeting which preceded the organization of the Southside Church in 1935. She was 57 years old at the time and as she happened to be in the area of the camp meeting, she heard Boyce Pierce singing "Why Not Tonight?" That was the beginning of what has been 45 years of service to her church. During the depression, "Grandma Cook" was a familiar figure with her Mason jar in which she collected pennies to help the American Indians in Oklahoma. Sister Cook has been an inspiration through the years with a testimony that still carries the spark of love and enthusiasm. She has kept her mind alert and reads daily. She still finds comfort and inspiration to share with those who come to visit. A special service was held in her honor with several of her grandchildren and great-grandchildren in attendance. She was presented the Distinguished Service Award on her 100th birthday. She is a resident of the International Nursing Home in Danville. Five of her children are still living.

Oklahoma City Britton	198
Bethany, Okla., Williams Memorial	192
Louisville, Ky., Farmdale	192
Hot Springs, Ark., First	190
Winchester, Ky.	187
Grand Rapids, Mich., First	175
Chicago, Ill., Calvary	175
Hacienda Heights, Calif.	170
Buena Park, Calif., Crescent Avenue	165
Sacramento, Calif., Liberty Towers	161
Beaverton, Ore.	161
Memphis, Tenn., Park Avenue	161

Salisbury, Wash.	217
Chicago, Ill., First	210
Sacramento, Calif., Liberty Towers	200
Winchester, Ky.	200
Wichita, Kans., Linwood	200
Hacienda Heights, Calif.	200
Colorado Springs Eastborough	200

Outreach Enrollment

Brooklyn Beulah	1,100
Savannah, Ga., Eastside	446
San Bernardino, Calif., First	355
Augusta, Ga., First	350
Huntington Park, Calif.	335
Lexington, Ky., Lafayette	325
Princeton, Fla.	300
Bloomington, Calif.	300
Louisville, Ky., Farmdale	295
Long Beach, Calif., First	284
Jersey City, N.J.	278
Memphis, Tenn., Park Avenue	275
Stockton, Calif., First	260
Orlando, Fla., Central	250
Bradenton, Fla., First	250
Portage, Ind., First	242
Akron, Ohio, Goodyear Heights	242
St. Louis Ferguson	235
Chattanooga, Tenn., East Ridge	228
Fulton, N.Y.	222
Springfield, Mass.	218



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Evangelist's Slates

ANDERSON, BOB: Walla Walla, WA (First), Feb. 10-15: Jackson, CA, Feb. 17-22

BAKER, RICHARD C.: St. Albans, WV (Seth), Feb. 2-15: South Charleston, WV (Smith Creek), Feb. 24—Mar. 1

BEARDEN, LES: Tampa, FL (Sulphur Springs), Jan. 27—Feb. 1: Brunswick, GA (First), Feb. 3-8: Pensacola, FL (Ensley), Feb. 10-15: Albany, GA (First), Feb. 17-22: Barrett, WV (First), Feb. 24—Mar. 1

BELL, JAMES R. & JEAN: Vero Beach, FL, Feb. 1: Fort Smith, AR (First), Feb. 25—Mar. 1

BLUE, DAVE & DANA: North Central Ohio Laymen's Retreat, Feb. 6-8: Springfield, MO (First), Feb. 11-15: Kansas City, MO (TV Taping with Chuck Millhuff), Feb. 16-17: Kansas City, MO (Leadership Conf.), Feb. 18-22: Seattle, WA (Aurora), Feb. 25—Mar. 1

BOCK, DON: Greenfield, OH (First), Feb. 10-15: Ashland, KY (Bapt.), Feb. 17-22

BRAUN, GENE: Lakeland, FL (First), Feb. 8

BRISCOE FAMILY, JOHN: Andrews, TX (First), Feb. 10-15

BROOKS, JERRY & JUNE: North Little Rock, AR (Grace), Feb. 3-8: Benton, AR (First), Feb. 13-22: Tishomingo, OK (First), Feb. 24—Mar. 1

BROWN, ROGER: Nebo, IL, Feb. 10-15: Erlanger, KY (First), Feb. 18-22: Parkersburg, WV (Broadway), Feb. 24—Mar. 1

BUCKLES-BURKE EVANGELISTIC TEAM: Concert Tour and Special Midwest Series Meetings, Month of February

CANEN, DAVID: Columbus, GA (First), Feb. 24—Mar. 1

CAUDILL, STEVE & SUE: Concord, CA, Feb. 10-15: Camas, WA, Feb. 18-22

CAYTON, JOHN: Orange, VA, Feb. 3-8: Brunswick, ME, Feb. 10-15: Freedom, PA, Feb. 17-22: Newcomerstown, OH, Feb. 24—Mar. 1

CHASE, FRANK: Gilmer, TX, Feb. 24—Mar. 1

COBB, BILL & TERRI: St. Louis, MO (Area Holiness Crusade), Feb. 2-6: Ponca City, OK (First), Feb. 15: Eufaula, OK, Feb. 20-22: Lincoln, NE, Feb. 24—Mar. 1

COLLINS, LUTHER: Reserved, Feb. 2-8: Little Rock, CA, Feb. 10-15: Covina, CA, Feb. 21-22

CRANDALL, VERNON & BARBARA: Many, LA, Feb. 3-8: Catlettsburg, KY (South), Feb. 17-22: Cleveland, MS, Feb. 24—Mar. 1

DARNELL, H. E.: Bethany, OK, Feb. 12-22: Belleville, MI, Feb. 26—Mar. 8

DELL, JIMMY: Fort Lauderdale, FL (Bud Robinson Memorial), Feb. 3-8: Hilo, HI, Feb. 11-15: Reserved, Feb. 16-22: Vacaville, CA (First), Feb. 25—Mar. 1

DENNIS, DARRELL, BETTY, AND FAMILY: Valrico, FL (Ch. of God), Feb. 3-8

DIXON, GEORGE & CHARLOTTE: Phoenix, AZ (Midyear Convention), Feb. 3-5: Flagstaff, AZ (Round Cedar), Feb. 13-15: Winslow, AZ (Leupp), Feb. 18-22: Winslow, AZ (Dilcon), Feb. 27—Mar. 1

DOROUGH, JIM & CAROL: Perryton, TX, Feb. 10-15

DUNMIRE, RALPH & JOANN: Riviera Beach, FL (Faith), Feb. 10-15: Mobile, AL (Parkview), Feb. 17-22

EASTMAN, RICK: Toledo, OH (Chapman Memorial), Feb. 3-8: Michigan District Zone Youth Revivals, Feb. 9-15: Ellington, MI (First), Feb. 17-22

ELLINGSON, LEE: Tilden, IL, Feb. 3-8: Lawton, OK (First), Feb. 24—Mar. 1

FELTER, JASON: Florida Meetings, Month of February

FILES, GLORIA, & ADAMS, DOROTHY: Sebring, FL (Children's Crusade), Feb. 17-22

FISHER, C. WILLIAM: Porterville, CA, Jan. 27—Feb. 1: Sacramento, CA (North), Feb. 3-8: Upland, CA (First), Feb. 15-22: Garden Grove, CA, Feb. 24—Mar. 1

FRODGE, HAROLD: Cincinnati, OH (Price Hill), Feb. 24—Mar. 1

FULLER, JAMES O.: Florida Holiness Camp, Feb. 12-22

GAWTHORP, WAYLAND: Terre Haute, IN (Indoor Camp), Feb. 3-8: Berry, AL (Baley), Feb. 24—Mar. 1

GLAZE, HAROLD & MARILYN: Revival Tour in Jamaica, Feb. 3-15: Concert Tour in Florida, Feb. 17-22: Lakeland, FL (Camp), Feb. 20: West Memphis, AR (First), Feb. 24—Mar. 1

GLENDENNING, PAUL & BOBBIE: Kissimmee, FL (First), Feb. 10-15: Jacksonville, FL (Central), Feb. 22: St. Petersburg, FL (First), Feb. 24—Mar. 1

GORMAN, HUGH: Cambridge, Ont. (Calvary), Feb. 10-15: Sault Ste. Marie, Ont., Feb. 24—Mar. 1

GREEN, JAMES & ROSEMARY: Vicksburg, MI (Chapman Memorial), Feb. 4-8: Pontiac, MI (Hillcrest), Feb. 10-15: Birmingham, AL (Holiness Convention), Feb. 17-22: Richfield, MI, Feb. 25—Mar. 1

GRINDLEY, GERALD & JANICE: Concert Tour in Florida, Month of February

HAINES, GARY: Dallas, TX (Woodland Pk.), Jan. 31—Feb. 4: Oklahoma City, OK (Lakeview Pk.), Feb. 8-11: Abilene, TX (First), Feb. 14-18: Albuquerque, NM (Los Altos), Feb. 22-25: Albuquerque, NM (Holiday Pk.), Feb. 26—Mar. 1

HALL, CARL: Wrightsville, GA, Jan. 27—Feb. 1: Bellville, GA (Claxton Trinity), Feb. 3-8: Kissimmee, FL (First), Feb. 10-15: Moultrie, GA (First), Feb. 17-22

HAYNES, CHARLEY & MYRT: Glens Fork, KY, Feb. 24—Mar. 1

HOWARD, RICHARD: Washington Dist. Preacher's Meeting, Feb. 2-3: York, PA, Feb. 4-8: Royersford, PA (Twin Borough), Feb. 10-15: Wichita, KS (Bel Aire), Feb. 24—Mar. 1

JACKSON, CHUCK & MARY: Melbourne, FL (First), Feb. 3-8: Columbiana, AL (First), Feb. 10-15: Gainesville, FL (First), Feb. 17-22: Columbus, MS (First), Feb. 24—Mar. 1

JACKSON, PAUL & TRISH: Concerts in Colorado & Kansas, Feb. 3-8

JAMES, RANDY & MARY JANE: Selma, IN (Harris Chapel), Feb. 3-8: Cuba, IL, Feb. 10-15: Elkhart, IN (Bressee), Feb. 17-22

JOHNSON, RON: Selah & Yakima, WA (Concerts), Feb. 1: Richland, WA (Tri-Cities Zone Deeper Life Crusade), Feb. 2-8: Portland, OR (E. Metro Crusade), Feb. 10-15

LASSELL, RAY & JAN: Artesia, NM (First), Feb. 3-8: Boise City, OK, Feb. 10-15: El Reno, OK (First), Feb. 17-22: Yukon, OK, Feb. 24—Mar. 1

LAWSON, WAYNE T.: Orofino, ID, Feb. 2-8: Goldendale, WA, Feb. 24—Mar. 1

LAXSON, WALLY & GINGER: Muncie, IN (Indoor Camp), Feb. 3-8: Tuscaloosa, AL (Indoor Camp), Feb. 11-15: Marietta, GA, Feb. 17-22

LE CRONE, ION & BETH: Buena Park, CA (Crescent Ave.), Feb. 1: Texas Area Concert Tour, Feb. 3-5: Oklahoma City, OK, Feb. 8-12: Oregon, IL, Feb. 13-16: Illinois Concert Tour, Feb. 17-20

LEMASTER, BEN: Pittsburg, CA, Feb. 3-8: Concord, CA (First), Feb. 10-15: Los Angeles, CA (Highland Park), Feb. 17-22: Lodi, CA (First), Feb. 24—Mar. 1

LESTER, FRED R.: Texarkana, AR (First), Feb. 3-8: Gilman, IL, Feb. 18-20: Kempton, IL, Feb. 24—Mar. 1

LIDDELL, P. L.: Jacksonville, FL (Oak Hill), Feb. 3-8: Lomax, IL, Feb. 10-15: Peoria, IL (First), Feb. 17-22: Battle Creek, MI (First), Feb. 24—Mar. 1

LOMAN, LANE & JANET: Meansville, GA (Pine Mtn.), Feb. 3-8: Douglasville, GA (First), Feb. 10-15: Danville, VA (Calvary), Feb. 24—Mar. 1

MADDEN, PAUL: Tampa, FL (Visitation Evangelism) Month of February

MANLEY, STEPHEN: Amarillo, TX (First), Feb. 3-8: Odessa, TX (First), Feb. 10-15: Houston, TX (Broadway), Feb. 17-22: Harlingen, TX (First), Feb. 24—Mar. 1

MANN, L. THURL & MARY KAY: De Ridder, LA, Feb. 3-8: Dumas, TX, Feb. 10-15: Guyton, OK, Feb. 17-22: Sterling, CO, Feb. 24—Mar. 1

MARTIN, W. DALE: New Orleans, LA (Downtown), Jan. 28—Feb. 1: Moultrie, GA (First), Feb. 3-8: Reserved, Feb. 10-15: Shreveport, LA (Werner Park), Feb. 17-22: Kenton, OH (First), Feb. 24—Mar. 1

MAX, HOMER: Washington, IA, Feb. 25—Mar. 1

MCCUITION, MARK & PATRICIA: Clearwater, KS, Feb. 8-15: Scott City, KS, Feb. 17-22: Ada, OK, Feb. 24—Mar. 1

McKINNEY, ROY T.: Lanett, AZ, Feb. 17-22

MEREDITH, DWIGHT & NORMA JEAN: Chattanooga, TN (East-ridge), Feb. 10-15: Huron, SD, Feb. 24—Mar. 1

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Bakersfield, CA (Olive Knolls), Feb. 1-5: Bellflower, CA, Feb. 8-12: La Mirada, CA, Feb. 15-19

MICKEY, BOB & IDA MAE: Colorado Preachers' Retreat, Feb. 20-22

MILLHUFF, CHUCK: Reserved, Feb. 4-15: Choctaw, OK, Feb. 18-22: Reserved, Feb. 25-28

MITCHELL, GARNETT J.: Nebo, IL (First), Feb. 24—Mar. 1

MOORE, NORMAN: Fort Collins, CO, Feb. 4-8: Mountain Home, ID, Feb. 11-15: Nyssa, OR, Feb. 17-22: Reserved, Feb. 23—Mar. 1

MOYER, BRANCE: Bowie, TX (First), Feb. 10-15

MULLEN, DEVERNE: Trenton, Nova Scotia, Feb. 3-8: Holt, MI (Lansing Holiness Convention), Feb. 18-22: Newcomerstown, OH, Feb. 24—Mar. 1

MYERS, HAROLD: Pahokee, FL, Feb. 3-8: Sarasota, FL (Swift Rd.), Feb. 10-15: Fort Myers, FL (First), Feb. 17-22: Reserved, Feb. 24—Mar. 1

NEFF, LARRY & PAT: Evangelism in Florida, Feb. 1-23: Rockledge, FL (Cocoa), Feb. 24—Mar. 1

ORNER MINISTRIES: Phoenix, AZ, Feb. 1 (a.m. Concert): Buck-

eye, AZ, Feb. 1 (p.m. Concert); Phoenix, AZ, Feb. 4: Avondale, AZ, Feb. 6-15: Flagstaff, AZ, Feb. 18: Casa Grande, AZ, Feb. 20: Phoenix, AZ (Monte Vista), Feb. 22: Tucson, AZ (Sahara), Feb. 24—Mar. 1

PASSMORE EVANGELISTIC PARTY: Selingsgrove, PA, Feb. 10-15: Indianapolis, IN (Central), Feb. 17-22: Carlinville, IL, Feb. 24—Mar. 1

PATTERSON, DORMAN: Delroy, OH, Feb. 1-8: North Jackson, OH, Feb. 12-15

PERDUE, NELSON: Union City, IN, Feb. 3-8: Bellefontaine, OH, Feb. 10-15: Berne, IN, Feb. 17-22: Parkersburg, WV, Feb. 24—Mar. 1

PHILLIPS, WILBUR: Special Assignment, Month of February

PORTER, JOHN & PATSY: Decherd, TN (First), Feb. 3-8: North Little Rock, AR (Rose City), Feb. 10-15: Jacksonville, TX (First), Feb. 17-22: Texarkana, TX (North), Feb. 24—Mar. 1

QUALLS, PAUL: North Miami, FL, Feb. 3-8: Bloomington, IN (Area-Wide Crusade), Feb. 17-22: North Indian Lake, OH, Feb. 25—Mar. 1

RICHARDS, LARRY & PHYLLIS: Lexington, KY (Wesleyan Camp), Feb. 1-8

ROBINSON, TED L.: Odessa, TX (Faith), Feb. 3-8: Big Spring, TX (First), Feb. 10-15: Gainesville, TX (First), Feb. 17-22

ROTH, RON: St. Clair, MO (Parkway), Jan. 25—Feb. 1: Mountain Grove, MO, Feb. 10-15: Beardstown, IL, Feb. 17-22: St. Louis, MO (Golden Gate), Feb. 24—Mar. 1

SHALLEY, JIM: South Africa Tour, Feb. 3-28

SHANK, JOHN H.: Ridgetfarm, IL, Feb. 3-8

SIPES EVANGELISTIC TEAM: Waller, TX (Methodist), Feb. 25—Mar. 1

SMITH, DOYLE C.: St. Petersburg, FL (Gulfport), Feb. 3-8: Phenix City, AL, Feb. 17-22: Tennesse, GA (Sandersville), Feb. 24—Mar. 1

SMITH, DUANE: Hurricane, WV (Teays Valley Youth Revival), Jan. 26—Feb. 1: West Virginia Dist. Upper Knowles NYI Traveling Zone Revival, Feb. 2-8: Rockhill, SC (First), Feb. 10-15: Bellevue, FL, Feb. 17-22: Jacksonville, FL (West-side), Feb. 24—Mar. 8

SMITH, OTTIS E. & MARGUERITE: Seminole, FL (First), Feb. 3-8: St. Cloud, FL, Feb. 10-15: Ocala, FL (First), Feb. 17-22: Columbus, GA (First), Feb. 24—Mar. 1

SPROWLS, EARL: Melbourne, IL (First), Feb. 3-8: Orlando, FL (Union Pk.), Feb. 17-22

STAFFORD, DANIEL: Evangelistic Meetings for Missions in Mexico, Feb. 2-22

STEGALL, DAVID: Wagoner, OK, Feb. 3-8: Raton, NM, Feb. 17-22

STEVENSON, GEORGE E.: Morgantown, WV (First), Feb. 3-8: Littlefield, TX (First), Feb. 10-15: Post, TX, Feb. 17-22: Abilene, TX (Trinity), Feb. 24—Mar. 1

STREET, DAVID: Linton, IN, Feb. 2-8: Columbus, IN (Newburgh), Feb. 11-15: Bloomington, IL (Indoor Camp), Feb. 17-22

SUTHERLAND, CHRIS: Allison Park, PA, Feb. 4-8: Homer City, PA, Feb. 10-15: Philipsburg, PA, Feb. 17-22: Monongahela, PA, Feb. 24—Mar. 1

SWANSON, ROBERT: Louisville, KY, Feb. 3-8: Ottumwa, IA (First), Feb. 24—Mar. 1

SWEENEY, ROGER & EULETA: Terre Haute, IN (First), Feb. 3-8

TAYLOR, EMMETT E.: Tahihima, OK, Feb. 17-22: Hugo, OK, Feb. 25—Mar. 1

TAYLOR, ROBERT: Olivet, IL, Jan. 27—Feb. 1: Washington, IL (Sunnyland), Feb. 3-8: Kearney, NE, Feb. 10-15: Fort Worth, TX (Westside), Feb. 17-22: Meadowbrook, TX, Feb. 24—Mar. 1

THOMAS, J. MELTON: Shelton, WA, Jan. 27—Feb. 1: Tacoma, WA (First), Feb. 3-8: Sumner, WA (Bonney Lake), Feb. 10-15: The Dalles, OR, Feb. 17-22

TRIPP, HOWARD: Marietta, GA (First), Feb. 3-8: Columbiana, AL, Feb. 10-15: Mobile, AL (Parkview), Feb. 17-22

TUCKER, BILL & JEANETTE: Sublette, KS, Feb. 3-8: Marion, IN, Feb. 10-15: Gary, IN (NYI Crusade), Feb. 18-22: Seneca, SC (Wesleyan), Feb. 25—Mar. 1

VARIAN, WILLIAM: Chula Vista, CA, Feb. 1-5: Midway City, CA, Feb. 8-12: Torrance, CA, Feb. 15-19: Wichita, KS (East-side), Feb. 24—Mar. 1

WADE, KEN: Nebraska Revival Tour, Feb. 3-22: Brainerd, MN, Feb. 24-31

WALLACE, J. C.: Largo, FL (First), Feb. 8

WELLS, LINARD: Columbia, MS, Feb. 10-15: McLouth, KS, Feb. 17-22: Arlington, TX (East Park), Feb. 24—Mar. 1

WINEGARDEN, ROBERT: Arizona Dist. (Home Mission Tour), Month of February

WISEHART, LENNY & JOY: Hawaiian Tour, Jan. 27—Feb. 1

WOODWARD, OREN: Home Mission Tour, Jan. 27—Feb. 1: Highland City, FL (Fort Meade Mission), Feb. 5-15: Tampa, FL (Town 'n Country), Feb. 17-22: Tampa, FL (Sulphur Springs), Feb. 24—Mar. 1

WYLIE, CHARLES: Tahoka, TX (Grassland), Feb. 10-15: Lake Jackson, TX (First), Feb. 24—Mar. 1

WYRICK, DENNIS: Riviera Beach, FL (Faith), Feb. 10-15: Rossville, GA (Fairview), Feb. 24—Mar. 1

As reported to Visual Arts Department, Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141

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As individual arrangements or as an entire service, this book provides a celebration of the person and work of the Holy Spirit. R. W. Stringfield and Tom Fettke are the talent behind it. Included among the 13 numbers are: "Cleanse Me," "Bring Your Vessels," "Breathe on Me."

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Ye Shall Be Witnesses
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Cleanse Me
(AN-1174) Maon Melody/Yarbrough 50c

Come Down as the Fire
(AN-2441) Fettke 50c

Holy Spirit, Be My Guide (SSATB)
(AN-2419) Cope/Mickelson 50c

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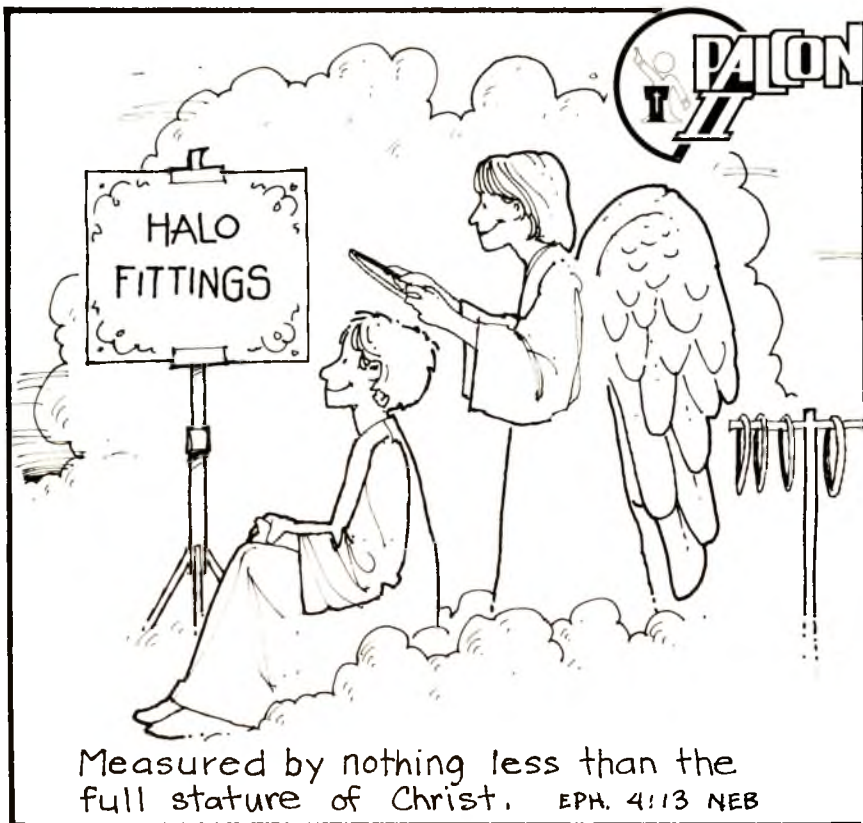
Dr. J. J. Wheelbarger, pastor of the Santa Fe, Tenn., Circuit of Churches of the Nazarene, is shown costumed for a parade in Columbia, Tenn. He leaves his home in Nashville each Sunday at 8 a.m. His first stop is at Akin Chapel, 65 miles away. Mount Wesley church, next stop, has an assistant pastor, Rev. E. P. Boyett, who rode the circuit for 30 years before retiring in 1973. The other two churches on the circuit are at Fly and Hilltown. They alternate with Akin Chapel and Mount Wesley in holding preaching services, with Sunday School sessions on the in-between Sundays. After a dinner-on-the-grounds, visits are made to the sick and shut-in in the community. Hospital calls are also made in Columbia and Nashville. An ordinary Sunday, the "circuit rider" has driven 150 miles, preached twice, visited in two homes and three hospitals. His "circuit" is completed at 8 p.m. Dr. Wheelbarger is also director of learning resources at Trevecca Nazarene College.

PALCON II PREREGISTRATION IN PROGRESS

Preregistration for PALCON II was begun when all ministers in the Church of the Nazarene were mailed the necessary forms in the month of January. Included in the mailing was a copy of COUNTDOWN, the PALCON II newsletter, and a ruler showing the PALCON II dates and motto: "Measured by nothing less than the full stature of Christ" (Ephesians 4:13, NEB).

Local congregations are encouraged to cover the registration fee of \$110 for their pastor. Consideration should also be given to financial assistance for members of the pastoral staff, retired pastors, and evangelists. Church boards are urged to take action on this matter as soon as possible.

Preregistration is an important step in the preparation of PALCON II. With the broadened participation ex-



pected, it is the only way to measure the projected attendance and thus ensure adequate facilities and materials. The Department of Education and the Ministry urges all ministers to be prompt in submitting their forms at least 90 days prior to the conference in their region.

Any minister who has not yet received the preregistration forms should write immediately to:

PALCON II
Dept. of Education & the Ministry
6401 The Paseo
Kansas City, MO 64131. □



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The Selma, Ind., Harris Chapel Church had its fifth annual "Old-fashioned Day," October 5. The theme was displayed by costume and mode of transportation. A goal of 280 was set for Sunday School attendance, to surpass the old record of 208. The church orchestra, comprised of over 30 instruments, played in the parking lot for a half hour preceding the service. The Swan Family of Anderson, Ind., provided inspirational music in the morning and afternoon services. A new record of 363 was set in Sunday School. Dinner was served on the grounds. Dr. Dale Hendrickson is the chairman of the Board of Christian Life and Rev. Larry E. Brincefield is the pastor.

REPORT ON SUPPLEMENTAL LIFE INSURANCE FOR MINISTERS AND LAYMEN

The Supplemental Group Term Life Insurance Program offered to Nazarene ministers by the Department of Pensions and Benefits recently realized phenomenal growth. As of December 15, 1980, 673 ministers applied for increased coverage and an additional 300 applied to enroll for the

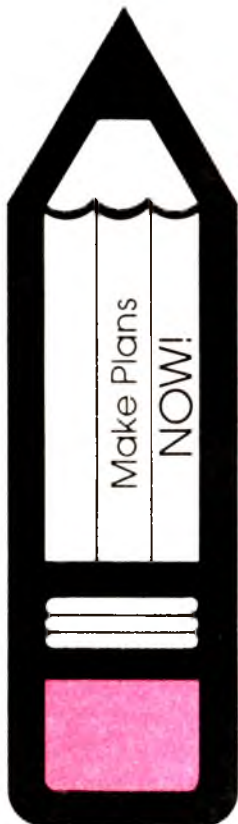
first time in the program. With the approval of these applications, life insurance coverage for Nazarene ministers and their families will increase by approximately \$25 million of coverage.

This growth was brought about by several improvements in the supplemental insurance program. Maximum coverage available was increased from \$50,000 to \$100,000 (depending upon

the age of the minister). The number of dependent units available was also increased, offering up to \$10,000 coverage for the spouse and up to \$5,000 for eligible dependent children.

Improved rates are also cited for the excellent response to the program. Effective October 1 the premium for many age brackets was lowered, some as much as 25 percent! This has been accomplished, in part, by changing the previous 10-year age brackets to 5-year age brackets.

The Department of Pensions and Benefits reports that the improvements which have been negotiated for the Supplemental Group Term Life Insurance for Nazarene ministers also apply to the Supplemental Group Term Life Insurance program designed for church-employed laymen. Those laymen currently employed full time (30 hours per week or more) by Nazarene church organizations located on United States or Canadian districts which are participating in the Pensions and Benefits Fund, are eligible to apply for up to \$100,000 of life insurance coverage for as low as \$160 per year (depending upon age and insurability). Dependent coverage is also available at these extremely low rates. Further information may be secured from the Department of Pensions and Benefits, 6401 The Paseo, Kansas City, MO 64131; phone 816/333-7000. □



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TEXT: PARTNERS IN MINISTRY

Church name _____

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For additional information, see full-page advertising in December 15 and January 1 "Herald of Holiness."

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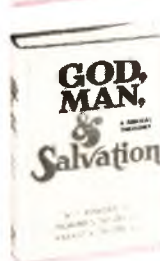


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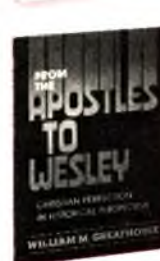
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DONALD R. DAVIDSON from Mount Pearl, Newfoundland, to Willmar, Minn.
LAWRENCE HANCE from Knoxville, Ia., to Mexico, Mo.
RAY R. HANSEN from Montrose, Ia., to Britt (Ia.) Zion
KENNETH V. HATHAWAY from evangelism to Duncan (Okla.) North Heights
THEODORE HENDERSON from Britt (Ia.) Zion to Knoxville, Ia.
PAUL L. LONG from associate, Kent (Wash.) First, to Bismarck (N.D.) First
J. RICHARD LORD from St. Louis (Mo.) Central to Monticello, Fla.
GARRY D. PATE from Alton, Ill., to New Albany (Ind.) East Side
B. LYNN RICHIE from student, Nazarene Bible College, Colorado Springs, to Ivanhoe, Calif.
G. ERVIN SHRECKENGAST from Hawthorne, Pa., to Arcata, Calif.
S. C. STEVENSON, JR., from Port Arthur (Tex.) Grace to Baytown (Tex.) First
RONALD L. WHITTENBERGER from Uhrichsville (Ohio) Rush Community to Kent, Ohio

MOVING MISSIONARIES

GARY BUNCH, Brazil, New Field Address: Caixa Postal 1779, 13.100 Campinas, Sao Paulo, Brazil
HAROLD HAMPTON, Latin American Evangelist, New Furlough Address: 2815 Erin Dr., Nampa, ID 83651
MERLIN HUNTER, Holy Land, Field Address: P.O. Box 1567, Nazareth, 16.000 Holy Land
KEN JONES, Peru, Furlough Address: 6355 N. Oak Avenue, Temple City, CA 91780
REGINALD JONES, R.S.A. South (retired), Pastorate Address: P.O. Box 368, Pieter Maritzburg, 3200 Natal, Republic of South Africa
STEVE LANGFORD, Peru, New Field Address: Apartado 4950, Lima 18, Peru
ROBERT MERKI, R.S.A. North, New Furlough Address: 203 Mercier St., Louisville, OH 44641
DOUGLAS PERKINS, Argentina, New Field Address: Luis Viale 2332, Buenos Aires, Argentina

RECOMMENDATIONS

REVS. HARRY AND SHERRY HOWARD are a splendid couple, called into full-time evangelism. They have served acceptably in several different capacities in the local church—church board members, Sunday School teachers, and children's church workers, and Rev. Howard as church treasurer. During this past summer, they held 10 crusades in various sized churches, mostly in Kansas and Missouri. Sherry's special calling is children's evangelism. Harry also ministers in this area, as well as to adults through preaching and visitation. The Howards may be reached for the next three months at Rte. 105, Box 13, East Charleston, VT 05832, where they will be serving an interim pastorate.—*Milton B. Parrish, Kansas City district superintendent.*

REV. WALTER MIRACLE, pastor of the Lebanon, Ohio, church, will be entering the field of evangelism at the close of this assembly year. Rev. Miracle has served the church well across the years in the pastoral ministry and now feels the call to serve the church in full-time evangelism. He will be entering the field July 19. He is now accepting dates and may be reached at

505 Southline Dr., Lebanon, OH 45036, telephone (513) 932-5606 —Harold B. Graves, Southwest Ohio district superintendent.

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

CORRECTION

The obituary for Jack Brackett appearing in the December 15 issue should have read as follows:

JACK BRACKETT, 58, died Oct. 7 in Decatur, Ill. Funeral services were conducted by Rev. Ed Abia and Rev. Ray Kern. Surviving are his wife, Aldean; two sons, Tim and Doug, one daughter, Vicki; one foster son, Butch Jones, three grandchildren; and five sisters.

VITAL STATISTICS

DEATHS

RANDALL GENE ADKINS, 19, died Dec. 3 in Logan, W. Va. Funeral services were conducted by Rev. B. W. Hambrick. Interment was in Godby. Survivors include his parents, Rodney and Sue Egnor Adkins; two brothers, Scott and Jon; and both his maternal and paternal grandmothers.

ROBERT LEE CRAWFORD died Nov. 30 in Louisville, Ky. Funeral services were conducted by Rev. M. C. Hash in Brandenburg, Ky. He is survived by his wife, Teresa; one son, two daughters; two sisters; one brother; and one granddaughter.

MRS. MARION GARDNER, 81, died in Duarte, Calif., Nov. 22. Funeral services were conducted by Revs. Donald Peterman and William Thompson. She is survived by one son, James R., Jr.; two daughters, Elaine Baugus and Sharon Sims; and nine grandchildren.

WILLIAM K. GOODSON, SR., 74, died Sept. 12 in Temple, Tex. Rev. Merrill Williams conducted the funeral service. Survivors include his wife, Christine; a son, Bill, Jr.; one daughter, Barbara Johnson; and two sisters.

VIOLA MAY (GREEN) LECKIE, 99, died Dec. 18 in Edmond, Okla. Surviving are two sons, Dr. T. C. Leckie, Jr. and Glen Leckie; six grandchildren; two great-grandchildren; three sisters; and one brother.

MRS. ELLA M. MOYER, 74, died Dec. 4 in Easton, Pa. Rev. Robert Parry and Rev. Charles H. Melton conducted the funeral services. She is survived by her husband, Arthur W.; two stepsons, Ernest and George; 3 stepdaughters, Mrs. Lucille Sharshon, Mrs. Lillian Maire, and Mrs. Diane Sparrow; 15 step-grandchildren; 3 step-great-grandchildren; and 1 sister.

REV. F. PAUL SARTAIN, 67, died Dec. 5 in Oakwood, Ill. Funeral services were conducted by Rev. Larry L. Leonard. Interment was in Casey, Ill. Most of Rev. Sartain's ministry was on the Chicago Central and the Illinois districts.



Feb. 8
"Wealth and Power"

Feb. 15
"Sinker and Saver"

by W. E. McCumber, speaker

NEWS OF RELIGION

CONGRESS ACTS TO RESTORE MISSIONARY TAX EXCLUSION.

Taking dramatic, 11th-hour action, the U.S. Senate and House of Representatives passed and sent to President Carter, legislation restoring an income tax exclusion for missionaries and other overseas charitable workers. The president, who has supported the measure, was expected to sign it quickly.

Approval of the provision, supported by a bipartisan group of lawmakers, came during an unusual Saturday session in both houses of Congress December 13, 1980. Passage in both the Senate and House was swift and unanimous. Yet there was an intensive struggle in the Senate over whether the measure would even come to the floor for action.

The Internal Revenue Service had twice extended the original deadline for payment, anticipating that Congress might reinstate the exclusion. □

FREE METHODIST CHURCH TO EMPHASIZE OVERSEAS BROADCASTING, TELEVISION.

More than 36 years after its initial broadcast, the Light and Life Hour, the oldest denominationally sponsored radio broadcast in America, moves into a new era of ministry.

On December 31, 1980, the domestic broadcast of the Light and Life Hour, heard on more than 80 radio stations in the United States and Canada, was discontinued. The Free Methodist Church will increase its efforts in foreign broadcasting, evangelistic spots, and television specials. The decision was made by the denomination's Board of Administration less than one month after the 36th anniversary of the first Light and Life Hour broadcast from Ferndale, Mich.

"It is hoped that many Free Methodist pastors and churches will consider beginning their own radio and television outreach over local stations . . ." said Dr. Donald E. Riggs, director of Communications for the Free Methodist Church. The denomination's leaders aim through increased emphasis on overseas programming to reach unbelievers in countries where religious broadcasting is often forbidden. □

SERVICE MARKS 25TH ANNIVERSARY OF MASSACRE.

A 25th Anniversary Memorial Service commemorating the death of five young missionaries in the jungles of Ecuador was sponsored by Mission Aviation Fellowship. The service was held January 8, 1981, at the site where Jim Elliot, Peter Fleming, Ed McCully, Nate Saint, and Roger Youderian were killed at the hands of the Indian tribe they were attempting to contact. The event received worldwide media attention and several books and films centering on the event or its participants have been produced. Large numbers of persons have dedicated their lives to Christian service as a result. Because of the extreme remoteness of this area, attendance was limited to some 12 invitees, and to Indian residents. □

"THRIVING SPIRITUAL LIFE" IN ROMANIAN AND HUNGARIAN

FREE CHURCHES. The spiritual life in the churches of the "Union of Gospel Christians" in Romania and in the Brethren Assemblies in Hungary is "thriving," reported Ernst Schrupp, the director of the Wiedenest Mission Center and Bible School after a recent visit to the two East European countries. The Wiedenest Mission Center, one of the major institutions of the Open Brethren in Germany, has close contacts with the churches in Romania and Hungary.

Mr. Schrupp also reported that the Romanian Union has about 380 local assemblies with approximately 44,000 members including ethnic Germans. In a number of central towns such as Bucharest, Iasi, Hermannstadt, Kronstadt, and Klausenburg Bible courses for the elders had been organized besides the normal worship and prayer meetings, and had met with an "enthusiastic response." □

He is survived by his wife, Dora Etta Davis Sartain.

CLARENCE STEVENSON, 84, died Nov. 23 in Cuba, Ill. Services were conducted by Rev. Mark Ryan and Rev. Carl Swanson. Survivors include his wife, Avis; one daughter, Mrs. Sherman Hunter; two grandchildren; and four great-grandchildren.

MRS. MARY L. STUART, 93, died Nov. 20 in Henderson, Tex. Funeral services were conducted by Revs. Joe Wilson, Charles McMinn, D. L. Stewart, and Gaetano Franzese. She is survived by 2 daughters, Fannie Henry and Azalea Thompson; 5 sons, Craig, Chilton, Bogue, Travis, and Sidney; 27 grandchildren, 64 great-grandchildren; 11 great-great-grandchildren; and 1 brother.

MRS. SARAH (SADIE) A. WHITNEY, 94, died Nov. 29 in Arkansas City, Kans. Funeral services were conducted by Rev. Duane Snavely and Rev. John Sipes. She is survived by two daughters, Mrs. Harold J. (Lou Dilla) Wooten and Mrs. Edward C. (Marcella) Hockenbury; one grandson; one great-grandson; and three sisters.

WILDA A. WITHROW, 81, died Dec. 6 in Danville, Va. Funeral services were conducted by her son, Rev. Rick A. Withrow. Also sur-

living are her husband, Rev. Curtis D. Withrow; one daughter, Nancy L. Christensen; seven grandchildren; two sisters; and one brother.

BIRTHS

TO ROBERT AND AIDA BOYD, Eugene, Ore., a girl, Ana Marie, Nov. 19.

to WALTER AND REVA COOK, Ironwood, Mich., a girl, Lisa Anna, Sept. 16.

to DAVID C. AND BECKY (NIELSON) ERWIN, Chippewa Lake, Ohio, a girl, Erin Joy, Dec. 2.

to GERALD AND JEANINE GARCIA, Ironwood, Mich., a girl, Kimberly Anne, July 28.

to JEFF AND GAIL HAMILTON, Eugene, Ore., a boy, August Daniel, Nov. 29.

to BRUCE AND KAREN (WOODS) LARRA-BEE, Racine, Wis., a girl, Sara Suzanne, Aug. 3.

to SWEDE AND JEANNE LUNDBERG, Fort Dodge, Ia., a girl, Leah Rebekah, Nov. 27.

to HARRY AND LINDA NELSON, Eugene, Ore., a girl, Vanessa Jerelle, Dec. 4.

to DOUGLAS AND ELAINE PERKINS Argentina, a girl, Joanna Elizabeth, Dec. 15.

to DON AND KAREN PIERCE, Yuma, Colo., a girl, Kashawndra Elizabeth, Aug. 21.

to REV. DENNIS M. AND LINDA (NEASE) SCOTT, Fulton, N.Y., a boy, Jeremy David, Nov. 8.

to DAVID A. AND REBECCA (WILLIAMS) STEIDEL, Danville, Ill., twin boys, Douglas Frazier and Daniel Edward, Dec. 24.

ADOPTIONS

by STAN AND ELEANOR (JOHNSTON) AUBREY, Kankakee, Ill., a boy, Patrick, born Oct. 25.

by WESLEY AND LENORE SULLIVAN, Wahiawa, Hawaii, a girl, Erin Kathleen, born Oct. 6, adopted Oct. 8.

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

I was telling our pastor how concerned I was about the language of our people. So many are using gee, gosh, golly, darn, and drat. Even the Sunday School teachers sometimes use these words.

The pastor replied that this was generally acceptable now.

Is this true? The dictionary makes it pretty clear about the origin of such words.

We should be as clean and above reproach in speech as in actions. Other words serve better than these slang expressions without creating offense.

It is well to remember that we shall be judged for our words (Matthew 12:36-37). Such scriptures as Psalm 19:14, Proverbs 17:27, James 3:2, Colossians 4:6, and Titus 2:8 are better guides than what is generally acceptable. Our responsibility is speech acceptable to God, not to society. □

Isaiah (49:1), Job (10:8-12), Jeremiah (1:5), David (Psalm 139:13-16) all claim to be chosen before birth to be messengers of God. John and Jesus are referred to as Elijah (Matthew 17:12) and the second Adam (1 Corinthians 15:45). In the light of these references how should we explain predestination and reincarnation, and does the devil have the same power to send messengers to the earth in the form of man?

God, with His perfect knowledge of the future, can certainly choose to employ some men as His messengers before they are born. Isaiah's experience makes it clear that this is compulsion, not coercion. At a certain moment in history Isaiah concurred with the divine choice made

from eternity, saying, "Here am I, send me" (Isaiah 6:8).

From eternity, also, God has chosen to save those who believe on Jesus Christ. Believing is our choice, postdating God's, but compelled not coerced.

As for reincarnation, it is nowhere taught in Scripture. It is a pagan doctrine. John came "in the spirit and power of Elijah," but was not Elijah reincarnated (Luke 1:17). And Jesus is the Second Adam, the second man to be the head of a human race, but He was not the first Adam reincarnated.

I'm not sure how much power the devil has, but it is definitely limited by the all-powerful God. □

Several years ago when I first met the holiness people, the midweek service was a praise service. Every Christian testified. The emphasis was put on praising God in song, testimonies, and scripture reading (frequently by the laymen). We looked forward after a revival to hearing testimonies by the new converts. There was no program, we never knew what time we would be dismissed. Now the prayer meeting is conducted like any other service. I do not mean to discredit the pastors for we could not get along without them, but I am hungry for old-time prayer and praise services. What is your suggestion?

My suggestion is to have a frank and friendly talk with your pastor. He will gladly share his reasons for the way any service is structured, and he should be open to suggestions for possibly improving the services. Maybe the people's meeting died because the same few people did and said the same old things, until others became bored and unconvinced. I've known that to happen. But lively testimony and praise services can be a tremendous power and blessing for good, as I know from experience also. □

NEWS OF EVANGELISM

Washington, Ill.: The **Sunnyland Church** experienced a moving of the Spirit in a week of revival services with the *Beaty Family*. The church was lifted as people were saved and sanctified. Sunday evening closed with a great altar service, followed by a healing service. The revival services were preceded by weeks of prayer meetings. □

Gary L. Cable, *pastor*

Canton, Ill.: **Eastside Church** recently had an inspiring and encouraging revival with *Evangelist Harold C. Frodge*, and *John and Bonnie Sherwood* as the musicians. There were definite answers to prayer, with new people finding Christ as Savior, some being reclaimed and others sanctified. □

Uriah Ramsay, *pastor*

Council Bluffs, Ia.: The **Community Church** has been experiencing an ongoing revival. The needs of the people are clearly and definitely being met by faith. Since last February,

there have been seekers at the altar in many of the services. New people and families are beginning to come. The people are fasting and praying and holding on for souls. □

Dennis Thomasson, *pastor*

Weirton, W.Va.: **First Church** experienced a great revival recently with *Evangelist Ted Robinson* and *Song Evangelists Ralph and Joann Dumire*. Attendance and finances were excellent. The church experienced a new urgency to reach out into the community. Approximately 100 persons prayed through at the altar. □

Wesley B. Frederick, *pastor*

Mansfield, Ohio: **Grace Church** had a revival with *Rev. Les Bearden*. Each service was characterized by outstanding attendance and a feeling of expectancy. Many victories were won as a result of intense preparation efforts. The success of this meeting was a clear example of cooperation between a local church and the evangelist. □

Michael Legg, *pastor*

Walla Walla, Wash., First Church had a revival with *Evangelist William Erickson, Jr.*, and *Song Evangelists James and Rosemary Green*. The

preaching of the Word of God by *Rev. Erickson* was used night after night in speaking to the needs of those present. *James and Rosemary Green* inspired the people with their music and enthusiasm. Altars were overflowing in the closing services. Two weeks of daily prayer and fasting had preceded the revival. □

Milton Harrington, *pastor*

Frederick, Mo.: The church recently had a stirring revival with *Evangelist Wayne LaForce* from Hannibal, Mo. The concern of the people was indicated with the nightly attendance averaging 90 percent of the membership. The theme of the evangelist's anointed messages was holiness in everyday living. Deep conviction, determined seekers, sanctified believers, members mobilized, and church revitalized portrayed this key revival. □

Ellis L. Lewis, *pastor*

Willimantic, Conn.: The church had a revival with *Evangelists Chuck and Willy Wheeler* and *Song Evangelist Bob Paradis*. It was the first meeting for this four-month-old church. It was held outdoors in the Farmers Market, which is at the main intersection and owned by the city. Apart from some immediate conversions, much worthwhile seed was sown. We averaged over 70 a night in the meeting. □

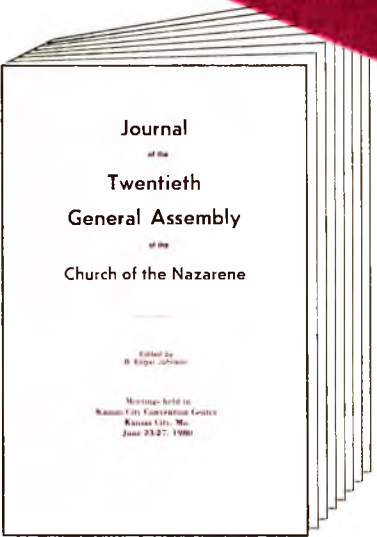
Richard A. Devendorf, *pastor*

Pawtucket, R.I.: **Emmanuel Church** had a revival with *Evangelist Chris E. Sutherland*. The work of the Holy Spirit was evident in the church and in the community, with a front-page story in our city paper about the evangelist's conversion. The last night of the revival, the altar was full, with an overflow of people praying in the first and second pews. Forty-two people found spiritual help during these services. □

Stewart B. Fretz, *pastor*

THE CHURCH SCENE

Moncton, N.B., Humphrey Church celebrated its 30th anniversary recently. The congregation was organized on December 6, 1950, through the ministry of Miss Dorothy J. Thomson after gospel meetings were held in the old C.C.F. hall. Some of the highlights of the anniversary included an open house on Saturday, December 6, and a banquet at the Salvation Army Citadel. Sunday morning featured the first Sunday School superintendent, Mrs. Eileen



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Portland, Ore., First Church has moved into its new 76,000-sq.-ft. building on 19 timbered acres 3 miles west of the city center. Architect Ron Johnson designed the structure so that each of the four levels can be entered on grade level, each with its own foyer. Facilities have been provided for all ages, including wings for infants and children, youth and adult education rooms, a high school-sized gym, several fellowship halls for large and small groups, and a sanctuary seating 1,600. The cost of the building was \$4 million and it is currently valued at \$5.3 million. In the first 10 weeks in the new building, the church has registered 1,880 visitors. Dr. Alan Rodda is the senior pastor.

Trites; Rev. William F. Bahan as guest speaker; and Pastor Douglas C. Woods, who paid tribute to the charter members of the church. Sunday evening, the celebration concluded

with three key laymen speaking, Mr. George Horsman, Mr. Lee Demmings and Mr. Ken Hardy.

The anniversary committee, composed of Mrs. Helen Fillmore, Mrs. Nancy McCormack, and Mrs. Carolyn Demmings, reported that over 100 attended the banquet and the weekend activities. Greetings were received from the founding pastor, Miss Thomson of San Diego, and former members and friends. □

MEMO

to church board members:

Most churches will have at least one employee, the pastor. Because the church believes in a God-called ministry and that God directs a minister in his work for the Kingdom, the church cannot parallel industry in all aspects of being an employer. However, the church board must act as a good employer in one very important area—that of compensation for the minister and local church staff.

The minimum goal of each church should be to provide their pastor with adequate cash salary, parsonage and utilities (or adequate housing allowance), full reimbursement for professional and business expenses, and appropriate employee benefits such as a supplemental retirement fund (or equity fund) through the Nazarene tax-sheltered annuity, hospitalization for the family (and dental insurance if possible), Group Term Life Insurance of up to \$50,000 (the maximum allowable by the IRS as a tax-free employee benefit), full Social Security reimbursement, and an adequate vacation.

As a member of the church board you will want to become familiar with the tax implications of being a church employer. IRS guidelines will indicate the different responsibilities you have toward your ministerial employees and your lay employees.

—Department of Pensions and Benefits

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**1981 DENOMINATION-WIDE
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February-March



CST

PARTNERS IN MINISTRY

By James L. Garlow

Exploring the potential of laity and pastor working together

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September 28 was "One Nation Under God Sunday" at Bremerton, Wash., First Church. The 10:50 Hour of Celebration was a dynamic service of music under director LeWayne Hoffman, minister of music, with both patriotic and gospel music offered by the Sanctuary Choir, men's group, and ministerial staff and wives singing group. Pastor Michael E. Grimshaw spoke from Psalm 11:3: "If the foundations are destroyed, what can the righteous do?" Twelve politicians for state, national, and local offices were present in response to letters of invitation sent to all candidates. Pastor Grimshaw (center) is shown interviewing those who came. At the close of the service, each candidate had a table for material and an area to discuss issues with the worshippers. Also, deputy registrars from the congregation were at tables to register 45 new voters.

ing practicing homosexuals, it is good to find such a clear-cut article. Of course, one should expect the Nazarenes to take such a stand, but then so should one expect other denominations to do likewise.

Earle A. Bowen
Dover, New Jersey

HIS WORK WAS NOT FINISHED

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

This was my text on January 6, 1974, in the Aurora Church of the Nazarene, where my son-in-law, J. C. Baynum, was the pastor. I fell to the floor behind the pulpit

with a heart arrest. When I came to on Tuesday about five o'clock, the doctor stood beside my bed and spoke my name and asked a few questions and left. He knew I was going to be all right.

I asked the Lord, I guess a hundred times, "Lord, why did You bring me back?" *Now I know*, my work here on earth was not done. The Lord has used me to win many souls for Him in this last six years. Praise His name forever.

My prayer is, "Here I am, Lord, send me."

Rev. C. H. Symons
Tawas City, Michigan

REGISTERED CONCERN

I want to register a concern which arises from reading, and

having brought to my attention by others, the article by Rev. J. Grant Swank, Jr., on abortion in the October 15 issue. I find his position much too categorical and unfeeling. Theorizing and lovingly facing the issues with our people are not the same thing.

I believe the position in the article is more severe than that in the *Manual*. Perhaps an *obvious* disclaimer ought to appear in every issue of the *Herald*, indicating each article is not necessarily the official position of the church. I am not certain friends of the church understand this to be so.

I believe this article misrepresented the church to friends for whom I have subscribed.

Ross R. Cribbis
Brampton, Ontario



"I've found my ministry!"

by GLENN CULBERTSON

I NOTICED by a quick glance the tears flowing down his weathered face. I was conversing with a petite Russian lady who had recently come to live in the nursing home. Behind her, a man in a wheelchair wept, quietly at first, but now crying aloud. Two laymen huddled near him, assuring him that Jesus would forgive his sins.

We had come to the rest home for a Sunday afternoon service. We sang a few songs and spoke briefly from the Word of God. Several families from our congregation participated. Before leaving, we shook hands with each resident, conversing as our time and their capacity allowed.

Lee and Armand talked with Bill, a lifelong cowboy and World War I veteran, now 89 years old. As they showed interest, he expressed guilt. They explained that Jesus wanted to forgive his sins. That is when I noticed the tears flowing. Soon he cried openly and confessed to having killed a man. As my conversation with the Russian lady closed, I moved to join these three men.

As I neared the trio, Lee said, "Bill, I want you to

GLENN CULBERTSON pastors the Billings, Montana, Church of the Nazarene.

"By ALL MEANS...
Save Some"

repeat this prayer after me." Phrase by phrase, Lee led the way for Bill to confess his sins, ask God to forgive them, and accept His forgiveness. Phrase by phrase Bill repeated the words and received God's forgiveness. "Thank You, Lord," I thought, "for laymen who share the gospel."

Lee visited Bill again in the rest home. They had prayer again, particularly about Bill's having killed a man. Now Lee had his eyes on another man who seemed ready to accept Christ. "Pastor," he said, "I think I've found my ministry! Those people over there are great. I love going over to see them, and they really need somebody."

On a couple occasions, I joined Lee in visiting the people there. Bill persisted in crying about having killed a man, but Lee insisted the day would come when Bill would know that he was forgiven and would forget about that sin. Finally, he did. The last several visits by Lee brought no mention of killing or any other sins.

Three months have passed. Except for a two-week vacation, Lee has visited at the home every week. At least five have prayed to receive forgiveness of sins. Last week the first of that group went home to heaven: Bill, the 89-year-old cowboy who started it all.

"Then the righteous will answer him, 'Lord, when did we . . . see you sick or in prison and go to visit you?'"

"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me'" (Matthew 25:37, 39-40, NIV). □

NAZARENE THEOLOGICAL SEMINARY HAS A NEW PRESIDENT

By a mail vote, the Board of Trustees of the Seminary has elected Dr. Terrell C. Sanders as president. He has accepted the election.



Dr. Sanders received his Bachelor of Arts degree from Trevecca Nazarene College, his Bachelor of Divinity degree from Nazarene Theological Seminary, and has done graduate theological studies at Queens University in Belfast, Ireland. He was granted the Doctor of Divinity degree, by TNC, Nashville.

Dr. Terrell "Jack" Sanders has resigned as superintendent of the Central Ohio District, a post he has held for the past six years, to accept the new responsibility. Previous to going to Ohio he was superintendent of the North Carolina District for seven years. He has pastored churches at Rome, Ga.; Kansas City, Kans.; Clinton, Ill.; Belfast, Ireland; Tuscaloosa, Ala.; and Pensacola, Fla.

He has been active in general church administration as a member of the General Board, a member of the Board of Trustees of Nazarene Theological Seminary, a member of the Book Committee for Nazarene Publishing House, and currently is a member of the Commission for General Board Structure.

The Sanderses will move to Kansas City from Columbus, Ohio, about February 16.

Dr. Sanders succeeds Dr. Stephen Nease, who resigned January 1 to accept the presidency of Eastern Nazarene College in Quincy, Mass. Dr. Nease had served as president of Nazarene Theological Seminary for five and a half years. □

—NCN

BIBLE SCHOOL BURSTING AT THE SEAMS

Nazarene Indian Bible School in Albuquerque, N.M., has a problem. Its enrollment has doubled in the last year. Ordinarily, it has an enrollment of 19 to 20. This year the first semester ended with an enrollment of 42, and 46 have registered for second semester which begins February 1.

Wayne Stark, president, says the increase is due in part to recruiting visits among the churches during the summer and the interest that the school's booth attracted at the General Assembly in Kansas City last summer. The attendance explosion forced the

president and his family from their home, which was needed for a nursery. They have been living in a trailer. More such temporary housing is badly needed.

Dr. Raymond Hurn, executive director of the Department of Church Extension, says 10 percent credit can be given for gifts to assist the growing Bible school to handle its flux of future Indian ministers and their families preparing for service.

Rev. Wayne Stark says that even more encouraging than increased enrollment is the high quality of the students. One is a young man who was the only Indian on the National High School honor list. By taking evening courses, a large number have passed the test for high school diplomas and some have earned credits at state colleges. □

—NCN

CHRISTMAS IN ONE BRITISH NAZARENE CHURCH

A Nazarene church in North London, England, drew the attention of *Family* magazine recently by making the church into a stable for a Christmas service. David Hall, in an article in the December, 1980, issue, entitled "Farmyard Christmas," says this is a typical Christmas service at the Church of the Nazarene, Woodside, Watford, North London.

The pastor, Warren Tranter, borrowed the straw and old farm equipment from nearby farmers for the event. Carols were sung and a candlelight procession added to the service. The hall is the first phase of a church building program currently in progress. The work on the sanctuary is being done by the church people.

Mr. Hall concludes by saying, "One thing is certain: they [the people at Watford] won't need a star to guide them to the Church of the Nazarene. There is no need to advertise. The church is growing, thanks to the lively witness of the Christians there—fired by the Holy Spirit and an imaginative pastor." □

—NCN

SCHMELZENBACH FILM APPRECIATED IN BRITAIN

The British have given a favorable reception to the film *They Cry in the Night*, the story of Harmon and Lula Schmelzenbach, pioneer missionaries to Swaziland.

So far it has been seen by 1,256 people in Nazarene churches there. Eight-

teen young people have responded by volunteering for full-time missionary service at home or abroad.

District superintendent of the British Isles North District, Rev. David Tarrant, praised the film as excellent. □

—NCN

CHANEY SUCCEEDS PRINCE ON GENERAL BOARD

The General Board in a mail vote has elected Dr. Reeford Chaney to succeed Dr. William Prince as ministerial member of the General Board from the Eastern Region. He will serve on the Departments of World Mission and Stewardship.



Dr. Chaney, superintendent of the Virginia District, also served as superintendent of the Alabama District. He has pastored churches in Tennessee, North Carolina, Hawaii, and Alabama. He graduated from Wake Forest College and was honored with a Doctor of Divinity degree from Trevecca Nazarene College in 1972.

His wife's name is Barbara. They have four children: three daughters, Mrs. Esther Baker, Deborah and Priscilla; and one son, Reeford, Jr.

Dr. William Prince was ineligible to continue as a member of the General Board when he moved from the Eastern Region. Higher educational institutions are represented on the General Board by Dr. John A. Knight, president of Bethany Nazarene College, minister; and Dr. Willis Snowbarger, Olivet Nazarene College, layman. □

—NCN

NEES TO THE CARIBBEAN

Dr. L. Guy Nees visited the Haiti and Dominican Republic districts of the Church of the Nazarene on January 13 and 14. While in Haiti, he surveyed the compassionate ministries program which includes Nazarene schools, self-help projects, and hurricane and drought relief.

In the Dominican Republic he visited some of the rapidly growing churches in that comparatively new field. In the five years since Nazarene work was opened in the Dominican Republic, more than 50 churches have been opened. New pastors are trained while they pastor.

Dr. Nees returned to his Kansas City office January 15. □

—NCN

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