

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 1, 1981

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## AN EDITORIAL

**J**OHN WESLEY struck a New Testament chord not always sounded in our modern teaching. To be entirely sanctified, he says in his *Plain Account of Christian Perfection*, is to “experience a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, pray without ceasing, and in everything to give thanks.”

This depiction of Christian holiness found everywhere in his writings is drawn from St. Paul’s admonition in 1 Thessalonians 5:16-18. In his *Notes upon the New Testament*, he comments on these verses: “Rejoice evermore—in uninterrupted happiness in God. Pray without ceasing—which is the fruit of rejoicing in the Lord. In everything give thanks—which is the fruit of both the former. This is Christian perfection. Further than this we cannot see; and we need not stop short of it. Our Lord has purchased joy, as well as righteousness for us. It is the very design of the gospel that, being saved from guilt, we should be happy in the love of Christ.”

Holiness and happiness—these are two aspects of one experience. The holy life is one of uninterrupted happiness in God.

“Be filled with the Spirit,” Paul urges. “Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ” (Ephesians 5:18-20, NIV).

Christian perfection is exuberance in the Spirit. It is not rigid,

sterile orthodoxy. It is not self-righteous, censorious legalism. It is not asceticism or a straight-jacket of rules. “For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost” (Romans 14:17). Incidentally, both Wesley and John Fletcher saw this text as a summary of their teaching on holiness. The kingdom of God is the reign of God in the soul of one who has fully yielded to the Lordship of Christ.

What is the happiness of the sanctified?

1. It is the happiness of sins forgiven. Forgiveness through the shed blood of Jesus is the foundation of all holiness and happiness. “Pardoning love is the root of it all.” Every moment of my existence I am justified, not by the merit of my works but by the merits of Him who loved me and gave himself for me. And from the depths of my soul I sing, “Oh, the joy of sins forgiven! Oh, the bliss the Blood-washed know!”

2. It is the happiness of inward harmony and peace, the fruit of a heart made pure and right. Manie Payne Ferguson was exulting in this happiness when she wrote,

*Joys are flowing like a river  
Since the Comforter has come.  
He abides with us forever,  
Makes the trusting heart His  
home.*

*Springing into life and gladness  
All around this glorious Guest,  
Banished unbelief and sadness,  
And we just obey and rest.*

*What a wonderful salvation,  
Where we always see His face!  
What a peaceful habitation!  
What a quiet resting place!*

3. Supremely, it is the happiness of a childlike trust that every moment receives the Holy Spirit from the Father. “Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!” (Luke 11:11-13, NIV). He gives, and keeps giving!

*If our love were but more simple  
We should take Him at His  
word,  
And our lives would be all  
sunshine  
In the sweetness of our Lord. □*

F. W. FABER

# HOLINESS & HAPPINESS

The holy life  
is one of  
uninterrupted happiness  
in God



by General Superintendent William M. Greathouse

# THE JOY OF DISCOVERY!



E. STANLEY JONES, commenting on his long life as a student of the Word, said: "After thinking and talking about one subject for 60 years, one should be bored and should want a moral holiday, want to get away and think of something else. On the contrary, I was never so excited, so exhilarated, so full of surprise as now. Something new breaks out from Him every day, a surprise around every corner, horizons cracking, life popping with novelty and meaning—and value. The Truth is making me free—free to find more Truth and yet more Truth" (*The Word Became Flesh*, 1963, Abingdon, p. 51).

There is a certain fascination about Truth for the hungry heart and mind. True serendipity occurs when man encounters the Word. One never turns to the Word to be disappointed. Rather, there is the joy of discovery. This is not alone the result of the Word, though it is first that. It results, also, from the built-in hunger of the soul that finds its deepest satisfaction from the Word. A popular writer wrote sometime ago: "To be human at all is to have some sense of transcendence."

When we recognize that man was made for Truth, and restless apart from it, we have discovered one of life's basic lessons. And no lasting progress is made in the rehabilitation of life until this fact is discovered and accepted.

C. NEIL STRAIT is superintendent of the Michigan District, and resides in Grand Rapids.

There are two frequent negative reactions to the study of the Word. Both can be answered.

One reaction is to feel that one cannot understand the Bible. I like the story of the father who was encouraging his son to read the Bible. The son protested that he could not understand it. "See that basket there," said the father pointing to a basket in which coal was kept for the furnace. "Take it down to the stream and bring back a basket of water."

Try as he would and running as fast as possible, the son could not manage to get the basket to the house with water in it. Finally, in despair, he confessed his inability to his father.

The father responded, "But look how clean the basket is now. And so it is with the Word of God. While you may not feel you are getting anything worthwhile, yet your soul and heart are being constantly cleansed."

The second reaction is that the Word is an old document and certainly would not have anything to say to the contemporary heart. David H. C. Read has said: "Through adventures and misadventures the Word has become for me an anchor and a launching pad. It is an anchor in the sense that time and again, it recalls me to the vision of God, to the only true perspective in which to live, and to the claims and promises of the Christian Gospel" (*Unfinished Easter*, Harper & Row, 1978, p. 28).

To all who discover the Word with its values, its promises, its hope, its guidance, life is lifted to a higher level. There we are invited into relationship with the God of the universe. The Word answers the contemporary man because it speaks to his deepest need and challenges his highest aspirations.

The Word needs our attention. Maybe like never before. A thousand voices shout for our time and allegiance. Perhaps John Killinger said it best: "Truth is not necessarily *other* than what modern man has discovered, but it is *more* than he has discovered" (*Bread for the Wilderness, Wine for the Journey*, Word Books, 1976, p. 13).

Maybe your next discovery should be God's Word. And you have this assurance—when you discover it, it discovers you—your needs, your hungers, your hopes, your sins. But out of the twin discovery can come the joy that we have found Someone who will make a lasting difference in what life is all about. □



Dave Anderson



Dave Anderson

by C. NEIL STRAIT



# HERALD of HOLINESS

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

### REVERENCE EXTOLLED

Did you ever go to church on Sunday morning hoping to find everyone sitting quietly in their pews silently praising and worshipping God, and expecting God to bless? You sat in your pew and listened to the beautiful organ music and "heaven came down your soul to greet, and glory crowned the mercy seat."

I am not a stickler for form, but if I have to choose between the above situation and one where there is a lot of talking, and gossip, and irreverence, then I will take the quiet, reverent church.

Dr. John Riley said, "Reverence is one long step toward revival."

O that a spirit of reverence would fall upon us! I like the *Herald* (for 50 years).

J. A. Benton  
Troutville, Virginia

### FUTURE EVANGELIST WRITES

I want to express my appreciation of your wonderful magazine, the *Herald of Holiness*.

I began my infancy in the Church of the Nazarene. There is no other church like it. Praise God! In my preteen years, I read my grandfather's *Herald of Holiness*. Now that I am 32 years of age I have in my bookshelf hundreds of copies of this precious magazine. And from my conver-

sion on June 9, 1963, throughout my teen years I delved into the *Herald*.

I am studying to be an evangelist. Pray for me.

David A. Rhodes  
Lake Charles, Louisiana

### GREETERS ARE IMPORTANT

When I read the article in the February 15 issue by H. A. Ward, entitled "If I Were a Greeter in Your Church," I couldn't help but remember a greeter that we met during a trip to Indiana.

We were in Linton, Ind., for a funeral. Sunday morning found

(Continued on page 20)

# YOUR HOUSE IS CLEANER THAN OURS



Alan Ciburn

**I** COULD NOT BELIEVE MY EARS! The child's first comment upon entering our home was, "Your house is cleaner than ours!"

Let me tell you about it. It happened several years ago. My husband was finishing his last year at seminary. We were pastoring a church in a rural community, and we had recently welcomed the arrival of our baby boy. These were busy days indeed for me and my husband.

The child's words were somewhat ironic. Although spoken quite innocently, they stuck in my mind like a magnet. You see, our daughter was in kindergarten and she had asked permission to bring a friend home for lunch and to spend the afternoon. Being a perfectionist by nature, I had almost refused her request, reasoning that the house wasn't clean enough for company. However, after thinking it over, I realized that a spotless house would not be important to a child.

I put the finishing touches on our lunch—a child's feast of hamburgers, potato chips, and Kool-aid. The girls were excited and eager to play. During lunch, however, we began to get acquainted with our little visitor. We learned she was from a broken home, because "we have one daddy we like and one we don't like." She also revealed that she "likes her daddy best when he is drunk because he is nicer then."

We finished our lunch and the girls busied themselves playing house, dressing up, and the other things little girls enjoy. We took the child home later in the afternoon. This was in the spring. Soon my husband graduated and we moved to another state. I never saw my daughter's little friend again.

But through the years, her words, "Your house is cleaner than ours," have come to my mind often. They have made me ask some questions.

Is my Christian home "cleaner" than the world's in the type of literature found there?

Is our language "cleaner" and kinder?

Are the things we watch on television characteristic of a "clean" house?

Does our music bring honor to Christ?

Are our priorities in the proper order? Is Christ really *first*?

Are the values we instill in our children "cleaner" than those of the world?

Is our husband-wife relationship an example to our children?

Is Christian purity revealed in what we wear and what we do in our home?

My sincere prayer and concern is that when others visit our home, they can sense a cleanliness. Not necessarily what our little friend noticed that day, but the kind of cleanliness expressed in purity, love, and harmony, made possible by the cleansing power of the Holy Spirit.

Jesus prayed for such cleansing when He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil . . . Sanctify them through thy truth . . ." (John 17:15, 17).

God, give us truly "clean" Christian homes! □

## *Leave and Believe*

*In our weak and human way,  
How often, when we kneel to pray,  
Do we bring burdens hard to bear,  
Then carry them away?*

*If God's help we would receive,  
Then our sorrows we must leave  
At that blessed throne of prayer—  
And praying, then believe!*

—CHRIS GRAUMAN  
Peoria, Illinois

SUE PRENTICE is a pastor's wife from Little Rock, Arkansas.

**O**NE PARSONAGE in which our family lived was so constructed that from our backyard we had a direct view into 14 neighbors' yards—and they into ours! Talk about a fishbowl existence!

To add to the difficulty of this situation, we had an irascible neighbor who for more than a decade had made life miserable for every parsonage family. Ours was no exception.

When our children's ball strayed into his yard, he kept it. When our toddler innocently explored too near the property line, she was sprayed with his garden hose. He killed plants in our tiny garden when they grew too close to the line. He grew furious when smoke from our barbecue entered his airspace.

Being a compulsive lawn-waterer and leaf-raker, this man was outside day and night, sharing what he considered our shortcomings with every neighbor and passerby in sight.

One of the chief sources of his controversy with us was the waist-high chain link fence that separated our properties. Every six months a letter would arrive at the church addressed to the "Chairman of the Board" (as pastor, that's my title), detailing how we were abusing our property rights and destroying "his fence."

What he always failed to mention was that several times a day he would lean his 250 pounds against the posts set every 10 feet and rock them vigorously to see if they were solid. After a couple of such procedures, you can believe they weren't!

Americans seem to be enamored with fences. A recent television program documented an artist's four-year struggle to construct a 24-mile, white fabric fence through the northern California countryside!

Cowboys who "rode the fence" to check its condition sang "don't fence me in." Indecisive people are

said to be "straddling the fence" and a person who makes a point of clearing up misunderstandings is said to be "mending fences." Opportunists (and suburban homeowners with well-manicured lawns) know that "the grass is always greener on the other side of the fence."

New England is famous for its picturesque stone and split-rail fences. Farms in America's heartland are surrounded by miles and miles of barbed wire fencing. Electric fences around pasture land keep the cows out of the corn. On the farm, a perennial job each spring is "mending fence."

Cities too have their fences. Tall chain link fences topped with barbed wire and backed by ferocious guard dogs surround factories and warehouses. Others enclose tennis courts and swimming pools.

The old white picket fence with its sagging gate that graced many of America's homesteads in another era has been replaced by chain link, stockade, and wrought iron fences, hedges and masonry walls, more for privacy and security than simply to mark property boundaries.

To a small child, fences say, "This is the limit of your wanderings, this is as far as you can go." (Or, "See if you can go through, around, under, or over me and escape!") Some fences shout, "Stay out, go away, leave me alone!" Neighborly fences invite one to stop and chat awhile.

The Massorettes, Jewish scholars who preserved the Hebrew text of the Old Testament for five centuries by painstakingly copying and recopying it by hand, were "fence builders." Meticulously counting each letter for accuracy, they were concerned about maintaining the purity of the text. Rabbi Akiba declared in the first century A.D., "the accurate transmission is a fence for the Torah."

So concerned were the Massorettes for maintaining the sacredness of God's name that they built a

# FENCES

by WILLIAM L. POTEET



*WILLIAM L. POTEET is pastor of the Union, Missouri, Church of the Nazarene.*



Strick Pix

# THE HANDICAPPED ARE GOD'S CHILDREN TOO

by HENRY W. STROMAN

**T**HE SUNDAY evening service had just ended in the Day Room for about 50 teenagers at the Arkansas Children's Colony. It was the last of four services I had conducted that day and was part of my regular schedule of 11 services a week as chaplain at the Colony. I was a little weary by then, and the prospect of a quiet evening at home away from the several hundred mentally and physically handicapped children to whom I had been ministering seemed especially inviting. But these teenagers had crowded around after the benediction, talking and questioning, hungry for recognition, for any expression of appreciation and caring.

As the time came when they must return to their dormitories, the eyes of a tall, blonde newcomer to the Colony were looking steadily at me, and I heard her saying with untutored openness and simplicity, "Mister Chaplain, I'd like to talk to you sometime." I promised her an appointment and hurried the few miles to a warm fireplace at home.

Monday, too, was busy. There were two "foster grandparent" services to conduct in the "Chapel of the Little Ones," a beautiful building constructed and furnished from funds lovingly given by parents

*HENRY W. STROMAN is chaplain at the Arkansas Children's Colony at Conway, Arkansas, and is a member of the Conway Church of the Nazarene.*

"fence" around it as well. They would carefully clean their pens before they would write His name.

To protect the "10 words" God gave Moses on Mount Sinai, a series of "fences" were erected around them. In time, a body of oral and written tradition developed composed of some 613 "commandments" intended to help maintain the integrity of the 10.

The "tent of meeting" in the wilderness was surrounded by an enclosure or fence some 7½ feet high. To all others but the tribe of Levi, the priestly clan, the Tabernacle and its environs said, "Stay away, keep your distance, this is the place of God's presence."

In the parable of The Good Shepherd in John 10, Jesus describes himself as the gate in the sheep fence, the sole means of entry into eternal life. He likewise provided gates for the other fences men had devised.

He came as the Living Word, the in-person Revelation "which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched" (1 John 1:1, NIV). The revelation that had come previously through patriarchs and prophets now comes to us personally through God's Son.

Through Him the province of scholars and teachers is opened to all. As with the testaments, "in the Old the New concealed, in the New the Old revealed," so He is the key to the Scriptures, Old and New!

of the resident children and by citizens and organizations of the state of Arkansas. A six-year-old victim of cerebral palsy had died that day and contact with the parents in another town must be made. By Tuesday afternoon the pace had slowed a little and I remembered the promised appointment for the blonde, blue-eyed girl.

She sat down across the desk from me and immediately began: "Mister Chaplain, I want to know how to be saved!" She poured out her heart in penitence and searching, declaring without any prompting from me her strong determination to "change her ways." In the midst of the session the phone rang and, inexplicably, it was the teenager's mother calling from across the state, routinely asking her daughter, "What are you doing?" Without a pause the girl almost gleefully replied, "I'm talking to Mister Chaplain about getting saved. I've decided to change my ways. I don't care what anyone thinks or says; I'm going to be a Christian the rest of my life." The telephone conversation was soon finished with what must have been an astonished and happy mother saying good-by. The session concluded with both of us praying and finally with a testimony of salvation from a young heart that had taken Jesus as her Savior.

As I returned to the warmth of another evening's winter fire, my heart was aglow with the knowledge and joy that the handicapped are welcomed as God's children too. □

**Editor's Note:** This is the International Year of Disabled Persons. We are happy to alert our readers to the opportunities and responsibility for special ministries to these special people.

He introduced us to His Father as our Father and since He and His Father are one, urged us to boldly use His name in petitionary prayer. His name became a gate for access to blessing rather than a barrier, a fence.

He came as a loving witness to the truth. "Do not think I have come to abolish the Law or the Prophets," He said. "I have not come to abolish them but to fulfill them" (Matthew 5:17, NIV).

By life and by lip He opened the gate of understanding into the true purpose of the Law and the correct motivation for keeping it. "If anyone loves me," Jesus declared, "he will obey my teaching. My Father will love him, and we will come to him and make our home with him" (John 14:23, NIV).

He came as the new and living way. Hebrews 10:19-20 tells us that He provided a gate into the place of God's presence and that, as a result, "we have confidence to enter the Most Holy Place by the blood of Jesus" (NIV).

*He hath ope'd the heav'nly door,  
And man is blessed evermore.  
Christ was born for this!  
Christ was born for this!*

Jesus came neither as a fence-maker nor a fence-breaker. He installed gates! □

# *There's just something about a baby that causes*

by RUTH GIBSON

H. Armstrong Roberts



**I**T'S NOT ONLY the baby who gets "changed." A traumatic "change" takes place in the hearts and minds of young parents as they assume the awesome task of parenting at the birth of their baby, who will live forever!

The effect on Phil and Mildred is an example. Phil told it this way:

Mildred and I were both raised in Christian homes. But when we became teenagers, we left our churches, ignoring the admonitions of our parents, and went the way of the world. We had

## **Change**

**CRADLE ROLL INTERESTS ARE NOW A PART OF THE CHURCH'S ADULT MINISTRIES.**

a great time. No concern or regret for leaving God out of our lives. We fell in love with each other and were married with still no thought of becoming Christians or returning to church. Life continued with happy times and troubled times, but no interest in Christ. Then Mildred became pregnant. Something happened to both of us. It suddenly dawned on us that "It wasn't just 'us' anymore!" Before the baby was born, we began to attend church and became Christians.

**THERE'S JUST SOMETHING ABOUT A BABY THAT CAUSES CHANGE!**

A progressive pastor from the Northwest shared an experience that highlights this truth.

A young married woman attended our church regularly. In fact, she was actively engaged in serving the church. As pastor, I tried diligently to get acquainted with her husband and influence him to attend the services. My efforts were always thwarted. Even when I called in their home, he would retire to the bedroom and leave me to visit his wife only. There seemed no way to win his attention. Then the young wife gave birth to a baby. In a few weeks, when the baby was old enough to attend, I looked in surprise and saw the husband, baby in arms, enter the church. Friends gathered around to admire the little one. The husband said, "I couldn't have our child grow up asking why her father did not go to church."

**THERE'S JUST SOMETHING ABOUT A BABY THAT CAUSES CHANGE!**

These changes in the attitudes and thinking of new parents often fling wide the door of the unchurched home for ministry to Cradle Roll parents. The time is right to enter their lives.

The birth of a baby makes hearts more tender. The love of parents for children is one of the strongest emotions humans can experience. Nothing can open the door to the home and heart of a parent more quickly than our interest in them and their baby.

*RUTH GIBSON is the director of Cradle Roll Parents and Women's Ministries at the Church of the Nazarene Headquarters in Kansas City, Missouri.*



The birth of a baby makes thoughts sober. New parents think seriously about the awesome responsibility of parenting. The church can help meet this need.

The birth of a baby makes minds more responsive. New parents are responsive to overtures of friendship and our offerings of kindness and assistance. They appreciate our coming, for they need help.

The birth of a baby makes Christ more needed. Never is the influence of a person more far-reaching than when he becomes a parent. "From generation to generation," is the way the Bible puts it. Sometimes the greatest opportunity to minister is not with those where the change has been good and opens the door, but where the changes have been stressful and the parent is aware of needing help to cope. In the gospel of Jesus, we have a dynamic message. The Holy Spirit is ready to operate in supernatural force through our efforts. We have answers to the problems of parents. Our ministry at this special time is vital. They can be won to Christ!

There is yet another change that must take place. It is a total commitment on our part to take the gospel to these young parents outside our churches.

The birth of a baby makes the church more responsible. In this day when developmental psychologists have made us aware of the tremendous influence of parents on babies and when the family is under stress as never before, it is imperative the church have a specialized ministry of outreach evangelism to young parents. The Cradle Roll Parents Ministry is that special instrument. May God help us to

See the possibilities!

Sense our mission!

Seize the opportunities!

Shoulder our responsibility!

Do you know a baby in your neighborhood or community who does not attend Sunday School because his parents don't bring him? Write me at 6401 The Paseo, Kansas City, MO 64131. I have a plan to help you. □

**J**ESUS TOLD THE PARABLE of the Lost Sheep. Life exposes us today to the parable of the Lost Shepherd.

In a certain district there were 100 shepherds. God counted them every day; the leaders of the region, every week; the treasurer, every month.

Ninety-nine of the shepherds went to the yearly assembly and gave their report. Optimists by nature, they told of resounding victories and preferred to keep silent about the days in which, like the prophet Elijah, they desired to die.

The congregation burst forth in applause. Amens and Hallelujahs were heard. Only the secretary, consulting the list, noticed that one pastor was missing. He sounded the alarm and conjectures poured in. Had the man "returned to his nets"? Someone suggested that he had put his hand to the plow and turned back, deserving the sentence of Luke 9:62—"not fit for the kingdom of God."

As the agenda was loaded with urgent business and it was already late, no one left to search for the pastor. They rationalized that he had a lot of light and he knew the way. Sooner or later he would arrive.

*JORGE DE BARROS is the administrative coordinator for Portuguese publication in the International Publications Board in Kansas City, Missouri.*

## THE LOST SHEPHERD

by JORGE DE BARROS

John N. White



However, the assembly closed and the man didn't appear.

Then, at the last minute, they organized a Search Committee to locate the lost shepherd.

He was not found in the arms of a strange woman.

He was not found in the banks or financial circles of the city, making lucrative transactions of stocks and bonds.

He was not found in the bars, drowning his frustration in bottles of wine.

They found him dead in the loneliest site of the land.

The autopsy revealed strange things. One of the causes of death was exhaustion. The report said that the pastor carried a load too heavy for any human being. Would that be the reason why he lately had been "groaning and crying"? The man had stacked up in his soul all the sorrows of the people. His ears were overflowing with secrets heavier than lead. His arms gave out in the never-ending task of lifting from the ground people who were desperate to reach heaven. In his pockets they found endless columns of goals, at all levels, and lists of inescapable denominational programs.

It was verified, also, that the man died of loneliness. Resting on the premise that he had light and knew the way, even his friends neglected him. No one held up his arms. Alone, he had resisted the virus of illness that eats away from head to foot. Alone, he had faced the wolf of inflation that devours salary, reducing it to a sanctified tip. Alone, he had resisted the serpent of temptation that incites one to doubt the promises of God. Alone, he had struggled against the lion of negativism that roars at all suggested plans and projects. Discouragement had prostrated him with devastating blows. Finally, caught in the web of criticism and bit by poisonous tongues, the man gave up.

When the sheep from neighboring towns heard what had happened to that leader, they made this unorthodox decision: flocks left the green pastures and rushed in search of their own shepherd. □



**I** SIT IN ROOM R478 in Texas Children's Hospital in Houston, Tex., looking at my five-year-old son, John David, sleeping peacefully, and my mind races back over the past few months of our lives. To say that they have been anxious would be an understatement. You see, John David was born with a tumor on the end of his spinal cord. When he was five months old, this was removed, leaving him without control of certain body functions. The Lord brought us through that experience—which is another story in itself.

Four and one half years later, through our urologist, we learned about a relatively new treatment of surgically implanting an artificial device to correct his problem. The place would be Houston and the surgeon would be the inventor of the device.

Of course we realized the risks involved in this type surgery.

An appointment was made with the doctor and we made the trip to Houston for a preliminary examination. We were told that our son was an excellent candidate for this surgery. The decision was placed squarely upon our shoulders—his parents.

After much prayer and discussion, we decided to go ahead. We felt led of the Lord in our difficult decision. With a date set for the operation, we placed ourselves and our son on the mercy of the Lord. This was not an easy task. We are human and do not like for our children to suffer. On the other hand, we did want him to be able to lead a normal life.

During this time of decisions and doubts, Psalm 37 became very meaningful to me. I had read it many times, and had gained strength from it on other occasions, but it had never had the impact on me that it now had. The Lord gave it particular meaning for me now.

Specific words and phrases in certain verses came through as a message and source of strength for me at this time in my life. He showed me what *I* must do. They were things that I so often find the hardest to do: (1) Fret not; (2) trust in the Lord; (3) commit thy way unto the Lord; and (4) rest in the Lord and wait patiently.

*MARY LOU McCLUNG is a busy housewife and mother, operates a cake-decorating business, and is a longtime member of the Natchitoches, Louisiana, Church of the Nazarene.*

## COMMIT, TRUST, & REST

by MARY LOU McCLUNG

I didn't have a lot of trouble with number 2—trust in the Lord—but those other three were hard; especially number 4—rest in the Lord and wait patiently. I am not blessed with an abundance of patience. However, my trust could do me very little good without the other three.

I wanted to say, "Now, Lord, this is the way I want it done, because from my point of view, it's the best way. Now You carry it out." Thank the Lord. He doesn't work on that basis. Not only did I have to commit my son, his surgery, and the outcome, but I had to commit all the other things I was fretting about also. How much was this going to cost us, even with good insurance? Who was going to care for my other three children, ages 10, 8, and 14 months? And then, as if I didn't have

enough to fret about already, news came about a possible strike in the company for which my husband worked. If a strike happened, he would have to work, as he is a supervisor. He would not be able to take time off to go to Houston for this extended time.

After reading those first seven verses of Psalm 37 many times, praying and crying, I finally had to come face-to-face with myself. I had to realize I couldn't have it my way, but would have to accept God's way—whatever that might be.

One morning as I was sitting at my kitchen table, once again reading those same words, I was able to turn loose and commit it all to the Lord. What a sense of relief and joy I had when I took my hands off. The Lord assured me that everything was going to be fine for my son. I also knew that He would help with all the other things that had to be worked out yet. It didn't make me any more eager to leave my other children for those weeks, nor did it take away the tension of a possible strike. And it didn't bring money rolling in! But it did give me a sweet peace within concerning my little boy, and an assurance all these other things would fall into place when the time came for them to do so.

And sure enough, that is just what happened. A fund was set up in John David's behalf; my children would be well cared for; and no strike came. I could never have worked it out so well on my own! But with my Lord working it out, it turned out beautifully. I had people ask me if I was afraid about the situation. I was so happy that I could say, "I have

# LOVE IS POSITIVE

by CARLOS H. SPARKS

**T**HE RULE OF LOVE set down in the Holy Scriptures is not a negative one. Love is not merely the absence of hate or the neutrality of not disliking. God's kind of love is positive and full of action. Love is not just empathy or compassion, although such caring may well be an avenue that leads to a plan of action rendering love operative.

Love, according to the Master, is the natural response of one who is Christlike. William Barclay, in his study of the Epistle of John, quotes Wescott's statement: "Life reveals the children of God." As surely as life in a plum tree produces plums, so does life in the child of God produce love in action. That fruit takes the form of real concern for those about us. We may decide that unless we help to lead someone out of sin to Christ, he will be eternally lost. Rev. J. E. Smith once told me an unforgettable story about a tragedy in a large Southern city. A man had gone mad and shot to death his wife and two children. The murderer then came to the front lawn of the family home and attempted to kill himself. The wound was not fatal.

"When the ambulance came with lights flashing and siren screaming," Rev. Smith told me, "they didn't try to find out if the man was worthy of their help. They radioed ahead for a surgical team and sped him to the hospital."

That was the action of the Good Samaritan, too. He didn't ask, "Who is the victim?" Rather, he was experiencing God's love "to whom it may concern." We must go and do likewise! While it has not been entirely lost, the art of applying the "whosoever will" gospel is sometimes in shaky hands. The rugged, sometimes primitive church that could win a rough-and-ready cowpoke like Bud Robinson was less eager to reach the up and out than the down and out. Today's church, with its lovely appointments and educated ministry, can readily work both sides of the

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social fence. Failure to do so may arise from our own unwillingness—our desire to protect the nest. Recently I was a guest at the dedication of a church annex in another denomination. The speaker's remarks were challenging but hardly anyone expected him to say, "These walls and doors were built for dirty finger marks!" I could feel the shudders of those who had paid the bills for that beautiful place and who wanted it to remain the show place that it was. But some of those we minister to do have dirty fingers, bad breath, ill-pressed clothes, physical impairments, and whatever else is out there in a world trapped in sin.

Some years ago our church ministered to a teen caught up in an unexpected pregnancy. Except for the loving care of the church, the world would have crumbled at her feet. When she had adjusted to a new norm for her life, with Christ at the center, I found a note in the church mail. It was brief but it spoke volumes. "Thank you for loving me."

About us are overnight singles, thrust into the despair wrought by divorce. "Had he just died," one woman told me, "it would be easier than this. Death is not rejection. His death would not have said that I am not good enough . . . that I am unloved." The church of Jesus Christ must find a way to help. I believe the answer lies in the Latin word for priest, PONTIFEX, a bridge builder. We must build a bridge between the bewildered and Christ. We must find a way to get into the fellowship of the church those adults and children so aptly described in Tom Wolfe's lament, "I had two roofs and no home."

I believe the bridge is God's kind of love. No promotional gimmick, however sophisticated, will suffice as the mainspring. Only those who are sanctified wholly, and serve from right motives, can take their nice cars where the upholstery may get soiled; and can build walls and paint them to capture for God some dirty little fingerprints and the souls of those who made them.

Love is positive. It reaches out. It serves. It acts. □

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no fear. It's all in God's hands." Those three words, "commit, trust, and rest," became my motto.

When they wheeled John David off to surgery on that Friday morning, I felt a strange calm about myself. I felt the prayers of many people and I felt in my heart the assurance of my Lord. I was even dry-eyed, and that is saying a lot for me for I have very active tear ducts!

John David came through the surgery with flying colors and is recovering in record time. At this point, it appears successful (and I refuse to think anything else). I have come through, too, with flying colors and with more gratitude than I can describe, because I reached the place where I could Commit, Trust, and Rest. Praise His name! □

**MY SON WAS SITTING THERE, DOING NOTHING, STARING OFF INTO SPACE, LOST IN THOUGHT, IN DAYDREAMING, OR IN THE WORLD OF HIS IMAGINATION.**

I intruded into his world of silence with a question: “What are you doing?”

“Nothing,” he replied.

My response was automatic, triggered by an old adage I’d learned as a child, “An idle mind is the devil’s workshop.” And my parents had added, “So are idle hands, they do nothing but get you into trouble.” So I replied to my son, “Well, why don’t you find something to do?”

His answer made me pause and later reevaluate the old adages about idle minds and hands. He simply asked me, “Why? What’s wrong with doing nothing?”

That’s when a Bible passage flashed into my mind and I’ve come to believe it was God’s way of teaching me a truth about His word. The passage was, “Be still and know that I am God.” And I asked myself if I was attempting to tell my son that it’s wrong to be still, to be silent, to allow the inner self to be open and receptive to ideas, thoughts, and communications from God. Not many of us are still long enough for God to speak to us in the quiet moments of our lives.

A seminary professor and friend of mine talks about the guilt complex most of us carry around in relationship to using time. I recall he once told me, “The American has a strong feeling that he must somehow justify even his leisure—even if it’s just sitting down for a minute to watch a sunset or drink in the beauty God put into a flower.” He went on to say, “People tend to think that they must be about something, as if they are being unfaithful to God, being unfaithful stewards, if they do nothing. But I imagine some of David’s psalms came from his quiet moments out on the hillsides of Israel.”

And I reflected that, like others, my days are filled with a great many things; with projects, activities, work, even TV watching, occupying every minute of the day. And like too many others, I had a habit of considering quiet moments wasted time. Yet God has given us the capacity to use quiet moments, the times we’re doing nothing, creatively, positively, spiritually.

Since that dialogue with my son, I’ve discovered there are many positive aspects to “doing nothing,” and I now refer to those moments as “doing nothing better.”

I discovered I can get in touch with myself. Sometimes the Lord has difficulty getting through to people who, like me, are so busy we don’t have time to let Him get in touch with us, providing insights, ideas, and indications of what He wants from us.

*THOMAS W. KLEWIN, Lutheran minister, is a retired Air Force chaplain, who resides in Crapaud, Prince Edward Island. He does extensive free-lance writing.*

My seminary friend says, “You can, during your doing-nothing time, forgive yourself. We all have to live with ourselves, with consciences that have been tuned by God. If we can learn to forgive ourselves, we can learn to accept ourselves for what we are, precious children of God. So during those doing-nothing times we can turn over all our faults, mistakes, shortcomings to God. He forgives and lets us know what we are to Him—creatures of His for whom He once sent His Son. After that filters into our lives, and we need doing-nothing time for it to filter into our consciousness, we can look forward to being what God wants us to be.”

I also learned from my doing-nothing time, that no experience, including spiritual ones, is of much

by THOMAS W. KLEWIN

**DOING  
NOTHING  
BETTER**

John N. White

value unless I can reflect on it, associate it with other experiences, ideas, truths, and knowledge I've accumulated in the course of living. In my readings I've found that deeply spiritual people are those who've taken the time to reflect on their spiritual experiences and conversations with God. Or, as my seminary friend puts it, "How can the Holy Spirit who lives within us be heard if we're making so much noise with our activities His voice is drowned out by our busyness?"

The prophets of the Old Testament kept asking the children of Israel to recall God's acts of love and mercy toward them. A vital part of our life of faith must contain that same requirement—to recall God's mercy, love, and concern for us in and through the working of the Holy Spirit in our lives. Sermons, scripture passages read, devotional literature used, and personal experiences can come alive when we provide ourselves with the quiet moments to reflect on what we've read, heard, and experienced of God's love and care for us.

That day, after my little conversation with my son, I recalled how my seminary friend had said, "We all need quiet time to let God come alive in our hearts, souls, and minds, and He will if we take the time to be still and let it happen."

I now find that more creative and inspiring than all the research I may do is the time I do nothing and let God take control of my thoughts and inner self. That's when the boundaries of self yield to the wisdom of God, when my barricades, the walls I've constructed to shield myself, come down and God comes in.

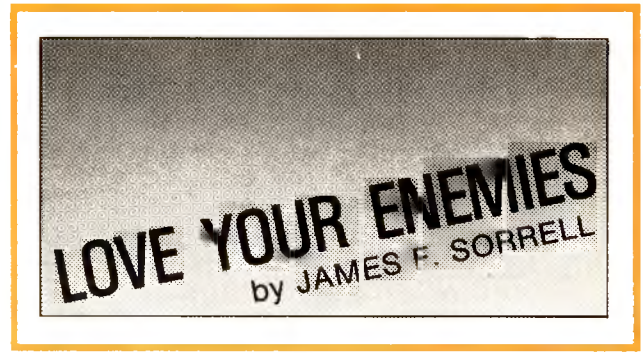
Later that day, as I reflected on the challenge of my son, I recalled another scripture passage, where Jesus says, "Behold I stand at the door and knock." But if I'm so busy I don't hear the knock, how can I open the door of my life and let Him in? I may not open the door, not because I don't want Him in my life, but because I don't know He's there, because I've been too busy to recognize His knock.

I've read the story of Mary and Martha a number of times to fit it into a new approach to "doing nothing better." Martha told Jesus, "Mary's not doing anything, she's not being busy enough to please me." But Mary was really "doing nothing better"—

**I FIND THAT MORE CREATIVE AND INSPIRING THAN ALL THE RESEARCH I MAY DO IS THE TIME I DO NOTHING AND LET GOD TAKE CONTROL OF MY THOUGHTS.**

she was allowing Christ to enter into her life in a special way.

So I no longer nag my son to find something to do. In fact, I told him the day after our conversation that I was grateful that he had challenged me to find ways to "do nothing better." When he asked me what I meant by that, I replied, "You challenged me to accept the command, 'Be still and know that I am God.'" □



**B**UT I TELL YOU: Love your enemies and pray for those who persecute you, that you may be sons of your Father in heaven" (Matthew 5:44-45, NIV).

Because I possess a hair-trigger temper, these words of Jesus shouted "Cease fire, Jim!" from the pages of Holy Writ. My experience of sanctification taught me God doesn't remove a believer's excitability (his fear and anger responses), but He does raise the believer's boiling point, lengthen the fuse, and increase his tolerance for others. And with the love and support of a church family, the believer has the needed breathing space to unlearn unprofitable habits, and increase self-love, which proportionally increases the believer's love for God and fellow humans (Mark 12:29-31). This sense of self-worth and the sense of God's care make it easier to cope with the independence of others. God interrupts the usual action/retaliation cycle and gives the believer a choice of responses, from indifference to humor. The believer decides how to feel.

The honest believer will admit the temptation to call down God's bolts of lightning on offenders. The feeling is not new. The disciples wanted God to depopulate a Samaritan village (Luke 9:54). However, it has been my experience that the one who offends me continues to walk around carefree, without a single mark on the collar, while I tie myself in knots. God uses my physiology to work His wrath against me, the greater offender. Resentment is a loser's game.

Rather than intervening in situations which excite me, God usually teaches me how to use the situation, be it exercising my legal rights, or defending myself in physical attack. He has given believers a grievance procedure (Matthew 18:15-17) and expects them to use it. Resentment is a gun prone to explode in the user's hand rather than fire one bullet of rage at the offender.

People often attack each other, verbally and physically, on the flimsiest of excuses. Satanic influence is behind some of this, but some people are versed in running down other people's character. To counteract and overcome ungodly forces, believers need sharp wits and pure lives. With God's training, we can keep resentment from destroying us, and we can learn to respect the potential good in people. In time, God makes you so aware of His help that people around you shrink from threats to possibilities. It works! □

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**W**HEN I WAS TRAVELLING through Eastbourne on the southern coast of England I approached the famous Beachy Head. This is an exceedingly high cliff which has seen many disasters as people have committed suicide by throwing themselves over it.

I found that one of the roads that led to Beachy Head had a warning that a steep hill was ahead. A little farther down the road was a notice which said: "Escape Road Ahead." This road is designed to help those drivers who are going faster and faster and are unable to control their vehicles. It has soft sand to act as a brake. This escape road has saved thousands of people from disaster.

This "escape road" reminded me of one of the greatest promises that God has given to us in the Bible. Through the apostle Paul, He assures us that we are "able to bear it" (1 Corinthians 10:13).

How much we need the escape road! Temptation is one experience we all have to face. Millions of people are being ruined today because they are fighting a losing battle against temptation. When they have been defeated repeatedly, despair has set in and led numerous people to suicide. Indeed in the most advanced countries, every year these people are taking their lives because they have never discovered God's escape road.

Such despair is unnecessary because God has promised He will regulate all temptations so they are never too difficult or last too long for us to overcome them.

As an additional encouragement in our temptations, God provides the escape road so that we are able to bear it. Tempted Christians are like an army surrounded by an enemy and trapped in the mountains. Their survival seems impossible. Suddenly they find a pass through which they escape to safety.

We never have a trial, but God has its solution. When temptation comes to us, we have this assurance: God "knoweth how to deliver the godly out of temptations" (2 Peter 2:9).

Temptations and ways to escape go in pairs. God makes the way to escape at the same time as He allows the temptation. The way out, as William Barclay points out, is not the way of surrender, or of retreat, but the way of conquest.

God uses three forms of escape. He can remove us from the scene of the danger. When Paul was in prison in Jerusalem, his life was threatened by a group of over 40 men who determined to kill him. God removed him by using the captain to send a guard of 470 soldiers to get him from the prison to Caesarea.

God can remove the danger from us. The children of Israel were pursued by their enemy, the Egyptians. God opened a way for them to go dry-shod through the Red Sea. He then restored the walls of waters to their natural place when the Egyptians were crossing on the sea-bed, and they were drowned.

God can allow us to remain in the presence of the danger, but make it powerless to hurt us. The unex-



by GORDON CHILVERS

ploded bomb is still there, but it is harmless: the detonator has been removed. Paul had a thorn in the flesh. It was such a trial to him that three times he asked God to remove it. God refused, but gave him the grace to bear it.

We cannot be sure which method God will use, but He will always use one of these methods for our escape. We need never be defeated.

When Captain Allen Gardiner went to Tierra del Fuego, a relief party was sent to him. They found on a rock a painted hand to direct them to the cave which was the missionary party's home. Under the hand was a Bible reference, Psalm 72:5-8. When they reached the cave, they found Gardiner and his com-

## *Not Alone!*

*Give me the strength to battle on*

*When storms assail my soul;*

*Renew again my strength within,*

*When before me lie the shoals.*

*Give me an unfettered heart of love*

*When gales begin to blow;*

*Reach down Thy hand to hold me up*

*When I feel the undertow.*

*Thy matchless grace I do revere,*

*I stand in awe of Thee;*

*I need not quail, tho' tempest tossed—*

*My God now seeth me.*

—ALTON HACKER  
Santa Ana, California

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panions had died of starvation. Yet the last entry in his diary recorded his experience of the goodness of God, despite all their privations and suffering. God did not rescue him from death, but He did rescue him from despair. He did not save him from pain, but He did save him from spiritual defeat.

God provides a way to escape, but we have to be alert to use it. We must always be watchful against temptation, for it can attack us anywhere. We are not immune from it because we are in church. When the option is open to us, this watchfulness could mean leaving people or places that are dynamite to temptation. Joseph was tempted to be immoral by Potiphar's wife. His pointing out that her suggestion was sin against God as well as a crime against her husband did not satisfy her. Joseph then used the way of escape—through the front door.

Daniel was tempted by the Babylonians to eat food that had been offered to idols. He used the way of escape, by refusing the food and asking for a vegetable diet in its place.

We need never despair when we are severely tried, for the catastrophe of defeat is avoidable. Our wishes may be crossed; our hopes dashed; our dreams shattered. Our hearts may incline to be bitter and suspicious when our faith is challenged by the hard facts of life. The waves of a troubled sea can buffet the breath out of us.

Even so, we have great encouragement. If other Christians have overcome temptations that are similar to ours, why should we not overcome them? God's ability to make a way of escape from the tempta-

## What Is a Blessing?

*A moment of perfect beauty  
As a dewdrop on a rose;  
The echo of a symphony  
Where a distant river flows;  
The sound of dawn awaking  
As silver raindrops fall;  
Small trees' gentle whisp'ring  
Upon each gray wind's call;  
Through each touch of memory  
God's blessings sweetly fall,  
Beautiful with the knowledge  
His love is with us all.*

—VIRGINIA A. COPLING  
Augusta, Georgia

tion has not decreased. Nor has the grace of God ever failed to flow to us in the rich measure we need it to overcome the trial.

We need not fall before any trial, because we shall never be exposed to any insuperable temptation. No Christian has ever had a temptation that God's grace could not enable him to master. We can count on God's making the escape route. We can have the victory. □

## Book Brief

### SUNNY SIDE OF THE MOUNT



RANDAL EARL DENNY,  
author



**T**AKE SOME of the most profound teaching on human behavior and relationships to be found anywhere; filter it through the mind and heart of an author-pastor who is able to communicate truth in a way that relates well to contemporaries—and you have Randal Denny's newest, *Sunny Side of the Mount*.

In his previous book, *Habit of Happiness*, this California author dealt with the Beatitude portion of the Sermon on the Mount, underscoring the need for Christians to be happy people. In this volume, he

looks at Matthew 5–7 and shares the discovery of an ever-enlarging life.

In the preface, Denny writes: "For him [the Spirit-filled man], the grand themes glisten with reality—Monday marketplace realism. And to him, made pure and clean by the purging of the Spirit of God, the Sermon on the Mount is God's dream for man come true. It is a description of the practical overflow of the Holy Spirit from his heart to others. What a glow! It's the 'sunny side of the mount.'"

Randal Denny writes from San Luis Obispo, where he pastors the Church of the Nazarene: "After spending a year with my people in the Sermon on the Mount, I felt the joy of one walking in the sunlight. Many people are lost in the fog of some 'absolute perfections.' Operating from religious humanism, they cry, 'It is impossible! The Sermon on the Mount is only an elusive ideal.' I believe it is the glory of the Spirit-filled, Spirit empowered life."

Practical and insightful are words that describe this book. The chapter titles are intriguing: "The Formula for Lasting Investments," "Mastered by a Decision," "Antidote to Worry," "The Power of Positive Believing," "Counterfeit or the Real Thing," plus four others. □

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

**H**OLINESS is our battle cry. It is the distinctive tenet of the Church of the Nazarene. My church. Our church. And a wonderful doctrine it is.

But holiness is more than a statement of belief, more than lofty terminology, more than the frequent use of denominational phrases and clichés.

Furthermore, holiness is more than two trips to the altar. My brother Bud and I were a great encouragement to evangelists when we were kids. The church people could definitely count on two seekers every revival meeting, and sometimes in between. But it took more than those frequent journeys down the sawdust trail to enable us to live a holy life. It still does.

True, heart holiness begins with a crisis experience and the “witness of the Spirit.” The experience varies with different people, however. Some experience dramatic emotional responses when they are sanctified. Others must “take it by faith” without much feeling.

Yet holiness is more than this inaugural experience. It is also more than the taking off of some things or the putting on of others.

Holiness is a way of life to be lived day after day, moment by moment—in the marketplace, during church board meetings, in the parsonage, and in the homes of the laity.

Holiness is continual surrender and total commitment to the whole will of God 24 hours a day. Sanctification begins with submission and it must be nonending. Each new sunrise brings new challenges to our surrender. These involve our relationships with others, our successes, failures, the future. Holiness means seeking God’s will, not our own, in the most minute details of daily living. Paul said, “I die daily.” His kind of surrender includes death to self-ambition, to our loves, hates, and the opinions of others. This yieldedness may mean “stepping down” instead of “climbing the ladder”—if so the Father wills.

Holiness is keeping sweet when one is hurt or rejected. To fight back, to return like for like, comes naturally to the carnal man. Sanctifying grace enables one to maintain a tranquil heart, though it may be bleeding and broken.

Holiness is going the second mile—when it is not expected or required. It is turning the other cheek when we are bruised or insulted. Holiness is con-



**A RADIO ANTENNA AND CHURCH EMBLEM ON NAZARENE HEADQUARTERS REMIND PASSERSBY THAT...**

## HOLINESS IS MORE

by PAULINE E. SPRAY

increasing in love, and decreasing in selfish ambition.

Holiness is a life of growth in Christian character. When an area of immaturity is revealed to us, we should not throw up our hands in defeat and cast away our confidence. We should reach for another limb and climb up higher instead. We can have pure hearts and still be emotionally immature. Christians need to learn to recognize the difference.

Holiness calls for discipline, a mark of maturity. The Lord doesn’t do for us what we can do for ourselves. Each of us possesses weaknesses and faults which we need to conquer and correct with the Lord’s help and sanctified gumption. As soon as we recognize our shortcomings, we must hasten to mend our ways. Such enlightenment comes in many ways—the reading of God’s Word, hearing sermons, spending time in personal devotions. The sanctified life is a lifelong maturation process, a matter of becoming less childish and more grown up emotionally and spiritually.

There were seven of us children at home. I came first. Then Bud, my sister, and four brothers. The rest of us used to tantalize hotheaded Johnny, one of the “little boys,” as we called him and Paul.

When Johnny got angry, off he scurried through the west field, running away from home. “Come back and get your suitcase,” we’d call, laughing hilariously, knowing full well he would be back in time for the next meal.

Not long ago, my sister and I were talking about our brother, now a successful pastor. “I can’t believe it!” she said. “He sure has changed. He’s not the same boy.”

John is proof that holiness and maturity make a vast difference in a person’s life—and influence.

The holy life is not always easy, but it is possible. Holiness as a way of life must be carefully nurtured, cultivated, and maintained. Sanctification brings an added dimension to daily living. Holiness is more . . . □

*PAULINE E. SPRAY is a free-lance writer, and wife of the pastor of the Clarksville, Michigan, Elmdale Church of the Nazarene.*



# VERY VERY MUCH

SOME LESSONS LEARNED  
FROM A "BRINGER OF LIGHT."

by DANA M. WALLING



**M**Y WIFE left me last night; ostensibly to teach a microwave cooking class. Actually, it was so that my kids, aged two and four, could give me a session of reality therapy. As a seminarian and associate pastor, I can gain a fairly lofty estimate of my own significance in the world.

So here I am, bending over my daughter, changing her diaper. She has informed me that it is time for bed through her generally fussy behavior, exhibited just as I was on the verge of solving centuries of debate regarding "the problem of the location of the Galatian churches." In this position I am vulnerable to attack from my son, who lands squarely on my back, declaring that he is Timothy Mouse and I am Dumbo the Elephant. Children are so complimentary! To make his fantasy more realistic, he pulls

my ears beyond the safe limits of their cellular elasticity and screams for me to fly. About the only flying I am inclined to do at this point is off the handle! However, I manage to tell him calmly to get off my back before he gets hurt; which comes off more as a threat than a caution.

Now, my son's name is Aaron, which means "bringer of light." This particular night he really lives up to his name. After Nicole is down for the night, Aaron keeps a constant chatter going as we prepare him for bed. Throughout the rituals of pajama investiture, pre-slumber meal, toilet visitation, and tooth cleansing, I half listened to the expositions of his four-year-old's world view. I was feeling quite smug about this because I was able at the same time to direct my thoughts again to the Galatian problem (which I was sure to solve in such a way as to make me rich and famous as well as gain me an A in the course). How blessed I must be to function as a great scholar and great father at the same time!

Just as I was banging the toothbrush on the sink, signaling the end of the bedtime rituals, Aaron caught me up short in my reverie by saying, "Daddy, do you know why I talk to you so much?"

I confessed that I didn't. I was surprised that he would notice how one-sided the conversation had been, and that he should have a reason for keeping it up. His answer was more typical of a "bomber of light" than a "bringer of light." He said, "Daddy, I talk to you all the time because I love you very, very much." With that he skipped off to bed leaving me to recover from the impact of his confession.

My immediate reaction was to slip into his room and spend the next few minutes really listening, laughing, and loving. You can learn a lot from a four-year-old's world view, you know. I sure did. As I kissed him goodnight and paused to watch him gather all of his stuffed "friends" into his protecting hug, I began to think about his words to me on a different level.

I wondered if what God intended for us in prayer was just that simple kind of running dialogue with Him that happens because we love Him very, very much. So I poured my heart out to Him, not in a formal type of prayer with carefully chosen words and religious terms. Rather, I opened my deepest feelings, and blurted them out to my Father with the same intensity as Aaron did. I also just assumed that God cared enough to listen.

Do you want to know something fantastic? He did! Right in the middle of my rambling, His warming presence invaded my heart and I seemed to feel His arms around me the way I had just held Aaron. He seemed to say, "You're okay. You are secure here with Me." I felt so good that I blurted out, "Father, I am glad I can talk to you this way, because I love you very, very much!"

I probably will never solve the Galatian problem— if there is one at all. And if I ever become famous, I hope it is for being the best listening father, husband, friend; very, very much a giver of love. □

*DANA M. WALLING is associate pastor of the Olathe, Kansas, Westside Church of the Nazarene and is a student at Nazarene Theological Seminary.*



# Letters from RIOBAMBA

by ARLENE SWAIN

**D**EAR Gentlemen of the Nazarene Hour,  
Greetings in the name of our God from  
the beautiful city of Riobamba.

I have been enjoying very much your program which I hear regularly over the radio station HCJB. If you would be so kind, could you please send me a copy of the free book you are offering? I am a new Christian and like to read anything that will help me to grow spiritually.

You can send the book to the criminal court where I work as a secretary.

Yours very sincerely,  
David Marquez R.

The letter was routine. We sent him the free book and the mimeographed reply to his request. But we did not completely forget him. There weren't many Christians in Riobamba, and the few evangelical churches were very small and strife-torn.

Soon Mr. Marquez wrote back:

I've been reading your book, and other Christian literature. And I've been taking some radio correspondence courses. My wife and children have accepted the Lord, also; but we can't find a church here that we like.

*ARLENE SWAIN and her husband, Al, have been missionaries for the Church of the Nazarene since 1966. They are currently on furlough from Ecuador, South America, doing deputation work.*

We read between the lines and wrote him a long letter about how to live the Christian life and about the Church of the Nazarene. With it we included a lot of literature.

Then a third letter came:

Brother Swain, I have a group of 15 Christians meeting in my home twice a week. Could you please send us some Sunday School lessons? And maybe, if it would not be too much trouble, could you come to visit us and preach to us?

Of course we went just as soon as we could. And that was the beginning of the Church of the Nazarene in Riobamba. We now have a thriving church in that beautiful city high in the Andes Mountains. Brother Marquez serves as the pastor. The young people are excitedly studying for Bible Quizzing; one of the members bought a little car which he uses as a Sunday School bus; and the church now has a property and in a year will have a beautiful new church.

All of this because of the Spanish radio broadcast that one man listened to. □

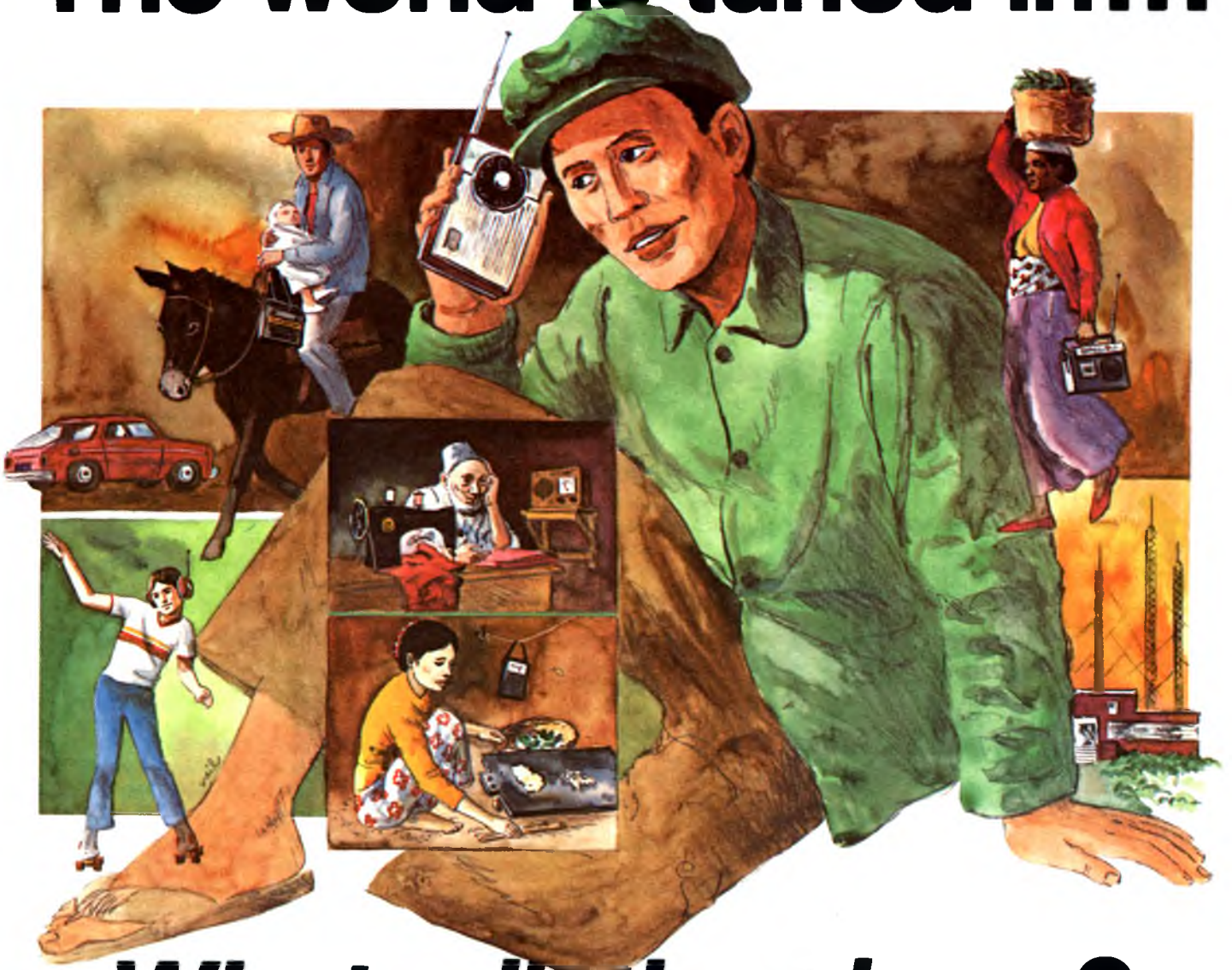
Reprinted from *World Mission* magazine, March, 1981.



Pastor Marquez and Rev. Al Swain inspecting a prospective church site (upper left). Part of a Sunday morning group at Riobamba (upper right). The Marquez family (lower right).

# RADIO!

The world is tuned in...



*What will they hear?*

**WORLD MISSION RADIO**

ANNUAL OFFERING, JULY 1981 • GOAL: \$275,000



# The Challenge of the Airwaves



Some people have suggested that the influence of the radio dial has been replaced by the television tube. Before you accept that notion, consider this truth—on the face of the earth more people are tuned in to radio than will ever see a television set, much less own one. A few brief visits around our globe should convince us.

In Peru, the lonely shepherd boy herds llamas with a transistor radio pressed to his ear.

In Mexico, a whole community gathers in a square to hear a political speech over an amplified radio.

In Tokyo, Japanese businessmen speed to work in highpowered sports cars, radios blaring.

In Swaziland, a child walks the high veld on his way to the mission school, swinging a small transistor.

In India, a mother keeps house on the sidewalks of Bombay listening to radical propoganda on a salvaged radio.

In Rome, London, or Montreal, an unhappy youth walks the streets with a giant multi-band radio/cassette recorder, taking his sound-system culture with him everywhere he goes.

Many messages compete for our attention daily. Radio's influential pulpit

bombards us with a rock diet of counter-culture morality, conflicting political, social, and religious ideology, and nearly every entertainment option imaginable. Its programming promotes nationalism, drugs, violence, situation ethics, hard-sell commercialism, pseudo-psychology, astrology, humanism, and religious manipulation—even in the name of Christ.

Will our "tuned-in" world hear anything different? Can the message of hope and wholeness offered through faith in Jesus Christ penetrate the noise pollution of the radio airwaves? The Church of the Nazarene has long recognized the power of radio to reach the unreached with the liberating power of Jesus Christ. We may be only one voice, but at least we are a voice speaking out clearly for Jesus.

Since our church gave birth to the English language "Showers of Blessing" broadcast in 1945, our radio ministry has grown up. Today we beam signals of Good News to over 80 countries of the world. We have accepted our task to preach the possibility of release from sin's guilt and to challenge people to choose the high road of holy living.

## A Ministry to People... Not for Dollars

While many religious radio programs view their audience as "clients" (people who will support them financially), the Church of the Nazarene has never used its radio ministry to raise money. Rather, we use radio solely to reach people with the gospel: to plant a seed, to open a door, and *always* to build a bridge from the listeners to a local Nazarene congregation where they can be nurtured and encouraged in their Christian pilgrimage.

Nothing is more encouraging than words from those who hear our message and respond. Listen to them speak:

*"I am a young man of 18 years and I wish to tell you that since I listened to 'La Hora Nazarena' I and all my family have accepted the Lord Jesus"*  
**(Colombia).**

*"I wish with all my heart that you would send me a Bible"*  
**(Cuba).**

*"I was just crossing the kitchen to turn on the gas to commit suicide when 'L'Ora Nazarena' came on. It gave me new hope"*  
**(Italy).**

*"Because of your broadcast last October, I became a Christian and was baptized"*  
**(Japan).**

*"Mr. Zoreano came into our church through the radio program. Within months he quit his job at a bank where he directed 200 employees and had gone to seminary to study for the ministry"*  
**(El Salvador).**

*"Your program on drugs, alcoholism, and tobacco and its peril has been a help to me. Please pray for me"*  
**(Italy).**

*"Allow me to tell you that I am now a Christian because of the 'Showers of Blessing' radio program"*  
**(Jamaica).**

*"When Mr. Marquez heard 'La Hora Nazarena,' he wrote for literature. Before long he had a group of Christians meeting in his home for Bible study. We now have a thriving church in*



**Riobamba, high in the Andes" (Ecuador).** Read about this thrilling story on page 18 of this issue of the *Herald of Holiness*.

In mainland China, no public Christian messages were permitted to reach the one billion inhabitants, shut off from the rest of the world for years. Radio has been the only means of communication. Now it is possible for listeners to respond carefully to international radio broadcasts, and they are responding in growing numbers.



## A Shared Partnership

For more than 35 years Nazarenes have been supporting the radio ministry of their church with their prayers and finances. This sharing partnership has been achieved through an annual offering received in July, sponsored by the Nazarene World Mission Society in cooperation with Nazarene Media Services.

As production expenses and air-time costs increase, the denomination's dependence upon this financial lifeline grows. Consider these hard facts. In the last four years—

<b>Distribution costs</b>	<b>UP</b>	<b>106%</b>
<b>Air-time contracts</b>	<b>UP</b>	<b>64%</b>
<b>National production in world areas</b>	<b>UP</b>	<b>109%</b>

However, World Mission Radio offerings have increased only 11 percent in the last three years and actually decreased by 8.5 percent in 1980.

What does this mean? Reductions in station contracts, fewer productions, assistance cutbacks to mission areas, and discontinued programs are already a reality. Furthermore, requests for programming in other languages must be turned down, unless we stop other worthwhile broadcasting.

**Radio evangelism is not an expensive extra. It is a necessary and effective tool for building the kingdom of Christ and expanding our holiness witness.**



*Paul Skiles, director of Media Services; Ray Hendrix, radio coordinator for Media Services; and Phyllis Hartley Brown, director of the NWMS, confer on World Mission Radio budget allocations.*

*"The Holy Spirit working through dedicated talent, generous Nazarenes, and modern equipment, will make possible the continuation and expansion necessary to meet the demands of an international radio ministry."*

—Paul Skiles, Director of Media Services

## You Can Witness in 18 Languages

Surprised? Yet it is true! Every dollar you give for World Mission Radio translates the gospel into 18 different languages and reaches into the worlds of millions of people.

Everybody can do something. We must meet the demands of inflation and expand our holiness witness to the world. Here is how every Nazarene can stop the erosion of our vital radio ministry.



*Bill Wagner, missionary in South Africa, records an African vernacular radio program in his "studio."*

If you will do your small part, we can surpass our goal of \$275,000. It's as simple as inserting, for instance, a \$5.00 bill in the attached envelope, taking it to your local church this Sunday, and placing it in the morning offering plate.

Your church treasurer will process all of the offerings from other members of your church and send the total amount to Norman O. Miller, our general treasurer in Kansas City. Your church will receive 10 percent giving credit; you will receive income tax credit.

Your gift will speak 18 languages. It will provide equipment for mission radio coordinators like Bill Wagner. It will tell the Good News to millions of Tamil speaking Indians who have never heard of Jesus before. It will stop a suicide, heal a broken home, awaken an alcoholic, and plant a church in a forgotten village.

Thank you in advance for your prayerful gift. The Nazarene family is the most generous in the world. Thanks for joining our worldwide radio partnership. You speak those 18 languages amazingly well.

**DEAR PASTOR:**

We want to encourage you to use the contributions that are given via these envelopes as an "extra"—over and above your local church commitment to World Mission Radio through your local budget or Faith Promise allocations.



# We Speak **18** Languages



## **SPANISH**

"La Hora Nazarena" was the first non-English Nazarene radio program. This program has been aired for 25 years. For many of those years, H. T. Reza was the speaker. Today the broadcast features speakers on a rotation basis. The music has been an important part of each program.

## **PORTUGUESE**

More than 100 million people in various areas of the world speak Portuguese. Most of those areas receive "A Hora Nazarena," with its speaker, Jorge de Barros. The program is broadcast into Brazil, Portugal, and Cape Verde by Trans World Radio in Bonaire. TWR in Manzini, Swaziland, broadcasts the program into Mocambique. It is also heard in Angola.

## **FRENCH**

The French broadcast, "L'Heure du Nazareen," began in 1974. It is heard in Quebec, on the Caribbean island of Martinique, and is beamed to Europe through HCJB in Quito, Ecuador. It is produced in Montreal.

## **ITALIAN**

"L'Ora Nazarena" debuted in 1976 over the 600-watt Trans World Radio facility of Radio Monte Carlo Monaco). The 15-minute program is produced in Rome by the church's Italian district, in consultation with Nazarene Communications. The production staff is speaker Salvatore Scognamiglio, and brother-sister musicians, Angela and Gianni Cereda.

## **JAPANESE**

For several years "The Nazarene Hour" has been produced in Japan. This 15-minute weekly evangelistic broadcast includes music, commentary, and a sermonette. The speaker is Yoza Seo.

Heard at 6:30 on Sunday morning, the audience is largely Shinto and Buddhist. The church's potential listening audience is 113 million—the population of Japan.

## **CHINESE**

September 4, 1977, was a memorable day for Nazarenes; it marked the initial radio broadcast of "The Nazarene Hour" in Mandarin Chinese. Already there is a mood of acceptance among some of Hong Kong's 5 million people. To many, it is a relief from the Red Chinese propaganda on other stations. The program is also heard in Taiwan.

## **KOREAN**

Radio production by Korean Nazarenes is a priority item. Five dramatic spots are aired six days a week on nationwide prime time. "The Nazarene Hour," a 15-minute program, is heard twice weekly. The Korean church's involvement in radio began in 1975.

## **CREOLE**

A Nazarene radio ministry has begun to be produced in French and Creole by national church leaders in the Caribbean republic of Haiti. Two programs a week provide one and one-half hours of distinctive Haitian music and preaching.

## **KEKCHI-POKOMCHI**

Guatemalan Nazarenes on the Northeast District produce a daily program in both Kekchi and Pokomchi dialects. Aired at 5:30 a.m., the ministry has proved to be a successful evangelistic tool.

## **MARATHI**

The church's radio ministry to India is produced in the Marathi language. In 1972 the broadcast began with great public interest over Radio Ceylon (Sri Lanka). Thousands of letters have been received from listeners who wish to turn from Hinduism to Jesus Christ, or who desire to learn more about the Christian way of life.

## **AFRICAN VERNACULAR**

Production of radio programs in Zulu, Afrikaans, Sotho, Pedi, Shangaan, Tswana, and Simple English languages provide the Church of the Nazarene with an open door in parts of Africa. It is allowing the church to reach masses of people that no individual congregation could possibly influence. The African broadcasts are carried by the interdenominational missionary enterprise, Trans World Radio. This organization provides valuable services to Nazarene radio.

## **ENGLISH**

In at least 25 world areas, the Church of the Nazarene's English radio broadcast "Showers of Blessing" presents the gospel's truth to eager listeners. The program's log indicates stations from North and South America to the Caribbean, the South Pacific, and Asia. William McCumber is speaker.



## MORE VERY IMPORTANT PEOPLE

In the February 1 issue we listed the names of boys and girls who achieved the highest awards in our Caravan program during 1980. Unfortunately, award winners' names had not all been submitted to the general director of Caravan, so our list was incomplete. Here are the names of others achieving this distinction.

### Esther Carson Winans Award

**Beverly Barker,**  
Asland, Kentucky  
**Kelley Bowman,**  
Glen Burnie, Maryland  
**Kandi Crees,**  
Alameda, California  
**Cathy Chapman,**  
Monett, Missouri  
**Chris Cook,**  
Kankakee, Illinois  
**Angela Dempsey,**  
Jackson, Ohio  
**Becky Dixon,**  
Ashland, Kentucky  
**Jackie Eigsti,**  
Lincoln, Nebraska  
**Carrie Grizzle,**  
Kankakee, Illinois  
**Lois Hatcliff,**  
Russell, Kentucky  
**Tressa Holsberry,**  
Belington, West Virginia  
**Melanie Jones,**  
Russell, Kentucky  
**Dana Joy,**  
Glen Burnie, Maryland  
**Michelle Lampton,**  
Lynwood, Illinois

**Kim Lewis,**  
Lakeland, Florida  
**Maureen Long,**  
Kankakee, Illinois  
**Dawn McClymont,**  
Glen Burnie, Maryland  
**Darlana McKnight,**  
Ashland, Kentucky  
**Darlene Meeks,**  
Pelham, Tennessee  
**Darla Murray,**  
Wichita, Kansas  
**Gina Parker,**  
Kankakee, Illinois  
**Missy Rogers,**  
Pelham, Tennessee  
**Kim Schweigert,**  
Kankakee, Illinois  
**Michelle Sexton,**  
Russell, Kentucky  
**Martha Sloan,**  
Hayward, California  
**Diane Smolik,**  
Lincoln, Nebraska  
**Lois Thursby,**  
Glen Burnie, Maryland  
**Bonnie Williams,**  
Pelham, Tennessee

### Phineas F. Bresee Award

**Bert Carpenter,**  
Wichita, Kansas  
**Ronald Everson,**  
Belington, West Virginia  
**Paul Grizzle,**  
Kankakee, Illinois  
**Philip Haley,**  
Oklahoma City, Oklahoma

**Heath Rose,**  
Monett, Missouri  
**James Sloan,**  
Hayward, California  
**Kyle Wade,**  
Lincoln, Nebraska  
**Tim Wagner, Jr.,**  
Wichita, Kansas

We congratulate these winners and all who have worked with them.

All names of award winners should be sent to the general director of Caravan. *Please* do not send them to the *Herald of Holiness*. □

us at the Linton Church of the Nazarene. We arrived early and were greeted by a dear, sweet lady, and we visited with her for a while before the services started. Three years later we returned on vacation and visited the Linton church again. Even though we had adopted two boys, and our own children had grown, when we walked in, after seeing us only once in the past, and after an absence of three years, this dear lady greeted us as if she had known us all the time.

We can only say thank you for

making our visit to the church so memorable.

Our prayer is that God would bless all our churches with the love we felt because of the greeter at the Linton church.

William H. Lynch  
Bath, Illinois

#### PRISONER'S CONFESSION

I am an inmate at the Central Correctional Institute in Columbia, S.C. I've been here five years and it already seems like a lifetime.

Since I've been serving time, I've become closer to the Lord than I ever have in my entire life.

Just think, all those years wasted before now. This drastic change that took place in my life is what I really needed. This, incidentally, proves that prison isn't a dead end.

The Lord came to me while on my knees praying in a little cell one night. I'll never forget that night as long as I live.

Since all this has happened, I've met new friends, tackled difficult situations with ease, and took on challenges I thought I could never have won.

Richard Workman  
Columbia, South Carolina

by MICHAEL E. GRIMSHAW



## 40 YEARS IN THE WILDERNESS

**L**IKE THE CHILDREN OF ISRAEL, she knew the way of God in her early years, having been raised in the Church of the Nazarene. Like the children of Israel, she backed away from God's direction and wandered far from the Promised Land. Like the children of Israel, God continued to take care of her—through nursing school, through World War II as a military nurse in the Battle of the Bulge, through several locations as a pediatric nurse, and, finally, through years of working with the mentally handicapped for the state of Washington.

Flora had been around Nazarenes most of her life. Her mother was a vital Christian, involved in the work of the Church of the Nazarene in Idaho and Washington. Flora herself attended Sunday School and church faithfully as a child and into her teen years. But during those years of physical and spiritual adolescence, a feud developed in her home church. Flora's adult confidante, a deeply spiritual woman most of her life, played a major role in the divisive battle which ensued. Flora watched as her spiritual advisor was overcome with bitterness, losing the reality of God's salvation in her life. Flora left the church, fully intending to let God go His way while she went hers.

For 40 years this conscientious mistress of mercy wandered alone in her spiritual wilderness—long after that confidante came back to God, long after

her godly mother died, in and around various "coincidental" meetings with former friends who were still Christian.

Another Church of the Nazarene, many miles from Flora's teen years, had a dream. What if, this congregation imagined, a famous musician with a vital Christian witness were to present a sacred concert—not in their sanctuary but in the city's Opera House; not sponsored by a music promoter but by a group of Nazarenes united in the desire to present the gospel to an unchurched crowd? Possible? Why not?

And so the Opera House was reserved and the musician engaged—a young singer named Tom Netherton. And the gospel was preached in word and song at the city's music center on a Saturday night and in that Nazarene sanctuary on Sunday morning. Flora came to both—and for several Sundays after that. Then she decided she wanted the pastor to visit her, not realizing the step-by-step planning the Holy Spirit was arranging for her life.

God allowed me to be that pastor. I remember walking up to Flora's door—not realizing her state of conviction at that point had brought her to deep depression. As I visited with her, I sensed the thirsting of her spirit after the peace that only Christ could bring. I presented His salvation, that heavenly manna; Flora received His portion for her and was satisfied. The wilderness wandering had finally ceased.

There was more walking to be done, but in a new and fresh Promised Land, winding its way along an upward path. And Flora has kept walking, through daily prayer times and scripture study, through discipleship training, and through total involvement with her church family.

One of the highlights of my year comes each January 20. My wife and I celebrate with Flora her day of leaving the wilderness for her Promised Land. □

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



# IN THE NEWS

## PEOPLE AND PLACES

Private Kenneth B. Stringer was presented with an honorary medal for his service as lay leader of his platoon in the U.S. Marine Corps. Several young men were led to Christ through what he called "A Daily Walk."



Kenneth is a member of the Port Arthur, Tex., Grace Church. He has also been involved with Caravan and children's church. □

### BNC DEDICATION OF BUSINESS COMPLEX ENDS FOUR-YEAR PROGRAM

The dedication of the Royce W. Brown Business and Home Economics Building at Bethany Nazarene College marked the completion of a four-year campaign to update current facilities for these two major departments on the BNC campus.

Attendance for the dedication service was in excess of 200, including representatives from the State Legislature, the private education sector, and local media, as well as BNC administration, faculty, students, alumni, and area residents.

Dr. Harry B. Macrory, assistant to the president and director of the Blitz Campaign which underwrote the financial obligations of the Brown Building, gave the major address, tracing the history of the building and its financial benefactors. Other remarks were made by Dr. John A. Knight, BNC president; Dr. W. Don Beaver, academic dean; Dr. Elmer Shellenberger, chairman of the Division of Business; Rev. Merv Goins, director of church/corporate relations; M. Larry Snowbarger, 1981 senior class president; Rev. Carl Summer, executive member of the BNC Board of Trustees; Dr. Lloyd G. McArthur, BNC Board of Trustees; Dr. Larry Mills, chairman, Department of Professional Services; and Mrs. Anita Reynolds, chairman, Department of Home Economics.

Mr. and Mrs. Royce W. Brown, for

whom the building is named, initiated the building program in November of 1977 with the donation of their home, valued at \$165,000.

That following May, President John Knight and Dr. Harry Macrory initiated Phase I of a three-part Blitz drive, which ultimately raised over \$1,700,000 for the site location, contract cost of the building, financing, furnishings, and improvements in parking and lighting surrounding the new complex.

The Royce W. Brown complex contains approximately 32,000 sq. ft. of space, with 19,500 designed for the Business Division on the first floor, and 12,500 in holdings for the Home Economics Department.

The new facilities house general classrooms, a computer room, two libraries, as well as faculty offices and a 200-seat auditorium with special audiovisual capacities.

According to Dr. Macrory, the Royce W. Brown complex reflects a 300 percent increase in available facilities for the Home Economics Department, which had occupied the second floor of the Broadhurst Center, and nearly a 50 percent increase for the Business Division previously housed in McConnell Hall, which was built in 1927. Macrory added that of the \$1,700,000 pledged for the con-

struction costs, \$1,200,000 has already been received by the college.

In addition to the substantial gift from the Royce Brown family of Bethany, challenge grants were received from the following foundations: the Mabee Foundation, \$250,000, and the Broadhurst Foundation, \$105,000, both of Tulsa, Okla.; and the Kresge Foundation, \$100,000, of Troy, Mich.

Local individuals who helped underwrite the building included R. T. Ayers, the Phil Browns, the Roy Browns, the Claud Cyperts, the Louis Dennards, C. M. Fore, Mike Ingram, Brent Jones, the Harry B. Macrorys, the Olan Moores, the Jim Poseys, the Lenard Stubbses, and J. A. Tompkins. □

### TNC STUDENT LEADERS ELECTED

Trevecca Nazarene College student leaders for 1981-82 have recently been elected. Student Government Association officers will be Dwight Gunter, junior from Columbia, S.C., president; Kim King, junior from Nashville, executive vice-president; Carol Herring, junior from Memphis, Tenn., executive secretary; and Cindy Trogdon, junior from Mann, W.Va., treasurer.

Other officers include Finley Knowles, junior from Chattanooga, Tenn., vice-president of social activities; Rocky Jenkins, sophomore from Monticello, Ky., vice-president of religious life; Ed Darling, junior from South Daytona Beach, Fla., vice-president, Trevecca Intramural Association; Becky Gillespie, junior from Columbus, Ga., *Darda* editor (college yearbook); and Tom Felder, sophomore from Columbia, S.C., *Trev-Echoes* editor (college newspaper). □



Four hundred Olivet Nazarene College ladies attended a Yellow Ribbon Banquet, May 2, at the Ludwig Center. The guest speaker was Mrs. Earl Lee of Pasadena, Calif., who described her days as a member of a hostage family, while her son, Gary, was in Iran. As a surprise to Mrs. Lee, Mrs. Lora Lee Parrott arranged for Gary to attend the banquet. Shown (l. to r.) are: Gary Lee, Mrs. Hazel Lee, Mrs. Parrott.



Some of the England NIROGA tour group about to enter British Isles Nazarene College for a brief tour.

## BRITISH ISLES NIROGA

The first NIROGA in the British Isles registered 165 persons from British Isles North District, British Isles South District, and the United States. The retreat met April 6-10 at Swanwick Conference Center, located in Derbyshire, England.

In addition to the regular NIROGA program, the British Isles retreat was also a practical expression of "internationalization" on a personal, rather than an organizational level. One British lady told her pastor, E. A. Eades, "I have not been to heaven, but NIROGA is as close to heaven as I have ever been in my life." The pastor added that the 28 who attended from his church were "radiant," and greatly blessed.

Thomas Schofield, superintendent of the British Isles South District, who accompanied the touring group, said of Swanwick, "NIROGA is one of the finest events ever to take place here, and at this particular time probably the best thing that ever happened to our British Nazarenes."

Fellowship between British and American Senior Adults, intended as one of the highlights of the retreat, was indeed memorable. Many new friendships were formed and some future visits with U.S. families were planned. Tea (or coffee) and cakes three times daily made fellowship easy and most enjoyable.

"The tour was great. We enjoyed all of it!" and "The entire tour was an extremely rewarding experience," are typical of the responses from the U.S. group.

After two and a half days in London, the tour went to Epworth, York, Bolton, Chester, Llangollen in Wales, and British Isles Nazarene College (including a brief tour and tea) before Swanwick. After the retreat, Stratford-Upon-Avon, Bristol, Bath, and Windsor were visited. During the retreat the main tour attraction was Nottingham and the birthplaces of William Booth and the Salvation Army.

Wesley sites visited on this tour were the Wesley Chapel and Parsonage, and Bunhill Fields on City Road in London; the Wesley Rectory and Church at Epworth; and the New Room (Church and Museum) in Bristol. Sunday services were attended at Bolton and Bristol Nazarene churches.

Included in the U.S. group were Melvin ShROUT, general director of Senior Adults; Marcie ShROUT; and Harry and Zylphia Dickerson, coordinators for the tour. Also present at

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Give them a  
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the retreat were the directors of the North and South Districts, Les Hands and Marshall Goff, respectively; and the district superintendents, David Tarrant and Thomas Schofield.

The British districts plan to continue joint sponsorship of NIROGA with a retreat at Swanwick, June 7-11, 1982. The NIROGA offering was designated to help such future events on the Island.

Other NIROGAs remaining this year are Glorieta, September 14-19; Ridgecrest, September 21-25; Adirondacks, also a first in this area, September 28—October 2; and Banff, Canada, October 12-16. Information on all these retreats is available from NIROGA, 6401 The Paseo, Kansas City, MO 64131. □

### PENSIONS AND BENEFITS SERVICES OFFERS A DAILY HOSPITAL INDEMNITY PLAN

Pensions and Benefits Services announces that a Daily Hospital Indemnity Plan will become available August 1, 1981. This plan has been developed for Nazarene ministers and laymen who are working 30 hours or more as the paid employee of a Nazarene church or church agency. Full-time evangelists and song evangelists may also apply for coverage.

The Daily Hospital Indemnity Plan is *not* designed to replace any hospital or medical insurance which these individuals may have. It is designed to supplement their regular coverage and to pay a daily benefit directly to them to use in any way they wish.

The plan pays cash benefits beginning the *first* day for hospital confinement anywhere in the world due to covered sickness or accidental injuries for *each* insured family member up to 365 days. It pays 250 percent for intensive or coronary care.

Three benefit levels are available: \$150 a day, \$100 a day, or \$50.00 a day. Options also include coverage for self only, self and spouse, or self and family.

Pensions and Benefits Services has negotiated this plan to combine sound insurance protection with low-cost group premiums. Many church boards will want to provide this plan as another employee benefit. Detailed information along with applications may be secured by writing Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000. □

### ISM RETURNS TO THE CARIBBEAN

Seven Nazarene college students will journey to seven countries in the Caribbean this summer, as part of International Student Ministries of the Church of the Nazarene. After being involved in an extensive training camp in Golden Bell, Colo., the collegians embarked June 21 to begin their seven-week tour in St. Croix. The team will be involved in facilitating summer youth camps, along with assisting missionaries in outreach efforts, children's ministries, evangelistic crusades, and ministering to new churches. After their week in St. Croix, the collegians will move on to Guyana, Barbados, Puerto Rico, Belize, Jamaica, and Trinidad. ISM is coordinated by Mike Estep, Campus Ministries program director for the Department of Youth Ministries.

This year's effort in the Caribbean is a follow-up to last year's ISM evangelistic "invasion" of the area, with the results and impact of the campaign still going on. Not only does the summer's work on the part of ISM participants benefit the countries involved, but the preministry equipping, training, and firsthand experience on the mission field are life-changing experiences for the students themselves.

International Student Ministries is a program unit of Youth in Mission, sponsored by the Department of Youth Ministries. Youth in Mission participants are chosen from hundreds of applicants from colleges across the United States and Canada, involving students in summer ministries in local

churches, inner-city locations, personal discipleship training, children's ministries, music groups, and world mission evangelism. They give of themselves and their summer to serve others. □



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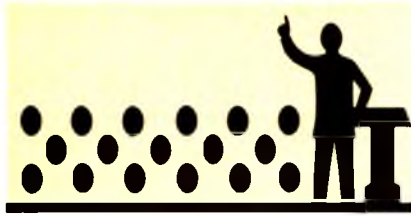
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# EVANGELIST'S SLATES

**ABNEY, JOHN:** Kansas City, Missouri (Festival of Evangelism), July 27-30

**ARMSTRONG, LEON:** Virginia Dist. Camp, July 13-23

**ATKINSON, DEAN & PAT & FAMILY:** Elk City, OK, July 6-12; Norman, OK (Grace), July 13-19; Drumright, OK, July 20-26; Hominy, OK, July 27-Aug. 2

**BAKER, RICHARD:** Concerts in Ohio and West Virginia, Month of July

**BALDWIN, DEAN:** Tilden, ILL. Camp, July 16-26

**BEARDEN, LES:** Mansfield, OH (Grace), July 15-19

**BERTOLETS, THE MUSICAL:** Freeport, PA (Transylvania Bible School), July 7-12; Arboreal, WV, July 16-26

**BLUE, DAVE & DANA:** N.W. Ohio District Camp, July 26-Aug. 2

**BRISCOE FAMILY, JOHN:** Grand Saline, TX, July 7-12; Ada, OK (Children's Crusade), July 14-19; Higgins, TX (Children's Crusade), July 21-26

**BROOKS, GERALD & JUNE:** Tichnor, AR (Nady), July 20-26; Camden, AR (First), July 28-Aug. 2

**BUCKLES-BURKE EVANGELISTIC TEAM:** Upstate New York Dist. Camp, July 3-12

**CANEN, DAVID:** Georgia District Camp, July 13-19

**CAUDILL, STEVE & SUE:** North Central Ohio Dist. Camp, July 9-12; Washington Dist. Camp, July 25-Aug. 2

**CAYTON, JOHN:** Hopewell Junction, NY (Wes.), July 14-19; Hadley, NY (Stony Creek Holiness Camp), July 21-Aug. 2

**CRABTREE, J. C.:** Indianapolis Dist. Camp, July 27-Aug. 2

**CRANDALL, VERNON & BARBARA:** Wicksburg, MI (Indian Lake Nazarene Camp), July 20-31

**CRANE, BILLY:** Massachusetts (Douglas Camp), July 17-26; Gospel Concerts in New England, July 28-Aug. 2

**DARNELL, H. E.:** Piedmont, SC (Camp), June 29-July 5; Sciotoville, OH, July 9-19; Princeton, WV, July 20-26; Bluefield, WV, July 27-Aug. 2

**DELL, JIMMY:** Reserved, July 1-5; Monterey, CA, July 7-12; Reserved, July 19; Woodburn, OR, July 26-29; Clatskanie, OR, July 30-Aug. 2

**DENNISON, MARVIN:** Reserved, June 30-July 5; Council Bluffs, IA (First-Children's Crusade), July 7-12; Council Bluffs, IA (Emanuel-Children's Crusade), July 14-19; Iowa Dist. Camp, July 20-26; Kansas City Dist. Boys' & Girls' Camp, July 27-31

**DIXON, GEORGE & CHARLOTTE:** Gospel Concerts in West Virginia and Pennsylvania, Month of July

**DOYLE, PHILIP:** Macungie, PA (First), July 12, 19, 26

**DUNMIRE, RALPH & JOANN:** Eastern Kentucky Dist. Camp, July 20-26; Indianapolis Dist. Camp, July 28-Aug. 2

**EASTMAN, RICK:** Trevecca Nazarene College (Falcon II), July 6-11; Eastern Kentucky Jr. High Camp, July 13-17; Central Ohio Camp, July 20-25; Kansas City, Missouri (American Festival of Evangelism), July 27-31

**ESSELBURN, BUD (THE KING'S MESSENGERS):** Millersburg, OH (Doughty Camp Meeting), July 16-26

**FELTER, JASON:** Burke, NY (Standard Camp), July 10-19

**FILES, GLORIA; & ADAMS, DOROTHY:** Columbus, IN (First-Children's Crusade), July 8-12; Seymour, IN (Children's Crusade), July 14-19; Louisville, KY (First-Children's Crusade), July 21-26; Brazil, IN (First-Children's Crusade), July 28-Aug. 2

**FINE, LARRY:** Sarcoux, MO, July 24-26

**FULLER, J. O.:** Indian Springs Holiness Camp, July 30-31

**GANTHORP, WAYLAND:** Northwestern Illinois Dist. Camp, June 26-July 5

**GLAZE, HAROLD & MARILYN:** Little Rock, AR (Rose Hill), July 5; Greenbrier, AR (Pleasant Hill), July 19-26

**GLENDEENING, PAUL & BOBBIE:** Rushville, IL (Free Meth. Camp), July 10-19; Many, LA (Fort Jesup Camp), July 21-26; White Springs, FL (Swannee Camp), July 28-Aug. 2

**GORMAN, HUGH:** Melfort, Sask., July 12; Vancouver, BC (Camp), July 17-19; Penticton Indoor Camp, July 21-23; Vancouver Area Camp, July 24-26

**GREEN, JIM & ROSEMARY:** Hendersonville, NC (Camp), July

6-12; Georgia Dist. Camp, July 13-18; Mancelona, MI (Camp), July 23-Aug. 2

**GRINDLEY, GERALD & JANICE:** Reserved, Month of July

**HAIL, D. F.:** Kingston, Jamaica (Richmond Heights), July 7-12

**HAINES, GARY:** Reserved, July 1-5; Albuquerque, NM (First), July 10-12; Rock Hill, NY (First), July 18-22; Preston, CT (First), July 23-24; Washington Dist. Camp, July 25-Aug. 2

**HALL, CARL:** Guatemala, July 1-12; San Jose, Costa Rica, July 15-26

**HANCOCK, BOYD:** Reserved, Month of July

**HENDERSON, LATTIE:** Caldwell, OH (Meth.), July 12-19; Kansas, MO (Evang. Free Meth. Camp), July 23-Aug. 2

**HOECKLE, WESLEY:** Benton, AR (First), July 12-19; Many, LA (Fort Jesup Camp), July 20-26

**HORNE, ROGER & BECKY:** Reserved, July 9-21; Concerts in Florida, July 15-19

**HOWARD, RICHARD:** Reserved, Month of July

**HUBBARD, JEFFIE:** Coalgate, OK, July 28-Aug. 2

**JACKSON, CHUCK & MARY:** Missouri Dist. Camp, July 1-5; Clarksburg, Ontario (Camp), July 10-19; Pefferlaw, Ontario (Camp), July 24-Aug. 3

**JACKSON, PAUL & TRISH:** Concerts in Ohio, Tennessee, Missouri, and Kansas, July 1-12; Reserved, July 14-31

**JAMES, RANDY & MARY JANE:** Northeastern Indiana Dist. Children's Camps, July 6-17; Selma, IN (Christ United Meth., Children's Crusade), July 27-Aug. 2

**JOHNSON, RON:** Concerts in Montana, North Dakota, Minnesota, Oregon, and Washington, Month of July

**LASSELL, RAY & JAN:** North Vernon, IN, July 7-12; St. Bernice, IN, July 14-19; Talladega, AL (Youth Camp), July 27-30; Montgomery, AL, July 31-Aug. 2

**LAXSON, WALLY & GINGER:** Alabama Dist. Camp, June 29-July 5; Reserved, July 6-11; Houston Dist. Camp and Conv., July 14-17; Iowa Dist. (Camp), July 20-26; Carterville, GA (Home Missions), July 29-Aug. 2

**LECKRONE, LARRY:** Paden City, WV (First), July 7-12; Marion, OH (First), July 14-19; Kirksville, MO, July 21-26; Richardson, TX, July 28-Aug. 2

**LEMASTER, BEN & JUANITA:** Reserved, Month of July

**LIDDELL, P. L.:** Michigan Dist. Camp, July 10-19

**LOMAN, LANE & JANET:** Steubenville, OH (United Brethren), July 7-12; Reserved, July 13-19; Covington, GA (First), July 21-26; Reserved, July 27-31

**LOWN, ALBERT:** W. Chazy, NY (Wes. Camp), June 28-July 6; Vicksburg, MI (Indian Lake Camp), July 9-20; Lexington, KY (Calvary), July 24-26

**MANLEY, STEPHEN:** Missouri Dist. Camp, June 29-July 5; Georgia Dist. Camp, July 13-19; Pittsburgh Dist. Camp, July 25-Aug. 2

**MANN, L. THURL & MARY KAY:** One-Day Revivals in Indiana, July 5, 12, 19; Southwest Indiana Missionary Conv. and Dist. Assem., July 20-23

**MATTER, DAN:** Fort Wayne, IN (Elmhurst), July 6-12; N.W. Ohio Dist. (Boys' Camp), July 20-24

**MAX, HOMER:** Reserved, Month of July

**McWHIRTER, STEWART:** Upstate New York Dist. Camp, July 3-12; Wilmore, KY (Meth. Camp), July 16-26; Suwanee, FL (Camp), July 28-Aug. 2

**MEREDITH, DWIGHT AND NORMA JEAN:** University Park, IA (Iowa State Holiness Assoc.), June 25-July 5; New Albany, IN (Silver Heights Camp), July 9-19; Weeping Water, NE (Missionary Camp), July 31-Aug. 9

**MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH:** Reserved, Month of July

**MICKEY, BOB & IDA MAE:** Denver, CO (Lowell), July 7-12; Artesia, NM, July 14-19; Kearney, NE, July 21-26; North Platte, NE, July 29-Aug. 2

**MILLHUFF, CHUCK:** Battle Creek, MI (Family Altar of the Air), July 1-5; Covington, OH, July 8-12; Columbus, OH (National Street Rod Convention), July 15-19; Pittsburgh Dist. Camp, July 25-Aug. 2

**MOYER, BRANCE:** Brookfield, MO (First), July 6-12; Yukon, OK (Richland), July 20-26

**MULLEN, DEVERNE:** Cymrick, Sask. (Nazarene Camp), July 6-12; Manitoba Camp, July 15-19

**MYERS, HAROLD:** Reserved, Month of July

**NEFF, LARRY AND PAT:** Concerts in Michigan, Month of July

**OVERTON, WILLIAM:** Trenton, Nova Scotia, July 7-12; Upstate New York Dist. (Boys' and Girls' Camp), July 20-24

**PASSMORE EVANGELISTIC PARTY:** Kentucky Dist. Camp, July 6-10; Ashland, KY (Summit), July 12; Charleston, WV (Valley Grove), July 14-19; Crestwood, IL, July 28-Aug. 2

**PERDUE, NELSON:** Charleston, WV (Davis Creek), July 3-5; Charleston, WV (South Hills), July 7-12; North Woodbury, OH (Wes.), July 14-19; St. Louis, MI (Wes. Dist. Camp), July 20-26

**PFEIFER, DON:** West Union, OH (CCCU), July 2-5; North Central Ohio Dist. Camp, July 9-12; Iowa Dist. Camp, July 20-26

**PHILLIPS, WILBUR:** Reserved, Month of July

**PIITS, PAUL:** Eastern Michigan (Dist. Assem.), July 11-16; Adrian, MI (First, Concert), July 12; Reserved, July 19-26

**PORTER, JOHN & PATSY:** Winchester, TN (First), July 7-12;

Reserved, July 13-19; Oneonta, AL (Mount Zion), July 21-26; Sylacauga, AL (First), July 28-Aug. 2

**QUALLS, PAUL:** Bonnie Fry, FL (Bethlehem Camp), July 7-15; Sebring, OH (Camp), July 16-26; Hartsell, AL (Camp), July 30-Aug. 9

**ROSS, MICHAEL:** Reserved, July 6-9; Sarasota, FL (SoloCon II), July 29-Aug. 2

**ROTH, RON:** Reserved, Traveling for Nazarene Publishing House, Month of July

**SCHRIEBER, GEORGE:** Medford, OR (Rogers Valley), July 20

**SHALLEY, JIM:** Eastern Michigan Sr. High Camp, July 20-24

**SHANK, JOHN:** Chicago Central Dist. Jr. High Camp, July 13-17; Northwestern Illinois Dist. Jr. High Camp, July 20-24

**SMITH, DENNIS:** Hacienda Heights, CA, July 5, a.m.; Norwalk, CA (Studebaker Rd.), July 5, p.m.; Downey, CA (Telegraph Rd.), July 12, a.m.; Rosemead, CA (First Baptist), July 12, p.m.; Lancaster, CA (Valley View), July 19

**SMITH, DOYLE:** Reserved, June 30-July 5; Reserved, July 14-19; Montgomery, AL (First), July 21-26; Glasgow, KY (Morrison Park Camp), July 30-Aug. 9

**SMITH, DUANE:** Rand, WV (First), July 2; New Cumberland, WV, July 5, a.m.; Stratton, OH, July 5, p.m.; East Palestine, OH, July 7-12

**SMITH, OTTIS & MARGUERITE:** Franklin, PA (U.B. Church in Christ Camp), June 26-July 5; Pleasant Ridge, PA (Camp), July 10-19; Portsmouth, RI (Camp), July 30-Aug. 9

**STEGALL, DAVID:** Clinton, IA (Calvary), July 1-5; Geary, OK, July 10-12; Southeast Oklahoma Dist. Youth Camp, July 14-17; Raton, NM, July 21-26

**STEVENSON, GEORGE:** Reserved, July 7-19; Birdsboro, PA (BCC Youth Camp), July 20-26; Reserved, July 28-Aug. 2

**STREET, A. D.:** Bedford, IN (Valley Mission), July 14-19

**STRICKLAND, RICHARD:** South Carolina Dist. Camp, June 29-July 5; Central Ohio Dist. Camp, July 17-26; Northwestern Ohio Dist. Camp, July 27-Aug. 2

**SWEENEY, ROGER & EULETA:** Crofton, KY (U. Meth.), June 29-July 5; Greenville, KY (Jernigan's Chapel, United Meth.), July 6-12; Claymour, KY (Camp), July 23-Aug. 2

**TAYLOR, EMMETT:** Fort Worth, TX (White Settlement), July 8-12; Beebe, AR (Camp), July 24-Aug. 2

**TAYLOR, ROBERT:** West Carrollton, OH, July 5

**THORNTON, WALLACE:** Vancelev, KY (Burning Fork Community Church, Family Youth Camp), July 9-12

**TUCKER, BILL & JEANNETTE:** Reserved, Month of July

**TUCKER, RALPH:** Moberly, MO, July 17-19

**VARCE, PAUL:** Reserved, July 13-26

**VARIAN, BILL:** Eastern Kentucky Camp, July 20-26

**WADE, E. BRUCE:** Coleman, TX, July 28-Aug. 2

**WADE, KENNETH:** Nebraska Dist. Children's Camp, July 6-10

**WALKER, LAWRENCE:** One-Night Evangelism Rallies in Ohio and West Virginia

**WALLACE, J. C.:** Hancock, MD (Pleasant Ridge Camp), July 10-19

**WELLS, LINARD:** Coleman, TX (First), July 28-Aug. 2

**WEST, EDNA:** Reserved, Month of July

**WILLIAMS, LAWRENCE:** Omaha, NE (National Church Conf. of the Blind), July 27-30

**WISEHART, LENNY & JOY:** Maine Dist. Camp, July 13-19; Southwest Oklahoma Dist. Camp, July 31-Aug. 9

**WOODWARD, S. OREN:** Smithfield, IL, July 7-12; Petersburg, IN (Family Seminar), July 14-19; Blairsville, GA, July 28-Aug. 2

**WYRICK, DENNIS:** Sebring, OH (Camp), July 23-Aug. 2

## NEWS OF EVANGELISM

Van Wert, Ohio: First Church had a revival with *Evangelist Russell Bowman* of Columbus, Ohio. Prayer and fasting of members resulted in one of the most Spirit-blessed occasions the Van Wert church had ever experienced. The church was filled with the largest day-to-day crowds ever and all those attending the revival received help. □

—Jack Womacks, *pastor*

Columbia City, Ind.: Preceded by much prayer and fasting, *Evangelists Thurl and Mary K. Mann* came to

**First Church** for revival. From the very first service to the last night, an outpouring of the Holy Spirit was in evidence. There was better than average attendance, seekers in every service, and the church has experienced spiritual renewal for the days ahead. □

—Raymond W. Hann, *pastor*

**Cedar Rapids, Ia.: The Oakland Church** recently experienced an old-fashioned revival with *Rev. John Cayton* of Middleboro, Mass.

There were approximately 100 seekers at the altar with 75 people testifying to receiving definite spiritual help. The revival has resulted in restitution being made, spontaneous testimonies by new converts and established Christians, and a more fervent spirit of worship in the services. Average attendance for the weeknight services was 164. Over 60 people attended a Saturday training session on personal soul winning and altar work led by *Rev. Cayton*. □

—Robert L. Atkinson, *pastor*

**Memphis, Tenn.: North Church** had a good revival with *Evangelist Don Ballard* recently. In every service someone prayed through to spiritual victory. God is blessing the church in every area. □

—J. Harmon King, *pastor*

**Shreveport, La.: The Werner Park Church** recently had *Rev. Dale Martin*, who held an outstanding revival. More than 60 seekers were at the altar.

Many people said it was the best revival they had had in 20 years.

He not only preached and sang well, but he also took the time to be friendly to the people. □

—Robert A. Hayes, *pastor*

**Cottonwood, Ariz.: Verde Valley Church** had a revival with *Evangelist and Song Evangelist Jimmy Dell*. The prayer and objective for the revival was, "Lord, spark a revival fire in our hearts," and to see 60 people helped. *Rev. Dell's* love for people radiated as he preached "holiness of heart" from God's Word. There were 100 seekers at the altar throughout the services. Because of these revival meetings, 27 people have expressed a desire to unite with the Church of the Nazarene. □

—David M. Charlton, *pastor*

**Tampa, Fla.: Sulphur Springs Church** had a revival with *Evangelist Les Bearden* and *Song Evangelists Paul and Bobbie Glendenning*. The objective of the revival was to see a deeper experience for the people. Last month the church gave 30 people to start the Palms Church in Lutz, and

God rewarded us with a mighty revival in stewardship. New families found Jesus as their Savior, and there was a renewal of fellowship with churches on the zone. □

—Joe Sutherland, *pastor*

**Ozark, Ala.:** The church had a revival with *Evangelist Dorman Paterson*. Many members were revived, some were sanctified wholly, and new people were brought into the church. Revival fires are still burning, as the church debt was also paid off. □

—Danny L. Hively, *pastor*

**Downey, Calif.: Telegraph Road Church** had a revival with *Evangelist Luther Collins*. Following eight weeks of cottage prayer meetings, the church had an outstanding evangelistic revival. Several complete families were converted, and there was a spirit of obedience in every service. God came in a mighty way and healed many people. □

—Tim Smith, *pastor*

**Streator, Ill.: First Church** recently completed a very successful revival with *P. L. Liddell*. *Rev. Liddell* preached to the church what needed to be said. This brought healing and determination for spiritual renewal. Many young people found spiritual help and strength in the meeting. □

—William Goodman, *pastor*

**Elgin, Ill.:** The church had a week of revival with *Singer-Evangelist Chuck Millhuff*. The Spirit moved in a mighty way. Over 70 seekers bowed at the altar. 50 persons attended a Motivation Breakfast where *Chuck* spoke on turning your minuses into pluses. It was a life-changing experience. □

—William Cole, *pastor*

**Palisade, Colo.:** The church experienced an exciting revival with *George and Charlotte Dixon*, evangelists and musicians. There were about 40 seekers during the revival. On the last night, nearly 50 young people made themselves available to God's call to full-time Christian service.

—Willis D. Kennedy, *pastor*

**Rolla, Mo.:** **First Church** had a revival with *Evangelist and Song Evangelists Mark and Patricia McCuiston*. The revival was preceded by prayer and fasting. At the Men's Prayer Breakfast, Saturday morning, men began to open their hearts to one another and to God. The Holy Spirit flooded the midst and revival broke out. On Sunday morning, men and women were at the altar praying for the service before it even started. The Holy Spirit came in such a wonderful way. Without preaching a word, the

evangelist opened the altars and they were filled. □

—Don C. Farnsworth, *pastor*


**Phoenix, Ariz.: Orangewood Church** had a revival with *Evangelist and Song Evangelist Gary Haines*. God graciously ministered through the singing and preaching of the evangelist. People responded to the invitation to pray for forgiveness and to be filled with the Holy Spirit. Over 100 seekers found help at the altar. Attendance at all the services was outstanding, averaging over 300 for the weeknight services, with 634 and 485 in the Sunday morning and evening services, respectively. □

—Marion McKellips, *pastor*

**Bellevue, Ohio: First Church** had a tremendous revival with *Evangelist John Cayton*. Brother Cayton dynamically shared God's message, and a large percentage of those who attended found help at the altar. Many testified of new life, and empowered life in the Spirit. There was not one service that was not crowned with souls at the altar. Brother Cayton helped the people to improve their ability to witness for Christ and counsel effectively at the altar. □

—David C. Pinson, *pastor*

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### COMMENCEMENT CLIMAXES YEAR-END ACTIVITIES AT NTS

Commencement exercises for 88 graduates capped an eventful year at Nazarene Theological Seminary. The ceremonies were held in the new sanctuary of Olathe, Kans., College Church, with Dr. Terrell C. Sanders, new NTS president, presiding.

Dr. David Hubbard, president of Fuller Theological Seminary delivered a commencement address entitled "Balkanization of Discipleship." His theme was that in these days of single-issue politics, one-issue theology, and religious pluralism and particularism, the safe guide for discipleship is still the covenant as expressed in the Ten Commandments.

Master of Divinity degrees were conferred upon 75 graduates. Eight received Master of Religious Education degrees, and four the Master of Arts (Missions). Two students received the Doctor of Ministry degree: D. Martin Butler and Branson Roberts.

Michael Lodahl and MaryLou Riggle graduated with highest honors (summa cum laude). Graduating with high honors (magna cum laude) were:

Bryan Alison, Clark Armstrong, Mark Blankenship, Ronald Compton, Catherine Cox, Lonnie Green, Teryl Ketchum, David McKellips, Samuel Powell, Dwight Swanson, and Kenneth Wesche.

At this writing, 42 seniors have accepted pastorates. Fourteen have taken associate ministry assignments. Three are going to the mission field, one into evangelism, and eight plan to continue their education.

The commencement service was preceded by several other significant year-end activities. The Awards Chapel, the baccalaureate service, and All-Seminary banquet were highlights of the season.

The students chose Rev. H. B. London as the speaker for the All-Seminary banquet which was held at Kansas City First Church. Music was provided by the Seminary Singers under the direction of Dennis Crocker. Some 240 persons, including seniors, family members and well-wishers attended the banquet.

The Awards Chapel at NTS was the occasion for the honoring of several students who had distinguished themselves. Dwight Swanson received \$100

as the Corlett Holiness Sermon Award winner. Michael Lodahl and MaryLou Riggle received the President's and Dean's Award for making straight A's throughout their seminary careers. Catherine Cox received the Baker Book House award. The Outstanding Student award was given to Ron Compton.

The baccalaureate service was held on May 24 in the seminary chapel. President Sanders preached the baccalaureate sermon, and the Seminary Singers and an orchestra, both under the direction of Dennis Crocker, provided special music.

During the year-end activities, three faculty members were honored: Dr. Bob Staples for five years of service at NTS; Dr. Willard Taylor, who received a plaque for 20 years of service; and Dr. Don Owens, who is leaving the faculty to be the Regional Director of Missions, Asia. □

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**INDIANAPOLIS**—August 5-6. Southwest Church of the Nazarene, 4797 Tincher Rd., Indianapolis, IN 46241. Host Pastor: Duane Landreth. General Superintendent: Dr. Jerald D. Johnson.

**WEST VIRGINIA**—August 5-6. District Center, three miles north of Summersville, W.Va. on Rte. 41; Rte. 1, Box 417, Summersville, WV 26651. Host Pastor: Ronald E. Ray. General Superintendent: Dr. V. H. Lewis.

**NORTHWESTERN ILLINOIS**—August 6-7. Manville Nazarene Campgrounds, Rte. 1, Manville, IL 61339. Host Pastor: William Goodman. General Superintendent: Dr. Eugene L. Stowe.

**WISCONSIN**—August 6-7. University of Wisconsin, Stevens Point, WI 54481. Host Pastor: Larry Clark. General Superintendent: Dr. Orville W. Jenkins.

**KANSAS**—August 7-8. First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211. Host Pastor: Eugene Williams. General Superintendent: Dr. William M. Greathouse.

**IOWA**—August 12-13. First Church of the Nazarene, 4703 Douglas, Des Moines, IA 50310. Host Pastor: LeDon McAnally. General Superintendent: Dr. V. H. Lewis.

**VIRGINIA**—August 12-13. District Campgrounds, Buckingham, VA 23921. Host Pastor: William Colvin. General Superintendent: Dr. William M. Greathouse.

**SOUTH CAROLINA**—August 13-14. Carolina Inn, 937 Assembly St. (P.O. Box 1434), Columbia, SC 29202. Host Pastor: Harold Linder. General Superintendent: Dr. Charles H. Strickland.

**TENNESSEE**—August 13-14. College Hill Church, 333 Murfreesboro Rd., Nashville, TN 37219. Host Pastor: Edmond P. Nash. General Superintendent: Dr. Orville W. Jenkins.

**DALLAS**—August 14-15. First Church of the Nazarene, 3700 N. Robinson Rd., Texarkana, TX 75503. Host Pastor: Kenneth L. Bateman. General Superintendent: Dr. Eugene L. Stowe.

## DISTRICT ASSEMBLY REPORTS

### SOUTH ARKANSAS

The 29th annual assembly of the South Arkansas District met in Little Rock, Ark. District Superintendent Don Irwin, serving by appointment, was elected to a four-year term.

Presiding General Superintendent Eugene L. Stowe ordained Rodney Brooks, Gerald Gatliff, Harley Patterson, and John Sanders.

Elected to the Advisory Board were elders Fred Ferraez and Dallas Hudspeth and laymen C. R. Sawrie and I. L. Stivers.

Mrs. Doris Bohall was elected NWMS president; Jim Moore was elected NYI president; and Dan Holom was reelected chairman of the Board of Christian Life.

### CENTRAL CALIFORNIA

The 19th annual assembly of the Central California District convened in Fresno, Calif., with District Superintendent Wil Spait, completing the first year of an extended term, reporting.

Dr. William M. Greathouse, presiding general superintendent, ordained Kenneth T. Mitchell.

Elders Irving E. Sullivan, Clarence M. Killion, and Harold L. Stickney, and laymen Joel Warkentine, Gary Smee, and Lynn Knutson were elected to the Advisory Board.

Mrs. Judy Haines was elected NWMS president; Rev. Larry Underwood was elected NYI president; and Richard Schlagel was elected chairman of the Board of Christian Life.

### OREGON PACIFIC

The 38th annual assembly of the Oregon Pacific District met in Portland, Ore. District Superintendent Carl B. Clendenen, completing the second year of an extended term, reported the organization of seven new churches: Rogue River, Madras, Cedar Mill, Tualatin, West Lynn, Goldson-Cheshire, and Springfield Eastside.

General Superintendent Orville W. Jenkins ordained Albert W. Bachus, James B. Crowley, John E. Turner, Landsey A. Enderby, Gary A. Glassco, Edwin D. Selvidge, and Steven P. Strickler; and recognized the credentials of Clifford E. Watt.

Elected to the Advisory Board were elders Gordon W. Miller, H. B. London, Jr., M. Kent Anderson, Marlyn Anderson, and Floyd L. Schwanz. Laymen elected were Robert Bellamy, Willard Freisen, Gordon A. Olsen, Leo T. Qualls, and James A. Scarth, Jr.

Leon Lark was reelected NWMS president; James B. Crowley was elected NYI president; and Richard L. Parrott was reelected chairman of the Board of Christian Life.

### NORTHERN CALIFORNIA

The 76th annual assembly of the Northern California District met in Santa Rosa, Calif. District Superintendent Grady Cantrell, completing the third year of an extended term, reported.

Presiding General Superintendent Jerald D. Johnson ordained Russell A. Richie, Daniel C. Hopkins, and Dennis R. Dilbeck.

Elders James Shaw, Wayne Knox, and LeRoy Tipton, and laymen Paul Price, Galen Wilcox, and Quinten Smith were elected to the Advisory Board.

Reelected to their respective positions were Wilma Shaw, NWMS president; Russell Martin, NYI president; and Kenn Coil, chairman of the Board of Christian Life.

### CENTRAL FLORIDA

The Eighth annual assembly of the Central Florida District met in Lakeland, Fla. District Superintendent J. V. Morsch, completing the second year of an extended term, reported the organization of two new churches: Palms and Orlando New Birth Temple.

Dr. Eugene L. Stowe, general superintendent, recognized the elder's orders of Harold Franklin Lumley, Jr.

Elders John M. Gardner, L. E. Leeper, and Ron J. Pelton, and laymen Fred Cassick, Lewis Hadley Hall, and Joel Love were elected to the Advisory Board.

Sue Price was reelected NWMS president; Rodger DeVore was reelected NYI president; and Charles L. Kirby was elected chairman of the Board of Christian Life.

### NEW YORK

The 74th annual assembly of the New York District convened in Denville, N.J. District Superintendent Dallas D. Mucci, serving under appointment, was elected for a four-year term.

Presiding General Superintendent Eugene L. Stowe ordained Robert A. Benjamin.

Elected to the Advisory Board were elders Clarence Jacobs and David Trauffer, and laymen Donald Darsch and Ross Miller.

Sandy Mucci was elected NWMS president; Rev. Arthur Alexander was reelected NYI president; and Rev. Ron Keller was reelected chairman of the Board of Christian Life.

### PHILADELPHIA

The 24th annual assembly of the Philadelphia District met in Ephrata, Pa. District Superintendent Paul D. Mangum was reelected for a four-year term.

Dr. William M. Greathouse, general superintendent, ordained Tom Havener, Ernest Hinson, Bud Reedy, and Bob Sutton.

Elected to the Advisory Board were elders William Mowen, Clair Fisher, and Howard Chambers, and laymen Robert Adams, Russell Cannell, and Robert Wilfong.

Muriel Wetzel was elected NWMS president; Ron McCormick was reelected NYI president; and Eldon Russell was reelected chairman of the Board of Christian Life.



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In an ordination service at the 77th District Assembly of the Northwest District, eight young men were ordained into the ministry and one received his commission for Christian education. Pictured (l. to r.) are: District Superintendent Walter E. Lanman, Rev. and Mrs. Carl Baker, Rev. and Mrs. Roger Bush, Rev. and Mrs. Gary Crawford, Rev. and Mrs. Clinton Fisk, Dick Huling (minister of Christian education), Rev. and Mrs. Al Frank, Rev. and Mrs. Terry Irish, Rev. and Mrs. Larry Monson, Rev. and Mrs. Ray Taylor, and General Superintendent Orville W. Jenkins.

#### NORTHWEST

The 77th annual assembly of the Northwest District convened at Yakima First Church, District Superintendent Walter E. Lanman, completing the first year of an extended term, reported.

Dr. Orville W. Jenkins, general superintendent, ordained Roger Bush, Gary Crawford, Carl Baker, Terry Irish, Ray Taylor, Clinton Fisk, Larry Monson, and Al Franks.

Elders Jim Tapley, Charles Wilkes, and Perry Winkle, and laymen Ted Finkbiner, Oba McCoy, and Wayne Slonaker were elected to the Advisory Board.

Mrs. Perry Winkle was reelected NWMS president; Randy Craker was elected NYI president; and Larry McNaught was reelected chairman of the Board of Christian Life.

#### LOUISIANA

The 71st annual assembly of the Louisiana District met in Baton Rouge, La. District Superintendent Ralph E. West, completing the second year of an extended term, reported.

Presiding General Superintendent Charles H. Strickland recognized elder's orders of Gary Dupuy.

Elders elected to the Advisory Board are Ford Boone and Everette Johnson, and laymen elected are J. T. Henderson and D. A. Peterson.

Mrs. Juanita Holladay was reelected NWMS president; Ron Lambright was elected NYI president; and Byron LeJeune was reelected chairman of the Board of Christian Life.

#### SOUTHERN CALIFORNIA

The 75th annual assembly of the Southern California District convened in Riverside, Calif. District Superintendent Robert H. Scott, completing the first year of an extended term, reported the organization of the Pensacitos church.

General Superintendent Jerald D. Johnson ordained Roy Brockway, Carlos W. Fandino, David E. Grinder, Eric D. Morrison, Bruce A. Reisdorph, Timothy R. Smith, Douglas Paul Stude, and Dennis L. Swift; and recognized the credentials of Billy Lee Campbell and Paul A. McCoy.

Elected to the Advisory Board were elders Holland Lewis, Charles Ogden, Thomas Goble, and Jerry White, and laymen Robert Foster, Robert Ferris, Jack Morris, and David Barton.

Mary Alice Smee was elected NWMS president, David Phillips was reelected NYI president, and J. Wayne Eystone was elected chairman of the Board of Christian Life.

#### SAN ANTONIO

The 68th annual assembly of the San Antonio District met in San Antonio. District Superintendent James Blankenship, reelected for a one-year term, reported the organization of the Del Rio Central Church.

Dr. V. H. Lewis, presiding general superintendent, ordained W. R. Richardson, Robert Lovless, D. V. Shocklee, and James Todd.

Elders W. E. Rhodes and Don Boesel and laymen Jaret Cummings and Robert Joines were elected to the Advisory Board.

Mrs. Chris Blankenship was reelected NWMS president, Terry Roediger was reelected NYI president, and Randall Wyles was reelected chairman of the Board of Christian Life.

#### NAZARENE CAMP MEETINGS

August 18-23, evenings and Sunday—NORTHWEST INDIANA. First Church of the Nazarene, 3134 Swanson Rd., Portage, IN 46368. Special workers: Bob Hoots and Dave and Dana Blue. Thomas M. Hermon, district superintendent.

August 18-23—OREGON PACIFIC. Jennings Lodge, Milwaukie, Ore. Special workers: evangelists Leslie Parrott and Chic Shaver; Lenny and Joy Wisehart singers. Carl B. Clendenen, district superintendent.

August 21-30—NEW YORK. Camp Taconic, Red Hook, N.Y. Special workers: Richard Howard and William Varian. Dallas D. Mucci, district superintendent.

August 24-30—SACRAMENTO. Diamond Arrow Campground, Nevada City, CA 95959. Special workers: William Fisher, W. T. Purkiser, George Coulter; and Steve and Sue Caudill, music. Walter M. Hubbard, district superintendent.

September 1-6, evenings and Sunday—SOUTHEAST OKLAHOMA. First Baptist Church, Ada, OK 74820. Special workers: Bob Hoots and Jim and Rosemary Green. Wendell O. Paris, district superintendent.

#### MOVING MINISTERS

HAROLD W. CARRISON to Jet, Okla.  
 WESLEY G. COBURN from Windsor (Ontario, Canada) to Brantford (Ontario, Canada)  
 JOSEPH E. CONIGLIO from Columbus (Ohio) Northland to Sharon, Pa.  
 HERBERT D. ELS from San Angelo (Tex.) Trinity to associate, Bethany (Okla.) Williams Memorial  
 CARL D. ERWIN from Chillicothe, Ohio, to Columbus (Ohio) West Broad  
 CECIL L. GRAY from Perry, Okla., to Levelland, Tex.  
 GALEN L. MASON to Calumet (Okla.) Coleman Chapel  
 HOMER L. ROGERS from Garber, Okla., to Cherokee, Okla.  
 STANLEY G. RYCROFT from Owen Sound (Ontario, Canada) to Pefferlaw (Ontario, Canada) Egypt

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Ordinands of the Philadelphia District are shown (l. to r., back row): Tom Havener, with Dr. Paul D. Mangum, district superintendent, and General Superintendent William M. Greathouse; (l. to r., front row) Ernest Hinson, Bob Sutton, and Bud Reedy.



Shown (l. to r., back row) are: Dr. Eugene L. Stowe, general superintendent, and Rev. Jim Collom, New York District secretary, with Ordinand and Mrs. Robert A. Benjamin.





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a successful pastor for several years, he will be an effective evangelist. He is a capable preacher and a dedicated soul winner. He has a positive way of reaching people. Contact him at Rte. 9, Bloomfield, IA 52537; phone (515) 664-3586.—Forrest E. Whitlatch, Iowa district superintendent.

It is with pleasure that I recommend REV. KENNETH D. HEATON to the field of evangelism. Brother Heaton is a strong preacher of the doctrine of holiness. He is a man of God and has had successful pastorates that have been marked by new souls being won to the Lord and many people taken into his churches by profession of faith. You may contact him at 811 Coshocton, Mount Vernon, OH 43050.—J. Wilmer Lambert, Central Ohio district superintendent.

It is my privilege to recommend WAYNE AND JUNE HAAS as full-time song evangelists in the Church of the Nazarene. Prior to serving as minister of music at New Castle, Ind., Southside for 8 years, they had spent 14 years as full-time song evangelists. Their music program includes solos, duets, piano, organ, vibraharp, and working with choirs. Their address is: 5308 S. 10th St., New Castle, IN 47362, phone (317) 529-4034.—John F. Hay, Indianapolis district superintendent.

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

### VITAL STATISTICS

#### DEATHS

WALTER BODIE FITE, 90, died May 17 in Spartanburg, S.C. Funeral services were in San Bernardino, Calif., officiated by Rev. Paul W. Urschel and Rev. Robert Hodges. He is survived by 1 son, Bodie, Jr.; 2 daughters, Mrs. Jean Matlock and Mrs. Sue Ferris; 9 grandchildren; 14 great-grandchildren; and 1 sister.

LEONARD JEFFERSON GOODWIN, 69, died April 28 in Victorville, Calif. Funeral services were conducted by Rev. David Reed. Interment was in Whittier, Calif. Surviving are his wife, Una Mae; one son, Edward; two daughters, Eunice Moreland and Jennine Davids; nine grandchildren; one brother; and two sisters.

REV. CHARLES IRWIN, 80, lay preacher of the Pittsburgh Wilkinsburg Church, died Feb. 12. District Superintendent Jerry D. Lambert and Rev. Richard Fisher conducted the funeral services. He is survived by his wife, Elizabeth; one son, Rev. James Irwin; two daughters, Mrs. Lucille Price and Mrs. Fory Musser II; seven grandchildren; and six great-grandchildren.

GEORGE O. McELMURRAY died April 15 in Fitzgerald, Ga. Funeral services were conducted by Rev. James Hubbard. He is survived by his wife, Margaret; and several brothers and sisters.

MRS. EVELYN HELDERMAN MILLER, 73, died May 17 in Bend, Ore. Revs. Gordon Miller, Robert Hennigan, and John Brockmueller officiated at the memorial services in Bend. Interment was in Monroeville City, Ind. She is survived by two brothers.

REV. MRS. KATHLEEN MORDEN, 72, died April 21 in Nanaimo, British Columbia. Services were conducted by Rev. Cyril Palmer and Rev. David Jackson. Rev. Mrs. Morden pastored in Alberta and British Columbia and started a number of new churches. She is survived by her husband, Clarence; and one brother.

MRS. IZETTA NELSON, 75, died March 18 in Cadillac, Mich. Funeral services were conducted by Rev. Jerry D. Ulrich. She is survived by 4 sons, Kenneth, Norman, Duane, and Buck; 4 daughters, Joan Kinkel, Betty Harris, Cynthia Leader, Debbie Nelson; 11 grandchildren; and 3 great-grandchildren.

CLINTON L. PEARSALL, 45, died April 23 in Lynbrook, N.Y. Funeral services were conducted by Rev. Ronald Keller, Rev. William Restricker, and his brother, Dr. Kenneth Pearsall. He is survived by his wife, Mary; one son, Paul; two

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### MOVING MISSIONARIES

LARRY DUCKWORTH, Western Samoa, Furlough Address: P.O. Box 976, Fort Morgan, CO 80701

JUANITA GARDNER, Swaziland, Field Address: P.O. Box 14, Manzini, Swaziland

HAROLD HARRIS, Trinidad, Furlough Address: Nazarene Campgrounds, 644 N. Burkhardt Rd., Howell, MI 48843

MERLIN HUNTER, Holy Land, Furlough Address: c/o Monte Geerdes, 7554 La Bella Circle, North Highlands, CA 95660

PAUL JETTER, Honduras, Field Address: Apartado 1625, Tegucigalpa, Honduras, Central America

ROBERT McCROSKEY, JR., Indonesia, Field Address: P.O. Box 75, Yogyakarta, Indonesia

HARRY NYREEN, Costa Rica, Field Address: c/o Rev. Allen Wilson, Apartado Postal 5749, San Jose, Costa Rica

HERBERT RATCLIFF, Caribbean Nazarene Training College, Field Address: Box 1245, Port of Spain, Trinidad, West Indies

JONATHAN SALGADO, Guatemala, Furlough Address: c/o First Church of the Nazarene, 1340 N. Candlewood St., Anaheim, CA 92805

JOHN SLUYTER, Argentina, Field Address: Juan Manuel Perez 5942, Montevideo, Uruguay

GENE SMITH, French Antilles, Furlough Address: 1445 Penrose, Olathe, KS 66062

DEAN TATE, Swaziland, Furlough Address: 1525 Howell, Fort Wayne, IN 46808

RON WILLARD, Zambia, Furlough Address: c/o Ken Willard, 3111 North Timber, Bethany, OK 73008

J. ELTON WOOD, Brazil, Field Address: Caixa Postal 1779, Campinas, Sao Paulo, Brazil, South America 13.100

### ANNOUNCEMENTS

The Sidney, Mont., church is having a 50th anniversary celebration Sunday, August 2. Special speaker for both the morning worship and the afternoon anniversary celebration is Dr. L. Guy Nees, director of the Division of World Mission in Kansas City. Dr. Nees's father, Rev. L. G. Nees, founded the Sidney church. For further information, contact the pastor: Kenneth Jagger, 606 9th St. S.W., Sidney, MT 59270. Phone: (406) 482-1956.

The Chickasha, Okla., church will have homecoming and 60th anniversary celebration on September 19-20. All former pastors, members, and friends are invited to attend. Dr. Eugene L. Stowe will be speaking in the services. For more information, write to: Almeda Hair, 1307 S. 8th; Judy Orr, 1500 Woods Ln.; or Rev. Richard Olsen, 906 S. 9th, Chickasha, OK 73018.

### RECOMMENDATIONS

REV. J. C. LEONARD is entering the full-time field of evangelism. With his experience as

daughters, Kathy and Ann Marie; his mother; one sister; and one brother.

**MRS. HETTIE CORNELIA POWERS**, 82, died Dec. 31 at Hendersonville, Tenn. Funeral services were conducted by Rev. Stephen Green and Rev. Herb Clark. Survivors include her husband, E. S. Powers, two sons, Wade and Carl; eight grandchildren; and six great-grandchildren.

**REV. CURTIS W. STEEN** died Jan. 16 in Oklahoma City. Funeral services were conducted by Rev. Carl Summer. Rev. Steen had pastored churches in Texas and, at the time of his death, was in evangelism. He is survived by his wife, Joann; two sons, Geron and Bart; and five brothers.

**REV. WALTER B. THOMPSON**, 67, died Feb. 14 in Grove City, Pa. Funeral services were conducted by District Superintendent Jerry D. Lambert and Rev. Wesley T. Huffman. Rev. Thompson pastored churches in Nashville; Fulton, Ky.; Delaware, Ohio; Berea, Ohio; and Coaltown, Pa. He is survived by his wife, Ruby; one daughter, Claire Grover, and one granddaughter.

#### BIRTHS

to **GENE AND JANE (GALLANT) APLING**, Camas, Wash., a boy, Geno Paul, May 18

to **GAYLON AND CHARLENE (BURKHANAN) BLEVINS**, Whitesboro, Tex., a boy, Geoffrey Dewayne, May 21

to **ALLEN AND SARALYN (SCHMIDT) BROWN**, Brea, Calif., a boy, Justin Allen, May 4  
to **CHARLES AND ALICE (MOORMAN) BROWN**, Xenia, Ohio, a girl, Krista Nicole, March 15

to **LINDELL AND KAY (EMBIK) BROWNING**, Amman, Jordan, a girl, Erin Elizabeth, May 18

to **JERE AND MYRNA (GEIST) DICK**, Pomeroy, Wash., a girl, Jami Renae, March 14

to **RONALD AND MARY ANN (CONNER) DINEEN**, Central Square, N.Y., a boy, Neil Micheal, May 9

to **RON AND DEBBIE (CRIBBS) DUNLAP**, Butler, Mo., a girl, Amanda Kay, May 16

to **REV. LEE AND JANET ELLINGSON**, Slidell, La., a boy, Jared Scott, May 1

to **CARLOS AND CAROLYNNE (FREY) FANDINO**, Holtville, Calif., twin girls, Eva Jeanette and Erica Joanne, May 11

to **RANDY AND JUDY (GUNTER) FLETCHER**, Lavergne, Tenn., a girl, Jan Valentine, April 5

to **LESTER L. AND NORMALEE (RILEY) HALE**, Lake Charles, La., a girl, JeNelle Suzette, May 7

to **JOEL AND BRENDA (ULRICH) HELMER**, Owosso, Mich., a girl, Sondra Renee, March 18

to **REV. DENNIS AND SUSAN (FILER) HUGHES**, Rochester, N.Y., a girl, Darla Sue, May 22

to **BRUCE AND DEB (OVERHULSER) JETTER**, Fort Meyers, Fla., a boy, Adam Wesley, April 28

# NEWS OF RELIGION

## FUTURIST CALLS FOR RADICAL CHANGES IN LIFE-STYLES OF EVANGELICAL CHRISTIANS.

Tom Sine, futurist and consultant with World Concern in Seattle, Wash., painted a bleak picture of the world's socioeconomic future at the recent Evangelical Press Association Convention in Colorado Springs. Sine dealt with such matters as scarcities, rising housing and food costs, and erosion of the middle class. "The party's over," he said, "the party we've been having at the rest of the world's expense. We must be careful to read the signs correctly. Otherwise we'll be surprised when we have to face all the things we've been warned about but haven't wanted to believe."

Sine offered economic alternatives to rising costs of housing and food, and gave several illustrations of people who have decided to take an active stand against the coming trends. The role of the church in the future, Sine says, is prophetic. He believes the church must be at the forefront of such programs as those that provide for the growing number of abandoned children, those which offer alternatives to housing in community living. This is a radical change from most evangelical Christians' life-styles.

"I believe a business-as-usual approach in the future will not allow us to meet the challenges. Being God's people means being captured by His agenda (not the world's) until it becomes our agenda," Sine said. □

## WEST GERMAN GROUP STATES: A CHRISTIAN CANNOT LIVE AS A HOMOSEXUAL.


According to the Conference of Confessing Fellowships in the Protestant Churches in Germany, which is based in Stuttgart, it is impossible to be a Christian and at the same time indulge in homosexual practices. In a recently published statement on "Biblical counseling of homosexuals," the Conference says that according to the Bible, homosexual inclinations are "a perversion, a turning of the natural into the unnatural, a reversal of God's good intentions in creation." The real cause is not faults in society, but rather a "disturbance in the relationship with God."

The Conference of Confessing Fellowships refuses to accept the views to the contrary expressed by homophilic pastors. Examples of homosexuals being freed from their problem by counseling showed that it was also God's will to help homosexuals. "We have no right to go against what is obviously God's will . . . whether the weakness is inborn or acquired. Sin remains sin!" The Conference said that it was therefore necessary to open up to the homosexual "the way to full forgiveness through the cross of Christ and at the same time to challenge him to obedience in the faith." If he is then not free of his homosexual tendency he should "live in sexual abstinence."

The counselors were urged to "refrain from self-righteousness" and state openly that "they are just as dependent as the homosexual on reconciliation through the death of Christ." □

**PRINCE CHARLES RECEIVES BIBLE.** His Royal Highness the Prince of Wales was presented with the 750,000th Australian copy of the *Good News Bible, the Bible in Today's English Version*, at a recent ceremony in Canberra, the nation's capital city. Prince Charles was guest at the national headquarters of the Bible Society in Australia where he received the inscribed Bible bound in Australia's green and gold colors.

On receiving the Bible the Prince, seeing a large crowd of people—including Canberrans, tourists, and media—observed, "They have never had such a long queue for Bibles before." As a surprise gift, a *Good News Bible* bound in white was given to the Prince for his bride-to-be, Lady Diana Spencer. □



**"Showers of Blessing"**  
PROGRAM SCHEDULE

July 12  
"God's Surprises"

July 19  
"The Whole Truth"

by W. E. McCumber, speaker

to JIM AND LINDA (BURGESS) KLAIBER, Lynn Haven, Fla., a boy, James Nathaniel, May 7  
 to JIM AND DEBORAH (PHILLIPS) LAYMON, Topeka, Kans., a boy, James Matthew, April 25  
 to JEFF AND JANE (FIGGINS) MAGOTEAUX, Dayton, Ohio, a girl, Jalisa Jeanmary, March 11  
 to REV. CALVIN T. AND SHARON K. (LOVEJOY) MARTIN, East Bank, W. Va., a girl, Rebecca Lynn, May 18  
 to KELLY AND PEGGY (SEARLE) MEIER, Yakima, Wash., a boy, Kenneth Searle, May 20  
 to ALLEN AND JANINE (JONES) PRICE, Visalia, Calif., a girl, Bethany Joy, May 7  
 to REV. AND MRS. DOUG SAMPLES, Bowling Green, Ohio, a boy, Mark Christopher, May 4  
 to REV. STEPHEN W. AND BOBBI (FERRIS) SEELIG, Los Angeles, Calif., a girl, Stacie Janelle, April 20  
 to KENNETH AND BRENDA (MURPHREE) SMITH, Kansas City, Mo., a boy, Stephen Anthony, March 24  
 to DAVID AND LYNDA (CHENEY) TODD, Kansas City, Mo., a girl, Sara Michelle, April 7  
 to DENNIS AND MARY (McWHORTER) TREXLER, Fulton, N.Y., a girl, Denise Jane, April 19

to PHILIP AND LAURA (SHANKS) WEATHERILL, Perth, Scotland, a girl, Jennifer Anne, Feb. 11  
 to PAUL AND JULIE (DICK) WEISMAN, Montague, Calif., a girl, Brittany Ruth, March 7  
 to RAY AND JONNIE (DICK) YORK, Montague, Calif., a boy, Wayne Alan, Feb. 18

**ADOPTIONS**

by EVERETT H. AND SARA (HOWARD) PREWITT, Kansas City, Mo., twin boys, Kevin and Travis, born July 23, 1973, adopted April 1  
 by GARY AND GRACE SCHERMERHORN, Wesley, Pa., a girl, Jennifer Renee, born Nov. 18, 1979, adopted May 20

**MARRIAGES**

SARAH VIRGINIA GRAY and LESTER D. GRANT at Chattanooga, Tenn., March 31  
 DEE EVANS and MIKE ZIMMER at St. Louis, Mo., May 23  
 CHRISTINE JOANN TOLAND and TIMOTHY RAY JAMES at Kansas City, Mo., May 30

**ANNIVERSARIES**

MR. AND MRS. DAVID RUCKMAN of Port St. Joe, Fla., celebrated their 50th wedding anni-

versary Nov. 29. The celebration was hosted by their three children. Mrs. Jan Hurley, Fort Walton Beach, Fla.; Mr. and Mrs. Frank Ruckman, Westmoreland, Tenn.; Rev. and Mrs. Lawrence Golden, Science Hill, Ky; and nephew, Mr. and Mrs. Richard Harvey, Andalusia, Ala. All of their eight grandchildren and one great-grandchild were present for the celebration. Mr. Ruckman is a charter member of the Port St. Joe church.

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Conducted by W. E. McCumber, Editor

**THE ANSWER**

**CORNER**

**I was asked to comment on a poem which taught suppression of the carnal nature. I do not believe in this theological position. Do we as a church believe and teach it? I believe I have experienced cleansing. As a result I cannot defend the doctrine of suppression. I do not believe it to be possible or biblical. Would you comment?**

Our church has always taught the possibility of cleansing from all sin, including what is termed "original sin" or "inbred sin." We believe in the possibility of a pure heart filled with Christlike love here and now, as faith forms a junction with God's promise of cleansing. Matthew 5:8; Acts 15:8-9; 1 John 1:7-9; 3:3; 2 Corinthians 7:1; *et al.* point to such a radical cleansing from inner corruption. □

**Isn't it necessary for a Nazarene to obtain a letter of transfer before joining another Nazarene Church? Otherwise your name would be on two church memberships. Looks like this would cause poor pastor-to-pastor relations. What is the proper procedure and is it supposed to be used today? It wasn't done recently!**

The proper procedure is described in the *Manual*, paragraph 110. The pastor, upon request, may grant a transfer to another local church. When that church receives it, membership in the former church ceases. Among other things, this procedure does help us maintain good pastor-to-pastor relationships.

When I was a pastor, my requests for transfers were occasionally ignored. Not hearing from the other pastor, I went ahead and received the members, then notified the other pastor so he could adjust his roll. □

**In our study on the Holy Land, the Turkish massacre of Armenians was mentioned. Who are the Armenians, and where do they fit into the Jewish nation? I was told they descended from Togarmah, the son of Gomer. I will appreciate any help you can give me.**

Present-day Armenia is the smallest of the republics which constitute the U.S.S.R. It lies in the Transcaucasian region, and is only part of ancient Armenia. The Armenian people and language are Indo-European. Christianity became their national religion about A.D. 300.

The massacre you speak of occurred in Turkish Armenia in 1915. The Turks decided to deport them all to Mesopotamia and Syria. About a third escaped, many fleeing to Russia. The deportation was a barbaric operation, resulting in some 600,000 deaths, many by slaughter, en route.

The origins of this people and their culture cannot be fully traced. Whether they descended from Togarmah, I can't say. All I know is what I read in the encyclopedias. □

**Why was shedding of blood necessary for atonement? Why did Christ have to die? I know that the Bible says, "Without shedding of blood is no remission" (Hebrews 9:22), but why couldn't there have been some other way?**

Well, I've been reading on the subject for years and I cannot give you the answer you seek. Christ, as "the Lamb of God," was "destined" and "slain from the foundation of the world" (1 Peter 1:20; Revelation 13:8). From this we know that God purposed the death of Jesus from eternity as His means of reconciling us to himself. The "why" is swallowed up in the mystery of God's purpose, and we cannot penetrate that mystery sufficiently to spell out a rationale for blood sacrifice. God's way, we believe, is wise and just and holy, so that another or better way is simply unthinkable. □

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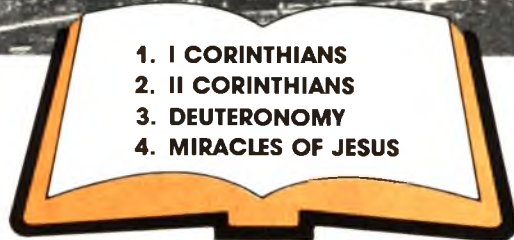
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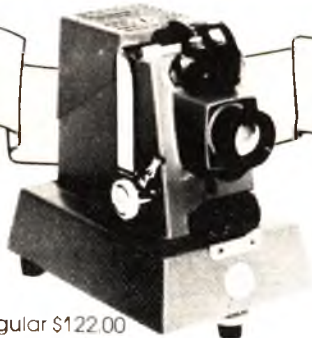
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# THE CHURCH SCENE

Three new churches serving three distinct ethnic congregations are being started simultaneously in **East Orange, N.J.**, under the sponsorship of the New York District. District Superintendent Dallas Mucci says that **English-speaking, Haitian, and Hispanic CTMs** (church-type missions) are being launched simultaneously in the same facility.



On Sunday, May 3, 1981, Edward Schilling, a layman in the Harlingen, Tex., First Church, was surprised with a special "This Is Your Life" service in his honor. Ed was stricken with muscular dystrophy in 1948, but he never stopped serving his Lord. He currently works at the Mental Health Hospital as a volunteer counselor, and he calls for the church in two nursing homes weekly where he counsels, prays with, and encourages many. Some of the special guests included his brother George, of Seattle, Wash.; his daughter Sandra Fraley and her children from Oklahoma City; Mr. & Mrs. Harold Bell from Palacios, Tex.; Mr. & Mrs. Victor Jendry from Palacios; Mr. & Mrs. Samuel Gant from Freeport, Tex.; Larry James; and Mrs. Ottie Jones, his former employer, from McAllen, Tex.



After 40 years in a 20 ft. by 30 ft. building, the Kirwin, Kans., church has built a new building. It was constructed almost entirely by donated labor and a couple of salvaged buildings from which much of the framing and sheathing was done. On Easter Sunday afternoon, Dr. C. Marselle Knight dedicated the sanctuary seating 150 people, with carpet, new piano (a gift), and cushioned pews. Another area houses Sunday School rooms, rest rooms, and a large foyer area. The original building was incorporated into the structure to be used for classrooms and utility purposes. The outside is of brick veneer. God enabled the people to build a \$90,000 building for under \$15,000, with an indebtedness of only \$9,500. Rev. Marquis J. Flowers is the pastor.

Rev. Jack Hazard is currently ministering to a congregation of 15 which meets in his apartment. Rev. Gesner Jean reports attendance of 20 Haitians in the house church he is pastoring. Rev. Hazard is also leading the Hispanic congregation numbering 13.

The district is presently seeking a property that would house these three congregations and a bivocational pastor for the Spanish church. □

Rev. Harry Flinner, pastor of the **El Monte, Calif.**, church has developed a program of ministerial training known as "The International Bible Institute" to train ethnic minority pastors. Presently classes are offered only in Spanish, but the plan is to offer courses in other languages in the near future. It is also planned to videotape the classes through the cooperation of Rev. Ian Robertson, pastor of the Alhambra church. □



Natchez, Miss., First Church recently dedicated a new church building valued at \$175,000, with a total debt of \$32,000. Rev. C. B. Carlton was the builder, and the church named the remodeled educational unit in his honor. Taking part in the dedication service were former pastors Gene McCurley and Joseph Shelton; and Mississippi District Superintendent J. W. Lancaster. Dr. B. Edgar Johnson, general secretary, gave the dedication message. Rev. Paul M. Smith is the pastor.



On April 26, the Poteau, Okla., church presented their pastor with a new Chevrolet Malibu Classic. Shown is Rev. James Stewart (l.) receiving the keys from Glen Metcalf, church secretary.

## MEMO

to church board members:

Pensions and Benefits Services desires to help keep you informed as you seek to fulfill your responsibility in the area of pastoral compensation, employee benefits, keeping abreast of tax regulations, etc.

This issue offers you the opportunity to request any brochures you desire, at no cost. Please check the brochures you are interested in, clip this column from the *Herald*, and mail to: Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131.

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—Pensions and Benefits Services

## NEWS CURRICULUM TO BE RELEASED IN SPANISH

In December of 1981 a Spanish translation of the Enduring Word Series for use in Spanish and bilingual churches in the U.S.A. will be released.

MAESTRO DE ADULTOS, the *Adult Teacher*, contains the lesson commentary and a column of teacher's helps, as well as articles dealing with Hispanics' minority problems from a Christian perspective.

EL ESTUDIANTE BIBLICO, *Adult Student*, contains the lesson commentary and inspirational and devotional items.

These new publications will coincide with the English seasonal quarters and can be ordered now from CASA NAZARENA DE PUBLICACIONES, P.O. Box 527, Kansas City, MO 64141. □

—NCN

## PALCON II CONTINUES TO DRAW POSITIVE RESPONSE

Response to PALCON II has been overwhelmingly positive on the first two U.S. regions to host the ministerial development seminars. At Bethany Nazarene College and Mount Vernon Nazarene College, pastors, evangelists, chaplains, and associate ministers gathered for the intensive four-day conference in holiness preaching, theology, and discipleship.

Dr. V. H. Lewis gave the keynote address at the Bethany PALCON II to 405 registrants, representing a 67 percent equivalency of pastors and leaders on that region. Dr. Orville W. Jenkins spoke at the opening session at Mount Vernon PALCON II, where 503 registrants represented 84 percent of the region's church pastors and leaders.

PALCON II is featuring the following topics: Model Preacher—Dr. Sidney Martin; Basic Elements of Holiness Theology—Dr. Alex Deasley and Dr. John A. Knight; Discipleship—Rev. Bill Sullivan; and The Pastor and Stress—Dr. Bill Draper. Dr. Wil Spate led the pastors in moments of reflection and application.

Laughter, tears, and shouts of praise have characterized the response to the performances of D. Paul Thomas in THE SUN NEVER SETS IN THE MORNING. Each of the dramatic

presentations has concluded with standing ovations and spontaneous sessions of prayer.

The concluding addresses by Dr. Dennis Kinlaw have been enthusiastically received by the conference participants.

Directing the four-day conferences are Dr. Mark Moore, secretary of Education Services; John M. Nielson, PALCON II coordinator; and Dick Pritchard, associate coordinator. □

—NCN

## NEW DIRECTOR FOR THE K.C. RESCUE MISSION

Rev. David W. Blackburn has been appointed director of the Kansas City Rescue Mission. He has served as associate director since March, 1980, and replaces Rev. Wes Peterson, who resigned after being director for two and a half years.

Rev. Blackburn is presently serving as public relations liaison for Mid-America Nazarene College. He is also a graduate of MANC.

The KCRM was founded by Dr. Jarrette Aycock, former superintendent of the Kansas City District, to minister to destitute and disenfranchised people of the inner city. □

—NCN

## DUDNEY TO HEAD PUBLICATIONS SERVICES



Dr. Charles Strickland, general superintendent responsible for the Division of Communications, has announced the appointment of Dr. Bennet Dudney, president of

European Nazarene Bible College, as director of Publication Services effective in January, 1982. Publications Services is one of the functions of the Division of Communications as authorized by the action of the General Board in its 1981 meeting.

Dr. Dudney's duties will include the general supervision and management of all editorial and publication concerns affecting the interests of the church internationally. He will be responsible for the work of the Book Committee and the International Publications Board.

Prior to his European assignment, Dr. Dudney was pastor of Atlanta First Church. For several years he was director of Christian Service Training at Nazarene Headquarters in Kansas City. He pastored Kankakee, Ill., First Church and was minister of Christian education at Bethany, Okla., First Church, and Chicago First Church.

Dr. Dudney is a graduate of Bethany Nazarene College, and did further graduate work at the Garrett Biblical Institute in Evanston, Ill. His wife's name is Cathryn. They have three daughters. □

—NCN

## REZA HAS SUCCESSFUL VISIT TO CUBA



Dr. H. T. Reza has just recently returned from a visit to Cuba as an invited guest of the Church of the Nazarene in that country. After nearly two years of waiting, the Department of Religious Affairs in Havana finally granted permission for the visit.

Dr. Reza arrived on May 22 and was able to spend two days at the district assembly on the campus of Nazarene Bible Institute in Punta Brava. On Monday, May 25, a conference with all the Cuban pastors was held.

"The faith of the Nazarenes in Cuba is solid and their devotion to God unquestioned," he reports. "And what enthusiasm! Three hundred and fifty people could not be held in an 18 x 30-foot auditorium, but since the walls were open two-thirds of the way from ceiling to floor, many people stood on the sides and looked in to watch the proceedings.

"When time came for the altar service, people began to work their way from the back through the tightly packed crowd to kneel at the front of the platform. Many testified to being fully sanctified. Several accepted Christ. All were praising God for His special blessings upon them."

Because of the many Nazarenes who left the island during the exodus which took place nearly two years ago, a loss in membership was reported. However, the 500 plus members in full communion and 100 probationary members brought in a total of \$68,000 last year. Leaders are encouraged by the growing number of young people eager to do something for God. NWMS chapters are faithfully achieving their goals.

Due to governmental restrictions, the Nazarenes outside Cuba are not allowed to assist the church in any way. "They have learned to be content," continues Dr. Reza, "and want to see a flourishing church which will be a haven to the destitute and unsaved of the island. God can help them bring it to pass."

Nazarenes are asked to continue to pray for their Cuban brethren. □

—NCN

## On Achieving Communication

I WAS IN MEXICO recently as speaker for the pastors' and wives' retreat of the Northeast Mexican District, which is superintended by Moises Esperilla.

Facing those wonderful people, I found myself apprehensive and frustrated. My Spanish is limited to *buenos días* and *curva peligrosa*, and they understood very little English. When I preach, I am eager to *communicate* the gospel.

The problem was solved, to the measure that it could be solved, by using an interpreter. The person chosen to interpret, fortunately for me, was Jonathan Salgado. When I was teaching at Pasadena College, he was a student in the master's program, and took some classes from me. He also pastored a church in Los Angeles at the time. I preached to his congregation a couple of times, while he interpreted, so we had worked in tandem before. On top of that, he made good grades in my classes, so there was no incentive for him to sabotage my preaching!

Still, I felt awkward and at a disadvantage. Of course, a skilled interpreter gives a preacher one distinct advantage. He can make the preacher seem like a better thinker and speaker than he really is. Judging from the response and appreciation of the audience, my messages reached them better in Spanish than they left me in English! Jonathan not only transmitted my sermons, he improved them.

The whole experience impressed me anew with the difficulty of achieving good communication. This is true even when speaker and hearer share a common language. The difference between what a preacher thinks he is saying and what the congregation thinks they are hearing can be amazing—and frightening. Perhaps it is fortunate that the failure to make himself understood is often hidden from the speaker. Otherwise, few of us would have the courage to enter the pulpit twice!

I am convinced that a more-than-human interpreter is needed. Only the Holy Spirit can anoint both speaker and hearer, so that a level of communication results sufficient to make the message clear and relevant. Apart from His activity, which is mysterious and indefinable, we would not make connection with one another's minds. The Spirit of Truth, however, can make the word of God known through men to men.

This fact places a special responsibility upon the speaker. He must preach the message as plainly as he can, but He must also yield the messenger as fully as possible to the Holy Spirit. As a famous American preacher once said, "The soul of preparation is the preparation of the soul."

Biblical prophecy, according to Simon Peter, resulted when "holy men of God spoke as they were moved by the Holy Spirit." Biblical preaching requires a similar interaction between the Spirit and the speaker. This does not allow the process of careful sermon preparation to be short-circuited. But it does mean that even the best human effort is not enough to insure communication. The Spirit works through the word of preaching to produce understanding, conviction, and faith.

I thank the Lord for skillful human interpreters. And I praise Him even more for the indispensable ministry of the Divine Interpreter! □



Edited by  
**Wesley Tracy**  
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