

HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 15, 1984



AN EDITORIAL

REVIVAL . . . IN OUR CHURCH . . . AROUND OUR WORLD!

“THE CHURCH OF THE NAZARENE IS RESPONDING TO THE CHALLENGE OF HOLINESS EVANGELISM.”

IN 70 DIFFERENT COUNTRIES and world areas the Church of the Nazarene is responding to the challenge of holiness evangelism. Because of sacrificial commitments, it appears that the number will soon increase from 70 to 75. Revival has been the key to what we are presently experiencing.

At this writing all members of the Board of General Superintendents have attended regional conferences outside the United States. Inside the U.S. all have participated in regional evangelistic conferences. These have all served to provide brief glimpses of the international Church of the Nazarene as it is today.

In each instance enthusiasm has been running high. Commitments to our basic mission of advancing God's kingdom by the preservation and propagation of Christian holiness have been underscored.

Word of revival fires breaking out in many areas of the world has been received. The rate of growth in our church appears to have been stepped up considerably. The spirit of camaraderie and cooperation is evident everywhere. Language and cultural barriers have melted as many have basked in meaningful Spirit-directed dialogue emphasizing common concerns and not geographical biases.

Our key objective as a church requires us to respond to the Great Commission to “go and make disciples of all nations” (Matthew 28:19, NIV). This has now become a universal Nazarene obsession. Proof of this is the overwhelming response to the Thanksgiving Offering goal, which we know by now has been exceeded by one-half million dollars. Nazarenes appear to be saying they intend to outdo themselves this Easter by reaching the \$10 million mark. Five new mission fields will be opened as a result, making the slogan “75 countries in 75 years” a reality.

This is all adding up to marvelous spiritual preparation for the General Assembly in 1985. God's blessings are obviously on His people. He is bolstering our faith to further meet the overwhelming challenge of the last segment of this twentieth century.

It appears as though God is endeavoring to let us know how dependent He is on us to reach the world He loves so much. As we do so, He will utilize the Church of the Nazarene as a mighty instrument for a global evangelistic thrust. We will then, by His Spirit, keep the present momentum we have. As He leads, we will want Him even to increase it. Not one church, large or small, will want to miss the impact of revival because these are indeed great and wonderful days in our denomination. We must make the most of them. Under God we will.



by General Superintendent Jerald D. Johnson



The Ministry of Casseroles

Alan Garrin

by JIM CUMMINS

THE MINISTRY OF CASSEROLES? I had heard of the ministry of music, visitation, ushering, greeting, preaching, and many others. However, the ministry of casseroles was new to me until recently.

I had received word that my father had suffered two heart attacks. One had done severe damage and then it was followed by a cardiac arrest. I took the next flight out to be with him. My mother, two sisters, and I were able to see him four times a day for 15 minutes at a time. Each day at eleven, one, five, and eight o'clock, we made our way into his small cubicle to see him as he was being fed intravenously, hooked up to a heart monitor, oxygen supply, and other life-support systems. The pastor's calls were important. I understood the ministry of visitation. The church members came by to pray. I understood the ministry of prayer. Friends came by from work to see how he was progressing. I understood the ministry of friendship. When we made our way back to the homeplace, only five minutes away, between visitation times, I then began to understand the importance of the sometimes neglected and overlooked ministry of casseroles.

The first day the ministry of casseroles presented itself in the form of a large Mexican casserole. The next day it took the form of a hamburger casserole. Day three a delicious chicken casserole said, "We really care." A broccoli and cheese casserole extended warm love and concern on day four. I began to understand, appreciate, and fall in love with the ministry of casseroles.

I have often heard people say, "What is my ministry?" If you are searching for your ministry, don't overlook the ministry of casseroles or the ministry of pies, or cookies, or cakes, or jams, or homemade bread, or other culinary skills. It may be that feeding the stomach is one of the vital ways of saying, "We care; we love you," to our church family.

JIM CUMMINS is pastor of the Central Church of the Nazarene in Orlando, Florida.

On the world mission field, it has been found helpful to teach the people how to farm, learn nursery work and medical techniques, how to feed themselves, and other skills to meet physical needs. A method that works in one part of the world just might be a practice we need to start or revive among our people today.

As I enjoyed those delicious casseroles for lunch and dinner, I was thankful for the ministry of casseroles. I really didn't think the ministry of music, greeting, ushering, soul winning, or any other ministry would have met the needs of our family at that moment. I am thankful for those who understood and used this ministry at such a time. □

Call of the Valley

*The flashing sunlight probes the slope,
The valley darkness melts away;
Storm-drenched, I marvel at the change—
The fury-clouds now peaceful day.*

*"Here would I dwell!" I cry, enthralled,
"So near to heav'n earth hath no lure!"
Hark! Far below, an engine's wail—
And my withdrawal is less sure.*

*For on Transfiguration Mount
Cried Peter, "Lord, let us here dwell!"
But Jesus said, "The vision's past;
There's duty in the work-day dell!"*

*That locomotive's wail reminds
Of needy, pleading men below:
Help me, God, to mountain visions hold
As I in valley service go!*

—CHARSTEN CHRISTENSEN
Calgary, Alberta, Canada



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Letters

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LEADERS IN STEP

Our church leaders are right in step with the times in calling upon our people to minister to the poor.

For too long and in far too many cases we have been satisfied to merely send a "dollar" to Washington "to help the poor." For too long we have been guilty of literally throwing money at nonessentials while, at best, spending what is left over on the essentials, feeding the hungry, clothing the naked, and preaching the good news to the poor. Sadly enough, there are those still around who would continue to lead us down the path of reckless, wasteful spending. Oh, how we as a church need to get our spending pri-

orities in order, to stop following the spendthrift "dinosaurs" or the squawking "turkeys" running from the ax.

We ought now to heed Dr. Johnson's wise counsel, "a renewed sense of mission . . . would expand our ministry to penetrate the unreached quarters of our cities and towns."

*Charles C. Davidson
Brandon, Florida*

EASTERN STAR

During the past few months I have frequently been exposed to enthusiastic comments about the religious content of the Star Wars series from a spectrum of sources, including

Nazarenes, which invariably conclude that the result of viewing this film must be a closer relationship with God.

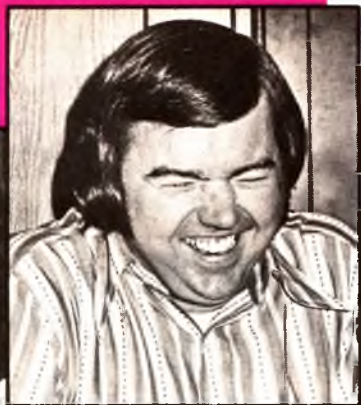
One of the critical steps in evaluation is distinguishing between things that are true and things that seem true. Christ said, "I am the way, the truth, and the life" and consequently Christians can claim to have access to truth in the Word of God. The Bible is the standard against which those things that seem true must be held. Does the Star Wars series make a positive Christian statement?

At first glimpse it seems true as it addresses questions about God,

(Continued on page 20)



Alan Gann



Tom Latin



Alan Gann

Go Ahead, LAUGH

by G. ROGER SCHOENHALS

ILLUSTRATING one of his sermon points, the pastor said something he didn't mean to say—something embarrassing and funny.

Instead of acknowledging the smiles, he proceeded as though nothing had happened. He hoped we would forget the faux pas and that he could salvage the sermon.

But we couldn't forget. The visual image he had mistakenly constructed took our imaginations by storm.

Soon a snicker escaped in the sanctuary. Someone else muffled a snort. The lady sitting in front of us shook silently.

I tried to control the pressure mounting in me by biting my lip, pinching myself, and by thinking serious thoughts—all at the same time.

My wife had similar trouble maintaining her composure.

G. ROGER SCHOENHALS is a former editor of Light and Life. He now resides in Seattle, Washington, and does freelance writing.

Still the preacher plowed on.

Just before the dam broke, his wife stood up and, calling him by name, said, "Why don't you just stop?"

With that, the pastor hurriedly uttered a closing prayer. Then he fell across the pulpit and poured out peals of laughter.

For a few minutes we all roared.

It was good for us to laugh like that. Perhaps it wasn't the best place or time, but then one cannot always program laughter. Sometimes humor pops up when you least expect it.

God intends for us to laugh. It's one of those special human characteristics that sets us apart from the animal kingdom. There's "a time to laugh" (Ecclesiastes 3:4, NIV), and we are to "rejoice with those who rejoice" (Romans 12:15, NIV).

The benefits of laughter are legion. Laughter builds goodwill and develops confidence. It puts people at ease. When President Reagan entered the hospital following the attempt on his life, his humorous quips did much to relax a nervous nation.

Laughter releases tension. A sour meeting can be sweetened with a sprinkle of humor. Laughter also warms an audience and helps sustain interest.

Laughter promotes health. The *Reader's Digest* reminds us of this by grouping jokes under the heading, "Laughter, the Best Medicine."

But if laughter promotes health, it also reflects health. People who are happy and who laugh together are saying something positive about themselves.

Humor is attractive. It has drawing power. As the saying goes, smile and the world smiles with you.

But like any of God's gifts, laughter can be misused. For example, there are those who deny humor. Their theology of sadness places laughter outside the will of God. These long-faced Christians carry to extreme Peter's admonition to "be sober" (1 Peter 5:8).

On the other hand, there are those who misuse laughter through overuse. They carry the joke too far. Their excessive humor is annoying and sometimes obnoxious.

Laughter can also be misused as an expression of disbelief or ridicule. Laughter can be a weapon to hurt someone, to make them feel silly or inferior. Laughter can be evil as in the sinister cackle of the late Jim Jones.

Laughter can also be used as a mask to hide true feelings. It's a convenient cover-up for things like fear, ignorance, nervousness, and hurt.

And then there are those who laugh at crudeness and vulgarity. Surely there are better things to laugh about than offbeat stories.

Life provides plenty of grist for laughter. An unconscious mistake or an unusual situation can be lots of fun—especially to those who are able to laugh at themselves. And blessed is the person who can tell a good joke well.

Laughter can also find its way into prayer. I've heard of more than one saint who broke into a sort of holy hilarity while enjoying a time of communion with God.

We need to laugh. We were made to laugh. But most of us take ourselves too seriously. Let's loosen up and enjoy with greater gusto the good life God has given us in Jesus Christ. □

THE POPULAR EVANGELICALS



by JON JOHNSTON

BORN AGAIN" IS CHIC. The buzzword has described everything from cosmetics to professional athletes. Joy Gross's book is entitled: *The 30-day Way to a Born-again Body*.

Time magazine has said, "The Bible Belt is bursting the bonds of geography and seems on the verge of becoming a national state of mind." Long gone are the days when evangelicals were considered holy rollers, counterfeit preachers, theological ignoramuses, and bombastic bigots. Evangelicals have "arrived."

But does all this fanfare necessarily mean that all is well? No. We have been gloating over our press clippings when we should have been guarding against compromise. We have pandered to the praise of our culture by accepting the world's debauched value system.

The world pursues pleasure with few restraints. The world is preoccupied with youth, fascinated by fame. Technology may be the new god of our age, honored and abused. People become obsessed with fads and addicted to material goods. They worship themselves and manipulate those around them.

They? We too—evangelical Christians, whose lives should be transformed by the renewing of our minds—have bought into this modern pantheon of narcissism, hedonism, and the rest.

Pleasure Hunt

Science has made us concentrate on sense experience—what we taste, see, hear, smell, feel is real. Technology has enabled us to stroke our senses in a trillion ways. Today's heroes, the beauty queens and playboys, embody the hunt for pleasure. Anything for a thrill. And tomorrow's high must be higher than today's. The world is on a frantic, veering drunk.

There was a time when our Puritan forebears con-

sidered pleasure essentially sinful. But American Christians today seem to think it is a sin *not* to have pleasure. Pleasure has become our taskmaster. We ignore others in our personal joyrides. We become unwilling to accept necessary sacrifices.

Pleasure has a place in a Christian's life. But it must be within the framework of the joy God gives. We must be careful not to base our discipleship merely on the pleasurable experiences of a "spiritual high." Our pleasure must always be tempered by our uncompromising devotion to obedience.

The New Trinity: Me, Myself, and More

Selfishness has become a virtue. We call it exercising initiative, being assertive, or acting honestly, but it's narcissism, plain and simple. The malady of "me-mania" has spread from shore to shore.

Again, evangelicals are far from immune. We place a high priority on our personal comfort and often neglect the needs of the hungry or sick or poor. A growing number of evangelicals are following a "cult of affluence," equating God's favor with the amount of material blessings He has given us.

Materialism has engulfed our nation, and our churches with it. We are consumers *extraordinaire*. What we can't afford we buy on credit. Our first allegiance is to mammon rather than God.

Evangelical materialists fit right in with their lavish life-styles and gaudy churches. They shield themselves from the full implications of New Testament servanthood. They are deaf to the cries of millions in our world who languish in the cruel grip of poverty. They laugh off the well-researched fact that there is actually enough food to go around the globe—provided people like them would share.

We must tell the narcissists among us that it is proper for us to love ourselves, but only because of what God has done for us. Narcissus should be advised

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to kneel at the foot of the cross rather than beside the reflecting pool.

Materialists should cut back on extravagant living. This is no easy task. We're fighting an undertow of greed. There are no simple formulas for success in cutting back. But we must take our stand and ignore the siren-calls of our consumer-oriented society.

Sanctified Syncretism

Confronted with a fame-crazy, fad-mad world, evangelicalism has not only adopted these values, but it has also generated its own brand of celebrityism, technologism, hedonism, etc.

The evangelical faddist rushes to pick up his witness checks, Christian Frisbees, "Heaven or Hell: Turn or Burn" T-shirts, and a praying Santa for his manger scene. He is driven to adopt pop culture's latest product, due to his unfortunate compulsion to conform.

The evangelical technologist mechanizes, and thereby impersonalizes, his faith. Computer letters respond to desperate cries for help. Witnessing itself employs such stand-offish techniques as bumper stickers, lapel pins, and billboards. And the electric church accomplishes its lucrative goals by using such Madison Avenue gimmicks as: creation of perpetual crisis, followed by an unprecedented opportunity (usually by giving money) to solve the crisis; constant appeal to a sense of guilt and loneliness; and, provision of give-away products in order to cultivate the treasured list of contacts to "milk" systematically.

Evangelicals have also fallen for celebrityism—pad, pencil, and autograph. The ever increasing roster of born-again celebrities seems to have given God and His people a real boost. While that may be true in some cases, celebrity-worship in general has adverse effects. It minimizes the importance of inner qualities that are less visible than "well-knownness." It also tends to legitimize the opulent and sometimes morally questionable life-styles of some of our Christian stars.

Something to Lose Sleep Over

What I find most distressing is that these subversions of Christian values cause little concern among evangelicals. There are few sleepless nights or all-night prayer meetings. In fact, the evangelical community is quite casual in the direction it is heading.

History has shown that when society embraces religion, religion usually hugs back. Accommodation is often followed by assimilation and amalgamation. We accept some popularity and, craving more, we discard the convictions we have that might be unpopular. Our religious distinctives blur. Our identity as Christians is threatened.

What must we do? The first step is to become thoroughly upset by the conditions that now exist. We must raise our level of consciousness and awareness. We must realize that this world-system is at odds with the purposes of God. There is a battle here. And we must determine not to compromise.

Jesus must become Lord of all the kingdoms of our hearts. We should hunger for deeper commitment. As a result, we would cease to be molded by our culture's corrupt value system and instead become change-agents—just like light, salt, leaven. □

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Behold the Man



Camelique

*Behold the man
not clad for crucifixion
with cross and crown
but as an urchin
at my door.
"A piece of bread
please,"
she says.*

*I explore her face
for she is about four
—it does not matter
that her mother's
crouched behind the fence—
and I find her beautiful.*

*"Wait here,"
I answer
for I would not let her in.
Lice crawl
in her crissy hair
and warts
pad her feet
I'm sure.*

*Yet she is beautiful
for it's the eyes
beneath the crown
that scan me—
it's that transcendent dignity.*

*And when she has gone,
closing the gate carefully
in case I shout,
I am glad
I was here
in this dull town
when
He needed bread.*

*It's the cup
I should have given Him
at Calvary.*

—MERLE LAMPRECHT
Ciskei, South Africa

Holiness Heritage



SERMON

FOLLOW HOLINESS

by G. B. WILLIAMSON

Follow peace with all men, and holiness, without which no man shall see the Lord (Hebrews 12:14).

There are two objectives set before the Christian pilgrim in this text. They lie along the same way of approach. Peace with God and peace with all men are concomitants. They go together. One cannot be at peace with God and at enmity with his fellowman. The Christian can know peace with God, the peace of God, and the very God of peace in his heart. He can be justified freely and sanctified wholly.

In the experience of entire sanctification, the Christian believer enters into that state of holiness without which no man can see God. That holiness has been provided for men. God has placed it within the reach of the Christian here and now.

I. It is of utmost importance that holiness shall become our present possession.

In the Book of Hebrews there are many warning notes sounded. Many of them are introduced with the word *lest*. Several of these cluster around our text and all of them relate to it. Each one stresses the

importance of holiness in experience and ethical conduct.

The first of these danger signals immediately precedes the text: *Lest that which is lame be turned out of the way . . . follow peace with all men, and holiness, without which no man shall see the Lord* (12:13-14).

To make their lives redemptive in their influence upon others, Christians must "lift up the hands which hang down, and the feeble knees; and make straight paths for . . . [their] feet, lest that which is lame be turned out of the way." Weak, faltering Christians are no encouragement to the others who observe their lives. Those who make crooked paths can never say, "Follow me as I follow Christ." For the sake of one's example, holy living is a must. Religious experience must be validated by righteous conduct.

The second word of warning immediately follows the text. The inspired writer says, "Follow peace with all men, and holiness, without which no man shall see the Lord:

looking diligently *lest any man fail of the grace of God*" (vv. 14-15, italic added). Holiness tends to establish the Christian.

The Bible teaches a sound, scriptural security, but it is conditioned upon diligence, voluntary obedience, and growth in grace. Then no man can be plucked out of God's hand. There is the possibility of being kept by the power of God through faith unto salvation. There is no such thing, however, as being eternally secure until we are secure in eternity. Holiness is conducive to diligence; therefore it is a safeguard against failing of the grace of God.

The third warning not to neglect holiness is so closely related to the text that it can be joined to it without any obvious omission. It says that we are to possess holiness *lest any root of bitterness springing up trouble you, and thereby many be defiled* (v. 15).

Beyond controversy, any bitterness of spirit is inconsistent with holiness. It is a delusion that any person can be sanctified wholly and harbor any bitterness, censoriousness, or harsh criticism, to say nothing of spewing it out in judgmental words or attitudes. The essence of holiness is love out of a pure heart.

Adam Clarke is probably correct in his interpretation of the "root of bitterness" as the inception of an erroneous doctrine. That being true, that holiness which can be imparted only by the Holy Spirit is a conservator of sound doctrine. He is the Spirit of truth, who guides the Christian believer into all truth. At the same time He guards him against all error. Thus He protects and preserves the unity of spirit in the Church.

The final reinforcement of the exhortation to possess holiness now is *Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright* (v. 16). Holiness calls for self-discipline. The sanctified person is still human. Holiness does not denature him, it renatures him. He is cleansed from the perversion of his natural desires, but the appetites of the flesh remain with him. Those natural cravings must be disciplined.

II. Holiness is a pursuit as well as a present possession.

To leave the implication that holiness is a state of being into which the Christian believer may enter instantaneously by faith, without making it clear that it is a way of life to be pursued, would be untrue to the text. The words "Follow . . . holiness, without which no man shall see the Lord" make sense only if we understand that holiness involves such a pursuit. It is a way, not a station.

We are not to assume that the way of holiness is always level and smooth. It is sometimes rugged and steep. There are days when the heart is filled with jubilant song, but there are other days when burdens are heavy. Holy living is often a walk by faith, not by sight.

The one who wrote this Epistle to the Hebrew Christians . . . knew they were facing tribulations and persecution. His desire was to help them to understand that their trials were as chastisements from the Lord and to help them accept them without discouragement.

The chastened Christian should not indulge in self-pity. Neither

should he turn cynical or adopt the Stoic's hardened attitude. Faith in God's wisdom and goodness enables him to capitalize on adversity until he rejoices in it, because he has found God's grace sufficient, his spirit chastened in Christlikeness, and his witness convincing to all who know him.

III. Certainly our text has not received full treatment until we have declared that it gives a clear preview of the prospect that holiness holds before those who possess and pursue it.

Here it is stated negatively, without holiness "no man shall see the Lord." Jesus gave it to us in positive affirmation, "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). This beatific vision is not reserved for the time when we shall see Him as He is and because we have awakened with His likeness. Of Moses it is said, "He endured, as seeing him who is invisible" (Hebrews 11:27). There is ability given to see God within the range of our present vision.

We can see Him in the things that are made. "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge" (Psalm 19:1-2).

We see God in His works and words as recorded in the Bible.

We see God in Jesus Christ. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Corinthians 4:6).

We may also see God in the lives of His people. They are living epistles read and known of all men. They shine as lights in the world.

These blessed revelations are glimpses of what our ultimate vision shall be. When we see Him face-to-face in all His glory, "we shall be like him; for we shall see him as he is" (1 John 3:2). □

Editor's note: Dr. G. B. Williamson, who died in 1981, had a varied and illustrious ministry—pastor, district superintendent, college president, general superintendent, teacher. He excelled as a preacher. "Follow Holiness" is excerpted from a sermon in his book *Sermons for Holiness Evangelism*.

NAZARENE ROOTS

An early photo of Hiroshi Kitagawa and his family, about 1919. From the H. F. Reynolds photograph collection.



HIROSHI KITAGAWA

An effective missionary ministry develops mature national leadership. Hiroshi Kitagawa of Japan is a prominent example. After his conversion in 1910 through a Nazarene ethnic work among the Japanese, Kitagawa later graduated from Pasadena College. In 1915 he returned to Japan with a party of missionaries and established a strong church with a minister's training course in Kumamoto.

As the war clouds gathered in the 1930s, the Japanese Christians increasingly felt the pressure of persecution, bigotry, and the terror of war. While fear stirred a wave of fanatical adventism, Hiroshi Kitagawa remained a stabilizing influence encouraging the church to continue its ministries. When the fighting engulfed our work

in China, Hiroshi and his brother Shiro traveled into areas controlled by the Chinese guerillas, visiting the mission to demonstrate some expression of Christian love and support for their Chinese brothers.

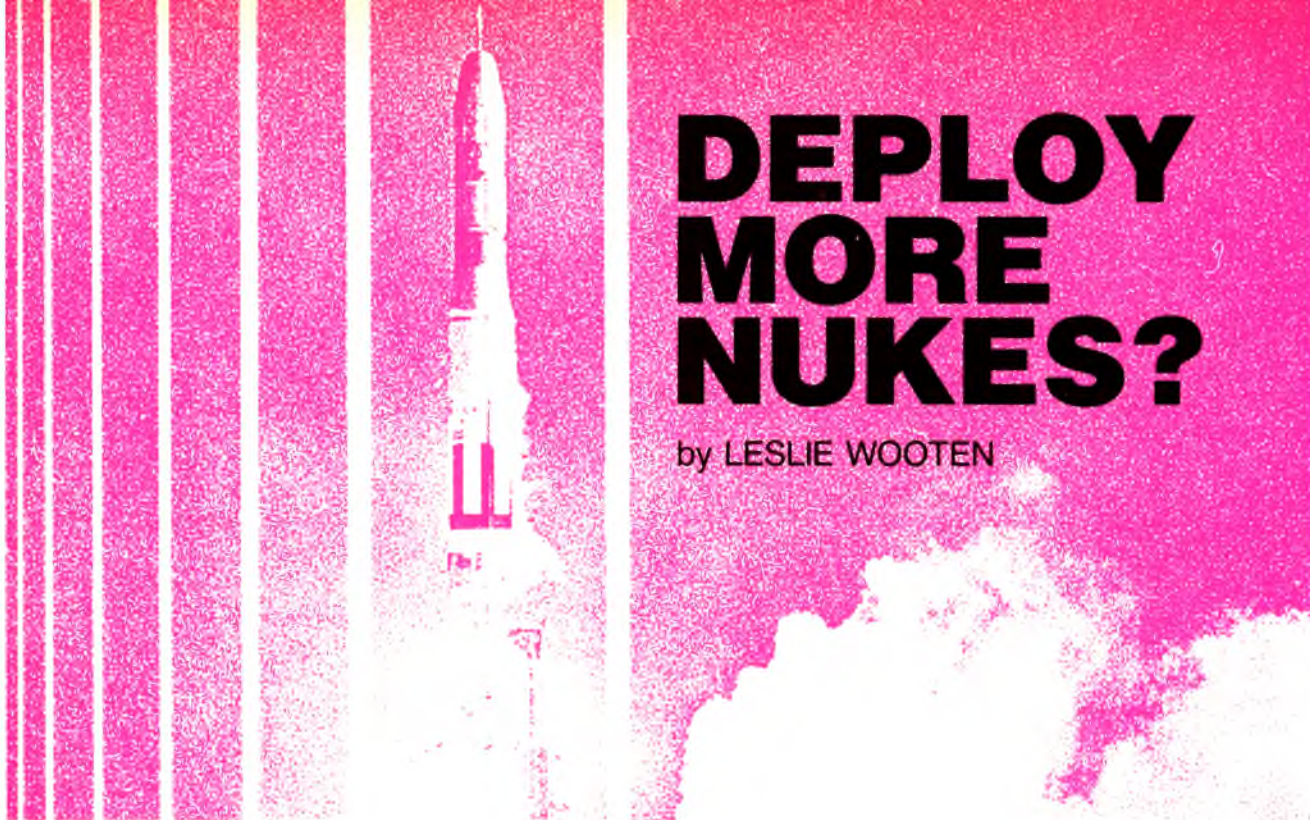
Toward the war's end, the elderly Kitagawas survived on a meager diet of sweet potatoes and lived with the roar of B-29 bombers overhead. A large dirt hole offered small hope of safety from the terror of incendiary bombs. Disease, starvation,

and exposure continued to ravage the country long after the signing of treaties. Yet on November 4, 1947, 29 surviving Nazarene ministers met at Rev. Kitagawa's church in Kyoto to reestablish the Church of the Nazarene in Japan.

Missionary W. A. Eckel observed that this meeting in 1947 brought three days of "rich fellowship and blessing such as has not been felt for the past seven years. . . . This is looked upon as a red-letter day for our work in New Japan."

The story of Hiroshi Kitagawa and the Japanese Nazarenes testify to the effectiveness of Nazarene missions the world over: men, women, and children have come to know the influence of Jesus in their lives even as we know it in our own. □

STEVE COOLEY, Director of Archives



DEPLOY MORE NUKES?

by LESLIE WOOTEN

EVERY NUCLEAR WEAPON in the world should be destroyed—not just limited! All governments should outlaw the making of nuclear missiles.

In every country, more devastation of morals, lives, and property already exists than governments can cope with, without unleashing a nuclear holocaust upon planet earth.

But as long as one nation has one nuke and the capability of making more (secretly or otherwise), all nations stand in jeopardy of being struck with nuclear missiles or ruled by tyrants who threaten to strike.

While the ideal safeguard is to destroy all atomic weapons from the face of the earth and ban building more, this will never happen! Unregenerate men are incapable of executing an ideal nuclear safeguard solution.

In a world populated with a large percentage of greedy and warring people (James 4:1-2), where lust, lying, stealing, cheating, distrust, murder, and other diabolical deeds are everyday occurrences; where people who live on the same street, speak the same language, and even dwell under the same roof, can't get along peaceably; it is only wishful thinking to expect nations divided by great cultural, religious, and political differences to turn their weapons into plowshares short of the millennial reign of Christ (Micah 4:13; Revelation 20:1-4).

General Douglas MacArthur, in his speech to the joint meeting of Congress April 19, 1951, hit the heart of the whole war problem and prescribed the only course possible to prevent nuclear conflict. MacArthur stated: "Military alliances, balances of power, leagues of nations, all in turn failed, leaving the only path to be by the crucible of war. The utter destructiveness of war

now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, our armageddon is at our door. The problem basically is theological and involves a spiritual recrudescence, an improvement of human character that will synchronize with our almost matchless advances in science, art, literature, and all material and cultural developments of the past 2,000 years. It must be of the spirit if we are to save the flesh."

While MacArthur's solution still provides the best possible prescription to prevent nuclear war, nevertheless it was destined to die the same day it was born. For the overwhelming majority of men and nations reject Christ as Lord and Savior. And only His Spirit possessing people's minds and hearts can bring about a "spiritual recrudescence" in men's characters that is indispensable in preventing war.

So where does this leave leaders of the free world who strive to protect and maintain our freedom? They must match military might with military might or eventually surrender!

In a world where human predators not only sit on tyrannical thrones, but stalk the streets of every city, it would be just as disastrous for our nation to diminish its military might as it would for each of our cities to lay off the local police force.

Khrushchev boasted, "We will bury you!" A successor said, "We could destroy America, but we would get it in the neck."

As long as nations realize that starting a nuclear war will result in their own utter destruction, they will hardly dare launch a first strike. Unless, of course, a madman such as Hitler arises to power in some nation with nukes. And that could happen! Or an error in communications or a computer malfunction could possibly signal a first strike. However, this possibility is almost remote according to General James Hartinger, Chief, Air Force Space Command.

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Still, there is not much light at the end of the tunnel from the human viewpoint. A recent poll reveals that almost half of the people polled believe that nuclear war is inevitable. But only God knows if and when! He controls the whole universe. He will have the final say in the affairs of men.

Upon viewing *The Day After*, a group of workers at a nuclear power plant in our area were asked, "What would you do if you received 30 minutes notice of a nuclear attack?" One man solemnly confessed, "I'd repent and prepare to meet my Maker."

When more people realize that nations and individuals must depend upon God for maximum security (Psalm 46), rather than on a political power, wealth, or weapons of war, then more citizens will turn to Christ for salvation and safety. "For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many" (Isaiah 66:16).

In light of all the gloom and doom displayed today, how must one plan for the future? Remaining ready to meet God is the first imperative (Matthew 24:44)! Waiting until one's last hour of life will be too late for most people (Hebrews 3:7-19). As a committed Christian the awesome forebodings of the future do not frighten me. I "rejoice in the Lord alway" (Philippians 4:4). With eternity's values in view, I operate on a daily basis but make long-term plans just as though I were going to live to be 100. For instance, I recently purchased municipal bonds that mature in 2012. If the Lord wills, I'll be about 90 by then. Should I die sooner (via A bombs or otherwise) what difference does it really make? I am going to live eternally anyway (John 3:16)!

In college class devotions we often sang, "When this world's on fire, / You'll need my Jesus to be your Savior." Christ affords all the hope I need in the event of atomic war or any other death-dealing destruction. Suffering, lingering death, or sudden death cannot separate a committed Christian from the love of Christ (Romans 8:35-39). And to be absent from the body is to be present with the Lord (2 Corinthians 5:8).

Deploy more nukes? Yes, if that is what is required to deter atheistic Communist rules from blackmailing us into surrendering, perhaps without firing a shot. That could happen! All it would take is for them to get the drop on us while a weak, indecisive president is in the White House and surrounded by a few influential but frightened advisors who would "rather be red than dead."

Therefore, considering current world conditions, deploying more nukes may be the best deterrent possible despite the stark reality that deployment falls far short of an ideal solution nor guarantees that an atomic war won't eventually erupt. If such a war comes the old cliché, "old men start wars, young men fight them" will become passé forever. For the "old men" who order the first strike will fall victim to their own vicious volitions. And they know this!

To face up to the ominous realities of the present and provide a ray of hope for the future, one must be prepared for the worst but hope and pray for the best, always keeping in mind that our only sure hope lies in "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). □

PEOPLE MOVE ON— GOD STAYS

by EVELYN STENBOCK

I PULLED INTO THE DRIVEWAY SLOWLY. "Move, you guys," I murmured to the pair of mourning doves, "or you're going to get run over."

They moved.

A cardinal in the maple tree trilled a happy hello as I stepped out of the car. Suddenly I was overwhelmed. "Good-bye, Redbird," I responded. "Good-bye. I'm going to miss you."

Twelve years was a long time. Was it he, or was it his father or grandfather I had fed faithfully year after year? How long do cardinals live on, claiming their territory, raising their young, and on scorching summer days splashing to their hearts' content in the big gray birdbath? And when I was gone, would the new yardkeeper remember to fill it?

I blinked and swallowed hard. Most treasures I would take with me when I moved. Some—the birds, the squirrels, the possums, the rabbits, the feisty raccoons—some would stay behind. They counted on me. I didn't want to leave them. "Tell them to come along," I whispered to the wind. "It isn't far. There's plenty of room and when they need me, I'll be there."

Of course, it cannot be. I go. They stay behind. They belong to the Heavenly Father, not to me. I go, but He stays and keeps on watching over them and their young as He has always done.

Thus it is in human life, as well. You meet a special need in my life; you move on. I look for your smile, reach for your hand, listen for your words of comfort and cheer but they—you—are gone. I minister to some needy soul—and I move on. Who will take over? Who will care?

Even an old black crow can caw the right answer to those foolish questions. People move on. God stays. For a brief span you and I may be wonderfully indispensable in each other's lives, sometimes providing necessities, sometimes support, sometimes aid in distress, sometimes plain old pleasure. But—important as we are to one another, as much as we do need each other—our relationships tend to be temporary. Sooner or later, people move on. Things change.

God does not change. Trill on, my redbird! Trust in Him.

And find true faith, my human friends! Look up and learn to live and trust your Creator as the redbirds do. I may leave, but God—who brought me briefly to touch your life and share His love—God remains. For birds and people, that is good news indeed! □

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Bob Taylor

Who Really Is for Peace?

by MORRIS CHALFANT

DR. EDWARD TELLER, "father of the H-bomb," wrote in the June 1982 issue of the *Journal of Civil Defense*: "There has been an effective freeze in the United States on the development of technically new and ingenious weapons for the last two decades. . . . While weapon development languished, negotiations did not slow down Soviet development of arms." Dr. Teller believes that: "If the nuclear freeze goes through, this country won't exist in 1990."

We who are living in the Western world need to learn a lesson from the golden days of Rome. The Antonines, Gibbon tells us, "preserved the peace by constantly preparing for war." It was a sound policy then; it remains a sound policy now.

The problems of the nuclear age are no different in principle from any previous age. In a world that never can eliminate war, limited, justly waged war is more important than ever before. To insist on political pacifism, abandonment of war as an instrument of national policy, is utterly unrealistic. If we deny any nation the right of justified war, we condemn it to destruction by those without moral scruples.

There is a tendency on the part of some, in the media and in politi-

cal circles, to imply that the nuclear freeze movement is broad based, a spontaneous, grassroots crusade sweeping the nation. Nothing could be farther from the truth.

The truth is, the groups leading and promoting the movement are the same old-line organizations that were active in advancing Communist objectives by their anti-Vietnam war activities.

In her article, "The Building Blocks of the Freeze Movement," in the June 10, 1982, issue of the *Wall Street Journal*, Dorothy Rabinowitz incisively brought out the true nature of these groups. Among them are ". . . the War Resisters League, . . . whose chief energies today are spent advancing the cause of world revolution; Clergy and Laity Concerned, formed to oppose the Vietnam war and today the principle left-wing network among U.S. churches; Mobilization for Survival, an umbrella disarmament organization composed chiefly of radical activists, Communists and assorted peace groups."

Rabinowitz points out that these groups "have in common a remarkably consistent socio-political outlook . . ." This can be summed up as a hatred for the United States and an admiration for the revolutionary terrorists of the world, including the Palestine Liberation Organiza-

The Soviet Union, the Soviet

bloc, and all Marx-Engels-Lenin Communism is totally based on the concept that ultimate reality is only material or energy shaped by chance. The result is that in the U.S.S.R. there is total arbitrary law, total loss of the value of the individual. Only the state matters.

The Soviets' devaluation of the individual takes two forms: internal oppression of their own people and external expansion and oppression of others. As naturally as humanism in our country leads to abortion, infanticide, and euthanasia, humanism in the Soviet system leads to oppression.

In light of this, what should be our biblical perspective on military preparedness? I would say that, from my study of Scripture, not to do what can be done for people in the power of oppressors is nothing less than lack of Christian love.

The Old Testament saints trusted God, yet they were commanded to use weapons—offensively as well as defensively. The same principles prevail today. God does not change. Jesus endorsed arming for peace when He said: "When a strong man armed keepeth his palace, his goods are in peace" (Luke 11:21).

In truth, there are no scriptural justifications for the kind of appeasement and unilateral disarmament that the liberal churches have been thrusting upon us. Indeed, there are many passages demanding the sword of righteousness. The situation can be summed up in a few sentences: America's might is for self-defense and the defense of freedom and not for conquest or aggression. Soviet military power is designed for world domination and has always been used for control and enslavement. Nowhere does the Bible justify pacifism and unilateral disarmament under such conditions.

The writer believes a person's attitudes to war must be determined not by consequences but by principles; not by one's personal revulsion to physical combat but by duty and responsibility; not by utopian idealism but by the realities of the world in which we live.

Admit the premise that "there are no just wars" and you are forced to deny the right of our police to deter criminals. Admit that there is no compelling difference between a

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war of aggression and conquest and one of defense or liberation, and the way is opened for violence at the will of lawless men and nations. Argue our Lord's injunction in the Sermon on the Mount to "turn the other cheek" without his own interpretation of John 18:23—"If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?"—and you have confused the issue.

Who cannot wish, as they used to chant back in the '60s, to give peace a chance? Actually, no one. But is that the issue? The issue, more likely, is whether enemy nations armed to the teeth are deterred more by adroit negotiations or by determined statesmen, behind whom stand prepared and determined armies.

From the standpoint of the peace academy folk, the historical record cannot be encouraging on this point. Whose intentions were more peaceful than Neville Chamberlain's when, at Munich, he fed Czechoslovakia to a hungry Hitler—subsequently to discover he had merely whetted the Fuhrer's appetite? Blessed indeed are the peace-makers—except those who let freedom be nibbled away for the sake of security that proves in the end no security at all.

It may sound reasonable to talk of a freeze at the present level or to say, "We won't use atomic weapons first," but either of these equals practical unilateral disarmament. Remove the atomic deterrent and Europe stands at the mercy of the Soviet forces.

I am disturbed by the utopianism of many in the antinuclear movement. Believing that a perfect world is possible, they rail against their fathers and the establishment. Their indignation is addressed only to the United States. With total, blinding self-involvement, they actually deny the potency of the "other"—the Soviet Union.

When you come right down to it, perfect peace is what the antinuclear leaders are crying for. But perfect peace does not exist, has never existed, and will never exist in this age.

The "peace movement" represents a perfectionism that has a dangerous record in the real world.

The Khmer Rouge in Cambodia, the Islamic fundamentalists who killed Anwar Sadat, the Turkish terrorists (both of the right and the left) who nearly destroyed Turkey—all of these talked about the "perfect society."

What would they have us do? Shall we have a nuclear freeze? We would thereby guarantee the permanent inferiority of the United States vis-a-vis the Soviet Union—an undesirable position to say the least. Ask anyone from Afghanistan or Poland.

Would they have us do away with all nuclear weapons? Obviously, this would mean good-bye Western civilization. The United States and the West would be overwhelmed by the masses of Asia if required to defend themselves with conventional weapons.

Why haven't the legions of Russia or China overwhelmed the world? There is one answer—the U.S. nuclear shield. Should that shield disappear, so also would Western civilization.

In 1943, at the height of World War II, Walter Lippman said, "In the name of peace, the nation is made weak and unwilling to defend its vital interests. The pacifist statesmen justify their surrender on the ground, first, that peace is always preferable to war, and second, that because the nation wants peace so much, it is not prepared to wage war. Finally, with its back to

the wall, the pacifist nation has to fight nevertheless. But then it fights against a strategically superior enemy; it fights with its own armaments insufficient and with its alliances shattered . . . The generation which most sincerely and elaborately declared that peace is the supreme end of foreign policy, got not peace, but almost devastating war."

If we permit antinuclear emotionalism to sway our thinking and affect our decisions, we are very likely to repeat the tragic lesson of recent history. And we may well suffer far worse. As Winston Churchill warned us: "Still, if you will not fight for the right when you can easily win without bloodshed; if you will not fight when your victory will be sure and not too costly; you may come to the moment when you will have to fight with all the odds against you and only a precarious chance of survival. There may even be a worse case. You may have to fight when there is no hope of victory, because it is better to perish than live as slaves." Think about it!

Who really is for peace and who really is for war? The answer, on the basis of the Bible's realism and in the light of recent history, is that those who say they are not for unilateral disarmament, but whose position equals unilateral disarmament, are those who (like England's Neville Chamberlain) will bring war. □

TWO SITES

Divines once held that Jesus' fatal tree

Stood on the same sad spot where Adam's grew;

For it was just, they deemed, that God should free

Men from sin's curse where sin cursed the first two.

But we are wiser now. We know three hills

Where Christ's tree stood; and, more, a dozen lands

Where Adam's grew—and, as the wise Lord wills

That the true sites be hid, the sum expands.

And, yet, why dwell on where those two trees stood?

Dwell rather upon this: Two men were slain

In one place—earth. And all man's sin, man's pain,

Springs forth from Adam's death; and all man's good

And life itself from Christ's. Sure, it is plain—

It is by FAITH not SITE we heaven gain.

—WILLIAM DAVID GEBBY
Indianapolis, Indiana

GOD THE CREATOR has built physical laws into the universe. They are constant and dependable. Those laws have not significantly changed since the beginning of time. When we use them, they work for us. When we neglect them, they diminish us. When we abuse them, they destroy us. One such is the law of gravity.

The Creator has also put moral laws into His universe, such as the law of giving and receiving. God has said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke 6:38). He also said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:9-10). He also said, "Ask, and ye shall receive, that your joy may be full" (John 16:24). He also says, "The liberal soul shall be made fat" (Proverbs 11:25).

He pronounces His blessing upon tithers. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and . . . I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). Try it. Let Me prove it to you. Your crops will be

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The Law of Reciprocity

large. I will guard them from insects. Your grapes won't shrivel, "And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts" (3:12).

Satan wants to destroy the effectiveness of those promises in our lives, so he inspires us to surround them with our human rationalizations. One of the tricks our archenemy uses is to imply that these promises will not work if our motives are wrong. For instance, if you give to get, these promises won't work. That is the devil's lie. These promises do not say nor imply that at any time. The promise is, "Be obedient and I will respond." The law of reciprocity is so anchored into God's moral universe as to protect itself. It does not need our protections or our rationalizations. The very act of obedience in giving is a destructive force against selfishness. Try it. Give, and give again and again. You cannot long do that with selfishness in your heart.

Sometimes Christians judge their fellow Christians by thinking, "He just tithes out of a sense of duty." Well, so what? The act of tithing is an act of obedience to the Lord God, who set the law of reciprocity into motion. The act of obedience will bring a reward, or God has abdicated His own moral law.

Why don't we turn our fine rationalistic mechanisms into a positive direction? Suppose you were God and you had a message you wanted to tell to the whole world. Then you found some people who were helping you do that by giving their gifts and tithing their income. Would you, as God, go around questioning the motives of those people? You wouldn't need to, but instead you would bless them and multiply them and prosper them because they are helping you give your message to the world. Isn't God as wise as we are? That is why He blesses those who help Him tell the world, and that is why every act of obedience in giving has in it the built-in power to destroy selfishness.

Try it. Give to your neighbor in the name of the Lord. Give to the poor in the name of the Lord. Give a

by KENNETH VOGT

H. Armstrong Roberts

cup of cold water in His name and see what reward the Lord will give you. He has promised. The challenge is to exercise faith in the receiving as well as in the giving. There are those who say, "Well, let's just leave that up to God. Forget the receiving." God wants us to exercise expectant faith in both the *condition* and the *result* of His promises. To do otherwise is to say that gravity works going up, but it doesn't work coming down. Gravity works both ways. When we understand that, then we are the full recipients of the benefits of gravity.

Is God's moral law any different? There is a moral law of reciprocity written into His universe. May God help us to be obedient to it and expunge selfishness from our thought processes in obedience to His Word.

One day a seismograph oil field worker came to our parsonage door and handed us his tithe. He did not come to church. The nature of his work made him a transient. In my youthful immaturity, I thought to myself, he is trying to buy God's blessings. However, in my self-righteous judgment of him, I still accepted his tithe and used it for the glory of God in the church. Did my human judgment of him abort God's blessing to him? Not at all. God's promises are unconditional. He went away a blessed man, and probably was more unselfish than I was. At least, he was obedient in the name of the Lord, and the memory of his act lingers like a benediction on my life to this day. "Give and it shall be given unto you," is an unconditional promise. May God help us to exercise faith in both the giving and the receiving. □

TOMB DEPOSIT

*Friday morning—a blustery day to most—
it was the setting of the Son.*

*MAN'S INHUMANITY TO GOD—a theme
not often dealt with in Novel. . .*

it's in the Holy Novel, though, Book II.

*He healed, touched, blessed, held, caressed,
cared, shared, wept, bled, sweated, felt,
walked, slept, feasted, fasted,
prayed, preached, talked, mediated,
infiltrated, revolutionized, agonized, lived,
died, and lived again.*

*Man killed God—laid Him in a borrowed grave—
made the fatal deposit—*

*"We have killed Him; we are rid of Him;
life will normalize; God will bless us
for eradicating the blasphemer."*

*In a way they were right—God did
bless man—not "for" but "in spite of."
God is like that.*

*Good Friday—Tomb Deposit—may my life
reflect the resurrection—we've been
recalled to life. "Easter Sunday is a-coming!"*

—JIM WILCOX
Yukon, Oklahoma

The Temptation was there

by WILLIAM GOODMAN

THE STORE would close in 30 days. At present everything was on sale at 20 percent off, but in a few weeks everything would be sold at 70 percent off. John suggested, "Let's hide merchandise in the back of the stock room until the big sale takes place. Seventy percent savings is certainly better than 20 percent."

A memorandum had come from the company stating that it was illegal to hold or hide any merchandise. "What do they care? If they are going to turn us out on the street with no income, we deserve to buy the merchandise at a lower price," protested John.

The temptation was there. The benefit of greater savings in light of a job ending made sense. But the company that had placed its trust in us affirmed the illegality of John's suggestion. "Why would it be illegal?" asked John.

The temptation was there. John reasoned, "One man's saving becomes a company's interpretation of stealing. It's not right! How will they know that we hid the merchandise until we could buy it cheaper?"

The temptation was there for greater savings, but it was illegal, and one would need to perform the deed with nervous anxiety about getting caught. John did admit he wouldn't want anyone to know about his plot.

Temptation is common to all but only becomes sin at the point where we yield to it inwardly, when we agree to commit the act, hoping to get away with it.

Temptation comes as a test or trial. Temptation is permitted so that our human obedience will be tested and perfected. The forces of evil surround us and attack us in our human nature with its appetites.

The power and danger of evil lies in its apparent harmlessness. The path of temptation is often a gradual one away from truth and rightness.

In the actual moment of temptation, we must rely on the whole power of prayer. Jesus knew temptation until His final prayer, "Into thy hands I commend my spirit" (Luke 23:46). Sheer resistance is not always enough. Faith in God and His promise is our supreme defense in temptation.

Setting our temptation in the light of Jesus' love and power brings the victory.

John agreed to drop the idea of hiding merchandise until the big sale arrived. One week before the big sale, a district supervisor and security agent arrived unannounced and did a complete inspection of all "hiding places." What a relief to know that we were clean and had nothing to hide.

Through Jesus Christ our Lord we can triumph over temptation. □

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THOUGH FEAR SHAKES, THE FOUNDATION IS FIRM

by IVAN A. BEALS



A REPORTED 100 MILLION AMERICANS saw the recent TV showing of *The Day After*. It began and ended with the strains of the old hymn "How Firm a Foundation." The "fallout" of that depicted nuclear destruction of Kansas City and Lawrence, Kans., continues nationwide.

All manner of discussions have opened to prod our thinking. Mass meetings are held to call for a nuclear freeze and disarmament. Peace marchers protest the stockpile of nuclear weapons. Dissenters in Europe conduct "sit-ins" to hamper new longer-range missiles from being installed. Yet, the arms race plunges on.

The menace of nuclear war chills every social strata and clutches the entire globe. Though evil men brandish awesome weapons, their own possible doom deters the fiery holocaust. It is not enough for America and

her allies to disarm. The communist bloc countries must also comply.

The slogan "Better Red than Dead," hardly seems a valid option for freedom-loving people. Any communist takeover bodes a deadly political and religious purge. It would greatly surpass the millions slain in Russia alone, when the communists took power.

The dove of peace thus flies a perilous course through our war-torn world. Various "hot spots" of conflict threaten to scorch the whole earth. The nuclear arms race now includes a number of smaller nations. Besides setting arms limits for the major powers, or reducing stockpiles, the spread of nuclear warheads must be controlled. Such weapons in the hands of terrorists would greatly increase the risk of an inferno. Our plight seems hopeless.

Despair is not a new sensation or state. Over 48 years ago, amid the gathering warclouds, "The Sunday Mirror Editorial Page" issued a prophetic statement. November 17, 1935, it declared: "Fear that shakes the will, freezes the mind."

In a short time, the Nazi war machine began chewing up Europe, defying every bulwark of the free world. The United States was attacked by another vicious and power-hungry empire. Those dark years of struggle for survival, which led to victory, were indeed fearful. The cost of life, limb, and treasure was horrible.

Apart from the awful conflict, it was found that over 6 million Jews

had been slaughtered. Our world still shudders from that heinous crime against humanity. Yet, that holocaust would not compare to the toll of a nuclear purging.

There was and is immense cause for fear. Throughout history, mankind is stalked by "fear that shakes the will." The test of wills has grown more intense. Finite mortals now aim their missiles and gamble with worldwide destruction. Thought of the frightful outcome freezes men's minds.

How are Christians to cope with such numbing fear? Surely, true followers of Christ strive to be peacemakers in a hostile world. But passivism to evil does not display the mind of Jesus. His submission to death on the Cross, at the hands of wicked men, was not a "give-in" to evil. That willful sacrifice is the means of our salvation.

In a very real sense, a war rages between believers in Christ and the rebels of the devil. The entire earth has become the battleground for right against wrong. That

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war looms a physical conflict akin to the "Holy War" John Bunyan's book describes in spiritual terms. Our only hope is in God and His coming Prince of Peace.

God speaks to His people through the Old and New Testaments. He said, "Never will I leave you; never will I forsake you" (Hebrews 13:5, NIV; cf. Deuteronomy 31:6). We may boldly say, "The Lord is my helper; I will not be afraid. What can man do to me?" (Hebrews 13:6, NIV; Psalm 118:6). "Jesus Christ is the same yesterday and today and forever" (Hebrews 13:8, NIV). These glorious truths survive whatever evil God allows man to do.

George Keith wrote the hymn "How Firm a Foundation" to declare God's saving grace to believers. Amid shifting sands of political support, or the mighty blasts of Satan's hordes, Christ's church remains secure. Keith reminds us of God's sure Word in a quaking world:

*How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?*

*The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no never, no never forsake.*

To what lengths God will allow evil powers to disrupt His will on earth, we do not know. All too often, restless people take a short-sighted view of history's outcome. We know, according to God's Word, He will

someday make all things complete. The times of men remain in God's hands—not man's—even to controlling the nuclear trigger.

As the Psalmist declared, "The earth is the Lord's" (24:1), and everything in it. We aren't told to what extent God will allow His world to be destroyed by wicked men. Indeed, mankind was given oversight of the earth. He has misused it, marred it, and defiled it. But "man's day" will come to a sudden end when God says, "Enough."

Both Old Testament prophets and New Testament writers point to the coming "day of the Lord." It is "the last day." When man's time ends, God has the final word. His day will come "like a thief in the night" (1 Thessalonians 5:2, NIV). That day includes the resurrection of the saints and the return of Christ for His own (4:14-15). Then all the nations of earth will be judged, and every person will give an account before God. Christ is "the one whom God appointed as judge of the living and the dead" (Acts 10:42, NIV).

Besides fear of "the day after," a possible nuclear holocaust, we more surely face "the great day of God Almighty." Fear gives way to faith in salvation through Jesus Christ. He is our only safe refuge, whether we are destroyed in a holocaust or preserved unto His coming. Christ's saving power redeems us from sin, restores us from certain death, and prepares us to face a holy God. Because of His "firm foundation," Christians serve as salt upon the earth, keeping it unto "the day of the Lord." □

Book Brief

MY FATHER, MY FRIEND

A Young Teen's Journey
Into Discipleship



ALAN SCOTT
author



IN THIS NEAT LITTLE BOOK designed for either inspirational teen reading or class study, Fred—an aggregate of junior highers from Anyplace—takes Alan Scott's readers along on his discipleship journey. Starting from zero ("Living the Christian life seems impossible for someone my age"), Fred shares his struggles with Alan, progressing to signs of his growing friendship with God.

The problems addressed in the book stare every Christian teen in the face, translating into guilt feelings:

- I should witness more
- I should pray more

- I don't read my Bible enough
- I act differently when I'm at church than when I'm at school

And the result of dwelling on these inadequacies is spiritual defeat: "I just can't seem to make it as a Christian."

The author's basic philosophy is good: friendship with God is based on the amazing fact that "God likes us and enjoys being with us." Pastor Scott builds on gospel facts most church teens know to show that accepting God's forgiveness is the springboard for "a deep friendship with us which will last forever." The premise that walking with God is a personal matter is clearly taught. Fred decides, "If I do my best to do what He tells me to, I'll grow." That beats struggling to imitate somebody else. And "a turning point in friendship"—sanctification—is described as making a "forever commitment" arising from a desire to say yes to whatever God asks one to do.

Anyone could hand this book to a young teen with confidence. I suppose it would be a betrayal of Fred's privacy for a group of teens' parents to follow his discipleship route, but it surely would result in lively, profitable discussion. Fred learns, grows, and starts witnessing until he "sounds like Alan." And that's what discipleship is all about. □

—Evelyn Stenbock
Beacon Hill Press of Kansas City
48 pages. To order, see page 23.

the editor's STANDPOINT

REACH THE BABIES

Little Tammie claims an entire church as her family. She is one of the most fortunate children of the thousands born out of wedlock annually in the United States.

Her mother, a frightened, confused teenager, approached a Nazarene pastor for help. She didn't know who the father was. Child of a permissive society, she had been promiscuous enough to cloud the issue of paternity.

Pastor and church were wise, kind, and supportive. They didn't scold or reject the pregnant girl. Instead they loved, cared, and encouraged. People from the church gave the little mother a home, paid her doctor and hospital bills, clothed infant Tammie, adopting both with open hearts.

Now mother and grandparents have found Christ, are united with the church, and are reconciled to one another.

Jimmy's case was different, yet similar. He was a wanted baby, the product of planned parenthood,

blessing the home of a mother and father who loved him dearly from the beginning.

His parents were unchurched and non-Christian. Friends from a Nazarene church showered them with gifts for the baby and quietly talked to them about the spiritual dimensions of parental responsibility. They began to attend Sunday School and worship services. Before long both were converted. They are happily active in the life and work of their spiritual family.

The God of Eternity entered history as an infant. The incarnation of Christ has given conception, birth, and childhood special and sacred significance. The church that reaches out to babies, whatever their background and environment, both honors the Lord and finds a way to the heart of parents.

In the richly varied life of the church no service is more significant than its ministry to babies, no ritual more important than the dedication of infants. Reach the babies and whole families will follow. □

WATCH YOUR STEP

On Monday morning January 23, I took a long, costly step. At 5:45 a.m. I stepped out the front door of my home and into the emergency ward of a nearby hospital.

I was the victim of an unseen hazard. Our porch, which is just a concrete slab, was coated thinly with ice that I could not see. I fell so quickly that I could not grab a support or cushion the blow. My head, neck, and back were painfully—but not seriously (I hope)—injured.

For a while I was disoriented and for many days inconvenienced by limited locomotion. Brain damage is hard to detect in preachers, harder to detect in editors, but it seems to have been slight. No bones were broken but I will never ski down Mount Everest, something I had hoped to do in my retirement.

During the slow recuperation I have reflected often on this matter of invisible dangers. How many ships have been wrecked on hidden reefs? How many fatal ill-

nesses have resulted from invisible germs? Because no threat appears, we are not necessarily safe.

This is true spiritually. Scripture says, "Surely in vain the net is spread in the sight of any bird" (Proverbs 1:17). The tempter is an expert at camouflaging his soul-traps. He covers his hook with innocent appearing bait. Eve saw the forbidden fruit as "good . . . pleasant . . . and . . . desirable" (Genesis 3:6). She did not see the death involved until it was too late.

All temptation is an appeal to some legitimate appetite. All sin is perverted good. It is easy, in most cases, to see the legitimacy and miss the perversion. For this reason we need to be vigilant and sober (1 Peter 5:8), not accepting wrong because it wears the guise of innocence, and not rejecting right because it comes roughly garbed. A good thing may not appear good at first sight, nor an evil thing appear evil.

Watch your step! □

The God of Eternity entered history as an infant. The incarnation of Christ has given conception, birth, and childhood special and sacred significance.

TRUST GOD'S LABELS

In my motel room were two glasses, each covered with clear plastic wrap. On the wrap was printed, "Sanitized for your protection."

Removing the wrap from one of the glasses, I saw two dead insects lying in the bottom of the glass. How thoughtful of someone to secure me against swallowing unsanitized insects!

The obvious point is this—you cannot always trust labels or promises. In this case the wraps were lies. Those who did the wrapping assumed the users would feel protected and that was sufficient for their purpose.

False labels and misleading promises are not unusual. "Let the buyer beware" is very old counsel but still relevant. "Truth in advertising" has to be legislated and enforced—it has never been a widespread voluntary practice.

Fortunately, God's promises are true. He comes through. He delivers. His labels can be trusted. Among the heathen, gods were immoral. They outsinned people. They lied, cheated, manipulated, and exploited

each other. However, the God of the Bible is infinitely holy and therefore utterly trustworthy.

His promise to make us holy is not carelessly given. In the atoning death of Christ and in the power of the Holy Spirit, provision has been made to sanctify us wholly. God wants us to be vessels suited to His use. He wills to sanitize us for the sake of others, making us fit and safe to live with.

Of course, we can mislabel ourselves. We can profess and pretend to a degree of holiness we do not possess. We can parrot promises we have not actually appropriated in faith. We can pass outwardly for what we are not inwardly. The fault then lies with us, not with the words or works of God.

We are exactly what the Lord labels us. He called one man a "fool"; He called other men "hypocrites"; and He called still others "friends." Knowing our hearts, He never judges mistakenly or labels wrongly. We should be concerned with pleasing Him, not with impressing others. □

PRAYING IN PERILS

In the autobiography of an intrepid woman I found this remark: "You know, when I'm in trouble nobody can beat me praying."

Most of us are like that. We do our most earnest praying when trouble comes.

A great fish swallowed Jonah. The Bible says, "Then Jonah prayed unto the Lord his God out of the fish's belly." In the ship he slept, worn to a frazzle by his efforts to run from God. But in the fish he prayed, desperate for divine help.

Simon Peter tried to walk on the water and failed. The Bible says, "Beginning to sink, he cried, Lord save me." Someone aptly observed that sinking times are praying times. People pray with special urgency when going under.

I am no exception. Not long ago I was driving down Signal Mountain in Tennessee late at night. The car lights suddenly went out! That happened five times within a few minutes. Talk about dark! I couldn't see where the highway curved, or where the shoulder of the

highway dropped off into a valley hundreds of feet below. Somewhere behind me, I knew, were several huge trucks barreling downgrade, which could easily destroy me. How I prayed! No flowery speeches—just frantic pleas for help! And when the headlights finally came on and stayed on, I kept fervently thanking the Lord for miles.

God is gracious. He answers prayer even when our own folly has created the desperate situation. "The Lord spoke to the fish, and it vomited out Jonah upon the dry land." "And immediately Jesus stretched forth his hand and caught Peter."

Perhaps if we prayed more there would be fewer sinking times. "You have not because you ask not." And if we pray more, we can meet our troubles with calmer mind and greater courage when they do appear.

At any rate, it's comforting to know that "God is only a prayer away." His goodness and mercy follow us all the days of our lives. He hears our cries and responds with "help in time of need." □

good and evil, etc. But the religious aspects of this film are overwhelmingly devoted to eastern mysticism. We find levitation and other occultic practices associated with eastern religions. We find the dead elevated to higher plains, the requirement of the funeral pyre to release the soul of the dead, and the oft-repeated theme that good and evil are only different sides of the same thing. Can Christians then take a positive attitude toward this film? What does our standard of truth, the Bible, say? Occultic practices are condemned in both the Old and New Testaments. We might consider going to heaven as elevation to a higher plain, but what of

the judgment? This is ignored in the film. The Bible teaches us that we have a soul but it is not imprisoned in the body. Rather it is an important part of our total being. The biblical stand on good and evil is that truth is an absolute, not a relative as depicted in the film.

Star Wars does indeed have strong religious points but the religion it promotes has nothing in common with the God whom we say we serve. Christ said, "If you are not for me you are against me." Consequently we must conclude the film does not represent that which is true and we must turn from it, not because it is modern or popular, but because it goes counter to Christ.

Terrance L. Smith
Urbana, California

RIGHT TO LIFE

I want to commend you on your excellent article, "Shadow over Christmas," which appeared in the December 15, 1983, issue of the *Herald of Holiness*. I appreciate the fact that you stressed this as a Christian issue as well as a civil rights issue.

I'm sure Nazarenes everywhere are opposed to "abortion on demand" if they are enlightened on the issue, and articles such as yours can do much to help increase moral consciousness against this terrible blight.

One more suggestion might be to urge our people to become active in their local chapters of "Right to Life."

William G. Hill
Circleville, Ohio

PRAYER PLUS OBEDIENCE EQUALS VICTORY

by SIMON GORMAN, JR.

ON A THURSDAY MORNING my phone rang and my secretary took the message. Denise Young was calling. Denise is the wife of Eric Young, a student in Nazarene Theological Seminary in Kansas City. She made an urgent plea for a pastor to call on her husband's father, Mr. Bob Young, who was terminally ill in St. Joseph Hospital in Pontiac, Mich. Eric and Denise had been in Pontiac the prior weekend but could not get any response from Eric's father because of a comatose condition. Bob Young was not a Christian and I could just feel the desperation of this couple having to be away under these conditions.

I went to the hospital that day and tried to talk to Mr. Young about his soul's need, but there was no response. I just couldn't get through to him. The doctor came into the room while I was there and told me he would get in touch with me if Mr. Young rallied so I could talk to him. He gave me his phone number and beeper signal and told me to feel free to call him anytime concerning Mr. Young's condition.

I visited the patient again and again and still no response. My heart was heavily burdened for this man and for the dedicated Christian couple in Kansas City who loved him and had prayed for years for his salvation. I called my church to prayer that God would

touch Mr. Young's body and make him coherent enough for me to deal with him.

On the next Wednesday morning, while praying in my office, the Lord led me to go to the hospital. It was about 9 a.m. and that is not the time to make hospital calls. My first reaction was to wait a while, but the feeling persisted and I obeyed the Lord.

I asked the doctor about Mr. Young, and he said, "Go to the new I.C.U. and ask for Bev. She will be able to share with you." I followed his directions and went into the room. And miracle of miracles, Bob opened his eyes and I felt his response, so I began to talk to him about his need to give his heart to the Lord.

I told him Jesus loved him and died for him. The gospel touched his heart and he began to grip my hand and nod his head in response. He could not speak, but he answered my questions with his hand and nods of his head. As I prayed, big tears began to roll down his face, as he praised God in the only way he could.

In a few hours he went to be with Jesus, his new-found Friend.

As I stood with the family at the open casket, I felt great joy because Eric and Denise had a hope of meeting Bob Young in heaven.

I thank God for a miraculous answer to prayer.

I thank God for families who carry burdens for their loved ones even to the end.

I thank God for a church that prayed earnestly for Mr. Young to gain consciousness.

I thank God that He put the burden on my heart and I was obedient.

I thank God one more soul was saved for Christ's kingdom. □

SIMON GORMAN, JR., pastors the Pontiac, Michigan, First Church of the Nazarene.

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

IN THE NEWS

PEOPLE AND PLACES

Bettina Jane Tate, a graduate of Northwest Nazarene College and now teaching high school English in Home-
dale, Idaho, was recently selected as an *Outstanding Young Woman of America* for 1983. Bettina is a member of the Nampa, Idaho, College Church. She is the daughter of Mr. and Mrs. Raymond

L. Tate, members of the Phoenix Or-
ange-wood Church. □



Angela Latham-Jones has been selected as one of the *Outstanding Young women of America* in recognition of exceptional personal and professional achievements.

Angela graduated from Olivet Nazarene College in May 1983, summa cum laude, and was a recipient of the Senior Citizenship Award. She is currently

traveling throughout the U.S. and Canada presenting a drama, "The Diligence of Her Love," about the life of Susanna Wesley, which she personally scripted.

Besides acting and speaking, Mrs. Latham-Jones has been involved in Prison Fellowship and Summer Ministries (Philippines, 1981). She and her husband Rodger reside in Seymour, Ind., and are members of the Brownstown, Ind., church where Angela's father, Rev. Robert Latham, pastors. □

CORRECTION

The correct name of our seminary in Manila, The Republic of the Philippines, is Asia-Pacific Nazarene Theological Seminary. We regret that the word "South" was mistakenly inserted into the title in a news item appearing in the February 15 issue.

THE AZORES A Mid-Atlantic Challenge

**Researched and
Written for the
World Mission Office
by Jo McWilliams**



Earl and Gladys Mosteller were appointed to Cape Verde in 1944. They were transferred to Brazil in 1958 to open the new work of the Church of the Nazarene. In 1973, they went to Portugal to open the work there. They served in the area of evangelism and Rev. Mosteller has been the mission director. In mid-1984 the Mostellers will return to the Azores to open the work of the Church of the Nazarene.

An exploratory trip to the Azores was made in October 1982 to determine the possibility of opening a new work there for the Church of the Nazarene. Under the authority of the World Mission Division, Dr. and Mrs. Earl Mosteller, former missionaries to Portugal and Brazil, spent three weeks surveying the nine islands of this mid-North Atlantic archipelago.

The Mostellers have been assigned to begin the work of the Church of the Nazarene in the Azores. They have already secured their visas.

A population of approximately 300 thousand provides great possibilities for the Church of the Nazarene in the Azores. Since one quarter of the nation's people reside in the capital city of Ponta Delgada, it is planned that initial efforts for the church will be concentrated there.

The Mostellers have learned of a Portuguese family living in Ponta Delgada who are Nazarenes. Dr. and Mrs. Mosteller also hope to make contacts with Azorean immigrants living in the United States who have relatives on the islands. One or two prospective candidates for ministerial study have already expressed an interest in learning more about the Church of the Nazarene. The training of young men for the ministry will be of prime importance as new churches are organized.

The Church of the Nazarene is not totally new to the Azores since the radio program "A Hora Nazarena" has been aired there for many years. Several Azoreans also subscribe to the Portuguese *Herald of Holiness, O Arauto da Santidade*, which is published twice a month.

Once the Church of the Nazarene is officially recognized in the Azores, the World Mission Division will seek permission to secure property for the con-

struction of a permanent church building. A centrally located site has already been found for possible future purchase. Prefab chapels will possibly be used later, as local pastors take charge of their own congregations.

Located over 700 miles east of Portugal (between New York and western Europe), the Azores were first discovered by mariners in the 15th century. The Azores were claimed for Portugal in 1431 by navigator Gonzalo Gabral. The then-uninhabited islands were later colonized by the Portuguese.

The Azores are named for native hawks called the acores. These volcanically formed islands cover nearly 900 square miles. The climate is mild, with temperatures ranging from 48 to 82 degrees.

Dairy farming is a chief occupation, making dairy products somewhat less expensive than in the U.S. Although much of the land is forest-covered, locally grown fruit and vegetables are readily available.

The Azores remained virtually unevangelized by the Protestants for many years. Although Roman Catholicism is the predominant religion in the Azores, there are some Protestant groups who have one or two small churches on a few of the islands. Even so, five of the nine islands still remain untouched by the gospel.

The Mostellers plan to begin their ministry in the Azores in mid-1984. □

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CONFERENCES ON EVANGELISM

HOW FULL IS YOUR JOY? WHAT IS THE SOURCE OF YOUR JOY? WHAT IS THE RESULT OF YOUR JOY? Again and again the topic turned to joy as thousands of people attended the recent Conferences on Evangelism (sponsored by Evangelism Ministries of the Church Growth Division).

"That Your Joy May Be Full" was the theme for the sessions, and in reflection, joy was not only the theme, but the result as well.

The theme was taken from the 15th chapter of the Gospel of John—where Jesus talks of the importance of abiding in Him so that we might bear fruit and have real joy.

"We believe that the most effective evangelism occurs in the life of a person who is joyful and radiant in their Christian experience," said Rev. Bill M. Sullivan, Church Growth Division director, as he explained the reason behind the conference theme. "We do not believe that methodology alone is the answer. What is really important is the motivation—and there is no more effective motivation to evangelism than a life that is joyful."

The Conference on Evangelism began in Canada in October and moved to the U.S.A. in January. In the past, a single Evangelism Conference was held each quadrennium, but this year was unique with conferences in four separate locations including Winnipeg, Man.; Phoenix; Fort Worth; and Tampa, Fla. About 6,500 persons—pastors, laymen, evangelists, district superintendents, musicians, and their spouses—were present for the four meetings, with the largest group (nearly 3,000) present at Tampa.

The movement of the Holy Spirit was present at the conferences from the opening session in Winnipeg.

"The Conference on Evangelism was certainly the most important happening in the Canadian church that I have seen in my 10 years as a district superintendent here," said Rev. Alexander Ardrey of the Canada West District. "The meeting was a real, spontaneous moving of the Spirit of God, which has sparked a renewal of commitment and dedication of Nazarenes in Canada to reach others for Jesus Christ."

A foretaste of the special things to follow was evidenced from the beginning of each U.S. conference as beloved "first lady emeritus" of the church, Dr. Audrey Williamson, captured the attention of the audience by quoting the first 17 verses of the 15th chapter of John, highlighting the scriptural focus of the meetings.

"Never have we delved so deeply and come back so repeatedly to the words



Dr. Audrey Williamson spoke to a special session for ladies at each conference.



Rev. Bill Sullivan, Church Growth Division director, served as host for the plenary sessions, which were planned and coordinated by Evangelism Ministries of his division.

of the Lord Jesus Christ as in this conference," declared Dr. Eugene L. Stowe, one of the six general superintendents who spoke at the meetings.

Dr. Robert Coleman, respected educator and author of *The Master Plan of Evangelism*, helped to lay the groundwork for the subsequent messages, workshops, and seminars as he delivered the keynote message on Tuesday evening from John 15. This Methodist brother distilled powerful, fresh insights from God's Word as he spoke of the submissive attitude that must be ours if we are to evangelize those around us. He illustrated with a passage from Psalm 100 where Christians are called the "sheep" of God's pasture who are called on to "enter into his gates with thanksgiving."

"I can think of only one reason why sheep would ever be taken out of the pasture and led to the gates of Jerusalem, finally to appear at the very gates of the Holy Temple. They came to die—to be offered as a living sacrifice—on the altars of God," proclaimed Dr. Coleman. "He's talking about us. We are the sheep, and we should understand that at the very heart of this relationship—at the very center of this



A group from Olivet Nazarene College singing at the Tampa conference



Rev. Charles Johnson, pastor from Meridian, Miss., spoke at one of the plenary sessions.



The Singing Speer Family was an exciting addition to each conference.

fruit-bearing ministry—is the Cross, which stands before us as the emblem of that commitment that is complete—to follow Christ wherever He might lead,” he added.

Morning and evening plenary meetings were filled with a smorgasbord of excellent preaching and singing. Hearts were uplifted and also brought under conviction as the Holy Spirit

used the gifts of His workers during these times.

A special part of the meetings that everyone enjoyed was an “Old-fashioned Gospel Sing” featuring the church’s own Speer Family of Nash-

ville. Their music filled the huge auditoriums with praise.


Afternoons were filled with seminars and workshops featuring some of the church’s leading educators and innovators. One of the best-attended work-



Dr. Edward Lawlor, general superintendent emeritus, led in prayer at the Phoenix conference.



Conferees separated into district groups at noon on Thursday to pray and fast. Money that would have been spent for lunch was donated to the Hunger and Disaster Relief Fund.



Book Briefs

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Dr. Eugene L. Stowe, general superintendent, preached on "Evangelism: the Result of Joy" at Phoenix.

shops was "The Dynamics of Discipling" conducted by Don Wellman, pastor of Denver First Church. Dr. Wellman talked about the discipling program (now available through the Nazarene Publishing House) that has been developed at Denver First. He answered questions about recent revisions in the program and explained how it could become a vital part of evangelism and church growth.

Much of the conference was devoted to equipping the church to more effectively reach others for Christ. This was nowhere more evident than in the pre-

sentation of a television ad campaign and the *Church Communications Sourcebook* by Paul Skiles, Media Services director.

The ads are part of a campaign called "Welcome to the Church of the Nazarene; Our Church Can Be Your Home." They feature real-life vignettes illustrating how local Nazarene congregations have been a "family" to those with needs. The spots are the result of months of research by a professional agency that sought to uncover the strengths of the church through interviews conducted among congregations across the country. This research revealed that perhaps our strongest asset is the warm, friendly atmosphere that exists in Nazarene churches that reaches out and comforts those who are hurting.

The other tool—the *Church Communications Sourcebook*—is a compendium of information to help churches improve their communications both internally and externally.

The spots and the *Sourcebook* both received high praise from syndicated columnist Michael McManus who was present for the Phoenix conference. Mr. McManus, whose articles are carried in more than 156 newspapers



Dr. Robert Coleman, director, School of World Mission and Evangelism at Trinity Evangelical Divinity School, was the keynote speaker at each conference.

around the country, called the presentation of the ads "the most dramatic moment of the conference," and he touted the *Sourcebook*, saying, "In my two decades of working with newspapers, television, and *Time* magazine, I've never seen a more helpful or better organized set of suggestions on how to communicate through the news media."

Many denominational leaders were present at the conferences to share their excitement about past successes and their burdens for reaching non-Christians in the days ahead. Dr. Raymond Hurn, Church Extension Ministries director, challenged the conferees to help establish 1,000 new works around the world in 1984 as the church approaches the "Year of Church Growth," which begins next September.

The huge task of planning and coordinating the conferences was handled expertly by Church Growth Division Director Bill M. Sullivan and his staff. Rev. David Holtz, Evangelism Ministries coordinator, served as the principal planner for the meetings with assistance from Dr. B. Edgar Johnson, general secretary.

Each conference served as a time for reflection and rejuvenation. Many of those who entered the first service burdened by the cares at home, appeared joyously radiant by the final service on Thursday evening. These preachers, evangelists, and others who are on the front lines of ministry every day, found opportunity at the meetings for refreshment and fellowship, new vision and encouragement, and power from the Holy Spirit to return to their assignments to better serve God. The conferences were well-organized, Bible-centered, and well-attended, but the real proof of their success will be seen throughout our great church in the days and months ahead. □

—NN

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A PICTORIAL REPORT OF THE APNTS DEDICATION AND INSTALLATION OF FACULTY



The Asia-Pacific Nazarene Theological Seminary is a 10-acre campus located on the outskirts of Metro Manila, the capital city of the Philippines. Shown is the entrance to APNTS.



January 15, 1984, the date APNTS was dedicated and its faculty installed, is the culmination of the January 1977 General Board action to establish a graduate seminary to serve the Asia and South Pacific regions. Dr. Eugene L. Stowe and Dr. Jerald D. Johnson had envisioned such a school, and the former Children's Garden property was purchased during Dr. Johnson's administration as World Mission director. Pictured is the administration and classroom building.



Over 300 guests attended the APNTS celebration. Dr. Ozias G. Liboon, a Filipino medical doctor and member of the General Board, gave the invocation. Special music was provided by the Filipino "Singing Travelers" from Visayan Nazarene Bible College, under the direction of Miss Mae Frances McRee. Mayor Ricardo J. Rufino expressed unique words of congratulation. Shown is Rev. Darrell Teare (*r.*), director for the South Pacific Region, presenting Dr. Donald Owens (*l.*), president, the first check for \$1,000 for student scholarships.



Dr. Eugene L. Stowe, general superintendent in jurisdiction of the South Pacific Region, used Joshua 4:6 as his text for the dedicatory message. He spoke about the theological and practical mission of APNTS in the context of internationalization. Dr. William M. Greathouse, general superintendent in jurisdiction of the Asia Region, was unable to attend the dedication ceremonies due to responsibilities for chairing assemblies in India.



Shown is Dr. Donald D. Owens, president of the seminary. Other administrators include Dr. Ronald W. Beech, academic dean; Dr. Floyd T. Cunningham, dean of students; and Dr. Angelito O. Agbuya, director of field education. APNTS is under the jurisdiction of the Division of World Mission and is governed by a board of trustees selected from the Asia and South Pacific regions. There are 21 full- and part-time students enrolled in the first full semester of study, with 8 students in an extension program in Taipei, Taiwan, under the teaching of adjunct professor Dr. Donald Stults of Korea. The motto of the seminary, "Bridging Cultures for Christ," portrays the goal of the seminary to equip a ministry for reaching the cities of the Asia and South Pacific regions where three-fifths of the world population resides.



At the podium is Dr. L. Guy Nees, World Mission Division director, who installed the faculty and gave a report on the building, and gifts that had been received. Funds from interested donors and from estates made possible the purchase of the land and the erection of the administration building. Bethany Nazarene College, Northwest Nazarene College, Dr. Ralph Earle, and the late dean of Nazarene Theological Seminary in Kansas City, Dr. Willard Taylor, were among the donors giving books to the Gallup Learning Resource Center, now containing 7,000 usable volumes. The library is named in memory of the father of Rev. Ed Gallup, of Roseburg, Oreg., who also made a sizable contribution both in books and money. Mr. James Couchenour of North Lima, Ohio, and member of the General Board, made a significant contribution by acting as building consultant and preparing a master plan for the campus. The Japan District made a contribution of \$1,000 to help defray the expense of dedication preparations.

BOARD OF PENSIONS RECEIVES ANNUAL REPORT



Dr. Dean Wessels, administrator of the Board of Pensions and Benefits Services, recently gave his 28th annual report to the members of the Board of Pensions. The following highlights for the year 1983 were included in his report:

1. The number of people served by the "Basic" Pension Program was 2,457, a 5 percent annual increase. Pensions paid totaled \$3.45 million, a monthly average of \$287,630. In addition to the regular pension, the special 13th-month check was issued to all members of the pension roll. The additional amount totaled \$298,273, making the grand total of pensions paid for 1983, \$3.75 million.
2. During the year, 141 individuals or families were granted benevolence assistance.
3. Ten districts paid 100 percent or more of their Pensions and Benefits Fund during the 1982-83 assembly year. This was the largest number to reach this goal in the history of the program. Even in a year of bad economic conditions, the denominational average for payment of the fund exceeded 90 percent. The denominational average was actually 90.11 percent.

4. The 20th year of the Nazarene Supplemental Retirement Program (TSA, IRA, and KEOGH) was completed. This was the first year that annual contributions exceeded the \$4 million mark. The accumulative enrollment at year's end stood at 3,436. Of these, 424 were new enrollees during 1983, making a 14 percent increase over the previous year's accumulative enrollment.

5. Over 10,000 Nazarene ministers, church-employed laymen, and families were covered under the Group Term Life Insurance Programs. Life insurance claims paid this year totaled slightly over \$500,000.
6. The Nazarene Health and Hospitalization Insurance Program (NHHP) officially began July 1, 1983. The plan has already enrolled over 25 percent of the U.S. districts and covers over 1,400 church employees.
7. Pensions and Benefits Services operated another year with administrative costs that were much less than 2 percent of assets.

Dr. Wessels reported that 1983 was a year of additional progress toward the board's twin goals of "Serving those who serve throughout their ministry" with insurance programs and informational resources and "honoring the trust" of the retired ministers and widows of ministers who have placed their faith in the future of the church and in a God who would provide for their retirement needs. □

HISTORY MADE TWICE AT REGIONAL MEETING IN SOUTH AMERICA

The sixth and final international regional conference ended Thursday, February 2, in Lima, Peru, with Dr. V. H. Lewis ordaining the largest class of ordinands in the history of the Church of the Nazarene. The 40 ordinands were from the four districts in Peru and included 18 Aguaruna Indians from the Amazon District. These were the first Aguarunas ordained in the history of that district, where work was begun 60 years ago by missionary Roger Winans.

This class of ordinands exceeds by six the record set last December at the Regional Conference in Manzini, Swaziland. □

—NN

FOR THE RECORD

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WASHINGTON—April 11-12. Bethel Church of the Nazarene, Rte. 8, Box 265, Cumberland, MD 21502. Host Pastor: David F. Dayhoff. General Superintendent: Dr. Jerald D. Johnson.

MISSISSIPPI—April 12. Emmanuel Church of the Nazarene, 3775 Terry Rd., Jackson, MS 39212. Host Pastor: Richard Boone. General Superintendent: Dr. Orville W. Jenkins.

CENTRAL LATIN AMERICAN—April 12-13. Iglesia Central Del Nazareno, 1418 Woodlawn Ave., San Antonio, TX 78228. Host Pastor: Mario Sanchez. General Superintendent: Dr. Charles H. Strickland.

SACRAMENTO—April 13-14. Church of the Nazarene, 1301 Main St., Roseville, CA 95678. Host Pastor: Douglas Brumbaugh. General Superintendent: Dr. V. H. Lewis.

EASTERN LATIN AMERICAN—April 14. Hispanic Church of the Nazarene, 251 Grove St., Jersey City, NJ 07304. Host Pastor: David Iglesias. General Superintendent: Dr. Jerald D. Johnson.

WESTERN LATIN AMERICAN—April 25-26. Boyle Heights Church of the Nazarene, 213 S. Breed St., Los Angeles, CA 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. Eugene L. Stowe.

WASHINGTON PACIFIC—April 26-27. Church of the Nazarene, 1026 7th Ave. S.W., Puyallup, WA 98371. Host Pastor: Steven Fletcher. General Superintendent: Dr. William M. Greathouse.

WEST TEXAS—April 26-27. First Church of the Nazarene, 4510 Ave. Q, Lubbock, TX 79412. Host Pastor: Jerome Hancock. General Superintendent: Dr. Charles H. Strickland.

CENTRAL CALIFORNIA—April 27-28. Church of the Nazarene, 765 W. Henderson (mail: P.O. Box 1067), Porterville, CA 93257. Host Pastor: Harold L. Stickney. General Superintendent: Dr. V. H. Lewis.

NEW YORK—April 27-28. Lakeland Church of the Nazarene, 52 Cooper Rd., Denville, NJ 07834. Host Pastor: Kenneth Kern. General Superintendent: Dr. Jerald D. Johnson.

ALASKA—May 31—June 1. First Church of the Nazarene, 402 11th Ave., Fairbanks, AK 99701. Host Pastor: Roy Nickels. General Superintendent: Dr. Charles H. Strickland.

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NAZARENE CAMP MEETINGS

ALASKA—June 1-3. First Church of the Nazarene, 402 11th Ave., Fairbanks, AK 99701. Special workers: Leslie Parrott and Dr. Charles H. Strickland, evangelists. Robert W. Sheppard, district superintendent.

MOVING MINISTERS

GLENN AMERSON from Ottumwa (Iowa) Trinity to Peru, Ill.
 H. GORDON BARRICK from Creve Coeur, Ill., to Green Rock, Ill.
 JAMES D. BROWNING to Oklahoma City Portland Avenue
 DOUGLAS W. BRUMBAUGH from Newhall, Calif., to Roseville, Calif.
 JOHN C. COFFMAN from Clintonville (Paris, Ky.) to Grand Valley (Orwell, Ohio)
 DALLAS COOPER to Okemah, Okla.
 DONALD R. HANNAH from chaplaincy to Dover (Del.) Calvary
 JAMES S. HILL from associate, Dothan (Ala.) First, to associate, Gardendale, Ala.
 DARYL E. JOHNSON from associate, Elkhart (Ind.) First, to associate, Eugene (Oreg.) First
 V. LEO KINNETT from Peter's Switch (Seymour, Ind.) to Rockford (Ill.) Samuelson Road
 JOHN MCKNIGHT from Royal View (Burnaby B.C., Canada) to Olds (Alberta, Canada)
 L. THURL MANN from evangelism to Gainesville (Fla.) First
 CHARLES A. MAY from Christian Chapel (Pineville, La.) to Colfax, La.
 WOODROW F. MOORE to Hanceville, Ala.
 JEFFREY PIERCE from Central Point (Medford, Oreg.) to Jasper, Tenn.
 WILLIAM PIRTLE from Wichita Falls (Tex.) University Park to Holdenville, Okla.
 FRANK L. PRIDDY from Lethbridge (Alberta, Canada) to Calgary (Alberta, Canada) Midnapore
 NORMAN C. RUMSEY from associate, Las Cruces (N.Mex.) First, to associate, Clovis (N.Mex.) First
 M. KIM SMITH from Pawhuska, Okla., to Harrah, Okla.
 TOM L. SYKES from associate, Westminster (Calif.) Community, to associate, Kankakee (Ill.) First
 WILLIAM F. THIGPEN from Vernon, Ala., to Brown- ington (Winchester, Tenn.)
 JACK L. VERNIER to Eufaula, Okla.
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ANNOUNCEMENT

The Ritzville, Wash., church will celebrate its 50th anniversary April 8, 1984. Rev. Walter E. Lanman, superintendent of the Northwest District, will speak in the morning service and also at the 2:30 p.m. celebration. Former pastors and friends are cordially

invited. For more information, contact the church at 108 W. Fourth Ave., Ritzville, WA 99169.

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

RECOMMENDATION

I recommend REV ROBERT E. MANER as an evangelist to our churches. He has excelled in pastoral ministry and he is the author of over 100 published articles and sermons. He specializes in "Church Growth Workshops" and has written two books in this field: *Making the Small Church Grow* and soon to be published *Small Churches Can Have a Great Harvest*. Contact him at P.O. Box 675, Fitzgerald, GA 31750.—Harold Latham, Georgia district superintendent.

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

VITAL STATISTICS

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

FATHER OF SEMINARY PRESIDENT DIES

Terrell C. Sanders, Sr., 80, Barnesville, Ga., the father of Nazarene Theological Seminary President Terrell C. Sanders, Jr., died January 29, at a hospital in Forsythe, Ga., following a lengthy battle with cancer.

Survivors include his wife, Mrs. Ruth Maxwell Smith Sanders, three sons: including Dr. Terrell C. Sanders, Jr., of Olathe, Kans.; Rev. John W. Sanders of Summerville, S.C.; and Bruce Sanders of Macon,

Ga.; three daughters: Mrs. Joyce Peters of Barnesville, Ga.; Mrs. June Tyler of Arlington, Tex.; and Mrs. Sarah Pierce of Griffin, Ga.; and a grandson, Rev. W. Terrell Sanders of Tallahassee, Fla.

Funeral services were conducted January 31 at the Union Primitive Baptist Church in the Goggins Community, outside Barnesville, where Mr. Sanders was a member.

GRANDSON OF P. F. BRESEE DIES

Horace H. Bresee, grandson of Nazarene founder Phineas F. Bresee, died January 27 at Olympic Hospital in Los Angeles. He had been in ill health for the past year, suffering from diabetes.

Brother Bresee was a lifelong member of Los Angeles First Church and was active in the fellowship there. He served as a member of the church board, Sunday School superintendent, and coached a church basketball team. A star athlete himself at UCLA, Mr. Bresee also was a much heralded coach of basketball and football teams at Los Angeles High School where he led many teams to championships.

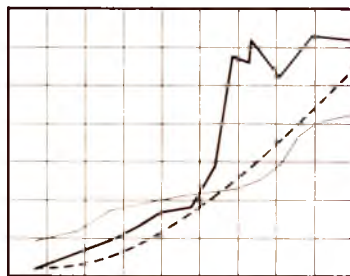
Mr. Bresee is survived by his wife of 55 years, Esther, and two sons, Franklin Phineas and Alan, both of Los Angeles.

Funeral services were conducted February 2 at Los Angeles First Church. Included were tributes from members of the church staff. The message was delivered by Rev. Wendell Weisman.

DEATHS

JAMES A. "JIM" BICE, 62, died Jan. 23 in Poteau, Okla. Funeral services were conducted by Rev. James M. Stewart. Survivors include his wife, Neoma; two sons, Mike and Johnny; one grandchild; two brothers; and one sister.

BARBARA A. BOLINGER, 51, died Dec. 19 in Spencerville, Ohio. Funeral services were conducted



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Birth Date of Spouse _____

by Rev. John DeCamp and Rev. Curtis Randolph. Survivors include her husband, Ernest; 2 sons, David and Donald; 2 daughters, Karen Core and Sharon Shobe; 10 grandchildren; and her parents.

RUBY IRENE GRANGER, 75, died Jan. 27 in Bethany, Okla. Funeral services were conducted by Rev. Larry Brinkley. Surviving are 3 daughters, Marilyn McBride, Janelle Dayhoff, and Donna Hamiter; 10 grandchildren; 1 brother; and 3 sisters.

ESTEL A. HARCOURT, 94, died Jan. 5 in Tyler, Tex. Funeral services were conducted in Wichita, Kans., by Rev. David Felter. Surviving are his wife, Mildred; 2 sons, Harold and Norman; 1 daughter, Elnora Vaughn; 9 grandchildren; 30 great-grandchildren; 1 great-great-grandchild; and 1 brother.

EVA LENA HARDIN, 85, died Feb. 1 in Oklahoma City. Funeral services were conducted by Rev. James Daniels and Rev. Arthur Fallon. Interment was in Duncan, Okla. She is survived by her husband, Herdron (H. S.).

REV. MRS. RUTH E. WILKINSON JONES, 78, died Jan. 4 in Champaign, Ill. Funeral services were conducted by District Superintendent E. Keith Bottles. Rev. Jones copastored churches in Iowa and Missouri with her husband and pastored churches in Illinois. She is survived by one son, Rev. E. O. (Jack).

IRENE LARSON, 55, died Jan. 4 in Sidney, Mont. Funeral services were conducted by Rev. Kenneth Jagger. Survivors include her husband, Lyle; one son, Sherwood C. "Woody"; five daughters, Mrs. Bill (Karen) Chapman, Mrs. Lloyd (Kathryn) DeFienne, Mrs. Robert (Connie) Wurst, Mrs. Fred (Corinne) Maddox, and Mrs. Jim (Shirley) Tubbs; nine grandchildren; and one brother.

MARY JUNE MARTIN, 53, died Feb. 7 in Largo, Fla. Funeral services were conducted by Rev. Earle T. Hollett. She is survived by one son, Frank; one daughter, Terri; two grandsons; her mother; five brothers; and one sister.

BERTHA NEWTON, 78, died Jan. 27 in Bradenton, Fla. Funeral services were conducted by Rev. C. E. Winslow and Rev. Hugh L. Smith. She is survived by one daughter, Shannon Ayers; and two grandchildren.

REV. HENRY L. ROCK, 83, died Jan. 11 in Watsonville, Calif. Funeral services were conducted by Rev. William B. Franklin. Rev. Rock pastored in California and served as an evangelist. He is survived by his wife, Ruth O. (Wakefield); one son, Duane; one daughter, Shirley; two grandchildren; one brother; one half brother; and one half sister.

CARRIE JACOBSON SATRE died Nov. 3 in Johnson, Kans. Funeral services were conducted by Rev. Enoch Hall. Interment was in Jewell, Iowa. Surviving are 2 sons, Dr. Lowell J. and Rev. Caroll O.; 3 daughters, Mrs. Alfa Mathre, Mrs. Ovella Satre Shafer, and Mrs. Ann G. Merritt; 13 grandchildren; and 20 great-grandchildren.

FANNY EVA SHAVER, 92, died Dec. 31 in Pittsburg, Kans. Funeral services were conducted by Rev. Jim Sukraw. She is survived by two granddaughters; and two sisters.

HAROLD R. SUTTON, 80, died Jan. 13 in Brooksville, Fla. Funeral services were conducted by Rev.

NEWS OF RELIGION

BILLY GRAHAM RESPONDS TO QUESTION ON PASTOR'S COMPENSATION. The following article appeared in a syndicated newspaper column entitled "My Answer" by Billy Graham:

Q.: Do you have any guidelines on how much we should be paying our minister? Some of the people in the congregation think he should be paid well, but others think that ministers shouldn't be paid very much or they will be too interested in material things.—C. A.

A.: I know this can be a difficult and divisive issue, and those who have the direct responsibility for making this decision should make it a matter of sincere prayer. When it comes to money, I am afraid it is far too easy to be guided by our own ideas rather than God's will.

Many denominations have adopted some standards or guidelines about paying ministers. One reason is that they have discovered that churches will sometimes pay a minister so little that his financial worries begin to interfere with his duties.

The Bible makes it clear that a minister is called of God, and his motive in serving a church should not be determined by the salary he gets.

At the same time, the Bible stresses that God's people should provide reasonable financial support for ministers.

"The worker deserves his wages" (1 Timothy 5:18).

Often when a church refuses to pay its preacher a reasonable salary, it is actually because the people do not have a proper respect for the Word of God and the one who is called to proclaim it to them. Those outside the church may come to the conclusion that the gospel must not be very important to the church members, and this kind of witness does not bring honor to Christ. □

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ETHICS OF CHURCHED AND UNCHURCHED—NOT THAT DIFFERENT.

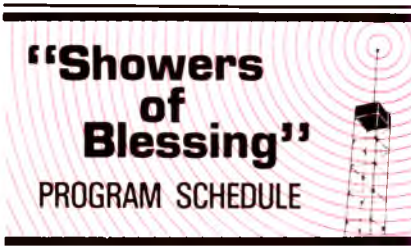
A recent Gallup poll conducted for the *Wall Street Journal* indicates that the ethical views of the churched are only slightly higher than those of the unchurched. However, it does reveal that there are dramatic differences in attitudes and behavior between the "highly spiritually committed" and those who are just considered "churched."

In the survey, the "churched" were those who both belong to a church and have attended a regular service in the last six months, while the "highly spiritually committed" were those who are different from the rest of the population in at least four key aspects: (1) They are more involved in charitable activities; (2) are more tolerant of persons of different races and religions; (3) place greater importance on family life; and (4) are more satisfied with their lot in life than are those who are less spiritually committed. Twelve percent of the adult population are considered to be in this category.

The ethics survey shows that there were only slight differences in the percentages between the churched and unchurched in their responses to whether certain acts (like taking home small amounts of office supplies or lying) were wrong.

The survey also found that two-thirds of Americans think the overall level of ethics in American society has declined in the past decade, while 22 percent feel the level has stayed about the same and 9 percent think the level has risen.

Four in every 10 U.S. adults are currently unchurched, according to the survey. This figure represents 70 million adults, 18 years and older, and is statistically the same as the figure recorded in a survey five years ago. □



"Showers of Blessing"
PROGRAM SCHEDULE

March 25
"Life at Risk"

April 1
"Cover-Up Leads to Breakdown"

by W. E. McCumber, speaker

Earle T. Hollett. Surviving are his wife, Grace I.; 2 sons, Harold, Jr., and David L.; 4 daughters, Norma Barnett, Sylvia Highburger, Iona Johnson, and Margery Dronick; 19 grandchildren; and 21 great-grandchildren.

HAZEL THORSON, 81, died Jan. 10 in Helena, Mont. Funeral services were conducted in Sidney, Mont., by Rev. Kenneth Jagger. Surviving are 1 son, Wesley; 12 grandchildren; and 22 great-grandchildren.

MARGARET VonSEGGEN, 100, died Jan. 13 in Donnellson, Iowa. Funeral services were conducted in Farmington, Iowa, by Rev. Curtis DeLong. There are no immediate family survivors.

BIRTHS

to DAVE AND CARISA (ADAMS) BLOWERS, Lynwood, Calif., a boy, Brendan David, Dec. 23.

to PAUL AND VALERIE CRAIG, Kansas City, Mo., a boy, Daniel Paul, Nov. 15

to STEVE AND SUE (DECKER) CAUDILL, Denver, Colo., a boy, Christopher Jordan, Nov. 6

to BUDDY AND RUTHANN (STAFFORD) DAR-

LAND, Springdale, Ohio, a girl, Megan Elizabeth, Dec. 30

to GARY AND LAURIE (DANIEL) DOYLE, St. Louis, Mo., a girl, Abby Elizabeth, Jan. 22

to DENNIS AND SUZANNE (WILLIAMS) EADES, Dechard, Tenn., a boy, Nathan Dale, Jan. 4

to GUY AND CAROLYN (FOX) GLENDENNING, Nashville, Tenn., a girl, Sarah Elizabeth, Feb. 3

to GARY AND JANICE HERGET, Fenton, Mo., a boy, Matthew David, Feb. 2

to DAN AND VIVIAN HILEN, Covington, Ky., a girl, April Danielle, Jan. 21

to DANIEL AND SUE ELLEN (EADES) JENSEN, Bourbonnais, Ill., a girl, Jayde Elizabeth, Dec. 28

to TERRY AND JULIE (BALDWIN) LICCARDI, Springfield, Mo., a boy, Cody Lynn, Jan. 31

to WILLIAM AND SHARON (CONSTANTINE) McFERRIN, Olathe, Kans., a girl, Constance Jacklyn, Jan. 27

to GEORGE AND NANCY (SIDES) MILLER, Carnegie, Okla., a boy, Gary Matthew, Jan. 11

to GARY AND LYNDA (BRINKMAN) MULLINAX, Decatur, Ala., a boy, Ross Alexander, Jan. 18

to KENNETH AND JANECE (SLATER) MYERS, Kansas City, Mo., a boy, Jonathan Lee, Jan. 25

to DAVID AND SYLVIA (HEASLEY) POTTER, San Diego, Calif., a boy, Joel Michael, Jan. 25

to PHIL AND TINA SAMMONS, Cincinnati, Ohio, a girl, Candace Marie, Jan. 22

ADOPTIONS

by TOM AND RUTH-LYNN (HENWOOD) HILDEBRAND, Winnipeg, Manitoba, Canada, a boy, Kevin Thomas, born Dec. 9, 1983, adopted Dec. 23

MARRIAGES

JENNIFER HOPE DUNN and LEONARD GALE WILLARD at Arlington, Va., Nov. 12

CINDY SUE FINDSEN and STEPHEN JOHN CAMERON at Alma, Mich., Feb. 11

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Jerald D. Johnson, Chairman; Charles H. Strickland, Vice-Chairman; William M. Greathouse, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

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

Revelation 20:4 speaks of persons who were "beheaded for the witness of Jesus." They "lived and reigned with Christ a thousand years." Verse 5 says "the rest of the dead lived not again until the thousand years were finished." Who are these called "the rest of the dead"? Where will those Christians be, during the thousand years, who were not beheaded?

No chapter in Scripture has proven to be more controversial than Revelation 20. There are many interpreters, many interpretations. I will simply share with you what I believe at this point in my efforts to understand the Word.

Christ will return to reign on earth and in history. During this time Satan will be inactive but sin will survive in human hearts not yielded to Christ. Sharing with Christ in the overthrow of the Antichrist and in the restoration of justice will be the saints who were martyred during the reign of the beast, but also all the Lord's faithful people who bore witness to Him under whatever earthly government (all of which have been beastly). The rest of the dead are those who did not live for Christ and who will suffer "the second death" (vv. 6, 14).

Some interpreters restrict the first resurrection to tribulation martyrs, and "the rest of the dead" would include all others who died in Christ. These would be raised after the Millennium.

A host of interpreters also regard this chapter as symbolic and figurative, understanding the Millennium as the gospel age between the Advents, and the first resurrection as spiritual, i.e., the new birth.

The whole question requires too much space for this column. I would urge you to read a number of good commentaries on *Revelation*—but don't

expect to find neat, precise, final answers to your questions in them.

I was in church with a friend the other day and heard people praising God because a certain woman had recovered from a serious illness. There was a lot said about answered prayer.

Well, in my family an aunt had the same illness and recovered. No one in the family prayed and no one praised God. How do you account for that?

I think God does a lot of good work for which He receives no credit.

Please note the enclosed letter from the *Atlanta Constitution* concerning President Reagan's statement that we may be approaching Armageddon.

I only find the Valley of Armageddon mentioned one time in the Bible and that is in the 16th chapter of Revelation and this seems to me to make reference to an earthquake and other natural calamities.

I would like to know what scriptural basis, if any, there is for a battle of Armageddon.

Revelation 16:16 reads, "And he gathered them together into a place called in the Hebrew tongue Armageddon."

Despite the patient, and impatient, attempts of scholars to precisely locate Armageddon, they have failed to convince one another. Guesses have included the ancient city of Megiddo, the valley of Esdraelon, and the valley of Jehoshaphat.

Verse 18 does speak of an earthquake, but verse 14 speaks of battle and implies armies. Armageddon has been understood as the site of a final battle between forces of Christ and the Antichrist. Some interpreters regard it as a staging area for troops, not the location of the actual battle.

I like the statement of Robert Mounce in his commentary on Revelation: "Wherever it takes place, Har-Magedon is symbolic of the final overthrow of all the forces of evil by the might and power of God."



Dr. Orville W. Jenkins (r.) congratulates Dr. James R. Blankenship (l.), superintendent of the San Antonio District, for winning the Great Commission Medallion.

GREAT COMMISSION MEDAL/SILVER CITATION WINNERS ANNOUNCED

The winners of the Great Commission Medallion and the Silver Citation have been announced for the year just past. Winners of these awards for out-

standing growth were announced at the U.S.A. Conferences on Evangelism. The Great Commission Medallion is presented to the district superintendent whose district has excelled in four achievement areas, including: (1) a minimum increase of 3 percent in membership growth; (2) a gain of at least 5 percent in Sunday School attendance; (3) 100 percent payment of general, education, pension, and district budgets; and (4) the organization of at least one new church during the assembly year.

For this award, districts have been grouped into five categories based on the number of churches on the district. These categories, along with the winners for 1983 are: Category I (1-35 churches)—Rev. Robert W. Sheppard, Alaska District; Category II (36-55 churches)—Dr. James R. Blankenship, San Antonio District; Category III (56-75 churches)—Dr. James V.



Dr. B. G. Wiggs (l.), superintendent of the Southwest Indiana District, receives the medallion from Dr. William M. Greathouse (r.), general superintendent, as Dr. James V. Morsch (center), who also won the award, looks on.

Morsch, Central Florida District; Category IV (76-95 churches)—Dr. Carl Clendenen, Oregon Pacific District;

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Conference Dates

TNC	March 20-23, 1984
BNC	May 29—June 1, 1984
MVNC	June 5-8, 1984
NNC	June 12-15, 1984
ONC	June 19-22, 1984
ENC	June 26-29, 1984
MANC	July 10-13, 1984
PLNC	July 24-27, 1984



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tor or pastor.

and Category V (96+ churches)—Dr. B. G. Wiggs, Southwest Indiana District.

This marked the second year of the award program, and it was also the second time that Dr. J. V. Morsch and Dr. Carl Clendenen have won in their categories.

The other award—the Silver Citation—is presented to the district superintendent whose district has recorded the highest percentage gain in one of the areas of achievement listed above. The winners of this award for 1983 are:



Dr. Orville W. Jenkins (l.), general superintendent, congratulates Rev. Robert W. Sheppard (r.), superintendent of the Alaska District, for winning both awards. A photo of Rev. Roy Fuller, superintendent of the Canada Quebec District, who also won the Silver Citation, was unavailable.



Dr. Jerald D. Johnson (l.), general superintendent, presents the medallion to Dr. Carl Clendenen, superintendent of the Oregon Pacific District

Rev. Roy Fuller, Canada Quebec District, for Membership Growth and Sunday School Attendance Gain; and Rev. Robert W. Sheppard, Alaska District, for New Church Organizations and Budget Payment Record. □

—NN

HURRICANE/FLOODING STRIKE SOUTHERN AFRICA

More than 100 persons were killed in floods in three southern Africa countries after hurricane Demoina hit areas

afflicted only a few months ago by drought. The hurricane struck on January 31.

Moçambique, hardest hit by the drought, is said to be the country most affected by the torrential rains. Floodwaters swept over riverbanks and washed persons from the roofs of their homes where they had taken refuge. Radio reports indicate that at least 80 Moçambicans died in the flooding.

In neighboring Swaziland, 24 persons were said to have died in what officials called the worst flooding in memory. Swaziland declared a state of emergency in the wake of the flooding due to the damage to roads and bridges.

In South Africa, 10 persons were reported killed. The majority of them were trapped when floodwaters swept through areas of northern Natal and the homeland called the KwaZulu.

Reports from missionaries in the area indicate that they are all safe. The homes of some national workers have been destroyed and roads have been washed away in the mission stations at Endengeni and Manzini.

Twenty-five thousand dollars in Hunger and Disaster Relief funds have been allocated for assistance as needed.

—NN □



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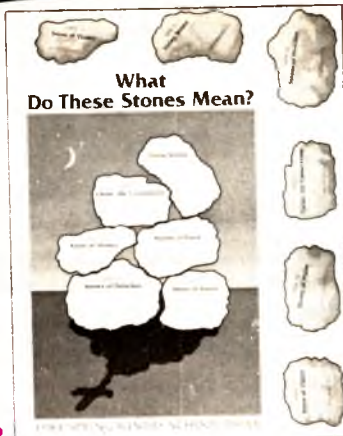
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SEMINARY PROFESSOR INCLUDED IN "WHO'S WHO"



Dr. J. Kenneth Grider, professor of theology at Nazarene Theological Seminary, has been selected for inclusion in the 43rd edition of *Who's Who in America*. *Who's*

Who in America is a biographical reference work that provides authoritative and comprehensive data on men and women whose positions or contributions to society have made them subjects of national reference interest.

Dr. Grider joined the NTS faculty in 1953. He holds the Ph.D. in theology from the University of Glasgow in Scotland, along with five other degrees, and is the author of numerous published articles and books, including: *Entire Sanctification: The Distinctive Doctrine of Wesleyanism*, *Repentance unto Life*, and *Taller My Soul*. Also, Dr. Grider is one of the translators of the *New International Version* of the Bible and has written many of the articles in reference works such as Eerdman's recent revision of the *International Standard Bible Encyclopedia*; *Baker's Dictionary of Theology*; and *Wycliffe Encyclopedia of the Bible*. Most recently, he has served as one of the two associate editors of a major reference work, the *Beacon Dictionary of Theology*.

One of 14 children, Dr. Grider is an outstanding example of how God can take a boy from the backwoods of the Ozarks and use him to bring glory to the name of Christ.

Dr. Grider and his wife of 42 years, Virginia, have three children: Mrs. Jennifer Grossman and Mrs. Carol Herdliska of Phoenix, and J. Kenneth Grider II of Hollywood, Calif. □

—NN

LAYMAN PROVIDES MONEY FOR MISSION WORK

Brother Bresee Stovall, a layman at Nashville First Church, has given \$20,000 for a chapel somewhere on the mission field in memory of his late wife, Martha.

Nashville First Church pastor, Dr. Millard Reed, reports that he and his wife, Barbara, learned of the need for \$2,000 to purchase a modest building during a visit to Africa last summer.

This amount would buy the building that presently belongs to the African Congregational Church in the Carolina Transvaal Republic of South Africa. The building has been vacant for some time.

Dr. Reed learned of the need from missionary Tom Riley and pledged to find the money to buy the building. Upon the Reeds' return to Nashville, Mr. Stovall asked if they had found a place where he could help. Dr. Reed explained the need to his layman, who agreed to direct \$2,000 toward the project and another \$18,000 for a project yet to be named. □

—NN

NAZARENE BUILDING PROFESSIONALS ANNUAL CONVENTION

The Association of Nazarene Building Professionals, meeting in Denver for the sixth annual convention, were challenged to become the Church Building Task Force of the future. Retiring president C. Ray Bowman of McCall, Idaho, conducted the business sessions, dealing with some changes in the constitution.

Bowman told the members at the evening banquet that with the necessary organizational matters now cared for, they could pursue the fulfillment of their purpose to be a ministering arm of the Church of the Nazarene.

The conventioners were presented with challenges by Dr. Raymond W. Hurn, director of Church Extension Ministries, and Jerry Appleby, coordinator of Ethnic/Urban Missions. Appleby pointed out the need for buildings that would accommodate multicongregational churches. Hurn spoke of the nearly 1,200 counties in which there is no Church of the Nazarene and the 114 million people in the U.S. who are unclaimed by any Christian group. He presented a similar picture for Canada.

The North American Indian District is one of the focuses of ANBP to provide consultation and expertise in much-needed building projects. PROJECT NAVAJO was presented by Jerome Richardson. Navajo ethnic consultant Johnny Nells and Mission ALERT editor Glen Van Dyne made a media presentation depicting the project in Navajoland.

Officers elected to serve ANBP for the coming year were: president, Thomas Van Schriber, Glendora, Calif.; first vice-president, Dr. Edward Levin, Newark, Del.; second vice-president, Donald E. Eby, Vancouver, Wash.;

secretary, Clarence Haviland, Arvada, Colo.; and treasurer, Wayne Roberts, Research Triangle Park, N.C. □

—NN

DUNNING DELIVERS HOLINESS LECTURES AT CNC



Dr. H. Ray Dunning, chairman of the Department of Religion and Philosophy at Trevecca Nazarene College, recently delivered the annual Collins Holiness Lectures at Canadian Nazarene College in Winnipeg, Man. His subject was "Sanctification and the Image of God."

The lecture series was begun by Nazarene pioneer in Canada, Rev. A. E. Collins, as a means of providing CNC with competent scholars in the Wesleyan holiness tradition. The series makes an intellectual and spiritual impact upon students soon to bear an influence in the Church of the Nazarene in Canada. □

—NN

MISSOURI DISTRICT SUPERINTENDENT DIES



Rev. Arthur (Art) E. Mottram, 61, passed away Sunday, February 26, while preparing for the closing message of a revival he was conducting at the Anadarka, Okla., church. According to reports, Brother Mottram was reviewing his sermon notes in the study of Pastor Paul Danner when he fainted. His wife, Arlene, caught him in her arms, where he died. Death was attributed to a heart attack.

A graduate of Northwest Nazarene College, Rev. Mottram had served as superintendent of the Missouri District since he was appointed to that post in October 1972. He was first licensed on the Rocky Mountain District in 1944. He was ordained in 1954 on the Washington Pacific District where he served at Seattle Highland Park until 1964. From 1964 to 1969, he pastored at Spokane Bethel on the Northwest District, and he served at Vancouver Central (also on the Washington Pacific District) from 1969 until 1972.

Rev. Mottram is survived by his wife and two children, Bob Mottram and Debbie Perkins.

Services were conducted Thursday, March 1, at the St. Louis Ferguson Church. Dr. V. H. Lewis, general superintendent, delivered the sermon at the funeral ceremony. □

—NN

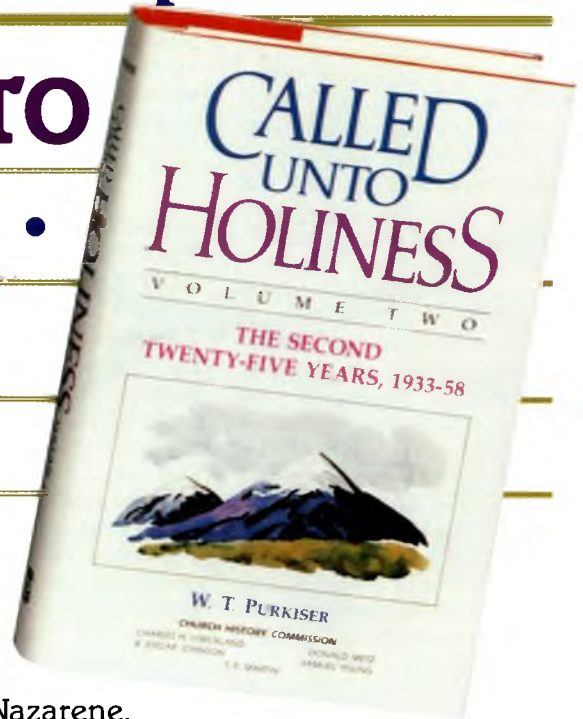


The Story of the Nazarenes The Second Twenty-five Years

CALLLED UNTO • HOLINESS • Volume 2

By **W. T. Purkiser**

Picking up from Timothy L. Smith's volume *Called unto Holiness: The Story of the Nazarenes—The Formative Years* (1962) Dr. Purkiser views the second 25 years (1933-58) of the Church of the Nazarene.



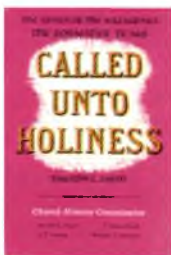
Through a period including the great depression and World War II the church rose to the challenge, experiencing a time of explosive growth and expansion. Its institutions and its methodology were established and its course set. The Church of the Nazarene won well-deserved recognition in the religious world as a holiness church concerned with taking the whole gospel to the whole world.

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