

HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 1, 1985



See page 24:
THE CHURCH
IN MINISTRY
WITH PERSONS
WITH HANDICAPS



AWAKE—THE TIME IS FAR SPENT!

by General Superintendent V. H. Lewis

IN MOST CHURCHES I KNOW, the load, the work, the concern, is carried by a minority of the membership or congregation. I commend them—the faithful, the active, the caring, the working Christians.

It is to the silent, the listless, the person possessed by passivity that I write today. I do not scold; I appeal. I do not condemn; I challenge. I do not belittle; I plead. I do this for your sake, the church's sake, your family's sake, your neighbor's sake, the sake of the needy and the unsaved.

When you read the Bible carefully you come to the inevitable conclusion that every Christian must act to advance God's kingdom as far as his ability allows. Christ acted as far as His ability could carry Him. His call to "follow Me" includes this for you.

There is a great force, a mighty power lying latent in each local church. Anytime a church decides it will, it can and does.

Christ, who built great things, would not build a weak, impotent church. He declared its strength as being stronger than the forces of hell. "Greater things than these shall ye do." Shall we in this terrible hour of history allow those words to mock us as we sit in unnecessary and fatal silence? The broken homes, broken lives, drug addicts, and needy who live nearby are tragic in their piteous plight. The pornographic literature, the violent media, the heavy tread of hedonism on our land should disturb us into action.

Preachers, preach the great doctrines, the mighty truths, the eternal values, the priorities of this day.

Laymen, don't just attend church, sit a while, tip the offering plate, and go home to forget.

Christian, embrace these truths, build your life on the doctrines of God. Direct your life in the eternal values. Greatness wants you. Goodness expressed will edify you and bless others.

In prayer there is power. In action there is conquest. Let us live today. Let us march, really march, in this hour. Let us act, really act, for Christ. Let us sing and shout and preach and witness to our town. Let us end the awful silence. Join with the active, vigorous Christians in your church as you arise from this reading. Let us sing as we go.

*Rise up, O men of God!
Have done with lesser things;
Give heart and mind and soul and strength
To serve the King of Kings.*

*Rise up, O men of God!
His kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.*

*Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great!*

*Lift high the cross of Christ!
Tread where His feet have trod.
As brothers of the Son of Man,
Rise up, O men of God!*

—WILLIAM PIERSON MERRILL





Safeguards Against Drifting

by KENNETH VOGT

WE NAZARENES have a healthy fear against drifting spiritually. The Bible warns us about careless drifting, and the history of decline in old-line denominations gives us cause for some alarm. There are those who say spiritual drifting is inevitable. Elmer T. Clark, in his book *The Small Sects in America*, takes this position. Denominations, he states, usually start with the religiously neglected poor, even as ours did. They tend to elevate frugality and industry into moral virtues. When these produce the harvest of prosperity in the second generation, the small sect becomes a church. The comfortable church, he concludes, begins to slide away from holiness as a doctrine and life-style. This is indeed happening to churches in which many Nazarenes had their early roots.

However, there are three factors that give us assurance without complacency.

The first is the *stance of our leaders*. Our general superintendency shows no signs of drifting away from our doctrinal or ethical positions. By preaching and pronouncements, they are constantly pointing us to the lodestar of our origins—holiness unto the Lord. By their life-styles, they model for us earnestness, spirituality, and sacrificial living. They are apostolic in their determination to keep the church on course.

A second hopeful sign against drift is in our *organizational structure*. As Nazarenes, we have given great prominence, responsibility, and authority to the laity of the church. The voting block of our district assemblies is dominated, at least five to one, by the laity. Our general assembly and the General Board are composed, as nearly as possible, of equal numbers of

ministry and laity. Lay responsibility plays a major role in the calling of the pastor to a local congregation, and in decisions about incurring indebtedness. Even ordination to ministry is begun by vote of local church boards and, finally, the district assembly. This strong lay participation keeps us close to our roots, and thus protects us against drift from our original mission.

A third hopeful sign is our *church controlled institutions of higher education*. Our institutions of higher learning are more than church related. Churches that settled for relatedness saw their schools slip toward increasing secularism. Nazarenes intend to retain control of our schools. We are demonstrating this by the financial support we give, as well as by official edict from time to time. The past president of Seattle Pacific University, a Free Methodist school, reported that his church, by direct gifts in a given year, had contributed only \$15,000. That same year the churches on the Northwest Educational Zone laid into the hands of NNC administrators over \$1,000,000. We are standing by our schools in both money and students, and we are insisting they stand by the church in doctrine and life-style. In fact, we expect them to lead us in our traditional positions . . . and they do! Our schools, in spite of the occasional criticism that may be leveled against them, are centers of orthodoxy and devotion. The invariable emphasis of the church is to keep our schools true to our basic, fundamental purpose . . . to spread scriptural holiness by precept, pronouncement, and performance around the whole world.

We need not drift, and will not. While in some ways we have similarities with other denominations that have drifted, our hope is in our differences. Let us think on them and magnify them for the strength of generations yet to come. □

KENNETH VOGT is a former district superintendent who resides in Abbotsford, British Columbia, Canada.



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Please keep your letters brief (50-150 words). Letters responding to other letters are not printed. We cannot reply personally to letters not selected for this feature. Address: **LETTERS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.**

FRIGHTENED PICKET

I was a little frightened because I'd never done anything like that before but I felt very strong about the issue so I went. I'm talking about the morning I went to carry a picket sign to protest pornography. I really didn't expect a crowd but when I got there all I saw was one middle-aged lady walking around the shopping center, very slowly, and carrying a sign. She walked slowly because she limped on one leg and only had the use of one arm and hand, because of a stroke. When I saw her determination I fell in line behind her. Another lady came and then we were three. Not a crowd, but I was glad I could participate in picketing a store that sold porn magazines. One sign read, "Porn Hurts" and another

read, "Porn Pollutes America." Mine read, "Porn Contributes to Child Abuse." I am glad my church takes a stand and is concerned about this issue, and I want to do what I can to try and get rid of the garbage in my neighborhood.

*Idoline Lough
Ellicott City, Maryland*

LOVE PROTECTS

I do truly wish sometimes that the world was the way Mr. Bryan Stone would have us believe it to be. His article, "Christian Realism," has as his premise this statement: "For this type of realism believes that the 'wishful thinking' of unconditional love conquers all hatred and war and can transform the world into a safer place to live."

Although I agree that unconditional love can and ultimately will conquer in the end, I don't go along with the idea that we are then to let down our defenses and deny ourselves the right to defend our freedoms.

Paul tells us that "love is patient, love is kind" (1 Corinthians 13:4). Let us also remember that he went on to say: "It always protects . . ." (v. 7).

*Ricky L. Giove
Lynn, Massachusetts*

HAPPY READER

I am a regular reader of the *Herald of Holiness* for the past 12 months, and I really look forward to each issue. I will encourage all my brothers and sisters in Christ to subscribe to this wonderful magazine. In the No-

(Continued on page 18)

REACHING A NEARBY VILLAGE THROUGH AN EXTENSION VACATION BIBLE SCHOOL

by GLEN L. VAN DYNE

IN THE SUMMER of 1984, 99 Nazarene churches made an effort to reach into a nearby "village" of people they had not touched before by conducting an extension Vacation Bible School. Free material was furnished for these efforts through the Office of Church Extension Ministries.

Every year, children in VBS's in the U.S.A. and Canada give an offering for missions. Half of this offering is channeled to "Home Mission" efforts. In addition to the funding of these extension efforts through VBS last year, \$25,000 was given to Nazarene Bible College in Colorado Springs to buy books for the Spanish studies section of the library.

The story of one of these extension Vacation Bible Schools illustrates how this money was used and what it meant to hundreds of boys and girls who doubtless would not have had the opportunity to learn more about Jesus any other way.

Bob and Myrna Dipert are church planters in St. Albert, Canada. When they learned of the availability of free material for a new VBS, they decided to explore the possibility of going to a nearby Cree Indian Reservation.

As a result of their efforts, about 45 Cree Indian children came. Myrna describes them as "totally ignorant of anything Bible related. They had never heard Bible stories before. They were really warm, loving little children, and they came two hours early and stayed until we left. They just wanted to help with everything. The thing that impressed me the most was that they learned every Bible verse."

It was through a hospital visit that the door opened to the Cree Reservation. Myrna is a nurse and one of her patients was an Indian from the reservation. He told her of going to a Nazarene church once or twice, then he said, "But nobody has ever come to this reser-



Cree Indian children and their teachers at a summer extension Vacation Bible School near St. Albert, Alberta, Canada. Forty-five children attended this VBS sponsored by the St. Albert Church of the Nazarene. It was 1 of 99 extension VBS's held in the summer of 1984, which was sponsored by Church Extension Ministries.

vation and preached. Would your husband bring me a Bible? Would he come and preach to me?"

After a rather lengthy search, Pastor Dipert found the man on the reservation training horses for rodeo chariot races. He gave him the Bible and talked to him about the possibility of a Vacation Bible School.

Persistence and many trips paid off. Permission was secured from the chief and contacts with children were made. Bob describes the work that went into getting ready for this out-

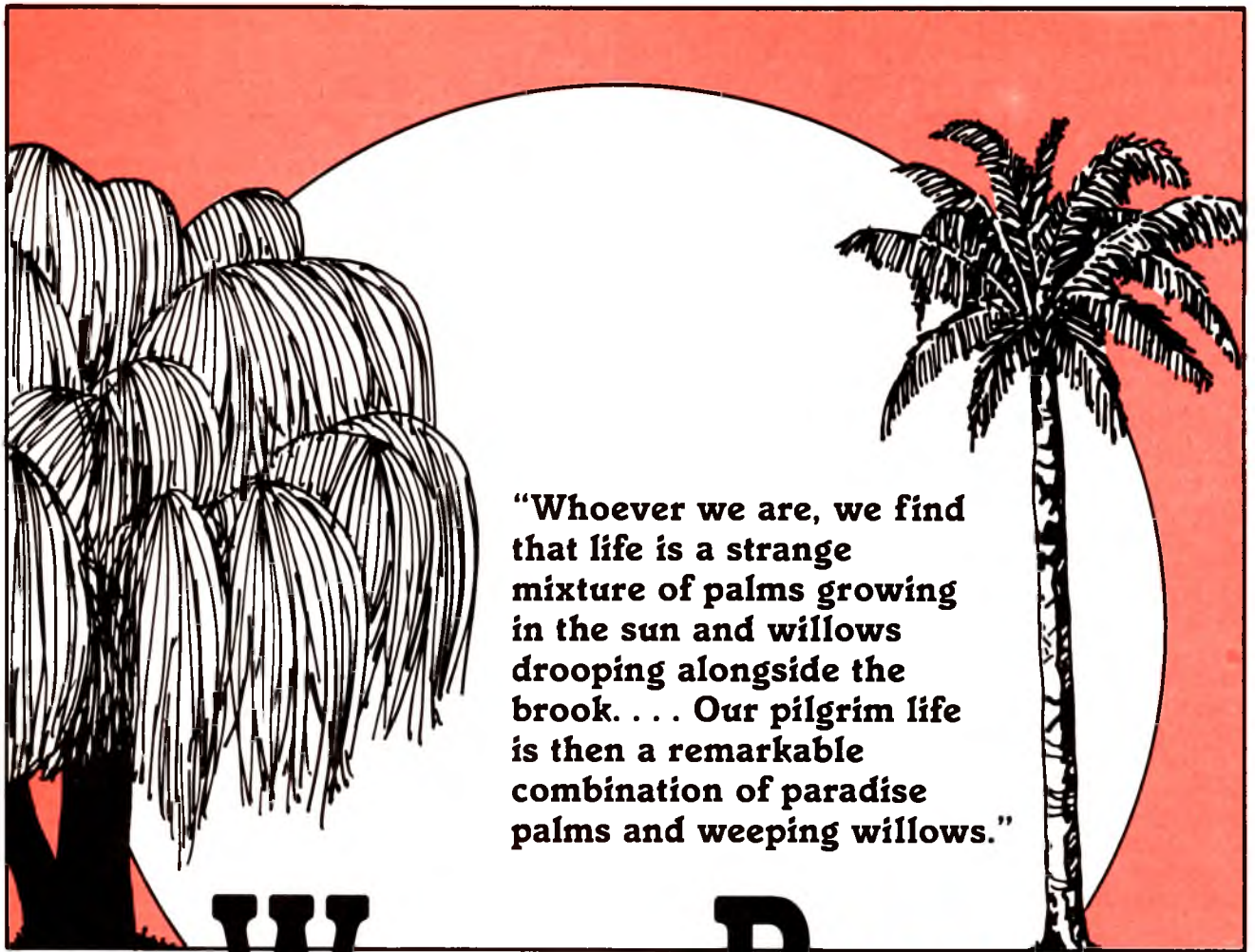
reach ministry: "We put together some fliers and delivered them door to door, just to make sure every home in the community had one. There are about 30 houses in the village itself. Most of the homes are on the outlying small farms. I spent two days handing out fliers. That was the major contact. I talked with people at the door rather than just sticking the material in the door. I let them know what was happening and talked with the kids, especially. The kids were the best advertisers. I'd talk to the kids and they'd run next door and talk to their friends."

Now the Diperts and the St. Albert Church of the Nazarene are thinking seriously about starting an extension Sunday School on the Cree Reservation. Already they are praying for workers to help them go back to the reservation next summer for another extension VBS.

The offer of free material for an extension VBS is being expanded for the summer of 1985. It is hoped that at least 200 churches in the United States and Canada will rise to the challenge to reach into a "nearby village" and bring the gospel to boys and girls of another community, another culture, or another language group.

If your church would like to help write another thrilling chapter in the church extension story through an outreach VBS, write for information and an application for free materials to Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131. □

GLEN L. VAN DYNE is Church Extension Ministries' editor at International Headquarters of the Church of the Nazarene in Kansas City, Missouri.



“Whoever we are, we find that life is a strange mixture of palms growing in the sun and willows drooping alongside the brook. . . . Our pilgrim life is then a remarkable combination of paradise palms and weeping willows.”

WILLOWS AND PALMS

by WILLIAM A. BLAIR

SO MUCH HAD HAPPENED to us in such a short period of time! In one month we seemed to bounce right off the stress scale. Marie and I got married. We began the rewarding endeavor of a blended family with three children. We combined two households and an office into our new home. I resigned from my job; while Marie began a new one. I applied for my physical disability with the church because of multiple sclerosis. And the whole family wondered what was going to happen next.

The “next” turned out to be a trip to the hospital. The MS was in a period of increased physical pain and weakness. My family was living amidst the boxes while I was flat on my back in the hospital.

I was now into the 7th day of a 15-day stay. It was not that long, yet I was extremely anxious about being there. Marie was caring for the children, maintaining the household, working the new job, and visiting with me. And I wanted out of this place. I wanted to be

doing something rather than simply lying flat on my back. Why was God doing this?

My days were spent watching TV, reading, and hoping that God would speak to me. How? When? What? Why? were questions that seemed to race through my mind.

After using a great deal of emotional energy with these questions, I was suddenly overwhelmed with not caring why, but simply wanting to know what it was that God was trying to teach me.

Marie and I had begun to study the Psalms while I was in the hospital. We would pray and read one psalm a day. Our response was a typical response. On some days it would seem as though they were speaking directly to us. On other days we would struggle to find some ray of light from God’s Word.

I continued to want something more from God’s Word. Late one evening I randomly opened my Bible. My eyes were fixed on Leviticus 23:40—“Now on the first day you shall take for yourselves the foliage of beautiful trees, palm branches and boughs of leafy

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trees and willows of the brook; and you shall rejoice before the Lord your God for seven days” (NASB).

The footnotes in my Bible explained that the 23rd chapter described a seven-day feast of Jehovah, an annual feast observed by the nation of Israel.

From verse 39 on, the description is given of the Feast of Tabernacles and, like the Lord’s Supper, it had a backward and a forward look. As the Lord’s Supper looks back to the Cross with its deliverance and forward to the return of Christ for our entrance into glory, so the Feast of Tabernacles was a memorial of the exit out of Egypt by the power of God, and was also a prophetic call for the final conquest of evil.

The people were charged to bring palm branches and willows of the brook to celebrate the feast. The purpose was to affirm in a symbolic way the sovereignty of God. This act called them to testify to the One responsible for their physical and spiritual needs.

So they brought palms and willows from the brook—examples, I was to discover, of the contrary experiences of life.

The palm has no equal when it comes to utility. It has been called “the king among the grasses.” It grows upright in the sun. It is the emblem of gladness, renown, and victory. When the Psalmist speaks of the righteous, he says they flourish as the palm tree.

But take the willow—we call it the weeping willow. It symbolizes sadness, humiliation, captivity, and death.

As I struggled spiritually, I suddenly realized what God was saying to me through His Word.

The palms and willows were brought together because they grow together in human life and experience. Whoever we are, we find that life is a strange mixture of palms growing in the sun and willows drooping alongside the brook. We know both the palms and the willows of life. Our pilgrim life is then a remarkable combination of paradise palms and weeping willows.

It was easy for me to come gratefully to God with the palms of my life. I could easily thank God for the things that gave me self-worth. It was easy to thank God for the things that stroked my ego and fed my spirit.

That is true for all of us. It was easy for me to be grateful for Marie, the children, and supportive friends. It was easy to bring palms that symbolize the love of a wife and children. We all find that we can bring out palms to God in grateful adoration.

But what about the willows of life? Those willows that bring us pain, frustration, and despair of life. Is it possible for us to come before God’s throne and be grateful for our willows? Is this what God is trying to teach me? Is this the light that would take me out of my despair into His presence?

Psalms 40 tells of being set upon a Rock (40:1-3). Am I now to praise God for my willows, so that my feet may be set on a Rock? I do not know if I can do that.

How can I praise God for physical pain caused by the MS? How can I praise God for the fatigue and weakness that comes from the disease? How can I praise God for financial indebtedness? How can I praise God for feeling that I could no longer function in a profession to which I was called? How can I praise God for the spiritual struggle? How can I praise God for being

flat on my back when there is so much to be done at home? How can I praise God when I am separated from wife and children? How can I praise God when I have left my wife such a load to carry?

Is that what You would require, Father?

As I lay in the bed, I closed my eyes and meditated on the character of God—His goodness, righteousness, holiness, mercy, love, and sovereignty. Then I prayed: “Thank You, God, for Marie, the children, and friends. Thank You for Your love. Thank You for Your grace and mercy. Thank You for the physical pain. Continue to teach me more about You through it. Thank You for the fatigue and weakness; teach me to rest in You. Thank You for this change in my life; teach me to seek Your light for my life and my family. Thank You for this time of separation from my family so that I might be with You more. In Jesus’ name. Amen.”

I realized it now as a fact. If we are to triumph, as Christ’s disciples in this life, we must have the grace to rejoice before the Lord over our willows as well as our palms. Grace must be ours to take the palms and willows before the Lord in the spirit of praise and gratitude, realizing all the while that He is the sovereign over both willows and palms.

I had begun to learn that there is grace available from a loving Father to deal with the willows and palms of life. That grace is available to us all.

There is a final triumph for us. John, in his vision of heaven, saw the saints with “palms in their hands” (Revelation 7:9). There are no willows, only palms. For now there are palms and willows, but our hope is to be sustained in this life and to share the glory of the life to come. □

● BLINDNESS ●

*How sad, we say,
to be blind and never see
the beauty of this earth!
Yet some who are physically blind
live full lives. They learn
to compensate and “see”
through their other senses.
Even so, they miss much of the
beauty of this world.
Much worse, though,
is the plight of those
blinded by sin, who will never
see the beauty of heaven.
There is no compensation for
that kind of blindness,
only the divine healing of the
Holy Spirit. I thank God,
though “Once I was blind . . . now I see.”*

—MABEL P. ADAMSON
Kansas City, Missouri



Bob Taylor

SHADOWS, SCARS, AND STARS

by DAVID L. COWLES

I NEARLY RAN from the Los Angeles County General Hospital. My involuntary reaction to the realization that God had delivered me from the dark pit was, “I made it! I made it!” In the midst of celebration my father and I recalled, as we walked away, the events that had made this hospital a dungeon of despair for me 28 years before.

At age 16 an episode in my life changed my perspective, upset my goals, and plunged me into hopeless despondency. I was in my sophomore year of senior high, a straight A student with high goals and aspirations. I could not understand when physical and emotional exhaustion began nipping at my heels. The changes that were occurring in my body and psyche were further enigmas, adding to my exhaustion.

That summer I went to youth camp expecting it to be the high point of the season as in other years. I looked forward to renewing acquaintances with old friends; especially a certain girl who had been my constant companion in former years at camp. My anticipation spilled at my feet like an overturned bucket of water when I saw her walking with another boy, completely ignoring me, without explanation.

I felt rejected and walked in a trance for the duration of camp. But I had to plod on.

I was scheduled to stay an extra week as a counselor for a cabin full of under-12 bombshells at junior camp. I was frightened by the responsibility of this, my first experience as a counselor, and the campers had me

climbing the walls. I went home at the close of camp with a great sense of failure at my inadequacy as a counselor.

At home I withdrew into a shell and remained alone in my room. I wouldn’t associate with my neighborhood friends and was afraid to see anyone; especially those at church who had been at the camp.

My parents were alarmed at the sudden change in my behavior and arranged an appointment with the family doctor. After a thorough examination the doctor expressed concern about my physical and emotional condition. He advised immediate treatment for hypertension and injected medication to reduce my blood pressure and slow down my system; “to avert a possible heart attack or stroke,” he said.

Immediately on our return home from the doctor’s office I suffered a reaction to the medication and went into convulsions. My parents called for an ambulance. I was rushed to the Los Angeles County General Hospital, examined in the emergency room, and transferred to the psychiatric and jail ward.

Three days and nights of living hell followed. I was the only teenager among a ward of 50 shouting, screaming, cursing males, making verbal threats to “get me.” I was terrified. I neither left my bed nor engaged in conversation with anyone. I withdrew like a turtle in its shell and was in a near catatonic state.

My parents, when they came to visit one afternoon, seemed to me like angels. I wanted to be with them, yet felt strangely separated from them. I thought the rapture of the church had occurred and my parents had come to say farewell on their way to heaven, while I was on my way to hell. Although aware of my situation, I

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felt at the same time as though I was in a dense fog observing a videotape performance of myself, not able to control what was happening to me.

After 72 hours of therapy and observation, the psychiatrist met with my parents. He advised that I be transferred to Camarillo State Hospital. His diagnosis was a "nerve blockage," which would require long-term psychiatric treatment.

My parents refused to sign the transfer and chose instead to take me home and arrange for outpatient treatment with a community psychiatrist. In both treatment and ultimate recovery, this decision turned out to be significant in determining my future.

A few months of psychiatric treatment, loving and supportive care from my family, and prayers of many friends within my church community, began a gradual recovery. Although I lost a semester in school, summer school enabled me to graduate with honors with my class. I was chosen as the outstanding bass singer and sang with a mixed quartet at the graduation ceremonies.

This achievement was the beginning of my career as a musician and as a minister.

I received a full music scholarship to Azusa Pacific College where I traveled extensively with the college quartet on spring and summer tours. On graduation I entered into a full-time ministerial career.

In the following 12 years I served in management, youth ministries, and numerous staff positions with an international mission agency. The adoption of a three-year-old daughter and a decision to take a parish assignment added each its own variety to my life. During my parish ministry I became engaged in chaplaincy ministries in nursing homes and community hospitals. All these, along with my music, brought fulfillment. But they also brought into focus the need for a major career change. I entered clinical residency training to prepare for hospital chaplaincy ministry.

During this resident program I became acutely aware of the intense pain of the teenage illness that had occurred 20 years earlier. I was fearful of making contact with patients in my new assignment on the psychiatric unit. It was a constant reminder of my own personal history of mental and emotional illness.

Through the help and counsel of my supervisors, peers, and patients on the unit, I was able to affirm my own history, not as a dark shadow or weakness in my life, but as a strength in my ministry. I readily identified with patients in their pain of isolation, loneliness, fear, rejection, and alienation because I had encountered these same feelings. Yet, I could also affirm for them the hope of recovery evidenced by my experience.

Today, as a certified chaplain with the College of Chaplains, American Protestant Hospital Association, I have been able to change my scars into stars. I relate dynamically to those mentally and emotionally ill persons in a 66-bed psychiatric service unit at a community medical center.

It was on a recent family vacation to California that I joined my father in visiting again the L.A. County General Medical Center. With the chaplain we walked through the psychiatric wards where I had been a patient 28 years ago! Is it any wonder that excitement and exhilaration nearly overwhelmed me? □

AN UNUSUAL CHURCH

by TIMOTHY TILMANT

I GREW UP attending a small Nazarene church in an Ohio town. Everyone who attended was the average white, small-town type person, so I experienced somewhat of a culture shock when I started attending the Washington, D.C., First Church of the Nazarene. The membership in this church includes people of diverse races, occupations, cultures, nations, and languages. Some people are here to further their education, some for career opportunities, and others are natives of this area. A few are here in order to escape persecution or war in their native land.

Under this one roof in Washington, D.C., there are four different congregations; one English speaking, one Spanish, one Nigerian, and a new Vietnamese one. It is very exciting when you see an ambassador to the United States from Swaziland in your congregation, especially when you know his parents were contacted by Nazarene missionaries when he was just a child.

It is touching when you have the opportunity to help transport little Laotian and Cambodian children to and from church and make them happy with such a simple thing as a free loaf of bread. It is a beautiful sight to see Spanish-speaking teens working on projects with English-speaking teens and enjoying their activities together. It is pleasantly humorous when you are trying to listen to your Sunday School teacher, but keep overhearing a Sunday School lesson being taught in a different language down the corridor.

I am utterly amazed at the sight of people who hold important positions in our government, and others who have positions of great responsibility in numerous other fields, being at church whenever the door is open. You would think these people would be miserly with their spare time, but such is not the case.

I find it heartwarming to see people who do not have much in the way of worldly goods giving of themselves to the church and to others as if they were multimillionaires. I also love seeing a steady trickle of young people coming here from all over the U.S., and from foreign lands, to be used by God in a blessed and dynamic way in His service.

I find it quite a privilege to be spending a segment of my life in a vivacious church like this; I can see more clearly what the kingdom of God on earth is really like. It is a perfect blend of rich and poor, powerful and powerless, red and yellow, black and white, English-speaking and people of other tongues, Americans and foreigners all worshipping the same God at the same place in a bond of fellowship and love.

What is so thrilling to me is that I am a part of this bond. It is a bond that is firm and noticeable to others looking in. I like to think of my church as a brightly lighted beacon that is shining forth in this great city where, just like the rest of the world, there is suffering, searching, and a desperate need for the Savior. □

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Harold M. Lambert

My Second CRISIS

by ALLEN BOWMAN

THE FIRST CRISIS involving my relationship with the Lord was a calm one. Brought up in a Christian home, I had been protected from many a pitfall. Oh, I was no angel. Like boys in general, I had been naughty at times, but I had never been in serious trouble. I was 11 years old when I first experienced conviction of sin. One night in a tent meeting, as the invitation was being given, my godly father came to me and asked me if I wanted to go forward. I broke down in tears and went.

At the rough-hewn altar, kneeling in the straw, I quickly repented and believed on the Lord Jesus as my Savior. It was as easy as that. Therefore, I conscientiously endeavored to live the Christian life.

But although I was active in the church, holding various offices and giving my testimony, my experience with God was rather humdrum. Something was lacking. The question was, what could I do about it? The answer wasn't clear, because it so happened that the church I belonged to didn't believe in a second work of grace. The accepted teaching was that you got heart purity when you were converted, and that was that. Even an occasional sermon on the baptism with the Holy Spirit omitted any reference to inbred sin.

But along in my mid-20s I met a lady who had "the blessing." She took an interest in my spiritual welfare.

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One day in a memorable conversation she expounded the doctrine of entire sanctification. She got me to study the subject in the Bible. I learned also that she prayed a good deal for me.

I was surprised to discover how much the Word says about heart purity and the fullness of the Spirit. I had read the Bible through, but had given only passing attention to its statements on the subject. Verses like 1 Thessalonians 5:23—"the very God of peace sanctify you wholly"—had somehow made little impression on me.

But a tremendous change was at hand. Presently I began to "hunger and thirst after righteousness" (Matthew 5:6) with an intensity far deeper than I had ever experienced before. I prayed earnestly that God would sanctify me. That summer I took a vacation trip with friends. It seems as though sight-seeing would have distracted my mind. But no, the longing continued without a letup. I remember lying in bed at night in our tent crying silently to the Lord.

It wasn't a pleasant experience. I was desperate. But today I thank God for it. The struggle proved to be the

pathway to victory. Since then I have remarked to people that no one experiences the Spirit's fullness who thinks he can get along without it. But a battle as severe as mine, had I been better informed, would probably not have been necessary.

Back home from vacation, I kept on praying for victory. But even though I had made a full consecration, placing everything on the altar, I seemed to be getting nowhere. What I needed was wise advice. And I got it. Providentially, I was prompted to look into Hannah Whitall Smith's classic, *The Christian's Secret of a Happy Life*, which I had read years before. I quickly noticed her illustration of the man who had fallen into an empty well and was holding desperately to the end of a rope for fear of falling clear to the bottom. (Darkness obscured his view.) Finally he gave up and let go—and dropped only a few inches. Then he could be rescued.

Kneeling at my bedside, I now saw the weakness in my seeking. I must stop struggling and simply trust God. I did—and at once a marvelous peace filled my soul. I knew that the Spirit had come in power. Rising from my knees, I started praising the Lord. Never before had I experienced such joy.

The next Sunday morning, during the church service, I couldn't contain the blessing. People had already noticed my joyful countenance. Now God prompted me to testify. As I did so, I broke out into a shout of victory. Since I'm naturally a quiet person, it was the first shout of victory I had ever voiced. The Spirit came upon the meeting and made it a memorable one.

But persecution quickly raised its ugly head. Church leaders opposed me. Fearing that my testimony would create division in the church, in the end I answered a call to teach in a college that was Wesleyan in doctrine. How I thank God for holiness churches and schools! I'm not suggesting that everyone in a formal church, when filled with the Spirit, should change his church affiliation. No doubt the Lord wants some individuals to stay put because they will be a blessing there. It depends on the circumstances.

The Spirit-filled disciple, I found, is not acceptable to all Christians. When I was fully consecrated and had "the mind of Christ," the carnally minded no longer welcomed me warmly. Later I recalled Jesus' warning, "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26).

My second crisis opened the way for the Lord to teach me some other lessons, too. He doesn't take away all one's faults, or change one's individuality. I still have my peculiar human weaknesses. As John Wesley pointed out, the essence of Christian perfection is perfect love.

Nor did the Lord revolutionize my emotional life. From some literature I had read, including numerous hymns, I had gotten the idea that a fully sanctified person lived on a sort of mountaintop all the time. It reminds me of Peter's wanting to make booths on the Mount of Transfiguration. But Jesus purposed that they go down with Him into the valley to face a diffi-

cult situation. I'll always have problems, but He enables me to deal with them victoriously.

Furthermore, my temptations are not lessened. In fact, some of them are stronger than before, but He gives more strength to withstand them. He knows that without trials we would not develop character.

My need for diligent use of the means of grace is as great as ever. Neglect of private prayer, for example, produces a sag in my spiritual life. God doesn't give us a storage battery of grace. He provides a power line with which we must keep close contact.

The Lord has also provided positive blessings. He became more real to me. I sensed in a new way that He is close—a very dear Friend. What a precious experience!

He has also impressed on me more strongly the truth that we are to live by faith alone, without being bothered by shifting emotions. Shortly after my sanctification I began to feel low, and I wondered if I had backslidden. The Lord graciously freed me from that illusion. I was to trust Him however I felt.

Best of all, He increased my love—both for Him and for people. A reticent person, I had more or less taken folks for granted. A more sensitive love has made my life more meaningful and useful. □

YOURS, LORD!

*The night is dark and black and cold;
The world would squeeze me in its mold;
I find a caring hand to hold . . .
Yours, Lord.*

*Tradition says I should be scared
Of foes around with sabres bared;
One hand will shield me lest I'm snared . . .
Yours, Lord.*

*Temptation comes on like a flood;
Sometimes I slip into the mud;
The only help is through the blood . . .
Yours, Lord.*

*On earth I'm just a visitor—
Who knows the future held in store?
One's will will make me conqueror . . .
Yours, Lord.*

*When troubles come on every hand,
And things won't work out like I planned,
Whose peace will help me to withstand?
Yours, Lord.*

*And when You say I've done my share
And for my death I must prepare,
Then will I see that face so fair . . .
Yours, Lord!*

—O. K. NEAL
Hereford, Texas

IT'S TIME TO SPEAK OUT

“It is time for all decent people to wake up from lethargy and see that pornography is far from the ‘victimless crime’ that some professors of social behavior claim.”

by MORRIS CHALFANT

IN THE *SATURDAY REVIEW*, Norman Cousins said, “The trouble with this wide-open pornography . . . is not that it corrupts but that it desensitizes; not that it unleashes the passions but that it cripples the emotions; not that it encourages a mature attitude but that it is a reversion to infantile obsessions; not that it removes the blinders but that it distorts the view. Prowess is proclaimed but love is denied. What we have is not liberation but dehumanization.”

“Pornography might be defined,” says Ludwig F. Lowenstein, British author and educational psychologist, “as dehumanized sexual behavior—there is no concern for human feelings.”

“Pornography” is a word with roots in ancient Greek and its branches tangled in controversy. The Greeks had only their prostitutes (pornē), but modern man has added books, movies, magazines, and photographs to his search for illicit arousal.

As an old institution, pornography is not easy to ignore. In nearly every corner drugstore and

grocery store, pornography stares us in the face as if a broken sewer line were overflowing our newsstands.

We get so used to bad things that we cease to be shocked. What we thought was horrible yesterday is acceptable today and a stepping stone for something worse tomorrow. But there comes a time when we reach the bottom of the garbage pail—then we can’t wallow any lower.

We seem to have accepted pornography into our society as calmly as taxes and hot dogs. Supposedly there isn’t anything wrong with it any more.

Liberals lobby for and legislate flagrant sex laws, all in the name of progressive and humane understanding. Pornography is defended and becomes big business. Salacious language honeycombs our networks. Stage and screen exalt the base. The vomit of iniquity soils everything!

What have we come to in America when a former prostitute sells 9 million books boasting about her immorality? When *Playboy* magazine displays a cover with scenes of women masturbating? When topless chauffeurs whisk tourists in black Cadillacs from fancy hotels to sleazy massage parlors? When male hustlers stand on street cor-

ners, pouncing on passersby just as in Sodom? When sex becomes humiliating, filthy, and violent? When slick, expensive porno magazines, subscribed to even by ministers, carry articles and scenes on “how to make love to animals”? When bookstands carry brazen magazines on bestiality and sex with children? When San Francisco, the dirt capital of America, has not been able to prosecute a single smut pusher since 1971? When an influential university like Brandeis honors men who publish and distribute bizarre smut? When one company can gross over half a million dollars a year marketing whips, chains, and bondage devices for homosexuals and sadists?

Pornography seems woven into the very fabric of our Western civilization. Television has brought moral contamination into millions of homes, where the family setting implies family sanction. Books and magazines were the first media of entertainment to become explicitly pornographic. Nor does one have to go to the yellow-front bookstore to find them; they confront child and adult alike from the racks of the family drugstore. Adult theatres advertise their wares in family newspapers. So-called massage parlors signal their real services from suburban neighborhoods. The entertainment industry has become as polluted as the air we breathe.

So-called adult bookshops in the United States now number more than 15,000. That’s “three times the number of McDonald’s restaurants,” boasts *The Adult Business Report*, trade newsletter of the pornography industry. In 1981 the industry was estimated to have taken in \$6 billion, almost as much mon-

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Paul M. Schrock

ey as the conventional movie and record industries combined.

This means that pornography has an extensive audience. According to industry estimates, there are more than 400 "porno" or "skin" magazines on the market, and perhaps as many as 20 million men and boys buy them regularly. Similarly, 2 to 3 million Americans view pornographic movies each week; videotapes of such films represent about 50 percent of the home-movie market.

Child pornography comprises one-fourth of all pornography. Certain magazines portray sadism and abuse of children not as filthy, immoral, or disgusting, but normal—even natural!

The latest perverse twist the porn barons are milking for all it's worth is a booming multimillion-dollar child-pornography industry. Young children are being recruited for every degenerate act imaginable, with special emphasis on in-

cest and pedophilia (adult-child sexual relations).

Law enforcement officials estimate that each year as many as 1 million youngsters, ranging in age from 16 to under a year, are sexually molested and then filmed or photographed, either for the abuser's pleasure or for profit. Many young victims are subjected to every form of sadism and bestiality. One magazine shows toddlers in sexual acts with adults. Some audiotapes, complete with descriptive narration, record the screams of a little girl being raped.

"This sickness exists," says Father Bruce Ritter, founder of New York City's Covenant House, a non-profit youth shelter, "because a small segment of society wants it, another segment profits by it, and the rest aren't doing anything about it. Maybe we don't know enough—or care enough."

Does history teach us anything about sexual permissiveness and pornography? It most certainly does. Some time ago, the former Oxford professor, J. D. Unwin, did a massive study of 80 primitive and civilized societies and discovered a correlation between increasing sexual freedom and social decline.

In his book *Sex and Culture*, Unwin concludes with the following: "The more sexually permissive a society becomes, the less creative energy it exhibits and the slower its movement toward rationality, philosophical speculation, and advanced civilization." Arnold Toynbee, the late famous historian, has made similar statements.

Some say, "The best way to deal with pornography is to let it run its course; once satiated, people will get bored with it." This is something like saying the best way to deal with the filth of Lake Erie is to let Lake Erie fill up until it can't take any more. Why should parents have to let their children's moral environment get so corrupt that by comparison Sodom and Gomorrah resemble a monastery? It's as stupid as pouring gasoline on a fire to put it out!

The millions who plunge headlong into pornography—soft core,

hard core, whatever—are ruining their chances of being decent and trustworthy citizens, as well as robbing themselves of the opportunity for a normal, wholesome sex and family life. Pornography a "victimless crime"? What a hoax! Society already is paying a heavy price for permitting pornography to proliferate.

Pornography attacks the very concept of the family as being the fundamental unit of society, as it estranges sexual expressions from the family framework and makes them commodities for public consumption.

The issue is not to what degree pornography is linked to sex crimes; the issue is that pornography promotes a selfish and indulgent mentality that attacks the very stability and strength of society, inhibiting development of maturity and strength of character in the young—and adults—with devastating short- and long-range social consequences.

The Gallup and Harris polls say that about 80 percent of Americans oppose pornography. Why, then, don't we speak up? Is it passivity? Is it fear?

How bad will conditions have to get before decent, family-loving people in this nation rise up en masse and demand action? You can't wait for "George" to do it, or "the church" to do it, or for your neighbor to do it. *You must speak out!*

It is time for all decent people to wake up from lethargy and see that pornography is far from the "victimless crime" that some professors of social behavior claim. Some liberal intellectuals want to dress up this moral garbage in a tuxedo and sell us the idea that depravity and perversion can be "socially redeeming" or beneficial to some people.

Pornography is a form of pollution that the common good demands be controlled. The only effective means of control, in a pluralistic and free society, is through the law. A majority of Americans are demanding that effective laws be passed and enforced to control pornography. □



Dove Anderson

The Victory of Prayer

by WAYNE M. WARNER



Religious News Service Photo

WILL PRAYER make one invulnerable to shot and shell during war? Studdert Kennedy answered that question during World War I by affirming that fellowship with God in prayer made one sure that though the body was shattered, one's soul would be untouched.

When Luke initiated his two-volume history, he accomplished two things. First, he provided a historical record of the Early Church's first expansion. Second, he claimed prayer as the most powerful potential of the human mind.

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Luke based his writings on the universality of the Christian faith and the spiritual power of Christ's believers, as evidenced in their personal lives. He found the key to their successes in the fact that "They all joined together constantly in prayer" (Acts 1:14, NIV). In a day when religious persons offered prayers spoken before unhearing idols, and when mystics directed their thoughts to a deity gone far away, Luke realized the Christians lived by the power of prayer and not by the power of politics or magic.

Volume one gave Luke's version of Christ's unparalleled life, death, and resurrection. Volume two detailed Pentecost, which was followed with an unprecedented

period of church growth. Luke chronicled that earliest expansion by pinpointing the purity of their faith, the universality of their appeal, and the humanity of their practice.

Luke's eyewitness accounts reflect Jesus' disciples praying as taught by Jesus himself (Luke 11). Later he shows that same disciple band hidden away in an upper room, praying, a prelude to Pentecost. Throughout, Luke repeatedly notes that it was prayer that provided the artery for carrying the life-giving flow of power to the believers' band.

Prayer provided a personal hotline for Peter and John, who became a channel for the healing of a crippled beggar (Acts 4:24). Prayer provided the possibilities for administrative problem-solving, guiding the Jerusalem congregation to select seven deacons (Acts 6:6). Prayer prompted peace of mind and provided the mind-set for heroic living in emergency times for the first Christian martyr (Acts 7:59).

Prayer power provided resources for unique sharing, as Peter and John witnessed to the converted Samaritans (Acts 8:15). Believers practiced prayer even when not fully comprehending what was happening, as when the Church continued praying although Peter stood delivered at their door (Acts

12:12). Luke's obvious conclusion was that the Early Church grew through the power of personal prayer.

If we would take Luke's record seriously, we must consider the practice of personal prayer when we pursue successful Christian living. Prayer requires more experience than expedience and it offers more options than obstacles. What John R. Mott did not discover by reading 43 books about prayer, he did discover by spending time praying. His resulting prayer life became the prelude of the modern missionary movement.

Although remaining the least developed of our spiritual powers, prayer provides our most powerful key to successful living, offering great resources for mental, emotional, physical, and spiritual power. The help E. Stanley Jones did not find in medical science, for his series of physical breakdowns, he did find in prayer, providing him reinforcement for more than 50 years of grueling evangelistic and missionary endeavors.

Prayer, however, is not a blank check or a lucky rabbit's foot. It is not an emergency parachute or a Santa Claus letter. It is not even an attempt to change God's mind. Prayer is exploring God's will in eliminating our own negative

thoughts and feelings. Prayer is transformation by the renewing of our minds (Romans 12:2). Prayer is tuning in to the Power of the universe itself, a fixed reality that does not change with the advances of the New York Stock Exchange.

In prayer, we meet God as the Heavenly Father who knows how to give good gifts, the One who gives bread rather than stones. George Matheson, the blind Scotchman, saw this power and practice of prayer and wrote, "It is thee and not thy gifts I crave."

In prayer we open ourselves to the God who dwells in temples not made with hands, and because no gift could compare with His presence, we reaffirm that no prayer goes unanswered. Adoniram Judson, a Burma missionary, discovered this as he buried his wife and two children in Burmese soil. After spending 11 months in a prison he prayed to avoid, he wrote, "I never prayed sincerely and earnestly for anything but it came."

Prayer becomes a purifying stream of hope flowing within, thus eliminating our internal obstacles to greater living. When we cannot pray as we want, we need to pray as we can, and know that our feelings and moods are not an accurate measure of spiritual relevance. Scripture says be instant in season

and out. Dean Gaulburn concluded, "When you cannot pray as you would, pray as you can."

Faith makes all things possible that God wills. Faith must remain our commitment, regardless of the answer we receive. He will not answer our prayer when that answer defeats His plan for another. When we ask God to support selfish and undisciplined living, we are out of character. Our loyalty to God ought never to vacillate, like the weather vane, but it should provide us inner power for overcoming circumstances rather than being victimized by them.

Throughout his writings, Luke saw believers going through fire, dungeon, and sword, but always he saw them coming through unscathed of soul *because* they gave themselves to prayer with one accord. He seems to suggest that when life confronts us and shatters everything within sight, we can still go forward in faith with our souls untouched and our spirits unbroken.

Should we challenge Luke on his conclusions, he might well remind us that his beloved companion, the apostle Paul, insisted we could always sing "thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Corinthians 15:57, NKJV). □

Book Brief

THE SPIRIT OF HOLINESS

EVERETT LEWIS CATTELL, *author*



NOTHING ON EARTH is worth letting the joy of the Lord get away from us," concludes the author of this excellent holiness book. "The saints who impress us are not the devotees of sweet reasonableness, but the daring and prodigal lovers of Jesus."

Several practical areas of life are covered in the book. His discussion of what is and what is not eradicated in sanctification may be enlightening. Temper is not eradicated; "It enables us to react to wrong situations," to change them. Sexual attraction is not eradicated; without it "there would be no love, courtship, or marriage." Hunger is still with us. (But "there are mul-

titudes of overweight gluttons to whom it has never occurred that sanctification has anything to do with eating.") The tongue is not eradicated, nor our sensitivity.

The key to success in moving ever upward in mature responses is "being caught up in the vital, adventurous realm of daily divine guidance," becoming "more and more sensitive to His gentle pressure upon our hearts." Cattell states, "I have a line. *And I know when I cross it! God sees to that!*"

The author, president emeritus of Malone College, Canton, Ohio, began in India to preach holiness that "cut through lines that divide Christians in their views of the deeper spiritual life." Most importantly, he shows unequivocally that holiness is not an option, and is for all believers everywhere.

"Keeping the glow" depends on obedience, but obedience depends on understanding. That's where this book shines, because it sheds light on areas that totally affect our daily lives and our Christian walk. □

—Evelyn A. Stenbock

Beacon Hill Press of Kansas City
Paper. 104 pages. *To order, see page 23.*

the editor's STANDPOINT

THE GROWTH OF VIOLENCE

The escalation of violence in American life is of grave concern to thoughtful people.

Some insist that Americans have always been violent, that violence is somehow endemic to our character. Things are no worse, they insist, but acts of violence *seem* more widespread.

I don't think so. There is more "gratuitous" violence now than when I was growing up. Just today I read of the holdup of a convenience store. A robber, armed and masked, ordered the clerk to lie on the floor while he rifled the cash register. The clerk's obedience was prompt. No challenge or resistance was offered. Yet the robber deliberately shot the prone clerk. Such causeless assaults take place with frightening frequency.

I don't know all the reasons for this escalation of violence. The portrayal of violence in movies and on television is certainly a factor. Violence is portrayed as entertainment and as a problem-solving device. Bloody, sadistic acts are graphically depicted, and these depictions have influenced some watchers to commit such acts.

A humanism that denies God and reduces man to a sophisticated animal is partly to blame. Fear of God and love for God are deterrents to evil. Convince a man that he is not a creature of God who must account to God, and a lessening of moral restraint is bound to result.

Courts that delay justice, and that demonstrate more sympathy for the criminal than for his victim, share the blame also. Criminals are released upon society, not because their guilt is in doubt but because of some overlooked trifling technicality. Emboldened by their laughable treatment, these cynical perpetrators of violence go their way to repeat their crimes.

Churches that have ceased to proclaim the gospel are also culpable. Unreconciled to God, people are capable of the cruelest behavior toward one another. The final answer to violence is deliverance from sin through Jesus Christ. Lesser answers may restrain the violent, but only Christ can make them penitent and peaceable. □

HANDLING DISAPPOINTMENT

The gracious handling of disappointment is an art that few of us ever master. And this is bad, because life is invaded from time to time by disappointment. Sometimes the disappointments seem to crowd upon each other's heels, they come so frequent and so fast. Often the things we most earnestly wish to happen do not, and the things we most dread to happen take place. We live in that kind of a world, for the God who controls events has wisdom and ways beyond our prediction and comprehension.

To accept whatever life brings, believing that this is God's world and that His ways are just and good, requires a vital faith. Grim stoicism that refuses to knuckle under to adversity, and yet finds no meaning or value in human existence, is a poor substitute for such robust faith. Faith adopts a more positive attitude. The Christian may not understand all that happens, or why it does, but he continues to believe that "all things work together for good to them that love God, who are the called according to his purpose."

Believing this, we are able to accept good fortune without becoming proud and selfish, and to accept bad fortune without becoming dolorous, cynical, and self-pitying. Indeed, one can learn, as did Paul, to be content in whatever state he is. This lesson, however, is only learned in the sphere of faith, faith that refuses to call into question the goodness, wisdom, or power of God when things are tough.

He was wise who prayed not to be exempt from trials but to be enlarged in faith. Problems, disappointments, and tragedies are inevitable. If you haven't had a disappointment lately, one is even now traveling with your address in its hand. How you handle it depends more on your faith than on any other single factor.

We sing, "Faith in God can move a mighty mountain." I'm glad it can because sometimes a mountain falls on us! Often I am reminded that God is bigger than our circumstances. True, and I am comforted to know that He can make *us* bigger than our circumstances. He can teach us to handle disappointments graciously. □

Fear of God and love for God are deterrents to evil. Convince a man that he is not a creature of God who must account to God, and a lessening of moral restraint is bound to result.

A RISKY GAUGE

Probably the worst possible gauge of Christian experience is feelings. One's emotional tone depends upon many and varied elements and cannot be safely consulted to determine one's relationship to God. You don't have to *feel* religious all the time to *be* religious.

Feelings are affected by the general level of a person's health. If your head is splitting or your nerves are frazzled, you may feel more like screaming protests than shouting praises, but your heart can be right toward God and others even when your physical condition makes it hard to maintain self-control.

Our feelings are affected by color. Certain colors have a heartening psychological effect, where others tend to depress. A gray suit on a rainy day doesn't produce the warmth and cheer that a bolder one does, at least not on your colleagues. Once, during a revival meeting, I stayed in a room that had been graciously vacated by two boys for the occasion. They had painted the walls and ceiling of that room black. I felt like I was in a dark cave, and I wrestled with a measure of depression the whole week.

Feelings are affected by circumstances. Good news or bad news will change your feelings instantly. The strain and pressure of your work, or of home problems, or of threats to your health and career, alter your feelings. I do not get the same emotional and physical responses driving toward headquarters that I do driving toward church. On a cold, rainy day a waitress said to me, "Have a nice day." But I was on the way to bury my mother that day and her good wishes could not lift my burden of sorrow. Nevertheless, in all circumstances and in all varieties of feeling engendered by them, we can remain in the same relationship to God.

True religion does produce emotion. The redeemed of the Lord feel as well as think and will. But true religion does not *depend* upon emotion, nor does it produce constant and unchanging emotion. We may sing, "I feel like singing all the time," but it isn't so. In song or in sorrow, however, we can say, "I am trusting in the Lord and He is faithful to keep me." □

"ALL THE TIME"

My mother is dead and this world will never be the same. She was a wonderful mother, and more important, she was a real Christian.

Doris asked me this morning, "Are you going to do an editorial on your mother?" When I said that I probably would not, she replied, "You ought to. She was a great person—a Dorcas if there ever was one."

Dorcas, you know, was the Christian woman who was deeply mourned because she had done so much for the hurting people about her. She was "always doing good and helping the poor." That is, indeed, how my mother lived.

I was preaching at Northwest Nazarene College when I received word that Mother was dying. I knew that I would not reach her bedside before she was gone. One afternoon I sat for hours in my room, going as far back into my life as memory would travel, reflecting on events associated with Mother. When those hours had passed I realized that in nearly every instance recalled, Mother had been doing something quietly and unself-

ishly to help someone in trouble. Hers was a practical Christianity, and she lived for others long before she actually came to know Christ as her Savior.

I think Dr. John L. Knight summed up her life best in a sympathy card he and Mrs. Knight sent us. Mother worked closely with Dr. Knight for years at the Florida district camp meetings. She was in charge of cooking and serving the meals. Dr. Knight's card said, "Your mother was a great Christian—all the time!"

All the time! Her love for Christ and her service to others was constant, not spasmodic. It was a way of life, not an occasional strong impulse. She was not without fault, and she made her share of mistakes, but the whole tenor of her life was directed outward toward the Lord and others, especially troubled others.

She was buried in the Evergreen Cemetery in Jasper, Fla. She lies in soil made sacred to me by the graves of several loved ones. Now there is a place and a space in my life that no other can fill, but my memories of her will make me a better person. □

ember 1 issue I was so happy to read about the 2,749 new Nazarenes that were baptized in a single day, Super-Sunday, Sept. 30, in Haiti. Praise the Lord!

We have just celebrated our fifth anniversary at Rosewood Church of the Nazarene. "To God be the Glory." We are growing in numbers and spiritually. Praise the Lord for sending us a Spirit-filled pastor, Nick Stavropoulos.

Vincent Fraites
Scarborough, Ontario, Canada

DARWINISM BREAKDOWN

GEO is taking a bold step for a secular scientific magazine when it admits that the evidence for Darwinism does not stack up. Attempts have been made by such men as Stephen Gould to substitute macro-

mutation for micromutation, but since this only brings us closer to that third m—magic—this has not proved satisfactory.

Over half a century ago one writer admitted that the popularity of the theory was not due to its merits but that the only viable alternative was special creation.

Actually one of the strongest arguments breaks it down at the very start. It is ultimately rooted in materialism and its tenet of eternal or immortal matter. This has been acknowledged by such people as Dr. Carl Sagan. However, eternity cannot be logically regarded as anything short of absolutely infinite. Instinctively, this is an attribute we are reluctant to accord matter. Scientists themselves, as indicated by an article in the December 1981 *Popular Science*, and mentioned in the September 1982 *Readers' Digest* in its "News in Science" col-

umn, accord even the stalwart proton a life of only 10 nonillion years. While attempts at equation were made, we know that this would not even be a drop in 10 nonillion oceans of eternity.

If matter did originate in time and not by magic, we are brought around again to special creation. Was this done in some rudimentary form to be carried on by "natural" processes? Or could it not have occurred in a more developed form?

Materialism with its assurance that nothing exists but matter is a comfort to scientists. It eliminates the possibility of any other realm of existence that might have to be considered. Accepting the claims of the gospel as scientific reality would behoove them to find and apply the necessary techniques, i.e., find the will of God and do it.

Richard W. Bliesman
Mount Pleasant, Iowa

Opportunity for Eternity

by NORMAN MOORE

WE HAD JUST DRIVEN to Huntington, WVa., to spend a few days with my wife Vickie's relatives in "the land of her roots." We were enjoying southern fried chicken in her grandfather's home when the phone rang. It was for me.

Who in the world would call me in Huntington, WVa., I wondered.

On the other end of the line was Vickie's uncle Don. He told me about a neighbor of his named Belvie Pearce, who had just been released from the hospital with "not much time left." Uncle Don explained that he had tried to witness to Belvie, and wondered if I could come out and talk with him. I said, "Sure, we'll be right out!"

We went to Uncle Don's, and he and I went across the street to Belvie's mobile home. The three of us sat on the front porch swing for a visit.

Gradually I turned the conversation to the Lord and the Bible and learned where Belvie was coming from. He had little, if any, Bible knowledge and church background.

So I tried to help him understand that God loved him just as he was and had a wonderful plan to save

him. With appropriate scripture quotations, Belvie heard about sin and how it separates us from God.

I further explained that Jesus Christ came to pay the price for his sins on the Cross, and that he could be forgiven. Then I told him how he could confess and repent of his sins and receive Jesus Christ as his Savior.

Belvie assured me that he understood. Then I asked him: "Belvie, is there any good reason why you wouldn't want to pray right now and ask Jesus Christ into your life?"

With tears in his eyes he looked at me and said, "No."

We bowed our heads to pray. Belvie repeated "the sinner's prayer" after me and was genuinely saved.

I congratulated him and gave him my New Testament. Uncle Don was all smiles and assured me that he would stay in touch with his neighbor and help him find a church.

A few weeks later I was at my desk opening the mail. There was a letter from Huntington. As I opened the letter a newspaper clipping fell on my desk blotter. It was from an obituary column. Belvie had moved from Huntington to heaven, less than three weeks from the day we sat on the front porch swing.

We never know when our opportunity will come to help someone get ready for eternity. It makes me want to stay prayerful and alert, because the next opportunity may be today.

"And the Lord added to their number daily those who were being saved" (Acts 2:47, NIV). □

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

A Lillenas Milestone

1985 marks the 100th anniversary of the birth of Haldor Lillenas, gospel song writer and founder of Lillenas Publishing Company.

Born on November 19, 1885, in Stord, Norway, he immigrated with his family to the United States in 1887. They settled in Colton, S.Dak., later moving to Oregon, then to Minnesota. While still in his teens, Haldor studied chemistry and chemical analysis and worked in that field for a time. In 1906 he was converted at the Peniel Mission in Astoria, Oreg., and the following year felt a call to the ministry. He united with the Church of the Nazarene in 1908, was licensed to preach, and began the course of study for licensed preachers. In 1909 he entered Deets Pacific Bible College (later to become Pasadena College) but stayed only one year. There he met his first wife, Bertha Mae Wilson, and they were married in 1910. That same year he took his first pastorate in Lompoc, Calif. While there



he began his music education, a three year correspondence course. Over the succeeding years he held pastorates in Illinois, Texas, and California. During these pastoral years Lillenas also did evangelistic work from time to time. It was during these cam-

paigns that his original songs began to become popular.

His first song to gain popularity was "He Set Me Free," which he sold to Rev. I. G. Martin for 50 cents. In 1923 he accepted the pastorate at the First Church of the Nazarene in Indianapolis.

While there, he joined with 17 other singing evangelists and Christian workers and formed the Lillenas Publishing Company in 1924. His songwriting and publishing activities demanded an increasing portion of his energies until in 1926, he resigned his pastorate to devote

full time to the gospel music ministry.

In 1930 the Lillenas Publishing Company was sold to the Nazarene Publishing House and became its music division. Haldor came to Kansas City as the first manager of the music department, a role he filled until his retirement in 1950. He died on August 18, 1959, in Aspen, Colo. In 1982 he was inducted into the Gospel Music Association Hall of Fame.

In addition to his publishing, preaching, and evangelistic activities, Haldor Lillenas wrote approximately 3,000 songs, many of which are still ministering today. Included among these are:

My Wonderful Lord
Wonderful Grace of Jesus
It Is Glory Just to Walk with Him

Where They Need No Sun
I Have Settled the Question
Wonderful Peace
Jesus Has Lifted Me
The Peace That Jesus Gives
How Can I Be Lonely?
The Garden of My Heart



Haldor Lillenas at the 1940 General Assembly. Photo by R. W. Stringfield.

The Tradition Goes On

The Lord has truly blessed the publishing ministry that Haldor Lillenas began over 60 years ago. Lillenas Publishing Company now produces a full range of vocal, instrumental, and congregational music, along with drama, program resources, and recordings. Included are materials for all ages, children through senior adults, in a wide variety of sacred styles. Our publications are carried by nearly 5,000 bookstores, and our recordings can be heard on hundreds of Christian radio stations. As one of the leading publishers of evangelical church music in the world, Lillenas participates in dozens of clinics, workshops, and seminars every year.

Our purpose remains the same: to publish quality Christian music for use in the local church. As the apostle Paul wrote, "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; (and in the Lillenas translations, some, writers and composers; some, editors and producers; some, arrangers and publishers) for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . . speaking the truth in love." At Lillenas, we still have no other task.

Over the years, Lillenas has been privileged to be the publisher of some of the finest songs the Church has known, such as:

The Love of God
 All That Thrills My Soul
 A Name I Highly Treasure
 The Bond of Love
 How Long Has It Been?
 'Til the Storm Passes By
 He Giveth More Grace
 His Grace Is Sufficient for Me
 Let Thy Mantle Fall on Me
 Lord, We Praise You
 Now Walk with God
 Ten Thousand Angels
 The Beautiful Garden of Prayer

The Happy Jubilee
 The Unveiled Christ
 Then I Met the Master
 Holy Spirit, Be My Guide
 When God Speaks
 In the Arms of Sweet Deliverance
 His Love
 He Is the Way
 The Day of Miracles
 I've Discovered the Way of Gladness
 *Zion's Hill

*All of the songs listed are included in the collection LOVE SONGS FOR ALL GOD'S CHILDREN. See page 4 of this insert.

To illustrate Lillenas' diverse publishing program, following are a few of our newest publications:

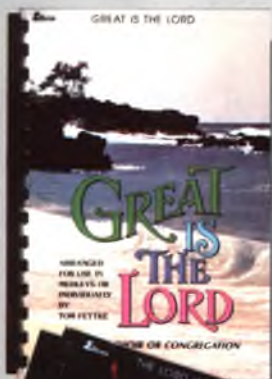


CONGREGATIONAL MUSIC

Just released is EXALT HIM, a supplemental hymnal for WORSHIP IN SONG. Compiled with the help of an extensive survey, it includes 92 hymns, gospel songs, and Scripture songs for a variety of seasonal and topical emphases. It also features 34 Scripture readings, all from the NIV (MB-528; \$2.25). HIGHER GROUND is a collection of 124 standard hymns and gospel songs, with some contemporary gospel favorites, designed especially for camp meetings, crusades, conventions, and camps (MB-531; \$2.25).

SONGBOOKS AND SOLO COLLECTIONS

THE LORD IS MY LIGHT is Lillenas' most recent effort to infuse the Church's song with God's Word. It contains 61 songs arranged for solo voice, all based on Scripture. Appropriate selections are provided for many seasons, occasions, and emphases, such as Christmas, Easter, Mother's Day and Father's Day, Communion, Pentecost, missions, and Children's Day (MB-530; \$9.95). For choirs, congregations, small ensembles, or individuals who want to sing their favorite Christian songs, **GREAT IS THE LORD** has proven ideal. It includes 86 selections designed to be sung either individually or in thematic medleys. Though released less than a year ago, it has already become one of Lillenas' all-time best-sellers (MB-527; \$4.59; cassette recording and trax available).



LISTENING RECORDINGS

For Children:

CAN YOU IMAGINE?—27 Scripture songs, along with a free Bible coloring book (double album, L-9045; cassette, TA-9045C; \$10.98).



For Youth or Adults:

GREAT IS THE LORD—56 contemporary Christian favorites in a double cassette package; sing-along style (TA-9051C; \$13.98).

LIFT UP A SONG—15 contemporary choral selections (album, L-9056; cassette, TA-9056C; \$8.98).

JOY OVERFLOWING—lively gospel arrangements that are a joy to listen to (album, L-9057; cassette, TA-9057C; \$8.98).

PROCLAIM THE GLORY—a beautiful double album of worship music (album, L-9059; cassette, TA-9059C; \$10.98).



SENIOR ADULTS

This segment of our society is a growing one, and Lillenas is working to provide appropriate materials for ministry. **SENIOR ADULT PROGRAM BUILDER No. 1** consists of: serious scripts for discussion and inspiration; scripts for fun-time presentation; poetry for recitation; devotional thoughts for meetings, or personal meditation (MP-627; \$4.50). A longtime favorite is **THE GOLDEN HYMNBOOK**, a large-print folio of 143 best-loved hymns and Christmas carols (MB-381; \$7.95). A senior adult musical is in development and is scheduled for release in June 1985.

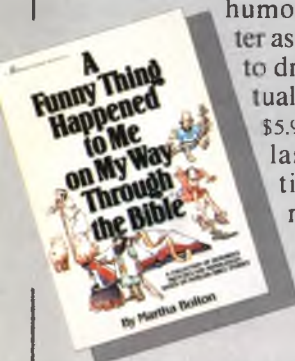
CHOIRS

Joseph Linn has arranged a choral medley consisting of three of Haldor Lillenas' best-known songs: Wonderful Grace of Jesus; It Is Glory Just to Walk with Him; My Wonderful Lord. This special anniversary piece is titled **WONDERFUL GRACE—MEDLEY** and is available in individual choral octavo (AN-1806; 60¢). An orchestral accompaniment cassette has also been released (MU-2076C; \$5.98).

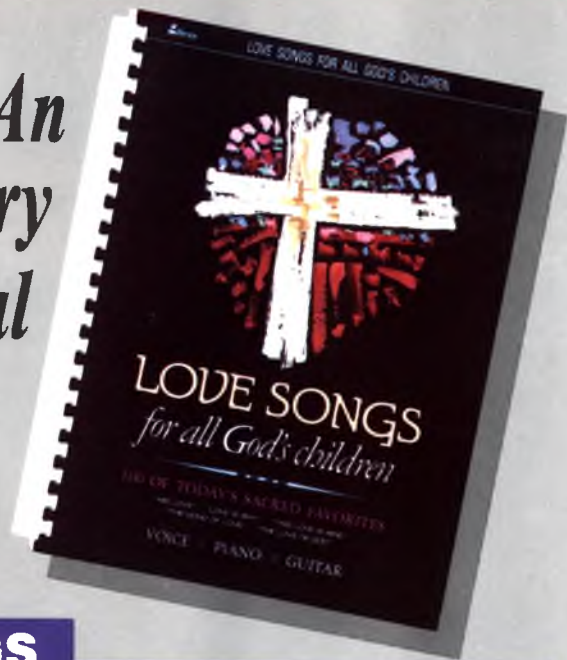


DRAMA

LILLENAS DRAMA RESOURCES is our newest line of products and is designed to provide top quality drama materials that are practical and effective. The first release is **CREATE A DRAMA MINISTRY**, a complete how-to manual for using drama for fellowship and outreach in the local church (MP-625; \$7.95). **HE'S GOT MY NUMBER** includes eight disarming sketches and monologues by the Christian comedy duo, Hicks and Cohagan. They deal pointedly with life issues that affect the young and not-so-young (MP-626; \$5.95). The newest release is **A FUNNY THING HAPPENED TO ME ON MY WAY THROUGH THE BIBLE**. Its 16 scripts bring the Bible to life with unusual verve and humor, using laughter as a powerful tool to drive home spiritual truth (MP-628; \$5.95). Both of the last two collections of scripts require only minimal cast and props.



An Anniversary Special



LOVE SONGS FOR ALL GOD'S CHILDREN

This large folio features 100 of the most widely used songs Lillenas has ever published. The pages are sheet-music size, arranged for solo voice and piano, with chord symbols. All of the Lillenas favorites listed on page 2 of this insert are included, along with others such as: The Crys-

tal Fountain; He Died for Us; God's Great Grace; Goodby, World, Goodby; He Is So Great; He Turned the Water into Wine; Led by the Master's Hand; Let Me Touch Him; My Wonderful Lord; While Ages Roll. Plastic-ring binding (MB-372).

● LOVE SONGS ● Anniversary Special

This beautiful volume normally retails for \$9.95, but for this special occasion we are offering to share the cost with you, 50-50. **The special price is only \$4.98.** NOTE: To receive this special price, you *must* either order on the order blank below or specify the LOVE SONGS ANNIVERSARY SPECIAL. This offer is available only directly from Lillenas. Expiration date—September 1, 1985.

Quantity	Order No.	Title	Unit Price	Price
	BSMB-372	LOVE SONGS ANNIVERSARY SPECIAL	\$4.98	

SUBTOTAL _____
Add 5% postage _____
TOTAL _____

Account Number _____
Name _____
Address _____
City, State, ZIP _____
Cash Enclosed \$ _____ 30-day Chg. Personal Church
 VISA MasterCard Expiration Date _____
No. _____
Church Name _____
Church Location _____



IN THE NEWS

PEOPLE AND PLACES

VAN DYNE APPOINTED VIDEONET COORDINATOR



Rev. Glen L. Van Dyne accepted the position of video coordinator for Pastoral Ministries, effective February 1, 1985. He comes to this office after serving Church Extension Ministries as editor since April 1983.

Van Dyne's new responsibilities will center on the production of video programming for Pastors' VIDEONET. He will also be developing videotapes for use in the Continuing Education and Course of Study areas of Pastoral Ministries.

Glen is a graduate of Nazarene Theological Seminary and had served as a pastor for 25 years prior to coming to Kansas City. During 8 years as pastor in Sitka, Alaska, he founded a ministry of outreach to Native Americans (Eskimos and Indians) using television. That ministry continues under the name of ACTS-TV (Alaska Christian Television Services to Villagers).

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LEE IS FEATURED ON PASTOR'S VIDEONET



Dr. Earl Lee of Wrightwood, Calif., has joined the Pastoral Ministries team to assist in the programming for VIDEONET, a monthly videotape ministry to Nazarene pastors. Lee serves as program host and gives direction to the content of the programming.

Pastor Lee recently completed 18 years as pastor of the Pasadena, Calif., First Church. Prior to that he served as pastor in Nampa, Idaho, and for 14 years was a missionary to India. He brings a total of 44 years of ministerial experience to this new assignment.

Pastoral Ministries Director, Rev. Wilbur Brannon, reports Lee first appeared on VIDEONET in February.

Pastors may receive the videotapes by subscription through the Headquar-

ters office of Pastoral Ministries in Kansas City.

ters office of Pastoral Ministries in Kansas City.

LIFE INSURANCE DIVIDENDS PAID TO DISTRICTS

For the third consecutive year, the good experience of the District Group Term Life Insurance Plan has resulted in a dividend. This distribution has been paid by the Board of Pensions to those districts and church agencies participating in the Group Term Life Insurance Plan, which is a part of the Nazarene Health and Hospitalization Program. It further reduced the already low net cost of the life insurance protection.

Dr. Dean Wessels, administrator of the Board of Pensions, reports that more than 42 percent of the U.S. districts are now participating in the Nazarene Health and Hospitalization Program. For most districts who joined NHHP during this last dividend period, this was their first refund of any life insurance premium that they had ever received. According to Dr. Wessels, the refund was made possible by pooling the districts' coverage. More purchasing power was realized than could be otherwise accomplished.



A \$25,000 check, the total received in the 1984 extension Vacation Bible School offerings, was presented to Rev. Jose Rodriguez (center) and Dr. Jerry Lambert (l.) of Nazarene Bible College by Dr. Raymond W. Hurn (r.), director of Church Extension Ministries. The money will be used to provide textbooks in the Spanish language for the Ministers Course of Study to be used at the Nazarene Bible College and in district training centers in key cities of America where Spanish-speaking ministers are being trained by district Boards of Ministerial Studies.

BIBLICAL DICTIONARY IN SIMPLE ENGLISH

The manuscript for *A Dictionary of the Bible and Christian Doctrine for Everyone* was delivered to the Nazarene Publishing House in January. Just over 1,200 biblical and theological terms are defined in basic English.

Among those who will greatly benefit from this volume are the many refugees and new immigrants to the United States. It is also expected that this work will have wide use on mission fields around the world.



Pictured (l. to r.) are Dr. George Lyons of Olivet Nazarene College; Dr. Al Truesdale of Nazarene Theological Seminary; Miss Betty Fuhrman, NPH coordinator, publishing/editorial; and Mr. Bud Lunn, Communications Division director, examining the 546-page manuscript. Mr. Wes Eby, of the Bureau of Indian Affairs, and Mrs. Nancy Clark, Southeast Asian consultant, are not pictured but were active participants on this prestigious editorial committee. All the writers and editors donated their time and talent.

GENERAL ASSEMBLY SCHEDULE OF EVENTS

Faith, Learning, and Living; Education Service; Alumni Meetings
1985 General Assembly, Anaheim, California

FAITH, LEARNING, AND LIVING CONFERENCE

Date: June 18-20, 1985

Place: Point Loma Nazarene College

Speakers: Dr. William M. Greathouse, General Superintendent
Dr. Paul Bassett, Professor, Nazarene Theological Seminary

Seminars: 16 Discipline Seminars relating to PRESUPPOSITIONS
and ISSUES OF OUR TIMES

Reservations: Mr. Lewis Thompson, Assoc. Dean of Students
Point Loma Nazarene College, 3900 Lomaland Drive
San Diego, CA 92106 Phone: 619-222-6474

EDUCATION SERVICE

Date: June 21, Friday 7:30 p.m.

Theme: Holiness, Education and Evangelism

Place: Anaheim Convention Center

Program: Dr. William M. Greathouse, General Superintendent, Speaker
Special Music, Alumni Choir, Alumni Speak
Nazarene Alumni Serving the Church
Citation of Merit Presentation

**SPECIAL
NOTICE:**

ALUMNI CHOIR FOR EDUCATION SERVICE

We would like to have a 1,000 voice Alumni Choir for the Friday evening (June 21st) Education Service. Alumni or former college/seminary students are invited to join in this music ministry.

Preregistration is necessary so we may send you a copy of the special music in advance and instructions relative to the practice schedule. We will be delighted to hear from you.

Write: Mark R. Moore, Secretary of Education Services
6401 The Paseo, Kansas City, MO 64131

ALUMNI MEETINGS

Date: June 21, Friday

- 7:00 a.m.** Nazarene Theological Seminary Breakfast—MARRIOTT
- 12:00 noon** Honors Lunch for Former College Presidents and Spouses—MARRIOTT
- 2:00 p.m.** PHI DELTA LAMBDA Reception and Meeting—HILTON
(Dr. Anna Belle Laughbaum, Phi Delta Lambda President,
Bethany Nazarene College, Bethany, OK 73008)
Dr. Paul Culbertson, Speaker

Date: June 22, Saturday

- 6:30 a.m.** Nazarene Bible College Alumni Breakfast—HILTON
- 7:00 a.m.** Bethany Nazarene College Alumni Breakfast—MARRIOTT
- 7:00 a.m.** Eastern Nazarene College Alumni Breakfast—HILTON
- 7:00 a.m.** Northwest Nazarene College Alumni Breakfast—HILTON
- 7:00 a.m.** Trevecca Nazarene College Alumni Breakfast—HILTON
- 7:00 a.m.** British Isles Nazarene College and European Nazarene Bible College Breakfast—QUALITY INN
- 8:00 a.m.** Olivet Nazarene College Alumni Breakfast—Crystal Cathedral
- 12:00 noon** Mid-America Nazarene College Alumni & Friends—Crystal Cathedral
- 12:00 noon** Mt. Vernon Nazarene College Alumni Lunch—HILTON
- 12:00 noon** Point Loma Nazarene College Lunch—HILTON

Date: June 22, Saturday

- 4-6 p.m.** Nazarene Health Professionals—HILTON
(Steve Weber, 6401 The Paseo, Kansas City, MO 64131
Phone 816-333-7000)

Date: June 24, Monday

- 12:15 p.m.** Canadian Nazarene College Alumni Lunch—QUALITY INN

Reservations: Those planning to attend one of the above scheduled meeting-meal events should contact the college or sponsor of the event and secure a reserved ticket.

THE NAZARENE HUNGER AND DISASTER FUND

The Nazarene Hunger and Disaster Fund is a special fund maintained at Nazarene Headquarters in Kansas City to meet needs caused by famine, earthquakes, floods, displacement due to war, or other sudden or long-standing disasters. Through this fund, food has been made available to undernourished school children and nutrition centers in Haiti; to earthquake victims in Italy, Mexico, and Central America; to families displaced by fighting in Lebanon and Central America; to refugee families in Southeast Asia; to malnourished mothers and small children in Africa. Medical relief supplies have been flown to areas of disaster. And it is an ongoing program. Funds can be sent at any time to Dr. Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, designated for Nazarene Hunger and Disaster Fund. All monies will be used 100 percent for the purpose designated.

LAWSON, WAYNE: Addy, WA (Summitview Congregational), Mar. 4-10; Sheridan, WY, Mar. 12-17; Green River, WY, Mar. 18-24; Sterling, CO, Mar. 26-31

LECKRONE, LARRY: Rocky Mount, NC, Mar. 5-10; Gastonia, NC, Mar. 12-17; Selma, IN (Harris Chapel), Mar. 19-24; Fort Wayne, IN (1st), Mar. 26-31

LECRONE, JON & BETH: Cottonwood, AZ (Verde Valley), Mar. 3-10; Downey, CA (Telegraph Rd.), Mar. 12-17; Paso Robles, CA, Mar. 19-24; Avenal, CA, Mar. 26-31

LEIDY, ARNOLD: Canon City, CO (Lincoln Park), Mar. 5-10; Rawlins, WY, Mar. 12-17; Helena, MT (1st), Mar. 19-24; Miller, SD, Mar. 26-31

LEONARD, J. C.: Knoxville, IA, Mar. 12-17

LESTER, FRED R.: Mount Grove, MO, Mar. 12-17; Dennison, TX, Mar. 26-31

LIDDELL, P. L.: Beckley, WV, Mar. 5-10; Roanoke, VA (East Gate), Mar. 12-17; Franklin, TN, Mar. 19-24; Rochester, NY, Mar. 26-31

LOETSCHER, O'NEAL & LINDA: Augusta, KS, Mar. 5-10; Beaver, OK, Mar. 12-17; Wichita, KS (Park City), Mar. 19-24; Johnson, KS (Bethel), Mar. 26-31

LOHR, DON: Charleston, WV (Tyler Heights), Mar. 10-17; Princeton, WV, Mar. 19-24

MANER, ROBERT: Memphis, TN (Frazer), Feb. 26—Mar. 3; Augusta, GA (1st), Mar. 12-17; Uhrichsville, OH, Mar. 26-31

MANLEY, STEPHEN: Danville, IL (Indoor Camp), Mar. 6-10; Goshen, IN (Brenneman Memorial Miss.), Mar. 12-17; Sacramento, CA (Liberty Towers), Mar. 19-24; Auburn, CA (1st), Mar. 26-31

MARTIN, LEON: Mount Vernon, TX, Mar. 5-10; Center, TX, Mar. 12-17; Tour of Israel, Mar. 19-30

MARTIN, W. DALE: Charleston, WV (Davis Creek), Mar. 6-10; Nashville, TN (Grace), Mar. 12-17; Georgetown, KY (1st), Mar. 19-24; Greenfield, OH (1st), Mar. 27-31

MAX, HOMER: Elk City, KS, Mar. 19-24; Moravia, IA, Mar. 26-31

McFERRIN, RICK & LANETTE: Fort Wayne, IN (Neese Memorial), Mar. 5-10; Louisville, KY (St. Matthews), Mar. 12-17; Belleville, IL, Mar. 19-24; Mount Erie, IL, Mar. 26-31

MELVIN, DOLORES: Mount Vernon, KY, Mar. 3-10

MEREDITH, DWIGHT & NORMA JEAN: Council Bluffs, IA (1st), Feb. 27—Mar. 3

MEYER, BOB & BARBARA: Reserved, Month of March

MILLER, WALLY & CARROLL: Sherwood, OR, Mar. 5-10; Ephrata, WA, Mar. 13-17; Lincoln City, OR, Mar. 19-24; Snoqualmie, WA, Mar. 31—Apr. 7

MILLHUFF, CHUCK: Denver, CO (Lakewood), Mar. 6-10; Waynesburg, PA, Mar. 13-17; Grove City, OH, Mar. 20-24

MOORE, NORMAN: Carlsbad, CA (Las Flores Dr.), Feb. 27—Mar. 3; Chandler, AZ (1st), Mar. 6-10

MORRIS, ROBERT: Vivian, LA, Mar. 5-10; Bossier City, LA, Mar. 12-17; Lawrenceburg, TN (Grace), Mar. 19-24

MOSS, UDELL: Texas City, TX (1st), Mar. 5-10; Lufkin, TX (1st), Mar. 12-17; Murphysboro, IL (1st), Mar. 19-24; Nebo, IL, Mar. 26-31

MOYER, BRANCE: Jasper, TX (Wesley Chapel), Mar. 26-31

MUNCIE, ROBERT & JANE: Vilonia, AR, Mar. 4-10; Carthage, IN, Mar. 12-17; New Castle, IN (Southside), Mar. 19-24; Richmond, IN (Centerville), Mar. 26-31

MURPHY, MARK: Dayton, OH (Parkview), Mar. 3; Marion, OH (Zone Conv.), Mar. 6-10; Jacksonville, IL (Zone Conv.), Mar. 19-24; Muncie, IN (Southside), Mar. 26-31

MYERS, HAROLD: Granite City, IL (1st), Mar. 5-10; Crawfordsville, IN, Mar. 12-17; Effingham, IL, Mar. 19-24; Champaign, IL (Westside), Mar. 26-31

•**NASH, FORREST:** Month of March in Australia

NEFF, LARRY & PATT: Beckley, WV (1st), Mar. 5-10; Charleston, WV (Elk River), Mar. 12-17

•**OLIVER, L. S.:** Udall, KS, Mar. 6-10; Chrisman, IL, Mar. 12-17; Quincy, IL (Jackson Zone Crusade), Mar. 19-24; East St. Louis, IL (Rosewood Heights), Mar. 26-31

OVERTON, WILLIAM: New Albany, IN, Mar. 6-10; Thomasville, NC, Mar. 12-17; Norton, VA, Mar. 19-24; Independence, VA, Mar. 26-31

OYLER, CALVIN & VIRGINIA: Rochester, MN (1st), Mar. 19-24; St. Paul, MN (Crusade), Mar. 27-31

PALMER, JAMES: Fort Madison, IA (1st), Mar. 5-10; Greensburg, IN, Mar. 12-17; North Vernon, IN (1st), Mar. 19-24; Paoli, IN, Mar. 26-31

PASSMORE EVANGELISTIC PARTY: Berne, IN (Mt. Hope), Mar. 5-10;

Reserved, Mar. 12-17; Vanderbilt, PA, Mar. 19-24; Athens, OH, Mar. 26-31

PEAL, DONALD: Williamsburg, OH, Mar. 26-31

PERDUE, NELSON: Galesburg, IL, Mar. 5-10; Fort Recovery, OH, Mar. 12-17; Decatur, IN, Mar. 19-24; Wintersville, OH, Mar. 26-31

PFEIFER, DON, EVANGELISTIC TEAM: St. Marys, OH (1st), Mar. 5-10; Kettering, OH (1st), Mar. 12-17; Newark, OH (Central), Mar. 19-24

PIERCE, BOYCE & CATHERINE: Monroeville, AL, Mar. 3-10

•**PRICE, ROSS:** Torrington, WY, Mar. 10-17; Freeport, IL, Mar. 26-31

RICHARDS, LARRY & PHYLLIS: Oden, IN (1st), Mar. 10; Greenfield, IN (Stringtown), Mar. 12-17

RICHARDSON, KENNETH: Rockford, IL (Auburn Rd.), Mar. 5-10; Dixon, IL, Mar. 19-24; Princeton, IL, Mar. 26-31

ROBINSON, TED: Fremont, OH, Mar. 5-10; Lebanon, OH, Mar. 12-17; Princeton, IN (1st), Mar. 19-24; Fayette, OH, Mar. 26-31

ROTH, RON: Tulsa, OK (Southwest), Mar. 5-10; Iola, KS, Mar. 12-17; Van Buren, IN, Mar. 19-24; Buchanan, MI, Mar. 26-31

SCHRIEBER, GEORGE: Philomath, OR, Feb. 17—Mar. 3

SHOMO, PHIL: Anderson, IN (Parkview), Mar. 3-8; Farmland, IN, Mar. 12-17; Ossian, IN, Mar. 19-24; Harrisonburg, VA, Mar. 31—Apr. 4

SMITH, CHARLES HASTINGS: Sikeston, MO (1st), Mar. 6-10; Illinois Dist. Preachers & Wives' Retreat, Mar. 12-14; Richardson, TX (1st), Mar. 15-17

SMITH, DUANE: McCloud, Ok (Twin Lakes), Mar. 5-10; Eureka, KS, Mar. 12-17; Salina, KS (Belmont Blvd.), Mar. 20-31

SMITH, LARRY, SHARON & FAMILY: St. Louis, MO (Overland), Mar. 10-17; Littlefield, TX, Mar. 19-24; Borger, TX (1st), Mar. 31—Apr. 7

SMITH, OTTIS & MARGUERITE: Borger, TX (Trinity), Mar. 5-10; House Springs, MO, Mar. 12-17; Niles, OH (1st), Mar. 26-31

STANFORTH, KEN: Tracy, CA, Mar. 10-17

STANTON, TED & DONNA: York, SC, Mar. 5-10; Batesburg, SC (1st), Mar. 12-17; Sanford, NC (Beacon), Mar. 26-31

STEVENSON, GEORGE: Shawnee, OK (1st), Mar. 5-10; Miamisburg, OH, Mar. 12-17; Salisburg, MO, Mar. 19-24; Roanoke, VA (Fallon Park Wes.), Mar. 26-31

STREET, DAVID: Ottawa, IL (1st), Mar. 5-10; Syracuse, OH, Mar. 12-17; Bradley, IL, Mar. 19-24; Annapolis, MD (1st), Mar. 26-31

STRICKLAND, DICK: Seymour, IN (Indoor Camp), Mar. 4-10; Greenfield, IN (Stringtown), Mar. 13-17; Kankakee, IL (1st), Mar. 20-24;

Marshall, MO (1st), Mar. 27-31

•**TAYLOR, MENDELL:** Chicago Heights, IL (1st), Mar. 5-10; Streator, IL (1st), Mar. 20-24; Perry, MI (1st), Mar. 26-31

TAYLOR, ROBERT: Mansfield, OH (Grace), Mar. 5-10; Washington Court House, OH, Mar. 12-17; Martinsville, IN (1st), Mar. 19-24; Oakland City, IN, Mar. 26-31

TAYLOR, RON: Wallace, SC (1st), Mar. 12-17

•**THOMAS, J. MELTON:** Lynnwood, WA, Mar. 5-10; Amboy, WA, Mar. 12-17; Woodland, WA, Mar. 26-31

TOOLEY, JIM: Wrightsville, GA, Month of March

TRIPP, HOWARD: Clarksville, AR, Mar. 5-10; New Castle, IN (Southside), Mar. 19-24; Louisville, KY (Trinity), Mar. 26-31

VARIAN, WILLIAM: Redwood City, CA, Mar. 5-10; Sapulpa, OK, Mar. 12-17; Charleston, WV (Southeast), Mar. 20-24; Muncie, IN (Southside), Mar. 26-31

WALLACE, J. C. & MARIE: Orlando, FL (Calvary), Mar. 6-10; Webster, TX (Nasa), Mar. 26-31

WELCH, DARLENE: Frankfort, KY (Capitol), Mar. 3; Lima, OH (Community), Mar. 23-24

WELLS, LINARD: Atlanta, TX (1st), Mar. 5-10; Grand Prairie, TX (1st), Mar. 12-17; Monroe, LA (1st), Mar. 19-24; Alvin, TX (1st), Mar. 26-31

WHITWORTH, ARTIE: Lawton, OK (1st), Mar. 5-10; Hays, KS, Mar. 26-31

WHITWORTH, MARCUS: Drumright, OK, Mar. 5-10; Moravia, IA, Mar. 16-31

WILCOX, WALTER: Fort Fairfield, ME (Wes.), Mar. 24-31

WILLIAMS, E. VERBAL: Scarborough, Ont. (Toronto Kennedy Rd.), Mar. 12-17; Lacombe, Alta., Mar. 19-24; Sundre, Alta., Mar. 26-31

WILLIAMS, LAWRENCE: Tuscaloosa, AL (Alberta), Mar. 19-24

WILSON, J. BARRY: Royaltown, IL, Mar. 5-10; Iowa Falls, IA, Mar. 19-24


WISEHART, LENNY & JOY: Twin Falls, ID, Mar. 5-10; Boise, ID (1st), Mar. 12-17; Moscow, ID, Mar. 19-24; Nampa, ID (1st), Mar. 26-31

WOODWARD, S. OREN & FAYE & MERLIN: Auburndale, FL, Mar. 5-10; Kenner, LA (1st), Mar. 12-17; Laurel, DE (Wes.), Mar. 19-24; Delmar, MD (Wes.), Mar. 26-31

WOOTEN, D. J.: Harrington, DE, Mar. 6-10; Hanover, PA, Mar. 20-24

WYLLIE, CHARLES: Beatrice, NE (1st), Mar. 5-10; Baxter Springs, KS (1st), Mar. 19-24

WYRICK, DENNIS: Cambridge, OH (1st), Mar. 12-17; New Brighton, PA (1st), Mar. 19-24



Book Briefs

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Shown in foreground (r.) is Dr. Edward Lawlor, general superintendent emeritus, conversing with evangelist Lenny Wisehart between sessions.

EVANGELISTS AND SONG EVANGELISTS MEET AT INDIANAPOLIS

Almost 200 Nazarene evangelists and song evangelists met for the third annual Evangelists' Gathering at the Hyatt Regency in Indianapolis, December 17-19, 1984. The theme, "A Revival for Evangelists," was evident as



Dr. Charles H. Strickland, general superintendent, preaching at the opening banquet.

God poured out His blessing on every service.

General Superintendent Charles H. Strickland spoke at the opening banquet. He said, "We need to revive the revival, for revival is beautiful."

General Superintendent Emeritus Edward Lawlor told how he went to his

first revival 50 years ago. He said, "We need to affirm a strong conviction that we are to be holy." His messages were Spirit-anointed and powerful.

Rev. William Griffin, pastor of Indianapolis First Church, reminded evangelists to be "holy men of God, communicating to human beings."

THE CHURCH IN MINISTRY TO PERSONS WITH HANDICAPS

The years 1983 through 1992 were proclaimed by President Ronald Reagan on November 23, 1983, to be the National Decade of Disabled Persons.

The Church of the Nazarene began its ministry to persons with handicaps in 1958, with the publication of a book in braille. Since that time there has been at least one book published a year for the unsighted, as well as a periodical, *Holiness Evangel*. Other material may be obtained from Nazarene Publishing House.

In 1982 Children's Ministries in the Division of Christian Life and Sunday School began to explore ways of helping local churches minister to persons with other kinds of handicaps.

A survey was conducted and yielded the following results. Out of 255 churches, with a total Sunday School attendance of 24,687, who responded, between 1 and 2 percent of their congregations had a hearing impairment, learning disability, or suffered from a mental or physical handicap. A smaller percentage had visual handicaps, emotional or mental disturbances, communication disorders, or were multiply handicapped.

There are handicapped persons in every community and to help local

churches reach this approximately 12 percent of the total population, the church has developed the following tools:

1. The establishment of a Special Education Ministries office at headquarters under Children's Ministries.

2. An awareness video, "There's No One Exactly like Me," that uses puppets to teach children to understand and accept their handicapped friends.

3. A newsletter, being prepared, that contains resources, teaching tips, and methods. The initial newsletter from spring 1985 will be sent to all district superintendents and district chairmen of the Board of Christian Life and Sunday School.

4. A network of volunteers who have offered to help churches set up a ministry for people with particular handicaps. These names will be included in the newsletter and will be available from the district superintendents, the chairmen of the district Board of Christian Life, and from Special Education Ministries.

5. *Jesus Loves Me, Too*, a CLT book containing chapters about various handicaps and methods of reaching and ministering to such persons and

their families, available this summer. The book is directed to teachers of children, but the material can be adapted by those who work with teens and adults.

6. A list of curriculum materials, films, and other resources produced by other denominations for the mentally handicapped, available from the Special Education Ministries office at headquarters, as well as lesson suggestions for other areas of handicaps. Hints for augmenting lessons for the gifted/talented child, or to simplify lessons for the slow learner are also given in regular Nazarene Sunday School curriculum.

7. A workshop to be offered at the General CL/SS Convention to help prepare teachers to minister with persons with disabilities.

8. A brochure now available from CL/SS that defines various handicaps and provides a bibliography to guide churches in their ministry to persons with handicaps.

Questions about needs in this area of ministry may be sent to Lillian Johnston, 6401 The Paseo, Kansas City, MO 64131. □

—Lillian Johnston, General Coordinator
Special Education Ministries



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Director: Marilyn Clark
 Price: \$79.00
 Speaker: *Rev. Jim Garlow*

For more information or registration brochure write:

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The ladies were challenged by Dr. Janet Williams, professor at Nazarene Bible College in Colorado Springs. Her message was on how God had called and used women to build His kingdom.

Prayer times were precious as evangelists and song evangelists prayed openly to God. The closing prayer was a highlight as a healing service was conducted.



Dr. Janet Williams, professor at Nazarene Bible College at Colorado Springs, speaking at the Ladies' Luncheon.

New committee members are Gary Bond, Larry Leckrone, Stephen Manley, Bill Varian, and Lenny Wisheart.

Evangelists' gatherings serve as a time for evangelists and song evan-

gelists to be together for fellowship and inspiration. Many new evangelists and those who plan to enter the field attended the gathering, as well as some who are retired but still evangelizing.



Rev. William Griffin, pastor of Indianapolis First Church, speaking at the Evangelists' Gathering.



Among those attending the Washington Roundtable on Evangelism recently in Washington, D.C., shown (l. to r.) are: Salvation Army Major Norman Coles; Paul Benjamin, National Church Growth Research Center; Bill M. Sullivan, Church of the Nazarene; Robert W. Pirtle, Assemblies of God; and Brigadier Herbert Rawlin, Salvation Army.

DIRECTORS OF EVANGELISM MEET AT WASHINGTON ROUNDTABLE

Washington, D.C., December 11-13, 1984, 30 directors of evangelism from church bodies representing nearly 100,000,000 Christians met for the third Washington Roundtable on Evangelism. This young association provides a network for support and sharing for persons holding leadership roles in Christian evangelism.

Bill M. Sullivan, Evangelism Ministries director and director of the Division of Church Growth, attended the three-day session at Washington's National 4-H Conference Center.

"If these meetings have accomplished anything in three years," says Grady Allison, program director for Evangelism of the Presbyterian Church—U.S.A., "it is that Christians from diverse religious backgrounds can

sit side by side and treat each other in a warm, loving fashion."



During the roundtable, a discussion was held regarding the possibilities of holding an event by about 1990 similar to the 1981 American Festival of Evangelism in Kansas City, which attracted more than 14,000 Christians.

Roundtable Steering Committee Chairman Paul Benjamin, of the National Church Growth Research Center in Washington, D.C., praised the American Festival's successful efforts to publish 200 articles covering the seminars and workshops from the festival.

Other topics covered during the three-day roundtable included: "Working Within the Framework of a Church Headquarters—Vicissitudes and Victories," presented by Bill M. Sullivan of the Church of the Nazarene and Charles Denton of the General Council of the Assemblies of God; "Decadal

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Growth for American Baptists," by Emmett Johnson; and "Decadal Growth for the Lutheran Church, Missouri Synod," by Erwin Colb. Eastern Mennonite David Shenk led an open symposium on publishing "The Evangelism Newsletter," and church planting was covered by Don Wilson of Christ's Church of the Valley, Phoenix; Bobby Sunderland of the Southern Baptist Convention; and Chester B. Tollette of the Christian Methodist Episcopal Church. □

MINISTERIAL COMPENSATION SHOWS SMALL GAIN

A study based upon recent statistics released by the general secretary's office, and which projected an assumed value for housing, revealed that the average total compensation for Nazarene pastors increased 4.42 percent from the 1982-83 assembly year to the 1983-84 assembly year. The Consumer Price Index (CPI-U) rose only 3.8 percent during the 1983 calendar year in the United States.

During all but one of the previous four assembly years, the average salary

for Nazarene pastors failed to keep pace with inflation.

Although this year's report indicates some progress, Dr. Dean Wessels, director of Pensions and Benefits Services, cautions that most Nazarene ministers are still underpaid. The rise in the Consumer Price Index for the past five years was 50 percent while the rise in the average Nazarene minister's salary was only 48 percent. Therefore, this year's increase was still not enough to offset the combined affect of the four previous years. In addition, the pay of most pastors was low in the beginning.

Dr. Wessels urges that all local church boards review the compensation package they have voted for their own pastor and staff. Church boards are advised to follow their own district assembly guidelines for review of the pastor's salary. These guidelines are usually printed in the district assembly journal or information may be requested from the district office. □

VIDEOTAPE ON TAXES WELL RECEIVED

The videotape on taxes produced by Pensions and Benefits Services and featuring tax expert Rev. Manfred Holck, Jr., has had an excellent response. Mailed out during the middle of December 1984 to all district superintendents in the United States, the videotape dealt with the following topics: (1) 1984 Income Tax Filing for Ministers; (2) 1985 Payroll Tax Procedures for Local Churches; and (3) Tax Strategies for Ministers and Churches.

Many district superintendents have responded to the Pensions Office telling of some of the methods they have used in getting the information to their local congregations and pastors. The videotape has been successful as a resource for district zone tours, district workshops, preachers' meetings, and as a resource available on a loan basis through district audiovisual lending libraries.

Dr. Dean Wessels, director of Pensions and Benefits Services, suggests that districts will gain the most benefit by using this videotape before the April 15, 1985, income tax filing deadline. Local churches or pastors who have not yet seen the videotape are encouraged to contact their district office. □

MARRIAGE ENRICHMENT—A CANADIAN NAZARENE COLLEGE FIRST

God was faithful as nine couples retreated under the leadership of Stan and Cecile Bengtson for a weekend of Marriage Enrichment. One key to the success of the weekend was the lead-



The nine couples who participated at the CNC Marriage Enrichment weekend

ership given by Stan and Cecile, coupled with the commitment and openness brought to the event by each of the marriage partners.

The most important aspect of this event was the prayer support of college and church people, and God's faithfulness to minister to the participating couples.

As those married students move from CNC to places of ministry across

Canada, the investment in this weekend and subsequent growth groups through the rest of the year will impact their ministry to couples in local churches. From this standpoint, as well as for the strengthening of the marriages of CNC married students, plans are for a Marriage Enrichment weekend to be held each fall. □

Don Kauffman
Dean of Student Life

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FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

ALASKA—May 23-24. Church of the Nazarene, 229 Beluga Ave., Soldotna, AK 99669. Host Pastor: Ronald J. Wells. General Superintendent: Dr. Charles H. Strickland.

WASHINGTON—April 10-11. Baltimore First Church of the Nazarene, 8801 Rogers Ave., Ellicott City, MD 21043. Host Pastor: J. Michael Norris. General Superintendent: Dr. Jerald D. Johnson.

MISSISSIPPI—April 11. Emmanuel Church of the Nazarene, 3775 Terry Rd., Jackson, MS 39212. Host Pastor: Richard Boone. General Superintendent: Dr. Orville W. Jenkins.

WASHINGTON PACIFIC—April 11-12. Evergreen Christian Center, 1000 Black Lake Blvd., Olympia, WA 98502. Host Pastor: Ray Morrison. General Superintendent: Dr. William M. Greathouse.

SACRAMENTO—April 12-13. First Church of the Nazarene, 1820 28th St., Sacramento, CA 95816. Host Pastor: Brent Cobb. General Superintendent: Dr. V. H. Lewis.

EASTERN LATIN AMERICAN—April 13. Church of the Nazarene, 89 Henry St., P.O. Box 10763, Stamford, CT 06904. Host Pastor: Orlando Serrano. General Superintendent: Dr. Jerald D. Johnson.

NAZARENE CAMP MEETINGS

KENTUCKY—May 20-26. Elizabethtown Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Special workers: Stephen Manley and Bob and Becky Gray. Aleck G. Ulmet, district superintendent.

MOVING MINISTERS

DONALD W. ARDREY from Winnipeg (Man., Canada) Elmwood to Yuba City, Calif.

DONALD O. BELL from Kansas City Highland Crest to Warrensburg, Mo.

GROVER F. BRANSON from Grinnell, Iowa, to Ottumwa (Iowa) First

CURTIS W. COOMBS to Wichita (Kans.) Indian Hills

W. E. "BUD" CURRY from Hurst, Tex., to Cleburne, Tex.

JAMES H. ERRICKSON from Orlando (Fla.) Union Park to Seminole First (Largo, Fla.)

DON C. GADBOW from Newton, Iowa, to Cedar Falls, Iowa

CECIL L. GRAY from Levelland, Tex., to Amarillo (Tex.) South Georgia

LAMAR F. GUYTON from Birmingham (Ala.) Center Point to Decatur (Ala.) Bethel

CLIFTON HALE from Cincinnati Clifton Avenue to Orlando (Fla.) Lockhart

TINA M. HUNT from Toledo (Ohio) Chapman Memorial to Eleva-Strum (Strum, Wis.)

JAMES R. KOONS from Pearl City, Hawaii, to Hilo, Hawaii

DAVID A. MOORE from associate, Longview (Tex.) First, to Shreveport (La.) Southern Hills

JAMES F. PETTITT from Wichita (Kans.) Indian Hills to Stafford, Kans.

HOLLAND D. REIDEL from Olivia, Minn., to Arbor Vitae-Woodruff (Woodruff, Wis.)

ROBERT L. RHODABARGER from Stratton, Ohio, to Cherry Valley (Andover, Ohio)

ANDREW SATTA from Red Deer (Alta., Canada) Westpark to associate, Claresholm (Alta., Canada)

ROBERT TATTRIE from Eatonia (Sask., Canada) to associate, Calgary (Alta., Canada) First

DENNIS M. THOMASSON from Council Bluffs (Iowa) Community to St. Croix Falls, Wis.

HOUSTON E. THOMPSON from Oshkosh, Wis., to South Milwaukee, Wis.

PAUL J. TRISSEL from Albuquerque (N.Mex.) Holiday Park to Belen, N.Mex.

CHALMER R. WIEGMAN to Longview (Tex.) Aldersgate

MOVING MISSIONARIES

REV. ELVA (BATES) MORDEN, Swaziland, Resigned—New Permanent Address: Site 14, Box 07, R.R. 1, Lantzville, B.C., Canada V0R 2H0

REV. WILLIAM and KATHY BYNUM, Bolivia, Field Address: Casilla 1771, Cochabamba, Bolivia

MISS ABIGAIL HEWSON, Africa, retired, Home Address: 205 Sunland, Scott Street, Scottburgh 4180, Natal, Republic of South Africa

MR. GREGORY and MARYBETH HOLLENBERG,* Swaziland, Field Address: P.O. Box 3, Siteki, Swaziland

MISS KATHRYN JOHNSON, Swaziland, Field Address: P.O. Box 14, Manzini, Swaziland

MISS SHARON JONES, Swaziland, Resigned—New Permanent Address: P.O. Box 14, Manzini, Swaziland

MISS PEGGY ULMET, Japan, Resigned—New Permanent Address: P.O. Box 32093, Louisville, KY 40232

REV. DON and MARY LOU WALKER, Papua New Guinea, Resigned—New Permanent Address: 3511 Tudor Ln., Bloomington, IN 47401

REV. RON and SARA WILLARD, Botswana, Field Address: P.O. Box 970, Gabarone, Botswana, Africa

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SPECIAL NOTICE:

There will be a seminar at the Faith, Learning, and Living Conference, June 18-20 at Point Loma Nazarene College for graduate students.

Nazarene faculty and administrators serving in Non-Nazarene colleges or universities are invited to the Faith, Learning, and Living Conference.

There will also be a meeting during the General Assembly for Nazarene faculty and administrators teaching in Non-Nazarene colleges.

For information on these events write:

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CH GENE AHLSTROM, U.S. Army, from U.S. Army Chaplains School to 3340 Ashwood Cir., Colorado Springs, CO 80906

ANNOUNCEMENTS

The Baltimore, Md., Brooklyn Church will celebrate its 50th anniversary April 7 and 14. All former pastors and members are invited to attend or send letters of greeting to the church. These letters will become part of a permanent Book of Remembrance. Dr. Jerald D. Johnson, general superintendent, and Dr. Roy Carnahan, Washington district superintendent, will speak in the April 7 morning service. For further information, contact the church at Audrey and First Streets, Baltimore, MD 21225.

The Bridgeton, Mo., church plans a celebration for its 50th anniversary April 27-28. The church was organized as the Wellston Church of the Nazarene in 1935 and moved to Bridgeton in 1969. All former pastors, associates, members, and friends are invited to attend. For further information, contact Bridgeton Church of the Nazarene, 11703 Old St. Charles Rd., Bridgeton, MO 63044, or phone (314) 291-1763.

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

RECOMMENDATIONS

This is to recommend REV. A. D. FOSTER, who is entering the field of evangelism. Brother Foster has a rich background of 33 years as a pastor. His last pastorate was for a term of 14 years at Council Bluffs, Iowa, First Church, where he added a new sanctuary to a totally renovated church building.

Brother Foster has served as district NWMS president, Advisory Board member, and 19 years as district secretary. He combines a strong pulpit ministry with a compassionate heart. Pastors and churches will be blessed by his ministry. Contact him at 1017 N. 20th St., St. Joseph, MO 64501; phone (816) 364-2075.—Forrest E. Whitlatch, Iowa district superintendent

TIM FRANKLIN, 9314 Myrtle, Number 187, Kansas City, MO 64132, has expressed a clear call to full-time evangelism in the Church of the Nazarene. He will be available immediately following graduation from Nazarene Theological Seminary in May 1985.

THE MASTER'S PLAN



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For additional information, contact your CLT director or pastor.

FOR WORLD EVANGELISM

Thank you, Nazarenes, for once again expressing loyalty to God and the mission of the church in your sacrificial giving to world evangelism in the Thanksgiving Offering. The Board of General Superintendents joins you in praise to God for this offering of \$8,254,557. This is nearly as much as our 75th anniversary record-setting offering, which was almost \$1 million greater than the previous record set in 1982.

Your giving in the anniversary year enabled the church to enter five new fields. We must continue to enlarge the borders of the Church of the Nazarene as we spread scriptural holiness around the world.

William M. Greathouse, Secretary
BOARD OF GENERAL SUPERINTENDENTS

This is to certify that he is a member in good standing at Kansas City First Church and a licensed minister on the Kansas City District. He informs me that in addition to the preaching ministry, he is qualified to assist in equipping the laymen of the local church in personal evangelism, altar work, and friendship evangelism.—Milton B. Parrish, Kansas City district superintendent

I recommend REV. ROY WILLIAMS, who is entering the field of evangelism. He is now available for revivals and evangelistic services. Contact him at 1800 Don Donna Dr., Florissant, MO 63031.—Hiram E. Sanders, Missouri district superintendent

I recommend GLEN D. MATTHEW, JR., as an evangelist to the church. Glen is a Nazarene Bible College graduate. His message will challenge and inspire nonbelievers and Christians alike. His themes always do two things: lift high the name of Jesus Christ, and lead the way to a Spirit-filled life. Contact him at 3010 Purgatory Dr., Colorado Springs, CO 80918.—M. Harold Daniels, Colorado district superintendent

It is a privilege to commend MR. SAM SALTER to our people everywhere. His personal testimony, outstanding musical ability, and warm ministry have aided him in being a blessing to the church and to God. He may be contacted at 7641 Village Tr., Dallas, TX 75240.—W. M. Lynch, Dallas district superintendent

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

VITAL STATISTICS

MOTHER OF HERALD EDITOR DIES

Mrs. Mary McCumber, 81, widow of William H. McCumber and mother of W. E. McCumber, died early January 12 in Gainesville, Fla., following a major stroke. Funeral services were held January 14 in Jasper, Fla., conducted by Rev. Henry Cooper, long-time friend and pastor of the Pensacola, Fla., Ensley Church, and Rev. Russ McNinch, pastor of Mrs. McCumber's church (the Suwanee River Church) near White Springs, Fla.

Besides W. E. McCumber, Mrs. McCumber is survived by 2 other sons, Murry and Allen; a daughter, Mrs. Gail (Kemper) Bourg; 11 grandchildren; and 19 great-grandchildren.

LONGTIME NAZARENE DIES

Mr. A. P. McClung of Nacogdoches, Tex., member of Richardson, Tex., First Church, passed away on January 4, at the age of 99. He was born November 4, 1885, in Wise County, Tex. He and his family were early settlers in Texas and Oklahoma, traveling by covered wagon.

A. P. McClung and Mattie Fitzgerald were united in marriage December 24, 1907. They had three sons:

J. D. McClung, now a retired college professor, of Port Isabel, Tex.; W. Raymond McClung, a former pastor and superintendent of the Houston District, of Nacogdoches, Tex.; and J. W. McClung, who pastored for 42 years, presently an associate pastor of Richardson, Tex., First Church. A. P. McClung is also survived by a number of grandchildren and great-grandchildren. His wife preceded him in death on January 4, 1979, after 72 years of marriage.

Funeral services were conducted in Richardson, Tex., with Rev. Jesse Middendorf, pastor of Richardson First Church, and Dr. W. M. Lynch, superintendent of the Dallas District, officiating. Interment was in Brinkman, Okla.

CORRECTION

Inadvertent errors were made in the obituary for Mrs. O. J. (Patsy) Sims, which appeared in our January 1 issue. Rev. Edward Williams helped conduct the funeral service. Mrs. Sims is survived by her husband, Rev. O. J. Sims, two sons, Derrick and Lonnie; a daughter, Kelly; her mother and father; seven sisters; and two brothers. We apologize for the errors contained in the information we first received.

DEATHS

JACK ATKINS, 72, Dec. 23, Houston, Tex. Survivors: wife Esther; daughters Mrs. Barbara Rist and Mrs. Pat Jordan Snead; son James R.; four grandchildren; one great-grandchild; one sister.

ROBERT OWEN BROWNING of Choctaw, Okla., 31, Dec. 21, Oklahoma City. Motorcycle accident. Survivors: daughters Stephanie and Tawnya; parents, two sisters; three brothers.

MILDRED M. (TAYLOR) COOMBS, 76, Jan. 14, Springfield, Ore. Survivors: husband Max; daughters Joanne Baker and Sandra Stiles; four grandchildren; one brother; three sisters.

FELICIA MAY CUNNINGHAM of Chrisman, Ill., 87, Jan. 8, Danville, Ill. Survivors: husband Rev. Laroy; son Glen; two grandchildren; three great-grandchildren; two brothers.

MRS. ROBERT (VEDA GOLDIE) FECHNER, 83, Jan. 17, Shattuck, Okla. Interment: Higgins, Tex. Survivors: husband Robert; four sons; four daughters; 38 grandchildren; 39 great-grandchildren.

BENJAMIN H. GARMAN, 80, Nov. 29, Grass Valley, Calif. Survivors: wife Etta; sons Loma and David; three grandchildren; five brothers; three sisters.

BESSIE S. GIBSON, 86, Aug. 17, Tyler, Tex. Interment: Sand Flats, Tex. Survivors: daughter Charlene Whitaker; son Jack Perritt; four grandchildren; eight great-grandchildren.

MRS. ELIZABETH HARTER, 88, Dec. 1, Ypsilanti, Mich. Survivors: daughters Virginia Donahoe and

Eleanor Collins; son John; two nephews (reared as sons); Donald and James Largo.

ELLA LAW, 85, Dec. 16, Hutchinson, Kans. Survivors: sons Chaplain Richard W. and Glenn; daughter Darlene Angel; several grandchildren and great-grandchildren.

LYMAN L. PIERCE, 75, Jan. 28, Yukon, Okla. Survivors: wife Ruby; sons Melvin, Don, Clarence, and Paul; daughter Virgie Hull; 12 grandchildren; 12 great-grandchildren; 2 brothers; 2 sisters.

MARJORIE JEAN SHAFER, 68, Nov. 25, Pasadena, Tex. Survivors: husband Wayne A.; daughter Janet Monroe; son Ron; two grandchildren.

CHARLES E. YOUNGMAN, 87, Jan. 14, Benton Harbor, Mich. Survivors: wife Iva; sons William and Stanley; daughters Mrs. Chester (Dorothy) Zachary and Mrs. Fred (Barbara) Sabelfeldt; 16 grandchildren; 16 great-grandchildren; 1 great-great-grandchild; 1 sister.

BIRTHS

to KEITH AND RAMONDA (WHITAKER) ALEXANDER, Blue Springs, Mo., a girl, Katharine Alden, Dec. 19

to TOM AND SANDY (LISTENBERGER) BEATY, Oklahoma City, Okla., a boy, Benjamin Thomas, Jan. 17

to DAN AND CORALEE (FULTON) BEHR, Dayton, Ohio, a boy, Andrew Edward, Sept. 27

to MERRILL AND KANDRA (KETNER) CONANT, Wichita, Kans., a girl, Erin Leigh, Dec. 6

to REV. MERV AND LINDA FRIBERG, Coquille, Oreg., a boy, Zachary Andrew, Dec. 21

to DAVID AND JEANNIE (BROOKS) HEDGES, Broken Arrow, Okla., a boy, Jared Allen, Jan. 25

to REV. DAVID AND PHYLLIS (ROBERTS) HOFF-PAUIR, Sioux City, Iowa, a boy, Ryan Jeffrey, Jan. 15

to JACK E. AND CLARA (BRASHER) JOHNSON, Bethany, Okla., a boy, Steven Edward, Dec. 12

to REV. PETER AND SALLY (LEEP) MANGUM, Seattle, Wash., a girl, Amanda Rae, Dec. 2

to DAVID AND SANDY (PIERSON) McDONALD, Vancouver, Wash., a boy, Pierson Wayne, Nov. 9

to REV. VIRGIL AND PATTY (COLLINS) MILLS, Tulsa, Okla., a girl, Julie Lynn, Dec. 18

to GARY AND JENNY REYNOLDS, Oklahoma City, Okla., a girl, Katherine Leigh, Dec. 27

to REV. HARLEY AND DEBORAH (WILLIAMS) SCHULL, Ottumwa, Iowa, a girl, Jennifer Annela, Nov. 28

to REV. GLENDON AND DAWN (ENNIS) WILLS, Machias, Maine, a girl, Ruth Erin, Dec. 13

MARRIAGES

LORI LYNN HAWKS and JEFFREY SCOTT WHITNEY at Tucson, Ariz., Dec. 29

KATHLEEN McANALLY GREINER and F. A. "HAP" WILDER at Colorado Springs, Colo., Jan. 17

ANNIVERSARIES

The children of MR. AND MRS. FRANK COWART honored them with a golden wedding anniversary reception December 29 at the Cleveland, Miss., First Church. Their children are a daughter, Sara Caston of Cleveland, and sons Archie of Cleveland, Richard of Vicksburg, Miss., and Julian of Hampton, Va. Special

NEWS OF RELIGION

WALLENBERG INSTITUTE FOUNDED TO HONOR MAN WHO SAVED 100,000 JEWS.

The Raoul Wallenberg Institute, founded to honor the courageous Swedish diplomat credited with saving the lives of more than 100,000 Jews from Nazi death camps during World War II, was launched in Los Angeles January 17, the 40th anniversary of Wallenberg's imprisonment by the Soviets.

Jews and Christians have joined to organize the humanitarian institute. Initial activities planned by the institute include publishing *The Wallenberg Journal* quarterly, bringing news about Wallenberg and other "prisoners of conscience." A million-dollar Reward/Freedom Fund has also been established for the release and return of Wallenberg from Russia. The institute will also establish a library of books, periodical articles, films, and videos on the incredible deeds of the Lutheran Christian, who was an heir to the most wealthy and powerful family dynasty in Sweden.

Institute Director Jack Maples says, "We believe that Wallenberg is still alive under Soviet oppression and there have been numerous sightings and contact with Wallenberg during his 40 years of imprisonment, despite the Soviet's contention that he died shortly after his imprisonment." □

INDIA GETS CHRISTIAN BOOK CLUB. The church in India has been introduced to a new service—the book club—with a unique feature: the books are free. The Christian Growth Book Club was initiated by Bibles for India in the spring of 1984. It now has 50,000 members representing five different languages (English, Hindi, Tamil, Telugu, and Malayan).

Christian leaders in India have felt fortunate to have a Bible and one inspirational book. Through the book club Christians have a free book every quarter. The books are especially geared to the needs of Indian Christians. □

CHRISTIAN FAITH HELPS MAINTAIN MENTAL HEALTH. Being a Christian doesn't necessarily keep you from mental illness, but it will provide a framework for dealing with it. So says Dr. Darrel Regier of the National Institute of Health, who directed a federal survey of 10,000 people interviewed concerning their lifetime experiences and their current condition.

The survey found that vital Christian faith and a support network of family and friends is a big help in maintaining strong mental health. □

OFFENSIVE FILM ON LIFE OF CHRIST STILL ONLY A RUMOR. Contrary to widespread rumors, a movie project dealing with "the sex life of Jesus" is not under consideration by Paramount Studios, according to a Paramount spokesman. Rumors that Paramount was considering a movie based on the book *The Last Temptation of Christ* by Greek novelist Nikos Kazantzakis are unfounded, according to a Paramount official who said such a movie was "never even an officially announced project. And it will never be a Paramount project."

Similar rumors about a supposed film titled *The Sex Life of Jesus* have been circulating for eight years, despite widespread publicity that the rumor was false. A rumor that a company in Illinois was planning such a film has resulted in more than 300,000 letters of protest to that state's attorney general's office. □



"Showers of Blessing"
PROGRAM SCHEDULE

March 10
"God's Book Lost"

March 17
"Shadow Days"

by W. E. McCumber, speaker

guest was Mr Cowart's mother, Mrs. Anna Cowart Goss of Boyle, Miss.

For more than 50 years Mr. and Mrs. Cowart have been active laymen on the Mississippi District. Mr. Cowart is a retired building contractor and has overseen much of the work on the new Mississippi District Campgrounds. He is also on the Board of Trustees at Trevecca Nazarene College.

REV. AND MRS. E. STANLEY HAMMOND of Trevecca Towers East, Nashville, celebrated their 50th wedding anniversary January 14. They were married January 14, 1935, in Mount Pleasant, Prince Edward Island, Canada, by Rev. J. W. Turpel.

Their daughter, Joan Stinson, and grandchildren honored them with a golden anniversary reception held in their granddaughter Doris' home. They have four grandchildren and five great-grandchildren.

MR. AND MRS. JOHAN O. JOHNSON of Selma, Calif., celebrated their 50th wedding anniversary at a reception given in their honor by their children. They have two sons, Gene of San Jose, Calif., and Marilyn of Castroville, Calif. There are four grandsons.

The Johnsons were married at Mohall, N.Dak., October 26, 1934. They have been members of the Church of the Nazarene for a combined total of over 120 years.

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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.

How many sections will there be in hell? I've heard preachers break hell up into sections, but is this scriptural?

In Old Testament thought the dead departed into *sheol*, a shadowy underworld. One area of *sheol* contained the righteous, another area the wicked. "Hell" sometimes appears in the KJV as a translation of the Greek *hades*, and *hades* in turn is the Greek equivalent of the Hebrew *sheol*—the place of the dead whether righteous or wicked.

But "hell" is also used to translate *gehenna*, which is the realm of eternal punishment. If this place of future, final punishment is what you refer to in your question, I know of no "sections" there.

To quote Hugh Rae, in *Beacon Dictionary of Theology*, "According to Matthew 10:28, while the souls of the wicked go to *hades* after death, both soul and body are cast into *gehenna* after the resurrection and final judgment." □

I have heard that in the Old Testament, sacrifices only cleared sinners of transgressions committed unknowingly, and that no Levitical law existed for someone who needed forgiveness for intentional sin. Please comment.

Numbers 15:30-31 declares, "But the person who does anything defiantly, whether he is native or an alien, that one is blaspheming the Lord; and that person shall be cut off from among his people. Because he has despised the word of the Lord and has broken His commandment, that person shall be completely cut off; his guilt shall be on him" (NASB).

The Hebrew term translated "defiantly" (KJV—"presumptuously") means literally "with a high hand." It marks a transgression that springs, not from ignorance of the law or from weakness of nature, but from a deliberate, calculated defiance of God, what Matthew Henry called "sin for sinning-sake." For that kind of sin no sacrifice was prescribed, no forgiveness was pronounced. Exodus 14:8 tells us that "the children of Israel

went out [of Egypt] with a high hand." There was a daring, resolute defiance of Pharaoh that characterized their departure. To sin high-handedly would be to daringly enter into a contest of wills with God, an act that says defiantly, "I'll show You who is really God of my life." Such defiance "reproaches" or "blasphemes" God and invites disaster. High-handed sin was a capital offense.

New Testament parallels for "high-handed" sins are found in Matthew 12:31-32 and Hebrews 10:26-31. Both Testaments recognize the possibility of forgiveness for all kinds of sins except these. In cases of "high-handed" sin, there would be no contrition, no repentance, no confession, no trust in mercy, but—on the contrary—a defiance of judgment. □

Please explain how Jesus can be God if God is one (Mark 12:29) and God spoke to Jesus (Revelation 1:1). How can God the Father, God the Son, and God the Holy Spirit be one-in-three or three-in-one in the light of Exodus 20:3?

I really cannot explain this. The being of God is richer and fuller than I can comprehend. The doctrine of the "Trinity" arises out of the total witness of Scripture to the Father, Son, and Spirit.

Names, titles, attributes, and activities of deity are ascribed to Father, Son, and Spirit in the New Testament. Furthermore, these ascriptions are penned by inspired writers who were schooled in the strict monotheism of Israel.

Worship of men and of angels was expressly forbidden by the apostles. Yet these apostles worshiped Jesus and the Spirit. One reason alone accounts for this, the one God of Israel had revealed himself as the Father, Son, and Spirit, one in essential being, three in personal distinctions.

Reflection on this truth arose out of experienced redemption; the love of God the Father, the grace of the Lord Jesus Christ, and the fellowship of the Holy Spirit were facts of life and not merely theories for discussion to the first Christians.

"God," in Revelation 1:1 refers to the Father. This is quite in harmony with the teaching of John 1:18; 5:19-20; 12:49. There is no contradiction with Exodus 20:3. The one God who forbids recognition to, and worship of, other gods is Father, Son, and Spirit. He has existed from eternity as Father, Son, and Spirit. □



The Racine, Wis., Community Church dedicated its first new structure on a 20-acre campus, September 16, 1984. The multipurpose building is designed to accommodate worship, Sunday School, preschool, indoor sports, and fellowship dinners. It will seat 500 in the main auditorium and is also able to seat 500 for fellowship dinners in the basement. The building consists of 16,000 sq. feet. It was built at a cost of \$450,000. The appraised value is about \$850,000. The people of the church assumed the general contracting with much of the building done through volunteer labor. Jim Keys from Sturgeon Bay, Wis., was the architect. Dr. William M. Greathouse gave the dedication message to a crowd of 460 people. Special guests included Racine Mayor Steven Olsen, Mount Pleasant Chairperson Mary Carrington, District Superintendent J. Ted Holstein, and local pastors from the Ministerial Fellowship and neighboring Nazarene churches.

Jasper, Ala., First Church held a mortgage-burning ceremony December 9, 1984. Members of the 1971 church board looked on as Mr. Jimmy Lee, trustee, and Mr. Howard Frost, church treasurer, burned the mortgage. Former pastor Rev. John W. Banks shared with the congregation some experiences of the building of the church.

Pastor Roy A. Shuck has been pastor since 1980. More Sunday School and fellowship space is being planned to add to the 15,000 sq. ft. facility located on 10 acres. □



David Roberts, (r.) recently completed 36 years as Sunday School superintendent and Board of Christian Life chairman for the Oklahoma City Britton Church. He is being congratulated by Pastor Howard W. Armstrong. David Roberts led the Sunday School from an average attendance of 100 in 1947 to 220 for the highest. He retired from the Sunday School this past year but remains active in the church, though now past 70 years of age and recovering from open-heart surgery.

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Syndicated Columnist



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NEWS OF EVANGELISM

REVIVAL PREPARATION GUIDEBOOKS AID REVIVAL

Evangelist *Stephen Manley* and musicians *Bob and Becky Gray* were God's instruments in ministry at **Newton, Kans., First Church**, September 12-16, bringing a Spirit-anointed ministry to all ages of the congregation. The people were blessed with salvation, renewal, sanctification, and call to full-time Christian service.

Following closely the *Revival Preparation Handbook*, written by Stephen Manley and Michael Ross, local com-

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mittees led the congregation in prayer groups, promotion, altar working, and follow-up organization.

It was a wonderful beginning for Rev. Leon Jennings' 17th year as pastor of the Newton church, and his 41st year of ministry in the Church of the Nazarene. □

NAZARENE REVIVAL HAS COMMUNITY IMPACT

"We have made a definite impact on our community for the cause of holiness," said Pastor Larry W. Harshman of the *Olive Branch, Ind., church*. His words summarized the results of a revival last spring that featured "an unusual outpouring of the Holy Spirit."

The community impact largely came about because persons from many churches in the community attended the services with **Evangelist Richard McFerrin and family**.

Several young men found the Lord for the first time and then were sanctified before the week's end. Several Christians were reclaimed and also some were anointed for healing.

"The predominant note of the revival was the purifying work of the Holy Spirit," says Pastor Harshman.

Congregational leaders found their own lives spiritually renewed; active members were deepened in their faith and spiritual commitments were strengthened. □



Houston '85, a Convocation on Evangelizing Ethnic America, will meet in Houston, April 15-18. This meeting will bring together leaders from 37 denominations to initiate an intensive thrust into the spiritual harvest field among the increasing ethnic population of North America. A number of Nazarenes are on the committees working to bring this convocation to pass. The Central Planning Committee recently met. Nazarene members of the committee are shown (*l. to r.*): Dr. Raymond W. Hurn, Church Extension Ministries director; Dr. Juan Carlos Miranda; Charles E. Fuller, Evangelistic Institute, Pasadena, Calif.; Dr. Jorge de Barros, Publication Services coordinator; and Dr. Clarence Jacobs, pastor of Brooklyn Miller Memorial Church. Persons interested in registering for Houston '85 should contact Dr. Raymond W. Hurn at the Church Extension Ministries office at Nazarene Headquarters, 6401 The Paseo, Kansas City, MO 64131.

Popular Mini Books to Read and Give

This Lenten/Easter Season



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NAZARENES REPRESENTED AT NATIONAL PRAYER BREAKFAST

At least two persons from Nazarene headquarters represented the denomination at the 1985 Presidential Prayer Breakfast in Washington, D.C., January 31.

Dr. Sergio Franco of Publications International and Dr. Mark R. Moore of Education Services were both invited to attend the special event held at the International Ballroom of the Washington Hilton.

This was the 33rd annual national breakfast, the purpose of which is to seek the Lord's guidance and strength as well as to reaffirm the faith and dedication of the nation to God and to His purposes.

Similar events are conducted in all 50 states.

—NN

MASSIVE PROTEST PLANNED FOR APRIL

April 27 has been set by the National Federation for Decency (NFD) as the date for the most massive protest to date against the sale of pornographic magazines by the Southland Cor-

poration's 7-Elevens and other convenience stores that sell such magazines as *Penthouse*, and *Playboy*.

NFD Executive Director Rev. Donald Wildmon says several denominations are expected to support the picket, along with two of the largest ministries on television.

In a recent letter, Rev. Wildmon reports that the Kroger Company has

dropped the sale of pornography from its 616 SupeRx stores. Also, Albertsons, a chain of about 450 stores based in Boise, Idaho, has pulled pornographic magazines from its shelves.

Large numbers of evangelicals are being sought to picket convenience stores (preferably 7-Elevens) that sell porno magazines April 27 between the hours of 10 a.m. and 3 p.m. Special picket information packets are available from the NFD. These explain how to legally picket these stores and also provide answers to some of the questions that are often asked regarding the sale of obscene materials in the United States. The toll-free number for the NFD is 800-332-3629.

Nazarene News would like to hear from churches that participate in the picket.

—NN

NAZARENES SERVE AT NRB '85

Dr. B. Edgar Johnson, general secretary, and Mr. Paul Skiles, Media Services director, participated in the 42nd Annual Convention of the National Religious Broadcasters in Washington last month. Dr. Johnson led a workshop on Special Events Management. Mr. Skiles serves as a member of the executive board of the NRB.

Highlights of the three-day convention included a speech by President Reagan and a breakfast debate featuring television evangelist Rev. Jerry Falwell and Massachusetts Senator Ted Kennedy.

—NN

**Easter Sunday is April 7.
Let us begin NOW
as a denomination to
pray—plan—and
GIVE
an offering for
WORLD EVANGELISM
Goal—\$9,500,000**

**William M. Greathouse, Secretary
BOARD OF GENERAL SUPERINTENDENTS**

MISSING CHILD



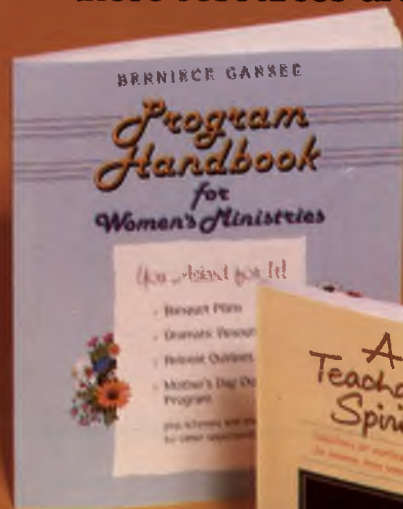
December 20, 1984, Jonelle Matthews, a 12-year-old, was taken from home. She disappeared without a trace, leaving behind all her clothes, including

shoes and personal items. An intensive investigation and a nationwide search have turned up nothing.

The parents, Jim and Gloria Matthews, are active members of Sunny View Church of the Nazarene in Greeley, Colo., participating in virtually every ministry of the church. They have turned to the church for help in locating their missing daughter. There is a possibility that if she escapes from her abductors, she will seek out a Nazarene church for help. Should she be found, the family asks that the local police or the national Center for Missing Children (1-800-843-5678) be called immediately. A \$20,000 reward is being offered.

Four for Women's Ministries

For those involved in developing this vital area of outreach and nurture, these resources are important.



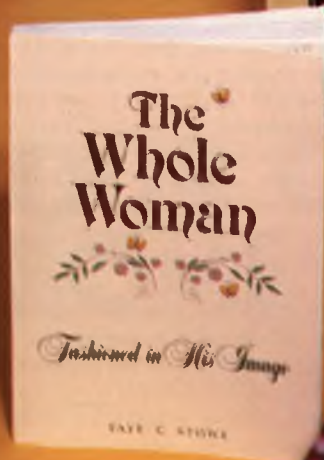
Program Handbook for Women's Ministries

By Berniece Garsee. Large book of banquet plans, dramatic resources, retreat outlines, Mother's Day Out suggestions, fashion shows, koffie klatches, and much, much, more. Most useful for outreach ideas. Fully illustrated with patterns, sketches, and so much more. Paper. 88 pages. 8½" x 11" **BA083-410-9247 \$7.95**



A Teachable Spirit

By Paulette Woods. Guidelines for starting Bible studies for women, from someone who did. Also includes how to develop a full ministry outside the study group. Paper. 76 pages. **BA083-410-9042 \$3.50**



The Whole Woman

By Faye Stowe. The four basic areas of a woman's life are discussed from the point of view of a wife, mother, and grandmother. The areas are spiritual, physical, mental and emotional, and service. Included are current interests such as healthful exercise and diet (with some fine recipes), choosing color, relationships, how to dress, one's devotional life, self-giving, and more. Paper. 135 pages. **BA083-410-9131 \$4.95**



Where Love Is Found

By Marion K. Rich. The development of a ministry to women is at the heart of this book. Three divisions are titled "A Challenge to Serve," "Special Ministries," which include divorce, the widowed, singleness, those unequally yoked, and the working woman; "Practical Aids to Leadership." Practical and inspirational reading. Paper. 154 pages.

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