

HERALD of HOLINESS

CHURCH OF THE NAZARENE / JULY 1, 1983



*"He bringeth them unto
their desired haven."*

(Psalm 107:30)

AN EDITORIAL

IT APPEARS that for the past decade or so an almost abnormal emphasis has been placed on “hurts” and “wounds.” The result has been a likewise almost abnormal tendency toward introspection; a feeling of one’s own pulse.

The medical profession has observed that in times of economic recession the patient load drops considerably. It seems that only the truly ill are the ones who are now frequenting the doctors’ offices. Others have decided they cannot afford the luxury. Apparently up until recently there has been an increase of imaginary illnesses for which medical attention has been sought.

Accompanying this period and also identifying it have been the myriads of lectures, seminars, and clinics dealing with mental, emotional, personal, and family problems. The results in some instances have been anything but redemptive. One of the most damaging consequences has been the reopening of old wounds by unskilled or nonethical “counselors” who in turn have not been able to provide an adequate prescription for their rehealing.

In far too many instances they themselves have not been able to remain aloof from the problems of their patients and have lowered themselves to become party to the problem’s continuation. The only difference is that now they are also participants. There is reason to question the necessity of this on-

going, yet perhaps needless, syndrome. Perhaps affluence has permitted such introspection as a type of foolish luxury from which we may now be ready to depart.

Within you and me are capacities to overcome errors, conflicts, and emotional problems of the past. One of these capacities is the free gift of God’s grace, which helps us conquer them. There is reason why the Bible admonishes us, “forgetting those things which are behind” (Philippians 3:13).

Sometimes seemingly well-meaning but unscrupulous persons nevertheless probe into one’s past only to assure their own ongoing practice. Too often biblical principles are ignored. It is similar to a doctor deciding to reopen an old scar such as one from an appendectomy. It is a needless procedure. Scars may

remain and yet the person be healed. The same could be said of our emotions; scars may remain but need not be operated on to perfect a healing. This has already taken place and further surgery is not necessary.

I suppose it is possible that a doctor could observe a scar and by his much speaking convince one of pain that in reality does not exist, justifying surgery.

Let committed, sanctified people not be guilty of concentrating on past experiences, thus opening old wounds needlessly. Instead, let us live today in the enjoyment of God’s blessings, radiating His presence and providing positive, happy influences wherever we are. This is a realm of faith and emotional wholeness that is available to those who are prepared to enjoy its benefits. □

GOD AND TIME HEAL WELL

“LIVE TODAY IN THE ENJOYMENT
OF GOD’S BLESSINGS . . .”



by General Superintendent Jerald D. Johnson



The Exceeding Abundant

by RAYMOND C. KRATZER

TO BECOME A CHILD OF GOD is the most exciting thing in the world. Every day one adventures in miracles as he walks with the Lord. The Bible says: "The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (2 Chronicles 16:9).

This verse of scripture, and many others, tell of God's providential care of His family, and of the blessings He is eager to share with them; but one must first become a part of His household before he can enjoy its benefits.

Recently a young man in Columbus, Ohio, was facing a layoff because of the tight economy that necessitated some adjustments in his company. His boss said he would try to find him another job in the company, but it would be less lucrative than the one he had. In the midst of those days of apprehension and uncertainty, he attended a revival meeting and came forward to give his heart to God. The peace that came to his soul helped him endure the rather sad prospects that he faced.

The day following his conversion, his boss said he thought he could give him an alternate job, but in so doing he would need to lay off two other men both of whom had families, while he was yet single. He struggled with this dilemma, because he disliked seeing a hardship put on others just to satisfy his needs. His new Christian consciousness tempered his appraisal of the whole situation.

A miracle began to unravel as he prayed about the situation, and God's exceeding abundant plans entered the picture. He came to the pastor in a day or two and radiantly told him that his employer had placed him in an exciting position without replacing the two family

men, and his job security was continued. God, with whom there are no surprises, came through with "nick-o-time" grace!

There are plenty of miracles waiting to happen to us, if we will but walk with God in obedience and expectancy. He says: "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

If only we could live relaxed in the goodness of God and know that He is aware of all of our needs! Furthermore, He invites us to ask Him to fulfill those needs, and in their fulfillment He gets great pleasure, and our desires are completely satisfied.

The story is told of a man some years ago who took an ocean voyage. He had worked hard to save enough money for his ticket on the steamer but felt he couldn't afford to eat in the dining room of the vessel. Consequently, he took along some cheese and crackers, and when mealtime came he sat forlornly eating his meager fare in an out-of-the-way place.

It so happened that another passenger missed him, and after a number of days he saw him eating crackers and cheese. Upon inquiry about this, he was amazed and said to him: "Didn't you know that when you purchased your ticket, the cost included all of your meals in the dining room?" He was shocked and almost speechless at this revelation. He had suffered with his short rations when he could have enjoyed the luxuries of the delicious cuisine all the way!

This is a parable of too many of God's children who seem to be unaware of God's provisions for them in their journey toward the City of God. The "exceeding great and precious promises" of adequate sustenance are seldom used, while a starved Christian life is eked out.

Let us rejoice that our God is able to "supply all your needs according to his riches in glory by Christ Jesus" (Philippians 4:19). □

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HERALD of HOLINESS

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NOTE: UNSOLICITED MANUSCRIPTS WILL NOT BE RETURNED UNLESS ACCOMPANIED BY A SELF-ADDRESSED, STAMPED ENVELOPE.



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

RESPONDS TO CHALLENGE

With our Christmas correspondence was a letter from one of our friends and it not only challenged my faith but it also warmed the cockles of my heart.

It was from Mrs. Edna (John) Simpson of Redondo Beach, Calif. She is 83 years old and was critically injured in a car accident three years ago. She is now confined to a wheelchair but tries to attend church as often as possible.

I am enclosing her letter to show you how she responded to a challenge given by her pastor. I am wondering what our pastor, Charles Miller, would think if we would accept a challenge like Mrs. Simpson

did. I'm afraid he would have a heart attack!

*Mrs. O. W. Clem
Fort Scott, Kansas*

Editor's Note: Mrs. Simpson responded to her pastor's challenge to "fill a pew" by inviting 23 people to attend church and then have dinner with her. Twenty of them came, and 32 people had dinner together. They filled 2½ pews, and only one of those invitees was a relative.

CONCERN FOR AMERICA

The April 15 issue had an editorial by Dr. Lewis. I would like to commend him for his deep concern for the future of this country and the world. It has been my privilege to have been a Viet Nam veteran and also to be a person who was converted late in life. I do share his deep

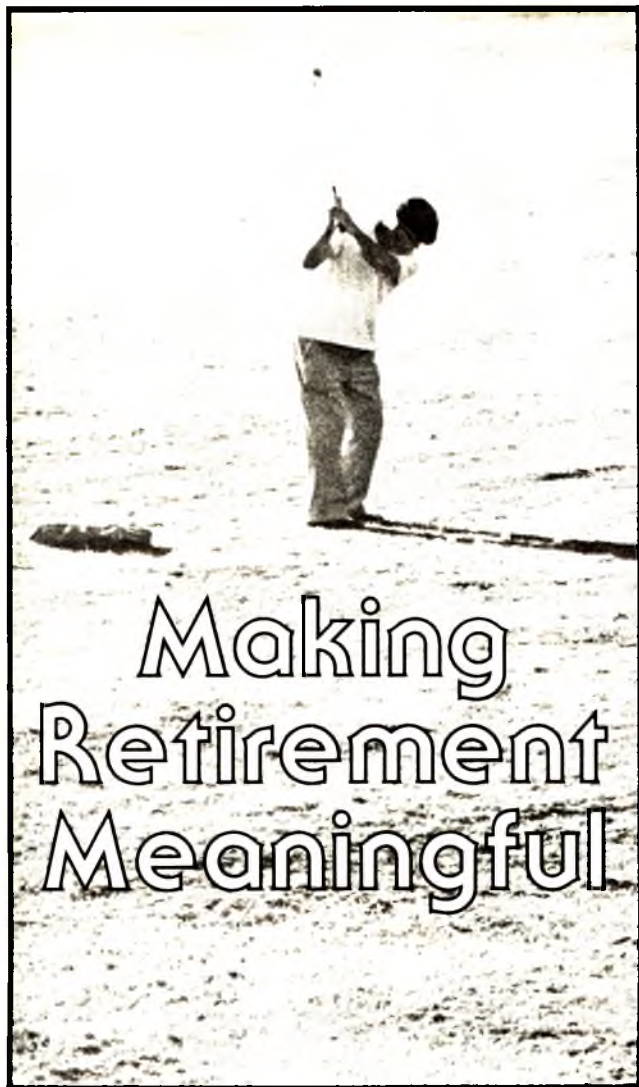
concern for the future of our people in a world that is so close to the return of Christ. I do ask for your prayers in Christ's mission here in Colton, Ore.

*Dani Jensen
Colton, Oregon*

PRO RDB

Personally, I do not understand anyone being upset by the *Reader's Digest Bible*. First, have those who criticize it really read and understood the "Preface," especially paragraphs three and nine? Second, this attempt by Reader's Digest to present "the whole body of the Scriptures" (Preface, paragraph nine) in a manner in which the total

(Continued on page 20)



John N. White

I PLAY GOLF, enjoy traveling, do a little work around the house and yard, dine out frequently with my lovely wife and friends, and have no complaints whatsoever.

Since I'm active in several civic organizations, serve on the board of the local "Economic Development Corporation," serve as president of a senior citizens group of several hundred members, and as part-time financial consultant at Northwest Nazarene College, my rocking chair gets very little use.

However, now that I am "mostly retired" after many years of rewarding association with the church, plus 31 years with the college, I felt something was lacking. So, I talked with the Lord about it.

"Dear Lord," I prayed, "I don't want to devote all my time to playing golf, traveling, meeting with committees, and having fun. Please show me what I can do to be more useful in helping Your cause as long as I am physically and mentally able."

At my age, I know that no large congregation will call me as pastor, and I doubt very much that the next General Assembly will elect me a general superinten-

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dent. So I prayed, meditated, read the Bible, and quietly waited for instructions from my Father in heaven. It wasn't necessary to agonize for days and nights to receive an answer. It came through clearly, definitely, and promptly. The assignment was fourfold and I accepted it, without any reservation, as His will for me.

The plan is now in action, as follows:

1. Enlarge my stewardship responsibilities.

First, I would increase my giving to and through the local church. I consider it a vital part of the worship service when I drop the offering envelope in the plate each Sunday. Now, I look forward to this opportunity and I receive a greater blessing in that part of the service. "Thank You, Lord, for including this in the instructions You gave me."

Also, my wife and I added to the number of orphans that we have sponsored for some years. It's a thrill to get letters from those youngsters who have been picked up from the streets and placed in Christian schools where they have been trained to become useful servants in the work of the Kingdom.

2. Extend our stewardship beyond this present life in a greater measure.

The Bible tells us that all we have really belongs to the Lord. We are appointed to manage what He has entrusted to us during our lifetime. The Scriptures make it plain to me that our stewardship responsibilities are not to be cut off at the end of our earthly lives. For many years now, our wills have designated a reasonable portion to be used in several areas of our church work—the local church, the college, World Missions, Home Missions, food for the hungry. Now, it will be more, and our children concur with us in the arrangement.

3. Set aside a period of time each day for prayer and Bible reading, in private, behind closed doors.

About two years ago I suddenly came into the unwelcome experience of having arthritis in my fingers. The doctor told me to soak them alternately in hot and cold water every day for 30 minutes. I hate the ordeal but attend to it quite regularly.

The thought came to me, from above, that if I can spend time each day to alleviate a physical problem, surely I can set aside at least that same amount of time to improve my spiritual health. It is not at all surprising that these periods of secret devotions have brought blessings and inspiration that far surpass the physical benefits.

4. Endeavor to witness to at least one person daily on the average. If I miss a day or two, I try to make it up.

Frequently, when my wife is shopping in the mall, I walk up and down the long promenade handing out pamphlets (such as the "Four Spiritual Laws") to men who are sitting on the benches looking bored and worried while their wives are also circulating among the dress and blouse racks. With a brief comment, sometimes a chat, I go on my way praying that the seed will take root and bring forth at least a fair harvest.

And now the bottom line. Does it rally pay? In several ways! Life is more meaningful and my heavenly bank account is growing. I am storing up treasures "where moth and rust do not destroy, and where thieves do not break in and steal," and where there never has been a stock market crash. □



PENSIONS— A Review of Sixty-four Year

by DEAN WESSELS

FEELING the obligation to provide for retired and disabled ministers, the General Assembly of 1919 created the General Board of Ministerial Relief. Each district was to send in 10 cents per church member. Each ordained and licensed minister was to contribute one dollar per year. Disbursements were made by the General Board of Ministerial Relief.

The 1923 General Assembly reported that 33 persons had been assisted with payments from \$5.00 to \$25.00 a month.

The budget for 1924 was fixed by the General Board at \$7,500, which was 3 percent of the General Budget, and represented 15 cents for each of our 50,000 Nazarenes. This plan proved inadequate, and the 1928 General Assembly voted to establish a Ministers' Contributory Reserve Pension Plan, to go into effect by January 1, 1930, or as soon as 500 ministers had joined it. The General Board of 1930 lowered the number to 300, but the plan never began because the Depression wrecked the economy. Lack of money for the relief program reduced the rate per service year from a maximum of \$300 to \$240 a year.

When the General Assembly met in 1932, funds were still insufficient. With 67 persons on the roll, plans were underway to lower benefits again. A voluntary offering at Christmas each year to "supplement the meager grants from the relief fund" was approved.

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The first year only \$80.00 was received. Because of the Great Depression was causing so many shortages, Ministerial Relief was cut an additional 10 percent during one month, 50 percent!

At this time the Nazarene Publishing House made provision for 35 percent of its net income to go to the Department of Ministerial Relief. By the General Assembly of 1936, no pension plan was yet in effect. General Budget appropriations, Nazarene Publishing House net profits, gifts, and annuities were all that sustained the retired preachers and widows.

On January 1, 1941, the much-needed Nazarene Ministers' Benevolent Fund plan became effective. The fund was based on 1 percent of monies raised for all purposes, with the exception of construction of churches and parsonages. In less than two years, 1,500 churches were participating, raising almost \$30,000. Checks were being sent to 75 ministers and 83 widows with plans to increase benefits by 25 percent as of February 1943. In addition, temporary relief was given to 26 individuals.

In January 1950, a Commission on Ministerial Benevolence Revision, made up of M. Lunn, John Stockton, and S. T. Ludwig, reported to the General Board. Recommendations adopted included (1) employing a competent actuary, (2) hiring an executive secretary, and (3) raising the church's NMBF giving to 2 percent. T. W. Willingham was elected executive secretary. The 1953 General Board elected a Board of Pensions to work with Dr. Willingham.

Two increases in benefits were made during 1953 a

54, bringing the maximum benefit to a minister to \$300 per month, and widows \$30.00 per month.

The United States government began a program of Social Security benefits as early as 1935, but not until 1954 were ministers eligible to enroll. The executive secretary of the Board of Pensions attended district assemblies, urging all eligible ministers to join Social Security, and recommending that each church pay at least one-half of this cost.

After more than 16 years, M. Lunn retired and Dean Jessels was elected executive secretary of the Department of Ministerial Benevolence. He was also elected executive secretary of the Board of Pensions upon the resignation of T. W. Willingham in 1961.

The 2 percent formula was continued to finance the benevolences of those not eligible for the Social Security program and to cover the cost of the ministers' group insurance policy. Improved economic conditions and greater emphasis on the benevolence fund led to increased percentages of payment. The 1958-59 assembly year showed 78.29 percent paid. After the 1961-62 assembly year, the pension fund stood on its own, requiring no General Budget monies.

The 1960s saw many additional benefits for ministers, including a Supplemental Retirement Program (a tax-sheltered annuity). The first real breakthrough came in 1971 with the inauguration of the Basic Pension Program. The benefit was based on two dollars per month per year of service, with a maximum of 40 years service credit, and a minimum of 20 years service credit.

In the first nine months of Basic Pension, almost 1000 were enrolled. Combined with the benevolence fund, there were over 1,000 recipients of monthly checks. While the pension list was growing, churches and pastors were making it possible for all 72 districts to pay 90 percent or more of the Pensions and Benevolence Fund. The denominational average reached 93.02 percent! By June of 1972, plans were being made for the first raise in the Basic Pension, from \$2.00 per month per service year to \$2.50.

In 1980, the Basic Pension policy was codified into a Plan Document providing for a 100 percent non-vestible pension to all vested participants. Service years required for vesting was lowered to 10 years. Lay church employees, having recognized district credentials and district roles, and who are earning their full livelihood by such ministry, were made eligible for coverage. The Basic Pension formula was raised to \$5.00 per month per year of service, bringing the possible benefit to \$200 per month.

Currently, the Board of Pensions is disbursing over \$50,000 dollars per month to more than 2,300 retired ministers and widows. There is a challenging need for additional financing to fund the present plan. But this is not the end of the story. It is, with God's help, only the beginning. From the very first, the goal has been to "serve those who serve." As we look to new and better ways in which to accomplish this, we seek God's guidance. Those whom we serve have taken Matthew 6:33 as their guide—we can do no less. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." □

A Time to Keep SILENCE

by ROSS W. HAYSLIP

FENELON truthfully said, "Silence promotes the presence of God, prevents many harsh and proud words, suppresses many dangers in the way of ridiculing or harshly judging our neighbor. . . . If you are faithful in keeping silence when it is not necessary to speak, God will preserve you from evil when it is right for you to talk."

We are warned in God's Book that we will be accountable at the judgment for every idle word that we speak. I am frightened when I interpret these idle words as being unnecessary words. How much that I say would be better left unsaid! No harm can be done by words that are left unuttered.

In a day characterized by blaring noises, periods of silence can become very rewarding. Sidney Smith, in speaking about a friend, said, "He had occasional flashes of silence that made his conversation perfectly delightful."

There is, as the writer of Ecclesiastes tells us, "A time to keep silence and a time to speak." I am impressed by the fact that he spoke of the silence before the speaking. When are some good times for me to keep silence?

- When someone is being spoken of in an unfavorable light and I do not have sufficient information whereby I could defend that person.
- When an off-color story is being told by my host or someone to whom I am under social obligation. Silence can be a gentle yet powerful rebuke to unsavory conversation.
- When I hear criticism of my church or its leadership. God's work does not need my feeble verbal defense, and Josh Billings once observed that silence is one of the hardest arguments to refute. If God be for it, who can be against it?
- When I am unable to say anything good about an individual whose character is under discussion. Calvin Coolidge, who was noted for his fewness of words, once observed that, "If you don't say anything, you won't be called upon to repeat it." We can avoid repeating unkind things by not saying them once.

My prayer is that God will give me the wisdom to know what should be said, the courage to say it, and the strength to keep silent when there is nothing worthwhile to say. □

ROSS W. HAYSLIP is the chaplain at Nazarene Bible College in Colorado Springs, Colorado.



ONLY TO SERVE

by ROY AUSTIN

THE FLAGS AND FIREWORKS that color the skies on the days of our national celebrations remind us of our unique histories. Whether it be July first in Canada, or July fourth in the United States, or another day in another country, such a special day is designated for us to reflect upon our past and celebrate an important anniversary of our national history. These national holidays remind us that the privileges we enjoy today did not come easily, nor did they come without cost.

Christian people have often seemed unsure of the appropriateness of such celebrations. There are some whose patriotism shines so brightly that they have been blinded from seeing the inequities and injustices that may occur in their own neighborhood. They assume that their own national system of government and their economic system was a product of heaven, and anything that may threaten that "idol" is branded as unpatriotic and unchristian.

ROY AUSTIN is pastor of the Saint John East Church of the Nazarene in Saint John, New Brunswick.

The other extreme is characterized by those who, seeing the weaknesses and failures that occur in their country, are prone to wipe their hands of any involvement and refuse to share in any kind of national celebration.

Surely these two extremes can be balanced, however. It is true that no nation on earth is exempt from the curse of sin. There are inequities and injustices in the best-governed nations in the world. But it is just as true that there is no nation in the world that is untouched by God's great grace. Would it be stretching our theology to believe that there is prevenient grace for nations just as there is for individuals? And if that is true, then just as God's grace prevented sin from taking us personally to the depths it might have before our conversion, so His grace moderates the national destruction that sin is capable of bringing. And if this is true, then surely we who love God cannot be so narrow as to celebrate our national history only at the exclusion of others. And our celebration need not imply that everything about the past or the present state of our nation is as it should be.

We may, however, celebrate the spirit and vision of those who sacrificed so much in their day, so that we could enjoy the privileges that are ours today. Their example and dedication in laying the foundations of a nation should certainly motivate us to an even greater dedication for the future, both as "nation-builders" and as persons committed to the growth of God's kingdom.

While we serve the Lord here, we have dual citizenship. We are citizens in the nation where we were born, or in the nation that has granted us citizenship. And we are citizens by choice in the kingdom of God. The price of human sacrifice has been paid for our earthly citizenship. The price of divine sacrifice has been paid for our heavenly citizenship. And in both of these, the absolute authority belongs to God (see Romans 13:1-7).

Therefore, we who claim the Lordship of Jesus Christ in our lives have more reason than anyone else to stand with pride as we hear our national anthem, and to honor the flag that lifts our sights heavenward to the seat of supreme authority.

This is not to suggest that Christians should close their eyes to the sins and weaknesses that are present in every human institution, including government. But instead, with our eyes open to the situation as it is, we should see that unless we are part of the solution, we are indeed a part of the problem.

The Christian is described by Jesus as the salt of the earth. But what good is salt unless it is applied? There are several ways by which this may be accomplished.

As individuals and as churches, we ought to give greater attention to prayer for our national leaders. Can you imagine the difference it would make if those who are prone to constantly criticize "government" would put as much time and energy into prayer? I suspect that there would be less to criticize.

Second, we should certainly be better informed, so that we may be able to help our elected representatives through thoughtful dialogue and *constructive* criticism, informed by facts and not rumor. Too often the church has been embarrassed by great numbers of peo-

ple jumping on somebody's bandwagon that was hitched to a rumor rather than to truth.

Third, more Christian people should aspire to enter the public service of their country. Political office is a worthy vocation that many of our young people might well pursue if we would give them a chance to see it as an honorable one.

When Georges P. Vanier was installed as Governor-General of Canada in 1959, he remarked,

Each of us, in his own way and place, however humble, must play his part towards the fulfillment of our national destiny. To realize how mighty this destiny will be, let us lift our eyes beyond the horizon of our time. In our march forward in material happiness, let us not neglect the spiritual values in the weaving of our lives. If Canada is to attain the greatness of it, each of us must say, "I ask only to serve."

And what Governor-General Vanier said of Canada could be said of any nation and her people. Our world needs more and more people who will follow the example of Jesus in servanthood, wherever that may lead. At least for some, it should lead to places like Ottawa, and London, and Washington, and other capital cities throughout the world.

Let us celebrate our history. Let us honor those whose vision and sacrifice have made our world a bet-

THE CHALLENGE

A mile?

Quite a challenge, but—

Yes,

I can manage that, Lord!

A second mile?

My legs seem weighted with lead.

It is so tedious, but

I will persevere, Lord.

Beyond the second mile,

What exhilarating freedom is mine!

I feel renewed for more ground yet.

Who would have dreamed it could be so?

—GERALDINE NICHOLAS
Abbotsford, British Columbia

ter place. Let us find a place of service where we can contribute to the ongoing challenge of bringing "peace on earth, goodwill to men" through Jesus Christ our Lord. □

"Greg Go with GRANDPA"

by HELEN FRANK

GREG not go to Sunday School. Greg go with Grandpa. Grandpa not go in, Greg not go in."

This was our three-year-old grandson's surprising announcement one Sunday morning as we pulled into the church parking lot.

For several years, we have been taking three of our grandchildren to Sunday School with us. My husband always let us out at the door before parking the car. The two girls go to their classes, and since I



teach the three-year-olds, I take Greg to class with me.

But Grandpa! That was different. After leaving us at the door, Greg did not see him again until he picked us up after church.

Only when he made his surprise announcement did we realize that Greg thought Grandpa went home after leaving us at the door. He just decided that if his grandpa didn't go to Sunday School, he wouldn't go either.

"We never realize," my husband said to me, "how our witness affects even the youngest minds." We had no idea that our young grandson noticed Grandpa didn't go in with us and thought, "Grandpa not go to Sunday School."

Now every Sunday morning little Greg goes with Grandpa to park the car and then proudly takes his hand and brings Grandpa to Sunday School.

This has brought delightful comments from many of our church friends who have joined us in becoming more aware of how important our Christian witness is. Children do see, hear, and absorb more than we realize. Thank God for little Greg, who reminded us that living exemplary lives before even the youngest among us is important. □

HELEN FRANK is on the city council of Nevada, Ohio, where she lives. She is a member of the Bucyrus, Ohio, Church of the Nazarene.



Our Son Came Home

by VIRGINIA M. BATY

Paul M. Schrock

THE PHONE RANG. It was Father's Day, 1981, and our youngest son, Dale, was calling long distance to wish his dad a happy Father's Day! This would be an unforgettable Father's Day. After chatting a while he told us that he had accepted Christ as his personal Savior only five days before. Needless to say, we were thrilled beyond words, for we had prayed for his salvation for 10 long years. There was little sleep that night as we continued to praise God for His goodness to us in bringing Dale "home"!

Dale was our third son, the middle child of five, all born in the span of five and one-half years. Busy—that I was! He was always a loving child and possibly needed more attention than we were able to give him. However, we have committed that to God, knowing that we did our best with His help. At a very early age, we dedicated all our children to God, realizing how much we needed His guidance and strength to raise them for Him. They were each taught Christian principles and we went to church as a family from the beginning. They were involved in the activities of the church from early childhood through most of their teen years. One of the scriptures we have stood upon during these years is Isaiah 49:25, "I will contend with him that contendeth with thee, and I will save thy children."

Our son began making wrong choices at an early age. There were, of course, the usual childhood conflicts, but in his teen years he was drinking alcoholic beverages and smoking marijuana. It was never done in

front of us, but he never lied about these things when confronted with the evidence. We were grateful for this and felt that there was hope. By the time Dale was in high school, things were nearly unbearable at times, and I never went to sleep at night until he was home. I prayed continually that God would keep him safe. He tells us stories of not knowing how he did get home and testifies that he got home safely because we were praying for him.

There were many times during those years that we were at the end of our strength and understanding, but faith in God gave us courage to keep going. We did impress upon Dale that he was hurting himself, and though we were crushed and disappointed in his actions, we would always love him, and God loved him too! He was admonished that if he got into trouble that involved the police or jail, we could not or would not bail him out. He would pay the consequences!

Dale drove a motorcycle and did spend one night in the city jail. He was arrested for driving under the influence of alcohol, plus fleeing to avoid arrest and speeding. We appeared with him in court to show our love and support, but the hardest thing we ever had to do was leave him in jail that day. He tells us now it was good for him. Only God knows why he didn't get into more trouble. We never gave up, knowing God would answer prayer in His own time and for our good.

Dale finished high school because we insisted. I threatened to walk him to every class and I think he thought I would. After graduation, he moved to an apartment with friends so that he would be able to

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enjoy his life-style without our rules. Shortly after that, we felt God leading us to another town, 200 miles away, and a new job. We had to leave our son in God's hands! All we could do was pray and keep communication lines open. We began to pray that God would send someone across his path who would have a real impact on his life and be able to win him to Christ. We knew we had done all we could with our influence. John 6:44 became a refuge for us: "No man can come to me, except the Father which hath sent me draw him." We prayed that God would draw Dale unto himself.

Following a series of circumstances, including my healing from cancer, Dale indicated that he was thinking of becoming a Christian. We answered his many questions and kept praying. Last year, he was laid off from work and, having too much time on his hands, he decided to take guitar lessons. As a boy he had sung in the City Boys' Choir and had a beautiful voice. Of course, the devil taunted us with the idea that Dale would get involved in a rock group, but we held on to God's promise and kept praying.

During the next few months, his guitar teacher, who was also on drugs, became a Christian and began to witness to Dale. Dale saw his teacher's life changed and watched as God worked miracles to save his marriage. Dale began to think of how rotten his own life was. He had a lovely wife, a nice home, two cars, money in the bank, but he was not happy!

Our second son lived in the same town and had been praying and fasting for Dale, along with spending time with him. He was a big influence in the change that ultimately took place in Dale's life. One night, on the way home from his brother's house, Dale began to reflect on his past life and present condition. He thought of his oldest brother, who had just taken his first pastoral assignment, who never had much of this world's goods throughout the years of his college training, and yet was always happy. When Dale reached home, he went directly to his bedroom, knelt by his bed, and asked God for forgiveness and was wonderfully saved! God delivered him from all his bad habits. Dale is living proof that God does hear and answer prayer! □

ANONYMOUS

POINTS TO PONDER

PASTORING has been my life's work. I was converted and called to preach at an early age, attended a Nazarene college, and earned two graduate degrees from the state university. For nearly 25 years I have had one goal: to be productive in ministry. I have expected very little in financial remuneration. My income has steadily reflected this low expectation.

Now, in my so-called "prime" years, I may have to give up my ministry. The reason is simple. Money! To be more accurate I should say, the lack of money. I love the church but feel overwhelmed by financial considerations.

The morning news tells me that it costs 23 cents a mile to drive my compact automobile, and the cost is going up. I am now driving nearly 30,000 miles each year, most of this for the church. Yet, I receive no mileage consideration and never have in any church I have pastored.

The Lord blessed my wife and me with two wonderful children. They are talented and ambitious, both students in a Nazarene college. Their college costs this year alone will be over \$12,000. They have both worked as they have gone to school. Grants, loans, and their small earnings have not been enough to cover these costs. As I have helped them financially, a rather disturbing question has surfaced in my mind. Have I worked as a pastor and paid college budgets to help build a college to which I cannot afford to send my own children? I reaffirm my belief in the need for our schools, lest I be misunderstood. But my belief in

Christian education does not produce one extra dollar to pay for the privilege of attending.

There are no ministerial discounts. The medical doctor in my congregation charges me the same fees as anyone else, and he should. So does the garage mechanic and everyone else. I don't want any discounts or favors. I want to pay my own way.

Leadership advises that a pastor's wife should not work outside the home. When my wife took a part-time job, one of my church members told her that we were materialistic. That member, without a high school diploma, earns 50 percent more per year than I do, even considering my housing allowance. My last new suit of clothes was bought four years ago. I don't eat in a good restaurant once in six months. I could go on, but I think I hear violins.

I love the church and want to be loyal. But where do the needs of my family fit in? My tithes are paid and I have tried to be generous with offerings. Should I ask my church board for a raise? I am less than one year into a pastorate that has not paid its assigned budgets in many years.

Looking out my study window I see a strange-looking bird circling in the sky. Could it be a raven? Looking more closely I see that it isn't. But, thank the Lord, it isn't a vulture either! Perhaps I should read that story about Elijah by the brook again. In these years of pastoring, many prayers have been answered, but not one thing has ever fallen out of the sky. □



GET OUT YOUR WINGS

by IVAN A. BEALS

WHEN Robert Louis Stevenson, 19th-century Scottish author, caught himself lapsing into despair, he would say, "I must get out my wings."

Stevenson didn't have any misconceptions about owning angel wings. Neither is it likely he referred to chicken wings to "fly the coop," to flap away in frustration. Some hasty escape wasn't in his mind. He knew there was a way to "get on top" of his problems. Stevenson once testified, "When Christ came into my life, I came about like a well-handled ship."

His flight from despair relates to the promise by Isaiah the prophet: "They will soar on wings like eagles; they will run and not grow weary, they will walk and not faint" (40:31, NIV).

Such a heavenward course depends on divine strength. Human weakness requires the buoyant hope and support of supernatural power. Those who trust in the Lord

will be lifted above mankind's earthbound attempts to survive. The prayer of faith raises them to find everlasting life with God.

But a person's spirit may be smothered by despair. The breath of life is stifled by the pressing weight of many things. Discouragement sometimes pulls the plug on the light of hope. Bright eyes turn languid when one loses his job, with little chance of finding another. The heart becomes heavy when a tragic accident occurs or sickness takes its toll. The feet drag when people seem to ignore or mistreat one. Often, during the hurly-burly of the daily grind, life's very framework falls apart. One's only way out is up, borne by wings.

Actually, getting out your wings means getting on our knees in prayer to God. We rise above the tough problems of life as His Holy Spirit empowers and lifts us. This doesn't always involve an immediate or an easy answer to our needs. Most cases demand patience as well as persistent faith.

The enduring qualities of patience have been symbolized in a painting. Shields, the artist,

painted a figure, with strong wings, chained to a sun dial. Although she has powers of flight, they cannot be used until God's appointed time. While she waits, she is encircled with brambles—briers sprouting green shoots, denoting multiplied trouble. But she clasps the Word of God to her breast. Her lips are closed in submission; her eyes gaze into the distance. Patience thus tarries in faith, knowing the fetters will be broken in God's good time, and she will soar with her wings.

Someone has said, "The wings of prayer carry high and far." Indeed, those who pray can scarcely imagine how the prayerless carry on amid the hardships of life. Scripture early records when mankind began to pray. It was after Adam's third son, Seth, had a son, named Enoch: "At that time men began to call on the name of the Lord" (Genesis 4:26, NIV).

It is a religious and historical fact that at a critical time mankind began to pray to God. The fallen race sought the Creator. Faced with the mystery, the terror and pain of life—ending in death—human knowledge and strength faltered. Out of loneliness and weakness, men soon began to seek the Lord's help through worship.

Enoch is a literal example of the lifting power of prayer and obedience to God. He was translated because he "walked with God" for 365 years. Several hundred years later, Noah and his household obeyed God and floated on the Flood of divine judgement in an ark. Some 2,000 years hence, in another spectacular, the prophet Elijah was taken up into heaven by a whirlwind (2 Kings 2:1-11). He had outprayed 450 false prophets of Baal with a 26-word prayer to the only true God (1 Kings 18:37). His mantle fell on Elisha, who continued in Israel as God's spokesman until he died.

In each generation the hopes of every person are inextricably tied to his own obedient relationship with God. Jesus Christ, God's Son sent among us, lived in perfect obedience. His life, death, resurrection, and ascension verify the salvation offered to all who will believe. Even so, life's severe tests, beyond human understanding and ability to cope, require the transforming power of prayer in Jesus' name.

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Rather than provide escape from a situation, the wings of prayer may only furnish strength to endure. Most of us seek the quickest exit possible from trouble. Yet, we often find ourselves exposed to the refining fires of trial, the winds of temptation, and the desolation of affliction.

God never intended for us to wal-

low in misery. The prayerful exercise of faith refines those tried to become as pure gold (1 Peter 1:7). Because Christ was tempted, and overcame it, He is able to help those who are tempted (Hebrews 2:18). As Isaiah declared, the wounds and affliction of the Christ have supplied our healing and redemption (53:5).

Stevenson's solution for despair is well founded. It reflects numerous examples in Scripture. God's angelic messengers are not the only ones who can fly. The wings of prayer have long been used to launch a believer's flight from the trap of Satan and from the quicksand of human weakness. Get out your wings—God ordains their use! □

God Sent Michael to Me

by KENNETH VOGT

MICHAEL IS NOT MY SON. He did not come as a vagrant to live with our family. He is not an exchange student. Nothing like that. Michael is a young husband and father whom I "chanced to meet" on the nearby deserted beach of the Puget Sound one blustery fall day. In retrospect, I wonder why I was out there that day. I'd never been there before and do not make a habit of strolling the beaches, especially on days when the weather is inclement.

I'd especially planned this day for solitude, meditation. Bible reading, prayer and intercession for my pastors and churches, and fasting. I really didn't want to see anyone, and in fact, wanted to avoid meeting people. My concern was to meet God in a special way and fortify myself with His presence and grace for the days ahead. There I was slogging along, hat tipped to the wind, hardly noticing the urgent lapping of the water on the gravelly seashore. Suddenly, there was Michael, coming out of the vast reaches of a lonely beach. Tentatively, we both said, "Hi."

Then it happened. I felt that inward tug of the Lord's Spirit. Michael hesitated just long enough to convince me that He who orders all our days intended this meeting to take place. As is always the case when we are obedient, conversation flowed easily, naturally.

He was a proud young husband and father, two months out of work. He had come to the Northwest with bright prospects for the kind of employment that he was qualified for and that he wanted to make his career. It hadn't worked out that way in his first job. In his quest for an answer, he was going back home. "One sure thing," he said, "I don't want to stay out here and live off unemployment. That's not for me. I want to earn my way."

"Michael, are you a believer?"

His response was quick. "Well, I know the meaning of your question. My parents were believers, but I don't think I am. There's too much doubt. Too much skepticism. Too many unanswered questions for me to put much stock in a personal God who cares about me."

"Apparently, both of us have a little extra time today. Let's start at the other end of things. Let's start with the obvious. You're alive. You have solid soil beneath

your feet. These lapping wavelets at our feet reach across the countless miles to touch the shores of China, Japan, the Philippines. Within those vast reaches of the Pacific Ocean, life cycles go on. Those soaring gulls instinctively know there is food for them within those waters. They raise their young, live out their lives in an ordered universe."

Michael burst out, "That's just it. I'm not a gull."

"You're right, Michael. You are a part of God's highest creation. He wants you to learn to trust. The hard testing times come in order to show you more clearly the face of God. And, Michael, it is not a happenstance that we met here today. I needed you. You will never know how much my meeting with you here is meaning to me now."

As we clasped hands, I said, "Let's pray together." We did, and Jesus Christ was made real to both of us. The Author of the universe endorsed His promises with His presence. Yes, God sent Michael to me, but He also sent me to Michael. □



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

Must Marriage Be Boring?

by LAUREN I. SEAMAN



WE WERE LISTENING to an interview with a gentleman who had been close to the Kennedys for years and had written a book about them. A question was asked about the marriage relationship of Rose and Joe Kennedy. We got the impression that it was less than could be desired. Then the observation was made that after 30 or 40 years, marriage gets boring!

My wife and I gasped with incredulity. We have been married 45 years and instead of it becoming boring, it is more exciting than ever. Our parents showed no deterioration of their love for or interest in each other, neither have most of the aged couples we have known, although a few acted like they were welcoming the day when "death would them part."

When we were married we thought it impossible to have greater love for each other than we had then. We have often smiled at that initial evaluation. As the years have multiplied we found our love, esteem, and respect for each other increasing beyond our utmost imagination.

Our vows of love and faithfulness were unconditional and irrevocable. We were aware that it required some strength of character to make a commitment to each other for keeps, "for better or worse."

We have never ceased to tell each other how much we love and esteem each other.

We have refused to belittle each other in private or public, or to fault one another, even in fun, remembering her father's often-stated dictum: "Fun at another's expense isn't fun." For over 45 years, we've tried to avoid speaking harshly or unkindly to each other, and it hasn't hurt us a bit.

Everything has been "ours," not "mine" while maintaining our individuality.

We have never been demanding of each other but always tried to help and serve one another.

She has never been critical of my professional responsibilities, as demanding as they were. Phone calls from patients have never been resented. She has always been kind and concerned, even when the calls have interrupted home life and household duties. This has been appreciated. As one person said, "I'd like to meet your wife—she's always been so kind and gentle whenever we've had to call." I've tried to let her know

how much I've appreciated all this, for her own personal worth.

We've been likeminded in our finances and agreed not to live beyond our means. We were likewise agreed in the discipline of our children; in private she has had to warn me to mellow my severity.

She always keeps herself nicely attired and groomed. She has too much respect for herself and her husband to do otherwise. We have three wonderful children (who has children that aren't wonderful?) but none ever had a greater mother to provide for them such a delightful home.

As much as we loved and labored for our children, they never came between our love for each other. That had top priority, but we loved them no less. Consequently, we haven't known any adverse effects of the "empty nest" syndrome. When they left to establish their own homes, we had each other even more, and what a delightful life it has continued to be.

We have found the stabilizing, goal-establishing, ultimate enriching power has been a common loyalty to Jesus Christ our Lord.

We found the formula for a marriage that ought to be, in Ephesians 5:1; "Live your lives in love—the same sort of love which Christ gave us and which he perfectly expressed when he gave himself up for us . . . a sacrifice well-pleasing to God" (Phillips [1957 ed.]). This means that I'm to give myself in sacrifice to God for her, and she for me. We've tried to express that sort of love for each other.

But this life must sometime come to an end—it can't be long, and it may be soon for us.

We've talked about this often, with pain at the thought of separation, but rejoicing in the wealth of precious memories that we can relive when one of us is left alone. Of course we can hope for something better—perhaps the Lord will come soon. He has promised that a day will come when He will suddenly appear in glory and we who know and love Him will be caught up to be forever with Him, our bodies transformed into the likeness of His glorious body (1 Corinthians 15:51-52; 1 Thessalonians 4:15-18).

So we are hoping that will happen while we are still here. What an experience that would be—my sweetheart and I taking off together to meet the Lord! It is going to happen to some generation—why not ours?

Married 45 years, and bored? Not we. □

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This article appeared in the Johnson County Daily News as a letter to the editor. It is reprinted with the permission of the newspaper.

The prophet Isaiah declared: “And a highway will be there; it will be called the Way of Holiness. The unclean will not journey on it; it will be for those who walk in that Way; wicked fools will not go about on it” (35:8, NIV).

Are we being distracted from the Way of Holiness by a lot of side-attractions? Many are enamoured with gospel music entertainment, or with healing campaigns, or a host of other side issues, who are not serious about their holiness walk.

No one stumbles onto this blessed highway by accident. Traveling this highway is, indeed, a serious call to Christian perfection. It is a footpath made for rugged hikers, not a turnpike for picnickers. It has a heritage of a committed construction crew, the foundation of the apostles and prophets.

I read recently that it took five years to drive “the impossible railway” across Canada (1880-85), thus linking the east and west. But it took 50 years to put together “the impossible highway” that linked eastern and western Canada—the 4,860 mile Trans-Canada Highway.

NEIL E. HIGHTOWER is president of Canadian Nazarene College in Winnipeg, Manitoba.

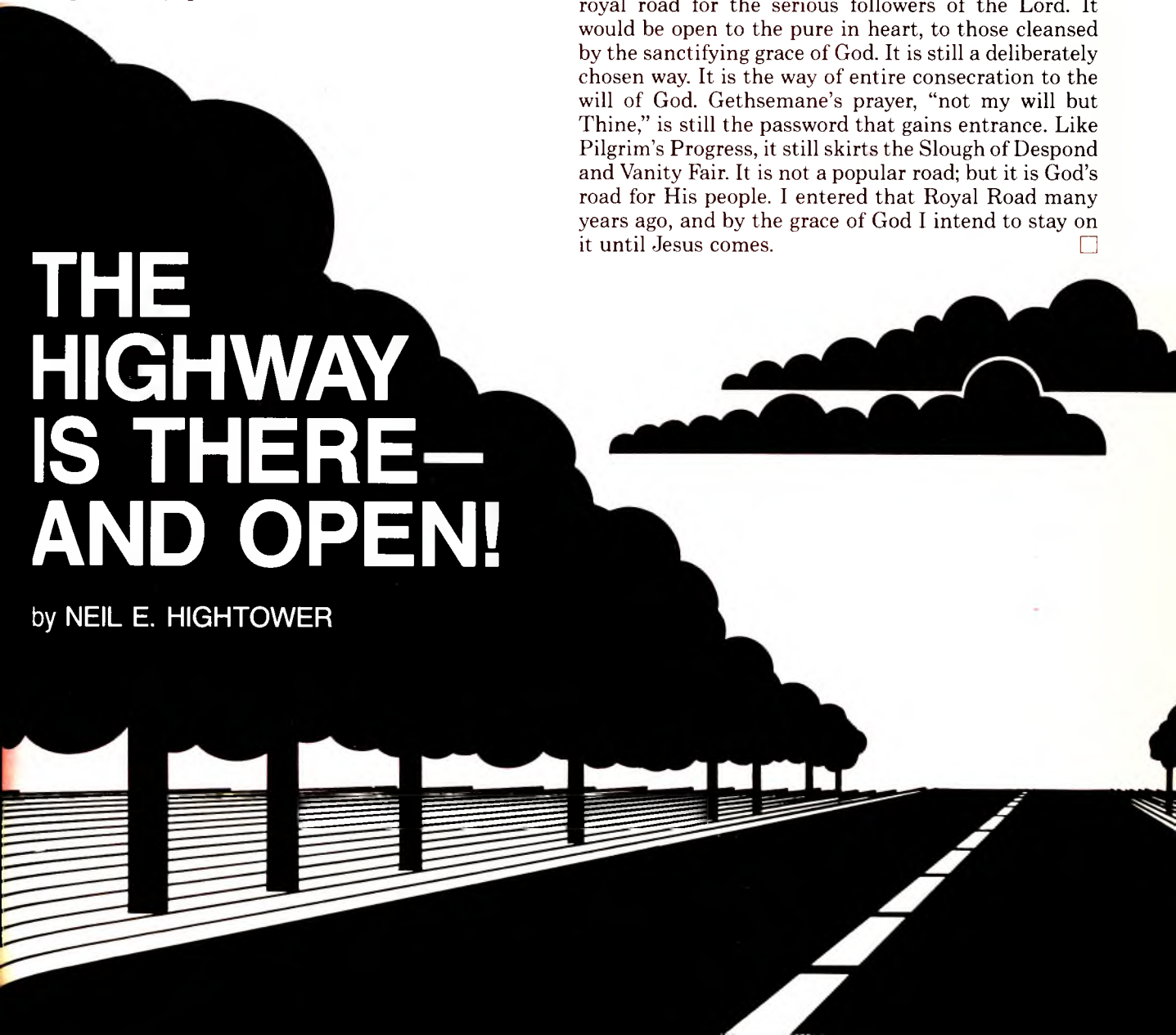
In 1912, Bert Todd (mayor of Victoria, British Columbia) gave a gold medal to the infant Canadian Highway Association, to be given to the first person to drive a car along an all-Canadian overland route from Halifax to the Pacific Ocean. In 1912, the only physical sign of what was to become the Trans-Canada Highway was a forlorn signpost in Port Alberni, B.C. Pointing due east, it read, “Canadian Highway.” That was, indeed, an act of faith!

It was not until 1946 that the gold medal of Bert Todd was claimed. In that year Brigadier R. A. MacFarlane and Kenneth MacGillivray crossed Canada driving a six-cylinder Chevrolet. We’ve come a long way since those pioneering days of highway travel when, for instance, in 1903 a group of farmers petitioned the Ontario government to ban cars from the roads; when public opposition viewed them as “wheeled monsters.” About that time the *Independent*, a newspaper of Newcastle, Ont., asked: “Is it not time something was done to put a stop to the automobile business?” Ironically, fuel costs and overseas competition have conspired to just about accomplish this on the North American continent.

Isaiah saw that God’s Way of Holiness would be a royal road for the serious followers of the Lord. It would be open to the pure in heart, to those cleansed by the sanctifying grace of God. It is still a deliberately chosen way. It is the way of entire consecration to the will of God. Gethsemane’s prayer, “not my will but Thine,” is still the password that gains entrance. Like Pilgrim’s Progress, it still skirts the Slough of Despond and Vanity Fair. It is not a popular road; but it is God’s road for His people. I entered that Royal Road many years ago, and by the grace of God I intend to stay on it until Jesus comes. □

THE HIGHWAY IS THERE— AND OPEN!

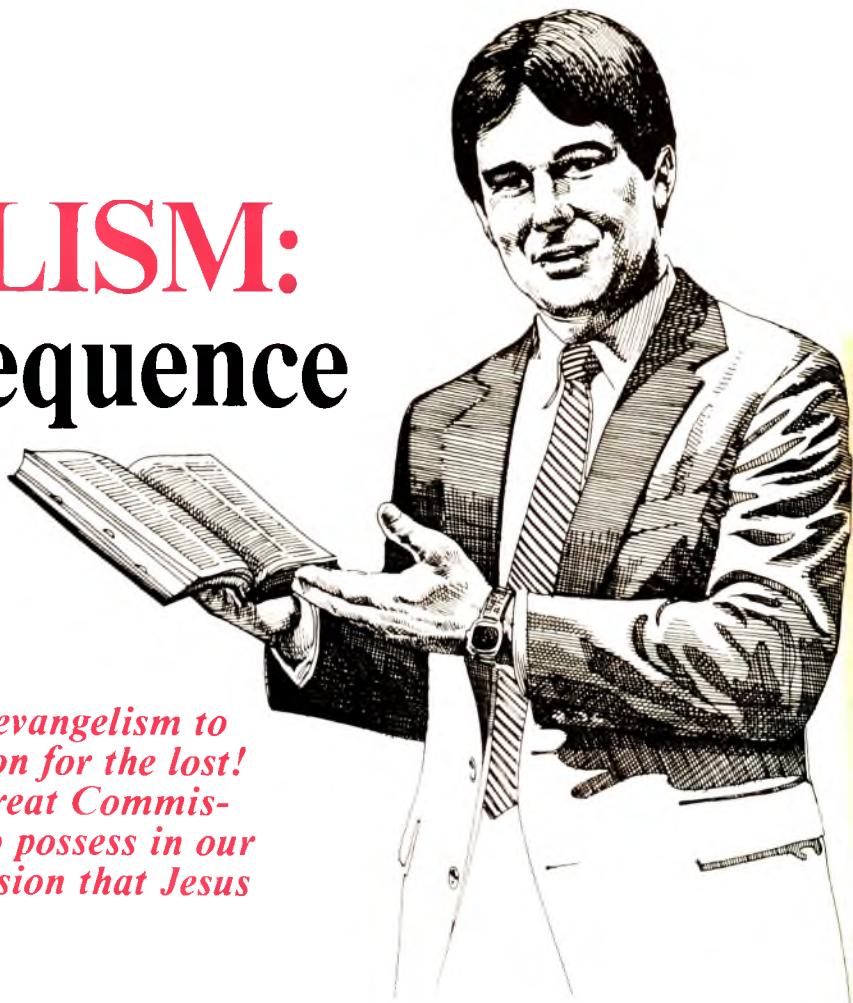
by NEIL E. HIGHTOWER



EVANGELISM: The Consequence of Revival

by NELSON PERDUE

For revival to come and for evangelism to flourish we must have passion for the lost! If we are to carry out the Great Commission, we are going to have to possess in our hearts the same burning passion that Jesus possessed.



THE CHURCH must prepare herself to evangelize, or fail to fulfill God's commission. Often, there is a misplaced emphasis on evangelism without revival. Evangelism is the proclamation of the gospel with the purpose of winning the lost to Christ. Revival is a fresh work of the Holy Ghost among Christian believers, bringing humility, confession, renewed dedication, and zeal for the task of evangelism. Revival is for the church, the people of God; evangelism is for the world, the unsaved sinner. Revival is the renewal of life in the church. Evangelism is the impartation of life to the world that is dead in trespasses and sins. Revival begins from within; evangelism begins from without.

The progress of religion in all ages has been due in large measure to those great awakenings called "revivals." Such awakenings are necessary to religious growth and progress. It was true in the Early Church and it is true for the church today.

For revival to come and for evangelism to flourish, we must *proclaim the Word of God*. Every revival worthy of the name begins in the restoration of the Word of God to the pulpit, and its fearless proclamation by those anointed of God to preach the gospel. In the Book of Nehemiah, chapter 8, the pattern is set

down for scriptural preaching: "and Ezra opened the book in the sight of all the people . . . So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (8:5, 8).

A return to God was always accompanied by a return to the Word! It is still relevant and necessary that we declare the "thou shalt" and the "thou shalt not" of God's law. While there is a need for a positive message, let us not forget that our positive message will lose its force when we discard the negatives. Dr. A. W. Tozer said, "For us to preach always positive to the neglect of the negative is like a man always *inhaling* without ever *exhaling* and that will prove to be fatal in the end. We must preach the Word in its entirety."

The Word of God preached under the anointing and direction of the Holy Spirit is still the "power of God unto salvation." It is the only two-edged sword that can ever pierce through the armor of self-righteousness.

God's Word not only shows man his degeneracy but also a way of deliverance. It not only exposes his sin but shows him a way of escape through faith in the merits of Christ's atoning blood.

For revival to come and for evangelism to flourish we must have passion for the lost! If we are to carry out the Great Commission, we are going to have to possess in our hearts the same burning passion that Jesus pos-

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sessed. "And Jesus went forth, and saw a great multitude, and was moved with compassion toward them" (Matthew 14:14). This compassion can never be compelled. It's not something we program; it is spontaneous. Finney said: "We can expect revival when the conduct of the wicked drives Christians to prayer, and breaks them down, and makes them sorrowful and tender-hearted, so that they can weep day and night, and instead of scolding and reproaching them, they pray earnestly for them."

Evangelism is a passion when its primary concern is souls. As Phillips Brooks said, "Evangelism is one loving heart setting another heart aflame." We seek to win the lost, not to make a preacher famous or a revival successful, but in order that Christ might gain those for whom He died.

David Brainerd once said, "I care not where I go, or how I live, or what I endure, so that I may save souls. When I sleep I dream of them; when I awake they are first in my thoughts. . . . No amount of scholastic attainment, of able and profound exposition of brilliant and stirring eloquence can atone for the absence of a deep, impassioned sympathetic love for human souls." It is this kind of passion that is essential to revival and evangelism.

If revival comes and evangelism flourishes, we must give ourselves to prayer. Prayer is the most powerful weapon against the forces of evil, for as E. M. Bounds says, "Prayer can do anything that God can do."

Prayer is the language of the soul. The prayer closet

is the place where the battle is won or lost. A study of the life of Christ reveals the importance of prayer. At all the great crises and times of momentous decision in His life, we find Him praying. He withdrew alone and prayed. He climbed the mountain to pray. He arose a great while before day and prayed. He continued all night in prayer. He prayed "with strong crying and tears." He prayed for His own. He prayed for His ministers. He prayed for a lost world. He taught prayer, He preached prayer, He exhorted to prayer.

When we compare the Early Church with the church of this century, we are compelled to ask the question, "What makes the difference?" As one has well put it, "If the early church did what they did without what we have, think of what we could do with what we have if we only had what they had." We find the answer to their success in such statements as these: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in *prayers*" (Acts 2:42). "Peter and John went up together into the temple at the hour of *prayer*" (Acts 3:1). "And when they had *prayed*, the place was shaken" (Acts 4:31). "We will give ourselves continually to *prayer*" (Acts 6:4) (italics mine).

The challenge was met, not by programs and promotions, as needful as these may be, but through prayer. May we, in these days when a world is rocking on the rim of ruin, become intercessors and pray until prayer and faith turn to praise for a revival of the church that brings about the evangelism of a lost world. □

Book Brief

LIVING OUT OF THE MOLD



JERRY D. HULL
editor



OUR STANDARD IS GOD. As Christians, "We are different." Moreover, "the world expects us to be different."

Whether these thoughts come to you as a shock, or as a refreshing breeze out of the past, they represent the message of *Living Out of the Mold*. The church has crept ever closer to the world, sometimes rationalizing that what matters is heart purity and inner openness with the Lord. On that I agree. Our intimate relationship with Him is what counts.

Uneasiness often ruffles our inner calm, however, because believers today reflect secularistic attitudes to a large degree and now take part in once questionable activities. Should we? Can we? Must we?

Jerry Hull, editor of this 13-essay book, refers to the "alligator-filled swamp of dos and don'ts," and the book is an attempt to find realistic guidelines to lead us through and out of that swamp. Some dos and don'ts are in order: do stay in the boat; don't pet the alligators. Problems arise when some of the passengers—for spite or thrill—rock the boat.

In theological swamps, incoherent screams of Do and Don't confuse the true issues. My missionary career once hung precariously on a string of pearls—dutifully removed to increase my piety. Times change. Things that once mattered, now do not.

Today's swamps are much more dangerous. Hull and the other 10 writers have tackled contemporary issues: the media, cults, drugs and drinking, and other major forces of today's secular culture. Their essays—with discussion questions for each—provide some guidelines needed for investigating realistic Christian separation standards. □

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

the editor's STANDPOINT

HOLY IS AS HOLY DOES

To paraphrase an old saying, holy is as holy does. Genuine holiness is always a matter of conduct. It is more than behavior, but it is never less.

Scripture exhorts, "Be ye holy in all manner of conversation." When the King James translation was made, "conversation" meant more than talking with folks. It meant one's entire outward life. Of course, our speech habits are included, and when we are chatting with neighbors over the backyard fence, that is a good time to remember this summons to holy living.

No matter what we claim for our hearts, or say with our mouths, unless our daily behavior is holy, we will not convince others of the truth of our doctrines and professions. The only believable holiness is a lived-out holiness, not a holiness hidden in hearts or written in books.

When the Samaritan was lying on the road, beaten half to death by bandits, a priest and a Levite "looked upon him and passed by on the other side." According to their profession, they were holy men. The Old Testa-

ment names their offices as sacred. Their indifference to human need, however, exposed them as loveless hypocrites. True holiness demands involvement with the poor, hungry, sick, injured, and homeless of earth.

We can also turn the saying around: holy does as holy is. Unless the inner life is pure, unless the heart is filled with love, outward behavior will not be holy. From the heart are the issues of life. The unclean, unloving heart may do respectable and religious things, but not holy things. Intentions cannot be separated from actions. The stream cannot be clear if the spring is polluted.

Scripture contains both the demand for holy behavior and the promise of a clean heart. Without the promise, the demand only mocks our weakness. Without the demand, the promise becomes a refuge for the insincere.

The heart and the hands can be clean. The inner and outer life can be holy. This is true, not because sin is feeble and easily removed, but because grace is mighty and transforms a believer utterly. □

LINES WRITTEN IN A HOSPITAL

I have now been in the hospital for 10 days. I hope to go home tomorrow. During these days of chills, fevers, pain, X rays, tests, scans, and medication, I have also endured my first experience of major surgery.

What have I learned from all this?

I have gained a fresh sense of God's faithfulness. Never have I been more conscious of His presence, more convinced of His goodness and mercy. The divine presence has, at times, directly impressed itself upon my consciousness. At other times it has been mediated through the visits and prayers of my pastor, other ministers, and some choice, compassionate laymen. My awareness of the Lord's presence and peace were never more acute than the morning I was trundled into the operating room.

I have an enlarged appreciation for the men and women who are engaged in "the healing arts." Skillful doctors, patient with my questions and generous with their explanations, relieved burdens of anxiety that

stemmed largely from ignorance. My doctors were friendly, caring men, as well as competent specialists. Nurses and nursing assistants could not have been kinder. They work hard and many of their tasks are unpleasant. There is a quality of quiet, even genial, heroism about them that I find inspiring. Apart from their constant, vigilant, skillful ministrations, the work of doctors would be wasted, the recovery of patients impossible. He who cannot salute a nurse does not deserve to live.

I have been vividly reminded of how love and kindness persist in a world permeated with hate, violence, and selfishness. Flowers, cards, phone calls, and visits humbled and cheered me daily. So many beautiful people expressed so much concern for one whose contribution to their lives has been so marginal! Whole churches, with all the work, problems, and ministries that absorb their energy and time, took time to pray for me. One day I tottered into the room of a friend hospi-

Scripture contains both the demand for holy behavior and the promise of a clean heart. Without the promise, the demand only mocks our weakness. Without the demand, the promise becomes a refuge for the insincere.

alized on the same floor as me. Her surgery had been much more drastic than mine, her pain much more intense. Bone from her leg had been taken to fuse vertebrae in her neck. She was in a brace, unable to move her head about. Yet her first words, scarcely more than a whisper, were, "Bill, I've been praying so much for you." How incredibly selfless and caring my friends have been.

My family has endeared itself to me more deeply than ever before. At my insistence those who live at a distance did not gather for the occasion, but they volunteered to come, and they kept the phone busy with their inquiries about my condition and with assurances of their love and prayers. Those who live here came and called and made me glad to be their father.

And my wife—for her the horizons of my love, gratitude, and appreciation continued to expand. She bore the added stress and work as if it were a privilege, with never a hint of complaint or self-interest. How eagerly

I anticipated her visits each day! I came to realize anew, what I have long known, that she is my very life. Indeed, I do not cling to life, being more concerned with quality than its quantity—but I find myself often praying to live that I might care for her who has given so much happiness to me. Here in the hospital we observed our 41st anniversary. My heart spilled over with memories and affection. She is my favorite person, one I can be with around the clock and through the years without ever tiring of her company and conversation.

I do not like illness and hospitals. I am not a good patient, always too eager to get on with my work than a sensible recovery period allows. I value pain as an alarm device, warning me that something is wrong in my system; otherwise, I can gladly do without it. But I learned long ago that pain and illness are not wasted if I can learn something worthwhile from them. These are some of the lessons I learned during this bout with illness and this stay in the hospital. □

TEST OF CHARACTER

Men with large minds can have small souls. William O. Douglas, in his autobiography, provides an illustration. One of his colleagues on the U.S. Supreme Court would never hand a paper to a page. Instead, "he dropped it on the floor at the page's feet, even though the page held out his hand to receive the message."

This "compelled obeisance" was as demeaning to the page as it was gratifying to the judge. It advertised an arrogance that could not mask the insecurity and inadequacy behind it. One of the surest tests of character is how we treat those who are in no position to defend themselves against humiliation.

The supermarket checker, the airlines clerk, the restaurant waitress, the bank teller—I've heard them all chewed out by irate customers whose deep insecurity compelled them to act important by throwing their weight around.

Christianity calls upon every one to humble themselves, but it allows no one to humiliate another person. The same Bible that says, "Humble yourselves," also says, "Be courteous."

The parent who humiliates a child before others is sowing seeds of hatred and will reap a crop of rebellion.

The customer who humiliates a hapless clerk does not prove that he is superior, only that he is arrogant and boorish.

The foreman who humiliates a worker before his peers betrays a pettiness and meanness unworthy of his position.

The presiding officer of an assembly who humiliates a delegate forfeits all right to confidence and respect.

It takes a big person to exercise authority without abusing it, without bullying or shaming those over whom that authority is exercised. The pardoning and sanctifying grace of God can create such big persons. We can be saved from pettiness as well as from other forms of corruption.

To respect the rights of others, to be sensitive to the feelings of others, calls for the simple application of our Lord's golden rule: "In everything, do to others what you would have them do to you." □

comprehensive picture may be seen more clearly, is not new, nor new to evangelicals. I have in my library such books as: *His Life*, "a complete story in the words of the four gospels," prepared by Barton, Soarres, and Strong, using the text of the American Standard Revised Bible (1901), Hope Publishing Company, 1905; *His Great Apostle*, "the life and letters of Paul," also 1905 and as above; *The Living Bible*, "being the whole Bible in its fewest words," edited by Bolton Hall from the King James Version, World Syndicate Publishing Company 1938; and *Kiyah̄tājha Jesus Christ-m*, "The life of Jesus Christ in Yupik Eskimo, St. Lawrence Island, Alaska," translated by Oozeva and Shinen, Bibelmission, Germany, 1970; as well as the *Reader's Digest Bible*.

All of these are condensations, attempting to present the Word of God in readable, understandable fashion. Yes, I do study my Bible word by word and verse by verse. There are many outstanding messages in the geneologies and repetitious wordings. But, I also read my Bible to get an overall picture. Now, it takes me 27 hours of continuous

reading to read the entire Bible (KJV, NIV). Should it not be wise, at times and for such specific purpose, to read the *Reader's Digest Bible* in 16 hours, or *The Living Bible* (1938) in 11 hours for an overall view?

I have and shall use the *Reader's Digest Bible* for its intended use, along with the *King James Version*, *New International Version*, *Kiyah̄tājha Jesus Christ-m*, *Novum Testamentum Graece*, and the *Interlinear Bible*, Hebrew/English, and will recommend each, for its purpose, to anyone else.

Stephen R. Beals
Eagle River, Alaska

PLEA FOR PEN PALS

I just wanted to write a comment or two regarding your fine, timely, and prudent advice in the May 1 issue titled "Some Convicts Are Con Men."

Shortly after I became incarcerated during June of 1978, I accepted Jesus as my Lord and Savior, became baptized, started studying the Word diligently and daily, and continued to grow in our Lord. As part of this surrendering of my life for Jesus, I've become rather involved in the vast prison ministry involving pen pals both to outside

Christians and between inmates all over the nation.

I somehow wish to convey the fact that there is a very real need for such a pen pal prison ministry—such a fantastic opportunity it is for Christians to witness to those who are lonely, depressed, abandoned by their families, living in shame and hopelessness. Those who can't be reached because of the maximum security status, or on death row, can usually communicate via the mails.

Perhaps because I've made a continuous effort to avoid asking for money, I feel bad that a few con artists taint the entire ministry. Perhaps I feel that a Christian who gives from his heart, even though it be to a con artist, is still loved by our Lord for his cheerful giving, and let the vengeance indeed belong to the Lord—woe to that con artist!

Finally, I hope that a fear of dealing with potential con artists in prison doesn't dissuade potential pen pals, for the need is so great and the willing volunteers are so few. I can't imagine a better use for a postage stamp than sending a letter of Christian love to a neglected prisoner in need.

William A. Myers
Anchorage, Alaska

I Had Only One Opportunity

by VERNON L. WILCOX

ONE SATURDAY EVENING I was making a call in the Veterans Hospital in our city. The patient was an acquaintance of a friend of mine who lived in another state and had asked me to see him. After completing our conversation and praying with him, I started to leave the ward.

A few beds distant from my new friend's bed lay an older man. The Spirit seemed to say, "Speak to him about Christ." Having no knowledge whatever of his particular need I started out into the hall, but the Spirit was insistent. Turning around, I went back to

VERNON L. WILCOX is associate pastor at Nampa, Idaho, First Church of the Nazarene.

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

the man's bed, introduced myself, and eventually spoke to him about the Lord. He indicated that he had never been a Christian but was interested in being saved. After a time of conversation and prayer, he accepted Christ and gave testimony to knowing Him for the first time in his life.

The following Monday was the opening day of our district pastors' conference on the Oregon coast, so I asked a pastor friend from another holiness church to call on the new convert early in the week, to which he agreed. When I returned on Thursday I made my way to the hospital to see how my friend was making it. Not finding him in the ward I went to the nurses' station and asked about him. She said, "Didn't you know? He died on Tuesday."

I had one opportunity and almost missed it. Whether God had someone else as a back-up witness I have no way of knowing. But I will be eternally grateful for the Holy Spirit's gentle but persuasive insistence that Saturday night. □

IN THE NEWS

PEOPLE AND PLACES

Brian N. Kilpatrick, son of Mr. and Mrs. Nelson D. Kilpatrick of Manchester, Conn., graduated with honors from the Oral Roberts University School of Medicine in Tulsa on May 1 with a doctor of medicine degree. Brian is a 1979 graduate of Eastern Nazarene College.

At ORU, Brian was president of his medical school senior class and vice-president of his medical school junior class. He received the Pediatrics Achievement Award at the graduation Honors Banquet and gave the class response to the charge at the graduation investiture ceremony.

Brian has been extensively involved with Nazarene Bible Quizzing. He, along with Dr. Paul C. Madtes of the National Institutes of Health, Bethesda, Md., provided the NYI with a major reorganization of the quiz rules in January 1981. This past year, he was the coach of the Tulsa Central Church quiz team.

Brian is married to the former Joan Teague, a registered nurse, daughter of Rev. and Mrs. George Teague, Syracuse, N.Y. They are now living in Brentwood, Mo., where Brian is pursuing a double residency in Internal Medicine and Pediatrics/Adolescent Medicine at the Saint Louis University Medical Center.

OLIVER RETIRES FROM DISTRICT SUPERINTENDENCY



After 22 years of service as district superintendent, serving three districts in the Church of the Nazarene, Dr. W. Charles Oliver announced his retirement to the 75th annual assembly of the Alabama District.

A graduate of Bethany Nazarene College in 1949, Dr. Oliver pastored churches on the Houston District at Texas City and Orange, Tex., and at Bradenton, Fla., First Church. He also spent one year in full-time evangelism. In 1961, he was appointed superintendent of the Mississippi District where he served for seven years. In 1968, he accepted the superintendency of the Southwest Indiana District and in 1977 became superintendent of Alabama.

Olivet Nazarene College conferred the doctor of divinity degree on him in 1975. Mrs. Oliver (LaVerne Hilton) concluded 20 years as district NWMS president, having served as president in Mississippi, Indiana, and Alabama.

Dr. and Mrs. Oliver will make their home in Montevallo, Ala. Dr. Oliver will continue his ministry in the field of evangelism.

GARBER TO LEAD ALABAMA NORTH

General Superintendent Orville W. Jenkins announced the appointment of

Rev. B. J. Garber as superintendent of the Alabama North District, effective May 19. Rev. Garber had pastored the Carthage, Mo., First Church.

The new superintendent is a native Kansan and a graduate of Bethany Nazarene College and Nazarene Theological Seminary. He has also done graduate work at Baylor University and is a candidate for the doctor of ministry degree from Nazarene Theological Seminary.

Rev. Garber has held pastorates in Alice, Tex.; Kingsville, Tex.; Waco, Tex., Trinity; Corpus Christi, Tex., First; and Carthage, Mo., First. He has also served as district NYPS president, district chairman of Church Schools, on the District Advisory Board, the Board of Trustees of Mid-America Nazarene College, and the Board of Trustees of Nazarene Bible College.

He is married to the former Glenna Barr. They have four children: Paul, Brian, Mrs. Janet Brown, and Stuart.

ALABAMA SOUTH DISTRICT ELECTS SUPERINTENDENT

Dr. J. Donald Jernigan, Sr., of Centerville, Ala., was elected superintendent of the new Alabama South District at the district assembly on May 8, on the fourth ballot.

J. Donald Jernigan is a 1951 graduate of Trevecca Nazarene College. He has served as pastor in the Church of the Nazarene for 34 years—30 of those years as a bivocational pastor in home mission churches. He has pastored three churches in Tennessee, one church in Florida, two churches in Mississippi, and four churches in Alabama.

In addition to his work as pastor, he is a registered architect and a corporate member of the American Institute of Architects. Rev. Jernigan has been the campus architect of Trevecca Nazarene College since 1976, and was awarded the doctor of divinity degree from TNC in 1982. He is architectural coordinator of Church Extension Ministries, a life member of the Association of Nazarene Building Professionals, and on the Executive Circle of the ANBP. He has authored a book on the basics of building, *Quest for the Rainbow*, and contributed parts to the *Church Building Sourcebook I and II*.

In 1964 he organized the firm of J. H. and H., P. A. Architecture-Engineering, which has specialized in churches and in the development of health care facilities. Before his election he was district secretary on the Alabama District.

Dr. Jernigan and his wife, Lee, have three children: Mrs. Kay Jennings, Mrs. Donna Lea Newman, and Don, Jr.

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OUR COLLEGES AND SEMINARIES



NTS GRADUATES 83 IN '83

Nazarene Theological Seminary conferred degrees upon 83 graduates in the 1983 commencement ceremonies held May 23 at Olathe, Kans., College Church. Of the 83 who graduated, 55 are planning to enter the pastoral ministry, 9 seek to serve as Christian education directors, 9 have prepared for missionary service, 3 are prospective chaplains, 4 want to teach, 2 desire to become professional counselors, and 1 a full-time evangelist.

The commencement address was delivered by Dr. Marvin J. Taylor, associ-

ate director of the Association of Theological Schools. Dr. Taylor is a graduate and former faculty member of Olivet Nazarene College. In his message to the graduates he declared that the "commencement" is a celebration of the beginning of a lifetime of study. He challenged the graduates to become intimately acquainted with the Word (Christ) revealed in the Bible, and to take that "Word" to the "world" in rational and relevant ways.

The graduation ceremony was the culmination of a week of graduation activities. Highlighting those activities were the All-Seminary Banquet, Baccalaureate, and the Final Chapel Service. Dr. Eugene Brice, pastor of the Country Club Christian Church of Kansas City, brought a meditation at the banquet on Moses, titled "Ministry



Dr. Terrell C. Sanders (r.), president of NTS, presents Dan Copp (l.), winner of the L. T. Corlett Holiness Sermon Award, his M.Div. degree.

as Wilderness Management." He pictured Moses as a minister who spent his entire career in the wilderness. President Sanders delivered the annual Baccalaureate sermon on "The All-Sufficient Savior," based on Hebrews 10.

The Final Chapel Service was a time of awards and the presenting of the class gift. The senior class chose the landscaping and the equipping of the Ralph and Mabel Earle garden alcove as their gift. The alcove serves to commemorate the 38 years of service and love that the Earles have given to NTS. Kimal James, Dennis King, and Scott Mapes received the General Superintendent's Scholarships. Bruce Haltom was the recipient of the first annual Willard H. Taylor Scholarship Award. John Wesley Wright was awarded the President's Award for outstanding academic achievement. Dan Copp won the L. T. Corlett Holiness Sermon Award.

Three graduates who received special attention at the commencement ceremony were Virgie Bell, who received her M.R.E. degree at age 75; Michael Benson, whose father graduated from NTS in 1952, and who became the 2,000th graduate; and John Wesley Wright, who achieved the highest grade point average in the class. □

COLLEGES AWARD HONORARY DEGREES

Nazarene colleges in the U.S. awarded 11 honorary degrees in 1982-83. The degrees, doctor of divinity and doctor of laws, were bestowed on those who have shown outstanding service to the college or denomination.

The recipients are:

Bethany Nazarene College—
Wendell O. Paris, D.D., Superintendent, Southeast Oklahoma District

Eastern Nazarene College—
A. Gordon Wetmore, D.D., President elect, Northwest Nazarene College


Sydney Martin, D.D., Teacher, Pastor, and Evangelist from the British Isles

Mount Vernon Nazarene College—
Jack Archer, D.D., Pastor, Mount Vernon, Ohio, First Church

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AIM TOURS ORIENT

ATHLETES IN MISSION (AIM) is a team of highly skilled basketball players chosen from our Nazarene colleges and Seattle Pacific University. They joined together to play against the best talent in the countries they visit, but also to share their Christian faith with all who come to watch them play. A training camp was held at Mid-America Nazarene College June 29—July 6. The team is touring the Orient July 6—August 6.

AIM will travel 16,000 miles in 30 days, playing basketball games, holding clinics, and giving demonstrations in Hawaii, Guam, the Philippines, and Korea. This is the second such adventure for ATHLETES IN MISSION. A highly successful tour in 1978 produced a record of 21 wins and 9 losses against teams in Korea, Taiwan, the Philip-

ppines, Australia, and New Zealand, including a 9 and 5 winning record against the national teams of these countries. An official from the Korean Amateur Basketball Association called AIM "the best team yet from America." In 32 games, ATHLETES IN MISSION drew over 62,000 spectators, not including games played on national television. In 1978 the most heard comment after the team played was, "When can you come back?" The 1983 tour is in response to such popular demand.

ATHLETES IN MISSION is sponsored by the International Church of the Nazarene, Youth Ministries, as a program unit under YOUTH IN MISSION. Each member of the team raised financial support to be a part of the tour, not only to play basketball but to

share a radical change that has taken place in their lives. At half time and after the game, AIM members will be available to talk to anyone about the peace, freedom, and truth that comes from giving one's life over to God in Jesus Christ.

YOUTH IN MISSION participants are chosen from hundreds of applicants from colleges across the United States and Canada, and involved in ministry in local churches, inner-city locations, personal evangelism training, children's ministries, music groups, and world mission efforts. They give their summer to serve others. Gary Sivewright serves as staff coordinator of AIM. For more information, contact Dale Fallon, director of YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131. □



Olivet Nazarene College—

Ted R. Lee, D.D., Director of Admissions and Development, ONC (awarded at ONC 75th anniversary in October 1982)

Clarence Jacobs, D.D., Pastor, Brooklyn, N.Y. (awarded at ONC 75th anniversary in October 1982)

Richard Jones, LL.D., Vice-chairman and Chief Financial Officer, Sears, Roebuck and Company


Roy E. Quanstrom, D.D., Pastor, Seymour, Ind., First Church

Point Loma Nazarene College—

Robert H. Scott, D.D., Superintendent, Southern California District

Trevecca Nazarene College—

D. Moody Gunter, D.D., Superintendent, South Carolina District
Talmadge Johnson, D.D., Superintendent, Tennessee District □



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EVANGELIST'S SLATES

ADAMS, MICHAEL: Reserved. July 11-16, North Michigan Wes. Camp, July 17-24; Lewisburg, PA (Crossroads), July 26-31

ARMSTRONG, CHARLES: Springertown, IL (Jacob's Camp), July 21-31

ARMSTRONGS, LEON, LINDA & FAMILY: Wisconsin Dist. Jr. Hi. Camp, July 1; Chicago Heights, IL, July 3; New Philadelphia, OH (1st), July 5-10; Reserved, July 11-17; Hopewell, VA, July 18-24; Lynchburg, VA, July 25-31

ATKINSON, DEAN & PAT: Norman, OK (1st), July 18-24; Lawton, OK (1st), July 25-31

BAGGETT, DALLAS: Scottsboro, AL (1st), July 27-31

BAKER, RICHARD C.: Gospel Concerts in Georgia and West Virginia, Month of July

BALLARD, DON: Reserved, Month of July

BEARDEN, LES: Northwest Ohio Dist. Jr. Hi. Camp, July 4-8

BELIEVERS: Alabama Dist. Camp, July 4-10; Missouri Dist. Camp, July 11-17; Central Ohio Dist. Camp, July 18-24; Washington Court House (Tent Mtg.), July 31—Aug. 6

BLUE, DAVE & DANA: Clarksburg, Ontario (Dist. Camp), July 9-17; Iowa Dist. Camp, July 25-31

BOCK, DON: Wurtland, KY (1st), July 26-31

BOND, GARY & BETH: Upstate NY Dist. Camp, July 1-10; N.E. Indiana District Camp, July 24-31

BOONE, FORD: High Point, NC (John Wesley Camp), June 30—July 10

BROOKS, GERALD & JUNE: Eastern KY Boys & Girls Camp, July 11-15

CARROLL, LARRY & ROBERTA: Kankakee, IL (Eastridge), July 10 a.m.; Joliet, IL (Crystal Lawns), July 10 p.m.; Van Wert, OH, July 24 a.m.; Fort Recovery, OH, July 24 p.m.

CAYTON, JOHN: Brandon, VT (Leicester), July 5-10; Reserved, July 18-25; Washington Dist. Camp, July 30—Aug. 7

CHAMBERS, LEON: High Point, NC (John Wesley Camp), June 30—July 10; Kannapolis, NC (Camp Wesley), July 14-24

COBB, BILL & TERRI: Lawton, OK (1st), July 1-3; N. Arkansas Dist. Assem., July 4-6; Nacogdoches, TX (1st), July 7-10; Indianapolis Dist. Camp, July 25-31

COFFEY, RUSSELL: Reserved, July 4-24

COLLINS, LUTHER: Amsterdam, Holland (Evangelism Conference), July 12-31; Zulzeg, Haarlem, July 17; Madrid, Spain, July 27-31

COY, JAMES & MARTHA: Portland, MI, July 5-10; N.E. Indiana Girls' Camp, July 11-15; Upstate New York Dist. Children's Camp, July 18-22; Montevideo, MN (Evangelical Church of North America Camp), July 29—Aug. 5

CRABTREE, J. C.: North Vernon, IN, July 6-10; Nippen, OH (CCCU), July 9-17; Concord, NC, July 24-31

CUNDIFF, G. R. "SCOTT": Revivals in Australia, Month of July

DARNELL, H. E.: Cooperstown, PA (Summit Camp), June 30—July 10; Greenfield, IN (John Hatfield Camp), July 15-24; Franklin, OH, July 25-31

DENNISON, MARVIN: Brantford, Ontario, July 12-17; Auburn, NY, July 19-24; Maine Dist. Boys & Girls' Camp, July 25—Aug. 6

DIXON, GEORGE & CHARLOTTE: Newell, WV (1st), July 10

DOROUGH, JIM & CAROL: Uniontown, PA (Free Meth. Camp), July 7-17

EASTMAN, RICK: Reserved, July 3-10; N. Central Ohio Jr. Hi. Camp, July 11-15; Michigan Dist. Camp, July 16-24; E. Michigan Dist. Sr. Hi. Camp, July 25-29; Washington Dist. Camp, July 30—Aug. 7

ERICKSON, A. WILLIAM: Arborvale, WV (White Pines Holiness Camp), July 21-31

ESSELBURN, BUD & MIRIAM, "THE KING'S MESSENGERS": Sharon Center, OH (Camp), June 30—July 10; Reserved, July 25-29

FILES, GLORIA; & ADAMS, DOROTHY: Belle, WV, July 6-10; Huntington, WV, July 12-17; Hammond, IN (1st), July 19-24; Odon, IN, July 26-31

GADBOW, C. D.: Shelbyville, IN, First, July 3

GORMAN, HUGH: Amsterdam, Holland (Evangelism Conference), July 12-21; Bangor, Ireland, July 24-31

GRAY, BOB & BECKY: Circleville, OH (CCCU Camp), July 9-17

GREEN, JAMES & ROSEMARY: Maine Dist. Camp, July 11-17; Central Ohio Dist. Camp, July 18-24; White Springs, FL (Suwannee Camp), July 26-31

GRINDLEY, GERALD & JANICE: Georgia Dist. Camp, July 11-17

GROVES, C. WILLIAM: Reserved, July 19-24

HAINES, GARY: Grapevine, TX, July 9-17; Reserved, July 18-31

HALL, CARL: Tour of Haiti, July 5-17; Sebring, OH (Camp), July 21-31

HANCE, RAY: Borger, TX (Trinity), July 19-24

HAYNES, CHARLES & MYRT: Chattanooga, TN (Eastridge), July 17; Glasgow, KY (H. C. Morrison Camp), July 28—Aug. 7

HOWARD, RICHARD: Douglas, MA (Camp), July 15-24

JACKSON, CHUCK & MARY: North Central Ohio Dist. Camp, July 7-10; E. Kentucky Dist. Camp, July 18-24; N.W. Ohio Dist. Camp, July 31—Aug. 7

JACKSON, PAUL & TRISH: Reserved, July 22-31

JAMES, RANDY & MARY JANE: North Carolina Dist. Jr. Hi. Camp, July 18-22; Reserved, July 25-31

JANTZ, CALVIN & MARJORIE: Reserved, Month of July

JOHNSON, RON: Reserved, July 1-9; Concerts in California, July 10-17; Concerts in Kansas, Missouri, and Kentucky, July 24-28; Washington Dist. Camp, July 30—Aug. 7

JONES, TERRY: Sulpuipa, OK (1st), July 6; Owasso, OK (1st), July 7; Tulsa, OK (1st), July 10 p.m.; Missouri Dist. Camp, July 12; Shreveport, LA (Huntington Park), July 17; Many, LA (Fort Jesup Camp), July 18-24; Hobart, IN (1st), July 27-31

JUSTICE, MEL & DONNA: Arlington, TX (Calvary), July 5-10; Brunswick, OH, July 12-17; Sardina, OH, July 19-24; Greentown, OH, July 26-31

KEENA, EARL: Sacramento Dist. Jr. Hi. Camp, July 4-9; Reserved, July 19-31

LASSELL, RAY & JAN: New Albany, IN (Silver Heights Camp), July 14-24

LAWSON, WAYNE: Grandview, WA (Special Wilderness Revival Mtgs.), July 3-9; Arlington, OR (Special Wilderness Revival Mtgs.), July 11-16; Woodland, WA (Special Wilderness Revival Mtgs.), July 18-23

LAXSON, WALLY & GINGER: South Carolina Dist. Camp, July 4-10; Missouri Dist. Camp, July 11-17; Reserved, July 19-31

LECKRONE, LARRY: Morenci, MI, July 5-10; Cincinnati, OH (Montana Ave.), July 12-17; N.E. Indiana Dist. Camp, July 24-31

LECRONE, JON & BETH: Concerts in Washington & Oregon, July 1-10; Bloomington, CA (Camp), July 11-17; Concerts in California, July 19-24; Southgate, CA, July 29-30

LEE, RALPH & NELLIE: Calgary, Alberta (South), July 11-16; High River, Alberta, July 17-23; Innisfail, Alberta, July 25-30

LEIDY, ARNOLD: Weatherford, OK, July 8-10

LIDDELL, P. L.: Seneca, PA (Camp), July 1-10; Mercer, WI, July 19-24; N.W. Ohio Dist. Camp, July 31—Aug. 7

LOTENORE, BOB: Lexington, AL (Mary's Chapel), July 20-24

LOWN, ALBERT: West Milton, OH (Memorial Holiness Camp), July 15-20

MANLEY, STEPHEN: Arlington, TX (Calvary), July 5-10; Amsterdam, Holland (Evangelism Conference), July 12-21; Pittsburgh Dist. Camp, July 23-31

MANN, L. THURL & MARY KAY: Odon, IN, July 3; Bloomington, CA (Camp), July 12-17; Pittsburgh Dist. Camp, July 23-31

MATTER, DAN & ANN: Fairmount, IN (Wes. Camp), July 18-22

McWHIRTER, G. STUART: New Albany, IN (Silver Heights Camp), July 14-24

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

MICKEY, BOB: Nebraska Dist. Boys' & Girls' Camp, July 18-22

MILLER, PAULINE: Reserved, July 12-31

MILLHUFF, CHUCK: Central Ohio Dist. Camp, July 15-24; S. Oregon Dist. Camp, July 27-31

MOSS, UDELL: Bentleyville, PA (Camp), July 7-17

MOYER, BRANCE: Bethany, OK (1st), July 11-17; Monroe, LA (1st), July 25-31

MULLEN, DEVERNE: Newmarket, Ontario (Pine Orchard Free Meth. Camp), July 22-31

MYERS, HAROLD: Reserved, Month of July

NEFF, LARRY & PAT: Lewisburg, PA (Crossroad), July 26-31

OVERTON, WILLIAM: Cache, OK (Indian Camp), July 10-17

PASSMORE EVANGELISTIC PARTY: Sydenham, Ontario (Camp), July 1-10; Lebanon, PA (Canaan Grove Camp), July 17-24

PERDUE, NELSON: North Central Ohio Dist. Camp, July 6-10; Woodbury, OH (Wes.), July 12-17; Reserved, July 18-31

PFEIFER, DON: N.W. Illinois Dist. Camp, July 1-10; Missouri Dist. Camp, July 11-17; Central Ohio Dist. Camp, July 18-24; Washington Court House, OH (City Wide Tent Mtg.), July 31—Aug. 6

PHILLIPS, WILBUR D.: Asheboro, NC (Friends Camp), July 20-24

PORTER, JOHN & PATSY: Calera, AL (Rolling Hills Camp), July 4-10; Clanton, AL (1st), July 12-17; Rossville, GA (Fairview), July 19-24; Cordova, AL (1st), July 26-31

QUALLS, PAUL: New Albany, IN (Silver Heights Camp), July 14-24

READER, GEORGE H. D.: Reserved, Month of July

RICHARDS, LARRY & PHYLLIS: North Vernon, IN (1st), July 6-10

ROBINSON, TED: Reserved, July 5-10

ROTH, RON: Reserved, July 6-14; Granby, MO, July 19-24; Reserved, July 25-31

RUNYAN, DAVID: N.W. Illinois Dist. Camp, July 2-10

SHALLEY, JIM: Central Florida Dist. Jr. & Sr. Hi. Camps, July 18-29; N.E. Indiana Dist. Camp, July 30-31

SHANK, JOHN: Clark County, WA (Holiness Camp), July 28—Aug. 7

SMITH, DUANE: Reserved, July 5-31

SMITH, HAROLD & ORPHA: Deckerville, MI (Wheatland Missionary), July 4-10; Michigan Dist. Boys' Camp, July 25-29

SMITH, OTTIS & MARGUERITE: Robinson, ME (Riverside Camp), July 24-31

STANFORTH, KENNETH: Revivals in England, July 3-31

STEVENSON, GEORGE: Coatesville, PA (Evangelical Christian Youth Camp), July 18-23

SUTTON, VEL: Jacksonville, FL (Grace), July 25-31

TAYLOR, CLIFF: Salem, OR, July 11-17; Iowa Dist. Camp, July 26-31

TAYLOR, DAVID & NORMA: Cedar Springs, MI (Greenville), July 19-24

TAYLOR, MENDELLE: Aurora, IN (Wes. Camp), July 22-31

TAYLOR, ROBERT: Reserved for Christian Motivation Rallies, June 28—July 17; Kentucky Dist. Camp, July 18-24; Reserved for Christian Motivation Rallies, July 26-31

VARCE, PAUL: Reserved, July 25-31

VARIAN, WILLIAM: Iowa Dist. Camp, July 25-31

WALKER, LAWRENCE: Columbus, KS, July 19-24

WATSON, LOY: Prescott, AR (Liberty), July 15-20

WELCH, W. B.: Reserved, Month of July

WILLIAMS, NEVIN: University Park, IA (Holiness Camp), July 4-8; Reserved, July 25-31

WILLIAMS, LAWRENCE: Reserved, July 18-21

WISEHART, LENNY & JOY: Upstate New York Dist. Camp, July 1-10; Central Ohio Dist. Camp, July 15-17; Bourbonnais, IL (College Church), July 24; S.W. Ohio Dist. Camp, July 25-31

WOODWARD, S. OREN & FAYE: Louisville, GA, July 5-10; Veedersburg, IN, July 12-17; Louisville, KY (Southside), July 19-24; Utica, OH (Hillside), July 26-31

WYLIE, CHARLES: Holiness Crusades in Oklahoma and Kansas, Month of July

WYRICK, DENNIS: South Charleston, WV (Grace), July 1-3

NOTE: ♦ Designates retired elders

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 SEXTON, ARNOLD (DOC) & GARNETT. (R) 1114 Highland Ave., Ashland, KY 41101
 SHALLEY, JAMES. (R) 3009 Home Ave., Marion, IN 46952
 SHANK, JOHN. (C) c/o Southside Church of the Nazarene, W. 14th St. at Atwood, Danville, IL 61832
 SHIREY, DWIGHT. (C) 38092 Butcher Rd., Leetonia, OH 44431
 SHOMO, PHIL & MIRIAM. (C) 517 Pershing Dr., Anderson, IN 46011
 SHOMO, RICHARD. (R) 75 Carlton St., Harrisonburg, VA 22801
 SISK, IVAN. (C) 4327 Moraga Ave., San Diego, CA 92117
 SMITH, CHARLES HASTINGS. (C) Box 937, Bethany, OK 73008
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STAFFORD, DANIEL. (C) 5159 E. Edgewood Dr., Indianapolis, IN 46227
 STANTON, TED & DONNA. (R) 2795 Galleon Pl., Sarasota, FL 33580
 STARNES, SAM LEE. (R) 448 S. Prairie, Bradley, IL 60915
 STEGALL, DAVID. (R) c/o NPH*
 STEVENSON, GEORGE E. (C) 4021 Pebble Dr. S.E., Roanoke, VA 24014
 STOUT, PHILIP. (R) 1424 Wilson Ave., Goshen, IN 46526
 STREET, DAVID. (C) Rte. 1, Ramsey, IN 47166
 STRICKLAND, RICHARD L. (C) c/o NPH*
 SUTTON, VEL & ARLENE. (R) c/o NPH*
 SWANSON, ROBERT L. (C) 1102 Glenwood Dr., Yukon, OK 73099
 SWEENEY, ROGER & EULETA. (R) Rte. 1, Sharon Grove, KY 42280

T

TAYLOR, CLIFF (C) E. 619 32nd Ave., Spokane, WA 99203
 TAYLOR EVANGELISTIC TEAM, DAVID & NORMAN. (R) 508 Grafton, Alma, MI 48801
 TAYLOR, ROBERT W. (C) c/o NPH*
 TAYLOR, RON. (R) RR 1, Box 44B, Chickamauga, GA 30707
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 TUCKER, BILL & JEANETTE. (C) c/o NPH*
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 VARCE, PAUL. (R) 621 Second Ave. NW, Waverly, IA 50677
 VARIAN, BILL. (C) 502 N. Forest Ave., Bradley, IL 60915

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FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

*WEST VIRGINIA A—Aug. 2-3, Nazarene Campgrounds, Rte. 1, Box 417, Summersville, WV 26651. Host Pastor: Ronald Ray. General Superintendent: Dr. Charles H. Strickland.
 *WEST VIRGINIA B—Aug. 2-3, Nicholas County Park Dining Hall, State Rte. 19, Summersville, WV 26651 (adjoining Nazarene campgrounds). Host Pastor: Rev. Ronald Ray. General Superintendent: Dr. Jerald D. Johnson.
 INDIANAPOLIS—Aug. 3-4, District Campground, P.O. Box 46, Camby, IN 46113. Host Pastor: John F. Hay. General Superintendent: Dr. V. H. Lewis.
 WISCONSIN—Aug. 3-4, University of Wisconsin, Stevens Point, WI 54481. Host Pastors: Larry Clark and Mary Lou Rutgers. General Superintendent: Dr. Eugene L. Stowe.
 AKRON—Aug. 4-5, District Center, 8020 Nazarene Ave., Louisville, OH 44641. Host Pastor: Floyd O. Fleming. General Superintendent: Dr. Orville W. Jenkins.
 NORTHWESTERN ILLINOIS—Aug. 4-5, Manville Nazarene Camp, Rte. 1, Manville, IL 61339. Host Pastor: Dave Sorrel. General Superintendent: Dr. William M. Greathouse.
 KANSAS—Aug. 5-6, First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211. Host Pastor: Gene Williams. General Superintendent: Dr. Jerald D. Johnson.
 IOWA—Aug. 11-12, First Church of the Nazarene, 4703 Douglas Ave., Des Moines, IA 50310. Host Pastor: Dave L. Humble. General Superintendent: Dr. Charles H. Strickland.
 SOUTH CAROLINA—Aug. 10-11, First Church of

the Nazarene, 1105 Haywood Rd., Greenville, SC 29606. Host Pastor: Ray D. Moore. General Superintendent: Dr. Orville W. Jenkins.
 VIRGINIA—Aug. 10-11, District Camp, Star Rte., Box 373, Buckingham, VA 23921. Host Pastor: James Sherman. General Superintendent: Dr. Jerald D. Johnson.
 TENNESSEE—Aug. 11-12, First Church of the Nazarene, 510 Woodland St., Nashville, TN 37206. Host Pastor: Millard Reed. General Superintendent: Dr. Eugene L. Stowe.
 DALLAS—Aug. 12-13, Central Church of the Nazarene, 7979 E. R. L. Thornton, Dallas, TX 75228. Host Pastor: John C. Calhoun. General Superintendent: Dr. William M. Greathouse.

*West Virginia will divide into two districts at this year's assembly. **A** is the existing district. **B** indicates the new district to be formed.

DISTRICT ASSEMBLY REPORTS

PHILADELPHIA

The 26th annual assembly of the Philadelphia District met at Allentown, Pa. District Superintendent

Paul D. Mangum, completing the second year of an extended term, reported.

Presiding General Superintendent Jerald D. Johnson ordained Phillip Dwan House, Dennis Willard Madtes, Robert Earl Morris, David Wendell Nash, and William Thomas Umbel.

Elected to the Advisory Board were elders Howard E. Chambers, William D. Mowen, Sr., and Myron E. Richey, and laymen Robert E. Adams, James W. Sullivan, Jr., and Thomas R. Wetzel.

Mrs. Muriel Wetzel was reelected NWMS president; Bayse H. Reedy was elected NYI president; and Ronald D. Moss was reelected chairman of the Board of CL/SS.

SOUTHERN CALIFORNIA

The 77th annual assembly of the Southern California District met at Riverside, Calif. District Superintendent Robert H. Scott, completing the third year of an extended term, reported a new church, Anaheim Korean.

Dr. V. H. Lewis, presiding general superintendent, ordained Francis S. Harryman, Sheila Jean Hudson, and Lester E. Moore.



The Southern California District ordination class is shown (l. to r.): District Superintendent Robert H. Scott; Rev. Robert A. Hudson, husband of ordinand Rev. Sheila J. Hudson; ordinands and wives, Rev. and Mrs. Lester E. Moore; Rev. and Mrs. Francis S. Harryman; and General Superintendent V. H. Lewis.



Pictured (front row, l. to r.) are the Washington District ordinands and wives; Rev. and Mrs. J. Lee Shafer, Rev. and Mrs. D. Phillip Pinckard, Rev. and Mrs. Richard Roberts, and Rev. and Mrs. John E. Cunningham; (back row, l. to r.) Dr. Roy E. Carnahan, district superintendent, and three elders and their wives, whose credentials in The Wesleyan Church were recognized by the Church of the Nazarene: Rev. and Mrs. Paul W. Griffin, Rev. and Mrs. Leroy Stewart, Rev. and Mrs. Harry O. Wachsmuth; and Dr. William M. Greathouse, presiding general superintendent.

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

Evelyn Sutton, David Phillips, and J. Wayne Eye-stone were reelected NWMS president; NYI president; and chairman of the Board of CL/SS, respectively.

WASHINGTON

The 26th annual assembly of the Washington District met at Cumberland, Md. District Superintendent Roy E. Carnahan, completing the first year of an extended term, reported two new churches, Glasgow, Del., and New Market, Md.

Dr. William M. Greathouse, presiding general superintendent, ordained John E. Cunningham, D. Phillip Pinckard, Richard A. Roberts, and J. Lee

Shafer, and recognized the credentials of Paul W. Griffin, LeRoy E. Stewart, and Harry O. Wachsmuth.

Elders William Ballew, Quentin C. Caswell, and John S. Cramer, and laymen Paul Freese, David Kru-tenat, and John Stroman were elected to the Advi-sory Board.

Mrs. Roy (Doris) Carnahan was reelected NWMS president; R. Wayne Lynch was elected NYI presi-dent; and S. Paul Wehr was elected chairman of the Board of CL/SS.

WASHINGTON PACIFIC

The 40th annual assembly of the Washington Pa-cific District met at Puyallup, Wash. Retiring District Superintendent Kenneth Vogt reported three new churches, Yelm Cougar Mountain, Seattle Beacon Hill, and Sequim.

Presiding General Superintendent Eugene L.

Stowe ordained James E. Bale, David A. Tish, and Arthur F. Williamson.

Elders Paul Anderson, Steven C. Fletcher, Winston R. Ketchum, and Earl B. Wheeler, and laymen Curtis Bottemiller, Larry Hull, Robert Woodroof, and John E. Wordsworth were elected to the Advisory Board.

Sara Little was reelected NWMS president; Tilman L. Wright was elected NYI president; and Elvin Hicks was reelected chairman of the Board of CL/SS.

WEST TEXAS

The 75th annual assembly of the West Texas Dis-trict met at Lubbock, Tex. District Superintendent Gene Fuller, completing the first year of an extended term, reported.

Dr. V. H. Lewis, presiding general superintendent, ordained Mark L. Fuller.

Elected to the Advisory Board were elders Bob Huffaker, Hugh Smith, and Marshall Stewart, and laymen Chesley Lewis, Don Paxton, and Herman Plott.

Mrs. Fred (Octava) Fike, Jerome Hancock, and Jim Heckathorn were reelected NWMS president; NYI president; and chairman of the Board of CL/SS, respectively.



Pictured at the West Texas District As-sembly (l. to r.) are: Dr. V. H. Lewis, gen-eral superintendent; Mrs. Mark Fuller, ordinand Mark Fuller, and Rev. Gene Fuller, district superintendent.

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NORTHWEST

The 79th annual assembly of the Northwest District met at Yakima, Wash. District Superintendent Walter Lanman, completing the third year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Robert A. Denham, Philip E. Whitbeck, James W. Kays, and Selby J. Woods.

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

Carol Stueckle was elected NWMS president; Randy Craker was reelected NYI president; and Rev. Paul Barker was elected chairman of the Board of CL/SS.

ALABAMA

The 75th annual assembly of the Alabama District met in Cullman, Ala. Retiring District Superintendent W. Charles Oliver reported a new church in Demopolis, Ala. Following his report, the assembly divided and met in the first assemblies of the Alabama North and Alabama South Districts.



The ordination class of the 75th Alabama District Assembly are pictured (l. to r.): Billy Karnick, whose credentials were recognized; Walter Meadows; Alvis Taylor; Leon Rice, whose credentials were recognized; Charles R. Hill; Howard May; Haskel Tinker; Skye Alison; Jimmy Earnest; and Tom Dixon. Seated are: Dr. Don Jernigan, Dr. Charles H. Strickland, Dr. Orville W. Jenkins, and Dr. W. Charles Oliver.

On the Alabama North District, Robert H. Spear, Jr. was elected superintendent, but declined. Elders James Walker and Roy T. Nix, and laymen M. H. Stocks and Bill Davis were elected to the Advisory Board.

Rev. Phillip Crittenden was elected NYI president and Rev. Ralph A. Brown was elected chairman of the Board of CL/SS. Mrs. Glenna Garber was elected by the council to serve as NWMS president.

On the Alabama South District, J. Donald Jernigan, Sr., was elected superintendent.

Elders elected to the Advisory Board were John W. Banks and Phillip Sessions. Laymen elected were John W. Brand and Ralph Smith. Tony White was elected NYI president; Dewayne Burton was elected chairman of the Board of CL/SS; and Mrs. Betty Sartin was elected NWMS president by the council.

The two districts held a combined ordination service. Presiding General Superintendents Charles H. Strickland (South) and Orville W. Jenkins (North) ordained Thomas E. Dixon, Alvis W. Taylor, Skye Alison, Jimmy R. Earnest, Walter Meadows, Charles R. Hill, Haskel Tinker, and Howard May. The credentials of Leon Rice and Billy Karnick were also recognized.

Present for the assembly and the 75th anniversary celebration were three former district superintendents and wives: Dr. and Mrs. Otto Stucki, 1947-52; Dr. and Mrs. C. E. Shumake, 1953-57; and Dr. and Mrs. Reeford L. Chaney, 1965-77.

LOUISIANA

The 73rd annual assembly of the Louisiana District met at Baton Rouge, La. District Superintendent Ralph E. West, reelected to a four-year term, reported a new church, Covington, La.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Ronald P. Hatfield and Donald E. Wells.

Elected to the Advisory Board were elders Everette Johnson and John Davis, and laymen J. T. Henderson and D. A. Peterson.

Mrs. Juanita Holladay, Rev. Ronald Lambright, and Rev. Donald R. Reed were reelected NWMS president; NYI president; and chairman of the Board of CL/SS, respectively.

CENTRAL FLORIDA

The 10th annual assembly of the Central Florida District met at Winter Haven, Fla. District Superintendent J. V. Morsch, reelected to a four-year term, reported a new church, Sanford Bethel.

Presiding General Superintendent Jerald D. Johnson ordained Rodger Darrell DeVore, Edward Morris Thomas, Alan Richard Queen, and Barry Lee Wagner.

Elders Charles L. Kirby, Jim Cummins, and Charles D. Acheson, and laymen Joel Love, Lew Hall, and M. D. Archer were elected to the Advisory Board.

Sue Price was reelected NWMS president; Rodger D. DeVore was reelected NYI president; and Nathan Price was elected chairman of the Board of CL/SS.

NAZARENE CAMP MEETINGS

NORTHWEST INDIANA—Aug. 16-20, evenings at 7 p.m. Sunday, Aug. 21, 4 p.m. First Church of the

Nazarene, 3134 Swanson Rd., Portage, IN 46368. Special workers: evangelist, Bob Hoots; Wally and Ginger Laxson, singers. Thomas M. Hermon, district superintendent.

OREGON PACIFIC—Aug. 16-21. Jennings Lodge, Milwaukie, Ore. Special workers: Stephen Manley, Morris Wiegelt, and Theron Daniels. Carl B. Clendene, district superintendent.

MINNESOTA—Aug. 24-29. Lake Koronis Assembly Grounds, Paynesville, Minn. Special workers: evangelist, Thurl Mann; Dan Nelson, singer.

SOUTHEAST OKLAHOMA—Aug. 30—Sept. 4, evenings at 7:30 p.m., and Sunday, 5 p.m., closing district rally. First Baptist Church, Ada, Okla. Sunday a.m. service at Ada Church of the Nazarene. Special workers: evangelist, Bob Hoots; Bob and Becky Gray, singers. Wendell O. Paris, district superintendent.

NORTHWEST—Sept. 2-5. Pinelaw Campgrounds, Rte. 1, Box 570, Loon Lake, WA 99148. Special worker: George Coulter. Walter E. Lanman, district superintendent.

MOVING MINISTERS

JOHN W. BANKS from Syriacauga (Ala.) First to Tuscaloosa (Ala.) Southside

HAROLD J. BARTON from Syracuse, Ind., to Huntington (Ind.) Northside

WILLIAM B. DODD from Xenia, Ohio, to Winchester, Ind.

ROBIN K. FRANKLIN from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Eagle River, Alaska

PAUL R. KINGREY from Sparksville (Columbia, Ky.) to associate, Glasgow (Ky.) First

DAVID H. MITCHELL from Greensboro, Ind., to Cambridge City, Ind.

LAWRENCE A. POWELL from Las Cruces (N.M.) First to Chandler, Ariz.

KENNETH R. RIDEN from associate, Richmond First (Cambridge City, Ind.), to Clermont (Indianapolis, Ind.)

KENNETH STANFORD from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Auburn, Ind.

ROBERT L. STEELE, JR., from student, Nazarene Theological Seminary, Kansas City, Mo., to Nashville (Tenn.) Inglewood

LESLIE A. STEPHENS from Huntington (Ind.) Northside to Albany, Ind.

GERALD L. TAYLOR from student, Nazarene Bible College, Colorado Springs, Colo., to Minden, La.

PHILLIP M. WATSON to Mooresville, Ind.

MOVING MISSIONARIES

REV. RONALD and NEVA BEECH, Philippines, Field address: P.O. Box 641, Greenhills 3113, Metro Manila, Republic of the Philippines

REV. RUSSELL and THELMA BRUNT, Trinidad, Field address: P.O. Box 1245, Port of Spain, West Indies

REV. ROBERT and FRANCES COLLINS, Brazil, Field address: Caixa Postal 4132, Boa Viagem, 50,000, Recife, P. E., Brasil

MRS. EVELYN (VER HOEK) GUILLERMO, Guatemala, retired, Home address: 1959 Maple Ave. 11, Costa Mesa, CA 92627

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 MR. GORDON and BETTY THOMAS,* Swaziland, Field address: Private Bag, Endzigeni High School, Piggs Peak, Swaziland
 MR. KENNETH and LINDA WALKER, Swaziland, Field address: P.O. Box 121, Siteki, Swaziland
 REV. JERRY and BRENDA WILSON, Dominican Republic, Furlough address: 616 Fern, Nampa, ID 83651
 *Special Assignment Personnel

ANNOUNCEMENTS

The Caldwell, Ida., Ustick Road Church (formerly First Church) will celebrate its 70th anniversary on July 31 with 11 a.m. and 3 p.m. services. All former pastors and members are encouraged to attend. For more information, contact the pastor, Gene Hansen, 817 W. Ustick Rd., Caldwell, ID 83605.

Baxter Springs, Kans., First Church invites all former pastors, members, and friends of the church and also former pastors, members, and friends of **Pleasant View, Kans., Church** to a 37th anniversary celebration, Aug. 7, 1983. The services will begin at 9:45 a.m., with dinner to follow the morning worship. An afternoon service will be held with former pastors and District Superintendent James C. Hester and former district superintendent, Dr. Dean Baldwin, taking part.

For further information, write First Church of the Nazarene, P.O. Box 425, Baxter Springs, KS 66713, or call 316-856-3955.

The Fairfield, Me., church will observe its 50th anniversary with its second pastor, Dr. Harvey Blaney, as special speaker. The Anniversary Committee is planning the week of Aug. 30—Sept. 4 for its celebration with former pastors speaking and singing each night. Pastor John L. Parry and the congregation invite all their friends to attend this milestone. For more information, contact Church of the Nazarene, 81 Main St., Fairfield, ME 04937.

Marion, Ohio, First Church will celebrate its 70th anniversary with special events on Sept. 11, 1983. Guest speaker will be General Superintendent Eugene L. Stowe. All former pastors and members are urged to attend. For further information, contact Rev. D. Eugene Simpson, 233 W. Church St., Marion, OH 43302.

RECOMMENDATIONS

I recommend REV. JOHN E. DODDS as evangelist in the Church of the Nazarene. He is entering full-time

evangelism July 1, 1983. Rev. Dodds has pastored on the Northwestern Ohio District for the past 23 years. He may be contacted at 14612 Ste. Rte. 235 N. Lakeview, OH 43331.—*M. V. Scutt, Northwestern Ohio district superintendent.*

I am pleased to recommend ANN DOWNING as song evangelist. Ann is uniquely qualified for special ministry in the music field, having a depth of quality experience. She is also gifted to minister to women's ministries groups. She may be contacted: Ann Downing, Peach Valley Rd., Gallatin, TN 37066.—*W. Tamadge Johnson, Tennessee district superintendent.*

I recommend JOE AND JAN STURGEON, who are entering the field of evangelism. They are a talented couple who will have an effective ministry. They are able to carry both music and preaching and are qualified for music concerts. They may be reached at 7080 Canevalley Dr., Citrus Heights, CA 95610, (916) 728-5800.—*Walter M. Hubbard, Sacramento district superintendent.*

I am pleased to recommend KATHRYN MARTIN for special services and revival meetings. Miss Martin has a unique ministry in the traditional sense, and also in the role of MIZ MAUDIE, a "folk" type character with a very good message. She is ably assisted by Rev. Jacklyn Shockley. Please contact Miss Martin at 1517 Haleville, Memphis, TN 38116.—*W. Tamadge Johnson, Tennessee district superintendent.*

REV. BILLY H. WILLERSON, after 10 years in the pastoral ministry, is entering the field of full-time evangelism. He is an effective communicator of the gospel, ministering through preaching and solos as well as accompanying himself on the piano and guitar. He is entering the field July 1, 1983, and may be contacted through the Nazarene Publishing House.—*Jerry D. Lambert, Pittsburgh district superintendent.*

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

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 Founders' Day Festival
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 Kansas City, MO 64131



VITAL STATISTICS

DEATHS

REV. C. A. BEARINGER, 88, died Apr. 24 in Anderson, Ind. Funeral services were conducted by Revs. Myron Morford, Kevin Dunlap, Roland Dunlap, Wesley Poole, and Verl Ballmer. Interment was in Lapeer, Mich., with District Superintendent Don Gibson officiating. Rev. Bearinger's entire ministry was in Michigan. He is survived by 2 sons, Bernard and Bill; 5 daughters, Fonda Dickerson, Pauline Poole, Naomi Ballmer, Mary Hasemeyer, and Janet Knotts; 23 grandchildren; and 21 great-grandchildren.

REV. WALTER H. BOSWELL, 66, died May 8 in Pensacola, Fla. Funeral services were conducted by Rev. Henry Cooper. Rev. Boswell pastored churches in Georgia, Missouri, and Indiana. He is survived by his wife, Vivian B.; one son, Kenneth; one daughter, Martha Bramble; and two grandchildren.

WILLIAM ASBURY BOYETTE, 79, died Dec. 28 in Savannah, Ga. Funeral services were conducted by Revs. Eldred L. Starkey, Jim Rogers, and Jimmy McCoy. Survivors include his wife, Eva Mae (Tucker); 3 sons; 5 daughters; 28 grandchildren; 14 great-grandchildren; 3 brothers; and 4 sisters.

CAROLYN CROSSMAN DULSKY died Jan. 17 in Hammond, Ind. Funeral services were conducted by Rev. Arthur Ervin. Surviving are her husband, John; two daughters, Donna and Mary; three stepsons, Johnny, Jerry, and Ray; and her mother.

JESSE JENNINGS JAMES, 75, died Apr. 23 in Gridley, Calif. Funeral services were conducted by Rev. Louie Ricci and Rev. Vearl Gibson. Surviving are his wife, Erma; one son, Ronald; one daughter, Marilyn Hanson; two grandchildren; and three step-grandchildren.

MRS. ETHEL MATTOX, 93, died Feb. 13 in Reidsville, Ga. Funeral services were conducted by Rev. E. L. Starkey. She is survived by two sons and five daughters, grandchildren and great-grandchildren.

WALTON A. "PINKY" PINKSTON, 63, died Apr. 30 in Scott City, Kans. Funeral services were conducted by Rev. Francis M. Runyon and Rev. Richard Van-Winkle. Surviving are his wife, Lucille; one daughter, Jeannette Green; and three grandchildren.

GROVER RICE, 66, died May 7 in Mineola, Tex. Funeral services were conducted by Rev. B. A. Patton and Rev. Joe Chastain. Survivors include his wife, Mary; 1 stepson, Orvil Aleshire; 3 stepdaughters, Betty Reed, Ruth Fields, and Thelma Conklin; 11 grandchildren; 10 great-grandchildren; 2 brothers; and 2 sisters.

KENNETH ALLEN RUNYON, 27, died May 17 in Kansas City, Kans., the result of a motorcycle accident. Funeral services were conducted by Rev. Bill H. Grigory and District Superintendent C. Marselle Knight. Survivors include his parents, Rev. and Mrs. Francis M.; two sisters, Charlotte and Joanna; and maternal grandparents.

REV. RALPH G. SWISHER, 69, died May 13 in Columbia, S.C. Funeral services were conducted by District Superintendent D. Moody Gunter, and Revs. Harry Widener and N. J. Lewis. Rev. Swisher pas-

NEWS OF RELIGION

DAY OF PRAYER DRAWS "EXCELLENT RESPONSE." Encouraged by "an excellent national response" to the recent National Day of Prayer, a volunteer committee that worked to promote that response has voted to do so again.

"What the National Day of Prayer Committee did this year to encourage people to participate in this very important annual observance was a kind of test for us," said Mrs. Bill Bright, cochairman of the committee. "We were thrilled at the results. There is no question but that the 1983 National Day of Prayer had genuine impact, from high levels of government to the grass roots. . . . A foundation has been established, and we believe that the 1984 National Day of Prayer can be an even more meaningful event for the country than this year's. We will do all that we can to help it happen."

Mrs. Bright, a leader in several national and international prayer-oriented groups, and Herbert E. Ellingwood, chairman of the U.S. Merit Systems Protection Board, serve as cochairmen of the National Day of Prayer Committee.

The group publicized the national prayer day this year, urged governors and mayors to initiate counterpart action at their own levels, and hosted two national events in Washington, D.C., including one at which Vice-president George Bush was a speaker.

Congress established the National Day of Prayer as an annual observance in 1982, directing the president to designate one day each year. This year, according to Mrs. Bright and Ellingwood, activities on May 5 directly related to the National Day of Prayer included: A special one-minute recess for silent prayer by the United States Senate; a special reference to the Day of Prayer by the U.S. House of Representatives in its opening prayer; prayer gatherings on the steps of at least two state capitols (Texas and Colorado); large and small prayer rallies in numerous communities; special services by congregations; and a Christian Leadership Prayer Breakfast at Washington's Mayflower Hotel, attended by more than 400 clergymen and lay leaders from various parts of the country. □

OCCULT STILL PROSPERS BUT GROWTH SLOWS. America's fascination with the occult continued to grow in 1982 but not so rapidly as in previous years, according to a survey conducted by Infomat, Inc., a Torrance, Calif., marketing advertising agency. The results of the survey conclude that 7,961,712 Americans have purchased occult books, magazines, charms, voodoo pendants, and other assorted occult paraphernalia. This is up from 7,707,593 in 1981, a 3.3 percent increase; 1980-81 had shown a 201.5 percent increase.

Women still constitute a majority of the buyers; 1,731,000 or 22.5 percent buy astrology and biorhythm books and reports. Most marketers of occult products are small companies, though some are large book publishers. For example, this April, Bantam books launched a supernatural/occult books series for young adults called *Dark Forces*.

The marketing expertise is improving as occult marketers improve their advertising and direct mail. For example, "The Buddha," a good-luck/money charm, lured 79,000 people to pay \$7.00 in the last 12 months. Many buyers purchased "Lucky Power Cars" and "Venus Love Goddesses." Sixty percent are female. Buyers came from direct mail and ads in *National Enquirer*, *Star*, *Midnight*, and *Cosmopolitan*. There were 529,521 buyers of the *Handbook of Supernatural Powers*. It gives directions for ancient spells and potions. *The Magic Power of Witchcraft* sold 91,846 copies in 1980, increased to 141,962 in 1982. There were 21,068 buyers of a magical unicorn, good-luck dice, and Mayan talisman. The American Astrological Association generates 40,000 personal horoscope buyers every quarter. Like most astrology marketers, 70 percent are women.

Infomat President Craig Huey cautioned: "Evangelical Christians should be aware that modern, persuasive techniques are being used." □

"Showers of Blessing" PROGRAM SCHEDULE

July 10
"Invitation to Pardon"

July 17
"Invitation to Holiness"

by W. E. McCumber, speaker

tored churches in South Carolina, Florida, and North Carolina. Survivors include his wife, Rev. Connie Kelly; one son, David; one brother; and two sisters.

MRS. D. H. VANHUSS, 79, died Apr. 15 in Johnson City, Tenn. Funeral services were conducted by Rev. T. J. Daggett. She is survived by one daughter, Mrs. Margaret McMahan.

REV. HAROLD E. WALKER, 79, passed away Feb. 1 in Yuma, Ariz. Funeral services were conducted in Kirkland, Wash., by Revs. Paul Anderson, Delroy Bender, and Jerry McConnell. Rev. Walker pastored churches on the Minnesota and Idaho-Oregon districts. He is survived by his wife, Lucille; 3 sons, Donald, Vernon, and Larry; 2 daughters, Ruth Rummann and Joyce Walker; 18 grandchildren; 16 great-grandchildren, and 2 sisters.

MRS. IRENE GRACE WHITEAKER, 66, died Feb. 16 in Yuba City, Calif. Funeral services were conducted by Rev. Russel R. McCollom and Rev. Charles Brightup. Interment was in Sutter, Calif. She is survived by her husband, Corbin C.; three sons, Roy, John, and Ron; one daughter, Cheryl Downing; seven grandchildren; four brothers; and three sisters.

BIRTHS

to CAMERON AND MINDY (YOUNGMAN) AIR-

HART, Santa Barbara, Calif., a girl, Kathryn Evangeline, May 14

to RON AND MARG (DEASLEY) AURINGER, Lethbridge, Alberta, Canada, a girl, Kinleigh Victoria Caitlin, Feb. 15

to REV. RON AND BARB (COLN) BARNHART, Bradford, Pa., a boy, James Edward, Apr. 21

to DAVID AND SHERYL BENNETT, Dallas, Tex., a girl, Sarah Elizabeth, Dec. 26

to JAMES AND DEBORAH (KUHN) BRULEY, Worth, Ill., a girl, Elizabeth Anne, May 4

to JACK AND LYNN (SCHULTZ) COOK, Kansas City, Kans., a girl, Jerusha Aileen, Jan. 23

to STEVE AND DIANE (DeLONG) COOLEY, Kansas City, Mo., a boy, Christopher Dale, May 19

to JACKIE RAY III AND CAROLYN RAE (SEXTON) CRAIG, Bartlesville, Okla., a girl, Rachel Rene, May 25

to DALE AND JANET (FINDLAY) DEMMLET, Elizabeth, Pa., a girl, Heather Elizabeth, May 13

to DAVID AND BECKY (NIELSON) ERWIN, Lima, Ohio, a girl, Kristin Jeanette, Jan. 20

to S/SGT STEVE AND GAYLA (STEWART) HASTINGS, Wichita, Kans., a girl, Shelly Renee, May 5

to REV. DAVID AND CATHY (KROEKER) JENNINGS, Osborne, Kans., a boy, Jared David, Apr. 7

to B. HAL AND DIANA (SHOULDIS) METZ, Savoy, Ill., a girl, Tamra Joy, Dec. 7

to DON AND MARTHA (KIRBY) PEACH, Kansas City, Mo., twins, a boy, Daniel Wayne, and a girl, Lori Beth, May 28

to MARK AND BARBARA (BEECH) YORK, Montague, Calif., a boy, Matthew Ryan, May 13

MARRIAGES

MICHELE RENAE ROSS and JEFFREY ALAN SEXTON at Oklahoma City, May 12

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—

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THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

In John 15:7, Jesus said, "Ye shall ask what ye will, and it shall be done unto you." I've been reading Murray's book *With Christ in the School of Prayer*. He emphasizes the difference between merely wishing for an answer and really willing it to the extent that we persevere until we obtain an answer.

Some English translations read "wish" in this verse instead of "will," for example, NIV, TEV, NASB. This seems to weaken Murray's position. Thayer's lexicon, in treating the Greek term used in John 15:7—*thēlo*—and its synonym—*boulomai*—says, "As respects the distinction between *boulomai* and *thēlo*, the former seems to designate the will which follows deliberation, the latter the will which proceeds from inclination."

Is there a relevant distinction between what we will and what we wish in this prayer promise?

I don't think so. Either translation of *thēlo* is possible here, but whether "will" or "wish" is used, the meaning of the whole passage is the same.

If we abide in Christ, and His words abide in us, our prayers will be conditioned and directed by His spirit, example, and teaching. What we "wish" or "will," as we abide, will be congruous with what He wishes or wills for us.

The Gethsemane experience is an excellent guide at this point. Jesus expressed His will (wish)—to be spared the Cross. But He submitted His will (wish) to that of the Father, so that His final prayer was for the Father's will to be done at any cost. (Incidentally, in Luke's account of the Gethsemane struggle, *thēlo* is used of Jesus' will and *boulomai* of the Father's.)

While I haven't read Murray's book for many years, I don't think the translation "wish" invalidates his argument for perseverance in prayer. Part of what is meant to abide in Christ,

and to have His words abide in us, is to discern His will and persist in praying against all obstacles for that will to be done.

Please advise your readers with the church's attitude toward Halloween. Is it becoming, as a Christian witness, to participate in this type of activity? Is it proper for an activity of this type to be associated with a holiness church? I feel this is not one of the referred to "grey areas" of doctrine.

I do not know of any one attitude toward Halloween that can be labeled "the church's attitude." Attitudes vary from place to place, and even from person to person.

Personally, I don't see how "witches," "goblins," and like creatures can contribute positively to our growth in grace and in the knowledge of Christ. Many of the pranks played at Halloween are detrimental to holiness, and some have been dangerous to health. If the whole Halloween scene disappeared from our culture I don't think we would be poorer for its passing.

From observation and church bulletins which I receive, some of our churches are raising money by having various kinds of sales. Some are securing a singer and charging admission—as much as \$5.00.

Now I know that this has no support in the Bible. And during more than 65 years in the ministry of the Church of the Nazarene, I have failed to see it in our Zion until recently. Please comment on this matter.

There is no way to improve on God's plan—tithes and freewill offerings—to finance the work of the church. Other money-raising schemes, it seems to me, advertise a reluctance on the part of too many Nazarenes to be faithful in paying tithes and giving offerings. We are in danger of creating spiritual problems in our efforts to solve financial ones. Acts 2 points us in the right direction. Spirit-filled people are generous.



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for
Military
Personnel**

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SERVICE**



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Chaplain, United
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mission of their local church; (6) Hold sacred their credibility with family, peers, and church leaders; (7) Accountable to other believers to become all that God has designed them to be. □

*J. Paul & Marilyn Turner, General
Directors of Marriage & Family Life*



George and Sharon Mowry



Ken and Margaret Murray



Robert and DeAnn Hislar

**MARRIAGE ENRICHMENT
LEADER COUPLES**

The following have been named as Certified Leader Couples after having served as Provisional Leader Couple for a minimum of one year: George and Sharon Mowry, Porterville, Calif.; Ken and Margaret Murray, West Columbia, S.C.; and Robert and DeAnn Hislar, Lancaster, Calif.

The Hislars and Murrays are Marriage and Family Life directors on the

Los Angeles and South Carolina districts, respectively. George Mowry is minister of evangelism at Porterville, Calif., First Church. Sharon is Adult Ministries director.

These couples are committed to the following covenant dynamics: (1) Seek and demonstrate spiritual and marital growth; (2) Commitment to Christlike conduct; (3) Demonstrate mature attitudes; (4) Give testimony to the Spirit-filled life; (5) Commitment to the total

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.



Dr. L. Guy Nees (l.) receives inventory book from Steve Cooley.



Shown (l. to r.) are: Helen Temple, *World Mission* editor; Mary Scott, retired executive secretary of the NWMS; and Phyllis Brown, NWMS general director, looking at one of the historical exhibits.

NEES RECEIVES ARCHIVES PRESENTATION

One of the largest and most complete historical collections in the Nazarene Archives are the records of Nazarene Missions history. These records started from the very first missionary activity of our parent bodies in 1897, and include the first letters to return from the missionaries. The papers of General Superintendent H. F. Reynolds, which contain over a quarter of a million documents, begin when Dr. Reynolds carried the church's Missionary Department in his briefcase. The Nazarene Archives also maintains the first reports from the Schmelzenbachs in Africa, the papers on establishing Nazarene work in China, and many other landmark events of the years prior to World War II.

A notebook of published inventories for these missionary collections was given to Dr. L. Guy Nees, World Mission director, in a special presentation by General Secretary B. Edgar Johnson and Steve Cooley of the Nazarene Archives on April 29. Also participat-

ing were many of those involved in World Mission, Nazarene World Mission Society, Publications Services, and the Nazarene Theological Seminary. The presentation included a historical exhibit and an explanation of the notebook.

A limited number of these inventory books have been published to serve primarily as a reference tool for research into the history of Nazarene missions. Copies will be made available to Nazarene college libraries, the editors and administrators of the missionary program, and to a few others with special interests in Nazarene history.

Mr. Cooley pointed out that there will come a time when the memory of the church will be only as good as the archives. During the presentation, he also expressed a desire that this inventory book would encourage a greater sensitivity toward preserving the memory of the Lord's work through the people of the Church of the Nazarene. □



PASTORAL MINISTRIES DEVELOPS SUPPORT SYSTEMS

Pastoral Ministries of the Division of Church Growth had a planning session on support systems for ministers. It met on May 6-7 in Kansas City to discuss utilizing continuing education events to promote mental and emotional health, encouraging the organization of support groups, and discovering ways to preclude crises in ministers' families.

The main focus was to outline a potential model for establishing a counseling referral network for ministers and their families. This project was assigned to Pastoral Ministries by the Board of General Superintendents. The emphasis is on elevating morale, supporting Nazarene ministers and their families in crisis, and reducing the number of individuals who are dropping out of the ministry.

Participants were Wilbur Brannon, director of Pastoral Ministries; Dale Bowman, James Hamilton, Jarrell Garsee, Jerry Lambert, Cecil Paul, Al Sproull, Morris Weigelt, and David Wilson.

Plans are being developed for the implementation of a regional pilot project incorporating many of the support systems discussed in the weekend meeting.

Pastoral Ministries director, Wilbur W. Brannon, is scheduling meetings with district superintendents to gain their input for an effective ministry to ministers. Initial responses have been favorable. □

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THANKS, NAZARENES

The Board of General Superintendents expresses deep gratitude to our entire constituency for the continued expression of sacrifice on the part of our people for the cause of world evangelism. The Easter offering has reached a total of \$7,356,932.09. While it did fail to achieve the assigned goal, it is the second largest Easter offering for missions on record in the Church of the Nazarene.

JERALD D. JOHNSON, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

SALGADO REELECTED PRESIDENT OF LAATS



Dr. Jonathan Salgado, missionary to Costa Rica, was reelected president of the Latin American Association of Theological Schools on May 29.

The LAATS is the most significant theological association for Evangelicals in Latin America. It has a membership of over 75 theological institutions from Mexico, Central America, the Caribbean, and the northern part of South America. It is now in the process of becoming the accrediting agency for theological schools in the region. Salgado has served as president for the last three years.

A graduate of the Spanish Nazarene Seminary in San Antonio, he holds a degree in education from a Guatemalan college. Salgado has a B.A. and an M.A. in religion from Pasadena College (now Point Loma Nazarene College) and a doctorate from Claremont School of Theology.

He is an ordained minister in the Church of the Nazarene. He is presently professor and academic dean at the Nazarene Seminary of the Americas in San Jose, Costa Rica.

He is married to the former Magda Enriquez. They have two daughters, Marvel Judith and Marshela Janet. □

—NN

ESSELSTYN TO NEW AFRICAN THEOLOGICAL EDUCATION POST



Dr. L. Guy Nees, World Mission director, announced the appointment of Rev. Ted Esselstyn as coordinator for Nazarene Theological Education for the Africa Region.

Dr. R. F. Zanner, Africa Regional director, reports this appointment is the beginning of a new concept for Nazarene theological education in Africa. There are presently 10 Nazarene Bible colleges in countries of Africa where the Church of the Nazarene has work. The new concept is to include an Africa Nazarene Theological College with at least three campuses, which will be affiliated with Mid-America Nazarene College at Olathe, Kans.

Rev. Esselstyn has served as principal of the Lula Schmelzenbach Me-

morial Bible College from 1969 to 1975 and has been principal of the Nazarene Theological College in Florida, South Africa, from 1975 to the present. □

—NN

SIMULTANEOUS REVIVAL WRAP-UP

The 1983 Simultaneous Revival Schedule in Canada and the United States is now a part of Nazarene history.

Reports from district superintendents indicate that 70 percent of the churches across the continent participated. Exciting reports from local churches still pour into the Evangelism Ministries office. A definite correlation in the reports appears: those churches that gave special attention to preparation, particularly in prayer and in advertising, had outstanding results.

One church reported extensive pre-revival preparation. The result was an average nightly attendance of 221 people compared to a normal Sunday night attendance of 120. "We used material from Evangelism Ministries to prepare and plan a great crusade. It worked. Thanks, K.C." Another successful report said, "A vital key was the preparation made before the evangelist arrived."

Reports of the 1983 Simultaneous Revivals show that not only were many congregations revived, but many new people attended and were influenced to Christ. A Texas church reports the salvation of "two brand-new families." A large Ohio church that averaged 400 per night had 200 guests in attendance during their services. A Kentucky church reports that, as a result of organized planning, they had 37 visitors during their six-day effort. In another church, a person was converted who just the night before had seriously contemplated suicide. Scheduled evangelism meetings still reach new people for Christ.

Revival results cannot be totaled in just a day or a week. The continued revival spirit reported by many churches indicates that the reaping

will not end, especially in those churches where new converts are involved in Bible studies and other follow-through activities. □

—NN

HUNGER AND DISASTER FUND HELPS NAZARENES IN TWO COUNTRIES

The World Mission Division announced that in response to urgent requests from Nicaragua and Taiwan, monies have been sent from the Hunger and Disaster Fund to meet those needs.

One thousand dollars has been sent to aid in the serious medical needs in the families of five Nicaraguan pastors, and \$3,500 has been sent to the Taiwan Nazarene Bible College for the repair of damages suffered in a recent typhoon, the announcement said.

Dr. L. Guy Nees, World Mission Division director, also added, "We are grateful to Nazarenes and friends who keep the Hunger and Disaster Fund replenished so that we are able to meet these unexpected and urgent needs when they arise." □

—NN

KETTERLING ELECTED TO FILL GENERAL BOARD VACANCY

The general secretary's office has announced the election of Rev. Herb Ketterling, pastor of the North Platte, Neb., church, to fill the vacancy on the General Board from the North Central U.S.A. Region. The vacancy was created by the resignation of Dr. Gordon Wetmore, who has accepted the presidency of Northwest Nazarene College.

Rev. Ketterling, a North Dakota native, is a 1951 graduate of Northwest Nazarene College. He pastored at Hillsboro and Ellendale, N.D., and Litchfield, Minn., before his present pastorate.

He is married to the former Shirley Campbell. They have four children: Mrs. Scharlene Archer, pastor's wife at Carthage, S.D.; David; Mrs. Kathy Bisig; and Jay. □

—NN

A NAZARENE HERITAGE EVENT
YOU WILL ALWAYS REMEMBER

OCTOBER 13, 1983
PILOT POINT, TEXAS



FOUNDERS' DAY FESTIVAL

October 13, 1908, saw a flurry of Pilot Point-bound horses and buggies, loaded with holiness people, soon to be designated "Nazarenes" in a service that brought together believers from all points of the U.S.

October 13, 1983, Pilot Point, Tex., will again be the scene of a coming together of Nazarenes. This time in a FOUNDERS' DAY FESTIVAL in recognition of the church's 75th Anniversary.



Plan to attend this Celebration of Our Holiness Heritage with friends from all over North America and abroad.

10:30 a.m. Special 75th Anniversary Service

- All general superintendents participating
- Worship in a tent pitched on the very spot of the 1908 occasion.
- See a reenactment of the 1908 merger meeting.
- Meet Nazarene pioneers who were present 75 years ago.
- A specially designed souvenir will be given to all present.

12 noon: Anniversary Luncheon and Fellowship

- Eat together and visit the historical display in the Founders' Chapel Visitors Center.



SPECIAL RESERVATION FORM FOR HOUSING AND LUNCHEON TICKETS IS ON PAGE 29 OF THIS ISSUE.

"Nazarenes from near and far will want to return to our place of beginning to reflect upon our holiness heritage. As we return to historical altars, may we find new fire for the days that are ahead."

B. Edgar Johnson, General Secretary
Diamond Anniversary Year Committee