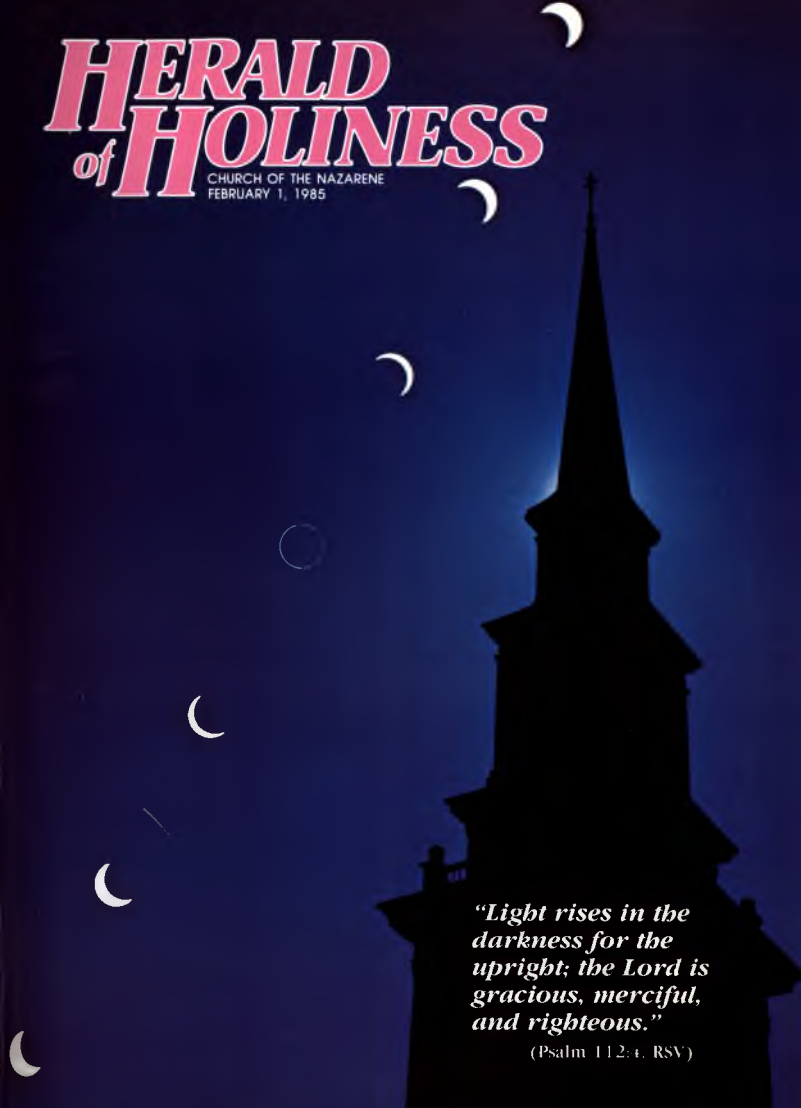


HERALD of HOLINESS

CHURCH OF THE NAZARENE
FEBRUARY 1, 1985



*"Light rises in the
darkness for the
upright; the Lord is
gracious, merciful,
and righteous."*

(Psalm 112:4, RSV)



THE CHURCH IS MISSION

by General Superintendent William M. Greathouse

SOMEONE HAS QUIPPED,
How odd
Of God
To choose
The Jews!

This quip not only betrays reprehensible racism but also bespeaks ignorance of biblical teaching.

Why *did* God choose Israel?

An answer begins to take shape when we consider thoughtfully the word of promise God gave Abraham, when He called him out of Haran: "In thee shall all families of the earth be blessed" (Genesis 12:3). *God chose Abraham to have a people through whom He might reveal himself savingly to the entire world.* Israel was intended to be "a light to lighten the Gentiles" with the knowledge of God's salvation. In a word, Israel was to be God's missionary nation.

This theme is powerfully developed in Isaiah, chapters 42 through 53. Here the Lord says to Israel, "Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me . . . I, even I, am the Lord; and beside me there is no saviour. . . therefore ye are my witnesses, saith the Lord, that I am God" (Isaiah 43:10-12).

In the New Testament we find a similar word addressed to the new Israel, the Church of Jesus Christ. "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God . . . Once you were not a people, but now you are the people of God" (1 Peter 2:9-10, NIV). This is the New Testament declaration of the Church as God's chosen people, reminiscent of Exodus 19:5-6 and Deuteronomy 7:6.

But if you know your Bible, you are aware that I omitted from Peter's text the qualifying clause, which ties the doctrine of election to that of servanthood. "But you *are* . . . that you *may* declare the praises of him who called you out of darkness into his wonderful light." You *are*, that you *may*.

"The Church exists by mission," Emil Brunner once wrote, "as fire exists by burning." When fire ceases to burn, it is no more. When the Church loses its sense of mission, it ceases to be the Church—and degenerates into a sect of the Pharisees, or a social club, or something other than the Church of Jesus Christ. I have been reading an incisive little book sent to me by one of my former students, *I AM: This Is My Name*, by Dr. G. A. F. Knight. "Having been a missionary much of my life," Dr. Knight relates, "I am frequently invited to speak on 'The Church and Missions.' This, of course, I refuse to do; I agree to accept the invitation only if my title can be 'The Church Is Mission.'"

Somewhere I read of a church dinner where an elegantly dressed member seated by the missionary statesman Sir Wilfred Grenfell turned to him during the course of the meal and asked, "Is it true, sir, that you are a missionary?" His reply is worth pondering. "Is it true," he replied, "that you are *not*?"

To be Christian is to be a committed member of God's servant people in mission in the world. "As my Father hath sent me," the risen Christ says to each of us, "even so send I you" (John 20:21). "The Church IS mission." It exists for one purpose—to let all the world know that *there is a God who is Savior!* □



I BELIEVE IN CHURCH PLANTING

by FRANCES SIMPSON

Paul M. Schrock

WE HEAR a lot about planting new churches today. It's an exciting topic. Nazarene pioneers were interested in the same thing, only most of their reaching out was done without fanfare and planned strategy. It just seemed to be a natural outcropping of Spirit-filled living.

I was 10 years old when the Church of the Nazarene from a neighboring town pitched a tent two blocks from where I lived in Uniontown, Ala. What better thing to do on a summer afternoon than to watch strangers hoist a canvas top and pound pegs into the baked earth?

Out of curiosity the neighborhood kids gathered for the first event. I was among them. We sat wide-eyed on backless benches to see what we thought might be a circus. Only there were no animals and no stunts. The fervent evangelist would have made a good lion tamer, though, I thought—husky, perspiring, and throwing his hands wildly. How spirited the singing was! The whole atmosphere was contagious, and night after night I returned.

One evening the evangelist preached on the second coming of Christ. The next afternoon while taking a nap, I dreamed this awesome event was in progress. Angels were crisscrossing the sky, and folks all around me were letting go of gravity and rising to join the heavenly parade. Our family, too, was lifted into the air and soon arrived at heaven's gate. St. Peter stood guard. "Do you have a ticket?" he asked. "No," I answered. "How can I get a ticket?"

I awoke with this question still ringing through my mind. I went into the next room where mother was ironing and told her my dream along with its nagging question. "If I could go see the lady at the meeting," I said to mother, "she could tell me how to get a ticket." "The lady" referred to was the singer and pianist for the tent revival. I knew she was staying with a family down the street.

Mother answered kindly, but firmly, "You've just had a bad dream. We can't disturb the new lady in town."

The 20 or so who were saved in the tent meeting moved to a rented store building and organized a

Church of the Nazarene. About a year later they erected a permanent building. All through this changing process I kept going and seeking an answer to my question.

In July of 1944, at the age of 11, in another revival meeting, I knelt at the altar and invited Jesus Christ into my heart. I had found the answer to my question.

This particular church has struggled through the years. It has never been very large. But young people have come and gone, some to serve God in other places. I am one of these. Yes, I believe in church planting. I am its product. □

CHURCH MUSIC

*When I am tempted to remain in bed
on a Sunday morning,
the things that beckon me are
the warmth of welcome
the sermon's theme
the display of flowers
but more so, the deep satisfying
sound of music
from the organ's pipes
the uplifted voices of the choir
the soloists, my own.
It strikes deep within my soul
a blend of notes and words
that becomes
my daystar;*

I cannot stay at home.

—JOYCE A. CHANDLER

Long Beach, California

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Letters

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SERIOUS PROBLEM

A man to whom God gave the power to preach the Word is past retirement age but cannot retire. He has no home nor funds to purchase one. He has been a small church pastor across the years, never receiving more than bare existence from the church, always leading his people in sacrificial giving, and often purchasing materials to improve the parsonage and church study because the church could not afford such "personal" items. He recently, through personal effort, acquired a parsonage for the church that had none.

Shall he continue to pastor on minimum social security and token church salary until he dies (he is 69 years old now and had a light heart

attack this year)? If so, what then will his widow do? Who is responsible for this man of God who has given his life for the church?

As a pastor, district secretary, and now as a commissioned evangelist, I find this real-life case a very common one in our Zion.

*Artie H. Whitworth
Albany, Oklahoma*

WAR WITHOUT DISCHARGE

The churchmen had good reason to be angry when they heard of the dastardly sins of the purveyors of pornography and the awful curse it is bringing on our society. The old saying is true, "We close the barn door after the horse has escaped." What can we expect? You don't legislate morality. Even if laws are

passed, they will never be enforced to any degree. These sins come from the heart of man, and there must come a change of heart of those who exploit our young children and carry on their pornographic smut. Another underlying factor is the deathly silence from our pulpits in the churches across the land. I certainly hope that after seven short days we will not return to business as usual. A few days in October and November will never get the job done. There is no discharge from this war.

*Harold Welker
Lansdale, Pennsylvania*

CREDIBILITY GAP

Recently, a non-Christian friend of mine was the victim of a practical

(Continued on page 20)

“Called”— A GOOD ENOUGH REASON

by RANDY BYNUM

I THINK I'm about as Nazarene as you can get; born to a Nazarene pastor and wife who are themselves second-generation Nazarenes; brought to Sunday School the second Sunday after my birth; raised in the Nazarene church; educated at a Nazarene college; married to a Nazarene pastor's daughter; a graduate of Nazarene Theological Seminary; ordained a Nazarene elder; appointed now as a Nazarene missionary to Bolivia. But, with Paul, this is not what I boast of. If I should boast, and at least a little boasting should be allowed one who was born in Texas, then let it be in the fact that Jesus Christ called me to be His, provided my salvation by His blood, filled me with His Spirit, and for the 25 years I have known Him as Savior, has never failed me.

When a friend learned of our interviews for mission appointment, she asked me, “Why do you want to be a missionary?” When I replied that I had been “called by God,” that was not good enough to satisfy her curiosity. “How do you know that?” she pursued. Back through my mind came a tumble of thoughts, feelings, and impressions.

I thought of a childhood experience where, at the age of six, in a little log cabin church in Wyoming, I sat under the evangelistic ministry of Robert Emsley. I felt the Lord tugging on my heart that Sunday morning. I followed others to an altar of prayer, confessed my sin that I was keenly aware of even at that age, and asked Jesus to be my Savior.

About that same time another important visitor came to our little rural church, missionary Bart McKay from Japan. I can still remember the service, the melted glass souvenir from Hiroshima, the yellow ribbon with “God is Love” in Japanese that he painted for me afterwards, and the intuitive impression welling up in my heart that God wanted me, too, to be a missionary.

God reaffirmed that original call at various times throughout my life. At age 12, I remember my sister discussing with the family her desire to be a missionary nurse. I knew I wasn't called to be a nurse, so I said, “Well, I guess I'll just be a plain old missionary!”

I recalled the Sunday evening, as a junior in high school, that I went forward in the service to be sanctified wholly. I made an unreserved dedication of my life to the Lord but actually felt no different for having done so. However, the following year when a mis-



sionary speaker was at our church, I responded to his invitation to come forward at the end of the service. As the Lord reaffirmed His call on my life, I felt the unmistakable presence of the Holy Spirit filling my life and giving me the courage and strength to pursue the call to missions and to do whatever preparation was necessary.

I had planned to enter Northwest Nazarene College as a music major but felt instead that the Lord would have me enter as a religion major. I did so, and found that New Testament Greek and history and philosophy and many other such fear-inspiring course titles actually turned out to be rather enjoyable and not as awesome as I first imagined. I did take as many music courses as my schedule would allow.

I sat through five consecutive terms of music theory with one Kathy Miller—she on one side of the room and I on the other, and so far as I know, even though the classes were small, we never said a word to one another. Our time had not yet come. It took a later turn of events for us to notice one another, date, and eventually marry. Her call to missions is another story that I should let her tell.

I remembered many people in my life that continued to direct me toward missions: Lucille Taylor, retired missionary from Peru, who had me in her home and tutored me in Spanish when NNC had no Spanish program; Pastor Jerry Johnson at Nampa College Church under whose leadership I was a student minister, and whose associate, Rev. Jonathan Salgado, took me with him to minister to Hispanic inmates at Idaho State Penitentiary; college and seminary professors whom the Lord used to guide my life; the pastor and people of Topeka, Kans., Oakland Church with whom I did outreach work during and after seminary.

I'm not sure I ever convinced our friend that “called” was a good enough reason to leave family, friends, and home to go to a foreign country to minister to the spiritual needs of others. However, I go with that as my assurance and my main impetus for going, and with the good news of the crucified Nazarene as my only reason for boasting. □

RANDY BYNUM is a missionary for the Church of the Nazarene in Bolivia, South America.

THE CHURCH IN AMERICA seems to have entered a new era of discontent." So writes Ronald K. Nasshan in *Moody Monthly* (Winter '83). *Christianity Today* reports a trend toward "clergy firings" and "forced resignations" among Southern Baptists.

There is a growing concern among many church bodies about this trend. Efforts are being made to provide crisis counseling for pastors experiencing rejection and for churches traveling this traumatic road.

What is the reason for this unrest? Is it a crisis of leadership or of fellowship? Or both? Is it a reflection of a more basic crisis of "authority" in the world at large? The issue is important enough to demand a serious examination that rises above a mere placing of blame on either clergy or laity. The very life, authority, and ability of the church to do its work may be at stake.

Ben Patterson, writing in *Leadership Magazine* (Winter '83), says of today's church, "There is a profound resistance to being led . . ." The problem is not peculiar to laymen or local congregations. Many pastors who want their laymen to respond to their leadership, are themselves unwilling to be led by their own leaders.

Patterson attributes this "resistance," at least partly, to the extreme *individualism* of Western evangelicals. The "independent" spirit has, to be sure, brought some desirable changes into the church, but when that

spirit becomes self-centered and self-serving, it undermines the authority of the church and effectively short-circuits its spiritual power.

In the Early Church, spiritual unity and power seem to be interlocked with spiritual submission and authority. Through mutual submission to one another in the Upper Room, the 120 disciples offered up a sacrifice of total submission to God. The result was Pentecost and a church characterized by authority, unity and power.

Recognizing Jesus as being under the authority of His Father, the centurion said, "I too am a man under authority." Perhaps there is the crux of the matter. Modern man chafes to be *under* anyone. *Authority* is not a popular word today. It is not relished even among Christians. Neither is *submission*. It is not easy for a proud people of a self-reliant age to be submissive. Yet authority and submission are the twin pillars supporting the power of the Early Church.

Part of the problem may be rooted in a misunderstanding of the nature of the church. The church has been so submerged in the secular that many can only think of it with a "corporate mind-set." As Nasshan points out, when faced with problems, church boards, using the corporate philosophy, may assume that the quickest solution to their problem is to get rid of the man at the top—the pastor.

What might be acceptable in the business world is not always wise or becoming to God's church, though. Jim Hylton reminds us that the *treasure* (Christ) is

STAN MEEK is the pastor of First Church of the Nazarene in Dodge City, Kansas.

UNREST IN THE CHURCH: What's Behind It?

by STAN MEEK



found in imperfect vessels and that we are not to be "vessel hunters" but "treasure hunters." He says, "The tendency to seek a better vessel, whether that vessel is another human personality or a better structure of organization, at the expense of the treasure, brings hurt to the body of Christ."

Any church can benefit from a careful application of management principles, but Christ's church is no mere corporation. The church is unlike any other organization. It must be characterized by more *one-accordness*. Neither does the church obtain power from mutual agreements made in representative assemblies, but in the submission of believers to the Lordship of Christ and to one another, and in prayer. Hylton says, "The church cannot afford to simply 'wheel and deal' in matters of decision, but must 'kneel and feel' and find the mind of the Lord."

Leonard Ravenhill laments that the church has many advisers and organizers, but few *agonizers*—many interferers, but few *intercessors*. His comments, disturbingly enough, are addressed primarily to pastors. He says, "If we will do God's work in God's way at God's time, with God's power, we shall have God's blessing . . ."

God sanctioned no particular form of church government even as He prescribed no specific form of national government, but He did ordain authority and submission in society and in the church. "Let every soul be subject unto the higher powers" (Romans 13:1), and "Obey them that have the rule over you, and submit yourselves: for they watch for your souls . . ." (Hebrews 13:17).

To submit to the Lord of the church is to submit to God's delegated authority in the church. Submission to authority does not imply "blind obedience," but when God's delegated authority is purposely ignored or bypassed, His power may be withdrawn, for God refuses to work with a spirit of rebellion.

When people will not be led, Patterson says we get the kind of leaders we deserve, "weak, indecisive and confused—people we can identify with and manipulate rather than be challenged by."

This is not a call to an unbridled or unchallenged hierarchy, but for a return to respect for God-called and anointed leadership. And it had better be *called* and *anointed*.

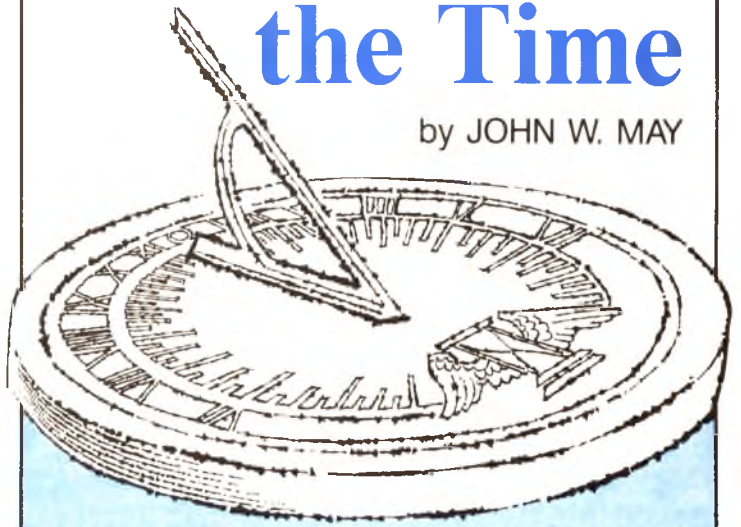
The call is for renewal of proper attitudes toward *spiritual* authority. *Church* authority may, and sometimes should be, challenged but "spiritual authority" must not be assaulted. To do so is to risk institutional suicide and spiritual death. It is gambling with souls.

Proper attitudes toward spiritual authority begin in the home. Lewis B. Smedes in *Mere Morality*, says, "It is only reasonable to suppose that loss of authority within the family will affect a child's ability to live with authority in society." He also concludes that "permissive parents rob society of people who can distinguish genuine authority from its counterfeits."

The home and the church must teach the truth about submission and authority in its deepest spiritual sense, both by precept and example. The call is for both to have a *backbone*. Without a backbone, can the other bones in the church body work? Can the church fulfill its mission to a lost world?

I Remember the Time

by JOHN W. MAY



IN AN ADDRESS to students at Asbury College, Uncle Bud Robinson once testified, "I was gloriously and powerfully and everlastingly sanctified on the second day of June of 1890 in Hill County, Texas, on my little farm . . . at nine o'clock in the morning."

I have always admired those who have been able to pinpoint the exact hour when they were sanctified. Some of us do not have a memory that good. I remember it as occurring in the fall revival of 1937 in the Church of the Nazarene in DuBois, Pa., but I cannot remember the exact day or hour. Both Evangelist Robert E. Long and Pastor C. F. Hunt have gone to glory and taken that information with them. Of this I am certain, I was there when it happened and it is recorded indelibly on the software of my memory.

One thing that all second-blessing holiness people have in common is the experience as a crisis. We admit to a process of growth *toward* it but not *into* it. A holy heart is obtained, not attained. It is a divine deed and not human development that transforms a polluted heart to a pure one.

Many have testified to an instantaneous work of grace; I have heard no one testify that they were sanctified by a gradual process. If the new birth is a crisis experience, why should not sanctification be as well?

John Wesley said in 1762 that he had preached instantaneous sanctification for more than 20 years. He wrote to his brother Charles in 1776, "Insist everywhere on full redemption received now by faith alone . . . Press the instantaneous blessing."

The experience is clearly a crisis of cleansing. For this purpose Jesus suffered outside the gate. Purity is the principle throughout the Scriptures that describes what happens when the crisis occurs. James puts it,

JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.

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I REMEMBER THE TIME

(Continued from page 7)

"Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (4:8).

John writes of Him who is faithful and just not only to forgive but to cleanse (1 John 1:9).

Sometimes, like Uncle Bud, seekers feel like saying, "Lord, I'll go to skimmins," as the characteristics and deeds of the carnal nature are held up to view by the Lord. The works of the flesh appear even more base when compared with the fruit of the Spirit (Galatians 5:19-23). The crucifixion of evil passions and lusts is a humiliating and humbling experience.

Yet others do not have a real struggle here. To them it is like crossing from one side of the road to the other. It is a matter of entering into a vital relationship with God more than individually rejecting a list of carnal traits one by one.

The sanctified believers themselves are often the most surprised at the change that occurs in the crisis of cleansing. The exchange of carnal traits for the holy is delightful and amazing. They find their reactions are different, their responses are different, their relationships are different. The heart, deceitful, dark, and degraded prior to entire sanctification, becomes open, bright, and clean. It invites the searchlight of God to probe as deeply as it may. In fact, maintaining the experience depends on successfully meeting this test on a day-to-day basis. What joy and strength there is in the knowledge that there is nothing between the sanctified soul and the Savior.

Entire sanctification is also a crisis of conquest. God does not destroy the carnal nature and leave the heart empty and void. Uncle Bud described his seeking as coming to the place where he was as empty as a drum when the Holy Spirit came and filled him.

The real evidence, outside the witness of the Spirit, is holy living. A heart that still hates, feet that still run to evil mischief, ears that still tingle at evil conversation, eyes that still roam the seamy side of life, a tongue that forms evil words, and a voice that sounds them, all testify against a false profession of the second blessing.

To be real, sanctification must work where we are weak, heal where we hurt, and continue when we are in conflict. Every sanctified believer has found this to be true. Uncle Bud told the people of Asbury that day, "I have been a second blessing holiness preacher 50 years and 10 months and 21 days this morning at nine o'clock. Glory be to God!"

This is what makes remembering the time meaningful and powerful. It confirms over and over again the crisis of entire sanctification.

Having no real church or theological background prior to that revival in 1937, everything I have learned came after my conversion and subsequent sanctification two nights later. In addition to the inner witness of the Spirit, what I have learned has confirmed over and over again the wonderful experience of holiness of heart. Never once in nearly 47 years has it let me down. □

PEACE

Guarded —by— Peace

by JERRY W. McCANT

DON'T WORRY about anything at all!" (Philippians 4:6, author's translation). To a world over which the epitaph "Age of Anxiety" has been written, these words sound ludicrous. Despite their troubles, Paul tells the Philippians that they are not to worry about *anything at all*.

Worrying is such a human thing to do. Certainly the Philippians had cause to worry. Paul was concerned that part, perhaps much, of their worry was about him (1:12-26; 2:17-3:1). The Philippians were worried about Epaphroditus, and Epaphroditus was worried about their worrying (2:26-27). Usually people do not have to be taught to worry; they do that quite naturally, almost instinctively. They surely understood what Paul was saying to them.

"Do not worry" is stated in the imperative mood, but we are not to understand the words as another law. Paul was trying to encourage the Philippians, not to load them down with one more regulation. It is more like Paul was saying, "You don't have to worry about anything." Or perhaps the imperative is used as an entreaty, so that Paul is saying, "I wish you would not worry about anything." When folks are worrying, they don't need to be told that "worry is sin" or that "doubt is practical atheism," as Fulton Sheen once said. What they need to hear is that God cares about them when they worry and wants to help them with their troubles.

Here is Paul's antidote for worry: "In every thing by

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prayer and supplication with thanksgiving let your requests be made known unto God" (4:6). Karl Barth translates: "Do not be anxious about anything, but as often as you worship and pray let your troubles come before God with thanksgiving." The apostle also challenged the Philippians: "Rejoice in the Lord always; again I will say, Rejoice" (4:4, RSV).

Parade your troubles before God in prayer and supplication, but do it with thanksgiving! Paul does not give the flippant, shallow advice that we sometimes hear: "Thank God for your troubles." Early Christians did not hear Paul saying, "Well, praise God anyway!" Everywhere he went, he ran into trouble. His troubles in Asia pressed in so hard that he "despaired even of life" (2 Corinthians 1:8, NIV). He is saying that we can bring our troubles to God in a spirit of thanksgiving.

Paul does not accent their obligation not to worry, or their duty to worship and pray. The accent is not even on the fact that they should lay their troubles before the Lord. Rather, what Paul emphasizes is thanksgiving. The Philippians, like us, are exhorted to begin by praising God that in this situation, as bad as it is, He is still God and He is still on the throne. No matter how bad or unjust the situation, we can thank God that He is "working in all things for our good" (Romans 8:28, author's translation).

Worrying only intensifies our problems. Our anxiety only causes us to suffer, to groan, and to despair of life itself. Thanksgiving means that we release our burdens to the Lord and His perfect will. It means that even in our difficulties we make room for God. We come casting all our anxiety upon God knowing that He cares for us (1 Peter 5:7). We can trust Him with our troubles; He will provide us with life, food, shelter, and clothing (Matthew 6:25).

This spirit of thanksgiving gives us confidence to come to God and "tell all" to Him (Hebrews 4:16). There is no need for a Christian to keep his troubles to himself, shut away from God. Paul stresses that we can bring everything to God in prayer. The smallest detail or the greatest burden in life can be brought to God. Everything in our lives is of interest to God.

Thanksgiving in all life's situations is a recognition of the need of God's grace in our lives. We cannot afford independence. We need Him every day. In life's darkest hours, its lowest valleys, and its deepest dungeons, we can give thanks that God is there. Thanksgiving is the acknowledgment that when God neither exempts nor delivers us from suffering, He does go with us all the way. He will go with us "to the end of the age" (Matthew 28:20, NKJV).

Now the payoff comes! Philippian Christians in the 1st century, and Christians everywhere in the 20th century, are promised peace as their guardian if they learn to be thankful. Apparently, it is the attitude of thanksgiving that releases peace in our lives. "The God of peace shall be with you" (4:9), "And the peace of God, which surpasses all comprehension, shall guard your hearts and your minds in Christ Jesus" (4:7, NASB). What more can we ask of God's providence?

By "peace" Paul does not mean merely the cessation of trouble, strife, or war. Peace is a positive force that

brings wholeness and health to the individual. God's peace brings order and a sense of security—the security of knowing that the God of peace himself is with us. "Peace of mind" results when we bring ourselves and our troubles to the God of peace in an attitude of gratitude and release.

Paul uses a military word (*phrourein*) to say that the peace of God will "guard" your hearts and minds. Like a sentinel, the peace of God guards, protects, and keeps watch over those who bring their troubles to God with thanksgiving. We are unguarded, always vulnerable to new hurts and wounds. So, God's peace stands guard like a soldier to protect our hearts and minds from the anxiety brought upon us by life's thorns.

This peace "surpasses all understanding" (4:7, NKJV). It is a mystery that eludes the intellect, but that is not all Paul means to say. The peace of God, promised as a guardian, is so precious that the human mind cannot contrive it. The human intellect, unaided by God, is simply not capable of finding or producing

“Peace is a positive force that brings wholeness and health to the individual.”

the peace of God. Paul is talking about something far more powerful, more dynamic than any of the "peace of mind" formulas concocted by man's puny intellect. This peace is a gift of God, a gift that comes when we learn to bring our troubles before God with thanksgiving.

The promise is not that we learn somehow to guard ourselves and thus maintain peace in our lives. Dale Carnegie knew the techniques for "positive thinking" and "self-confidence." He could even teach people to overcome worry with his techniques, but in the end peace eluded him and he committed suicide. In a world filled with causes for worry and anxiety, we need something tougher than "positive thinking" or even "possibility thinking." We need, and must have, the peace of God standing guard over our hearts and minds. Only hearts and minds filled with thanksgiving in all life's situations can know this peace, which comes as God's gift. □



WHAT'S RIGHT WITH IT?

by MORRIS CHALFANT

GAMBLING is spreading rapidly across America, especially among teenagers. Gambling in the United States has doubled in the last few years. Over 55 percent of adult Americans gamble. Children as young as 14 are betting on lotteries and horse races. More money is being spent on gambling than on education. An estimated \$50 billion plus is spent on gambling. Over \$60 million changes hands on a typical weekend in bets on college and professional football games. The "numbers game," which is illegal, draws over \$5 billion annually.

The spirit of gambling has existed in man as far back as recorded history. The desert tombs of Egypt and the sand-covered ruins of Babylon have yielded dice simi-

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lar to those used today. Archaeologists have found games of chance also among the ancient Chinese, Norsemen, Greeks, Romans, and Gauls. In attestation to the saying, "there is nothing new under the sun," the archaeologists' spades even unearthed loaded dice in the ruins of Pompeii!

A growing number of critics are discovering that legalized gambling—like its illegal counterpart—takes its toll in human misery. Personal problems linked to gambling include family and job loss, impoverishment, crime, violence, imprisonment, and even suicide.

Concerned officials are warning that stronger efforts must be made to help gambling victims and their families.

"A drastic increase in compulsive gambling has the makings of a major social and economic problem in the U.S.," says sociologist Edward G. Devereux, Jr., of Cornell University. "It hasn't reached the magnitude of drugs or alcohol, but it could get to that point as wagering opportunities become more and more available."

Gambling—whether compulsive or social—is closely connected with organized crime. Organized crime's profits from illegal gambling run into the billions each year. Mafia bosses who concentrate on gambling are among the richest in the syndicate.

In an FBI enforcement bulletin, a former official of a major police department was quoted as saying that "90 percent of all police scandals in the history of the United States have come under the area of gambling corruption." The book *Gambling and Organized Crime* points out that some \$2 billion a year of organized crime's gambling profits "finds its way directly or indirectly into the hands of corrupt public officials and law enforcers."

Gambling is not an inborn instinct; it is an acquired habit, and a habit that is as addicting and harmful as any chemical drug. Gambling is not an amusement. It is based on a desire to get something for nothing at someone else's loss. Even in bingo, the game is often fixed for the operator to win, and the easy, painless game is addicting. Compulsive gamblers habitually take chances. Gambling precludes all other interests. The gambler knows he will lose, he will not learn from defeat, he finds a high thrill during the game trying to beat "the system." A compulsive gambler is a sick person.

Some time ago, the magazine *Today's Health* published an article in which they said that gambling was perhaps America's most unrecognized social cancer. They said that the reason it is unrecognized is that gambling is usually done secretly and goes undetected. *Today's Health* also says that gambling is a sickness and is probably equal to alcoholism in its damaging effect on people.

Gambling is morally wrong, in that it consists of an effort to get something for nothing. It creates in men a desire to get that for which they did not labor and that which another owns and has worked for. Gambling destroys initiative. The American way of gaining a living is to roll up the sleeves and go to work. We are not to turn our palms up saying "give me," but must extend

them out, palms down, ready to take hold of the shovel handle (or whatever it might be) and go to work, earning a living by the sweat of our brow. Gambling destroys all this and creates in a person the curse of laziness and a desire to live off the gains of others.

Ask yourself these questions. Can the drunkard and the wastrel come from a few social drinks now and then? Can a big-time racketeer come from the first stolen piece of candy?

It is foolish even to ask such questions. Of course they can. Gambling is not something to be toyed with. It is as deadly as dope. It is an escape mechanism from the world of reality, fully as merciless as narcotics and

alcoholism. It is a neurotic compulsion that grips the individual, a habit that cannot easily be broken.

Gambling is wasteful. It siphons off money that ought to be circulating and producing benefits for society. It does not enrich the government, even if it is legalized and taxed. The idleness, theft, swindles, drunkenness, bad debts, domestic problems, and poverty it produces cost the government far more than the tax dollars it brings in.

If gambling violates our duty to God, to ourselves, to our neighbor, and to society as a whole, who can ask, "What's wrong with it?" Instead we ask, "What's right with it?" □

IS RESTITUTION STILL IMPORTANT?

by J. WALTER HALL, JR.

YEARS AGO I remember hearing frequent messages that included direction and encouragement to newborn Christians to make any needed restitution with anyone they had wronged as God brought those wrongs to mind.

The dictionary defines *restitution* as a restoration of something to its rightful owner; a making good or giving an equivalent for some injury.

Satan often can make this matter of restitution seem nearly impossible to the convicted heart, or even make it a weight that cannot be lifted by the uncommitted soul. In Exodus 22 we read that man "should make full restitution . . . for all manner of trespass." No man is excluded from making right, wherever possible, all wrongs of the past after he has entered into a new relationship with Christ as a born-again Christian.

Keenly, there comes to my mind a very meaningful and true story that my father used to tell related to



J. N. White

restitution. He was preaching one year in a Texas camp meeting. At the close of an evening message the altar became filled with seekers. Many found triumphant spiritual victory in a short time of prayer. However, one man kept praying at length. Finally, he looked up and told my father that he needed to talk with him outside the tabernacle. They stepped outside and the man said that if he gave his heart to God that night he would be a dead man by the next day.

The man was urged to give his heart to God and

was assured that God would help him in reconciling any problems he faced, if he would turn them over to God and be obedient to God's will. He returned to kneel at the altar and shortly had turned everything over to God's care. He arose with a beaming note of victory on his face and a radiant testimony on his lips.

That night, he told my father about some restitution that had to be made. He told how he had hated a farm neighbor and, in order to get some revenge upon the neighbor, several weeks earlier had gone to the neighbor's farm at night and clipped a fence, allowing 14 whitefaced cattle to get out and be lost. Since the clip-

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IS RESTITUTION STILL IMPORTANT?

(Continued from page 11)

ping, the farmer had been riding the fence of his land on horseback with a .38 caliber pistol in his belt, vowing that he would shoot immediately the person he found responsible for the loss of his cattle.

He asked my father what to do. He was advised to go into town the next morning and see his banker and be sure that all of his financial obligations were paid. He was told to call the family together and tell them about his conversion, and tell them of the restitution to be made to his neighbor, to tell his family that if he did not see them again he wanted to meet every one of them in heaven. He was told to have prayer with his family.

The man asked my father if he would go with him to make the restitution the next morning. My father assured him that he would.

The following morning, after straightening things up financially and meeting with his family, the man drove with my father to the neighbor's farm. Sure enough, there the angry farmer was riding his horse with a gun in his belt.

Putting his hand on the converted man's knee, my father told him to remain in the car for a moment while he went and talked with the neighbor. Approaching the farmer and introducing himself, my father told of the camp meeting services and invited the farmer to come and bring his family. He told how one of his neighbors had been converted the preceding night, and that the new Christian had something he wished to talk over with him. He then motioned the man to come from the car.

The new Christian got out and came over to where his neighbor was still sitting in the saddle. With tears running down his face, he told the angry farmer how he had given his heart completely to the Lord. He told him he had come to make restitution and seek forgiveness. He testified that he had determined to straighten all wrongs he had done and to make amends for them. He then told the farmer that he was the one who had clipped the fence and allowed the 14 cattle to be lost. The new Christian told him that he wished to pay in full for every head of cattle lost, plus any interest that might have incurred.

The farmer slid out of his saddle and threw both arms around the neck of the new convert. He hugged him as a loving brother would, and said to him, "When I get right with God, that's exactly the kind of religion that I want."

Then he told the new Christian that he could take all the time he wished to pay for the cattle and expressed to him how greatly he appreciated him and his honest restitution. He told him that they would be friends forever.

God always bridges great chasms for us when we yield our all to His will and when full restitution is made. Knowing that our record has been cleared with both God and man is what brings to a heart that rest known as perfect peace. It is certain that true restitution, with God's help, is still very important to all children of God. □

DEATH MUSK

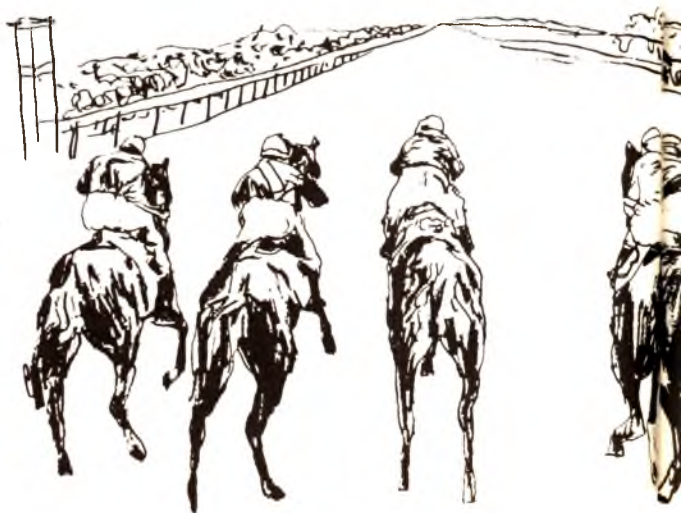
THEY CALLED US the three musketeers. If you wanted to find any of us, all you had to do was find one of us. The other two would be nearby. We drank together, gambled together, and owned a business together. One of our usual days would go something like this: Show up for work at noon; be at the Finger Lakes Race Track by 1:30; stay all afternoon; stop at Batavia Downs (another race track) on the way home; hit some bars till 3:00 or 4:00 in the morning. Business was good. With no apparent end in sight, we got down to some riotous living.

Then came hard times. The government called it a mild recession. Business came to a halt. The whole country was going through hyperinflation. The banks set their lending rates so high, to protect themselves from inflation, that even if someone did qualify they wouldn't borrow. A decision was made that two could better survive than three. I was on my own. I didn't see Jeff or Tom for a while after that. Tom had just bought a new home in an area close to me, so after a while we started getting together again once or twice a week.

One night Tom and I were sitting at a bar, talking about how great we were doing, and how much brighter the business future looked. The country seemed to be coming out of the recession. We couldn't quite figure out what we were going to do with all the money we planned on making. We were in a festive spirit, and suddenly God spoke to me.

I had grown up in a church. My parents became ministers in their later life. I never really liked church people much. They had tried for years to convert me. The harder they tried, the harder I resisted. Finally someone got the idea of sending me to camp. I went along with it, and finally got saved. As I knelt at the altar, I felt totally loved and accepted for the first time in my life. It lasted for three days. It turned out to be the worst thing that ever could have happened to me. From then on, I lived a tortured existence, always remembering my trip to camp.

DAN M. TURK resides in Lockport, New York, and is a member of the Lockport Rainbow Church of the Nazarene.



OF A by DAN M. TURK ETEER

Now, as Tom and I sat at the bar shooting the breeze, I heard God's voice the first time. "He's going to die." It was that still small voice I used to hear so much about, only it wasn't so small. The words were so clearly spoken that I turned around and looked behind me. When I turned back again, Tom was bent over the bar rubbing his chest.

"What's wrong?" I asked.

"I just had this really bad pain in my chest," Tom said.

"Come on, I'm going to take you to the hospital right now."

Tom insisted that the pain was gone and he was all right. We stayed and drank for a couple more hours. Around 1 a.m. I took Tom home. I forgot all about the voice.

The next morning at nine o'clock, Tom's wife Karen was on the phone asking for a ride to the hospital. Tom was having a heart attack! I threw on some clothes, picked her up, and headed for the hospital.

"He's going to die," the voice said again.

I turned to Karen and said, "He's just a young man; he just needs to slow down a little. You know how he is, constantly burning the candle at both ends. I'll bet all they're going to do is tell him to slow down."

"If you could pray, he could live." Thanks. I couldn't even bring myself to think about praying without feeling like a hypocrite. He was in a good hospital, and they had the best doctors and the latest machines. If anyone could help Tom, they could. Besides, I asked my parents to pray before I ran out the door. They could get better answers.

We got to the hospital in what seemed record time. As we entered the emergency entrance, Karen's mother-in-law was waiting. Tom's mother took Karen aside to fill her in. As they were walking away, the doctor came to me and said, "Are you a relative or friend of the family?"

"Yes," I replied.

"I'm sorry. We did all we could. He's gone."

I turned and started toward the door, already crying.



The last thing I heard as I left the building was Karen and Tom's mother screaming.

Tom had just turned 37. He left a wife, two little girls, a brand-new home and car, and not a bit of life insurance. That's one of the things we had talked about the night before.

Tom was buried a few days later. I tried to forget Tom's death in a bottle. When that didn't work, I quit drinking.

I grew up hearing the salvation story. I remembered all the times I'd heard a preacher tell the story of the rich fool in Luke 12—how he prospered and then said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said, "Thou fool, this night thy soul shall be required of thee." I remembered the countless invitations I sat through. I failed Tom. I failed God. I failed myself. I knew better and I didn't tell.

The guilt, torment, and fear that I too could lose my life without warning drove me to the altar. On the third Sunday of March 1982, at a service conducted at Rainbow Church, in Lockport, N.Y., I stopped fighting God. The Holy Spirit drew me like metal to a magnet. There was such a compulsion to go forward I couldn't deny it. Once again I met Jesus. A peace and joy came over me that goes beyond words. I was loved and accepted without reservation. I asked Jesus into my heart to stay forever. I admitted I was weak; I couldn't do it alone. Just as I was ready to stand up, I said, "I hope You're here."

"I'm here," said the voice.

Now I'm preparing for the ministry of evangelism and teaching youth in the Lockport church. I don't want to fail others. □

BEAUTY

*In a damp and dingy corner
of a house, deserted, old;
I found a lovely thing
as a cache of hidden gold.*

*Between the mouldy cracks
grew ivy, rich and green,
Crisscrossing up a faded wall,
coiling up a rusty screen.*

*A desolate old building—
for man an unfit place,
Yet teeming beauty flourished
within that grimy space.*

*I wonder how much loveliness
lies hidden undercover,
Secluded treasures known to God—
for His children to discover.*

—GERALDINE NICHOLAS
Abbotsford, British Columbia,
Canada



by A. BRENT COBB

I Beheld Birth and Resurrection

THE IMPULSE was almost irresistible. I knew I should drive at once to Kaiser Hospital. I could not understand the feeling of urgency. Just recently I had visited Mary Ann. Yet I knew the Holy Spirit was guiding.

When I entered the patient's room, a visitor was there. Little did I suspect that our "chance" meeting would have such far-reaching effects. For example, there would result the miraculous birth of one person, the resurrection of another, and—through them—the touching of many lives.

Paula was the visitor. She was Mary Ann's daughter-in-law. Reared in a nominally religious home, she knew nothing of a personal and life-changing faith in Jesus as Savior. But that is what I talked to her about. I overflowed joy to Paula and Mary Ann. It came as the pure spillover of my own inward joy in Jesus.

Suddenly Paula jumped to her feet and shot out of the room. I prayed silently for her salvation. Shortly she returned. My "bragging on Jesus" continued. Paula appeared to be coming under strong conviction.

Then I asked her if she would like to have the happiness that Christ alone could give. I told her of a relationship she could have with Christ that would ready her for eternity. Paula began to weep. She told me that she felt hopelessness—as though she were in some "snake pit" with no way to get out.

We announced to her the good news of God's ability to deliver her. And we offered to pray with her. She

accepted the offer. The Holy Spirit hovered over us in that hospital room. Paula confessed every known sin in her life. She sought and found forgiveness. And she was born from above. We three rejoiced together. Heaven's angels joined in the celebration. A new name was written in the "Lamb's book of life."

The next day was Saturday. Paula called me in the morning and asked me to come visit her husband, Tim. I had an exciting time of sharing Jesus as Lord with a disillusioned prodigal who was spiritually dead. The Lord of life was with us in that living room. And He who is "the resurrection and the life" (John 11:25) called Tim forth from his spiritual grave. I witnessed his resurrection. He who was dead was now alive again, and he who was lost was now found.

These two would need lots of tender love and care. I must mobilize members of Christ's Body to care for and nurture them. Paula and Tim must "grow in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18, NIV). In fact, they themselves must begin to bear testimony to their Savior and to find places of service.

Tim had severe problems of temperament. For half her life Paula had struggled with an alcohol and drug problem. She had quite recently suffered a series of LSD flashbacks that nearly drove her insane. The initial phase lasted six hours. It felt as though someone had poured gasoline on her neck and the back of her head and put a lighted match to it. For 30 days the agony continued. She could not sleep. It would take a miracle to loose Paula from the chains of her past and

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the misery of her present. Plus, their marriage had become a battlefield.

We have invested many hours in counseling and studying together. The marriage is being rebuilt. Their love for Jesus and for people is obvious. They are faithful to all church services, and they are devouring discipleship training.

By the grace of God Paula no longer has a drug and alcohol problem. She does not live in fear of each new day nor in dread of sleepless nights. The possibility of LSD flashbacks no longer terrorizes her. She has committed that to the Lord.

Tim is learning to live as a Spirit-controlled and self-controlled Christian husband. Hot tempers are not flaring. Rather, the lava of Christlike love is flowing. A red-hot zeal for Christ and His cause blazes within Tim and Paula.

On one occasion when I was feeding these babes in Christ, an emergency call came from a woman strung out on drugs. She was desperately needing help and would get to my office as soon as possible. Tim and Paula asked to stay.

Quite clearly Jane's life was coming unglued. She had been mainlining heroin. Guess who was able to understand Jane and to assist in ministry to her? Paula.

Two weeks ago Tim gave a five-minute prepared testimony to the transforming grace of God in his life. The congregation was stirred. Tim is now witnessing on the job and getting involved in our visitation evangelism ministry. People are being impacted by his pointing them to Christ.

On the last Lord's day, Paula testified to God's deliverance from chemical dependency and despondency. An unbelieving lady was visiting the service. She was impressed and asked Paula to help her in a program for drug abusers. Hopefully Paula will help her not only in that program but also in her personal need of the Savior.

The end is not in sight. But, for sure, I beheld a birth and a resurrection. The exciting good news is that in every city there are lots of Tims and Paulas whom God can reach through you and me. They too will become new creatures in Christ Jesus. □



Christ Is with Me

by ROSS W. HAYSLIP

WHEN THE PROBLEMS of everyday life mount high, I am inclined to flee into a state of self-seclusion and peep out of the window of my narrow world with fear-filled eyes. The daily grind of my job, stretching my income to match my outgo, and the unpleasant folks with whom I must associate, frighten me as I behold them.

I am weak and helpless in my own human strength. I am but a tiny David facing the mighty Goliath of life's difficulties. I am frightened as I see how easy it would be for me to be crushed under the heavy load that I must carry. Some of my friends have failed and made shipwreck of their lives. Is there any hope at all for me?

Yes, there is hope! By the cord of prayer I am bound to the invisible presence of the One who said, "Lo, I am with you always, even to the end of the age" (Matthew 28:20, NASB). I do not have to face these issues alone. I have one by my side who said, "All power is given unto me in heaven and in earth" (v. 18). No matter how difficult the assignment life hands to me, I have access to power that gives me aid as I need it.

Loneliness haunts me at times. In the long hours of the night I feel the encompassing darkness. Out of the blackness comes the sound of a voice saying, "Be not afraid, it is I." No longer am I by myself. Like a silent beacon the presence of the Man of Galilee becomes very real to me. I converse with Him in prayer and the hours pass swiftly.

I do not see Him with my natural eye, but with the eyes of the spirit the invisible can be looked upon. My natural ears do not hear Him, but with the ears of my soul His words are clearly heard. I cannot touch Him with my hand of flesh, but He is very tangible to my spiritual touch. He is real to me, very real.

I don't know what my future holds. Life's highway takes some strange turns. I am very limited in my foresight although my hindsight is 20/20. There could be dark days ahead or days of sunshine. There is one thing certain—death lies at the end of the road. Indeed, it is appointed unto man once to die. Jesus will be with me each step of the way. Even in the valley of the shadow His presence shall be with me.

Through my prayers I spread out before Christ the simple life of each hour, as children at evening converse with their parents or as the disciples under the olive trees outside Jerusalem spoke to Him of the events of the day. Like Martin Luther, I feel that when I pray, I "come into God's presence to speak with Him." To know that Christ is with me makes all the difference in the world! □

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The Crushing Load

*God gave each human heart the strength
To stand beneath life's test,
When skies grow dark and all seems lost,
It still in peace can rest. . . .*

*But the load will prove too heavy
For burdened heart to bear
If but one drop of bitterness
Is left to gather there!*

—VERLA A. MOOTH
Evergreen Park, Illinois



SMALL BUT POWERFUL

“Our words reveal our character. As our tongues show our physical condition, so they show our true moral nature. They present a true picture of the inner man.”

by GORDON CHILVERS

JOHAN MORAL was passing through Darlington, England, when he met a man who had just been released from prison, where he had served three years for embezzlement. “Hallo!” John said in his cheery tone, “I’m glad to see you! How are you?” Little else was said, for the man seemed ill at ease.

Years afterward the two men met in another town. One immediately said, “I want to thank you for what you did for me when I came out of prison.”

“What did I do?”

“You spoke a kind word to me, and it changed my life.”

How powerful a word can be! One word spoken by God brought creation into being. One word spoken by us can create a world of good or evil.

Our words reveal our character. As our tongues show

our physical condition, so they show our true moral nature. They present a true picture of the inner man. If we knew all the words that a person spoke, we should know exactly what sort of a person he was.

A person may guard his lips and so conceal his inner life for a time, but in some excitement or provocation, a moment comes when he feels no restraint; the mask is dropped. He then shows his true self. As Trench has put it, “That which has always been the voice of his heart, now will be the voice of his lips.”

Our words are vital. They are not lost; they will meet us again. The earth is God’s whispering-gallery in which every word circles back to Him. The secret conversation, the whispered iniquity will reveal us publicly one day.

All our words will be revealed publicly (Luke 12:3). The whisper is recorded as well as the battle-cry, and the closeted word as well as the statesman’s utterance that decides the fate of nations. Should we be happy if all the words we had used were read in our hearing before assembled multitudes?

Our words can have startling results. Guides warn tourists among the Swiss mountains not to speak as they pass certain points. Even the reverberations of a whisper in the air may start an avalanche down the slopes.

We never know when our passing word will decide a person’s future. We can give a bias to his whole character and influence every part of his life. Life can be so delicately balanced that the first words that greet a person will sink him to despair or lift his head in hope. Our words help someone to heaven or bring him nearer to hell.

The words we speak are extraordinarily reproductive. They go on round and round the world. The words that we have used may be repeated by one person and in turn repeated by others. What we might term a chance word then has a worldwide influence.

Not only are words reproductive now, but they are reproductive over the years. David Panton once stood

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on the deck of a ship as it steamed slowly through the cold gray seas near Southampton. A lady who stood near, a perfect stranger to him, said, "On this ship, the *Orinco*, I heard you make a remark four years ago, 4,000 miles away." The words we speak now can have their influence many years hence and we, like Abel, being dead can yet speak.

We can easily say too much. If all our words were written down, they would fill many volumes. But how trivial most of it would be! We cannot talk much and remain innocent (Proverbs 10:19). We do well to obey the scriptural injunction: "Be swift to hear, slow to speak" (James 1:19).

God created the tongue that it might be used for the highest and most holy purposes. We have a tongue that we may praise God. F. B. Meyer has reminded us, "Praise is our highest exercise. In prayer we often approach God for more or less selfish reasons; in praise we adore Him for what He is in Himself." Praise is the tongue's most enduring use. While some uses fail at death, eternity will know our continual praise to God and to the Lamb.

The tongue can utter words of love, sympathy, kindness, and encouragement. Sometimes a word, carefully chosen and lovingly spoken, is all that can be done; indeed all that needs to be done.

Think of the effect a sanctified conversation had on John Bunyan! On a visit to Bedford he came upon a group of poor women "sitting at a door in the sun, talking about the things of God." They spoke of heart experiences, mysterious conflicts and triumphs, happy fellowship with God, of which he knew nothing. "Methought," he commented later, "they spoke as if joy did make them speak!" This conversation was an early step that led to his conversion.

The need for mastering the tongue cannot be exaggerated, yet how difficult it is! How can we do it?

We must guard the heart. If we would keep our words right we must first keep our hearts right, for the tongue is the agent of the heart (Matthew 12:34). Evil speaking is the result of evil thinking. We must cleanse the spring that the river may be pure.

Watchfulness is always necessary. David said, "I will take heed to my ways, that I sin not with my tongue" (Psalm 39:1). If we find that certain occasions, or certain persons, or certain circumstances have more to do with an offending tongue than others, then we know when watchfulness is most needed.

Herman Frank resolved "not to make the things of this world a subject of conversation, except when God may be honoured, or good done to our neighbour thereby."

We gain power to control the tongue through prayer. Unaided, we cannot tame our tongues (James 3:8), but God can. David knew this problem so he prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3). This is a prayer we cannot repeat too frequently. He also prayed that his words and the meditation of his heart should be acceptable in God's sight (Psalm 19:14).

We don't have to struggle alone or unaided to use our tongues wisely. We can count on the presence of the Holy Spirit. His power is available to enable us to use them to help others.

By our watchfulness, the help God gives in answer to prayer, and by the power of the Holy Spirit, we shall have victory over our tongues.

When our words are gracious, joyous, timely, and loving, what a beneficial influence they will have on the people we meet each day! □

Book Brief

ONE IN THE BOND OF LOVE

HAZEL C. LEE
Author



THE RIPPLE EFFECT of lives and ministries, and the mutual blessing one servant of God is to another, are fascinating. Such "ripples" touched off correspondence between Bertha Munro and her former student, Earl Lee, and those letters form the core of this book.

In the forward, Audrey J. Williamson calls these "intimate expressions of Dean Munro's deepest thoughts . . ." and "spontaneous outpourings." Miss Munro was professor of English literature and academic dean at Eastern Nazarene College most of her 65 years of teaching. Her life influenced hundreds of students, as well as readers of her devotional works. As

age slowed down her activity, her keen mind kept on absorbing, analyzing, and passing along rich thoughts, many of them written to her adopted "tape pastor" during this period of her life, in her 90s.

She wrote on June 14, 1975: "This morning the 'write to Earl' is pushing hard, so here I am. All week the stream of reactions [to his sermon] have been gathering—truths that have come alive and I felt I must share. . . . First, I've been wanting to ask you if you have heard this definition of 'His peace.'" (And she shares it.)

November 22, 1976, she wrote, "And this has been a day for phone calls, from all corners of the earth, it seems, and every one a call for prayer . . . 'Burdens are lifted at Calvary': 'I found it all in Jesus.' These haven't been singing in my heart these days for nothing. I know where to go."

So the teacher ministers to her student, the student matures to minister to thousands, including the teacher . . . and you and I, already blessed by both ministries, read their letters and are spurred to new thought—and we pass it along. And the ripple goes on . . . □

—Evelyn A. Stenbock

Beacon Hill Press of Kansas City
119 pages. Paper. To order see page 23.

the editor's STANDPOINT

PRAYING PREACHERS STRONG

Once when he was preaching in Ireland, Charles Wesley found himself sick and weak. After spending a night and day in pain, he faced an audience of 10,000 in an outdoor service. He read his text “faintly.” Then he reports, “They observed my weakness, and prayed me strong.” The victorious service consumed two hours. Next day Wesley rose at two and traveled all day. He wrote in his *Journal*, “My pain was kept off by the prayer of those I left behind.”

Blessed is the preacher whose listeners can pray him strong when he is weak, whether his weakness is physical, intellectual, or spiritual. Every preacher who ever achieved significant results in Kingdom work owes much to the prayers of devout and humble laymen.

Dr. J. B. Chapman told about a church that always had a good preacher. One of the members was asked how they managed to be so fortunate. He replied, “We make our preacher a good preacher. All we ask is that we have a man who is in earnest and who has it in him to make good, then we’ll make him good. We pay him a good

salary, furnish him with a good parsonage, and look after his physical comforts and conveniences so that he has no worry about those matters. Then we pray hard for him, we keep him encouraged, we boost him and advertise him. He is our man and his success is our success, so we just see to it that he is a good preacher and that everybody knows he is a good preacher; we make him a good preacher.”

Wow! Fortunate is the preacher whose people have such grace and wisdom. In such a context, he can do effective work if his brain and conscience are alive.

There are no preachers without weaknesses, some occasional, some chronic. Therefore, there are no preachers who do not need lay friends who observe the weaknesses and pray them strong.

I speak from long experience. Whatever I have achieved in my ministry owes far more to the prayers of laymen than to my own skills and efforts. Thank God for such support. Without it, I would have floundered awkwardly in the quagmire of repeated failures. □

LET THE FIRE BURN!

Karl Marx, the father of modern communism, referred to religion as “the opiate of the people.” If that is so, very few seem to have become addicted! How rarely today do we encounter people who give themselves so wholeheartedly and energetically to serving God that even a suspicion of religious fanaticism is aroused. Rather, the curse and blight of religious life in our generation is its lameness and tameness. Too many are trying to serve God without offending the devil.

Halfheartedness is reflected in worship services where singing is leaden and spiritless, where praying is mechanical and self-conscious, and where preaching is dusty and innocuous. The worship services of many churches today are so lacking in vitality and freedom that it would be easy in such an atmosphere to believe those who used to scream “God is dead!” The church seems to be conducting a funeral.

God cannot use Churches of the Nazarene if they become tame, wooden, prosaic, spiritless, and unenthusiastic. Our Zion was created in the fires of re-

vival blessings, and it cannot survive by rearranging the ashes if the fires are extinguished.

I am not making a plea for rampant emotionalism. I have vivid memories of a woman in Florida who used to screech like a wounded eagle in the services. If she was blessed, no one around her shared the blessing. She did not shout praises to God, she just screeched, a blood-curdling, nerve-searing, cynic-making distraction.

But people have emotions, and if the whole person is involved in serving God, worship will be warm, vibrant, inspiring, and heartfelt. Our singing, praying, preaching, and even our giving, should be characterized by a buoyancy of faith and fervency of love reminiscent of primitive Christianity.

We will have worshiped truly when we leave the house of God, not to applaud performances but to say in awe, “The Lord met His people. Never was sin so ugly, never was righteousness so lovely, never was redeeming love so real and desirable.” □

Our Zion was created in the fires of revival blessings, and it cannot survive by rearranging the ashes if the fires are extinguished.

THE TITHE

“The tithe is the Lord’s.”

The Bible says so, and it says so in just those plain, blunt, unambiguous words. The tithe is not mine or yours as individuals. The tithe is not ours as a church. The tithe is not my creditor’s, so that I can pay bills with it. The tithe is not my family’s, so that I can make them more comfortable with it. The tithe is the Lord’s. To withhold the tithe, according to Scripture, is to rob God.

But, some argue, this part of the Bible refers to the Jews, and we are Gentiles. The objection raises an interesting question—Does God expect less or deserve less from Gentiles than He does from the Jews? Are modern Christians to give Him less than did the ancient Israelites?

Others argue that tithing was part of the law of Moses, and we are not under law but under grace. This raises another question: Should those who are under grace do less for God than those under law? Should it be necessary for God to pass a law to collect our tithes?

If I seem to be overworking the word *less*, there is a good reason. Through the years of my ministry, I have found that those who do *more*, who go beyond ancient law and Jewish examples, are never the ones who argue against the practice of tithing. When you hear someone object to, or complain about, tithing, you may be sure that he gives less than a tithe to the Lord.

If tithing would bring us under bondage again to law, as some have argued, why not apply the argument elsewhere? To say that Christians should not lie, steal, or murder does not bring us under bondage to the law that forbade these evil actions. Of course not! Law is only bondage when we seek to be saved by it, not when we consent to be ruled by it.

Happy Christians do not tithe as an expression of obedience to law, but as an expression of love for God and others. Holy people do not tithe because tithing “pays.” They tithe because they want to share as fully as possible the Lord’s mission in and to our needy world. □

LESSONS FROM ELIJAH

Elijah is one of the most intriguing characters of the Old Testament. He appears on the scene abruptly. No information is supplied concerning his ancestry or background. He confronts an apostate ruler and a backslidden nation with the word of an angry God, risking his own life to bear the divine message. The very explosiveness of his appearance serves to remind us that character and behavior need not be determined by heritage and environment.

Elijah’s environment was bad. Of Ahab the king we read, “He did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him.” Queen Jezebel, a Phoenician, had infiltrated the palace with Baal worship, and it soon spread throughout the land. Very few people, some 7,000 by God’s count, had not bowed the knee to Baal, and even these were not conspicuous for public confession of faith in Yahweh. Elijah did not even know they existed.

Elijah’s heritage is not recorded, and we may assume that it plays no significant role in his career.

Neither environment nor heritage explains Elijah. He himself reveals the determining factor in his character and behavior in his first speech to Ahab: “As the Lord God of Israel lives, before whom I stand . . .” By living in communion with God, the prophet overcame every defective and corrupting element in his ancestry, background, and surroundings. Elijah reminds us that the living God can be the primary influence in our lives.

Because he stood before God, Elijah did not fear to stand before Ahab and against Baal. Communion with God breeds moral courage. It gives priority to truth and it strengthens a man or woman to stand for God and truth if the stand must be made alone.

Our heritage and environment may explain sin, but they do not excuse it. God is able to possess and control our lives so that we are bonded to His will and word though nation, church, rules, and courts oppose. To the Elijahs of the world, one thing matters most, covenanted loyalty to the Lord. □

joke placing her on the mailing list of several TV evangelists. The prevailing theme in her unsolicited mail was "Christians deserve the very best, and now is their time to have it!" After many such letters she confronted me in disbelief, asking how I could publicly associate with such a materialistic organization (i.e., "Born-Again") where money given for world evangelism was being put into fantastic "prayer towers," grandiose "Christian" hotels, and TV shows with multidimensional stage effects and costuming rivaled only by Hollywood. The secular "me first" movement thrived in the 1970s, but the spiritual "me" generation is alive and well in 1984! Jon Johnston's article ("The Popular Evangelicals") hit the nail on the head! Heaven knows how Jesus spread His message with unsophisticated fishermen and no financial sponsor. If He came today, He'd find us too busy building the "Christian's" answer to Disneyworld in the Carolinas, or fretting over "perpetual financial crises," as Mr. Johnston aptly put it.

Jesus wept over the death of

Lazarus. Surely He weeps now, as the credibility of His Church commits suicide before the eyes of a cynical world.

Linda Heckman Pestilli
Norwell, Massachusetts

CLEAR HEAD, PURE HEART

Having read Morris Chalfant's article in the *Herald*, and having read the drastic criticisms thereof by Dawson and Truesdale, I am still inclined to believe that Chalfant was as near the truth as were his critics.

Anyone who has traveled abroad and seen Communism at work knows that a Nuclear Freeze could amount to nothing but what Chalfant calls "unilateral disarmament," because a so-called freeze is just what those Communists want. They do not ever intend to disarm or content themselves with such a freeze.

I resent the judgmental attitudes and condemnation heaped upon the *Herald* by these critics for publishing Morris's article. I have known him from his youth and believe his head is clear and his heart and motives are pure.

Thank you for publishing his inci-

sive article, "Who Really Is for Peace?" Don't be intimidated by your and his critics.

Ross E. Price
Colorado Springs, Colorado

DUAL TRACKS

Whenever I read about someone who is troubled about the new translations of the Bible, I feel like saying, "Wait a minute. Do you know that over 50 years ago our church used new translations alongside of the KJV?"

I do not know when the practice began, but in the October 1928 issue of the *Bible School Journal*, our Sunday School teachers' quarterly, the scripture portion is printed with both the KJV and the American Standard translation of 1901. (1928 is the oldest that I have.) In 1930 the revised American translation of 1929 was printed along with the KJV. This practice of printing the two scripture versions side by side continued well into 1937 when it was discontinued.

Blessings on you and the good work you are doing.

Mark E. Moore
Fort Wayne, Indiana

VICTORY IN FENTON

by JUDY STREET

THE NOTE on the pastor's office door read: "Kaled called with the message: 'Victory in Fenton.'"

Kaled is a trainee in our Nazarenes In Action Personal Evangelism training class at Central Church of the Nazarene in Flint, Mich. We were unaware of her interest in personal evangelism until she appeared at our first class session for the spring semester. It happened after Kaled noticed a sad, lonely, elderly gentleman sitting alone in a restaurant one morning. She felt such compassion for the man that she sat down and started a conversation with him. She very quickly sensed his need for salvation but didn't know how to

witness to him. She remembered that witnessing classes were being offered at church.

Kaled came to the first class and diligently began learning the outline. After seven class sessions, she felt God was telling her to go and witness to the old gentleman she met in the restaurant. She returned to the restaurant and got his name and address from a waitress. She found his house vacated but learned from a neighbor that he was now in a nursing home in Fenton.

At our eighth class session Kaled requested prayer for the elderly man and for God's help as she presented Christ to him the following day.

That note, "Victory in Fenton," was the affirmation that God had heard our prayers and had rewarded Kaled's efforts as she followed Christ's command to study and be a witness.

Kaled visited the man one week later and they shared Scripture and prayed together. Two days later the elderly gentleman went to heaven to spend eternity with Jesus.

God's timing is perfect. Kaled is so glad she followed the Spirit's leading. □

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

IN THE NEWS

PEOPLE AND PLACES



Ethel M. Harding, of the Pablo, Mont., church, was recently elected to the Montana State Senate, District 25. She has had over 30 years experience in local government.

Mrs. Harding had served as Lake County clerk and recorder since 1966.

Ethel is local church chairman of Christian Life and Sunday School and is a member of the Rocky Mountain District NWMS Council. □

James K. Zimbelman, son of Rev. and Mrs. Ed Zimbelman, successfully defended his Ph.D. thesis at Arizona State University, Tempe, Ariz., October 17. Having been on a NASA grant, he accepted employment with NASA at Houston, at the Lunar and Planetary Institute.

Dr. Zimbelman graduated from Northwest Nazarene College in 1972, with a major in physics and mathematics. He married Cheryl Ann Hughes (daughter of Rev. and Mrs. Ted Hughes, missionaries to Chile). He received the master of science degree from UCLA in 1978. His research continues in geology and volcanoes. □



Melvin Neufeld, member of the Cimarron, Kans., church, was elected November 6, 1984, to represent the 115th District in the Kansas State Legislature. He is a third

generation farmer. He has been a member of the Kansas State Agricultural Council, served on the Executive Committee, the Study Committee, and the Legislative Committee.

In church work, Melvin has served on the Cimarron church board, has taught Sunday School, has been Christian Life director and NYI president. □

Rev. Berge Najarian, on special missionary assignment in Zambia, was asked by the director of the Multimedia Religious Department in Lusaka, the capital of Zambia, to present a special three-minute devotional se-

ries on national television. The week-long evening series was October 22-28, celebrating the 20th anniversary of independence for the Republic of Zambia, the 60th birthday of His Excellency President Kenneth Kaunda, and the 26th anniversary of the founding of the United National Independence Party.

Rev. Najarian has been previously interviewed on Radio Zambia about his book, *Climbing On Top of Your Troubles*. Christian bookstores in Zambia and Zimbabwe are making the book available to the public. □



Rev. Charles W. Ogden has been named the new district administrative assistant to Dr. Robert H. Scott, superintendent of the Southern California District. He

succeeds Dr. Robert Goslaw, who held the position for the past six years. Rev. Ogden pastored the Whittier, Calif., College Avenue Church for the past 19 years. Prior pastorates were in Portland, Ore., and in San Angelo, Tex.

Rev. Ogden and his wife, Mary, have moved into the Orange area, where the district office is located. They have two grown children. Karla lives in San Francisco and Kevin lives in Vista, Calif. Rev. Ogden assumed his new responsibility January 1, 1985. □

Ginger Rinkenberger of Westminster, Colo., is a Rhodes Scholarship recipient for 1985. She is the daughter

of Mr. and Mrs. Richard Rinkenberger and graduated from Iver C. Ranum High School. She is currently a senior at Northwest Nazarene College, Nampa, Idaho, majoring in biology/psychology.

The Rhodes Scholarship is considered the most prestigious award given to college students. It entitles the recipient to a two-year fully paid scholarship and travel expenses to Oxford University, Oxford, England.

There were 1,116 candidates nationwide. Miss Rinkenberger was one of 32 award winners. The Americans will join scholars from 14 other nations for their stay at Oxford University.

This is the second Rhodes scholar from NNC. In the '60s John Luik received the award. Luik currently teaches at Canadian Nazarene College and the University of Edmonton, Alberta. □



Chaplain James F. Hall was recently promoted to Lieutenant Colonel in a pin-on ceremony at Chanute Air Force Base, Rantoul, Ill. Pictured (l. to r.) are Col. Murle A. Wilson, base commander; Lt. Col. James F. Hall, and Hilda Hall, his wife. Chaplain Hall is a graduate of Trevecca Nazarene College and of Air Command and Staff College. From 1959 through 1966 he pastored in Florida at the Lakeland Lakeside Church, Daytona Beach First Church, and Tampa Sulphur Springs Church. Chaplain Hall has served on various U.S. bases, including Alaska, and overseas in the Philippines and Spain. He is presently stationed at Chanute Air Force Base.



In the Brisbane Zone of the Australia North Pacific District, three churches combined to baptize 15 believers on Sunday, November 25, 1984. District Superintendent John White reports that several of those baptized gave glowing testimonies to their salvation in Christ. The group is shown with the officiating pastors: Rev. John Chalmers, Rev. Colin Hearn, and Rev. Arthur Knights.

Easter



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NO OTHER LAMB

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Ralph's reaction to the creative use of red bandannas.

NPH RED BANDANNA DAY

Ralph Palmen, member of the Seattle Aurora Church, was the speaker at the Nazarene Publishing House Sales Conference, April 19, 1984, and at all the WILCON II meetings.

July 11 he spoke to the NPH employees. Then Ralph, as was reported in the *Herald*, was shot in a hold-up attempt by three men in a hotel parking lot in Anaheim, Calif. Thankfully his injuries, although serious, did not deter him from his last WILCON II appointment and his other speaking engagements.

In his first meeting with NPH employees, he alluded to his farmer-grandfather's red bandanna, which he used to mop his brow and wipe perspiration as he tilled the soil. This became to Ralph a symbol of work.

Recently, Ralph spoke to employees at a return engagement during a noon hour box luncheon. Two days before, the publishing house manager had a brief employee orientation meeting



Gene (art department) and Mary (accounting department) Raddatz appeared in his and her bandanna designs.

covering current company goals and objectives. Everyone was given a red bandanna at that time, symbolic of the work ethic encouraged at NPH. To honor Ralph, the employees used their bandannas in innovative ways and appeared in bandanna vests, ties, buttons and bows, designer spectacles, etc. □



Irene Rose (Litho Plate department) found ways to trim her outfit with spots of red.



Christy James (music department) upstaged IZOD, Gloria, Oscar de la Renta, Jordache, and others with matching scarf and spectacles.

PASTORAL MINISTRIES BEGINS COURSE OF STUDY VIDEO RECORDING

November 26-30, 1984, Pastoral Ministries began the massive undertaking of video recording the Course of Study for ministers seeking ordination through Directed Study (formerly the Home Study Course). The Los Angeles district center was the site and several students participated in the sessions. Dr. Wesley Tracy, professor at Nazarene Theological Seminary, was the in-



Randy Warren, of Nazarene Media Services, videotaping the class session.

structor for the course "Exploring Christian Education."

When it is finished, the course will include 15 hours of video instruction, along with written materials for discussion. These tapes will be made available to districts for group instruction.

Two other courses are now sched-

uled, "God, Man, and Salvation" and "Called unto Holiness." An early spring availability date has been set.

For more information, contact Pastoral Ministries, 6401 The Paseo, Kansas City, MO 64131. □



Pictured (l. to r.) are Dr. Wesley Tracy of NTS, and Dr. Paul Benefiel, superintendent of the Los Angeles District.



Students involved at the Los Angeles sessions



Book Briefs

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Six eye-catching four-color cards with a unique invitation for each Sunday of the drive. May be passed out individually or mailed as a postcard to your entire enrollment each week. Space for personal message if desired.

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NOTE: Details on this "Room for You" Sunday School campaign are available in the special promotional folder provided by the Division of Christian Life and Sunday School.

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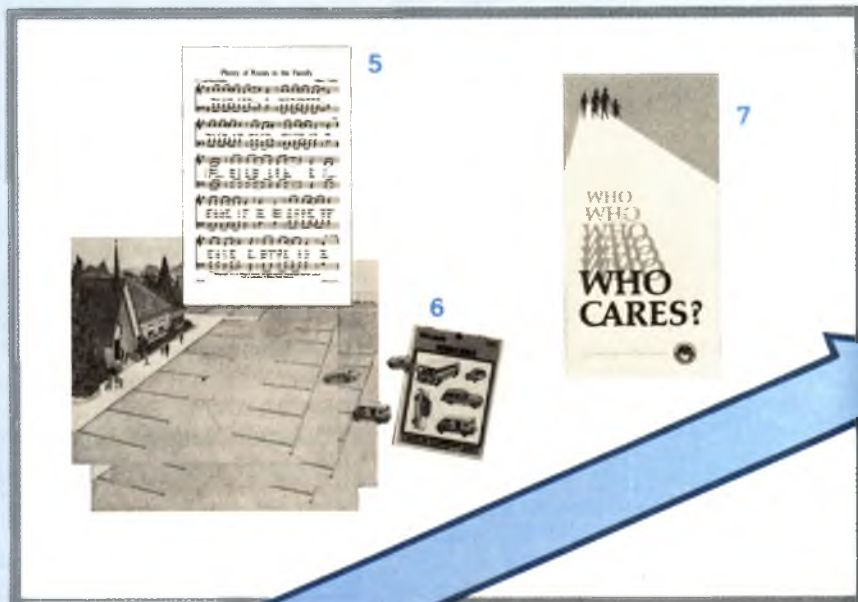
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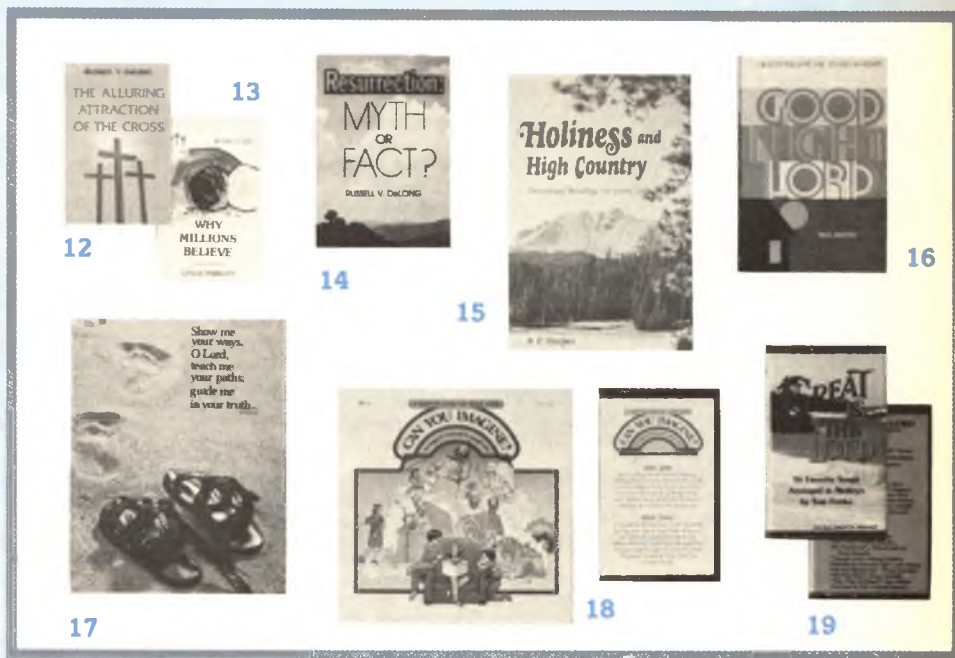
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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Eustis, FL, Jan. 29—Feb. 3; Port Charlotte, FL, Feb. 5-10; New Port Richey, FL (Plaza Drive), Feb. 12-17; Orlando, FL (Emmanuel), Feb. 19-24; Reserved, Feb. 26—Mar. 3

ARCHER, DREX: Reserved, Feb. 1-12

ARMSTRONGS, LEON, LINDA & FAMILY: Wichita, KS (Westside), Feb. 12-17; Wauneta, NE, Feb. 19-24

BAGGETT, DALLAS: Evansville, IN (Evansville Zone Indoor Camp), Feb. 26—Mar. 3

BAKER, JOHN D.: Kokomo, IN (Northside), Feb. 1-3; Gosport, IN, Feb. 5-10; Bloomington, IN (Gospel Businessmen's Assoc.), Feb. 12-17; West Union, IL, Feb. 20-24; Monticello, IL, Feb. 26—Mar. 3

BAKER, RICHARD C.: Charleston, WV (Campbells Creek), Feb. 19-24; Dunbar, WV (Nitro), Feb. 26—Mar. 3

BALLARD, DON: Corbin, KY, Feb. 6-10; Cookeville, TN (1st), Feb. 26—Mar. 3

BEARDEN, LES: Martinez, GA (1st), Feb. 5-10; Oskaloosa, IA (1st), Feb. 12-17; Charleston, WV (Loudendale), Feb. 19-24; Poplar, MO (1st), Feb. 26—Mar. 3

BEELER, LOWELL E.: Reserved, Feb. 7-17

BLUE, DAVE & DANA: Fort Myers, FL (1st), Feb. 6-10; Atlanta, GA (1st), Feb. 12-17; Kankakee, IL (ONC), Feb. 19-24; Bradenton, FL (Bradenton Breakfast Club—Concert), Feb. 28

BOCK, DON: Newark, OH (CCCU), Feb. 19-24; North Lewisburg, OH (CCCU), Feb. 26—Mar. 3

BOND, GARY & BETH: Fort Worth, TX (1st), Feb. 5-10; Chattanooga, TN (1st), Feb. 20-24; Flint, MI (Central), Feb. 26—Mar. 3

BOONE, FORD: Magnolia, MS (1st), Feb. 12-17

BOSHELL, T. JAMES: Spencer, WV (1st), Feb. 20—Mar. 3

BREWINGTON, JANE: Beaverton, MI, Feb. 26—Mar. 10

BROWN, FRED: Pickerington, OH, Feb. 26—Mar. 3

BROWN, ROGER: Fort Lauderdale (Faith), Feb. 10 a.m.; Punta Gorda, FL, Feb. 10 p.m.; Fort Pierce, FL (1st), Feb. 12-17; Orlando, FL (Colonial), Feb. 24

BROWN, TIM: Banning, CA, Feb. 12-17; Hemet, CA, Feb. 19-24; Pensacola, FL (Ensley), Feb. 26—Mar. 3

BURKE, OWEN M.: Riverside, CA (1st), Feb. 3-10

BUSH, R. ERWIN: Opelika, AL, Feb. 5-10

CARRICO, J. DONALD: Reserved, Month of February

CASTEEL, HOWARD H.: Fenton, MO, Feb. 12-17; St. Louis, MO (Lemay), Feb. 19-24; North Little Rock, AR (Friendly Chapel), Feb. 26—Mar. 3

CAYTON, JOHN: St. Cloud, FL, Feb. 5-10; Barstow, FL (1st), Feb. 12-17; Orlando, FL (Apopka), Feb. 19-24; Leesburg, FL (1st), Feb. 26—Mar. 3

CHRISTNER, JACK: Panama City, FL (1st), Feb. 12-17; West Mifflin, PA (Pittsburgh Terrace), Feb. 26—Mar. 3

CLAY, M. E.: Lima, OH (1st), Feb. 5-10; Wauseon, OH, Feb. 12-17

COBB, BILL & TERRI: Portland, OR (East Metro Crusade), Feb. 5-10; Union Gap, WA (Yakima Deeper Life Crusade), Feb. 12-17; Colorado Springs, CO (Pikes Peak Zone Camp), Feb. 24—Mar. 3

COVINGTON, NATHAN: Panama, OK, Feb. 12-17; Wister, OK, Feb. 19-24; Stuart, OK (Friendship), Feb. 26—Mar. 3

CRANE, BILLY D.: Ridgway, PA, Feb. 26—Mar. 3

CUNDIFF, G. R. *SCOTT: Weslaco, TX (Mid-Valley), Feb. 26—Mar. 3

DALE, TOM: Seattle, WA (Aurora), Feb. 10; Seattle, WA (1st), Feb. 17; Portland, OR (Rose City), Feb. 27—Mar. 3

DARNELL, H. E.: Clinton, IA, Feb. 7-17; Lexington, NC, Feb. 21—Mar. 3

DELL, JIMMY: Pomeroy, WA, Feb. 3-6; Seattle, WA (North), Feb. 7-10; Federal Way, WA (Green River Crusade), Feb. 17-20; Norwalk, CA, Feb. 21-24

DENNIS, DARRELL: Hannibal, MO (Nazarene Indoor Camp), Feb. 4-8; Andalusia, AL (New Providence), Feb. 12-17; Dothan, AL, Feb. 19-24

DIXON, GEORGE & CHARLOTTE: Gospel Concerts on North American Indian Dist., Month of February

DODDS, LARRY: Canton, IL (Holiness Crusade), Feb. 6-10; Oaklawn, IL (Chicago Holiness Crusade), Feb. 27—Mar. 3

DOROUGH, JIM & CAROL: Burlington, TX, Feb. 5-10; Ropesville, TX, Feb. 12-17; Portales, NM, Feb. 19-24; Terrell, TX (1st), Feb. 26—Mar. 3

DUNMIRE, RALPH & JOANN: Cullman, AL (1st), Feb. 26—Mar. 3

DUTTON, BARRY & TAVIA: Grand Manan, New Brunswick (Wes.),

Feb. 5-10; Woodstock, New Brunswick (Wes.), Feb. 12-17; Andover, New Brunswick (Wes.), Feb. 19-24; Hawthorn, PA, Feb. 26—Mar. 3

ECKLEY, LYLE E.: Brownfield, TX, Feb. 6-10; Pittsfield, IL, Feb. 19-24

ERICKSON, A. WILLIAM: Greenville, TX (1st), Feb. 5-10; Nelsonville, OH, Feb. 20-24; Vermillion, OH, Feb. 26—Mar. 3

ESSELBURN, BUD—THE KING'S MESSENGERS: Edmond, OK (Grace), Feb. 19-24; Mountain View, MO, Feb. 26—Mar. 3

FADER, WESLEY & MARY: Richmond, VA (1st), Feb. 3; Landisville, PA (Mt. Zion Luth.), Feb. 9-10; Mechanicsville, VA (Christian Center), Feb. 16-17

FISHER, C. WILLIAM: Westminster, CO (Biltmore), Feb. 12-17; Yuma, AZ (Grace), Feb. 19-24; Coolidge, AZ, Feb. 26—Mar. 3

FRANK, RICHARD A.: Reserved, Month of February

FRODGE, HAROLD: Decherd, TN (1st), Feb. 12-17; Cowan, TN (1st), Feb. 19-24

GAWTHORP, WAYLAND: Moberly, MO, Feb. 10-17; Jasper, AL (Salem), Feb. 19-24; Greens Fork, IN, Feb. 26—Mar. 3

GRAY, BOB & BECKY: Kennewick, WA (Tri-Cities Area Holiness Crusade), Feb. 5-10; Reserved, Feb. 11-19; Canton, OH, Feb. 20-24; Decatur, IL (West Side), Feb. 26—Mar. 3

GRAY, DAVID & REBECCA: Cleveland, OH, Feb. 19-24; Tipton, IN, Feb. 26—Mar. 3

GREEN, JAMES & ROSEMARY: Plainsville, KS, Feb. 1-3; Brazil, IN (Terre Haute Indoor Camp), Feb. 5-10; Canton, IL (Free Meth.), Feb. 12-17; Indianapolis, IN (Clermont), Feb. 22-24; Peru, IN, Feb. 27—Mar. 3

GRINDLEY, GERALD & JANICE: Rock Hill, SC (West Main), Feb. 5-10; Hartsville, SC (1st), Feb. 12-17

GROVES, C. WILLIAM: Cumberland, KY, Feb. 26—Mar. 3

HAGEMEI, WAYNE F.: Lewiston, ID (1st), Feb. 24-27

HAINES, GARY W.: Port Arthur, TX (Grace), Feb. 2-6; Texarkana, TX (1st), Feb. 7-10; Dinuba, CA (1st), Feb. 16-20; Sacramento, CA (Arden Way), Feb. 21-24

HAMILTON, JACK & WILMA: Fort Smith, AR (Northside), Feb. 19-24

HANCE, RAY: Sand Springs, OK, Feb. 12-17; Guyton, OK, Feb. 27—Mar. 3

HANCOCK, BOYD C.: Prescott, AZ (1st), Feb. 20-24

HAYNES, CHARLES & MYRT: Signal Mountain, TN, Feb. 26—Mar. 3

HELMS, MIKE & GLORIA: Rome, NY (1st), Feb. 5-10; Winchester, IN (Zone Holiness Convention), Feb. 12-17; Adrian, MI (Madison), Feb. 25—Mar. 3

HENDERSON, LOTTIE V.: Reserved, Month of February

HIGGINS, CHARLES E.: Scottsdale, AZ, Feb. 3-7; Honolulu, HI (1st), Feb. 10-17; Anaheim, CA (1st), Feb. 24-28

HILDIE, D.W.: Rimbey, Alberta, Feb. 10-17

HILL, BEN E.: Sebring, FL, Feb. 12-17; Valdosta, GA, Feb. 19-24

IDE, CHARLES: Orlando, FL (Christian Life World), Month of February

JAMES, RANDY & MARY JANE: Owensville, IN, Feb. 5-10; Mitchell, IN (1st), Feb. 19-24; Pampa, TX (1st), Feb. 26—Mar. 3

JANTZ, CALVIN & MARJORIE: Reserved, Month of February

JOHNSON, RON: Genesee, ID (Community), Feb. 2-3; Concerts in Southern Idaho, Feb. 6-10; Concerts in Central & Southern California, Feb. 17-24; Reno, NV, Feb. 25—Mar. 3

JONES, TERRY: Waynesville, MO, Feb. 13-17; Esther, MO, Feb. 19-24

JUSTICE, MEL & DONNA: Fairborn, OH (Wrightview), Month of February

KEENA, EARL E.: Fresno, CA (Fellowship of Christian Magicians), Feb. 1-2

KNIGHT, JOHN L.: Decatur, GA (Atlanta 1st), Feb. 12-17; Albany, GA (1st), Feb. 19-24; Fort Mill, SC (1st), Feb. 24—Mar. 3

KRATZER, RAYMOND C.: Vale, OR, Feb. 5-10; Prineville, OR, Feb. 26—Mar. 3

LASSELL, RAY: Bossier City, LA (South), Feb. 5-10; El Dorado Springs, MO (Church of God Holiness), Feb. 12-17; Danville, IL (Northside), Feb. 19-24; Hamilton, OH (Millville Ave.), Feb. 26—Mar. 3

LAWSON, WAYNE T.: White Salmon, WA, Feb. 5-10; Yakima, WA (Trinity), Feb. 12-17; Notus, ID, Feb. 19-24; Sunnyside, WA, Feb. 26—Mar. 3

LECKRONE, LARRY: Olathe, KS (College), Feb. 8-10; Owego, NY, Feb. 12-17; Johnson City, NY (Triple Cities Holiness Crusade), Feb. 19-24; Watertown, NY, Feb. 26—Mar. 3

LECRONE, JON: Abilene, TX (Southwest), Feb. 5-10; Concerts (Texas and New Mexico), Feb. 12-17; Truth or Consequences, NM, Feb. 19-24

LIDDELL, P. L.: Stockbridge, MI (Southwest), Jan. 30—Feb. 3; Arlington, TX (Calvary), Feb. 5-10; Canton, IL (Meth.), Feb. 12-17; Brunswick, OH (Cleveland Westside), Feb. 20-24; New Hampshire, OH, Feb. 26—Mar. 3

LOETSCHER, O'NEAL & LINDA: Florence, CO, Feb. 5-10; Kansas City, KS (Bethel Glen), Feb. 12-17; Marengo, IA, Feb. 19-24; Hutchinson, KS (Westside), Feb. 26—Mar. 3

MANER, ROBERT E.: Fort Walton Beach, FL, Feb. 5-10; Manchester, GA, Feb. 12-17; Rome, GA (1st), Feb. 19-24; East Point, GA (East Point Mission), Feb. 26—Mar. 3

MANLEY, STEPHEN: Kennewick, WA (Tri-Cities Area Holiness Crusade), Feb. 5-10; Reserved, Feb. 11-18; Canton, OH (Zone Crusade), Feb. 20-24; Decatur, IL (Westside), Feb. 26—Mar. 3

MATTER, DAN & ANN: Longwood, FL, Feb. 12-17; Okeechobee, FL, Feb. 24; Winter Park, FL, Feb. 26—Mar. 3

McFERRIN, RICK & LANETTE: Ruston, LA (1st), Feb. 5-10; Swayzee, IN, Feb. 12-17; Albany, IN, Feb. 19-24; Muncie, IN (1st Brethren), Feb. 26—Mar. 3

MELVIN, DOLORES: Van, KY (Whitesburg), Feb. 8-10; Dallas, TX (Midletown), Feb. 17-24

MEREDITH, DWIGHT & NORMA JEAN: Decatur, AL (1st), Feb. 12-17

MEYER, BOB & BARBARA: Reserved, Month of February

MILLER, PAULINE O.: Reserved, Feb. 12-17

MILLER, WALLY & CARROLL: Silverton, OR, Feb. 3-10; Lewiston, ID (Orchards), Feb. 17-21; Pendleton, OR, Feb. 24—Mar. 1

MILLHUFF, CHARLES R.: Zillah, WA (Yakima Zone "Deeper Life Crusade"), Feb. 12-17; Bourbonnais, IL (College), Feb. 20-24; Nacogdoches, TX (1st), Feb. 27—Mar. 3

MOSS, UDELL G.: Science Hill, KY, Feb. 5-10; Albany, KY (North Side), Feb. 12-17; Jackson, MS (Grace), Feb. 19-24; Jackson, MS (Emmanuel), Feb. 26—Mar. 3

MOYER, BRANCE E.: Marlow, OK (1st), Feb. 19-24

MUNCIE, ROBERT & JANE: Hillsdale, MI, Feb. 3-6; Odon, IN, Feb. 8-10; McGehee, AR, Feb. 12-17; Morrilton, AR, Feb. 19-24; Searcy, AR, Feb. 26—Mar. 3

MYERS, HAROLD: Pinellas Park, FL, Jan. 28—Feb. 3; Spring Hill, FL, Feb. 5-10; Reserved, Feb. 12-17; Macon, GA (1st), Feb. 19-24; Carmi, IL, Feb. 26—Mar. 3

OVERTON, WILLIAM D.: Reserved for American Indian Crusade, Month of February

PALMER, JAMES E.: Springfield, IL (1st), Feb. 18—Mar. 3

PASSMORE EVANGELISTIC PARTY: Bowie, MD, Feb. 12-17; Denton, MD, Feb. 19-24; Selinsgrove, PA, Feb. 26—Mar. 3

PEAL, DONALD V.: Bethel, OH (Mt. Carmel), Feb. 6-10

PERDUE, NELSON S.: Uhrichsville, OH, Feb. 5-10; Mount Sterling, OH, Feb. 12-17; Toledo, OH, Feb. 19-24; Belpre, OH, Feb. 26—Mar. 3

PFEIFER, DON: Circleville, OH (CCCU), Feb. 3; Shelbyville, IN (1st), Feb. 4-10; Alva, OK (1st), Feb. 18-24; Shawmut, AL (Valley Zone Indoor Camp), Feb. 26—Mar. 3

QUALLS, PAUL M.: Tuscaloosa, IA (Indoor Camp), Feb. 12-17; Valdosta, GA (1st), Feb. 19-24; Evansville, IN (Zone Indoor Camp), Feb. 26—Mar. 3

RAINS, HAROLD: Madill, OK, Feb. 26—Mar. 3

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

RICHARDS, PHYLLIS: Shelbyville, IN (1st—banquet), Feb. 11; Greenfield, IN (Stringtown), Feb. 14

ROBINSON, TED: De Land, FL, Feb. 5-10; Jacksonville, FL (Oak Hill), Feb. 12-17; Sherrodsville, OH (Dellroy), Feb. 20-24; Westerville, OH (Linden), Feb. 26—Mar. 3

ROTH, RON: Oklahoma City, OK (Capitol Hill), Feb. 10-17; Pittsburg, TX (1st), Feb. 26—Mar. 3

SMITH, CHARLES HASTINGS: Duncan, OK (Oak Ave.), Feb. 6-10; Walters, OK, Feb. 13-17; Hereford, TX (1st), Feb. 20-24; Dallas, TX (Central), Feb. 27—Mar. 3

SMITH, DUANE: Whitney, TX, Feb. 12-17; Sulphur Springs, TX, Feb. 19-24; Perryton, TX, Feb. 26—Mar. 3

SMITH, OTTIS & MARGUERITE: Reserved, Feb. 1-24; Bryan, TX (1st), Feb. 26—Mar. 3

STANTON, TED & DONNA: Jacksonville, FL (Westside), Feb. 12-17; Palmetto, FL, Feb. 26—Mar. 3

STEVENSON, GEORGE E.: Rock Hill, SC (West Main), Feb. 5-10; Hartsville, SC (1st), Feb. 12-17; Danville, VA (Calvary), Feb. 20-24; Henryetta, OK (1st), Feb. 26—Mar. 3

STREET, DAVID: Guyana, South America, Feb. 1-22

STRICKLAND, RICHARD L.: Tampa, FL (1st), Feb. 5-10; Colorado Springs, CO (Eastborough), Feb. 13-17; Bloomington, IN (Indoor Camp), Feb. 19-24; Council Bluffs (1st), Feb. 27—Mar. 3

TAYLOR, CLIFFORD E.: Kennewick, WA (Tri-Cities Zone Crusade), Feb. 5-10; Spokane, WA (Spokane Zone Crusade), Feb. 19-24

TAYLOR, DAVID: Fern Park, FL, Feb. 5-10

TAYLOR, MENDELL: Canton, IL (Holiness Convention), Feb. 6-10

TAYLOR, ROBERT: Fort Worth, TX (Wedgewood), Feb. 7-12; Denton, TX (Taylor Park), Feb. 19-24; Fairfield, OH, Feb. 26—Mar. 3

TOOLEY, JIM: Wrightsville, GA, Month of February

TRIPP, HOWARD: Oneonta, AL (Union Hill), Feb. 12-17; Covington, GA (1st), Feb. 19-24

VARCE, PAUL: Reserved, Feb. 1-10

VARIAN, WM. E.: Brea, CA, Feb. 6-10; Garden Grove, CA, Feb. 12-17; Whittier, CA (College Ave.), Feb. 24—Mar. 3

WATKINS, FRANK: Ojai, CA, Feb. 5-10

WELLS, LINARD: Bay City, TX (1st), Feb. 5-10; Lake Charles, LA (College Park), Feb. 12-17; Lewisville, TX (1st), Feb. 19-24; Mesquite, TX, Feb. 26—Mar. 3

WHITWORTH, ARTIE H.: Haines City, FL, Feb. 12-17; Hays, KS, Feb. 19-24

WHITWORTH, MARCUS & DONNA: Haines City, FL, Feb. 12-17; Cedar Falls, IA, Feb. 22-24; Des Moines, IA (Eastside), Feb. 27—Mar. 3

WILCOX, WALTER: Dover-Foxcroft, ME, Feb. 26—Mar. 3

WYLIE, CHARLES R.: Haysville, KS (1st), Feb. 23—Mar. 3

WYRICK, DENNIS E.: Fort Pierce, FL (1st), Feb. 12-17; Lake Placid, FL, Feb. 19-24

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

At the heart of evangelism is a compelling concern for others.

OUR COLLEGES AND SEMINARIES



Shown (l. to r.) are Dawn Gertson and Mrs. Hamlin.

HOWARD HAMLIN SCHOLARSHIP INTRODUCED AT NNC

During the 1984 homecoming activities at Northwest Nazarene college, a scholarship in honor of Dr. Howard Hamlin was introduced. Dr. Dawn Gertson ('80) initiated the scholarship because of the influence Dr. Hamlin had in her life. As a 14-year-old junior high student, Dawn wrote to Dr. Hamlin for advice, expressing her desire to someday be a doctor. "Girls don't become medical doctors," she had been told. "They can be nurses or enter other fields of medicine, but doctors, that's for men."

Dr. Hamlin wrote, "... time goes quickly and you are wise to get your sights set on a goal this early. It is a worthy goal and God will help you. . . . you can get excellent training at our Nazarene colleges. Northwest Nazarene is in your zone. It is a good school."

Dawn enrolled as a student at NNC three years later and graduated magna cum laude in 1980 with majors in biology and chemistry. She received her doctor of medicine degree from Loma Linda University in June 1984 and is currently in residency at St. Vincent's Hospital in Portland, Oreg.

Dawn writes, "NNC . . . has much to offer the student who decides to apply himself and seek out all the opportunities as they present themselves. I am proud I chose to attend NNC. I received a fine education, and as an alumnus I will try to add to its reputation. Since many people came to my aid during those four years of study and enabled me to graduate debt-free, I did not have to worry about finances overmuch, and so was able to apply myself to my studies without reservation."

Dr. Hamlin's inspiration will encourage other students to benefit through this scholarship fund. □

TNC STAFF CHANGE

Mr. Gerald K. Willis of Nashville was appointed assistant director of admissions at Trevecca Nazarene College, according to an announcement made by Dr. Homer J. Adams, president.

Mr. Willis earned both his B.S. and M.Ed. degrees from Middle Tennessee State University and has 30 additional hours from Tennessee State and the University of Tennessee. He has 22 years experience as teacher, coordinator of special programs, assistant and associate principal in Metro schools. Mr. Willis and his wife, Betty, have a son, Daryl, who attends Trevecca, and a daughter, Diane Burke, who is a graduate.

He replaces Gary K. Wallace, who is now teaching in Wilson County.

The assistant director of admissions is responsible for high school relations and coordinates the admission counselors. □

SANDERS APPOINTED TO MVNC POST



Suzanne C. Sanders has been appointed supervisor of personnel records and special accounts at Mount Vernon Nazarene College. She replaces Juanita Ferguson, who retired from the position after 17 years of service to the college.

As supervisor, Mrs. Sanders will be responsible for handling fringe benefits for all personnel, including government reports pertaining to those benefits; campus and vehicle insurance, and special billings and accounts.

Prior to moving to Mount Vernon, she was a secretary specialist with the Florida Department of Corrections, Bureau of Facilities Services in Tallahassee, Fla. From 1980-82, Mrs. Sanders was a secretary with the Florida Department Corrections Credit Union. She was also a secretary for the Education Department at Trevecca Nazarene College and a teacher with the Kansas City School District.

Mrs. Sanders earned her bachelor's degree from Mid-America Nazarene College in 1973. She is married to Dr. Terrell Sanders, assistant professor of religion at MVNC. They have two children, Ben, age 10, and Holly, age 6. □

BNC PRESENTS "B" AWARDS

Wanda Knox of Olathe, Kans., and Dr. Raymond Hurn of Overland Park, Kans., were honored as the 1984 recipients of the "B" Awards for meritorious service from Bethany Nazarene College

in Bethany, Okla. The awards were presented during the 1984 BNC Fall Alumni Program held November 18.



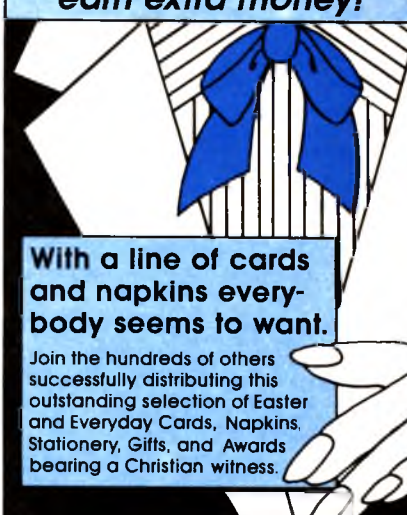
Wanda Knox was selected for the award because of her work as an educator and missionary. Mrs. Knox and her husband, Sidney, opened the Nazarene mission field in New Guinea in 1955. She served as the executive director of the Nazarene World Mission Society from 1975 to 1980 when she returned to the mission field in Israel. Mrs. Knox is currently on medical leave from the mission field in Trinidad.



Dr. Raymond Hurn has been the director of Church Extension Ministries for the Church of the Nazarene since 1968. He is the 1985 Program Chairman for the National Convocation on Evangelizing Ethnic America.

Recognized as one of the nation's leading authorities on church growth of all denominations, Hurn was a pastor and served as district superintendent for 25 years before joining the executive staff at International Headquarters. □

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MANC BOARD OF TRUSTEES MEETS

The highlight of the annual fall meeting of the Mid-America Nazarene College Board of Trustees was the 18th, and final, annual report of the college's founding president, Dr. R. Curtis Smith. The current year will complete Dr. Smith's 19th year as MANC's only president. Dr. Smith served pastorates in Texas, Arkansas, and Oklahoma, and then as director of development at Bethany Nazarene College for 14 years prior to his election as MANC's first president. The Board of Trustees will elect the new president in July of 1985.

In other business, the Board of Trustees approved the establishment of the Mid-America Nazarene College Foundation, which will oversee the current and future endowment funds of the college. MANC is currently in a financial campaign to raise \$6 million for endowment.

Mr. John Stephens, business manager, reports a projected 1985-86 budget of \$6,124,900, with only minimal increases in charges. Upon the recommendation of the academic dean, Dr. Keith Bell, the board voted faculty promotions for Associate Professor Ken Crow and Assistant Professor Karolyn Kells. Mr. Bob Brower was promoted from assistant academic dean to associate academic dean.

Dr. Roger Parrott, chief development officer, reported a record year in total giving with \$3,047,771 raised for operations and capital projects. A major gift of \$750,000 from the Mabee Foundation, for the new library, accounted for a portion of this dramatic increase. All funds for the new \$3.3 million, 36,000 sq. ft. library have been received or committed. Dedication is planned for May 18, 1985.

Dr. Forrest Whitlatch was reelected chairman of the Board of Trustees. Other officers elected included: Dr. Milton Parrish, vice-chairman; Dr. Paul Cunningham, secretary; and Rev. Tom Bailey, treasurer.

TNC RECEIVES ACCREDITATION EXTENSION

Trevecca Nazarene College was granted a 10-year extension of accreditation by the Southern Association of Colleges and Schools at their annual meeting in Atlanta on December 11. The reaffirmation of accreditation followed a one-year self-study by the college and a recommendation by SACS College Commission.

The graduate program at Trevecca, inaugurated in June, was granted candidate status by SACS.

Other recent recognitions of programs at Trevecca were a two-year extension of accreditation by the

Committee on Allied Health and Accreditation of the American Medical Association for the Physician Assistant Program, and the Teacher Education Program was given continued approval by the Tennessee Department of Education.

LESTER L. DUNN HONORED BY BNC

Dr. Lester L. Dunn was honored recently as recipient of the Bethany Nazarene College 1984 Heritage Award. Dr. Dunn was recognized for his years of dedication and service to the college and students as well as his professional achievements.

Serving as a member of the BNC faculty from 1942-1979, Dr. Dunn held the position of dean of fine arts, chairman of the Division of Fine Arts, and full professor of voice.

Remembered for his years as director of the BNC A Capella Choir, Dr. Dunn is also the composer of over 50 published songs; author of the textbook, *The Conductor in Action*; has worked in television and radio as a vocalist, as well as being a special singer or choral director in General Assemblies of the International Church of the Nazarene; and many other church activities.

As Dr. Dunn was honored with the Heritage Award, his impact as friend and respected professor was his most



Pictured (l. to r., front row) are: Dr. Roger Parrott, Dr. John Stockton, Rev. Don Stelting, Mr. John Stephens, Dr. R. Curtis Smith, Dr. Forrest Whitlatch, Dr. Paul Cunningham, Rev. Jim Diehl, Rev. Tom Bailey, and Dr. Eugene L. Stowe. Second row (l. to r.) are: Mr. Steve Starett, Dr. James Hester, Mr. John Palmer, Mr. Marvin Cherry, Mr. Fletcher Smith, Rev. Virgil Grover, Mr. Roy Simpson, Mr. Darrell Johnson, and Mr. Blaine Proffitt. Third row (l. to r.) are: Dr. Lloyd Taylor, Dr. Otto Theel, Rev. Joe Lee Thompkins, Mr. Don Cork, Dr. Ray Cook, Mr. Charles Clark, Rev. Hiram Sanders, Rev. Mark Morgan, and Mr. Carlos Chase. Back row (l. to r.) are: Rev. R. L. Atkinson, Mr. Harry Lytle, Dr. Robert Cerrato, Dr. Milton Parrish, Dr. Leland King, Rev. Terrill Haddix, Mr. Dale Shearer, Rev. William Sunberg, and Rev. Paul Marshall.

obvious achievement. Over 80 former students and members of the A Capella choirs that Dr. Dunn conducted gathered to sing under his direction during the BNC 1984 Fall Homecoming Program. During the time Dr. Dunn was directing the A Capella Choir they toured over 50,000 miles in 2,000 concerts. □

NNC ALUMNI CHOOSE HULL TO RECEIVE 1984 ALUMNUS AWARD



Dr. Larry Hull was presented the Northwest Nazarene College Alumni Association's Alumnus of the Year Award for 1984 at homecoming time, November 23-25. Larry

graduated cum laude from NNC in 1960. He has served on the NNC Board of Regents since 1976.

Larry received his M.D. degree from the University of Washington Medical School in 1964. He is in private practice as a member of Washington Orthopedic and Fracture Clinic in Centralia, Wash.

Dr. Hull is a local church board member and teaches a Sunday School class. He is a member of the Washington Pacific District Advisory Board and was elected to serve as delegate to the 1985 General Assembly in Anaheim, Calif. He serves as lay chairman of Discipleship and Evangelism. □

ONC GAINS RENEWAL IN TEACHER ACCREDITATION

The National Council for Accreditation of Teacher Education (NCATE) has given full accreditation for all of Olivet Nazarene College's teacher education programs for the maximum period of seven years, according to Dr. Harry Westfall, ONC's director of education.

Olivet offers bachelor's degrees in elementary and secondary teaching, and music teaching for grades K-12. The secondary teaching majors include biology, business, chemistry, English, history, home economics, mathematics, physical education, physical science, physics, romance languages, and social science.

Teaching minors are also available in art, earth and space science, French, general science, German, health, music, psychology, Spanish, and speech communication.

Registrar Jim Knight said 62 of Olivet's 303 graduates last year earned degrees that prepared them for teaching. Westfall said about 200 students are now enrolled in teacher education programs.

Olivet's teacher education programs have been accredited by NCATE for

three decades. The new report said that all standards were met for all programs. They recommended improvement for multicultural experiences for secondary methods classes, additional preparation in utilization of education media, and updating of curriculum guides.

An early childhood education program is offered for those wishing to work in day-care centers. An associate of arts degree is also offered for teacher aides.

In addition to the national recognition, the teacher education programs are fully certified by the State of Illinois, Westfall said.

The faculty members include Dr. Westfall, Dr. Jack Furbee, Dr. Sara Spruce, Dr. Donald Wood, Dr. Deborah Bembray, and Dr. Michael Vail. □

ONC ALUMNI HONOR JOHN BOWLING AND JAN REAM

Alumni of Olivet Nazarene College voted highest alumni honors for 1984 to Dr. John Bowling, pastor of College Church of the Nazarene in Bourbonnais, and Mrs. Jan Kiemel Ream, executive vice president of New Source Counseling Centers in Cleveland.

The 1984 "O" Awards were presented to them at Homecoming in October following a ballot from Olivet alumni around the world.



Jan graduated from Olivet in 1967, earned a master of science degree in clinical counseling from the State University of New York, and interned in the Psychiatric Services Division of Huron Road Hospital in Cleveland. Her clinical counseling since 1975 has concentrated on individual, family, and marriage therapy.

She was formerly director of children's ministries for Bethany, Okla., First Church.



Dr. Bowling graduated from Olivet in 1971 and earned a master's degree from Olivet in 1972. He has earned two doctoral degrees, one from Southwest Baptist Theological Seminary and one from Perkins School of Theology of Southern Methodist University.

He has been an assistant professor of Christian education at Nazarene Bible College, Colorado Springs, and at Olivet Nazarene College.

After serving four years as pastor of Dallas First Church, he came to be pastor of College Church at Olivet in June 1983. At both churches he has supervised the construction of Christian life centers. □

CORRECTION


A news item appeared in the Dec. 15 issue concerning Dr. Albert Stiefel in which Western Evangelical Seminary was erroneously named "Wesleyan Evangelical Seminary." We apologize for the error to all concerned.

FOR THE RECORD

MOVING MINISTERS

ROBERT M. ALDRICH from Salina (Kans.) Belmont Boulevard to Malden (Mo.) First
 PAUL N. BURKLEY SR. from Maynard, Mass. to Columbus (Ohio) Bellows Avenue
 D. ROGER JORDON from Lawrenceville, Ga. to New Lebanon, Ohio
 WENDLE R. LAHR from Carthage, N.Y. to Binghamton, N.Y.
 JACK C. LEATHERMAN from Milan, Ill. to Macomb, Ill.
 JAMES N. LEE from Paso Robles, Calif. to Lake Isabella, Calif.
 GEORGE F. MILNE from associate, Binghamton, N.Y. to Olean, N.Y.
 DALE T. PEIRCE from Amarillo (Tex.) South Georgia to Amarillo (Tex.) San Jacinto
 ROBERT PULKKINEN from Endicott, N.Y. to Carthage, N.Y.
 AUBREY D. SMITH from Ironton (Ohio) First to Allentown, Pa.
 TERRY S. SOWDEN from Edinboro, Pa. to Baltimore Dundalk
 DAVID L. SPEICHER from Parish (N.Y.) Faith to Syracuse, (N.Y.) First
 GERALD T. WILSON from Blanchester, Ohio, to Indianapolis Speedway
 JAMES E. WOLFORD from Berne, Ind., to Monroeville, Ind.

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FEBRUARY—MARCH

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MOVING MISSIONARIES

MR. DONALD and GLENDA BELL,* Mexico Project Coordinator, Address: 3437 Red Sails, El Paso, TX 79935

REV. MARSHALL and DELLA GRIFFITH, Dominican Republic, Field address: Apartado Postal 1363, Santo Domingo, Republica Dominicana

REV. WILLIAM and GAIL PATCH, Korea, Field address: 303 Jim Song Villa, Shin Bu Dong 62-7, Cheonan, Korea 330

*Specialized Assignment Personnel

MOVING CHAPLAINS

CH (CPT) DANIEL PARKER, U.S. Army, from Fort Riley, Kans., to HHC 1/13 BN 3rd INF DIV, APO NY 09034

CH (LTC) JAMES HALL, USAF, from Spain to 3345 ABC/HC Chanute AFB, IL 61868

RECOMMENDATIONS

REV. AND MRS. CARLTON (MIRIAM) MILLS of 14701 N. 30th St., Tampa, FL 33549, are entering the field of full-time evangelism. The Millses have a unique evangelistic ministry in that Brother Mills has caught the spirit and humor of Bud Robinson in his presentation of Uncle Bud in "God Ran a River Through My Heart" and "Hallelujah Side." I know Rev. Mills to be a capable preacher of the message of heart holiness. The Millses also minister in a Spirit-anointed music ministry. Rev. Mills has pastored on Upstate New York, Central Ohio, Southern Florida, and Central Florida districts. I wholeheartedly commend to pastors and churches.—*J. V. Morsch, Central Florida district superintendent.*

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

VITAL STATISTICS

DEATHS

A. PURNEY ACKER, 76, Nov. 29, Lexington, Mass. Survivors: wife Thelma C. (Diehl); daughter Jean E.; son Warren D.; and three sisters.

EVELYN GRIBBLE BUTTRAM, 62, Mantua, N.J. Survivors: husband James; sons James and Jeffrey; daughter Lila Beth Hathaway; four grandchildren; two brothers; and one sister.

MRS. IRENE SOUTHARD DIEHL, 61, Dec. 9, Martinsville, Va. Survivors: husband William T. "Bill"; daughters Deborah Bennett and Sandra Kay Diehl; three grandchildren; her mother; three sisters; and three brothers.

MRS. ZYLPHIA HERTENSTEIN, 85, June 7, Santa Monica, Calif. Interment: Rosehill, Los Angeles County. Survivors: son Gerald, three grandchildren, and several great-grandchildren.

JOE G. MARTIN, 90, Dec. 9, Smith Center, Kans. Survivors: wife Mattie; five sons; four daughters; and two sisters.

DR. HUGH D. WOODWARD, SR., 76, Dec. 9, Hesperia, Calif. Survivors: wife Charella; son Hugh D., Jr.;

"Showers of Blessing"
PROGRAM SCHEDULE

February 10
"Living Out a Name"

February 17
"Costly Religion"

by W. E. McCumber, speaker

NOAH'S ARK SOUGHT, BUT NOT FOUND. The Institute for Creation Research (ICR) reports that though many erroneous reports about what was and was not found circulated worldwide this summer, no conclusive evidence that Noah's ark had been found has been presented.

Several expeditions conducted research on Mount Ararat this past summer. One expedition was made up of three groups: the ICR, headed by Dr. John Morris; High Flight Foundation, headed by former astronaut Jim Irwin; and International Expeditions, headed by Marvin Steffins.

These groups were given permission to search for the ark, and made on-site inspections of several boat-shaped formations that had been previously identified from aerial photos. The Steffins group was very interested in one such formation, and after collecting fragments of something resembling petrified wood, the Steffins group left for Ankara, Turkey.

Media representatives, following rumors that Steffins had found the ark, attended a press conference where Steffins explained that a boat-shaped formation had been found, but more research would be required to determine what had been found.

The ICR team visited the formation Steffins had explored and concluded, as had expeditions in 1959, 1960, and 1973, that the "ark" was a natural rock formation. While ICR reports that the effects of the past summer's work on Ararat is still uncertain, at least one important discovery was made. The ruins of a city were located and photographed in detail, including inscriptions that will provide years of study. □

PROTESTANTS ON YUGOSLAVIA'S STATE TELEVISION. A government-owned television station in Belgrade allowed a series of programs about the Protestant church in Yugoslavia. The broadcasts, run in January, represented the first time Protestants had been given such exposure in the country.

Fears that the program would condemn Protestants were ceased when an evangelical leader was asked to write a major portion of the script.

Major religions in Yugoslavia include Eastern Orthodox, Roman Catholic, and Islam. Protestants in this country are primarily Lutheran, Reformed, Christian Adventist, and Pentecostal. □

ISRAELIS READ NEW TESTAMENT BUT BELIEVE IT HARMFUL TO SOCIETY. Nearly one in four of Israel's Jews have read some of the New Testament, according to an Israeli research institute. Among respondents to a survey, 23 percent admitted having read some of the New Testament; 12 percent of the country's Jewish homes have a New Testament. But a much larger number of Israelis, 42 percent, consider distribution of the New Testament harmful to their society. □

EVANGELISM AT THE OLYMPICS. It is estimated that 1,000 people a day made decisions for Christ during last summer's Olympic Games in Los Angeles, as a result of intense evangelistic outreach efforts.

Volunteers from 70 denominations, Christian organizations, and mission agencies, backed by 1,846 local churches in Southern California, talked to hundreds of Olympic athletes and thousands of visitors from around the world.

Three million pieces of Christian literature were distributed. Seventy athletes were led to Christ during the Olympic trials prior to the competition. □

JEWS NOW A MINORITY GROUP IN DISTRICT OF GALILEE. A recent census report from Israel showed that Jews were a minority group in Jesus Christ's home district of Galilee. While the Jewish population had never been large there, it was thought to be a majority until a recent computer survey. A spokesman for the Central Bureau of Statistics said that the population shift in Galilee was due to the higher birth rate of the largely Arab non-Jewish community there, and the large movement of Jews to other parts of Israel. □

daughter Donna Lemon; six grandchildren; seven great-grandchildren; one brother, and two sisters.

BIRTHS

to DAVID AND JODI (ABRAMS) BROOKS, Keene, N.H., a boy, Joshua David, Dec. 14

to TERRY AND JULIE (BALDWIN) LICCARDI, Springfield, Mo., a girl, Allison Ann, Dec. 21

to STEVE AND REBECCA (ELLIOTT) NELSON, Irving, Tex., a girl, Adrienne Rachele, Oct. 25

to PAUL AND PAM (MURPHEY) SIMMONS, Phoenix, Ariz., a girl, Melissa Renee, December 9

to DAVID AND LISA (BLUE) SORENSEN, Bourbonnais, Ill., a boy, Timothy David, Dec. 6

to PHILIP AND PAULA (STROUD) TROUTMAN, Kansas City, Mo., a boy, Nathaniel Philip, Dec. 18

to JEFF AND DEBBIE (ARMSTRONG) WHITE, Sublette, Kans., a boy, Trevor Joel, Oct. 31

to GORDON AND JACKIE ZINK, Fritch, Tex., a boy, Andrew Ryan, Dec. 2

MARRIAGES

KELLY GERBER and MARK GERBOTH at Rolling Meadows, Ill., Oct. 6

CINDY RUSTAND and TIM ZAWICKI at Lynden, Wash., Nov. 17

TERESA HITE and JERRY MAYHEW at Bassett, Va., Dec. 15

ANNIVERSARIES

REV. AND MRS. EDWARD J. JOHNSON were honored with a golden wedding anniversary celebration September 9 in the Osseo, Minn., church. It was hosted by their daughter, Sharon, and her husband, James Lenn, with grandson, Duane.

District Superintendent Virgil Grover presented a service award from the Osseo church, where the

Johnsons served for 27½ years. They also pastored in North Platte, Nebr., for 8½ years. Ed and Eva were married September 1, 1934.

DIRECTORIES

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

GENERAL SUPERINTENDENTS EMERITUS: D. I. Vanderpool, 9204 N. Olive Ln., Sun Lakes, AZ 85224; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coutler, 9310 Canterbury, Leawood, KS 66206.

THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

Why do Nazarene ministers play ticktacktoe with their congregations by moving so often and usually long distances away? We have had three young ministers in the past 10 years and loved them all and were very good to them. But at the end of 3 years, we lost them. They say they feel led to move on. Yet other ministers in the denomination stay as long as 7 to 10 years. It's coming to the point where the congregations feel misled by the phrase, "I feel led to move on." It looks as though they are playing a game and go where there's more money. All of ours have. I do not believe one can go to a church where the Lord leads and feel the work is done in so short a time. It certainly does nothing for the people in the congregation. If they had to pay their own moving bill, I'm sure they wouldn't move so often. And I don't think ministers that have not been in a church for 4 years should even get a call to go to another church unless they themselves have asked to move on.

I have used the personal phrase "I," but am speaking for many of us who have had to see the preacher move on so quickly and sit in on a board that has the job of selecting another minister. We have discussed this so often that when we get a new pastor, we start counting the years to three. If we call him, he should do the honor of staying longer—especially if he has asked for an extended recall.

Some preachers may be dollar-motivated in moving, but I think their number is very small. Why would a person that committed to money be a preacher in the first place?

A preacher may move too soon because problems have intimidated him. Recently I was with a pastor who confessed that running from problems took him away from early pastorates too soon. After a while he realized that you flee from some only to land in others. He learned to weather storms and had longer, happier pastorates.

Sometimes a promising pastor is "badgered" with calls to other places. These repeated calls could lead him to believe that God was signalling him to move. I was once victimized by that assumption—back when more churches wanted me.

If the board and the district leaders will put firm but kind pressure on a pastor to stay, perhaps one will surprise you and settle in for years. And let's hope, when he does, that he isn't the very one you wish would move on!

One more thing—as costly as it is to move another pastor in, if the one you have really wants to leave, he won't do much good even if he stays. Some stay physically who have moved away mentally and emotionally, which hurts both pastor and church. □

I know Peter, James, and John saw and heard Moses and Elijah on the Mount of Transfiguration. Was this not a vision to these disciples, such as Daniel saw (Daniel 10:5)?

Must not the Spirit have revealed to them the identities of Moses and Elijah, since the disciples had no idea what Moses and Elijah looked like?

Did Peter's selfish attitude prevent them all from being translated to heaven then and there, since they were so much in the presence of God?

I'm not sure what you mean by "vision," but Moses and Elijah were really there conversing with Jesus. They were present on the mountain, not simply in the minds of the disciples.

As for their identification being "revealed," this would be unnecessary. They could have introduced themselves, or Jesus may have addressed them by their names during the conversation, or the disciples may have deduced their identities from the content of the conversation.

I don't think these disciples, "heavy with sleep" and slow to understand the significance of the event (Luke 9:32-33), were about to be translated. There is no suggestion that they were even "transfigured" as was Christ. What brought them down from the glory of the mountain was the misery in the valley (Luke 9:37-44), and the necessity of the death of Christ for our salvation (Matthew 17:9-12). □

NEWS OF EVANGELISM

PRAYER LAUNCHES YOUNG MAN FROM WHEELCHAIR TO VICTORY

He was a young man confined to a wheelchair but his spirit soared to victory powered by prayer.

Rev. Dorothy Prosperi, pastor of **Temple Church of the Nazarene in Harrison, Mich.**, says that an unusual emphasis on prayer preceded the revival meeting where the young man found help.

For six weeks before the evangelists, Rev. and Mrs. David Taylor, arrived, prayer was the theme of each service.

Prayer around the altar was the expected closing for regular services. After the revival began, the prayer rooms were full every night before the service.

"Best of all," says Rev. Prosperi, "prayer paid off at the altar services."

With an average weeknight attendance of 36, 21 people sought help at the altar of prayer. □

MANHATTAN CHURCH CONTINUES UNIQUE IMPACT

Changed lives are nothing new to the *Manhattan Church of the Nazarene*, better known as *the Lamb's Club*.

"God made plans 11 years ago for the ministry that is unfolding today," according to the pastor, Rev. Orville Jenkins, Jr.

"To launch a ministry like this in Manhattan today would be virtually impossible," says Pastor Jenkins. "The property alone is valued at \$8 million."

No other evangelical ministry is located in the Times Square area of Manhattan.

Attendance in Sunday worship services runs 140-170, but the pastor estimates the church actually ministers to

approximately 800 people each week through various ministries.

One such ministry was a series of revival meetings last spring. **Dr. Stephen Manley** preached to approximately 100 persons each night. Sixty individuals prayed at the altar during the services.

One person whose life was touched profoundly during the services was a Manhattan bartender who could only get off for three services.

God dealt with him during those services and he ultimately accepted a call to the ministry. He plans to enroll at Nazarene Bible College in Colorado Springs. He has changed jobs and can get into more services—another evidence of a changed life.

Many of the people in the Times Square area, and throughout Manhattan, are not familiar with evangelical practices or Christian language of any kind.

"When we have guest speakers," says Rev. Jenkins, "we tell them not to assume that everyone understands such terms as *salvation* and *sanctification*. We tell them to preach the truth without leaning on jargon."

The church continues to find innovative and loving ways to meet and minister to the public of Times Square.

Each Thanksgiving and Christmas they feed approximately 250 street people a traditional feast. On New Year's Eve a party to greet the new year with Christ is in marked contrast to the usual carnal celebration in nearby Times Square.

A new Korean language congregation is meeting at the Lamb's Club with attendance running 25 to 30. An even larger contingent meets for Bible study and prayer, drawing on a large Korean population in midtown Manhattan. □

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THE CHURCH SCENE

Bonham, Tex., First Church now has a steeple with a cross, presented by Mrs. Irene Caplinger in memory of her late husband, George Caplinger. They were members of Bonham First until his death. Rev. Charles Richardson is the pastor. Mrs. Caplinger now lives in Turlock, Calif. □

The Royal View Church in Burnaby, British Columbia, narrowly escaped having a fire Sunday, November 25, 1984. As Pastor Elwyn A. Grobe entered the church that evening about 4:45 p.m., upon turning on the lights in the sanctuary, found it full of smoke. He immediately phoned the



Bethany, Okla., Calvary Church dedicated its new worship center and office complex September 9, 1984. Dr. Charles H. Strickland, general superintendent, was the featured speaker. Other special guests included the mayor of Bethany, the Honorable James Faulkner; members of the City Council; and Dr. Bert Daniels, superintendent of the Southwest Oklahoma District. The additional facility houses the new worship center, offices, and nine additional Sunday School classrooms, giving a total of 44,000 sq. ft. in the entire complex located on 10.6 acres of land. The property is now valued at \$3,560,000. Dr. Carl Summer has served the church as its pastor for 18 years.

fire department and in a matter of three minutes they were at the scene. The cause was a burned out furnace motor, which did not cut off and caused the furnace to overheat. The fire department said that if the trouble had

not been found that night, it could have exploded and the church would have been lost. The damage was confined to the pastor's private washroom, smoke damage to the carpet, and damage to the organ.

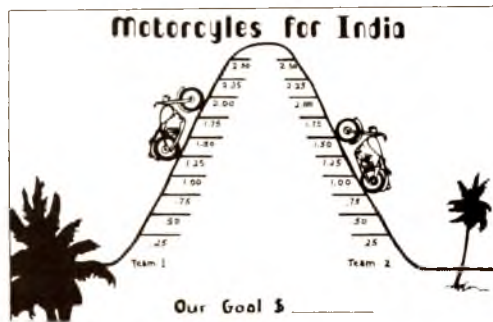


Bethany, Okla., First Church celebrated its 75th anniversary and honored Dr. Ponder Gilliland, its 16th pastor, who completed 14 years of ministry at Bethany on Sunday, October 14, 1984. During the past year all 16 pastors have been honored in evening services to help members understand their roots. Dr. Gilliland was honored with a proclamation by Governor Nigh of Oklahoma. Tributes were brought from Dr. Norman O. Miller, general treasurer for the denomination, members of the family, and the church. A 75th anniversary trivet made by Frankoma Pottery was given to all who attended as a memento of the occasion. Pictured (l. to r.) are Governor Nigh and his wife with Dr. and Mrs. Gilliland in the receiving line at the reception following the service.



Europe/Middle East Regional Director T. W. Schofield (l.), and Rev. Ernest Eades (r.), who was a missionary in the Cape Verde Islands for nearly 25 years, visited the new field in the Azores October 7-27. They accompanied Dr. Earl Mosteller (center) to visit five of the nine islands in the Azores group—San Miguel, Santa Maria, Pico, Faial, and Terceira. Prospects for the opening of Nazarene work in several of these islands were evaluated. Numerous contacts have been made by the Mostellers. A missionary home has been purchased in the capital city of Ponta Delgada and negotiations have been made to purchase ideal property on which to locate the first church and develop a youth center. Officials were most helpful, particularly the mayor of Ponta Delgada, who gave time to talk to the group. He has now accepted the office of Secretary of Commerce and Industry in the newly appointed Azorian Government.

Attention Middler Sunday School Classes



Midler boys and girls have responded enthusiastically to a recent mission project in their Sunday School curriculum. As of December 12, \$6,356.35 has been given by the third- and fourth-grade children. It is one of the largest offerings ever received for such a project. Many churches set a goal of a dollar offering per child enrolled. This money will be used to buy motorcycles for pastors on the East Maharashtra District in India.

The middler Sunday School classes are to be commended for their great response to a real need.



William A. Rolfe
Editor, Middler Curriculum



Pastor David McCracken, of Lexington, Ky., Lafayette Church; Mrs. C. E. McCracken; and Mary Becknell, local NWMS president, recently completed a 12-day tour of South African missions, traveling from coast to coast. Pastor McCracken preached the message of dedication for the C. E. McCracken Memorial Church at Walvis Bay, Namibia, September 16. The Lafayette Church, which Rev. C. E. McCracken founded, and his son now pastors, provided \$26,000 for the building. Work and Witness teams from Lowell, Mass., and Houston, directed by Missionary Harmon Schmelzenbach, provided much of the labor. Shown is the dedication congregation of the C. E. McCracken Memorial Church.



Parish, N.Y., Faith Church was planted and organized by Rev. Dennis Scott and the Fulton, N.Y., church in June 1980. Valuable help and direction was given by the Upstate New York District. Parsonage and land were purchased at the east edge of the village of Parish in August of 1980. After using the parsonage's double-car garage for a chapel and the basement for Sunday School classes for three years, construction for the new building began in June of 1983. The building was constructed largely with donated labor at a cost of \$95,000 and an indebtedness of \$70,000. The building is valued at \$175,000. It has 6,700 sq. ft. with a sanctuary seating 200, and educational facilities to accommodate 150. The dedication service was held Sunday, September 9, led by Pastor David Speicher. District Superintendent George Teague and neighboring pastors participated in the service of praise to God. Dr. V. H. Lewis, general superintendent, brought the dedicatory message.

NAZARENES REPRESENTED AT CHURCH PENSIONS CONFERENCE

Dr. Dean Wessels, administrator of the Board of Pensions, and Rev. Paul D. Fitzgerald, administrative assistant, recently attended the Church Pensions Conference in Orlando, Fla. The annual conference brings together pension boards from 35 denominations as

well as other groups who specialize in pensions and denominational health insurance plans. Currently, the group serves over 260,000 ministers and lay church employees.

Two important topics discussed this year were the nationwide phenomena of rising costs in health care coverage and the impact of the 1984 tax legislation on the various pension and benefit plans provided to church employ-

ees. Also discussed was the impact of possible new tax legislation.

Dr. Wessels has served as administrator of Nazarene pensions since 1956 and has participated in the Church Pensions Conference for each of those 28 years. He served as president of the conference during 1979. □

CORRECTION

In the January 1 issue, in the article "Nine Districts Pay 100 Percent of Their Pension Fund," Northwest Indiana should be included in the listing of 95 percent districts.

1985 INTEREST RATE ANNOUNCED FOR NAZARENE SUPPLEMENTAL RETIREMENT PROGRAM

While many market interest rates have fallen, Pensions and Benefits Services has announced that all contributions to the Nazarene Supplemental Retirement Program received during 1985 will be credited with no less than 10.5 percent annual effective interest. This minimum rate is guaranteed through December 31, 1985. If the interest rate climate changes, there are provisions for this rate to be reviewed and possibly increased.

This Supplemental Retirement Program is made up of three plans: the Tax-Sheltered Annuity (TSA), the Individual Retirement Annuity (IRA), and the KEOGH plan (HR-10). More than 3,800 have now enrolled from all church and church agency employees, including ministers, lay employees, and evangelists.

All monies contributed prior to January 1, 1983, will continue to be credited with 13.5 percent annual effective interest for 1985.

All contributions received during 1983 will continue to be credited with 11 percent annual effective interest for 1985.

Even with the dramatic reduction in interest rates nationwide during the last part of 1984, all contributions to the Nazarene Supplemental Retirement Program received during 1984 will be credited with a high 11.75 percent annual effective interest for 1985.

Dr. Dean Wessels, administrator of the Board of Pensions, reports that although recent market rates have declined, the average weighted return on the Nazarene Supplemental Retirement Program remains at a high mark for 1985—12.98 percent!

More details of the program, interest rates, and enrollment procedures are available through Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131. □

ASSISTANCE CONTINUES IN PHILIPPINES

The Church of the Nazarene continues to assist the needy, hungry, and homeless in the Philippines, in the aftermath of the destructive typhoon Un dang. The Philippines government reports that more than 125,000 families were affected by the typhoon—which left 568 dead with 221 still missing. The storm is thought to have affected at least 725,000 persons.

The Church of the Nazarene is currently providing food, medicine, and relocation services to hundreds of needy families in the Philippines through funding provided by the Nazarene Hunger and Disaster Fund. The Asia Regional Office (located in the capital city of Manila) reports that the people of the country are very appreciative of what Nazarenes are doing for them.

Nazarene missionaries and local workers have been working with the Philippine Council of Evangelical Churches in a major effort to distribute rice to the people. □

—NN

GENERAL BOARD MEMBER DOING WELL FOLLOWING HEART ATTACK



Mr. Donald Cork, 52, of St. Louis, a member of the General Board of the Church of the Nazarene, is doing well following a heart attack in December.

His doctor says the balloon procedure to open the blocked artery to the heart was 80 percent successful. Mr. Cork was able to return to work at his plumbing company less than a month after the attack. □

—NN

MEAL FUNCTIONS AROUND AT GENERAL ASSEMBLY

At least 75 special meal functions are being planned for various groups at the 1985 General Assembly in Anaheim, according to Dr. B. Edgar Johnson, general secretary. He reports that about 18,000 persons are expected to attend these functions, which are scheduled principally between Friday, June 21, and Monday, June 24.

Meal sessions are planned by the denomination's educational institutions



A recent fire, apparently caused by lightning, caused more than \$150,000 damage to the sanctuary of the Winamac, Ind., church. The furniture, musical instruments, and sound system, as well as the roof and walls of the four-year-old structure, were considered a total loss. The congregation is currently meeting in the chapel and classroom area and hopes to have the building rebuilt by Easter.

in Canada, the British Isles, and the United States, and by other organizations and groups within the church, including chaplains, retired ministers, academic societies, youth ministers, and headquarters divisions.

For more information on the special meal functions during the 21st General Assembly, contact the organization of your interest or the local arrangements coordinator in the general secretary's office at headquarters. □

—NN

PIONEER NAZARENE ELDER DIES



Mrs. Emma Irick passed away December 31 in Lufkin, Tex., just a few days before her 97th birthday. She had been in poor health since suffering a stroke at her home last August. She lapsed into a coma December 28 and was transferred to a Lufkin hospital where she died.

Funeral services were held January 3 at Lufkin First Church, conducted by Dr. V. H. Lewis, general superintendent.

Sister Irick was born January 24, 1888, in Jewell County, Kans. During her early childhood her family moved to Oklahoma where she completed her education and became a school teacher. After a brief teaching career, she began her theological studies and was ordained in 1911 on the Dallas District.

She and her late husband, Rev. Allie Irick, were charter members and elders of the Church of the Nazarene and were participants at its founding in Pilot Point, Tex., in 1908. Their early ministry was dedicated to establishing new Nazarene churches across the United States.

In 1933, Mrs. Irick accepted the pastorate of Lufkin First Church, a post she held for 27 years. After her retirement as a pastor, she returned to the

evangelistic field and preached throughout the nation until her mid-80s. In her later years, she occasionally filled the pulpit for her local and area churches and also taught a Sunday School class.

She was a contributing writer for numerous religious publications and, at the age of 85, authored her autobiography, *The King's Daughter*. A member of Lufkin First Church, Mrs. Irick was also an honorary member of the Lufkin Altrusa Club and a director of the Oakley-Metcalf Insurance Company.

She is survived by a daughter, Mrs. Ruth Metcalf of Lufkin, five grandchildren, and eight great-grandchildren. □

—NN

WASHINGTON CHURCH BECOMES HAVEN FOR POLISH REFUGEES

The Oak Harbor, Wash., church has become a haven for Polish refugees Stanislaw Steplewski and Krzysztof Wroblewski, who left their country because they feared arrest for involvement in the outlawed Solidarity labor movement. They managed to escape Poland on pretenses, leaving behind their families, whom they hope will be able to join them later in the United States.

The Oak Harbor church arranged for the arrival of the two men through World Relief, an organization in Seattle that helps refugees gain entry to the U.S. The church has been working to help them find jobs, and a host family is taking care of their needs until they can become self-supporting. Once the men are employed, they can begin the application process to bring their families to the States. This process is usually assured, according to Oak Harbor pastor, Gordon Garrison, since the wife and children become wards of the state once the wage earner leaves Poland, and the Polish government has no desire to support them. □

—NN

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