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*"Morning by morning, O Lord, you hear my voice ..."*  
(Psalm 5:3, NIV)

# HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 1, 1982

## AN EDITORIAL

**G**OD KEEPS BOOKS. They are important books. They deal with important issues, facts, values, human/divine relationships, human destiny.

The prophet Daniel wrote about the judgments of God and the fact that He used "the books." In Revelation 20:12 the inspired writer again refers to "the books" which were then opened. The people were judged according to things written in the books. He further makes it clear that the judgment was made "according to their works."

So God is "keeping books" on us. That is fair and just. But it is a sober reminder to us that our lives now being lived are related to our destiny. Redemption brings us to a living level of God's understanding and approval. What He commands He makes provision for. Serving Him in righteousness is an essential. He gives us guidance, grace, and power to do so.

The Bible takes on added importance to us in that it guides us in the way and prepares us for the Judgment Day if we will heed its truths and walk in its light—so plain, so clear.

My mother's Bible is a precious keepsake for me. We found it in a desk drawer after her homegoing.

A note in it gave it to me as her "preacher son." I looked through its pages. They showed the effects of reading and tender affection. In it were some clippings of interest to her—a poem or two; a small, pressed flower, faded now. Many words had been underlined. They were the ones from which she had received special comfort and guidance. As I carefully noted them, they revealed her interests, desires, needs, and faith. They were a "trail" of her walk through the Book of God. They were the streams from which she drank living water. They were the "living bread" upon which she dined. They were the "green, quiet meadows" in which she rested. They were the laws, the standards, the ethics by which she lived. They were the paths she

trod, the light in the valley. I know because I knew her, and her life was a translation of her Bible into living—righteous living, victorious living.

They have been writing translations of the Bible at accelerated pace these recent years. Each translation is claimed to be superior to others by those who labored diligently to prepare it. But what we need more than anything else are translations of the redemptive truths and the gracious living standards of the Bible into lives.

So let us join the translators by walking the Bible into life at home, business, government, society, church—everywhere.

And while we are doing this we can rejoice that our names are written in the Book of Life. □

# GOD'S BOOKS

"GOD IS 'KEEPING BOOKS' ON US . . .  
OUR LIVES NOW BEING LIVED ARE  
RELATED TO OUR DESTINY."



by General Superintendent V. H. Lewis

# The Secret of LINCOLN'S True Greatness

by MORRIS CHALFANT

**M**Y, HOW HE COULD CHOP"—this was the word of a farmer's wife who had known Abraham Lincoln in New Salem. "If you heard him felling trees in a clearing, you would say there were three men at work, the way the trees fell." We would remember Abraham Lincoln today as a man who lifted up axes against the thick trees of ignorance, malice, inequality, and division. His true greatness was his utter dependence upon God and the Bible.

"I know there is a God," said Lincoln. "I know He hates injustice and slavery. If He has a place for me, and work for me, and I think He has, I am ready. I am nothing but the truth is everything. With God's help I shali not fail."

In his youth Lincoln knew nothing but poverty. He had few earthly possessions, but God blessed him with such spiritual blessings that the principles of the Bible, which he always carried and regularly read, dwelt deep in his heart.

We begin to understand the source of his real strength and greatness in a statement Lincoln made upon assuming the presidency: "I go to assume a task more difficult than that which devolved upon Washington. Unless the Great God who assisted him shall be with me and aid me, I must fail."

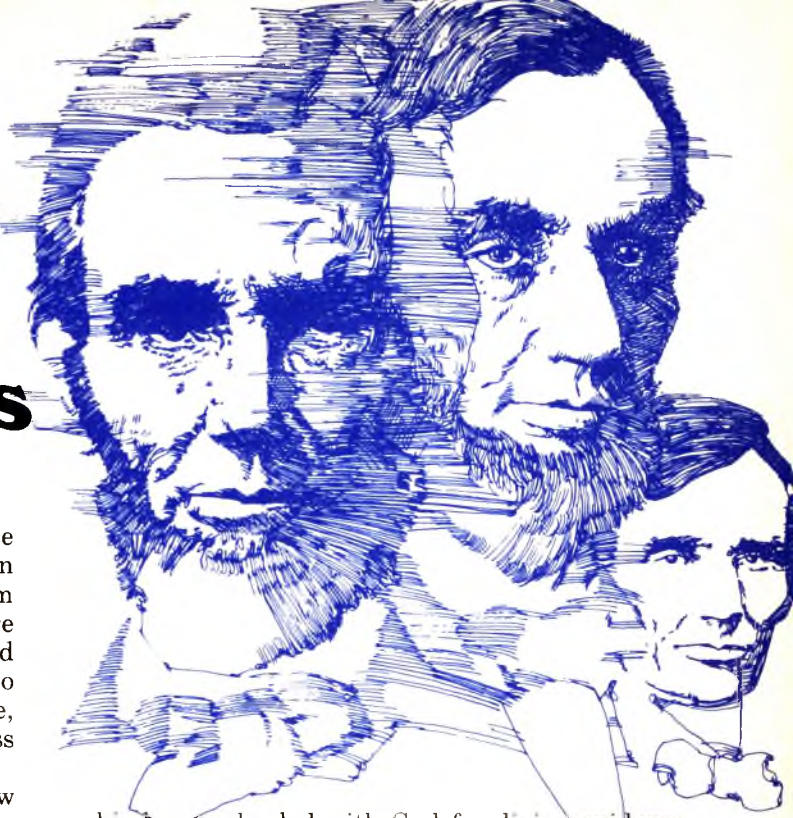
This was his secret of true greatness. He drew strength from an unseen source—from God.

"I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go," said Lincoln, as he led a nation divided by the Civil War.

On bended knees with a Bible in his hand, Lincoln showed the Source from which he derived strength, and through the years he has pointed oncoming generations to the God he trusted and obeyed.

Lincoln faced one of his most difficult experiences in the delivery of his annual message to Congress reporting on the year 1863. The United States was involved in the Civil War. One of his sons had recently died, and another lay at death's door. In spite of these problems, Lincoln walked into the capitol and delivered his address with such composure and conviction that the audience felt they had witnessed a miracle.

That morning, before going into the packed Senate chamber, Lincoln had conducted family worship as usual. Then he retired alone to his room, and falling



on his knees pleaded with God for divine guidance and strength. Lincoln had learned what all effective Christians eventually learn. Everyone needs a regular time with God.

The speeches of Lincoln are shot through with Bible figures and quotations. Lincoln stated his creed thus: "I believe I am a humble instrument in the hands of our heavenly Father: I desire that all my works and acts may be according to his will; and that it may be so, I give thanks to the Almighty and seek his aid." This statement indicates that Lincoln was a devout man, dedicated to a mission.

Throughout his public career, Lincoln constantly identified himself with God, and the Ten Commandments with justice and freedom. The Declaration of Independence and the Constitution were precious heritages which were to be kept intact for the venturesome and free of that day, and for all posterity.

His political philosophy was processed from the Bible, providing him a clear insight into the critical tensions which threatened the nation. His faith in God made it possible for him to penetrate the fogs of controversy and war, when all about him were confused and often at cross-purposes.

Humanitarian, statesman, or military strategist, Abraham Lincoln never forgot his God. Christian man that he was, he exemplified the simple truth that the blessings of liberty and security under law are the fruits of Christianity. And he, though dead these many years, reminds each individual of his obligation to support God's Word and man's liberty against attacks.

Abraham Lincoln had unshakable faith in God and His overruling providence. The Biblelike cadences of his speeches were always freighted with a moral intensity. "The Almighty had his own purpose," he declared in his second inaugural address.

Abraham Lincoln, the emancipator of four million slaves, was a man of prayer and faith in God and the Bible, and this was the secret of his true greatness. □

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

### PRO MIDDLE

I'm glad you're back in the middle again, with multi editorials instead of only one at the end of the paper.

*John Wallace Ames  
Decatur, Illinois*

### EYE-OPENER

The article entitled "The Book that Burns," by C. D. Hansen, in your December 1, 1981, issue was most inspiring and encouraging to me. Many times the Holy Spirit has opened my eyes and heart to the Scriptures and the only way to describe my feelings was the scripture in Luke 24:32. As I read

this article it certainly made me appreciate more than ever the precious Word that God has given us to live by. Aside from the Bible, the *Herald* is the most helpful tool I have to live my Christian life. Thank you for the good work!

*Jeanette Jones  
Little Rock, Arkansas*

### PRO BACK

I have just read your editorial concerning the positioning of your editorials in the *Herald of Holiness*. I very much liked your position in the back. I enjoyed reading your comments. In fact, I prefer it to your middle position.

Thanks for being the editor of the *Herald*.

*Joe Elam  
Ellicott City, Maryland*

### PARENTS WARNED

Dr. Dobson is warning parents on his daily radio program to look into what public schools are doing. It is no longer enough to wonder who your children are associating with after school, but in school as well. Parents are absolutely unaware that while children are learning in Sunday School that chastity before marriage is the way to go, they are

*(Continued on page 20)*



**T**HE MOST IMPORTANT part of opportunity is perseverance. Everywhere in God's Word we are reminded that steadfastness, continuance, is a part of Kingdom living. One such is Galatians 6:9: "Let us not lose heart in doing good, for in due time we shall reap if we do not grow weary" (NASB).

My very unscholarly translation of this verse is: "Don't throw in the towel, for in due time harvest will come."

Sydney J. Harris wrote: "There are some problems

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that have no solutions. There are some situations that must simply be lived through . . . Survival calls for the ability to sustain the tension without fight or flight."

St. Paul suggests several resources for generating and maintaining steadfastness. A reading of the first 10 verses of Galatians 6 will suggest them.

1. *The resource of a healing fellowship.* The Body of Christ is made up of mature believers and babes in Christ, and all the models in between. Spiritual adults in the Body are *restorers*. They are menders, bone-setters, not perfectionist lab technicians in the household of faith.

Spiritual people are good *recallers*. They remember their own frailty, especially in their infant and childhood days in the faith. "We are put here," someone has said, "not to see through each other, but to see each other through."

Spiritual people are *burden-bearers*. They take great delight in walking the royal road of Christ, and offering the staff of help and encouragement.

2. *The resource of self-knowledge.* Spiritual people do not hide from themselves. One of the great aids to perseverance is welcoming the truth about oneself that springs from regular examination of conscience and life, under the tutelage of the Holy Spirit.

Spiritual people avoid self-centered comparisons with others, knowing that the only proper comparison is with Jesus Christ. Each time that vertical comparison is made, it generates a fresh awareness of the need for new growth, and the willingness to accept self-responsibility.

3. *The resource of applied stewardship.* The apostle reminds us that we are under obligation. None of us are self-produced persons. We are Christ-made persons, and then we are other-made persons. Albert Einstein once remarked: "Many times a day I realize how much my own outer and inner life is built upon the labors of my fellowmen, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received."

We are under obligation, the apostle reminds us, to God's servants—His teachers and pastors. Failure to share goodness, like binding up a limb for a period of time, will result in the cessation of usefulness. Unless we keep investing our abilities, we will lose their dividend.

Further, St. Paul reminds us that since God alone is the only self-generated person, we deceive ourselves by trying to mock Him with disobedience.

4. *The resource of God's harvest laws.* Spiritual people, who are persevering persons, have learned that there is an absolute relationship between sowing and reaping. No farmer sows tomatoes and expects to reap corn. So it is in the spiritual world. We cannot sow worldly and self-serving attitudes and expect to reap a harvest of spiritual experiences.

There are variables in the germination time, and in the patterns and requirements for proper development; but the unalterable law of God's universe is that you reap what you sow. Because this is true, there is a basis for steadfastness—somewhere in

God's good timing, we will receive dividends or a harvest for a spiritual investment in persons.

This requires a commitment to patience, because we don't know how, in God's full understanding, the absolute and the variables are intertwined. God does, and His clocks keep perfect time for all things. In addition, we do not see things in the intricate way they are put together. As someone wrote, "We see things not as they are but as we are."

Hence, patience is a commitment we do well to make, and thereby save ourselves much grief. The Scripture says: "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James 1:4).

The apostle's advice is, don't throw in the towel; steadfastness will bring us to the harvest. "Don't lose heart," is his counsel. Don't lose our perspective, which is development by obedience. Don't ignore our priority, which is sowing the good Word. Don't abandon our partnership with God and fellow believers, which is stewardship. Don't abandon our prudence, or self-control, which is a commitment to patience. Wrapping the towel around our waist, and taking the opportunity for service, is the divinely ordained plan for enjoying the ultimate harvest. Don't throw in the towel! □

## NO OTHER COVER

*A blanket of fresh-fallen snow  
extends as far as the eye can see,  
obliterating all the dirt and ugliness  
of the city streets,  
deadening the harsh sounds of the world  
and giving the whole scene  
an appearance of cleanliness and purity.*

*But underneath, nothing has changed—  
the pollution still remains.*

*Some people try to cover up sin  
just that way,  
burying it beneath the cosmetics  
of a smile, good manners,  
and kind deeds;  
trying to convince the world  
that all is as it should be underneath,  
deceiving others, even themselves,  
but never God.*

*Be not deceived, God is not mocked . . .  
Nothing will hide the sin from His  
all-seeing eyes—  
Nothing but the blood of Jesus!*

—MABEL P. ADAMSON  
Kansas City, Missouri



**W**HILE TEACHING in a small Missouri town, I met a shy little first grader on campus one day and I asked, "Johnny, what are you going to be when you grow up? A farmer like your father?"

He shook his head vigorously.

"A doctor?"

He shook his head.

"A teacher?"

He shook his head more vigorously.

"A policeman?"

He smiled and nodded. Then as I walked away he stopped me in my tracks: "What are you going to be when you grow up?"

This vital question faces every sincere Christian.

An evangelist was being entertained in a pastor's home. They were old college mates. As they talked, the pastor suddenly looked at his watch, hurried into the kitchen and said to his wife in a loud whisper, "When I tell you I want dinner at 5:15, I don't mean 5:20!"

Later, at the close of an excellent dinner, the evangelist said, "Pastor, I have something to say to you."

"Sure, go ahead."

"We've always been frank with each other, haven't we?"

"Sure, what are you getting at?"

"Well, I couldn't help hearing what you said to your wife about dinner being late. Do you know what I thought?"

"No, go ahead. Tell me."

"I thought, 'Pastor, why don't you take off your diaper, throw away your bottle, climb out of your playpen, and grow up?'"

A chronic seeker came to the altar. He knelt and

—LEROY H. REEDY is a retired Nazarene elder residing in Sacramento, California.

by LEROY REEDY

# WEANING TIME

## WHAT ARE YOU GOING TO BE WHEN YOU GROW UP?

began praying loudly, pounding his fist on the mourner's bench, "O Lord, fill me full, fill me full!"

A sweet old lady kneeling nearby, who was completely disgusted with his backslidings, prayed, "O Lord, don't do it, he *leaks!*"

A college professor tells of a student who came to him in tears and said, "I blew it! I'm backslidden for sure."

"I don't believe it, it ain't easy to backslide!"

Our concept of God is absolutely vital in the success or failure of our Christian walk.

It seems to me that there are at least three things that affect our Christian growth drastically:

First, our concept of God;

Second, the depth of our commitment;

Third, the courage to forsake our childish ways and grow up.

In Hebrews 4:15 we read, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

God is not a peevish tyrant who stands with drawn sword waiting for us to make a mistake, but like a loving parent He stands ready to pick us up when we fall, ready to forgive when we repent, ready to help us in time of need. Study the story of the prodigal in Luke 15, also the lost sheep in the same chapter.

Our faithfulness, or lack of it, reflects on the depth of our commitment.

A bride of only a few weeks came home in tears to her mother and said, "Mamma, I've come home for good. I won't live with that beast another day!"

"Look, Honey, let's get one thing straight. This is not your home anymore. Your home is with your husband! Don't think you can come here crying like a baby every time you have a problem. You take those suitcases and go back to your husband. I will always love you and pray for you, but if you meant

your marriage vows, it's 'for better or worse, till death do us part.'"

There's a fable about a hen and a pig: One day they were walking down the road together and saw a sign which read, Ham and eggs, \$2.50.

"Isn't it wonderful to see them advertising our products that way?" said the hen.

"I think it's horrible," said the pig.

"Why?" asked the hen.

"Well," said the pig, "for *you* it's only a day's work, for *me* it's total commitment!"

It takes courage and a lot of grace to face our childish ways, take off our diapers, climb out of the playpen, and grow up!

J. B. Phillips translates Hebrews 4:14-16 thusly: "We are not meant to remain as children at the mercy of every chance wind of teaching and the jockeying of men who are expert in the crafty presentation of lies. But we are meant to hold firmly to the truth in love, and to grow up in every way in Christ, the Head. For it is from the Head that the whole body, as a harmonious structure knit together by the joints with which it is provided, grows by the proper functioning of individual parts to its full maturity in love." □

**NOW** \_\_\_\_\_

**New, but fragile as a snowflake!**

**Old, and soon to be gone forever!**

**Wasted—or wonderful? Decide.**

—PEARL BURNSIDE MCKINNEY  
Phoenix, Arizona

# “CUSTOMERS WANTED— NO EXPERIENCE REQUIRED!”

by WILLIAM L. POTEET

**D**URING the height of the oil crisis, federal marshals arrested Glenn Heller, a Boston gas station owner, for violating price regulations by charging a then-unheard-of \$1.42 a gallon. Now, with gas prices decontrolled, his Beacon Hill Gulf station offers unleaded gas at \$1.69 during the daytime, while he charges a whopping \$2.59 between midnight and 8 a.m. Before the current gas glut caused prices everywhere to slide a little, he was charging a top price of \$3.99 a gallon!

Customers pay dearly for other services as well. Drivers who run out of gas must pay a \$15.00 deposit for a gas can and a \$3.00 an hour rental fee. Motorists are charged \$1.00 just to use the air pump.

Yet despite the stiff prices, Heller sells about 3,000 gallons a week—about half of this amount at night when other stations are closed. He is clearly capitalizing on a captive market.

On the other hand a service station in our town recently erected a sign reading “Customers wanted—no experience required!” The gas price here is \$1.29 a gallon and the air is free. The difference is the price; the product is identical.

Why would someone stop at Heller’s Beacon Hill Gulf and pay such exorbitant prices when there must be dozens of nearby stations looking for customers and offering their products at a fair price. Two reasons come immediately to mind: need and availability.

In a sense, churches are like filling stations. With dozens to choose from, why should someone choose my church or yours? Location, architecture, program, pastor, even the denominational identity often have little to do with the choice. People generally respond to felt needs.

Robert Schuller’s formula for church growth is simply “find a hurt and heal it.” The tremendous response to Dr. James Dobson’s *Focus on the Family*



Dave Anderson

film series attests to the veracity of that axiom. It’s not entertainment or new programs that people are seeking for, it is satisfaction, solutions, answers.

In Luke’s Gospel Jesus tells the story of a man who has unexpected company at midnight. The rules of Mideastern hospitality require the host to provide a simple but satisfying snack—a sandwich if you will—but he has no bread in the house. No all-

night convenience store is nearby, no freezer in the basement stores extra provisions. To supply a single slice of bread he would have to grind the grain into flour, make the dough, build a fire, and bake the loaves—a time-consuming operation, and it is now in the wee hours of the morning.

Suddenly the host remembers the neighbor next door. With a larger family, he doubtless keeps a supply of bread on hand. Excusing himself, he slips away from his guest and knocks, rather tentatively, at his neighbor’s door. There is no response. He begins to knock louder and call his neighbor’s name. Finally the man awakens and he shares his plight. But from within the man responds, “I can’t help you, for my family is asleep all around me here on the floor, and if I get up I’ll awaken them.”

The host grows desperate, and refusing to be quiet or go away, persists until the neighbor gets up and gives him the bread, not because of their friendship (now strained to the breaking point), but because of his persistence and need.

In your town and in mine there are people who are every bit as desperate as the host in Jesus’ parable. The “bread” they seek may be the solution to a marital difficulty, answers to the perplexing issues of parenting, help in coping with a complex world, or a need to belong, to be needed and wanted. They come knocking with a myriad of problems.

They *will* find answers; their frustration will drive them to that. The answers are not always the right ones or from the best sources, but they are answers nonetheless. They get them from a friendly bartender, a fellow-worker or neighbor (often with a

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



similar problem), or perhaps a member of a cult; someone, anyone who will listen understandingly and respond. The key is not the rightness or wrongness of their counsel, but their availability.

Availability in order to meet human needs involves far more than just “being there” or even being in the right place at the right time. It goes to the very heart of the church’s evangelistic mission.

Church growth strategist C. Peter Wagner, of Fuller Seminary’s School of World Mission, declares that there are three major definitions of evangelism: presence, proclamation, and persuasion.

Presence evangelism focuses on being a force for good in the community, on witnessing by lending a helping hand, by “helping people in context.” By this definition, the very fact that a church exists in the community is a witness to the world. The paucity of this view, held widely in the liberal wing of Christendom, is illustrated by a poll of mainline clergy conducted by the National Council of Churches. Less than 40 percent of the ministers questioned believed that the basic purpose of the church’s evangelistic mission is to bring people to Christ.

The words of Nazarene missiologist Paul Orjala ought to serve as a warning to the church at this point:

The chief reason many churches no longer practice evangelism is that they no longer believe that people are lost and need the Savior. The *uniqueness of Christ*—“no other name” (Acts 4:12)—has been traded off for *religious pluralism* (many ways of salvation). The *universality* of God’s offer of salvation through Christ (all may be saved by faith in Jesus) has been replaced by *universalism* (all men will be saved, or are already saved).<sup>1</sup>

Proclamation evangelism involves proclaiming the gospel in such a way that it is heard and understood. It operates under the assumption that once the gospel has been declared (and comprehended), the evangelistic task has been completed, whether or not people come to trust in Christ as Savior as a result of the effort.

Joe Bayly’s *The Gospel Blimp*, with its “gospel firebombs,” is a classic satirical statement about the possible pitfalls inherent in proclamation evangelism. Sometimes, however, even the ludicrous works. A Methodist layman launched 30,000 whiskey bottles stuffed with gospel tracts. From his “Jim Beam” strategy he received more than 600 responses and one church was established!

The average American is exposed to 1,600 advertising messages a day. Since our minds tend to filter out most of them, trapping only a miniscule minority, the gospel message fights an uphill battle for survival.

Persuasion evangelism operates from the premise that evangelism is not complete until disciples are made, until men and women are committed to Christ and to the Body of Christ.

Perhaps the most definitive statement of the goal of evangelism from this perspective is that written by the Anglican Archbishops’ Committee in 1918:

To evangelize is to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Savior, and serve Him as their King in the fellowship of His Church.

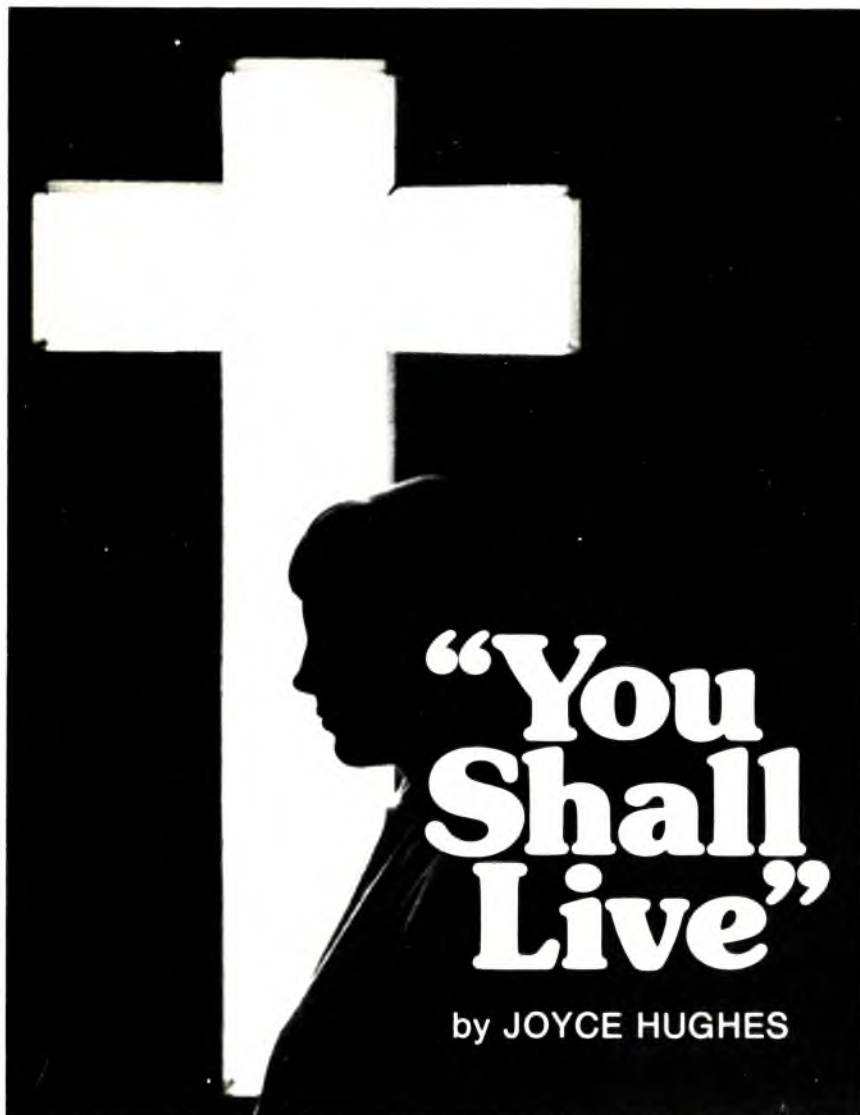
My son and I enjoy fishing. A nearby farm pond is stocked with catfish—some weighing up to 20 pounds. Many afternoons we’ve dutifully carried our fishing gear through the pasture and over fences to the edge of the pond. We’ve baited our hooks with everything from nightcrawlers to “stink bait,” and waited patiently for a nibble. But as every angler knows, to “go fishin’” includes the expectation of success. You haven’t really fished in the proper sense of the word unless you have caught something.

The end of presence evangelism is compassion. Proclamation evangelism aims at communication. The goal of persuasion evangelism is conversion and commitment. To be content with less is to miss the point of the Great Commission. We are to call men and women to decision and to discipleship.

What about my congregation and yours? Are we content to simply “be there” helping people? By proclaiming the gospel in such a way that it is heard and understood, do we feel we have fulfilled our responsibility under God? Do we recognize our evangelistic task as that of bringing men and women to Christ, discipling and perfecting them in the faith, and bringing them into responsible and reproducing membership in the Body of Christ through our local congregation? Does the church under my care declare, “customers wanted—no experience required” to a needy world? □

1. Paul R. Orjala, *Get Ready to Grow* (Kansas City: Beacon Hill Press of Kansas City, 1978), p. 42.





**I** TOOK UP JOGGING and had been running two miles per day for about a year, when I resigned the pastorate and entered the evangelistic field.

My first fall as an evangelist was a busy one. I worked in several states, and neglected my running for several months. One day I passed the mirror and thought, Wow! You better hit the road. I ran over a mile that morning, and did further exercise routines, trying to make up for lost time. That very day I noticed my abdominal section was swollen. I checked with the local doctor. He felt it was an infection and would clear up with some medication. After five days I

went back and at his suggestion made an appointment in Clarksville, Tenn., with a team of doctors.

A specialist gave me a complete check, including internal biopsy and local D & C. All the tests were negative. "You're fine," they said, "nothing is wrong with you." But my middle continued to enlarge.

I called a surgeon in Clarksville. He ordered a series of X-rays, and again I heard the words, "Good news, there is nothing wrong with you." Two weeks later, I was feeling very uncomfortable and decided to go to Nashville to a doctor who had treated me for other problems.

On February 21, 1980, he checked me and suggested I see another doctor who would care for my stay in the hospital and order all needed tests. I entered Park

View the next day. They ran tests, and on February 25, I was dismissed. During my stay in the hospital, the doctor had me jogging in the hall and jogging in place in my room. As he dismissed me he said, "I've decided that when you ran, you breathed in air, and it's lodged in your abdomen, and we will just have to get it to move."

By this time my appetite was getting smaller and my abdomen was getting larger. He sent me home to jog for two weeks and take his medicine. After four days, hurting more each day, I called his office.

He said, "Mrs. Hughes, don't bother us for two weeks." I began a daily serious conversation with my Lord, reminding Him that I still had a problem and no one was finding the answer. I really needed His help.

I returned to the doctor in two weeks. At my urging he did a very simple ultra scan, and called me the next day to say, "Mrs. Hughes, you were right and we were wrong. You are a very sick lady."

Thursday morning I entered Park View again. The following Monday a scope was performed and portions of the abdomen removed. On Tuesday the doctor gave his report. "You are full of malignant tumors and you are inoperable," were his exact words. My husband, Harold, asked, "How long does she have, Doctor?"

He answered, "Three months, give or take a little."

The afternoon went by with many coming in and leaving in tears. The most difficult time for me was when my big six-foot son laid across my bed and cried uncontrollably.

I slept that night with no drugs, but around 5:30 in the morning I woke with a real direction from the Lord. I went to the nurses' station and told them I would be in the chapel if anyone needed me. I didn't really think anyone would, for I had fired my doctor. I knelt at the chapel altar and I prayed through on dying. I said a complete yes to the will of God, but as I prayed, Jesus quietly said, "But you shall live."

I called my husband and my son and told them to come to the hos-

*JOYCE HUGHES is a commissioned evangelist in the Church of the Nazarene, and resides in Dover, Tenn.*

pital, that God was in the process of turning things around.

I conferred with a cancer specialist, Dr. Stewart Speigel, who explained that he had read all my records, but asked me to tell him my story again. He told me the tumors could be removed, and the remaining cancer might respond to treatment. Surgery was scheduled for the next Monday morning. I had a deep-settled peace in my heart, for Jesus had already given me His assurance.

The tumors were removed and I began chemotherapy. I had three months of light treatments, then six months of hard ones, entering

the hospital each month for the treatment. This type of treatment is very hard on a person physically and emotionally. Each time I entered that hospital room, I prayed, "Jesus, I need You very near during these next 24 hours." He never failed.

My doctor felt I had an 80 percent chance and I knew God would add the other 20 percent. I continued to hold as many revivals as possible during these treatments, and served as supply preacher on Sunday when able.

January, 1981, arrived. I was scheduled for surgery again, this time just to make certain there

was no cancer. Following the surgery the doctor told my family, "It is just plain spooky. There is no sign she ever had cancer."

Harold said, "Not spooky, Doctor, miraculous!"

I thank Christ daily for life itself. I have walked with Jesus since I was 11 years old. There are some very special locations in my memory: Iola, Kans., Church of the Nazarene, where I was saved; a parsonage in Warren, Mich., where I was called to preach; a concrete bench at Trevecca Nazarene College, where I was sanctified; and a little chapel in a large hospital, where Jesus said, "You shall live." □

## After you have SUFFERED

by ELMER W. PANNIER

**A**ND THE GOD of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast" (1 Peter 5:10, NIV).

Why spoil so wonderful a verse with a blotch in the middle—"after you have suffered a little while"? And look who's talking about delayed blessings! Peter, who could never wait for anything more than five minutes!

But Peter knows what he is talking about. It is because he had learned a bitter lesson from impatience that he now asks us to bear the cross before attempting to don the crown.

Our innocence carries no virtue until it has withstood temptation's tempest. Unless our goodness is the pure, small residue left after the purifying fire of God's Holy Spirit, it's as worthless as garbage.

The peace which the Father longs to give us is the peace that comes after the battle. It is not the ominous stillness that pervades before the cannons belch destruction.

Refuse to suffer for Jesus, and we too, like Peter, will live to see our love for the Master cool in the Judgment Hall. Then, we too, shall cowardly maintain, "I don't know the Man!"

God is far too loving to withhold from us the stuff that builds character. He will make you perfect if you will only let Him. Saints are born in the crucible of suffering. Ask Peter. He ought to know! □

ELMER W. PANNIER is the pastor of the Racine, Wisconsin, Taylor Avenue Church of the Nazarene.

## PARADOXES

*In our weakness lies strength,  
In loss, eternal gain;  
In foolishness is wisdom,  
And there's purpose in our pain.  
From weeping comes joy,  
From darkness comes day;  
And we receive a blessing  
From what we give away;  
While what we hoard in selfishness  
At length will all decay  
The seed when once it's buried  
Springs up to life anew.  
We give up what we cannot keep  
For what we cannot lose.  
Poor we are, yet rich indeed  
Who have Christ to meet our need.  
The fire that burns, it also warms,  
And the tears that sting,  
They with them bring  
A blessed, glad release;  
In the storm  
We find God's form,  
And in His form find peace.  
But the perfect paradox  
Is Jesus' love for me;  
Why He would die for such as I  
Remains a mystery.  
Yet, we are not to reason,  
Just believe,  
Accept, receive.*

—NADINE LUOMA  
Grand Rapids, Minnesota

by MERRILL S. WILLIAMS

**N**O ONE UNDERSTANDS why it happened when it did. The pastor had just opened the morning worship service, and a layman was offering the invocation. Suddenly, without warning, tons of standing water pushed the roof down on 175 worshippers in Garland, Tex. An eight-year-old girl died.

Why? Why not during the week? Why not the night before while the parishioners slept? Why not in the early morning hours before anyone arrived? But why just as the service began?

On one occasion those listening to Jesus preach reminded Him of a similar tragedy—the falling of a tower in Siloam on 18 persons—and asked, “Why?”

In the throes of our difficulties we too are sometimes tempted to ask, “Why?” While no one would deny suffering’s reality, many wonder about its purpose.

Do we misunderstand the meaning of suffering? Many define a trial in its broadest sense—“a source of vexation or annoyance.” More specifically a trial is “a test of faith, patience, or stamina, by suffering or temptation.” The point of view makes the difference. Do we look at our circumstances as annoyances that hurt us, or testings of faith that ultimately help

us? Whether or not we benefit from trials depends on how we view our circumstances.

If we would live victoriously, we need to understand the reality of trials. Trials in the Christian life are many. Peter talks about “all kinds of trials” (1 Peter 1:6, NIV).

Originally the word Peter uses to describe the multitude of trials meant “many-colored.” He uses the word only once again in 4:10 to describe God’s grace in its various forms. Trials come in a variety of colors—and not all of them pleasing to the eye! But God has a color of grace to match every color of trial we will ever encounter.

Trials are also contrary. They are usually unpleasant. But Peter holds two apparently opposite truths in delicate tension. “You greatly rejoice . . . you may have had to suffer grief” (1 Peter 1:6, NIV). Compare Peter’s words with Jesus’ words in the Sermon on the Mount. “Rejoice and be glad” (Matthew 5:12, NIV). When? When “people insult you, persecute you, and falsely say all kinds of evil against you” (Matthew 5:11, NIV).

Jesus encouraged His disciples to rejoice for the very reason they apparently should not be able to rejoice—because they suffered. The Christian may suffer, but his suffering is only superficial, while his joy is central.

Alexander Maclaren says that joy and sorrow, like two streams, flow together and run between the same banks. A rose smells sweetest when crushed. The most skilled artists include shadow in their paintings. And the Light of the World never shined more brightly than that day when the sun retreated behind the clouds, and Roman soldiers crucified the Son of God.

But our trials are only temporary. Time so limits our perspective that we often lose sight of eternity. Compared to eternity’s immeasurable limits, days become only drops in the sea of eternity.

Soon “God shall wipe away all tears . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Revelation 21:4). Paul said, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Corinthians 2:9).

But we must also understand the reasons for trials. Admittedly trials are necessary, but why? We agree that trials help us, but how do they help us?

Trials reveal faith’s character. Metallurgists use fire to test the quality of metal. The only way to prove faith genuine is to test it. An untested faith is an unproven faith. Trials reveal the spiritual metal of which we are made.

Trials also cleanse and strengthen faith’s commitment. Metallurgists also apply fire to metal to cleanse it of foreign alloys that would weaken it. Trials cleanse and strengthen the Christian’s faith. God said, “I will thoroughly purge away your dross and remove your impurities” (Isaiah 1:25, NIV). It is much more important to prove our faith trustworthy than it is to test gold.

*MERRILL S. WILLIAMS is a missionary under appointment to the Philippines.*



**WHY?**

Don Whitlock

God tests our faith because He knows that all else hangs on it. Our character centers in our faith. God knows that faults in our faith give us cause for alarm on other fronts. But when the center of character is healthy, the circumference is also sound.

In 1971 E. Stanley Jones suffered a paralyzing stroke that took his life 14 months later. But before he died he testified to the strength of character that the last severe test of his faith had brought into bold relief. He compared his strengthened character to a rope Swiss mountain climbers use, “the strands of which at the center are the strongest and are capable of holding up a man even if all the edges of the rope have worn off. The inmost strands are the strongest.

“I have found that to be true in Christian experience . . . The innermost strands belonging to the Kingdom and the Person of Jesus and my experience of him holds me as much as the total rope, for the innermost strands are the strongest. I need no outer props to hold up my faith, for my faith holds me” (*The Divine Yes*, p. 64).

Third, it is necessary for us to understand the results of our trials. The trial of our faith produces certain results—present and future. The future results will be seen “when Jesus Christ is revealed” (1 Peter 1:7, NIV).

When we appear before the judgment seat of Christ we will receive His praise. He will say, “Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master’s happiness!” (Matthew 25:21, NIV).

In addition to future results of the trial of our faith, there are also present results. There is a love for the unseen Christ. “Though you have not seen him, you love him” (1 Peter 1:8, NIV). By definition we cannot love someone we have never seen. Such a love is only possible in the relationship between a Christian and his Lord. We love Him for that very reason, because before we ever knew Him, He loved us. “While we were still sinners, Christ died for us” (Romans 5:8, NIV).

Another present result of the trial of our faith is faith in the unseen Christ. “Even though you do not see him now, you believe in him” (1 Peter 1:8, NIV). An equally acceptable translation renders the phrase “in whom” “toward whom.” Our relationship to Christ involves far more than a moment of faith. It entails a continual outgoing of trust and commitment. When we enter the Christian life, we begin a journey that takes a lifetime to complete. Every day we reach out to Him in faith, trust Him, and maintain our commitment toward Him.

Our test of faith also results in joy in the unseen Christ. We are “filled with an inexpressible and glorious joy” (1 Peter 1:8, NIV). Peter assumes his hearers have this joy. He does not say you *ought* to rejoice, but you *do* rejoice.

Many Christians, however, do not rejoice in the unseen Christ. Their religion brings them no joy, only drudgery. They have enough religion to make them miserable, but not enough to make them happy. How much joy is enough? All God makes

available. If we have any less, we have too little. The only way to get all God has for us is to give all in total commitment.

The resulting joy denies expression. When the Queen of Sheba visited King Solomon and saw his immense empire, she could only say, “Not even half was told me” (1 Kings 10:7, NIV). We may do our best to tell others about our joy, but they will only know it if they experience it for themselves. But when they do, they will certainly exclaim, “Why, this is so wonderful! You didn’t even begin to describe it.”

Wasting away in a Roman prison, God enabled Paul to write to the church in Philippi, “Rejoice in the Lord always” (Philippians 4:4, NIV). And—as if he knew they would think it almost impossible to rejoice in certain circumstances—he repeated his encouragement, “I will say it again: Rejoice” (Philippians 4:4, NIV)! □



by FRANCES SIMPSON

**H**IGH PLACES—would I want to stay here, Lord? Peter, James, and John wanted to. I really don’t blame them. It’s so beautiful up where the mountains meet the sky, away from the rush of the city below, the busy schedules, the endless decisions and demands. Mountains are for looking, for daydreaming. Time melts away as one gazes in awe at craggy peaks etched with snow and views the rugged pattern of evergreens on the ranges below. All that has gone before and all that is yet to be can easily be lost in this moment, this grand display of beauty and majesty.

But could I stay here, Lord, when there’s work to do in the valley below—fields to plant, families to raise, churches to build? Could I let others do my share of the work while I revel in lazy mornings and moon-drenched evenings?

The answer rises to meet the question before it is yet finished—an answer lived out in the life of Christ himself, and in the life of every Christian who has taken the way of the cross. The answer reverberates through halls of fame and busy city streets. It echos around the world in homes, schools, hospitals, and churches. A NO to the life of ease and a YES to the command of Jesus: “Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest” (Luke 10:2).

But, thank You, Lord, for this brief moment on the mountaintop with You. I see things more clearly now. Take my hand, and we’ll walk down together. □

FRANCES SIMPSON is the pastor’s wife at Marion, Ohio, First Church of the Nazarene.

by EMMELYNE HELSEL

**I** LIVE NEAR a city with the fastest-growing crime rate in the nation, especially crimes involving robbery. Many of these robberies culminate in the murder or rape of their victims. The police have held seminars on all aspects of this crime, using such subject topics as: How to make your home more secure; How to protect yourself from the rapist; Do's and don'ts when your home is being burglarized, etc. Entire television programs are devoted to the problem. Consequently, we have all become very safety conscious.

My husband and I followed instructions as to locked windows, locked car doors, and proper lighting. We attended the neighborhood watch meetings and secured the etching tool to engrave appliances, radios, and TVs with our social security numbers. When we went on vacation, we made provision for newspapers, mail, and yard care. On back and front doors of the house we placed stickers that read, "This house protected by Operation Identification."

*EMMELYNE HELSEL is a member of Bethany, Oklahoma, First Church and works in the Bethany Nazarene College library.*

Then my husband died. I was alone!

Alone in a house that had once been so homey and comfortable—a house that now had become a very frightening place. Objects that during the day were just useful and friendly, at night took on weird and terrifying shapes. Sounds that before had gone unnoticed now caused my pulse to quicken and my heart to beat at a rapid rate. Dogs or cats strolling by the window took on the sound of unfamiliar and menacing footsteps. The sudden ringing of the telephone with the sick individual and his obscene words took sleep from my eyes. Radio and TV programs that had seemed informative now aroused the imagination to all kinds of alarming possibilities.

Two very frightening and traumatic experiences in my childhood had left me with this unnatural fear of being alone at night. Many times in past years, I had prayed for deliverance but deliverance had not come. Perhaps my faith was weak, perhaps I didn't persist, or perhaps the need didn't seem so great as long as I felt the security of my husband's presence.

Whatever the reason, fear still held me captive. All these night terrors left me with very little

sleep and unable to function at my best during the day.

A better and more secure lock was added to my front door; the telephone was placed by my bed with the number of the local police printed on it; a small night light burned constantly. All these precautions did add some to my peace of mind but did not solve the basic problem. As the Psalmist said,

In my distress I called upon  
the Lord,  
And cried to my God for help;  
He heard my voice out of His  
temple,  
And my cry for help before  
Him came into His ears  
(18:6, NASB).

The Holy Spirit directed my thoughts to the words of another psalm that I had memorized years before. Quickly I turned to the Bible and read Psalm 121.

I will lift up my eyes to the  
mountains;  
From whence shall my help  
come?  
My help comes from the Lord,  
Who made heaven and earth.

**"THIS HOUSE  
PROTECTED  
BY GOD"**



Dave Anderson

He will not allow your foot  
to slip;  
He who keeps you will not  
slumber.  
Behold, He who keeps Israel  
Will neither slumber nor  
sleep.  
The Lord is your keeper;  
The Lord is your shade on  
your right hand.  
The sun will not smite you  
by day,  
Nor the moon by night.  
The Lord will protect you  
from all evil;  
He will keep your soul.  
The Lord will guard your  
going out and your  
coming in  
From this time forth and  
forever (NASB).

At last, to my weary heart came  
the welcome assurance that the  
Lord had heard my prayer, that  
He was not asleep, and if He was  
staying awake watching, why  
should I? Now, though invisible,  
there is a sign on each window and  
above the doorposts, "This house  
protected by God." □

# My Heavenly Guide

*When I stop to look back  
At the way I have come,  
At the valleys I've crossed  
And the victories won—  
I'd not have made it,  
However I tried,  
Without the help  
Of my heavenly Guide!*

*When the way was too rough  
And the mountains too steep  
In the valley of sorrows,  
The waters too deep;  
He stooped and carried me,  
Calming my fears,  
Letting me weep,  
But drying my tears,  
Whispering, "Lo, I am with you"  
And so I'll depend  
Completely upon Him  
Unto the end.  
No untried tomorrows  
Disturbing my rest;  
My loving Guide knows  
What, for me, is the best!*  
—ALICE HANSCH MORTENSON  
Racine, Wisconsin

## Book Brief

### PORTRAITS OF FAITH: "Meditations From Hebrews 11"



ALBERT J. LOWN,  
*author*



SOMEONE has called the 11th chapter of Hebrews the "Who's Who of Faith." In it are found thumbnail sketches of some seldom-mentioned Bible characters, together with studies of those better known.

Albert J. Lown, in PORTRAITS OF FAITH, has approached this portrait gallery with skillful pen, and has gone beneath surface characteristics to make rich, and often new, discoveries about these exemplary men and women. It is surprising how these discoveries relate to the contemporary scene.

"A decline from this quality of faith and expe-

rience is a matter of great concern to pastors and churches today—a leaven of backsliding that tends to weaken others also. In contrast, the apostolic author is moved to gratitude and praise because the majority of believers do not belong to this category. Rather, they are of those that 'believe to the saving of the soul' (v. 39), who give God pleasure in steadfast souls and devoted lives."

It's Lown's thesis that the faith which strengthened men and women of the Old Testament is available to us today—in a greater measure—through the "author and finisher of our faith," Jesus Christ.

In his introductory chapter, the author tells us that . . .

Faith Is in Partnership with Hope,  
... Is the Parent of Assurance,  
... Is the Life Line of History, and, finally,  
... Is the Mainspring of Science.

Each character study, from Abel to Jesus Christ himself, highlights a facet of faithful living, written in the style that has always set Albert Lown's books apart.

Pastors and laypersons alike need this book in their personal library. It will be referred to time and time again. □

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

# the editor's STANDPOINT

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## ENCOURAGERS NEEDED

During our “year of the minister,” I insisted that we ought to honor those who preach but also challenge them to preach better.

Now, in this “year of the layman,” I think challenge as well as tribute is in order.

Edmund Wilson, journalist and critic, made this remark about Paul Rosenfeld: “His work improves when he is encouraged.” The statement could serve as a truism, applying to everyone who works at anything.

It certainly applies to preachers. They do better work when they are encouraged. For this reason, I want to exhort our laymen to be encouragers of the pastors and evangelists who serve them. No one functions at his best under a constant barrage of negative criticism, but everyone does his best work when positively reinforced. For us who preach, the carrot beats the stick for getting results.

There are many ways that laymen can encourage better preaching.

One way is to provide adequately for the parsonage

family. The preacher does his best work, in study and in pulpit, when his mind is not distracted by material pressures.

Another way is to invest in his continuing education. This can be done by helping to underwrite the cost of formal courses, or by helping the preacher to build an effective reference library. Few workmen are better than their tools. I will always be grateful for laymen whose generosity put needed books on my study shelves.

An excellent way to improve preaching is to be a good listener. Laymen with hearty appetites for spiritual food pull the preaching from a fellow. Those who sit in the pews blinking like a tree full of owls make preaching drudgery.

One of the best listeners I ever had was E. J. Cape. He once told me, “Every time you preach I go away knowing more about that part of the Word.” His kind of listening was what motivated me to do that kind of preaching.

Encourage your preacher and he will do better work. □

## IMPERFECT KNOWLEDGE

Paul said, “Now I know in part,” and he was never smarter.

This is a confession that every one of us can borrow as his or her own.

The “know-it-all” is unconvincing even to himself. Behind the pretense of complete knowledge that makes a person bull-dogmatic about every subject mentioned, cowers a poorly disguised insecurity.

Churches, like individuals, know in part. No denomination ever cornered the market on truth. We can all learn from each other. Liberals can learn from conservatives, and conservatives from liberals. Catholics can learn from Protestants, and Protestants from Catholics. Calvinists can learn from Wesleyans, and Wesleyans from Calvinists. Pagans can learn from Christians, and Christians from pagans.

The greatest barrier to learning is the arrogance that postures as omniscience. Only the teachable can be taught, and if the teachers themselves are teachable they will learn from their learners.

In his autobiography, Abba Eban makes this remark about Herbert Evatt: “His self-confidence was absolute. Behind his abrasive exterior lurked an abrasive interior. He never allowed his resolution to be blunted by any confession of fallibility.”

Well, whether we confess our fallibility or not, we know in part. Paul speaks of some who are “ever learning, and never able to come to the knowledge of the truth,” because they “resist the truth” which God has revealed, being “men of corrupt minds.” Disobedience to God hinders learning by men. On the other hand, pride is also a deterrent to learning. Even when we accept revealed truth, our understanding of that truth is partial, limited, and in constant need of further illumination. Protestants deny the infallibility of the pope, and rightly so. Denying his, however, we must in good conscience deny our own.

We should learn all we can, and we should be grateful to God for any teacher He sends to help us. Balaam could have learned from his donkey had he been humble and obedient enough. □



Laymen with hearty appetites for spiritual food pull the preaching from a fellow. Those who sit in the pews blinking like a tree full of owls make preaching drudgery.

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## LOVE

"The fruit of the Spirit is love." "God is love," and the Spirit's ministry is designed to produce the Father's likeness in His children's lives. We become what God has always been.

Love engendered and nourished by the Spirit is deeper and nobler than natural affection. Evil hearts can love, but not in the manner and measure that Spirit-filled hearts love. "The world will love its own," Jesus said. Evil men find it difficult to love good men. But God's children are taught to love their enemies, pray for their persecutors, and overcome evil with good.

John Henry Jowett preached from the text, "I have delivered him that without cause is mine enemy." The sermon was entitled "Noble Revenge," and the outline is masterful: (1) Evil for good is devillike; (2) evil for evil is beastlike; (3) good for good is manlike; but (4) good for evil is Godlike. Only in the power of the Spirit can we exercise this "noble revenge." In hearts conquered by grace and filled with God, love stretches to such limits.

God bore such love towards fallen mankind. Jesus

once remarked, "Greater love hath no man than this, that a man lay down his life for his friends." That is the farthest boundary of human affection. It can be glorious. It inspires the mother's devotion to her children's needs, the soldier's defiance of death for his country's honor, and the courting of danger by rescue parties searching for accident victims.

Divine love reaches farther. "While we were yet sinners Christ died for us." "When we were enemies, we were reconciled to God by the death of his Son." Divine love is strong enough to be torn by lashes, pierced with nails, stabbed by a spear, and still pray with swollen tongue through blood-drenched lips, "Father, forgive them, for they know not what they do."

It is this transcendent and triumphant love that the Holy Spirit develops within those whose hearts He fills and possesses. Their rain of intercessory tears falls upon the unjust, and their sun of unsolicited kindness shines upon the evil. The Father's love is mirrored in His children's lives. □

## SECURITY AMIDST CHANGE

We live in the midst of change that frightens people by its persistence and pace.

Some years ago I got a letter from the American Museum of Natural History which contained a delightful story about William James, famed American philosopher. Here is the story just as it appeared in the letter:

After a lecture on the solar system, philosopher William James was approached by a determined elderly lady with a theory.

"We don't live on a ball rotating around the sun," she said. "We live on a crust of earth on the back of a giant turtle."

James decided to be gentle. "If your theory is correct, madam, what does this turtle stand on?"

"The first turtle stands on the back of a second, far larger, turtle, of course."

"But what does this second turtle stand on?"

The old lady crowed triumphantly. "It's no use, Mr. James—it's turtles all the way down!"

Well, standing on a turtle would have one advantage

—you would not move very far very fast. In our age of rapid, shocking change, a turtle's pace would be a welcome respite.

A hymn writer said, "Change and decay in all around I see." Today change is so rapid and radical that we do not always spot the decay. The mark of death is upon all our vaunted progress, however. From one perspective the political, social, and moral changes we experience are new omelets formed by rearranging bad eggs.

Our world is more than a crust of earth on the back of a giant turtle. It is God's creation, and He upholds it by His word of power. He made it from nothing, hung it upon nothing, and it has never been jiggled from the hook! Our security is not in the earth, or in men's theories about the earth. Our security is in earth's Creator, who revealed himself in Jesus Christ in order to deliver us from sin and reconcile us to himself. His plans for us and for the earth are eternal and invincible. We are in His hands and do not need to fear "change and decay." □



Dave Lawlor

# THE SPIRITUAL POWER OF ONE PERSON

by ARTHUR E. KELLY

**H**OW SHOULD ONE chase a thousand, and two put ten thousand to flight?" (Deuteronomy 32:30).

On December 29, 1980, I assisted her pastor, Rev. Harold Liner, in the funeral of Mrs. Alma Rabon at Camden, S.C.

As I drove alone in my car from Columbia to Camden, I thought of the many times that I had made that same trip to help our people become established as a church. Now my thoughts were different. I was going with a tender compassion to help console her bereaved loved ones and bid her farewell until we meet at the Marriage Supper of the Lamb.

In 1946, at which time I was district superintendent of South Carolina, I went with pastors E. N. Gunter and C. M. Kelly to Red Bank to find a place to hold a revival and organize a Nazarene church. Every way we turned we seemed to come to a dead end. Standing together and pondering what to do, Brother Gunter told us that he had conducted a revival in a store building in Camden. One woman was sanctified, so we had one prospective member. This woman made the difference, and in a split second I said, "We will go to Camden."

We found Mrs. Rabon to be a lady of great courage, and moral and spiritual strength, whose heart was set on having a Nazarene church in her city. We put up a tent and in the revival we were later joined by another fine sanctified lady, Mrs. Turbeville. We lost a tent by fire and had other hindrances, but organized a Nazarene church with four members, two of which never came back. We held services in Mrs. Rabon's home for three months and then moved to our own property. Her funeral was held in our own beautiful church building with about 200 in attendance.

After reading John 14:1-3 and Revelation 21:1-4, I recalled some of her virtues and noted that this church was here because of the woman's courage who was now lying in the casket before us. One side of the sanctuary was occupied by her relatives. I called special attention to Solomon's words: "Her children arise up, and call her blessed."

Yes, indeed, she had chased a thousand and had won a great victory! We bade her a glorious farewell. □

ARTHUR E. KELLY is a retired Nazarene elder, a veteran evangelist, who resides in Columbia, South Carolina.

## LEGACY

*What will they miss when you are gone—  
Your loved one, neighbor, friend?  
What things will they remember most  
When you have reached life's end?*

*The sweetness of your cheery smile,  
Your kind and loving touch—  
Are these the legacies you'd leave  
To those who care so much?*

*'Twill be too late when death has called,  
Your memory to endow.  
For they'll remember when you're gone  
The things you're doing now.*

—CHRIS GRAUMAN  
Peoria, Illinois



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**YOUTH QUESTIONS ANSWERED**, by Lee Fisher: Honest answers from a warmhearted youth counselor to questions that the young are really asking. 78 pages.

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**THE CYCLE OF VICTORIOUS LIVING**, by Earl G. Lee: The 37th Psalm provides author Lee with a challenge to grow in Christ Jesus. A classic. 55 pages.

**FAITH AND FRIED POTATOES**, by Grayce Bonham Confer: An outstanding story of parsonage life and one child's straining to be independent. A slice of holiness church home life and history. 184 pages.

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Steve Pix

by WILLIAM GOODMAN

**O**VER THE YEARS, music has often referred to sex and drugs. What do the words of today's rock music say to 13- and 14-year-olds? What does that pounding, loud "oop, oop, da, da, boom, boom" cacophony do to the mind and body of the hearer?

The lyrics of much rock music would embarrass the Christian reader. Those who know may recall the audio pornographic lyrics of Bob Segar's "Night Moves," the Rolling Stones' "Some Girls," Rod Stewart's "Tonight's the Night" or "Dirty Weekend," and Donna Sommers's "Bad Girls." Rock music is body music produced to draw attention to the lust of the flesh. The focus of the rock music is the beat and the words.

Our bodies are made up of a series of rhythms. We are a rhythmic creation. We have a heartbeat, with a steady rhythm. We have a respiratory system with a steady breathing rhythm. All the major systems of our body function in rhythm. The beat of the music has a definite effect on the body's rhythms.

An ad in the *Rolling Stone* magazine suggests an album produced by electronic instruments with syncopated beats which will resonate with your brain wave pattern to produce a deeply stoned state when you listen, just as if you were stoned on drugs.

According to medical experts, rock music affects the adrenal glands that produce energy in the body. When the adrenalin is produced, it must be used. Rock music stirs the body to movement and produces a restlessness. Frustration develops if things aren't happening. A person who attempts to listen to hard rock with feet together flat on the floor, and hands folded, will go bananas!

Doctors report that rock music is producing schizos, psychos, and all types of psychological problems. Music gets into the mind, the psyche, and there is a definite effect.

*WILLIAM GOODMAN is an ordained elder in the Church of the Nazarene and a free-lance writer. He lives in Kansas City, Missouri.*

Trace back to where rock music became increasingly audio pornographic and you will also trace the increase of teenage pregnancy, abortions, unwanted babies, venereal disease, suicide, and antiauthority attitudes.

As a police officer, I have experienced the results of youth hyped-up at rock concerts. Following rock concerts, there are always bizarre activities by teens who otherwise would seldom be involved. Hyped-up youth become associated with sex, alcohol, and other drugs, vandalism, and antisocial behavior. Hyped-up youth stirred by rock music lose their normal inhibitions and become involved in nudism and sex as a release.

Frank Zappa, popular rock performer, says "Rock music is sex. The big beat matches the body rhythms." David Bowie, England's rock star, says "Rock music has always been the devil's music. It lets in the baser elements."

The average young person listens to rock music about four or five hours a day. Hours of listening to audio pornography will have a definite effect, and for a long time.

People who would live pure, clean lives for Christ cannot allow the dirty philosophies of rock music lyrics to enter their mind. The Lord Jesus would not sit and listen to the sex and drug language flowing out of rock music. The Lord gave these words to John: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15-16).

As we put our mind on our Creator and Christ, and allow the Holy Spirit to fill our thoughts, we will have no desire for the worldly pleasures of audio pornography heard and felt in rock music. In silence, think about it. □

learning the opposite not only from their peers, TV, books, and movies, but also from their teachers in social studies, sex education classes, and the novels and short stories they study in English classes.

We are living in the post-Christian era in the U.S. What is the Evangelical's answer to this? Don't look, don't believe, don't notice, continue to ignore this? Meantime the teenage pregnancy rate, teenage abortion rate, teenage venereal disease rate, teenage alcoholism and drug addiction rate continues to climb, not only among non-Nazarenes but among church-raised Nazarenes as well. What kind of

example is this to the world as our children turn away from the church and obey the world?

Dobson has the answer. It is this. Inform parents! It is not enough to give kids sex education in the home. They need morals education. They need to know that they can stand up and be different. Girls and boys need to be informed in their churches and Sunday School classes that fornication is a sin and that you can be chaste before marriage and not be weird, or strange, or frustrated. They need to hear that fornication is not a healthy outlet. They need to be told that even today's Christians still follow the Ten Commandments.

Only Dobson has the courage

to speak out. Jesus told us to speak out against wicked judges who pervert justice. Jesus told us not to follow the blind. Jesus told us to beware of false teachers.

On Judgement Day, Christ will judge those homosexuals and drug pushers for perverting the minds of millions of our young. Also, He will judge those of us who love the young so little that we cannot face the criticism of the sophisticates to warn the parents of these young of the evil things taught by teachers, the rebels of the 60s who have constructed the curriculums of today that teach the "righteousness" of drugs, marijuana, and "free" sex.

Carl Winstrom  
Massapequa Park, N.Y.



## SOMETHING BETTER

by LESLIE WOOTEN

ONE NOVEMBER NIGHT, I was roused from sleep by a knock on the door. A man's voice asked, "Pastor, will you pray with me?"

When he gave his name, I recognized him as a neighbor who had visited our church a time or two several years ago. I flipped on the light, slipped on socks and robe, unlocked the door, and let Jimmy in.

Jimmy was a young husband and father. His parents were sincere Christians who never ceased to pray for him. In spite of their love and prayers, Jimmy had turned his back on Christ and the church and had chosen a carnal, self-centered life-style instead.

His second marriage, to a lovely lady who was a complete stranger to the Christian faith, had soured. At first, everything had gone fairly well. But the honeymoon had ended and now they couldn't cope with the realities and responsibilities of marriage and parenting. Stress and strain, like termites in dead timber, had eaten the heart of their home.

In a state of complete confusion, she had left him and taken their young son. As she walked out the

door, she exclaimed, "There must be something better than this!"

Having been a Christian in his early youth, Jimmy knew there was something better! But having rejected for years his Lord and Savior, preferring his own self-centered life-style, he was in no position to tell his wife what it was or help her to find it.

So late at night he came, rapping on my door, seeking something better. Kneeling at the sofa in our living room, he begged God's forgiveness. In his dark valley, Jimmy cried out, "Restore my soul!" Then and there, Jesus did just that for Jimmy!

After giving himself back to the Lord, Jimmy prayed for strength to stay true. He prayed for his wife's salvation and the restoration of their marriage.

As he arose, he asked, "Shouldn't I be baptized?"

I replied, "Yes, but you are saved now even though not baptized yet, because by grace through faith you have confessed Christ as your Lord and Savior."

Jimmy replied, "Good!"

However, the Holy Spirit seemed to say, "He wants to be baptized now!"

So I asked Jimmy, "Would you like to be baptized now?"

Wide-eyed with excitement, he exclaimed, "Can I?"

At the kitchen sink, I drew a cup of water and baptized Jimmy in the name of the Father, Son, and Holy Ghost! Like Philip's new convert, on the road to Gaza, Jimmy went his way rejoicing. He had found something better! □

LESLIE WOOTEN is pastor of Oak Grove Church of the Nazarene, Decatur, Illinois.

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



# IN THE NEWS

## PEOPLE AND PLACES



**Vernon Lunn**, a Farmington, Mich., resident for the past 15 years, was given the Farmington Area Chapter of Business and Professionals Women's "Distinguished Individual" award.

The award was given at a joint meeting of BPW clubs within the organization's District IX in observance of National Women's Week.

Lunn is employed by Alexander Hamilton Life where he serves as vice-president of corporate services and also sits on its board of directors. Each week he opens the company to community business leaders with a Prayer Breakfast to share ideas.

He is a member of American Management Association and Public Relations Society of America.

He and his wife, Carolyn, are members of Detroit First Church. He also serves on the General Board, is general chairman of International Laymen's Conference, chairman of the Eastern Michigan Laymen's Retreat, and chairs the Board of Trustees for Detroit First Church and the Eastern Michigan District Advisory Board.

BPW is a non-partisan, non-sectarian, non-profit, self-supporting, and self-governing organization of about 177,000 working women. □



For 22 years, **Mrs. Gene Clark** taught handicapped children and then traveled weekends and summers with her husband, a full-time evangelist from Findlay,

Ohio. In September, 1979, she took a teaching position at the Northwest Indiana Special Education Cooperative in Crown Point, Ind. The Clarks soon were called to the Crown Point church. Mrs. Clark is in her third year of teaching at NISEC and has piloted a program in Nu-Vue-Cue, based on cued speech. Her nonverbal, multiple handicapped and educable

students are using the new system to read, spell, and communicate any word. They can use the NVC charts, printed on plexiglass, with eye gaze and Mrs. Clark can see what they are saying.

Recently, Mrs. Clark entered the contest of Personal Computing to Aid the Handicapped sponsored by the Johns Hopkins First National Search. She was a regional finalist in Region 5, and took her Nu-Vue-Cue materials to the regional competition at Chicago's Museum of Science and Industry.

Mrs. Clark has written a book about their experiment, *Nu-Vue-Cue*, as well as a dictionary of words called *express-a-cue*. □



On September 16 the Asia Baptist Graduate Theological Seminary in Baguio City, Philippines, conferred upon **Ronald W. Beech**, 19-year veteran Nazarene missionary

to the Philippines, the Doctor of Ministry degree.

Dr. Beech was appointed a missionary to the Philippines in 1962. He is a native of Canada, a graduate of Northwest Nazarene College (1954), holds the M.A. from the University of Missouri (1959), has the M.Div. from the Philippine Baptist Theological Seminary (1972), and has taken special study in Fuller School of Missions, Pasadena, Calif. (1972-73).

During his years as a Nazarene missionary in the Philippines, Dr. Beech has served as a church planter (1962-67), and has been engaged in administration and teaching at Nazarene Bible College, La Trinidad, Baguio City, since 1968. He is currently the academic dean of the Nazarene Bible College. □

**Rev. Jerry Cline**, pastor of Columbia, Ky., First Church, has been elected outstanding religious leader for the year of 1981 by the Columbia and Adair County Jaycees. He received an engraved plaque, presented to him by Dr. Michael Watts, pastor of the Columbia Baptist Church.

Rev. Cline has been pastoring in Columbia for only 17 months. He has

promoted several programs involving the community, including City and County Official Day and Veterans Day, honoring all veterans in Adair County. A special dinner was served following the morning worship service on each of these days.

Rev. Cline presently serves on the board of directors for Big Brothers and Big Sisters Organization of Adair County and is on the Board of Orders and Relations on the Kentucky District. □



**Lt. William M. Ellis, Jr.**, has been named to *Outstanding Young Men of America for 1981*. Lt. Ellis has served as supply officer aboard the USS *Brumby* (FF, 1044)

during a cruise to the Mediterranean. After a successful deployment, Lt. Ellis was named officer in charge of the Supply Operations Assistance Program in Charleston, S.C. Lt. Ellis has also successfully completed the Certified Public Accountant's examination. Bill and his wife Becky (both BNC graduates, '74) and their two daughters have recently moved to Atlanta, Ga., where Bill has become an associate of the firm of Reicher and Westmoreland. □

**Rev. Stuart Malloy** has been selected as an *Outstanding Young Man of America for 1981* in recognition of outstanding achievement, superior leadership ability, and exceptional service to the community.

Rev. Malloy has served as youth pastor and education director for the past eight years at Tulsa Central, Houston Spring Branch, and Lubbock, Tex., First Church. He is presently serving as pastor of the Waco, Tex., South Manor Church. □



**Professor Gaymon Bennett** of the Northwest Nazarene College English Department has completed his doctoral program at Washington State University, Pull-

man, Wash. On October 12, Bennett successfully defended his dissertation, "Melville's *Battle-Pieces* and Whitman's *Drum-Taps*: Two Northern Poets Interpret the Civil War." Bennett, a 1964 graduate of NNC, received his M.A. from California State College, Los Angeles, and returned to teach at NNC in 1971. He is married to the former Evelyn Sanner of Nampa, who also teaches at NNC. They have three children: Christina, Gaymon, and Maria. □



**W. F. (Bill) Knowles**, now in his second four-year term as clerk of Hamilton County, Tenn., was the featured speaker at the Veterans Day ceremonies in Miller

Park in downtown Chattanooga, Tenn. Bill, an active member of First Church and church historian, is a prominent figure in the Christian and civic community of Chattanooga. He was recently named county clerk of the year for the state of Tennessee. His wife, Marlene, is a director of children's musicals in the local church, and a son, Finley, is a Christian education major at Trevecca Nazarene College. □

**Evangelists George and Charlotte Dixon** were recently in the Holy Land, conducting a tour. They were invited by missionary Earl Morgan to sing and preach in the Sunday services of our church in Jerusalem. "In the Sunday night service," Rev. Dixon reports, "all glory broke loose. They were shouting in Hebrew and Arabic; we were shouting in English, and five folk from our North American Indian District were shouting in Navajo."

Dixon also stood before the open



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tomb and read his poem contrasting the living Christ with religious leaders Mohammed, Buddha, and Confucius, who are still in the grave. □

**Dr. David L. McKenna** has been elected president of Asbury Theological Seminary in Wilmore, Ky. McKenna, an ordained minister in the Free Methodist Church, is an alumnus of Asbury Seminary, receiving an M.Div. degree there in 1953. He holds degrees from Western Michigan University and the University of Michigan

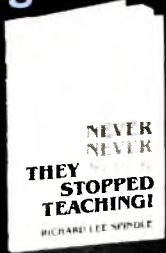
also. Since 1968, he has served as president of Seattle Pacific University. He succeeds Dr. Frank B. Stanger, the seminary's president since 1962. □

**Captain Leonard W. Dodson**, CHC, USN (Ret) recently retired from the Navy chaplaincy, representing the Church of the Nazarene for almost 28 years. He was commissioned in 1953 and served in assignments at sea, in the United States, and abroad. He served as head of personnel and as-

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**They Never Stopped Teaching**

By **Richard Spindle**



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February/March, 1982

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signment in the Chief of Chaplain's office, Washington, D.C., during the Vietnam build-up. He also served as the command chaplain for U.S. Navy Forces, Vietnam, during the final year of American involvement.

He was one of four chaplains in the history of the Chaplain Corps to be selected to attend the Navy War College, Senior Warfare Course at the War College, Newport, R.I. He served as the first command chaplain for the Navy Surface Force Pacific Fleet. For three years, he served as the fleet chaplain for the U.S. Naval Forces Europe, located in London. He was selected to organize and implement the chaplains' ministry for Naval Material Command in Washington, D.C. He retired from this position.

His personal decorations include The Legion of Merit, The Bronze Star with Combat V, The Meritorious Service Medal, The Navy Achievement Medal, The Vietnam Honor Medal First Class, and the Vietnam Civic Action Medal.

Chaplain Dodson makes his home in San Diego, Calif. He is on the pastoral staff of San Diego First Church as the minister for administration and discipleship. He is a member of the Southern California District. □

**Dr. Neil C. Roth** has joined the faculty of Western Evangelical Seminary as an adjunct professor. He will give general supervision to the seminary's

counseling program as well as teaching several courses.

Dr. Roth, a native of Oregon, has a Doctor of Education in counseling guidance from the University of Idaho. He is an ordained elder holding membership on the Northwest District of the Church of the Nazarene.

Dr. Roth is currently professor of psychology at George Fox College in Newberg, Ore. He previously served in a similar position at Olivet Nazarene College in Kankakee, Ill. He and his family have an outstanding musical ministry throughout the Pacific Northwest. □



**Lenny Wisehart**, an evangelist in the Church of the Nazarene, has been selected by the Outstanding Young Men of America program. This program, endorsed by the United States Jaycees, bases its selection on leadership, community service, professional and civic recognition. Lenny and his wife, Joy, have been full-time evangelists in the church for seven years. They are both graduates of Olivet Nazarene College, and Lenny is a graduate of Nazarene Theological Seminary. □




**Rev. Willis F. Wilcox** received the D.Min. degree from Drew University of Madison, N.J., in October. The project which formed the basis of the degree involved the development of a theology of discipleship and an application of the theology in a small group featuring a

combination of Bible study and small-group process. Dr. Wilcox is presently the pastor of the Harrisburg, Pa., Bethany Church. He also serves as a member of the Philadelphia District Board of Church Properties, a member of the Board of Directors of the Pennsylvania Council on Alcohol Problems, and a member of the Christian Churches United Committee on the Aged and Disabled, which administers an ecumenical ministry to the aged in a three-county area. □

**Saudi Arabia: Thirty-five Nazarenes** met for a traditional Thanksgiving dinner, followed by a time of singing familiar hymns, ending climactically with "Called unto Holiness." The group included the following and their families: Mr. and Mrs. John Sugg, Mr. and Mrs. Gabe Martinez, Mr. and Mrs. Wayne Marshall, Mr. and Mrs. Dave Todd, Mr. and Mrs. Harold Williams, Mr. and Mrs. Richard Griffin, Mr. and Mrs. Dan Harper, Mr. and Mrs. Craig Swann, Mr. and Mrs. Lou Lively, and also the nephew of Rev. Samuel Bhujbal, the first national district superintendent in India.

This group of Nazarenes meet in an interdenominational fellowship of over 500 Christians every Friday. Wayne Marshall is serving as chairman of the council and Gabe Martinez and John Sugg serve as vice-chairmen. The Martinezes and the Suggs are also active in the music area.

The Nazarenes affirm the *Herald* to be a "lifeline" to them, even though they receive it by slow boat mail, and they literally read it from cover to cover. □



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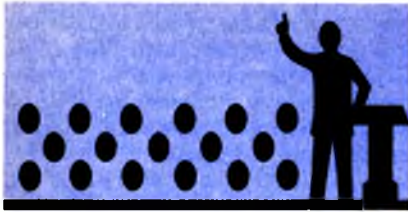
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## EVANGELIST'S SLATES

- ARMSTRONG, DONNELL:** High Springs, FL, Feb. 22-28  
**ARMSTRONGS, LEON, LINDA, AND FAMILY:** Greensfork, IN, Feb. 23-28  
**BAKER, RICHARD C.:** Charleston, WV (Northside), Feb. 23-28  
**BALDWIN, DEAN:** Sarasota, FL (Swift Road), Feb. 2-7; Bradenton, FL, Feb. 9-14; Sarasota, FL (First), Feb. 16-21; Venice, FL, Feb. 23-28  
**BEARDEN, LES:** Georgetown, OH (First), Feb. 2-7; Meansville, GA (Pine Mountain), Feb. 9-14; Portsmouth, OH (First), Feb. 23-28  
**BELL, JAMES & JEAN:** Dumas, TX, Feb. 17-21; Borger, TX (Trinity), Feb. 24-28  
**BELIEVERS:** See Don Pfeifer Evangelistic Team  
**BLUE, DAVE & DANA:** Muncie, IN (Citywide Indoor Camp), Feb. 2-7; Tucson, AZ (Citywide Crusade), Feb. 8-14; Orlando, FL (Colonial), Feb. 23-28  
**BLYTHE, ELLIS:** Pensacola, FL (Ensley), Feb. 23-28  
**BOCK, DON:** Dayton, OH (Maryland Ave.), Feb. 16-21  
**JIM BOHL & COMPANY:** Concerts in Idaho & Washington, Feb. 1-7; Yakima, WA (Citywide Crusade), Feb. 10-14; Riverton, WY (First), Feb. 17-21  
**BOND, GARY & BETH:** Houston, TX (Indoor Camp Meeting), Feb. 3-7; Baytown, TX (First), Feb. 9-14; Lake Jackson, TX, Feb. 16-21; Longview, TX (First), Feb. 23-28  
**BREWINGTON, JANE:** Chattanooga, TN (Calvary), Jan. 26—Feb. 7; Reserved, Feb. 8-13; Hemingford, NE, Feb. 16-28  
**BRISCOE, FAMILY, THE JOHN:** Eufrata, OK, Feb. 2-7; Las Animas, CO, Feb. 12-14; El Reno, OK, Feb. 16-21; Tahoka, TX (Grassland), Feb. 23-28  
**BROOKS, GERALD & JUNE:** McCune, KS (First), Feb. 16-21; Frederick, OK (First), Feb. 23-28  
**BROWN, ROGER:** St. Louis, MO (Holiness Crusade), Feb. 1-5; Concerts in Mississippi, Feb. 10-14; Concerts in Georgia, Feb. 17-21; Chicago Heights, IL, Feb. 28 a.m.  
**BUCKLES-BURKE EVANGELISTIC TEAM:** East Chicago, IL, Feb. 2-7; Bluffton, IN, Feb. 9-14; Peru, IN, Feb. 23-28  
**BURCH, SAM:** Reserved, Month of February  
**CAYTON, JOHN:** Ocoee, FL, Feb. 2-7; St. Cloud, FL, Feb. 9-14; Orlando, FL (Union Park), Feb. 17-28  
**CHRISTNER, JACK:** Freeport, PA (Transylvania Bible School), Feb. 2-7; Mercer, PA, Feb. 21-28  
**COBB, BILL & TERRI:** Watonga, OK, Feb. 2-7; Milan, IL (NYI Crusade), Feb. 8-14; Quad City, IL (Holiness Crusade), Feb. 15-21; Chicago, IL (Holiness Crusade), Feb. 24-28  
**COLLINS, LUTHER:** Tacoma, WA (First), Feb. 2-7; Sumner, WA (Bonnie Lake), Feb. 9-14; Nampa, ID (Bethel), Feb. 16-21; Redmond, OR, Feb. 23-28  
**CONE, ANDREW:** Chowchilla, CA, Feb. 23-28  
**COX, CURTIS:** Pascagoula, MS, Feb. 2-7; Pine Bluff, AR, Feb. 23-28  
**DARNELL, H. E.:** Coal Valley, IL, Feb. 4-14; Westfield, IN, Feb. 20-28  
**DELL, JIMMY:** Oakdale, CA, Feb. 7-10; Redwood City, CA, Feb. 11-14; Haviland, KS (Friends), Feb. 17-21; Delano, CA (First), Feb. 28—Mar. 3  
**DENNIS, DARRELL AND FAMILY:** Wrightsville, GA, Feb. 16-21; Bishopville, SC (First), Feb. 23-28  
**DIXON, GEORGE & CHARLOTTE:** Phoenix, AZ, Feb. 2-4; Ramah, NM, Feb. 10-14; Albuquerque, NM, Feb. 16-17; Concerts in New Mexico, Feb. 19-28  
**DOYLE, PHILIP:** Endicott, NY (Triple Cities Holiness Conv.), Feb. 16-21  
**DUNMIRE, RALPH & JOANN:** Georgetown, OH (First), Feb. 2-7; Syracuse, OH, Feb. 9-14; Portsmouth, OH (First), Feb. 23-28  
**DUNN, DON:** Quaker City, OH (Batesville Meth.), Feb. 23-28  
**EASTMAN, RICK:** Prairie Village, KS (Nail Ave. Singles Retreat), Feb. 5-7; Manhattan, KS (First, Singles Retreat), Feb. 12-14; Oklahoma City, OK (Western Oaks), Feb. 19-21; Eldon, MO (First), Feb. 23-28  
**FELTER, JASON:** St. Petersburg, FL (First Wes.), Feb. 9-14  
**FILES, GLORIA; & ADAMS, DOROTHY:** Fort Walton Beach, FL (First), Feb. 2-7  
**FISHER, WILLIAM:** Modesto, CA (First), Feb. 2-7; Riverside, CA (Arlington Ave.), Feb. 9-14; Blythe, CA, Feb. 16-21; Phoenix, AZ (Biltmore), Feb. 23-28  
**FORTNER, ROBERT:** McLeansboro, IL (General Baptist Evang. Crusade), Feb. 15-21; Crossville, IL (Concord United Meth.), Feb. 23-28  
**FRODGE, HAROLD:** Sweetwater, TN, Feb. 2-7; Mansfield, OH (Christian Union), Feb. 23-28  
**FULLER, J. O.:** Florida Holiness Camp, Feb. 18-28  
**GANTHROP, WAYLAND:** Pearl River, LA, Feb. 9-14  
**GORMAN, HUGH:** Abbotsford, B.C., Feb. 2-7; Richmond, B.C., Feb. 16-21; Kelowna, B.C., Feb. 23-28  
**GORMANS, THE SINGING:** Louisville, KY (Okolona), Feb. 23-28  
**GREEN, JIM & ROSEMARY:** Chattanooga, TN (First), Feb. 2-7; Ada, OK, Feb. 9-14; Portage, IN (Grace), Feb. 16-21; Dayton, OH (Parkview), Feb. 23-28  
**GRINDLEY, GERALD & JANICE:** Lake Wales, FL (Warner Southern College), Feb. 1; Ocoee, FL, Feb. 2-7; Concerts in Florida, Feb. 8-28  
**GROVES, C. WILLIAM:** Syracuse, OH, Feb. 9-14  
**HAIL, D. F.:** Hershaw, WV (Lens Creek), Feb. 16-21  
**HAINES, GARY:** Reserved, Feb. 3-7; Webster, TX (NASA), Feb. 10-14; Port Arthur, TX (Grace), Feb. 16-21; Pueblo, CO (First), Feb. 24-28  
**HALL, CARL:** Valdosta, GA (First), Feb. 16-21; Panama City, FL (First), Feb. 23-28  
**HANCOCK, BOYD:** Muncie, IN (Holiness Indoor Campmeeting), Feb. 2-7; St. Augustine, FL (First), Feb. 16-21  
**HAYNES, CHARLES & MYRT:** Gulfport, MS (Grace), Feb. 2-7; Savannah, GA, Feb. 9-14; Waycross, GA (First), Feb. 16-21; Griffin, GA (First), Feb. 23-28  
**HOWARD, RICHARD:** Ridgecrest, CA, Feb. 2-7; Reserved, Feb. 9-14 & 23-28  
**INGALLS, JIM:** Red Bluff, CA (First), Feb. 2-7; Camarillo, CA, Feb. 8-14; Chico, CA (Valley), Feb. 16-22; Hawthorne, NV, Feb. 23-28  
**JACKSON, CHUCK & MARY:** Searcy, AR (First), Feb. 3-7; Monroeville, AL, Feb. 9-14; Jasper, AL (Grace Chapel), Feb. 16-21; Lanette, AL (Indoor Camp), Feb. 23-27  
**JACKSON, PAUL & TRISH:** Lake City, FL (First), Feb. 16-21; Concerts in North and South Carolina and Georgia, Feb. 23-28  
**JAMES, RANDY & MARY JANE:** Vero Beach, FL, Feb. 2-7; Fort Lauderdale, FL (Manor), Feb. 9-14; Orangeburg, SC (First), Feb. 16-21; Georgetown, IL, Feb. 23-28  
**JANTZ, CALVIN & MARIORIE:** Kansas City, MO (Hilicrest), Feb. 2-7; Baxter Springs, KS, Feb. 9-14; Rocky Ford, CO, Feb. 23-28  
**JAYMES, RICHARD:** Archbold, OH, Feb. 8-14  
**JOHNSON, RON:** Richland, WA (Tri Cities Holiness Crusade), Feb. 1-7; Concerts in British Columbia, Feb. 12-24; Concerts in Idaho, Feb. 28  
**JUSTICE, MEL & DONNA:** Tiffin, OH, Feb. 2-7; Port Huron, MI (First), Feb. 10-14; Southwestern Ohio District Children's Revival, Feb. 23-28  
**KEENA, EARL:** Rio Linda, CA, Feb. 21-28  
**LASSELL, RAY & JAN:** Estill Springs, TN, Feb. 2-7; Cincinnati, OH (Mount Washington), Feb. 9-14; Warrington, IN, Feb. 16-21; Peebles, OH, Feb. 23-28  
**LAWSON, WAYNE:** World, WY, Feb. 2-7  
**LAXSON, WALLY & GINGER:** Tuscaloosa, AL (Indoor Camp), Feb. 10-14; Leesburg, FL (Niroga), Feb. 15-19; Wichita, KS (Indoor Camp), Feb. 23-28  
**LECRONE, JON & BETH:** Concerts in Los Angeles area, Feb. 1-14; Lake Isabella, CA (First), Feb. 24-28  
**LIDDELL, P. L.:** Brunswick, CA, Feb. 9-14; North Miami, FL, Feb. 16-21; Dayton, OH, Feb. 23-28  
**MANLEY, STEPHEN:** Enid, OK (First), Feb. 2-7; Junction City, KS, Feb. 9-14; Dodge City, KS (First), Feb. 16-21; Cimarron, KS, Feb. 23-28  
**MANN, L. THURL & MARY KAY:** Fresno, CA (First), Feb. 2-7; Big Springs, TX (First), Feb. 11-14; Gainesville, FL (First), Feb. 17-28  
**MARTIN, W. DALE:** Cincinnati, OH (Carthage), Feb. 9-14; Crowley, LA (Ebenezer), Feb. 16-21; Hollyhill, FL (Daytona First), Feb. 24-28  
**MATTER, DAN & ANN:** Gainesville, FL (Trinity), Feb. 22-28  
**MAX, HOMER:** Oskaloosa, IA (Deep River), Feb. 23-28  
**MAYO, CLIFFORD:** Sherman, TX (First), Feb. 2-7  
**MCCUJSTION, MARK & PATRICIA:** Schenectady, NY, Feb. 2-7; West Columbia, SC (First), Feb. 9-14; Cuba, IL (NW Illinois Dist. Spoon River Zone Youth Revival), Feb. 16-21; St. Louis, MO (North County), Feb. 23-28  
**MCWHIRTER, G. STEWART:** Athens, AL, Feb. 3-7; Albany, GA (First), Feb. 9-14; Lafayette, LA (First), Feb. 23-28  
**MEREDITH, DWIGHT & NORMA JEAN:** Albertville, AL, Feb. 2-7; Springfield, MO (Crusade), Feb. 10-14; Moberly, MO, Feb. 16-21  
**MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH:** Dayton, OH (Parkview), Jan. 31—Feb. 4; Reserved, Feb. 7-11; Columbia, SC (First), Feb. 14-18; Douglasville, GA (First), Feb. 21-25; Warner Robins, GA (First), Feb. 28—Mar. 4  
**MILLHUFF, CHUCK:** Temple, TX (First), Feb. 3-7; Reserved, Feb. 8-13; Cleveland, OH (Greater Cleveland Holiness Crusade), Feb. 17-21; Troy, OH (First), Feb. 24-28  
**MOORMAN, GAIL:** Hamilton, OH (Tuley Rd.), Feb. 5-7; San Jose, CA (Cambrian Park), Feb. 24-28  
**MULLEN, DEVERNE:** New Bedford, MA (Internationa), Feb. 23-28  
**NEFF, LARRY & PAT:** Hernando, FL, Feb. 2-7; Reserved, Feb. 8-22; Morgantown, WV (First), Feb. 23-28  
**OVERTON, WILLIAM:** Albuquerque, NM (Indian Bible College), Feb. 2-14; Holtville, CA, Feb. 23-28  
**PALMER, JAMES:** Benton, AR (First), Feb. 21-28  
**PASSMORE EVANGELISTIC PARTY:** Springfield, IL, Feb. 2-7; Knoxville, IA, Feb. 16-21; Indianapolis, IN (Central), Feb. 23-28  
**PERDUE, NELSON:** St. Louis, MO (Crusade), Feb. 2-7; Kenton, OH, Feb. 9-14; West Milton, OH, Feb. 16-21; Morgantown, WV, Feb. 23-28  
**PFEIFER EVANGELISTIC TEAM:** Pascagoula, MS (First), Feb. 2-7; Springfield, OH (First CCU), Feb. 10-14; West Lafayette, OH, Feb. 18-21  
**PITTS, PAUL:** Concert Tour, Month of February  
**PORTER, JOHN & PATSY:** Reserved, Feb. 2-7; Mobile, AL (Parkview), Feb. 9-14; Lizella, GA (Fellowship Evang.), Feb. 16-21; West Columbia, SC (Pelion), Feb. 23-28  
**QUALLS, PAUL:** Valdosta, GA (First), Feb. 16-21; Deltona, FL, Feb. 23-28  
**ROBINSON, TED:** Wilcox, AZ, Feb. 5-7; McCloud, OK (Twin Lakes), Feb. 16-21; Norman, OK (First), Feb. 23-28  
**ROSS, MICHAEL:** North Miami, FL, Feb. 7-14; Stuart, FL, Feb. 16-21; Orlando, FL (Colonial), Feb. 23-28  
**ROTH, RON:** Galena, KS, Feb. 9-14; Mount Vernon, MO, Feb. 18-21; Sarcoux, MO, Feb. 23-28  
**SHANK, JOHN:** Washington, D.C. (First), Extended Ministry, Month of February  
**SMITH, CHARLES HASTINGS:** Miami, OK (First), Feb. 9-14; Sanford, FL (First), Feb. 17-21; Fort Pierce, FL (First), Feb. 24-28  
**SMITH, DUANE:** Millry, AL, Feb. 2-7; Trout, LA, Feb. 9-14; La Marque, TX (Gulf Freeway), Feb. 16-21; Madill, OK, Feb. 23-28  
**SMITH, OTTIS & MARGUERITE:** Winter Park, FL, Feb. 2-7; Tampa, FL (Grace), Feb. 9-14; Reserved, Feb. 16-21; New Hampshire, OH, Feb. 21-28  
**STEGALL, DAVID:** Watonga, OK, Feb. 2-7; Spiceland, IN, Feb. 16-21  
**STEVENSON, GEORGE:** Danville, VA (Calvary), Feb. 3-7; Roanoke, VA (Emmanuel Wes.), Feb. 10-14; Barnesville, GA (First), Feb. 17-21; East Point, GA, Feb. 24-28  
**STREET, DAVID:** Willshire, OH (Countyside), Feb. 23-28  
**TAYLOR, CLIFF:** Pendleton, OR, Jan. 31—Feb. 3; Lynnwood, WA, Feb. 10-14  
**TAYLOR, ROBERT:** Glasgow, WV, Feb. 2-7; Charlotte, NC (First), Feb. 9-14; Wheeling, PA (First), Feb. 16-21; Pekin, IL (First), Feb. 23-28  
**THOMAS, J. MELTON:** Tacoma, WA (Lakewood), Feb. 2-7; Stevenson, WA, Feb. 16-21  
**TRIPP, HOWARD:** Savannah, GA (Eastside), Feb. 16-21  
**TRISSEL, PAUL:** Belleview, FL, Feb. 2-7  
**TUCKER, BILL & JEANETTE:** Whitmire, SC (Clinton Rd. Wes.), Feb. 2-7; Miami, FL (Coral Village), Feb. 9-14; Atlanta, GA (Riverside), Feb. 16-21  
**TUCKER, RALPH:** Tulsa, OK (NE OK Christian Assn. Conv.), Feb. 5-6  
**VARIAN, BILL:** Defiance, OH, Feb. 17-21; East Peoria, IL, Feb. 23-28  
**WADE, E. BRUCE:** Sherman, TX, Feb. 2-7  
**WADE, KENNETH:** Minong, WI, Feb. 2-7; Alberta, MN, Feb. 9-14; Brainerd, MN, Feb. 16-21; Spooner, WI, Feb. 23-28  
**WELLS, LINARD:** Harlingen, TX (Mission, First), Feb. 2-7; Texas City, TX, Feb. 9-14; Weatherford, OK (First), Feb. 16-21; Oklahoma City, OK (Woodson Park), Feb. 23-28  
**WEST, EDNA:** Selinsgrove, PA (First), Feb. 21-28  
**WILLIAMS, LARRY:** Rockdale, TX, Feb. 2-7; Henderson, TX, Feb. 9-14; Greenville, TX (First), Feb. 16-21; Anadarko, OK, Feb. 23-28  
**WILLIAMS, LAWRENCE:** Dallas, TX (Woodland Park), Feb. 1-7  
**WOODWARD, S. OREN & FAYE:** Lake, FL (Mulberry), Feb. 2-7; Fort Pierce, FL (Sebastian), Feb. 9-14; Melbourne, FL (First), Feb. 16-21; Dublin, GA (Graham Memorial), Feb. 23-28  
**WYLLIE, CHARLES:** Tabor, IA (First), Feb. 23-28  
**WYRICK, DENNIS:** Hernando, FL (First), Feb. 2-7; Douglasville, GA, Feb. 16-21

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

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# CELEBRATE EASTER '82

SUNDAY, APRIL 11

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<b>MU-9031</b>	Acc. Trax (reel)	<b>\$45.00</b>
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HYMNS  
AND  
CLASSICS**

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Bethany Nazarene College, Bethany, Okla., recently hosted a workshop for all directors of Nazarene Career Planning and Placement Centers. Each of the eight American Nazarene colleges was represented at the planning session held November 5-6. The Nazarene Career Education Council is pictured (starting l.): Mrs. Linda Wilcox, Bethany Nazarene College; Dr. Don Brickley, Eastern Nazarene College; Dr. Bob Kirkpatrick, Mount Vernon Nazarene College; Dr. Ken Hills, Point Loma College; Mr. Frank Garton, Olivet Nazarene College; Mr. Bill McKay, Trevecca Nazarene College; Mrs. Kathy Johnson, Northwest Nazarene College; Mary Ellen Chamberlin, McRel consultant; Mrs. Sue Curtis, MVNC; Mrs. Margaret Gilliland, Mid-America Nazarene College; and Mrs. Sandy Frager, BNC.

## TRUSTEE MEETING FINDS MANC VITAL SIGNS GOOD

President R. Curtis Smith delivered his 15th annual report to the Board of Trustees of Mid-America Nazarene College on November 19. Dr. Smith is the only president to ever serve in MANC's history. Dr. Smith cited the year as one of achievement in his address.

Speaking of "reviving our institutional commitments to excellence and reenergizing routine responsibility with fresh meaning," Dr. Smith emphasized that MANC remains unchanged in its commitment to the Bible. Smith said, "Our commitment to the Bible is not just academic and theoretical. It is practical and functional as we seek to teach and obey its authority." He affirmed MANC's opportunity to permeate modern culture with trained, committed Christian leadership. Smith asked the board to remember MANC in their prayers.

The Board unanimously voted to increase annual tuition for the 1982-83 academic year from \$2,142 to 2,392, an 11.8 percent increase. MANC's total cost of tuition, room, board, and fees will be approximately \$4,500 next year. Despite the increase, MANC is the least expensive four-year private college in the state of Kansas.

Board action in the biannual meeting included the following items of business:

- Approved formation of a feasibility study to consider implementing two master's degrees: an advanced degree in education and a Master of Business Administration degree.

- Approved promotions for eight faculty members and granted two sabbaticals for the 1982-83 academic year.

- Announced plans to build a new library and make the proposed building the target project for the 1982 capital fund drive.

- Announced a \$130,000 contribution by Mrs. Ivy Bates Weatherby to construct a prayer chapel.

- Established a "living laboratory" on campus under the direction of the Division of Math and Science. This 10-acre plot will serve as a park and a study area for science classes.

New trustees introduced at the meeting were Rev. Kyle Long, Jamestown, N.D.; Mr. Harry O. Lytle, Wichita, Kans.; Mr. Leland King, Olathe, Kans.; Rev. Terrill Haddix, Backus, Minn.; Rev. Norman Snowbarger, Grand Island, Neb.; Mr. Carlos Chase, Oskaloosa, Ia.; and Dr. Howard Hamlin, Kansas City, Mo. Officers elected by the 32 trustees were Dr. Forrest Whitlatch, chairman, Oskaloosa, Ia.; Rev. Jim Diehl, vice-

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The newly organized Jim Bohi evangelistic team is ready for 1982, as pictured during a special holiday service in the Nazarene Publishing House employees' Oasis (eating area). The group consists of (r. to l.) Jim Bohi; Mrs. Terry (Kim) North; Marla Boicourt, at the organ; and Terry North. The Norths and Marla are recent graduates of Mid-America Nazarene College.

chairman, Hastings, Neb.; Dr. Paul Cunningham, secretary, Olathe, Kans.; and Mr. Charles Clark, treasurer, Des Moines, Ia.

In addition to electing officers, the Board elected four other trustees-at-large to comprise the Executive Committee. Elected were Rev. Marselle Knight, Wichita, Kans.; Dr. Ray Cook, Wichita, Kans.; Mr. Don Cork, St. Louis; and Rev. B. J. Garber, Carthage, Mo. □



Columbia, Ky., First Church celebrated its 58th birthday on November 22. Dr. Orville W. Jenkins, general superintendent, was the guest speaker. Special singing was provided by Jim Bohi and Company. A highlight of the service was the receiving of the Thanksgiving offering. The president of the missionary society, Mrs. Ethel Gray (r.), read from the scripture where Jesus said, "I will make you fishers of men." People were thrilled as a large fish net, held by Dr. Jenkins (l.), was filled to overflowing. The total amount received in this service was \$2,635. Rev. Jerry Cline is the pastor.




The Highway Church of the Nazarene, a rural church near Ava, Mo., recently had an "Old-Timer's Day," with 208 in attendance at Sunday School and more attending the morning service. The special workers were Dr. and Mrs. James C. Hester. Rev. and Mrs. John Moles are celebrating their 25th year as pastor of this unusual country church. Their slogan is, "THE BEST CHURCH IN THE COUNTRY." Pictured (l. to r.) are: Rev. Moles, Mrs. Moles, Mrs. Hester, and District Superintendent Hester.

# ADVANCE NOTICE

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**Next quarter's Sunday School lessons** are a book study of Deuteronomy. The following six items are recommended as supplemental materials for a fuller understanding of these particular lessons.



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## CONTINUING LAY TRAINING

On December 4, an ad hoc committee was brought together by the Division of Christian Life and Sunday School to discuss the development of a new lay training program for the denomination. Committee members included Rev. Phil Riley, director of the

Division of Christian Life and Sunday School; Dr. Earl Wolf, director of Christian Service Training; Dwight Douglas, general coordinator of Christian Life Training; Dr. Donald Metz, academic dean of Mid-America Nazarene College; Dr. James Garlow, director of lay ministries, Bethany, Okla.; First Church; Jim Ackerson, continu-

ing education specialist, Johnson County Community College; and Rev. Larry Pruitt, pastor of Harrisonville, Mo., church.

The focus of the committee's discussion was on a proposal presented by the Division of Christian Life and Sunday School to reshape the lay training program of the general church. Included in the proposal are the joining together of the 'TLC' (Teaching/Learning Conference) program and CST (Christian Service Training) to form a new program to be known as "Continuing Lay Training," and the possible linkup of regional Nazarene colleges with the new training program through the offering of CEU credits. Dr. Earl Wolf and Dwight Douglas will be working directly with CL/SS Director Phil Riley to incorporate many of the suggestions made by the committee into the new program. A more complete description of the "Continuing Lay Training" program will be presented at the CL/SS Regionals in March. □



*Pictured (l. to r.) are: Dr. Donald Metz, Dr. James Garlow, Dr. Earl Wolf, Rev. Phil Riley, Dwight Douglas, and Rev. Larry Pruitt. Not shown is Jim Ackerson.*



# FOR THE RECORD

## MOVING MINISTERS

ROBERT A. ANDERSON from Shreveport (La.) Huntington Park to Detroit First  
 ALBERT W. BACHUS from St. Helens, Ore., to Portsmouth (Ohio) West  
 DREXALL D. BAKER to Lake Mary, Fla.  
 DAVID L. BORGER to Winterset, Ia.  
 MARVIN A. BRESSLER from Astoria, Ore., to Dallas, Ore.  
 JOHN A. COFFMAN to Proctorville (Ohio) Holiday Drive  
 THOMAS H. COLLIER to Racine, Ohio  
 H. B. CORLEY from Fayetteville, Tenn., to Cordova, Ala.  
 ROBERT L. DONHAM from Muldrow, Okla., to Noblesville (Ind.) First  
 JOHN H. EUTON to Uhrichsville, Ohio  
 RALPH W. FISHER to Clare, Mich.  
 SIMON GORMAN, JR., from Port Huron (Mich.) First to Pontiac (Mich.) First  
 CARLTON D. HANSEN from South Bend (Ind.) First to Rochester (N.Y.) Trinity  
 DALE L. HANSEN from Sundre, Alta., Canada, to Sylvan Lake, Alta., Canada (mission)  
 RUSSELL E. HART to Eckville, Alta., Canada  
 WALLACE R. HELM to Sundre, Alta., Canada  
 RONALD L. HILL from evangelism to Rome, N.Y.

FRANK D. LaLONE to associate, Richfield, Mich.  
 M. WAYNE McGUIRE from Ypsilanti, Mich., to Bedford, Mich.  
 HENRY D. METCALFE from Midland (Mich.) Bethel to Boquet, N.Y.  
 WOODROW F. MOORE to Mount Juliet, Tenn.  
 WILLIAM S. PIRTLE from Pontiac (Mich.) First to Wichita Falls (Tex.) University Park  
 ELVIN M. POWERS from St. Paul, Mich., to Kansas City Dundee Hills  
 JAMES F. PAGE to Apopka (Fla.) Calvary  
 WILLARD M. PICKERILL to Seminole (Fla.) Lake  
 M. RAY SNOW from Lake Mary, Fla., to Brookville, Fla.  
 S. JEFFREY SPARKS from associate, Lakeland (Fla.) First to pastor, Lakeland (Fla.) First  
 JAMES R. STAGGS from Pleasant View, Tenn., to Asheville, N.C.  
 DOUGLAS P. STUDE from associate, Upland, Calif., to Tehachapi, Calif.  
 THOMAS W. THOMAS from Horseheads (N.Y.) Grace to evangelism  
 TERRY J. THOMPSON from Seminole (Fla.) Lake to associate, Pinellas Park, Fla.  
 A. CRAIG VANDIVER from Tampa (Fla.) Westside to Winter Park, Fla.  
 RONNY D. VAN WEY to Bettendorf, Ia.

Friday night—Sacred Concert  
 Saturday, 6-9 p.m.—Reception in the annex  
 Sunday, 10 a.m.—morning worship  
 3 p.m.—anniversary service  
 7 p.m.—evangelistic service  
 Dr. Ted Martin, former pastor, will be the special speaker in all three services.

## VITAL STATISTICS

### DEATHS

VIRGINIA LEE TIDWELL DUFFY DEAN, 59, died Nov. 30 in Bethany, Okla. Funeral services were conducted by Rev. Sam Stearman and Rev. Duane Springer. Survivors include one son, John Dean; her mother; and one brother.

JAMES L. GARDNER, 47, was killed in a car accident Dec. 9 in Citrus Heights, Calif. Funeral services were in Fair Oaks and interment was in Sacramento. He is survived by his wife, Colleen; four children, Kent, Kristen, Brady, and Mysti; his mother; two sisters; and two brothers.

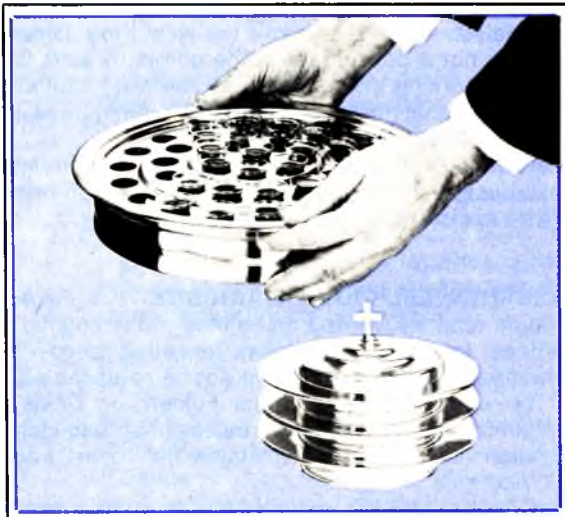
ADA IVERN RHOADES HARTER, 79, died Dec. 25 in Richmond, Ind. Funeral services were conducted by Rev. Jack D. Sutherland. Surviving are 3 daughters, Edna Marie Rugg, Irma Ruth Runyon, and Esther Marilyn Williamson; 2 sons, Thurlow W. and Darold E.; 16 grandchildren; and 3 great-grandchildren.

MR. GARLAND RIDDELL, 88, died June 29 in Champaign, Ill. Funeral services were conducted by Rev. Wesley Spengler and Rev. Jim Spruce. He is survived by his wife, Clara; one son, Robert; one daughter, Geneva Reynolds; several grandchildren and great-grandchildren; and one brother.

## ANNOUNCEMENT

**Hammond, Ind., First Church** will be celebrating its 75th anniversary March 12-14, 1982. Friends, former members, former pastors, and districts superintendents are cordially invited to attend the services.

# This do in remembrance of Me



## Distinctive COMMUNION WARE

Beautifully designed of the finest quality metal for enduring strength and functional service. A fingerprint-resistant anodized finish needs no polishing and will not tarnish.

Interlocking communion trays with matching base and cover ensure secure handling and stacking. Each tray holds 40 glasses.



May be engraved with selected wording at 40c per character.

**GLASSES**—clear, rounded inside, heavy bottoms

E-66 1 3/8 inches high 12 for \$4.70  
 E-44 1 1/4 inches high 12 for \$4.70

**PLASTIC**—Unbreakable, lightweight, noiseless, clear

E-167 1 3/8 inches high 12 for \$2.40  
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**COMMUNION BREAD**—Thin, unleavened sections.

Four-ounce box serves 1,000 or more. 1/4 x 1/2". Polyethylene inner container helps hold freshness between uses.

U-165 Box, \$2.50

For information on other communion sets, cup fillers, washer, and offering plates, consult your latest copy of the Nazarene Catalog.

Prices subject to change without notice

SILVER-TONE BRASS-TONE

Communion Tray	E-500A	E-500AB	\$21.00
Communion Cover*	E-501A	E-501AB	\$20.00
Communion Base	E-502A	E-502AB	\$15.00
Bread Plate Cover*	E-503A	E-503AB	\$14.50
Bread Plate (Stacking)	E-504A	E-504AB	\$20.00
Bread Plate	E-505A	E-505AB	\$15.00

\*Covers supplied with crosses unless knobs specified.

An Appropriate Time of the Year to Order Communion Ware for Your Church

**NAZARENE PUBLISHING HOUSE** Post Office Box 527, Kansas City, Missouri 64141

J. W. SILVEUS, 93, died Nov. 23 in Covina, Calif. Funeral services were conducted by Rev. Torval Nilson. Surviving are 2 daughters, Neva Sanders and Louise Chilson; 8 grandchildren; 11 great-grandchildren; and 1 great-great-grandchild.

MRS. CARROLL (HAZEL F.) SYMONS, 74, died Dec. 15 in Tawas City, Mich. Rev. Daryl Burt conducted the funeral services. She is survived by her husband, Rev. Carroll Symons; two daughters, Jacqueline Laidler and Bonnie Baynum; six grandchildren; four great-grandchildren; one brother; and one sister.

ALLEN WATSON, 33, and his son, MARK, 4, were killed in a car accident in Elkhart, Ind. on June 27. The wife, LINDA, had been killed in an accident several months earlier. Double funeral services were conducted by Rev. Verdean F. Owens and Rev. Al Dicer. Allen is survived by one daughter, Amie; his parents; one brother; and two sisters.

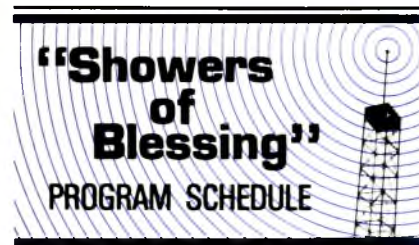
MABEL A. WESCHE, 81, died Oct. 13 in Portland, Ore. Funeral services were conducted by Rev. Percy Bartram. Mrs. Wesche had served with her husband as a missionary in China for 15 years. She is survived by her husband, Dr. Henry C. Wesche; three grandchildren; one great-grandchild; and one sister.

MYRTLE E. WHITMAN, 81, died Nov. 22 in San Gabriel, Calif. Rev. James Fox conducted the funeral service. Survivors include her husband, Russell; 2 daughters, Helen Higgins and Naomi McCorkle; 4 sons, Robert, David, Russell, and Larry; and 23 grandchildren.

ERNEST R. WRIGHT, 77, died Dec. 20 in Dayton, Ohio. Funeral services were conducted by Rev. Harold J. Maish. He and his wife helped organize churches in Ohio. He is survived by his wife, Fannie; 3 daughters, Hazel Shade, Thelma Drummond, and Mary Ann Pemberton; 1 son, Rev. Warren Wright; 11 grandchildren; 7 great-grandchildren; 1 sister; and 1 brother.

VIOLET MAE MCKINNEY, 59, died May 29 in Orlando, Fla. Funeral services were conducted by Rev. Larry Leeper. She is survived by her husband, Rev. Roy T. McKinney; 2 sons, Daniel J. and Leroy T.; 3 daughters, Sharon Kaye Brumblow, Carol Ann Smith, and Melody Mae; and 11 grandchildren.

The *Herald* does not publish obituaries which reach us over six months after date of death. We have made an exception in this case because two notices of death were sent to us by a family member which for some reason, never reached our office. We urge all persons wishing to inform our readers of a death in the family to submit the information as soon as possible after the funeral.



**"Showers of Blessing"**  
PROGRAM SCHEDULE

February 7  
"Loaves and Fishes"

February 14  
"Misplaced Shame"

by W. E. McCumber, speaker

**"REASONABLE DOUBT" TEST NOT REQUIRED TO PROVE OBSCENITY.** The U.S. Supreme Court has ruled that juries in obscenity cases do not have to apply the "beyond a reasonable doubt" standard when deliberating whether the materials are obscene.

States may require the standard in civil cases involving obscene materials if they so choose, but "that choice is solely a matter of state law," the high court held in an unsigned 6-3 opinion. The federal Constitution, the majority said, does not require such a standard.

Santa Ana, Calif., officials brought the appeal after a trial court imposed the beyond-reasonable-doubt requirement on a jury hearing a case involving 17 films shown at a local theater. Applying the standard, the jury concluded that 11 of the 17 were obscene beyond a reasonable doubt, while 4 were not obscene. It was unable to reach a verdict on the other 2.

Although the majority ruling may help local officials in the regulation of obscene materials by sending them a clear signal that the beyond-reasonable-doubt standard does not have to be applied to determine obscenity, observers believe it does not perceptibly alter the high court's basic view of obscenity. That view, announced in 1973, states that local communities may generally decide for themselves what constitutes obscenity. □

**NEW VERSION OF BIBLE DUE.** After seven years of sifting through the *thees* and *thous* of the King James Bible, a team of scholars is winding up a \$3.5 million effort to update the 370-year-old English in the world's best-selling book. To be published next year, the New King James Bible is the biggest publishing venture ever undertaken by Thomas Nelson, Inc., the world's largest Bible publisher, based in Nashville.

"We don't like the term 'revised,'" said Ed Liden, advertising director for Thomas Nelson. "We're calling it the New King James. It's not a translation, it's not a paraphrase." The company says the upcoming edition is a reworking and updating of the 1611 "authorized" version of the Bible that for centuries had been quoted in Protestant cathedrals and churches.

The 27 New Testament books of the New King James already have been published, but the hardcover edition of the entire 66-book Protestant Bible will be out in August, 1982, Liden said. □

**CHINESE PAPER ISSUES RELIGIOUS WARNINGS.** The *Fukien Daily* in mainland China recently warned that although the country's constitution guarantees freedom of religion for all citizens—"a Communist Party member in particular should not be confused with ordinary people." The paper notes, too, that Fukien, on China's southeast coast, is vulnerable to "religious forces from abroad stepping up their infiltration into the interior," states the report from Chinese Around the World.

*Fukien Daily* admits that believers have begun to appear inside the Party and its Youth League, although, as is always the case with heterodox ideologies in China, the number is said to be very small, and maintains there can be no room for them in the ruling elite. Marxism, the paper points out, is based on total atheism, and no true Communist may believe in religion or join a church.

The paper says that although religion is banned from education and is forbidden to interfere with production or public order—in effect a ban on religious holidays or large celebrations—it may still be practiced by the masses. Many Chinese—"the masses"—cling to their religious beliefs, or superstitions, as the Party terms them. It would be unrealistic to thwart them, the paper says. But it repeats a warning issued by Chinese authorities for centuries: foreign religions are subversive. "The religious forces from abroad are gathering information and carrying on illegal activities." □

## BIRTHS

to JOHN AND CYNTHIA (QUIRING) CHAMBERLIN, Lawrence, Kans., a boy, Ryan John David, Nov. 20

to DAVID AND KAREN (DZEDULEVICZ) GAGNON, Pineville, N.C., a girl, Dana Noelle, Dec. 8

to GERON AND KAY (RING) GAMBILL, Pineville, N.C., a boy, Eric Hamilton, Oct. 29

to JAMES ANTHONY AND CAROL (CARVER) HARRIS, San Diego, Calif., a boy, David Joel, Dec. 15

to TIM AND CINDY (LaRUE) PUSEY, San Jose, Calif., a boy, Justin Kendrick, Oct. 11

to JIM AND RUTH (MOSHER) RUNYAN, Berea, Ohio, a boy, Quentin Anthony, Oct. 8

to DR. FORREST AND JANINE (ANDERSON) STONE, Camarillo, Calif., a girl, Emilee Joy, Nov. 12

## MARRIAGES

LORI RENEE THOMPSON and DEAN CHRISTOPHER PRINCE at Meridian, Ida., Dec. 18  
CINDY KAY THORNTON and HARMON SCHMELZENBACH IV at Clovis, N.M., Jan. 1

## ANNIVERSARIES

On Nov. 17, MR. AND MRS. B. H. WEATHERBY, presently living in Walla Walla, Wash., were honored on their 74th wedding anniversary at a reception given by their children. Five of their seven children were present—Rev. and Mrs. T. O. Weatherby, Milton-Freewater, Ore. (retired Nazarene elder); Rev. and Mrs. H. C. Paul, Portland, Ore. (retired Nazarene elder); Mr. and Mrs. Ben Weatherby, Lewiston, Ida.; Mr. and Mrs. James Freeman, Sparks, Nev.; and Mr. and Mrs. Rick Johnson, Mesa, Ariz. Also present were Mrs. Milton Kupersmith, granddaughter; Mr. and Mrs. Ken Moore, granddaughter; and

Brian, Jeff, and Scott, great-grandsons. The Weatherbys have 16 grandchildren, 26 great-grandchildren; and 12 great-great-grandchildren.

## DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**  
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# THE ANSWER CORNER

Conducted  
by W. E.  
McCumber,  
Editor

### **A church paper mentions Dives and Lazarus. Where does the name Dives come from?**

It comes from Jerome's Latin translation of the New Testament, made in the fourth century. In our KJV, the opening words of Luke 16:19 read, "There was a certain rich man," Jerome, translating from Greek into Latin, wrote, *Homo quidam erat dives*. The Latin adjective *dives* means rich. In the process of time and tradition, the adjective became a proper name, as a convenient way to identify the rich man. In this story which Luke records, Jesus named the beggar (Lazarus) but left the rich man unnamed. □

**A student of the Bible, in speaking to us, said, "Esau committed the unpardonable sin by selling his birthright." He gave Hebrews 12:16-17 as evidence of the fact.**

**But Hebrews 11:20 says, "By faith Isaac blessed Jacob and Esau concerning things to come."**

**If Esau had committed the unpardonable sin, how could he have forgiven Jacob when he came back from his uncle's?**

**It seemed a little farfetched to me, so I thought I'd write to you and ask your opinion.**

What Esau sold was his birthright. As Isaac's firstborn son, he would normally have inherited (1) a double share of property, (2) the headship of his extended family, (3) the office of family priest, and (4) a place in the lineage of the Messiah. This he bartered away for a meal, preferring an empty soul to an empty stomach.

"He found no place of repentance" means that he found no way to reverse his wrong action and undo its consequences. It does not mean that he wanted to repent of his sins in order to be forgiven and was rejected by God. Once his birthright was sold, his claim to the blessing was disallowed. But if he ever repented, in the sense of turning from sin to God, and sought divine par-

don, we have no reason to suppose that God withheld it.

His inability to recover temporal privileges, once he had rejected them, is used to illustrate an even more serious truth—that eternal salvation cannot be found if we apostacize from Christ. But the Genesis story and the Hebrews application of it do not inform us of the ultimate, eternal destiny of Esau. □

**Could you please interpret 1 Corinthians 15:29: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"**

**Some Christian groups use this as a basis for baptizing for the dead so that the dead may be able to enter heaven. Is this the correct approach to this portion of scripture? I would think not, since each man's fate is sealed at the point of death.**

Adam Clarke called 1 Corinthians 15:29 "the most difficult verse in the New Testament," and added, "there are to this day nearly as many different interpretations of it as there are interpreters," notwithstanding the fact that "the greatest and the wisest men have labored to explain it."

A recent commentator, Harold Mare, says, "There is a special difficulty in understanding v. 29 because we do not know the background of the words, 'baptized for the dead.' There are many interpretations, but it is difficult to find a satisfactory one."

Whatever this custom was (perhaps a proxy baptism for Christians who died unbaptized—perhaps not), the Corinthians understood Paul's reference and the force of his argument—that this custom does exhibit faith in the coming resurrection of the dead.

Paul alludes to the custom, and draws a logical inference from it, but this does not prove that he practiced or approved the custom—whatever it was.

To base a doctrine on so obscure a verse would be unwise building on a shaky foundation. Nothing in the New Testament indicates that "proxy" repentance and faith are possible. □

**Nashville, Tenn.:** Trinity Church recently closed a wonderful revival with *Rev. L. L. Ritchie and Ralph and JoAnn Dunmire*. Several new families were reached during this meeting. It was one of the best revivals in the past several years. □

—Norman A. Ritchie, *pastor*

**Monaca, Pa.:** The church had a revival with *Evangelist John Cayton*. God's servant preached and the Holy Spirit moved in the midst. The people walked in the light of God's Word and received help from God. One mother and daughter came to the altar together—the mother was reclaimed and the daughter was saved; two men made restitution; five testified to "second definite crisis experiences" claiming by faith that God had sanctified them wholly. □

—Bob Sipe, *pastor*

**Oak Lawn, Ill.:** The church had a revival with the *Buckles-Burke Trio*. There were many victories at the altar and in the pews. The attendance was among the best in nine years—about 75 percent of our Sunday worship attendance. The spirit of revival had been building for many months and

continues with even greater anticipation for the future. One of the major keys to the revival was the recent class, "Partners in Ministry." We are seeing a revolution in the church as the laity commit themselves to their ministry. □

—Harold L. Frye, *pastor*

**Tampa, Fla.:** The Town n' Country Church recently had a revival with *Rev. Earl Sprows*, evangelist from Lakeland, Fla. There was a good spirit in each service and record crowds attended. Many found spiritual help and several were reclaimed. □

—Frank Davison, *pastor*

**Fullerton, Calif.:** First Church recently had very enriching revival with *Evangelist Raymond Canfield*, with special emphasis on Christian holiness. The entire congregation was spiritually blessed with *Rev. Canfield's* excellent preaching on Christian holiness. □

—Paul Cone, *pastor*

**Brunswick, Ohio:** The church recently had a revival with *Evangelist Jim Shalley*. The people had prayed and fasted and were anticipating real revival. Attendance was the best ever with a nightly average of 116, and 177 on Sunday morning. Nearly 50 people attended all seven services. More than 35, including 9 members of the high school girls' tennis team, knelt at the altars to receive spiritual help. □

—Michael M. Hancock, *pastor*

**Danville, Ill.:** First Church recently experienced one of the greatest revivals in many years with *Evangelist George Gardner* and *Song Evangelist Jim Bohi*. The wonderful presence of the Holy Spirit was evident throughout the revival. The attendance was very good with many new people present. A number found spiritual help in every service. Four weeks prior to the revival there were nightly cottage prayer meetings. The whole church was truly revived. □

—E. Keith Bottles, *pastor*

**Owego, N.Y.:** First Church recently had a revival with *Evangelist Morris Wilson*, emphasizing the "Year of the Layman." The preaching was anointed of the Lord, challenging and refreshing. More than 65 persons gained spiritual help, receiving new life in Christ; some were sanctified, and others strengthened in the Lord.

The *Bud Woodcook family*, *Bud, Bettie, Dean, and Jay*, a lay family

from the church who travel extensively in concerts, provided the music. The attendance increased every night, with crowds the best in many years. □

—Clair H. Fisher, *pastor*

**Jerseyville, Ill.:** The church experienced old-fashioned Spirit-filled revival with *Evangelist Dorothy Reed*. Victories around the altar included several who were saved, others reclaimed, and some sanctified. The church is rejoicing in new enthusiasm and a reawakened zeal for holiness. □

—David L. McGuire, *pastor*

**Rochester, N.Y.:** Spanish First Church recently experienced the glory and presence of the Lord in revival services through the messages of *Rev. José Pacheco*. This conference on "Foundations for a Happy Family," the special choir music, seeing new souls added to the Book of Life and believers being baptized with the Holy Spirit and fire was a glorious time. God did great things and continues working miracles. □

—Raul Acosta, *pastor*

**Grove City, Ohio:** The church recently experienced a Spirit-filled revival with *Rev. Charles "Chic" Shaver*, evangelist, and *Sam and Pam Van Horn*, singers and musicians. The church prepared for revival through cottage prayer meetings, special prayer times at the church altar, and 24 hours of prayer the day before revival. *Evangelist Shaver* was used of God in a tremendous way as the altar was lined every night with seekers. □

—Curtis Lewis, Jr., *pastor*

**Elmira, N.Y.:** Calvary Church had a revival with *Evangelist John Cayton*. "The best revival in our memory of this church," say some of the original members. There were seekers at every service. Former members were reclaimed. Folks were converted, sanctified wholly, and old habits were shattered. God has shaken the church with new joy, commitment, and zeal. □

—David Cramer, *pastor*

**Buffalo, N.Y.:** Riverside Church is a church-type mission begun just one year ago as a part of the Buffalo 20/20 vision program. The church had its first revival with *Evangelist John Cayton*. He did a tremendous job of preaching the Word and relating to the needs of the people. The singing of *Gary St. Laurent* inspired the con-



## A NOTE OF THANKS

"Thank you very much for being faithful in sending out the pension checks, and I appreciate our splendid church for being willing for it to be sent. I praise our Lord for providing all of our needs in such a wonderful way."

—Retired Minister  
from Mississippi

The "Basic" Pension and Benefit programs for Nazarene ministers and their widows is provided by you through payment of your local church's Pensions and Benefits Fund.

—Pensions and Benefits Services

gregation. There was an average attendance of 34. □

—Dale Fitch, pastor

**Cullman, Ala.:** First Church recently had a great revival with Rev. Don Ballard and Rev. Carl Thompson. The messages were outstanding and the music was excellent. There were seekers at the altar in every service and attendance was good, with many visitors. □

—Charles A. Fountain, pastor

**Buchanan, Mich.:** The church recently had a revival after 30 days of fasting and praying. Evangelist Dennis Wyrick preached under the anoint-

ing of the Holy Spirit and the response was the most gratifying the church has witnessed in a number of years, as was also the attendance. People from all age-groups received spiritual help, with a number coming to Christ for the first time. □

—Gale L. Goode, pastor

**Lyons, Kans.:** The church recently had a revival with Rev. Ron Luthi of Olathe, Kans., as evangelist. The Lord really used him. The results included four who were saved, three were sanctified, and others had various needs met. Attendance was good throughout. □

—Michael T. Edwards, pastor



On September 30, Rev. C. Neil Strait, district superintendent of the Michigan District, dedicated the Comstock, Mich., church. Pictured (l. to r., front row) are: Pastor and Mrs. Chester Allen Smith III with John Wesley Smith; (second row) Rev. and Mrs. C. Neil Strait, Jan and Dan Curry, Don Taylor, Don Widmeyer, Rev. and Mrs. Don Silvernail, Rev. and Mrs. Silvernail, Artele Halsey, Marian Widmeyer; (back row) Linda Hibbard, Catherine Weese, Sandy Bishop, Fern Taylor, Heather Smith, and Bob Newton.



On September 30, District Superintendent C. Neil Strait dedicated the Comstock, Mich., church parsonage, purchased July 1. Pictured (l. to r.) are: Rev. and Mrs. C. Neil Strait; Pastor and Mrs. Chester Allen Smith and children, Heather and John; Don Widmeyer, Don Taylor, Bob Newton, and Dan Curry.

# THE CHURCH SCENE

The **Manhattan, N.Y., church** (Lambs) served more than 200 poor New Yorkers Thanksgiving dinner. Irvin Hummel, a farm equipment supplier from George, Ia., drove 1,400 miles in a pickup truck to help. He brought 30 turkeys and 2 tons of clothing donated by Nazarenes from various towns in the farm country of the upper middle west.

Most of the guests were middle-aged or elderly. Many who prepared and served the meal were young; some were actors and actresses.

Rev. Orville Jenkins, senior pastor, reported the banquet was covered by three major TV network affiliates, and Mayor Edward Koch visited the event. □

## MEMO

to church board members:

Most churches will have at least one employee, the pastor. Because the church believes in a God-called ministry and that God directs a minister in his work for the Kingdom, the church cannot parallel industry in all aspects of being an employer. However, the church board must act as a good employer in one very important area—that of compensation for the minister and local church staff.

The minimum goal of each church should be to provide their pastor with adequate cash salary, parsonage and utilities (or adequate housing allowance), full reimbursement for professional and business expenses, and appropriate employee benefits such as a supplemental retirement fund (or equity fund) through the Nazarene tax-sheltered annuity, hospitalization for the family (and dental insurance if possible), Group Term Life Insurance of up to \$50,000 (the maximum allowable by the IRS of the United States as a tax-free employee benefit), full Social Security reimbursement, and an adequate vacation.

As a member of the church board, you will want to become familiar with the tax implications of being a church employer. IRS guidelines will indicate the different responsibilities you have toward your ministerial employees and your lay employees.

—Pensions and Benefits Services

# Your savings can make dollars and sense.

If you're interested in reaping financial returns and building the Kingdom, check out the General Church Loan Fund.

Your personal loan to the Fund is backed by the General Church and will be returned to you with up to 10% interest at the end of the specified term. Meantime your

money will be working for a growing young church in need of financing.

There is a long list of churches waiting to get help from the Fund. Build a nest egg for yourself and a church for a fellowship in need. Invest in the General Church Loan Fund.

## Keep our young churches growing.

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**MEMORIAL SERVICES HELD FOR DR. G. B. WILLIAMSON**

Several hundred people gathered at Olathe, Kans., College Church on January 5, 1982, to honor the memory of Dr. G. B. Williamson, general superintendent emeritus of the Church of the Nazarene. Dr. Williamson died of cancer December 30, 1981. He was 83.

Leading the service, Dr. Paul Cunningham, College Church pastor, in reading expressions of sympathy and tribute, noted, "He was a man of valor, a true Gideon." Music was provided by Dr. Gary Moore and Eleanor Whitsett.

The memorial message by Dr. Samuel Young was based on 2 Timothy 4:1-8. In quoting some of St. Paul's last words to Timothy, "I have kept the faith," Dr. Young noted that Dr. Williamson not only "received the faith, but also kept the faith and passed it on to others."

"He was impacted by the holiness church," Dr. Young continued, "and became a proponent of the holiness message. He believed in the simplicity of holiness . . . in the beauty of holiness and that it was winsome."

Others participating in the memorial service included Dr. George Coulter, general superintendent emeritus; Dr. Jerald D. Johnson, secretary of the Board of General Superintendents; and Dr. Neil Wiseman. Pallbearers were Robert Crew, B. Edgar Johnson, Raymond Hurn, Melvin McCullough, John B. Nielson, and Milard Reed. Honorary pallbearers included Howard Hamlin, M. A. "Bud" Lunn, Edward Mann, Mark

Moore, L. Guy Nees, H. T. Reza, John Stockton, Frank Webster, and Dean Wessels.

Gideon B. Williamson was born November 26, 1898, in New Florence, Mo. He graduated from John Fletcher College at University Park, Ia., near Oskaloosa, in 1924, and did graduate studies at McCormick Theological Seminary and Northern Baptist Seminary in Chicago.

Dr. Williamson pastored for 16 years. He was General Young People's Society president for 8 years. In 1936 he began a 9-year term as president of Eastern Nazarene College. From the pastorate at Kansas City First Church he was elected general superintendent by the district superintendents in April of 1946 and served in that capacity until his retirement in 1968.

Dr. Williamson is survived by his wife, Audrey; three children: Joseph Williamson, Jamaica Plains, Mass.; Maylou (Mrs. Franklin) Cook, Mesa, Ariz.; and John Williamson, Mesa, Ariz. There are seven grandchildren.

—NCN □

**Ed. note:** The March 15 issue of the *Herald* will carry tributes to Dr. Williamson.

**INSPIRATION HIGHLIGHTS EVANGELISTS' GATHERING**

Registered and commissioned evangelists and song evangelists braved winter storms to attend the Gathering for Nazarene Evangelists at the Hyatt Regency Convention Center, Indianapolis, January 4-6, 1982. Registration for the three-day meeting was 250.

All activities focused on the theme of the gathering: The Adventure of Biblical Evangelism. Organized and sponsored by the office of Evangelism Ministries/Division of Church Growth, the primary objectives were fellowship, inspiration, and training for Nazarene evangelists and their spouses.

An opening banquet was provided for the evangelists by Rev. Harry Dickerson, son of Nazarene evangelist H. N. Dickerson.

Dr. Eugene L. Stowe, responsible general superintendent for the Division of Church Growth, challenged his listeners to renew their commitment to revivalism, to continue broadening the base of evangelism, and to participate in church planting evangelism.

Dr. Donald Wellman, pastor of Denver First Church, spoke on lessons he has learned about revival. He related his messages to the revival that Denver First Church experienced in October and November.

Dr. Dennis Kinlaw, former president of Asbury College, Wilmore, Ky., spoke in two concluding general sessions on Wednesday morning. Follow-

ing his first message, an evangelist called for a time of prayer. Nearly everyone moved forward in a spontaneous outpouring of prayer and praise. Following Dr. Kinlaw's second message, there was again a "great moving of the Spirit."

Some of the popular seminars and workshops were: Biblical Preaching—Stephen Manley; Continuing Education for Evangelists—Richard Howard; Disciplines of an Evangelist—Richard Strickland.

According to Rev. Bill Sullivan, director of Evangelism Ministries, the gathering was significant for evangelists and the denomination. He commented, "We witnessed personal revival and renewal of evangelistic zeal with a deep realization of our dependence on God. Out of all the activities, we saw a new optimism about the future of evangelism in the Church of the Nazarene."

How did the evangelists respond? One commented, "We feel like somebody really cares about us and that the church is trying to help us in our work." Another said, "This has been the inspirational peak of my ministry. I've never experienced anything better."

Stephen Manley, Chuck Millhuff, Lenny Wisehart, Bill Varian, and Richard Strickland were elected to the planning committee for the next event, January 3-5, 1983.

—NCN

**LARRY LEONARD TO YOUTH MINISTRIES**



The Rev. Larry W. Leonard, pastor of the Tulsa Regency Park Church, has accepted the position of general director of Youth Ministries/Division of Christian Life at Nazarene Headquarters. His appointment was announced by Rev. Phil Riley, director of the Division of Christian Life and Sunday School.

Leonard has been active at both the district and general levels. He serves presently as the secretary of the Northeast Oklahoma District. He is also the South Central Regional Representative to the General NYI Council and a member of that council's executive committee. Earlier he served as Northeast Oklahoma District NYI president. Prior to his Tulsa pastorate, he served as pastor of the Nowata, Okla., church.

Larry Leonard is a graduate of Trevecca Nazarene College, where he also served as a public relations and recruitment assistant. He is married to the former Gay Lynch. Leonard begins his new assignment February 1.

—NCN □

**PLAN NOW!**

**A Timely  
Opportunity  
for Your  
Church!**

**Get all excited**

**MARCH 7** *"Everybody Get Excited"*

**MARCH 14** *"Everybody Bring Somebody"*

**MARCH 21** *"Everybody Entertain Somebody"*

**MARCH 28** *"Every Child Involved"*

**APRIL 4** *"Everybody Rejoice"*

**APRIL 11** *"Everybody Celebrate His Resurrection"*

**tell  
EVERYBODY**

**6 SUNDAYS OF  
SUNDAY SCHOOL  
ENTHUSIASM!**

**MARCH 7 through EASTER SUNDAY APRIL 11**

**THIS EASTER**  
everybody ought to know that Christ is alive!