

HERALD of HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 15, 1983



R. T. WILLIAMS

SEE THE EDITOR'S STANDPOINT, PAGE 18

AN EDITORIAL

EVERY CHURCH needs a "front line." At one or more points the church must be confronting, pushing, marching, increasing, winning. No church can settle back into a maintenance-only mode. God packed much motivation and power into His Church.

The Book of Acts portrays an active, aggressive, soul-winning church. The very essence of Christianity demands response and outreach. The church that loses this God-given momentum starts to decline, wither, and decay.

Every pastor and church must eagerly seize upon every opportunity to grow. I have noticed a new vitality in the districts and churches that promoted the Sunday School last fall. They have achieved and gained in themselves thereby.

Pastors and churches that "plant" a new church reap a new surge of spiritual life. I heard a young pastor who is starting a new church report to his district assembly. He is in an area where there were no Nazarenes at all—a "mission field"—proving that it can be done. The church need not wait for favorable circumstances. The church can enter a community, a society where no

one has heard of it before. This pastor's report inspired members of the assembly.

This same "frontier" calls to every church, every pastor, every evangelist, every layman. In it there is blessing and divine companionship; and the needy are reached for Christ.

Sunday School, morning worship, Sunday night services, prayer meeting, revivals, college, teaching, preaching, witnessing—all places where the frontier waits for your local church, for you, for me.

This is one of life's great privileges which Christ offers to us. In doing this we are enriched in person and refreshed in spirit.

The Bible becomes a new book as its pages become the reflection of our own experiences. The blessings it offers, the peace it portrays, the road of life it recommends become ours indeed.

Let's move up to the front. Find a place and do something—God wants to bless and empower you.

*Lead us, O Spirit of God
Call us and we will obey
Show us the front of the line,
And we'll act this very day!* □

WHERE IS THE "FRONT LINE"?

WHERE GOD'S SPIRIT LEADS US.



by General Superintendent V. H. Lewis

The Christian Family and the REVIVAL MEETING

by MICHAEL B. ROSS

Is the church-sponsored revival meeting a friend or foe of the Christian home?

At a recent convention of the National Association of Evangelicals, Charles Swindoll, pastor of First Evangelical Free Church in Fullerton, Calif., reminded the delegates that the church is partly to blame for the breakup of the family.

Swindoll told Evangelicals representing 40 denominations that one way the church can help to "Save the Family," the theme of the convention, is to stop scheduling so many services and activities which members are expected to attend.

Four out of 10 first marriages and 44 percent of second marriages in the United States end in divorce. It is predicted that within eight years, less than half of all marriages in the United States will survive.

The California pastor did not mention revival meetings, but it is not uncommon to hear church members insist that the problems added to a family by attending evangelistic services are not outweighed by the benefits.

Admittedly, it is not always convenient to attend the special services scheduled by a local church. Furthermore, revival meetings often do not appeal to every member of a family. But evangelistic services can be a source of strength and stability for any home. Families need revival!

Revival meetings are not the complete answer to the divorce problem, but they can help to solidify family relationships and confirm the role of Christian faith in the home.

The impact that public evangelism has on a family depends greatly on the attitude of parents. Whether or not they discuss it with their children, parents' beliefs about the value of revival meetings are soon learned by their children.



Dave Anderson

If adults perceive special services as merely another scheduling problem with which they have to cope, the youth often will not understand the importance of the family's participation in public evangelism. However, if parents accentuate the benefits and blessings that revival meetings can provide for a church and family, then children will be more likely to profit from the services.

The value of public evangelism may grow if a family will include these four

ideas for revival preparation.

Plan ahead. Most revival meetings are scheduled and announced far enough ahead of time to minimize scheduling conflicts. Arrangements can be made for civic and school responsibilities. Children's homework does not have to suffer during revival week. By planning ahead, the entire family usually can attend the special services.

Sit together. The impact public evangelism has on a home may increase when a family sits together during the services. Often, parents will be reminded of their responsibility as spiritual leaders, and children will note the value of evangelistic services if the family worships together.

Meet the evangelist. Few things will add more meaning to revival services than meeting the evangelists. The effectiveness of guest preachers and singers will increase as the congregation becomes better acquainted with them. When church members invite evangelists into their home, the host family and the guests are helped.

Pray for the revival meeting. A family will be strengthened as they pray together for their church's evangelism programs. Revival services will have greater impact if they have been mentioned in prayer during family devotional times.

It is not always convenient to attend a revival meeting, but the benefits of public evangelism for the family do make it worth the effort. □

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Letters

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.

REVIVALS INDISPENSABLE

The editorial by General Superintendent Stowe in the Oct. 15 issue gripped me. I am a retired Baptist minister, age 79. Of the various journals I receive, the *Herald* is the best for me.

I am glad for the emphasis this year on holiness and revival. How necessary these emphases are to all of us. Hope they will not cease at the end of 1982 (I am sure they will not).

I have always been thankful for the privilege I had to be a member for a few years in the 1920s, as a youth, in the North Hill Nazarene Church (now First Church) in Akron, Ohio. Rev. H. B. Macrory was the pastor. I saw revivals in those days

and believe they are indispensable for the prosperity of God's work at any time. The need is especially great now.

*Ivar Anderson
Batavia, Illinois*

PRAYED THROUGH

The first holiness meeting I ever attended was in 1921. I prayed through. I am a charter member of Grassland church. I am glad I found there is only one way to touch God and that is praying through. Praise His name. That was over 60 years ago. God has never forsaken me nor left me alone. I have found it to be a daily walk with God. The more I search the Scriptures, the straighter the way. I love and appreciate the

Herald of Holiness. We surely are in the last days, and need the prayers of each other.

*Mrs. T. J. Murray
Tahoka, Texas*

GOODMAN A GOOD MAN

How wonderful to read William Goodman's article on "Doing Nothing Can Be Wicked." How much this point needs to be emphasized today. The attitude of so many Christians today is to hide in their shells like turtles. They pretend to notice only what goes on in their own tiny circles. They are not their brother's keeper. They disregard everything the Bible says about the world being evil.

(Continued on page 20)



Roy Pinney

SCAPEGOAT THINKING

by KENNETH VOGT

SCAPEGOAT is a descriptive word first used by translator William Tyndale to convey the idea of release and freedom from culpability. The term is used only five times in the entire King James Version of the Bible, all of those being found in Leviticus 16. With the scapegoat that was sent away, symbolically carrying the sins of the people into oblivion, was another animal that became the substitute and was sacrificed on the altar. Both the substitute and the sin-bearer were fulfilled in Jesus, of whom John the Baptist cried, "Behold, the Lamb of God which taketh away the sin of the world."

This great principle of substitution and separation from sin, symbolized by the scapegoat and the sacrifice goat, gets twisted and warped into an easy escape route from responsibility. The scapegoat was only to be used after confession and admission of guilt. The high priest was to "lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." The goat was then to be led into the wilderness, bearing away the iniquities of Israel. However, we moderns practice scapegoating without adequate confession and admission of guilt. Thus, something that was meant to be good and protective becomes bad and destructive. Churches are stalemated, pastors are defeated, homes are destroyed, and leadership is abrogated through scapegoating. We humans actually go around hunting scapegoats, so that we can place the blame on them, and send them away, without any admission of fault or guilt on our part.

KENNETH VOGT is superintendent of the Washington Pacific District and resides in Renton, Washington.

The list of scapegoats is endless and new scapegoats are being found every day. Let's name a few. "The economy is to blame, so we could not share for missions." "My life is a mess because my parents did not understand me." "My father was like this, and so I can't help it." "I'm not serving the Lord because my wife is not a Christian." "My church board is content as they are." "My district superintendent didn't tell me the whole truth about that church." "Our building is so poorly located, we can't do anything." "My predecessor really messed up this church." "The public schools are totally ruining our kids."

There may be a grain of truth in all such scapegoating statements. That's what makes them so readily available and so destructive. It's only a grain of truth. The greater truth is that I am responsible where I am to change the situation and make it good and progressive. Scapegoating never leads to self-improvement. It always leads to greater frustration and repeated defeat.

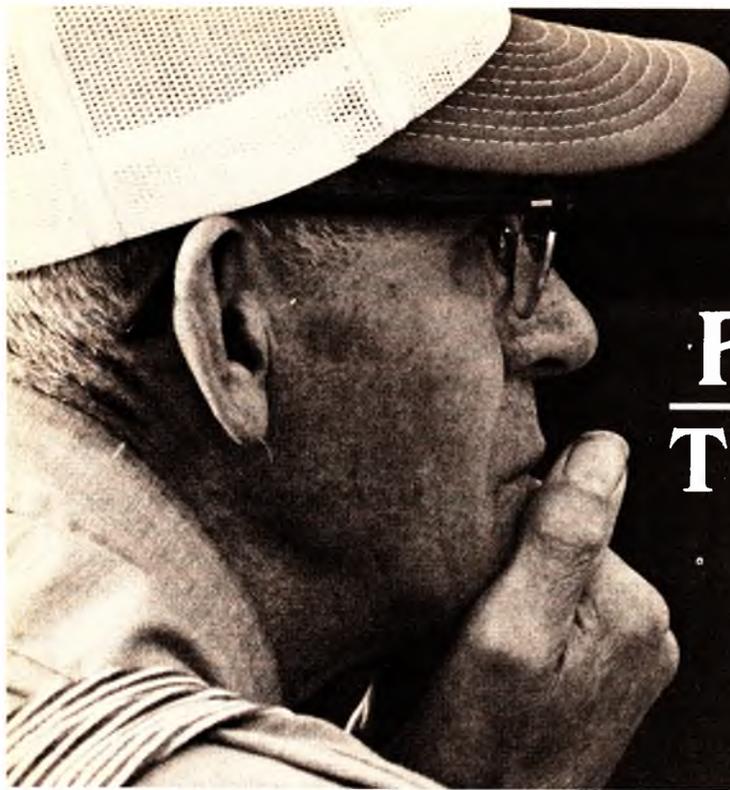
There is a legitimate use, however, of the scapegoat principle. After confession, after the admission of guilt, after accepting the blame for a situation, place the failure on the head of the scapegoat and send it away, and then start a new day of responsibility thinking.

Abraham was not hunting a scapegoat when he was sacrificing Isaac. He was practicing obedience. He was accepting responsibility for understanding the command of God. The Lord provided a way out of his dilemma. So, the Lord will provide a way through for us when we accept responsibility for the spiritual, moral, financial, and mental stance of our human enterprises, whether a home, a church, a classroom, an educational institution, or a business. □

NOBLE BOOK

*The Psalms—
eternal inspiration and hope for all
who delight in the law of the Lord.
A noble book of prayerful praise,
the Psalms portray ebb and flow
of the tide in man's spirit,
every lyric vibrant
with the warm pulse
of human fellowship
in joyous harmony with God.
Wearing wings, the Psalms inspire
and lift us above the day's cares
and disappointments . . .
The Lord is my Shepherd,
I shall not want.*

—BERNICE C. HEISLER
Chickasha, Oklahoma



REVIVALS: The Nazarene Way of Life

by JOHN L. KNIGHT

Dave Anderson

HE WAS 75 years of age and twice retired. He talked about his years in business and farming. Then we switched to the subject of revivals. We talked about the meeting then in progress at the Church of the Nazarene. I talked to him about the importance of being a Christian. But, no! He was not a Christian, never had been. Quickly, he excused himself and returned to his Saturday hobby!

Next morning I stood up to preach, and there sat my 75-year-old friend. It was his first time in the revival and also the first to the altar. Soon, amid tears of repentance, he found peace and pardon through our Lord Jesus Christ!

Two years later, when I returned for another revival my friend, now 77, was president of the Bible class and busy bringing people to Sunday School and to the Lord.

That is why I am excited about revivals!

Revivals have always been used of the Lord to carry forward His work. The Old Testament records many great times of revival as God used the prophets of old to herald His truth to God's people. Remember the Early Church as recorded in the Book of Acts?

Do you know about the early pioneers of the Church of the Nazarene who, with no financial backing, no prearranged entertainment, but with burning hearts for the lost, and with a fresh vision of the crucified and risen Christ, went after souls and had revival? Mrs. Mary Lee Cagle, one of the founders of the Southern wing of the church (with whom it was a joy for Mrs. Knight and me to work), said: "We went where they did not want us, and stayed until they felt they could not get along without us!"

JOHN L. KNIGHT is an elder in the Church of the Nazarene and active in the field of evangelism. He formerly served as a district superintendent and as secretary of evangelism for the general church.

They erected tents, used schoolhouses, slept on benches, fasted, prayed, and preached the gospel of full salvation until a revival came. That was the spirit that gave birth to the Church of the Nazarene. That is the spirit that will keep us on our course. Our founding fathers had a way of saying, "We have been raised up to scatter holiness over these lands." Their words were convincing. They felt that no one could "Carry out the vision unless, and until, he had seen the vision!" That same kind of a spirit will bring a revival today with all of its by-products.

Such revivals will bring sinners to the Savior, pardon to the guilty, reclamation to the backslider, and sanctifying fullness to the believer! *That is the Nazarene way of life!*

In our search for something that will "pull them in," we seem long on some things, and short on other things—long on nonessentials but short on essentials. Too often we are long on "extras," "entertainments," "concerts," "specials" (even when they cease to be special and are nonproductive). More often than not, we are short on visitation, prevailing prayer, fasting, soul-passion, soul-agony, brokenness, and contrition (Psalm 51:17).

Kneeling at the altar by the side of her 20-year-old son, a mother was sobbing out her brokenness to God. As the burden grew heavier upon her heart, with face and hands lifted heavenward she cried from the deep of her soul, "Let me die, but save my boy!" She kept repeating this with more and more pathos. Such praying was more than the son could take. Putting his hands over his ears to shut out the cries of his mother, he jumped to his feet and ran out into the darkness of the night. The mother, strong in her faith, remained kneeling, sobbing to God out of her brokenness. The young man came running and, falling on his knees,

with one arm around his mother and the other lifted to God, cried aloud, "I give up, God! I give up, God!" You know what happened. Jesus Christ came into his heart and life, and there was "a new name written down in glory!" Revivals pay!

The current plans of Evangelism Ministries for simultaneous revivals during 1983 deserve the full support and cooperation of every congregation, large or small, and of every pastor, young or older (Hebrews 10:23-25).

This will afford us the power of concentration! In every winning war, the leader plans for, and executes, concentrated effort or attack against the enemy. So must we put on a solid, united, driving force of revival power in the name of Jesus Christ (Matthew 28:18-20)!

Such united effort builds morale! The weakest among us are strengthened when they know that every congregation in our city or district is out there reaching the lost and bringing them to our Lord Jesus Christ!

Additional strength and momentum could be greatly increased if two or more congregations in the same town, or city, would come together for morning services during these simultaneous revivals. Nazarenes need the strength and fellowship of others of like faith. If we don't provide it, they will find it elsewhere!

We must cooperate lest we stagnate and/or isolate!

We need to concentrate in order to penetrate!

We need to mobilize in order to evangelize!

This has always been the Nazarene life-style. Let us all hold to the Nazarene way of life!

I Believe In REVIVALS

by L. THURL MANN

I BELIEVE IN REVIVALS because it was in one that I was saved at the age of 11. My parents were sanctified wholly in the same revival. That revival lasted for six weeks. The entire community seemed to be under conviction. As a result of that meeting, my family and I found our way to the Church of the Nazarene.

At the age of 17, I was called to preach. I rather ignored that call until I was 23 years old. Again, it was in a revival that I totally surrendered my life to the Lord. He came in sanctifying grace, and I said "yes" to His will for my life.

It was my revivalistic church that provided a place for me to prepare to fulfill God's call. It has been my revivalistic church that has provided places for me to serve for 22 years as a pastor, and now 5 years as an evangelist.

I believe in revivals, because everyone can be involved. Not everyone can teach. Not everyone can sing. Not everyone can preach. But everyone can be involved in a concentrated revival effort. Everyone can pray for revival. Everyone can invite others to a revival. Everyone can be involved in some phase of a revival effort.

Revival brings renewed emphasis on daily personal study of the Word of God. We believe the Bible, but too many of us fall woefully short in nurturing our souls on the Word of God. No one can grow spiritually if he never opens the Book of God from one Sunday to the next.

Revival brings renewed emphasis on prayer. It confronts the Church with the necessity of intercessory prayer. I find that praying churches experience genuine revival. "These things" still come to pass by prayer and fasting.

L. THURL MANN is a commissioned evangelist in the Church of the Nazarene, residing in South Point, Ohio.

Revival brings a renewed emphasis on obedience. If the "first night crowd" will practice obedience to the prodding of the Holy Spirit, that obedience will spill over on others throughout the campaign.

Many families, like my own, have a long Nazarene history. We have served on boards and committees. We have sung in choirs. We have filled the church offices at some time across the years. With that kind of background it can become difficult to admit any spiritual need. But if renewal comes, there must be obedience by the "first night crowd." A song writer has written, "O Holy Ghost, revival comes from Thee. Send a revival, start the work in me."

I am glad that I am part of a revivalistic church!

A LITTLE CHURCH

*It was just a little church,
Not many gathered there,
But oftentimes the Lord came
And heaven filled the air.
And many times a visitor
Would knock upon the door,
To see what church was really like—
To see what lay in store.
And when the sermon ended
And prayer had been received,
That lonely, wandering visitor
Looked to God and then believed.
And love o'erflowed and warm hearts sang,
On this bright blessed day,
Another soul to God was brought
And sent upon his way.
It was just a little church,
But it was great in Jesus' eyes,
For bringing souls to Christ
Depends on love and not the size.*

—JENNIFER RIGGS
Smyrna, Georgia



Dave Anderson

Do You Know Him?

by VALKYRIE MURPHY

GOD, whose very nature is love, desires to have an intimate love relationship with His people. He wants us to experience the reality of His presence moment by moment in our lives: “I don’t want your sacrifices—I want your love; I don’t want your offerings—I want you to know me” (Hosea 6:6, TLB).

We begin to know and love God through personal revelation that comes to us by faith. This dawning of relationship takes place in our lives as we come to the light. Jesus is the Light. When we come to Him, we are

VALKYRIE MURPHY is a free-lance writer, and is a member of the Bend, Oregon, Church of the Nazarene.

enlightened. When we come to Him, we come to truth. We come to know God. Jesus said, “If you had known Me, you would have known my Father also; from now on you know Him, and have seen Him” (John 14:7, NASB).

Knowing *about* Jesus is not Christianity. Christianity is *knowing* Jesus as Savior and Lord. It is knowing a fellowship with Him that results from the transforming work of the Spirit in the heart. It is heart knowledge, not head knowledge. It is possible to be a learned biblical scholar, skilled in theological debate, and still not be living in communion with Christ. God is not an idea to discuss. He is the reality we participate in. We enter into the knowledge of God when we enter into the kingdom of God. Jesus tells us that without faith we cannot even see the kingdom of God, much less enter it. “. . . unless one is born again, he cannot see the kingdom of God . . . unless one is born of water and the Spirit, he cannot enter into the kingdom of God” (John 3:3, 5, NASB).

I had been attending church for some time, participating in the rituals and routines of church life. Though I experienced no real fulfillment, I believed that this must be what it meant to be a Christian. If I was lacking in inner joy, I thought that was because I needed to work harder at it. Then one day, walking into the adult Sunday School class, my eyes became fixed on these words the teacher had written in bold letters on the chalkboard: CHRISTIANITY IS A PERSONAL RELATIONSHIP WITH JESUS CHRIST. These simple, straightforward words impacted me like dawn breaking after a long, dark night. I saw that I had been “playing church,” I had been involved with externals while Christianity is a matter of internals. I had been substituting ritual for relationship. I had no personal knowledge of God, no soul attachment to Him.

Soon after reading the message on the chalkboard, I reached out to Jesus in faith. He took my hand and guided my steps into the Kingdom. In the awe and beauty of that moment I came to know God. Thereafter, life, both in the church and out in the world, took on fresh vibrance and rich meaning, for it was new life—life lived in the personal, vital awareness of God.

Jesus issues an invitation to all the world, “Come to the light. Enter the knowledge. Cross over into the Kingdom. Abide in Me.”

A wondrous thing happens when we accept Jesus’ invitation and open our lives to His touch. A miracle occurs. We are given a new heart that loves God; a new spirit that communes with God; and a renewed mind that is open and receptive to spiritual truth—a mind eager to learn from the counsel of wise Christians, and a mind that delights in studying the Scriptures. Mysteriously, Jesus himself, within us, is our Teacher, Counselor, and Guide. As we learn to recognize His voice and listen to Him we are freed from self-centeredness and conformity to the world. We are transformed. Christ becomes the center of life and life is flooded with hope and gladness. “And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect” (Romans 12:2, NASB).

The words "to know" as used in the Bible mean far more than "to be acquainted with." Biblically "to know" also signifies the intimate union between husband and wife, the two who are made one. God has chosen to use the illustration of marriage to describe the love relationship between himself and His people.

"Yes, I will betroth you to Me in righteousness and in justice,

In lovingkindness and in compassion,

And I will betroth you to Me in faithfulness.

Then you will know the Lord."

(Hosea 2:19-20, NASB)

In the New Testament, the Church is referred to as "the Bride of Christ." The Bride-Bridegroom relationship is one of love, fulfillment, intimacy, and joy. It is also a relationship wherein each participant lays down his own separate life for the other. Jesus gave His life for His Bride, the Church. "... Christ also loved

the church and gave Himself up for her" (Ephesians 5:25, NASB).

As the Bride, our entry into personal union with Christ also involves laying down our lives for Him. "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the *life* which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me" (Galatians 2:20, NASB).

To know Christ speaks of the mystery of divine union with Him, of the reception of Christ into the heart. There is no greater joy than to be aware that He who is pure love is present within us. As the light of His love enlightens the eyes of our heart, we become more lovely, loving God more and reaching out to others in love. As William Penn said, "Love is above all; and when it prevails in us all, we shall all be lovely and in love with God and one with another." □

NAZARENE ROOTS



Portrait of Robert Lee Harris about 1890

THE BEGINNING OF A TENNESSEE HOLINESS PREACHER

"All these months God kept before my mind the call to preach, but I delayed answering it, until I felt, 'woe is me if I do not preach the gospel,' and do it now. And then I started. . . .

"I had learned by this time to ask for the use of the church. A large audience came. My heart rose into my throat, the blood into my face, and the tremor into my voice. I announced my text, from memory, and talked about it all out in about a minute, leaving me nothing more to say on the subject. In this dilemma I thought of another text, and recited on it; but it lasted me no longer than the first. For about 15 minutes I went on in this way, and then I closed the meeting,

having preached from about as many texts as I had spoken minutes.

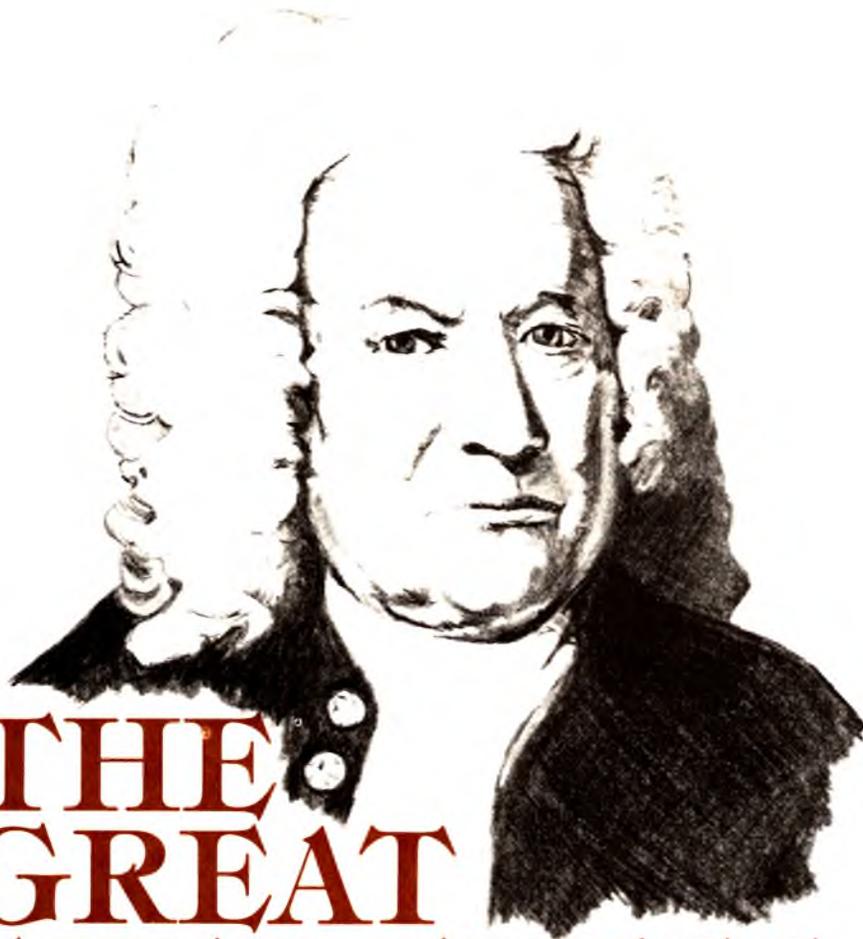
"The people were all in a giggle, and the only preacher present leaned his forehead on the back of the pew before him, occasionally uttering a groan of distress. Another brother lay flat upon his back in the pew, looking me in the face, and nodding his head as if agreeing to all I said. But this did not encourage me in the least for I had sense enough to know that I was making a failure.

"After [the] meeting I hastened to an oil field, where I prostrated myself before God, saying, 'Lord, I did the best that I could, and if I never do any better, I will keep on doing *this way* as long as I live; for well do I know that thou hast called me to preach,' and the Lord blessed me there and gave me the promise, 'Let us not be weary in well doing, for in due season we shall reap, if we faint not' (Galatians 6:9)."

(from Robert Lee Harris, "The Experience of the Cow-Boy Preacher," 1887)

In 1893, Robert Lee Harris withdrew from the Methodist Church after his West Tennessee Conference passed resolutions against "unauthorized self-styled evangelists." He continued to hold meetings despite failing health, and organized the New Testament Church of Christ in the following year. During moments of his greatest illness, Rev. Harris had to be carried to the tent to deliver his sermons. At other times, he encouraged his wife to preach. Harris died of tuberculosis on November 26, 1894. Mrs. Harris, known to most Nazarenes as Mary Lee Cagle after her second marriage, nurtured the small church into 49 congregations in seven states. These merged with the Independent Holiness Church in 1905 and later joined the Church of the Nazarene at Pilot Point, Tex., in 1908. (See Timothy Smith, *Called unto Holiness*, pp. 153-56.) □

STEVE COOLEY, Director of Archives



THE GREAT AWARENESS

by J. GRANT SWANK, JR.

WHEN Johann Sebastian Bach wrote his music during the 18th century Baroque period, he would mark “Jesu, Juva” (“Jesus help!”) at the top of the work. Then at the end of the piece he would mark “Soli Deo Gloria” (“To God alone the glory”). He explained his motives by saying, “The aim and final reason . . . of all music . . . should be none else but the glory of God.” At another time he remarked that he arranged his church music “not to make an operatic impression, but rather incite the listeners to devotion.”

Bach, being a practical man as well as a devout believer, never dreamed his music would outlive him. Yet today we continue to speak

his name and listen to his music. But more than that—we understand by his life that he understood himself to be nothing, except as Christ became his everything.

Bach had learned what Jesus meant when He said, “. . . without me ye can do nothing” (John 15:5). In other words, the genius had come into the great awareness of his own nothingness in order to experience Christ’s everything, thereby making him something through sheer grace and mercy. Until each disciple comes into this awareness, he has yet to touch the reason for life itself, and for the mission of the Christian.

When we truly grasp Christ’s statement concerning the branch and the vine (John 15:1-5), it is then that we are emptied of our own conceit to experience God’s rest of soul (Hebrews 4:10). We experience the shedding of self-sufficiency for the Savior’s efficiency. We no longer put our trust

in human resources, but in heaven reserves. We exchange our cocksureness for Christ-centeredness, casual stubbornness for the crucified ego, and bull-headed stiffness for the bending heart.

T. S. Eliot wrote that “humility is the most difficult of all virtues to achieve; nothing dies harder than the desire to think well of oneself.” John Ruskin said that “when a man is all wrapped up in himself, he makes a pretty small package.” As Carl Sandburg penned: “The earth is strewn with the burst bladders of the puffed up.” What a relief, then, for the Christian to experience freedom from the egocentric existence, from pride, haughtiness, and conceit by way of the sanctifying Holy Spirit.

Being emptied of our own conceit, we are then encouraged to be Christlike. The spirit cannot naturally accept a vacuum. Either the demonic or the divine must take control. Therefore, the cleansing of the rebellious nature makes way for the enthronement of Christ in the heart.

The purged believer experiences freedom from strain in living for God. In place of wrestling for the “I” to have the rule, there is resting in the divine will. Instead of surging forth by impulse to “do one’s own thing” there is submission to His moment-by-moment nudging. Instead of so much emphasis upon action there is a deeper realization of the worth of simply abiding.

Yet still more—being emptied of our own conceit and encouraged to be more Christlike, we enlarge our conceptions. Where once we lived primarily for earthly, we now breathe for the eternal. Instead of concentrating so much on the temporary, we become wrapped up in the timeless. Rather than maneuvering for the satisfaction of the petty, we relax in the providential. Coming to understand the triteness of the limited, we abandon our very souls to the limitless. It is then that we genuinely grasp the truth that our world is as big as His wonder, our vision is as long as His forever, and our grasp is as firm as His love.

When Jesus was a young adult He had no father. (There is no mention of Joseph after Jesus was 12; therefore, it is presumed that Mar-

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was left a widow by the time Jesus began His public ministry.) To hope for close companionship with His half-brothers (Mark 6:30) was unrealistic, for they had turned green with envy. When looking at His inner circle of 12, more times than not He found self-centeredness and childish rivalry. When seeking refuge in His own religion, He encountered hostile leaders. And of course there was no kind gesture from the political order of His day, for by way of an opportunistic Pilate, the Roman Empire was likewise after His blood.

If Jesus had lived for the earthly, the temporal, the petty, the limited spaces of His own turf, He would have found very little but disappointment. However, He too had learned by submission to the Father how to enlarge His conceptions. In throwing himself into the eternal, the timeless, the errorless, the limitless, Jesus found nothing less than Easter and its eternal miracle!

So we also come upon that power, that purity, that peace.

One weary night in Montgomery, Ala., Martin Luther King, Jr., was faint of heart. "I was ready to give up. My head in my hands I bowed over the kitchen table and prayed aloud. The words I spoke to God that midnight are vivid in my memory. 'I am here taking a stand for what I believe is right. But now I am afraid. I am at the end of my power. I have nothing left.'"

When Dr. King came to the end of himself, then he was most useable by God. He goes on: "At that moment I experienced the presence of the Divine as I had never before experienced it. It seemed as though I could hear the quiet assurance of *minister* voice saying, 'Stand up for righteousness, stand up for truth. God will be at your side forever.' And that has made all the difference."

What happened to that man at the kitchen table needs to happen in us all; it is the great awareness that in ourselves we are absolutely nothing. Only with Christ as our everything do we ever hope of being something, and then only through sheer grace and mercy. As Bach reminds us, from start to finish, it is Jesus help!" and "To God alone the glory." □



FOLLOWING DIRECTIONS

by GERALDINE NICHOLAS

I WAS DRIVING to the airport a while ago from our home. The traveling distance is about 50 miles. Actually I'd been there a number of times before, but because I'd not been driving on those occasions, I had not paid particular attention to the route. The directions that had been given me required certain concentration on road signs to reach the destination. There were several turns that seemed all wrong to me. However, in keeping to the directions absolutely, I arrived at the airport on time.

As I considered those turns that seemed all wrong to me on the airport route, I was reminded of the many time the situations of life seem to take a wrong turn at certain points. And even the believer is tempted to think that a certain turn is all wrong and decides, perhaps impulsively, to take things into his own hands.

When Peter sliced off the ear of the guard in the garden at the time of Jesus' arrest, his impulsive act was motivated by the injustice he was witnessing. He took the situation into his own hands. But that was not Jesus' way, as Peter discovered to his chagrin and near defeat.

There have been times when I have impulsively taken things into my own hands, just like Peter. It wasn't a garden, or an ear, but it was just as humiliating in the end. If only I had kept to the route and held steady for a while, I would have spared myself a whole lot of misery. But what a relief it has been when I finally swallowed my pride and heaped at Jesus' feet the mess I had made out of the whole situation. I had failed but was not defeated. And He, in His love and mercy, has accepted me, and the result of my impulsiveness, back with open arms. On course again.

To follow the directions that Jesus set forth to reach our heavenly destination requires intelligent concentration and disciplined perseverance, not to mention a huge helping of faith. The side roads that we take on our own only lead us to unproductiveness in terms of both time and energy. And we can count on the directions of our Leader. They really are accurate. Perhaps a little rugged at times, but accurate. He has made the journey already. He knows the way. He won't lead us astray. And after all, following directions is much easier with a Leader we can trust. □

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AN ENGLISH LADY read a riddle taken from her cracker at a tea party. The sharp truth it disclosed startled both her and her friends. Printed on the small paper were the lines:

“Question: Why is the devil like a pawnbroker?

Answer: Because he claims all the unredeemed.”

The actual fatal consequence mentioned makes the play on words serious instead of funny. Jesus issues a severe warning, dealing with such an outcome.

“When an evil spirit comes out of a man, it goes through arid places seeking rest and does not find it. Then it says, ‘I will return to the house I left.’ When it arrives, it finds the house unoccupied, swept clean and put in order. Then it goes and takes with it seven other spirits more wicked than itself, and they go in and live there. And the final condition of that man is worse than the first. That is how it will be with this wicked generation” (*Matthew 12:43-45, NIV*).

Satan and his evil horde claim all careless and willful folk who refuse God’s right to indwell them. Christ describes in fearful detail what happens when people live in a selfish vacuum. They neglect God’s guidance and protection. Instead of living safely in His care, their lives are torn, as it were, by restless spirits out of a wilderness.

Jesus’ words declare the worthlessness of self-reformation. They rebuke any attempt at self-improvement without obeying God. One might think

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God would honor a person’s own clean-up efforts. But not so. A self-ruled heart, which ignores divine authority, faces all manner of wickedness, from without and within.

Such a person’s decline may be gradual, but it is certain. An oft-repeated saying declares, “The road to hell is paved with good intentions.”

Good intentions to live in obedience to God fall short of His will. Many foolishly try self-reform rather than obey God and allow Him to control their lives. They reject the life and safety of divine guidance. At the man in Christ’s account, their lives are attacked by multiplied evil.

In the very real sense, demons beset any who wander in a desert of disobedience. One’s takeover by evil may appear pompous and poised, like Mr. Worldly-wiseman in John Bunyan’s *Pilgrim’s Progress*. Faulting spiritual understanding, Worldly-wiseman deceives Christians into straying from “the way.” Evangelist’s careful directions to the way to eternal life are ridiculed. Christians are lured by the seeming ease of a less demanding way.

Many, like Worldly-wiseman, seek salvation without taking the way of the Cross. Jesus’ death is supposed to be futile. Worldlings prefer private moral efforts to forsaking sin and believing on Christ unto righteousness. Inflated with self-conceit, they brazenly twist what is right and wrong.

The worldly-wise thus look for a shortcut into the heavenly city. They think the strait gate, by way of the Cross, is a foolish approach. But all other seeming gates are as deadly mirages in a searing desert. Just when one expects entry, he finds only burning sand.

Beware of SATAN’S CLAIM

by IVAN A. BEALS



Our weak human attempts to live righteously never really materialize. We soon lose any self-inspired taste for morality. Self-discipline, without the power of divine forgiveness and cleansing, lapses into self-righteousness. One's own moral intent becomes a hotbed of sin—legalism. It seems easier to follow man-made regulations than to accept Christ's death for our sins. Many traverse some appealing way of life, rather than take the way of the Cross.

To go astray from God's prescribed way is to wander down the broad path of destruction. This was Evangelist's warning to Christian. Jesus' words against self-reformation imply a similar caution. When mankind tries to do the right thing the wrong way, the perverse occurs. The extreme ends are the bondage of legalism and the fake freedom of untamed passions.

The man who disposed of an evil spirit, by his own power, soon found himself swamped by evil. His reforms bypassed the basic issue of lawlessness against God. His depraved nature produced a giddy, self-styled goodness. He thought he was free, but demons of disobedience captured control of his household.

Playing God, thinking he knew better than God, he became enslaved by evil. He fell victim to a subtle, manifold assault. Every person who condones self-rule is in this precarious situation. Rather than shutting evil out, selfishness allows sin's octopuslike tentacles to enfold one's life with a deadly grip. Only divine power can break the stranglehold.

There is a personal, pointed definition of sin that applies here. Rub out the first and last letters of the word, S-I-N. You have "I"—self-centered self—the root of all sin. It may be further identified by four characteristics: self-righteousness instead of humility; self-inefficiency instead of faith; self-will instead of submission; and self-seeking instead of good will.

These sinful qualities, flowing from self-conceit, are joined by envy, love of money, surmise, and a man-hating spirit. They are readily noted in Scripture as evils that literally crucified Jesus. The sins that nailed Christ to the Cross will certainly destroy anyone who inactions corrupt attitudes and actions.

A gifted wise man once wrote, "He who trusts in himself is a fool, but he who walks in wisdom is kept safe" (Proverbs 28:26, NIV).

The way of wisdom is revealed as Solomon earlier exhorts his sons: "Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight. Do not be wise in your own eyes; fear the Lord and shun evil" (Proverbs 3:5-7, NIV).

True wisdom says: "Shun the desert of disobedience! Follow the guidance of God—no matter what others may say or think!"

Each of us wants to live a "full" life. We desire the good things the world offers for enjoyment. Some think this demands doing away with all restraints. They why neglect God and rely on self. But life without Him is empty. It is as though life-giving breath were being sucked from the body. The void is filled with evil spirits unless His Holy Spirit is allowed to quicken and renew our lives.

Our will must learn obedience to God—not simply

learn to obey certain laws. We must do God's will and go His way—or die in a desert of sin. Such obedience requires total faith in Him. As a native Christian of the Congo prayed: "Dear Lord, You be the needle and I will be the thread. You go first, and I will follow wherever You may lead."

To avoid Satan's claim, we must acknowledge God's claim on our lives. It is twofold. First, we are His creation. Second, He has paid the redemption-price for our sins. Accept His rightful ownership today—it's a matter of life! □

GOD'S STRANGE WAYS

by FORREST W. NASH

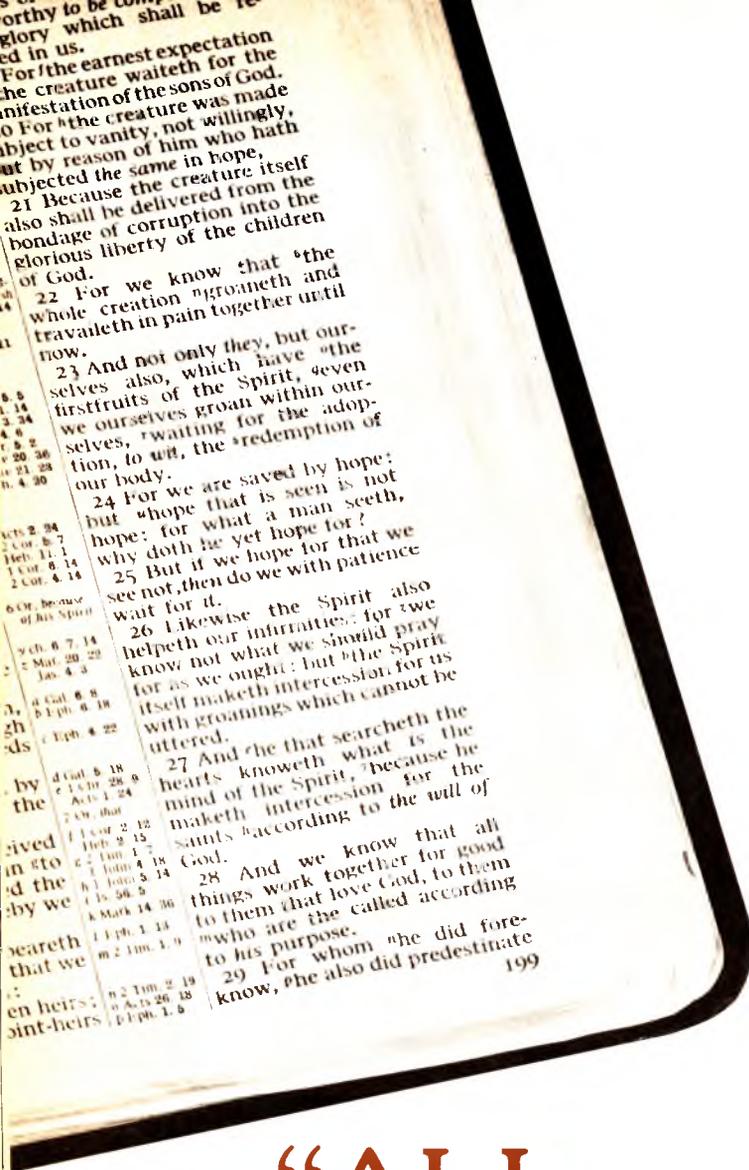
THE LITTLE GIRL'S broken arm was not set properly. To restore normality, the doctor had to break it again and reset it. It all seemed cruel to the child. The good doctor had to be cruel to be kind.

It is like this in God's redemptive process. To fulfill the Father's will it was necessary for Christ to suffer: "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the Spirit" (1 Peter 3:18). Likewise, God allows His children to be subjected to suffering. In suffering we are reminded of our weakness, our dependence. And in humility there is submission.

Many of the Bible's choice passages deal with suffering. "My son, despise not the chastening of the Lord; neither be weary of His correction (Proverbs 3:11). "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Corinthians 4:17). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Peter 4:12). The apostle Paul in his afflictions discovered the sufficiency of God's grace.

When we look upon hardship and adversity as a means of God's eternal blessing and our character development, life takes on the dimension of true optimism and faith. The oak tree becomes strong as it withstands the storms. So it is with our lives. Never forget—there is mercy in God's justice. □

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verse to say, "Now in your predicament, ask what God is trying to teach you." Then we "comfort" the one in any kind of trouble by telling him that the catastrophic events in his life are really working for his good. "The problem is," we tell the sufferer, "that you cannot yet see the good in all of this for you."

With the aid of Romans 8:28, our next step is to convince the person that the trouble he now faces is God's will. In fact, we often tell people that God sent the pain in order to purify him—to make him good. If perchance Job of Uz, sitting on his heap of ashes, has trouble with this, we tell him he lacks faith. Besides, he needs to "accept" what God has sent to him. To this we add, "Give thanks for everything!" (Paul really said, "In everything give thanks"—1 Thessalonians 5:18.)

If the misfortunes that have come are in fact God's will, there should be no chafing, no questions. Anyone who cannot accept this line of reasoning must add to his already intolerable load the burden of guilt for his nonacceptance. Thus, Romans 8:28 becomes for him another source of pain when understood in this way. At this point a thinking Christian must wonder if this is what Paul meant. Has something been missed in the transmission? My personal struggle with Romans 8:28 began when I was 11 years old. A young man in our community had committed suicide. The entire rural community was grieved by the death of this 18-year-old at his own hands. You can only imagine the excruciating pain the family was experiencing.

Friends and neighbors came out of the woodwork. They *really* did want to comfort the family. I can still hear them "comforting" the family with Romans 8:28. First, you must accept this death as God's will. And who knows the good it will accomplish? The comforters continued that this death was in fact God's will. If it had not been God's will, he would not have tried this. Even if he had attempted he would not have found the gun. If he had found the gun, there would have been no bullets. Had there been bullets, they would not have fired. When they did fire, they would not have penetrated the skull, and even when the brain was blown to smithereens, he would not have died!

To an 11-year-old that makes no sense at all. Nearly 30 years later it still makes no sense. But I still hear so-called Wesleyans parroting this deterministic illogic as gospel truth. Admittedly, most examples are not so extreme or graphic as the one related above. Even so, the issue is the same.

A better reading of Romans 8:28 would be: "We know that in everything God works for good . . ." God, not things, is the subject who acts. And so, in everything, however bad, God is at work. I am not deserted and God has not given up on the situation. The sun may hide its face, but God is at work on my behalf.

"All things" do not work at all. The events themselves do not determine the final outcome. As the old proverb has it, "The same sun that melts butter also hardens the clay." My responsibility is not to be overlooked. God is at work and His grace is sufficient. What becomes crucial is my own response to the trauma in my life.

God does not will everything that happens in our lives. That would leave us with a most evil God. Cer-

"ALL THINGS" DO NOTHING

by JERRY W. McCANT

FEW VERSES in the Bible have blessed so many people as Romans 8:28. At the same time, few verses have caused so much confusion and consternation. In all kinds of situations we hear it quoted: "All things work together for good to them that love God."

When times are bad, we remind our friends that "there is still a Romans 8:28!" Often we have used this

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tainly He does not send tragedy into our lives to make us “shape up.” Many tragedies come as a course of the laws of nature (e.g., a tornado destroys your home). Others come our way because of our own stupidity (e.g., I miscalculate and make a bad judgment). Some things happen because of the sins or stupidity of others (e.g., a drunken driver hits another car and kills the driver). God has not made it His business to constantly intervene in such matters.

Paul was a realist; he did not deny the existence of trouble (Romans 8:18). No attempt is made to piously

wave it away. But his is a message of hope (Romans 8:24-25). And God is for us (Romans 8:31). Nothing can separate us from the love of God (Romans 8:37-39). When we do not know how to pray, the Spirit intercedes and prays for us (Romans 8:26-27).

In all things God works together for good with those who love Him. We know that God is at work. Our task is to work together with Him. If we work together with Him, no situation can finally defeat us. Good can and will come out of the most evil situation when we work with Him for good in all our life situations. □

You Can't Trust CHARIOTS



by HAROLD IVAN SMITH

BILLIONS FOR DEFENSE!” have been constant headlines for months. It’s like Christmas Eve for the defense industries: tanks, bombers, submarines, aircraft carriers, all part of building and maintaining a strong deterrent against aggression.

Yet, something troubles me about this buildup. In my Old Testament reading, I have been marking the references to *chariots*.

In certain periods of Old Testament history, chariots were the newest, most sophisticated weaponry. They provided mobility and maneuverability in battle. In those rare times of peace, chariots offered speedy transportation for royalty and merchants. Hence, the more chariots, the military strategists of that era concluded, the stronger they would be in battle.

In recent times, large standing armies were once thought essential. In this nuclear age, however, missiles and bombs are more essential. Yet, the Psalmist observed, “No king is saved by the size of his army; no warrior escapes by his great strength. A horse [which made a chariot a chariot] is a vain hope for deliverance; despite all its strength it cannot save” (Psalm 33:16-17, NIV).

With new sophisticated weapons—which hopefully “one-ups” our opponents—comes a certain confidence, which, if not disciplined, fuels arrogance. Isaiah warned, “Woe to those . . . who trust in the multitude of their chariots and in the great strength of their horsemen” (31:1, NIV).

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Dare our nation think that weaponry will do more for us than a spiritual and moral awakening? When America sought to rescue its hostages in Iran, we relied on strategy, pin-point planning, and our sophisticated military hardware complete with the “made in U.S.A.” stickers.

But we were humbled in the Iranian desert when three of the eight helicopters failed. A crack in a rotor blade made one useless; a broken fitting on a hydraulic pipe disabled another; and a malfunctioning gyroscope paralyzed the third.

The equipment failed; the mission had to be aborted. Some of the most expensive, most technically advanced, highly sophisticated, well-tested equipment malfunctioned “under fire.”

We must consider David’s words, “Some trust in chariots and some in horses, but we trust in the name of the Lord” (Psalm 20:7, NIV). Only a seasoned general, tested in battle, could make such a statement without being assaulted for his “dovish” beliefs.

Israel made the mistake on several occasions of arrogantly trusting or taking for granted its status as a “chosen people.” Could we be doing the same today?

“It was not by their sword that they won the land” but by the Lord’s “right hand” (Psalm 44:3, NIV). That same right hand gave direction and wallop to five smooth stones as they downed a menacing giant.

The lesson of biblical history is that even “ragtag” armies were led by the Lord against superior weaponry to astounding military victories. The Psalmist concluded, “Blessed is the nation whose God is the Lord” (33:12, NIV). □

INTERCESSION

by ALBERT J. LOWN



THE FIRST RECORDED PRAYER in Scripture (Genesis 18:20-32) is a plea for mercy upon Sodom, a city which any unbiased observer of men and society would have judged worthy of unqualified judgment. Sodom has given its name to the sin of sodomy, or homosexuality, so prevalent among its citizens that they disdained Lot's anguished offer of his virgin daughters, and would have unlawfully abused the divine messengers who had taken human form to investigate the corruption of the city.

If at all possible, mercy would have rejoiced against judgment; for the Lord said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." Divine long-suffering would have seized any loophole for mercy, but

reality was worse than report: Sodom's cup of iniquity was full and overflowing, "men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet" (Romans 1:27). It is a mystery that Lot could stay so long in an ungodly environment that tortured his conscience and finally ruined his family.

Mercy alone could say, "I will go down" to see if judgment could be avoided; but the God who is always going down to men, and among them, found that righteous judgment must be executed upon an unrighteous city. Eternal "ecology" could not allow further moral pollution by the cities of the plain. Yet on the eve of approaching judgment, Sodom was the subject of one of the noblest prayers ever uttered. The prayer is rich in encouragement to those burdened for backslidden loved ones, and rich in truth that should cause every sinner to tremble lest the deadline of mercy is crossed, and the tragedy of Lot's wife repeated.

"Abraham stood yet before the Lord," burdened for his nephew and family; "And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?" Resolutely and unselfishly, in the immediate aftermath of joy over the birth of a long-awaited child, Abraham accepted a burden of concern for Lot and his family. Legitimate self-interest and fatalistic reasoning could have paralyzed prayer. If God had disclosed coming judgment, then why pray? Could faulty human lips halt the declared purpose of God? Yet Abraham interceded, pleading for a last chance for Sodom and Gomorrah through the possibility of a believing remnant.

Hence the daring dialogue: if there be 50, 40, 30, 20, even 10 righteous persons in Sodom? As God's mercy was magnified faith increased, until the fact that Sodom had no righteous remnant imparted "a stop in the spirit." Prayer could go no further. Until that recognition fully dawned, awareness of judgment inspired continued intercession, for Abraham knew that "God is not willing that any should perish." The patriarch who stood before the Lord laid hold upon the mercy of God and the possibility of a manifestation of grace through a remnant even of 10.

It was the mature Abraham who prayed for a younger relative, one who had treated him with discourtesy and ingratitude, and such praying for an unworthy family member is inseparable from deep emotion and travail. Peter dares to call the nephew who chose to live in Sodom "a righteous man," although Lot sat at the city gate as a judge and lawmaker. Righteous? In mea-

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sure, for he was kept from Sodom's sins, could recognize a divine visitation, believe a divine message, rebuke others, and warn his in-laws.

As danger increased for Lot and his family, the compassion and urgency of grace intensified, "for God remembered Abraham," honoured his intercession, and withheld judgment until Lot had escaped from Sodom. He was saved "as by fire," yet sorely chastened of the Lord that he might not be condemned with the world. The wideness of God's mercy to the undeserving is wider than the measure of man's mind or the unworthiness of his life: "Thou hast magnified thy mercy ... unto me," was the awed confession of Lot.

Although speaking intimately with a divine friend, Abraham acknowledged God's sovereign justice: "Shall not the Judge of all the earth do right?" But overwhelmed by the audacity of his prayer he abased himself: "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes." As prayer continued, and answers were given, humility forbade any element of pride or presumption: "Oh, let not the Lord be angry, and I will speak." The God who resists the proud and gives grace to the humble was surely moved by the self-abasement of this man of prevailing prayer.

The Bible's first recorded prayer ministers challenge and comfort to us as we pray for those who once kept choice spiritual company. It reveals the power of prayer, amazing mercy, and free grace; but it also shows that presumption and procrastination can thwart divine mercy and human praying. Prayer did avail for Lot, but his wife frustrated constraining mercy by the backward look of a backslidden heart. Prayer availed for one but could not prevent the tragedy of the other. □

A MONDAY PRAYER

*I love Sundays, Lord.
That's the day that belongs to You.
Sunday School and children's faces,
Morning worship services and anthems from
the choir,
All bring me close to You;
Snug in my warm cocoon;
Aglow with the Holy Spirit;
Protected.
Then comes Monday,
The day meant to serve, to emerge and fly.
How can I take what I feel on Sunday
Out into the world with me?
"Gathered, we worship: Scattered we serve,"
Our church bulletin proclaims.
I feel so inadequate;
Apprehensive
I need You on Monday, Lord.
You said You'd never leave us or forsake us.
Each day of the week give me strength
To go among men, women, boys, and girls;
Giving, loving, showing others the Way;
Obedient.
With You, Lord, I'll go.
Unafraid.*

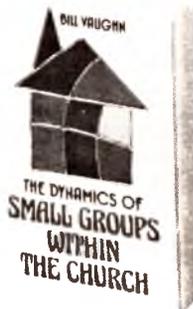
—NORMA E. JOHNSON
Wichita, Kansas

Book Brief

THE DYNAMICS OF SMALL GROUPS WITHIN THE CHURCH



BILL VAUGHN
author



HOW IS YOUR small-group Bible study coming along? Or are you toying with starting one, but you need a confidence builder before you dare to plunge in?

All around us are people who would never be comfortable coming to our church; in fact, we've asked them, and they've said no. In some cases this negative response surprises us. How can we win these neighborhood friends to Christ?

Dr. Bill Vaughn, associate pastor of Denver First

Church of the Nazarene, has given us the kind of information we need to get started in a home Bible study ministry. The advantages are many, for as he points out, people who are reluctant to "break in" to the atmosphere of the church sanctuary and large social group it represents will respond to your cordial invitation to "Come on over for an informal Bible study."

The theme of Vaughn's book is a response to the universal need for someone to "share with, bear with, and care." Contents include the purpose, structure, and leadership of small groups; the characteristics and functions of leaders; and leadership techniques, including how to deal with communication problems within the group.

An interesting overflow is that the principles of this book actually apply to other "small group" relationships. I can see it as a help to parents—even church board members—anyone heading up discussion groups and trying to understand small-group dynamics. But its purpose is to give insight to small-group Bible study leaders who are reaching out to people "aching to know more of God." □

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

the editor's STANDPOINT

ROY T. WILLIAMS

No one person has exercised a greater influence over our church than Roy T. Williams.

He joined the Church of the Nazarene in 1908. In 1916, at the age of 32, he was elected general superintendent. He died at 63, having given three decades of service in that office.

He was the only convert in a Methodist revival in Many, La., a teenager at the time. In that same revival he was sanctified wholly, and shortly afterward he was called to preach. That revival meeting was made possible because the pastor sold his cow, and the pastor's wife her sewing machine, to finance it. The dividend on their spiritual investment was the dedicated life and fruitful ministry of R. T. Williams.

He had the gift of administration. A strong leader cannot escape making critics and enemies, of course. But he was, by common acknowledgment, our church's guiding star through the darkness of the Great Depression. But for his insight and influence we could have lost general properties and mission operations with disastrous consequences.

THE GATHERING

I attended the recent Gathering of Nazarene Evangelists in Indianapolis. I was there as an observer, of course, not as an evangelist. However, I was not coldly detached from what I observed; rather, I was deeply involved in it and affected by it.

Those who planned the Gathering intended it as a revival for evangelists. While I cannot speak for others, I can testify that I was revived.

My faith in Christ was revived. The opening message was preached by General Superintendent William M. Greathouse from John Wesley's favorite text—1 Corinthians 1:30. The nature of the gospel, the evangel, was set forth with clarity and vigor. I found myself embracing that evangel anew, and I experienced the same sense of assured pardon, freedom, and cleansing as when I first heard and believed. From then on, the messages of Paul Cunningham and Paul Rees challenged me to renewed commitment to Christ, the gospel, the church as mission, and the world as the object of its ministry.

From his own spiritual beginnings, R. T. Williams had a lifelong passion for evangelism and holiness. He is remembered most and best for his preaching. In the pulpit he excelled. A Dallas judge, who confessed to a habit of mentally reviewing court cases while sermons were being preached, said, "While Dr. Williams preaches, I listen to every word."

I have a very personal link to R. T. Williams. I was in the last group of preachers ordained by him. The message he preached and the ordination he conducted are vivid memories. When he laid holy hands on my head, I felt that I would rather die than fail the Lord and the church. That was the impact he made on a host of preachers, as I have learned from personal conversations with them.

Roy T. Williams was born 100 years ago on February 14. He suffered a stroke in October 1945 and died March 25, 1946. He lives forever in memory, in influence, and in heaven.

My fellowship with the evangelists enriched my mind and heart. They are a choice breed of men and women, eager to serve, and paying a heavy price to obey the calling. Living on the road, putting down no roots, constantly saying good-bye to family and friends, enduring the loneliness of motels and restaurants, endlessly packing, unpacking, and repacking—this is hard to survive. Living at the fringe of the fellowship, serenity was included—except in token ways—in the seminars, conferences, and assemblies that bring pastors and laymen together, the evangelists are often the forgotten people of the church. Yet, I did not hear wails of self-pity from them, but a joyous, grateful acknowledgment of their calling and an eagerness to fulfill it well.

Great music was offered by song evangelists, inspiring outbursts of praise. We wept, laughed, prayed, and praised together in an atmosphere conducive to freedom, honesty, and growth. It was a powerful, fruitful, helpful Gathering.

people who long for God's house, and cannot be there because of illness and infirmity, will rise up in the judgment to condemn those who could have been there and chose selfish pleasure instead.

THE LURE OF THE LAKE

The lure of the lake is stronger than the pull of the mountains. I heard a woman make that remark. She was in a skit that dramatized excuses for absence from Sunday School and worship services. The humor has a sting, for many church members, as well as unchurched people, find it easy to abandon church in favor of a weekend at the lake.

It is not "the lure of the lake," it's the magnetism of the mountains, or the seduction of the ski slopes, or the attraction of the air, or the siren-call of the stars, or the come-hither of country cooking. That which ministers to the comfort and pleasure of the flesh is given priority over that which ministers to the life of the spirit. The result is compromised faith, diminished power, and impaired witness.

On the Lord's Day we belong in the Lord's house, unless illness or necessary labor prevents our attendance. To say "I don't need the church" is to say "I don't need Christ"—and that's a lie. Christ has promised to be present where two or three gather in His name for

worship. He has not promised to be present where people forsake worship to pursue their own pleasure.

"The lure of the lake" on the Lord's Day is the devil's bait. Under its beauty and thrill is a cruel hook, and he is fishing for suckers. There is nothing wrong with enjoying the lake, but not at the expense of meeting with the Lord's people to receive His word and to be equipped for His work.

Christianity is personal but not private. Christ is saving a body of believers, not an aggregation of unrelated individuals. To show contempt for that body by forsaking its assemblies for worship is to insult Christ. People who long for God's house, and cannot be there because of illness and infirmity, will rise up in the judgment to condemn those who could have been there and chose selfish pleasure instead.

If we let the Lord cleanse our hearts and control our lives we will delight in "the pull of the pew." Like the Lord Jesus, we will worship as a custom, not as an occasional nod to God. □

SOBER SELF-ESTEEM

I have a recurring daydream that humiliates me. In the daydream I am kidnapped. The kidnappers insult me by demanding from the church two dollars for my release. Then the church adds to my chagrin by refusing to pay the ransom.

What others think of us is important. More so, however, is what we think of ourselves. Paul wrote, "Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment" (Romans 12:3, NIV).

How highly should we esteem ourselves? What is a proper estimate of ourselves?

We certainly think too highly of ourselves if what we think of ourselves inclines us to despise others. The Pharisee who thanked God that he was better than the taxmen "prayed thus *with himself*." God did not even answer him to the phone to take the braggart's call.

Paul reminds us that the church is a body where each member needs the others, and where each member loves the others. To despise another Christian is like

a brain despising a liver. The brain, for all its "superiority" will not function when the liver ceases to work. To despise a sinner is to forget the pit from which we were dug.

My wife's sister was once intrigued by a passing pedestrian, a woman so heavily and comically made up in an effort to look younger, that she couldn't help staring at the woman. Somehow sensing those eyes upon her, the woman turned and snapped, "You ain't so hot yourself!"

We surely think too lowly of ourselves if we are willing to waste our lives in sin. The prodigal son could endure the far country and the hog pen only until "he came to himself." Our "reasonable service," according to Paul, is to disavow the world's patterns and be inwardly and outwardly conformed to God's will. Any other standard of behavior means despising ourselves, living insanely.

To think soberly about ourselves is to realize that we are too important to throw ourselves away, and too dependent to get along without God and others. □

They chime in to agree with Dan Rather and Ann Landers and have no idea that the difference between Christianity and the world is deeply philosophical. To them, being a Christian means don't. Don't smoke, drink, swear, or go in for mixed bathing.

The true beauty of Christianity is that we are set apart in our thinking. I am tired of Christians who are chafing at the bit because their Nazarene pastors tell them not to go to the movies. They feel like holy martyrs whenever they give up a single, solitary thing for Jesus.

Name Withheld Upon Request

ANTIPORN STATEMENT CHEERED

Hurray for our stand against pornography and its effects on society. Not that our pastors and laypeople have not been speaking out against it for years, but I feel that it is important that we make one statement as

a unified body of believers. Our witness has to let people know that there is a better way of life—life in Christ through His Spirit.

Steven H. Park
Granville, Ohio

STRONGLY FEELS ANSWER WEAK

Usually I can relate to most of your answers in the "Answer Corner" but I feel that your answer on Ananias and Sapphira was weak (Oct. 15, 1982, issue). There was no question in Peter's mind! He said in Acts 5:9, "Ye have agreed together to tempt the Spirit of the Lord." Premeditated sin! I agree that only God knows, but we all need to be stronger in rebuking sin!

C. L. Newbert
New Bedford, Massachusetts

EDITORIAL SPARKS JOY

To obey the inner urge of the Holy Spirit, I must express my joy, and deep appreciation, for the editorial

by General Superintendent Eugene L. Stowe, in the Oct. 15 issue.

Revival is sure to come when we follow the Bible prescription given by Dr. Stowe, 2 Chronicles 7:14.

The sins of prayerlessness, worldliness, and others are hindering revival. Let us open our hearts to the Word and be sure that we are cleansed and holy in heart and life.

God will hear holy people—praying, fasting, believing, obeying! Let us pay the price at any cost.

R. E. Kiehl
Colorado Springs, Colorado

WORTH THE COST

A glorious, praising thanks to Bill Varian and his article in the Nov. 15 issue, "Revivals—Are They Worth It?" We at Traverse City, Mich., just finished eight glorious days of revival and, thanks to God, my own son was saved. Yes, Bill, they are worth it.

R. H. Pearson
Traverse City, Michigan

Grandma, the Ironing Lady

by ROSE GOBLE

DR. NORMAN BLOOM told me this story in his office at Olivet Nazarene College.

A few years ago he was preaching some evangelistic services in Crawfordsville, Ind. He and the pastor went calling on Grandma. Now Grandma took in ironing for a living. When they invited her to the services, she claimed she didn't have nice enough clothes or shoes for going to church. Dr. Bloom had a sudden inspiration.

"Grandma, when I was a boy, I went by a sign again and again. A boy's head was painted above a square, and only his feet stuck out underneath. To this day I can remember the words, and they're as true now as then. The sign said, 'Best go to church first before you go in a hearse.'"

Before Grandma could argue, he took his eyes from hers and said to the pastor, "Pray, Brother." The pastor prayed, and they left the house.

ROSE GOBLE is a member of the Winamac, Indiana, Church of the Nazarene, a part-time teacher and writer, and resides in Star City, Indiana.

That evening, Grandma was in service. As the altar call was given, the Spirit moved upon the little church. Many went forward, but Dr. Bloom saw Grandma hanging on her pew as she stood trembling. Sensing the Spirit's guidance, he went back to her.

"Grandma, don't you want to come to the altar and get right with God?"

"Yes," she said, "but I can't. My feet are glued to the floor."

Dr. Bloom reached out his hand and took her arm to help her to the front. Grandma's feet seemed secured to the floor. Only with considerable effort was she able to inch them to the altar, but when she got there she was gloriously saved.

Grandma's family has continued to correspond with Dr. Bloom. Several times they have described her sacrificial giving to Alabaster offerings from her ironing money. One year Grandma's contribution exceeded the total giving of that church. Recently her sister in Indiana became ill and asked Grandma to come. Grandma didn't feel well. She had a cold and just didn't feel up to par, but she went anyway. One night her sister called Grandma to her bedside. Grandma recognized the problem as spiritual conviction and prayed her through. Heaven will be certainly rich because of Grandma's conversion. □

"By ALL MEANS... Save Some"

IN THE NEWS

PEOPLE AND PLACES



Dr. Ponder Gilliland, pastor of Bethany, Okla., First Church, has been named chairman of the Minister Committee for the Central Oklahoma Billy Graham Crusade that will be held in Oklahoma City, October 1983.

Dr. Gilliland was also asked by Governor George Nigh of Oklahoma, to be the speaker at his inauguration on January 9, 1983. Governor Nigh, recently reelected, had his inauguration in the form of a Sunday service in the new auditorium of his church—Council Road Baptist Church, in Oklahoma City. Dr. Gilliland brought the message. □



Rev. Russell "Buddy" Spray of Lowell, Mich., retired from the ministry November 21, 1982, after serving Nazarene churches throughout Michigan for 32 years. He began as a song evangelist in Oklahoma when he was 16, later traveling with Rev. W. P. Jay in the Southwest. He was ordained in 1954.

To date Baker Book House has published 10 of his sermon outline books. His wife, Pauline E., is also an author. They will live in Lowell and continue their writing ministry. Upon their retirement, the Sprays' story appeared in a feature article in the *Grand Rapids Press*. □

Pastor J. L. McClung, of Copely, Ohio, Emmanuel Church recently invested \$100 in the jobless of his area. From his own funds, he gave a \$10.00 bill to each of the first 10 unemployed families to attend the morning worship service of November 21. The sermon was on "Storehouse Tithing."

Besides giving some needy people a boost, the church received several thousand dollars worth of free advertising. The occasion made the TV news on three channels, and was reported in the Akron, Ohio, *Beacon Journal*. □

Sanjay Shinde, son of Lt. Col. (Dr.) and Mrs. Anil Shinde, members of the New Delhi, India, First Church, won a scholarship for the coming year. In his second to the last year of high school, he was declared top student of his grade in all schools in the army section of military schools in India. Sanjay is 16 and a student at Wellington School, Wellington, Nilgiris, in South India. He witnesses to knowing Christ as personal Savior. He plans to study medicine as his father did. □



Stephen L. Rodgers, son of Mr. and Mrs. Edwin Rodgers, Pasadena, Calif., recently received his Doctor of Philosophy degree in chemistry from the University of Nevada

in Reno.

His dissertation titles were: "Enzymatic Oxidation of Bilirubin and Xanthobilirubin Acid, II" and "Conformational Analysis and Stereochemistry of Bicyclic Ketones." He is a 1977 graduate of Point Loma College.

Starting in January, Dr. Rodgers will be working at the Lawrence Berkeley Laboratories in Berkeley, Calif. □

Rob Taylor, son of Evangelist Robert Taylor, of Kettering, Ohio, has signed a two-year, no-cut contract with the Chicago Blitz of the newly formed United States Football League. He begins practice as offensive tackle in February. His first game is in March.

Rob, age 22, graduated from Northwestern University with a degree in engineering. He says, "The reason I play football is that I have made a commitment in my life to glorify God. He can use me." He has testified of his faith in area churches. □



Dr. Jon Johnston, professor of sociology and anthropology at Pepperdine University (Malibu, Calif.), is spending his sabbatical year at European Nazarene Bible

College.

Joined by his wife, Cherry, Jon is serving the school as guest professor. The Johnstons began their assignment in February. In addition, he is working

on writing assignments that include authorship of a book on the Christian and his occupation, as well as co-editorship of another work on the small congregation. The latter is in conjunction with Rev. Bill Sullivan and the Association of Nazarene Sociologists of Religion (ANSR).

Dr. Johnston's book, *Will Evangelicalism Survive Its Own Popularity?* has been adopted by Dialog Series—a multid denominational adult Sunday School program. □

Dr. Edward F. Cox, chaplain and assistant professor of religion at Mount Vernon Nazarene College in Mount Vernon, Ohio, gave the Wachtel Lectures on Evangelism at Trevecca Nazarene College on January 13-14. A 1948 graduate of Trevecca, Dr. Cox received the M.Div. degree from Vanderbilt and a Master of Arts degree from Scarritt. He received an honorary Doctor of Divinity degree from TNC in 1975.

Prior to joining the MVNC staff in 1976, Dr. Cox was pastor of the Donelson, Tenn., church and had previously served the Nashville McClurkan Church. Dr. Cox has also served on the faculty and Board of Trustees of Trevecca.

The lecture series on evangelism was established by the D. K. Wachtel family in memory of Dr. David K. Wachtel, Sr. (1911-77) who served as pastor, evangelist, and district superintendent in the Church of the Nazarene. □

MICHIGAN DISTRICT ELECTS WOMAN TO ADVISORY BOARD



The Michigan District, at its 1982 assembly, elected Mrs. Maxine D. Akers to its Advisory Board. Maxine is the first woman to serve on the Advisory Board on the Michigan District.

Mrs. Akers is a public school instructor and a member of Mason, Mich., First Church, where she serves as secretary of the church board. Her parents, Mr. and Mrs. H. Wray Welsh, were charter members of Mason First. Her husband, R. Joseph Akers, is deceased. Mrs. Akers has one son, Russell, and a daughter, Lynda, who is also a public school instructor.

Maxine is a graduate of Ingham Normal College and Michigan State University. She has done graduate work at Western Michigan and Eastern Michigan universities. She has served the church as NYPS president, Sunday School teacher, children's church director, has worked in summer camps, and was a member of the first District Laymen's Retreat Committee. □

INTERNATIONAL REGIONAL LEADERS CONFERENCES

During 1983 and 1984 the general superintendents of the Church of the Nazarene will conduct seven regional conferences throughout the world. These conferences will involve regional leaders, district superintendents, mission directors and other district church leaders. Also attending will be the General Board representatives from each region and heads of Nazarene institutions in the region.

Through daily seminars they will address the question, "What are the important issues in the regions regarding the international church?"

Discussion will cover the full range of local, district, and general factors involved in being an international church.

Seminar sessions will be limited to the regional and district leaders. The evening sessions will be evangelistic holiness services and will be open to the public in each area.

CONFERENCE SCHEDULES

ASIA REGION

Korea April 12-14, 1983
 Dr. William M. Greathouse, *General Superintendent*
 Dr. Donald Owen, *Regional Director*

EUROPE & MIDDLE EAST REGION

West Germany October 31—November 2, 1983
 Dr. Charles H. Strickland, *General Superintendent*
 Rev. Thomas Schofield, *Coordinator*

AFRICA REGION

Swaziland December 14-18, 1983
 Dr. Orville W. Jenkins, *General Superintendent*
 Dr. Richard Zanner, *Regional Director*

SOUTH PACIFIC REGION

Australia January 11-13, 1984
 Dr. Eugene L. Stowe, *General Superintendent*
 Rev. Darrell Teare, *Regional Director*

MEXICO, CENTRAL AMERICA, & CARIBBEAN REGION

Mexico January 17-19, 1984
 Dr. Jerald D. Johnson, *General Superintendent*
 Dr. James Hudson, *Regional Director*

SOUTH AMERICA REGION (Spanish)

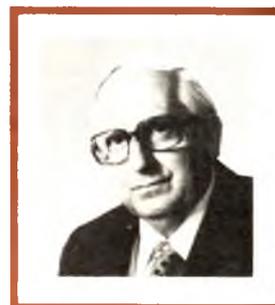
Peru January 31—February 2, 1984
 Dr. V. H. Lewis, *General Superintendent*
 Dr. James Hudson, *Regional Director*

SOUTH AMERICA REGION (Portuguese)

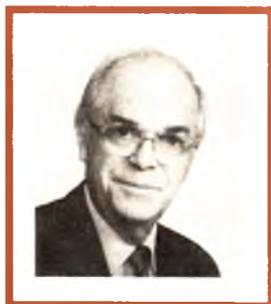
Brazil February 7-9, 1984
 Dr. V. H. Lewis, *General Superintendent*
 Dr. James Hudson, *Regional Director*



Dr. William M. Greathouse



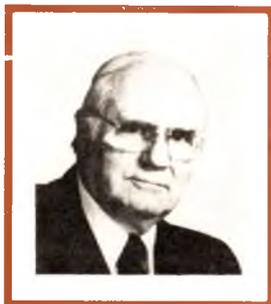
Dr. Charles H. Strickland



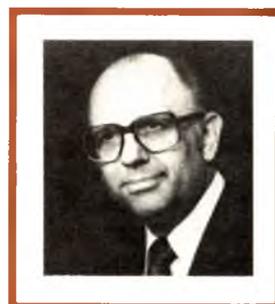
Dr. Orville W. Jenkins



Dr. Eugene L. Stowe



Dr. V. H. Lewis



Dr. Jerald D. Johnson



Dr. L. Guy Nees
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Rev. J. Irvin Moore (l.), who reached his 100th birthday on January 17, was recently visited by Dr. Dean Wessels (r.), director of Pensions and Benefits Services. Several family members were present and shared in light refreshments at the home of Rev. Moore's daughter in Goshen, Ind. Rev. Moore was presented with the gift of a fruit basket on behalf of Pensions and Benefits Services.

CUBIE PRESIDENT-ELECT OF WESLEYAN THEOLOGICAL SOCIETY



Dr. David L. Cubie, professor of religion and chairperson for the Division of Religion and Philosophy at Mount Vernon Nazarene College, was elected president-elect of the Wesleyan Theological Society recently at the annual meeting held at the Nazarene Bible College in Colorado Springs. He will be responsible for preparation of the program in 1983 and will preside over the society in 1984.

Dr. Cubie presented a paper, titled "Toward a Wesleyan Theology of the Kingdom," to the society. The Wesleyan Theological Society is composed of scholars from various denominations within the Wesleyan tradition.

Dr. Cubie has had articles published in several publications. He also had an article, "Sanctification and the Church," published in the forthcoming book, *Wesleyan Perspectives on the Church* (Warner Press, Anderson, Ind.). He was a lecturer at the 1982

Gould Lectures at Eastern Nazarene College on Entire Sanctification.

Dr. Cubie has been at MVNC since 1971. He received his A.B. in 1951 from Eastern Nazarene College, his B.D. from the Nazarene Theological Seminary in 1954, and his Ph.D. from Boston University in 1965. He also served as a pastor in Eastern Kentucky and Massachusetts (1957-68), an instructor at Canadian Nazarene College (1962), and Eastern Nazarene College (1966-71). □



Book Briefs ORDER COUPON

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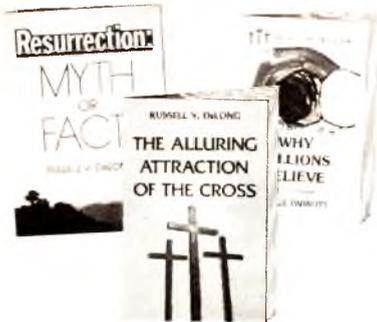
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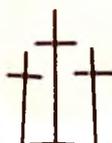
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Dr. R. T. Williams, Jr. (r.), presents the volume of his father's handwritten sermon outlines to Mrs. Alfreda Hanna (center), director of the R. T. Williams Learning Resources Center at Bethany Nazarene College. Dr. John A. Knight (l.), president, arranged for BNC to collect and preserve the early papers and memorabilia of Dr. R. T. Williams, Sr., first graduate and early president of Peniel University. Materials relating to Dr. Williams' general superintendency were given by the college to the International Headquarters Archives.

MEMORY OF R. T. WILLIAMS, SR., HONORED

At Bethany Nazarene College in Bethany, Okla., Dr. R. T. Williams, Jr., of Tulsa, recently made a commemorative presentation of the library's 100,000th book. It was a 1904 volume of handwritten sermon outlines by his father, Dr. Roy T. Williams, Sr.

The sermon outlines, diaries, and personal correspondence of R. T. Williams, Sr., were part of a 4,500-volume personal library given by Drs. R. T. and Marianne Williams to BNC.

At this presentation, the room hous-

ing the college archives, the Williams memorabilia, and special holiness volumes were dedicated as the Dr. Roy T. Williams, Sr., Holiness Collection. The grandchildren of Dr. Williams and his older son, Reginald, were also present for the ceremony.

Materials from the BNC collection and the Headquarters Archives are currently being utilized in the production of a video biography of General Superintendent Williams. This noted leader of the church was ordained at the 1908 Union Assembly, and served his church significantly as general superintendent through 30 formative years. □



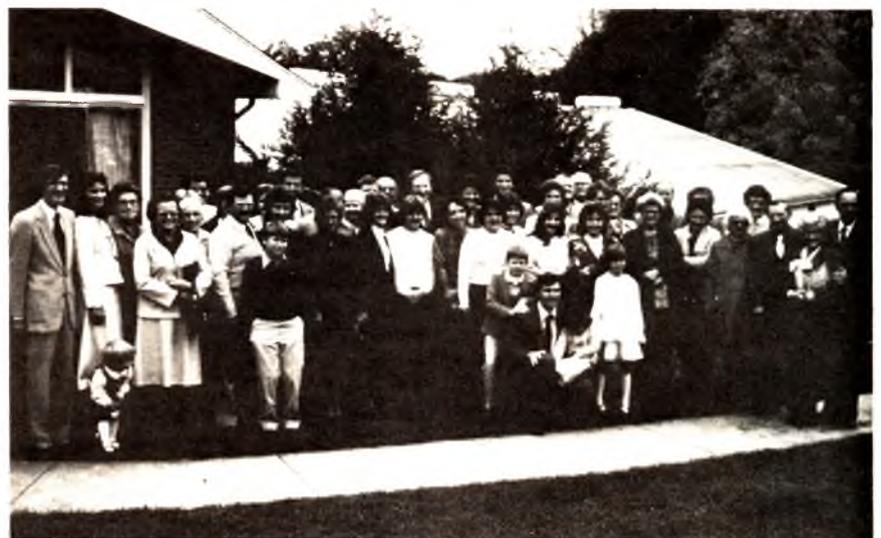
Dr. Mark L. Taylor Dr. Donald A. Yerxa

TWO ENC FACULTY MEMBERS COMPLETE Ph.D. WORK

Professor Mark Lloyd Taylor completed the Ph.D. degree at Southern Methodist University. His dissertation was titled *God Is Love: The Study of the Christian Concept of God Based on the Theology of Karl Rahner*. Dr. Taylor passed his dissertation and oral examinations with honors.

Mr. Donald A. Yerxa completed the Ph.D. degree at the University of Maine. His dissertation was titled *The United States Navy and the Caribbean: 1914 to 1941*.

Dr. Yerxa is director of admissions



On October 24, 1982, District Superintendent Oval L. Stone organized the Skyland, N.C., Faith Church, with 41 charter members. The church presently meets in the Skyland Lions Club Community Center. Rev. John Hilkert, a graduate of Eastern Nazarene College, was called as pastor. The group came together in September 1982 as a church-type mission. The Asheville and Hendersonville area churches gave vital support to this work.

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or campaign
director for
further information



and assistant professor of history at Eastern Nazarene College. Dr. Taylor is presently serving as assistant professor of philosophy at ENC. □

—NN

**BILINGUAL AND
BICULTURAL
ACTIVITIES
HIGHLIGHT WYC**



The General NYI Council and staff of Youth Ministries has scheduled a variety of activities and programs for WORLD YOUTH CONGRESS '83 that will make it a "truly international event." WYC '83 is slated for June 20-27 in Oaxtepec, Mexico.

In 1981, the General NYI Council stated objectives for WYC '83 that emphasized "the importance of the cross-cultural dimensions of the international church and Nazarene Youth International." With the event being hosted by the Mexico districts, various actions have been taken to increase the participation of world areas, especially Spanish-speaking districts in Latin America. A higher percentage of quota for youth from Latin America was set and an Advisory Committee of Mexican district youth leaders has been functioning in coordinating the pre-event planning. Policy was established that, as much as possible, resource materials and activities at the event be translated into both English and Spanish.

As a result of this action, plans have been made for a special day of fellowship, spiritual enrichment, and orientation for all teen participants and adult sponsors from Latin America on Monday afternoon through Tuesday morning, June 20-21. Special Spanish vocal groups will be featured in the services. Many of the leaders and youth of Latin America will be involved in the

registration and orientation. Special music and testimonies will be featured throughout the week.



Special speakers during the event will also include those involved in youth ministry and evangelism in Spanish-speaking areas. Sergio Franco has been selected to

speak on Monday evening. Originally from Mexico, Franco currently serves as editorial coordinator of Spanish Publications at Nazarene Headquarters in Kansas City.



Jose Pacheco has been chosen to speak on Tuesday morning. Also from Mexico, Pacheco is serving presently as a pastor in Phoenix, Ariz., and has been involved significantly in NYI activities in Mexico during his recent term of service with the International Publications Board.



Jonathan Salgado will be speaking during the Thursday evening service. Salgado serves in special ministries at Anaheim, Calif., First Church.

For more information concerning WORLD YOUTH CONGRESS '83, contact your district NYI president, or Mike Estep, director of the event, at 6401 The Paseo, Kansas City, MO 64131. Watch for further WYC updates in future issues of the *Herald of Holiness*. □



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"WHEELS FOR MISSIONS" ROLLS TO RECORD HIGH OFFERING

Miriam Hall, director of Children's Ministries at International Headquarters, announced January 13 that the 1982 VBS Missionary Offering, titled "Wheels for Missions," reached an unprecedented high of \$84,840. The offering, which is taken annually in vacation Bible school, was designated this year to purchase a car, trucks, bicycles, vans, and a bus for Home and World Mission fields. The \$84,840 raised reflects an increase of nearly \$30,000 over offerings of previous years.

Each year Jeannette Wienecke, general VBS director, works with World Mission and Church Extension to select the project and to develop a promotional program that will spark the children's interest during VBS. This year's theme was colorfully illustrated through posters showing the "wheels" needed, ways they would be used, and missionaries who would receive them.

Mrs. Hall commented, "The missionary offering in vacation Bible school is meant to be a learning experience for the children, as well as a money-raising effort. However, the goals are very real; and as this year's

offering indicates, we do actually meet specific needs in both world and home mission areas. Our thanks go to the thousands of boys and girls of the Church of the Nazarene who gave so that we could reach this tremendous goal." □

GARLOW TO PASTOR UNIQUE "METROPLEX CHAPEL"

Dr. Jim Garlow has recently resigned as minister of lay development at Bethany, Okla., First Church, after serving three and a half years. He will fulfill a dream of planting a church.

In early February, Garlow and his wife, Carol, and their children, Janie and Joshua, will begin a church in the Dallas/Fort Worth area. A one-year lease has been obtained in the American Airlines learning center at the Dallas/Fort Worth airport for the new work. It will be called the Metroplex Chapel. Ministry will concentrate in the midcities region, brought about by a volunteer group of seven people.

"I'd be hesitant to attempt this without Chuck Watson and the six other visionary laypersons who will be the new church," said Garlow. Though Arlington First Church has donated cash, Watson is the only departing member from the sponsoring church.

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The primary focus will be on winning unbelieving neighbors and friends. Formal worship services will be held on Sunday mornings in the Metroplex Chapel. The essential philosophy of ministry is supported by West Texas District Superintendent Gene Fuller.

Though Rev. Fuller would not commit his district until the people of the new church were committed, he has personally guaranteed half of Garlow's salary for the first two years. "I put the heavy end of it on that little crowd," he exulted, "and they are pledged to half of it."

For the Garlows, too, there was a price to be paid. To add to the complexity, a call came for Garlow from a superintendent of another district to pastor a large church, followed by an even more attractive offer from a prestigious seminary. "I wrestled with the price I was to pay," says Garlow. "But my wife and I settled it that first evening."

Garlow instituted a biannual Lay Ministry Congress at Bethany, Okla., that draws hundreds from a broad spectrum of denominational families. Out of this has grown the system called LITE (Lay Institute To Equip), which trains laypeople for ministry. A LITE text and leader's notebook have been published by Beacon Hill Press, and a "Partners in Ministry" videotape and a 50-minute musical, also by Garlow, will be released in early 1983. □

FIRST NAZARENE MARRIAGE ENRICHMENT RETREAT IN SPANISH

Leader couple Tom and Linda Spalding of Panama recently facilitated a retreat with five Panamanian pastors and their wives.

"**Fortaleza Matrimonial** was a beautiful time of enrichment and strengthening," according to the Spaldings. "We found that each of the five core themes really work in Spanish. . . . We rejoice that God has begun a good work in us here.

"Toward the end we had a candlelight dinner with soft music and a lovely Panamanian meal. We wrote love letters and shared them in dialogue. It was a beautiful melting experience. We all left with a sense of sacred treasure as equal partners, in love. Several of the men commented after the Lordship session that their concepts were improved—holiness is now more than a doctrine—it is an empowered life of love."

The Spaldings are refining the translations of the materials and are planning three more events in 1983. □

J. Paul and Marilyn Turner, reporting



Pictured (l. to r.) are Demetrio and Rosa Milor; Benny and Mirza de Gracia; Alex and Maria Elena Mercado; José and Elida Gordon; Rafael and Alejandrina Lezcano.



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 Devotional Exercise: Hand of Faith—Mendell Taylor
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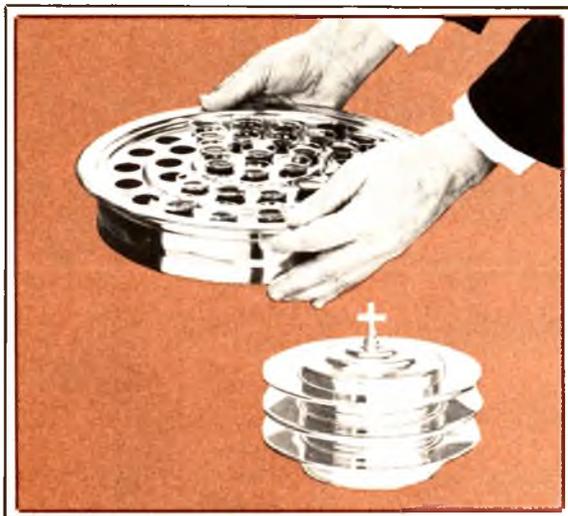
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BRADLEY PATCH APPOINTED TO POST AT ENC

President Stephen W. Nease has announced the appointment of Mr. Bradley L. Patch to the position of associate dean of students at Eastern Nazarene College. Mr. Patch comes to ENC from a management position with the A. L. Williams Company, a marketing firm located in Richmond, Va. He fills a va-

cancy left by Rev. Colin Campbell's return to the pastoral ministry in September.

Brad is a 1966 graduate of ENC with an A.B. in psychology. He received a Masters of Science in educational psychology and guidance from the University of Tennessee and has done additional graduate work at the Medical College of Virginia. He has also had ex-

tensive experience as a practicing psychologist and as a college instructor.

He is married to the former Anne Whitacre, class of 1965, of Williamsburg, Va., and they have three children—Stephen, age 12, Michael, 8, and Mary Ann, 5. Mr. Patch has already assumed his responsibilities at the college. The family moved to the Quincy area in January. □



Dr. and Mrs. Paul Mangum, superintendent of the Philadelphia district (row two, third from r.), were guest speakers for the Pastors' and Wives' retreat on the New Zealand District in October 1982. Their spirit and messages were truly a blessing. Pictured (row one and two, l.) is New Zealand District Superintendent Rev. and Mrs. Dwight Neuenschwander.

FOR THE RECORD

MOVING MINISTERS

JOHN K. ABNEY from Knoxville (Tenn.) South to evangelism

LEONARD E. BAILEY to North Star, Mich.

RANDY BROOKS from associate, Westminster (Calif.) Community, to Chattanooga (Tenn.) First

LONNIE R. BROWN to Buffalo, Okla.

ALAN C. CAMPBELL to Traverse City (Mich.) First

RONALD E. COMFORT from St. Marys (Ohio) Community to West Jefferson, Ohio

DAVID C. CROFFORD from associate, Saginaw (Mich.) Valley, to Kalamazoo (Mich.) South Side

PAUL R. EVANS from associate, Jackson (Mich.) First, to Elmdale (Clarksville, Mich.)

STANLEY GERBOTH from associate, Chicago First, to Celina, Ohio

EVERETT C. HAYES from associate, Canal Fulton, Ohio, to Houghton Lake (Houghton Lake Heights, Mich.)

TIMOTHY A. HOLCOMB-DENSMORE from Boyne

two sons, David of Los Angeles and Paul of Juneau, Alaska; and five grandchildren.

DON HODGES DIES

Don Hodges died January 9, 1983, after battling with cancer since November. Don was a member of the General Church Properties Committee and a leading layman in the Overland Park, Kans., church.

Funeral services were held January 12, 1983, at the Metcalf Newcomers Mortuary of Kansas City.

He is survived by his wife, Marge; one son, Greg; two daughters, Mrs. Cheryl Cole and Mrs. Jan Harding; and three grandchildren.

DEATHS

REV. LEO T. BORBE, 85, died Jan. 4 in Angels Camp, Calif. Funeral services were conducted by District Superintendent Walter Hubbard, Rev. F. Kenneth Pulis, and Rev. Hal Bonner. Rev. Borbe's entire ministry was in California. Survivors include his wife, Gertrude (McIntyre); 1 son, Richard; 1 stepson, Hugh McIntyre; 2 stepdaughters, Winifred Kundrak and Alice King; 10 grandchildren; 1 brother; and 5 sisters.

CONSTANCE V. (HOWALD) EDMONDS, 50, died Dec. 21 in Danville, Ill. Funeral services were conducted by Rev. Frances Welch and Rev. William Burton. Surviving are her husband, Joseph L., Jr., two daughters, Mrs. John A. (E. Babette) Williams and Annette; one granddaughter; her parents; and one brother.

HILLARDEVERSMEYER, 67, died Dec. 14 in Hardin, Ill. Funeral services and graveside services were conducted by Rev. Paul Hanks in Batchtown, Ill. He is survived by his wife, Charlotte; one daughter, Joyce Griswold; three brothers; and two sisters.

ALEX N. FAR, 64, died Oct. 8 in San Francisco. Funeral services were conducted by Rev. William N. Hodge. Interment was in Yreka, Calif. He is survived by his wife, Faye; two sons, Tony and Lewis; and one grandson.

DESS DAIN JONES, 87, died Jan. 1 in Kansas City. Funeral services were conducted by Rev. Gordon Wetmore. He is survived by his wife, Dove; two sons, Lloyd M. and Charles E.; three daughters, Mrs. Helen F. Hines, Mrs. Nadine Robinson, and Mrs. Geraldine McCoy; eight grandchildren; five great-grandchildren; and one brother.

HARRY A. KAHLE, 64, of Everett, Wash., died Dec. 6 in Salem, Ore. Funeral services were conducted in Marysville, Wash., by Rev. Carl Green, Jr. Surviving are his wife, Elva; 2 sons, Robert and Kimber; 2 daughters, Mrs. Betty Ann Zeigler and Mrs. Karlene Rogers; and 10 grandchildren.

EVA RAINES McCLUNG, 73, died Oct. 8 in Wichita Falls, Tex. Funeral services were conducted by Rev. James L. Heckathorn and Rev. J. D. Dorrough. Survivors include 3 sons, J. G., Nathan, and Raymond; 5 daughters, Margaret Givens, Myrna Parrish, Jeanie Fife, Teresa Jameson, and Patty Glover; 20 grandchildren; 17 great-grandchildren; and 1 sister.

NED WARREN MOWEN, SR., 91, died Dec. 18 in Beaver, Pa. Funeral services were conducted by Rev. David Bowland. He is survived by 3 sons, Ned Warren, Jr., Rev. William D., and Wilbur E.; 4 daughters, Mrs. Lloyd (Erma) Goddard, Mrs. Albert (Blanche)

NEWS OF RELIGION

GALLUP SAYS AMERICANS ARE "EASY PREY FOR FALSE PROPHETS."

Americans are "vulnerable in their religious life" and "easy prey for false prophets," says pollster George Gallup, Jr. "No false prophet is so readily available as that of an easy faith—a faith that makes few demands and falls away when severely challenged," Gallup says in a commentary in the 1982 edition of Religion in America, a new collection of previously published Gallup poll data prepared by Princeton Religion Research Center.

Gallup lists four reasons for his concern:

"A glaring lack of knowledge about the Ten Commandments and about the basic tenets of our religious heritage."

"A high level of credulity among Americans. For example, a high proportion, even among regular churchgoers, believe in astrology. At times it seems that Americans are prepared to believe in almost everything."

"A lack of spiritual discipline in our lives. Our prayer life, for example, appears to lack the structure, the focus and intensity it demands."

"What some may regard as a continuing anti-intellectual strain in our religious life. At times it appears that religion veers off either toward sterile intellectualism or empty emotionalism rather than a religion that is a healthy blend of religion of the mind, the heart, and the spirit."

But Gallup says other factors suggest that the last two decades of the century could be "a period in which America reaffirms and deepens its religious faith." For example, he says, "as many as 7 in 10 have felt at some point as though they were close to a 'powerful life force that seemed to lift them out of themselves' and fully half of these people say that this experience has altered their outlook on life in some way." □

NEW SERIES OF "SPECIAL ED" SCRIPTURES FROM ABS. A new series of "Special Education" Scriptures for people with learning disabilities has been published by the American Bible Society.

Consisting of two eight-page leaflets presenting two Psalms and six four-page leaflets depicting incidents from the life of Christ, each is boldly illustrated with representational drawings in single colors.

The series was prepared in consultation with educators who are experts in working with people finding it difficult to learn through the standard curricula.

They are not just for the young, but can be used by teenagers and older people, too. An adult with brain damage from an accident or illness, for instance, would find them helpful in relearning to read. □

MOSLEM DOME OF THE ROCK REPLICA RISES IN ARIZONA. A \$1.5 million Islamic Cultural Center, a replica of the Dome of the Rock Mosque, is expected to be completed in Tempe, Ariz., this summer, its president, Rauf Diab, says. "It's already put Arizona on a very high profile internationally," Diab said, adding that Middle Eastern newspapers have reported on the project.

The 1,300-year-old Dome of the Rock is the Moslems' third holiest place of worship. It is preceded by Mecca and Medina. The 8,000-sq.-ft. mosque in downtown Tempe will house apartments, classrooms, and a retail area with shops, restaurants, and a travel agency. The retail stores will pay for utility bills and maintenance costs.

Some residents have said they dislike the idea that five daily calls to prayer will be broadcast through a public address system from the mosque's 70-ft. minaret. But Diab said the chant is "much more soothing and much more quieting than the ringing of a bell."

"Anybody who hears it, it'll remind them to pray no matter what religion they are," he added. □

"Showers of Blessing" PROGRAM SCHEDULE

February 20
"God's Good Intentions"

February 27
"Beyond the Coffin"

by W. E. McCumber, speaker

Chevalier, Mrs. Merle (Phyllis) Bolland, and Sally Mowen; 29 grandchildren; 68 great-grandchildren; and 20 great-great-grandchildren.

LESTER RONEY, 62, died Oct. 16 in Orlando, Fla. Funeral services were conducted by Rev. Bill Jones. Survivors include his wife, Dorothy; and two sons, Kenneth and Larry.

FLORENCE B. VAN DYNE, 87, died Dec. 7 in Independence, Kans. Funeral services were conducted by Rev. Tim Stearman and Rev. Paul M. Sadowsky. She is survived by 3 sons, Wayne, John, and Rev. Glen; 6 daughters, Dorothy Ford, Hester Van Dyne, Frances Whitehorn, Thelma Canaday, Helen Bolerjack, and June Brannum; 27 grandchildren; 23 great-grandchildren; and 1 sister.

GRACE ARMINDA YOESSEL, 77, died Nov. 22 in Olathe, Kans. Funeral services were conducted by Dr. Paul Cunningham. Interment was in Kansas City, Mo. She is survived by her husband, Roy E.; 2 sons, Dr. Gerald and Rev. Duane; 1 daughter, Mrs. Joan Bottles; and 10 grandchildren.

BIRTHS

to RICHARD AND PAMELA (SIPES) BARNES, Independence, Mo., a girl, Melodie Jane, Dec. 22
to PETER J. AND SHERYL (WINKLER) BARTHEMUS, Covington, Ky., a boy, John Ross, Dec. 12

to REV. RANDY AND CYNTHIA (SONG) EDWARDS, Knox, Ind., a girl, Kelly Renae, July 20
to REV. JIMMY AND DEANNA (KEEBLE) HILL, Athens, Ala., a girl, Aspen Deann, Nov. 30
to REV. ERNIE AND DONNA (HARBOLD) HINSON, Cape May, N.J., a girl, Hope Noel, Dec. 29
to KYLE AND KELLY (BICE) KANUCKLE, Cooperdale, Ohio, a girl, Hannah Marie, Dec. 25
to MARK D. AND SHIRLEY (HENDLEY) MARVIN, Olathe, Kans., a boy, Cary Lance, Jan. 16
to LESLIE C. AND AVA JUNE (REBMAN) MOORE, Merriam, Kans., a girl, Elizabeth June, Oct. 12
to GORDON AND JOYCE (FRANKE) STRINGER, Scottsdale, Ariz., a girl, Heather Nichole, Dec. 29
to STEVEN AND DORENE (ANDERSON) UNBEHAUN, Bethany, Okla., a girl, Katrina Christa, Jan. 6

MARRIAGES

CHERYL ARCHIBALD and REV. RANDY BROOKS at Huntington Beach, Calif., Dec. 23
PAMELA SCHMELZENBACH and ANDREW WACHTEL at Bethany, Okla., Dec. 31
RUTH ELAINE RUSSELL and RODNEY STEVEN SPENCE at Waco, Tex., Jan. 1

ANNIVERSARIES

OLIVER AND ANNIE CHRISTENSON celebrated

their 50th wedding anniversary with a buffet reception at Litchfield, Minn., Dec. 26, 1982. The reception was hosted by their children and grandchildren, all of whom were in attendance. The Christensons have 5 children: Mrs. Paul (Delores) Reader of Okemos, Mich.; Norman of Seattle; Mrs. Duane (Dorothy) Pierce of Mason, Mich.; Mrs. Larry (Mary) Cary of Shawnee, Kans.; and Mrs. Walter (Marilyn) Ballard of Berrien Springs, Mich. They have 14 grandchildren.

REV. AND MRS. WILFORD PRESSON were the guests of honor at two receptions given in honor of the December 30 golden anniversary of their marriage. The first one was given by their children: Jack and Jill Presson, and Dona and Dick Holmberg in Roseville, Calif. The second reception was hosted by members and friends of the Redding, Calif., First Church, where the Pressons are members. They were presented with money trees; and a trip to Hawaii was made possible by their children.

DIRECTORIES

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

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

In Sunday School we were told that the Jewish Ten Commandments differ from the Roman Catholic Ten Commandments. Please comment. Who has the correct Ten Commandments?

The difference referred to is one of grouping, not of content. The Roman Catholics combine into one commandment the prohibition of other gods (which we regard as the 1st commandment) and the prohibition of graven images (which we regard as the 2nd commandment). Then they divide the prohibition of covetousness into two commandments, their 9th being the command not to covet a neighbor's wife and their 10th being the command not to covet a neighbor's property. In this grouping they are following Augustine.

The oldest grouping, however, is the one we commonly use, which separates the commands against polytheism and idolatry and places all the forbidden desires into one command against covetousness. This grouping was recognized by Josephus, in his *Antiquities*, and by Philo, in his *Decalogue*, both of whom lived and wrote in the first century A.D. □

Can you give me Bible verses that forbid us to gamble?

I am not sure of any specific passages of Scripture that say in plain terms, do not gamble. Our objection to gambling has been based upon a number of factors.

For one thing, gambling leads people to believe that life can be governed by sheer luck, while Christian people believe that life is governed by divine providence.

For another thing, anyone wins at gambling only because many others lose. Most of those who lose cannot afford to lose and they and their families

suffer because of their gambling losses. The winner's "pot" is created by a system that preys upon the weaknesses of people. This is not consistent with a Christian ethic.

For a third objection, stemming from the biblical commandment to work, gambling is an attempt to get something for nothing or for very little; to gain without a proper investment of time, energy, abilities, etc. This again is inconsistent with the historic Christian attitude toward right and wrong.

We are called to be holy, to love our neighbors as ourselves, and to earn our bread by our labor. The church has never found gambling consistent with these ethical demands of Scripture.

Gambling appears in a bad light in the story of our Lord's death. Calloused soldiers gambled for His clothing, indifferent to His sufferings. All of this is sufficient reason for the dedicated Christian to abstain from gambling. □

Please explain the last part of Isaiah 65:17—"and the former shall not be remembered, nor come into mind."

More recent translations read "former things," and these things are the "former troubles" referred to in verse 16. In God's "new heavens" and "new earth," all that filled the old creation with pain, grief, and death will be forgotten.

The passage is similar to Revelation 21:1-5, where the vision of a new heaven and a new earth is coupled with the promise, "And God shall wipe away all tears from their eyes; 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."

I don't think these passages teach the annihilation of all memories. Rather, they contain the glad promise that we will not recall anything in any way that would cause us pain or tears. The joy and peace and fulfillment of the new creation will be perfect and endless. □

NEWS OF EVANGELISM

Frederick, Md.: The church had a Holy Spirit-led week of revival services with *Evangelist John Cayton*. With the theme "Living Holiness," this week of services provided real revival in the hearts and lives of the people. There were over 100 seekers at the altar, with some being saved, some reclaimed, and many being sanctified wholly by God's precious Holy Spirit. A class on "how to win people with the Bible" and "how to be an effective altar worker" was well attended and gave a new depth of commitment to many of our people. □

—Robert A. Walter, *pastor*

Columbus, Neb.: The church recently had a revival through the dynamic preaching of *Rev. Jim Diehl*, district superintendent, and the Spirit-anointed singing of *Song Evangelists Bob and Becky Gray*. Seekers found victory each night of the week-long meeting, with many services seeing the altars and front seats lined with people



Dodge City, Kans., First Church had a praise celebration on Sunday, November 28, 1982, on completion of the three-story annex, and the remodeled parsonage that had been moved from the site. Most of the labor was done by volunteers and the annex is now debt free. Speakers for the special day were *Dr. Jerald D. Johnson*, general superintendent, and *Dr. C. Marselle Knight*, district superintendent. *Rev. Charles Pickens* is the pastor.

praying. Several prayers were answered that my wife and I had been praying for two years. Backsliders were reclaimed, believers were sanctified wholly, and everyone was revived spiritually. □

—Danny Goddard, *pastor*

Vanderbilt, Pa.: The church recently had a good revival with *Rev. J. Donald Carrico* of Grove City, Ohio. Brother Carrico preached under the anointing of the Holy Spirit as he presented the Bible-based, Christ-centered message of holiness. Definite victories were experienced—backsliders were reclaimed and sinners were converted. There was an outstanding healing service, where both physical and spiritual needs were met. □

—Carl E. Casteel, *pastor*

Mount Pearl, Newfoundland, Canada: The church recently had a week of revival with *Dr. and Mrs. Thomas Hermon* as evangelists, and *Mr. Ron Hise* as singer. Dr. Hermon led a team of 22 persons from the Northwest Indiana District for a two-week evangelistic work and witness thrust on the Canada Atlantic District. Nearly every church on the district had a week of revival meetings.

The services with Dr. and Mrs. Hermon and Ron Hise at the Mount Pearl Church were especially anointed of the Lord. The whole church was revived, new contacts made, and some sought the Lord for salvation. Mrs. Hermon's ministry to the ladies of the church was inspiring. □

—George R. Straiton, *pastor*

New Cumberland, W.Va.: The church recently had an outstanding re-

vival with *Evangelist Don Bock*. Brother Bock's personality and humor touched many hearts as he ministered through God's Word. As the Holy Spirit moved, a number of people were saved, sanctified, or reclaimed. Older Christians were inspired to a closer walk with the Lord. □

—Herman M. George, *Pastor*

Collinsville, Ill.: **First Church** had a great revival with *Evangelist Jimmy Dell*. There was not one service with a barren altar, and many people were helped spiritually. The church, indeed, experienced a revival that united church members with many seeking holiness. □

—William D. Chenault, *pastor*

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THE CHURCH SCENE

On Sunday, October 17, 1982, the **Gaithersburg, Md., church** held dedication services for their new building with District Superintendent Roy E. Carnahan as guest speaker.

The church is located on a six-acre site north of Gaithersburg, near Montgomery Village.

The building is the first phase of a master plan that will include a future sanctuary and annexes. The present sanctuary is designed as an all-purpose room and will seat 240 with 30 in the choir. It contains 10 Sunday School rooms, an office, and a large foyer. The brown brick structure includes 7,200 sq. ft. of space. It was designed by Cogan Industries and built by the Barrows Church Builders.

The new parsonage is on a hill behind the church building. The cost of the church building is \$420,000. The total cost of the total relocation project, including land, church building, and parsonage is \$550,000.

The Gaithersburg church was organized in 1960 and now has a membership of 146. Rev. S. Paul Wehr has been pastor since 1978 and has led the congregation through the building program. □

The Hereford, Tex., church was recently dedicated with Dr. Orville W. Jenkins bringing the dedicatory message. Located on 10 acres, the 30,000-sq.-ft. facility will accommodate 350 people with an additional 150 in the overflow. The 30,000 sq. ft. includes a 10,000-sq.-ft. education building and a 9,000-sq.-ft. gymnasium. The cost of the structure, land, parking, and landscaping was \$790,000. Indebtedness on the church building is \$500,000 with an appraised value of \$1.3 million.

The building was designed by architect Don Jernigan and supervised by builder Doug Elliott. Greetings were

brought to the church by Mayor Bartley Dowell, State Senator Bill Sarpalius, and Rev. Gene Fuller, district superintendent. Former pastors participating in the services were Rev. Lewis Patterson, the first pastor; Rev. K. Dwight Southworth; and Rev. Bill Ray. Rev. Bob Huffaker has been pastor since January 1977. □

On November 27-28, Dr. Eugene L. Stowe, general superintendent, con-

ducted a Faith Promise campaign for World Mission at **Woodbridge, Va., First Church**. A record of \$25,000 was committed.

Through the ministry of Faith Promise, First Church has seen its missionary giving increase from a record of \$6,695 in 1980 to a new record of \$15,475 in 1982. The pastor, Rev. Paul D. Sydenstricker, reports that Faith Promise has also elevated the spiritual life of the church. □



The West Columbia, S.C., Central Church dedicated its new sanctuary on November 28, 1982. The dedicatory message was brought by D. Moody Gunter, district superintendent. The new facility of 7,900 sq. ft., built at a cost of \$205,000, will seat 450. Rev. J. D. Parker, district builder, served as the building superintendent and the church served as contractor. The congregation donated many hours of labor. The total indebtedness of both the old and the new facilities is \$100,000, with a property value of \$525,000. In the midst of this building program, Central Church paid all budgets in full, and gave 17% to world evangelism. Rev. Harry Widener is the pastor.



The Sherwood Park, Alberta, Canada, church started as a dream of Rev. and Mrs. Ken Fach. With some friends, they started by having a "front yard" Daily Vacation Bible School in the summer of 1977. Several weeks later, in one of the local schools, they began holding Sunday School called "Happy Hour." July 2, 1978, worship services began in the Recreational Centre. The church was organized on October 26, 1980, with 17 charter members. A large house was purchased and made into a chapel and Sunday School rooms. This was soon outgrown, and they purchased their first church building, holding the first service on January 31, 1982. Dr. Edward Lawlor, general superintendent emeritus, gave the message. District Superintendent Alexander Ardrey read the scripture. Pastor Ken Fach led the act of dedication; Pastor Glenn Follis gave the prayer of dedication; and Pastor Danny Gales gave the benediction.

MEMO

to church board members :

When you don't pay the electric bill, the lights go out. When you don't pay the fuel bill, there soon will be no means of heating your church. Likewise, if your local church does not pay its Pensions and Benefits Fund in full, you jeopardize the pension and benefits of your present minister, your past ministers, and over 2,300 ministers and widows of ministers who are already retired and depending on the regular church pension check.

Currently ministers may receive up to \$200 a month in the Nazarene "Basic" Pension Program. With the pension roll now exceeding 2,300 and the total amount of pensions paid out averaging well over one-quarter of a million dollars per month, and no General Budget monies allocated for this purpose, one can easily see why full payment of the Pensions and Benefits Fund by each local church is so essential for the fulfillment of this responsibility.

The highest-ever denominational average for district payment of the Fund was 93.38 percent (1978-79 assembly year). This is a commendable achievement, but should the church do less than 100 percent for those who have served the Kingdom and the Church so well?

—Pensions and Benefits Services



Dr. J. C. Wallace (l.) presents Dr. Hadley Hall (r.), pastor of the Plant City, Fla., First Church, with "THIS IS YOUR LIFE," Hadley and Marie Hall, 50 YEARS OF SERVICE book. Dr. Hall began his preaching ministry 50 years ago, September, 1932. Dr. Wallace and the local church conducted the celebration for Rev. and Mrs. Hall, Sunday, December 5, at the church. A fellowship followed at the Towne Hall Convention Center at the Holiday Inn. Pastor Hall began his ministry while a student at God's Bible School and College. His first full-time pastorate was at Somerset, Ky., followed by pastorates at Albany and Mount Sterling, Ky.; then to Baltimore, Md.; Wellington, Amarillo, and Waco, Tex.; Charleston, W.Va.; Louisville, Ky., where he served First Church for 19 years. He moved to Plant City about 7 years ago. Representatives were present from many of the churches, served by Pastor Hall. The Plant City First Church recently gave him a unanimous lifetime call to continue as pastor.



A Sunday morning crowd in the Coban Kekchi church

CHURCHES IN GUATEMALA FLOURISH

Dr. James J. Hudson, regional director of South America, Mexico, Central America, and the Caribbean, reports a great spirit of revival is sweeping the churches in Guatemala.

The Coban Kekchi church building has become too small for regular Sunday morning worship attendance. The congregation has laid the foundation and is erecting a larger sanctuary that will seat 1,000 people.

The church in Senahu has recently been enlarged to seat 500 people. On Sunday, December 5, 1,200 attended the regular worship service. Two hun-

dred new people have accepted Christ in the last three months.

The new San Miguel Chicaj church will seat 500 people. The congregation has grown to 700 in attendance for the morning worship services.

The San Cristobal church will also seat 500. On Sunday, December 12, the church was full. Six new people accepted Christ that morning as 94 were received into membership by profession of faith.

On Sunday, January 16, Dr. Jerald D. Johnson, general superintendent in jurisdiction, dedicated the new San Juan Chamelco church that seats 5,000 people. □



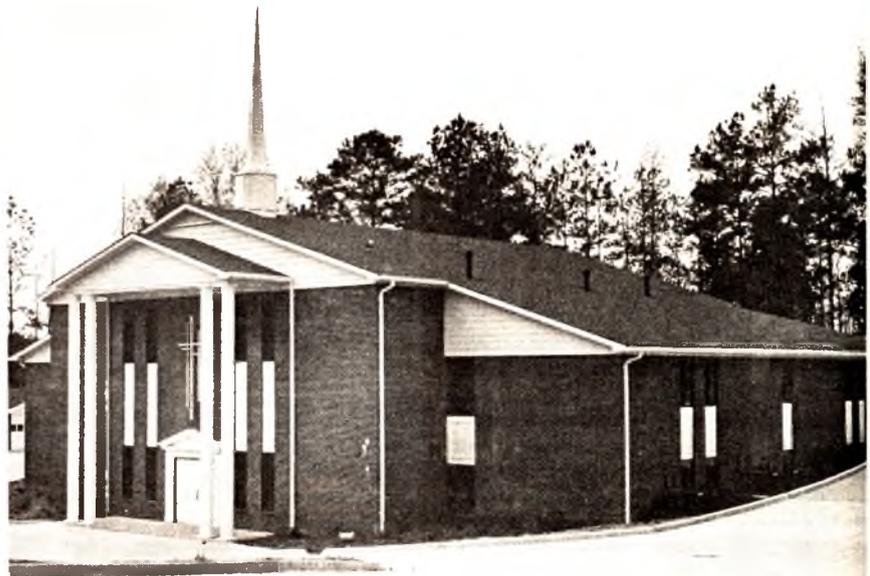
A NOTE OF THANKS

"Thank you for the willingness to help us in so many ways. It is not difficult for us to see the labor of love that is back of all the effort of Pensions and Benefits Services to make the retired minister and wife feel they have a church that's out to bless and encourage the retired."

*—disabled minister
on Joplin District*

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



On November 14, 1982, the new building for the Riverdale, Ga., Timberlake Church was dedicated for God's use. Dr. Charles H. Strickland, general superintendent, was the special speaker, assisted by Dr. Harold Latham, Georgia district superintendent. The church purchased 40 acres on a four-lane highway at the south edge of Metro Atlanta. A building valued at over \$500,000 has been erected, to seat 350 people. The total indebtedness is less than \$150,000. Rev. Herb Zuercher is the pastor.

THOSE AMAZING NAZARENES

The Thanksgiving Offering has set an all-time record! The total giving of \$7,569,424 represents the highest single offering in the history of the Church of the Nazarene. Also, this amount is \$378,000 more than given last Thanksgiving, *and* for the first time the Thanksgiving Offering totaled more than the Easter Offering in the same year.

Thank you, Nazarenes, and may we all give praise unto God!

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

DR. BERTHA MUNRO DIES



Dr. Bertha Munro, past dean of Eastern Nazarene College, died January 19, 1983, in Wollaston, Mass. Dean Munro was 95. The funeral service was held Sunday afternoon, January 23, in the Wollaston church.

Dr. Stephen Nease, president of Eastern Nazarene College, led the service and Dr. Samuel Young, general superintendent emeritus, prayed and paid tribute to Dean Munro. Interment was at Mt. Wollaston Cemetery, January 24.

Miss Munro graduated from Boston University in 1907, and received the M.A. degree in English from Radcliffe College in 1916. She took her doctoral studies at Harvard.

Bertha Munro was a founding faculty member of Eastern Nazarene College in 1919. Soon thereafter, she was named dean besides being professor of English. She served in those two capacities concurrently until she resigned the administrative post in 1957. Dean Munro continued teaching until her retirement in 1968. □

—NN

NEW MINISTER FOR NEW MINISTRY



Rev. Wilbur W. Branon, Pastoral Ministries director, announced the acceptance of Rev. David P. Wilson to assume responsibilities February 1, 1983, as Pastoral Ministries coordinator.

Rev. Wilson will help launch VID-EONET a new project to produce monthly videotapes to be used for the enrichment of ministers and lay development. He will also assist in developing a continuing education program for ministers.

He is a graduate of Olivet Nazarene College and Nazarene Theological Seminary, and is a doctoral candidate at Princeton Theological Seminary.

Rev. Wilson was youth minister at the Pompano Beach, Fla., First Church, and at the Overland Park, Kans., Antioch Church. He pastored the Independence, Mo., Trinity Church in 1977-79 and the Orlando, Fla., Colonial Church from 1979 to the present.

Rev. Wilson was involved in continuing education on the Central Florida District.

Wilson and his wife, Joy (Spear), have three children. □

—NN

IRS RULING AFFECTS THE TAX DEDUCTIONS OF MINISTERS WITH HOUSING ALLOWANCE

The Internal Revenue Service issued Revenue Ruling 83-3 on January 3, 1983. The ruling affects the minister's housing allowance with regard to mortgage interest and real estate taxes. Dean Wessels, director of Pensions and Benefits Services, reports that this ruling may have a significant impact on the minister who receives a cash housing allowance and who is purchasing a home with that allowance.

Although the ruling does not affect 1982 taxes, ministers who are in this situation or who will soon be purchasing a home are advised to write to Pensions and Benefits Services requesting the details of Revenue Ruling 83-3. Requests should be mailed to Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131. □

—NN

SIMULTANEOUS REVIVALS BEGIN!

Reports are coming in from the first of the Simultaneous Revivals across the Church of the Nazarene, indicating an intense movement of the Holy Spirit. Included are some early notes:

- The members of the 14-month-old San Antonio, Tex., Community Church prepared for their revival with Evangelist W. D. Huffman and the Price Family musicians by forming a prayer chain and fasting daily. This preparation rekindled spiritual zeal, according to Pastor D. L. Huffman. The closing revival service extended to two hours with spontaneous testimonies and expressions of rejoicing.

- The Hollywood, Fla., church reports a significant visitation of the

Holy Spirit during its revival with Evangelist Bob Hoots.

Pastor Sisson and the people rejoiced to see fruitful altar services and many new persons in the meetings. The spirit of revival has inspired a renewed commitment to a calling program with several new volunteers.

- Seekers knelt in every service at the altar of the Corpus Christi, Tex., Flour Bluff Church during the revival with Evangelist Udell Moss, who both preached and sang. Forty people found spiritual victory during the campaign, which also saw record attendances of 118 in Sunday School and 130 in worship.

This three-year-old church has begun a New Christians class and Bible studies. Three families have volunteered to fund the repair of a church bus to use in an outreach ministry.

As Simultaneous Revivals sweep throughout the denomination in the next few months, thousands of people will be confronted with the gospel. □

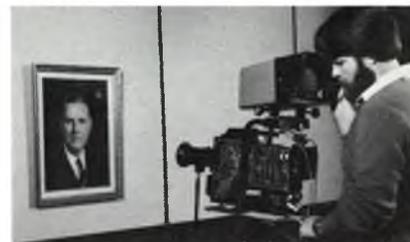
—NN

JUST RELEASED—NEW VIDEOTAPE

A new, color, 40-minute videotape celebrates the 100th birthday of Dr. Roy T. Williams, a general superintendent of the Church of the Nazarene from 1916 to 1946.

"ROY T. WILLIAMS—THE MAN AND THE LEADER" highlights his strong influence on our Nazarene heritage.

The videotape is available from Film Library, Nazarene Publishing House. □



Scott Stearman, director of Video Productions, Media Services, focuses on picture of Dr. Williams.

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The box itself is a useful tool. It has an easy-carry handle, converts to handy file with dividers provided. Return under no obligation after 14 days.

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Quality devotionals, songs, posters, etc., which will save you hours of planning and work for openings/closings in your vacation Bible school. It saves you time in looking up new music. The Unified Closing Program is simple to produce, requires little practice, and involves all age-groups.

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- Large, four-color posters with a devotional story for each, to be used for five school openings/closings/general assemblies and/or open house
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