

HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 1, 1979

*"Timeless
and Timely"*



“AS MANY AS RECEIVED HIM . . .”

The saddest words recorded of Jesus were, “He came unto his own, and his own received him not” (John 1:11).

Why was He rejected? Perhaps for the same reasons that still keep many from choosing Him today. No doubt some were confused by Him, thinking and expecting that He would be altogether different. Perhaps they said He did not look the part or fit God’s promises at all.

It is tragic that one can brush up against Jesus and never recognize Him because He is not the way to which we are accustomed, or the way we expect Him to be, or because this is not the road by which God has traveled in times past and which we assume He would take—was bound to take—when He comes to us.

No doubt some were looking for a leader in social reform and political power. We are not told why they did not

receive Him. Maybe life was too full and interesting and He was just crowded out. It appears that the milling mob of taxpayers gathered in Bethlehem could not have cared less that a new baby, the Savior, was born that night.

But the Gospels make it plain that many refused Him for more sinister reasons. They resented Him; they hated Him because what He was and what He proclaimed irritated and convicted them in their sinful living. This was especially true of the Jewish political and religious leaders of that day. Though Israel was under Roman dominion, the religious and political power control was in their hands. Therefore, Jesus was a threat to their position of power, and they resented this younger man who plainly told them what they were.

Nazareth would not accept Him because of unbelief, and the Gadarenes implored Him

to leave their seashore. The innkeeper had no room for Him. To be offered Jesus and see no beauty in Him that we should desire Him; to place our hands over our eyes in order to shut out this Light which we do not want and will not have; to shrink back into the dark because it is our native element, and only in it do we feel at home—this is the most dire condition and the gravest judgment on any soul. But some did know and receive Him! To “know,” to “believe,” and to “receive” the light of God’s Christ are, in St. John’s thought, aspects of the same spiritual exercise. To those who dared to believe and receive Him, “to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

The natural person cannot through his reasoning or power or efforts break through the limitations of his own nature. But in Christ a person can rise in the scale of being and become a new creation, with a new nature and new aims and holy standards and become the person for whom Christ died that he might become! □



General Superintendent Orville W. Jenkins

BECOMING BETTER BIBLE STUDENTS



SUZY DOESN'T know what two plus two is," sighed the exasperated young mother, "and she couldn't care less."

Many mothers and fathers can identify with this cry of despair, remembering painfully their own attempts to motivate their children to learn.

But is the problem only with children and in connection with public school work? There are many around our holiness churches who know practically nothing about the Bible and, seemingly, couldn't care less.

Who is to blame? Perhaps the home. Not wishing to drive our children from the church, maybe we try too hard not to be too "churchy." Perhaps we preachers are at fault. We may have reacted so strongly against the practice of basing spiritual fitness on one's ability to state certain points of doctrine that we have emphasized "experience" to the neglect of mental discipline. And then, of course, it is also possible that we don't stress the Bible because we aren't too biblically informed ourselves.

But while the failures of others affect us all, we still have to face the truth that in the last analysis, we are responsible for our own shortcomings. We are still in the first grade biblically because we haven't set ourselves to learn.

Assuming that some of us want to be better students of the Word, may I offer some specific suggestions?

1. Read the Bible avidly. I am aware that some minimize the importance of reading, and their argument that the study of shorter passages is more beneficial than reading "just to say I've read it" is not without merit. But to me, reading through the

Bible to get the full scope of God's revelation is im-
portant. If you will read four chapters per day, you will read the Bible through in a year, with an extra reading of the New Testament.

by GORDON D. HALL
Akron, Ohio

2. Take advantage of the help the church can give you. Study your Sunday school lessons. Our writers give us excellent expositions of the Word, and the Nazarene Publishing House has a wealth of material that you may order to assist you.

3. Memorize the Word. If you were to commit to memory one verse a week for the next year, you would know 52 verses. How many persons do you know who can quote that many verses accurately and tell where they're found? The key, of course, is retention. With many, it would be no problem to memorize a verse a week. The question is whether at the end of six weeks you will be able to quote all six verses correctly and have the correct references. So it will require work, but doesn't everything that is worthwhile? And I feel certain that, as you become better acquainted with the Word, more and more passages will become familiar and more easily committed to memory.

4. Above all, love the God of the Word supremely. Give top priority to being Spirit-filled, prayed up, and walking in the light. This is the great motivator.

May God bless you as you give yourself to the joyful task of becoming better acquainted with the Word. □





HERALD of HOLINESS

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THE HOLY SCRIPTURES contain a grand total of 8,810 promises. How do I know? I counted them.

All my life I have seen various figures quoted as to the number of promises in the Bible, the one most generally given being 30,000.

Since this is a round number with four zeros to it, I have always been a little suspicious about it. Furthermore, since there are only 31,101 verses in the Bible, it would mean that there would be practically one promise for every verse.

I do not guarantee my count to be perfect, but it is the most accurate I know of.

The Bible contains eight kinds of promises. There are 7,487 promises that God has given to man. This is about 85 percent of all the promises in the Bible.

There are almost 1,000 instances recorded—991 to be exact—in which one person makes a promise to another person. This is some 11 percent of all the promises in the Scriptures. An example is the promise made by the Chaldeans to King Nebuchadnezzar: "Let the king tell his servants the dream, and we will shew the interpretation of it" (Daniel 2:7).

There are also 290 promises made by man to God. The majority of these—235 of them—are to be found in the Psalms, such as, "O Lord, open thou my lips and my mouth shall shew forth thy praise" (51:15).

There are 28 promises that were made by angels. Most of these—23 of them—are found in Luke. One example is the promise made by the angel to the women at Jesus' tomb: "Behold, he goeth before you into Galilee; there shall ye see him" (Matthew 28:7).

There are actually nine promises made by that old liar, the devil, e.g., "All these things will I give thee, if thou wilt fall down and worship me" (Matthew 4:9).

Two promises were made by an evil spirit. "Then there came out a spirit, and stood before the Lord, and said, I will entice him . . ." (2 Chronicles 18:20-21).

There are also two promises made by God the Father to God the Son, and one made by a man to an angel.

One of the 66 books of the Bible has no promises at all—Titus. Seventeen others contain less than 10 promises each. Even such an outstanding Book as Ephesians has only 6 promises.

The New Testament has 1,104 promises; the Old Testament 7,706. This means that 7 out of every 8 promises are to be found in the Old Testament. You cannot afford to skip the Old Testament when you read your Bible.

Isaiah, Jeremiah, and Ezekiel have over 1,000 promises each—a total of 3,086 in the three books, or more than one-third (35 percent) of all the promises in the Bible. Most of them are of a prophetic nature: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Many verses have more than one promise. Here is a





STANDING ON THE PROMISES

by EVEREK R. STORMS
Kitchener, Ontario, Canada



verse with four: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

Another verse has five promises: "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished" (Isaiah 51:6).

The chapter with the most promises is Deuteronomy 28. These 133 promises refer to the blessings and cursings God promised the Israelites when they would reach Canaan, according to whether they would obey or disobey His commands.

A somewhat similar chapter is Leviticus 26, which has 94 promises—three-fourths of all the promises in the book.

The most outstanding chapter, as far as promises are concerned, is Psalm 37. Practically every verse in it is a most precious promise. Here are some of these 43 wonderful promises:

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (verse 4).

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (verse 5).

"The meek shall inherit the earth; and shall delight themselves in the abundance of peace" (verse 11).

Last year I read the Bible through for the 53rd time; but the time I read it counting the promises was one of the most precious. Time after time I have

had to agree with Solomon: "There hath not failed one word of all his good promise" (1 Kings 8:56).

The question as to which are the greatest promises is one about which there would be a difference of opinion. But if I were permitted to claim only six promises, I would choose the following:

The promise of salvation: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

The promise of the Holy Spirit: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8).

The promise of answered prayer: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

The promise of temporal help: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

The promise of sustaining strength. "As thy days, so shall thy strength be" (Deuteronomy 33:25).

The promise of heaven: "If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:3).

Yes, God promises to save and sanctify us, hear us when we pray, provide us with food and clothing, give us enough strength for each day, and eventually take us to heaven. What more can we want? If we had no other promises than these six how good God would be to us!

The promises are ours for the asking—7,487 of them made by God himself. They are waiting for us to test and prove them. We go to church and sing, "Standing on the promises," but most of us are simply sitting on them!

These are perilous times in which we are living. Recent developments in many lands emphasize this only too clearly. But the reply that Judson gave his mission board when they inquired about the prospects for the future in Burma is still true for all of us: "The future is as bright as the promises of God."

You can count on the promises of God. Why not try some of them and see for yourself? □

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**Standing on the promises of Christ,
the Lord,
Bound to Him eternally by love's
strong cord,
Overcoming daily with
the Spirit's Sword,
Standing on the promises of God.**
—R. KELSO CARTER

TO FIND GUIDANCE from God there can be no better help than the Scriptures—God's Word. Attention is called in this article to some of the most significant Bible passages concerning this very important subject.

PROMISES OF GUIDANCE

Guidance from God is promised in such verses of Scripture as the following:

Good and upright is the Lord: therefore will he teach sinners in the way (Psalm 25:8).

I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye (Psalm 32:8).

CONDITIONS OF GUIDANCE

Scripture makes it clear that certain conditions

Righteousness

The integrity of the upright shall guide them. . . . The righteousness of the perfect shall direct his way (Proverbs 11:3, 5).

Righteousness keepeth him that is upright in the way (Proverbs 13:6).

Be ye conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God (Romans 12:2).

MEANS OF GUIDANCE

Guidance comes by various means. Awareness of these means will help a person to recognize guidance when it is being given, or to trust that guidance is being given even when there is no great conscious-

ness of being given definite direction. All means of guidance must harmonize with the Word of God under the illumination of the Spirit. The harmony of several means of guidance can give one assurance concerning the path he should take. Some means of guidance are:

WHAT THE SCRIPTURES SAY ABOUT GUIDANCE FROM GOD

by VERNON T. GROVES
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must be met for the promises of guidance to be realized.

Seeking

Yea, if thou criest after knowledge, and liftest up thy voice for understanding;

If thou seekest her as silver, and searchest for her as for hid treasures;

Then shalt thou understand the fear of the Lord, and find the knowledge of God (Proverbs 2:3-5).

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (James 1:5).

Commitment and Trust

Commit thy way unto the Lord; trust also in him; and he shall bring it to pass (Psalm 37:5).

Trust in the Lord with all thine heart; and lean not unto thine own understanding.

In all thy ways acknowledge him, and he shall direct thy paths (Proverbs 3:5-6).

Meekness or Teachableness

The meek will he guide in judgment: and the meek will he teach his way (Psalm 25:9).

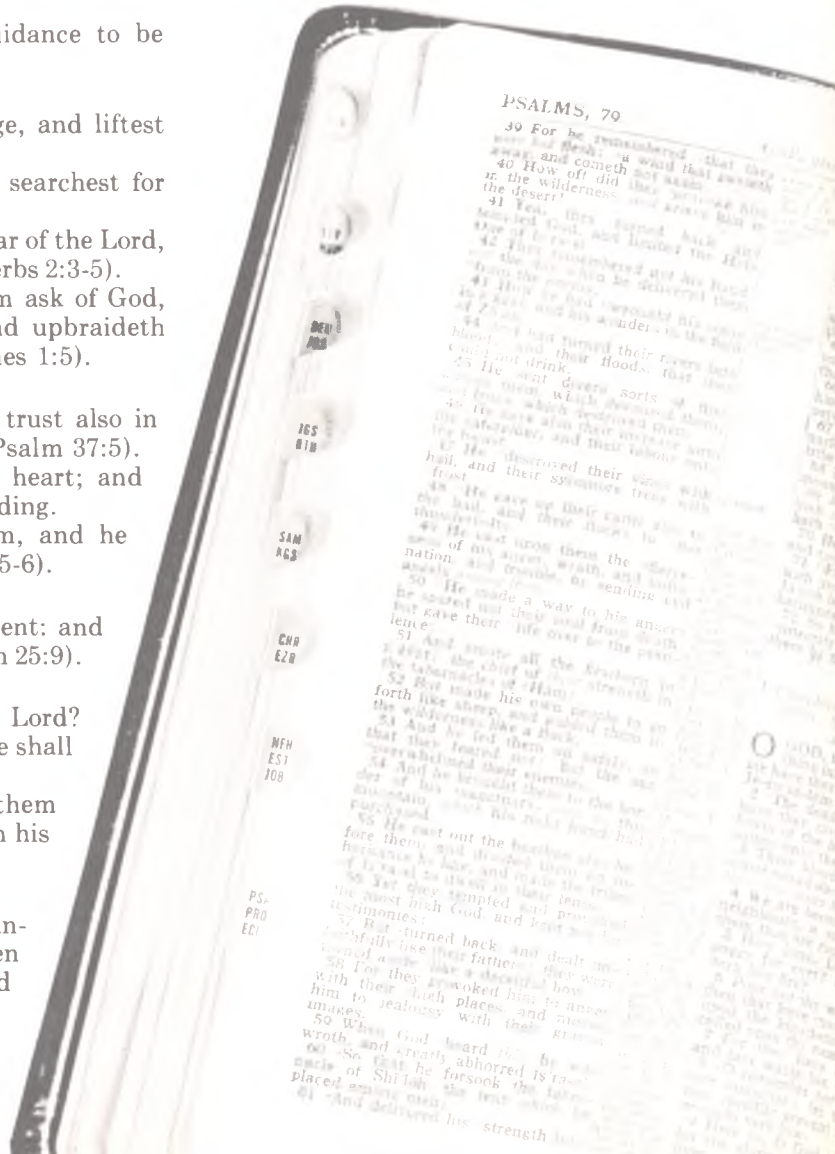
Fear or Respect

What man is he that feareth the Lord? him shall he teach in the way that he shall choose.

The secret of the Lord is with them that fear him: and he will shew them his covenant (Psalm 25:12, 14).

Obedience

If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: And the Lord shall guide thee continually (Isaiah 58:10-11).



The Word

Thy word is a lamp unto my feet, and a light unto my path (Psalm 119:105).

The entrance of thy words giveth light (Psalm 119:130).

The Spirit

When he, the Spirit of truth, is come, he will guide you into all truth (John 16:13).

Human Leaders

Thou leddest thy people like a flock by the hand of Moses and Aaron (Psalm 77:20).

He chose David also his servant, and took him from the sheepfolds:

From following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance.

So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands (Psalm 78:70-72).

Righteous Examples

Be ye followers of me, even as I also am of Christ (1 Corinthians 11:1).

Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample (Philippians 3:17).

Even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow his steps (1 Peter 2:21).

PRAYERS FOR GUIDANCE

Since guidance is promised and seeking is one of the conditions for receiving guidance, one should be encouraged to pray for guidance. Prayers recorded in the Scriptures may well serve as models. Some of these are as follows:

Shew me thy ways, O Lord; teach me thy paths.

Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day (Psalm 25:4-5).

Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies (Psalm 27:11).

Teach me good judgment and knowledge (Psalm 119:66).

Search me, O God, and know my heart: try me, and know my thoughts:

And see if there be any wicked way in me, and lead me in the way everlasting (Psalm 139:23-24).

Cause me to know the way wherein I should walk; for I lift up my soul unto thee.

Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness (Psalm 143:8, 10).

ASSURANCE OF GUIDANCE

The blessed assurance that God will ever be faithful to His promises is expressed in the following verses:

Thou wilt show me the path of life: in thy presence there is fulness of joy; at thy right hand there are pleasures for evermore (Psalm 16:11).

This God is our God for ever and ever: he will be our guide even unto death (Psalm 48:14).

Thou shalt guide me with thy counsel, and afterward receive me to glory (Psalm 73:24).

TESTIMONY CONCERNING GUIDANCE

There are many who have heard the call of the Great Shepherd and entered upon the Way of Truth and Life who can also testify with Abraham's servant, "I being in the way, the Lord led me" (Genesis 24:27), or with the Psalmist, David, "He leadeth me beside the still waters. . . . He leadeth me in the paths of righteousness for his name's sake" (Psalm 23:2-3). Certain it is that "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Proverbs 4:18). □

UNSHAKABLE

(Hebrews 12:27)

*When the things of earth are shaking
That I thought were firm and sure;
When the things I really count on
Seem as though they won't endure;
When the things that have for ages
Been the bulwark of mankind
Are being questioned and discarded
As not fitting for our time;
Then I turn to God's great message,
To the record of His Word,
To the Rock that spans the ages,
To the Truth that has endured.
Since the first of earth's vast moments
Had started time upon its race,
God had planned and had provided
To reveal His wondrous grace.
So I rest my soul securely,
Knowing nothing can erase;
Nothing, absolutely nothing
Change His majesty and grace.
Then I face life's problems calmly
And my soul is prone to sing
Hallelujah to my Savior,
Hallelujah to my King!*

—JOHN A. WRIGHT
Weidman, Michigan

AUTHORITY & CERTAINTY

by ERNEST E. GROSSE

Hanover, Pennsylvania

In no area of life is the demand for certainty and authority more urgent than in that which involves a man's spiritual well-being. It affects man in his totality for time and eternity. There is much that a man does not know, much that he cannot know, and much that he need not know. But there are some matters concerning which he *must* know. To refuse to know what can be known is to suffer possible loss of peace, possessions, freedom, happiness, and health.

The value of knowledge is determined by its yield. Jesus said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). Refusal to know the truth, or to accept the truth, or to live in the truth will lead to the most unbearable bondage. One may ignore the words of Jesus concerning freedom by the truth, but he cannot escape the consequences of his refusal. His freedom is limited to accept or reject the truth. He may say, "No one will dictate to me the formula of personal conduct. I will do my own thing in my own way." In this power of free choice the dignity of human personality is demonstrated. Freedom of choice is basic to human personality, but the degree of wisdom or folly is shown in the manner in which we exercise this God-given power.

The question arises, can we know the truth with absolute certainty and how do we find it? Jesus said, "Ye shall know the truth." And in John 17:17, Jesus said in His prayer to the Father, "Thy word is truth." The Psalmist declared, "The entrance of thy words giveth light" (Psalm 119:130).

If we depend upon the Word of God, we cannot go wrong. Hence the Bible is our only safe Guide to life and conduct. It lacks no essential knowledge. There is, of course, much in the Bible that we cannot understand. But what is essential is clearly divulged. Divine revelation is not meant to conceal but to reveal. God's Word is not given in the form of a puzzle to be solved. It is not concealed in words but revealed in words. Hence we need no clever sophistication to tell us whether it is true and dependable



as revealed.

Let's consider some basic examples of what I mean. There is the great question of man's identity. What is he? Where did he come from? Why does he exist? What is his final destiny? All this is clearly answered in God's Word. We do not need any textbook on evolution for an answer to the origin of man. The Bible says, "God created man in his own image, in the image of God created he him" (Genesis 1:27). That says it! No man by clever so-

phistication can alter its obvious meaning. Only his pride and stubborn refusal to believe what God says can explain one's rejection of this truth.

Job, in his disgust with his miserable comforters, declared, "No doubt but ye are the people, and wisdom shall die with you" (Job 12:2). No sophistry of criticism can put a dent in the clearly, divinely declared truth of the Word of God. No academic greatness is indicated in the extent to which one casts doubt on the Word of God. Nor is illiteracy indicated by the extent to which one accepts the obvious meaning of the Word of God as revealed in the Bible.

Let us apply our thesis to the return of the Lord. It is often attacked by those who boast of superior wisdom. Jesus said, "I will come again" (John 14:3). Can this be altered without forfeiting a respectable degree of intelligence? These four simple words divulge a great truth which the apostle Paul calls "that blessed hope." Upon that plainly spoken promise every true Christian can base his hope with absolute certainty. Jesus said it, I believe it, and that settles it!

Again, let us apply our thesis to the words of the Savior when He solemnly declared to Nicodemus, "Except a man be born again, he cannot see the kingdom of God" (John 3:3). Here again there is no point at which the critic can alter the obvious meaning. It is verified by the absolute authority of the One who declared it. It will admit of no variation. Its

SOMETIME during Advent it becomes necessary to take a "time out" from the busyness of Christmas: one too many parties, one too many presents to buy, too many responsibilities. There are persons who only discover on January 14 that they have missed Christmas again.

Yet there are those who wander through Advent with a sense of wonder and delight. Some listen to the carols, gaze in every window, smile at even the most harried clerk. They go through the season with arms wide open, giving of themselves, fully eager to experience the season.

Others chase the season with a scowl. They plow through Christmas with a mechanical devotion to details, and set rigid limits on their giving (\$5.00—not a penny more for Mrs. Snyder's present). There are those who walk through Christmas as if on eggshells, keeping their arms in a circle in front of them. This acts as a bumper to protect from the intrusion of overly zealous enjoyers of Christmas.

The real Christmas gift was extravagant. Many would have said, "You didn't have to do that, to give Your only Son," but God did. God could have sent His Son for a month, a year at most. If He had to die, what did it matter that He was 33? Could Jesus not have atoned for us in a death in a Bethlehem manger as well as on a cross at Calvary?

Rather, it was a question of exposure, of willingness. The only way He could understand us was to come and live among us. The only way He could redeem us was to die for us. He did not come to run a limited race, "I'll give this much and see if it is enough . . ." He gave fully.

He gave without reservation *and* without condemnation. His death was not to create an ultimate guilt-trip which would force us to come to Him. It was to offer a path to eternal life through Him. "For God did not send his Son into the world to condemn the world, but to save the world through him" (John 3:17, NIV). How many times has John 3:16 been quoted with an attitude which contradicts John 3:17?

A friend of mine has custody of his two sons after an unpleasant divorce. The first Christmas after the divorce, the boys spent the weekend before Christmas with their mother. They returned to the father laden with expensive gifts, toys, and clothes. Carefully they announced the significance of each gift. "Look what Mom got us. . . . Look what Grandma bought us." The situation offered an opportunity to "one-up" the

meaning is rigidly obvious. "Ye must be born again." Only this will provide the credential for admission into heaven. Attack upon that verity by an unbelieving intellectual cannot in the least diminish the force of its truth. Critics come and go, but the truth abides.

Finally, consider the application of the indestructible and unalterable truth to the matter of eternal destiny. Jesus said, "In my Father's house are many mansions . . . I go to prepare a place for you" (John 14:2). Here is indicated authority and reality. Jesus

TIME OUT FOR ADVENT

by HAROLD IVAN SMITH

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mother. Then, they turned to a rather barren Christmas tree and asked, "Dad, what are *you* going to give us?" The inference was, "You've got to top this."

John sat his boys in the middle of the bounty scattered on the living room floor. He searched for the right words. How could they understand the background for this awkward moment?

"Boys, the only thing I have to give you is myself. That's not much but it is all I have to give. I promise I'll never leave you. I'll always try to be here when you need me, in July as well as at Christmas." He paused for a moment. "Now, what more do you want?"

He was not being egotistical—just honest. He had little to give materially. After a moment of silence, the boys climbed over the loot and threw their arms around their dad.

"We love you, Daddy. You're all we want." John's arms reached out and pulled the two boys close. He did not have to run down their mother or commit himself to a Christmas that would leave him financially strapped the rest of the year. He gave himself.

Christ's gift was complete. He gave all; not in stages, measured and calculated to see if it would be sufficient. He gave all, once and for all. Yet, look how grudgingly many celebrate His birth!

In light of this example and sacrifice, the right question at Christmas is not, "What are you going to give us?" but, "What can we give you?" □

is the authority. "Place" indicates reality, substance—not fancy or spirit. Again, and alas, hell is a terrible reality based upon divine authority: "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17).

I choose to base my hope upon "the word of God, which liveth and abideth for ever" (1 Peter 1:23). Human opinions are as changeable as weather, but, "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89). □

by DAVID K. KLINE

Pickford, Michigan



Don Whitecock

Dialogue

*I opened up the sacred Book
And read Your words divine.
Then, Lord, I bowed and let You hear
A few choice words of mine.
Now let me walk, content and blest
For having my "devotions."
Is that Your voice that charges me
With "going through the motions"?'
You know the day that lies ahead,
The tasks I have to do,
How many things upon the list
Are really done for You.
Accept my work as worship, Lord,
My busyness as praise.
Must You keep hammering my heart
About priorities?
And why, though I have sought
Your face,
Are You so far away
While others claim Your presence
Every minute of the day?
Have You a word to speak that I
Have had no time to hear?
A revelation of yourself
More personal, more dear?
Forgive me that I'm quick to speak
And very slow to listen,
And let me contemplate Your words
Until they throb and glisten.
Until I hear Your voice I shall
Remain on bended knee;
And when I open up Your Book,
I'll let that Book read me.*

—LOIS B. EADES
Dickson, Tennessee

ABOUT 22 MONTHS AGO Pickford Nazarenes decided to build the growth of their church around the concept of fellowship, taking as their biblical basis 1 John 1:7: "If we walk in the light, as he [God] is in the light, we have *fellowship one with another*, and the blood of Jesus Christ his Son cleanseth us from all sin."

We began by providing adequate church fellowship facilities. Thousands of dollars in cash and pledges, plus thousands more in labor and materials, were donated. We now have a well-equipped kitchen and fellowship hall. In addition we are enjoying four new classrooms that ring the fellowship area, a new Sunday school office, new restrooms, and zoned heat for the entire church.

Recent events prove that the pattern of growth we are now enjoying began in long winter hours of praying, giving, and working together to provide these debt-free facilities.

Other churches, however, have built new facilities and not realized anticipated growth. At the 1978 Michigan District Assembly, Dr. V. H. Lewis gave the idea that sparked our congregation not only to work, but to grow!

"Don't just attend the services of your church," he said. "Make this next year the year of the Christian Act. Learn to express appreciation at each service to one or more of those who work hard each week to help provide the worship atmosphere you enjoy: Sunday school teacher, the choir, ushers, organist, pianist, pastor, etc."

As our people began to practice this grace of the Christian Act, the joy of the Lord filled their hearts, and our services! Soon they were looking for others with whom they could share this joy.

On Nazarene Publishing House Sunday, a letter was written to the Publishing House expressing appreciation for the excellent help and materials they provide the local church. We also assured them of our continued support and prayers. All present were urged to sign the letter and the next day it was mailed to Manager M. A. (Bud) Lunn. The same thing was done for the Nazarene Theological Seminary and Nazarene Bible College, and the letters received from these institutions were read to the congregation. For some reason it does not seem quite as far to Kansas City and Colorado Springs as it once did!

In these and other ways this assembly year has seen a conscious effort by Pickford Church of the Nazarene to make this the year of the Christian Act. We still have a long way to go, but fellowship growth is encouraging us to do better.

Results? During the past two years, approximately, we have received 27 new members, 25 by profession of faith. During the same period our Sunday school gained 25 percent in average attendance and 22

THE YEAR OF THE CHRISTIAN ACT

“Don’t just attend the services of your church, make this next year the year of the Christian Act.”

—V. H. Lewis

percent in total enrollment, and our finances more than doubled. Also, our morning worship attendance has increased over 20 percent.

In the confidence of continued growth, our congregation is purchasing property on which to build a parsonage. When it is completed, the present parsonage will be moved to provide more parking space for the church.

Now, another biblical fellowship principle is being applied. Jesus said, “I have other sheep not of this fold, them also I must bring . . .” (John 10:16). Just recently Pickford Nazarenes have become involved in providing worship and Bible study leadership to a group of people 15 miles distant . . . 34 were present the first time we met with them.

Will they decide to be part of the Church of the Nazarene? I don’t know. I hope when they organize they will call a Nazarene minister as their pastor. I do know these young couples and their families are interested in learning more about God and His will in their lives and community. The area in which they live is one of the better growing areas in the eastern Upper Peninsula and prospects for this group of new Christians are exciting.

Also, our church is cooperating with nine other churches in this immediate area to hold an Eastern Upper Peninsula Evangelistic Crusade. Good, strong evangelical workers are slated, and we are all working, praying, and believing together.

When the federal government closed Kincheloe Air Force Base (about 15 miles distant), this area was largely written off as far as growth is concerned. Recent events are proving this wrong. And, better yet, God still lives in many hearts here and loves these people, as He does all mankind. Pickford Church of the Nazarene may not be counted among large churches statistically, but she is large in her love for God and people here and around the world.

Long may the “year of the Christian Act” continue! □

PEN POINTS

YOURS FOR THE TAKING

Some people are good givers but poor receivers. When given a gift, they either refuse it or feel obliged to “pay back” the giver with something of equal or greater value.

Jesus offered eternal life to the people of His day but lamented their unwillingness to *receive* this wonderful gift. “And ye will not come to me, that ye might have life,” He said (John 5:40).

Perhaps we have received this greatest of all gifts, Jesus Christ himself, but because of independence and pride, are refusing the other gifts he offers us. Watchman Nee, renowned Chinese pastor and writer, realized after he had been a Christian for some time that Christ was his very life,

sufficient for every need that he had. After seeing this truth he said, “My daily life as a Christian would be summed up thereafter in the word ‘received.’”

The story is told of a Christian who died and went to heaven. Peter gave him a celestial tour including the newcomer’s own mansion. As the man opened a closet door in his mansion, many wonderful gifts tumbled out. “What are these?” he asked. “Oh,” said Peter, “those are the gifts Christ wanted to give you while you were on earth, but you wouldn’t receive them.”

Yes, He wants to give us the “peace that passeth understanding,” the “oil of joy for mourning,”

the “garment of praise for the spirit of heaviness,” “love that passeth knowledge,” “joy unspeakable and full of glory,” victory over besetting sins, contentment in any circumstance, strength for every trial.

Will we receive what He offers, or will we insist on living like spiritual paupers, struggling along on our own puny resources?

Using the words of Harold Hill, converted alcoholic businessman, “Live like a King’s kid!” That’s what you are if you have accepted Christ. *Receive* the gifts He has prepared for you! They are yours for the taking! □

—MAT NORDTVEDT
Grand Forks, North Dakota

THE HOLY SPIRIT AS PSYCHIATRIST



by DOROTHY BOONE KIDNEY
Washburn, Maine

Through the years of my Christian life I had learned to rely on the Holy Spirit for guidance and comfort. But it wasn't until I experienced a strange situation in a motel room that I recognized Him in the role of psychiatrist as well.

I stopped at an attractive motel and the desk clerk showed me a room. I glanced in appreciation at the gleaming maple furniture, the beautiful draperies and wall-to-wall carpeting. But when I noticed the large, blue light fixture on the ceiling, a quick shudder passed through me.

"Oh, dear," I thought anxiously, "I hope I can endure that blue glass light fixture during my stay here. I probably can tolerate it if I don't turn it on!" I was relieved to see a floor lamp in the corner.

"This room will be fine," I told the man.

After he left, I lay down on the bed to rest and think. What was that crazy, fleeting thought I'd had about an ordinary light fixture? I seemed to have had a sudden sensation of *fear* when I saw it. This was absurd!

I closed my eyes and prayed, "Lord, this is ridiculous! I almost didn't take this room because of an uncomfortable feeling about a light fixture! What caused such an unreasonable fear? Help me to *think* Lord!"

Lying there, I realized I wasn't uncomfortable about the light fixture *itself*. I was bothered because it was made of *blue glass*. I didn't like that blue glass! I recalled experiencing that same fear a few

JUST BETWEEN US

years before. My husband and I had been riding around town admiring houses decorated with Christmas lights. I had remarked fervently, "I wish people wouldn't use *blue* bulbs in their Christmas candles in their windows. I wish they'd use some other color!"

"Didn't I *like* blue?" I asked myself lying there. Yes, I had many blue dresses in my closet. It was *blue glass* I didn't like! Why did I dislike and fear

blue glass? Perhaps something in my childhood had triggered this fear.

"Help me, Lord," I prayed, "to recall my childhood."

Lying quietly I realized it wasn't just *any* blue glass that caused me apprehension. It was *blue lighted* glass! I remembered thinking, "I can endure the blue glass fixture if it *isn't lighted*." And the Christmas candles I'd seen in houses didn't bother me during the day; only at night when they were turned on. It was *glowing blue light* that I was afraid of—as nonsensical as it sounded! I couldn't go through life with a phobia like this. I didn't feel the Lord wanted me to.

"Let me remember my childhood," I prayed, "what *is* there about a blue light glowing in the dark that disturbs me?"

Then I remembered!

When I was about 10 years old, I began to have a slight pain on the bottom of my left heel when I walked. I complained about the pain. My mother examined my heel and thought she felt a small bone which she didn't seem to feel in the other heel.

"It really hurts terribly bad," I lied. I suppose I lied to get attention and sympathy. As the weeks progressed, I complained more. I began limping although the pain was not really that bad. As I began to get more attention, I limped more noticeably and complained more loudly.

"It's *unbearable!*" I exaggerated. "I can hardly stand on it!" I limped and lied and really built up quite a case.

Finally my mother told my father, "We can't let this child go on like this any longer! We'll have to take her to a foot specialist!"

My heart sank! A foot *specialist!* If she had suggested our family doctor, it might not have been so bad. I might even be able to fool our family doctor with my artificial groans of pain. But a *foot specialist*, I was sure, simply would glance at my heel, would probe the heel with an experienced finger and prove me the liar that I was!

I considered blurting out the truth to my mother, but I felt I had gone too far now to turn back. She made an appointment, and we headed for his office. I knew doctor visits were costly. I assumed rates for foot specialists were even higher! And our family was suffering through the Depression. It was a struggle to meet the payments on our house every month. My parents could not afford many visits to doctors—especially one to a specialist who would soon inform them that their daughter was a first class liar! I limped hopelessly and helplessly along beside my mother, dreading every step!

The specialist asked routine questions. "How long had it hurt?"

"Oh, for weeks," I said nervously. I was scared to death.

"Hurt bad?" he asked.

"Real bad!" I lied.

I felt fairly safe while he just asked questions, but I dreaded the tell-tale examination that he would give me.

"Well, we'll see," he said finally. "You can come

with her," he told my mother. "Follow me." I followed him with fear and guilt pressing me down, limping greatly. I had lied to my mother, to my friends, to a foot specialist, and I had lied before God. Now I was going to be found out! What would God do to me?

We went into a small, heavily draped room. He removed my shoe and stocking and snapped off the light. Such thick, impenetrable darkness! Horrid enough to make you scream in terror, especially if you were a liar about to be exposed!

I could hear my mother's and the doctor's voices but I could not see their faces. I could see no ray of light, no shadows, no comforting outlines of furniture. I thought hell could be no darker! I felt guilty, alone, forsaken as suffocating blackness closed around me. I felt shut off from everything living. There were just an angry God and I in this horrid blackness. How could a doctor examine my foot in such blackness?

He snapped a button and a small purple-blue, glowing light appeared in the darkness—an eerie, flat light which didn't lighten the room at all but just made the darkness seem heavier, denser. He held it in his hand and began moving the sly, blue-glowing eye over the bottom of my heel.

He moved it back and forth, back and forth in the nerve-shattering darkness! *Now* the doctor would say, "This child is lying!" He'd say it soon because the blue glowing light would reveal it to him. Back and forth! Silence. Blackness. Fear. I began slipping to one side.

The doctor spoke to me. I tried to answer. I was falling. The blue glass was glowing, winking. I was falling faster.

"I think she's fainting," I heard the doctor say from another world. I had never fainted before so I didn't know what *fainting* meant, but I was weakly floating off. I recall being carried over the doctor's shoulder into a light room. How grateful I was for that friendly light! He laid me on a couch and revived me. The blackness was gone. The horrible, blue light was gone!

He gave me little pads with holes to wear on my heel.

"I don't know how that child ever walked on that heel as long as she did!" he said as we were leaving.

I looked at him in surprise! Why did he say that? Wasn't he a competent doctor? Was he trying to cover up his lack of knowledge? Maybe there *was* some minor things wrong with my heel, but it had caused me very slight pain! The doctor's remark puzzled me, but I tried to push his remark out of my mind along with that horrifying, blue light.

Apparently I had *not* pushed the light out of my mind far enough. After all these years, blue, glowing lights made me uncomfortable.

In a powerful, penetrating way the Holy Spirit had taken me back to an incident I thought I had forgotten. And with His help I had recalled the nightmare experience in detail.

How silly it was to be afraid *now*—now that Christ had forgiven me, now that I had given my entire life

over to Him to control, now that I was an adult, a Christian.

I thanked Him for revealing the *source* of my fear and I was no longer afraid. Blue glass was just blue glass. Glowing lights were simply glowing lights.

The Holy Spirit loves us and knows our hearts—He can reveal the reasons for unreasonable fears and free us from their bondage. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7). □

Book Briefs



THE DELUXE DEVOTIONAL DUO

Christians through the years have testified to the importance of the church hymnal in their lives. The poetry of hymns, combined with the God-inspired words of the Bible, provides an added dimension to one's quiet time. The apostle Paul suggests this when he writes: "Speaking to yourselves in psalms and hymns and spiritual songs" (Ephesians 5:19).

In order to facilitate this use of the Bible and hymnal, Nazarene Publishing House has made available a King James (Authorized) Version Bible and Nazarene hymnal combination.

The Bible is bound in brown, long-wearing Durabond with limp edges. It has medium-size type, giving it ease of reading. A concordance and full color maps are included. The 5½ x 8½" page makes the Bible usable in private or public worship.

The *Worship in Song* hymnal is in matching brown binding, with gold stamped title. It's only 1½ inches thick, and contains every hymn and scripture reading found in the regular church edition.

Bibles and hymnals can be purchased at any time but this special Nazarene Publishing House Christmas Devotional Duo offer should not be overlooked. This is not a stock item, but a limited edition. We suggest that you order promptly. □

**Deluxe Devotional Duo
Nazarene Publishing House
To order, see page 23.**

LET THE SANCTIFIED LIVE IT



by LOREN W. GOULD
Virginia Beach, Virginia

Dr. D. I. Vanderpool was speaking at one of our colleges a few years ago and concluded his sermon with this question: "Now that you are saved and sanctified, what are you going to do about it?"

This is the challenge that every sanctified Christian must accept: "Now that I am sanctified inwardly by the gracious, cleansing baptism with the Holy Spirit, what must I do, and how am I to respond to God's directions so as to develop true holiness of character and life?"

We must remember that holiness of heart is only the beginning of God's eternal purpose for His people. Holiness of character and life is the ultimate goal, revealed in Scripture, for God's people in this life. The experience of heart cleansing is an essential step in reaching the level of living that God intends for us. The same God who said, "Be ye holy; for I am holy," also said, ". . . be ye holy in all manner of conversation [living]."

Holy living, then, requires both the divine power of God working within us and a "holy determination" on our part to comply with the will and purpose of God. Paul made this clear in Romans 12:2, saying "Be not conformed to this world." The rest of Paul's statement in Romans 12:2 makes it clear that we are to be conformed to the pattern of living that God has purposed for us. We are to nurture and cultivate the inner, pure, holy resources already present within the sanctified. In this manner we not only realize but fulfill "that good, and acceptable, and perfect will of God."

Helps to HOLY Living

The Holy Spirit's continued cleansing in our lives is very much like a light that fills a room at midnight. The light is present

so long as the conditions exist that make light possible. The electric current must continue to flow through the filament of the bulb if there is to be light. If holiness of life is to follow holiness of heart, the same consecration and commitment must prevail in one's life that was

necessary for one to enter into heart cleansing to begin with.

Much of Scripture refers to holiness or cleansing as a state of being or a continuous relationship as well as a crisis act. One such scripture is 1 John 1:7 which states that "if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Note that this whole passage is in present tense active voice, signifying continuous action. Therefore it would be quite proper to read the above passage thus: "If we walk in the light and continue to walk in the light, we have fellowship and

Further Tho

AS ONE WHO PRAYS too little and too awkwardly, but who has for many years practiced regular prayer times, I have thought considerably about this princely privilege.

I find that I need to keep in mind that prayer is not simply to bend God's will to my will. Often its purpose is the opposite: to bring myself into alignment with what He wants. And I am out of order, surely, if I try to pressure Him into acting on my behalf. I am not to corner Him and try to finagle something from Him.

People do this often. They feel that if they have prayed half the night about something, God ought to act as they want Him to. People find a promise God has made in the Scriptures and remind Him that He, who cannot lie, has said He would do thus and thus. If such persons do realize that there are always conditions to be met before receiving what God has promised, they often tell God that they have met the conditions. Actually, we cannot be all that sure that we have met His conditions since we must pass muster with Him—not ourselves. Our attitude or spirit or motive in the request might not be what they ought to be. Who can be sure that he knows his own heart, his deepest motivations?

It is for reasons of this sort that I once threw into the trash a book I owned entitled *The Law of Prayer*. It encouraged people to remind God that they had met His conditions and that He was obligated to act as they requested. The great evangelist Charles G. Finney talked about the law of revivals, and fostered in many people the understanding that God becomes obligated to us by reason of promises in Scripture. I have heard many preachers say that God has to do something, or is obligated to do something, because of what a Scripture passage states. The mature Christian will flee all such attempts to manipulate the Father, to control Him, to corner Him, to suggest that He has obligations toward us.

I am not much of a believer in fleeces. Gideon used that method, but that was long before Bethlehem and Pentecost, and before we came to have the Bible as we now have it. So we are not necessarily

continue to have fellowship with one another and the blood of Jesus Christ, His Son, makes us clean and keeps us clean from all sin."

The condition, then, upon which holy living rests is a continuous walking in the light. It is a continued yieldedness of ourselves, moment by moment, to the Lordship of Jesus Christ. Whereupon the pure, holy resources already present within the sanctified are expressed outwardly in holy living.

"Now that you are saved and sanctified, what are you going to do about it?"—*Live it, brothers and sisters, live it!* □

Thoughts on Prayer



to put out a fleece just because a person did who lived long before God revealed himself through Christ and through the New Testament Scriptures. Christians often tell God that if thus and thus happens, they will take it that God's will is thus and thus. Sometimes the fleeces they set up are staged toward their own interests. If they want the Lord's permission to do something, they tell Him they will know it is His will if a certain thing happens. That thing might be something that would happen anyway, as that the sun would shine, or that a person would speak to us before we would speak to him, or that the 16th of March would follow the 15th.

Some kind of regularity in our praying, as we seek by this means to grow in grace, is also significant for me. Most Christians will find that regularity is important to them.

Daniel seemed to pray with regularity, for he "kneeled upon his knees three times a day, and

prayed, and gave thanks before his God, as he had done aforetime" (Daniel 6:10).

In "regular" prayer times, we might find ourselves praying in much the same way each time. If a prayer is one that we have devised, or if it is one devised by others which suits us, repeating it daily is not necessarily vain repetition. The Lord's Prayer, which Jesus taught His disciples, suggests the validity of what I am saying here. As we read in Matthew, He said they were to pray "after this manner" (Matthew 6:9), as though it would be only loosely a prayer formula. But when He responded to the request of the disciples at another time to teach them to pray, as Luke records, He seemed to suggest that they use more or less the exact words in their prayers, because He prefaced it by saying, "When you pray, say . . ." (Luke 11:2).

To pray early in the day is also helpful to me. Actually, for many years, on waking in the morning, before getting out of bed, I have had the satisfying practice of an early devotional time. I reach for my Bible and my prayer lists and read, pray in a general way, and intercede for persons on a number of prayer lists. In my case this includes denominational and local church leaders, my fellow teachers, former and present students, members of a prayer group, relatives, friends, and others.

As regards intercession for others, I believe profoundly in its importance. There is much reference to intercession in the Old Testament. Abraham intercedes for Sodom (Genesis 18:23-33). Jacob's blessing of Joseph's sons is of this nature (Genesis 48:8-23). Moses often functioned as a go-between, as for the idolatrous Israelites (Exodus 32:31-32). All night Samuel prayed for Saul, grieved but tender (1 Samuel 15:11).

Intercession is often urged and practiced in the New Testament. Christ urged it for those who use us badly (Matthew 5:44). He said to Peter, "But I have prayed for thee, that thy faith fail not . . ."

by J. KENNETH GRIDER

Kansas City, Missouri

(Luke 22:32). In John 17 we have a sustained prayer of Jesus for His disciples. In Acts, the young church prayed for Peter (12:5-12), and for Barnabas and Saul (13:3).

Christians prayed for each other in New Testament times. They often asked for the prayers of others, and assured people of their prayers. Paul went forward for prayer in just about every epistle he wrote. And he often asked his readers to pray for him. It is not necessarily a sign of weakness, surely, if we ask people to pray for us. Nor is it necessarily a parading of our spiritual life if we at times let people know that we are praying for them.

These, then, are a few thoughts on prayer from one who does all too poorly at it, but who finds that not to pray, even with some regularity and with some planning, is not to be fulfilled—and that to pray, in this way, fulfills, in part, our discipleship to Jesus Christ. □

FROM **Gay** TO **God**

ANONYMOUS

IT ALL STARTED a long time ago. I was 9, he was 14. He was out for thrills. I was young and gullible, but I can't put all the blame on him. Whatever the reasons, I became a homosexual.

One thing led to another and I began to meet and seek out other homosexuals. I was having fun, or so I thought. It may have been the excitement of doing the forbidden, but for some reason I put my whole being into it. I was having the time of my life; it was truly enjoyable.

My parents didn't know anything about what was going on. They never had any contact with people "like that!" As far as they were concerned, I was their little boy who could do no wrong. To this day they still know nothing about it, and I hope they never find out.

My parents were faithful in taking me to church, but I resented the people I met in the church. They seemed to be such know-it-all phonies. To me, their life-styles were out of tune with today's society. They taught me to say and do the right things, only they failed to do it themselves. You had to be "hip" to make it in my generation, and for me, doing my thing meant being gay. My parents and the church in which I was raised tried to force me into a mold I did not understand or want. I wanted no part of God and His plan of redemption. The church and religion were square and unnecessary. I thought I would fit God in later, but for then I would live the way I wanted. I couldn't have cared less what others thought. I was happy with my life-style, my lovers, and my station in life. It didn't matter to me that the way I was living was against God and His church. I simply did not care.

I got older and entered high school. Nothing changed as far as my homosexuality was concerned. Only the names and faces were different. Things got a lot heavier and more involved. Sex became more serious and less fun. I was in as deep as I could go and I knew it. I wasn't out for a cheap thrill. I meant business. I would live my life as a homosexual. I trained my voice to be an octave higher. I learned to walk with a twitch, and picked up other mannerisms I'll not describe.

At the time it was all part of preparing myself for life. Later my life was changed, but I must live with these scars of the past, which cause me such shame and embarrassment.

After high school, for health reasons, I moved to a drier climate. I resented God for allowing me to have such an illness. I hated to leave my home, family, friends, and my lovers. So after moving 3,000 miles from them, I thought, "Here's my chance to really live it up." I decided to do the bars, to find new lovers, but to my amazement I chickened out. I had been raised in the church all my life. For the past 20 years I had gone to church every Sunday, so I went here, partly out of loneliness, partly out of habit.

Through this church I met two beautiful friends, Bob and Karen. They were my age and lived nearby, so I offered them a lift to church. But I soon found out they believed in all that old-people stuff. And they were trying to get me to believe too. Realizing that they would wear me down, I tried to get rid of them. I was rude to them, hoping they'd buzz off. Still they wouldn't leave me alone. Finally I told them off. I told them I didn't need God or them. But I had met my match in stubbornness; they still wouldn't back off. They showed true love for me. I could see in them a reflection of Christ, and deep

TRUST ME

*"Obey My instructions;
Is His command;*

*"Leave the obstructions
In My hand.*

*"The clouds of trouble look dark,
Obstacles may loom ahead,
But I am in control—
Have no fear or dread.*

*"There are no insurmountable
problems
Tho' the solution is not in sight;
Commit and trust your way to Me,
I will bring you into the light.*

*"Relinquish it all and rest,
Although you don't see how.
Trusting Me—just simply know
That I am working now."*

—ELAINE WRIGHT COLVIN
Boise, Idaho

Deliverance

"... I will deliver thee, and thou shalt glorify me."
(Psalm 50:15)

within me I desperately wanted what they had. I longed for the peace and joy they experienced.

The night came when I could take no more. I fell to my knees beside my bed and began to pray. I prayed like I had never prayed before. I confessed all my wickedness to the Savior, and begged His forgiveness. I told Him if He could and would save a faggot, to please save me. As I prayed I wept. "Big men don't cry," I told myself, but I could not stop the flow. When I had prayed through, the night sky seemed to open up and God entered my heart and life that night. I was no longer alone; I knew He was there with me.

He filled the void, and cleansed my soul. All I wanted to do was shout "Glory!" It was real. The joy that filled my heart that night I cannot describe.

The first thing I did was call my parents and tell them. Their joy was exceeded only by my own. I also told Bob and Karen, those dear Christians who showed me the way. The next day I went out and bought my first Bible. Within a few months I had literally worn it out.

Then Satan showed up, armed for battle. He began hurling temptations at me from all sides. It was only then I realized that my life as a homosexual was over. I was frightened at first. But I knew I was a child of the King now, and nothing could defeat me. God is faithful in all situations. He is the victor over *all* sin.

In a few months the Lord led me to a girl and said, "She's the one I have given you to marry." *Marry!!* Surely the Lord was kidding, I thought. But as I got to know her, I realized what a wise choice the Lord had made for my life. I decided to tell her about my past before we got serious, so she could back out. But to my surprise she didn't. Several months later we were married.

What a lucky day that was for me! Mary has stood by me through some really rough times. She is doing all that can be done to help me. How very much I thank God for giving her to me.

After I had been saved a while, the Lord called me to preach. But I thought I knew better. I told the Lord, "I can't do that! I'm no good! I'm an ex-gay!" But the Lord just said, "So?" I am now preparing myself for His service. My loving wife is behind me all the way. She is willing to sacrifice to see my dream fulfilled. Together we three will make it.

Satan fights me daily, but God's love and mercy never cease. He walks with me daily; He never leaves me to fight alone, and together we will win the battle. Life for me now is right. I have a beautiful wife, an adorable young daughter, and another child coming soon. I thank God for Christian friends who care, but mostly for my Savior who will call a homosexual out of darkness into fullness of life. Praise His name forever! □

ADEQUACY FOR LIFE



by LYLE P. FLINNER

Bethany, Oklahoma

Is there any among you for whom adequacy for life is not a coveted goal?

Is not "adequacy for life" what "becoming a whole person" is all about?

Is not the stirring within us a reaching out for something beyond the present horizon that will permit us to have the resources and grace we need to meet life?

Some psychologists say that feelings of inadequacy and inferiority so haunt all of us that they become an explanation of many of our emotional problems.

But such feelings need not be the property of the vibrant, believing Christian.

Never has any book provided such resources for living with guaranteed promises and laws for its fulfillment as the Word of God.

A clearly illustrative portion of such truth is found in Ephesians, chapter 3. Three verses interweave the dynamic truths of power and abundant resources.

Ephesians 3:7: "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power."

Ephesians 3:16: "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man."

Ephesians 3:20: "Now unto him that is able to do

exceeding abundantly above all that we ask or think, according to the power that worketh in us."

Notice the emphases on power, might, riches of His glory, and abundance.

Never have such resources been promised with such backing.

All of the resources of God are available to make us adequate persons.

But the question arises—adequate for what?

"To whom much is given of him shall much be required."

Some tend to think of the ultimate state as one of tranquility, peace, and infinite pleasure, with few conflicts, problems, and difficulties.

But the adequacy of life which God's Word speaks about is an adequacy *for* life. You are enabled by the grace of God to face life at its hardest, to face the most severe trial, to suffer the greatest loss, to bear the heaviest cross—and to face such life victoriously.

Such a life requires resources far beyond those provided by any kind of psychological adjustment. Such resources come from an intimate, personal relationship with an all-powerful God who opens himself to make the same resources available to you.

POINT TO PONDER: Am I depending for adequacy of life, on personal adjustment or divine resources? □

Becoming a
Whole Person

the editor's STANDPOINT

THE BIBLE READS ME!

I have been an avid reader of books from childhood. A constant temptation, therefore, has been to get so busy reading other books that the Bible would be neglected. To keep this from happening, I formed the habit, in my first year of ministry, of devoting an hour each day to reading the Bible without consulting other books, however good those other books might be. No other practice has been as helpful to my head and heart as this one.

Not for a moment do I discount the value of books to help us understand the Book. My bookshelves are weighted with Bible dictionaries, Bible commentaries, and Bible studies of various kinds. I treasure them. But reading books about the Bible is no substitute for reading the Bible itself. The other books do not share the power of the Bible to nourish and shape my Christian life.

Other books are easier to read, for they do not read me like the Bible does. They do not expose my moral and spiritual deficiencies. They do not produce deep

conviction and induce earnest repentance. Neither do they console me with promises of pardon, cleansing, and strength in the way the Bible does. In a sense that no other book is, or can be, the Bible is God's Word to me. He addresses me through the Bible. The Holy Spirit causes truth to become light when I read the Bible, and in that light I can walk so as to please God.

I can hide my heart from the opinions of men, but not from the Word of God. I have learned by experience that "the word of God . . . is a discerner of the thoughts and intents of the heart" (Hebrews 4:12). In his *Journal* Wesley records the testimony of a Moravian Christian, David Nitschman, who said, "I knew nothing of my heart till, about the age of twenty-six, I bought a Bible, and began to read the New Testament." This has been my constant experience, that the Bible shows me my heart, a sometimes painful discovery! But more important, it points me to Jesus Christ, whose atoning blood cleanses from all sin! □

THE POWER OF GOD

Since the atom was split, loosing a power that destroyed cities in seconds, men have trembled in fear of a nuclear holocaust. How sad that in an age when man's power is so feared, the power of God has been increasingly ignored or denied. The words of Jesus have fresh relevance in our time: "Do not be afraid of those who can kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both soul and body in hell" (Matthew 10:28, NIV). Beside the power of God, the vaunted powers of men are nothing.

So great is the power of God that "Power" becomes a synonym for God in Scripture. Jesus said to the high priest who interrogated Him, "You will see the Son of man sitting at the right hand of Power" (Mark 14:62, RSV). This was a way of saying "the right hand of God."

Scripture bears impressive testimony to the power of God as Creator. Jeremiah 10:12 affirms that "God made the earth by his power" (NIV). The earth is not eternal, nor did it originate by chance. It was created

from nothing by the Almighty. And Job 26:7 tells us that God "hangs the earth upon nothing" (RSV). Think of it—He made it out of nothing, then hung it upon nothing, and it has never been jiggled off the hook!

The Bible also celebrates the power of God as Redeemer. The great redeeming event of the Old Testament was the Exodus. Of that mighty deliverance the Israelites, led by Moses, sang these words: "Your right hand, O Lord, was majestic in power. Your right hand, O Lord, shattered the enemy" (Exodus 15:6, NIV). God smashed the armed might of Egypt and liberated His enslaved people. And He only used one hand!

The great redeeming event to which the New Testament bears witness is the crucifixion and resurrection of Jesus: "He was crucified in weakness, yet he lives by God's power" (2 Corinthians 13:4, NIV). To those who believe, the good news of that event is "the power of God unto salvation" (Romans 1:16; 1 Corinthians 1:18). And those who trust in the risen Lord

This has been my constant experience, that the Bible shows me my heart, a sometimes painful discovery! But more important, it points me to Jesus Christ, whose atoning blood cleanses from all sin!

are “Kept by the power of God” through all the changing fortunes of this life (1 Peter 1:5). Man’s power ends with death, but God has power to raise the dead.

This limitless power of God imposes very definite limits upon man’s power. When Pilate boasted of his power to release or to crucify Jesus, the Lord calmly replied, “You would have no power over me if it were not given you from above” (John 19:11, NIV). Despite appearances to the contrary, God is in control of every situation in which we find ourselves. His people are never the helpless pawns of cruel “Fate” or blind “Chance.” They are ruled by Him who is “the ruler of the kings of the earth” (Revelation 1:5, NIV).

Evil forces may shake us like a bulldog shakes a rat, but God has that bulldog on a leash! The story of Job reminds us that God has set definite limits to the power of Satan (Job 1:12; 2:6). The devil may be tied with a long rope but he is tied. The cross of Jesus marks the end of Satan’s power. Jesus partook of

flesh and blood “that through death he might destroy him that had the power of death, that is the devil” (Hebrews 2:14).

Scripture speaks of “the power of sin,” “the power of death,” and “the power of the evil one.” These are awesome powers, indeed, as rivers of blood and centuries of misery attest. But greater than these destructive powers that plague mankind is the power of God in creation and redemption. Our salvation and security is assured by this power. No wonder the apostle Paul exclaimed, “If God be for us, who can be against us?” (Romans 8:31). No wonder the apostle John declared, “Greater is he that is in you, than he that is in the world” (1 John 4:4).

A little reflection upon, and confidence in, the power of God will do more to prevent a nervous breakdown than all the pills a doctor can prescribe, a druggist can dispense, and a patient can swallow. In the midst of your trials, remember, “Power belongs to God,” and “He gives power and strength to his people” (Psalm 62:11; 68:35, RSV). □

GOD’S INSTRUMENT

I have a New Testament that is especially precious to me. It is not handsomely bound, and it was an inexpensive item when published over a century ago. The cover is brown, canvaslike material, and a rather crude cross has been etched on it in black ink.

This New Testament belonged to one of my ancestors. What makes it so precious is this: He carried and used it during the Civil War as he ministered to homesick, wounded, and dying soldiers.

According to the best information I have gathered, he was not a chaplain. Indeed, he was not an ordained minister at all. He was simply moved with compassion by the hurt and dying men on the battlefields who needed the Savior. Bearing to them the message of the Gospel, he helped them find peace in the midst of the curse and carnage of America’s bloodiest war. He read from that New Testament and prayed with many who were minutes from eternity.

Every time I see that New Testament I am reminded that a dying people need Jesus, the one and only

Savior of sinners. And I am reminded that our Lord reaches the lost and comforts the saved through humble believers who care deeply for Him and for them.

Too many Bibles are merely ornamental. They are not read and used by their owners. They are only displayed, especially when the pastor is coming to visit.

But the real value of the Bible is instrumental. It needs to be read, studied, practiced, and shared with others in order to fulfill the purpose for which it was given.

The brown New Testament with the black cross on its back cover was an instrument of divine mercy to men in extreme peril and need. It is still an instrument of divine challenge to my own heart and life.

The Book of God is intended to light the path to God. The Bible, like the gospel, has been placed in the service of reaching people for, and teaching people about, “the Way, the Truth, and the Life.” □

IN THE NEWS

PEOPLE AND PLACES

Pastor Clarence Killion, of the Dinuba, Calif., church, runs in the early morning both to keep in physical condition and to compete in the Masters (sometimes called Veterans) Track Meets for men over 40. He has won gold, silver, and bronze medals in the Senior Olympics, Pan American Championships, and other meets.



This past summer, the 61-year-old Killion participated in the Third World Veterans Championships in Hannover, Germany. Competing in a field of 48 in his age-group, he placed third in both the 100 and 200 meters, and also won silver and bronze medals as lead man on the U.S. relay team.

While in Europe the Killions attended Churches of the Nazarene in West Berlin and in London. Rev. Killion has pastored at the Dinuba church for 16 years and is a member of the Central California District Advisory Board. □

Attending the United Nations Conference on Science and Technology for Development in Vienna, Austria, in August and representing Seattle Pacific University was SPU **Professor Samuel Dunn**. At this conference scientists and politicians from around the world gathered to discuss problems of using science and technology in advancing the developing countries of the world.

Dunn is director of the School of Natural and Mathematical Sciences at Seattle Pacific University. He holds the B.A. and B.S. degrees from Olivet Nazarene College. He holds the Ph.D. degree in mathematics from the University of Wisconsin and has been at Seattle Pacific University since 1968. His scholarly interests are in mathematical modeling and futurism. He is a member of Seattle First Church of the Nazarene.

At the conference Dunn led a Non-Governmental Forum Workshop on "The Role of Higher Education in

Facilitating Science and Technology for Development." The focus of the workshop was on ways the universities in the developed countries could help in the development process. Of high concern at the workshop was the brain drain from the developing countries.

Dunn is currently working with Professors Joseph Nielson of Olivet Nazarene College, Ray Reglin of Mid-America Nazarene College, and Alex Deasley of Nazarene Theological Seminary on a futurist book *Opportunities Unlimited, the Church of the Nazarene in the Year 2000*, scheduled to be published next year by the Nazarene Publishing House. □

Rev. David W. Taylor of Toronto, Ontario, has recently accepted the newly created position of Director of Christian Ministries for Grace Children's Hospital in Port-au-Prince, Haiti. Besides the chaplaincy duties, he will also be involved in the tour program for North American sponsors and public relations for the hospital.



Grace Hospital is owned and operated by Child Care International, an interdenominational Christian charitable organization, with head office in Toronto, Ontario.

David and his wife, Pat, were serving two churches on the Canada Cen-

tral District on an interim basis when the appointment was made. Prior to that they pastored for three years on the Canada Atlantic District, where he was ordained in 1978.

Mr. Taylor holds a B.A. from Carleton University, B.Th. from Canadian Nazarene College, and an M.Div. from Nazarene Theological Seminary. They began their assignment with language studies in Haiti September 4. □

Mr. Lester R. Arnold, of Colorado Springs Southgate Church, recently received a special achievement award for superior managerial and leadership qualities from the Department of the Air Force.



Mr. Arnold was in the Air Force for 5 years and is currently employed at Peterson Air Base as a civilian. He has been in civil service for 28 years.

He and his wife, Ada, have been members of the Southgate Church since 1964. Mr. Arnold teaches the Senior Adult Sunday school class and is a member of the church board. □

MVNC OPENS DINING COMMONS

Ribbon-cutting ceremonies for the opening of Mount Vernon Nazarene College's new \$600,000 dining commons were held October 4. The completion of Phase I of Campaign Plateau 80 was marked by a buffet style dress-up dinner for students and administrators that evening. The dinner menu included baron of beef, sweet and sour pork, vegetables, and strawberry shortcake.

Work was begun immediately on Phase II, a \$150,000 remodeling project of the former dining area, and a new vestibule entrance. Offices pres-



Participating in the ribbon cutting were (l. to r.) Dr. S. P. Parry, vice-president; Dan Stadvec, student body president; Dr. L. Guy Nees, president, MVNC; and Mr. John Donoho, dean of students.



Inside view of new MVNC cafeteria. It has space to seat 600. Around 350 were present at first meal.

ently on the second floor will be relocated in this area, in addition to the president's dining room, post office, a student lounge, and college bookstore. According to Dr. S. P. Parry, vice-president for Finance and Management, projected completion date for this area is December 31.

The final phase of the project will be to expand the library to include all the second and third floor of the Campus Center. Provisions will be made for access by handicapped, and architectural drawings are under way. Expected completion date, according to Parry, will be by fall, 1980. This will depend on funds available, as the college is trying to complete the entire \$900,000 total project debt free. □

HIGHTOWER INAUGURATED PRESIDENT OF CNC

Rev. Neil E. Hightower was installed as the 11th president of Canadian Nazarene College on Sunday, September 30. The investiture ceremony took place in the College Auditorium, Winnipeg, Manitoba. Rev. Hightower was elected to the presidency in July, 1978, after the resignation of Dr. Ronald Gray.



Post-secondary educational institutions from across Canada and the United States were represented at the investiture, along with the college's Board of Governors. The general

church was represented by Dr. George Coulter, general superintendent, with Dr. Mark Moore, executive secretary, representing the Department of Education and the Ministry.

In the inauguration address entitled "Builder of Men of Real Worth," President Hightower said:

Today in this inaugural service, I commit myself and this institution to a new era of building persons of real worth—students who are prepared in heart, loyal in spiritual goals, and faithful to God; who are also embued with creative intellectual goals . . . I have another affirmation to make in this hour, that must transcend yesterday . . . It is a commitment to the present, and more particularly to the persons who make Canadian Nazarene College a community of learners. We will not build monuments to the past but will construct living witnesses who treasure the integration of faith and learning.

Rev. Hightower has served as pastor at Lavelle, Pa.; College Park, Md.; Bel Air, Md.; and Toronto, Ontario; and as a full-time minister of education and youth at Baltimore First Church. From 1971 to 1978 he served as superintendent of the Canada Central District. □

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Dr. Dan Etulain, a Nazarene from Sheldon Jackson College in Sitka, is the director of the service which includes original programming as well as the transmission of other Christian programming such as "Focus on the Family" with Dr. James Dobson.

Rev. Glenn VanDyne, pastor of the Sitka Church, serves as host on the locally produced programming.

ACTS-TV receives some support from the Sitka Church and from the

Alaska District. However, it depends also on volunteer support from a wider range of contributors. It is an approved 10 percent missionary special of the Church of the Nazarene.

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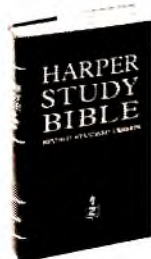


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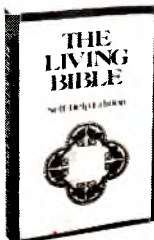


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MORE THAN 60 OVERSEAS DISTRICT SUPERINTENDENTS WILL ATTEND GENERAL ASSEMBLY

The Church of the Nazarene is reaching more people in more countries than ever before. Its largest gains are being recorded in newer fields.

In June, 1980, more than 60 district superintendents from 40 countries will be coming to the United States for the 20th General Assembly.

Churches desiring to have one of these district superintendents speak in a service before or after General Assembly should contact the Department of World Mission. They will be scheduled on a "first-come, first-serve" basis. □



On a recent Saturday morning, more than 150 senior adults of the Louisiana District gathered in Baton Rouge First Church for a rally. They came from all over the state in a heavy rainstorm. After the service arranged and planned by district Senior Adult Ministry director, Rev. R. A. Isbell, they shared a fried chicken box lunch. Afterwards they drove through the rain, with a police escort, to the governor's mansion. Governor Edwin Edwards had been delayed in returning from New Orleans because of the heavy rain. His staff served a variety of refreshments prepared for the occasion. As the group sang gospel songs around the piano, Governor Edwards (shown in foreground) arrived and visited with the group. He reminisced of his boyhood days growing up around some of the older people he knew in the group.

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USE SPECIAL ORDER COUPON ON PAGE 21

together with the Indian students and faculty," says Mr. Adams.

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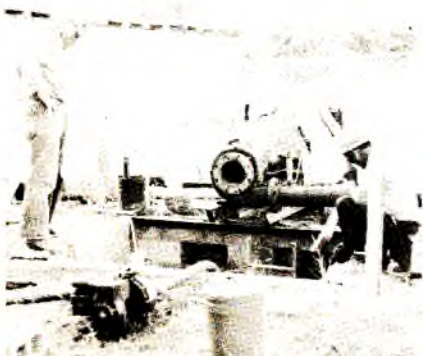
1. Repainting the dining hall (completed);
2. Finishing five new offices;
3. Building a gym: one large choral room, two studios, four practice rooms, and storage areas;
4. Over \$2,000 worth of sidewalks (completed);
5. An existing well was cleaned out and put in working order. A new pump was purchased and installed along with new pipes (completed);
6. The Lovington Church donated a baby grand piano for the new choral room (completed);
7. New siding was put on one cottage (completed);
8. A water softener for the president's cottage was donated and installed. (Donated by a lady from Fort Sumner Church);
9. Nursery equipment installed (completed).



Men mixing concrete for the sidewalks

MEN IN MISSIONS WORK AT INDIAN BIBLE SCHOOL

New Mexico Men in Missions under the direction of Mr. Glenn Adams are undertaking nine projects at the Nazarene Indian Bible School before 1979 ends. "God has certainly blessed our New Mexico men as they have labored



Working on the well

Book Briefs ORDER COUPON



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EVANGELISTS' SLATES

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RENEWING the SPIRIT of REVIVAL

ALLEN, J. A. (JIMMIE): Horatio, AR (Nix Chapel), Nov. 19—Dec. 31

ANDREWS, GEORGE D.: Rantoul, IL (First), Dec. 4-9

ANDERSON, LAWRENCE: Londonderry, NH (Derry), Dec. 23-29

ATTIG, WALTER: Sparta, IL, Dec. 4-9

BABCOCK, KENNETH & MILDRED: Spanish Ministries of Evangelism, FL, month of Dec.

BELL, JAMES & JEAN: San Antonio, TX (Valley Hi), Dec. 5-9

BLUE, DAVE & DANA: Mena, AR, Dec. 12-16; Florida Concert Tour, Dec. 18-31

BOND, GARY & BETH: Florissant, MO, Dec. 5-9; Milford, IL, Dec. 11-16

BREWINGTON, JANE: Douglasville, GA, Winter Teen Retreat, Dec. 7-9

BROOKS, GERALD & JUNE: Velma, ND (First), Dec. 4-9; Ellendale, ND (First), Dec. 11-16; Reserved, Dec. 17-30

BUCKLES-BURKE EVANGELISTIC TEAM: Taylor, MI (Eureka), Dec. 4-9; Doylestown, OH, Dec. 11-16

BUCKLEY, RAYMOND: Mound City, MO, Dec. 4-9

GOSPEL SINGING BURKHAMMER FAMILY: Myrtle Beach, SC, Dec. 2, Concerts Through the South, Ending in Orlando, FL, month of Dec.

CAMPBELL, BILL: Cove, AR, Dec. 11-16

CANEN, DAVID: Dublin, GA (Wilkes Chapel), Dec. 4-9

CAUDILL, STEVE & SUE: Harlingen, TX, Dec. 4-9; Springfield, OH (City Crusade), Dec. 27-31

CAYTON, JOHN: Hartford, CT (First), Dec. 4-9; Ravenswood, WV, Dec. 11-16; Pittsfield, ME, Dec. 18-23

THE CELEBRATION TRIO: Trenton, OH (First), Dec. 2; Chillicothe, OH (All Night Gospel Sing), Dec. 30; Parkersburg, WV (Broadway), Dec. 31

CLINE, JERRY: Benton, AR (First), Dec. 4-9; Newport, AR, Dec. 11-16

COLLINS, LUTHER: Waterford, OH, Dec. 4-9; Canoga Park, CA, Dec. 12-16; Reserved, Dec. 18-30

COX, CURTIS B.: Tichnor, AR, Dec. 3-9

CRABTREE, J. C.: Christiansburg, OH (CU), Dec. 9

CRANDALL, V. E. & BARBARA: Los Angeles, CA, Dec. 4-9

CROFFORD, C. D.: Ontario, NY (U. Meth.), Dec. 2

DARNELL, H. E.: Brownsburg, IN, Dec. 13-23

DELL, JIMMY: Perry, MI, Dec. 4-9; New Lothrop, MI, Dec. 10-16; Reserved, Dec. 17-25; Prescott, AZ (First), Dec. 26-30

DIXON, GEORGE & CHARLOTTE: Gospel Concert Tour, FL, Dec. 5-9; Vidor, TX, Dec. 12-16; Gospel Concerts, AZ, Dec. 18-23

DUNN, DON: Ravenna, OH, Dec. 4-9

ELLINGSON, LEE: Shelbyville, IN (Bible Meth.), Dec. 3-9; Pasadena, TX (Red Bluff), Dec. 11-16; Reserved, Dec. 24-30

FELTER, JASON: Brooksville, FL, Dec. 2-9

FILES, GLORIA & ADAMS, DOROTHY: New Cumberland, PA (Child Crus.), Dec. 4-9; Reserved, Dec. 10—Jan. 1

FINE, LARRY: Beatrice, NE, Nov. 28—Dec. 2; Union, MO, Dec. 5-9

FORTNER, ROBERT: Cowling, IL (Free Meth.), Dec. 4-9

GAWTHORP, WAYLAND: Charleston, IL (Wes.), Dec. 4-9

GRAHAM, NAPOLEON: Little Rock, CA, Dec. 30—Jan. 9

GREEN, JIM & ROSEMARY: Sturgis, MI (First), Dec. 4-9

GUNTER, WILLIAM: Buhl, ID, Dec. 8-10

HAINES, GARY: Farmington, NM (First), Dec. 4-9; Reserved, Dec. 10-31

HALL, CARL: Birmingham, AL (Forestdale), Dec. 4-9; Spring Hill, FL, Dec. 11-16

HATHAWAY, KEN: Oklahoma City, OK (Community), Dec. 4-9; Texhoma, OK, Dec. 14-16

HILDIE, D. W.: Delta, CO, Nov. 27—Dec. 2

HOLLEY, CLEVELAND D.: Reynoldsville, PA (Gospel Center), Dec. 7-16

HORNE, ROGER & BECKY: Gospel Concerts, Dec. 6-9

JACKSON, PAUL & TRISH: Reserved, Dec. 13-14; La Junta, CO, Dec. 15-16; Reserved, Dec. 17-31

JOHNSON, RON: Seattle, WA (Crown Hill), Dec. 2; Christmas Concerts in Washington, Oregon & Idaho, Dec. 9-23; Reserved, Dec. 24-31

KELLY, CHARLES: Interim Pastor (Mission Meth.), Dec. 3-9

LANIER, JOHN: Junction City, OH (Meth.), Nov. 27—Dec. 2

LASSELL, RAY & JAN: Cambridge, OH (First), Dec. 4-9; Mooresville, IN, Dec. 11-16; McEwen, TN, Dec. 27-31

LAWSON, WAYNE: Orofino, ID, Dec. 4-9

LAXSON, WALLY & GINGER: Phoenix, AZ (Maryvale), Dec. 4-9

LECKRONE, LARRY: Owego, NY (First), Dec. 4-9; Freeman, MO (Christian), Dec. 18-23

LEMASTER, BEN: Modesto, CA (Trinity), Dec. 4-9

LIDDELL, P. L.: Battle Creek, MI, Nov. 27—Dec. 2; Sturgis, MI (First), Dec. 4-9

LOMAN, LANE & JANET: Milford, OH (First), Dec. 4-9; Doylestown, OH, Dec. 11-16

MANLEY, STEPHEN: Three Rivers, MI, Dec. 4-9; Cincinnati, OH (Northern Hills), Dec. 11-16; Pioneer, OH, Dec. 18-23; Bryant, IN (Union Chapel), Dec. 27-30

MANN, L. THURL & MARY KAY: Kankakee, IL (Limestone), Dec. 4-9

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Piqua, OH, Dec. 2-6; Crawfordsville, IN (First), Dec. 9-13; Reserved, Dec. 23-27

MICKEY, BOB & IDA: Trenton, MO, Nov. 27—Dec. 2

MILLHUFF, CHUCK: Webster, TX (Nasa), Dec. 5-9; Mena, AR, Dec. 12-16; Lufkin, TX (Bethel), Dec. 19-23

MOORE, NORMAN: El Centro, CA, Nov. 27—Dec. 2

MULLEN, DE VERNE: Newmarket, Ont., Dec. 23

MYERS, HAROLD: Fox Lake, IL, Dec. 4-9; Bolingbrook, IL, Dec. 11-16; Reserved, Dec. 18-30

NEFF, LARRY & PAT: Concerts, Hernando, FL, Dec. 30

ORNER TRIO MINISTRIES: Stratton, OH, Dec. 4-9; Massillon, OH (First), Dec. 16

OYLER, CALVIN & VIRGINIA: Sylvia, KS, Dec. 4-9

PASSMORE EVANGELISTIC PARTY: Sumner, MI, Dec. 2-9; Shelby, NC, Dec. 11-16

PERDUE, NELSON: Rockford, IL (Samuelson Rd.), Dec. 4-9; Murphysboro, IL, Dec. 11-16; West Jefferson, OH, Dec. 18-23

PFEIFER, DON: Fairmont, WV (Central), Dec. 4-9

PITTS, PAUL: Pennsylvania Concert Tour, Dec. 2-9; Florida Concert Tour, Dec. 10-23

PORTER, JOHN & PATSY: Gloster, MS (First), Dec. 4-9; Huntsville, AL (Calvary), Dec. 11-16; Reserved, Dec. 18-30

QUALLS, PAUL M.: Lebanon, TN, Nov. 27—Dec. 2; Ravenna, OH (Area-wide Crus.), Dec. 4-9

RICHARDS, LARRY & PHYLLIS: Springfield, TN (Salem), Nov. 30—Dec. 2; Indianapolis, IN (S. Meridian), Dec. 16

RICHARDSON, B. T.: Centerville, OH, Dec. 9

RICHMOND, RON: Owego, NY, Dec. 2-9; Reserved, Dec. 11-27; Reading, PA (Calvary, Teen Retreat), Dec. 28-30

ROBINSON, TED: El Centro, CA (First), Dec. 4-9; Fremont, OH, Dec. 11-16

ROTHWELL, MEL-THOMAS: Durant, OK (First), Dec. 4-9

SELFRIDGE, CARL: Marionville, MO, Nov. 27—Dec. 2

SIPE'S EVANGELISTIC TEAM: Smith Center, KS, Dec. 4-9

SLACK, DOUGLAS: Campton, KY (Mtn. Community Church), Nov. 27—Dec. 2; Winslow, IN, Dec. 4-9

SMITH, CHARLES HASTINGS: Denton, TX (Taylor Park), Dec. 5-9; Artesia, NM (First), Dec. 12-16; Calgary, Alberta (First), Dec. 19-23

STEVENSON, GEORGE: Gwynn, VA (Gwynn's Island), Dec. 4-9; Covington, VA (First), Dec. 11-16; Reserved, Dec. 18-30

STOCKER, W. G.: Langdon, ND (Evang. Ch. of N.A.), Nov. 27—Dec. 2

STRICKLAND, RICHARD: Highland, IN (First), Dec. 4-9; Bellefontaine, OH (First), Dec. 11-16; Reserved, Dec. 17-31

TAYLOR, EMMETT E.: Republic, MO, Dec. 5-9

TAYLOR, ROBERT: One-Night Learn to Live Rallies in Ohio, month of December

TRIPP, HOWARD: Vance, AL, Dec. 4-9

TUCKER, BILL & JEANNETTE: Akron, OH (Ellet), Dec. 4-9; Carmichaels, PA (Fairdale Free Meth.), Dec. 11-16; Reserved, Dec. 24-31

WELCH, DARLENE: Stanford, KY, Dec. 16

WELLS, LINARD: Garland, TX, Dec. 4-9

WEST, C. EDWIN: Salem, OR (South Salem), Dec. 5-9; Tucson, AZ (Palmdale), Dec. 12-16; Reserved, Dec. 17-26; New Mexico District Teen Snow Retreat, Dec. 27-29

WEST, EDNA: Trevorton, PA (Evang. Christian), Nov. 28—Dec. 2

WHEELER, CHUCK & WILLY: Rising Sun, MD, Nov. 28—Dec. 2

WINSTRY, M.: Portales, NM (First), Dec. 4-9; Reserved, Dec. 25—Jan. 6

WISEHART, LENNY & JOY: Gladstone, MO, Dec. 4-9; Osawatomie, KS, Dec. 12-16

WOODWARD, S. OREN: Springfield, OH (Maplewood), Dec. 4-9

WYLLIE, CHARLES: Columbus, OH (Beechwood), Dec. 4-9; Hudson, IN (Ashley Hudson), Dec. 11-16

YATES, BEN J.: Cleveland, OH, Dec. 2; Edinboro, PA (Hilcrest), Dec. 8-9

ZELL, R. E.: Stephenville, TX, Dec. 4-9

NOTE: The evangelists' slates are printed in the *Herald* monthly. The full directory is published quarterly in the *Preacher's Magazine*.

NEWS OF EVANGELISM



St. Louis: Golden Gate Church had a revival with *Evangelist C. Frank Beckett*. The church prayed weeks in advance of the revival. Although an inner-city church, the building was full each night. The Holy Spirit made himself known in a wondrous way. The altar was lined each night, with 58 seekers from the neighborhood being saved, sanctified, and reclaimed. □

—Aldean Wood, *pastor*

Boonville, Ind.: The church had a wonderful revival with *Rev. Clyde*

Montgomery, with 22 at the altar. Special help also came to older juniors and teens. There were good crowds and the spirit of the revival was on from the very first song of the revival. □

—Les T. Reed, *pastor*

Ontario, Ore.: **First Church** had a revival with *Evangelist William Fisher*. We experienced a wonderful move of God's Spirit upon us with great victory among the teens on a special night. We had probably 100 seekers in the Sunday morning service and over 50 at night. The entire church moved forward as a result of the crusade with Dr. Fisher. □

—Harold M. Sanner, *pastor*

Davenport, Ia.: **First Church** had a revival with *Evangelist C. Ross Lee* and *Song Evangelist Helen Kelly*. God granted a genuine time of revival with seekers at the altar in every service. Several significant spiritual victories were achieved. The revival has helped to deepen the spirit of concern and unity among members of the congregation. □

—Don Kelly, *pastor*

Waverly, N.Y.: **First Church** had a revival with *Evangelist Edna West*. Rev. Mrs. West majored on the message of "Holiness," bringing biblical, understandable, and effective messages in each service. Several trusted God for His sanctifying grace; others

were reclaimed and some under the preaching of holiness saw their need to be saved. The church was filled to near capacity in every service. □

—Kenneth Hinman, pastor

Greenville, Pa.: First Church had a revival with *Evangelists Rev. and Mrs. A. A. Passmore*. We enjoyed the Spirit's anointing of the preaching and singing. People were blessed and strengthened in the Lord. Several people found spiritual help at the altar. Two joined the church by profession of faith as a result of the revival services. □

—Raymond Stark, pastor

Winslow, Ind.: The church had a revival with *Evangelist Don Scarlett*. The Holy Spirit was present in all the services. Four people were saved and two were sanctified. Many others found help in a beautiful healing service. Several will be baptized and received in church membership in the near future. □

—Stannard Phelps, pastor

Waterfall, Pa.: Mount Tabor Church had a revival with *Evangelist Chuck Wheeler*. Before the revival, prayer and fasting meetings were held at the church. God's spirit brought conviction for sin, conversion, and a mighty lift to all who attended. Those converted have a desire for more of God's Spirit, and have already begun to win others to Christ and are in *Basic Bible Studies*, by Chic Shaver. □

—Emerson C. Walker, pastor

Edmond, Okla.: Waterloo Church had a revival with *Evangelist Bill Campbell*. Attendance was excellent from the first night, averaging over 100 for the night meetings. It was impossible to keep an accurate count on the number saved, sanctified, and reclaimed, but approximately 100 came forward during the meeting. Some who had been prayed for up to 20 years found Christ. □

—Fred Cook, pastor



Pictured at the South Arkansas District Assembly are General Superintendent Dr. Charles H. Strickland, ordinand Rev. and Mrs. James Armstrong, and Thomas M. Hermon, district superintendent.



The ordinands from the Indianapolis District are pictured (l. to r.): (front row) Rev. and Mrs. R. G. Boone, Jr., Rev. and Mrs. Leroy Archibald, Rev. and Mrs. Ralph Newkirk; (back row) Rev. John Hay, district superintendent; Rev. and Mrs. Charles Spriggs; Rev. and Mrs. Keith Ross; General Superintendent Eugene L. Stowe.



Pictured (top row, l. to r.) are Dr. Charles H. Strickland, general superintendent, and the ordinands and wives at the Pittsburgh District Assembly: Rev. and Mrs. Thomas Adams, Rev. and Mrs. Richard W. Baker, Rev. and Mrs. Paul K. Klein; (bottom row, l. to r.) Rev. and Mrs. Brian D. Kerry, Rev. and Mrs. Dennis L. Hancock, Rev. and Mrs. Richard L. Brest; and Dr. William J. Prince, district superintendent.

Pastors & Church Treasurers

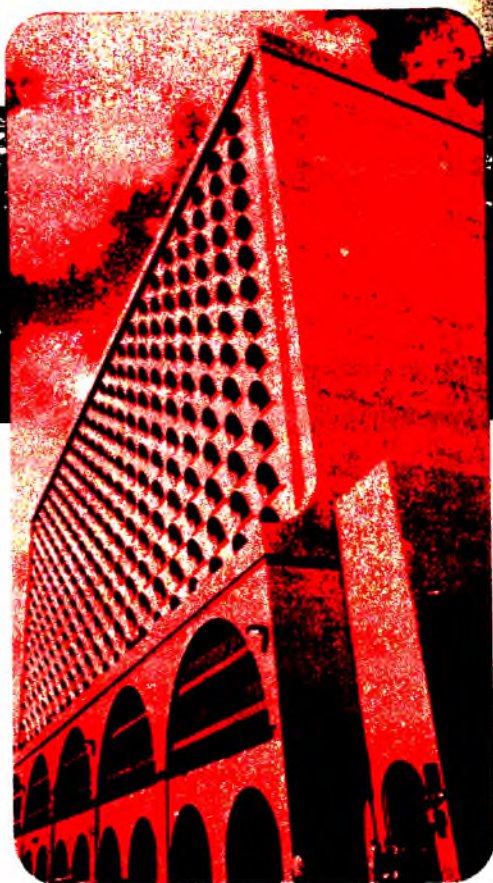
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Columbus, Ohio: Northland Church experienced one of the great- est revivals with the *Sprague Evangelistic Family*. Each service was crowned by seekers, some for salva- tion, others to be reclaimed, and at least six came for a full heart cleans- ing. In all, God was on the scene and blessed the ministry of the Sprague Family. □

—Joseph E. Coniglio, pastor

Arnold, Neb.: The *Gary Abke Fam- ily* ministered in a very special way at the church. God used them to sing and preach under the anointing of the Holy Spirit. Although the meetings are over, the spirit of revival is con- tinuing. An alcoholic came to the parsonage asking for prayer to find Christ. Another person indicated the desire to join the church. □

—Milford D. Simonds, pastor

Eliot, Me.: The church had a reviv- al with *Evangelist Ron Richmond*. Fourteen people were sanctified and the church was renewed. Many people felt this was the best revival we have ever had. The spirit was good from the first, and climaxed on Sunday morn- ing. □

—Dale K. Twyeffort, pastor

Caldwell, Ohio: First Church had a revival with *Evangelist Lattie Hen- derson*. The church prayed for revival over a month before services began. The altars were filled every service with 34 seeking spiritual help and finding it in the power of the Holy Spirit. □

—Ward L. Hall, pastor



Twenty-four trainees attended the sec- ond Nazarenes in Action Personal Evan- gelism and Discipling Clinic on the Sacramento District September 6-8. The clinic was directed by Rev. Dwight Neuenschwander, who is in charge of the activities of the Department of Evan- gelism. Out of 24 proclamations of the gospel made to unsaved individuals, 12 prayed and made commitments to Christ. Mrs. Barbara Reynolds, who was converted in the 1978 Sacramento District Clinic, came to the clinic as a trainee and told how she and her hus- band's lives have been changed and she now desires to learn how to share her faith with others. She is pictured with her pastor, Rev. Harold McKellips (l.) of Sacramento North Church, and Rev. Neuenschwander.



Three were ordained at the Illinois district assembly. Pictured (l. to r.) are: Dr. V. H. Lewis, general superintendent; Rev. and Mrs. Jerry W. Harris, Rev. and Mrs. Henry Luka, Rev. and Mrs. Larry L. Weihe, ordinands and wives; and Dr. James E. Hun- ton, superintendent of the Illinois District.



The Joplin District Assembly ordained three. Pictured (l. to r.) are General Super- intendent Eugene L. Stowe; ordinands, Rev. and Mrs. Larry Allen, Rev. and Mrs. George Grace, Rev. and Mrs. David Schooler; and District Superintendent James C. Hester.



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Two men were ordained by Dr. V. H. Lewis at the Wisconsin District Assembly, held at Madison First Church. Pictured (l. to r.) are: Dr. V. H. Lewis, general superintendent; ordinands Rev. and Mrs. Ron Miller, Rev. and Mrs. Errol Webb; and Rev. J. Ted Holstein, district superintendent.

FOR THE RECORD

MOVING MINISTERS

ROY J. ADKINS, JR., from Red Rock, Tex., to Barnsdall, Okla.
 ARTHUR L. ALLEN from Tallahassee (Fla.) South Heights to evangelism
 KENNETH W. ANDREWS from student, Trevecca Nazarene College, Nashville, to Leoma (Tenn.) Pleasant Point
 ROGER D. ATWOOD to Wurtland, Ky.
 RAYMOND BALDWIN (new) to Boone, Ia.
 PAUL BELCHER (new) to Paris, Tenn.
 W. SHERMAN BEVILLE from Cloverdale, Ind., to Willshire (Ohio) Countryside
 GORDON E. BLACKBURN from Donald, Ore., to Walla Walla (Wash.) Aldersgate

HAROLD L. BOWLBY from Shippshewana, Ind., to Albany, Ind.
 VICTOR BUFFEY from Dawson Creek, British Columbia, Canada, to Kosciusko, Miss.
 MARVIN W. BUNDE from student, Colorado Springs, to Hebron, Ohio
 CECIL H. CARROLL from Salem (Ill.) Grace to Pana (Ill.) First
 CLIFFORD P. CHEW, JR., from evangelism to Petersburg, Pa.
 CLIFFORD CHURCH to Newark (Ohio) East Side
 DAVID R. COOK to Indianapolis (Ind.) East Side
 JOHN CONARD from Nashville Richland to Clarksville (Tenn.) Memorial Drive
 WALTER E. COTTRELL (new) to Mount Vernon, Ky.
 GARY L. CRAWFORD to Troy, Ida.
 GLENN CULBERTSON to Billings (Mont.) Trinity
 MICHAEL E. CURTIS from Herrin, Ill., to Rantoul, Ill.
 KENNETH DEWEY from Natchitoches, La., to Nashville Richland
 ALAN R. DICER from Westland, Mich., to Tipp City, Ohio
 JOHN W. DOUGLASS from La Marque (Tex.) Gulf Freeway to Sweeny, Tex.
 TERRELL D. EARNEST from associate, Jackson, Miss., to Oxford, Miss.
 BERT EDWARDS, JR., from Florence, Colo., to Fountain (Colo.) Valley
 EARL F. FRAZIER from Hot Springs (Ark.) Pleasant Grove to Emmet (Ark.) Sutton
 JAMES M. GONYEA from Mancelona, Mich., to Chesterton, Ind.
 RONALD E. GRAHAM from Marion, Va., to Arlington (Va.) First
 JOHN HENDERSON to White House (Tenn.) Mission
 WAYNE R. HILBURN from Fort Worth River Oak to Pekin (Ill.) First
 DAVID L. HOFFPAUIR to Farmington, Ia.
 DWAYNE A. HOOD from associate, Southaven, Miss., to Brighton, Tenn.
 JAMES HOLT to Rushville (Ind.) Andersonville
 KEITH HOPPER from Stoke-On-Trent (England) Fenton to Sunderland, England
 DENNIS K. HUDDLESTON from Bellaire, Ohio, to Dellroy, Ohio
 WINSTON HUFF from Louisville (Ky.) New Liberty to Summertown, Tenn.
 KIRBY HUGHES from Eufaula, Okla., to Ponca City (Okla.) First
 MICHAEL HULL from Clinton, Ohio, to Niles, Ohio
 WILLIAM R. HUNTER, JR., from Nappanee, Ind., to Alpena, Mich.
 GARY W. JAKES from student, Trevecca Nazarene College, Nashville, to Millington, Tenn.
 ELLIS KASTER from associate, Cheyenne (Wyo.) Grace to Missoula, Mont.
 CHARLES BARRY KOLP to Quincy (Ky.) Kentucky Heights
 WESLEY E. McCAMENT to Risingsun, Ohio
 M. E. McNEER to Durant, Miss.
 WILLIAM E. MESSERSMITH III from student, Olivet Nazarene College, Kankakee, Ill., to Indianapolis (Ind.) University Heights
 PAUL W. MOSLEY from Steele, Mo., to Benton (Ark.) Valley View
 JUSTIN NAVE from Bristol, Tenn., to Cleveland (Tenn.) First
 CHARLES OAKES to Dover (Tenn.) Griffin's Chapel
 ARCHIE PASSMORE from Lavell, Pa., to Ridge Farm, Ill.
 BRYAN ROLLER to Drumheller, Alberta, Canada
 S. M. SHAW from Greeneville (Tenn.) First to Wartburg, Tenn.
 NORMAN C. SHEETS to Cambridge (Ontario Canada) Calvary
 ROBERT SHEETS (new) to Richmond (Ky.) Pineville
 JOSEPH B. SHELTON from Cascilla (Miss.) Rosebloom to Oakdale, La.
 JAMES W. SHERON, SR., from Springfield, Tenn., to Thaxton (Miss.) Union
 WILLIAM R. SKEETER from Mount Juliet, Tenn., to Madison, Tenn.

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 PAUL THORNHILL from Hueytown, Ala., to Chicago Hickory Hills
 GLEN E. TOMBAUGH from Chelan, Wash., to Loon Lake (Wash.) Pinelov Park
 CLIFFORD VANDER BURGH from Virginia (Minn.) Range Cities to Valentine, Neb.
 LARRY WEIHE from DuQuoin, Ill., to Nebo, Ill.
 E. JASPER WHITE from Fort Lauderdale (Fla.) Manor to Nashville Bell Road
 CALVIN M. WILSON to Vicksburg (Miss.) Calvary
 W. DAN WITTER from Hebron, Ohio, to Piqua (Ohio) Bradford
 ROBERT F. WORTHINGTON from Orient, Ohio, to McConnelsville, Ohio
 CHARLES L. YOURDON from Nevada, Mo., to Webb City, Mo.

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 JERRY PORTER, Costa Rica, Furlough Address: c/o Lewis R. Dubs, Rte. 8, Box 54, York, PA 17403
 MARY LOU RIGGLE, Guatemala, Furlough Address: c/o Mrs. Handley, 100 W. 91st Terr., Kansas City, MO 64114
 ROY STULTS, Korea, Field Address: 339-59 Sun Hwa, 3 Dong, Choong-Ku, Daejeon City, 300 Korea

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REV. AND MRS. WALLACE O. THORNTON and their two young sons are traveling full-time in evangelistic work. They carry the entire program (music and preaching) and will go anywhere. Rev. Thornton is a strong holiness preacher. Mrs. Thornton is an excellent musician, and they sing well together. Contact them at Rte. 4, Box 49-B, Somerset, KY 42501.—*Aleck G. Ulmet, Kentucky district superintendent.*

REV. ARTHUR L. ALLEN, 2440 Castletower Ln., Tallahassee, Fla., is reentering the field of evangelism. He has served pastorates in New York, New England, and Florida. I am pleased to recommend him as a good preacher and evangelist.—*Jonathan T. Gassett, North Florida district superintendent.*

I am pleased to recommend MR. AND MRS. KIM SEMRAN, 1152 N. McComb, Apt. 15, Monroe, MI 48161, as song evangelists and children's workers. They are committed young people who will work well in smaller and medium-size churches.—*Don J. Gibson, Eastern Michigan district superintendent.*

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

MILDRED P. ALLISON, 77, died Sept. 10 in East Liverpool, Ohio. Funeral services were conducted by District Superintendent Floyd O. Flemming, Revs. Oval Stone, Guy Butera, Landis Coffman, and Dorman Patterson. She is survived by her husband, Rev. Clark M. Allison; 2 sons, Keith and Judson; 2 daughters, Mrs. Eunice Bowman and Mrs. Sue Devon; 13 grandchildren; and 7 great-grandchildren.

JAMES B. "POP" FRAZIER, 87, died Sept. 6 in Nampa, Ida. Funeral services were conducted

366

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by Rev. Clarence J. Kinzler. He is survived by his wife, Minnie (Hess) Frazier; 1 son, James; 1 daughter, Mrs. Cecil (Margaret) Dobbs; 11 grandchildren; and 6 great-grandchildren.

REV. HAROLD PAUL GILLIAM, 64, died Sept. 13 in Edmonds, Wash. Funeral services were conducted by Rev. Walter Lanman (Northwest district superintendent), Rev. Harold Stickney, and Rev. Wayne Smith in Moscow, Ida. Interment was in Pottlatch, Ida. Rev. Gilliam pastored in North Dakota, Idaho, and Montana and started eight new churches during his ministry. Survivors include his wife, Elda Mae; 2 sons, Larry and Rev. Elvin; 4 daughters, Vickie, Leona Kay Simpson, Leah Stetson, and Nancy Gene

Newell; 14 grandchildren; 4 great-grandchildren; 3 brothers; and 6 sisters.

REV. EFFIE FAY IRELAND died Oct. 6 in Lakeland, Fla. Funeral services were conducted by Rev. R. B. Acheson and Rev. J. Wayne Sharpes. Interment was in Lima, Ohio. She and her husband, Rev. O. O. Ireland, pastored churches on the Pittsburgh District. She is survived by 1 son, John; 1 daughter, Mary Louise Smith; three granddaughters; and 8 great-grandchildren.

REV. HARRY R. MOYER, 80, died Oct. 6 in Crescent, Okla. Funeral services were conducted in Bethany, Okla., First Church by Revs. Ponder Gilliland, Sam Stearman, and Melvin Weekly. Rev. Moyer pastored churches in Okla-

homa, Texas, Colorado, and Arkansas. Surviving are his wife, Lela; 3 sons, Earl, Wayne, and Rev. Brance; 3 daughters, Mrs. Claudia Jones, Mrs. Velma Sloan, and Mrs. Verta Bugh; 12 grandchildren; and 2 great-grandchildren.

REV. ROBERT S. MYERS, 33, died Aug. 14 in Lindsay, Okla. Funeral services were conducted by District Superintendent Bert Daniels and Rev. Edward Trusty. A service was also conducted in St. Joseph, Mo., by Revs. Ralph Simpson, Donald Bell, and Sam Storkson. Survivors include his wife, Laraine; 1 son, Matthew; 1 daughter, Maureen; his mother; 1 brother; and 1 sister.

LULA K. THORNTON, 78, died Oct. 15 in Caney, Kans. Funeral services were conducted by Rev. Calvin Williamson in Eureka, Kans. Interment was in Hamilton, Kans. She is survived by 1 stepson; 1 stepdaughter; 3 step-grandchildren; and a sister.

MARY OPHA VICTOR, 82, died Oct. 3 in Woodburn, Ore. Funeral services were conducted by Revs. Lowell C. Ellis, Bertrand F. Peterson, J. Austin McNaught, and Larry A. McNaught. She was a consecrated deaconess since 1931. She is survived by her husband, Hugh.

CARRIE VON SEGGEN, 86, died Oct. 6 in Donnellson, Ia. Funeral services were conducted by Rev. Eugene Smith. Interment was in Farmington, Ia. Surviving are 2 sons, LaVerne and Donald; 2 daughters, Mrs. George (LaVelle) Lyle and Mrs. Frank (Donita) Carlson; 7 grandchildren; 7 great-grandchildren; 1 brother; and 2 sisters.

MRS. JUANITA WATSON, 87, died Oct. 13 in Duncan, Okla. Funeral services were conducted by Rev. Charles Stroud. She is survived by 1 son, O. L. Dove; 3 grandchildren; and 8 great-grandchildren.

BIRTHS

to TIM AND KATHY (STARK) ALDERSON, Rocky Mount, N.C., a girl, Jennifer Jill, Oct. 13

to MARK AND MICHELE (ADAMS) ALMOND, Renton, Wash., a girl, Christen Renee, July 27

to STEVE AND PEGGY BRODIEN, Bradley, Ill., a boy, Blake Stephen, Sept. 4

to JAMES AND DEBORAH (KUHN) BRULEY, Oak Lawn, Ill., a girl, Christina Lynn, Aug. 24

to PAUL AND MAYNA CHRISTOPHER, Colorado Springs, Co., a boy, Stephen Paul, Oct. 15

to GARY AND ANGELA (STOCKS) FARMER, Cincinnati, Ohio, a boy, Phillip Gary, July 30

to RUSSELL AND TYONIA HODGES, Culver, Ind., a boy, Kyle Eugene, Oct. 4

to PAUL AND MARY JETTER, Dominican Republic, a girl, Kristina, Sept. 10

to DAVE AND DORCAS (FREDRICKSON) KIPP, Fridley, Minn., a boy, Judson Blair, Aug. 24

to TIM AND TERESA (QUINTON) LINN, Las Cruces, N.M., a boy, Erickson Reed, Aug. 24

to DAVID AND BRENDA LONG, Kankakee, Ill., a boy, Brett Adam, May 17

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NEWS OF RELIGION

MISSIONARY ACTIVITIES PLANNED IN EUROPE FOR 1980s.

Missionary activities are being planned for the 1980s throughout Europe. This was revealed by reports of 14 national Evangelical Alliances during the 27th Council Meeting of the European Evangelical Alliance in Barcelona, Spain.

The Evangelical Alliance from Great Britain announced a program for a "Decade of Evangelism" during the 80s. Following missionary projects on a local level, larger evangelistic events are planned for 1981 and 1982. A sort of "Missionary Year" is being prepared by French-speaking Switzerland for 1980. The Evangelical Alliance and the Swiss Association for Evangelism in German-speaking Switzerland are planning a "Christ's Day" for June 7-8, 1980. About 10,000 participants are expected to attend this conference, which is designed to mobilize Christians for the evangelization of Switzerland.

In the Federal Republic of Germany, a "Missionary Year" lasting from October, 1979, until spring, 1981, is being organized jointly by regional Protestant churches, free church denominations, evangelical fellowships within the established Protestant churches, and independent Christian organizations. In the German Democratic Republic, 1980 will begin a special missionary decade. □

NEW BIBLE PRODUCED IN LANGUAGE OF CHINESE YOUTH.

A new Bible for a new China has come off the press this month, having taken 11 years to produce. According to Rev. Paul E. Kauffman, founder-president of Asian Outreach, the publisher, considering the size of the potential readership alone, this project has been referred to as "the most significant Christian literature project in half a century."

Asian Outreach, a Hong Kong based Christian communications ministry comprised mainly of Asians, has produced the Bible in an entirely new translation, using the Simplified Script which is the only written form of the language in use in China today. China's efforts to simplify her complicated written language took place during her 30 years of isolation, to raise the rate of literacy and speed up the course of education and communication. The Communists nearly wiped out illiteracy within a few decades. All Chinese youth under the age of 30 are able to read only the new Simplified Script.

Supervising this new translation from its inception has been Mr. David Wang, general director of Asian Outreach. Questioned about other current translations of the Chinese Bible, he stated that some fine new translations of the Chinese Bible have been undertaken by other groups, all aimed at the nearly 40 million overseas Chinese. "We thank God for these," he said, "but our target is specifically the 10 times as many Chinese youth born since 1949 who cannot read those traditional editions. The Christian message must be communicated in the form which can be understood by China's youth, whose average age is 24." □

COMMUNIST PARTY PUBLISHES ENCYCLOPEDIA ON THE BIBLE.

One of the best-sellers in bookstores in Budapest, Hungary, is a Bible encyclopedia recently published by the Hungarian Communist Party. Its first edition of 50,000 copies was quickly sold out.

"Without the Bible, not only can the general history of the European peoples not be understood, but also the past of Hungary, our art and our language, are unintelligible," the reference work says. "The Communist movement is part of a European-wide development and has its roots in our culture, which is very much determined by this book [the Bible]." □



"Showers of Blessing"
PROGRAM SCHEDULE

December 9
"Pilate's Question—Your Answer"

by W. E. McCumber

December 16
"Identified with Sinners"

by W. E. McCumber

to SAM AND KAREN (KISSEE) MARTIN, Mt. Vernon, Ohio, *twin boys*, Jeffrey David and Joel Thomas, Sept. 7

to REV. MICHAEL AND LETHA (TOLBERT) MARTZ, Syracuse, Kans., *a boy*, Eric Vaughn, July 12

to WILLIAM AND TERRY MICK, Hessville, Ind., *a boy*, Joshua David, May 24

to DeLYON AND CAROL (VANSANT) NIGHT-INGALE, Anadarko, Okla., *a girl*, Corrie Jane, Oct. 3

to THOMAS AND SHARON POUND, Belize, Central America, *a boy*, Trevor Jade, Oct. 16

to LESLIE AND CORALIE (HESS) RICE, Greenville, Ill., *a girl*, Marcie Joy, May 5

to DAVID AND ANN (SCHOENLEBER) SCHNETZER, Topeka, Kans., *a girl*, Heidi Renee, Nov. 1

to LESTER AND ANDREA (VANCIEL) SHIRLEY, San Diego, Calif., *a boy*, David Allen, Aug. 1

to MARK AND CHERYL (CHRISTMAS) SOPER, Wadesville, Ind., *twin boys*, Edward Ransom and Ian Matthew, Oct. 18

to DR. AND MRS. JACK STEPP, Troy, Mich., *a boy*, Shawn Wesley, Sept. 30

to GARNETT AND MARILYN TEAKELL, Costa Rica, *a boy*, Gabriel Reuben, Oct. 6

to CHARLES AND JULIE WRIGHT, Kansas City, Mo., *a girl*, Sharon Sarah, Oct. 1

ADOPTIONS

by DON AND JACKIE (WHITE) SANDERS, Las Cruces, N.M., *a girl*, Janae Elizabeth, born July 28, adopted Aug. 2

by RONALD AND BEVERLY (SETSER) SATTER, Gallup, N.M., *a boy*, Jared Michael, born Aug. 21, adopted Oct. 3

MARRIAGES

BRENDA ULRICH and JOEL HELMER at Owosso, Mich., Aug. 4

DEBORAH ELAINE CRIBBS and RONALD DEAN DUNLAP at Kansas City, Mo., Oct. 6

YUZURU NAKAZATO and HARUKO TSUCHIDA at Miyazaki, Japan, Oct. 14

ANNIVERSARIES

MR. AND MRS. CHESTER A. BRITAIN celebrated their 50th wedding anniversary, October 13, at the Whitney, Tex., church fellowship hall. A reception was hosted by their daughter, Mrs. Bettie Barnes.

They have been members of the Church of the Nazarene since 1937.

MR. AND MRS. JESS R. FITZGERALD, members of the Oklahoma City Shields Church, celebrated their 50th wedding anniversary August 25. Over 100 friends and relatives attended a reception given in their honor in the church fellowship hall and hosted by the couple's five children: Mrs. Ellen Scroggins, Groton, Conn.; Harvey L. Goss, Choctaw, Okla.; Donald R. Fitzgerald, Fort Wayne, Ind.; David L. Fitzgerald, Cherry Hill, N.J.; and Paul E. Fitzgerald, Oklahoma City.

DIRECTORIES

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

Does the Nazarene church allow a nonmember to be head usher and count the money?

Your question makes me suspect that it has happened somewhere! This would certainly be an abnormal situation. Ordinarily, church money would be handled, counted, and accounted for by church members. □

In the Manual ritual for the Baptism of Believers (page 272), the Apostles' Creed is quoted and includes the passage regarding the descent into hell. In our hymnbook, on the other hand, when the Creed is printed as a responsive reading (number 513) this passage is omitted. I know that John Wesley had difficulty with this and omitted it from the creed of Methodism. Do we have similar theological objections?

A member of the committee responsible for the form of the Apostle's Creed in the hymnal told me that the words, "He descended into hell," were omitted because there was so much controversy and confusion about the meaning of the passage.

Since receiving your letter I have been making a kind of poll, asking ministers and laymen what the words mean. Among the answers:

1. They don't mean anything to me.
2. They mean that Jesus went to the place of the damned (either to proclaim the triumph of His cross, or to endure the full punishment due unto our sins.)
3. They mean that while His body was in the tomb His spirit was in the place of departed, but not damned, spirits.
4. They mean that He went to the realm of the dead to lead forth the souls of the righteous dead, especially the Old Testament saints.

5. They mean that He went to the place of departed spirits to preach the gospel, giving a chance for salvation to those who never had one during their lifetimes.

6. They are a symbolic way of saying that Jesus went "all the way" in His identification with sinners.

Evidently, the confusion is real.

As you know (and better than I do), similar answers, in more scholarly terms, are found among exegetes and theologians. Usually the interpretation of the creedal passage depends upon one's understanding of 1 Peter 3:19; Ephesians 4:8-10; Romans 10:6-8; and Acts 2:31.

Probably "we" have some of Wesley's reservations, though our scholars are likely divided in opinion on the precise meaning of "He descended into hell." □

In our adult Sunday school class recently the question came up as to whether Moses had erred in accepting Jethro's plan of choosing officials as judges to hear complaints to ease Moses' load as judge of the people (Exodus 18:7-26). We would much appreciate your statement of our church's view on this matter.

The "church" does not have a view on the matter. In the absence of one I will venture my own opinion. Nothing stated or implied in Scripture would indicate that Jethro's advice was unsound or that Moses was unwise in accepting it. That Moses would be worn out, and the people discouraged by delays in putting their cases before him, is sound argument for enlisting help. And Jethro's words, "If thou shalt do this thing, and God command thee so" (v. 23), imply that Moses should seek God's approval upon the plan. Knowing the kind of man he was, we may be confident that Moses did not act upon the advice without divine ratification. □

INDIANAPOLIS BROADRIPPLE SPONSORS MARRIAGE ENRICHMENT RETREAT

Eleven couples met recently to share sessions on honesty, sharing hopes and fears, commitment, sharing feelings, communication skills, dealing with creative use of conflict, values, priorities, goals, the potential of marriage, spiritual growth and the Lordship of Jesus Christ in marriage.

One highlight was the Saturday evening session involving marriage poten-

tial and couple dialogue. The Holy Spirit came in a real way and the couples experienced a togetherness and unity.

The Sunday morning session on Christ's Lordship culminated the event with couple sharing, uplifting couple prayers, testimonies, and a Communion service.

Paul and Pat Robbins of Huntington, Ind., and marriage enrichment contact couple for the Central Zone, were the facilitators. □



Indianapolis Broadripple couples at Marriage Enrichment Retreat

THE CHURCH SCENE



Sunday, July 8, Little Rock, Ark., First Church had a special "Mortgage Burning Celebration." Participating in the ceremony were Mr. Floyd Warner, church treasurer; Mr. Charles Phillips, Buildings and Property Committee chairman; and Mr. Jim Penick, Jr., president of Worthen Bank and Trust Company. Rev. Larry Lewis is senior pastor and Dan Holom is associate, special ministries. □

Ottumwa, Ia., Trinity Church celebrated its 25th year of organization with a Silver Anniversary Holiness Convention, August 15-19, featuring the preaching of Dr. G. B. Williamson.

A Sunday afternoon homecoming service included former pastors: Rev. Paul D. Beaver, Rev. Phil Eigsti, and Rev. William O. Smith. District Superintendent Dr. Forrest E. Whitlatch brought the afternoon address. The present pastor is Rev. Rick L. Williamson. □

Sunday, August 26, the San Pablo, Calif., church dedicated its newly remodeled sanctuary. District Superintendent Grady Cantrell led the congregation in a service of dedication. Revs. Franklin and Phillips, former pastors, were also guest speakers during the day.

A special love offering was given to Pastor John L. Brewer for his leadership despite a heart attack in 1978. □



Dr. James Blankenship (l.), superintendent of the Northwestern Ohio District, was the special speaker at the dedication service of the new building of the West Milton, Ohio, church September 9. The church is situated on 12 acres of land which were purchased in October of 1978 for \$48,000. The church is 2" x 6" frame construction with brick veneer, and has 6,946 sq. ft. The air-conditioned sanctuary has laminated beams with 12 in. of insulation between ceiling and roof. The sanctuary has a seating capacity of 350, and includes a baptistry. The cost of the building, excluding parking lot, septic system, and water well, was \$181,500. Rev. Ron Robbins (r.) is the pastor.

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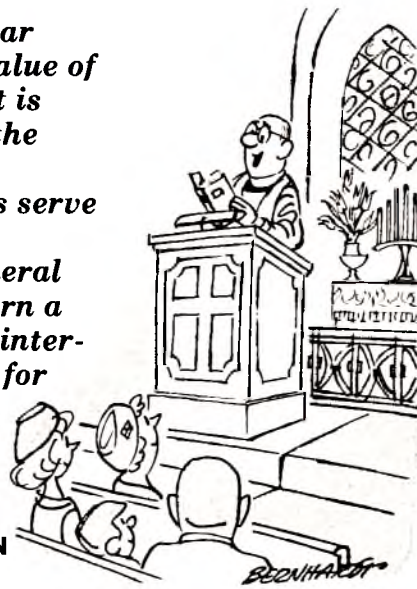
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The congregation of Joplin, Mo. First Church dedicated their new activity building May 20. Rev. James Hester, superintendent of the Joplin District, brought the dedicatory message. The special music was presented by the Revelations Quartet and the sanctuary choir of Joplin First Church directed by Mr. Gary Martin. Mr. George T. Moore served as building chairman. The building was erected by Mr. Rocky Evans, co-owner of Building Erectors of Joplin. The new activity center provides the church 11 additional classrooms, kitchen, parlor, rest rooms, and gym area. The new structure has 7,750 sq. ft. and was built for approximately \$12.00 a sq. ft. The building is valued around \$150,000. Pictured is Rev. James Hester bringing the message of dedication.



The South Zanesville, Ohio, church was dedicated Sunday, July 9. The message was brought by Dr. Terrell C. Sanders, Jr., district superintendent of the Central Ohio District. Special guest singers were Rev. and Mrs. Gerald Morgan. The new trilevel building was constructed at a cost of \$180,000 and is valued at \$257,300. It is situated on three acres. A new organ and piano were donated to the church. Rev. Max M. Snider is the pastor.



The dedication service for the Spooner, Wis., church was held August 26. Participating in the service (l. to r.) were: Mayor Tom Donovan; Herb Lohse, Sr., Kiwanis Club; Rev. Rober Benrud, the Washburn Co. Ministers; Dr. V. H. Lewis, general superintendent; Rev. Joe McRaniels, former pastor; District Superintendent J. Ted Holstein; Rev. Lawrence Aspen, former pastor; Pastor Robert King; and Rev. Ivan Mastin, former pastor.

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NAZARENE SCHOLARS LEAD PANEL AT FUTURE EDUCATION CONFERENCE

Dr. Ray Reglin and Dr. Samuel Dunn joined several hundred other futurists at the World Future Society-Education Section conference in Minneapolis, October 18-21. As part of the conference study of future education in the United States, Reglin and Dunn led a panel discussion on "The Future

of the Residential Liberal Arts College."

Reglin is chairman of the Division of Educational Service and of the Psychology Department at Mid-America Nazarene College and has been active in conducting family-life seminars throughout the denomination. As

an ordained elder, Reglin holds his membership at Olathe College Church. Dunn is director of the School of Natural and Mathematical Science at Seattle Pacific University. He is a member of Seattle First Church.

Dunn and Reglin, together with Dr. Joseph Nielson of Olivet Nazarene

College and Dr. Alex Deasley of Nazarene Theological Seminary, are currently writing a futurist book of the Church of the Nazarene. The book, *Opportunities Unlimited: The Church of the Nazarene in the Year 2000*, will be published next year by the Nazarene Publishing House. □

by J. C. COLLINS

Morristown, Indiana



It was at our outdoor nativity scene:

SOOKHI FINDS CHRIST

AS I READ about the life and ministry of Jesus Christ in the New Testament, I am challenged by His constant alertness to the needs of the people He met. Individual need was instantly sighted, and the needs of the multitude were detected just as quickly and accurately. He spotted Zacchaeus up in the sycamore tree, and He saw the hunger of the multitude which had followed Him into the desert.

I'm afraid that I have not always been so alert to see the needs of the people as I should have been. Preoccupation with things great and small has hindered my wayside ministry more times than I would like to admit. For such times, I plead the merits of His blood for my failures. I praise Him for the times He has enabled me to see and to minister to the needs of those for whom He died. Let me tell you about Sookhi.

I was on my way from the parsonage to my study at the church one morning during the week between Christmas and New Year's Day. We had constructed an outdoor nativity scene on the lawn between the church and the parsonage, and as I glanced toward the split-rail fence which surrounded the nativity scene, I saw a young Korean mother and her little daughter peering over the fence which had enclosed the live sheep, the donkey, and the stable which housed the life-sized manikins representing Mary and Joseph watching over the manger of the Christ child.

It was the expression of distress and pain on the face of the mother which immediately captured my attention. I moved quickly to her side and tried to explain why we had already taken the sheep and the donkey back to their owners. Somehow, I sensed that I was facing a deeper need than the disappointment she expressed because the animals were gone.

I hardly knew how to take hold of the situation. I'm sure that it was the Lord who prompted me to suggest that the mother and daughter come with me into the parsonage and meet my wife. I knew that she would be able and ready to help. After a few words of explanation to my wife, I felt it would be

best to leave the three alone. Excusing myself, I went on to my study, but my heart stayed at the parsonage.

When I came home for lunch, Sookhi and her daughter, Valerie, were gone. My wife told me what had happened:

"O God . . . if there be a God . . . please hear Sookhi's prayer." That was the prayer this young Korean mother was praying that December morning as she stood there by the outdoor nativity scene. Hearing that, I understood the reason for the look of distress and pain etched on Sookhi's face.

Sookhi promised my wife to come to church. Our people received her with open arms. Sookhi could not speak or understand the English language very well. We learned that her soldier-husband had brought her from Korea to the United States but was now trying to get rid of her. He tried to convince her that she should go back to Korea because, he said, she would never be able to learn our language or our ways. How mistaken he was! One of our women took special interest in Sookhi and devoted hours in

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

helping her to understand our American ways, but above all to understand the way of salvation.

Before very long Sookhi found Jesus Christ as her Savior at our church altar. What a joy it was as pastor to receive both Sookhi and Valerie into the Danville, Ill., Southside Church of the Nazarene. We wrote to our missionary in Korea about Sookhi, and he sent her a Korean Bible and a songbook. We helped her to get a job, and it wasn't long before Sookhi qualified herself to become a citizen of the United States. My wife and I were there the day she was granted her citizenship papers. We hope to be there, also, on that day when the Lord Jesus Christ receives Sookhi and Valerie into His eternal kingdom. □

SIVEWRIGHT JOINS YOUTH MINISTRIES

Rev. Gary Sivewright of Shawnee, Kans., has accepted appointment as Early Youth editor and general Early Youth director on the staff of the Department of Youth Ministries. He will begin his responsibilities there December 17. He replaces Jim Boardman in this position.



Rev. Sivewright is presently serving as assistant pastor at the Shawnee Mission, Kans., church, and director of Youth Ministries. He is a graduate of Bethany Nazarene College and Nazarene Theological Seminary. He was ordained in 1977.

His wife's name is Carol. They have one son, Chad Michael. □

—NCN

CHURCH RESPONDS TO WORLD NEED

With hunger and disease on the increase in many world areas, the church through the Department of World Mission is seeking to respond. A Hunger Fund has been functioning, channeling money to the most pressing needs, as funds become available. Disasters and famine have been at least temporarily assuaged by help already sent. There are new appeals, however, which call for more.

Nazarene churches which take offerings for the starving people of Cambodia in response to President Carter's request, may send the money to the Hunger Fund at International Headquarters, Kansas City, Mo. This fund is administered by the Department of World Mission. Dr. Jerald Johnson, executive director, says they will forward the money to Cambodia through the World Relief Agency of the National Association of Evangelicals.

The Department of World Mission has established a task force to explore the possibilities of opening a hospital in Cape Verde Islands in response to a request from the Cape Verde government. □

—NCN

NAZARENE MULTIPLE STAFF ASSOCIATION AND SENIOR PASTORS MEET FOR CONFERENCE

Mr. Ridge Ireland, president of the Nazarene Multiple Staff Association, and Dr. Gene Williams, president of the Senior Pastors Fellowship, announce a simultaneous meeting of the two organizations January 15-18, 1980, at Orlando, Fla., International Holiday Resort. Paid staff members in local churches are eligible to attend.

The program includes two presentations by Dr. Kenneth O. Gangel, lecturer, teacher, Christian education specialist, and author of the book

Leadership for Church Education.

General Superintendent Charles H. Strickland will discuss findings of the Commission of Associate Ministries which is expected to report on tax, pension, and salary benefits for multiple staff persons, to the 1980 General Assembly.

The Bradenton, Fla., First Church staff, led by Pastor Pal Wright, will present a panel discussion on "How One Staff Does Its Ministry."

District Superintendent J. V. Morsch has arranged a field trip to an Orlando church which has grown from 200 to 5,000 members in eight years.

Workshops on evangelism, children, youth, adults, administration, and discipling are scheduled.

Herbert M. McMillian, Jr., staff minister at Bradenton, Fla., First Church, is the program chairman.

Dr. Neil B. Wiseman, director of Ministerial Development, Department of Education and the Ministry, is the contact source for reservation forms and additional information. □

—NCN

MANC STILL TAX-EXEMPT

On October 31 the *Kansas City Star* reported that the Johnson County Commission had dropped its lawsuit challenging the tax-exempt status of Mid-America Nazarene College in Olathe, Kans.

The commission decided instead to ask the Kansas Legislature what it intended on the question of taxing investments and dormitories of private schools. Tax-supported schools are now exempt from taxation on those items in the State of Kansas, but the attorneys are not sure private schools enjoy the same status.

College officials say that if they were taxed, the cost would amount to some \$80,000 annually. □

—NCN

ESPERILLA SPEAKS ON "LA HORA NAZARENA"

Rev. Moises Esperilla, district superintendent of the Northeast Mexico District, will be heard on "La Hora Nazarena," the Spanish language broadcast of the Church of the Nazarene, during the months of April, May, and June, 1980. He brings to the broadcast many years of experience in radio evangelism while pastoring the church at Ensenada in Northwest Mexico.

He has served for eight years as leader of the Northeast Mexico District which doubled its membership during this period. This figure was lowered by the transfer of 19 congregations in 1978 to form another district, but Esperilla says that by 1983



he expects the remaining membership will be at the same high level or above. □

—NCN

PASTOR'S SON AN IRANIAN HOSTAGE

Gary Lee, oldest son of Dr. Earl Lee, pastor of Pasadena, Calif., First Church, is one of the 60 hostages held by the Iranian students in the American Embassy in Tehran.

Gary is a career diplomat with the State Department who was sent to Iran when the trouble developed about a year ago. □

—NCN

GENERAL NWMS COUNCIL MEETS

The Nazarene World Missionary Society General Council met October 15-20 at St. Simon's Island, Ga.

Executive Director Wanda Knox reports that a spirit of optimism and oneness prevailed. She characterized the sessions as the best she has experienced in her term of service.

Plans were laid for the General Convention in June, 1980, and the following quinquennium.

Reports show that all goals set in Dallas in 1976 have been met. This fact caused the council members to view the record of the quadrennium with praise and to look forward to the quinquennium with faith. □

—NCN

UPDATE ON BRIAN STOWE

The September 15 issue of the *Herald* reported the accident involving the two-and-a-half-year-old grandson of Dr. and Mrs. Eugene L. Stowe. The following was taken from a "thank-you" note sent by Brian's parents:

"God has allowed us to realize that the most important thing to us is to live our lives totally committed to God and raise our children in a Christian home. . . .

"Jesus Christ, through Brian, brought Don and me to our knees—not to bargain or to make promises, but to ask forgiveness of our sins and to commit Brian, Mike, and ourselves to God. Praise His name!

"... we thank each one of you (our new Christian family) who have lifted Brian and us up in prayer. We have felt your prayers and love and have thanked God every day for you. . . .

"We trust in a very loving God and His hand directing Brian's life and ours. . . . Brian is in a stable condition and in a wonderful convalescent home that God has provided.

"There is a reason for God's timing, and we're learning and growing as we wait on God." □

—Don, Kathy, and Mike Stowe

Beside Still Waters

By HUGHES DAY, M.D.

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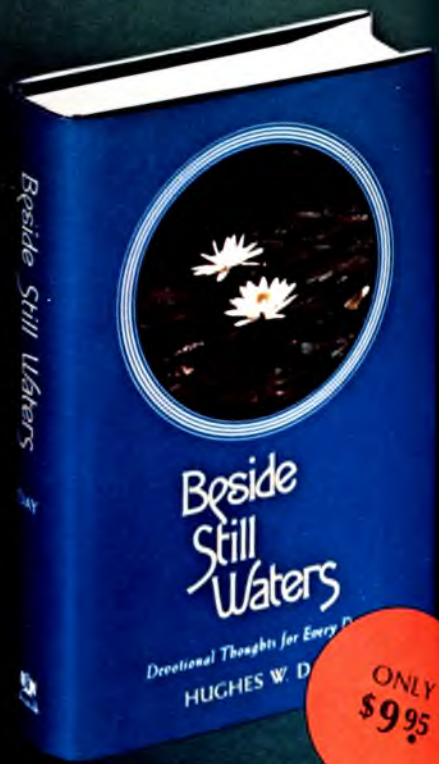
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