

HERALD of HOLINESS

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**PENTECOST
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AN EDITORIAL

THE PERTINENCE OF PENTECOST

“PENTECOST IS . . . A PROMISE TO BE APPROPRIATED,
AN EXPERIENCE TO BE FULLY REALIZED BY EVERY BELIEVER.”

PENTECOST SUNDAY is the festival of the Holy Spirit. On this day we celebrate Christ's gift of the Spirit to the Church. For those who have truly appropriated this gift, Pentecost is the climactic Christian festival.

Christmas is the festival of the Incarnation. Good Friday is the remembrance of Calvary. Easter is the celebration of the Resurrection. Pentecost marks our glorified Lord's bestowment of the promised Holy Spirit.

To the amazed multitude on the first Pentecost Sunday Peter said, of the crucified Jesus: “Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear” (Acts 2:33, NIV).

*Our glorified Head
His Spirit has shed
With His people to stay,
And He never again will take
Him away.*

—Charles Wesley

The Comforter has come!

He has come to form the Church as Christ's Spirit-filled Body. The Spirit's descent transformed the

powerless individuals in the Upper Room into a *community*, imbued as a corporate body with the powers of the new age. No longer isolated individuals, they were now “members one of another” under Christ their Head, continuing His ministry in the power of the Spirit. Christ still indwells His Body by the Spirit. To believe in Christ is to be incorporated into that Body and receive the Spirit!

Pentecost means we live in the dispensation of the Holy Spirit, with its promise of full sanctification. The New Covenant then enacted is a pledge of inward holiness (Ezekiel 36:25-27; Jeremiah 31:31-34). Echoing Malachi's prophecy of the refiner, John said of Christ: “He shall baptize you with the Holy Ghost and with fire” (Matthew 3:11; see Malachi 3:1-4).

“This,” H. V. Miller insists, “is the constant emphasis of the New Testament—the work, the presence, the purity, and power of the Holy Spirit. Dispensationally, all was to climax in Him. His coming to the individual heart of the believer in purifying, empowering presence was the final fruition of the ages past. His indwelling must be recognized and established as an experiential reality in the heart of everyone who would do the will of God.”

Pentecost is not only a festival to be celebrated; it is a promise to be

appropriated, an experience to be fully realized by every believer. As Charles Wesley assures,

*When'er our day of Pentecost
Is fully come, we surely know
The Father, Son, and Holy Ghost
One God, is manifest below:
The Son doth in the Father dwell,
The Father in His Son imparts
His Spirit of joy unspeakable
And lives within our hearts.*

The tragic fact is that many Christians have *not* had their day of Pentecost. They live in spiritual futility rather than Christlike fruitfulness. The mind of self is more evident in them than the mind of Jesus. They reflect the world more than their Savior. Like many in Corinth, they are yet carnal, still infants in Christ when they should be Spirit-filled, adult Christians. Lord, is it I? If I find this my sad state, let me pray with Charles Wesley:

*Refining Fire, go through my heart,
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole!*

“Faithful is he who calls you who also will do it!” (see 1 Thessalonians 5:23-24). □



by General Superintendent William M. Greathouse



Harold M. Lambert

Hold Fast in the Storm!

by TOM RILEY

THE STORY of the little bird in an African storm is one I will never forget.

Rev. Frank Mncina, superintendent of the South-eastern Republic of South Africa District, said it happened at Waterval Bovan in the Transvaal where he had gone to visit our church there.

He sat inside the pastor's small house on a Sunday afternoon. A storm was building up. Big black clouds were billowing up over the majestic mountains which are part of the Drakensberg Range in Southern Africa.

He became aware of an unusually strong wind as it whistled and whined around the house. He could feel its cool blast as it wedged itself under the door and between the gaps around the steel window frames.

Wondering whether the roof might be blown off the house, he went to the window. He saw a sparrow on a small wattle tree which was near the corner of the house. Suddenly a whole flock of birds passed in front of him on their swift journey to be blown against an unyielding object. The sparrow hung on to its perch. Now leaves, papers, corrugated iron roofing from surrounding houses, and even a water tank were blown past as the wind increased its strength. Rev. Mncina breathed a prayer that the roof of the parsonage where he was standing would not be blown away. His attention went back to the bird which was battling to keep hold of its little branch. Now its feathers were ruffled. Some of them had been blown away. It hung on.

He could see the bird was determined to hold onto what was in its grasp. Now he was sure the bird would be swept away as an even greater gust of wind shook

and rattled the roofing of the house. More feathers were lost from the bird. But it did not let go. There was a definite expression of determination about the bird as it lowered its head and tried to keep facing the changing wind. Its eyes were closed. How long could the storm last?

Surely the house could not stand much more wind! No sooner had these fearful thoughts passed through his mind, than suddenly the wind died down and almost stopped. The bird was still there and was already beginning to straighten its feathers. Now it was preening itself, getting ready for flight. Many birds were later found dead where they had been swept against buildings and cliffs. But the little sparrow, because he had hung on, was still alive and began to sing after getting its feathers in order.

We are often like the flocks of birds which were driven by the wind. Our lack of strength allows problems of death, divorce, and sickness to blow us off course. Financial problems, unemployment, or misunderstandings between parents and children can make us lose our footing. If we could only be like the little sparrow which did nothing but hang on when the going got rough! He seemed to recognize his weakness so he did not try to fly. His trust was the tree and that is where he stayed.

When I think about it, the power of God that sanctifies us should remind us of where our hope should rest. The sanctified can live a life of trusting rest in Jesus. This is holiness.

When the next storm comes to ruffle my feathers, will I remember to hold to what is firm? Will I think I know better and seek to solve my problems in my time and way? Because we know the Tree of Life is firm enough, we should hold fast to the Author of our faith. And after the storm, may we sing His praises! □

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IN THIS ISSUE

THE PERTINENCE OF PENTECOST	2	GOD'S PLANS ARE BEST	13
<i>General Superintendent William M. Greathouse</i>		<i>Mel Sorensen</i>	
HOLD FAST IN THE STORM!	3	PURGE ME WITH NITROGEN	14
<i>Tom Riley</i>		<i>Jack Conn</i>	
LETTERS	4	ADJUSTMENT	15
FREEDOM, YES! LICENSE, NO!	5	<i>Poem</i>	<i>Alice Hansche Mortenson</i>
<i>Jerald D. Johnson</i>		ESL—ENGLISH AS A SECOND LANGUAGE	16
WE NEED GOD'S POWER	6	<i>J. Fred Parker</i>	
<i>Morris Chalfant</i>		LEADING CHILDREN IN WORSHIP, VOLUME 2	17
GOD'S HAND	7	<i>Book Brief</i>	<i>Donna Fillmore, editor</i>
<i>Poem</i>	<i>Dorothy Beecher Artes</i>	THE EDITOR'S STANDPOINT	18
TWO SIMPLE TRUTHS OF PENTECOST	8	<i>W. E. McCumber</i>	
<i>Ivan A. Beals</i>		BY ALL MEANS	20
COUNSELOR	9	<i>Miracles Do Happen!</i>	<i>Robert L. Wilson</i>
<i>Poem</i>	<i>Mabeth Clem</i>	IN THE NEWS	21
NAZARENE ROOTS:		NEWS OF RELIGION	30
PREFACE TO THE DIARY OF E. F. WALKER	9	ANSWER CORNER	31
SPIRIT BAPTISM: THE NAZARENE EMPHASIS	10	LATE NEWS	35
<i>J. Kenneth Grider</i>			
WE PRAYED, AND REVIVAL CAME	12		
<i>Phil Riley</i>			

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

SIN IS SIN

This letter is in response to an article in the *Herald of Holiness*, dated February 1, 1983, titled, "Shoplifters Among Us."

I am not a shoplifter, so this response is not coming from any justification on my part. I agree with all of Mr. Goodman's views, except *one*. He says, "Shoplifting is a sin punishable by hell unless the offender repents and changes his way."

It appears that Mr. Goodman feels there is a degree of sin. What the shoplifter or anyone needs is to receive Jesus Christ into their lives. Not receiving Jesus is the crime that is punishable by hell, not the shoplifting (John 3:16-21).

It is imperative that we not judge the degree of sin; sin is sin. The

greatest sin is the rejection of Jesus as Savior. This is what is punishable by hell.

Yes, earthly consequences are greater on earth, comparing shoplifting to speeding (which is breaking the law of the land). In the sight of our earthly laws one is more punishable than the other, but in God's eyes a sin is a sin.

Let us not judge, my brothers and sisters.

*Janet Crossman
Whittier, California*

ATTENTION

Concerning your editorial "Terminal Facilities," Feb 1. I continue to be amazed at many speakers, including preachers, who apparently are content to ramble on and on, just simply "stretching out" the speech or ser-

mon, knowing very well the people have stopped listening.

In these days when so many things are clamoring for people's attention, it behooves not just a few of our ministers to improve in this matter of both getting and keeping the attention and interest of those to whom he or she is to preach.

*Charles C. Davidson
Brandon, Florida*

BILINGUAL MINISTRY

The account by Nancy Baldwin of the Hispanic ministry in Muscatine, Ia., was of great interest to me. To me it is reminiscent of Quincy, Wash., on the Northwest District which is composed of a large number of migrant workers. Many of

(Continued on page 20)



Comerique

Freedom, Yes! License, No!

by JERALD D. JOHNSON

RECENT PERSONAL STUDY in Galatians prompted me to ask questions which others are also asking. The summary of these questions would be as follows: Are the General and Special Rules of the church an extension of the type of law which was imposed upon Israel and was likewise abolished with the coming of Christ? The repeated emphasis of Galatians is on freedom. "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Galatians 5:1, NIV).

Do the standards of conduct prescribed in our *Manual* motivate us to holy living or do they become obstacles to freedom? Law enforcement officers in our society say that many citizens are not simply ignoring but blatantly breaking laws of their nation. An attitude seems to prevail that if one is not caught, then it's all right. The result is violation of speed limits, running of red lights, littering, income tax cheating, and a myriad of like violations. Does the same thing happen in the church? Do the rules become a challenge to work around, break down, and wink at, while we go on as though they don't exist? Or do they have validity for today's church member?

Society seems to feel that if a directive is ignored over a period of time by enough people it will eventually be removed or altered. Is this attitude emerging in the church?

To cite a specific example, we should analyze the impact the movie industry is having on the population

in general and Christians in particular. True, our church has declared the infiltration of our homes and lives by the movie media to be in direct conflict with the corporate conscience of the church. It would be foolish for any of us to suggest that this conscience is not in danger of being violated.

Another norm in the church which is being challenged is the traditional total abstinence requirement of our members. Wine makers in particular are convincing people that the use of their product is sophisticated. Does this mean that we have outgrown an adolescent restrictive period in our denominational history? If we ask that question, then perhaps we should also ask if our nations have outgrown their adolescence and if, consequently, all laws should be abolished. We all know the result would be anarchy and chaos. Would not the same hold true in the church?

According to Paul's letter to the Galatians, the law came after the promise. With the coming of Christ the promise was fulfilled and the law had served its purpose. However, Paul was referring to the symbolic, ceremonial demands of the law. He was not advocating the overthrow of the Ten Commandments, for example. Rather, he insists that true freedom means being set free from sin and having sinful nature crucified (5:24). It is not the law that motivates and directs, but total devotion to Christ. Never does Paul advocate freedom from the law as license to do what one used to do; rather, with cleansed desires and purified motives one is now free to do what one *ought* to do, and this does not include a return to former sinful practices (5:19-21).

(Continued on page 6)

JERALD D. JOHNSON is a general superintendent in the Church of the Nazarene.

Freedom, Yes! License, No!

(Continued from page 5)

This is the bottom line: probably the mature, sanctified Christian could easily live in and adjust to the fellowship of the church without the General and Special Rules. There would be no violations. Rather, life in the Spirit so totally fulfills that the former life has no attraction whatsoever. This means that directives such as we have in our *Manual* are especially helpful for the young, maturing Christian, who perhaps has not yet come to the place of knowing what it means to be crucified to the world as was Paul.

This places a great burden of responsibility on the church. In the first place, older Christians must be careful not to be judgmental and insensitive when standards are not readily adhered to by the younger believers. Nonpharisaical attitudes must prevail. However, this also becomes a time of testing the spine of the church. Just as parents often are tempted to succumb to the demands of adolescents (even when they know such demands are wrong) to avoid tension and crises, the church is sometimes so tempted. It is then the church must hold steady and not react impulsively and erratically. If a position traditionally held by the church continues to be scripturally valid, then the church must remain firm in its convictions. If the position cannot be biblically supported, then the church must be big enough to admit it and make the necessary adjustments.

Never, never can the church afford a type of freedom which becomes license, just because of the whims of those who perhaps have never been totally crucified to the world (6:14), and who are prone to seek gratification of sinful desires (5:16), and who then insist on taking the church backwards with them. This must be so even if the rejection of our rules appears to be a growing majority expression. Nothing could dilute the effectiveness of the church any quicker.

All of this implies the need of spiritual solutions to spiritual problems. We understand that to be sanctified is to have the sinful nature with its passions and desires crucified (5:24). This is the need of the church. Removing standards and substituting them with a return to sinful practices could only lead to disaster for a church. A genuine conviction of the Holy Spirit, settling on our people and leading them into an experience of full commitment to Christ, just may be the need of the hour. Then will the church move into an era of productive and useful service, of life in the Spirit, bearing the fruit of the Spirit (5:22). And against the fruit of the Spirit there never has been a law.

This is what the Book of Galatians taught me. I yearn for my church to move out from under the shadow of possible conflict with the sinful nature which "desires what is contrary to the Spirit" (5:17) and into a life of real freedom in the Spirit. Let there be total obedience which will result not in compromise, dilution, and weak Christians, but in sanctified hearts and holy lives which mark a people who enjoy freedom in the Spirit. □



Paul M. Str...

A YOUNG FARM BOY was wrestling with a stubborn mule and making little headway. A passerby yelled, "Johnny, where's your willpower?"

"My willpower's all right," came the reply, "but you ought to come out here and see this animal's won power!"

Strong willpower is no guarantee that a job will be completed. With the emphasis on willpower we may forget the need to be empowered. More than determination is needed for the good life. We must latch on to an enabling power. We need God's power to overcome.

A world that despises morality, ignores loyalty, and banishes any form of goodness to the regions of the effeminate will respect power, power in any shape, fashion, or form. It knows what power is and what it can do.

The world respects power in militant antiestablishment spokesmen. It admires convictions because it can sense a personal force, able to sway and convince many.

Megatons, thrust-pounds, velocities are common words of today. You can sum them up in one word: power. This world stands in awe and fear at the naked display of boundless energy.

We now have power to send rockets to the moon and put satellites in orbit. One submarine can carry a destructive force equal to the power of all the bombs dropped during World War II. But of what value is this new energy unless it is put to practical use in order to benefit mankind?

God, on the other hand, has promised divine energy—spiritual power. Christ said, "Ye shall receive power, after that the Holy Ghost is come upon you..." (Acts 1:8). He also said, "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

We Need God's Power

by MORRIS CHALFANT

Tarry they did, and filled with power they were. These frail men, equipped only with a power not of themselves, went from that Pentecostal chamber and met, head on, a hostile world and all the powers of darkness—and conquered. Within the space of 70 years, one has estimated, there were one-half million followers of Jesus. The power of the Holy Ghost was sufficient to “turn the world upside down,” as their critics professed.

No one can deny that power was evidenced in the lives of the disciples as they walked with Christ. We read in Matthew 10 that Jesus commissioned them to “preach . . . heal the sick, cleanse the lepers, raise the dead, cast out devils.”

But now the power of Pentecost rests upon the believers, and Jesus told them, “greater works than these shall ye do” because of the Holy Spirit’s presence.

The power of Pentecost cleanses the believer of self-centeredness. This was a new day for the disciples. No longer was their primary concern a place of prominence in Christ’s kingdom, but a place of service that would bring honor to the Savior.

Pentecost power gives victory over sin. Just as the atonement of Christ provides forgiveness for sins, so the presence of the Holy Spirit purges the heart of the carnal nature or inbred sin. Then with Paul we may declare: “Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Romans 6:6).

Too long have we been seeking to advance the cause of Christ without the experiential knowledge of the Holy Spirit’s power. Have we forgotten, while preaching, “Behold the Lamb of God, that taketh away the sin of the world,” to also preach, “the same is he which baptizeth with the Holy Ghost”?

Too many of our people have been wandering in a desolate wilderness between half-worldliness and full surrender to God. Have we dared to tap the stupen-

dous, immediate resources available to believers who walk in the light?

There is a twofold exercise of this gospel of power: the character development of the individual in Christ’s likeness, and the worldwide proclamation of the gospel. Our concern for revivals should send us to Pentecost. Pentecost and revivals are inextricably locked together. You can’t have Pentecost and not have a revival, and—you can’t have a revival without first experiencing Pentecost. Pentecost always precedes a revival and a revival always follows a Pentecost.

The greatest modern need of every church is a new Pentecost.

Instead of spending so much time on socials, athletics, and other programs, why not spend some time seeking the Holy Spirit in Pentecostal power?

There is a real, genuine Pentecost. We need it. We must have it. It is our only hope.

Pentecost gives purity, power, perspective, passion, and persuasiveness.

Pentecost will cleanse the soul, inspire the mind, activate the will, revitalize the spirit, and rejuvenate the emotions.

Pentecost will revive the Church. The Church will awaken the world.

Pentecost as an inner spiritual experience is sorely needed today in the Church. “Forward movements,” “evangelistic drives,” and “revival campaigns” will bog down and fail, unless the Pentecostal Spirit is permitted to fully possess our lives, thereby firing our passion for souls, quickening our obedience, empowering our praying, unctonizing our preaching and singing, anointing our testimonies, and giving us a willingness to serve and suffer for Jesus Christ.

The Holy Spirit is still present and working in our world. He is still dwelling in the consecrated hearts of disciples. And He is still advancing the kingdom of our Lord Jesus Christ.

Have you ever opened up your heart and life fully to the Holy Spirit to let Him fill you completely? Yield yourself completely to Him. He will cleanse you, fill you with power, empower you, and produce in you the fruit of love. □

GOD'S HAND

*The hand that pushes wind across wide valleys
And sends the tumbleweed across the plain
Is the hand that soothes a fevered world-brow,
Alleviating pain.
The hand that pins the stars against a black-
ened sky
And drops the snow to cover barren land
Is the hand that beckons with a willing finger,
Reminding us to understand . . .
That a stronger grip than ours is needed
To help, to chastise and to lead;
The ever-present hand, divine, omnipresent,
Is always there to meet our every need.*

—DOROTHY BEECHER ARTES
Indian Head, Maryland



David S. Strickler

SIMPLE TRUTHS OF PENTECOST

by IVAN A. BEALS

TWO scripture portions impressed me as a little boy: “God is love,” and “Love one another.” They are among the first Bible verses I recall learning. Two- and three-year-olds are taught these simple words of love in Sunday School. They are found in 1 John 4:8 and John 15:17. The truths of these familiar memory verses shine throughout the Bible. They forecast love’s double impact at Pentecost, when God poured out His Spirit on believers.

Although children quickly learn these words, their depth of meaning is not fathomed all at once. A person must give a “Yes” response to God’s appealing love. Anyone who turns from sin receives divine forgiveness by faith. The Holy Spirit faithfully teaches and guides believers into the fullness of love.

Think how much we need God’s love! We cannot begin to grasp His salvation plan unless we receive His love. Without the truth of John 3:16, “For God so loved the world . . .,” revealed in Jesus, we have no hope. Any yearning for a better life would be useless.

Since God sent His only Son to die for our sins, it is foolish to doubt His love. The shameful Cross bridges the gap between man’s sin and God’s love. That gift of the Son provides grounds for saving faith. Those who believe and turn from their sins unto Christ, the Savior, are forgiven.

Jesus’ death was not the end. His

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triumphant resurrection was further sign of God’s love. The same Spirit that raised up Christ will also raise us from the dead—both physically and spiritually. The curse of sin and death is forever broken—all because of redeeming love.

One hundred and twenty followers of Christ tarried to receive His promised Spirit on the day of Pentecost. Jesus’ ascension was not just a convenient disappearing act. The Comforter could not come until Christ returned to the Father. After His ascension, Jesus sent His Spirit to waiting followers.

That purifying love, outpoured on those early Christians, is the standard of God’s grace for His people. The inward cleansing which nerved the Spirit-filled to found the Church is for us all today. Our obedience gains the promise.

Man’s depraved nature made a baptism of divine love necessary. The love of God cancels the power of sin in mankind. As one has said, “Love is the fire of life; it either consumes or purifies.” At any person’s pentecost, God’s love consumes the dross of sin and purifies the consecrated heart.

The self-giving love of God must replace the self-centered love harbored by well-meaning believers. They must say a complete “Yes” to the full sweep of God’s love through their lives. The divine purpose of Pentecost culminates in a holy reign of love. The fiery baptism with the Holy Spirit quickens receiving hearts with a quality of love never before known. As Peter implied, the rebellious self is purified by faith (Acts 15:9).

Some regard the sinful nature of

man as removed by divine radical surgery. Knowing the utter depravity of humankind, one wonders what might be left for the Spirit’s infilling. But God does not cut away our personal identity or leave us mutilated. He fully endows us with abundant life. It is accomplished by the cleansing, expulsive nature of His holy love.

Others view man’s plight as a seething caldron which may only be suppressed. But God’s love calms troubled hearts just as Jesus stilled the storm on the Sea of Galilee. There is a sense in which divine forgiveness and cleansing are both instantaneous and continuous. The point is: God’s presence works miracles!

In childlike faith, selfish love is transformed by the influx of divine, self-giving love. As we say “Yes” to God’s love, selfish concern is cleansed to think of others. The disciples once jockeyed for first place in the Kingdom. When God’s burning love filled their lives at Pentecost, they put proclaiming the gospel before personal position. Believers are cleansed and filled with God’s love that they might love God completely and love one another.

God’s outpoured love compels us to respond with a total love to Him. By so doing, we also love others as we love ourselves. When Jesus identified the greatest commandment, He declared: “Love the Lord your God with all your heart, with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself” (Matthew 22:37-39, NIV).

Many have the idea that the

sanctified life is the impossible dream. Indeed, one cannot make himself holy. Any attempt without God becomes a nightmare. But when Pentecost occurs, believers are divinely enabled to obey the two great commandments, and thereby the whole law of God.

After Pentecost, the distinguishing trait of the Church impressed the world to say, "See how they love one another!" Such love flowered amidst the pressures of persecution. It was not human love, but divine love that stemmed from the Spirit's infilling at Pentecost. Such love conquers sinful tendencies that would prevent one from becoming fully devoted to Christ.

John Wesley said, "Faith working by love is the length and breadth and depth and height of Christian perfection" (*Works*, vol. 14, p. 305). He and his brother Charles, maintained: "(1) That Christian perfection is that love of God and our neighbor which implies deliverance

from all sin. (2) That this is received merely by faith. (3) That it is given instantaneously, in one moment. (4) That we are to expect it, not at death, but every moment; that now is the accepted time, now is the day of this salvation" (*Plain Account of Christian Perfection*, p. 34).

At Pentecost the Spirit of the indwelling God is manifested by His abiding love. Again, John declares: "If we love each other, God lives in us and his love is made complete in us. . . . God is love. Whoever lives in love lives in God, and God in him" (1 John 4:12, 16, NIV).

The two simple truths learned in childhood: "God is love" and "Love one another," are the lifestream of a Christian. Repeated aloud, the words sound positive and encouraging. But the true fruition of such love awaits the cleansing, enabling power released at Pentecost. As we keep saying "Yes" to God's love, His love flows through us to others. □

COUNSELOR

*When reason fails
and emotions churn
as fickle sea,
when questions goad
like driving wind
I find You there
aboard my confusion
to captain me.
So strong and sage,
You read my heart,
say back to me
what I really mean,
speak peace to
thrashing thoughts,
and on tranquil tide
persuasive
rock me gently
till I anchor in
Your wisdom.*

—MABETH CLEM

Blue Springs, Missouri

NAZARENE ROOTS



On the 30th day of December, 1871, while working at my trade in Bancroft's printing office, San Francisco, California . . . it was suggested to my mind that I begin on New Year's Day to keep a written journal of my Christian experience—And on this, my first truly Happy New Year's Day (1872) I have shut myself in my little room for the purpose of fasting and

E. F. Walker during the early years of the Church of the Nazarene, and the first lines of his diary, began January 1, 1872.

PREFACE TO THE DIARY OF E. F. WALKER

"On the 30th day of December, 1871, while working at my trade in Bancroft's printing office, San Francisco, California . . . it was suggested to my mind that I begin on New Year's Day to keep a written journal of my Christian experience—And on this, my first truly Happy New Year's Day (1872) I have shut myself in my little room for the purpose of fasting and

prayer and the summing up of my past unprofitable life in this book. The past looks black, and I dare not look at it long, 'But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.' I wish to forevermore be swallowed up in God, to serve Him with a pure heart 'in the spirit and in the truth,' to lay in His hands as the clay in the hands of the potter and say from my heart of hearts 'Thy will be done.'

"My object in this journal I trust will only be the glory of God and the good of my soul and I humbly pray that it accomplish both ends. I wish the experience of each succeeding day to be better than the last. Lord help. Amen!"

Edward F. Walker

San Francisco, California, January 1st, 1872

Much of the diary writing in the 19th century came from a desire to document the work of the Lord's redemption in the life of the writer. The E. F. Walker diary begins by describing his conversion during a National Holiness Association Camp Meeting in June 1871. By the diary's last entry on December 23, 1874, he was a Methodist minister. After moving to the Presbyterian church, Rev. Walker later joined the Church of the Nazarene in 1908 in which he served as president of Olivet and Pasadena colleges and as general superintendent from 1911 until his death in 1918. □

STEVE COOLEY, Director of Archives



SPIRIT BAPTISM

The Nazarene Emphasis

by J. KENNETH GRIDER

THE CHURCH OF THE NAZARENE developed directly and immediately out of the holiness movement in America late last century. It developed only indirectly and mediately from the teachings of John Wesley. Thus it officially inculcates into its teaching on entire sanctification one important aspect of that doctrine which Mr. Wesley did not see. It teaches in its Articles of Faith that entire sanctification is "wrought by the baptism with the Holy Spirit." However, John Wesley taught clearly, as his *Notes* on such passages as Acts 1:4-5; 2:4; 8:1-25; 9; 10-11; 15:8-9; and 19:1-6 show, as well as his letters and sermons, that "receiving," or being "filled" with, or being "baptized" with the Holy Spirit is when we are justified.

S. S. White pointed out this difference between Wesley and the holiness movement when I studied under him at Olivet Nazarene College and at Nazarene Theological Seminary. I pointed it out in an article on "Amendment to Wesley" in the *Preacher's Magazine* a few years after coming to our seminary as a teacher in the early 1950s.

Yet to some, it comes as a surprise that the holiness movement was improving on Wesley's teaching when it taught this way for over 100 years (from my reading). This means, for example, that all of the following and many more taught, or now teach, in this way: Daniel Steele, Phineas Bresee, C. W. Ruth, H. Orton Wiley, A. M. Hills, J. B. Chapman, the Corlett brothers, S. S. White, W. T. Purkiser, Richard Taylor, and Willard H. Taylor.

In my book, *Entire Sanctification*, I discuss in some detail the biblical bases for this "improvement" upon Wesley. Here, I'd like to point out to what extent this is the Church of the Nazarene's official teaching.

Most importantly, it is the teaching of the official *Articles of Faith*. As stated above, Article X, titled, "Entire Sanctification," states that it is "wrought by the baptism with the Holy Spirit."

In Article X "the baptism with the Holy Spirit" is

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one of six other names given for the doctrine of entire sanctification. The other important aspects of the doctrine, as outlined in Article X, are not singled out and made into an actual name for the doctrine, as this one is. The phrase "love made perfect," in the Article, is the closest to this, for one of the names listed is "perfect love." Entire sanctification is the time when "believers are made free from original sin," as Article X states. As it similarly states, entire sanctification consists of "the cleansing of the heart from sin." Yet even this cleansing is not contained quite as expressly, since two of the names imply the cleansing from original sin: entire sanctification, the principal name; and "heart purity," a name used less frequently in holiness circles.

In Article X, something else is mentioned as a sort of synonym of the baptism with the Holy Spirit: "The entire sanctification 'comprehends in one experience the cleansing from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.'" Note this "abiding indwelling presence of the Holy Spirit." While we are born of the Holy Spirit at conversion (John 3:5-8; Romans 8:9; Galatians 5:17), after the baptism of Christ with the Holy Spirit (Matthew 3:11-12; Acts 1:4-5) we are indwelt pervasively because original sin is cleansed away.

So much for Article X. Article V agrees with Article X. There, in an article on "Original Sin, or Depravity," we affirm that this "corruption of the nature of all the offspring of Adam" "continues to exist in the new life of the regenerate, until eradicated by the baptism with the Holy Spirit." And interestingly, while, until 1923, Article X read that the entire sanctification is wrought by "the agency" of the Holy Spirit instead of the "baptism," Article V has read this way at least from the denomination's official natal date of 1908.

These Articles of Faith are part of the denomination's Constitution. This means that they are part of the most basic area of the *Manual*—it being much more difficult to change the Constitution than to change other parts. Besides, these Articles appear in the Constitution "up front," immediately after its brief preamble. Further, in the preamble we say that it is

ost especially the one doctrine of entire sanctification that we are hoping that the Constitution will preserve. We say, "In order that we may preserve our God-given heritage, the faith once delivered to the saints, and especially the doctrine and experience of entire sanctification as a second work of grace . . . we . . . do hereby ordain, adopt, and set forth as the fundamental law or constitution of the Church of the Nazarene the Articles of Faith. . . ."

Within the Constitution is the brief "Agreed Statement of Belief." It contains 26 lines, whereas the Articles of Faith are 174 lines in length, not counting the 15 readings. The "Agreed Statement," being so compact, omits much that is in the Articles. It does not mention the virgin birth of Christ or His resurrection, or numerous other aspects of doctrine agreed on in the Articles. As to entire sanctification, the Agreed Statement does not say anything about its being instantaneous, a cleansing from original sin, or about the baptism with the Holy Spirit. Clearly, the full, living Nazarene doctrinal statement is in the Articles of Faith.

Let's go on, now, to other matters. In the ritual for receiving members into the Church of the Nazarene, we say, "We believe that . . . subsequent to this ["the new birth"] there is a deeper work of heart cleansing or entire sanctification through the infilling [a synonym of baptism] of the Holy Spirit . . ." (p. 257, 1980 *Manual*).

Another matter concerns the qualification of our ministers. Section 401.2, pp. 179-80, of the *Manual* states, "The minister of the gospel in the Church of the Nazarene must know that he has peace with God, through our Lord Jesus Christ, and that he is sanctified wholly by the baptism with the Holy Spirit" (401.2). Here, the only aspect of the doctrine and experience of entire sanctification specified is its reception "by the baptism with the Holy Spirit." Nothing is here said about its being obtained through faith, about its being received instantaneously, or about its being a second definite work of grace." These are implied but not specifically stated.

These references to the baptism with the Spirit represent the emphasis of the Church of the Nazarene from its inception.

In 1885, the General Holiness Assembly, meeting in Chicago, drew up a doctrinal statement on entire sanctification—as being wrought by "the baptism with the Holy Spirit." A. M. Hills, commenting on the statement, says that probably all of the 250 to 300 preachers at the Association were in agreement with it.

Phineas Bresee emphasized this teaching and experience. In 1894, the year before he founded the Church of the Nazarene, he wrote a chapter titled "The Baptism with the Holy Spirit" in William Nast's lengthy and important symposium on entire sanctification titled *The Double Cure*.

And about that time and later, local churches and denominations were formed that soon merged with the Church of the Nazarene, which had "Pentecostal" in their very names. In the East there were the Utica Avenue Pentecostal Tabernacle, the Bedford Avenue

Pentecostal Church, and the Emmanuel Pentecostal Tabernacle, which merged in 1895 into the Association of Pentecostal Churches of America. This group united with the Church of the Nazarene in 1907 in Chicago, and the new denomination was called the Pentecostal Church of the Nazarene—since the baptism with the Holy Spirit, the believer's present Pentecost, was emphasized to such extent.

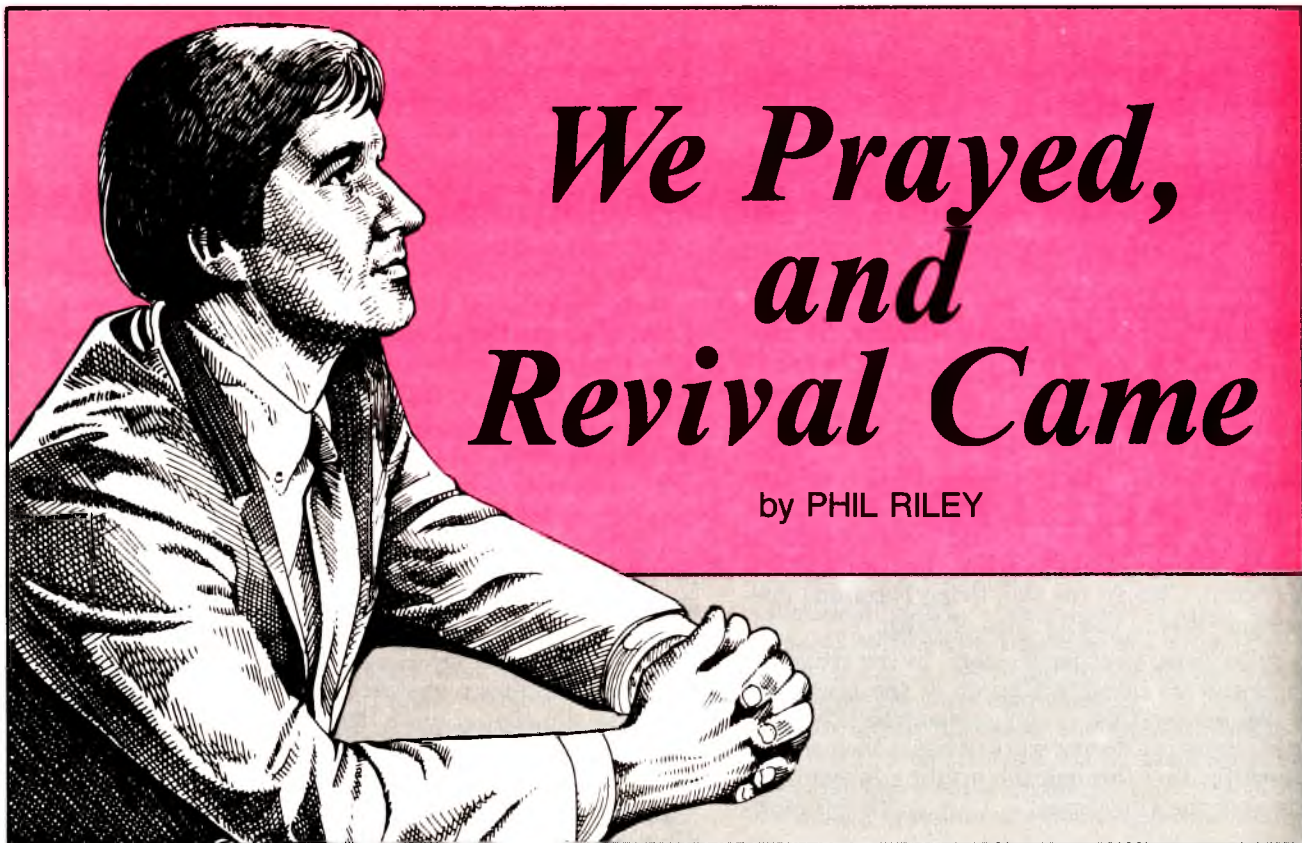
J. O. McClurkan's Southeast group, which merged with the Church of the Nazarene in 1915, had been founded as the Pentecostal Alliance in 1898, and had later changed its name to Pentecostal Mission.

Over in Scotland, George Sharpe founded in 1907 the Pentecostal Church of Scotland, which merged with the Pentecostal Church of the Nazarene in 1915. Such names imply an emphasis on this pentecostal baptism as what purifies the heart of the believer (Matthew 3:11-12; Acts 15:8-9). When "Pentecostal" was dropped from our name in 1919, it was not at all because of any relaxing of the emphasis on entire sanctification as received by the baptism with the Holy Spirit. The reason lay elsewhere. Beginning in 1901, tongues-speaking groups were springing up in America which taught that at one's Pentecost he or she speaks in unintelligible utterances, and the Nazarenes did not want to be associated with tongues-speaking.

Suggestive of the place given to the baptism with the Holy Spirit as occasioning entire sanctification is the fact that, in the brief Nazarene *Manual* "History," the word "Pentecostal" appears 17 times. Interestingly, "Wesley" does not once appear in this eight-page "History"; and the word "Wesleyan" appears only twice. And while "Pentecostal" appears 17 times in the names of the holiness local churches and denominations which merged into the Pentecostal Church of the Nazarene, the two appearances of the word "Wesleyan" are not within the name of any merging denomination. One reference speaks of the holiness movement near "the close of the 19th century" as "similar to the Wesleyan revival of the previous century." The other use of "Wesleyan" is in a reference to an Eastern holiness group's "promoting the Wesleyan doctrine of entire sanctification," beginning in 1886. Our denomination grew directly out of the American holiness movement, and only indirectly out of the Wesleyan revival on the British side.

Of course, the main reason why we Nazarenes teach that entire sanctification is "wrought by the baptism with the Holy Spirit" is because that is surely the teaching of Scripture. It is the teaching of the Gospels (e.g., Matthew 3:11-12; John 17; 20:22). It is the teaching of Acts (e.g., 1:4-5; 1:8; 2:4 ff.; 8; 9; 10-11; 15:8-9; 19:1-6). It is the teaching, I feel, of such other New Testament passages as Romans 5:1-5 and Ephesians 1:12-13.

This biblical support is most important, but it is not the subject of this article. My intention here has been to point out the extent to which the doctrine of entire sanctification as wrought by the baptism with the Spirit is "bottom line" official teaching in the Church of the Nazarene. □



We Prayed, and Revival Came

by PHIL RILEY

MORE THAN 10,000 students and faculty members at the Kansas State University jammed Ahearn Field House recently to hear their guest speaker, President Ronald Reagan. During the 37-minute speech, which was interrupted 27 times with applause and cheers, he said, "The American people are hungry for a spiritual revival. More and more of us are beginning to sense that we cannot have it both ways. We cannot expect God to protect us in a crisis but turn away from Him in our day-to-day living. I wonder if He isn't waiting for us to wake up, and if He isn't starting to run out of patience" (*Los Angeles Times*, Sept. 10, 1982).

Hungry for a "spiritual revival"! Yes, it is true that many Americans, Canadians, Mexicans, Africans, and Christians in all nations of the world, are sensing an urgent need for a genuine spiritual awakening. World conditions are such that revival seems to be our most critical need.

The Church of the Nazarene believes in revivals. For 74 years our denomination has been actively seeking to win the lost and precipitate revivals. More than 500 men and women are commissioned or registered evangelists, and travel full time from church to church to assist congregations in experiencing "spiritual revival." In fact, an all-out effort to launch "Simultaneous Revivals" throughout our great Zion in 1983 is now underway. However, it takes more than a program to bring "spiritual revival." Prayer and obedience must come first!

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While attending Nazarene Theological Seminary more than 20 years ago, my wife and I assumed the pastorate of a small, rural church north of Kansas City. After inquiring about previous revivals, I soon learned that "nothing much" had happened. Reluctant approval was given to calling an evangelist and planning another week-long effort. A "hope-for-the-best" attitude seemed to prevail.

Since this was the first revival I had ever been responsible for planning, I announced that each Wednesday evening prayer meeting would focus on prayer for a revival (as I was growing up, I remembered my pastors doing this). Then, about every other week, I prepared a sermon on our need for revival (I learned this from them too!). However, for the first month, scarcely a dozen people even came to the midweek prayer service! (I didn't remember this ever happening at home!) A sense of desperation was beginning to grip me. What do I do now? Something within me said, "Keep on praying and believing." Slowly, a few more people joined in our prayer times until all through our small congregation a sense of excitement and expectation began to grip us. I asked each Sunday School teacher to pray specifically for each member of his or her class, and to give me the names of persons with spiritual needs whom I should visit prior to the revival. I received no names!

One family in the church had been faithfully bringing two of their neighbor children to Sunday School each week, but the parents had never attended. I decided to make them the objects of my prayers and visits. A friendly relationship was established. As the date of the revival approached, I dropped by more fre-

quently. I learned that it had been 17 years since they had been to any church service. Gradually, I tried to lay a foundation for their first visit to our church during the revival.

The revival began on Monday night. The attendance was fair each night, the music and preaching of our evangelist was excellent and Spirit-anointed. But by the end of the Saturday night services—still no seekers! Would the new family let me down and not come to even one service?

As the Sunday morning worship service began, Gladys and her two children came in and sat down. My heart skipped a beat! “Lord,” I prayed, “this is her morning!” And their morning it was! During the invitation, our entire congregation witnessed a mother and her two children kneeling at our altar. They prayed, and victory came. Now, we must reach her husband to make their home completely Christian.

By church time that evening a heavy rain was falling,

and so were my spirits. Just as I thought, the husband wouldn’t come! But as we were finishing the second song, the door swung open and in he walked. Now I knew God was answering prayer!

Again, as the invitational hymn was being sung, conviction settled down upon our congregation. A number of our own members were moving to the altar. Reluctantly, Roscoe took that first step, but the next ones came easier. Joy and praise was knee deep as victory came to his heart. The first brand-new family in several years had just been won to Jesus Christ. Besides that, nearly every person present in that closing service had sought spiritual help. Genuine revival had come. Prayer and obedience had brought it about. We were never the same and neither was the church. It was easier each time after that for our people to expect revival.

Roscoe and Gladys? They and their married children are still faithfully attending and serving that church! □

GOD’S PLANS ARE BEST

by MEL SORENSEN

JOHAN HENRY JOWETT was one of England’s greatest preachers. He was born in Yorkshire, England, on August 25, 1863. As he progressed through school, his intent was to practice law. So determined was he to become a lawyer that he didn’t ask God about anything else. One day he met a former Sunday School teacher, J. W. Dewhirst, who asked him what he was doing with his many talents. Jowett replied he was studying to become a lawyer. Disappointed, his friend replied, “I’ve prayed for years that you would go into the ministry.” This startled Jowett into the realization that he had not consulted God as to His will for his life. Later Jowett said, “I then sought God’s will in prayer and reverently obeyed His call. Now after 35 years in His service, I can say I’ve never regretted my choice.”

If we are not careful we can become so busy charting our own future we fail to seek God’s direction. Some time ago I picked up an issue of the *Herald of Holiness* which emphasized Christian education through articles written by several of our educators. I thought I would read one article before supper. But before I was finished I had read nearly every article in the issue. My heart burned within me. What a thrill to be a Christian and a part of the Church of the Nazarene.

It wasn’t always that way. I am really a first generation Nazarene, though my parents were Nazarenes the last six years of their lives. In my early teens I was charting my own course. I had my own plans. But one

day God spoke to me and He changed my life and altered my plans. You know, God’s will for all of us is based upon His love and wisdom. And our highest joy and greatest fulfillment are found in doing His will.

As I read those articles in the *Herald of Holiness*, my mind went back to my own days at Olivet Nazarene College and Nazarene Theological Seminary. I remembered men who helped to mold my life and strengthen my faith. I sat again in the seminary class called Corinthian Correspondence, taught by Dr. Willard Taylor. On more than one occasion I saw his eyes fill with tears and he would say, “Men, here is a wonderful message you can preach.”

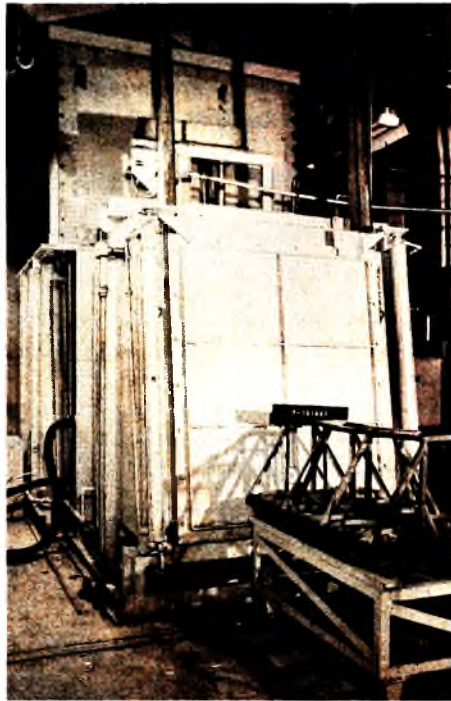
Yes, God changed my life and He changed my plans. I have no regret. We must not hesitate to surrender to His guidance.

The Psalmist said, “But [God] made his own people to go forth like sheep, and guided them in the wilderness like a flock” (Psalm 78:52). Our Lord is like the shepherd who was leading his flock down a dangerous ravine to fresh water and abundant pasture. A small girl was watching from a distance and said, “Oh, they’re all going to drown!” But her older brother said, “Don’t be foolish, Anne, the shepherd knows what he’s doing.”

Yes, the Lord knows what He’s doing with you, for you, in you, and through you.

Now after 28 years as a Christian and nearly 18 years in the full-time ministry, I can say I’ve never regretted my choice. □

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Purge Me with Nitrogen

by JACK CONN

DO YOU BELIEVE in suppression or eradication of the carnal nature?" The question was put to me directly. I wasn't avoiding the question or making a play on words as I responded equally directly, "I believe in displacement." My response was prompted by a recent experience that was fresh on my mind. Let me tell you about it.

Less than two weeks previous to the question, I had stood before the yawning door of a large treating furnace. You could drive a jeep inside, I suppose, and maybe have room to spare. Imagine an oven that large for baking biscuits! You could feed a lot of "Hungry Jacks" with one baking. That day the furnace was shut down. The cavity was empty and cold. The furnace differs from a range oven in your kitchen in that it has two chambers. There are two doors. There is a front door and about half way back a second door which separates the front preheat chamber from the inner

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"hot" chamber. The walls of the inner chamber are lined with heating elements. Back there the maximum temperature of 2,000° F. is reached.

I pulled a four-page document from the plastic envelope on the operator's console. It was the operating instructions for annealing stainless steel components. I scanned the safety procedures and the list of protective clothing and gear required for the operating craftsmen. Near the center of the first page I began reading the operating instructions. "(1) Open the main cooling water valve on top right of furnace. (2) Check cooling water return flow on front lower right side of furnace to determine there is a flow of cooling water to the drain. (3) Open nitrogen valve number 107, located on the left rear of control panel number 1, until flow meter number 7 reads 1000CFH."

I stopped at number three. Thoughts of King David of ancient Israel popped into my head. I confess that I don't know what David was feeling when he cried to God for victory over his polluted heart, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalm 51:7). I'm sure, though, that ceremonial purging by dipping hyssop branches in blood and sprinkling it in the tabernacle was a sacred thing to David. The use of hyssop goes back to Egypt when the children of Israel were instructed by Moses to kill a lamb and dip hyssop branches in its blood to strike the lintel and doorposts of their houses so that the death angel would pass over them the night that the firstborn of the Egyptians were slain (Exodus 12:22). I'm not familiar with hyssop, but I do know about purging. That is, modern-day purging in the manufacturing world where I have spent my working life. David had cried, "Purge me with nitrogen," I would have had a mental image immediately. That's what the third operating instruction for the furnace is about—purging.

At the very beginning of an annealing process, when you have first assured that the cooling system of the furnace is operational to prevent its self-destruction, you purge the furnace cavity with nitrogen. When the nitrogen valve number 107 is opened and regulated by a flowmeter, 1,000 cubic feet of nitrogen is dumped into the furnace every hour. It is purged with nitrogen.

Why the nitrogen? It displaces the oxygen from the heat treating cavity where the stainless steel parts are stacked. We "bright" anneal stainless steel. That is, we want the shiny surface finish, characteristic of polished stainless, not to be affected while the metallurgical properties are altered. Without the nitrogen the parts would be burned and discolored by oxidation. Ladies, if your range oven had a purge system, you would never burn the biscuits or toast. That is, they would never turn black or fill the kitchen with smoke. How do you turn off the oven? Your biscuits might be good, but they wouldn't be black.

The use of inert gases, usually nitrogen or argon, to purge heat treating vessels and weld chambers is a common industrial process. A purged vessel is rid of the contaminating, alloying, marring influence of the ever-present oxygen in our atmosphere. Purging is a process of continuing displacement. Just as oxygen is ever present in our earth's atmosphere, a pre-

position to sin—carnality—is ever present in the heart of every son and daughter of Adam’s fallen race. Carnality manifests itself in many recognizable ways, such as envying, strife, and divisions (1 Corinthians 3:3). James mentions the same traits (James 3:14). These things burn, crack, and mar untold lives. They take the shine out of living and fracture fellowship in the church. Just like the annealing furnace; without a purge it would burn, blacken, and fracture stainless steel. What a difference a purge makes! And what a difference in the human heart when divine love fills it! In 1 Corinthians 13 the apostle Paul lists those wonderful characteristics of love in the human heart which displace impatience, envy, pride, selfishness, peevishness, and evil thinking. That’s purging.

Eradication and suppression are good, well-worn theological terms, I suppose. Somehow, though, they don’t seem to impress me like the thoughts and feelings of a warm infilling and fullness of a purging, displacing Presence. And out there in the furnace of life I need all the positive presence of the Holy Spirit.

The question is sometimes raised, how can a heart once cleansed in sanctification be polluted again? It seems to me that carnality is not a “thing.” It isn’t something to be resected by a scalpel, like a bad appendix. If it were, one could have a “carnalectomy” and be done with it. Rather, carnality is the absence of a divine presence, the Holy Spirit. Without that purging presence, the human personality is left to wallow in its own atmosphere; and it has been so since the Garden of Eden. Just as nature abhors a vacuum, there is no such thing as an empty and clean heart. Withdraw the nitrogen purge from the heat treating furnace and the atmosphere rushes back. Likewise, if I begin to stifle and restrict the infilling of the Holy Spirit into my heart, the purge is lost—my old sinful self rushes back into the void. I must keep my hand of faith upon the inflow regulating valve. I must consciously, daily cooperate, and desire a continuing presence within.

The apostle Paul said, “I die daily” (1 Corinthians 15:31). We must maintain a purging inflow of God’s Spirit and grace.

Our Nazarene statement of belief on entire sanctification asserts the need to keep the infilling channels open. “We believe that the grace of entire sanctification includes the impulse to grow in grace. However, this impulse must be consciously nurtured, and careful attention given to the requisites and processes of spiritual development and improvement in Christlikeness of character and personality. Without such purposeful endeavor one’s witness may be impaired and the grace itself frustrated and ultimately lost” (*Manual*, 1980, p. 14).

The apostle Peter had the answer. Become a partaker of the divine nature, by faith claim the purging presence of the Holy Spirit in an act of consecration and devotion, and then add to that the traits of the Holy One. We are told to add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. Fill our minds with good things. Peter said, “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that

lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins” (2 Peter 1:8-9).

If carnality can come back, was it only suppressed? No. It was gone—displaced by a Purger. Remove the Purger and the contamination of self is back again. Restrict Him and some of the traits of the old self begin to emerge. Can one lose some of the presence of the Holy Spirit and not all of Him? If I should fall, and, since we are human and exposed to temptation, sin is possible, do I lose everything? Some assert that if you fall over a cliff, you’ll go all the way to the bottom. Such an assertion must assume that Christians are cliff dwellers.

We are sanctified by a presence, not a process. The carnal mind is not caused by the presence of something alien planted in the human heart by Satan, rather it’s occasioned by the absence of Someone. On the day of Pentecost, as the believers waited expectantly in the Upper Room, “They were all filled with the Holy Ghost” (Acts 2:4). They were not filled because they were clean. They were clean because they were filled or purged. No heart is a vacuum. “Purge me and I shall be clean.” □

ADJUSTMENT

*If your plans have been changed,
dear Christian, through something
beyond your control,
don't fret—there must be a reason
that's hidden—
it may be a soul
with whom you will come in contact
has need
of your help today;
so whisper
a prayer of thanksgiving
instead of a word of dismay!
Our Heavenly Father
is near you,
so lean on His comforting arm.
If your plans have been changed,
there's a reason—
perhaps to keep you from harm;
so rest in the blessed assurance
He never
will lead you astray,
And watch
the miracles happen
day after beautiful day.*

—ALICE HANSCHÉ MORTENSON
Racine, Wisconsin

ESL— ENGLISH AS A SECOND LANGUAGE

A Newly Opened Door for Ministry



Gladys Zahner, J. Wesley Eby, and Rick and LaNell Stahl working on the development to the Basic English Lessons.



Nancy Clark, Southeast Asian consultant, teaches a group of Cambodians and Hispanics using the newly developed materials as a test of their effectiveness.

among others, all bespeak a concern for the many non-English-speaking groups within easy reach of our churches. *Already, Nazarene services are being conducted in 23 different languages in the United States and Canada, representing 40 distinguishable cultural groups.*

In recent years a new wave of refugees has come to these shores, many of them from Indo-China, by-products of the tragic conflict there. First there were the Vietnamese, then the Laotians, and now the Cambodians, victims of the ruthless Communist takeover of their beloved land. An estimated 45,000 Cambodians already have come to the United States, most of them by way of refugee camps in Thailand whence they fled to escape the carnage in which an estimated 3 million or more of their countrymen (half the population) have been slain. Work among the Cambodians is a typical example of the new Nazarene program for the non-English-speaking peoples.

The basic principle behind the ESL program is to channel the ardent desire of these newcomers to learn the English language into a religious training activity—a two-birds-with-one-stone kind of methodology. “It is proving to be a great evangelistic tool,” said Rev. Jerry Appleby, director of the program.

A basic necessity for such work is literature written in simplified English. This must fit within an adopted vocabulary of 2,000-3,000 words, have simple sentence structure, basic verb tenses, and so forth. For those preparing the literature, a brochure, “Guidelines for Writing International English,” has been

by J. FRED PARKER

AMONG the most exciting developments in the cross-cultural ministries of the Church of the Nazarene this past year has been the emergence of the ESL (English as a Second Language) program under the sponsorship of the Ethnic-Urban division of Church Extension Ministries. In essence it is a program of teaching those with limited English vocabulary and language skills by the use of religious materials especially written in simplified form. These include principally the Sunday School lessons but also a limited number of basic books and tracts. Already more than 20 churches are involved in this program.

The concept of world mission has

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characterized the Church of the Nazarene from the beginning. Each of the major groups which came together at Pilot Point, Tex., in 1908, already had missionary efforts in progress. The “Go ye into all the world” of the Great Commission was taken seriously—and still is. But this new development is the other side of the coin—the beckoning mission field on our very doorstep.

The church has not been unaware of this different kind of missionary challenge. The development of the Mexican border work which began in the earliest days of the denomination is a prime example, of which the present-day ministry to migrants is a spin-off. The work among the American Indians, principally in the Southwestern United States, and among the Eskimos in Alaska; the several Chinese churches and other ethnic congregations in California; the Cape Verdian, Puerto Rican, and Haitian churches in the East,

prepared, listing the necessary cautions. There is a challenging assignment that requires unique skill.

The initial project undertaken was the rewriting of the Enduring Word Series Sunday School lessons, the first of which were published in September 1982. Work on these lessons continues as an ongoing project. Supportive materials soon to be available include Charles (Chic) Shaver's *Basic Bible Studies for New/Growing Christians*; the "Mark" volume of *Search the Scriptures; It Happened at Pilot Point*, a simplified story of the beginning of the Church of the Nazarene by Bill Young; *Introducing the Nazarenes*, an adaptation of Leslie Parrott's pocket-sized volume on the history, doctrine, and polity of the church as a preparation for membership, and *The Significance of Water Baptism*, a tract by Dr. W. M. Great-house.

The first step toward a simplified ministerial studies course has been made with the rewriting of Dr. Ralph Earle's *Know Your Old Testament*. Soon the first of the mis-

sionary reading course books will appear with the simplified version of Helen Temple's *Chosen in the Furnace*.

"This entire program grew out of a request from a group of practitioners who wanted Bible-based material to aid in teaching English as a second language," said Rev. Appleby. "This group was called together for the first time on August 3, 1982. Their project, to simplify the 'Enduring Word' Sunday School lessons, is to be called the *International English Edition*. A by-product of this effort is that these simplified English materials can also be used as a basis for translation into other languages. Already translations into 16 languages has been requested and the first materials are presently available."

At present, nine trained ESL workers are preparing future materials for the program. They met in Kansas City December 29-31, 1982, at which time guidelines were adopted and assignments were made. So committed to the project

is this core group that they have volunteered to write for one year with no remuneration and also to pay their own expenses to the next meeting scheduled for August 1983. They have also pledged to help raise funds for the production of these materials. Naturally, with limited editions unit costs are going to be high until quantities can be increased. Contributions from across the church are invited to subsidize the program. This is classified as a 10 percent missionary special.

It is anticipated that an increasing number of experienced people will make themselves available for this work and a pool of resource personnel will be developed. Interested persons are invited to write to Rev. Jerry L. Appleby, Ethnic/Urban Coordinator of Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131, or call him at (816) 333-7000. Before the year is over, it is hoped that 200 people will be officially involved in some phase of the program, either writing or teaching or both. □

Book Brief

LEADING CHILDREN IN WORSHIP, Volume 2



DONNA FILLMORE
editor

SO YOU'VE VOLUNTEERED to take over children's church! You didn't volunteer? Never mind; you have the job ahead of you and you're in for a huge challenge, plenty of fun, and—let's face it—a heap of hard work!

Leading Children in Worship is designed to lighten your load. Twelve children's ministries experts, backed up by the Aldersgate Children's Church Committee, have made the task of preparing for weekly children's worship activities almost a breeze by outlining 52 com-

plete plans for children's church. There are three 52-session volumes in the set, correlating with the three-year Aldersgate Graded Curriculum Sunday School cycle. Volume 2 is the companion volume for Sunday School sessions this fall.

The units, while planned to help children delve deeper into subjects begun in Sunday School, are not tied exclusively to the curriculum. Anyone responsible for children's worship activities can use this comprehensive resource effectively. (My mind went to backyard Bible clubs, where such voluminous idea books are a wonderful boon!) The emphasis is not on crafts; nevertheless, each session has a "Life Response" which gives the children active participation to aid their learning experience.

Leading Children in Worship, Vol. 2, will be welcomed by large, organized children's church departments. But make no mistake: the leader of the smallest children's church will find this worship resource book extremely helpful, and the untrained, inexperienced person willing to tackle a brand-new job will grab it with glee! □

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

the editor's STANDPOINT

HELP FOR THE HURTING

Suffering is universal and inescapable. As an old Spanish proverb puts it, “There is no home without its hush.” If you are not suffering now, you will be later. Something will happen to afflict your body or to break your heart. It’s that kind of world.

That suffering will come is inevitable. You can count on it. How you cope with suffering becomes a matter of supreme urgency. Some endure suffering stoically—they keep “a stiff upper lip.” Some grow bitter and rage inwardly—if not aloud—against God and the world. Either response falls short of the victorious faith we read about in Hebrews 11, and find demonstrated in Jesus Christ, “a man of sorrows and acquainted with grief.”

I recently read one of the finest books on the subject of suffering ever to cross my desk—*Where on Earth Is God?* by Richard Howard. Warm, sensitive, and encouraging, this is a book that all should read, and a splendid message to give those who are hurting even now.

LIMITED INDECISION

I was having breakfast at West Chester Inn. At an adjacent table sat two little boys with their parents. The boys were reading the menu with gusto, finding it harder to make a choice as the options increased. Then I heard the smallest lad say to his mom, “Is it alright if I don’t know what I want?” I like that—permission requested to be undecided.

Indecision can only last a while, however. Before long the waitress stood there, pencil poised, to take the orders. Incidentally, the little fellow ordered cereal—just what he had each day at home.

A woman may be undecided about marrying the man who is ardently courting her. But when he “pops the question” she has to make up her mind, accepting whatever risks may come with yes or no.

A man may be undecided about his career. Shall he be a doctor? lawyer? merchant? poet? farmer? guerrilla chief? computer systems analyst? Or shall he swallow his pride and be a preacher? Whatever career he pur-

The honesty of the book is impressive. Howard doesn’t upbraid the sufferer, even the one who loses faith. Neither does he dodge the hard questions, or supply glib answers that crack under the strain of actual events. But he does provide the reader with biblical and sensible material that is faith-sustaining and heart-healing in its own right.

Howard writes out of an evident deep sympathy for the sufferer. The book is filled with real experiences, illustrative of the suffering that afflicts us, the various responses made to them, and the way by which one can survive and surmount hurts triumphantly. The human interest quotient of the book is exceptionally high.

An added attraction is the readability of the book. In terms of content, style, and impact this is a choice book to put into the hands of hurting people.

Sooner or later the faith of everyone is tested severely by experiences of suffering. God’s Word is our source of encouragement. Howard’s book helps us understand that Word.

issues will require special education, so the time comes when the hard choice must be nailed down.

As Jesus preached, taught, and healed, puzzled people tried to figure Him out. Discussions abounded and debates raged. Estimates of Him ranged from Messiah to lunatic, with rabbi, prophet, drunkard, glutton, and demon in between. But when Jesus confronted an individual, saying, “Follow me,” indecision was no longer permissible. Yes or no were the options. Some tried “wait,” but that was just a softer way of saying no.

Jesus Christ is inescapable. He comes to us, claiming Lordship over our lives and offering salvation from our sins. We must respond, believing in Him or rejecting Him. He corners us—no evasion, no escape, no deferment. Upon our decision concerning Him depends our character and destiny. Jesus Christ offers life or death, heaven or hell. There is no use asking, “Is it alright if I don’t know what I want?” In the words of an ancient Jewish general, “Choose you this day who you will serve.”

The same jaw that enables gospel preaching to be done permits gossip to occur. The jaw that frees the tongue to bless God can free it also to curse man. The jaw that allows us to talk enables us to overtalk.

MRS. JAW

The car ahead had a personalized license tag—a “vanity plate”—which read MRS JAW. I wondered whether it was a name or a nickname. In either case, it is suited to many women—and men.

The human jaw is “fearfully and wonderfully made.” It is well designed for holding teeth and making it possible for us to swallow food. The jaw also facilitates speech, and therein lies its peril.

This same jaw that enables gospel preaching to be done permits gossip to occur. The jaw that frees the tongue to bless God can free it also to curse man. The jaw that allows us to talk enables us to overtalk. The hinges on the human jaw are some of the busiest mechanisms in the world.

Rare indeed is the person who has not spoken when silence was preferable. Who has not wished, earnestly but vainly, that he could recall his hasty and hurtful words? Jawboning has often been an exercise producing well-muscled regret.

Women have been stereotyped as excessive talkers. I

will not deny that some have earned that reputation. In a Georgia hospital I once visited a woman who had been injured in an automobile accident. Her upper and lower jaws had been broken and were wired together. Her eyes were blacked and her face was swollen like a new moon. Yet she was propped up in bed, busily talking to the other patients in the ward. You can’t hush some women even if you break their jaws.

Some men are just as garrulous. I’ve seen many exhausted mothers, with children in their arms, waiting for husbands to quit talking and go home. I used to whisper to them, “Hand the child to him and you will be clearing the parking lot in 10 minutes.” It rarely failed to work.

When I think of jaws, including my own, I am moved to praise and prayer. Thank God for the faculty of speech and the joy it can bring. But God help us all to guard our speech, for it can result in grief. With the jawbone of an ass, Samson killed 1,000 Philistines. His own jawbone led to his downfall and death, however. □

ANGELS ARE SERVANTS

Many people do not believe that angels exist, even people within the churches. Angels are probably not disturbed by this unbelief. After all, angels know who they are and why they are; their self-esteem does not require our belief in their existence.

Angels must be humble, for they are willing to appear in human form. Given the wretched condition of fallen humanity, and its appalling record of cruelty and crimes, human guise would not be acceptable to proud beings.

Nevertheless, angels may actually feel honored to assume human form, since our Lord himself did so. The incarnation was not only an act of fathomless love, it was an act of measureless humility. Angels may deem it an honor to appear as men, not because men are such stuff, but because any creature should be pleased to emulate the Creator.

We have no record in Holy Scripture of angels appearing as women. They appear in art as fair women, but that art emerged in the Dark Ages. In the Bible, angels

who became visible are in the form of men. Once an angel is specifically described as a young man. This is not a put-down of women or of old men, for such put-downs would be inconsistent with the revealed character of God who sends the angels.

Angels are servants. They operate a delivery service for God, bearing some of His blessings to people. They minister to the “heirs of salvation,” to those who are redeemed from sin by divine grace. The angels are messengers. They have delivered some great news—the Incarnation, the Resurrection, and the second coming of Christ, for example.

We can learn from them. If, like the angels, we will be humble servants to human need, our lives will be richer and fuller. According to Jesus, angels behold the face of the Father in heaven. That is to be the destiny of Christians, also. At the last, our privileges shall be as great as theirs. We will never be angels, even in heaven—just folks. But folks who can serve on earth like angels and rejoice in heaven like angels are fortunate folks indeed. □

these have since become a permanent part of the community. My wife and I served the church there from 1969 to 1977.

We became burdened for the many Spanish-speaking field workers who lived near, and began visitation and Bible studies in the homes where we were welcomed. Soon it was necessary to enlarge the building for our growing bilingual congregation. A Spanish prayer meeting was begun on Tuesday evenings, which was called "Spanish Singtime." Language classes and cultural events were added and shared by all. Within a few years Latins were elected to the board and were serving in all departments of the church.

Soon our congregation maintained a balance of about 50-50 Anglo and Hispanic attendance. The

need for preaching in Spanish was at first partially met by visiting missionaries, then Rev. Ron Hunter and Rev. Jonathan Salgado conducted revival meetings. Later we were favored by the ministry of Rev. José Carrillo. Later God sent Henry Roybal to be our full-time pastor to the Latin congregation. I understand the church still has a dual congregation and two pastors. My wife and I are retired and attend the Spanish Church of the Nazarene in Nampa, Ida., where Rev. Ernesto Bello is pastor. We still pray often for the bilingual church in Quincy and have added Muscatine, Ia., to our prayer list.

Allen A. Bennet
Nampa, Idaho

DRAWING POWER

What was the drawing power of John the Baptist? Crowds came for miles over rough roads and deserts to hear him.

CORRECTION:

The name of Valerie M. Thomson appeared in the April 1 issue as Thompson. She is the author of the article "God Can Make It Happen." We apologize to her and to our readers for the error.

He wasn't much of a dresser and certainly was no glamour boy.

All he said was counter to all rules of popularity. He talked tough and strong.

He didn't spare the religious leaders, neither the rank and file. "Generation of vipers," he said.

Neither did he tone down on wickedness in high places, King Herod's lack of morality, for example.

Edna Warner
Urbana, Illinois

Editor's note: Luke 3:15 explains much of his drawing power. The people were hearing an authentic prophet—the first in four centuries—and were expecting the imminent arrival of the Messiah.

MIRACLES DO HAPPEN!

by ROBERT L. WILSON

WHY DON'T MORE miracles happen? With this question God truly spoke to me. Miracles don't happen, especially miracles of conversion, because we lack faith.

So I prayed. It was Wednesday night, and our congregation was at the altar lifting our requests to God. As I prayed, God laid the Barlow family on my heart. Tomorrow I was going to preach Brother Barlow's funeral. I was concerned about all of the family, but especially Bill, Shirley, and Dennis.

In a closing prayer I once again lifted the Barlow family to God. I felt the presence of God in a beautiful way. I looked at my watch—8:25 p.m. We had prayed for one solid hour.

As I left the sanctuary I knew God was working. I was to meet Tom and Renee for premarital counseling, the last session before their wedding.

As they entered my office, I knew the time had come to present the gospel to them. As we conversed, I pressed the question, "Have you come to the place in

your spiritual life where you know for certain that if you died tonight you would go to heaven?" Both answered, "No." I was excited, and then came a knock at the door. I tried to ignore it, but finally my wife interrupted and said, "Dennis Barlow is here to see you."

I excused myself and went to see him.

"Do you remember your sermon Sunday?"

"Yes, but how does that affect you, Dennis?"

"Well," he said, "three years ago someone ran in front of my car and I accidentally hit him and he was killed. I couldn't forgive myself and I backslid."

"What does that have to do with you being here tonight?" I asked.

Dennis told how, at 8:10 p.m. that very evening at the funeral home, the Holy Spirit spoke to him and said, "Dennis, tonight's the night to come back into My family; you've drifted long enough. I want you to go to the church and see the pastor and repent of your backslidden state and return to Me."

As Dennis shared with me what had happened, I realized that the Holy Spirit spoke to him at the exact moment pastor and people were praying for him and his family at the altar.

Yes, miracles do happen. Faith in God *can* move a mighty mountain. Dennis repented and was restored as faithful member of God's family. And what of Tom and Renee? Well, that night, they too accepted Jesus Christ as their personal Savior.

"The prayer of a righteous man is powerful and effective" (James 5:16, NIV). □

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

ROBERT L. WILSON is pastor of the Lake Louise Church of the Nazarene in Ortonville, Michigan.

IN THE NEWS

PEOPLE AND PLACES

James Wilcox, assistant professor of English at Bethany Nazarene College, has been selected as an *Outstanding Young Man of America* for 1982.

Jim is a graduate of Northwest Nazarene College (1974), with an A.B. in English, and of the University of Missouri (1979), with an M.A. in English. He also has had graduate studies at Nazarene Theological Seminary, Central State University, and the University of Oklahoma.

Prof. Wilcox sponsors the college newspaper (*The Reveille Echo*), the English Honor Society, and chairs the Faculty Council.

He and his wife, Linda, director of the Career Planning and Placement Center at BNC, have a son, Benjamin. □

"INVESTING IN THE INVESTORS"—A SUCCESSFUL REVIVAL THEME

"As with many pastors, I struggle at times getting our budgets paid. About a year ago, the Lord revealed to me that if I would show my people the 'need' and not the budget, they would be more eager to respond." These were the words of Rev. L. D. Holmes, pastor of Joplin, Mo., First Church.

Rev. Holmes took this idea and coupled it with the revival theme, "Investing in the Investors." Setting aside a specific month for a special emphasis on raising the Pensions and Benefits Fund, he scheduled a special revival for the first week of that month. Four retired elders were asked to be the evangelistic speakers, one for each weekday service. Rev. William Durham, Rev. Steward Reed, Rev. J. J. Steele, and Rev. A. D. Martell, with combined ministerial years of service totaling over 230 years, ministered to the Joplin congregation.

The Joplin First Church people were told in advance that the speakers would be paid out of local church operating funds. All offerings received during the revival would go to "invest in the investors" by way of paying the

church's Pensions and Benefits Fund amount.

Rev. Holmes reports that this special emphasis was a complete success. The entire Pensions and Benefits Fund was raised. More importantly, he said of the revival effort, "It was rich, to say the least. Many had very definite spiritual needs met. Praise the Lord!" Another special emphasis is being planned for next year. □

—Pensions and Benefits Services

NPH SPRING SALES PREVIEW

"Because we are about to enter our church's Diamond Jubilee Year, it is with unusual excitement and pleasure that Nazarene Publishing House unveils the finest and most extensive list of new book titles that have ever come from our presses."

With this glowing promise, NPH manager M. A. "Bud" Lunn opened the annual two-day spring sales conference and luncheon for the Board of General Superintendents, Headquarters executives and editors, and Publishing House personnel. It was a jubilee occasion that preluded the Church of the Nazarene's 75th anniversary.

Crowning the list of 75 books to be introduced this year are three unusually important, oversized volumes:

BEACON DICTIONARY OF THEOLOGY, edited by Richard Taylor, with J. Kenneth Grider and Willard Taylor. This is a monumental work that includes 954 entries by 153 eminent Wesleyan scholars.

EXPLORING CHRISTIAN HOLINESS, Vol. 1: "The Biblical Foundations," by W. T. Purkiser: the first of a proposed three-volume set that covers the biblical, historical, and doctrinal interests of holiness.

CALLED UNTO HOLINESS, Vol. 2: "The Story of the Nazarenes—The Formative Years," by W. T. Purkiser: the church's history from 1933 to 1958.

In addition to these landmark books, the church is commemorating its anniversary with the release of other books with historical significance: **THE QUOTABLE BRESEE**, by Harold Ivan Smith; **GIDEON: An Intimate Portrait**, by Audrey J. Williamson; **TWO MEN OF DESTINY—R. T. Williams and J. B. Chapman**, edited by Neil B. Wiseman.

Under the experienced leadership of George Rice, this year's representatives will introduce the full line of Beacon Hill Press (Nazarene) books and Lillenas music at district assemblies, conventions, and camps throughout the spring and summer months. This season's reps are LeBron Fairbanks, Paul Garrison, Elvin Hicks, Stephen Hicks, Don Hughes, Bill Judkins, Dave McKellips, Paul Neal, George Rice, Ron Roth, Marlow Salter, John Whitsett, and Ron Wilson.

To the 150 persons gathered for lunch, Mr. Lunn underscored the need for intrachurch cooperation and a feeling of partnership, with some familiar lines cast in the NPH frame of reference:

The NPH Kite

Who flies the kite?

*"I," said the boy, "it is my joy;
I fly the kite."*

Who flies the kite?

*"I," said the wind, "It is my whim.
I fly the kite."*

Who flies the kite?

*"I," said the tail, "I make it sail;
I fly the kite."*

Who flies the kite?

All are wrong; all are right.

Don't forget—ALL fly the kite.

And so it is: a complex, cooperative effort between writers, editors, artists, pressmen, bookkeepers, custodians, subscribers, typists, and loyal Nazarenes who look to their Publishing House for resources that will reinforce our responsibility to hold forth the Word of Life. □



Former television newsperson Janine Tartaglia ministers to guests at the annual NPH Spring Sales Conference luncheon in Kansas City. Her words and original music glorified the Christ who brought her new life through the influence and ministry of the Rev. Earl Lees. Reporter Tartaglia was assigned to Earl and Hazel Lee of Pasadena, Calif., First Church, when their son Gary was a hostage in Iran.



Central Cal provisional leader-couples are pictured (l. to r., front row): Kelly and Donna Schmidt, Selma; Mary and Darrold Nutcher, Denair-Turlock; (back row) Alice and John Raus, Ceres; Virginia and George Carrier, Kingsburg.

CENTRAL CAL SPONSORS SECOND MARRIAGE ENRICHMENT TRAINING EVENT

Under the leadership of District Superintendent Wil Spaite, the Central California District has added four couples to their roster of marriage enrichment leaders. This brings the total to nine leader-couples.

All four zones of the district have at least one leader-couple, the Sequoia Zone has three. Eight of the couples are in provisional status. Marvin and Mildred Kisse, a Certified Leader-Couple, serve the district as Marriage and Family Life directors. The Kissees have led approximately 30 events, laying the groundwork for the ongoing marital health ministry throughout the district.

The three-day training experience equips couples to primarily lead growth groups in their own local church. Growth groups are one of three Nazarene formats used to equip and nurture marriages. These nine couples will also lead retreats on a limited basis in their areas.

With the addition of these four couples, the denomination now has 116 couples actively giving leadership to marital health ministries in the U.S., Canada, Panama, and New Guinea. □

J. Paul & Marilyn Turner, reporting



SPECIAL FEATURES HIGHLIGHT WYC

The General NYI Council and the staff of Youth Ministries have announced a full schedule of Christian artists for WORLD YOUTH CONGRESS '83. The event is scheduled for June 21-27, 1983.



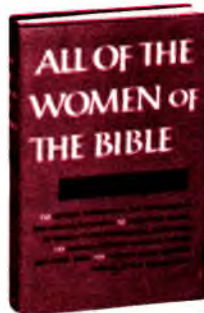
Sheppard

TIM SHEPPARD will be ministering during the evening service and special feature hour on Wednesday, June 22. Tim has been weaving meaningful lyrics with memorable music for over a decade. His songwriting and musical artistry have drawn national attention, bringing him the Amateur Gospel Award of the American Song Festival in 1975 for "Sweet Lovin' Grace." Other artists like Dallas Holm,

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the Imperials, Truth, and Larnelle Harris record his songs. His own albums, *Diary*, *Inside My Room*, *Song-tailor*, and *Forever*, along with a collaborative effort on *Holm*, *Sheppard*, *Johnson*, have appeared on national radio airplay charts in *Record World* and *Christian Contemporary Music* magazines. His concert ministry takes him to over 100 churches, concert halls, school auditoriums, and prisons each year. His uncompromising purpose is to present Jesus as Lord through word and song.



Pennington

Also ministering during the special feature hours throughout the week are STEVE PENNINGTON and HICKS AND COHAGAN. Steve Pennington is the creator of a unique family-oriented ministry of music, puppets, and magic, *Pro Kids*. He has presented programs in local churches, amusement parks, public schools, and colleges nationwide, and also serves as a consultant



Hicks and Cohagan

for YOUTH IN MISSION. Stephen Hicks and Jerry Cohagan minister as a Christian drama duo. Their humor and wit combine with thought-provoking truth to present the Bible's message in a delightful, meaningful way.

Appearing throughout the week will be DISCOVERY and MICHAEL PITTS. Other special guests will be announced at a later date.

Nazarene Youth International is excited about the ministry opportunities that await Nazarene youth at WYC '83. For more information concerning WORLD YOUTH CONGRESS, contact Mike Estep, director of the event, at 6401 the Paseo, Kansas City, MO 64131, or your district NYI president. Watch for further WYC updates in future issues of the *Herald of Holiness*.

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OUR COLLEGES AND SEMINARIES



GROUND BROKEN FOR MEXICAN NAZARENE SEMINARY

March 25-26 were prophetic days for the future of God's work in Mexico. Plans were approved and ground broken for the administration building on the permanent campus of the Mexican Nazarene Seminary in the suburbs of Mexico City.

Friday, Dr. H. T. Reza, president of the seminary, guided the board through plans for 1983. These include (1) construction of the administration building and a home for the academic dean, (2) recruiting of the full-time faculty, (3) continuing the program of satellite schools, and (4) completing plans for a national conference on Holiness and Evangelism in 1984 to officially launch the seminary.

The board elected Dr. Howard Con-

rad as academic dean, Mr. Ronald Galloway as an aide in public relations/construction, and Prof. Isai Avelino to assist in the satellite program. Mr. Samuel Perea, treasurer of the seminary, will assume added responsibilities during the construction period.

Academic plans include a four-year course leading to ordination in the Church of the Nazarene. The schedule includes a good balance of biblical/theological courses, coupled with training in preaching, church administration, and Christian education.

Two concepts will guide admission: (1) No student who feels called of God and shows qualifications for ministry will be turned away for lack of money, (2) students who feel called, but lack academic preparation, will be given help to meet entrance requirements.



Dr. H. T. Reza displays the model of the seminary campus.

Last year in a Mexican assembly a lady asked Dr. Reza: "What shall we do for our young people during the two years before we open the school?" In response to that need the satellite classes were born.

Dr. Reza replied: "Where 10 or more qualified students can be assembled any place in Mexico, we will provide a qualified teacher to begin their seminary training."

Four communities have responded: (1) Mexico City in the center of the country, (2) Guadalajara to the west, (3) Campeche in the east, and (4) Tuxtla in the south. In these communities classes are offered in month-long modules—three hours each morning, four days a week for four weeks. Attendance varies from 25 to 40 students each month. The rotation of courses will enable 30 to 40 students to begin their first year on the campus with sophomore standing. Dr. A. F. Harper taught systematic theology during March in the Mexico City satellite. He and Mrs. Harper were present for the groundbreaking.

Friday night the board of regents were guests at a dinner provided by Mr. Harry Dickerson, friend of the seminary. Saturday afternoon, 125 officials and friends gathered for the groundbreaking service, saw the architect's model for the campus, unveiled the cornerstone, sang praises to God, and broke ground for the building. Dr. L. Guy Nees, World Mission director, gave the principal address; Dr. Mark R. Moore from Education Services offered the dedicatory prayer.

Mexico includes seven districts, with 289 churches and 19,800 members. □



The translation of the cornerstone is: "This first stone is placed today, March 26, 1983, to the glory of God and the ministry of the Mexican Nazarene Seminary A.C., in Mexico, D. F., H. T. Reza, First President."

ENC FINE ARTS AUDITORIUM DEDICATED

During intermission of the Good News Musicals, performed on March 26, 1983, by students and alumni of Eastern Nazarene College, the recently completed 500-seat auditorium in the new fine arts center on the campus was dedicated.

The Phelma Shaffer O'Connell Auditorium has been provided by Peter and William O'Connell, O'Connell Brothers Construction Company of Quincy, in memory of their mother. Mrs. O'Connell attended Eastern Nazarene College from 1934-36. Her interest in the fine arts caused her to study extensively with Professor Edith F. Cove, for whom the fine arts center is named.

During her college days she met Mr. William O'Connell. Upon their marriage she settled in Quincy and became the mother of five children—William, Peter, Barbara, Thomas, and Cynthia.

The service of dedication included



Pictured at the groundbreaking (l. to r.) are: Dr. L. Guy Nees, Dr. H. T. Reza, Dr. Mark R. Moore, Mr. Harry Dickerson, and Dr. A. F. Harper. The veiled cornerstone is in the background.

words of appreciation from President Stephen W. Nease, words of greeting from Councillor James Sheets on behalf of Mayor Francis X. McCauley, and words of tribute from Peter and William O'Connell. Rev. Barry Mohny, former pastor of Mrs. O'Connell's family, prayed the prayer of dedication.

Following Mrs. O'Connell's death on March 17, 1981, Peter and William O'Connell expressed an interest in establishing a memorial to their mother at her alma mater, Eastern Nazarene College. □

HARBIN TO FILL NEW ROLE AT MVNC



Mount Vernon Nazarene College basketball coach Bud Harbin has resigned his head coaching responsibilities to become the new director of counseling at MVNC's Counseling and Career Center, President William J. Prince announced.

Harbin will fill the position that has been vacant since mid-November. Besides being actively involved in personal counseling, his duties will include conducting workshops and seminars in life skills throughout the academic year, and assisting the dean of students in training residence hall personnel in counseling and human relation skills. He will continue to teach Karate and self-defense classes.

Harbin joined the faculty of MVNC as an associate professor of Physical Education in July 1981. While basketball coach, the Cougars compiled a record of 13-37.

"Counseling has been an area that I've been interested in for a long time. When I found out there was an opening available, I decided to take it," said Harbin, who has 30 hours of graduate study that culminated in his certificate in guidance and counseling.

Harbin received his B.A. and M.Ed. degrees in physical education from the University of Missouri in 1959 and 1960, respectively. Harbin previously served as dean of students at Mid-America Nazarene College and as a counselor in the public school system from 1965-68. □

FOUR NEW FACULTY TO JOIN MVNC

Four new faculty members will join the staff of Mount Vernon Nazarene College this fall. The new faculty members are Jim Skon, Tim Myatt, Eric Forseth, and Mike Dapprich.

Jim Skon will join the faculty as an instructor in computer science. Skon earned his B.A. degree in computer science from MVNC in 1980 and his M.S.

in computer science from Ohio State University in 1982. During 1980-83, he assisted in the management and software support on a VAX-750 in the Research Facility at Ohio State, Skon is currently a part-time instructor in computer science at MVNC.

Tim Myatt will join the faculty as an instructor in mathematics and computer science. Myatt received his B.A. degree in computer science and mathematics from MVNC in 1981 and will receive his M.S. in computer science from Ohio State University this summer. He is currently a part-time instructor at MVNC.

Eric Forseth will join the faculty as an instructor in physical education. He will also be head athletic trainer and head soccer coach. Forseth earned his B.A. degree in education and physical education from Northwest Nazarene College and will receive his M.S. in physical education (minor in Athletic Training) from the University of Arizona this summer.

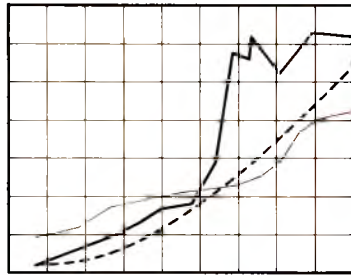
He served as head athletic trainer on sports evangelism trips to Ireland, England, Scotland, and Mexico in 1979,

and in 1981 traveling to England and France. In 1981, Forseth served as an instructor of physical education at Meridian High School in Idaho, and is currently athletic trainer at Salpointe High School in Arizona.

Mike Dapprich will join the faculty as an assistant instructor in physical education and head basketball coach. Dapprich earned his B.A. degree in physical education from Spring Arbor College in Michigan in 1967 and his M.A. in physical education from Michigan State University in 1968.

He was an instructor in physical education at Adams Junior High School in Dearborn, Mich., from 1968-80, where he was appointed Physical Education Department chairman in 1972. He served as a varsity basketball coach for Edsel Ford High School in Dearborn from 1975-79.

Prior to coming to MVNC, Dapprich worked at Spring Arbor College as an admissions counselor, supervising teacher for physical education, and women's track coach. During 1980-81, he served as interim head basketball coach for Spring Arbor. □



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A MISSION TO THE CITIES

Youth Ministries, in cooperation with Church Extension Ministries, will again launch a program of outreach to the inner city for college students this summer, MISSION TO THE CITIES. In seven major urban areas of North America, 31 Nazarene collegians will be part of a major evangelistic and church growth thrust. They will work together with local churches and district organizations currently involved in ministry in those areas.

The MISSION TO THE CITIES teams have been involved on an individual basis in a preequipping program on their college campus this spring. On June 29, they will arrive at the YOUTH IN MISSION training camp for a week of specialized ministry seminars and group equipping. On July 6, they will

travel to their assigned cities for two to three days of orientation before beginning seven weeks of service. Ministering with the local congregations will provide new understandings of cross-cultural, socioeconomic, and multi-racial factors involved in bringing the gospel to cities.

The various churches will also gain valuable manpower for their ministry efforts. During the summer, MISSION TO THE CITIES teams will be involved in street evangelism, backyard Bible schools, canvassing, worship services, follow-up visitation, organizing home Bible studies, and assisting in youth activities. After their departure on August 24, many of the students may eventually pursue further urban ministry through campus organiza-

tions or locate in urban centers after graduation to work in lay or ministerial roles.

MISSION TO THE CITIES teams this year will serve in Chicago; Dayton and Cincinnati, Ohio; San Francisco; Montreal; New Orleans; New York City (Manhattan); and Springfield, Ohio.

MISSION TO THE CITIES is a program unit of YOUTH IN MISSION, sponsored by Youth Ministries/NYI. Coordinating the program is Bruce Oldham, director of Teen Ministries.

YOUTH IN MISSION participants are chosen from hundreds of applicants from colleges across the United States and Canada. For more information, contact Dale Fallon, director of YOUTH IN MISSION, 6401 The Paseo, Kansas City, MO 64131. □

MANHATTAN



Carrie Leadingham
MVNC



Tammy McHargue
MANC



Juli Petrie
TNC



Stephen Thun
PLNC

Not Pictured: Chuck DeBaise, ENC

MONTREAL



Greg Crofford
ENC



Jim Fitzgerald
ONC



Kathy Lewis
TNC

Not pictured: Melanie Clark, MVNC

SAN FRANCISCO



Tom Davidson
ENC



Rob Eicholtz
TNC



Denise Hill
NNC



Melissa Tedlock
MANC

DAYTON/CINCINNATI



Mark Brinkley
BNC



Leesa Jernigan
TNC



Pam Kohlhepp
MANC



Dennis Martin
NNC



Lori Steed
ONC

NEW ORLEANS



Kandy Archer
TNC



Lynette Cottrill
MVNC



Jenny Fisher
TNC



Kent Meyer
ONC

SPRINGFIELD, OH



Julie Jones
ENC



Brent Laytham
MANC



Joy Lewis
ONC

CHICAGO



Lori Fimreite
MANC



Sheri Gastineau
Antelope Valley College



Tim Lee
TNC



Xavier DeHoyos
BNC



Grantly Martelly
NNC



Monica Scott
TNC



The San Antonio District held a Christianomics Seminar conducted by Jim Jackson (pictured above) and Associates of Denver. The central question and theme of the meeting was, "What are you doing with the trust account which God has provided you?" Those who attended commented that "the time and money spent were well invested. This was another real experience in discipleship."

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

KENTUCKY—June 16-17. Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Host Pastor: Samuel Farris. General Superintendent: Dr. Eugene L. Stowe.

CANADA CENTRAL—June 17-18. Cedardale Tabernacle, Nazarene Campground, Pefferlaw Rd., R.R. 2, Pefferlaw, Ont. L0E 1N0. Host Pastor: Harold MacDonald. General Superintendent: Dr. Charles H. Strickland.

CANADA QUEBEC—June 20. Montreal First Church, 455 Spring Garden Rd., Dollard-des-Ormeaux, Quebec H9B 1T2. Host Pastor: Lee Holder. General Superintendent: Dr. Charles H. Strickland.

EASTERN KENTUCKY—June 22-23. First Church of the Nazarene, 830 York St., Newport, KY 41071. Host Pastor: Ron V. Peal. General Superintendent: Dr. V. H. Lewis.

DAKOTA—June 23-24. Trinity Bible Institute, Ellendale, ND 58436. Host Pastor: George B. Johnson. General Superintendent: Dr. Orville W. Jenkins.

NEBRASKA—June 23-24. Kearney State College,

Kearney, NE 68847. Host Pastor: Jack Atteberry. General Superintendent: Dr. Eugene L. Stowe.

NORTHWESTERN OHIO—June 24. Lima Community Church, 2945 N. Cole St., Lima, OH 45801. Host Pastor: R. Wayne Sharpes. General Superintendent: Dr. William M. Greathouse.

NAZARENE CAMP MEETINGS

NORTH CAROLINA—July 1-10. Corner of Upward and Orchard Rd., Hendersonville, N.C. Special workers: Ted Lee, Denny Owens, music, Jim and Rosemary Green. Oval L. Stone, district superintendent.

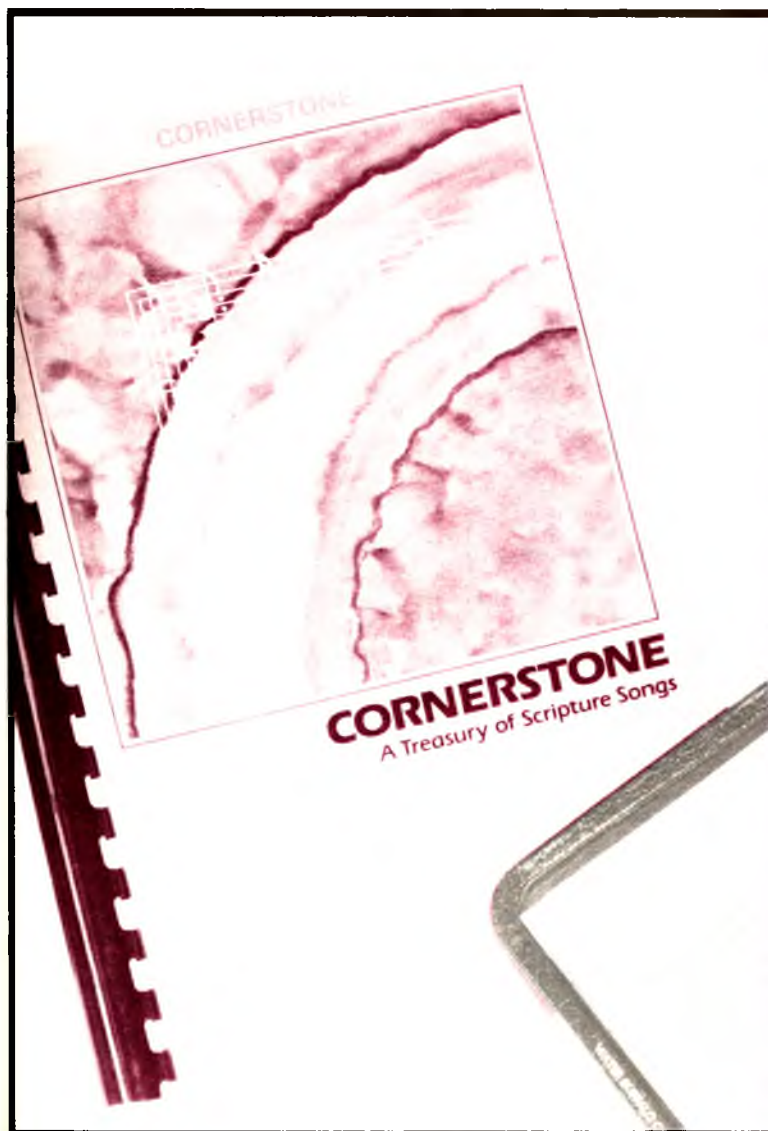
NORTHWEST—July 1-4. Pinelow Park, Rte. 1, Box 570, Loon Lake, WA 99148 (phone 509-233-2367). Special worker: Crawford Vanderpool. Walter E. Lanman, district superintendent.

NORTHWESTERN ILLINOIS—July 1-10. Manville Nazarene Camp, Rte. 1, Manville, IL 61339. Special workers: evangelists E. W. Martin and Don Pfeifer; music, Mr. Pat Duncan; Floyd H. Pounds, district superintendent.

UPSTATE NEW YORK—July 1-10. Campgrounds, 120 White Church Rd., Brooktondale, NY 14817. Special workers: Lenny and Joy Wisehart, Gary and Beth Bond, and Oscar Stockwell. George E. Teague, district superintendent.

ALABAMA—July 4-10. Rollings Hills Campground, Hwy 31 S. & I-65, Calera, Ala. Special workers: evangelists, Bob Hoots and Dallas Baggett. W. Charles Oliver, district superintendent.

CANADA WEST (Saskatchewan)—July 4-10. Arlington Beach Camp, west of Cymric. Special



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worker: Daniel Gales. Alexander Ardrey, district superintendent.

CANADA WEST (Manitoba)—July 13-17. St. Malo Camp, south of Winnipeg. Special worker: Glenn Follis. Alexander Ardrey, district superintendent.

SOUTH CAROLINA—July 4-10. District Campground, Batesburg, S.C. Special workers: speakers, Talmadge Johnson and Harold Loman; music, Wally and Ginger Laxson. D. Moody Gunter, district superintendent.

CENTRAL CALIFORNIA—July 5-10. Camp Sugar Pine in Oakhurst, south of Yosemite. Special worker: George Coulter. Wil M. Spaite, district superintendent.

NORTH CENTRAL OHIO—July 7-10 (Thursday, Friday, and Saturday p.m.; Friday a.m.; and three services on Sunday). Mount Vernon Nazarene College gymnasium. Special workers: V. H. Lewis, Nelson Perdue; music, Chuck and Mary Jackson. D. E. Clay, district superintendent.

CANADA CENTRAL (Clarksburg)—July 9-17. Clarksburg Camp. Special workers: Phillip Chatto and Dave and Dana Blue. Lorne MacMillan, district superintendent.

CANADA CENTRAL (Cedardale)—July 22—Aug. 1. Cedardale Campground, Rte. 2, Pefferlaw, Ontario L0E 1N0. Special workers: Jim Diehl and Dan Steele. Lorne MacMillan, district superintendent.

NORTHERN CALIFORNIA—July 10-17. Mission Spgs. Conference Center, 1050 Lockhart Gulch Rd., Scotts Valley, CA 95066. Special workers: speaker, Edward Lawlor; music, Jim Bohi Party. Grady W. Cantrell, district superintendent.

GEORGIA—July 11-17. Nazarene Campground, Adrian, GA 31002. Special workers: Doyle Smith, Gerald and Janice Grindley, and Denny Owens. Harold Latham, district superintendent.

MAINE—July 11-17. District Center, RFD 1, Rte. 220, Washington, ME 04574. Special workers: Ted Lee and Jim and Rosemary Green. J. E. Shankel, district superintendent.

MISSOURI—July 11-17. Pinecrest Nazarene Camp, Star Rte., Fredericktown, MO 63401. Special workers: evangelists, Richard Strickland and Don Pfeifer; music, Wally and Ginger Laxson. Arthur E. Mottram, district superintendent.

MOVING MINISTERS

VIRGIL P APPLIGATE from Cincinnati Clifton Avenue to Middletown (Ohio) First

JAMES W. BROOME from Middleport, Ohio, to Bossier City, La.

CHARLES T. COYLE from Darbyville (Williamsport, Ohio) to Middleport, Ohio

CHARLES CROW to associate, Bethany (Okla.) First

W. RAYMOND DUNCAN from Lucasville, Ohio

RONALD E. ESTES from Shreveport (La.) Southern Hills to Waldron (Ark.) First

JAMES L. GARLOW from associate, Bethany (Okla.) First, to Arlington (Tex.) New Life

GREG A. HANSON from Spokane (Wash.) South Hill to Las Vegas (Nev.) Charleston Heights

RONALD HARRISON from Jackson (Tenn.) Central to Prescott (Ark.) First

JACK C. HAWTHORNE from Scottsdale, Ariz., to Flagstaff, Ariz.

ERNEST A. HINSON from Erma (Cape May, N.J.) to Louisville, Ga.

RICHARD A. LASHLEY from Lansing (Mich.) South to Oro Valley (Tucson, Ariz.)

DARRELL E. LLOYD to Somerton, Ariz.

LORAN A. MADSEN from Casa Grande, Ariz., to Scottsdale, Ariz.

DAVID C. MAHAN from Somerton, Ariz., to Buckeye, Ariz.

PETER H. MANN from Ardsley (Wakefield, England) to Grimsby, England

LEONARD P MILLER from Knowles, Okla., to Beauford, S.C.

J. GREGORY MUSIC from student, Nazarene Theological Seminary, Kansas City, Mo., to Stoke-on-Trent Fenton (England)

CLIFF D. MYERS from Cincinnati Saylor Park to Eaton, Ohio

JACK M. MYERS from North Little Rock (Ark.) Grace to Fairview, Tenn.

THOMAS E. RASH from Macon (Ga.) Trinity to Chattanooga Valley (Flintstone, Ga.)

DAVID W. RESTRICK from student, Nazarene Theological Seminary, Kansas City, Mo., to Weston-Super-Mare (England)

BOB J. RICHBURG to Stamps, Ark.

ALBERT “Chip” RUDIN from Graham, Tex., to Newark (Ohio) Central

GORDON T. RUPERT from Buffalo, Okla., to Isabella, Okla.

THOMAS R. SHOUSE to Casa Grande, Ariz.

JOHN E. TODD, JR., from associate, Logan, Ohio, to Darbyville (Williamsport, Ohio)

EDWARD M. TRUSTY from Danville, Ark., to associate, Little Rock Trinity (Mabelville, Ark.)

RICK L. UPCHURCH from Warminster, Pa., to Nelsonville, Ohio

FELIX VIGIL from Cleo Springs, Okla., to Vici, Okla.

J. D. WADLEY from Redlands, Calif., to unassigned

RONALD E. WESLEY from Richmond (Ky.) First to Louisville (Ky.) Broadway

RONALD L. WHITLOCK from Huntingburg, W.Va., to El Dorado (Ark.) United

PAUL WILLETTE from Ebenburg, Pa., to Saratoga Springs, N.Y.

MOVING MISSIONARIES

REV. JOHN and DORIS ANDERSON, India, Field address: 4 Battery Ln., Delhi 110 054, India

REV. DON and PATTI DOBBS,* W. Germany, Field address: Box 6613, Apony 09012, West Germany

REV. FRED and DINAH HUFF, New Zealand, Field address: 2 Clutha Crescent, Otario, Auckland, New Zealand

REV. JAMES E., SR., and CAROL KRATZ, Brazil, Field address: Caixa Postal 1112, Agencia Cel. Estevam, 59.000 Natal, R.N., Brasil

DR. ROBERT and PEGGY PERRY, Swaziland, Field address: Box 14, Manzini, Swaziland, Africa
*Special Assignment Personnel

ANNOUNCEMENTS

The Decatur, Ga., church will celebrate its 40th anniversary on July 3, 1983. Rev. Phil Riley, former pastor, and presently director of the Division of Christian Life and Sunday School, will be the morning speaker. All former members and pastors are encouraged to attend. More information is available by contacting the pastor, Rev. John D. Taylor, 212 Adams St., Decatur, GA 30030; phone 404-377-4969.

Wister, Okla., First Church will celebrate its 73rd anniversary with a homecoming during the weekend of July 2-3, 1983. All former pastors and members are encouraged to attend. More information is available by contacting the pastor, Rev. Jim Armstrong, P.O. Box 65, Wister, Ok 74966; phone 918-655-7433.

The Little Sandy Church, located at Bruceton Mills, W.Va., will celebrate its 55th anniversary with a giant homecoming on July 10. Dr. M. E. Clay, superintendent of the West Virginia District, will be the speaker for the afternoon service at 2:30. All former members, pastors, and friends are encouraged to attend. More information is available by contacting the pastor, Walter Speece, Rte. 1, Box 93, Bruceton Mills, WV 26525. Phone 304-379-8611.

The Cedar Springs Church at Fairview, Okla., will celebrate its 70th anniversary June 9-12, 1983. Former pastors will participate in the evening services, and Dr. Ray Hance, former district superintendent, will be the featured speaker on Sunday morning. A special service will be held on Sunday afternoon to highlight plans for building expansion. Pastor Loran Forbes and the congregation invite all members and friends to attend the special services or send correspondence to the church, Chester Star Route, Fairview, OK 73737.

Announcements should reach us three months prior to the date of the event announced.

RECOMMENDATION

REV. ROBERT J. WILSON is now available for full-time evangelism. Brother Wilson is a fervent preacher and carries a genuine concern for souls. God blesses his ministry with souls and church growth. Contact him at Rte. 2, Box 139A, Lexington, AL 35648 — Doyle C. Smith, East Tennessee district superintendent

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

VITAL STATISTICS

LONG-TIME TEACHER DIES

Dr. Wilbur Handley Mullen, professor of philosophy at Eastern Nazarene College for 35 years, passed away at the Dana-Farber Cancer Research Center in Boston on March 27, 1983. He was 64 years of age.

Born at Grand Manan, New Brunswick, Canada, Dr. Mullen was the son of Rev. and Mrs. Handley C. Mullen, whose lives were spent pastoring in Reformed Baptist Churches (now Wesleyan Methodist) in Canada and the United States.

Following his graduation from Eastern Nazarene College in 1942, he served the Reformed Baptist Church in Westchester, Nova Scotia, for two years.

Returning to ENC, Dr. Mullen served his alma mater with distinction as a member of the faculty, and in 1948 he completed work for his Master's degree. In subsequent years he was a Borden Parker Bowne Fellow at Boston University where he completed the Ph.D. degree.

At ENC he served as dean of men and department and division chairman. He also held visiting appointments at the Adams United Theological School in the Republic of South Africa, and in Raymond College, University of the Pacific, in Stockton, Calif. He was elected by his colleagues for the first Distinguished Teacher Award in 1972.

His publications and participation in professional conferences attest to his standing as an exemplary Christian and scholar. He was the coauthor of *Exploring Our Christian Faith*, On February 10, 1983,

colleagues and friends of his alma mater expressed their deep appreciation for his work among them by honoring him as professor emeritus of Eastern Nazarene College.

The funeral was held at the Quincy, Mass., Wollaston Church, on the evening of March 31. Pastor Russell Metcalfe officiated. Interment was in the Havelock Cemetery, Havelock, Nova Scotia, with a graveside ceremony.

Surviving are his mother, Mrs. Ethel (Sabine) Mullen, of Port Maitland, Nova Scotia; two sons, Richard of San Francisco, Peter of Quincy, Mass.; and two daughters, Meredith Amyx of San Jose, Calif. and Marjorie Southam of Dennis, Mass. Also surviving are two sisters, three brothers and one grandchild.

NAZARENE MISSIONARY'S DAUGHTER DIES FROM INJURIES

Laura Dawn Willard, the 13-year-old daughter of missionaries Rev. and Mrs. Ronald Willard, died Wednesday night, April 6, about midnight from internal injuries sustained when she fell out of a tree.

The Willards, who are missionaries in the Republic of South Africa, North District, were in the missionary council meeting when the accident occurred. They immediately rushed Laura to the hospital, where she died several hours later.

Her funeral was April 11 in the Horizon Church of

the Nazarene, near Johannesburg, South Africa. Dr. Richard Zanner officiated.

Laura is survived by her parents and two sisters, Carolyn Joy and Christina Gail.

—NN

DEATHS

MRS. BETTY M. ATKINSON, 57, died Feb. 1 in Overland Park, Kans. Funeral services were conducted by Rev. Daniel Mund. Interment was in Huntsville, Ohio. She is survived by one son, Eddie W. Jr.; three daughters, Betty L. Salzwimmer, Judy A. Gress, and Mary F. Koontz; and six grandchildren.

GERTRUDE MCINTYRE BORBE died Mar. 31 in Sacramento, Calif. Funeral services were conducted by Revs. Lawrence Bone, Kenneth Pults, and Brent Cobb. Survivors include 1 son, Hugh McIntyre; 1 stepson, Richard Borbe; 2 daughters, Winifred Kundrak and Alice King; 16 grandchildren; 1 brother, and 1 sister.

PEARL B. HAUFLE, 92, died Feb. 26 in Gainesville, Fla. Funeral services were conducted by Rev. Don Scarlett, Jr., and District Superintendent Jonathan T. Gassett. Surviving are 5 sons, Ernest, Charles, Eugene, Oscar, and J. D.; 3 daughters, Mrs. Pauline Jernigan, Mrs. Edith Benson, and Mrs. Thelma Collins; 21 grandchildren; 30 great-grandchildren; and 3 great-great-grandchildren.

GEORGE L. JACKSON, 74, died Mar. 17 in Portland, Ore. Funeral services were conducted by Rev.

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Bertrand F. Peterson and Rev. William Clay. Survivors include his wife, Naomi (Hammer); one son, Lawrence L.; and one daughter, Lois Ohrn.

E. LORRAINE "BILLIE" KING died Mar. 2 in Dardanelle, Ark. Funeral services were conducted by Rev. David Holman and Rev. James Edwards. Interment was in San Bernardino, Calif. She is survived by her husband, Rev. Floyd W. King.

CLEMENT LEECH, 85, died Mar. 12 in Pasadena, Calif. Funeral services were conducted by Rev. Earl Lee. Surviving are his wife, Vinnie; 4 sons, Richard, Ralph, David, and Ronald; 2 daughters, Elaine and Ruth; 25 grandchildren; and 7 great-grandchildren.

REV. CLARENCE KNIGHT McKAY, 84 died Feb. 24 in Gainesville, Fla. Funeral services were conducted by Rev. Martin Bass and Rev. Don Scarlett, Jr. Rev. McKay pastored churches in New York, Georgia, Louisiana, Texas, and Florida. He is survived by his wife, Epsie; one son, John Stanley; and one daughter, Vickie Bailey.

MRS. KATHERINE REIMER MITCHELL, 87, died Nov. 28 in Richland, Wash. Funeral services were conducted by Rev. Clayton Bonar. Surviving are 1 son, William; 1 daughter, Mrs. Kenneth (Leona) Carlson; 8 grandchildren; 14 great-grandchildren; and 2 sisters.

GILBERT NEWTON MOORE, 68, died Nov. 29 in Kirksville, Mo. Funeral services were conducted by Rev. James Mullins. He is survived by his wife, Frances; one son, Carl; and two granddaughters.

REV. FRANK A. NOEL, Sr., 75, died Jan. 2 in Lancaster, Ohio. Funeral services were conducted by Rev. Darwin Pressler, Rev. Elbert Speckin and District Superintendent J. Wilmer Lambert. Rev. Noel's ministry was on the Central Ohio District. Survivors include his wife, Florence; 4 sons, Frank, Jr., Charles, Roger, and Stephen; 1 daughter, Mrs. Arnold (Patricia) Hughes; 14 grandchildren; and 7 great-grandchildren.

MRS. EFFIE ELIZABETH BOUNDS SIMPSON, 92, died Mar. 17 in Little Rock, Ark. Funeral services were conducted by Rev. Larry Lewis and Rev. Marshall Starks. Interment was in Vilonia, Ark. Surviving are 3 sons, Ralph E., Richard L., and Raymond E.; 1 daughter, Mrs. Helen L. Blessing; 12 grandchildren; 21 great-grandchildren; and 1 sister.

FLOSSIE MEARS TEAGUE, 71, died Feb. 15 in Orlando, Fla. Funeral services were conducted by Rev. Larry Leeper and Rev. C. D. Acheson. She is survived by her husband, Herman W.; one son, Norris; two daughters, Glenda Joy and Marilyn Hyatt; six grandchildren; two sisters; and one brother.

BIRTHS

to BILL, JR., AND LOIS (WOODWARD) ANK-SORUS, Ankeny, Ia., a boy, Remington James, Jan. 27

to REV. DARRELL AND CAROLYN (INLOW) BISEL, Del City, Okla., a boy, Matthew Dean, Feb. 15
to REV. DAVID AND SHARON (PYE) GRAVES, Tulsa, Okla., a boy, Stephen Daniel, Mar. 18
to RALPH C. III AND JANICE (BARR) HODGE, Bourbonnais, Ill., a boy, Kurt Andrew, Mar. 7



"Showers of Blessing"
PROGRAM SCHEDULE

May 22
The Ten Commandments

May 29
The Moral Minority

June 5
The Golden Calf

by W. E. McCumber, speaker

GALLUP POLL PROVIDES INTRIGUING LOOK AT HOW AMERICANS VIEW JESUS. Jesus, whose mysterious overcoming of death is celebrated by Christians on Easter Sunday, has influenced the lives of 87 percent of Americans, according to a new Gallup poll. Only 7 percent of the adults questioned said Jesus has had little or no impact on their lives as a moral and ethical teacher, and 6 percent had no opinion.

While 81 percent said they consider themselves Christians and most said they consider Jesus divine, they saw that quality in varying ways, with only 42 percent affirming the orthodox belief that "He was in fact God living among men." But another 27 percent said He was "divine" as a man "uniquely called by God to reveal God's purposes," while 9 percent said He was divine in embodying the highest human potential. That made a total of 78 percent regarding Jesus as somehow divine.

More than three-fourths said Jesus is now alive in the heavenly realm and "lives in you and cares for you," with even more, 87 percent, saying, "His spirit is alive in the world." But many of those polled were vague about details of Christ's life on earth. Only 42 percent knew he delivered the Sermon on the Mount and only 46 percent could name the four books of the gospel recounting His life.

Gallup interviewed 1,509 people scientifically selected as a cross-section of American adults. The poll was commissioned by the Rev. Robert Schuller, pastor of Crystal Cathedral in Garden Grove, Calif., and was released for Easter. □

ANTI-PORNOGRAPHY DRIVE GETS PRESIDENTIAL BOOST. President Reagan pledged more vigorous enforcement of federal anti-pornography laws at a meeting with two dozen religious leaders who are crusading against pornography and obscenity. The group was brought to the White House at the president's invitation by Morality in Media, a New York-based ecumenical anti-pornography organization. The group's president, Jesuit priest Morton Hill, said the meeting's main purpose of getting Reagan to declare war on the pornography industry was achieved.

In addition to spending 20 minutes with the group personally, Reagan and his staff arranged for leading officials of the four federal departments and agencies charged with enforcing the laws to spend two hours with the religious leaders discussing ways of fighting the traffic of pornographic materials. According to Morality in Media, the pornography industry grosses more than \$6 billion annually, and is controlled in large measure by organized crime. Hill said another objective of the meeting, to have Reagan appoint a special coordinator to encourage the fight by officials of the Justice Department, Federal Bureau of Investigation, U.S. Postal Service and U.S. Customs, was not immediately achieved, but the president is considering the option.

During the meeting, the religious spokesmen complained federal enforcement of anti-pornography statutes has become lax in recent years. Hill said whereas in 1975 federal authorities prosecuted 15,000 pornography cases, by 1980 the total had dropped to 1,500 prosecutions. Particularly criticized was U.S. Customs for going easy on the importation of pornographic materials from abroad. □

CHURCHGOERS CHALLENGED TO PROVIDE BIBLES. Every U.S. churchgoer is being challenged to give \$3.00 on Bible Sunday in 1983, so that someone somewhere who now wants a Bible may have one. This year will see the 69th continuous observance of Bible Sunday, an annual custom started by the American Bible Society in 1900 and observed throughout the nation every year since 1915.

Bible Sunday is set for November 20, the Sunday before Thanksgiving, although some churches will observe it on other days. It will climax ABS activity during 1983, which President Reagan has proclaimed the Year of the Bible. □

to BUDDY AND MARY LOU (PENNINGTON) HUNT, Nashville, Tenn., a boy, Zachary Layne, Jan. 18
 to FORREST AND RENEE (FORTNER) KNOX, Olathe, Kans., a girl, Joanna Ruth, Apr. 8
 to REV DAVID AND GLORIA (ROBISON) McKEL-LIPS, Las Vegas, Nev., a girl, Lindsey Renee, Mar. 12
 to MIKE AND VALERIE (BEELER) MOON, Canon City, Colo., a girl, Lindsay Rebecca, Nov. 30
 to TOM AND CINDY (KAYLOR) SHELVER, San Diego, Calif., a girl, LaVonne Allison, Feb. 17
 to REV. ANTHONY L. AND SYLVIA (NANTZE) WHITE, Rock Mills, Ala., a boy, Clifford Anthony, Nov. 18

MARRIAGES

RUTH V. TAYLOR and CHARLES F. SMITH at Belton, Mo., Dec. 24
 ELIZABETH DIANE PARKER and RONALD GLENN MARTIN at Bethany, Okla., Mar. 12
 DEBRA JOANNE SIMPSON and MICHAEL JOE LEWIS at Glendale, Ariz., Apr. 2

ANNIVERSARIES

Mr. AND MRS. GROVER L. FAUSS were honored

on their 50th wedding anniversary with a reception in the fellowship hall of Warr Acres, Okla., First Church on Apr. 17. Hosts were their children and spouses: Mr. and Mrs. Gaylund Adams, Phil Fauss, and Mr. And Mrs. Gary Fauss; and their grandchildren and spouses: Mr. and Mrs. Robert Locke, Mr. and Mrs. Don Prince, Tom and Tim Adams. They have three great-grandchildren.

Mr. and Mrs. Fauss were married Apr. 16, 1933, at Yukon, Okla., First Church. Mrs. Fauss is the former Pauline Hamman. Fauss is a retired plumbing contractor and has served on the church board and is an usher at Warr Acres Church, where they are both members. Mrs. Fauss serves on the Board of Christian Life and as a greeter for the church. They have spent the past 50 years in the Oklahoma City area.

MR. AND MRS. PAUL E. SMITH, of Holland, Ind., celebrated their 50th wedding anniversary on Sunday afternoon, May 1, at the fellowship hall of the Methodist Church in Holland. The open house was hosted by the couple's three sons, Jerry, Ronald, and Paul M. and their families. Mr. and Mrs. Smith are the only remaining charter members of the Huntingburg, Ind., First Church, which celebrated its 40th anniversary in 1982.

MR. AND MRS. DEWEY STEELE celebrated their 50th wedding anniversary at a reception given by their sons and daughter on Mar. 18, at the Carriage House in Valdosta, Ga. They are: Dr. James Steele, Mr. Ken Steele, Mrs. Sharon Thigpen, and Mr. Ronald Steele.

MR. and MRS. M. FRANK TURNER, now residing in Edwardsville, Kans., celebrated their 65th wedding anniversary on Mar. 27. The Turners are members of the Shawnee, Kans., church. Mr. Turner served the Kansas City District for 35 years as district treasurer. Mrs. Turner was active for many years as district NWMS treasurer and council member.

They were married in 1918 in Kansas City, Mo., as members of Kansas City First Church. Their children, Helen Ridgway, Frank, Jr., Gordon, Kenneth, Shirley Scudday, J. Paul, and Keith hosted a family drop-in reception for them in honor of the occasion.

DIRECTORIES

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

THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

Does the church in its concept of the "Holy Trinity" reject the possibility of God having sons other than Jesus?

Jesus is the "only begotten Son of God," the Son in a sense that no other person is or can be. Angels are called sons of God, Israel was called God's son, Christians are termed sons of God, but not in the same sense that Jesus Christ is called the Son of God. Exegetes affirm that the expression "my beloved Son" (Matthew 3:17), both in Greek and Hebrew, was equivalent to "my only Son."

Jesus was always the Son of God. We *become* "the sons of God" when we "believe on his name." □

Our Sunday School teacher claims that John 3:5 means that "man" is baptized by water when he is born. Is this a teaching of the church?

In the long history of the Church's attempt to understand these words of Jesus, a variety of interpretations and opinions have been held.

Some think "born of water" refers to *physical* birth, and they stress the words of Nicodemus concerning "his mother's womb" in taking this direction.

Others think "born of water" refers to *ritual* birth, i.e., to water baptism, such as John practiced (1:25-34) and Nicodemus may have received. Still others think "born of water and the Spirit" refers to *spiritual* birth, that the whole expression refers to one birth, that the whole expression refers to one birth, not two, i.e., to regeneration by the power of the Holy Spirit.

All agree that Jesus places emphasis on regeneration. If physical birth is being contrasted to spiritual birth, Jesus is saying that people are not saved because they are born into religious homes or communities. If ritual birth is being contrasted with spiritual birth, Jesus is saying that ritual

doesn't save, but only the reality that the ritual symbolizes. If both "water" and "Spirit" refer to spiritual birth, it is merely an extended way of saying "born again" or "born from above."

Now to answer your question more specifically, our church does not have an official teaching on how the phrase "born of water" is to be interpreted. □

Would you please explain Hebrews 6:4-6? It sounds to me as if a person who has once been saved and goes back in sin has no hope. If this be true, how can a backslider ever come back to Christ?

Hebrews 6:4-6 is a strong warning against apostasy, not backsliding. Backsliding is a spiritual lapse occasioned by disobedience. Apostasy is turning from Jesus Christ to someone or something else as one's savior. The backslider comes back to Christ through repentance and faith.

On the basis of Hebrews 6:4-6, some believe that an apostate cannot be recovered from his falling away. Others posit hope for the apostate, interpreting "seeing" to mean "while"—"while they crucify to themselves the Son of God afresh." Jesus was crucified by those who rejected Him as Messiah or Savior. To crucify Him afresh is to deny His saviorhood after having professed Him as Savior. A similar warning is found in 19:26-31. □

In reference to February 1, 1983, Answer Corner, concerning the appearance of the Holy Trinity: This concept was considered heresy in the Early Church. The Nicene Council about 325 A.D. resolved nothing. The proponents of Jesus being "God in the flesh" were exiled. I think Mark 12:29 should be our guide.

I'm not sure I understand what you are saying. In any case, I find no reason to alter my answer in the February 1 issue. I think our guide should be Mark 12:29 and all other portions of Scripture relevant to the issue. □



DISTRICT CL/SS CHAIRMEN MEET IN KANSAS CITY

An informational meeting for District Christian Life and Sunday School Chairmen drew 59 of the 79 U.S. and Canadian chairmen to Kansas City March 14-15. The Division of Christian Life and Sunday School, in cooperation with the Nazarene Publishing House, sponsored the event at the Kansas City Marriott Hotel to better acquaint the chairmen with available resources and new promotional materials.

The group enjoyed a tour through the Nazarene Publishing House and headquarters campus on Monday afternoon.

Rev. Phil Riley, division director, addressed the group at the Monday evening session. He encouraged a renewed emphasis on the Sunday School within the denomination.

Among those speakers at the Tuesday session were: Dr. Kenneth Rice, director of Adult Ministries; Rev. Larry Leonard, director of Youth Ministries; and Mrs. Miriam Hall, director of Children's Ministries.

Rev. Bob Madison, chairman of the



District CL/SS Chairmen and wives board the bus for a tour of the Nazarene Publishing House.



Arch Edwards, longtime employee of Nazarene Publishing House, explains the printing operation to attentive listeners.



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Central Ohio District, said of the meeting, "These times are so needful to help us in our leadership and plans for our district!"

"Let's do it again" was the comment heard from most as the two-day session drew to a close and they returned home to implement new plans and resources. □

NEWS OF EVANGELISM

SENSITIVITY BRINGS REVIVAL

After a great week of revival at the Wauseon, Ohio, church with Evangelist Ted Robinson, a church board member stood in the closing Sunday evening service and said, "Pastor, may I interrupt you? I feel like it may be God's will that we go for another week of revival." They voted and it was unanimous to continue.

Pastor William Taylor believes that God moved in such a great way because of prayer and advance preparation for the revival. The Sunday before the revival there were 10 seekers at the altar. Many people were invited by telephone to come to the revival, and a group of people went visiting on the Saturday before the revival. Before every service of the revival people met to pray; their prayer was, "Lord, give us Your revival

and do it first in me." God answered their prayers.

There were many victories in both weeks of the revival. Several children prayed at the altar and nearly every teen made some kind of decision or commitment. A couple's marriage was restored due to decisions made during the revival. A young man from another denomination was reclaimed and brought his family to the services. A young lady who had been attending a church of another denomination said, "I was sent to the Nazarene church to be sanctified."

One family had 15 people get saved. First, a man and his son and daughter accepted Christ. (Later in the week this man's wife accepted Christ.) He invited his sister, and on the first night of the revival she came with her husband and children. They accepted Christ. A cousin and wife were saved and sanctified, and also a sister and her two children accepted Christ.

Altogether there were 25 new converts and 10 who were sanctified during the revival. The second Sunday evening of the revival 15 people were baptized. Twenty-five people are enrolled in the Discipleship—Your New Life in Christ program.

"JESUS LOVES THE LITTLE CHILDREN"

The Konawa, Okla., church had a very special revival where 21 children accepted Christ. Evangelist Paul Dowty brought messages focused toward the family and a simultaneous children's revival was held as well. Mrs. Dowty had a Bible story for the children along with a puppet ministry and singing. A van picked children up each night and attendance was good.

Many adults came to the altar for salvation, and one father was sanctified during the revival. Rev. Fred Lovelace believes the children who made decisions provided an opportunity to reach their parents.



The Anaheim Korean Church family on organization day



Pictured (l. to r.) are: Rev. Mun Kyung Cho, pastor of the Anaheim Korean Church; Rev. Robert H. Scott, Southern California district superintendent; and Rev. Jin Sun Kang, who since has opened another Korean church a few miles west, sharing the facilities of the Stanton church.

THE CHURCH SCENE

FORMER KOREAN DISTRICT SUPERINTENDENT OPENS NEW CHURCH IN SOUTHERN CALIFORNIA

The Anaheim Korean Church was organized January 23, 1983, by Southern California District Superintendent Robert H. Scott. The church is but one year old, and received 48 charter members on this historic Sunday, 42 of whom are "new Nazarenes."

The pastor is Rev. Mun Kyung Cho, who served as district superintendent in Korea before coming to America to begin the new church. Twenty of the new members are Koreans won to Christ since Pastor Cho opened the church a year ago.

MEMO

to church board members:

Quite often the question arises: "Since our retired ministers and widows are so deserving, why not raise the 'Basic' Pension formula?"

This question is a very good one and it deserves a positive response. Every member of the Board of Pensions desires to see the pension formula increase toward a more adequate benefit for the recipient. In truth, the Board of Pensions is ready and willing to provide any benefit the local church wants to support.

The Board of Pensions was established to assist the local church in providing appropriate and adequate employee benefits for those doing the work of the ministry. It was not established to mandate to the local church what those benefits should be.

Since no General Budget monies are allocated to the Board of Pensions, the only supporting revenue for the benefits and services provided to the local church and its servants is through the Pensions and Benefits Fund. To date, the highest denominational average for the payment of this fund in any year since its establishment has been 93.38 percent. This percentage is commendable, however, the Board of Pensions is faced with the responsibility of exercising wise stewardship, not on funds "hoped for" but upon funds "actually received." The payment of a pension to any recipient is both a moral and a legal obligation to which the church has committed herself. In order for any of us to raise our commitments, we must commit our funds.

—Pensions and Benefits Services



Pictured are those present at the charter membership service of the Taunton, England, church. It was organized with 16 members on February 14 by Rev. T. W. Schofield, British Isles South district superintendent. Rev. David Thirkell and Rev. John Lilley are presently leading the new church, which is also buying a building.



Dr. William M. Greathouse ordains three Japanese pastors

JAPAN DISTRICT ASSEMBLY AND JAPAN MISSION COUNCIL MEETS

The 36th Japan District Assembly was held March 5-7, 1983, at Amagi Sanso in the Izu Peninsula of Japan. General Superintendent William M. Greathouse officiated. Dr. Donald Owens, director of the Asian Region, accompanied him. District Superintendent Shin Kitagawa conducted the pro-

ceedings. All non-Japanese speakers were provided simultaneous interpretation by Dr. Ross Kida.

A new congregation was formed at Tosu. The Chatan Church in Okinawa has raised over \$70,000 in cash to begin construction on their new building to be built as a memorial to Rev. Doyle Shepherd who pioneered the work in Okinawa. Rev. and Mrs. Maurice Rhoden return to Japan in June to be-

gin their third pioneer Japanese church.

The highlight of the assembly was the service held Sunday evening, March 6. Dr. Greathouse preached on holiness. Following the service he ordained three Japanese pastors.

Rev. Shinobu Dohi was elected district superintendent to succeed Rev. Shin Kitagawa, whose four-year term had expired. Rev. Dohi is the pastor of the Momodani Church in Osaka. He began pastoring 30 years ago and has held various district offices.

The annual meeting of the Japan Mission Council convened at the same location immediately following the district assembly on March 7, 1983. Wendell Woods, mission director, presided. Mrs. William M. Greathouse spoke on "The What of Human Suffering." Reports were received from each missionary. David and Linda Kennedy told of progress in the Keystone Church of the Nazarene, Okinawa, which serves military personnel. Donald and Jean Burnes pastor the Far East Church of the Nazarene, located near the Yokota U.S. Air Base. Their English services are now being simultaneously interpreted for the Japanese who attend from the community.

Dr. Harrison Davis, president of Japan Christian Junior College, reported the new \$500,000 annex to the Administration Building was dedicated on November 8, 1982, releasing the old chapel area for library expansion. New furnishings and remodeling have also been added. There is a student body of more than 120 students.

Dr. William M. Greathouse and Dr. Donald Owens spoke to the council on the progress of internationalizing the Church of the Nazarene, and the part the Japan church and mission play in the overall picture. Don Burnes, Harold Ayer, and David Kennedy brought devotional messages during the session. Wendell Woods led in Communion, with each missionary taking the elements separately, and quoting a song or a favorite scripture. □



Pictured (l. to r.) are Dr. Donald Owens, Dr. William M. Greathouse, and Rev. Shinobu Dohi, newly elected superintendent of the Japan District.



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SOCIAL SECURITY REFORM LEGISLATION AFFECTS NAZARENE CHURCHES

The U.S. Congress has recently passed Social Security reform legislation that will affect Nazarene churches and their employees.

Beginning January 1, 1984, local churches will no longer be exempt from paying Social Security taxes on lay employees and will automatically become participants in the FICA program. This means that churches *must* withhold 7 percent of wages from all *lay* employees, both full time and part time, and must match that amount out of church funds with another 7 percent. Ministers will remain exempt from FICA taxes but will continue to pay Social Security taxes under the "self-employment" rate; but the rate will increase to 14 percent in 1984.

To offset some of the increase, a tax credit of 0.3 percent for lay employees and 2.7 percent for ministers will be provided in 1984. With the tax credit, the effective rate will be 6.7 percent for the lay employee's portion and 11.3 percent for the minister.

All Nazarene churches will be affected to some degree by the new legislation, and should plan to adequately prepare for the 1984 increases. Further information can be obtained by writing to the Pensions and Benefits Services' office, 6401 The Paseo, Kansas City, MO 64131. □

—NN

CHA AWARDS DR. EARLE THE HOLINESS EXPONENT OF THE YEAR AWARD

Dr. Ralph Earle, distinguished professor of New Testament at Nazarene Theological Seminary, received special recognition by the Christian Holiness Association during their 115th annual convention April 19-21, 1983. The CHA bestowed on Dr. Earle the "1983 Holiness Exponent of the Year" award. The award was received by Dr. Terrell Sanders, president of the seminary, for Dr. Earle, who could not be present at the convention.

The CHA Convention was held this year at Olivet Nazarene College. The morning workshops were well attended, and over 1,150 people were at the Wednesday night service. Dr. B. Edgar



Johnson, general secretary of the Church of the Nazarene and former president of the CHA, reports that Nazarene representation at the convention was large. "Nazarenes were there," said Dr. Johnson, "from Florida to Saskatchewan, Canada; from New England to southern California."

Among the many Nazarenes on the program were: Rev. E. Keith Bottles, Dr. Alex Deasley, Mr. Pat Duncan, Dr. Ponder Gilliland, Mrs. Miriam Hall, Dr. B. Edgar Johnson, Dr. Melvin McCullough, Dr. Leslie Parrott, and Rev. Jack Stone. □

—NN

MORE REPORTS OF SIMULTANEOUS REVIVALS

Simultaneous Revivals are making a continuing impact upon Nazarene churches across the country.

Rev. Don Reed, pastor of the DeRidder, La., First Church, reports 14 people saved and 6 people sanctified in their simultaneous revival. One year prior to the revival date, the congregation made a prayer list. At cottage prayer meetings they prayed persistently for those on the list. They also visited and invited those for whom they prayed. Near the revival date, several around-the-clock prayer times were organized.

As revival services with Rev. Curtis Cox began, the altars were filled every night. Two people for whom the church had been praying came back to the Lord, after 14 years. Several new members have been received into the church and five more people are being disciplined.

Moscow, Ida., First Church also reports preparation is the secret of revival. Eight weeks before the revival, 15 minutes was spent in prayer for the revival at every church service. They advertised through the paper, by radio, by posters, and through personal invitations. The Sunday night before the special services, the church wrote down 10 revival goals. Almost all of the goals were reached.

The associate pastor testified he has found a new love of the Word, with disciplined Bible study. One board member said he and his wife have determined to pray and have Bible study together. Another man pledged to renew his efforts to reach the men where he works. □

—NN

COMPASSION STILL FLIES!

Rev. Mark Rudeen, missionary to Costa Rica, found this out! His serious injury in a recent motorcycle accident made it vitally important that he be flown to Houston, Tex., for desperately needed medical attention that could not be provided in Costa Rica. Most airlines will not carry anyone who is

seriously ill, because of the risk, should that person die in flight.

But Captain Daren McGrew of Air Florida did more than allow Rev. Rudeen to fly on his flight. After reaching Miami, he remained with Rev. Rudeen and his wife for three hours negotiating with another airline to take them on to Houston. Captain McGrew was successful finally in getting the seriously injured missionary aboard, by assuming personal responsibility for him. But his hospitality did not end there. It was further shown when he purchased lunch for the missionaries, who were not expecting the long layover. His generous spirit insisted they use his personal credit card to call the World Mission office—a mission contribution that will not be credited with a 10 percent giving label.

Doctors say that because of his delicate heart condition, Rev. Rudeen probably would not have survived had he not been able to reach the Houston hospital.

Many good friends across the church are thanking God and His Good Samaritan, Captain Daren McGrew, for working together to spare Rev. Mark Rudeen's life. □

—NN

THREE CHURCH PROPERTIES AND SEVERAL NAZARENE FAMILIES AFFECTED BY FLOODS

In the recent flooding in the state of Louisiana, at least three church properties and five church families have reported flood damage, according to a report from the District Superintendent Ralph West.

The Baker, La., church, a home mission church, had some flooding in the lower section of the sanctuary and in the foyer. When the flood waters began to rise, some of the men of the church immediately came to the rescue and removed the doors and stacked up the pews so that they were not damaged.

The New Orleans West Bank Church reported several thousand dollars worth of damage. Flood waters reached a depth of two to four inches in the church.

The parsonage of the Baton Rouge Trinity Church sustained the most damage of the church properties in Louisiana. The flood waters rose to 18 inches there in the home. The Pastor, Rev. John Sexton, had just moved there from Florida, two months prior to the floods. Preliminary estimates of damage to the parsonage range between \$5,000 and \$10,000.

In addition to the damage to church properties, at least three Nazarene families in the Pearl River area, and two families in the Denham Springs area, were flooded out. □

—NN

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