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HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 15, 1983



**SEE "WHAT GOOD IS WIDE OPEN
IF NO ONE WALKS IN?" PAGE 3**

AN EDITORIAL

IN THE NATURAL WORLD we are accustomed to the experience of an annual renewal. While our friends in the southern hemisphere prepare for a few months of winter, our northern hemisphere will soon burst into new life as spring approaches. Plant and animal life experience a renewal. Trees bud with new foliage, new grass turns the dull meadows a beautiful green and spring flowers announce the renewal with a display of brilliant colors. Farmers prepare the soil for spring planting, the birds begin their nest building, the wild geese move northward and the salmon begin their long trek to northern waters. We marvel at the annual phenomena so necessary to the life processes of earth's inhabitants.

Renewal also takes place within the human body. Body cells are in constant production replacing worn cells and helping to keep life-sustaining forces at work and energy levels consistent with the punishing demands of our modern existence. Sleep becomes the sweet restorer of spent energies, and rest brings renewal to weary minds and bodies.

Spiritual renewal is as needful as physical and mental renewal. Revival is vital, both in the life of the

individual and in the corporate life of the church. It is illustrated in Acts 4:31-37. The apostles reported a prayer meeting that brought renewal to them following the persecutions immediately after Pentecost. Many modern disciples today testify to dismal spiritual failures and bitter disappointments that have resulted from long periods of short devotions and too many prayerless days.

We reaffirm that spiritual renewal is possible. God who graciously gave the apostles new courage and grace in Acts 4 will hear us today. The long winter of dreary coldness can give way to the songs of springtime in our hearts. In the church the cold and formal liturgy can be trans-

formed into the warm, activated, personalized worship of the living Christ.

We must be reminded that revival has a price. The ancient formula given to Solomon in 2 Chronicles 7:14 challenges us today: "If my people"; (1) "will humble themselves"; (2) will "seek my face"; (3) will "turn from their wicked ways." Here is God's beautiful promise of renewal: "I will hear from heaven, and will forgive their sin, and heal their land" (NKJB).

A PRAYER: Holy Father, help us in this hour to humble ourselves and experience the renewal of personal forgiveness and the healing of our land. □

SPRINGTIME— RENEWAL TIME

EXPERIENCE THE RENEWAL OF
PERSONAL FORGIVENESS AND HEALING.



by General Superintendent Charles H. Strickland

WHAT GOOD IS WIDE OPEN IF NO ONE WALKS IN?

by RUTH GIBSON



DATES: April 10—May 15, 1983

WHAT ARE THE CHILDREN DOING?"

"They're playing. Mother, why do you ask? Is something wrong?"

"Are you watching television there in Peoria?"

"No. Why?"

"Carolyn, I've just seen a program I could hardly believe and it scared me."

"It must have, to make you call when the cheap rate isn't in effect. What was it about?"

"Thousands of little children are stolen or kidnapped every year, and many are never heard from again. Can you imagine what that would be like if it happened to Sarah or Suzanne?"

"Mother, what kind of program are you watching?"

"Honey, it's a documentary. Not fiction. It really happens. You must watch the girls so carefully . . . much more than I had to watch you and Charles when you were little."

After hanging up, I thought of the last scenes of the program. One would need to be less than human not to respond with tears, as the picture of the three-year-old was flashed on the screen with a plea to help find the child.

Find the child . . . sounds familiar.

Babies . . . and parents . . . with needs as great and as urgent wait for our response to God's imperative command to GO . . . FIND THEM! It's so easy to sit back and enjoy His blessings without "doing." Well, not really easy, if we are sensitive to the promptings of the Holy Spirit. And the consequences are far more lasting. Eternal, in fact.

A "tool" has been provided to help you. *You* can be used of God to "find a baby" whose parents are unchurched. *You*, who may never feel comfortable sharing the "Four Spiritual Laws," can be involved in the MASSIVE BABY HUNT.

Everybody loves a baby. Many moms and dads love them even before they are born. Grandparents get ecstatic at the very thought. Some dads don't get too

involved until the child can throw a football. But when your interest in *their* baby is showing, the heart's door of those parents swings, "wide open." Theirs is:

A heart wide open to encouragement when they are frightened, literally scared, of becoming parents . . .

A heart wide open to fellowship in times of loneliness . . .

A heart wide open to counsel in times of perplex-

ity as the responsibilities of parenting begins to make demands . . .

A heart wide open to support in times of illness . . .

A heart wide open to the overtures of the Holy Spirit if we go to them with the "Good News" and the hand-clasp of God's family . . .

But what good is a heart wide open, if no one walks in?

Christian love is more than talk and warm feelings. It is involvement in the needs, hopes, dreams, and possibilities of people . . . especially new parents. The future of some young child depends on your *doing!*

The impetus that will bring success to this evangelistic outreach is born out of an inner compulsion to extend the kingdom of God, an inner push that will not let you rest when you think about helpless, impressionable babies and their parents who are lost without God! *Lost!*

Many of the babies we are looking for are well fed physically. The providing of spiritual foundations during the early formative years is where neglect occurs. But how can these foundations be laid when the parents don't know Christ?

The time is so right—now, while the young parents are in the process of change, before the routine becomes too settled. In a few months, it may be too late.

Dr. D. Elton Trueblood says, "Evangelism is not a professional job of a few trained men, but is instead the unrelenting responsibility of every person who belongs, even in the most modest way, to the company of Jesus."

The whole plan for the MASSIVE BABY HUNT is in your pastor's hands and calls for intense lay activity. Don't be fooled; it won't be easy. But nothing of importance ever is. Be ready to enlist when the call for workers is made. God could sure use *you!* □

RUTH GIBSON is the director of Cradle Roll Parents and Women's Ministries at the Church of the Nazarene Headquarters in Kansas City, Missouri.



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Letters

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

CLOUD SPOTTED

Hooray! I see "a cloud"! Give us more—these encouraging reports of God-sent revivals and answers to prayer.

May God grant a spiritual awakening throughout our church world. Amen!

*Ira Bray
Topeka, Kansas*

FLOOD QUESTION INSUFFICIENTLY ANSWERED

The response to the Flood question in the Nov. 1, issue of the *Herald's* Answer Corner seems to bypass a vast literature and discussion by evangelical scholars. A wide consensus seems to exist that the Flood was a local event (see Ramm's, *Christian View of Science*

and *Scripture*). A study of the numbers of life forms and the "pre-flood" conditions will show that "two fleas" on "two dogs" is not a sufficient answer.

*Max Reams
Olivet Nazarene College*

"HEALTH AND WEALTH" CHRISTIANITY OPPOSED

Thank you for the excellent and thought-provoking editorial by Eugene Stowe, "The Celebration of Suffering" (January 1, 1983). Suffering is not something most of us can genuinely welcome, perhaps, but the clarity and challenge of Dr. Stowe's reflection on Scriptures is most helpful in this regard. May the Lord use such truth in our day to edify His people. In the hospital set-

ting where I minister, there is that "health and wealth" concept of Christianity constantly surfacing. I wonder if we, the Church, are not partially responsible for conveying such a misleading thought.

Again my appreciation for Dr. Stowe's courage and forthrightness in addressing this crucial issue.

*Dan Hummer
Free Methodist Minister
and Hospital Chaplain
Indianapolis, Indiana*

HIGH CALIBER LEADERS

I was privileged on the second day of the new year to hear Dr. Orville Jenkins at the Springdale Church of the Nazarene in Cincinnati, Ohio.

(Continued on page 20)



The Priority of Prayer

by ALBERT J. LOWN

MANY LEGITIMATE and important items loom large in the minds of pastors and people as a revival date is planned and approaches. Advance publicity, progressive reminders, special singing, financial goals, hospitality, community outreach, and conservation of results are but a few. The apostle Paul would value consecrated effort and efficiency, then reaffirm prayer as “priority No. one.”

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (*1 Timothy 2:1-2*).

Sharing Timothy’s pastoral responsibilities, and concerned over church weaknesses and perils, the apostle was convinced that prayer embraces and influences all men: kings upon their thrones, leaders in every realm of life, and all classes and masses of men in society. Gripped by the wonder of his own unlikely conversion—as chief of sinners—he felt no one was beyond the scope of prayer. It could change character and conduct, make men godly, and replace division and deception among men with peace and honesty. It was the urgent privilege of pastors, evangelists, and chosen leaders to “rally the forces of prayer.”

Paul’s conviction and priority stemmed from the soul-thrilling assurance that God would have all men to be saved through the liberating, life-giving power of His truth. “Every creature” is a subject of, and a candidate for, the grace of God in Christ, the unique media-

tor between God and man, who gave himself a ransom for every one.

The apostle of calloused hands and calloused knees practised and counselled the priority of prayer: “pray without ceasing.” “Praying always with all prayer and supplication in the Spirit. . . .” The same empowering realisation of God’s will to save, and the passion of Him who gave all, should stimulate persistent prayer in our revivals and in our preparation for revivals. This is the hardest priority to maintain in a “let’s go” electronic age. It requires a secret place in life, a suitable place and selected time in the church programme, and a set-apart rendezvous for the platform party to meet before each service. It could mean greater sensitiveness in requesting someone to pray publicly, giving them time to prepare, and making sure they can be heard by all present. The dignity and dynamic of prayer requires that it should be honored, heard, and worthy of the Savior and the service.

Without due priority to prayer and true passion and intelligence in prayer, we may make the discovery Ezekiel did in Dry Bone Valley—that all our preaching, noise, and shaking may give appearance of life—but have no breath of life. We may have appearance without animation, form without function, a cemetery and not a battleground. Only as dependent prayer pleads for the Spirit’s breathing, for the wind of God, is life given. The dead live, stand shoulder to shoulder, resurrected, united, fighting fit—these are the revival results and continuity we all covet. Edwin Orr grasped this humbling, heartening insight for the ministry and the church:

O Holy Ghost, revival comes from Thee.

Send a revival, start the work in me.

Thy Word declares Thou wilt supply our need.

For blessing now, O Lord, I humbly plead.

There are none outside the scope of prayer, not even a Damascus-bound, raging, Pharisee-demoniac! There are no exceptions to God’s saving will, no soul bereft of atonement provision, and no believer without the privilege of prayer.

Let us rally the forces of prayer before, during, and after the revival meeting. Let the ministers and people wrestle, plead, and praise. As Charles Wesley exhorted,

Pray without ceasing, pray,

Your Captain gives the word.

His summons cheerfully obey,

And call upon the Lord.

To God your every want

In instant prayer display,

Pray always, pray, and never faint;

Pray without ceasing, pray.

Pour out your souls to God,

And bow them with your knees,

And spread your hearts and hands abroad

And pray for Zion’s peace;

Your guides and brethren bear

For ever on your mind;

Extend the arms of mighty prayer

In grasping all mankind.

ALBERT J. LOWN is an evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.

by DON J. GIBSON

FOR ITS EASTER EDITION, the *Chicago Tribune* had its artist draw a very graphic character of the Resurrection. Mr. Shoemaker placed two mountains in the picture with a dark, dismal abyss separating the peaks. On one mountain he had the word "God," and on the other he had the word "man." In the dark valley, between the peaks, he had the word "sin." However, the artist did not leave the picture with this note of despair, for spanning the open chasm of sin, stretching from one mountain peak to the other, was a bridge and on the bridge was the word "Christ." What a beautiful picture of the bridge of God's love. "God was in Christ bringing the world back to himself." The bridge was built by God nearly 2,000 years ago, and it still remains firm today. The two foundations for the bridge of love are the death and resurrection of Christ, and God's ministry of reconciliation through man.

The fifth chapter of Romans speaks of His death: "In due time Christ died for the ungodly" (v. 6). "But God commendeth his love toward us" (v. 8). "We were reconciled to God by the death of his Son" (v. 10). It also speaks of His life: "We shall be saved by his life" (v. 10). 1 Corinthians states, "If Christ be not raised . . . your faith is vain . . . but now is Christ risen . . . even so in Christ we shall all be made alive" (15:14, 20, 22). The

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death and resurrection of Christ are the first foundation upon which the bridge rests.

The second foundation of God's bridge of love is His ministry of reconciliation through man. 2 Corinthians states, "and hath committed unto us the ministry of reconciliation." Someone said, "If God wanted to save the world without us He would have done it already but He has chosen to use us in building His bridge of love.

Who cares if the world goes to hell? God cares—"God so loved the world . . ." Jesus cares—"Christ so loved the church . . ." The truly committed Christian should care!

What an awesome responsibility we have, and what a blessed privilege, in extending the bridge of love to our world. The Gallup poll reveals that 61 million Americans are not members of a church or synagogue and 60 percent of the population do not go to church. Dr. Paul Benjamin, executive director of the Congress on Evangelism held in Kansas City last year, stated, "The average person comes into contact with 20 different people a day." Prayerfully ask God to reveal one or two persons or families to you and then concentrate on building a bridge of love to them.

Remember, in the parable of the sower, Jesus taught the importance of preparing the soil before you plant the seed and then have a harvest. It is well for us to understand that we are not going to win to Christ immediately everyone we meet. However, we can prepare the soil so that when the seed is finally sown the



be a beautiful harvest . . . "some an hundredfold, sixtyfold, some thirtyfold." If we keep on building bridges of love, we will have success.

I have found in my experience with over 100 districts on personal evangelism, that persons who have been cultivated with sincere, consistent friendship will naturally make a commitment to Christ in the on-the-job training calls. Conversely, where the bridge of love has not been built properly, they do not make a commitment. The cultivation of friendships takes time and effort. In essence, it involves the intermingling of personalities and the development of respect and appreciation for each other.

We must keep in mind that building bridges of love is an penetration into another person's life. It must be done with a deep sense of personal caring, being sensitive to the Holy Spirit's leading and also the other person's feelings. This kind of love involves a great deal of self-giving. We develop a deep bond of love and friendship with the person in the hope that our communications will eventuate in their coming into a personal relationship with our Lord. It is important that our relationship not be a temporary one. If we are truly interested in them we will want to know them better, to continue our friendship. A price is to be paid for this kind of involvement, but the results are worth it.

One of the time-honored, and Holy Spirit-inspired, methods of evangelism is through revivals. Perhaps as many as 50 to 60 percent of the persons who are won to Christ in our churches come through the public evangelism event. Building bridges of love for the revival is important. I don't mean scurrying around at the last minute trying to find someone you could bring to the services. By carefully and prayerfully preparing these persons in the months and weeks preceding a revival or crusade, bridges of love will culminate in bringing success to you and your church. Here are some practical suggestions for building bridges of love for revival:

Invite friends to go *with* you, and take them as your guests.

Invite friends to dinner prior to the services, or for a snack at your home after the service. This makes the invitation harder to refuse and includes informal fellowship that should set your guests at ease.

Inform your guests about the nature of the public event, so that it will lessen the threat aspect of not knowing what to expect. If it is to include preaching, it would be a good idea to share with your friends who the speaker is, including something about his style of ministry. Even better, try to introduce the speaker to your guests before they hear him.

Invite your guests early in the week of a revival so you will have opportunity to bring them back to succeeding services.

Follow up the event by continuing your friendship with your guests. Those who come to Christ will need your friendship and love as never before. They will need to be nurtured and trained in the principles of the Christian life. While the pastor and others may be involved in the discipling process, you will be the natural bridge to encourage them to continue their newfound faith.

For those who do not commit their lives to Christ, there will be the need of continued fellowship and encouragement. These individuals often want to see how sincere you really are. In my own experience, I wanted the evangelist or the person who brought me to the church to care after the revival was over. Will your interest continue after the special meetings are over? Do not follow the natural inclination to drop them in favor of your Christian friends, but demonstrate that your bridge of love is genuine.

Remember, people rarely decide for Christ on the spur of the moment or the first time they hear the gospel. Almost always there has been careful bridge building of love, kindness, concern, and friendliness by Christ's followers. Individuals who come to Christ during the revival will probably have been won first as friends and then brought personally to hear about the Savior, *The Friend!* The ministry of bridge building, in personal friendship, is one of the most important areas of involvement for those who truly want to become witnesses for the Lord. □

"Lovest Thou Me?"

*I looked at him,
His attitudes and actions,
And I said, "But, Lord, isn't it wrong?"
Jesus answered, "Singingest thou My song?"*

*I looked at her,
Her dress and manner,
And I said, "Lord, how can this be?"
Jesus asked, "Lovest thou Me?"*

*I went to others, confused, concerned,
And said, "What do you say?"
They answered, "Maybe we should pray."
Jesus said, "Livest thou My way?"*

*I looked at Jesus, His love and patience,
And I cried, "O Lord, what have I done?
O my God, my joy is gone."
Jesus said, "Thou wilt be free
If thou wouldst put thy trust in Me."*

*I went to him and asked, "Forgive me?"
I went to her and said, "I'm sorry."
I asked of Jesus, "What more, Lord,
Would You have me do?"
Jesus said, "I've forgiven you."*

*I looked at him, and I loved him.
I looked at her, and I was kind.
He was happy; she was happy;
And I was set free
Because Jesus asked, "Lovest thou Me?"*

—SUE KRUSE
Oak Harbor, Washington

Enter—The KING!

by ERNEST McNAUGHT



Religious News Service Photo

LIKE THE SOUND of the wind blowing through the trees, the news could be heard. "A King is coming, a King is coming." The electricity of the occasion seemed to penetrate everyone. Matthew tells us that the whole city was stirred. People were drawn to the small procession like metal particles to a magnet as it made its way toward the entrance to Jerusalem.

Maybe it was the owners of the yet unriden colt who first were struck by the awesomeness of the event.

ERNEST McNAUGHT is pastor of the Hillsboro, Oregon, Church of the Nazarene.

Strange men walked boldly toward the young animal, and with an authority that defied resistance they untied the colt, stating simply, "The Lord needs it." Their statement rang so true that the owners stood in amazement as Jesus' disciples led the colt away. Maybe they started the whispers, "This must be a king. This must be the one who is going to save us."

Maybe it was some children who were standing nearby when Jesus approached Bethany. When He sat down to wait for His disciples to return with the animal, He started to talk with them. Their childlike faith was sparked into an excitement that became contagious as it reached out to the burdened adult population that deeply desired some fresh, exciting news to come into their pessimistic world.

Maybe it was the always spying representatives of the scribes and Pharisees who were persistently dogging Jesus to report His actions to the "proper authorities." This time they came with talk of a strange new twist in His behavior. No longer was He insisting that the people whom He touched tell no one. He was pulling a complete reversal in His strategy. While waiting for the return of His disciples, He showed a determined air they had not previously been able to detect. "We better warn our bosses that something new is about to happen," they whispered to each other.

Whoever it was, the word spread quicker than a brush fire fanned by a hot dry wind. The crowd gathered, and with a strange uncontrollable compulsion began to cut down palm branches, remove their cloaks from their backs, and spread them on the ground for the small beast of burden's passage. They were caught up in a mystical compulsion to contribute something to the declaration of Jesus as Lord. Luke's Gospel tells us that if the crowds would not have responded and declared His Lordship, the very stones, which by nature lay silent in their dumbness, would have burst forth with the announcement of His Messiahship. His moment had come and nothing would prevent the movement into the final week of His walk to the Cross where He would finally be declared Lord.

Nothing in our modern age of advanced defensive weaponry will prevent Him from being declared Lord. Our world is full of people and systems that think they are beyond the passion week narrative. He has been declared Lord and nothing will change that proclamation.

In spite of the carefully calculated pressure of materialism, He is declared Lord.

In spite of the numbing rush of pleasure-seeking hedonism, He is declared Lord.

In spite of the programmed, unemotional logic of intellectualism, He is declared Lord.

A haunting similarity to the first Palm Sunday event lingers in today's world like the settling ashes of an unwanted fire. Many in the crowd who shouted and spread their garments and palm branches, failed to open their hearts. They were caught up in the festivities, but they failed to grasp the eternal significance of the declaration. They were happy to shout Hosanna, but they were unwilling to whisper, "He is Lord." They were willing to give their cloaks, but they were guilty of clinging to their sin. They were willing to stand and wave their palm branches, but they were unwilling to

bend their knees in humble confession. These haunting similarities exist today, clothed in a multitude of modern excuses. We have clothed the drive for festivities in the wrappings called social acceptance. We shout our Hosannas by crying for a political savior who will rescue us from our economic woes, while we remain unwilling to bow to the Lordship of Christ over our accumulation of materialistic garbage. We excuse and cling to our inward sin by giving token help to the poor at arm's length. We stand and wave our palm branches for worthy causes but refuse to humble ourselves and minister from a point of weakness.

But ready or not, the King enters! He has allowed His Messiahship to be announced. He has made His public declaration. He is in Jerusalem to endure the crushing weight of the sins of the whole world. He will not be detoured by any appeals for an easier way. The full horrifying ordeal will be bravely faced.

What is our attitude toward this King? Are we willing to go on making our courteous gestures of surface involvement—waving palm branches of acknowledgment, as it were? Are we willing to keep Christ on the colt, and not allow Him to continue through the

momentous events of the following week to finally rise victorious?

Don't be too quick to answer. Many who stood along that exciting parade route found themselves surrounded by the howling mob a few days later, crying "Crucify him." They were there because they never went past the spectators' seats to enter the participants' arena. Their partial acceptance and acknowledgment soon vanished as the demands of costly discipleship became clear.

Jesus did not ride the triumphant path on that first Palm Sunday to increase His popularity. He did not see the waving of palm branches and spreading of cloaks as signals of His acceptance by the populace. He rode that path to announce His Lordship by an unmistakable display of sovereignty.

If you or I do not take up the serious call to discipleship, His announcement will mean little more than the announcement of some poor misguided monarch who misunderstood his mission in life.

Shallow observances of easy Christianity cancel out the pronouncement of His Lordship. Deep, committed, accountable discipleship continues the declaration. □

NAZARENE ROOTS



Photographs of the sod schoolhouse and the Vanderpool family, from the Marguerite Manley donation. Mr. and Mrs. Manley were saved during this revival.

HOME MISSIONS IN A COLORADO SODDIE, 1916

After raising \$75.00 to bid on an abandoned sod schoolhouse near Kirk, Colo., A. E. Sanner wrote in his autobiography, "We raised some more money and with the help of a neighboring carpenter built seats and pulpit, and presto! We were ready to have a revival meeting." When evangelist D. I. Vanderpool showed up unannounced, they regarded it as providential and "launched into revival without delay."

Sanner wrote that, "This meeting 'ran' for five weeks [December 1915—January 1916]. The Lord came in gracious power and presence and the country was stirred for many miles surrounding. It must be

remembered that the neighbors lived large distances apart, and it was really wonderful to have such a widespread 'awakening.' There were many conversions and sanctifications, with homes made over into Christian homes. A church was desired by the converts, so, naturally we preachers advised a Church of the Nazarene. We invited the district superintendent to come out from Greeley and organize us. Bless him! A friend and brother, but he couldn't see it. Said he: 'What? We cannot have a church away out there in the sticks! Out there among the jackrabbits and the coyotes?' But we knew he was mistaken, so without authorization we went ahead and organized the Church of the Nazarene with 45 charter members." (From A. E. Sanner autobiography, manuscript in Nazarene Archives).

D. I. Vanderpool would later serve as superintendent for the Colorado and Northwest districts before his election as general superintendent in 1949. Dr. Vanderpool retired in 1964. A. E. Sanner later served as superintendent of the Colorado, Idaho-Oregon, Southern California, and Los Angeles districts. □

STEVE COOLEY, *Director of Archives*

Palm Sunday Parade

by J. GRANT SWANK, JR.

THEY WERE ECSTATIC! The King had come to town.

And so they formed a parade. Luke tells us that those who were in the great multitude were "disciples" (Luke 19:37). Therefore, Jesus was indeed surrounded by friends. Could it be that these persons were the ones who showed up for the 10-day prayer meeting in that second story flat in the downtown business district of

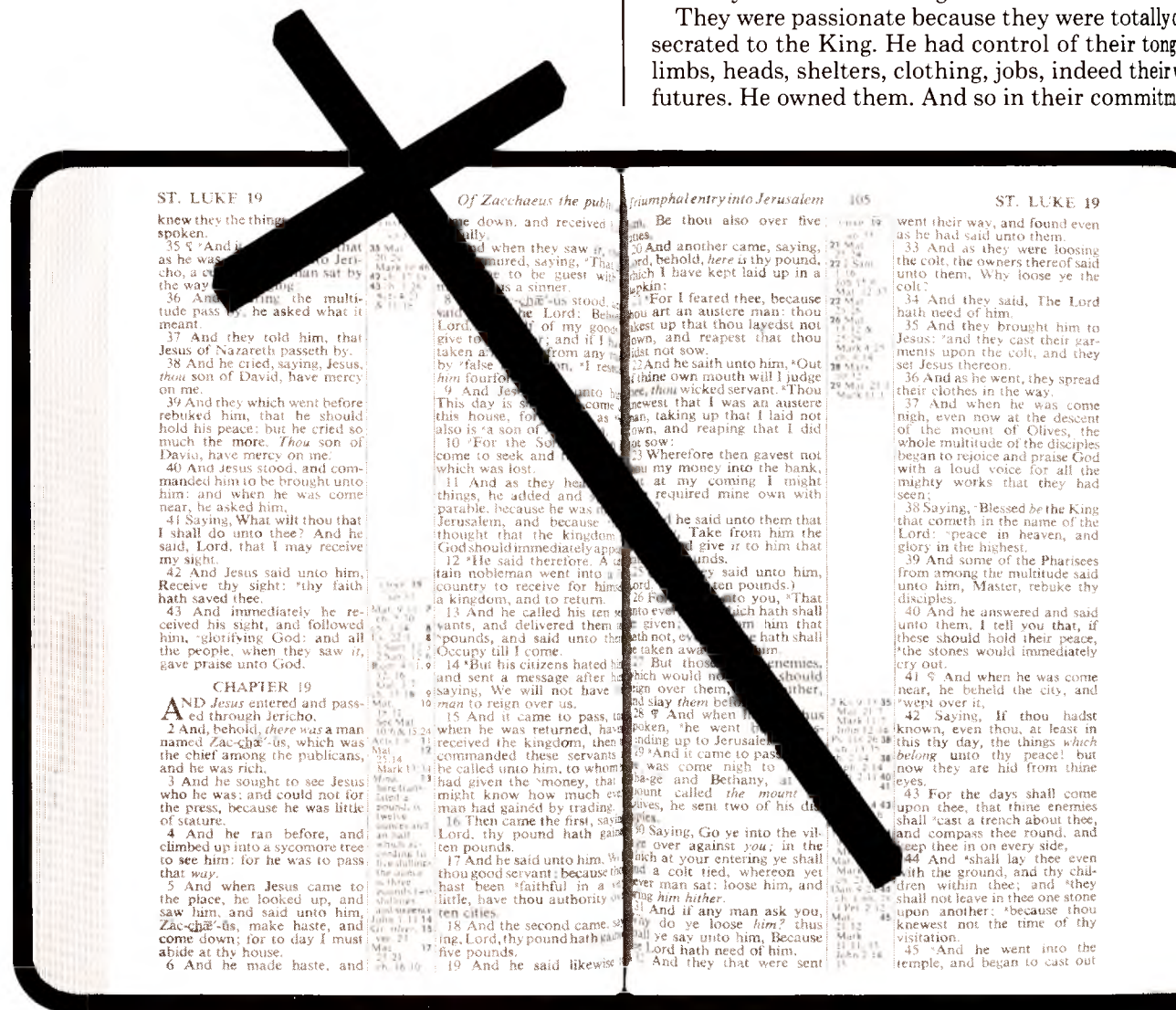
J. GRANT SWANK, JR., pastors the Walpole, Massachusetts, Church of the Nazarene.

Jerusalem for the outpouring of the Spirit at Pentecost? And could these have been the 500 who followed Jesus after Easter morning (1 Corinthians 15:6)? Maybe. Nevertheless, we do know that they were Jesus' side.

What kind of humans would have made up the parade? No doubt, most of them were poor. They were tagged alongside the Lord wherever He went. On the last week of His earthly life it was the penniless who sang out. However, though poor materially, they were wealthy in soul. They had discovered great treasures: forgiveness, mercy, and grace. And though poor politically, they were rich in heavenly connection. They had a little pull, if any, with the empire; but they had all sorts of contact with the throne above. Further, though poor educationally, they were endowed with divine wisdom, understanding, and knowledge. By the worldly standards these were dubbed fools; yet in God's sight they were the truly educated.

In addition, this multitude was passionate. They were not afraid to express themselves. The other day I was speaking with a convert of a year and a half, and he said, "I still cannot get over what it means to know Christ!" While some others have seemingly lost their song along the way, this fellow can still find the melody. And so he makes melody for the world to hear. It is that way with this cheering mass who hailed Jesus.

They were passionate because they were totally consecrated to the King. He had control of their tongues, limbs, heads, shelters, clothing, jobs, indeed their entire futures. He owned them. And so in their commitment



ST. LUKE 19

knew they the things which he spoke.

35 ¶ And it came to pass, that as he was passing by Jericho, a certain man sat by the way weeping.

36 And when the multitude passed by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passed by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more. Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him.

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER 19

AND Jesus entered and passed through Jericho.

2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was: and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and

Of Zacchaeus the publican.

came down, and received him.

7 And when they saw it, murmured, saying, That man was a sinner.

8 And Jesus stood, and said unto the Lord, Behold, I have given to him half of mine goods; and if I have not repented from any man, I rest upon thee, O Lord.

9 And Jesus said unto him, This day is saved in thee, because thou art a son of Abraham.

10 ¶ For the Son of man come to seek and to save that which was lost.

11 And as they heard these things, he added and said, parable, because he was near Jerusalem, and because they thought that the kingdom of God should immediately appear.

12 ¶ He said therefore, A certain nobleman went into a foreign country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

14 ¶ But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants, that they should call to him, to whom he had given the money, that they might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant, because thou hast been faithful in a little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise

Triumphal entry into Jerusalem

105

10. Be thou also over five hundred.

11 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin.

12 ¶ For I feared thee, because thou art an austere man: thou takest up that thou laydest not down, and reapest that thou didst not sow.

13 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow?

14 Wherefore then gavest not thy money into the bank, at my coming I might have required mine own with interest?

15 And he said unto them that stood, Take from him the pound, and give it to him that hath ten pounds.

16 ¶ They said unto him, Lord, he hath seven pounds.)

17 ¶ He saith unto you, That which hath shall have, and which hath not shall be taken away from him.

18 ¶ But those enemies, which would not, should I have sent over them, and should have slain them before they came, that they might not say, We would have said, Peace be unto you, and we will receive you into our cities, and we will give you peace.

19 ¶ And it came to pass, that when he was come nigh to Bethage and Bethany, at the mount called the mount of Olives, he sent two of his disciples,

20 Saying, Go ye into the village over against you, in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither.

21 And if any man ask you, why do ye loose him? thus will ye say unto him, Because the Lord hath need of him.

22 And they that were sent

ST. LUKE 19

went their way, and found even as he had said unto them.

23 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

24 And they said, The Lord hath need of him.

25 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

26 And as he went, they spread their clothes in the way.

27 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen:

28 Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

29 And some of the Pharisees, from among the multitude said unto him, Master, rebuke thy disciples.

30 And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

31 And when he was come near, he beheld the city, and wept over it,

32 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

33 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

34 And shall lay thee even with the ground, and thy children will they dash within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.

35 And he went into the temple, and began to cast out

were caught up in a frenzied excitement concerning who He was. No wonder they formed a parade and that slow-moving donkey with its celebrated men. Caught in the adventure, they were casting themselves anew as serfs for His kingdom.

What did they have to offer? Not much, except their shawls, jackets, sweaters, outer coats. They had such pieces and decorated the ground as a carpet for their Sovereign, a "red carpet" if you will. Those without garments to share, looked at the trees. And God was their Father and they were His children, creation belonged to them as well as the benevolent Creator. So with passion they tore loose branches to provide fans. Palm branches broke the morning's sky.

Sometimes today's believers think they do not have much to offer the King. Yet when they realize that He is waiting for their "all," then everything becomes something. The other day I received a note from an elderly Christian who lives outside Philadelphia. She wrote, "I've been doing very well since I came home from hospital. I was in there five weeks with a cracked hip. I had a real good time in there! I had three different ladies in with me. Two of them were Christians and I had a chance to let the third know that I am a Christian and how good God has been to me, and how much I love Him, too. We can be happier wherever we are when our King is with us."

This woman had a hospital confinement to give to the King! He took it as branches waving in the wind and made a testimony out of it. You see, all He wants from us is our all, for Him to bless with His goodness. Those poor, passionate people were joyfully praising. After all, they had found their monarch in Jesus Christ; so they shouted His title of "King." That is the shout of the end times; Revelation 19 tells us that in the close of the church age the whole world will shout of Him as King of Kings and Lord of Lords.

But more: they had found Him as Messiah. How is it that they proclaimed, "Peace in heaven . . ."? Because they had found not only their King but also their Prince of Peace. He had drained out their worries, their fears, their frettings. Faced with the threat of war, persecution throughout the empire, hostility from unyielding Gentiles, and their own daily personal woes, yet they had found victory.

They discovered the meaning of human existence in the message of their Lord. No wonder they shouted "Hallelujah in the highest!" While waving their branches, they were signaling God the praise due Him for sending His own to earth. No praise to human flesh; conceit was to be put aside. Earthly egotism was cut through in the wise homage due the Highest.

Today we, too, are invited to the Palm Sunday Parade. Poor as we are, we can find in the King our wealth of soul, our heavenly connections and the education of the Holy Spirit. So, too, we will be passionately committed to the King, caught up in His glow to become His willing disciples. And so the world will once more hear the old song on our lips. It will be the hymn of those who have bowed before their monarch in praise, coveting nothing other than the Lord Jesus as personal Messiah, the One who has shown us the meaning of life. Come on, my friends! Join the parade. □

Jesus Is Your Affair

by ROSS W. HAYSLIP

HALFORD E. LUCCOCK, a noted Methodist preacher, teacher, and writer, reminds us in one of his writings that during the trials of Jesus, the Master was handed over to someone else on the plea that He was their affair. The high priests handed the prisoner over to Pilate. Pilate handed Him over to Herod. Herod sent Him back to Pilate. Pilate finally handed Jesus to the soldiers to be crucified. With a pathetic gesture of innocence he said, in effect, "It's not my fault. It's your affair, not mine."

How wrong all of these men were. Jesus *was* their affair. Each one of these men had a responsibility toward Him. No man can sidestep Him. He is the affair of us all! I must face up to Him as the God of the Universe. Jesus said, "He that hath seen me hath seen the Father." God revealed himself to the human race in Jesus of Nazareth. Men may find gods outside a knowledge of Jesus Christ, but they can only find God, the Father of our Lord Jesus Christ, through Him.

I must find salvation from my sin through Him. Scientists often coin new words to express truth. Jesus took old words and made them express greater truth. "Ye must be born again" are words that express the grandest ideal of Christian experience. St. Paul says that when we are born again, old things pass away and all things become new. It is only when we surrender our lives to Jesus, repent of our sins, and trust Him that this great work of grace operates in our personalities and we launch our Christian careers.

I can find life's fullness only in humble service to Him as my Lord and Master. He will walk with us each step of our pathway of life. We can find a deep satisfaction in our fellowship with Him. We need not worry about past sins, which He has forgiven; present tasks, for which His grace is sufficient; or the future, which He holds in His majestic hands. We do not wish to evade Him. We desire to embrace Him and His teachings. He is our affair. □

ROSS W. HAYSLIP is the chaplain at Nazarene Bible College in Colorado Springs, Colorado

Impressions of China

RECENTLY it was my privilege, along with nine fellow Nazarenes, to spend nine days in the People's Republic of China. Our journey took us to such major cities as Canton, Peking, Tientsin, and Handan. We were able to visit a number of outstanding historical sites including the Ming Tombs, the Great Wall of China, the Temple of Heaven, the Forbidden City; as well as many factories, schools, and communes. It was a never-to-be-forgotten trip.

More is conjectured and predicted about China than any other nation in the world, and rightly so. It has a longer recorded history than any other country—over 5,000 years—but in our time, was closed to the world behind the bamboo curtain for over 30 years. Only recently has China begun to open up with foreigners being allowed the opportunity to enter this enigmatic land.

My generation has witnessed the Sino-Japanese war, the defeat of General Chiang Kai-shek and the nationalist army, the victory of the revolutionary forces of Mao Tse-tung, the Ten Year Cultural Revolution, the rejection of the "Gang of Four," and the visit of an American president to China. All of these, impact dramatically on the China of today.

Today China appears to welcome visitors, but with close surveillance by "guides," I might add, of all tour groups.

Of more interest to us than all of the sight-seeing were the people—over 1 billion of them, according to their most recent census. The streets of China are filled with people night and day. We saw them everywhere, dressed in their universal dark attire—cycling, smoking, smiling, grinning, spitting, working, eating, walking, harvesting, digging, shoveling, serving, sight-seeing, and selling.

The Chinese people seem to be very friendly. In some places, we were a real curiosity, and the instant we stepped from a bus we would be surrounded by a curious group of onlookers. When any personal attention was given, especially to the children, broad smiles would break out on their faces.

China is in the firm grip of Communism. Let no one be deceived into assuming that because of their new "openness," Communism is waning. It is entrenched in the lives of the people, from little children to older people. Everybody works—men and women, often side by side in the same assignment in factories, on the streets, in the fields—shoveling, digging, carrying. We learned that women are given five months' vacation at the time of the birth of a baby. The infants are then placed in a state-operated nursery, later into a state-operated kindergarten, and then on to further education. Thus the mothers are enabled to work shoulder to shoulder with the men in the support of their scholastic system. The wages are



Dr. Nees and the Nazarene group at the Great Wall of China

pretty well standardized, and seem to be sufficient to provide for the bare necessities of life.

There are no private automobiles in China today. I see many buses and taxis, as well as company and government-owned automobiles; but for the most part, people travel by public conveyance and on bicycles. The average person living outside China cannot realize the congestion caused by the millions of bicycles in the streets.

Standard housing in the cities is a small apartment in a high-rise building. In the rural areas, the people still live in primitive-style housing that probably dates back a thousand years or more.

The Chinese have developed many skills and we see evidence of this in their factories and plants, as well as their neatly trimmed gardens and farm crops. One sees many kinds of farm implements, from a wooden plow pulled by oxen to a few modern tractors and other mechanized conveyances.

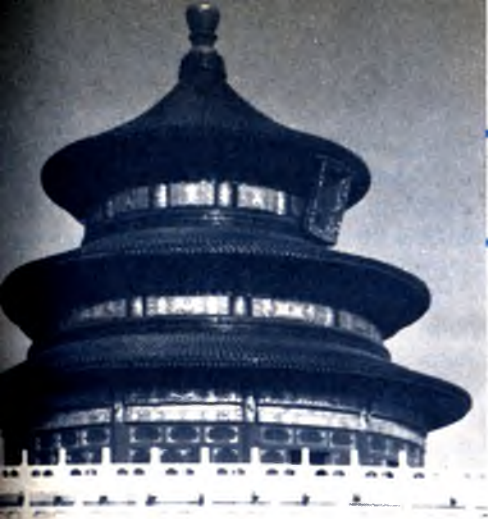
The main interest of our group in going to China was spiritual. We wanted to see the religious life of the people firsthand. We were not there long, but we did attend church on Sunday morning at the Christian Church in Peking—a Three-Self Church.*

Those in our group who understood Chinese told us that the sermon was based on the eighth chapter of the Gospel According to St. John. Approximately 350 were in attendance in that morning service—mostly middle-aged and elderly people; but a sprinkling of young people were present also. Very few children were there. It is still illegal in Communist countries for children under the age of 14 to receive formal religious instruction.

Communist China professes religious freedom, but it is "freedom" on their terms. Sunday School is not allowed and missionary activity is firmly prohibited.

The closest we came to seeing the remains of our Na

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Temple of Heaven



Busy street in China

by L. GUY NEES

that we all stayed in the group. There were times when we were able to slip away on our own. This gave us the opportunity to do some of the things mentioned earlier.

While riding on the train from one city to another, we had opportunity to talk in depth with a young Chinese man. One of our party had a parallel version of the Gospel of St. Luke—Chinese and English. People in China everywhere are interested in learning to speak English. Many speak English well, particularly the university graduates, so this young man was pleased to converse with us in a relaxed atmosphere. Finally, it was suggested that maybe he would like to read this portion of God's Word, and compare English words with Chinese characters. This he readily accepted. Four or five of us had the privilege of hearing him read the Bible for the first time—first in Chinese and then in his halting English. When he came to the word "Jesus" he paused, and asked one of the party how to pronounce that word. He then looked up to us, and with a rather embarrassed grin on his face said, "This is the first time I have ever seen a Bible, and I do not know how to say the word Jesus."

We taught him how to say it, and he repeated that marvelous name after us. Later that evening, one of our party who shared a compartment with him said that he saw him reading the Gospel late into the night. We can only trust God's Word to have its effect upon his life and work its transforming power. This must happen again and again in China.

For any of our people who may be interested in visiting China, we offer these suggestions:

1. It is possible to visit mainland China. Contact your travel agent. Especially welcome are professional groups such as teachers and doctors, and musical and athletic groups.

2. Take a few Bibles along to give away. Parallel versions in English and Chinese are available in Hong Kong.

3. Contact the Nazarene mission director in Hong Kong. He is: Rev. John Holstead
171 Tin Hau Temple Road
Bedford Gardens
Pak Lee Court 17/AB
Hong Kong

4. Be courteous and prayerful. The Chinese people are friendly. They want to meet and talk with foreigners, especially Americans.

Pray daily for Chinese Christians and "underground" pastors. It is estimated that there are 10 times as many Christians in China today as there were before the Communist takeover. Jesus' words are true, "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 18:18). □

*Three-Self Movement: Self-determination, self-support, and self-propagation. The Three-Self Movement is controversial. Currently, in China, it appears to be in the hands of Communist authorities; but in a sense, the idea of self-determination, self-support, and self-propagation is our Nazarene goal also. It is not beyond imagination to believe that the Holy Spirit is at work in China today, and can work His ancient power in the lives of the Chinese, out of which will come national revival. Let us all pray that it shall be so.

Our work was to visit a church building that we believe was a former Nazarene church. It is one of the Three-Self churches* now, but those to whom we spoke testified to having freedom in preaching in the services. The same moral restrictions still apply, of course. We were heartened to see that over the chancel were preserved the words, "Holiness unto Jehovah." We have been quite well informed that in one county alone of our former field, there are at least 30 places where services are being held, either in house churches or out in the open air.

During our stay in China, some of us had opportunity to meet with a national preacher who was closely associated with our missionaries before the Communist takeover in China. He had spent nearly 22 years in prison for his faith. Although he could not see his wife and family and could communicate with them only once a month by mail—which was closely censored—and although he did not have access to any portion of God's Word for 22 years, when he was released he came out radiant in his faith. As we sat at the evening meal with him and his wife, we were overwhelmed with their faith. Stripped of his citizenship and confined to his city, this man still continues to share his faith personally at every opportunity.

Our tour guide was a bright, young university graduate. Although he was a committed Communist, he was very friendly and helpful to us. His attitude seemed to vacillate between that of a friendly, gregarious tour guide and that of a stern, government agent. Although it was done efficiently, we felt that we were being "herded" at times from one place to place. In each city we were assigned to a local guide, and the two of them were very careful to see

PUT YOUR MONEY WHERE YOUR MOUTH IS



by HAROLD IVAN SMITH

WHY DON'T YOU put your money where your mouth is?" is a common expression. Many times, it is easier to talk than to do. A companion expression is, "He talks a good game, *but . . .*"

I've become concerned that in the rhetoric of anti-abortion we've forgotten Paul's admonition to young Timothy, "Watch your life and doctrine closely" (1 Timothy 4:16, NIV). Abortion by choice seemingly strikes at the foundation of our faith.

1. In the Old Testament, children were regarded as a gift from God. In a day of sophisticated medicine we

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overlook Eve's powerful confession. "With the *help of the Lord* I have brought forth a man" (Genesis 4:1, NIV). That position was later reaffirmed as Jacob chided Rachel, "Am I *in the place of God*, who has kept you from having children?" (Genesis 30:2, NIV).

Indeed, the Lord "enabled" Ruth, Sarah, Hannah, and Manoah's wife to conceive and give birth. The Lord "remembered" Rachel and "opened her womb" (Genesis 30:22).

While we know a great deal more scientifically about fertility than did these individuals, is it possible that in our medical sophistication we have forgotten about the Giver of life?

2. In the Old Testament, adults other than parents were expected to care for children. Moses was nursed by his biological mother who acted for Pharaoh's daughter. There were "keepers of the children" in King's courts. Mephibosheth, Saul's grandson, became crippled when his "nurse" dropped him (2 Samuel 4:4).

In the New Testament the conclusion was the same. Mary and Joseph, for example, "assumed" that another adult cared for Jesus. "Thinking he was in their company, they traveled on for a day. *Then* they began looking for him among their relatives *and friends*" (Luke 2:44, NIV). Today, they could be charged with child neglect. However, in their day, all adults were involved with children. There was none of what is too frequently heard today, "Take your hand off *my child!*"

3. In the New Testament the people cared for the *chera*. *Chera* is often translated "widow" but also means "one without a mate."

How shall we respond to the young, unmarried women who are pregnant and without a mate? We won't feel comfortable saying, "All children are a gift from God," because the child/fetus is a result of sin, willful sin at that. However, in the Old Testament, barrenness was a penalty for sin.

- Is it easier to quote, "You'll reap what you sow!" and ignore, "As we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:10, NIV).

- Is it easier to sidestep Romans 12:13, "Share with God's people who are in need" (NIV), by arguing that *if* they were really God's people they would *not* be pregnant?

- Is it easier to talk pro-life than to become involved? Paul insisted that we all have different gifts, so "if it is showing mercy, let him do it cheerfully" and "if it is contributing to the needs of others, let him give generously" (Romans 12:8, NIV).

- Is it easier to care for those most like us? Or can we "be wise in the way [we] act toward outsiders; make the most of every opportunity" (Colossians 4:5, NIV).

There is a danger in moral crusades that we get carried away by the rhetoric.

It seems to me that we have an obligation not only to sign our names on petitions and letters to congressmen, but also on checks made out to organizations that provide an alternative to abortion. My signature on the letter only validates my other signatures.

How do I feel? How do I really feel while Christian

organizations that make a place for unwed mothers have to rely on garage sales and bazaars for funding? Is it not somewhat ironic that people contribute their junk so that we can give a fetus an alternative? How do I feel when I write checks to building programs and do not give generously to programs that salvage what I believe to be "the temple of the Holy Spirit"?

What does it mean that directors of such programs must spend a high percentage of their time fundraising rather than ministering? Cannot I become Aaron-like and support them as Aaron supported Moses' hands?

If salvaging fetuses is commendable, why are we not sensing the need to "put our money" where our mouths are?

Should it not be as easy for a woman to have a child as to have an abortion? Is it easier to condemn abortion than to prevent abortion, or as Mary Ann Walsh suggested, "to sustain a woman in need who chooses to follow the less-taken road of bringing a baby to term"?

Jesus said, "Whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:40, NIV).

Without doing injustices to the scripture, these words were directed to the other "rejects" of society: the poor, the hungry, the prisoners. Could a fetus not be "the least" in today's society?

Is it time that we do more than talk and debate? Is it time to put our money where our hearts are?

GOD'S Gentle Presence

*Within the still of sunset
Small prayers enrich my mind,
As I view in silent wonder
Each restful scene I find.
I feel God's grace the softest,
Against His sundown sky,
As rose-clouds gently wander
Through tall trees etched on high.
I feel God's love in whisper
As dusk creeps over all,
And slowly lights the candle-stars
To soothe a small bird's call.
I feel God's voice in lullaby
Of wind-songs to the land;
My heart is settled soft to rest,
Safe in the hollow of His hand.*

—VIRGINIA A. COPLING
Augusta, Georgia

Book Brief

ACTIVITIES FOR RAINY DAYS AND SUNDAYS



SHARON HERINGTON
author



ANYBODY RESPONSIBLE for entertaining youngsters will consider this activity book a real gem. The author has created a gold mine of simple activities for middlers: picture puzzles, quizzes, matching games, number hunts, and mindbogglingers to teach the Bible to children while they are being entertained.

The purpose of the book is to create intriguing activity centers in the Sunday School classroom. Advance preparation is simple. Diagrams are included and di-

rections can be copied from the book so the children can read and follow them with minimal guidance from an adult. Reusable games and picture puzzles (all homemade) make the resource a lifesaver, for after the fun of creating the activity, the child can take it out and play with it again and again.

Sharon Herington, a public school teacher for 11 years, has been especially successful in getting the problem child actively involved in learning about Christ. As an incentive to the child, a record sheet is included to keep track of which activities have been done.

Mrs. Herington is co-director of Children's Ministries at the Mundelein, Ill., Church of the Nazarene. She has designed poster and activity ideas to cover an entire year, so Thanksgiving, Christmas, and Easter are included. All the ideas are original and will probably be new to your children.

This is one of those versatile books any children's worker is happy to find—the sort of resource, too, that might be handy to pull out during a vacation trip or at Grandma's house!

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

the editor's STANDPOINT

THE BIBLE'S QUESTIONS

At a "National Prayer Breakfast" in Washington, President Ronald Reagan urged Americans to read the Bible. "Inside its pages," said Mr. Reagan, "lie all the answers to all the problems man has ever known."

We can only hope that the president practices what he preaches. We especially hope that he reads the Word of God with sufficient discernment to distinguish between genuine Christianity and civil religion. Scripture does not equate the kingdom of God with "the American way of life" expounded by political parties. We hope, too, that the full impact of Scripture's witness to God as the champion of the poor, the oppressed, and the enslaved reaches the heart of all to whom the president's message was given.

Reading the Bible, we are not only impressed by the answers it provides, but the questions it raises. Some probing, challenging, and upsetting questions flash from the pages of the Bible with the power and precision of lightning bolts.

"What shall I do with Jesus, which is called Christ?"

MY NAZARENE FAMILY

Napoleon raged across Europe like a tornado, changing the map and terrifying the people. His armies seemed invincible. He was defeated and banished, however, by the czar of Russia, Alexander I. When Alexander entered Paris as a conqueror, to negotiate a peace treaty, he found himself spending lots of time with Josephine, wife of Napoleon, and her daughter, Queen Hortense.

One day he said to Hortense, "I arrived in Paris full of animosity against your family and it is only in the midst of that family that I find life sweet."

When I read that in Henri Troyat's excellent biography of Alexander, I thought of my own altered relationship to the Church of the Nazarene. When I first encountered the Nazarenes I thought they were crazy, a pack of noisy, obnoxious backward-looking fanatics. To me they all seemed weird. Later I found that some of them were. I was "full of animosity" against them.

I did not seek their company or attend their services by choice. Fact is, I was courting Doris and she got saved. She then delivered a gentle, unbudging ultimatum—unless I went to church with her there would be no more dates. That angered me, but I was wriggling on

"Who is a liar but he that denies that Jesus is the Christ?"

"What must I do to be saved?"

"How shall we escape if we neglect so great salvation?"

"Shall we sin, because we are not under the law, but under grace?"

"Know you not that the unrighteous shall not inherit the kingdom of God?"

"He that loves not his brother whom he has seen, how can he love God whom he has not seen?"

"Seeing then that all these things shall be dissolved, what manner of persons ought you to be?"

"What shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinners appear?"

"O generation of vipers, who has warned you to flee from the wrath to come?"

Man's highest wisdom is to accept the Bible's answers to its own questions.

the sharpest of all hooks—love. I decided that no sacrifice was too great if it perpetuated our romance, so I reluctantly walked into a den of Daniels.

Before long I was converted to Christ and the "weirdos" became my people. In the midst of that family I found—and still find—life sweet. They have loved me, prayed for me, mingled their tears with mine when I sorrowed and added their laughter and praise to mine when I rejoiced. They have borne patiently with my blunders, with my snail's-pace spiritual growth, with my awkward attempts at preaching, and with my domineering eccentricities, as I turned out to be—in sober judgment of many—one of the weirdest of the lot.

You never know a family from the outside. Unless you are born or married into a family your acquaintance seldom goes much below the surface. I've been in the heart of this family for over 40 years. We have eccentrics, our adolescents, our renegades, and even our hypocrites. But we have also our saints, generous-hearted people whose faith, hope, and love make our grand. Thank God, they took me in. They have been a wonderful family to me.

ding the Bible, we are not only impressed by the
wers it provides, but by the *questions* it raises.
e probing, challenging, and upsetting questions
n from the pages of the Bible with the power and
cision of lightning bolts.

FORGIVENESS

travel, preach, and counsel, I meet quite a few
e who find it difficult to forgive those who have
ded or injured them. The problem is not hard to
rstand. When someone sins against us, we sense a
t to our value as persons. To dismiss those sins
ly or lightly seems to assent to that degrading
ate of ourselves. If forgiveness is easy, sin does
eem to matter, or the one sinned against.

fact is, forgiveness isn't easy, isn't cheap. The
istian is called upon to forgive because he has been
ven. "Be kind one to another, tenderhearted, forgiv-
ng one another, even as God for Christ's sake has
ven you." We know that our forgiveness, though
to us, was costly to God. Forgiveness was made
ible by the atoning death of Jesus Christ.

st died for our sins, and for the sins committed
st us. When we forgive others, we are not depre-
ng our own worth; we are affirming the infinite
e of our Lord's atonement. We are saying that sin
matter, that sin is hideous beyond description.

THE FISHFINDER

tor R. E. Zollinoffer sends me his weekly news-
r. I've had occasional preaching contacts with the
ch he serves—University Boulevard church in
sonville, Florida—since its home mission stage.
e of my dearest friends are members there.

et back on track, Brother Z's congregation recently
brated the 17th anniversary of his ministry there.
re was food, films, memories, tributes, and a gift—
fishfinder. Brother Z writes in his newsletter, "I have
ys wanted a fishfinder but they have been too ex-
ive so I hunted by instinct. Now, I should have no
se for a poor catch."

an testify that Brother Z's instincts do not always
duce good hunting. With my friend Dan Cheshire, I
at fishing with Z once. We were in his boat, *Pastor's*
y, fishing off the jetties near Mayport. My score
the day was one unimpressive fish and a massive
e of seasickness.

fishfinder, with its promise of better catches, made
think of the disciples on Lake Galilee. They toiled
night and caught nothing. Jesus said, "Launch out

But we are saying, also, that love is greater than sin
and conquers the hatred which sin spawns.

Only forgiveness can conquer sin. To answer hatred
with hatred, to return injury for injury, serves to per-
petuate and increase sin. The vicious circle is broken
only when the offended person denies himself the "lux-
ury" of vengeance, bears the guilt of another upon his
own innocence, and returns good for evil. Sin for sin is
the response of weakness. Forgiveness for sin is the
response of strength.

Unless we forgive, the problem of evil becomes ours.
That is why forgiveness needs to occur as soon as
possible. We can brood over injustice until we become
unjust, over deception until we become devious, over
bitterness until we become bitter. The act of forgive-
ness will keep us from imbibing the poison that
prompted another to sin against us.

Forgiveness affirms the value of Christ's cross and the
worth of your own person. □

into the deep, and let down your nets." They obeyed,
and "inclosed a great multitude of fishes" which broke
the net. That told Peter something about Jesus and
about himself. He fell down before Jesus, exclaiming,
"Depart from me; for I am a sinful man, O Lord." Jesus
allayed his fears and promised, "Henceforth you shall
catch men" (Luke 5:4-10).

Christ is the unfailing Fishfinder. He who calls us to be
"fishers of men" knows where the catch can be made.
Sometimes He provides a net full (John 21:6), some-
times a single fish (Matthew 17:27). Whether many or
few, if we fish at His direction we can be sure of the
catch. If we attempt His work in our own wisdom,
empty nets will mock us.

Brother Z found the cost of a fishfinder prohibitive.
His came as a gift. That is how Jesus Christ comes to
us as Savior and Lord. He is God's Love-Gift to un-
deserving and helpless sinners. We can't afford Him,
but we can't afford to be without Him for eternal life
and effective work. God knows that, so He gives His
Son for us and to us. Hallelujah! □



“Mister, Can You Cure Fits?”

by MORRIS CHALFANT

ONE OF THE WORLD'S most wealthy men in the first half of the 20th century was James B. Duke. As his fortune grew and his interest expanded, he began to look for new areas where he could invest his money, especially in the state of North Carolina. In his day he was a living legend.

One day while visiting a small town, he was dressed in full regalia—high hat and tails. He arrived on schedule, alighted from his chauffeur-driven limousine, and started down the street. The crowd looked with awe, then parted to make a path for him as though some master hand had reached out.

Suddenly a small lad stepped from the crowd, braced himself arms akimbo in front of Mr. Duke, and said, loudly enough to be heard by all, “Mister, can you cure fits?” The crowd was shocked and thought that the lad should be pulled aside. But that didn't happen! James B. Duke stooped down and chatted with the lad. He discovered that the little boy's father suffered from what was then an incurable affliction, epilepsy. The disease was simply called “fits.” The boy thought that the great man could do anything and that he could surely heal his father.

That was the question which brought about Duke

Hospital. It is said that after leaving the little town that day, the name of which is not even known, James B. Duke said that although he could not cure fits himself, he could build an institution that could enable others to do so. And he did, all because of the question of one small boy. “Mister, can you cure fits?”

Duke University and hospital in Durham, N.C., now stands as a memorial not only to this great philanthropist, but to a small boy and the little question he asked.

Benjamin Franklin said, “Little strokes fell great oaks.” It is amazing how many large, important things have come from small beginnings. Did you know that a man conceived the idea for making the huge zeppelin after observing a shirt waving on a clothesline; or that a spiderweb strung across a garden path was the inspiration for the suspension bridge? A teakettle singing on the stove suggested the steam engine; a lantern seen swinging in a tower, the pendulum clock; and an apple falling from a tree, the discovery of gravity. Yes, little things often have large consequences.

It is often small and seemingly unimportant things in our lives that keep us from doing the great things that God expects of us. So much of our energy can be drained and expended by doing inconsequential and needless activities, that when it comes time to do great things we have lost our courage and our vision.

Suppose, for example, that you took as much time each day to read from the New Testament as you do reading the newspaper. Or suppose you took as much time each week attending worship service at church as you do watching TV on Monday evenings. Suppose you read your Sunday School lesson with as much attention to detail as you do the sports page or the women's fashion column. Suppose you spent as much time in prayer each week as you do talking on the telephone to your best friend. It could be that many of the small things that we do each day take up important time and actually prevent us from doing great things. The great challenges and works that God has called us to do require undivided attention and our whole intelligence and strength.

The Bible points out how important it is to pay attention to what is little. “For precept must be upon precept, precept upon precept; line upon line . . . here a little, and there a little” (Isaiah 28:10). Here are some “little” things that make for better Christian lives:

1. Get up a little earlier—even if it's dark. (Going to bed earlier helps!)
2. Take time to memorize a little more scripture and to pray.
3. Be a little more thoughtful of others (including your roommate).
4. Be a little more alert to be a good witness for your Lord—because you love Him.
5. Study during the little times in between other things. There never will be a lot of time at one time. A little time here and a little time there will mean a lot of time by the end of the semester.
6. Oh, yes, don't forget to loaf here and there—a little!

A great hospital was founded because of a little boy's question. You cannot know how much good will result from attention to small duties and opportunities. □

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



THEME: "CELEBRATING OUR HOLINESS HERITAGE"

THE YEAR OF DIAMOND JUBILEE

September 1, 1983—August 31, 1984

In each 1983 District Assembly: A Preparation for Celebration:

- A "Heritage Service"
- A Packet of Heritage Ideas Distributed to All Pastors
- A Historical Exhibit
- Release *Called unto Holiness*, Vol. II, by W. T. Purkiser
- A 75th anniversary heritage film for premiere showing

NAZARENE HERITAGE MONTH—Sunday Emphases—October 1983

October 2—World Communion Sunday—with emphasis on Wesleyan heritage overseas through the Division of World Mission

October 9—Holiness Movement in America—examine our roots and relationships to larger holiness tradition.

October 16—Nazarene Founders' Day Celebrations—celebrating Nazarene beginnings. Goals: (a) Membership goal is to receive 10,414 that day—which is the same number as were members at Pilot Point in 1908; and (b) Promote the largest Sunday School attendance in the history of the church.

October 23—20th-Century Nazarenes—with recognition to all who joined the church from 1958 to present. Goals: (a) To organize 75 new churches on one Sunday. One Diamond Jubilee Church for each denominational year; and (b) To organize at least 1 new church on every district and a total of 288 new churches (the same number in existence in 1908) during the year of anniversary.

October 30—Reformation Sunday—with focus on our heritage in the Reformation doctrine of justification by faith as perceived and taught by John Wesley.

FOUNDERS' DAY FESTIVAL—at Pilot Point, Thursday, October 13, 1983, 10:30 a.m.

YOUTH IN MISSION—FALL FESTIVAL—Youth Ministries and World Mission, November 16.

DIAMOND JUBILEE—EVANGELISM CONFERENCES

January 3-5, 1984—Western Regions—Phoenix Convention Center

January 17-19, 1984—Central Regions—Fort Worth Convention Center

January 24-26, 1984—Eastern Regions—Tampa Convention Center

Six REGIONAL INTERNATIONAL CONFERENCES—fall 1983 and spring 1984—World Mission

WILCON—Summer 1984

Theme posters for each quarter of anniversary year beginning fall quarter (September 1), 1983.

DIAMOND ANNIVERSARY YEAR COMMITTEE

V. H. Lewis, *Chairman*

Eugene L. Stowe

M. A. (Bud) Lunn

L. Guy Nees

B. Edgar Johnson, *Secretary*

Robert Scott

Timothy Smith

W. C. Dishon

10,414 NEW NAZARENES

RECEIVED ON OCTOBER 16, 1983

This was the total membership of the Church of the Nazarene when the church was organized at Pilot Point, Tex., in 1908. Let us celebrate holiness evangelism by receiving as many new Nazarenes on our 75th Anniversary as we had total members when we first began.

WE CAN DO IT IF WE PLAN TO DO IT

SET YOUR LOCAL GOAL

Each local church should plan to receive two or more new Nazarenes.

PREPARE TO REACH GOAL BY:

1. Conducting a revival (Simultaneous Revivals will normally coincide with this plan).
2. Conduct Personal Evangelism training classes in the spring of 1983.
3. Schedule discipleship membership classes for spring/summer/early fall to prepare new converts for membership.
4. Conduct membership classes for children who have been converted and others who are not members.
5. Save the reception of your 1983/84 district assembly year new Nazarenes until October 16, 1983. Churches with late summer assemblies may need to save some new Nazarenes from late spring of 1983.

**REPORT THE NUMBER OF NEW NAZARENES
YOU RECEIVE AT THE SAME TIME YOU
REPORT YOUR SUNDAY SCHOOL ATTENDANCE
AND THROUGH THE SAME CHANNEL.**

EVANGELISM MINISTRIES

“YEAR OF DIAMOND JUBILEE”

LET'S CELEBRATE!

FALL SUNDAY SCHOOL RALLY

October 2, 9, and 16, 1983

GOAL: To record on October 16 the largest denominational Sunday School attendance *under roof* in the 75-year history of the Church of the Nazarene.

OCTOBER 2—LET THE CELEBRATION BEGIN

Launch your plans for the Diamond Jubilee and let everybody know!

- IDEAS:**
- Place invitation cards to your church's 75th birthday celebration in helium-filled balloons. Launch the balloons after Sunday School in front of the church.
 - Give each child in Sunday School a balloon with an invitation card attached and encourage him to give the balloon to a friend during the week.

OCTOBER 9—HERITAGE SUNDAY

Trace the roots of the Church of the Nazarene and commemorate its 1908 beginnings.

- IDEAS:**
- Locate all those living in your community who were born in 1908. Invite them to be present in Sunday School and honor each with a gift. Be sure local newspapers and TV stations know of this event to provide special coverage.
 - Invite former Nazarenes, charter members of your church, retired pastors, and those in the community with Nazarene roots to Heritage Sunday.

OCTOBER 16—GIANT 75th BIRTHDAY

Celebrate the Church of the Nazarene's Holiness Heritage by recording your church's largest Sunday School attendance ever.

- IDEAS:**
- Give every person who attends Sunday School a parchment certificate that reads "I WAS IN SUNDAY SCHOOL ON OCTOBER 16, 1983—THE DIAMOND JUBILEE SUNDAY." (Certificates available from Nazarene Publishing House.)
 - Conduct a "Fill a Pew" Sunday
 - Plan a giant Diamond Jubilee birthday celebration with cake for each person.

REPORTING:

The local Board of Christian Life and Sunday School chairman will phone in (1) the attendance on October 16, and (2) the number of new church members received on October 16 by profession of faith to the district chairman by Sunday afternoon, October 16. By Tuesday noon (CDT), October 18, the district chairman will phone in the district attendance total and the number of new members to the Kansas City Division of Christian Life and Sunday School.

75 NEW CHURCHES... IN ONE DAY OCTOBER 23, 1983

TO COMMEMORATE OUR 75th ANNIVERSARY WE WILL BE WORKING WORLDWIDE TO PRODUCE 75 NEW FULLY-ORGANIZED CHURCHES ON JUBILEE SUNDAY, OCTOBER 23.

288 new churches to be organized from September 1, 1983, to September 1, 1984. This will equal the number of Churches of the Nazarene in existence at the Pilot Point meeting of union 1908.

EACH REGION OF THE WORLD AND EACH DISTRICT IN THE UNITED STATES AND CANADA ARE TO REPORT TO CHURCH EXTENSION MINISTRIES ON THE HEADQUARTERS WATS LINE STARTING AT 12:00 NOON KANSAS CITY TIME ON OCTOBER 23 AND CONTINUING TO MIDNIGHT

CALL

1-800-821-2154

"I'LL BE LISTENING."

Raymond W. Hurn
Church Extension Ministries
Church of the Nazarene



The information in this brochure is shared with the expectation that in every region of the church the reflections on our denominational heritage in the year of special jubilee will be more than a sentimental stirring of cold ashes where great fires once burned. May the celebration and the activities take us back to historic altars where late 20th-century Nazarenes are new offerings and the fuel of sacrifice torched by the only authentic "eternal flame."

B. EDGAR JOHNSON, *GENERAL SECRETARY*



Bob Corrie

The Touch of the Master

by BEN BENSON

MY FIRST THOUGHT WAS, "Pack up all your people and their instruments and get out of here." This was my comment as I addressed the 40-piece orchestra that had just completed their 90-minute gospel concert. It was beautiful, inspiring, moving, and challenging. The congregation had responded with "Amens," a standing ovation, hand-clapping, and tears. God had anointed the service with His presence.

What, then, had prompted the thought, "Pack up and go home?"

On entering the sanctuary 45 minutes before the concert was scheduled to start, I had seen members of the orchestra moving about, talking, laughing, with no apparent sense of direction. The shrill sound of clarinets, the booming of bass horns, and the squealing of violins grated on ears and nerves. The trumpets were penetrating. The cymbals clanged. The drums banged. Saxophones were off key. Trombones were running the scales. The cacophony of noises was almost devastating. It was a challenge to remain calm. "Pack up your 'junk' and go home!"

Suddenly there appeared before the orchestra a man, the director. Everything became quiet. Up went the director's arms. Every eye was on him. Every instrument moved into place. Then, on signal from the director, all of those disorganized, shrill, clanging, booming, grating instruments gave forth with a sweet harmony of well-balanced sounds that soothed the nerves, calmed the heart, inspired the spirits, blessed the soul, and challenged the mind.

Could this be the same group? If so, what made the difference? Yes! This was the same group and the same instruments. The only difference was that every person was under the direction and control of the master. Everything was transformed. Beauty came out of chaos, harmony instead of discord. What a change!

Listen to the testimony of a bleary-eyed teenager at the end of an hour of confessing sins: "I've done drugs. Alcohol. Sex. Vandalism. Cheating. Lying. Stealing.

You name it. I've committed every sin in the book except murder."

Are we tempted to say, "Pack it up and get out of here. Go on home. We don't need you or your kind"? Today he is a clean, holy, exemplary minister of the Word. What made the difference? The transforming, healing power of the Master who gave beauty for ashes.

Another says, "There was no love. No purpose in life." Alcohol was in charge. Health was gone. Then the touch of the Master's hand transformed a drunkard into a Sunday School teacher.

How many others are there with a different ending? The junkie. The liar. The immoral. The down and out. They have attended God's house and felt the attitude of "Pack up and get out of here." They have gone out to find their way into deeper bondage. Out of step. Life in disarray. No harmony. No purpose. Why? Many were never introduced to the Master. Some were not aware of His presence.

Instead of "Pack up and get out of here," let us say as Peter did, "Look on us. In the name of Jesus you can be transformed!" □

Thank You, Lord!

Lord,

*I slipped out of worship Sunday
challenged with a new truth,
committed to follow through on it,
confident of Your help!*

Thank You, Lord,

*for a time of worship when life sees
eternal things;
for a truth that calls life upward;
for a cause bigger than self.*

—C. NEIL STRAIT

Grand Rapids, Michigan

BEN BENSON pastors the Wright View Church of the Nazarene in Fairborn, Ohio.

The humility and sweetness of spirit of this man of God reached out and touched the hearts of the people.

Truly God's blessing is upon us when we have men of this caliber as leaders.

Mattie Boehner
Cincinnati, Ohio

NO DAY IN COURT FOR UNBORN

I'm deeply concerned about our nation. The news media have often asked how the German people could have condoned the death camps that killed millions of Jews during World War II.

Yet here in the United States we are killing 1,200,000 unborn of our children a year under a ruling by our highest court.

There is a paradox here. Consider the case of the convicted killer, Brooks by name, recently executed by a lethal injection of chemicals. He

had his sentence reviewed by 23 different judges, from state and federal courts up to the Supreme Court. The American Civil Liberties Union called the decision "very ominous." Yet who comes forward to speak for the unborn child when the appointment comes to take its life?

Be not deceived, God is not mocked, whatsoever a nation sows, that will it also reap. Could it be that our present financial problems with so many people jobless and lengthening soup lines is divine retribution?

Charles G. How
Baxter Springs, Kansas

TIME OF GREED DEPLORED

I think that your editorial about greed is one of the best you have written: a timely and neglected subject, one especially needed for affluent Americans and Christians (even though our country has economic woes).

Christmas seems to me to be an

especial time of greed—even when it is done in the name of love. When money is needed for life-or-death causes, it is spent on gifts that are not needed, Christmas trees, and other decorations. In the name of love, yes, but lives are lost while this goes on.

Yes, Christmas is often a time of greed and we have to face the judgments which follow.

Hattie Laughbaum
Pellston, Michigan

EMPTY BOXES

As I sat in the doctor's waiting room the Christmas tree was decorated and the lights were twinkling on and off. Underneath the tree were boxes wrapped in pretty paper and tied with ribbons, but the boxes were empty. I thought of the many lives that were like those boxes, empty. For a life without Christ is empty.

Eva Foster
Tulsa, Oklahoma

"YOU SAVED MY LIFE"

by RONALD ADKINS

IT WAS A VERY STORMY NIGHT. The rain was coming down in torrents, and the wind almost blew me off my feet as I made my way to the church for the Sunday evening service.

I was not surprised that no one responded to the summons of the bell I rang. I decided that I would say a prayer, and then make my way back to the welcome of my study fire. At that moment the church door opened.

A man came in, rain pouring off his shabby old coat, and moved wearily, into the back pew.

The thought of my study fire quickly receded. I had a congregation, even though it was only one. I thought of those words of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them."

The congregation took no active part in the service. The hymns were solos by me, but when I came to the sermon, I felt that I must preach about the penitent thief on the cross. This was strange, for when I had prepared my sermon, I had no thought of doing this.

RONALD ADKINS is a minister residing in Gunnislake, Cornwall, England.

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

I emphasized the fact that, even at the 11th hour in our lives, Jesus, if we would only turn to Him, was our refuge and strength.

My words seemed to make no impact on the solitary member of the congregation. Throughout my talk he sat with head bent. When I ended my sermon and started singing the last hymn, he quietly got up and left the church.

And that, I thought, was the last I should ever see of him. But I was wrong.

More than 10 years later a man came up to me in London. He was very well dressed and looked extremely prosperous.

"I wonder if you remember me," he said.

"I'm sorry," I said, "but I don't."

He smiled, "It was on a Sunday night, a very wet night, and I was the only member of the congregation. You preached about the penitent thief."

He paused for a moment before going on. "I was a thief. I had only just come out of prison. It seemed that every man's hand was against me. I became desperately unhappy and depressed and decided to kill myself—and then, walking in the pouring rain, I came across that church. It was lit up and something seemed to make me go in. What you said in your sermon made me determined, with God's help, to try again. I did, and I won through. You saved my life."

"No," I said, "God did." □

IN THE NEWS

PEOPLE AND PLACES



Rev. Jane A. Williams has been named to *Outstanding Young Women of America* in 1982.

Rev. Williams and her husband, Rev. Charles P. Williams, senior pastor, were ordained together in 1980 on the North Central Ohio District and have been working together at the Vermilion, Ohio, church for five years. They have three children: Cori, age five; Brandon, three; and Alicen, two years.

Pastor Jane is presently finishing work on a master of Christian education degree from the Nazarene Theological Seminary.

She is the daughter of Mr. and Mrs. Arlie A Cowger, Geneva, Ohio, and the daughter-in-law of Mr. and Mrs. W. R. Williams, Severna Park, Md.

She is also a former employee of Nazarene Publishing house Mailing Department. □

Rev. James E. Zimmerman celebrated his 95th birthday on January 28. The celebration was held at Golden Acres Health Care Center in Bethany, Okla., where Rev. Zimmerman and his wife currently reside.

Rev. Zimmerman came to Oklahoma from Texas in 1907, where he met his wife, Esther Guest of Duncan. They were married in 1923. Both Mr. and Mrs. Zimmerman attended and graduated from Bethany Nazarene College, then called Bethany-Peniell College, in 1928. Both were ordained as Nazarene ministers in 1929. Since that time they have ministered to 18 churches throughout Oklahoma and Colorado. In July of 1982, Rev. Zimmerman helped celebrate the 50th anniversary of the Walters, Okla., First Church, which he founded in 1932. Rev. Zimmerman is still preaching as churches call him for his testimony and experience.

The Zimmermans have one son, four grandchildren, and three great-grandchildren. □

POST-CONGRESS TOURS TO FOLLOW WYC



The General NYI Council and staff of Youth Ministries, in cooperation with Passport Travel, Inc., have planned a full line of post-congress tours to follow the week of WORLD YOUTH CONGRESS '83. WYC '83 is scheduled for June 20-27 in Oaxtepec, Mexico.

Sharon Streb, tour coordinator for WYC '83, has arranged for six different tour packages for teen delegates and adult sponsors attending the event, which are both educational and fun. These tour packages include: Colonial Mexico (seven days/six nights) featuring some of Mexico's prettiest cities and a historic look at freedom landmarks; Acapulco (four days/three nights); Cancun (four days/three nights); Mexico City (four days/three nights); Puerto Vallarta (four days/three nights); and Mexico City and Acapulco (seven days/six nights). A brochure outlining the details and costs of each package has been mailed to WYC participants and district personnel.

A special sight-seeing tour will also be available during the afternoons of

the event itself. WYC delegates will ride past large sugar cane and rice fields, through several small villages and the valley of Morelos, on the way to Cuernavaca. "The City of Eternal Spring." In Cuernavaca, they will visit the main plaza, the Palace of Cortes, and the Arts and Crafts Market. On the way home, to Oaxtepec, they will pass through the "Canon de Lobos" and Tepetzlan. There will be an additional charge for this tour.

Two additional optional tours will be a part of the afternoon schedule, as well. Plans for these will be announced later.

The official documents required for entering Mexico are being handled by the district NYI personnel and Passport Travel. Questions about these important forms should be directed to them.

Passport Travel is also making all travel arrangements for U.S. and Canada districts, and are available for international travelers through their TELEX line. International delegates are also free to use local travel arrangements. Special travel arrangements for General NYI Council members, Youth Ministries staff, WYC support staff, and congress guests are also being provided by Passport Travel.

The opportunities for international travel and learning is just one of the variety of ministries provided Nazarene youth by WORLD YOUTH CONGRESS '83. For more information concerning WYC '83, contact your district NYI president, or Mike Estep, director of the event, at 6401 the Paseo, Kansas City, MO 64131. Watch for further WYC updates in future issues of the *Herald of Holiness*. □



On December 5, 1982, the children of Mary Beard presented new hymnals to the Muncie, Ind., Forest Park Church in her memory. Mrs. Beard, who died January 15, 1982, was the last charter member of Forest Park Church. Pictured (l. to r.) at the presentation were: Eugene Beard, Kenneth Beard, Marilyn Stellwag, Dan Beard, and Pastor Charles Bertram. Another daughter, Ruth Drown, of Houston, Tex., was not present.

OUR COLLEGES AND SEMINARIES



NORMAN L. MOORE NAMED ARCHIVIST AT ONC



Rev. Norman L. Moore of Bourbonnais, Ill., has been named the first official archivist at Olivet Nazarene College, according to ONC President Leslie Parrott.

Moore began his work February 1 in the Benner Library.

He will be responsible for filing, collecting, and research of all historical materials relating to the college's first 75 years, and will establish a program for systematic organization of college memorabilia.

Moore has been associated with Olivet from his student days. He graduated in 1942, and pastored Nazarene churches in Ohio and Hawaii for 17 years. In 1959 he returned to Olivet as half-time director in the alumni office to help raise funds for Nesbitt Residence Hall for Women. He continued a



Dr. Grider teaching at Christian Holiness Fellowship gathering

half-time role in alumni affairs until 1963.

From 1961 to 1976, Moore was director of admissions for the college. From 1976 until his retirement in 1981, he was assistant dean of instruction.

Rev. Moore is also the treasurer for the Chicago Central District. When he came to Olivet in 1959, he was half-time office manager for the district under Rev. Mark R. Moore, until he became a full-time college administrator in 1961. □

GRIDER LECTURES AT THE ASIA-PACIFIC SEMINARY IN MANILA

Dr. J. Kenneth Grider, professor of theology at Nazarene Theological Seminary, was one of the principal lecturers during the fourth extension seminar sponsored by Nazarene Theological Seminary and the Division of World Mission. These extension seminars have been held each January for the past four years in Manila.

Sixteen students from Australia, Hong Kong, Taiwan, Korea, and the Philippines studied the Theology of Holiness under Dr. Grider during a two-week module held on the campus of Asia-Pacific Nazarene Theological Seminary in Metro Manila.

On January 8, Dr. Grider taught a four-hour session on the Theology of Holiness to 122 registered participants in an all-day symposium hosted by Asia-Pacific Nazarene Theological Seminary and sponsored by the Christian Holiness Fellowship of the Philippines, an association comprised of all of the major holiness denominations in the Philippines. Several of these denominations have elected to enroll students in Asia-Pacific NTS, which is scheduled to launch a full seminary program of study in July 1983.



Dr. J. Kenneth Grider lectures



LAYMEN'S TAPE CLUB

April Selections

Side One:
 Bible Reading: John 20:1-16—John Corrigan
 Bible Study: Be an Overcomer, Romans 12:16-21
 —Audrey J. Williamson
 Africa Revisited—Howard H. Hamlin
 Devotional Nuggets

Side Two:
 Testimony—Charles Shaver/Glenn York
 Devotional Exercise: Chunks of Power in Chinks of Time
 —Mendell Taylor
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For additional information contact your CLT director or pastor

Currently under construction on the 10-acre campus of Asia-Pacific NTS is a new classroom and administrative building, being financed through the Division of World Mission and friends of the seminary. Rev. Ed Gallup of Roseburg, Ore., is financing the Learning Resource Center as a memorial to his father. NTS students and faculty in Kansas City provided funds for a card catalog for the library. Dr. Donald D. Owens, regional director for Asia, is president of the Asia-Pacific NTS, which serves both the Asian and South Pacific regions of the Church of the Nazarene. □

XEROX GIVES CNC REFERENCE BOOKS ON BEHALF OF FORMER PRESIDENT

Xerox Canada Inc. has presented the Canadian Nazarene College Library with a collection of permanent reference books to be held in the name of the company's former president, Ron Mercer, and his wife, Yvonne.

Xerox made the gift "in recognition of the deep interest which Ron and Yvonne Mercer demonstrated in the development of young people in intellectual and spiritual pursuits."

Among other reference books the college library will purchase a complete set of the works of Martin Luther.

"We recognize the gift in honor of the Mercers as a continuing legacy of the mind for future generations," says



Shown are most of the student couples involved in the two marriage preparation and enrichment seminars. Dr. Dunnington is fifth from the left, standing with his wife, Jane.

Neil Hightower, president, Canadian Nazarene College.

Mr. Mercer returned to the U.S. to become senior vice-president, business systems division, after spending three years as president of Xerox Canada Inc. □



The Mercers

TNC SPONSORS MARRIAGE PREPARATION AND ENRICHMENT WEEK

Dr. Don Dunnington, chaplain at Trevecca Nazarene College, recently coordinated a week of marriage preparation and enrichment for seriously dating, engaged, and married students.

The week consisted of a series of classes and chapels, plus two weekend seminars, all with a marital health theme. The two seminars were facilitated simultaneously by Nazarene leader couples, Wayne and Wilma Gallup, and J. Paul and Marilyn Turner.

Dr. Dunnington reports that an excellent spirit prevailed on campus during this special emphasis. The eight-hour weekend seminars were especially helpful. Student reaction was enthusiastic in establishing a traditional marital health emphasis on campus. □

J. Paul and Marilyn Turner, reporting

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PUPPET VIDEO-TRAINING TAPE RELEASED

Children's Ministries proudly announces the release of "Puppets with a Message." This new 25-minute color video is a training tape for church puppet teams, children's music directors and children's church workers.

Bill Rolfe, Puppet Ministries director, says this exciting videotape gives a behind-the-scenes look at puppetry and why it is used. The training tape shows how to take a musical written for live actors and turn it into an extravaganza with puppets. It also gives helpful suggestions on costumes, staging, and background scenery. Learn how to do it as you watch puppets perform highlights from the Year of the Young musical, "Miracle After Miracle."

The videotape is available for rent or purchase from the Film Library at Nazarene Publishing House.

BOARD OF PENSIONS RECEIVES ANNUAL REPORT

Dr. Dean Wessels, administrator of the Board of Pensions and director of Pensions and Benefits Services, recently gave his 27th annual report to the members of the Board of Pensions. The following highlights for the year 1982 were included in his report:

1. Over one-quarter of a million dollars was paid out each month to 2,334 ministers and widows receiving monthly retirement checks. The average *monthly* distribution in 1982 for "Basic Pension totaled more than a *whole year's* distribution for "regular assistance" during the assembly year 1955-56.

2. During the year, 174 individuals or families were granted Benevolence Assistance.

3. The denominational average for payment of the Pensions and Benefits Fund for the 1981-82 assembly year was 90.67 percent. The districts in the United States paid an average of 90.81 percent and the districts of Canada paid an average of 84.97 percent. Al-

though the overall 90.67 percent denominational average was the lowest percent paid since the beginning of the "Basic" Pension program in 1971, the receipts for April 1982 exceeded a *whole year's* income as recorded in 1956.

4. A new contract for the total Nazarene Supplemental Retirement Program (TSA, IRA, KEOGH) went into effect October 1, 1982. Because of the improvements, a new surge of growth was recorded during the last quarter of 1982. Contributions for that quarter increased almost 70 percent over the previous quarter and there was a 90 percent increase in the number of new enrollees.

5. Approximately 10,000 Nazarene ministers, church-employed laymen, and families were covered under the Group Term Life Insurance Programs. Life insurance claims actually paid this year totaled more than \$550,000.

6. The new Accidental Death and Dismemberment Insurance Program went into effect May 1, 1982.

7. Pensions and Benefits Services continued to operate with administrative costs which were much less than the industry standard.

The report given by Dr. Dean Wessels showed that 1982 was a year of additional progress toward the goal of "serving those who serve throughout their ministry." □

RETIRED MINISTERS HONORED ON INTERMOUNTAIN DISTRICT

Dr. and Mrs. Hoyle Thomas, superintendent of the Intermountain District, opened the district parsonage for the retired ministers and widows of their district. The 50 persons who were in attendance for this annual Christmas "Open House" enjoyed a buffet luncheon on December 19, 1982.

Counting each couple's ministry as one, the combined group represented 1,000 years of ministry in the Church of the Nazarene.

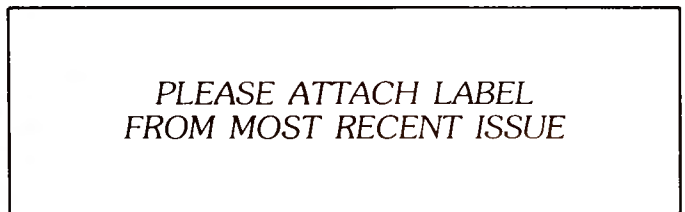
Small individual gifts were presented to each couple. This event has become a highlight in the lives of this select group for the Christmas season. Their fellowship included recalling churches served in the past, and a continued interest and activity in the churches where they now belong. □



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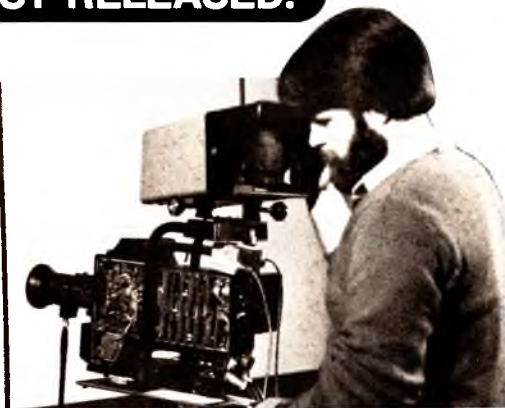
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MINNESOTA—Virgil K. Grover, 6224 Concord Ave. S., Minneapolis, MN 55424
MISSOURI—Arthur E. Mottram, 4557 Harvshire St., St. Louis, MO 63128
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NORTHWEST U.S.A.

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COLORADO—M. Harold Daniels, Box 470, Littleton, CO 80120
INTERMOUNTAIN—Hoyle C. Thomas, P.O. Box 1159, Nampa, ID 83651

NORTHWEST—Walter E. Lanman, 14510 N. Glenden Dr., Spokane, WA 99208

OREGON PACIFIC—Carl B. Clendenen, Dr., P.O. Box 1088, Salem, OR 97308-1088

ROCKY MOUNTAIN—Darrel L. Slack, 1112 Parkhill Dr., Billings, MT 59102

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DALLAS—W. M. Lynch, 2008 Tulane, Richardson, TX 75081
HOUSTON—D. W. Thaxton, 1000 FM 1960W, Suite 203, Houston, TX 77090
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NORTH ARKANSAS—Thomas M. Cox, P.O. Box 1468, Conway, AR 72032
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NORTH FLORIDA—Jonathan T. Gassett, 4608 N.W. 41st St., Gainesville, FL 32606
SOUTH CAROLINA—D. Moody Gunter, 181 E. Selwood Ln., Columbia, SC 29210
SOUTHERN FLORIDA—Robert H. Spear, Jr., P.O. Box "N", Boca Raton, FL 334432
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LOS ANGELES—Paul W. Benefiel, 1546 E. Washington Blvd., Pasadena, CA 91104
NEW MEXICO—Leon F. Wyss, P.O. Box 11627, Albuquerque, NM 87192
NORTH AMERICAN INDIAN—Julian Gunn, 4229 N. 16th Dr., Phoenix, AZ 85015
NORTHERN CALIFORNIA—Grady W. Cantrell, 3000 Citrus Cir., Suite 103, Walnut Creek, CA 94598
SACRAMENTO—Walter M. Hubbard, P.O. Box 160382, Sacramento, CA 95816
SOUTHERN CALIFORNIA—Robert Scott, 524 E. Chapman Ave., Orange, CA 92666
WESTERN LATIN AMERICAN—Raymond Lopez, 11320 Clarkman, Santa Fe Springs, CA 90670

IMPORTANT—Correspond using plain envelope. It is hazardous to the receiver if "Rev." or church name appears in either the address or the return address.
 **Do not use air forms when corresponding.

DISTRICT ASSEMBLY INFORMATION

WASHINGTON—April 20-21. Bethel Church of the Nazarene, Rte. 8, Valley Rd. (Box 265), Cumberland, MD 21502. Host Pastor: David F. Dayhoff. General Superintendent: Dr. William M. Greathouse.
CENTRAL LATIN AMERICAN—April 21-22. Central Church of the Nazarene, 1418 W. Woodlawn St., San Antonio, TX 78228. Host Pastor: Rigoberto Acosta. General Superintendent: Dr. V. H. Lewis.
MISSISSIPPI—April 21. Emmanuel Church of the Nazarene, 3775 Terry Rd., Jackson, MS 39212. Host Pastor: Richard Boone. General Superintendent: Dr. Charles H. Strickland.
SACRAMENTO—April 22-23. First Church of the Nazarene, 1820 28th St., Sacramento CA 95816. Host Pastor: A. Brent Cobb. General Superintendent: Dr. Jerald D. Johnson.
EASTERN LATIN AMERICAN—April 23. Jersey City Hispanic Church, 251 Grove St., Jersey City, NJ 07304. Host Pastor: Ferdinand Santiago. General Superintendent: Dr. William M. Greathouse.
WESTERN LATIN AMERICA—April 27-28. "Boyle Heights" Church of the Nazarene, 213 S. Breed St., Los Angeles, CA 90033. Host Pastor: Abel Curup. General Superintendent: Dr. Orville W. Jenkins.
WASHINGTON PACIFIC—April 28-29. Church of the Nazarene, 1026 7th Ave. S.W., Puyallup, WA 98371. Host Pastor: Steven C. Fletcher. General Superintendent: Dr. Eugene L. Stowe.
WEST TEXAS—April 28-29. First Church of the Nazarene, 4510 Ave. Q, Lubbock, TX 79412. Host Pastor: Jerome Hancock. General Superintendent: Dr. V. H. Lewis.
CENTRAL CALIFORNIA—April 29-30. People's Church, 7172 N. Cedar, Fresno, CA 93110. Host Pastor: District Superintendent Wil M. Spaitte. General Superintendent: Dr. Jerald D. Johnson.
NEW YORK—April 29-30. Lakeland Church of the Nazarene, 52 Cooper Rd., Denville, NJ 07834. General Superintendent: Dr. William M. Greathouse.
ALASKA—June 2-3. First Church of the Nazarene, 1220 E. St., Anchorage, AK 99501. Host Pastor: Wesley E. Smith. General Superintendent: Dr. V. H. Lewis.

MOVING MINISTERS

BRYAN S. CUTHILL from Chatsworth, Calif., to Stockton (Calif.) Freemont
GLEN G. DAYTON from Minot (N.D.) Southside to Rapid City, S.D.
GREG D. GEBHART from associate, Placentia, Calif., to Chatsworth, Calif.
CHARLES C. HOWIE to Modoc, Ind.
VERNON E. HURLES from Louisville (Ky.) Broadway to Danville (Ill.) Southside
RONALD J. HYSON from Cleveland State Road Community to associate, Chicago First
WESLEY G. MILLS from Atlanta (Ga.) Brookhaven to Dolton, Ill.

ROBERT A. SCHEIDLEY to Riverhaven (Fort. Wayne, Ind.)
JOHN W. SMITH from Oro Valley (Tucson, Ariz.) to Atascadero, Calif.
JOHN B. SPOHN, JR., from Eugene (Ore.) Southwest Hills to Morris, Ill.
LEE TYRA to Danville, Ark.

MOVING MISSIONARIES

MR. NEVILLE and JOYCE BARTLE, Papua New Guinea, Furlough Address: 23 Myrtle Rd., Score, Perth, Scotland, UNITED KINGDOM
MR. DON and GLENDA BELL, Zimbabwe, Resigned—New permanent address: 7609 N.W. 24th, Bethany, OK 73008
REV. LARRY and ELAINE CORNETT, Zimbabwe, Furlough address: c/o Meredith, P.O. Box 185, Otter Lake, MI 48464
REV. HUGHLON and EVELYN FRIBERG, Republic of South Africa, Field Address: P.O. Box 151, Florida, 1710 TVL., Republic of South Africa
MISS ROSE HANDLOSER, Africa Communications Council, Furlough address: Rte. 2, Box 1274, Brideville, DE 19933
MISS JANET HOUMES, Australia, Field address: Australasia Bible College, Woodlands Dr., Thornlands, Queensland 4163, Australia
MR. DAVID and MARLENE JEROME, Swaziland, Furlough address: 604 E. North St., Wapakoneta, OH 45895
MRS. WANDA MAE KNOX, Trinidad, Field address: c/o Caribbean Nazarene Theological College, P.O. Box 1245, Port of Spain, Trinidad
REV. BERGE and DORIS NAJARIAN, Windward Islands, Furlough address: P.O. Box 60718, Nashville, TN 37206

REV. JONATHAN and MAGDA SALGADO, Costa Rica, Field address: Seminario Nazareno de las Americas, Apartado 3977, San José, Costa Rica

RECOMMENDATIONS

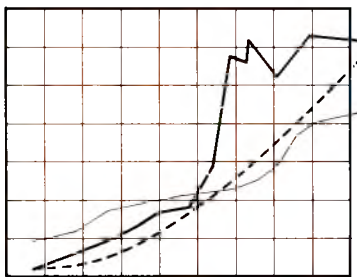
It is a privilege to recommend **CALVIN AND VIRGINIA OYLER** who are now in the field of evangelism on a full-time basis. They have some open time immediately. The Oylers carry both the music and preaching for revival meetings. They have served as pastor, minister of music, college music instructor, as well as previous experience in evangelism. They will be a blessing to our churches. Contact them in care of Nazarene Publishing House, Box 527, Kansas City, MO 64141.—*Forrest E. Whitlatch, Iowa district superintendent.*

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

VITAL STATISTICS DEATHS

REV. M. H. (HARRY) ADAMS, 90, died Dec. 28 in Osgood, Ind. Funeral services were conducted by Wesleyan District Superintendent O. W. Willis, Rev. Howard Baker, and Rev. James Campbell. Rev. Adams pastored churches in Indiana, Ohio, Kentucky, Michigan, and Missouri. Survivors include three daughters, Mrs. Grady (Evalyn) Holly, Avanel Adams, and Mrs. Owen (Donnabelle) Lamm; five grandchildren; two great-grandchildren; one brother; and two sisters.

EDWARD EUGENE BENTLEY, 26, died Jan. 9 in Farmville, Va. Funeral services were conducted by Rev. Ronald E. Graham. Interment was in Keysville, Va. He is survived by his parents, Mr. and Mrs. Eugene Bentley; one brother, Thomas Ray; three sis-



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ters, Pam Bentley, Debra Atkins, and Linda Sharpe; and both paternal and maternal grandmothers.

CLARENCE D. BOWMAN, 66, died Jan. 27 in Nampa, Ida. Funeral services were conducted by Revs. Charles J. Kinzler, Lyle Robinson, and George Evans. Survivors include his wife, Alzora; one stepson, Leonard Rose; four stepgrandchildren, his mother; two brothers; and two sisters.

LARRY FEGETT, 20 died Jan. 25 in Danville, Ill. Funeral services were conducted by Rev. Larry L. Leonard and Rev. Frank Bush. Interment was in Catlin, Ill. He is survived by his mother, Mrs. Pamela Martin; three sisters, Mrs. Verla Shields, Pamela and Kimberly Martin; and his grandfather. He lived with his uncle and aunt, Charles and Mary Bea Sheley, who also survive him.

MISS MARY M. HICKS, 92, died Nov. 26 in Huntsville, Ala. Funeral services were conducted by Rev. Skye Alison and Rev. Charles Fountain, Jr. There are no immediate family survivors.

MRS. JULIA HIGBIE, 93, died in Jasper, Ga. Funeral services were conducted in Bellmore, N.Y. by Rev. Clifton Titus Matthews. She is survived by 3 sons, Sidney, Clarence, and Harry; 12 grandchildren; and 18 great-grandchildren.

LURANA MAE (VAN NESS) LONGCOR died Nov. 17 in Oskaloosa, Ia. Funeral services were conducted by Rev. James Bearden. Interment was in University Park, Ia. Surviving are two daughters, Darlene Bennett and Sandra Barr; five grandchildren; four great-grandchildren; and one brother.

BENNIE MEDCALF of Booneville, Ind., died Sept. 15 in Evansville, Ind. Funeral services were conducted by Rev. Leo T. Reed and Rev. C. R. Mitchum. Surviving are his wife, Smelda Irene; two sons, Noel and Gene; and three daughters, Mrs. Frances Migliona, Mrs. Eileen Droste, and Mrs. Lois Patton.

ESTHER MARIE MILLER, 85, died Dec. 31 in Lake Charles, La. Funeral services were conducted by Rev. John Hazelton and Rev. Tony Ross. Graveside services were conducted in Guernsey, Wyo. by Rev. Les Turner and Rev. Lowell Foster. She is survived by 5 sons, John C., Rev. Robert, Joseph, Rev. Maynard, and James; 5 daughters, Thelma Newberry, Rev. Betty Frampton, Josephine Miller, Una Miller, and Edna Foster; 27 grandchildren; and 44 great-grandchildren.

RUTH M. E. OLSON, 76, died Jan. 26 in Nampa, Ida. Funeral services were conducted by Rev. C. J. Kinzler and Rev. Lyle W. Robinson. Interment was in Fort Snelling National Cemetery, Minneapolis. She is survived by one brother and three sisters.

REV. JAY W. PATTON, 62, died Jan 22 in Quincy, Mass. Funeral services were conducted by District Superintendent William Taylor and Revs. Arthur Hughes, Kenneth Sullivan, William Restricks, and Russell Metcalfe. Rev. Patton pastored churches in New York, New Jersey, and Maine. He is survived by his wife, Ruth; two sons, James and Stephen; and five grandchildren.

CARROLL CARRADINE PERKINS, 85, died Feb. 7 in Hewitt, Tex. Funeral services were conducted by

GRAHAM SAYS U.S. HAS TAKEN CHURCH-STATE SEPARATION "TOO FAR." Talking with a churchman in the Soviet Union, Dr. Billy Graham remarked that reading of the Bible is prohibited in American schools. The man "looked in a state of shock," Graham relates. "He said, 'Is that America? I thought it had religious freedom.'"

The evangelist cited the incident in contending that U.S. courts and state officials have given in too much to efforts to ban religious elements from American civil life. "This country has carried the business of separation of church and state too far," he said in a New York interview. "The writers of the Constitution meant freedom of religion, not freedom from religion."

Graham, a Baptist, was a member of the group pivotally responsible for the constitutional provision against any "establishment of religion" and guaranteeing its "free exercise." That doesn't mean suppressing it, however, he said.

"But now students in our schools can't even sing carols at Christmas-time," he said. "They can't have group prayer. They're sometimes stopped from carrying Bibles or meeting to study it. . . . Schools and other institutions are prevented from displaying the 10 Commandments, the basis of civilized law. Teachers have been frightened against any reference to God. They're frightened of their superintendents; the superintendents are frightened of the school boards, and the boards are frightened of the courts." □

RESEARCHER SAYS CULTS ARE STRONG WHERE TRADITIONAL CHURCH IS WEAK. Religious cults and sects will be strongest where traditional religions are weakest, says University of Washington sociologist Rodney Stark in a Religious News Service report.

The truth of that principle proves itself on the West Coast, where church membership is among the lowest in the country and cult activity high. Stark compared a recent nationwide survey of church membership, that ranked the state of Washington 48th, with his own survey that puts the state in 11th place in cult activity.

Participation in religious sects and cults—groups characterized by teachings that depart from the doctrines of traditional churches—is even higher in California and Oregon, he says. While California ranks 46th in church membership, it ranks 3rd in the number of cults per million residents. Oregon is 45th in church membership, but 6th in cults.

Generally included in the grouping of cults and sects are "new religions" such as Baha'i, transcendental meditation, astrology, and Mormonism. They are called "new" because their teaching adds to or replaces the doctrines of older religions, such as Christianity. Seattle alone has the second highest number of professional astrologers in the nation, Professor Stark said. San Francisco took first place.

Dr. Stark said liberal protestant denominations have weakened and suffered membership losses, in part, from increasing secularization of religious faiths. "It seems to me that new religions can only rise as there is a market weakness or market opportunity provided by that which is already in place," he said. "The natural tendency is for religious organizations to get less other-worldly over time. As that happens, the most typical response is that a sect breaks away."

Dr. Stark quoted one author as saying: "Cult and sect movements are the unpaid bills of the churches." The failures of mainline denominations are represented in the growth of cults, Dr. Stark said. □

"Showers of Blessing"

PROGRAM SCHEDULE



March 20
"Liberation"

March 27
"Deliverance Through Blood"

April 3
"God, the Freedom Fighter"

by W. E. McCumber, speaker

Rev. Stuart Malloy and Rev. A. A. Forsythe. Internment was in the National Cemetery in Nashville. Survivors include one daughter, Mary Alice Russell; five grandchildren; two great-grandchildren; and one brother.

REV. VERNON SMITH, 55, died Feb. 1 in Laurens, S.C. Funeral services were conducted by District Superintendent D. Moody Gunter and Rev. W. B. Welch. Rev. Smith's entire ministry was in South Carolina. He is survived by his wife, Ruth; one daughter, Peggy; one brother; and five sisters.

NEVA WELLS, 88, died Jan. 25 in Toronto, Ohio. Funeral services were conducted by Rev. Forrest R. Wells and Rev. Mark Deneen. She is survived by 4 sons, Herman, Forrest, Everett, and James; 3 daughters, Ethel, Doris, and Mary; 13 grandchildren; 15 great-grandchildren; 1 brother; and 4 sisters.

MRS. PEARL WILFONG, 87, died Jan. 19 in Racine, Wis. Funeral services were conducted by Rev. Elmer W. Pannier. She is survived by 1 son, Dr. Robert; 1 daughter, Mrs. Evelyn Hansche; 8 grandchildren; and 12 great-grandchildren.

FRANK WRIGHT, 62, died Jan. 13 in Delano, Calif. Funeral services were conducted by Rev. Bert Rhodes. Surviving are his wife, Lois; one son, David; and one daughter, Susan Poladian.

MRS. OVA YATES, 89, died Dec. 24 in Tullahoma, Tenn. Funeral services were conducted in Monterey by Revs. Carroll Smith, Norman Cox, N. A. Ritchie, and Marvin Nash. Surviving are two daughters, Flora Mae Harvis and Ethel Locke; one granddaughter; four great-grandchildren; and one brother.

BIRTHS

to LINDELL AND KAY (EMBICK) BROWNING, Nazareth, Israel, a boy, Reuben David, Jan. 24

to STEVE AND JOAN DOERR, Zambia, a girl, Christina Helen, Jan. 18

to ARTHUR "BUCKY" AND CAROLYN (TUCKER) GOULD, Portland, Ore., a boy, Michael Ryan, Jan. 2

to LONNIE AND CHRISTIE (POST) GREEN, Glenwood Springs, Colo., a boy, Spencer Lee, Dec. 29

to ROBERT AND DIANE (TUCKER) MEYER, Portland, Ore., a girl, Shari Mae, Nov. 11

to STEVE AND CINDY (BEHRENS) POTTER, Olathe, Kans., a girl, Jana Renee, Dec. 17

to REV. RALPH AND DONNA ROLFE, Milford, Ohio, a boy, Christopher Allen, Jan. 17

to KEVIN AND CINDY (POPE) SANDERSON, Nashville, Tenn., a girl, Amber Brittany, Oct. 5

to REV. RON AND BONNIE (HILL) THORNTON, Whitney, Tex., a girl, Julie Beth, Dec. 5

to HARDY AND PAT (PETRY) ULMET, Es-therwood, La., a girl, Kara Lynne, Jan. 27

to REV. LYNN AND CAROL (SCHMIDT) WHITE, Harrisburg, Ore., a boy, Jared Lynn, Jan. 30

to MERRILL AND JANICE (MILBURN) WIL-LIAMS, Philippines, a boy, Joshua Hart, Jan. 11

MARRIAGES

LORI ANN COBURN and JEFFREY D. HAWKINS at Clearwater, Fla., Dec. 30

DIANE ILLEEN ORTON and RUSSELL GENE DORSEY at Boonville, Ind., Jan. 22

ANNIVERSARIES

MR. AND MRS. JAMES SAYLOR celebrated their 50th anniversary on Jan. 22, 1983. They were honored with a reception given by their children. Rev. Eugene Wiseman conducted the service to renew their covenant. Albany, Ga., First Church gave them glassware.

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

Can a person who believes in entire sanctification as a second work of grace, who also believes in inner cleansing, but has a problem with the word "eradication," be received into the church of the Nazarene, in your opinion? And would a Nazarene pastor be stretching a point to receive such individuals?

That someone scruples at the word is not the real issue. *Why* they do is what matters.

The Articles of Faith commit us to a belief in the possibility of instantaneous cleansing from inbred sin. They do not commit us to "eradication" as a term for expressing the depths of that cleansing. Some have always regarded "eradication" as a dubious choice of words, because it conjures up in many minds a concept of sin as *something* to be uprooted, like a tumor to be excised from the body.

I see no reason for making this term a shibboleth and no justification for requiring it as a test for membership.

All my life, from grade school to adulthood, I've been a compulsive thief. God is calling me to repentance. I cannot remember what I have taken or who from during these years of petty thefts, in order to make restitution. Is it possible for God to forgive me without such complete restitution?

Trust God, for Christ's sake, to freely forgive all your sins. Begin to walk as His pardoned and renewed child. Seek and find His cleansing from the inward lust and deceit which occasioned the thefts. As the Holy Spirit brings to your mind specific persons and instances where restitution can be made, make your confessions, and satisfy the demands of justice. Live day by day as you are told to live in Ephesians 4:28: "Let him that stole steal no more; but rather let him labour,

working with his hands the thing which is good, that he may have to give to him that needs." Live honestly, industriously, and unselfishly—in the joy of divine forgiveness.

If there were no humans in Nod (October 15, '82 issue), then who were these people that Cain feared (Genesis 4:14-15)? How about God's threat to men who harmed Cain?

You are reading *into* the answer given in that issue what is not there. No one knows what the population of Nod was. In fact, "Nod" means "wandering," and may designate, not a geographical location but the restless, vagabondish character of Cain's life. If it was a place, how many of Adam's extended family were there we cannot know. The people Cain feared were, like himself, descendants of Adam and Eve.

Will you please explain who the tares are in Matthew 13:24-31?

Jesus said, "The tares are the children of the wicked one" (v. 38), sowed in the field among the wheat by "the devil." The terms "wicked one" and "devil" are appositional—the wicked one is Satan. The tares are the children of the devil. As tares closely resemble wheat, so within the kingdom of God in its present, visible form these children of Satan may appear to the undiscerning eye as children of God. As Jesus makes clear in John 8:44-47, those who are sons of the devil, resorting to lying and murder in their opposition to God's work, may be very religious men—men who pray, fast, tithe, attend worship services, and function as teachers of Scripture, as did the Pharisees who rejected His truth and prompted His death.

God knows His own (John 10:14; 2 Timothy 2:19) and separation of true believers from false professors will pose no difficulty for Him in the day of judgment, whatever difficulties it may pose for us this side of "the harvest" at "the end of the world."



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REVIVAL HAS USEFUL RESULTS

Pastor R. E. Kuhn reports that following special services with Evangelist Dorothy Reed, the DeMotte, Ind., First Church has begun an adult Bible study and a discipleship class.

Song Evangelist Ron Hise inspired the congregation. Using ventriloquism, he also presented the gospel to the children in a special afternoon service.

The congregation prepared for these services by involving themselves in prayer groups, Bible study, altar work and follow-up training, and special attendance committees. □

OF SUCH IS THE KINGDOM OF HEAVEN

The Tilden, Ill., church recently sponsored a children's revival with



The dedication service for the Knox, Pa., Faith Church was held December 5, 1982. Rev. Jerry Lambert, district superintendent, brought the message. The facilities consist of a temporary sanctuary with a seating capacity of 225, educational facilities, and a Nazarene Christian academy. The cost of the structure was \$65,000 with donated labor from the laymen of the church. The property was donated by a church family, John and Jan Smith. The value of the finished structure is \$125,000. The pastor since 1977 is Rev. Gary J. Smith.

Evangelists Dean and Pat Atkinson. Using puppets, film strips, art, music, Bible memorization, and special children's sermons—the Atkinsons conveyed the message of salvation to the children of the congregation. Many responded to the message and received Christ as Savior.

Pastor Leslie N. Wilhelm reports that because of this revival, three new families have been introduced to the Church of the Nazarene. □

MONTHS OF PRAYER PAID DIVIDENDS

Preceding a recent revival with Evangelists Dan and Ann Matter, the Peru, Ill., church spent six months in prayer for God's blessing upon the meeting. Pastor Ron Shaner reports that the congregation's prayers were abundantly answered.

Preparation for this revival also included the use of attendance committees. This extra effort resulted in a Sunday morning attendance of more than 160 percent of the average attendance.

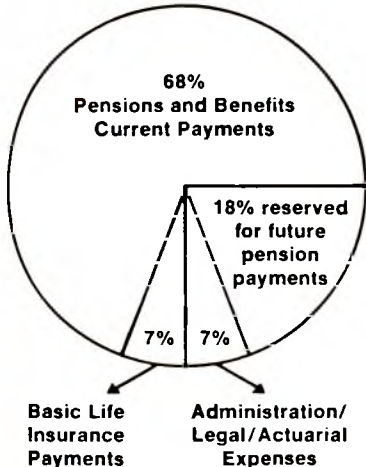
That service, and others, were crowned with spiritual victories, including many children who received Christ in the children's services each evening. □

years. Participating were board members Kenneth Cartwright, Catherine Underwood, Pauline Sharp, Charles Stinnett, Winnie Stinnett, Mary Cobb, Price Cobb, and Curtis Cobb; Rev. Mark Farris, pastor; and Rev. Aleck Ulmet, superintendent of the Kentucky District. □

MEMO

to church board members:

Have you ever wondered how those dollars are spent that your local church so faithfully pays to the Pensions and Benefits Fund? The following chart should be helpful in illustrating the answer.



Currently, there are nearly 11,000 Nazarene ministers in the United States and Canada in addition to spouses, children, widows, and church-employed laymen. Pensions and Benefits Services is committed to serving your local church as you fulfill your responsibility to provide adequate pension and benefits to these who have served, who now serve, and who will continue to serve you so faithfully.

—Pensions and Benefits Services

THE CHURCH SCENE

The Nicholasville, Ky., church burned the mortgage on 3.78 acres of new property they purchased for future expansion. The property was purchased and paid for in less than three



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Evangelist Joyce Hughes (foreground) at the Grace Church.

SIMULTANEOUS REVIVALS IN THE CARIBBEAN

The Simultaneous Revival effort includes more than just the districts in the continental U.S.A. Reports have been received by the office of Evangelism Ministries from the first of the Simultaneous Revivals in the Caribbean Islands. Some evangelists and song evangelists from the states were invited to hold revival meetings. Among the fruitful results are the following reports:

- Pastors Gary Durham of the Christiansted Church and Henry James of the Central Church combined their St. Croix, Virgin Islands, congregations for

a 10-day meeting with Evangelist Don Sanders. Rev. Sanders spoke to a full house each evening. There were seekers kneeling in each of those services. One woman, a former Nazarene, traveled 150 miles to attend the service after hearing it advertised on the radio. Among the seekers in the closing service were two women who prayed for salvation for the first time in their lives, two young men who were reclaimed, and eight adults who were entirely sanctified.

- Two congregations in Barbados experienced exciting results from their participation in Simultaneous Revivals. Evangelists Rev. And Mrs. Asa Sparks spoke to 500 persons in an open-air meeting, a record attendance for the Cave Hill Church. Over 150 persons knelt at the altar during the services of the week. At the Gemswick Church, Evangelist Don Dunn saw 96 seekers at the altar of the revivals as that congregation experienced a "wonderful atmosphere" of revival.

- The Grace Church in Freeport, Bahamas, experienced a successful revival with Evangelist Joyce Hughes, according to Pastor Hilton Outten. Rev. Hughes reports receiving a rich blessing herself, saying, "I will never be the

same!" She is now involved in helping to raise \$10,000 to build another church in the city of Freeport.

- Evangelists S. Oren and Fay Woodward participated in the starting of a new church in St. Lucia, West Indies, as part of the Simultaneous Revival movement. They report "many new converts" during the services and 22 new members received by profession of faith. □

SPANISH-SPEAKING WORKERS NEEDED

Spanish-speaking workers are needed for the summer of 1983 to work among migrants and recent immigrants in the United States.

This program, developed by Church Extension Ministries, is designed to plant the gospel in many new areas from the Great Lakes to Florida, Ohio to California.

Volunteers are needed who speak Spanish and would give their summer for this project. The goal is to plant 25 new Spanish-speaking churches in various locations.

If you are interested write immediately to: **Jerry L. Appleby**
6401 The Paseo
Kansas City, MO 64131

SIMULTANEOUS REVIVALS SCHEDULE

Simultaneous Revivals will:



create a good evangelistic thrust throughout the church to reach those who are lost or perishing without Christ.



help us toward our goal of 10,414 or more New Nazarenes on October 16, 1983—Anniversary Membership Sunday.



provide for lay involvement in revival planning, and will strengthen evangelism and membership committees in the local church.



create district-wide enthusiasm for evangelism.



focus our attention more on our capable task force of evangelists and song evangelists who are dedicated to reaching the lost.

EVANGELISM MINISTRIES 1983 SIMULTANEOUS REVIVAL SCHEDULE

DATE	DISTRICTS
March 15-20	Dakota, Missouri, North Carolina, Virginia
March 22-27	Nebraska, Illinois, West Virginia, Philadelphia, Arizona
March 29 - April 3	Kansas, Northeast Oklahoma, Southwest Indiana
April 5-10	Colorado, Indianapolis, Southwestern Ohio
April 12-17	New Mexico, Northeastern Indiana, Central Ohio
April 19-24	Eastern Michigan, Northwestern Ohio, North Central Ohio, Tennessee
April 26 - May 1	Michigan, Akron
May 3-8	Northwestern Illinois, Northwest Indiana, Pittsburgh
May 10-15	Wisconsin, Chicago Central, Upstate New York
May 17-22	Minnesota, New York, New England, Maine
May 24-29	Iowa

All Canadian districts are scheduled for the month of March.

South Arkansas had previously scheduled Simultaneous Revivals for October.

Alaska, Hawaii, North American Indian, Eastern Latin American, and Western Latin American Districts, and any World Mission districts not mentioned above, will be at dates of their own choosing. (Location does not require sequencing.)

Central Latin District has scheduled Simultaneous Revivals for June 5-12.

Let Us Help Others to
"POSSESS THE PROMISE
WITH US!"

EVANGELISM MINISTRIES

JORGE DE BARROS TO POSITION OF COORDINATOR OF PUBLICATION SERVICES



Dr. Bennett Dudney, Publication Services director, has announced the appointment of Rev. Jorge M. S. Barros to the position of coordinator of Publication Services.

Rev. Barros will combine the new position with his former position of coordinator of Portuguese Publications.

Rev. Barros is a graduate of the University in the Cape Verde Islands, as well as a graduate of the Nazarene seminary there. He also has earned the M.Div. degree from Nazarene Theological Seminary in Kansas City, and is a candidate for the Doctor of Ministry degree at the seminary.

Rev. Barros is married and has two children, Paulo and Helena. Mrs. Manuela Barros is currently editor of Adult Sunday School materials in Portuguese at Publication Services.

Dr. Dudney indicated that Publication Services is currently publishing materials from the Kansas City Office in three non-English languages—Spanish, French, and Portuguese. Publication Services also coordinates the work of editorial boards of the Church of the Nazarene in other world areas representing 57 languages.

—NN

THREE RECEIVE ANBP AWARDS

Rev. Alpin P. Bowes, Rev. Douglas D. Elliott, and Dr. Donald J. Jernigan, Sr., received awards for outstanding service in the construction of Nazarene church buildings at the annual banquet of the Association of Nazarene Building Professionals. The banquet was held Feb-



Shown (l. to r.) are Ken Fausz, former ANBP president; and General Superintendent Eugene L. Stowe congratulating Alpin Bowes; as wife, Betty Bowes, and Don Jernigan look on.

ruary 21 at the Sheraton Royal Hotel in Kansas City.

Rev. Alpin P. Bowes was presented the Pioneer Award for his work with the Department of Home Missions in the 1950s when he led the denomination in giving assistance to local churches in planning buildings when no professionals were available.

Rev. Douglas D. Elliott was presented posthumously the Pioneer Award also. Rev. Elliott had built many churches and parsonages throughout his life, as well as two district centers. Mrs. Elliott and her daughter-in-law, Rose Elliott, received the award on behalf of the family.

Dr. Donald J. Jernigan, Sr., was awarded the first Life Member Award and the first Executive Council Award for his service as architectural coordinator for Church Extension Ministries. These awards are presented to those who have made contributions of \$10,000 to the ANBP.

—NN

HEADQUARTERS CELEBRATES 100TH ANNIVERSARY OF BIRTH OF ROY T. WILLIAMS

Media Services presented the premiere showing of the new videotape, "Roy T. Williams—The Man and the Leader," as a special chapel event, on February 14. That date marked the 100th anniversary of Dr. Williams' birth. Those present expressed that it was a fitting and beautiful tribute to one of the church's great leaders.

Miss Mary Latham, the film director, made it clear that the purpose of the film is not just to honor the memory of Dr. Williams. She explained that it has a twofold goal: (1) To help Nazarenes discover the key to Dr. R. T. Williams' powerful life; and (2) To help Nazarenes learn from his example how they may better serve the Master.

A number of special guests came for the premiere showing. Mr. Paul Skiles, program coordinator, presented Mr. Harry Dickerson, Dr. Howard Hamlin, Rev. Russell Human, and Dr. Samuel Young. Two of Dr. Williams' sons were also present, Mr. Reginald Williams of Salem, Ore., and Drs. R. T. and Annie Williams of Tulsa.

—NN

SIMULTANEOUS REVIVALS SWEEPING THE DENOMINATION

Nazarene churches across the nation are experiencing exciting results as the wave of Simultaneous Revivals moves from district to district. Some of the reports that are arriving at the Evangelism Ministries office are:

The Brooksville, Fla., church "decided to take seriously the Simultaneous Revival effort" and so scheduled, not one, but two revivals this spring. Pastor M. Ray Snow said, "Our thinking was, what a better way to prepare for revival than to have a revival."

The opening meeting with Evangelist Lawrence Walker saw over 50 seekers and new attendance records set, both in the Sunday School and the morning worship services. A retired elder in the congregation exclaimed, "I haven't seen anything like this in over 50 years."

Sanford, Fla., First Church reports that Evangelist Bob Hoots and Song Evangelists Wally and Ginger Laxon were very effective in their ministry. As a result of the revival there, 8 persons were received into membership and 20 more are preparing for membership. One sidelight: someone showed support for the Simultaneous Revival effort by placing \$1,000 cash in the offering Saturday evening.

New Iberia, La., First Church prepared for Simultaneous Revival by prayer and fasting, advertising in three newspaper ads and setting up Attendance and Enlistment Committees. As a result, Pastor A. Ray Faulk reports that under the preaching of Evangelist Howard M. Tripp there were seven first-time seekers at the altar. At last report, revival services are continuing there.

"Possess the Promise with Us!" is the theme of the Simultaneous Revival movement, and these churches, as well as others, are doing just that.

—NN

SPECIAL OFFERING FOR LAMBS CLUB REACHES NEARLY \$150,000

The New York City Lambs Club Church of the Nazarene is the recipient of a special offering taken by Bethany, Okla., First Church, February 13, to help pay off their indebtedness of \$275,000.

Bethany First took special interest in the work of the Lambs Club Church, and had invited the pastor, Rev. Orville Jenkins Jr., to share with them what God is doing there in New York City. Before Rev. Jenkins came, the Bethany Church Board had set a goal of \$100,000. After hearing his message, they decided to raise the goal to one-half the indebtedness (\$137,500).

Sunday, the 13th, they planned a great Hallelujah march offering. Two thousand people marched by, giving their part. When the total was counted, they had received \$149,000.

—NN

NAZARENES EVERYWHERE, YOU DID IT AGAIN!

For seventy-five years you have given of yourselves in support of our worldwide outreach. Your recent generous offering demonstrates your continuing prayerful concern.



THANK YOU

"Partners together in world outreach"

