

the evangelists'

perspective

summer 2008

the drift

C H U R C H O F T H E N A Z A R E N E

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Summer 2008

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from the editor



CHUCK MILLHUFF

KNEE DEEP, A FLAKE AT A TIME

I grew up in Chicago on the shore of Lake Michigan. Chicago is called the windy city quite honestly. In the midst of a cold winter, a storm would come in off the lake and fly into your face like razor blades. In no time the snow would be knee deep as we trudged to school. In that we all walked to school, we never had snow days—a modern school-bus idea.

The metaphor here is different than that of the cover art; but, like the boat that slowly drifts, so does the snow. As I reflect on my happy childhood days, I remember that the snow was never knee deep suddenly. Of course, our knees were a lot closer to the ground as children back then! It always started with a flake in the air, then two, and on and on, until we were in the midst of a blizzard. As the wind blew off the lake, the snow would drift against the wall of the school and in the playground against the baseball backstop at Marquette Park.

I know that anyone reading this is aware that these great drifts were created one flake at a time as the precipitation mixed with the temperature and the viscous lake wind. So it is in the church. M.A. "Bud" Lunn, General Manager (now called president) of The Nazarene Publishing House, for 40 years followed his dad, M. Lunn, who was the General Manager for 47 years, combining for a father-and-son stand of 87 years. Bud was dramatically influential in the church. He once said to me as he pondered the direction of the church, "Nothing will happen suddenly. We will change from where we are or were slowly and imperceptibly"—or one flake at a time.

Of course, change can be a good thing or a destructive thing. While we were playing in the deep snow, cars were sliding into streetcars, horses were finding it impossible to pull the milk wagons up the drifted alleys and my mom was learning it was impossible to pull her shopping cart to the A&P for groceries. That description, "SLOWLY AND IMPERCEPTIBLY," really has never lost its impact in my life as it relates to a whole range of issues both personally and corporately, as a community in government and, of course, as in a denomination called The Church of the Nazarene, to name but two examples. Two examples we face of drift in the church at a more personal level would be divorce and

THE RIPPLE EFFECT



by Renda Brumbeloe

Most airlines operate a hub-and-spoke system that passengers are routed through before flying to their final destinations. This system provides the greatest reliability, profit and unity of operation. However, it poses inherent problems of the ripple effect when the integrity of the system falls apart.

This past week the system fell apart. Nine hundred passengers were diverted overnight to Tulsa, Oklahoma, and 700 to Oklahoma City. Thousands more went elsewhere as the tower at Dallas/Fort Worth International Airport had to be evacuated because of severe weather.

When a hub city like Dallas or Chicago is impeded by bad weather or other system breakdowns, three or four late airplane arrivals can begin a ripple effect of delays, which can cascade into a community system breakdown, taking days from which to recover.

At related hubs, extended storms (such as snow storms) can result in days of impossible operation of an airline. Pilots, flight attendants and airplane schedules can get scattered at different airports.

Once I was “lost” in Buffalo, New York, with my airplane and flight crew for three days. Finally after the storm abated, we were able to contact the operations desk and get scheduled back into the system. Thousands of flights were cancelled that week. There were many sad stories in the lives of passengers and the disruption of their travel and life events.

When a religious community gets lost and is disrupted by disobedience and unholy events, we cannot know the sorrow and pain that is caused for a long time. On the other hand, read the following a friend sent to me.

THE RIPPLE EFFECT

- In 1855, a Sunday school teacher, Mr. Kimball, led a Boston shoe clerk to give his life to Christ. The clerk, Dwight L. Moody, became an Evangelist.
- In England in 1879, Dwight L. Moody awakened evangelistic zeal in the heart of Fredrick B. Meyer, pastor of a small church.
- F.B. Meyer, preaching to an American college campus, brought to Christ a student named J. Wilbur Chapman.
- J. Wilbur Chapman, engaged in YMCA work, employed a former baseball player, Billy Sunday, to do evangelistic work.
- Billy Sunday held a revival in Charlotte, North Carolina. A group of local men were so enthusiastic afterward that they planned another evangelistic campaign, bringing Mordecai Hamm to preach.
- During Mordecai Hamm’s revival, a young man named Billy Graham heard the Gospel and yielded his life to Christ.

Only eternity will reveal the tremendous impact of that one Sunday school teacher, Mr. Kimball, who invested his life in the lives of others.

Makes you think, doesn’t it? Everything we do in the name of Jesus Christ has an effect which will be viewed through eternity.

Go to it!

“Now glory be to God Who by His mighty power at work within us is able to do far more than we could ever dare ask or even dream of, infinitely beyond our highest prayers, hopes, desires and dreams” (Ephesians 3:20 LB).

Yes. Go to it. Go now. 



Renda Brumbeloe
retired United Airlines pilot,
former worship leader,
Bethany, OK,
First Church of the Nazarene

The *drift* Toward Liberation Theology

by *Sherman R. Reed*

In this 21st century the buzzword and movement is “change.” To use a vernacular phrase, “everything is up for grabs,” or “all is placed on the table.” At the risk of sounding extra-cautionary, I prefer to approach such times with grave caution—especially when definitions of traditional, evangelical and biblical words are on that table. Every generation has had its struggle to maintain a clear and God-centered Gospel, but unlike any of the former ones, it appears this generation is confronted with fast-



paced and all-encompassing communication issues. In addition, there has never been a generation previous with such communication tools, financial possibilities and influence. As the Church reaches out with the Gospel message and engulfs the world with such available resources in the midst of political correctness, tolerance and diversity, the temptation is to adopt the definitions and methods of the world to aid the diseased and poor of the world. In doing so, this just may be the generation that must maintain a clear distinction of what and who a Christian is by biblical and service definition in order to preserve the biblical Gospel for the coming generation. One such pitfall will be to avoid the encroaching drift into a Liberation Theology replacing the theology of the Holy Bible.

THE DEFINITION

The genre of Liberation Theology is not new. It is an existential form of Marxism, a dictatorial philosophy of liberation. It proclaims that the present theological context can only be understood by utilizing the social sciences and the most popular method is the Marxist model. Karl Marx (1818–1883), borrowed Georg F.W. Hegel’s dialectical explanation of history. Marxism is materialistic, deterministic and atheistic. It is congenial to evolution as applied to cultural matters. This belief system became the ideologi-

cal basis of communism and explains everything of significance in history and society by the mode of economic production (*The Communist Manifesto*, K. Marx and F. Engels). Marx theorized the eventual elimination of religion in his society. Change occurs in various means but violent revolution is approved as one of those means. Marxism, espousing liberation and social justice, is void of piety and spiritual concern. Marxism says evil runs across class lines, but history reveals the contrary. John Wesley proclaimed that it runs through the middle of every human heart and that real liberty is entailed in being a child of God.

MaryLou Riggle indicates that Liberation Theology “has taken on a reactionary character against traditional theology and strains of Bonhoeffer, Barth, Moltmann, Pannenberg and other contemporary European and American Theologians.” (*Beacon Dictionary of the Bible*, p.313) Since theologians are assumed to be persons of faith, when compared to the concrete acts of Marxist Liberation Theology, one may see why they are at odds and how a social gospel can be incorporated ever so subtly—even tolerated for a period of time. A forthright and cautionary statement of guidance by Dr. Jesse Middendorf is of importance in this essay. “Social issues are not Social Gospel. The Social Gospel needs the Gospel” (Dr. Jesse C. Middendorf, General Superintendent Church of the Nazarene; District Assembly, 2007; Manchester, TN).

THE DRIFT

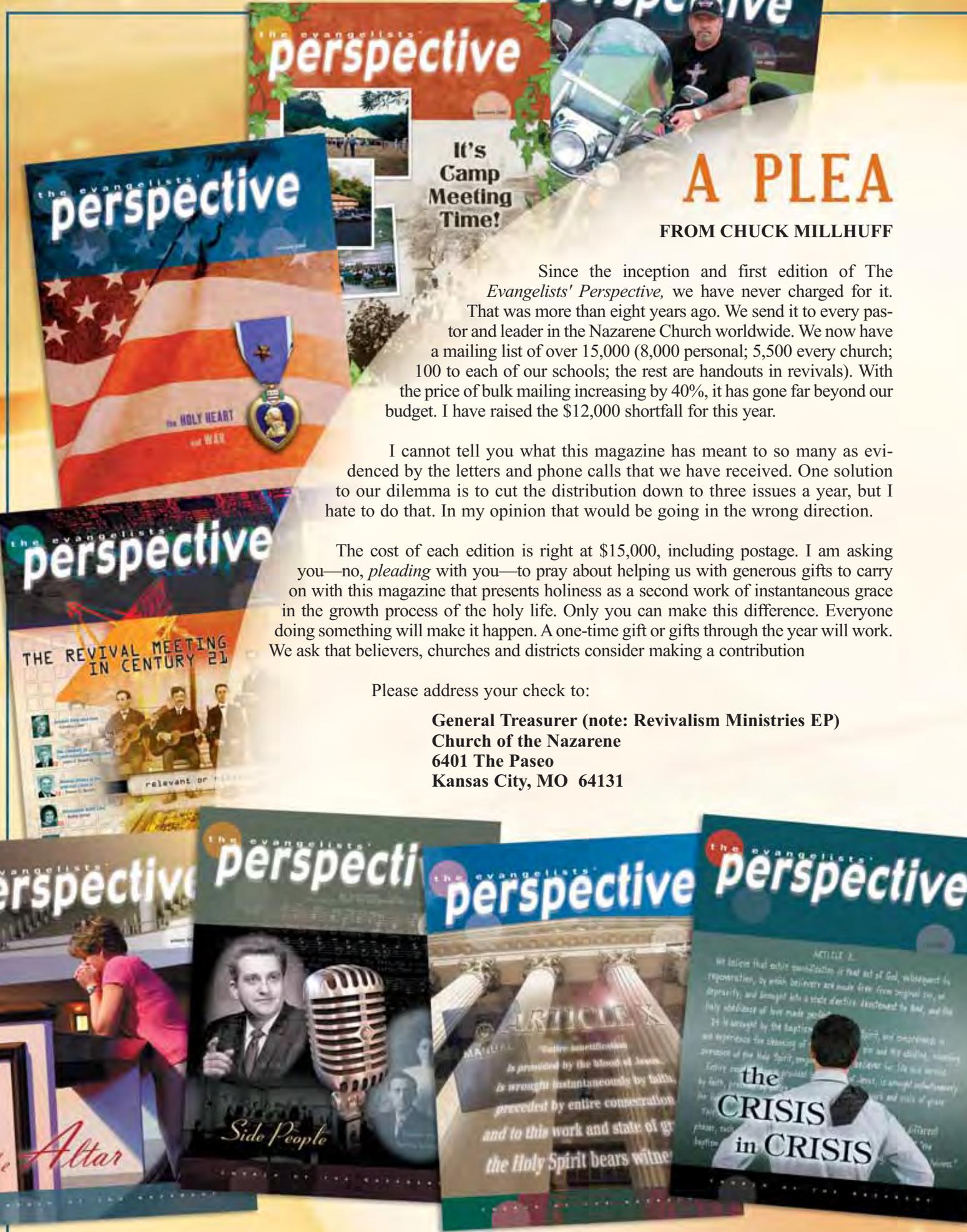
As a religious body develops from a movement into a denomination, it encounters many potential dangers in the preservation and propagation of its original purpose and message. One such temptation to drift involves its founding doctrines that made it a distinctive identifiable group. When those doctrines are questioned and subjected to revision, the danger is the embracing of those key doctrines as theories instead of pragmatic behavior. History records such valuable and cornerstone doctrines as follows:

continued on page 14 >



Dr. Sherman R Reed
Lebanon, TN
Colonel, U.S. Army, retired
Commissioned Evangelist,
Church of The Nazarene





It's
Camp
Meeting
Time!

A PLEA

FROM CHUCK MILLHUFF

Since the inception and first edition of *The Evangelists' Perspective*, we have never charged for it. That was more than eight years ago. We send it to every pastor and leader in the Nazarene Church worldwide. We now have a mailing list of over 15,000 (8,000 personal; 5,500 every church; 100 to each of our schools; the rest are handouts in revivals). With the price of bulk mailing increasing by 40%, it has gone far beyond our budget. I have raised the \$12,000 shortfall for this year.

I cannot tell you what this magazine has meant to so many as evidenced by the letters and phone calls that we have received. One solution to our dilemma is to cut the distribution down to three issues a year, but I hate to do that. In my opinion that would be going in the wrong direction.

The cost of each edition is right at \$15,000, including postage. I am asking you—no, *pleading* with you—to pray about helping us with generous gifts to carry on with this magazine that presents holiness as a second work of instantaneous grace in the growth process of the holy life. Only you can make this difference. Everyone doing something will make it happen. A one-time gift or gifts through the year will work. We ask that believers, churches and districts consider making a contribution

Please address your check to:

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6401 The Paseo
Kansas City, MO 64131**



by Linda Seaman

Our CENTENNIAL

If I had to choose a favorite holiness passage, I think it would be Ezekiel 36. This is how it reads in *The Message*:

*I'm not doing this for you...I'm doing it for Me, to save My character, My holy Name...I'm going to put My great and holy Name on display, my Name that has been ruined in so many countries...then the nations will realize Who I really am, that I am GOD when I show My holiness **through you**, so that they can see it with their own eyes. Here's what I am going to do: I'll pour pure water over you and scrub you clean. I'll give you a **new heart**, put a **new spirit** in you. I'll remove the stone heart from your body and replace it with a heart that's **God-willed**, not **self-willed**. I'll put **My Spirit in you and make it possible to do what I tell you and live by My commands**.*

This is our centennial and this remains the message that God has entrusted us to preach and teach. It is important to understand that we are not prideful when we do so, because this is not about *us*, it is about *Him*, about His doing His work *in* us so that He can show *Himself* holy *through* us, so that everyone will be able to see with their own eyes! This is our message and the purpose for which God created the Church of the Nazarene in the first place!

Many of us are third- or fourth-generation Nazarenes. We're educated. We look good. We smell good. We have lovely homes and drive great cars. All in all, we Nazarenes can hold our own with the best of the best in every field of endeavor. As a kid, I grew up in an Italian-Polish neighborhood in Chicago, and every kid I knew went to Mass, usually on Saturday night, so when I wasn't around on Sunday morning to play, they wanted to know where I was. *At church. What church? Church of the Nazarene.* I could tell by the looks on their faces that they had never heard of my church. Well, that day is over! We no longer need to be embarrassed about being part of the Church of the Nazarene. I discovered this in my travels as a missionary when I was frankly surprised to find that we were held in high esteem in both the secular and religious worlds. Good for us. Christ-likeness leads to excellence.

While we no longer have to be embarrassed by our name or by the odd way we look, or by what we *don't* do, the only thing we seem a bit embarrassed about now is our message. It seems sort of extreme, doesn't it? Words like

entire and perfect and crucified and dead to sin and even *holy* seem a bit over the top for today's crowd. Having come back into our culture after a rather long absence, I have been stunned by the crudeness and offensiveness evident everywhere. No one in the world seems to mind if their language or dress or habits offend others. So it appears that the only place we are careful to be polite and not offend is behind our pulpits. Could it be that we have been seduced into thinking that we no longer need to "die?" Obviously, those *first* Nazarenes needed to, like my alcoholic great-grandfather. But we're not like that anymore. Could it be that "process" has come to be more palatable for us than "crisis?" May God protect us from ever confusing the "redemption and lift" that *we* enjoy with the continued need for individual, personal transformation! We inherit sin, not salvation or sanctification. No fourth-generation Nazarene was ever "born" holy.

Did God intend the lost be drawn to us because we look so good, because of our résumés, or because we are truly Christ-like? God has called us to be a holy people, and it is impossible to be educated or civilized into being holy. Rwanda was supposedly the most "Christianized" nation in Africa, and we all witnessed the unspeakable horrors that took place there when centuries-long tribal animosities erupted. I attended an international AIDS conference in Washington, D.C., and heard a Catholic bishop from Kenya say, "The trouble with Africa is that she has been evangelized, but her mind has not been captured by Christ." That is a human problem, not an African one. If our minds have not been "captured by Christ," then "process" alone will not suffice.

Kenneth Collins from Asbury equates process with *possibility* and crisis with *reality*. The people around us need to see in us, not just the possibility of being free from sin, but the reality of it. Obviously, grace and process are at work in the hearts of unbelievers as well as the oldest saints, but just as salvation is an act of God that requires our confession, repentance and acceptance of His free gift, so it is with sanctification. It is His work, making us holy, but it also requires our death to self, a once-and-for-all relinquishment of our will to Him. The carnal mind has a bent toward self that infects even good, long-time Nazarenes and can only be corrected by God Himself. Some of us grew up in the church in the days of stern faces, bad hairdos and "saved, sanctified and petrified," but the fact that the message was imperfectly modeled *by some* does not invalidate the truth or change God's call to us to **be holy!** What that looks like today is up to God. History tells us our problem is that too often the church has tried to live the doctrine without the work of God to make us holy, so then we try to rely on rules



Dr. Linda Seaman
Grand Ledge, MI
Former Missionary, Martinique and Ivory Coast
Wife of Michigan District Superintendent,
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Church of the Nazarene

Our MESSAGE

alone. Doctrine can remain the same, but doctrine is not transformative—God is! A little black book with words that describe what “holy” looks like in a particular culture is necessary, but following them *without transformation soon leads to doubt that such a life is possible*. Even if the words in Article 10 are left unchanged, they will not *in themselves* save us as evidenced by other churches that have drifted from the passion that penned the words in the first place. Only God and His work in our lives will keep the Church of the Nazarene and His message alive in this new century!

One of our great leaders who is now retired, told me last summer that, in his opinion, the Church of the Nazarene came to a point where we had to decide whether we were going to be a great church or a holy people, and we opted to be a great church. I have been grieving over that ever since. Then I began to ask myself—Is God’s arm too short? Can He not make a great church *into* a holy people? Can He not do for us what He promised in Ezekiel—do it for Himself, for His holy Name? Does He not still desire to show Himself holy through us so that the people of this sin-sick world can see with their own eyes?! Oh, that He will pour pure water over us and scrub us clean, give us a new heart and put a new spirit in us! May He remove our hearts of stone and replace it with a heart that is God-willed, not self-willed, putting His Holy Spirit in us and making it possible for us to *do* what He tells us and *live* by His commands—for His Name’s sake.

We do not need *yesterday’s* outpouring of the Holy Spirit on the Church of the Nazarene; we need what God has for us *today*! May He not pass us by! Be assured that if we fail to clearly and boldly preach, teach, and proclaim this truth, He will raise up someone else to do it, because this is **His Truth**, not ours! May He have mercy on us and protect us from ever being tempted to water down this amazing, life-transforming message or to compromise our mandate to proclaim this *best* of all news.

The words from Matthew 24, “Because of the increase of wickedness the love of most will grow cold,” have been haunting me of late. *Love* speaks not of unbelievers but of the mature church, and Christ does not say *many*, He says *most*. I do not want that to be true of the “mature” church, and I have sensed God’s laying on my heart the need to be like Moses, who was always interceding, always pleading for his people before God.

How we need a *fresh* outpouring of His Holy Spirit in our churches and on our university, seminary and Bible college campuses, and I cannot bear the thought of our missing it! I find myself asking, if we don’t much care, if we are too busy to notice what’s missing, will the Holy Spirit still fall on us? I keep praying,

“Please, don’t pass us *continued on page 15 >*

KNEE DEEP, A FLAKE AT A TIME

> continued from page 2

pornography. Divorce does not happen suddenly. It is a pile of small unresolved differences that eventually cave in the relationship. Pornography is not a sudden life-consuming addiction; it begins with a single picture that leads to a crushing sinful addiction. Everyone who has ever seen a pornographic picture can remember where it was they saw it and what it was, though it may have been many years ago. One picture—think of it—and the carnage to which it can lead. These are but two examples of the way drifts occur.

I have deep concerns for the church into which I was born. I have been an Evangelist for 50 years—half of the church’s existence. For Evangelists, things have changed dramatically:

- 1) There are fewer revivals in the United States and Canada. Of the 5,000 churches in the denomination, about 1,800 will hold revival events this year. When I started, nearly every church, large or small, had two revivals a year and a youth revival every January. I know that the culture has changed, and many Evangelists have not changed with it in their styles of presentation, which is the first rationale given by most who don’t hold revivals. Yet I still look with longing at the past when in my childhood church, Chicago First, we would have three-week holiness crusades. It is not so much the form and schedule on the church calendar in our busy lives that is the glaring issue of drift, but the toning down of confrontational preaching from the pulpit to the pew drawing men and women, boys and girls, to a life-changing experience in God’s grace. I do understand Century 21 and the postmodern mind, but I still say that most folks do what they want to do. Of course, I also understand the Evangelist must energize the service to the point people feel as if they can’t miss, and the church must prepare with prayer to the point of fevered expectation. Even if the Evangelists change their approach with a seminar or varied schedule settings, without prayer and promotion, little of significance will happen.
- 2) The sweeping move toward the importance of journey or process theology in our American Zion has left us unconsciously crowding out the crisis experience, thus eliminating the need for the crisis facilitator. Evangelists are modern-day prophets. If they

continued on page 17 >



THE TROUBLE WITH TOOTHLESS TIGERS

by *G. Stuart McWhirter*

Guided by the Holy Spirit, the current theological conversation, within the Church of the Nazarene, could enrich our understanding of our message and strengthen our commitment to orthodoxy. Obviously through 20 centuries evolving theology has been a part of Christianity. But while this evolution has taken place, a remarkably unified stream of truth has flowed through the center of historic Christianity. Thomas Oden described this continuous witness, within the believing community, as that which is believed everywhere, always and by all. This is a timeless standard for orthodoxy. And the core of this orthodoxy has always been the person and work of Christ.

Are we living in a time when words such as *orthodoxy*

and *heterodoxy* have largely lost their meaning? All Christians' debate should be characterized by gentleness, kindness and love. Orthodoxy need not be belligerent, but orthodoxy requires boundaries. And when it is applicable, we should not refuse to use the word *heresy* for fear it might offend modern sensitivities. We should remember the Apostle Paul pronounced anathema on those who preached any other gospel than that which he proclaimed. We must not drift to where we are embarrassed by straightforward apostolic language. Defense of orthodoxy need not be personal or acrimonious, but the faithful church will not ignore heresy. A notable misunderstanding of Christian theology has appeared in recent years and been publicized among us. A departure from orthodoxy, it is the notion that the death of Christ was not in the purpose and will of God. Is this not ancient

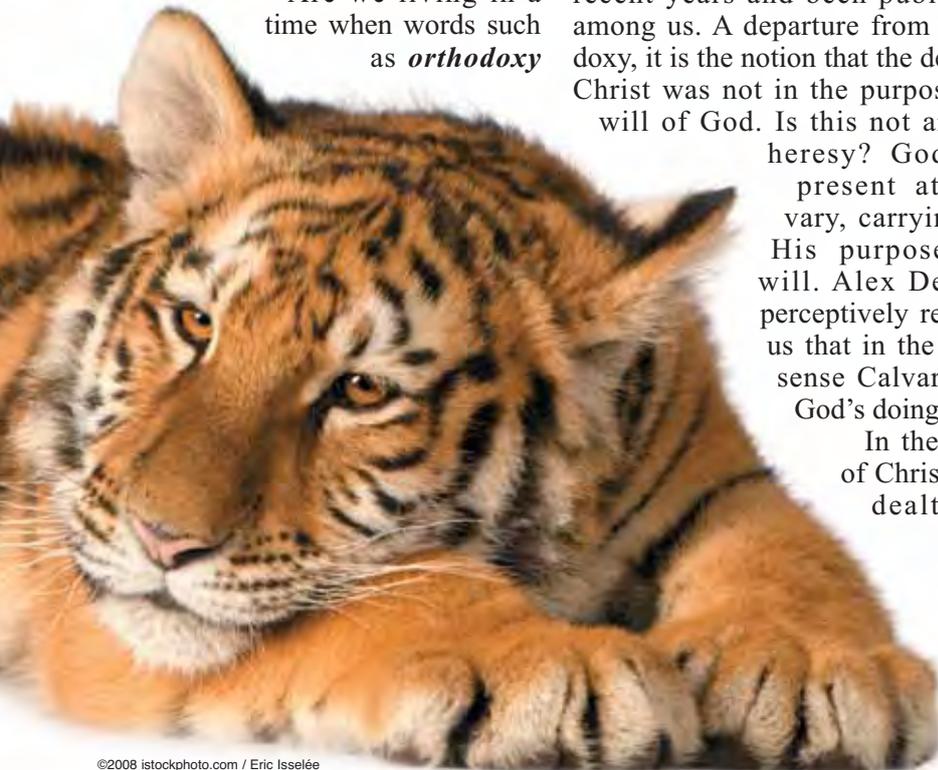
heresy? God was present at Calvary, carrying out His purpose and will. Alex Deasley perceptively reminds us that in the larger sense Calvary was God's doing.

In the death of Christ, God dealt with

evil and exhausted its power. If we fail to see the cross of Christ as the focal point of a climactic cosmic conflict where Christ was victorious, then we fail to deal with the problem of evil and we rob salvation of its meaning; as a result, evangelism and the missionary impetus are lost. The gospel loses all sense of urgency; implicit or explicit universalism creeps in and undermines biblical Christianity.

What would become of us if we were to merge into modern, mongrel theology? Would we not then make a fatal descent into the quagmire of a muddled message, with the ultimate result being the grieving of the Holy Spirit and ending in spiritual ruin? If this happened, we would become an ecclesiastical toothless tiger. And toothless tigers are never taken seriously.

I am confident that we Nazarenes are committed to living and promoting the Holy Faith of the apostles and the ancient church. I also believe we are resolved to maintain the Wesleyan Holiness message of the founding fathers of our denomination. I am particularly and greatly encouraged by the rapid global growth and outreach of the Church of the Nazarene. We are among only a few Christian denominations with an international geographical base as widespread as ours. This gives us a thrilling opportunity and an enormous challenge. Under God, as we hold fast to the biblical gospel, we can enter into a future even greater than our past. [CP](#)



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Rev. G. Stuart McWhirter
Corydon, IN
Evangelist,
Church of the Nazarene

ADAMS, DAVID AND CHARLENE

Jul 6 New Castle, IN (New Castle First)
 Jul 13 New Lisbon, IN (Christian Church)
 Jul 19-20 Lemont, IL (Chicago First)
 Aug 3-10 Minco, OK (SW OK District Camp Meeting)
 Aug 17 South Whitley, IN (Sugar Creek Fellowship)
 Sep 7 Troy, OH (Troy First)
 Sep 17-21 Decatur, IL (Decatur Parkway)
 Sep 27-28 Greenfield, IN (Trinity Park UM Church)
 Oct 3-4 Wichita, KS (KS District Ladies Retreat)
 Oct 5-8 Greensboro, IN (Greensboro)
 Oct 11 Port Clinton, OH (Community Festival)
 Oct 12 Port Clinton, OH (Port Clinton)
 Oct 28-30 Riverside, CA (Nazarene General SS Leadership Conference)

ADAMS, GERALD W.

Aug 31 Bismarck, IL (Church of Christ)

ADAMS, MICHAEL D.

Jul 4-13 Wilmington, NY (Wilmington Holiness Camp Meeting)
 Jul 20-27 Howell, MI (Eastern Michigan District Camp Meeting)
 Aug 4-10 Traverse City, MI (Northern Michigan District Camp Meeting)
 Sep 6-10 Goose Creek, SC (Charleston Calvary)
 Sep 14-17 Redkey, IN
 Sep 19-21 Indiana, IN (Evangelical Men's Retreat)
 Sep 26-28 Follansbee, WV (Follansbee First)
 Oct 5-8 Gainesville, GA (Gainesville First)
 Oct 12-15 Sidney, OH (Sidney First)
 Oct 19-22 Fort Recovery, OH
 Oct 26-29 Syracuse, NY (Syracuse Christ Community)

ARMSTRONG, B. LEON 

Jul 7-13 Manassas, VA
 Jul 19-25 Arborvale, WV (White Pine Holiness Camp)
 Aug 4-10 Buckingham, VA (Virginia District Family Camp)
 Sep 9-14 Grafton, WV (Grafton Blueville)
 Sep 19-21 Greensboro, NC (Community Fellowship)
 Sep 24-28 Webb City, MO
 Oct 5-8 Cushing, OK
 Oct 10-15 Webb City, MO
 Oct 17-19 Manchester, TN
 Oct 21-26 Orlando, IN
 Oct 28-Nov 2 Vassar, MI

BAKER, JUDITH E.

Jul 27 Niles, MI (Newton Norton Bible Church)
 Oct 18 Nashville, TN (Homecoming Jubilee)

BELZER, DAVID A.

Jul 6-13 Seatak, WA (Bow Lake Gospel Hour Church)
 Sep 16-21 Lees Summit, MO (Lee's Summit First)

BENDER, TIMOTHY C. 

Jul 7-13 Shelbyville, TN (Himesville)
 Jul 14-18 Lucasville, OH (Candy Run Wesleyan Youth Camp)
 Jul 28-Aug 3 Washington Courthouse, OH (House of Prayer Camp Meeting)
 Sep 16-21 Terre Haute, IN (Terre Haute South Side)
 Sep 24-28 Indianapolis, IN (Indianapolis South Irvington)
 Oct 5-8 Tullahoma, TN (Tullahoma First)
 Oct 22-26 Swainsboro, GA (Swainsboro First)

BEVILLE, SHERMAN W.

Jul 1-Oct 31 Halesysburg, IN

BOLICH, JEREMIAH C.

Jun 30-Jul 4 Indianapolis, IN (SW IN District Sr. High Camp)
 Jul 6-9 Mandan, ND
 Jul 11-13 Oakes, ND
 Jul 17-27 Conneautville, PA (Peniel Holiness Camp)
 Aug 1-10 Brown City, MI (Sr. High Camp)
 Aug 24-27 Chattanooga, TN (Chattanooga Calvary)
 Aug 31-Sep 3 Thompson, OH (United Methodist Church)
 Sep 7-10 Saint Joseph, MI
 Sep 13-17 Chambersburg, PA (Air Hill Brethren in Christ Church)
 Sep 21-24 Zanesville, OH (Zanesville Northside)
 Sep 28-Oct 1 Cedar Grove, PA (Brethren in Christ Church)
 Oct 5-9 Big Valley, PA (Brethren in Christ)
 Oct 12-16 Millersburg, PA (Free Grace Brethren in Christ)
 Oct 19-22 Lancaster, PA (Manor Brethren in Christ)
 Oct 26-29 Jeffersonville, OH

BOND, GARY C. 

Jul 16-20 Mt. Vernon, OH (N. Central OH District Camp Meeting)
 Jul 21-27 Ashland, KY (E. KY District Camp Meeting)
 Aug 10-17 South Charleston, WV (WV North & South District Camp Meeting)
 Sep 14-17 Charleston, WV (Charleston Southeast)
 Sep 21-24 Asheville, NC (Asheville First)
 Sep 28-Oct 1 Winchester, IN
 Oct 5-8 Ashland, KY (Ashland Grace)
 Oct 12-15 Jasper, IN
 Oct 19-22 Alma, MI
 Oct 26-29 Keene, NH

BURKHALTER, G. PAT 

Aug 13-17 Aurora, MO
 Aug 20-24 Rossville, GA (Rossville First)
 Aug 27-31 Ironton, MO
 Sep 3-7 Borger, TX
 Sep 17-21 McConnellsville, OH
 Sep 24-28 Newell, WV (Newell Glendale)
 Oct 1-5 Des Moines, IA (Des Moines Southside)
 Oct 8-12 Sherman, IL
 Oct 15-19 Mount Vernon, IN (Point Township)
 Oct 29-Nov 2 Sarcoxie, MO (Sarcoxie New Beginnings)

BURTON, DENNIS P.

Oct 12-15 Cadillac, MI (Cadillac Cherry Grove)

CANEN, DAVID L. 

Sep 21-24 West Columbia, SC (West Columbia Central)
 Oct 15-19 Albany, GA (Albany First)
 Oct 26 Wrightsville, GA (Mount Olive)

CANFIELD, DAVID B.

Oct 5-8 Hamden, OH
 Oct 26-29 Oak Hill, OH (Monroe CCCU)

CASH, JAMES C.

Sep 14-21 Summersville, WV

CASSELMAN, GERALD H.

Jul 6-27 West Memphis, AR
 Aug 3-31 West Memphis, AR
 Sep 1-30 West Memphis, AR

CHAPMAN, JAMES R.

Jul 14-18 Rapid City, SD (Wesleyan Dakota District Jr. High Camp)
 Jul 30-Aug 3 Butler, PA (Pittsburgh District Family Camp)
 Aug 10-15 Summersville, WV (WV District Family Camp (Teens))
 Aug 29-31 Buckingham, VA (Virginia District Quiz Retreat)

COVINGTON, NATHAN A. 

Aug 22-24 Rainbow City, AL (Church at Mercy Hill)
 Sep 26-28 Three Rivers, MI
 Oct 3-5 Mount Pleasant, TX
 Oct 10-12 Lakeview, OH (Indian Lake Northside)
 Oct 19-22 Montpelier, IN
 Oct 26-29 Hamlin, TX

DABYDEEN, ROBERT D. 

Aug 3 Charlottesville, VA (Charlottesville First)
 Aug 7-10 Richmond, VA (VA District Camp Meeting)
 Aug 23-27 Camden, SC (Camden First)
 Sep 5-10 Mesquite, TX
 Sep 14-19 Macon, GA (Macon Shurlington)
 Sep 21-24 Charleston, WV (Charleston Valley Grove)
 Sep 27-30 Belle, WV
 Oct 5-8 Greensboro, IN
 Oct 12-15 Owosso, MI (Owosso First)
 Oct 19-22 Defiance, OH
 Oct 26-29 Marysville, OH

DELL, JIMMY 

Jul 11-18 Lancaster, OH (SW Ohio District Camp Meeting)
 Jul 19-27 Rushville, IL (Free Methodist Camp)
 Aug 3-8 Lincoln City, OR
 Sep 14 Otisville, MI (Richfield)
 Sep 21-24 Binghamton, NY
 Sep 26-28 Murrieta, CA (Southern CA District Men's Retreat)
 Sep 28-Oct 1 Canton, IL (Canton Eastside)
 Oct 5-8 Elkton, KY
 Oct 12-15 San Pedro, CA (San Pedro Peninsula)
 Oct 19-22 Ketchikan, AK
 Oct 23-26 Anchorage, AK (Alaska District)

DIHEL, ROBBIE AND DEBRA

Jul 6-11 Cedar Park, TX (Cedar Park Hill Country)
 Aug 5 Buckingham, VA (VA District SS Convention)
 Aug 17-21 Austin, MN (Crane Community Chapel)
 Aug 30-31 Buckingham, VA (VA District Spanish Family Camp)
 Sep 6 Hurricane, WV (One Way Street Puppetry Festival)
 Oct 6-8 Nashville, TN (IGNITE! Nazarene Children's Pastors' Gathering)

DODDS, LARRY W.

Aug 23 Platteville, WI (Concert at Oasis)

DONNERBERG, JOHN J.

Jul 21-27 Flemingsburg, KY (E. KY District Camp)
 Aug 3-10 Longview, TX (Longview First)
 Aug 24-27 Sherwood, AR (Sherwood First)
 Aug 31-Sep 3 Isabella, OK
 Sep 7-10 San Angelo, TX (San Angelo First)
 Sep 14-17 Castle Rock, CO
 Sep 21-24 McAlester, OK
 Sep 26-28 Peoria, IL (Peoria First)
 Oct 4-8 Ashland, KY (Ashland First)
 Oct 12-15 Broken Arrow, OK (Broken Arrow First)
 Oct 19-22 New Albany, IN (New Albany Christ's Community)
 Oct 26-29 Columbus, OH (Columbus Northwest)

DOWNING, ANN S.

Jul 11 Moselle, MS (Unity Baptist Church)
 Jul 27 Frankfort, IN (IN Central District Wesleyan Camp Meeting)

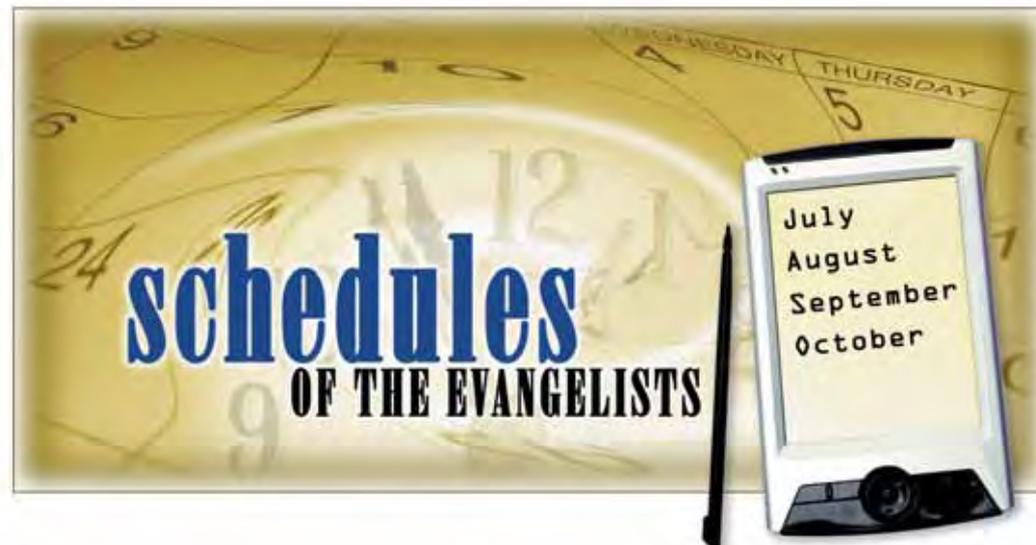
DUBBELD, MARK AND JANENE

Jul 13-18 Copper Hill, VA (Blue Ridge Holiness Camp)
 Jul 21-27 Chillicothe, OH (CCCU Nipgeon Camp)

FERGUSON, SCOTT

Jul 27-30 Cherryville, NC
 Aug 24-27 Waverly, NY
 Sep 10-14 Elizabeth City, NC
 Oct 1-5 Orange Park, FL
 Oct 12-15 Frostburg, MD
 Oct 19-22 Spencer, WA
 Oct 26-29 Blountsville, AL (Mt. Zion)

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FLINT, ROBERT E.

Jul 6 Bellefontaine, OH (Quest Community)
 Jul 26-Aug 3 Pascagoula, MS (Camp Pascagoula)
 Aug 10-17 Wapakoneta, OH (Mt. Lookout Camp Meeting)
 Sep 13-14 Bryan, OH
 Sep 21-28 Sunbury, OH (Sunbury Olive Green)
 Oct 2-16 Marysville, OH (Ministry Training Center)
 Oct 18-19 Bradford, OH

FOX, JAY DAVID KENT

Jul 4 Crossville, TN (Concert for Vets)
 Sep 11-13 Maryville, TN (Maryville Camp Meeting)

FOX, JEREMY

Jul 6 New Castle, IN (New Castle First)
 Jul 13 New Lisbon, IN (Christian Church)
 Jul 19-20 Lemont, IL (Chicago First)
 Aug 3-10 Minco, OK (SW OK District Camp Meeting)
 Aug 17 South Whitley, IN (Sugar Creek Fellowship)
 Sep 7 Troy, OH (Troy First)
 Sep 17-21 Decatur, IL (Decatur Parkway)
 Sep 27-28 Greenfield, IN (Trinity Park United Methodist Church)
 Oct 3-4 Wichita, KS (KS District Ladies Retreat)
 Oct 5-8 Greensboro, IN
 Oct 11 Port Clinton, OH (Community Festival)
 Oct 12 Port Clinton, OH
 Oct 28-30 Riverside, CA (Nazarene General SS Leadership Conference)

FRUEHLING, ROBERT B.

Oct 19-22 Logan, OH

GALLIMORE, DAVID A.

Jun 27-Jul 6 Auburn, PA (Auburn Camp)
 Jul 27-30 Monticello, MS (Divide Memorial Methodist Protestant Church)
 Aug 1-10 Burton, MI (Brown City Camp)
 Aug 24-Sep 1 Hinton, WV (Peyton Camp)
 Sep 7-10 Gallatin, TN (Gallatin First)
 Sep 14-17 East Liverpool, OH (East Liverpool First)
 Sep 21-24 Parkersburg, WV (Newark Baptist Church)
 Sep 28-Oct 1 Hartsville, SC (Hartsville First)
 Oct 5-8 Wrightsville, GA (Mount Olive)
 Oct 12-15 Springfield, OH (Springfield High Street)
 Oct 19-22 Glen Burnie, MD (Marley Park)
 Oct 26-29 Indianapolis, IN (Indianapolis Southwest)

GARIBAY, DAVID

Jul 2-6 Scottsville, TX (Dallas Family Camp)

GESSNER, DON & SHIRL

Jul 2-5 Louisville, KY (Sanctified Church Camp Meeting)
 Jul 6-20 Indianapolis, IN (Indianapolis Grace Pointe)
 Jul 27-Aug 3 St. Marys, OH (NW OH Nazarene District Camp Meeting)
 Aug 4-10 Circleville, OH (CCCU Mount of Praise Camp Meeting)
 Aug 11-17 Summersville, WV (WV Nazarene District Camp Meeting)
 Aug 19-31 Indianapolis, IN (Indianapolis Grace Pointe)
 Sep 1-30 Indianapolis, IN (Indianapolis Grace Pointe)
 Oct 1-31 Indianapolis, IN (Indianapolis Grace Pointe)

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GRAY, ROBERT H.

Jul 1-6 Marville, IL (NW IL District Camp)
 Jul 7-13 West Des Moines, IA (Iowa District Camp)
 Jul 14-20 Vicksburg, MI (Michigan District Camp)
 Aug 2-10 Bellingham, WA (Ferndale Nazarene Holiness Crusade)
 Sep 7-10 San Angelo, TX (San Angelo First)
 Sep 21-24 Parkersburg, WV (Parkersburg First)
 Sep 28-Oct 1 Robeline, LA (Holly Grove)
 Oct 5-8 McAllen, TX (McAllen First)
 Oct 10-12 Uvalde, TX
 Oct 15-19 Shawnee, OK
 Oct 22-26 Augusta, KS

GREENE, CAROLYN BRASWELL

Jul 4 Fredericktown, OH (4th of July Community Celebration)
 Jul 14-16 Mt. Vernon, OH (North Central OH District Assembly)
 Aug 7-10 Mt. Vernon, OH (Dan Emmitt Festival)
 Sep 3-6 Mt. Vernon, OH (Tomato Show)
 Sep 20-21 Fredericktown, OH (Revival/Children's Crusade)
 Oct 31 Fredericktown, OH (Fall Fest)

GREENWAY, KENNETH NEAL Ⓢ

Jul 9-13 Boone, NC (Boone First)
 Aug 3-8 Roanoke, VA (Pine View Grove Holiness Camp Meeting)
 Aug 10-13 Robbins, NC (Browns Chapel)
 Aug 17-20 Denver, NC (Denver Wesleyan)
 Aug 24-29 Concord, NC (Broadus Baptist)
 Sep 7-10 Seagrove, NC (Trinity Wesleyan)
 Sep 14-17 Asheboro, NC (Mt. View Ind. Methodist)
 Sep 21-25 Rockingham, NC (Rockingham Wesleyan)
 Sep 28-Oct 1 Asheboro, NC (Rushwood Park Wesleyan)
 Oct 5-10 Rock Hill, SC (Rock Hill Trinity)
 Oct 12-16 Rock Hill, SC (Sandy Ridge Wesleyan)
 Oct 19-22 Tabernacle, NC (High Rock Baptist)
 Oct 23-26 Greensboro, NC (Greensboro First)

HAINES, GARY W. Ⓢ

Jul 1-6 Scottsville, TX (Dallas District Camp)
 Jul 15-20 Natchitoches, LA (Louisiana District Camp-Fort Jessup)
 Jul 23-Aug 3 Prescott, AZ (Arizona District Camp)
 Aug 1-31 Colorado Springs, CO (Martí's House)
 Sep 7-10 Conway, AR (Conway First)
 Sep 22 Colorado Springs, CO (Nazarene Bible College Golf Tournament)
 Sep 28-Oct 1 Des Moines, IA (Des Moines Eastside)
 Oct 5-8 Anderson, IN
 Oct 19-22 Webster Groves, MO (St. Louis Webster Groves)

HAMPTON, DEBORAH ANN

Jul 9 Merrillville, IN (Springmill Health Care)
 Jul 11 Hobart, IN (Brentwood Living Center)
 Jul 13 Valparaiso, IN (South Haven)
 Jul 14 Hobart, IN (Millers)
 Jul 16 Michigan City, IN (Life Care Center)
 Jul 29 Lake Station, IN (Lake Park Residential)
 Aug 9 Merrillville, IN (Towne Center)
 Aug 10 Chesterton, IN (Waters of the Dunes)
 Aug 13 Merrillville, IN (Springmill Healthcare)
 Aug 18 Hobart, IN (Millers Manor)
 Aug 20 Michigan City, IN (Life Care Center)
 Sep 10 Merrillville, IN (Springmill Healthcare)
 Sep 15 Hobart, IN (Millers Manor)
 Sep 17 Michigan City, IN (Life Care Center)

HANCOCK, TIMOTHY B. Ⓢ

Jul 8-13 Adrian, GA (Georgia District Camp)
 Sep 14-17 Battletcreek, MI
 Sep 24 Olathe, KS (Olathe College Church)
 Sep 28-Oct 1 Fairmont, WV (Fairmont First)
 Oct 5-8 Pittsburg, PA (Lincoln Place)
 Oct 10-12 Raleigh, NC
 Oct 19-22 St. Paris, OH (Community Church)

HICKS, JOHN DAVID

Sep 21-24 Philomath, OR
 Sep 28-Oct 1 Victor, MT (Bitterroot (Victor) First)
 Oct 12-15 Nacogdoches, TX (Nacogdoches First)
 Oct 19-22 Hermiston, OR

HUCKER, LARRY K.

Jul 10-15 Bonnie, IL (Holiness Camp Meeting)

HUDDLESTON, BILLY A.

Jul 10-20 Sebring, OH (Sebring Holiness Camp Meeting)
 Jul 27 Cincinnati, OH (Cincinnati Price Hill)
 Aug 3 Oxford, OH
 Aug 17 Portsmouth, OH (Rubyville Community Church)
 Aug 31-Sep 3 Middleport, OH
 Sep 7-10 Yukon, OK (Yukon First)
 Sep 12-14 Myrtle Beach, SC (SC District Laymen's Retreat)
 Sep 21-24 Bedford, IN (Valley Mission)
 Sep 28-Oct 2 Carrollton, MO
 Oct 5-8 Orrville, OH (Harvest Hills)
 Oct 12-15 Gallipolis, OH (Gallipolis First)
 Oct 19-22 Hagerstown, IN
 Oct 26-29 Plymouth, NC

HUTCHISON, GORDON R.

Aug 7-17 Richland, NY (Richland Camp)
 Sep 16-21 Parkersburg, WV (Broad St. Wesleyan)
 Sep 23-28 Chattanooga, TN (Bible Methodist Church)
 Oct 1-5 Decherd, TN
 Oct 28-Nov 2 Millmont, PA

JACKSON, PAUL & TRISH

Jul 1-Oct 31 Meade, KS

JONES, MARVIN A.

Jul 4-6 Fredericksburg, VA (Fredericksburg Salem Fields Community)
 Jul 9 Nashville, TN (NMI Convention)
 Jul 16-19 Nashville, TN (Nashville Christ)
 Aug 1-12 Nashville, TN (Nashville Trevecca Nazarene Camp)
 Aug 13-17 Alexandria, MN (MN District Camp Meeting)
 Aug 18-31 Nashville, TN (Nashville Trevecca Community)
 Sep 1-30 Nashville, TN (Nashville Trevecca Community)
 Oct 1-18 Nashville, TN (Nashville Trevecca Community)
 Oct 19-22 Jasper, AL (Walker Indoor Camp Meeting)

KEARCE, DOUG & DARLA

Jul 1-6 Cherokee, NC (Cherokee Compassionate Ministries)
 Jul 7-11 Fredericktown, MO (MO District Middler Camp)
 Jul 14-20 Dunkirk, IN
 Jul 21-25 Indianola, IA (IA District Children's Camp)
 Jul 26-Aug 3 Butler, PA (Pittsburgh District Family Camp)
 Aug 5-10 Buckingham, VA (VA District Assembly/Camp Meeting)
 Aug 18-24 Adrian, MI (Adrian)

KUMM, MURRAY ALAN

Aug 31 Medicine Hat, AB (Medicine Hat Glenview)

LACOMBE, CHARLES AUGUST

Jul 8-13 Ridgway, PA
 Jul 15-20 Harrisonville, PA (Pleasant Ridge Family Camp)
 Aug 16-20 Thornton, CO (Denver ThornCreek)
 Sep 4-7 Pittsfield, ME
 Sep 14-21 Millinocket, ME
 Oct 2-5 East Charleston, VT (East Charleston Vermont)

LECKRONE, LARRY D. Ⓢ

Jul 9-20 Bethel Park, PA (Bethel Park Camp Meeting)
 Jul 21-27 Douglas, MA (Douglas Camp)
 Jul 30-Aug 10 Mooers, NY (Mooers Camp)
 Aug 16-20 Lusaka, Zambia (Africa)
 Aug 21-Sep 2 Zambia, Zambia (Africa)
 Sep 3-7 Walthamstow, Great Britain
 Sep 14 Bolton, Great Britain
 Sep 27-Oct 1 Kalispell, MT (Kalispell First)
 Oct 4-8 Pablo, MT
 Oct 11-15 Great Falls, MT (Great Falls First)
 Oct 25-29 Kinnear, WY (Sunnyside Kinnear)

LIDDELL, P. L.

Jul 20-27 Urbana, IL (Crusaders Church)

LIVERSAGE, JERRY J.

Sep 14-17 Trenton, MO (Trenton)
 Oct 1-5 Roseville, OH (Roseville)

LORD, J. RICHARD

Jul 1-31 Madison, TN
 Aug 1-31 Madison, TN
 Sep 1-30 Madison, TN
 Oct 1-31 Madison, TN

LOTHERE, ROBERT W.

Aug 4-10 Nebo, IL (Hillcrest Camp)
 Sep 7-10 Taloga, OK (Camp Creek)
 Sep 14-17 Nocona, TX
 Sep 21-24 Minot, ND (Minot Southside)
 Sep 28-Oct 1 Mexico, MO
 Oct 8-12 Beardstown, IL
 Oct 15-19 Lamar, MO (Lamar Living Hope)
 Oct 26-29 Hutchinson, KS (Hutchinson Bethany)

MANLEY, STEPHEN L.

Jul 2-6 Knoxville, TN (Camp Meeting with Sherman Stoess)
 Jul 6-12 Harrisonburg, VA
 Jul 13-17 Frankstown Park, PA (Frankstown Park Missionary Church)
 Jul 20-28 Howell, MI (Eastern Michigan District)
 Jul 27-31 Butler, PA (Pittsburg District Nazarene Camp)
 Aug 3-11 Bethany, OK (SW OK District Nazarene Camp)
 Aug 13-18 Bartlesville, OK (Bartlesville First)
 Aug 22-24 Mommence, IL (Mommence First)
 Aug 29-Sep 2 Fenton, MI (Fenton Family Camp-Howell, MI)
 Sep 3-8 Richmond, KY (Richmond First)
 Sep 9-12 Columbia, SC
 Sep 14-18 Decatur, IL (Decatur Parkway)
 Sep 19-22 Colona, IL (Grace Community)
 Sep 28-Oct 2 Lubbock, TX (Lubbock First)
 Oct 2-5 Arlington, TX (Arlington First)
 Oct 8-13 Wichita, KS (Wichita West Side)
 Oct 15-20 Shawnee, OK
 Oct 24-26 Salina, KS (Salina First)
 Oct 29-Nov 3 Bethel, OH

MILLER, C. WESLEY

Jul 11-13 Woodward, OK (Woodward Children's Camp)
 Jul 18 Oklahoma City, OK (The Rock)
 Aug 10-13 Walters, OK
 Sep 14-17 Pittsburg, TX
 Sep 28-Oct 1 Mustang, OK

MILLHUFF, CHARLES RAY Ⓢ

Jun 30-Jul 6 Hendersonville, NC (Hendersonville Camp Meeting)
 Jul 11-13 Grand Junction, CO (Grand Junction Mission)
 Sep 12-14 Mechanicsburg, IL (IL District Lay Retreat)
 Sep 21 Englewood, CO (Denver First)
 Sep 22 Colorado Springs, CO (NBC Golf Tournament)
 Oct 22-26 Plainfield, IN (United Community)

MILLS, CARLTON Ⓢ

Jul 1-Oct 31 Fort Meyers, FL (North Ft. Meyers)

MILLS, HENRY L.

Sep 21-24 Ashdown, AR (Ashdown First)
 Sep 28-Oct 1 Wickes, AR
 Oct 5-8 Marianna, FL
 Oct 12-16 Orlando, FL (Orlando New Life Community)
 Oct 19-23 Gladewater, TX
 Oct 26-29 Jacksonville, AR (Jacksonville First)

MITCHELL, ROYCE G.

Jul 6 Baker City, OR (Geiser/Pollman Park-God & Country Rally)
 Jul 11 Kendrick, ID (Southwick Bible Church)
 Jul 13 Seattle, WA (Calvary Christian Assembly)
 Jul 27 Battle Ground, WA (Battle Ground Baptist)
 Aug 8 Gerber, CA (Gerber Bible Fellowship)
 Aug 10 Carson City, NV (Good Shepherd Wesleyan Church)
 Sep 7 Casper, WY (Highland Park Community Church)
 Sep 15 Cascade, ID (Trinity Pines Camp & Conf. Center)
 Sep 17 Forest Grove, OR (First Christian)
 Oct 12 Portland, OR (Portland First)
 Oct 19 Medford, OR (Medford First)

MOORE, NORMAN L. T

Jul 1-6 Manville, IL (NW IL District Camp)
 Jul 11-15 Mechanicsburg, IL (Illinois District Camp Meeting)
 Aug 10-17 Summersville, WV (West Virginia District Camp Meeting)
 Sep 7-10 Columbia, KY
 Sep 14-17 Hagerstown, MD
 Sep 28-Oct 1 Cadillac, MI
 Oct 4-5 Pueblo, CO (Pueblo First)
 Oct 19-22 Winfield, KS
 Oct 26-29 Cedar Rapids, IA (Cedar Rapids Oakland)

NICHOLAS, CLAUDE G.

Jul 27-Aug 3 St. Mary's, OH (NW OH District Camp Meeting)
 Sep 7-10 Louisville, KY (Louisville Farmdale)
 Sep 14-17 Lima, OH (Trinity Wesleyan)
 Sep 21-24 Dayton, OH (Vandalia)
 Sep 28-Oct 1 Meade, KS
 Oct 5-8 Garden City, KS
 Oct 19-22 Swanton, OH
 Oct 26-29 Eaton, OH (Eaton First)

PERDUE, KENNETH W. T

Oct 9-12 Paulding, OH

PERDUE, NELSON S.

Jul 8-13 Adrian, GA (GA District Camp)
 Jul 20-26 Fairmount, IN (Wesleyan Camp)
 Jul 27-Aug 3 St. Mary's, OH (NW OH District Camp Meeting)
 Aug 4-10 Circleville, OH (Mt. Of Praise Camp)
 Sep 3-7 Olive Hill, KY
 Sep 10-14 Anna, IL (Anna First)
 Sep 10-14 Dayton, OH (Dayton Parkway)
 Sep 26-28 Hendersonville, NC (Hendersonville First)
 Oct 1-5 Hilliard, OH (Mill-Run)
 Oct 12-15 Jasper, AL (Jasper Nazarene Indoor Camp Meeting)
 Oct 16-19 Lenoir City, TN (Crossroads)
 Oct 22-26 Mount Sterling, IL
 Oct 26-Nov 2 Indianapolis, IN (Indianapolis South Side)

PETTIT, BENJAMIN AND AMANDA

Jul 5 Wichita Falls, TX (Wichita Falls Lakeview-Wedding)
 Jul 27-30 Kalamazoo, MI (Kalamazoo South Side)
 Aug 3-6 Fairfield, ME
 Aug 8-9 Augusta, ME (Augusta First Prayer Awakening)
 Aug 10-13 Augusta, ME (Augusta First)
 Aug 17-24 Farmingdale, ME (Maine District Tour of Churches)
 Aug 31-Sep 3 Seaford, DE
 Sep 7-10 Glen Burnie, MD
 Sep 14-17 Madison Heights, VA (Madison Heights Emmanuel)
 Oct 5-8 Savannah, GA (Savannah Harvest)
 Oct 12-15 New Smyrna Beach, FL
 Oct 19-22 Sparta, MI (Sparta)

PETTIT, ELAINE C. T

Jul 5 Wichita Falls, TX (Wichita Falls Lakeview)
 Jul 27-30 Kalamazoo, MI (Kalamazoo South Side)
 Aug 3-6 Fairfield, ME
 Aug 8-9 Augusta, ME (Augusta Prayer Awakening)
 Aug 10-13 Augusta, ME (Augusta First)
 Aug 17-24 Farmingdale, ME (Maine District Tour of Churches)
 Aug 30 Dundee, MI (Dundee Community Prayer Awakening)
 Aug 31-Sep 3 Dundee, MI (Dundee Community)
 Sep 6 Wyoming, MI (Grand Rapids Clyde Park Prayer Awakening)
 Sep 7-10 Wyoming, MI (Grand Rapids Clyde Park)
 Sep 14-17 Warner Robins, GA (Warner Robins First)
 Sep 20 Delaware, OH (Highpoint Prayer Awakening)
 Sep 21-24 Delaware, OH (Highpoint)
 Oct 1-12 Lexington, KY (Lexington Lafayette)
 Oct 17-18 South Charleston, WV (Charleston Davis Creek Prayer Awakening)
 Oct 19-22 South Charleston, WV (Charleston Davis Creek)
 Oct 25 Midland, TX (Midland First Prayer Awakening)
 Oct 26-29 Midland, TX (Midland First)

PETTIT, JEREMY MATTHEW

Jul 5 Wichita Falls, TX (Wichita Falls Lakeview)
 Jul 27-30 Kalamazoo, MI (Kalamazoo South Side)
 Aug 3-6 Fairfield, ME
 Aug 8-9 Augusta, ME (Augusta Prayer Awakening)
 Aug 10-13 Augusta, ME (Augusta First)
 Aug 17-24 Farmingdale, ME (Maine District Tour of Churches)
 Aug 30 Dundee, MI (Dundee Community Prayer Awakening)
 Aug 31-Sep 3 Dundee, MI (Dundee Community)
 Sep 6 Wyoming, MI (Grand Rapids Clyde Park Prayer Awakening)
 Sep 7-10 Wyoming, MI (Grand Rapids Clyde Park)
 Sep 14-17 Warner Robins, GA (Warner Robins First)
 Sep 20 Delaware, OH (Highpoint Prayer Awakening)
 Sep 21-24 Delaware, OH (Highpoint)
 Oct 1-12 Lexington, KY (Lexington Lafayette)
 Oct 17-18 South Charleston, WV (Charleston Davis Creek Prayer Awakening)
 Oct 19-22 South Charleston, WV (Charleston Davis Creek)
 Oct 25 Midland, TX (Midland First Prayer Awakening)
 Oct 26-29 Midland, TX (Midland First)

PHELPS, PHILLIP R.

Sep 28-Oct 1 Vivian, LA
 Oct 3-5 Wister, OK
 Oct 12-15 Sherman, TX

RAEBURN, STEPHEN AND JANET

Jul 7-11 Camby, IN (Indianapolis District Children/Preteen Camp)
 Jul 11-15 Mechanicsburg, IL (IL Dist. Family Camp-Nazarene Acres)
 Jul 16-19 Mechanicsburg, IL (Illinois District Assembly)
 Jul 21-25 Mechanicsburg, IL (IL Dist. Girls' Camp-Nazarene Acres)
 Jul 28-Aug 1 Mechanicsburg, IL (IL Dist. Boys' Camp-Nazarene Acres)
 Aug 4-10 Manton, MI (N. Michigan Family Camp)
 Aug 11-17 Godfrey, IL (Godfrey VBS)
 Sep 7 Milford, MI (South Hill Nazarene)
 Sep 12-14 Cozad, NE
 Sep 28-Oct 5 Larned, KS

RITGERS, DELBERT L.

Aug 3-24 Davenport, IA
 Aug 31-Sep 3 Charles City, IA (First Wesleyan Church)
 Sep 25-28 Newton, IA (Newton New Life Community)
 Oct 4-8 Goodland, KS
 Oct 16-19 Missouri Valley, IA (Missouri Valley Sunrise Community)

ROBINSON, TED L.

Oct 19-22 Geneva, OH

ROSE, D. WAYNE T

Jul 1-15 Sarcoxia, MO (Sarcoxia New Beginnings)
 Jul 16-20 Carrizozo, NM (Nogal Mesa Ranchmen Camp)
 Jul 28-31 Sarcoxia, MO (Sarcoxia New Beginnings)
 Aug 1-31 Sarcoxia, MO (Sarcoxia New Beginnings)
 Sep 1-30 Sarcoxia, MO (Sarcoxia New Beginnings)
 Oct 1-31 Sarcoxia, MO (Sarcoxia New Beginnings)

RUSHING, TRACY AND TERRI

Sep 7 Cherryvale, KS (Cherryvale)

SCUTT, MORRIS V.

Sep 14-17 Helena, AL (Trinity)
 Sep 21-24 Brazil, IN (Brazil First)
 Sep 28-Oct 1 Logan, WV
 Oct 8-12 Fairmont, WV (Fairmont Central)
 Oct 15-19 Elkins, WV (Elkins)

SHARP, JOSEPH L.

Jul 6-27 Fort Wright, KY (Covington Central)
 Aug 3-31 Fort Wright, KY (Covington Central)
 Sep 7 Fort Wright, KY (Covington Central)
 Sep 21-28 Fort Wright, KY (Covington Central)
 Oct 5 Fort Wright, KY (Covington Central)
 Oct 19-26 Fort Wright, KY (Covington Central)

SHARPE, VANCE AND JEANNIE

Jul 6 Elgin, IL
 Jul 13 Lemont, IL (Chicago First (Tent meeting))
 Aug 11-17 Louisville, OH (Canaan Acres Camp)
 Sep 7-10 Shreveport, LA (Shreveport First)
 Sep 13-14 Nashville, TN (Nashville Grace)
 Sep 20-21 Myrtle Beach, SC (Gospel Music Weekend)
 Oct 5 Sumter, SC (Sumter Calvary)

SHAVER, CHARLES F.

Aug 10-17 Louisville, OH (E. OH District Camp Meeting)
 Sep 13-17 Kearney, NE
 Sep 20-23 Grand Junction, CO (Grand Junction First)
 Sep 24-28 Des Moines, IA (Des Moines First)
 Oct 4-8 Pratt, KS (Abundant Harvest Community)
 Oct 11-15 Newport, OR
 Oct 18-22 Salem, OH (Salem First)
 Oct 25-29 Corydon, IN (Community of Hope)

SHELBURNE, JEFFERY J.

Jul 6 Noblesville, IN (Christ Community Church of Hamilton Co.)
 Aug 2 Charlotte, MI (Shady Green Pastures Bible Camp)
 Aug 22-Sep 1 Tamaqua, PA (Lewistown Valley Methodist Camp Meeting)
 Oct 12-15 Logansport, IN (Logansport First)

SHELLENBERGER, SUSIE

Jul 25-27 Sandy Cove, MD (Women's Conference)
 Jul 28 Columbus, OH (Evangelistic Ladies Banquet)
 Sep 3-12 Uganda, Africa (Missions)
 Sep 26-28 Branson, MO (North Arkansas District Women's Retreat)
 Oct 8-10 Quincy, MA (ENC-Nazarene Campus Holiness Tour)

SMITH, DUANE T

Jul 4-6 St. Augustine, FL (St. Augustine First)
 Jul 8-13 Owens Crossing Rd., AL (Alabama District Camp)
 Jul 24-Aug 3 Imperial, NE (Nebraska Camp Meeting)
 Aug 7-17 Fostoria, OH (Portage Camp Meeting)
 Sep 14-17 Clarksville, TN (Clarksville Grace)
 Sep 24-28 Colora, MD (Rising Sun)
 Oct 1-5 Williamsport, PA (Williamsport Calvary)
 Oct 8-12 Pennsylvania, PA (Traditional Independent Holiness Church)
 Oct 15-19 Rockhill Furnace, PA (Orbisonia)
 Oct 22-26 Flemingsburg, KY
 Oct 29-Nov 2 Jackson, OH

ULMET, WILLIAM A. T

Aug 12-17 Olivet, IL
 Aug 18-24 Sherman, IL (Sherman Camp Meeting)
 Aug 27-31 Irvine, KY (Irvine First)
 Sep 3-7 Marksville, LA
 Sep 15-14 Centerville, IA
 Sep 21-24 Lancaster, KY
 Sep 28-Oct 1 Auburn, IL
 Oct 5-8 Clendenin, WV
 Oct 10-12 Clover, SC (Clover Tentmeeting-100th Anniv)
 Oct 15-19 Springfield, IL (Springfield Trinity)
 Oct 22-26 Rock Hill, SC (Rock Hill First)

WESLEY, RONALD E.

Sep 24-28 Ravenna, KY

WETNIGHT, RICHARD M.

Sep 28-Oct 1 Cloverdale, IN

WHITWORTH, MARCUS A.

Jul 14-18 Nashville, TN (Music & Worship Conference)
 Jul 25 Minco, OK (SW OK District Sr. Adult Concert)
 Jul 27-Aug 3 Butler, PA (Pittsburg District Family Camp)
 Aug 4-10 Nebo, IL (Hillcrest Holiness Camp)
 Aug 31-Sep 3 Anderson, MO (Goodman Banner)
 Sep 10-14 Chattanooga, TN (Chattanooga East Ridge)
 Sep 19-21 Roach, MO (Joplin District Lay Retreat)
 Sep 23-24 McAlester, OK (McAlester)
 Sep 28-Oct 1 Vicksburg, MS (Vicksburg First)
 Oct 5 Henryetta, OK (Henryetta 100th Anniversary)
 Oct 13 Pilot Point, TX (Pilot Point 100th Anniversary)
 Oct 17-19 Cleburne, TX (West TX Lay Retreat)
 Oct 26-29 Hutchinson, KS (Hutchinson Bethany)
 Oct 31-Nov 2 Ada, OK

WILLISON, RICK

Jul 21-25 Marion, IN (NEIN Girl's Camp)
 Jul 26-Aug 20 Kenya/Nigeria, Africa (Mission Trip)
 Oct 23-Nov 3 India/Pakistan, India/Pakistan (Mission Outreach)

WILLITS, ERIK ELLSWORTH

Jul 21-26 Henniker, NH (New England District Sr. High Youth Camp)
 Jul 28-Aug 1 Howell, MI (Eastern Michigan District Jr. High Camp)

T Tenured Evangelist is recognized by the church as a lifetime assignment. See Manual 407.3



Contact Don Gessner, (317) 837-6621

www website directory

Adams, David & Charlene www.adamsvoice.net
 Armstrong, Leon www.armstrongfamilyministries.org
 Baker, Judith www.judithbakerministries.com
 Birt, Alvin www.clownsforhire.com
 Black, Rick D. www.purefaithministries.com
 Bolich, Jeremiah www.jeremiahbolich.com
 Bond, Gary www.bondministries.com
 Bullock, Rex www.dayspringradio.com
 Burg, Steven www.home.earthlink.net/~t-shuva/
 Burkhalter, Pat & Donna www.burkhalterministries.org
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“RENEW A STEADFAST SPIRIT WITHIN ME” (Ps. 51:10b)

by *Kenneth R. Roney*

Two men were fishing in a small boat above a low dam on a river near their hometown. As they were concentrating on catching fish, they were unaware that they were drifting toward the dam. When they finally realized their situation, the current had become so powerful they could not control the boat. Caught by the swirling water, they went over the dam under the rocks. They never came to the surface. After days of relentless searching, divers finally found their bruised and battered bodies.

The danger of drifting is not limited to the physical realm. The writer of Hebrews wasted no time in telling us that “We must pay more careful attention, therefore, to what we have heard, so that we do not drift away.” (Heb. 2:1, NIV) Over time social institutions tend to drift from their passion, commitment and mission. This is a common experience in corporations, governments, social agencies and churches and requires little or no effort.

The church is not exempt from this phenomenon of drift. Leaders drift from original fundamental beliefs and tenets and carry the church with them. Vision, mission and passion fade while the organizational machinery of the church grinds on. In the words of Richard Niebuhr, a Christian theological ethicist, “The second generation holds its convictions less fervently than pioneers.... With each succeeding generation, isolation from the world

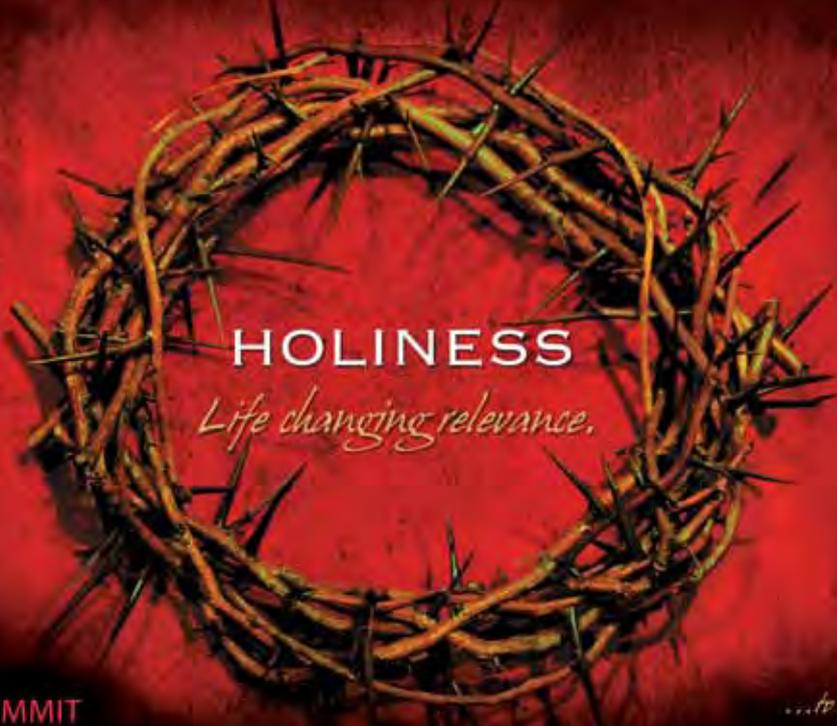
becomes more difficult.” God’s Word is filled with many examples of this tragic drift toward the world.

If we look at the narrative in Joshua and Judges, we see that Israel was led by Joshua, a strong leader. He led the Israelites across the Jordan River and then promptly placed stones as memorials so that succeeding generations would remember what God had done for them. Then we read, “The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel.... After that whole generation had gathered to their fathers, another generation grew up, who knew neither the Lord nor what he had done for Israel.” (Judges 2:7 and 10 NIV) Israel’s cycle of drift became endemic and prompted the lament of the prophets.

Spiritual drift is also evidenced in the New Testament. Paul was astonished that the Galatian church was so quickly deserting the true tenets of the Gospel. (Galatians 1:6 NIV) A mere 40 years after their founding, five of the seven churches of Asia Minor showed such significant drift that Christ charged them to repent. (Revelation 2 and 3 NIV) There is a natural tendency for God’s people to drift from truth and slip into the deadly waters of nominal Christianity.

Ironically, drift is often fueled by the

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*...to make the people holy
through his own blood.
Hebrews 13:12*

THE DRIFT TOWARD LIBERATION...

> *continued from page 4*

- Acceptance of Jesus and His words and miracles as being authentic and relevant for today
- A belief in a strong, clear, definite and personal conversion experience
- Acceptance of the Holy Scriptures as authoritative and the norm for victorious Christian living
- Acceptance of the reality of the doctrine of Original Sin as the result of the fall of Adam
- Maintenance of the proper balance between an experiential personal relationship with God, our Father, and the reform of a sinful social society. (True Revival as contrasted with spurious outbursts, Charles G. Finney)

The holiness of God and His church has always been a pivotal belief of serious Disciples of Christ. Both the Old Testament and the New Testament exhort the followers of God to holiness. Leaders of the Christian church have historically called for a holy and an involved church. John Wesley, for example, called for a “social holiness” and preached that no man should ever go to heaven alone, indicating that the born-again and sanctified Christian would be driven to share the personal change with others. Holy Christians, once their direction and standard of life is changed, should not withdraw from society, seeking isolation; rather, they should remain there as salt and light to their generation.

History has verified man’s pursuit and desire to establish a marker or indicator of that holiness. Modern day theologian Thomas Oden makes the following observation:

“It took me a long time to notice how few theologians of our century have given serious attention to the holiness of the church. Brunner argued the church into invisibility, Moltmann into ideology. Reinhold Niebuhr was so fixated upon the sin of the church that he could not glimpse even the slightest sliver of its holiness. Tillich was indifferently bored by the visible church. Whenever Bultmann spoke of the church as an empirical community, it appeared to be a deterioration of the kerygma. Insofar as liberation theology has approached the theme of congregational holiness or ecclesial discipline, it has focused mainly upon blaming the visible church for racism, poverty, and nationalism. After decades of neglect, the ancient Christian celebration of the holiness of the church begs to be recovered.” (Thomas C. Oden, *Corrective Love-The Power of Communion Discipline*, p.17)

Again, history verifies the church has had difficulty in balancing the pendulum of holiness.

Kenneth Collins proclaims that “we are united in our

sin and in our need for grace. If the problem is evil, the way forward is through the heart.” (Lecture at Olivet Nazarene University, October 18, 2007, Holiness Lecture Series).

THE ROLE OF HISTORICAL-CRITICAL THEOLOGY

Author Eta Linnemann—a former student of Rudolph Bultmann turned evangelical—cautions us regarding the use of our terms and their historical definitions. She describes a term used in Gnosticism called pseudomorphosis, which occurs when concepts are “emptied of their original meanings and then filled with new content which has no more in common with the original meaning than the name itself.” (*Historical Criticism of the Bible*, p. 100) The terms such as Messiah, sonship, original sin, redemption, justification by faith, freedom, etc., are utilized but in a manner in which they have a different slant and meaning. This is only one example of the ease that can lead to confusion in the use of terms, placing a major caution before the students of theology. How words are used can render a deceptive change in overall theological direction.

THE CORRECTING DIRECTION

The needs of the whole man are not met in liberation theology with its Marxist overtones. Having studied the Marxist theory as a portion of my military officer training and having witnessed its destructive impact upon various societies has led this author to the previous admonition. At best, one ends up with a social gospel hindered by Marxist leaders where there is no spiritual power and only social action. At worst is a society in major revolution, destitute economically and void of spiritual wellness. Christianity is not another ideology. Rather it is far more, containing the Gospel to initiate a spiritual relationship between God and individual persons. The only way the needs of the whole man can be met is described in the letters of the Apostle Paul in the New Testament.

It’s not by revolution but by spiritual change of the heart illustrated by the transformation of the people in London by the Gospel presentation and application of that message to the individual citizens of that city. Displayed were the salvation experience of Jesus Christ and the “boots on the ground” application of the Sermon on the Mount by William Booth and the Salvation Army. It is a far cry in transforming a society using the manner of the Salvation Army in England than those of the Liberation Theology movement. Oswald Chambers warns us: “Beware of placing our Lord Jesus as a teacher first instead of a Savior. We must first know Him as Savior before His teachings have any meaning for us, or before they have any other meaning than that of an ideal which leads to despair.” (*Studies in the Sermon on the Mount*, p. 9)

Richard Taylor offers some guidance to those wishing to change their world. “The true Christian shares with God

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RENEW A STEADFAST SPIRIT WITHIN ME

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desire to “grow” the church. In an effort to become more inclusive, leadership muffles its call to repentance and Christ-likeness. In its frantic search for ways to stay winsome and attractive, the church places less demand on its followers to be Christ-like, failing to understand that the subtle diminishing of doctrine and discipleship only serves to contribute to the drift and inevitable decline of the church.

The classic pattern begins to unfold. The church drifts from its mission and message. Complacency gradually replaces commitment. The desire to hear “good” replaces the desire to hear “truth.” The church shifts its focus from accomplishing the mandate of the Great Commission to simply keeping the doors open. Once it has drifted to the edge of the dam, just above the rocks, the church no longer proclaims the reality of sin, repentance or the empowering of the Holy Spirit in the daily lives of believers. Finally, among the rocks it lies battered and bruised having evolved into an organization whose mission has become to simply do good. Donald A. McGavran, former senior professor of mission and church growth at Fuller Theological Seminary in Pasadena, Calif., stated, “that 80 percent and more of the activities of missions are organized good deeds and social action that take attention...off the propagation of the Gospel.”

So, how do we impede this inevitable drift? The simple answer is we must make intentional efforts toward spiritual renewal! Historically, the Church of the Nazarene embraced this concept through “revivals” and while that term may no longer resonate with some, the revival concept of spiritual renewal is still essential to the long-term health of the church. Call it what you will, the church needs periodically to be drawn back to its mission and passion so that it is empowered to compete for lost souls.

Today, more than ever, the church must confront the messages of post modern America in which people are told that life is all about self. Self-worth, self-fulfillment, self-aggrandizement, and self-help all stand as barriers to the work of the Holy Spirit in our lives. A revived church must again proclaim that we must die to self, be cleansed through the cure of Calvary and be sanctified by the Holy Spirit. These truths need to be burned afresh in our minds and hearts through regular intentional emphasis on spiritual renewal. When churches intentionally abandon the concept of revival and renewal, they are drifting. When churches proclaim that revival and renewal are no longer relevant, they are wrong. Their logic is faulty in at least two ways. First, it is inconsistent with the reality that the constant theme of Scripture is God calling His people back to Himself. Second, a comfortable, user friendly Christianity resulting from a long drift is not worthy and pleasing to our Lord.

We must remember that the mission and message of churches remain only one generation from extinction. Israel and the New Testament churches stand as a witness to that fact and tell us the tendency is for the fire to go out. Without renewal we will drift into nominal Christianity. “We must pay more careful attention, therefore, to what we have heard, so that we do not drift away.”

(Heb. 2:1, NIV) 



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OUR CENTENNIAL...

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by!” and I keep asking the Lord, “When does intercession become vain repetition? Please reveal Yourself to us in Your holiness, so that we will find You irresistible, so that our hearts will be desperate for You, so that our hunger and thirst will be deepened.” I don’t know how long it will be before God answers, but I am determined to hold on and intercede. I will not settle for empty altars; I will not settle for worship wars. I just pray God will give me the courage and the strength to continue to pray that the precious people of the “mature” church will not be cheated out of what God wants to do *for* us and *through* us, so that the lost and spiritually hungry around us will see His holiness through us, *because* He has fallen on us with the newness and freshness of His Holy Spirit.

Listen to this prayer from Daniel Chapter 9 of *The Message* as the prophet might have prayed it if he were praying for our beloved church today:

So listen, God, to this determined prayer of your servant. Have mercy on the Church of the Nazarene. Act out of Who You are, not out of what we are. Turn Your ears our way, God, and listen. Open Your eyes and take a long look at our church, our church named after You. We know that we don’t deserve a hearing from You. Our appeal is to your compassion. This prayer is our last and only hope:

Lord, listen to us!

Lord, forgive us!

Lord, look at us and do something!

Lord, don’t put us off!

Your Church and Your people are named after You:

You have a stake in us!!

...Oh, God, we say again, for Your sake, do not delay, because Your Church and Your people bear Your Name.

Amen. 

Revival Fires

unusual breakthroughs of the Holy Spirit in our churches!

God's Ways Are Beyond Our Imagination

Evangelists Mikki Goss and JoAnn Vineyard, RN
M & J Ministries, Inc., "The King's Daughters," Buena Vista, Colorado

The time spent in South Africa in 2006 was the most spiritually educational and awakening time spent in our entire ministry. There are so many instances of God's amazing miracles that it would take up the entire magazine. We would like to share just a few instances of how God came upon the service and made a difference.

Sometimes God surprises us in most unusual ways. There was a small church in the rural area that looked like it would seat about 40 people if you squeezed them together. You could put your whole hand between some of the boards. There were poles holding up a rusty tin roof. One of the poles was broken and did not hold up the sinking roof.

All of a sudden, children arrived from every direction. We were asked to teach Sunday school. More than 40 children accepted Jesus as their Savior.

Then the adults began to arrive from everywhere. They sat on the benches, on the floor in the isles, on the platform, and at the windows and doors—people hungry to hear God's message. He was there in mighty power! Many adults received help, also.

The last three weeks were times of growth and bathing in the awesomeness of God. It was also a time of watching God as He came against Satan.

It was our practice to conduct the healing line following the altar call. The requests for deliverance ranged from headaches to AIDS.

On this particular evening we instructed the people to tell us what they wanted Jesus to do. We would then anoint them with oil in the name of the Father, the Son and the Holy Spirit.

There was a young man at the beginning of the line who wanted to be saved. He was anointed and given instructions and repeated a prayer of salvation. Several persons down the line was a woman who said that she wanted to get back to God. She had strayed far from Him. She was anointed and prayed a prayer of confession.

Our hearts were racing with joy. We had conducted many prayer lines but never with so many requests for spiritual healing!

The next woman said, "You spoke of forgiveness tonight, and I need to forgive my daughter. She has hurt me mentally and physically and is a drug addict."



Has God been working in an unusual way in your church or camp meeting? We encourage you to submit written accounts.

We asked her if she was willing to forgive. She said that she had tried but did not feel that it had happened.

“Are you willing to allow the forgiveness of Jesus to flow through you to your daughter?” we asked.

“Oh, yes!” she said. We prayed for that to happen as we anointed her. Several days later her daughter, whom she had not seen for several years, came forward for salvation.

We did not ask the next woman what she wanted Jesus to do as we had asked all the others. We simply anointed her in the name of the Father, Son and Holy Ghost. When the name “Holy Ghost” was spoken, she immediately went into a grand mal seizure, her arms flailing and her eyes rolling back into her head. The native pastors pushed us out of the way so we would not be hurt, and laid her on the floor.

Suddenly she stopped the seizures. Mikki, who is an RN, noticed that the woman was not breathing. She felt for respirations and a pulse. There was nothing. One of the pastors lifted her eyelids. The pupils were totally dilated and not reacting to light.

A thought flashed through Mikki’s mind, “You’re going to be accused of murder; you anointed her!” Knowing where that thought came from, she immediately dismissed it.

Unexpected, the Lord said to Mikki, “Mikki, do what you know to do!”

She looked around and noticed that the District Superintendent and many pastors were praying loudly all around her. They were used to casting out evil spirits, but it seemed that no one was recognizing what was going on.

Another thought flashed into her mind of a similar situation in America involving a young woman in a coma. God instructed Mikki to go to the room and anoint the girl, and He would heal her.

Feeling inferior to those in the room, Mikki did not obey the Lord. The result was not good.

Again God said to her, “Mikki, do what you know to do!”

This time in obedience, she commanded, “Satan, you and your demons leave in the name of Jesus! You do not belong here!”

It seemed like an eternity passed. The room was quiet. Suddenly the woman gasped and began sobbing uncontrollably. She was helped up to sit in the front pew and we went on with the prayer line while she was instructed by two of the pastors.

The following day we were told by the pastor that the woman’s husband was a Hindu priest. He often went into trances.

The next day she came early to the service with her 3-year-old son. She said, “Will you pray for my son?”

The boy looked up at Mikki with the most evil eyes she had ever seen and loudly said, “No!” The mother ran after him as he ran out of the church, and she did not return until the following day when she came back alone.

There were times in the services when we looked out at the audience and saw strange, hideous grins on the faces of several young girls who were sitting all together. We refused to take our eyes away from them and they always left before the preaching started.

Drums beating from the witchdoctor’s home on the very night we arrived—starting at 2 a.m. and continuing through the night—was a common occurrence in several villages we visited.

Signs of demon activity are not uncommon in South Africa. One of the District Superintendents there remarked to us, “You have just as many demons in America, but you call them by disease names.”

May God give us discernment to see what is right before our eyes. May we learn to trust Him for the same miracles here.

We can hardly wait to see what God will do when we return to Africa in September! 

KNEE DEEP, A FLAKE AT A TIME

> *continued from page 7*

are the real thing, then they can understand the audience and preach or sing to the need. The prophets of the Bible all created crises. I need not name them; their influence is biblically obvious. Those who believe that the prophetic office ended with John the Baptist need only read the list of the biblically named New Testament ministry offices in Ephesians 4:11.

- 3) Now some of our Godly scholars are attempting the revisioning of our core theological statements of faith. In our manual we have listed our 16 articles of faith. These are the foundational bedrock of all that we are. Article 10 deals with our position on Entire Sanctification. It states that this crisis experience follows Initial Sanctification, or the born again experience. Entire Sanctification has long been seen as a definite second crisis of God’s grace in the process of becoming like His son on our way to heaven.

These articles of faith have had many changes over the years to perfect language that no longer relates to present cultural syntax or that can be made more biblically correct. But now the very essence of the crisis is in serious review. This has spawned conferences, articles and a movement to change Article 10 with as many as 11 alterations. Did this happen suddenly? Of course not! I can remember this discussion swirling around the general assembly 25 years ago. A flake at a time has created a blizzard in our church, from our students coming out of our schools to occasional references in our periodicals. Anyone with any perception can see the potential for this in our Zion. It would change the very reason for

our existence. (Remember this is an editorial expressing my personal, convicted concerns.) The snowflakes have become a blizzard and the drift is growing.

- 4) Are we influencing the culture or is the culture influencing us? A flake at a time we are being eased into things that at one time we thought unthinkable—all aided by the chilly blast from the lakes of materialism, secularism and postmodern thought, coming from primarily television and the Internet—the information super highways with their Hollywood liberal influence. Bad has become good because worse has come along.

How did we get to where we are? It was one flake at a time. We talk about taking holiness or Christ-likeness to the Nations, but have we embraced it ourselves in our everyday lives?

May God help each of us to count the cost of our own actions and be aware of how SLOWLY AND IMPERCEPTIBLY the drift grows to our utter personal and corporate destruction—till the snow is knee deep and more—a flake at a time.

Like St. Paul, I am the chiefest of those in need. So I sing the old spiritual:

It's me, it's me oh Lord,
Standin' in the need of prayer.
It's me, it's me oh Lord,
Standin' in the need of prayer.

—Anonymous 

PRAYER FOR ONE MINUTE EACH NIGHT

During WWII, an advisor to Winston Churchill organized a group of people who dropped what they were doing every night at a prescribed hour to collectively pray one minute for the safety of England

Now a group of people is organizing a similar thing here in the United States. Each evening at 9 p.m. Eastern Time, stop whatever you are doing and spend one minute praying for the upcoming national election and for a revival of Christianity in this great country. If this time is impossible for your schedule, please feel free to set aside any one-minute period.

Someone said that if people really understood the full extent of the power available through prayer, we might be speechless. Our prayers are the most powerful asset we have.

Please pass this on to anyone who you think would want to join us. I am doing this until the elections this fall.

—Chuck Millhuff

THE DRIFT TOWARD LIBERATION...

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His love for men also. And in this love there is some degree of simple, unembarrassed liking for people as people. This wonder and excitement in people transcends their moral worthiness or spiritual condition. We should know how to enjoy people simply because all of us share in a common humanity.... This does not imply indifference to the evil of men, or complacency with people as they are. We will love them as God loves them, first as the created image of Himself and second as the subject of His redemptive sufferings. This will make our love costly, and blend enjoyment with tears and delight with grief—sometimes anger.” (Richard Taylor, *A Return to Christian Culture*, p 77)

Some groups, such as the United Methodist Church, have endorsed Universalism, which believes that all will be saved. The result of such a belief is a mission to feed the hungry and endorse political reform to free the oppressed. Salvation priorities shift and evangelists/missionaries plummet resulting in limiting the reach of God's plan for redemption. (Kinlaw, *The Mind of Christ*, p.47) Such a shift cheapens and changes the focus of the Gospel.

Mark Dever, regarding what Evangelism is not has written, “Being involved in mercy ministries may help to commend the gospel, which is why Jesus taught, ‘Let your light shine before men, that they may see your good deeds and praise your Father in heaven’ (Matt.5:16). Displaying God's compassion and kindness by our actions is a good and appropriate thing for Christians to do. But such actions are not evangelism. They commend the gospel, but they share it with no one. To be evangelism, the gospel must be clearly communicated whether in written or oral form.” Dever continues in distinguishing between social action and public involvement, “When our eyes fall from God to humanity, social ills replace sin, horizontal problems replace the fundamental vertical problem between us and God, winning elections eclipses winning souls.” (Mark Dever, excerpted and adapted from “The Gospel and Personal Evangelism,” *Christianity Today*, www.christianitytoday.com, December (web-only) 2007)

In conclusion, I turn once again to the words of Dr. Richard Taylor, “We must have sufficient individualism to preserve the integrity of the person. We must have sufficient conformity to achieve community. How can we integrate the claims of both, and avoid the futile dead-end extremes of either? Christian holiness is our answer for it will emancipate a man from the bondage of the mob, yet keep him under the discipline of God. It will teach him to find the true freedom of a synthesis between his integrity as a person and his duty as a unit of society.” (Taylor, *A Return to Christian Culture*, p.81). Collins sees a conjunctive concept between the holiness of God and His divine love. (Kenneth J. Collins, *The Theology of John Wesley*, pp. 279-312) 



THE ANTIDOTE FOR DRIFTING

by *Stephen Manley*

The first recorded business meeting of the early church (Acts 1:15-26) was called to address the issue of the office left vacant by Judas. The reason given for calling the meeting was the Scripture. Peter said to the group, “Men and brethren, this Scripture had to be fulfilled, which the Holy Spirit spoke before by the mouth of David concerning Judas,” (Acts 1:16).

There are several astounding implications from this statement! They believed that the *Scripture had to be fulfilled*. The Greek word translated *had to be* is often translated “must” or “ought.” It has the idea of “Divine decree.” The early church believed the sovereign hand of Almighty God was supporting the Scriptures. The document of the Scriptures is as sure and dependable as God is! If the Scripture is not true, then God is not true.

Jesus appeared to His disciples in the upper room. After eating with them, He opened the Scriptures to them (Luke 24:44-49). Then He said to them, “*These are the words which I spoke to you while I was still with you, that all things MUST be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me,*” (Luke 24:44). Jesus viewed His life experience through the fulfillment of the Scriptures. He based His purpose for living upon the Scriptures. God’s sovereign hand was active in producing the life of Jesus as God revealed it in what He said, the Scriptures.

A young college student indicated she was taught that only the actual words of Jesus were authentic in the Scriptures. Everything else was questionable because of hearsay, paganism and tradition. If you accept only what Jesus said then you will certainly embrace the entire Old Testament. Jesus speaks of it as *the Law of Moses and the Prophets and the Psalms*. According to Jesus, the sover-

eign hand of God brings this to pass. Remember the resurrected Lord is speaking these words. He is on the other side of the grave and has a better perspective than you or me. You or I may not agree with the authority and authenticity of the Old Testament, but you must admit the resurrected Christ believed in it.

If you believe the Living Word is actually speaking and directing the Written Word, would you not base your entire life upon it? Would you not search its pages night and day? Would not the Scriptures be at the heart of every sermon, Sunday school class and counseling session? If our children ask us a question, would we not immediately take them to the Scriptures? We would listen to the Scriptures before we would listen to Dr. Phil. If we did this would it not keep us from drifting? The popular whims of doctrine will not affect us as we allow the Author of the Book to continue to reveal Himself to us.

Another strong implication emerges from the statement Peter made at the first recorded business meeting in which the Holy Spirit spoke. Peter proceeds to quote two Scriptures from the Book of Psalms (Acts 1:20). He actually says that the Holy Spirit spoke these words. You and I might question it, but obviously Peter believed the Book of Psalms was spoken by God. In a moment of crisis, the early church (numbering in the thousands) broke into praise. In this praise session they quoted from the Book of Psalms. *They cried out, “Lord, You are God, who made heaven and earth and the sea, and all that is in them, who by the mouth of Your servant David have said:”* (Acts 4:24-25). Evidently the entire early church believed God was responsible for speaking the Book of Psalms. Paul was imprisoned in a house in Rome. The Jews came to spend a day with him. During that time *he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening* (Acts 28:23). The truth of the Word divided the congregation. Before they left Paul had one more word to say, “*The Holy Spirit spoke rightly through Isaiah the prophet to our fathers...*” (Acts 28:25). He then proceeded to quote from the Book of Isaiah. We argue about the authorship of this book. Some think it was a compilation of two or more authors. Paul, who was closer to its original writing than we are, believed it was spoken by God.

What would happen if you and I believed the sovereign hand of God was behind the Scriptures? What would happen if you and I believed it was actually spoken by God? When you read the Scripture, it is as if the lips of Jesus part and He actually speaks to you! Would we not constantly apply His instruction to our lives? Would we not make His Word the pivot point of every decision? Would this not keep us from drifting?

Drifting always takes place when we make the Scriptures only one avenue of revelation among many.

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THE ANTIDOTE FOR DRIFTING

by Stephen Manley

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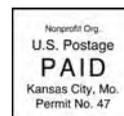
The peak of self-centered carnality is to think my academic opinion is equal to what God has spoken. My thinking made superior to His wisdom and revelation is the pinnacle of folly. Folly still abides in believing God is speaking His Word, but I must interpret it for my day. A thorough knowledge of theology and my culture does not give me the ability to adequately apply truth. The indwelt Author must speak His Word to my life and I must listen intently as He applies it to my living. "Jesus is Lord of my life" means that I bend my entire life experience under the authority of what He speaks through His Word. I am not adequate to interpret it; I must surrender to it!

The Author of the Scriptures will not allow us to drift if we listen to His Word. He will not allow us to miss His revelation of truth for our day, if we will come under the authority of His Word. Is this not the solution for our drifting? **EP**

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