

the evangelists'

perspective

fall 2007

ARTICLE X.

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.

It is wrought by the baptism of the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire repentance, and is the work and state of grace.

This experience is wrought in different phases, such as "the baptism of the Holy Spirit," "the holiness."

the CRISIS in CRISIS

contents

I Am Missing The Altar by Mark R. Quanstrom	3
A Radical Commitment To Holiness by David E. Miller	4
Theology In Crisis by Donald Metz	5
Can A Gift Be Given? by Henry W. Spaulding II	7

IN EVERY ISSUE

The Call Tracy Rushing	6
Pilgrim Imprints Sherman Reed	8
Schedules of the Evangelists	9
Website Directory	12
Revival Fires Michael P. Morris	16
Style of the Cross Stephen Manley	19

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Fall 2007

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from the editor



CHUCK MILLHUFF

MY CRISIS

Let's just say I have been preaching as an itinerate Evangelist for a long time. I am a cradle Nazarene and have had some of the greatest thinkers and preachers as my pastors. The idea of the "Born Again" experience being an instantaneous experience was all I ever had been taught or had heard. The experience of "Sanctification" as a definite second work of grace was always taught and preached like a twin of the first. My college professors and main theology professor Dr. Richard Taylor at Nazarene Theological Seminary only bolstered these beliefs. Added to this was the fact that I was doing a fair amount of preaching in college and seminary and saw what appeared to be numbers of people come into the sanctifying experience in a moment with remarkable enthusiasm and joy. This is the foundation of my position yet today.

During my seminary days, I read a book by Mildred Bangs Wynkoop called *A Theology of Love*. It carried the seal of ultimate approval, printed by our Nazarene Publishing House with the Beacon Hill stamp of longstanding reliability. It was greatly discussed among the students and faculty at the time. Her main issue as I saw it was that there was a dramatic "gap" between the doctrine preached and taught and the experience lived. She, in my opinion and the opinion of many others, was making the case that all of this life-above-sin idea was impossible and our "cardinal doctrine," as it was called then, was in need of dramatic repair. This book, in my opinion, more than any other thing, started us full speed down tracks we are now on. Not only was the idea of the instantaneousness of it all amiss, but the propertied life that could be lived was a miserable bait and switch—a tragic idea that had been delivered by "folk theologians," as they were called. To name the "folk theologians" would fill this magazine. Frankly, many of them have been my heroes. Many folks bought the book, seeing only the deliverance from the radical lifestyle they had been subjected to in areas such as dress and association, thus missing her real purpose for the work. I knew that this book was running crossways with what I had heard and had been taught and was preaching with no small success. The idea that all of this would catch on and become who we were never really crossed my mind.

I Am Missing The Altar

by Mark R. Quanstrom

I find myself these days missing the altar. I am a little surprised by that fact, but I don't think I am alone. I am missing the altar these days, and it isn't just nostalgia.

Now I know the altar—or more strictly speaking, the mourner's bench—is still a part of the liturgical furniture in most Nazarene churches, so it isn't the piece of furniture I am missing. I also know that in many Nazarene churches, there is a time of “family prayer” when people come forward and engage in intercessory prayer for a variety of needs, so it isn't the kneeling around the altar that I am necessarily missing. What I mean when I write that I am missing the altar is this: I am missing those spiritually-transforming, life-changing occasions when a particular call to obedience is presented by a preacher of the Word in a worship service, and the hearer of that faithfully-proclaimed Word is given an opportunity to respond specifically to that call. When I write that I am missing the altar, what I mean is that I miss those opportunities presented for repentance and consecration. It isn't done as much as it used to be, and I am afraid, therefore, that as a consequence God's people are not as acquainted with or transformed by those genuine definitive particular experiences of God's forgiving and sanctifying grace.

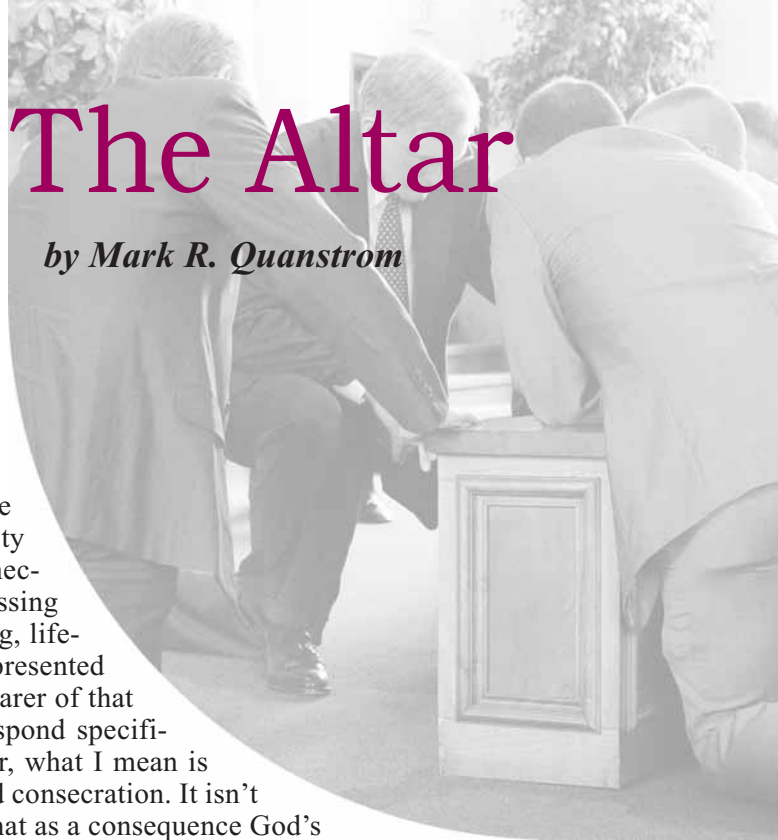
I'm not suggesting that God can't work without that particular liturgical practice of an altar call. It is, after all, a rather recent innovation in the history of the church. There have been millions of believers who have experienced God's saving and sanctifying grace without ever stepping into an aisle of a church and going forward to kneel at a mourner's bench. God's grace is mediated to persons in many ways: through prayer, through the sacraments of Baptism and the Lord's Supper, through the reading of scripture and through participation in ministry, to name just four. I'm not even suggesting that the altar ought to be the primary place of discovering and experiencing the forgiving and sanctifying grace of God.

What I am suggesting is that there is something of great value lost when, through our liturgical practices, we imply that discipleship is simply a matter of “ex opere operata” growth that is not contingent upon an intentional response of obedience. I believe there are occasions in the life of the unbeliever and believer alike when God's call is such that it precipitates a crisis of faith or obedience such that lives are dramatically changed by the response to that call. In our theological tradition, the altar call was the liturgical practice which embodied the theological claim that repentance continues after salvation and that God requires a life of full consecration. It may be that the neglect of the liturgical practice of an altar call has contributed to the weakening of our theological distinctiveness!

I don't think I need to argue for such crisis moments. The Bible is rife with such. Jesus' call to the disciples demanded an immediate response of obedience. Matthew reports the encounter so as to highlight the necessity for decisive obedience. *As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. “Come, follow me” Jesus said, “and I will make you fishers of men.” At once they left their nets and followed him* (Matthew 4:18-20). Jesus' demand that the rich young ruler sell all his goods and give to the poor precipitated a crisis in that man's life for ... *when the young man heard this, he went away sad, because he had great wealth* (Matthew 19:22). Peter, on the day of Pentecost, called for immediate repentance and baptism of all those who asked what they needed to do to be saved. Christ's confrontation of Saul on the Damascus road was so traumatic that he was thrown from his donkey and lost his sight. Paul's subsequent preaching and teaching necessitated crises in many with whom he came into contact.

Of course, crisis moments were not restricted to the first generation of believers. Augustine's conversion story is one of the more familiar. He wrote: “I quickly returned to the bench where Alypius was sitting, for there I had put down the Bible when I had left there. I snatched it up, opened it, and in silence read the paragraph on which my eyes first fell: ‘not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.’ I didn't want to read any further, nor did I need to. For instantly, as the sentence ended, it was as though the light of confidence flooded into my heart and all the darkness of doubt was dispelled” (“Confessions,” p. 178).

continued on page 18 >



A Radical Commitment To Holiness

A PROFESSIONAL COUNSELOR EXAMINES THIS DOCTRINE

by David E. Miller

In our ever-changing world, is it still possible to live a clean life without sin as advocated by Scripture? Philippians 4:8-9 places that requirement on Christians. How else can you interpret Paul's words, "...whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things...whatever you have learned or received or heard from me, or seen in me—put it into practice...." Jesus Christ was Holy and without sin; His life on earth reflected a sinless perfection; it reflected HOLINESS and Holy living!

In a world where the Internet with computer technology has exploded and exposure to pornographic information and websites occurs without even the slightest effort on our parts, is it still reasonable to expect Christians to live at such a level of holiness advocated by Paul?

"Sexual" sin has become somewhat of a buzz word among Christians; we really don't want to talk about it and it is presumed by most pastors that their congregations would prefer not to hear about the evil nature that this sin has on our lives. Perhaps pastors shy away from this evil since they wish to avoid offending anyone who might decide not to return the next Sunday if they hear too much "truth" about the evil nature of yielding to this frequent temptation in a sexually oriented society. As a result of no one talking about it and preachers not warning against it, we tend to avoid it—perhaps hoping it isn't as bad as it is. In some respects, God is perhaps not anymore disgusted with this sin than He is with any sin; God is disgusted with ALL sin!

Sr. Pastor Lutzer of the Chicago Moody Church has said, "If there is one single reason why many are unable to break the power of sexual sin in their lives, it can be simply stated: they have not made a radical commitment to holiness in every area of their life." To better understand what Pastor Lutzer means by a "radical commitment," let's consider the medical field briefly. If one is diagnosed with cancer by his physician and referred to an oncologist who specializes in the treatment of cancer, the oncologist would undoubtedly discuss various options of treatment with the patient. If the patient is given the choice between "aggressive" or "conservative" treatment of his cancer, then the patient would be foolish to choose a conservative treatment because cancer can be fatal. Obviously, every patient I know would tell the doctors to treat his or her disease aggressively.

Now if surgery was a possibility for the patient, the oncologist would refer him or her to a surgeon who specializes in cancer surgery. That trained expert in surgical procedures would discuss with the patient the manner in which he or she would proceed surgically to remove the infected tissues and quite likely refer to what is known as "radical" surgery. Cancer surgeons insist on removal of not only the tissue containing cancer cells, but also the questionable cells around the site of cancer, and then even some good cell tissue around the questionable cells. The cancer surgeon wishes to insure that the diseased area is removed to prevent further contamination from the awful, dreadful cancer cells. This surgery is RADICAL! Perhaps the philosophy of the cancer surgeon could be summed up by, "when in doubt...cut it out!" Fortunately, many lives have been saved as a result of this radical surgery for cancer.

What is a radical commitment to holiness as suggested by Pastor Lutzer? Our theology teaches that holiness starts when one is converted or saved—known as *initial sanctification*. At regeneration, we are forgiven of our sins and at that instant, the Holy Spirit comes into our hearts to dwell and help us wage the battle over future temptations. However, there remains within us a battle between right and wrong due to the carnal mind or Adamic nature—inbred sin.

Then comes the *crisis experience*—that decision to surrender our whole life and everything about us to God. I believe this is the step that best characterizes the RADICAL COMMITMENT since one has to sell out to his own desires, goals and aspirations, making God the ruler over everything in his life. This act of surrender is contrary to our psychological nature of being in charge, as we are born to be very self-centered. Sigmund Freud called this self-centered nature the ID—it's all about me—nothing else or no one else matters as much as ME. Freud theorized we are born with the ID, and the other two parts of the psyche known as the EGO and SUPER EGO develop later in life through what he said would be learning and experience, and thus help to reduce selfishness and keep this self-centered nature in check. Those of us endorsing the Wesleyan doctrine of theology believe that we are born with the sin nature—also referred to as carnality or adamic nature.

continued on page 15 >

Theology In Crisis

by Donald Metz

“Revising Holiness” has become a live issue in the Church of the Nazarene. There is, it seems, a need to present our doctrine in language and terms that are acceptable to the contemporary church. It does appear to be possible to present our doctrine in language understood and accepted.

But the problem is that in doing our “revising,” we might also reject our heritage. And if we reject our heritage, will we lose our identity? And if we lose our identity do we have any reason to exist as a church?

It is clear that our Wesleyan heritage includes specific reference to a second blessing and to entire sanctification. In a letter written to a Mrs. Barton on October 8, 1774, John Wesley encouraged her in this way: “It is exceeding certain that God did give you the second blessing, properly so called. He delivered you from the root of bitterness, from inbred sin as well as actual sin. And at that time you were enabled to give Him all your heart.”¹

Earlier, Wesley had asked: “Was your second deliverance wrought while I was at Beverly? At the time of the sermon, or after it?”²

Pastors’ reports to Wesley included references to a “second blessing.” The report of the pastor at Barnard-Castle on June 7, 1763, stated: “Within 10 weeks, at least 20 persons have found peace with God, and 28 the great salvation. This morning before you left us one found peace, and one the second blessing, and after you were gone, two more received it.”³

Wesley’s writings also use the term “entire sanctification” in reference to a second crisis. In Wesleyan theology, justification leads directly to deliverance from sin and the new birth, which is often called *initial sanctification*.

On June 27, 1760, Wesley wrote to a Miss March: “Everyone, though born of God in an instant, yea, and sanctified in an instant, yet undoubtedly grows by slow degrees, both after the former and latter change.”⁴ Here is progressive sanctification.

In answer to a question as to what the New Testament gives as grounds for expecting to be saved from all sin, Wesley replied: “Undoubtedly it does both in prayer and commands....” Then he refers to prayers for entire sanctification.⁵ Then he adds a long exposition of prayers related to entire sanctification.

The essence of the problem with a second crisis is that for decades we have been subjected to conflicting concepts that either weaken or modify a second crisis.

I speak of the marked casual, or indifferent, approach to Pentecost. Pentecost is vital and dynamic—after all, the church was born at Pentecost. So shy do we reject our birthday? There has been also the introduction of a modest modalism in recent years. We advocate using Trinitarian language, but suggest that an emphasis on the Holy Spirit is tritheism! But of all the approaches to the crisis experience, the Wesleyan approach called for the centrality of the work of the Holy Spirit. A third trend in some areas has been the acceptance of a lower view of Biblical inspiration and authority. These approaches have, in a sense, severed our spiritual life from the presence and power of the Holy Spirit.

It is possible to present our holiness heritage in terms that are understandable and acceptable. With a worldwide interest in the holy life by the general church, it would be a tragedy if we rejected our heritage. We need some revising and strengthening in our approach to holiness. Then we could sing with gusto: “Called unto holiness, church of our God.”^{ep}

1 Wesley, *Works*, XII, 378.

2 *Ibid.*, 373.

3 Wesley, *Works*, XIII, 361.

4 *Letters*, 4, 100.

5 Wesley, VIII, 295.



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evangelists give witness to...

The Call

YES, LORD, YES!

by Tracy Rushing

I grew up in evangelism. Born and raised in an evangelistic family cultivated in me a deep desire to serve the Lord. In the 1940s—before I was ever born—my parents, Dee and Bernadene Rushing, formed the Rushing Family Singers with dad's brothers and sisters. For the first three years of my life, we did revivals, meetings and concerts with other traveling musical groups like the Speers, the Blackwood Brothers, the Statesmen Quartet and the Happy Goodmans. But in 1946, my dad felt God leading him and the family into full-time revival music, and they gave up doing concerts. We stayed in revival music, singing 50 weeks a year in revivals, campmeetings and crusades across the country until 1964. So my childhood was spent on the road and in hundreds of churches. From the original Rushing Family Singers came four different singing groups, two pastors, five new churches started and thousands of souls won to Christ.


At the age of 8, I gave my heart to the Lord in a revival meeting, and at that time I knew the Lord was calling me to sing for Him. But I struggled with being entirely sanctified. Growing up in various revivals I had heard (I thought) that if you were sanctified God would call you to the foreign mission field, and I didn't want to do that. But when I was 12 years old, Evangelist C.B. Fugett explained clearly that sanctification didn't mean you *automatically* had to go to the mission field but only that you'd be *totally submissive* to God's will for your life. So I fully consecrated my life to the Lord and to His service.

Through my adult life, I have continued to trust and faithfully serve God through music ministry, sometimes in

a local church as minister of music, choir member, praise team singer, or sound technician; and over the years I have provided music for revivals and area meetings. But the call I felt on my life for song evangelism never wavered.

In 1991, I was seriously injured in an accident on the job. I was flat on my back in the hospital, looking at never being able to work again, and having plenty of time to pray and search. That's when God spoke to me and reminded me of what He had called me to do when I was 8 years old. He reminded me of the 25th chapter of Matthew and the parable of the talents. The three servants in this parable were entrusted with money on behalf of their master. To me, these talents represent more than just money. The talents represent any kind of resource we are given. God gives us time, gifts and other resources according to our abilities and He expects us to invest them wisely. We are responsible to use well what God has given us. The issue is not how much we have but how well we use what we have. I said, "Lord, if You will heal me to the point that I can be on my feet—not to take away all of my pain—with your help I will sing whenever and wherever the door opens." And I have tried to stand by that promise.

In 1997, God blessed me with a very talented wife and partner in ministry. Terri (Knell) was raised in the First Church of the Nazarene in Carthage, Missouri, where she has served as pianist, choir member/director, praise team singer, soloist and Women's Ministries director. Terri is a gifted pianist and vocalist and a true helpmate in ministry. Sidney, our 5-year-old son, also travels with us.

We are working hard at getting our names and our music ministry known to reenter the field where I grew up. Have there been times when I have questioned the Lord's call upon my life? Yes. But God has reassured me again and again of His plan and purpose and that He is more than able to keep that which I have committed unto Him. I know that since God called us, He will make a way so that we can be used in music ministry to see people saved. God is opening more doors for us every day. We want to continue to fulfill the call of God that's on our hearts. My response to the Lord is still the same as it was as an 8-year-old boy: "Yes, Lord, yes!" 

Tracy and Terry Rushing

Carthage, MO

Commissioned Song Evangelists

Church of the Nazarene



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Can a Gift Be Given?

Reflections on the Crisis of the Crisis

by Henry W. Spaulding II

There remains in our time one great question regarding a theology of holiness—“Can a gift be given?” This question is answered in one way or the other in pulpits, classrooms and around altars week by week in the Church of the Nazarene. Our great church was born in the fires of the “Pentecostal gift,” and the gift was poured out in the hearts and minds of people lost in human striving. Camp meetings, revivals and holiness theology were sustained by the heartfelt conviction that a gift can be given. Yet the sobering reality of our time is that we must ask again if the gift can be given. This is our question, and the vitality of the Wesleyan-Holiness tradition depends upon our answer.

John Wesley, an 18th century scholar and minister, was bound in his attempt to earn his salvation. He sought by self-denial and meticulous discipline to find peace in his searching heart. Yet those human attempts at salvation were a dismal failure until one night at the Fetter Lane Society at 8:45 his heart was “strangely warmed.” It is at this point that John Wesley accepted the gift, and from that point forward his life embraced a “real” holiness for all Christians. Those who have followed Wesley often found it difficult to accept the audacious claim that full salvation is a free gift that comes in a moment by faith. Many have sought to clarify and sustain the apparent fragility of a “theology of gift” by seeking an experience. Others have turned holiness into a solemn duty. Yet every such attempt ends with an unacceptable “works righteousness” or “an emotion driven” faith that betrays the vitality of Wesleyan-Holiness theology. There is but one question in our time—Can a gift be given? The way we answer this question will determine the depth and breadth of Wesleyan-Holiness theology for the next generation.

After all, theology is dependent upon a “theology of gift” for any intellectual and spiritual coherence. Without a God who graciously reveals himself there would be no genuine God-talk in or out of the Church. Each generation attempts to build its own Tower of Babel, but God has a way of undoing our attempts to work our way to Him using reason alone. It is the “Pentecostal gift” that finally undoes our efforts by the outpouring of God’s Spirit upon all. Peter stands on the Day of Pentecost to quote the prophet Joel, “*in those days I will pour out my Spirit*” (Acts 2: 18b). In other words, it is a gift of God that opens our eyes to see and enables our hearts to embrace the gift.

Immanuel Kant, the late 18th century philosopher, refused the gift. For Kant, revelation/gift is not sufficient

for understanding God.

In fact, no talk about God predicated on revelation can be taken seriously. All such talk must be within the limits of reason alone. Yet Kant, who was a Christian, still wanted to talk about God, but without a trajectory of gift. In order to do this Kant replaced gift with morality. This move places our own reason and choosing above the gift. The move to morality and away from gift has turned out to be an appealing option for modern Christianity and in some sense recent holiness theology. Therefore, no gift is needed. The gift does not need to be given.

This leads us directly to the underlying question regarding the crisis of the crisis. The Church of the Nazarene was born in the consciousness of a theology of gift. Somehow it was possible at the turn of the 20th century to believe that God “Christianized” Christianity by the gift of the Holy Spirit. The words of Paul came to define the Nazarenes: “...and hope does not disappoint us, because God’s love has been poured into our hearts through the Holy Spirit that has been given to us” (Rom. 5:5). In order to receive this gift we must simply trust God as Wesley did.

Yet, the tall shadow of Kant came to rest upon the holiness movement in its second and third generation. Now it is less about gift and more about our doing/morality. We came to think of holiness as a discernable achievement constituted by identifiable dress and habits. And while holiness always results in transformation in lifestyle, it is never purely about where we go and what we do. Rather it is the gift that needs to define holiness. Holiness is so much more than being conservative.

Holiness must always be about the radical claim that God frees a person from the bondage and power of sin. Only God can make a person free from the inside out. The words of Ezekiel speak powerfully to this reality, “*I will sprinkle clean water upon you, and you shall be clean from all your uncleanness*” (Ezek 36:25). The problem, of course, is that one can learn to be conservative, but it takes an act of God to be made clean. Can a gift be given? Yes, and unless we begin to view holiness as the gift of God we will be lost in our own striving. The



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continued on page 14 >



FINISHED BUT NOT FINAL: A Look At The Second Crisis

by *Sherman Reed*

I became a disciple of Jesus Christ in 1961. I was a student at Purdue University on my way to becoming a veterinarian. Through the faithful invitations of a wonderful layman from First Church of the Nazarene in Lafayette, Indiana, I finally ran out of excuses for not attending church. That particular time when invited I said yes. The eager response from that unswerving layman was, “How about tonight?” Not accustomed to attending church, I did not know one night from another and this particular week, the church was in a revival. Five of us Purdue students went to church with that burden-bearing layman that night and when the altar call was given, I and three of the other students went to pray. What a crisis...and what a relief! God seemed to bathe me with His presence and I was so different upon returning to my dorm my roommate thought I was crazy. Be that as it may, God brought many changes into my life—all of them I needed and they proved to be good for me.

I did not join the Church of the Nazarene until nearly 18 months later. My pastor was faithful to preach holiness and prepare me for local church membership. Graduating in 1963, receiving a commission in the U.S. Air Force as a second lieutenant, and moving to Southern California were benchmark events for me. Eight weeks after my arrival in California, San Bernardino First Nazarene was in a revival with James Crabtree and Jim Bohi. Two months later, Redlands First Nazarene was in a revival meeting with Paul Martin. Then two months later, San

Bernardino First had Dr. D. Shelby Corlett speak and teach on the foundations of holy living. I still have those notes.

Through preaching and teaching, God was speaking to me about further conditions in my heart. I knew now through my own praying and Bible reading that God wanted to do more in me and to settle some issues and attitudes that were not pleasing to Him. I would pray and obey and then pray and ponder the Scriptures. I felt my relationship with God was not the way He desired and that He wanted permission to function in total control of my life. A crisis was developing.

I recall two special moments in my struggle with God over this control. One was in the revival meeting with Paul Martin. During the altar call, I argued with God that I did not need to go forward to pray that night. God said to me, “One day you will ask people to do this.” I had no idea God meant that one day I would preach, but I knew then—just as I knew that night two years or so before—that God meant business and I must as well. I prayed but wasn’t certain of all I was praying about.

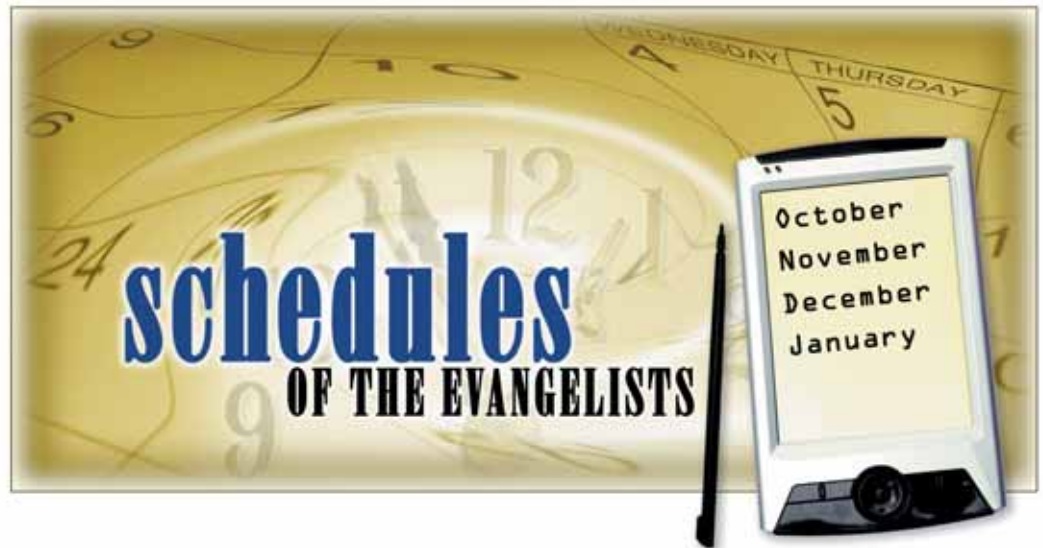
It was weeks later in my apartment all alone that I knelt beside my bed and prayed for God to cleanse and sanctify my heart. Any issue or attitude and the cause had to be dealt with by God. That was the beginning of a new truth for me that would stay with me through my journey. God had so much to teach me, but He needed an obedient and willing heart to work with, and just having forgiveness was not enough. God wanted to do so much more than forgive me.

This was my second crisis in my spiritual journey.

Now singleness of purpose and desire could be identified and lived. God was doing a finished but not final work that only He can do. This was the beginning of a whole new experience and fellowship with my Heavenly Father. God will work in us only to the extent we allow. In my life, God knew that I did not understand and that more was in my heart in opposition to Him than I realized. That opposition needed to be revealed to me. He was faithful to show me my inner life as it really was. It took time for my second crisis to come to fruition, but there came the moment in time when I could say it was finished—*yet the journey was not final.*

My father-in-law was a builder and concrete man. I can still see him floating, working, trolling and adjusting soft cement for hours until the finish was just the way he wanted it. Once he had given it his best work and approval, the project was now ready for the test of time and critique. It was finished but not final, for it was made for a special purpose. Similarly, being entirely sanctified allows for a proper relationship with God that continually develops and ever grows. W.M. Greathouse in his book, *Love Made Perfect*, said that “entire sanctification is more than an experience. It is a life changing work of God’s grace that purifies the heart from its self-idolatry, perfects it in the love of God and neighbor, and accelerates the believer’s growth in Christlikeness” (p.96).

continued on page 17 >



ADAMS, DAVID AND CHARLENE

Oct 7 Fairmont, WV (Concert) Fairmont First
 Oct 14 Denton, MD (Concert)
 Oct 20-21 Greenfield, IN (Revival) Trinity Park UMC
 Oct 26-28 Fort Wayne, IN (Revival) Fort Wayne Grace Point
 Nov 4 Sandusky, OH (Concert) Sandusky Community
 Nov 11-14 Muncie, IN (Revival) Muncie First
 Nov 16 Pickerington, OH (Concert)
 Nov 18 Logan, OH (Concert)
 Dec 13 Westfield, IN (Concert) IMMI
 Dec 23 Indianapolis, IN (Concert) RCA Dome
 Dec 30 Indianapolis, IN (Concert) Indianapolis Southwest
 Jan 13 Fort Myers, FL (Concert) Fort Myers First

ADAMS, GERALD W.

Oct 7 Grant City, IN (Pulpit Supply) Grant City Wesleyan
 Oct 14 Fishersburg, IN (Pulpit Supply) Fishersburg Wesleyan
 Oct 25 Shirley, IN (Concert) Murray's Market
 Nov 11 Champagne, IL (Pulpit Supply) Judson Chapel Baptist
 Nov 18 Mars Hill, IN (Pulpit Supply) Free Methodist Church
 Nov 23-24 Brownsburg, IN (Concert)
 Dec 3 Georgetown, IL (Concert) Vermillion Grove Friends Church
 Dec 3 Danville, IL (Concert) Danville Northside
 Dec 31 Indianapolis, IN (Concert) Indianapolis Southwest
 Jan 12 Fairmount, IL (Concert) Greer Building

ADAMS, MICHAEL D.

Sep 30-Oct 3 Dublin, GA (Revival) Dublin First
 Oct 7-10 Waycross, GA (Revival) Waycross First
 Oct 14-17 Wellsburg, WV (Revival) Free Methodist Church
 Oct 21-24 Chattanooga, TN (Revival) Chattanooga East Ridge
 Oct 28-31 Pelham, TN (Revival) Chapman's Chapel
 Nov 4-7 Marysville, OH (Revival)
 Nov 11-14 Hubbard, OH (Revival)
 Nov 25-28 North Jackson, OH (Revival) North Jackson
 Nov 30-Dec 2 Lenoir City, TN (Revival) Crossroads
 Jan 20-23 Florence, OR (Revival)
 Jan 27-30 Dinuba, CA (Revival)

ARMSTRONG, B. LEON 

Oct 3-7 South Lebanon, OH (Revival) Crossroads
 Oct 17-21 Greensboro, NC (Revival) Greensboro First
 Nov 7-11 Colora, MD (Revival) Rising Sun
 Dec 5-9 Kalamazoo, MI (Revival) Kalamazoo South Side

BELZER, DAVID A.

Oct 7-10 Vassar, MI (Revival)

BENDER, TIMOTHY C. 

Oct 3-7 Shelbyville, TN (Revival) Himesville
 Oct 10-14 Loudon, TN (Revival)
 Oct 17-21 Lawrenceville, IL (Revival) Wesleyan Holiness Church
 Oct 24-28 Shirley, IN (Revival) Friends Church

BEVILLE, W. SHERMAN

Nov 4-7 Rising Sun, IN (Revival)

BIRT, ALVIN LEE

Nov 16-18 Columbus, UT (Prayer Awakening) Waiting School 5

BOLICH, JEREMIAH C.

Oct 5-7 Las Vegas, NV (Youth Ministry) Las Vegas Zone Youth Rally
 Oct 14-17 Morenci, MI (Revival)
 Oct 21-24 Wabash, IN (Revival)
 Oct 26-28 Anderson, IN (Conference) Anderson Parkview
 Nov 4-7 Columbia City, IN (Revival) Columbia City
 Nov 9-11 Lemont, IL (Retreat) Chicago First
 Nov 14-18 Monongahela, PA (Revival)
 Nov 25-28 Reading, MI (Revival)
 Nov 30-Dec 2 Lambertville, MI (Conference) Bedford

Dec 7-9 Elkton, KY (Retreat)
 Dec 10-12 Syracuse, IN (Retreat) Oakwood Conference Center
 Dec 14-16 Caro, MI (Retreat)
 Dec 28-30 Toledo, OH (Conference) Missionary Youth Conference
 Jan 6-9 Prescott Valley, AZ (Revival)
 Jan 11-13 Phoenix, AZ (Conference) Desert Hills Fellowship
 Jan 20-23 Carthage, MO (Revival)
 Jan 25-27 Crowley, TX (Conference) Fort Worth First

BOLING, JERRY D.

Oct 1-7 Flemingsburg, KY (Revival)
 Oct 15-20 Ginghamburg, OH (Revival) Ginghamburg Christian Chapel
 Oct 26 Bentonville, OH (Concert) Bentonville Christian Union
 Oct 29-Nov 4 Argillite, KY (Revival)
 Nov 12-17 Grayson, KY (Revival) Oakland Christian Holiness
 Nov 26-Dec 1 Lewis Co., KY (Revival) Cottageville Church
 Dec 3-8 Olive Hill, KY (Revival) James Chapel Church

BOND, GARY C. 

Sep 30-Oct 3 Rock Hill, SC (Revival) Rock Hill Trinity
 Oct 7-10 Helena, AL (Revival) Trinity
 Oct 21-24 Richmond, KY (Revival) Richmond First
 Oct 28-31 Mt. Sterling, OH (Revival)
 Nov 4-7 Charleston, WV (Revival) Charleston Valley Grove
 Nov 11-14 Muncie, IN (Revival) Muncie First
 Nov 18-21 Bethel, OH (Revival)
 Nov 25-28 Durand, MI (Revival)

BURKHALTER, G. PAT 

Oct 3-7 Mountain Home, AR (Revival) Mountain Home Twin Lakes
 Oct 10-14 Baytown, TX (Revival) Baytown First
 Oct 17-21 Royalton, IL (Revival) Royalton First
 Oct 24-28 Burlington, IA (Revival) Burlington Flint Hills
 Oct 31-Nov 4 Point Pleasant, WV (Revival)
 Nov 29-Dec 2 Haltom City, TX (Revival) Haltom City Church

CANFIELD, DAVID B.

Oct 5-7 Warren, OH (Revival) Champion
 Oct 14-17 Brandon, FL (Revival) Brandon First
 Oct 21-24 Coal Grove, OH (Revival)
 Nov 4-5 New Matamoras, OH (Revival) New Matamoras
 Dec 31 Jackson, OH (Watch Night Service) Trinity CCCU

CANNON, HARLAN H.

Nov 1-4 Woodburn, OR (Revival) Woodburn Soul's Harbor

CASSELMAN, GERALD H.

Oct 7-12 West Memphis, AR (Pulpit Supply)
 Oct 13-18 Covington, IN (Revival)
 Oct 21-24 Elkhart, IN (Conference)
 Oct 28 West Memphis, AR (Pulpit Supply)
 Nov 1-30 West Memphis, AR (Pulpit Supply)
 Dec 1-31 West Memphis, AR (Pulpit Supply)
 Jan 1-31 West Memphis, AR (Pulpit Supply)

CHRISTENSON, BARBARA J.

Nov 10 Brainerd, MN (Retreat) Brainerd
 Oct 4-6 Wayne, MI (Retreat) New Beginnings Wesleyan Church
 Nov 16-17 Mineapolis, MN (Retreat) District Ladies Prayer Retreat

COVINGTON, NATHAN A.

Sep 30-Oct 3 Arkansas City, KS (Revival)
 Oct 5-7 Cleburne, TX (Retreat) W. TX Lay Retreat-Cmp Arrow Head
 Oct 14-17 Brownstown, IN (Revival)
 Oct 21-24 Spooner, WI (Revival)
 Oct 28-31 Haywood, OK (Revival) Arpelar
 Nov 30-Dec 1 Vici, OK (Seminar/Workshop)
 Nov 2-3 Hutchinson, KS (Sunday School Event) Hutchinson Bethany
 Nov 4-7 Okmulgee, OK (Revival)
 Nov 9-11 Leesburg, VA (Revival)
 Nov 13-18 Ottawa, IL (Revival) Ottawa First
 Nov 25-28 Tuttle, OK (Revival)
 Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering
 Jan 13-16 Abernathy, TX (Revival) Abernathy First
 Jan 27-30 Coweta, OK (Revival)

DABYDEEN, ROBERT D. 

Sep 30-Oct 3 Selma, IN (Revival) Harris Chapel
 Oct 7-10 Versailles, KY (Revival) Versailles Huntertown
 Oct 14-17 Paulding, OH (Revival)
 Oct 21-24 Eldon, MO (Revival)
 Oct 28-31 Rock Hill, SC (Revival) Rock Hill First

DEGENKOLB, WILLIAM B.

Oct 2-7 Howard, PA (Revival) Summit Hill Wesleyan Church
 Oct 19-21 Tipton, IN (Other Event) Trinity Wesleyan Church-100th Anniv
 Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering
 Jan 5-Feb 28 McAllen, TX (Mission Trip) Taylor Christian School-Mission Ev.

DELL, JIMMY 

Sep 30-Oct 3 Dinuba, CA (Revival)
 Oct 4-7 Conway, AR (Revival) Conway First
 Oct 9-14 Anna, IL (Revival) Anna First
 Oct 21-24 Jasper, IN (Revival)
 Nov 4-7 Conway, AR (Revival) Conway First
 Nov 11-14 Apopka, FL (Revival) Apopka Calvary
 Dec 10- Syracuse, IN (Retreat) Evangelists' Gathering
 Jan 6 Coolidge, AZ (Pulpit Supply) Coolidge Valley Community Fellowship

DONNERBERG, JOHN J.

Sep 30-Oct 3 Fombell, PA (Revival) Zelenopole
 Oct 7-10 West Milton, OH (Revival)
 Oct 14-17 Carey, OH (Revival) Ridge Chapel
 Oct 21-24 Tulsa, OK (Revival) Tulsa Regency Park
 Oct 28-31 Neosho, MO (Revival)
 Nov 4-7 San Antonio, TX (Revival) San Antonio East Terrell Hills
 Nov 11-14 Atoka, OK (Revival)
 Nov 15-18 Yukon, OK (Revival) Yukon First
 Nov 25-28 McAllen, TX (Revival) McAllen First

DOWNING, ANN S.


Oct 7 South Point, OH (Concert)
 Oct 11-12 Branson, MO (Concert) GMT Ozark Premier Concert
 Oct 19 Sparta, TN (Concert) Pistole Baptist Church
 Oct 21 Fairburn, GA (Concert) Bethlehem Baptist Church
 Oct 28 New Castle, IN (Concert) Memorial Wesleyan Church
 Nov 11 Elkton, KY (Concert)
 Nov 17 Rome, GA (Christmas Banquet) Baptist Women's Christmas Banquet
 Dec 2 Las Vegas, NV (Concert) Las Vegas Christ Community
 Dec 9 Calhoun, GA (Concert) Trinity Baptist Church
 Dec 9 Kimmunity, IL (Concert) Kimmunity Christian Church
 Jan 6 Vancouver, WA (Concert) Vancouver Fourth Plain

ELLENBERG, ELIZABETH B.

Oct 12-14 Franklin, PA (Retreat) Ladies Retreat
 Nov 16-18 Columbus, OH (Seminar/Workshop) Waiting School 5

FLINT, ROBERT E.

Sep 27-Oct 25 Marysville, OH (Other Event) Ministry Training Center
 Oct 7-11 Marysville, OH (Evangelism Focus) Taking It To The Streets
 Oct 15-26 Findlay, OH (Evangelism Focus) Winebrennar Seminary
 Nov 4-7 Texarkana, TX (Revival) North Texarkana
 Nov 10-14 Mesquite, TX (Revival)
 Dec 3-17 Marysville, OH (Evangelism Focus) Ministry Training Center
 Jan 13-16 Sebring, OH (Revival) Sebring First
 Jan 21-31 Marysville, OH (Evangelism Focus) Ministry Training Center

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

FOX, JEREMY

Oct 7 Fairmont, WV (Concert) Fairmont First
 Oct 14 Denton, MD (Concert)
 Oct 20-21 Greenfield, IN (Revival) Trinity Park UMC
 Oct 26-28 Fort Wayne, IN (Revival) Fort Wayne Grace Point
 Nov 4 Sandusky, OH (Concert) Sandusky Community
 Nov 11-14 Muncie, IN (Revival) Muncie First
 Nov 16 Pickerington, OH (Concert) Pickerington
 Nov 18 Logan, OH (Concert) Logan
 Dec 13 Westfield, IN (Concert) IMMI
 Dec 23 Indianapolis, IN (Concert) RCA Dome
 Dec 30 Indianapolis, IN (Concert) Indianapolis Southwest
 Jan 13 Fort Myers, FL (Concert) Fort Myers First

GALLIMORE, DAVID A.

Oct 7-10 Huntington, WV (Revival) Huntington First
 Oct 14-17 Mentor, OH (Revival) Mentor Lighthouse Community
 Oct 21-24 Springfield, IL (Revival) Springfield Trinity
 Oct 28-31 Dalton, GA (Revival) Dalton First
 Nov 4-7 Empire, OH (Revival) U.M. Church
 Nov 11-14 Pekin, IL (Revival) New Covenant Church of God
 Nov 25-29 Macon, GA (Revival) United Community Church
 Dec 2-5 Alapaha, GA (Revival) Glory United Methodist Church
 Jan 13-16 Fort Oglethorpe, GA (Revival) Battlefield Parkway
 Jan 20-23 Alma, GA (Revival) Alma First
 Jan 27-30 Macon, GA (Revival) Evangelist Church

GESSNER, DON AND SHIRL

Oct 1-31 Indianapolis, IN (Evangelism Focus) Indianapolis Grace Pointe
 Nov 1-30 Indianapolis, IN (Evangelism Focus) Indianapolis Grace Pointe
 Dec 1-9 Indianapolis, IN (Evangelism Focus) Indianapolis Grace Pointe
 Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering
 Dec 13-31 Indianapolis, IN (Evangelism Focus) Indianapolis Grace Pointe
 Jan 1-31 Indianapolis, IN (Evangelism Focus) Indianapolis Grace Pointe

GRAY, ROBERT H.

Oct 7-10 Meade, KS (Revival)
 Oct 14-17 Elkhart, KS (Revival)
 Oct 21-24 San Jose, CA (Revival) San Jose Cambrian Park
 Nov 2-4 Hillview, KY (Retreat) Kentucky Lay Retreat
 Nov 11-14 Winchester, TN (Revival)

GREENWAY, KENNETH NEAL

Sep 30-Oct 5 Concord, NC (Revival) Broadus Baptist
 Oct 7-11 Burlington, NC (Revival) Shamrock Evangelical Methodist
 Oct 14-17 Troy, NC (Revival) Callicutt Wesleyan
 Oct 21-28 Trinity, NC (Revival) Mt. Olive Wesleyan
 Nov 4-7 Maiden, NC (Revival) Maiden Wesleyan
 Nov 11-14 North Myrtle Beach, SC (Revival) Faith Wesleyan
 Nov 15-18 Carthage, NC (Revival) Quaker Community Friends
 Nov 25-28 Waycross, GA (Revival) Wesleyan Faith Temple
 Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering
 Jan 20-23 Hillsborough, NC (Revival) Hillsborough Wesleyan

HAINES, GARY W. (T)

Oct 4-6 Scottsville, TX (District Assembly) Dallas District Prime Time Retreat
 Oct 7-10 Sulphur Springs, TX (Revival) Sulphur Springs
 Oct 21-24 Pasadena, TX (Revival) Pasadena First
 Nov 4-7 Dover, TN (Revival) Dover First
 Nov 11-14 Grand Junction, CO (Revival) Grand Junction Rescue Mission
 Nov 25 Thornton, CO (Sunday Service) Denver ThornCreek
 Nov 30-Dec 2 Longmont, CO (Revival)
 Jan 6 Englewood, CO (Revival) Denver First
 Jan 20-23 Naples, FL (Revival) Naples First

HAMPTON, DEBORAH ANN

Oct 3 Portage, IN (Other Event) In-Fountainview Place
 Oct 5 Valparaiso, IN (Other Event) In-Canterbury Place
 Oct 6 Portage, IN (Evangelism Focus) Portage Grace
 Oct 13 Shelby, IN (Evangelism Focus) Gospel Lighthouse
 Oct 15 Hobart, IN (Evangelism Focus) Miller's Manor
 Oct 17 Valparaiso, IN (Evangelism Focus) Alterra Place
 Oct 17-21 Valparaiso, IN (Revival) South Haven
 Oct 26 Merrillville, IN (Evangelism Focus) Northlake Rehab
 Nov 2 Valparaiso, IN (Evangelism Focus) Canterbury Place
 Nov 7 Portage, IN (Evangelism Focus) Fountainview
 Nov 13 Chesterton, IN (Evangelism Focus) Waters of Duneland
 Nov 19 Hobart, IN (Evangelism Focus) Miller's Manor
 Nov 30 Merrillville, IN (Evangelism Focus) Northlake Rehab
 Dec 5 Portage, IN (Evangelism Focus) Fountainview
 Dec 7 Valparaiso, IN (Evangelism Focus) Canterbury Place
 Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering
 Dec 12 Valparaiso, IN (Evangelism Focus) Alterra Place
 Dec 17 Hobart, IN (Evangelism Focus) Miller's Manor
 Dec 22 Valparaiso, IN (Other Event) Light Of Life
 Dec 28 Merrillville, IN (Evangelism Focus) Northlake Rehab
 Jan 2 Portage, IN (Evangelism Focus) Fountainview
 Jan 4 Valparaiso, IN (Evangelism Focus) Canterbury Place
 Jan 21 Hobart, IN (Evangelism Focus) Miller's Manor
 Jan 25 Merrillville, IN (Evangelism Focus) Northlake Rehab

HANCOCK, TIMOTHY B. (T)

Sep 30-Oct 3 Birdsboro, PA (Revival)
 Oct 7-10 Oak Hill, WV (Revival)
 Oct 14-17 Woodward, OK (Revival)
 Oct 21-24 Mattoon, IL (Revival) Mattoon East Side
 Oct 28-31 Fremont, OH (Revival)

HARRINGTON, F. MILTON

Oct 26-27 Spartanburg, SC (Revival) Spartanburg First

HICKS, JOHN DAVID

Sep 30-Oct 3 Victor, MT (Revival) Bitterroot (Victor)
 Oct 7-10 Jackson, MO (Revival)
 Oct 21-24 LaMoore, ND (Revival)
 Nov 4-7 Buena Park, CA (Revival) Buena Park First
 Nov 11-14 Hermiston, OR (Revival)

HISE, RON L.

Oct 20 North Judson, IN (Other Event) North Judson High School
 Oct 26 Portage, IN (Youth Ministry) Portage High School

HUCKER, LARRY K.

Oct 3-7 Berne, IN (Revival)
 Oct 17-21 Marion, IL (Revival) Marion First
 Oct 24-28 Mount Vernon, IL (Revival) Mount Vernon Faith
 Nov 2-4 Mount Carmel, IL (Revival) Mount Carmel
 Nov 7-11 Decatur, IL (Revival) Decatur Oak Grove

HUDDLESTON, BILLY A.

Sep 30-Oct 3 Sikeston, MO (Revival) Sikeston First
 Oct 6-10 Ripley, WV (Revival)
 Oct 14-17 Cory, IN (Revival) Cory Community
 Oct 21-24 Portsmouth, OH (Revival) Portsmouth First
 Oct 28-31 Cincinnati, OH (Revival) Cincinnati Lockland
 Nov 4-7 Sterling, IL (Seminar/Workshop) Sterling First
 Nov 11-14 Morgantown, WV (Revival) Morgantown First
 Nov 18-21 Felicity, OH (Revival)
 Nov 25-28 Zanesville, OH (Revival) South Zanesville
 Dec 2-5 Cambridge City, IN (Revival) Cambridge City
 Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering

HUDSON, JOHN T

Oct 21 El Paso, TX (Drama) El Paso Open Gate Community

HUTCHISON, GORDON R.

Oct 23-27 Madison, IN (Revival) Madison First

JACKSON, PAUL & TRISH

Oct 22-27 Branson, MO (Conference) Country Gospel Music Assn. International Conventio

JONES, EDDIE R.

Oct 7 Paoli, IN (Drama) Friends Church

KYONKA, JAMI MARGUERITE

Oct 2-30 Belfontaine, MO (Other Event) Missouri Division Youth Services

LACOMBE, CHARLES AUGUST

Oct 7-10 East Charleston, VT (Revival) East Charleston Vermont
 Oct 24-28 Bedford, PA (Revival)
 Nov 2-4 Harrisonville, PA (Revival) Pleasant Ridge
 Nov 6-11 Alum Bank, PA (Revival) Alum Bank Nazarene Church
 Nov 13-18 Petersburg, PA (Revival)
 Jan 16-19 Mechanic Falls, ME (Revival) Mechanic Falls

LANKFORD, E. WALES

Oct 14-21 West Plains, MO (Revival) Cornerstone
 Nov 14-18 Pueblo, CO (Revival) Pueblo Belmont

LEAGUE, PAUL DANIEL

Sep 30-Oct 3 Kearney, NE (Revival) Kearney
 Oct 7-12 Kalispell, MT (Revival) Kalispell First
 Oct 14-17 Pablo, MT (Revival)
 Oct 21-24 Brookfield, MO (Revival)
 Oct 28-31 York, NE (Revival) York New Life
 Nov 4-7 Yuma, CO (Revival) Yuma First
 Nov 11-14 Goodland, KS (Revival) Goodland
 Nov 25-28 Galena, KS (Revival) Galena Parkhill
 Dec 2-5 Cozad, NE (Revival)

LECKRONE, LARRY D. (T)

Sep 29-Oct 3 Hermitage, PA (Revival) Hermitage Gentle Shepherd
 Oct 6-10 Manchester, CT (Revival)
 Oct 13-17 Keene, NH (Revival)
 Oct 20-24 Lake Placid, NY (Revival)
 Oct 27-31 Syracuse, NY (Revival) Syracuse Christ Community
 Nov 3-7 Binghamton, NY (Revival)
 Nov 10-14 Owego, NY (Revival)
 Nov 17-21 Centerville, PA (Revival) Riceville
 Nov 24-28 Cumberland, MD (Revival) Cumberland First
 Dec 1-5 Fluence, PA (Revival) Confluence
 Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering
 Jan 26-30 Waxahachie, TX (Revival) Living Hope

LEIDY, ARNOLD G.

Sep 30-Oct 3 Grove City, PA (Revival)
 Oct 6-7 Shadyside, OH (Revival)
 Oct 11-14 Virden, IL (Revival)
 Oct 17-21 Newton, IA (Revival) Newton New Life Community
 Oct 24-28 Sayre, OK (Revival)

LIDDELL, P. L.

Oct 24-28 Lansing, MI (Revival) Lansing First
 Nov 26-Dec 3 Sturgis, MI (Revival)

LIVERSAGE, JERRY J.

Oct 6 Anaheim, CA (Family Outreach) Motel Family Outreach
 Dec 15 Anaheim, CA (Family Outreach) Motel Family Outreach
 Jan 11-13 Phoenix, AZ (Conference) Cross Style Conference

LORD, J. RICHARD

Oct 1- Jan 31 Madison, TN (Pulpit Supply)

MANLEY, STEPHEN L.

Oct 7-10 Harrisonburg, VA (Revival)
 Oct 14-17 Waynesburg, PA (Revival)
 Oct 19-21 Lapeer, MI (Revival)
 Oct 24-29 Abilene, TX (Revival) Abilene First
 Nov 2-4 Carlsbad, NM (Revival) Carlsbad First
 Nov 7-11 Roswell, NM (Revival) Roswell First
 Nov 14-18 Capitan, NM (Revival) Angus
 Nov 30-Dec 2 Lambertville, MI (Revival) Bedford
 Dec 5-9 Valdosta, GA (Revival) Valdosta First
 Dec 14-16 Sebastian, FL (Revival) Sebastian Church at the Cross
 Jan 6-9 Wildomar, CA (Revival) Wildomar Gracepoint
 Jan 11-13 Phoenix, AZ (Revival) Desert Hills Fellowship
 Jan 16-20 Temple, TX (Revival) Temple First
 Jan 25-27 Crowley, TX (Revival) Fort Worth First
 Jan 30-Feb 3 McAllen, TX (Revival) McAllen First

MILLER, C. WESLEY

Oct 21-24 Enid, OK (Revival) Enid Maine
 Oct 28-31 Coalgate, OK (Revival)
 Nov 11-14 Oklahoma City, OK (Revival) Oklahoma City Lake View Park

MILLHUFF, CHARLES R. (T)

Oct 3-7 Montgomery City, MO (Revival)
 Oct 17-21 Iberia, MO (Revival)
 Oct 29-31 Branson, MO (Other Event) Retired Ministers & Missionaries
 Dec 10-12 Syracuse, IN (Evangelist Gathering) Oakwood Conference Center

MILLS, CARLTON A. (T)

Oct 1-31 N. Ft. Myers, FL
 Nov 1-30 N. Ft. Myers, FL
 Dec 1-31 N. Ft. Myers, FL

MILLS, HENRY L.

Oct 3-7 Sharpsburg, GA (Revival) Sharpsburg First
 Oct 10-14 Woodbury, GA (Revival) Harmony
 Oct 21-25 Gladewater, TX (Revival)
 Nov 16-18 Alvin, TX (Revival)

MITCHELL, ROYCE G.

Oct 3 Cambridge, ID (Concert) First Baptist Church
 Oct 5 Mt. Vernon, WA (Concert) Bethany Covenant Church
 Oct 6 LaPine, OR (Concert) Performing Arts Center
 Oct 7 Redmond, OR (Concert) Redmond Assembly
 Oct 7 Redmond, OR (Concert) Highland Baptist
 Oct 8 Hussum, WA (Concert) Hussum Community Church
 Oct 20 Hermiston, OR (Concert)
 Oct 21 Spokane, WA (Concert) Spokane First
 Oct 22 Colfax, WA (Concert)
 Oct 25 Nampa, ID (Concert) Nampa Civic Center
 Oct 28 Grants Pass, OR (Concert) New Hope Bible Church
 Oct 28 Medford, OR (Concert) Medford First
 Oct 29 Lakeview, OR (Concert)
 Nov 1 Fort Mohave, AZ (Concert) Fort Mohave Christian Joy

Nov 2 Benson, AZ (Concert) Calvary Baptist Church
Nov 3 Tucson, AZ (Concert) First Baptist Church of Catalina
Nov 4 Tucson, AZ (Concert) Christ Community Church
Nov 9-10 Eugene, OR (Concert) First Baptist-PGMA Festival
Nov 11 Bend, OR (Concert)
Nov 16 Boise, ID (Concert) Covenant Presbyterian Church
Nov 17 Moses Lake, WA (Concert) High School Auditorium
Nov 18 Wenatchee, WA (Concert) First Presbyterian Church
Nov 19 Libby, MT (Concert)
Jan 6 Nampa, ID (Concert) Nampa First

MOORE, NORMAN L. T

Oct 1-3 Findlay, OH (Revival) Findlay First
Oct 5-7 Penn Yan, NY (Revival) White Stone Chapel
Oct 21-24 Roanoke, VA (Revival) Roanoke East Gate
Oct 28-31 McMinnville, OR (Revival)
Nov 4-7 Santa Barbara, CA (Revival) Santa Barbara Coast Community
Nov 25-28 Tilton, IL (Revival) Danville Southside
Jan 13-16 Gainesville, FL (Revival) Gainesville First
Jan 20-23 Mesa, AZ (Revival) Mesa First

NAJARIAN, BERGE SAMUEL

Nov 10-11 Plant City, FL (Revival) Plant City Community

NICHOLAS, CLAUDE G.

Sep 30-Oct 3 Red River, KY (Revival) Red River Community
Oct 7-10 London, OH (Revival)
Oct 21-24 Defiance, OH (Revival)
Oct 28-31 Springfield, OH (Revival) Springfield High Street
Nov 4-7 Dunbar, WV (Revival)
Nov 11-14 Urbana, OH (Revival)
Jan 27-Feb 2 New Smyrna Beach, FL (Revival) New Smyrna Beach

PERDUE, NELSON S. T

Oct 10-14 Blanchester, OH (Revival)
Oct 17-21 Pekin, IL (Revival) Pekin First
Oct 28-31 Uhrichville, OH (Revival)

PERRY, DAVID L.

Oct 14-17 Clarence, MO (Revival)
Oct 31-Nov 4 Lock Haven, PA (Revival)

PETTIT, BENJAMIN AND AMANDA

Nov 16-18 Columbus, OH (Prayer Awakening) Waiting School 5
Dec 7-9 Archbold, OH (Christmas Gathering) EPM Christmas Gathering
Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering
Jan 7-25 Jackson, MS (Evangelism Focus) Wesleyan Biblical Seminary

PETTIT, ELAINE C. T

Sep 30-Oct 3 Colona, IL (Revival) Grace Community
Oct 7-10 Xenia, OH (Revival)
Oct 14-17 Willard, OH (Revival)
Oct 21-24 Dayton, OH (Revival)
Oct 28-31 Jackson, OH (Revival)
Nov 4-7 Union, MO (Revival) Union Word of Life
Nov 16-18 Columbus, OH (Prayer Awakening) Waiting School 5
Nov 25-29 Ottumwa, IA (Revival) Ottumwa Trinity
Dec 7-9 Archbold, OH (Retreat) EPM Christmas Gathering
Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering

PETTIT, JEREMY MATTHEW

Sep 30-Oct 3 Colona, IL (Revival) Grace Community
Oct 7-10 Xenia, OH (Revival) Xenia
Oct 14-17 Willard, OH (Revival)
Oct 21-24 Dayton, OH (Revival)
Oct 28-31 Jackson, OH (Revival)
Nov 4-7 Union, MO (Revival) Union Word of Life
Nov 16-18 Columbus, OH (Prayer Awakening) Waiting School 5
Nov 25-29 Ottumwa, IA (Revival) Ottumwa Trinity
Dec 7-9 Archbold, OH (Retreat) EPM Christmas Gathering
Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering

PICKLE, ROBERT G.

Sep 30-Oct 3 Malden, MO (Revival) Malden First

PORTER, REVA HELEN

Oct 12-14 East Point, GA (Revival) East Point

RAEBURN, STEPHEN AND JANET

Oct 13 Northville, MI (Conference) Detroit First
Oct 20-21 Frankfort, IN (Evangelism Focus) Frankfort First
Nov 9-10 Detroit, MI (Conference) One Way Street Festival
Nov 16-18 Columbus, OH (Prayer Awakening) Waiting School 5
Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering

REAGLE, RONALD L.

Oct 1-Dec 30 Butler, PA (Pulpit Supply) Butler First

RICHARDS, LARRY AND PHYLLIS

Oct 17-21 Terre Haute, IN (Revival) Terre Haute South Side

RITTSBERG, DEL

Oct 3-7 Bettendorf, IA (Revival)
Oct 10- Rogersville, MO (Revival) Harvest Community
Oct 21- Cedar Rapids, IA (Revival) Oakland
Oct 28- Indianola, IA (Revival) Hew Hope
Nov 4- Alberta, MN (Revival)
Nov 11- Oskaloosa, IA (Revival) New Hope Free Methodist
Nov 16- Estherville, IA (Revival)
Dec 10- Syracuse, IN (Retreat) Evangelists' Gathering

ROACH, JERRY & BARBARA

Sep 30-Oct 3 Claremore, OK (Revival) Claremore
Oct 7-10 Burton, MI (Revival) Flint South
Oct 20 Cavert City, KY (Concert) Smith Family Homecoming Jubilee
Oct 27 Humboldt, TN (Concert) UBN TV Show
Nov 1-3 Paducah, KY (Conference) WKGM Quartet Convention
Nov 4 Jackson, TN (Revival) People's Chapel
Nov 11-14 Benton, KY (Revival)
Nov 17 Franklin, TN (Concert) Franklin Community of Faith
Nov 30-Dec 2 Pigeon Forge, TN (Concert) Christmas in the Smokies
Dec 2 Lenoir City, TN (Concert)
Dec 2 Lenoir City, TN (Concert) Crossroads
Dec 9 Mount Vernon, IN (Concert) Mount Vernon First
Dec 9 Indianapolis, IN (Concert) Indianapolis Grace Pointe
Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering

ROACH, CLIFFORD W.

Oct 1-31 Paris, TN (Pulpit Supply) Paris First

ROBINSON, TED L.

Oct 14-17 Uniontown, OH (Revival) Akron Trinity

ROTH, RONALD W.

Oct 2-7 Inez, KY (Revival) Turkey Creek
Oct 9-14 West Charleston, WV (Revival) Charleston North Side
Oct 2-7 Inez, KY (Revival) Turkey Creek
Oct 9-14 West Charleston, WV (Revival) Charleston North Side
Oct 28-31 Anderson, MO (Revival) Goodman Banner
Nov 6-11 Sparta, TN (Revival)
Nov 13-18 Sweetwater, TN (Revival)

RUSHING, TRACY AND TERRI

Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering

SCUTT, M. V.

Oct 7-10 Pittsfield, IL (Revival)
Oct 14-17 Portsmouth, OH (Revival) Portsmouth First

SHARP, JOSEPH L.

Oct 1-Jan 30 Fort Wright, KY (Pulpit Supply) Covington Central

SHARPE, VANCE AND JEANNIE

Oct 5-7 Skycroft, MD (Evangelism Focus) Solo-Con East Skycroft Resort

SHAVER, CHARLES F.

Sep 30-Oct 3 Claremore, OK (Revival) Claremore
Oct 6-10 Nauvoo, AL (Revival) Saragossa
Oct 13-17 Birmingham, AL (Revival) Birmingham Forestdale
Oct 27-31 Columbia, MO (Revival) Rockbridge Church of God Holiness
Nov 3-7 Havana, IL (Revival)
Nov 10-14 Wichita, KS (Revival) Wichita West Side
Dec 1-5 Massillon, OH (Revival) Massillon First
Dec 10-12 Syracuse, IN (Retreat) Evangelists' Gathering
Jan 12-16 Sharpsburg, GA (Revival) Sharpsburg First
Jan 26-30 Overland Park, KS (Revival) Overland Park Antioch

SHELLENBERGER, SUSIE

Oct 3-5 Charlotte, NC (Conference)
Oct 12-13 Nashville, TN (Other Event) CLOSER: Trevecca Naz. University
Oct 19-20 Fort Wayne, IN (Retreat) Wesleyan Women's Retreat
Nov 9-10 West Harrison, IN (Retreat) SW OH District Nazarene Women's Retreat
Nov 16-17 Charlotte, NC (Retreat) CLOSER: Mom's & Daughters
Jan 11-13 Huntsville, AL (Revival) Huntsville First
Jan 25-26 Bethany, OK (Retreat) NW OK District Women's Retreat

SMITH, DUANE T

Oct 3-7 Mount Vernon, IN (Revival) Point Township
Oct 14-17 Decatur, IL (Revival) Decatur Parkway
Oct 21-24 Fostoria, OH (Revival) Trinity United Brethren in Christ
Oct 28-31 Newport, TN (Revival)
Nov 7-11 Douglasville, GA (Revival) Douglasville First

THOMPSON, L. ALAN

Oct 13-17 Hagerstown, MD (Revival) Hagerstown
Oct 20-24 Webster Groves, MO (Revival) St. Louis Webster Groves

TIMKO, KIMBERLEY K.

Oct 6 Marion, SC (Evangelism Focus) Wing & Prayer Cafe
Oct 7 Lamar, SC (Concert) Christian Pathway Church
Oct 14 Fountain Inn, SC (Drama) Nighton Chapel Wesleyan
Oct 21 Goose Creek, SC (Concert) Charleston Calvary
Nov 17 Florence, SC (Concert) Willow Creek Baptist
Nov 24 Chesnee, SC (Concert) Chesnee Music Center
Dec 31 W. Columbia, SC (Music Ministry) Lion Of Judah Church
Jan 13 Spartanburg, SC (Concert) Solid Rock Church
Jan 19 Marion, OH (Evangelism Focus) Wing & Prayer Cafe
Jan 26 West Columbia, SC (Concert) Springdale Baptist

TSO, ALVIN C.

Oct 1-7 Page, AZ (Campmeeting) Nazarene Tso Ranch Campmeeting

ULMET, WILLIAM A. (T)

Sep 30-Oct 4 Pineville, LA (Revival) Pineville First
Oct 7-10 Irvine, KY (Revival) Irvine First
Oct 12-17 Newell, WV (Revival) Newell Glendale
Oct 20-21 Muncie, IN (Revival) Muncie South Side
Oct 23-28 Alma, MI (Revival)
Nov 11-14 Fayetteville, TN (Revival) Fayetteville
Nov 18-21 Manning, SC (Revival) Manning New Start Community
Nov 25-28 Greenfield, IN (Revival) Greenfield First
Nov 30-Dec 2 Bennettsville, SC (Revival) Bennettsville First
Dec 5-9 Logansport, IN (Revival) Logansport First
Jan 6-9 Tallahassee, FL (Revival) Tallahassee First
Jan 13-16 Melbourne, FL (Revival) Melbourne Harbor City
Jan 20-23 Orangeburg, SC (Revival) Orangeburg Memorial
Jan 27-30 Chester, SC (Revival)

WESLEY, RONALD E.

Oct 1-DEC 30 Elkton, KY (Pulpit Supply)

WETNIGHT, RICHARD M.

Oct 4-7 Plainfield, IN (Revival) United Community
Oct 24-28 Plainfield, IN (Revival) United Community

WHITWORTH, MARCUS A.

Oct 7-10 Burlington, IA (Revival) Burlington First
Oct 14-17 Carey, OH (Revival) Ridge Chapel
Oct 21-24 Hamlin, TX (Revival)
Oct 28 Owasso, OK (Pulpit Supply) Owasso Silver Creek
Nov 4-8 Grinnell, IA (Revival)
Nov 11 Poteau, OK (Pulpit Supply) Poteau
Nov 25-28 Hominy, OK (Revival)
Dec 7-9 North Huntingdon, PA (Revival) Irwin Norwin
Jan 13-16 Gainesville, FL (Revival) Gainesville First
Jan 26-Feb 3 Grenada, MS (Revival) Grenada First

WILLITS, ERIK ELLSWORTH

Oct 26-28 Mechanicsburg, IL (Retreat) IL District Spiritual Life Retreat
Dec 27-29 Nashville, TN (Conference) Youth Front Winter Youth Conference

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

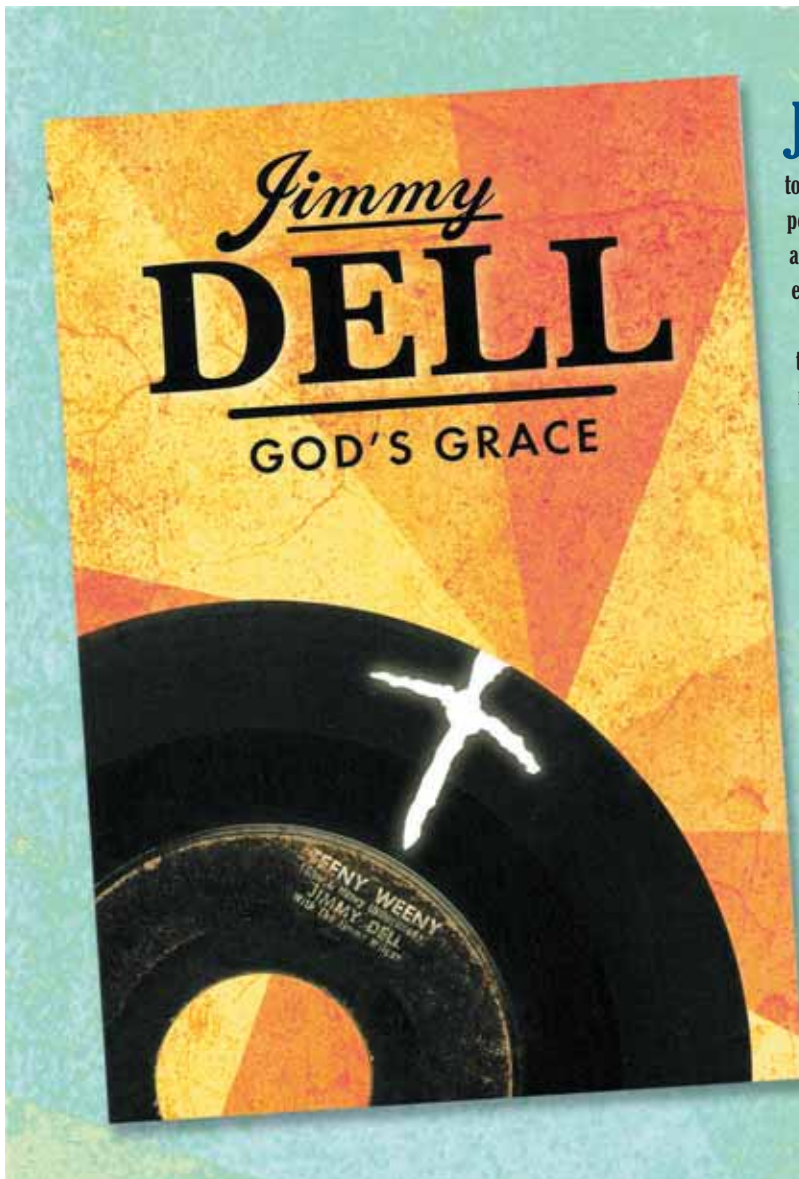


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MY CRISIS > *continued from page 2*

Well, it has more than caught on; it is in large part who we are. Without going into the history of our beginnings out of the American Holiness Movement in the late 1800's and the influence of Phoebe Palmer as well as others, I will say that our church has taken some very sharp turns in the last 20-or-so years. The instantaneous idea has lost favor among many, and thus the instantaneous messenger, the Evangelist; and the event, the Revival. Some see this kind of thing as emotional manipulation and the idea of being changed in a moment impossible.

Our new denominational mission statement says in its seven words, "To make Christlike disciples in the nations." This would work on the foyer wall of any Christian church, regardless of its theology. This mission statement is the result of our leadership's very hard work

and prayerful labor to satisfy all sides of our ongoing debate. The statement needs to be unpacked but it holds great biblical and denominational historical truth within it.

Now for my crisis. I have made the biggest decisions of my life based on this definite second work of grace as defined still in Article X of our Manual. This article is under attack and may soon be changed to fit the new and growing displeasure with its crisis language and secondness thinking. I am a Nazarene because of this distinctive doctrine of the second crisis. Many of our most prominent founding leaders originally left their churches to join the holiness associations over this issue.

The Promise Keepers movement helped us to see the Body of Christ in greater understanding and love. All of this being true, are we to blend in theologically at this

continued on page 18 >

CAN A GIFT BE GIVEN?

> continued from page 7

process will swallow crisis and we will forget that only God can make a person holy.

Samuel Wells, Dean of the Chapel at Duke University, says, “God gives his people everything they need to worship Him, to be his friends, and to eat with Him.”¹ Lately, holiness theology has been defined by a sense of scarcity and reserve, but it is time to say again in the holiness camp that God is sufficient. Even more than that God has overwhelmingly provided for his people. The words of Paul speak to this bountiful grace: “*And because you are children, God has sent the Spirit of his Son into our hearts, crying, ‘Abba! Father!’ So you are no longer a slave but a child, and if a child then also an heir, through God*” (Gal 4:4-6). It is time that Wesleyan-Holiness theology lives again in the conscious appreciation of the faithfulness of a theology of gift. After all, the holiness movement is not in its last days living with a sense of depressing scarcity unless we choose that fate. Holiness theology reflects what God is doing in the world. Therefore, it is necessary that we begin again to spell out a theology of gift.

In order to more fully get at this question—Can a gift be given?—we must pause to consider the triune logic of gift. Perhaps the single greatest theological event in the early church was the development of Trinitarian theology. At the heart of a Trinitarian theology is gift. Augustine, the fifth-century theologian, knew this and understood the trinity as an everlasting gift. The Father speaks in the Son through the Spirit as the Spirit everlastingly returns the praises of the Son to the Father. A Trinitarian theology is central to a theology of gift. As the Three-in-One everlastingly subsist, the love that binds Them pours out into the world as gift. Therefore, a theology of gift is initiated by the Father, effected by the Son and perfected by the Spirit.² Two things are apparent from this: first, the Father is the giver of the Spirit in the Son (gift), and second, the gift is given in time everlastingly. When we see this, it becomes crystal clear that the crisis of the crisis is at its most basic level a Trinitarian problem. Only when we recover a Trinitarian theology will we have the opportunity to think again of holiness as gift. It is the everlasting gift from a Triune God to humanity that displays the goodness and grace of holiness. Augustine already knew this in the fifth century and so did the early holiness movement. Yet in our time we are left with the task of remembering again the words of Paul to the Church at Corinth: “*Now we have received not the Spirit of the world, but the Spirit that is from God, so that we might understand that it is from God, so that we may understand the gifts bestowed on us by God*” (2 Cor. 2:11b).

Holiness depends upon the logic of gift. Once the gift has been given it must be accepted in order to be of any use

at all. Such a recognition effectively denies two perversions of the theology of gift. The first of these is universalism—that is, all will be saved because the gift cannot be refused. The second is called limited atonement. This means that for those God intends to save the gift cannot be refused. Either of these options is antithetical to the gospel of “whosoever will.” Neither of them will sustain a theology of holiness because there is no need for human response—the gift swallows both crisis and process. Therefore, a theology of gift needs cooperant grace in order to be intelligible.³ In other words, God affirms and we accept. Holiness stands or falls on the proposition that we act according to God’s grace. The logic of gift is that it is given and then accepted.

The gift is given to the Church for the benefit of all who will follow Jesus. A theology of gift and the life of holiness depend upon the insight, courage, discipline and passion of a community of people called together by Word and Spirit and sustained by the sacraments. God sanctifies the Church bit by bit as He transforms the lives of people who accept the gift. In fact, one way to think of the Church is as a community of inheritance. Paul writes the Romans concerning the common life of believers: “*We do not live to ourselves, and do not die to ourselves. If we live, we live to the Lord, and if we die, we die to the Lord; so then whether we live or whether we die, we are the Lord’s. For to this end Christ died and lived again, so that he might be God of both the living and the dead*” (Romans 14:7-9). This means that the crisis of the crisis is also an ecclesiological problem. When the Church rises up to preach and teach a theology of gift, when it calls for people to accept the gift in faith and when it faithfully disciplines those who respond, then the crisis of the crisis evaporates. God has not given us just enough; He has given more than we need to be like Him.

Can a gift be given? This is our question, and it requires an answer from every generation. Our answer will be yes if we understand that the gift is from God and God alone. Our answer will be yes if we know that we stand accountable to accept the offer of grace. Our answer will be yes if we know that God has called us to a community that is being sanctified by the work of the Holy Spirit in the hearts and minds of the saints. The crisis of the crisis will no longer exist when we come to see that the same God who strangely warmed the heart of John Wesley stands ready to do the same thing for another generation. Our answer will determine the vitality of the message of holiness. Yes—the gift can be given! **EP**

- 1 Samuel Wells, *God’s Companions: Reimagining Christian Ethics* (Malden, MA: Blackwell Publishers, 2006), 1.
- 2 I am indebted to Robert Jenson for this formulation.
- 3 I first encountered the term cooperant grace in Randy Maddox, *Responsible Grace*



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Professor of Philosophical Theology and
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A RADICAL COMMITMENT TO HOLINESS

> *continued from page 4*

Romans 5:12 documents that we are born with the sins of Adam; when Adam sinned in the beginning, sin entered into the world and all born after Adam have this nature at birth.

Sanctification—that total surrendering of the will to God—removes this nature, otherwise referred to as the carnal mind or carnality. This “surrendering of the will” is man’s part. Such a decision to surrender one’s will is a radical diversion from the inborn psyche of “selfhood” or “self.” God then miraculously cleanses one from this inbred sin (adamic nature), making him a completely different kind of being—we call this “entire sanctification.” Sanctification is to the carnal mind what radical surgery is to cancer—it’s a radical cleansing of inbred sin and it’s the only solution to this problem!

The old-timers used to call this cleansing of the inbred sin “eradication” of the sin nature. Other references to this process included, “putting the unknown bundle on the altar” or “writing a blank check and allowing God to fill in the amount.” Simply stated, one makes God total ruler of his or her life and everything else. Self-love is replaced with “perfect love” and the power to live a pure life despite being human in an impure world becomes possible through God’s grace.


After this initial sanctification and the crisis experience, one enters into what we term as “progressive sanctification.” Progressive sanctification is becoming more and more like Christ as we focus on making our lives a reflection of Him. In progressive sanctification, the sanctified believer has purity of heart despite remaining human; however, God provides the grace necessary to enable him or her to live a pure life even in a sinful, impure world. One who is serious about becoming more like Christ pursues a deeper walk with Him and therefore progressively becomes more knowledgeable about Christ’s love—making his own life a reflection of Christ. Progressive sanctification continues until we reach heaven which then leads us to the stage of sanctification known as “glorification” when we receive our new bodies and minds. Only when we reach heaven will we become completely perfect like Christ!

This radical commitment to holiness is certainly biblically sound, but it is also very good psychology. In practicing psychology for almost 25 years now and in all the training and experience I have had with perhaps thousands of patients during those years, I’ve never found a technique, procedure or medication that is as effective in removing unholy behaviors or habits in ones life as sanctification or this radical commitment to holiness. I have countless numbers of examples of patients who did reach the peace they longed for through committing to holiness. Psychotherapy, psychoanalysis and certain medications

can help treat symptoms, but only heart cleansing can correct or solve the problem!

This radical commitment to holiness seems to correlate well with a sincere desire for treatment or recovery. When a patient first comes to me to correct some addiction or dysfunctional pattern in his life, I look for three basic requirements to help better judge commitment to treatment. Perhaps God desires to see similar things in one who is seriously seeking holiness! First of all, the sincere patient must accept his responsibility for the problem; he must own it. This patient has discarded trying to blame it on someone or something else—his wife, parents, family, his childhood or even potty training. There is no minimization or excusing himself by such excuses as “I’m just human...I guess I weakened...It’s an addiction,” or “I just can’t be perfect!” The sincere seeker of holiness becomes aware of and begins defining sin as sin rather than minimizing it as a mistake, human weakness or addiction.

Secondly, the sincere patient must show a genuine remorse or guilt—not just a superficial inconvenience of being caught. He must realize it is wrong and experience a sincere desire to change. Without genuine remorse, the patient will not feel the need to change and relapse is likely. The sincere seeker of holiness recognizes he is powerless to change sinful habits and the dysfunctional patterns involving sin; he concludes that he must have a godly intervention to solve the problem once and for all.

Thirdly, the sincere patient must demonstrate a decision to change by STOPPING THE BEHAVIOR! In John 8:11, Jesus forgave the woman caught in adultery, but He also advised her to “go and sin no more.” I struggle with people who can’t seem to understand the “no more” part of that verse. I believe that God would not have required that of her had she not had the power to follow His command. I also believe that He requires that of us today. The sincere seeker of holiness sells out—has the crisis experience, becoming entirely sanctified by God’s radical cleansing of the inbred sin (carnality or the carnal mind). Then the sanctified believer begins changing whatever in his life has made him vulnerable to yielding to temptation in the past. That is the human part—that’s taking control of his will by surrendering it to God. Recognizing that sanctification does not safeguard him against temptation, he will place sufficient boundaries in his life to help reduce his vulnerability. He likely will stop going to some places, associating with some folks, viewing questionable websites or visiting certain chat rooms, etc. Essentially, the sanctified believer puts God in charge of his life—HE MAKES GOD THE CEO of his life! 



David E. Miller, PhD , FICPP
Circleville, OH,
Psychologist in family therapy

Revival Fires

unusual breakthroughs of the Holy Spirit in our churches!

Dr. Millhuff,

I trust this letter finds you well and enjoying good days in your ministry. I'm writing to share some reflections on a recent revival we held at the Richfield Church on the Eastern Michigan District. Last year our church scheduled Dr. Gary Haines and began praying for God's blessing on the spring revival. Needless to say, God moved in a tremendous way!

The Richfield Church had not scheduled a revival for several years. One of the first things I did upon coming to Richfield two years ago as pastor was to schedule a revival in hopes that the great heritage of Richfield could be re-established. I cannot express to you in words what this revival meant to the life of the church.

There were several who found Christ as Savior, a couple of our young men settled calls to ministry, relationships were healed and many were sanctified by the Spirit. I preached yesterday morning (the first Sunday following revival) to nearly 900 people who have a brand new hunger for the moving of the Holy Spirit in their lives. I wish everyone who questions the importance of revival in our churches could have been with us over the last few weeks!

I want to thank you for your continued efforts to promote revival in the church. I know the challenge is great and the effort seems overwhelming at times. Let this letter serve as an encouragement to you and the evangelists who tirelessly serve our people. Thank you for all you do to serve Him!

Sincerely in Christ,

Rev. Michael P. Morris, Pastor



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

> *continued from page 8*

Now 46 years later, I have traveled more than half way around the world, been an interceptor weapons controller officer, a military chaplain, a pastor, an evangelist and ambassador for the Chief Army Reserve. And God is still doing much—but only because I faced that second crisis and surrendered control of my inner life to the control of God and allowed Him to cleanse and purify me. That second crisis was a very special door to my future of “easier surrenders,” which E. Stanley Jones calls, “The Divine Yes.”

Someone has said that when you face your worst situation with faith and obedience to God one day you will look back upon that time as your own personal badge of courage. My second spiritual crisis was exactly that for me. Time and space are inadequate here to share all that God has done with me these years.

One cannot deny that God desires a holy people. The Bible has numerous references that call us to be holy. History also indicates that God’s people have searched for a standard of that righteousness—a standard, which reveals what righteous/holy living looks like and how people reflect God’s righteousness. From Genesis to Revelation we are exhorted to be holy. And one may fall prey to extremism (in either direction) when, as someone else has said, “Doing is placed before being and obedience before loving.” Such identifiers can range from the creation of exhaustive lists to total ambiguity and fuzziness. Jesus warned us repeatedly about staying focused and keeping proper perspective. The most appropriate and Biblical standard would seem to be the Jesus model—from His baptism to His ascension. Jesus calls us away from self-centered thinking, which burrows in on itself and makes man rather than God the center of the universe. I find the Jesus model for holy righteous living in John chapters 13-17 and Matthew chapters 4 and 5 to name

“We know it [when one is sanctified] by the witness and the fruit of the spirit.”

—John Wesley

“The second blessing is not in a text, it is in the whole Bible.”

—Samuel Chadwick

two references. These are fleshed out in the writings of Paul and Peter. Within these Holy Scriptures are five areas (another list, if you will) where the teachings of Jesus impact us through a deeper life than initial conversion. The areas are:

- Intimacy with God/Jesus/Holy Spirit
 - Close personal relationships with others
 - Godly thinking—the mind of Christ
 - Godly character—our walk with God
 - Fruitful ministry—Christ living through us
- (*In His image* by Bill Ury and Allan Coppedge, pp. 77-83)

Thus, Jesus establishes in his prayer for his disciples (John 13-17) and the outpouring of the Holy Spirit at Pentecost (Acts 2-4) the priority of “being” before “doing” and “loving” before “obeying.”

The second crisis in my life did not become the end for me. Rather, it was the place where God could truly begin to use me in the manner and ways He could choose and direct. There are many other references to a crisis and further work that God wants to do within us such as the books of Titus, Romans and I

Thessalonians. That crisis of “death to self and birth to love” was an essential element in freedom and love as the Holy Spirit has led me from grace to grace through these years.

How wonderful it is to be surrendered totally! The crisis is finished but not final. ☞



Sherman R. Reed, Col. Ret.
Lebanon, TN,
Evangelist, Church of the Nazarene;
Army Reserve Ambassador for Office of the
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MY CRISIS

> continued from page 13

point? Are we to make peace with each other with syntax that is nice but not honest? I think no to both of these questions. These are issues that our leadership prayerfully and painfully deals with. In truth each of us must at least exhibit love and thrust ourselves into “doing theology” as the academy or professional theologians and scholars would put it.

But now I see so much of our belief structures being altered and realize that slowly and imperceptibly we have changed. The altar call is waning, the simple plan of salvation is left out of too many sermons and the revival meeting is disdained by many. I have seen too many lives changed in a moment as the Holy Spirit takes control of the self-centered spirit following the conversion experience. There is a plethora of scriptures that buttress my belief. The growth from birth to death is obvious, both physically and spiritually. Growth leads up to these two experiences and follows them because of them. In the past, the crisis has been preached to the near exclusion of growth at times, but now the mid-course correction is approaching what I fear could be error. It is not an either/or dilemma between crisis and process. It is a both/and. Heartache comes when I read whole articles that speak of perfect love or Christ-likeness with no mention of how one would move into the experience described. Why is this vital element ignored? Because it runs cross-grain with our postmodern culture than rejects “an answer” such as a moment of transformation. As Evangelist Dr. Nelson Perdue simply puts it, “To move from one room to the next, one must pass through a door.”

Shall I as an editor be nice at the cost of being honest, as I mentioned earlier? I think not. I will admit it hurts to see these things happening, but God still loves and cares for us folks called Nazarenes whom He created. And I will die among them preaching as a second-blessing holiness preacher!

Rock of ages, cleft for me,


Let me hide myself in Thee,

Let the water and the blood,

From thy wounded side which flowed,

Be of sin the double cure,

Save from wrath and make me pure.

—Augustus M. Toplady, 1776 

I AM MISSING THE ALTAR


> continued from page 3

Luther’s conversion is equally well-known. He testified: “Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience.... I did not love, yes, I hated the righteous God who punishes sinners.... I was angry with God.... I raged with a fierce and troubled conscience.... At last, by the mercy of God, meditating day and night, I understood the words, ‘*The righteousness of God comes through faith...*’ I began to understand that the righteousness of God is that by which the righteous lives by a gift of God, namely by faith. Here I felt that I was altogether born again and had entered paradise itself through open gates” (Preface to the Complete Edition of *Luther’s Works*, pp. 336-337).

While the exact significance of Wesley’s Aldersgate experience is disputed, it is usually recognized as theologically formative. That crisis in which he described his “heart being strangely warmed” contributed at the very least to his understanding of the assurance of faith that was every believer’s privilege, and it is not unreasonable to understand it as his “evangelical conversion.”

I don’t have to rely exclusively on the written testimonies of those who have gone before to understand the importance of crisis moments for spiritual formation either. As a pastor, I have witnessed at the altar sins forgiven and Christians freed from enslavement to sin. I have heard people testify to crisis moments of salvation and sanctification. I myself have experienced the saving and sanctifying grace of God in significantly and immediately transforming ways, oftentimes at an altar in response to a clear call to obedience. Again, I don’t think I need to argue for such crisis moments. The testimony of the Bible, tradition and experience is overwhelming.

I am afraid that in our present reaction to the past emphasis on crisis to the neglect of the process of God’s saving and sanctifying grace, we are committing the opposite error and emphasizing the process so exclusively, that we are precluding our people from experiencing the immediately transformative nature of God’s grace that is a consequence of obedience to a particular call. I am afraid that in our attempt to correct what we believe was too narrow an understanding of the way God works in the lives of believers, we are committing the same error by prescribing God’s work so narrowly as to exclude these formative crisis moments.

That is why I am missing the altar. I miss those liturgical moments when God’s grace works so decisively and so critically that the transformation is immediate and unmistakable. Yes, we receive and experience His grace when we sup at the Lord’s Table. Yes, we receive and experience His grace when we are at prayer. Yes, we receive and experience His grace when we read His Word. And yes, we receive and experience His transforming grace when we humbly kneel at an altar in response to an invitation. 



Rev. Mark R. Quanstrom, PhD

Kankakee, IL,

Professor of Theology,

Olivet Nazarene University



source. As Jesus had intimacy with the Father through the indwelt Spirit, so we now have intimacy with Jesus through the Spirit.

The Christian is one who has two people living within his flesh. Obviously one person is the individual himself, but the Spirit of Christ has now come to indwell him. Do you know what it is to have someone bigger than yourself living within you? He manages your living experience! He guides you to meet the right person at the right time; He enables your discipline. He saturates and influences your emotions and nerves. He helps you know what you could not otherwise know. You are living beyond yourself with life on a new level. Your world is seeing the life of Christ being lived through you. The outside God has come to be inside!

The New Testament describes this as the essence of being Christian. We do not live our lives for Christ; Christ lives His life through us. We do not serve Christ; He serves through us. We do not have a ministry for Christ; He ministers through us. Christianity is not about “WWJD” (What Would Jesus Do?); it is about Jesus doing through us. We are not imitating a Christ who was; we are participating with a Christ who is. Any language which detracts from this should be eliminated. Christianity must never be presented as existing in separation from Christ. The outside God has come to be inside.

As Luke continues to share the “consequence” (verse four) of this experience, he changes words. *And they were all FILLED with the Holy Spirit and began to speak with other tongues, as the Spirit gave them utterance* (Acts 2:4). The Greek word translated *filled* in this verse gives a different description. It means to saturate, soak, permeate or invade. When Jesus was on the cross, He cried out, “*I thirst!*” (John 19:28). In response to His need, *they filled a sponge with sour wine . . .* (John 19:29). This illustrates the idea of something already present infiltrating, soaking and permeating the whole. The outside God has come to be inside (verse two); now the present God is moving through the believer to invade his living in order to meet the need of each moment (verse four).

In the Book of Acts, each believer only received the filling (verse two) one time. They only needed the outside God to come within once. But the filling (verse four) happens repeatedly. God constantly moved through them to meet the need of each new circumstance. They no longer operate their lives on their own. They experience impossible actions and events. As He fills them within their changing circumstances, their world is shocked and amazed. This gives them repeated opportunities for explanations and people are converted. In 70 years, they win their whole world to Christ. Christianity becomes the religion of the known world.

It is utterly impossible to have the outside God come to be inside and then contain Him in one area of your life.

THE FILLING

by *Stephen Manley*

The Holy Spirit instructed Luke to describe His outpouring (Acts 2:1-4). Luke does so beautifully. He begins with the “context” of the event in verse one and quickly moves to the “content” of the experience in verses two and three. He climaxes with the “consequence” in verse four. All that follows in the Book of Acts gives further detail to the greatness of the fourth verse.

The overall emphasis of Luke’s description is the “filling!” He focuses both the “content” (verse two) and the “consequence” (verse four) on this idea. It is significant that we understand Luke’s use of two different Greek words which are each translated “filled.”

And suddenly there came a sound from heaven, as of a rushing mighty wind, and it FILLED the whole house where they were sitting (Acts 2:2). The Greek word translated *filled* paints a vivid picture. An empty container is surrounded by content. The content is placed inside the container, and the container is filled. Jeremiah uses this same word in his prophecies. God asks a question, “Do I not fill heaven and earth?” (Jeremiah 23:24). The heaven and the earth are the containers, and the presence of God is the content.

Something has happened to the believers. They have been taken to a new level. God who dwelt in the Holy of Holies and manifested Himself through Christ has moved inside the flesh of the believers. What was outside has now come to be inside. The nature and personality of God is now within! This is not just a concept or doctrine. This is literal, factual and practical. Jesus was the prototype of this. The same identical Spirit of God who lived within Jesus has now come to indwell us! As the life of Christ was produced and sourced by the Spirit of God within Him, now we are going to be produced by the same



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continued on back page >



THE FILLING by Stephen Manley

> *continued from page 19*

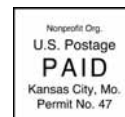
We must turn Him loose! He wants to invade every situation, thought and emotion. Why would we want to limit Him? I fear we have done this with our theology. Theology is what we have thought and concluded. But God is bigger than our minds and understanding. In the reality crisis of my life, I do not find theology very satisfying. I do not need a nice religious statement; I need the living Person. He is the need of my life. I find little help if He is sitting on a throne in the heavens or dwelling in a building called a church. I need an outside God to come to be inside. But more than that I want to turn Him loose to invade my entire being, and I will accept whatever changes this creates.

Jesus is now the source of my life. I have allowed Him to replace my self-centered sourcing. But beware! Self-centeredness is desperate to survive. It will adapt and attempt to be religious. It will embrace rules, spiritual disciplines, and church activities. It will impress you with its religious programs. But all the while, it is not Christ. Self is still the source. I must not tolerate this adjustment. Self must be crucified (Galatians 2:20). I must not live my life for Christ; He must live His life through me! 

Pictured here is "The Pentecost," painted in 1541 by Titian, the greatest of Venetian painters.

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