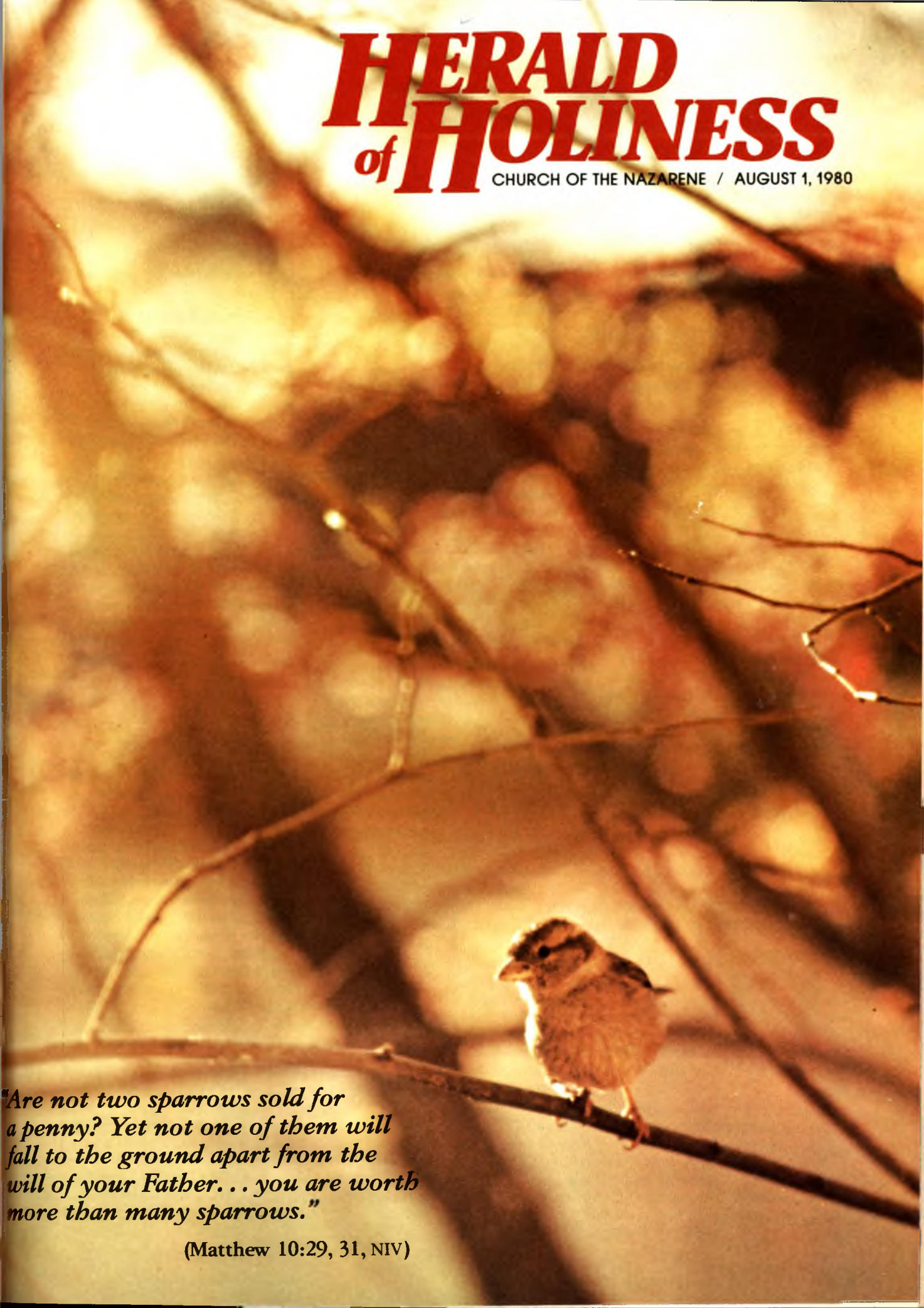


# HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 1, 1980



*"Are not two sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. . . you are worth more than many sparrows."*

(Matthew 10:29, 31, NIV)

# WHEN GOD DOESN'T DELIVER

We all like stories with happy endings. The Bible is full of them—

—Daniel's deliverance from the lions' den;  
—David's conquest of Goliath;  
—Paul's miraculous rescue from shipwreck.

All these and many more testify to God's ability to turn tragedies into triumphs for His people.

But without denying this great truth we must in all honesty face the fact that there are some Bible stories that don't end so happily. One of these is related in the 26th chapter of Jeremiah's prophecy. This is the story of two Old Testament prophets. They were both good men. The name of one is very familiar. The other is virtually unknown. This is proof that just being good doesn't make us famous—in Bible times or today.

The second similarity between the two was that they both got into trouble for telling the truth. And it wasn't the sinner who reacted negatively—it was the saint. That's a sad commentary on God's people. But even more unbelievably, it

wasn't the laymen who threatened the lives of the prophets—it was the other preachers! And that's a terrible indictment of the clergy.

This narrative contains both good news and bad news. The good news is that when Jeremiah took his case to the people, they reversed the decisions of the prophets and priests. "Then the officials and all the people said to the priests and prophets, 'This man should not be sentenced to death! He has spoken to us in the name of the Lord our God'" (Jeremiah 26:16, NIV). Truth was vindicated. Jeremiah was delivered.

But the bad news is that the other prophet, Urijah, didn't fare so well. He, too, told the truth—"he prophesied the same things against this city and this land as Jeremiah did" (26:20b). But instead of his deliverance his fate was death. That's hard to explain, isn't it?

The truth is, both in and out of the Bible, God's people are not all delivered—some die. Stephen did—Paul finally did—the five young missionaries to the Auca Indians did. If the

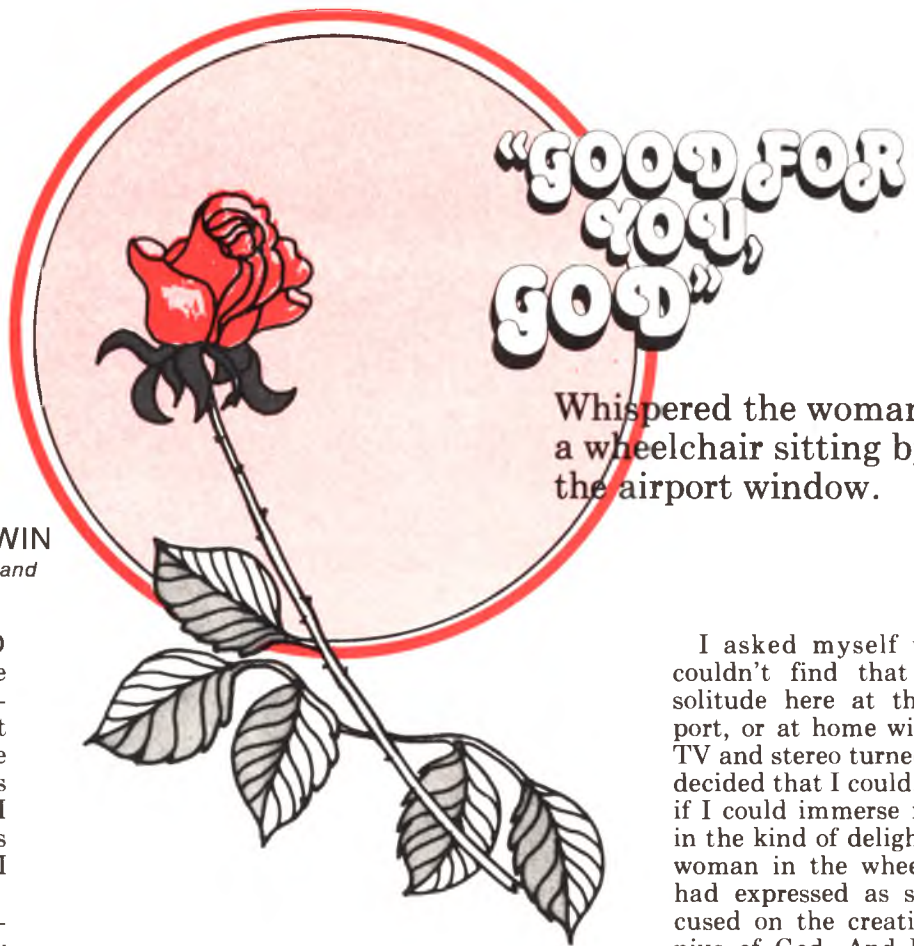
Lord can deliver, why doesn't He?

Only God has all the specific answers, of course. But one of them must be that *on occasion death proves the validity of one's faith more than deliverance*. No one could ever deny the reality of Job's trust in God when in the midst of total tragedy he could testify, "Though he slay me, yet will I trust in him" (Job 13:15). And when a Christian dies victoriously after an agonizingly long, losing battle with cancer, a watching world must acknowledge that salvation is more than just a creed that sounds good on Sunday morning in church.

The other answer is that *for God's people, death is deliverance*. Faith in Christ's atoning death and triumphant resurrection removes the haunting specter of dying. Because He lives, we too shall live. While we may call the death of the young "premature," in the strictest sense it is never untimely. Anything which delivers one from sickness, sorrow, and tears, and ushers him or her into the eternal joys of heaven and the presence of Jesus is the good providence of God. In this light we can confidently testify with the apostle Paul, "Thanks be unto God, which always causeth us to triumph in Christ" (2 Corinthians 2:14). He *always* delivers! □



by General Superintendent Eugene L. Stowe



by THOMAS W. KLEWIN  
*Crapaud, Prince Edward Island*

I HAD JUST MISSED my connection at the airport and was impatiently waiting for the next flight out. To help pass the time and to relieve feelings of frustration and anger, I walked the long corridors of the terminal. And then I saw her. She was sitting in a wheelchair staring intently through the window which faced the runway area. Trapped by the delight written on her face, I stood behind her to see what was giving her so much obvious delight. There were no jets landing or taking off, but the sun was slowly sinking beneath the horizon. So I stood there to share the sunset with her. She didn't know I was there. As the sun finally dropped out of sight with one last glorious burst of color, she whispered to herself in awed delight, "Good for You, God!"

What a lesson that was for me about the matter of priorities. I had been so preoccupied with the idea of lost time because of a missed plane connection that I would have missed the sunset except for the woman in the wheelchair.

I'd become so involved in things that I believed had to be done, so tied to time schedules, that I was in danger of missing the miracles of God's creation, and not finding awed delight and joy in them—including the people who lived around me. I'd become so committed to doing things, establishing goals, and achieving tasks, that I was losing the joy of the uncommitted moments when I could revel in God's creation. I was missing the miracles which could prompt me to say, "Good for You, God!"

As it grew darker, I sat in the terminal and thought about how I'd lost the power of solitude. The woman in the wheelchair had found solitude in the midst of a busy airport, where thousands of people rushed by and the sounds were constant. And in that solitude she had discovered a source of joy, strength, awe, and delight.

Whispered the woman in a wheelchair sitting by the airport window.

I asked myself why I couldn't find that same solitude here at the airport, or at home with the TV and stereo turned on. I decided that I could, *if . . .* if I could immerse myself in the kind of delight that woman in the wheelchair had expressed as she focused on the creative genius of God. And I wondered why I couldn't find the same kind of awed delight watching a child at play, or my wife gracefully moving around the house, or one of our house plants suddenly blossoming into a riot of color.

It's a good thing occasionally to stop to "smell the roses." What could be more important than finding joy in the world God has made for us? I told myself I'd find time to reach out and touch the people around me, remembering to revel in those people God had allowed to come into my life. Why couldn't I, when I hugged my wife or one of my children, say, "Good for You, God"? Each of them is unique, and I can find special delight in each of them just for being, for their presence in my life, if I take the time.

The woman at the airport celebrated life by marveling at God's creation. And I suddenly realized I no longer took the time to watch a chipmunk with filled cheek pouches scurrying for cover, to listen to the song of a bird, to smell the green grass after a rain, to watch the stars fill a clear night sky with tiny, brilliant lights, to watch a fragile butterfly glide on air currents.

Suddenly it didn't matter that I'd missed my flight. The woman in the wheelchair had taught me a lesson on priorities. I needed time to see, hear, smell, and touch the wonders of God's world, to concentrate on discovering joy in the evidence of God's creative genius. I needed to find the awed delight which would permit a woman, handicapped in body but liberated in soul, to say, "Good for You, God!" □



# HERALD of HOLINESS

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Cover Photo: by Cooper Jenkins

### Bible Quotations in this issue:

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TWO BLOCKS FROM THE COMMUNITY OF HOPE,\* A POLICE OFFICER WAS SHOT AND KILLED BY THE JUNKIE HE WAS TRYING TO ARREST. ■ DRUG DEALING HAS BECOME AN OPEN THREAT TO OUR NEIGHBORHOOD. □ THERE ARE TIMES WHEN IT SEEMS THAT THE ARMED DEALERS WHO SELL THEIR "STUFF" ON THE SIDEWALK AND AT CURBSIDE TO PASSENGERS OF PASSING AUTOS ARE MORE IN CONTROL OF THE STREETS THAN THE RESIDENTS OR THE POLICE. □ THE AREA HAS THE FEELING OF OCCUPIED TERRITORY AS POLICE COMB THE STREETS AND ALLEYS FOR SUSPECTS.

Following the slain officer's funeral, the police launched the largest manhunt ever undertaken in the history of Washington, D.C. Within three days the suspect was identified and shot down in a bloody street battle with police just a few blocks away. Since then the neighborhood has been on edge. There is sympathy for the slain officer but also understanding for the junkie whose life in many ways was typical of others who live in this inner-city ghetto.

A local funeral home provided a burial for the slain suspect and to everyone's surprise, over 4,000 people from the neighborhood came to pay their final respects to a murderer who seemed to have become a hero. *Washington Post* newspaper columnist Richard Cohen went out on the street the day after the funeral to ask the question we all might wonder about: Why would 4,000 people attend the wake of an alleged cop killer?

The reporter got a lot of different answers, none of them particularly logical or consistent. In spite of the crime, the suspect was widely known and well liked in the area where dealing drugs has become a way of life, with arrest and violent death accepted occupational hazards. Beyond that there is growing frustration and anger among the inner-city poor as economic conditions worsen. The so-called "cop killer" became a symbol of a man who was fighting back.

In his report the newspaper columnist described

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Litho in U.S.A.

\*The Community of Hope is the outreach ministry of the Church of the Nazarene in Washington, D.C. The author is pastor.

the neighborhood where the officer was killed as a 'pit stop on the way to hell.' He wrote about what he saw as he walked the streets and took notes on scenes we have become quite accustomed to: "... a man stood handcuffed in the street, his car in front of him, an empty lot behind him, people watching, radios blaring, kids dancing, whores selling, dopers nodding, cops looking, helicopters hovering..."

But in the middle of that "hell" something else is happening which probably will not make the headlines. This Sunday a young woman who has lived all her life in this part of the city will join the Community of Hope. In preparation for membership she shared her spiritual autobiography with others who have come together to share the light of the gospel in this neighborhood.

Like so many other children of the city, she grew up with several brothers and sisters in a broken home. By the time they were teenagers most of them were addicted. She dropped out of school early and by the age of 16 was the mother of 2 children. But her great-grandmother taught her how to pray and by some miracle, in spite of her hopelessness, she avoided the addictions common to most of her friends.

For several years she lived in the inner northwest ghetto of Washington, D. C., within walking distance of the White House, in an old building which should have been condemned and vacated long before. She told of life in that building, of the violence, the poverty, the winters without heat or hot water, the fear, the days when suicide seemed the only answer. The lowest moment came about three years ago when the landlord told her to leave as he finally decided to evict everyone and board up the building.

It was at that time the Community of Hope entered her life. Through a series of events which could not

have been planned or anticipated, this building was purchased by the Community of Hope Church of the Nazarene as a center for urban ministry. An agreement was made to allow this young woman and her family, by then the only ones left, to stay on. Immediately she became a part of the interest shared by others to make this neighborhood a better place to live. Her struggles, her faith, her determination to survive in spite of despair became an encouragement to everyone.

A few months ago during a weekly noontime fellowship hour we were singing and having some fun with impromptu gospel songs. A man talked about his own spiritual transformation, about being "born again." Following that meeting she went to her apartment and opened her life to a new dimension of spiritual reality. There is no doubt in her mind that God has been with her during all the past struggles and that prayer had sustained her. "But now," she said, "it's time for me to respond to the love God has directed my way for so long."

As she told it, reflecting on the violence of recent days around us, "God was with me in this 'pit stop on the way to hell.' That could have been me. My call is now to live here and try to point others to the light that has come into my life through Jesus Christ."

No one will deny that the inner city of Washington or any other major city is a difficult place to live. The cities are filled with millions of people who have nothing to live for. Whatever the answers to these problems there is no quick fix, no government program to change things overnight. Ultimately the problems and answers are spiritual. Here where the problems are the most difficult and the people most desperate, the transforming power of the gospel remains the most remarkable promise of hope. □



# DISCIPLESHIP

## ASSOCIATION WITH SINNERS

by DAVID LOSEY  
Hanford, California

**O**N THE WAY to our first pastorate in Washington, we towed our car behind a rented U-Haul truck. As we passed from state to state we were required to stop at all truck scales. We would pull off the highway, have the truck weighed, and be on our way. But in one state we were required to pay for a permit to travel in that state. I was astonished to find out that I had to pay to transport my goods on a highway in the good old U.S.A. I paid the required amount, realizing that I had no choice.

The route we selected also brought us to the Umatilla Bridge which spans the Columbia River between Oregon and Washington. A sign displayed the toll—so much per car, so much per axle on trucks, etc. We were taken aback to realize that we not only had to pay a toll on the truck but on the car too. My attitude towards such things is not very favorable. But again, we paid because we had no choice.

As I read about the tax requirements in the New Testament, I can closely identify with the feelings and attitudes of the people who had to pay taxes to Herod for traveling through his district. Most of the people never saw Herod but they saw the tax collectors. As a result they vented their anger and frustration on them. Travelers who crossed from one ruler's territory to another's had to pay a tax to each ruler. At a tax booth or toll booth a traveler declared his goods and a tax was assessed. The traveler rarely knew the tax rate because each ruler had a different rate and, therefore, a traveler was at the mercy of the tax collectors. He paid whatever they demanded. This led to many abuses and many a tax collector became wealthy at the hands of the people.

If the tax collector was a Jew he was viewed as a traitor by his fellow countrymen. Anyone who served their country's conquerors and made a living at the expense of their fellow countrymen was not to be trusted. Matthew was such a man. He sat at his tax booth just outside of Capernaum where he assessed taxes on goods going back and forth from Europe to



THE CALLING OF MATTHEW  
Painted by J. JAMES TISSOT

**JESUS SAW A TAX COLLECTOR BY THE NAME OF LEVI [MATTHEW] SITTING AT HIS TAX BOOTH. "FOLLOW ME," JESUS SAID . . . LEVI GOT UP, LEFT EVERYTHING AND FOLLOWED HIM (Luke 5:27-28, NIV).**

Africa. This main road carried much traffic which provided Matthew with an excellent income. He was a wealthy man and, on top of that, a Jew. If anyone was hated by the Jews, it was Matthew. He was not allowed to associate with any other Jews; he could

## JESUS DENIES NO ONE SALVATION. HIS OFFER OF FORGIVENESS IS ALL-INCLUSIVE.

not worship at the synagogue, nor could he testify in court. He was treated as an outcast.

As Matthew observed the activities in and around Capernaum, he surely noted a man named Jesus, who almost always had a crowd following Him. More than likely he had heard Jesus say. He must have longed to follow Him, but how could he? He was not allowed to associate with other Jews, let alone enter into close fellowship with one. It seems that Matthew wanted to follow Jesus but refrained because it was socially unacceptable.

However, when Jesus called him, when Jesus invited him to be His disciple, that was another matter! He gladly left his tax booth to follow Jesus. He willingly left his lucrative business in order to gain salvation. He wanted to live without condemnation; He wanted to be free from sin and guilt.

Matthew became so excited about the fact that Jesus had called him to be His disciple that he planned a banquet for all of his friends. He invited publicans and sinners to his house to meet Jesus. Jesus dared to eat with publicans (tax collectors of all rank) and sinners (those who lived immorally and/or practiced a dishonorable profession, as well as those who lacked forgiveness). Jesus was not a reluctant guest; He came willingly to the banquet.

This part of the biblical record makes it clear that Jesus denies no one salvation. His offer of forgiveness is all-inclusive. The banquet feast symbolizes God's offer of salvation to all who will come. The Jewish leaders, however, offered salvation by segregation. They taught that if one separated himself from everything that was unholy that he would, as a result, be holy. Jesus, in this instance, stresses salvation by association. He would go to the ones who had need of forgiveness and reconciliation to offer them salvation.

His association with people of ill repute was not merely socializing or being congenial, but it was a matter of a physician treating the sick. He was close to them, not because He wanted to be like them, but because He wanted to heal them.

We must realize that there are instances where such close association is entirely proper and justified. We have perhaps lost sight of this as modern-day disciples. We fellowship within the church a great deal, but we tend to forget that the highest calling of the church is to present to sinners Christ's offer of forgiveness and reconciliation.

A sobering question for 20th-century disciples is, "How many unsaved friends could you invite to a banquet?" Many? Or few? We dare not separate ourselves from those who need the Physician. He came not to the healthy but to the sick. Can we do any less? □

# are you a Spectator or Participant in worship?

by ROSS W. HAYSLIP

*Tucson, Arizona*

**T**HE REFORMERS held that the clergy and the laity were one body and should participate jointly in the service. Hence they should share a common space without the rites of the service being removed from the congregation.

Sir Christopher Wren, who designed many of the church buildings erected after the Great Fire of London in 1666, planned his churches to have unimpeded open space and relatively simple structure, making the sanctuary and ritual open to all.

Worship is the response of the human being to the Eternal God. There is private and corporate worship, and it is the latter with which I am concerned. The opening chapters of the Acts shows us the beginning of corporate worship in the Christian community. Christ had promised His presence where "two or three [were] gathered together in [His] name."

Worship involves more than the minister and the choir. If I am merely a passive spectator at the gathering of the family of God, I cannot be a worshiper in spirit and in truth.

To truly worship I must first center my thoughts upon God and purpose to communicate with Him. A cluttered mind has no place in the temple of the Most High.

I can participate as the congregation celebrates in songs. Great hymns and gospel songs can bring great consolation and strength as I sing them with my fellow worshipers.

I can pray silently as the prayers are spoken by my leaders. John Bunyan rightly said, "In prayer it is better to have a heart without words than words without a heart."

As the message is delivered I can listen to the proclamation of the Word of God. I can take heed how I hear by listening with an attitude of loving attention that causes the minister to feel that he is really communicating with me. He is speaking as a prophetic "forth-teller" rather than a foreteller.

As I leave the gathered family of God and go out from the sanctuary into the world of men, I must leave it with the feeling that I have been a part of the act of worship. Not only have I interacted with my fellow disciples, but I have sensed the presence of the One who promised to be in the midst. □

**F**FIFTY YEARS AGO Nazarenes sang with others in the public schools, "There's Music in the Air." And many of you will remember that you thought the poet's conception was dreamy, almost spiritualistic. But now radio and television has taught us that there really is "music in the air" all about us and that we may hear it if we know how to "tune in." But anyone who attempts this tuning in must contend with the natural want of accord between his own and the sending instrument, with many local interferences, and with that satanic-like thing which radio people call

# TUNING IN TO GOD

by LES BEARDEN  
*Nashville, Tennessee*

"static." Nevertheless, all obstacles must be conquered if worthwhile results are to be obtained.

We also remember a certain "spooky" feeling which came over us the first time we seriously recited "The Apostle's Creed" and said, "I believe in the communion of saints." For we had somehow got the notion that saints are dead Christians, and that to have communion with them meant to hold some sort of a "seance" of a spiritualistic nature. We were greatly relieved when we found that Christians can be saints before they die and that the reference in the creed is to the fellowship of living Christians with one another and with God, through prayer and faith and devotion and worship.

But the great task in connection with communion with God is to get "tuned in," and one's efforts in this matter will meet with many difficulties. There are the heart's own natural discord, the many local interferences, and actual devil-inserted "static."

Many years ago Professor Drummond reasoned that since death comes as a result of a creature's being out of harmony with its environment, so that there is friction and strain, and since God himself is the author and preserver of life, the only way that one can have everlasting life is to come into complete harmony with God.

And just as there is no music until the receiving set is "tuned in" with the sending instrument, so there is no life and peace and joy and communion until the soul is made to harmonize with God. The sending instrument has its wavelength, and to this those desiring to "receive" must make their adjustments. God is righteous and holy and true, and those who desire to have fellowship and communion with Him must be transformed into His image—must themselves be "tuned in." It thus appears that the results of religion are also its conditions. We have been reminded often of the fact that "men tend to become like the object they worship," but now we see that we must also, initially, become like God before we can worship Him acceptably. Hence all talk of religion divorced from morality, and of faith apart from righteousness is but vain and empty talk. For "if we say we have fellowship with [God], and walk in darkness, we lie, and do not the truth" (1 John 1:6).

But to really get in tune with God means to get in tune with life itself. Men who decry all Christians as hypocrites, all businessmen as rascals, all financiers as thieves, and all politicians as rogues, are themselves "out of tune," and their cynicism is the consequence of their own infidelity. They are looking at their own image and think it the apparition of another. They are themselves discordant, and think all else off key. The only hope for harmony in the heart, the home, or in the wide expanses of earth, is for each of us to "tune in" with God. □

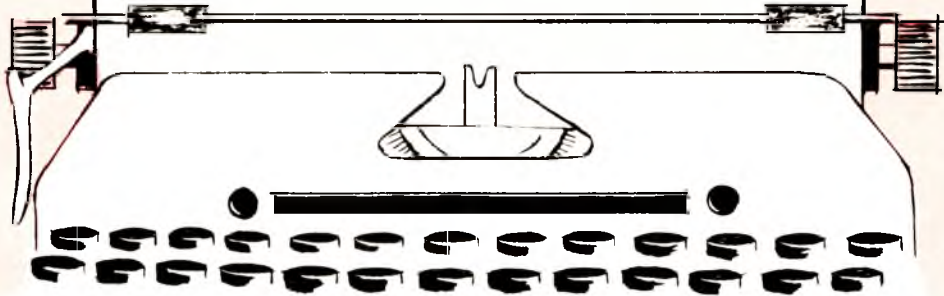
H. Armstrong Roberts





# An Open Letter to the Editor Re: The Abortion Issue

by NEIL E. HIGHTOWER  
Winnipeg, Manitoba



**T**HANK YOU for printing the abstracted article from Dr. James Dobson's book, *The Strong-Willed Child*, on the abortion subject. His questions at the end of the article in the December 15 issue of the *Herald of Holiness* are startling ones, indeed:

"I must ask, where are those moral leaders who agree with me? Why have pastors and ministers been so timid and mute on this vital matter?"

In my view, these are haunting questions that ought to stimulate research at the local parish level, and a teaching dialogue between pastor and people. To me it is disconcerting that there is no body of definitive literature supporting our ethical position on this matter, prepared by qualified Nazarene professionals in the disciplines impinging on the question, and printed by our own Publishing House. As a pastor a few years ago, I would have welcomed such assistance.

Granted that the direct scriptural references are few, we surely can develop a body of definitive literature based on the implications and principles of the direct references, and the indirect references. (on which Dr. Dobson focused in the aforementioned article). Surely we have Nazarenes highly qualified in medicine, philosophy, theology, and law, who could jointly produce such literature. Must we appear to be saying that the last word on an issue was spoken by a resolution adopted by a General Assembly, and it needs no explanatory pastoral expression?

It is clear that Exodus 21:22-23 considers abortion resulting from the injury of an expectant mother, during an altercation, to be a grave crime punishable by death (if either the aborted infant or the mother died). Infanticide is a horror that was not morally acceptable in either Old Testament society or New Testament understanding (cf. Exodus 1:15-16; Matthew 2:16-18; Acts 7:19).

Compelling arguments have been raised by Dr. Dobson. The whole godless frame of reference of today's society seems to be tending toward the depersonalization and moral destruction of humanity. A few months ago, Dr. Francis Schaeffer is reported to have declared in lectures in Minneapolis that we will soon be engulfed by secular humanism, and that its stranglehold on our society may be already more serious than we think. Among the fruits of secular hu-

manism are permissiveness in public attitudes toward abortion, infanticide, euthanasia, homosexuality, and other perverted sexual patterns.

Let us hope that Nazarenes will articulate with moral force our great ethical standard at the local parish level, and help "the church find its tongue," as Dr. Dobson so forcefully put it, for declaring that abortion on demand must cease in our society. How can we remain silent when unborn children have no voice to raise in their own defense? Surely we must be "a friend of the court" in their behalf. □

## There's a Miracle Ahead!

*There's a miracle ahead! I know!  
My mortal eyes see but the present  
hour  
But God bends low and whispers to my  
heart,  
"My promises are true, they never  
lose their power  
To change each needy soul—each sin-  
sick one—  
To that sweet image of My blessed Son!"  
Oh, yes, I've wept and prayed, and  
broken on the wheel  
Of pain not dreamed by my most  
loving friends,  
But I was so remiss in failing to look back  
To recollect the miracles that He did  
send!  
So, troubled one, there's a miracle ahead!  
Be not crushed by doubts that can  
destroy—  
Look up, believe God's precious Word,  
and lo!  
You'll find one day, despair will turn  
to joy!*

—FRANCES B. ERICKSON  
Lake Park, Florida

**I**F I READ my Bible correctly, my son is in hell!" said a brokenhearted father after his 19-year-old boy was instantly killed in a car accident.

That is how it was reported to me.

This boy was the third child, the eldest son, in a large family. He tended to be reckless and rebellious. His father was the minister who brought the message of full salvation to our family, so was always someone very special to us.

He had to leave the active ministry to follow his trade in order to support his family, and he lived in our community for several years. His son and I were together frequently, played together often, and always met at church. We were the same age.

I was already steel-hearted against God, irreverent, deliberately rejecting Christ—and not yet a teenager! So was he. But one Sunday morning, during an earnest appeal to come to Jesus, while we two 12-year-olds were standing in the second row of pews, I noticed that my friend was unusually moved. His head was bowed. He could not restrain the tears which flowed freely down both cheeks. I had never seen him react that way before. Soon he clutched my sleeve and said, "Let's go to the altar."

I maintained a hard attitude and resolutely shook my head, "No." He hesitated. The tears

continued. Soon he left without me to seek the Lord. I watched him as he prayed. He found the Savior that morning.

But I became the devil's advocate and decided to test the stamina of my friend's newfound relationship with Jesus. I began to torment him the next day when we were together, to see how much he could take. I was very gleeful, thinking it was great fun! He wanted to maintain his composure, his loyalty to Christ, and change of heart but was having a difficult time doing so. He who had always exploded easily with anger and violence found it too much to weather the cynical harassment and needling of his

"friend." He hadn't learned to pray and trust in the hour of provocation. He broke down in despair, resorted to cursing and denial of his faith. He gave up.

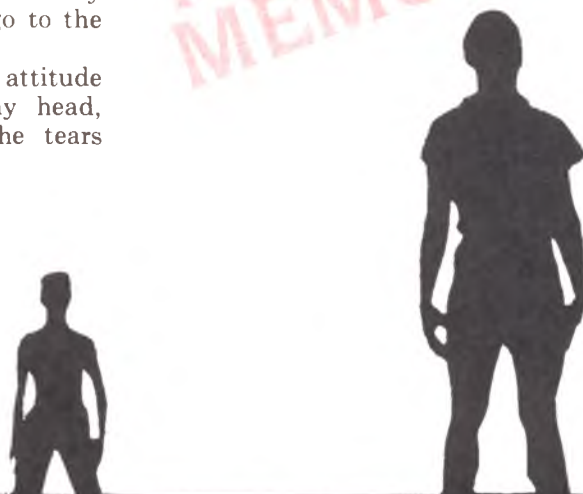
I thought it was a big joke. But it wasn't—it was a tragedy.

Never again did he seek the Lord. He returned to his former behavior, went from bad to worse, rebelled against parental, school, and legal authority, pursued every evil device, and laughed and scoffed at Christ and spiritual values from then on.

Soon after this the family moved to a distant community. I saw my friend only once about three years later. We still thought we were very smart in our sophisticated rejection of the faith of our fathers and our flippant disregard for the Christ whom they loved. Only he seemed more cynical and reactionary than I. He took to drinking illicit alcohol, ran afoul of the law, and served time in a correctional institution. Now this tragedy at 19 years of age! And no

## A PAINFUL MEMORY

A  
PAINFUL  
MEMORY



by "THE OTHER BOY"

## THE ATTITUDE OF CHRIST

Philippians 2:5 reads, "Your attitude should be the same as that of Christ Jesus" (NIV).

That's a big order! Sometimes I get frustrated at the ineffectiveness of my ministry. I get discouraged. Many times I get tired and irritable. How can I have the attitude of Jesus?

Sunday night Dorothy said she was entering the hospital for major surgery. This would be the second time in a year. Tuesday morning I called her. She said, "God is in charge. If He wants to

heal me, then He will. If He doesn't choose to, that's up to Him." She was not trying to kid herself; she had been with God.

In the evening Freeman stopped by the office. "Pastor, my wife's surgery is at 7:30 in the morning. It's a long drive to the hospital; you don't need to feel obligated to be there." We talked some more. Freeman admitted he was scared and needed his wife. So did their two children. "But God knows best. His will is most important to me."

That day I had talked with two wonderful people who had the attitude of Christ. They forget. They get tired. They get discouraged. Yet, they have the attitude of Christ.

Jesus knelt in the Garden and prayed, "Take this cup from me. Yet not what I will, but what you will" (Mark 14:36, NIV).

We can pray this same prayer. When we do, with sincerity, we can have the attitude of Christ.

—LOWELL E. HOUSTON  
Mound City, Missouri

hope. For "he, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

What about me? Our merciful God penetrated my darkened mind, led me to repentance, faith and salvation, with all its glorious benefits when I was 16. Over 50 years of an ever more precious walk with Christ has been the reward of the decisive moment. I missed the horrible consequences of sin that so soon overtook my friend. How fortunate that I surrendered to Christ when I did. How tragic that my friend didn't return to his Redeemer. But he made his decision; I eventually made mine.

That Sunday morning—those tears—that tug on my sleeve—that appeal to go with him to seek the Lord—how they haunt me! Why didn't I go with my friend to surrender to Jesus then? Why didn't I support and encourage him instead of becoming a spiritual enemy? Who can imagine what the future would have been for those two 12-year-olds if they had found the Lord together, encouraged one another's faith? What would his life have been, and mine, if I had gone with him that morning?

But I didn't.

Some may dismiss this with a smile and a shrug, regarding youth as a time of irresponsibility, and rebellion as the norm, a natural part of the growing up process. Youth, they may think, are too immature to grasp the demands of the law of God, the good news of salvation, a personal awareness of sin, and the feeling of responsible guilt, or to repent and exercise intelligent faith, let alone live a life of faith and obedience to God. Give them time—they will be alright—and don't create guilt complexes!

If that were true, my friend and I were exceptional

children. Long before we were 12 we knew what we should and should not do, what sin was and wasn't. We experienced the pangs of guilt for knowingly sinning against God, our parents, and everybody else. We knew when we were deceitful, practicing everything that was sinful, and we knew the consequences. We "seared" our consciences so that we would be more comfortable with our evil deeds.

Death was a terror because we didn't want to meet Christ, whom we had been taught had died and rose again to save us, but whom we so arrogantly rejected.

We knew all this because we had heard the commandments of God taught, the judgment against impenitent sin made plain, the gospel of Christ that offers free forgiveness for the asking, told over and over. If we perished we knew it would be of our own choosing.

Obviously, not every child has been blessed with such light, although it should be the privilege of each. However, it can compound condemnation if rejected. Thus I was in double jeopardy, for I not only knew, but deliberately steeled my will against light and God and used my influence to destroy the faith of my friend, little realizing that Christ had solemnly said,

But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea (*Matthew 18:6*).

Peer pressure, when not exerted toward Christ and righteousness, has destroyed multitudes, spiritually and physically, or saved many when exerted for good instead of evil.

I didn't use it for good way back there. I wish I had.

□

## ANSWER:

**T**HE NEW CHURCH suddenly grown from 120 to more than 3,000. The "promise of the Father" had been fulfilled. The Holy Spirit had come in His mighty cleansing power and set their hearts on fire with evangelistic fervor. The day of reaping the whitened harvest fields had come. And what a harvest! *Beacon Bible Commentary* says that the reapers had overtaken the plowman.

What was so unique about the New Testament church? Can it be duplicated today? The Early Church has been a model seldom emulated in 2,000 years. Yet God is the same, and holiness is as real as then. A backward look at the church of yesterday may provide the basis for a motivating look for the church of today and tomorrow. The last six verses of Acts 2 are a clear-cut description of the remarkable Early Church.

It was a *continuing* church. They steadfastly continued to hold on to and live what they had been taught. The experience of sanctification got them settled, rooted, and grounded, and on the road of evangelism. In contrast, the generations following the founding fathers, according to church historians, may be apt to dilute or stray from the original tenets of faith; and the farther removed in time the farther removed in understanding and practice. That is why it is important that every sanctified believer read and study the Bible, listen to good holiness sermons, and read helpful books. After obtaining the great experience, primary attention must be given to maintaining it. The critical importance of this was seen in the 1979 Nazarene Leaders' Conference in Kansas City where the speakers, to a man, pounded home the theme, "Maintaining Our Mission."

The New Testament church continued in doctrine, fellowship, and "breaking of bread." They continued in vital praying, dynamic praying, the kind of praying that was more than mere words, that got action and answers. There is no reason why this characteristic may not be duplicated today. Of course, this continuance depends upon total commitment.

They were a *conquering* church. The Bible says that fear (awe) fell upon every soul. This always hap-



## QUESTION: CAN THE NEW TESTAMENT CHURCH BE DUPLICATED TODAY?

pens when God, the Holy Spirit, enters the hearts and affairs of men. People may scoff at extravagant claims of human endeavor but they are silenced when God comes on the scene. There is a spiritual PMA that is operable in the church. To God's people, this means more than Positive Mental Attitude; it means Personal Miracles Available (Mark 9:23).

The post-Pentecostal church was a *cooperative* church. The Pentecostal experience made them aware of each other as never before. Togetherness was their grand theme and partnership their practice. All who believed were together, not in a great arena somewhere, but in spirit, purpose, devotion, and service. They had all things common; none were held to be superior or inferior. Sanctification always takes pride and selfishness away.

The Early Church was a *caring* church. Self-denial was a way of life for them. Those privileged with this world's goods sold them and shared according to the needs of the others. This was not demanded of them; they did not have to. In fact, Peter made this clear when Ananias lied about the price of his property. It was an inner motivation of caring that caused them to share.

This is not a strange philosophy to holiness people. The welfare of our fellowman has always had an important place in holiness bodies. Social consciousness did not originate with the present generation.

The New Testament Church was a *committed* church. It daily exercised commitment and contin



by JOHN W. MAY  
Mount Sterling, Kentucky

uance. The people were in one accord as they tarried in the Upper Room for the coming of the Holy Spirit, and they were in one accord in the days immediately following. Harmony is always a holiness characteristic. McLaughlin says in his *Commentary*, "Carnality not holiness, makes division." They continued a life of commitment in the Temple and in the home, faithful to church attendance and not negligent of the demands of visitation evangelism. Someone has suggested their home visitation might have been the beginning of cottage prayer meetings, which today have developed into home Bible studies. The Bible says they went about their daily living with gladness and singleness (purity) of heart. If this was available to the Early Church, it can be experienced today too.

The church was a *celebrating* church. In it the people praised God. In it people gained the respect of others in the community. Persecution had not set in as yet. Later on, persecution caused the evangelization of new areas, but it came from religious leaders, not the common people. Day by day the happy church grew as God blessed their efforts by adding many more to their number by conversion.

Can the New Testament church be duplicated today? The same needs are all around us, the same God is willing to help us, and the sanctifying power will work where we live. Let holy men go to their knees that they may arise valiantly to their feet to the task of holiness evangelism. Wherever men may live, the church may be as vitally alive in winning souls as in any other area, or any other day. □

## Rx for Boredom

*Life becomes so tedious sometimes.  
Each day seems but a repetition of  
the day before  
as one follows another in a kind of  
monotonous, humdrum routine.*

*A rebelliousness, a restlessness,  
a discontent  
creeps in and puts down roots  
in the soil of my soul until I want to  
shout my boredom to the whole world.*

*And the Teacher says—  
"Bored? How so?  
Look around and tell me why it is you  
are bored."*

*Forced thus to consider,  
I arouse myself from my apathy.  
I look about at God's beautiful world  
that He has given me to enjoy;  
I think of all the friends I have;  
I think of my family—how good they  
are to me—  
how fortunate I am to have them;  
Then I count the other unexpected—  
and undeserved—  
blessings in my life—one by one.  
And shame, white hot and searing,  
springs to life within and burns deep  
in my soul.*

*O Teacher, forgive this slow learner.  
Help me to work harder at my lessons  
until in all things I know contentment.*

—MABEL P. ADAMSON  
Kansas City, Missouri

# THE DAY WE LOST SPRING

by ELAINE CUNNINGHAM  
*Moses Lake, Washington*



**SUNDAY MORNING**, May 18, 1980, was clear and sunny in the little town of Ritzville in eastern Washington. Many of the people in this immaculate German community were in church.

As I left the parsonage next door to the Church of the Nazarene, I noticed the flowering tulips, pansies, lilacs, and hawthorn trees. Spring was at its peak and had never been lovelier. Iris in full bloom lined the streets between curbs and sidewalks. The birds were singing and flying from one tree to another. I was feeling a little nostalgic already for we had only one more Sunday in Ritzville. We were packing in preparation for a move to Moses Lake, 45 miles away.

I taught my middler Sunday School class and wrote the memory Bible verse for the day on the chalkboard. "By love serve one another" (Galatians 5:13). We discussed the story of Dorcas and her good works. We listed ways that we as Christians could help others. I suggested that each of them try to find someone to help in a special way this week.

During church we noticed that it was getting dark outside. As we left the sanctuary we looked at the sky and stood in awe. Several people were sure that the Lord was coming right then. The clouds hung in clumps like gigantic clusters of white grapes in an inky sky. An eerie stillness pervaded the atmosphere. Then blackness came. The street lights came on. Our phone rang. An excited voice said, "Did you hear the news? Mount St. Helens has exploded!"

Volcanic ash began to fall in the darkness. It soon covered the flowers, grass, and shrubs. At first it fell as gently as face powder. Then it began to blow and swirl in blizzard-like clouds of gray dust.

Panic set in. The radio blared, "Don't go outside. Don't drive. Wear a mask if you must leave your house." Engines were burning out in police cars and other rescue vehicles. The sheriff's office called and asked us to call all the churches and line up shelters for stranded travelers.

Still the ash fell. Two inches, three inches, four inches. Would we be another Pompeii? Five inches, six inches. The doorbell rang. I opened the door and saw a man who looked like he had fallen into a flour

barrel. "Could we have shelter? They've closed the highway and we're stranded." He and his wife and her sister came into the parsonage. That was the beginning of a deluge of stranded motorists. Our little town of less than 2,000 population, located on Interstate 90, provided shelter for 2,500 marooned travelers. Besides the 3 we took into the parsonage, we had 19 people and 1 dog sleeping and eating in our church for 4 days. One young couple had just been married the day before and spent their honeymoon with us. A man who was headed to Spokane for a Knights of Columbus convention gave us two medals which had been "blessed" by the pope.

How do you feed 22 unexpected guests for four days when the roads are closed and you are forbidden to go outside? Well, you bake whole wheat bread, you search your refrigerator, you clean out your canning shelves and feed them home canned peaches, plums, pickles, and relish. You wade through ash a foot deep between parsonage and church to take it to them in trip after trip. You pray a lot. And you are grateful to others who risk their health to bring in sleeping bags and more food. And what does a Nazarene preacher do with a captive audience? He holds a service.

On Monday morning we both felt that God would be pleased if we went to the church and had an informal time of worship. We tied bandannas over our mouths and waded through the drifts of ash. God moved in with us as we sang praises and shared in Scripture and prayer with our newfound friends.

We now lived in a gray world. No flowers, no shrubs in view, no sidewalks, no streets, no birds, no insects, no grass. The hawthorn trees were flattened under the heavy load of ash. Depression hit me. I wondered why I felt so deflated. Then I knew. Spring had gone. We had lost the season of renewal in one long, black afternoon. We heard on radio and television that Ritzville had the worst ash fallout in the nation. No mail for five days, no newspapers, and no deliveries of freight. Our two grocery stores ran low on food. Milk was rationed to one quart per family. Birds were suffocating. Cattle couldn't graze. Gardens were buried under several inches of ash. It looked like the end of the world.

But the sun came out again. The ash-covered birds



NT ST. HELENS • SOME FOOTNOTES TO

## TWO EXPLOSIONS AND WHAT THEY PRODUCED

by RAYMOND W. HURN  
*Kansas City, Missouri*

**TWO EXPLOSIONS ROCKED THE PACIFIC NORTHWEST IN MAY WHEN MOUNT ST. HELENS EXPLODED. BOTH EXPLOSIONS RESULTED FROM THE RELEASE OF UNPRECEDENTED POWER.**

The volcanic eruption on Mount St. Helens was enormously destructive; the other explosion was a gospel explosion in Eugene, Ore., which released an immense spiritual power that is even now building God's kingdom in time and for eternity.

The destructive power released at Mount St. Helens was immediately evident.

On May 18, 1980, the slumbering volcano exploded with a force 500 times more powerful than an atomic bomb.

The eruption threw a billion cubic yards of rock and ash into the atmosphere and leveled trees for 25 miles around. The top of Mount St. Helens was blown away, leaving a smoldering crater one mile square to a depth of three Empire State Buildings. Enough timber was knocked down in a 150-square-mile area to rebuild all the single family houses in the city of Portland, approximately 200,000 homes. Throughout the week there were additional eruption of steam and ash that created more than one and one-half billion dollars in damage. The magnitude of the blast measured 5 on earthquake scales and left 72 missing and at least 30 dead.

It was during this week of the volcanic disturbance that the 1980 Oregon Pacific District Assembly was held in a convention center of Eugene. In the Friday night Home Missions service 10 pastors of newly organized churches were presented, along with almost 300 of their excited, cheering members who occupied much of the center section at the front of the auditorium. Twenty-four additional church planters, with

*(Continued on page 16)*

began to search for food for their young. People donned face masks and goggles and ventured outdoors. The massive cleanup began. Neighbors helped neighbors. The Red Cross and National Guard arrived. Our stranded motorists helped us shovel ash off the sidewalks. Some of the ladies even helped me pack three barrels of dishes. Amtrak sent a rescue train through Ritzville. When the highway finally opened, a group of Nazarenes from Spokane came and helped shovel the church roof, cleaned out gutters, hauled hundreds of wheelbarrow loads of ash into the street and uncovered the buried shrubs and flowers. Under the ashes my pansies were still blooming.

Today I went into my Sunday School classroom to clean up the dust and noticed still printed on the chalkboard my verse from last Sunday, "By love serve one another!" □

## MOUNT ST. HELENS • SOME FOOTNOTES

their spouses, were presented in the same service. It was like the sending of the 70 recorded in Luke 10 combined with the return of the 70 all rolled together in one service. The atmosphere was electric, the crowd leaped to its feet many times, cheering in appreciation for the good things being experienced in that meeting.

The 10 newly organized churches reported a total membership of 297, with 150 of these joining on profession of faith as new Nazarenes. About 73 of the 150 who came by transfer were from Nazarene churches in distant points. Of the total transfers, more than half were not active in any Nazarene church immediately prior to joining the new home mission church.

In addition to the 10 newly organized churches, 11 other missions not counted yet in the statistics were holding regular weekly worship services. None of their members were counted in the new-member statistics. The April worship attendance in the 19 places totaled 626. It is believed that an additional 10 churches will be organized during the summer months.

The Oregon Pacific District had a record-breaking report of 1,599 new members with a net gain after losses of 800, surpassing the 1978-79 report when they led all Nazarene districts in Britain, Canada, and the U.S.A. in this category, with 533 net gain in membership.

The 10 newest churches contributed to this statistical gain in the following ways.

37% of the net gain for the year

17% of the total professions of faith

On a cost-effectiveness basis, it cost \$1,073 to gain each of the members by profession of faith in the 10 new churches, while the average cost for the 66 established churches totaled \$8,297.

Organized as they were toward the end of the district assembly year, these new churches have not yet suffered normal attrition and so some adjustment may be made in these figures in the year ahead.

The cost of each member on profession of faith favors the low budget of the new churches, but on the other hand, the 11 functioning missions not yet organized do not register in these statistics. They have been preparing people for membership but are not yet able to make them "countable" members. In other words, there will be a delayed effect that will be noticeable next year.

No one claims that starting new churches is the total answer to the church growth of a district, but it certainly is a significant factor in maintaining strong growth. In the first year of organization, the gross gain also becomes the net gain for the district and the denomination.



(Top): Arrival of the Bus—Happy Beaverton Nazarenes turned out to welcome the weary church planters who are arriving for the first time on Oregon soil to attend the district assembly (Above): Beaverton laymen have responded to become field trainers for the new church planters. Pictured are (l. to r.), Back row: Larry Sumerlin, field trainer; Lowell Henske, project coordinator; Bob Miller, field trainer; front row: Raymond Hurn, executive director of the Department of Home Missions; Marlyn Anderson, pastor of Beaverton Church of the Nazarene; Rick Anderson, field trainer.

But what about the 24 planned for 1980-81? The Oregon Pacific District brought by bus and plane prospective pastors and their spouses from the Nazarene Bible College, from Nazarene Theological Seminary, and one from another pastorate. They were presented at the climax of the Home Mission Rally in which more than \$210,000 was spontaneously pledged for their support during the months ahead. In addition, a tract of land worth \$75,000 was given, the deed being presented anonymously by Nazarene realtors.

Fifteen of the new church planters will focus on Washington County, sponsored by the Beaverton Ore., church—Marlyn Anderson, pastor. Nine of the church planters will fan out across Lane County, adjacent to the cities of Eugene and Springfield, and launch new work.

On Pentecost Sunday morning, May 25, 15 of the



## The Chain of Prayer

Lord, let me be a living link  
That forms a constant chain of  
prayers.

May every word I say or think  
Evince that I am one who cares.

May my position in the chain  
Be proven well. Let me be strong  
To help when sorrow, or when pain  
Has rutted deep, has tarried long.

Lord, let me reach toward Thy throne  
For sustenance to ever plead,  
Nor let me miss the slightest moan  
That signals any human need.

Oh, let me ever selfless be  
When pity tempts my weary way.  
Let not my prayers be for me,  
But rather others, when I pray.

Lord, make the chain of prayer long  
Until the world can feel its power,  
And forge my link that I be strong  
To bear the burdens of the hour.

—EDNA MOORE SCHULTZ  
Depew, New York

new church planters were presented to the congregation in Beaverton, Oregon. Pastor Marlyn Anderson had planned a service that spiritually impacted the two separate worshiping congregations, totaling approximately 600 who met the church planters for the first time. On Sunday night a Sending Service was held, decisions were made as to where each of the churches would be placed and who would pioneer in certain areas of Washington County.

Project Administrator Lowell Henske, a local food service businessman, has volunteered to be the administrator of this project.

He will be assisted by four field trainers who are highly motivated, successful salesmen or businessmen. Circle leaders provide fellowship, inspiration, and encouragement.

In fact, the whole church in every respect has been geared up to assist in this explosive gospel effort.

# Book Brief



## ON STANDBY



LIBBY PERKINS, author

Libby Perkins was happily going about her work as a missionary in a new assignment—Brazil. She had much to be thankful for. Sixteen months earlier, while she and her husband were serving in Africa, she was stricken with pancreatic cancer. Two surgeries were followed by cobalt and chemotherapy treatments. She was declared cured in April, 1975.

The Perkinses arrived in Brazil in July, '75. Three weeks later she was rushed to the hospital with massive internal hemorrhages. After treatment the doctor ordered a month's bed rest, while her red blood count returned to normal.

She was impatient at being sidelined. One evening the Lord spoke to her as she read Numbers 9:15-23: "... whether it were two days, or a month, or a year, that the cloud tarried . . . the children of Israel abode in their tents . . . At the commandment of the Lord they rested in the tents . . ."

Rebuked for her frustration, Mrs. Perkins asked the Lord to help her use this illness creatively. When her devotional reading took her into Deuteronomy, she was impressed to keep pencil and paper at her bedside. She jotted down her meditations upon the Scripture, and her book was born.

And what a book it is! Anyone will benefit from these musings upon Deuteronomy. Buy a copy for a friend as well as for yourself. Here is reinforcement for the times of trouble. □

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

The week that Mount St. Helens exploded, a Nazarene gospel explosion took place in Oregon. Who knows but that the spiritual explosion will have far-reaching effects to equal Mount St. Helens? □

Dr. Hurn is the executive director of the Department of Home Missions.

# the editor's STANDPOINT

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## A SERVANTHOOD CONFERENCE?

I heard a man say, “To *be* is important, to be *important* is not.” I believe that. People who think they are important usually reflect a decidedly minority opinion.

Nowhere is self-importance more obnoxious than in the church. After all, the Founder of the Church “emptied himself” and became a servant. As a servant, He was “obedient unto death,” the shameful and cruel death of the Cross.

In Jesus’ day the cross was used by the Romans to execute non-citizens regarded as worthless criminals. Among the Jews the cross was a sign of God’s curse upon a man. Yet it was to this very death, reserved for the lowest of the low, that Jesus consecrated himself. In death He was a servant to our deepest need, the need to be saved from sin.

Such a Christ cannot be represented by swaggering leaders who “lord it over” the flock of God. He cannot be represented by puffed-up laymen who nominate themselves as church bosses. He can be honestly manifested only in the lives of those who feel, as did

Paul, that they are “less than the least of all saints.” Strut and boast and selfish ambition are out of place anywhere except the cross, where they need to die without hope of resurrection.

The church has specialized in leadership conferences and management seminars. Perhaps, more than all else, we need to arrange a servanthood conference with workshops in love, forgiveness, feet-washing, cross bearing—in short, workshops in Christlikeness.

God is not waiting for people to get big enough to use but to get small enough in their own eyes for Him to entrust with His mission and Spirit.

“God resisteth the proud, and giveth grace to the humble” (1 Peter 5:5). Do we really believe that? Is not the Bible filled with illustrations of this fact? God anointed Saul to be king over Israel when Saul was little in his own sight. But God rejected him from being king when Saul became arrogant and exalted himself (1 Samuel 15:16-23). The church has one Lord, it needs no others; it just needs servants. [

## ATTITUDE REPLACEMENT

Every human life is flawed, every character imperfect.

Furthermore, these defects are easily discovered, except where acquaintance is brief and casual.

If we concentrate our attention upon someone’s flaws, it becomes dangerously easy to first resent and then despise him. On the other hand, if we pay heed to another’s good qualities, and everyone has some, it is easier to like and accept him. Appreciation is the soil in which healthy interpersonal relationships take root and grow.

Resentment, contempt, and hatred are terribly lethal poisons. They will destroy those who allow them to fester and spread in their hearts. I say “allow them,” for there are practical steps we can take to overcome and eliminate these pus pockets of ill will. Indeed, we can do more than eliminate them; we can replace them with positive and healthy attitudes.

One way of doing this is to deliberately focus upon and reflect about the other person’s strengths. Kind, gentle, and appreciative thoughts can drive out ugly,

bitter thoughts. Mood-replacement depends far more upon our wills than upon others’ actions. When someone’s speech or action becomes irritating to you, compel yourself to think and talk about what is favorable in his life. A man’s thinking conditions his character, his speech, his acts, his relationships: “For as he thinketh in his heart, so is he” (Proverbs 23:7). And others tend to become to us what we think about them.

A second help is to pray for them. You will not long resent a person for whom you pray—unless you are praying for God to zap him! From His cross Jesus prayed, “Father, forgive them” (Luke 23:34). He prayed thus because He loved them, but His love no doubt increased because He prayed thus. If someone “bugs” you or hurts you, put him on your prayer list. You will change whether he does or not.

A third means of change is to perform acts of kindness towards them. “If your enemy hungers, feed him,” the Bible says, implying that he may become your friend. But baking him a pie will do wonders for your soul, whatever his attitude continues to be. □

f someone "bugs" you or hurts you, put him on your prayer list. You will change whether he does or not.

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## DO WHAT YOU CAN AND BE CONTENT

Some of my grandchildren were eating their cereal and plotting their day.

I was lying on the couch, softly singing an old hymn.

"Who's that singing?" Five-year-old Brad left his chair and peeked into the living room. He listened a moment and said, "He sings like he was up in heaven."

My son wisecracked, "I knew it was out of this world."

I don't know what my grandson meant, but I sure know what my son meant. I can't sing three notes without missing two of them, and I never know which two I missed. If music was gold at \$500 an ounce I couldn't sell mine for \$5.00.

But I've always wanted to sing, and to play an instrument. Earlier in my career I was frustrated by my tin ear and dearth of talent. For a while I prayed for the gift of music, but none was bestowed. I learned to accept my limitations, after some painful experiences with embarrassing results.

There is no point in grieving over talents you don't

have. If you can't do what you want, learn to do what you can and be content with that. Everybody has some contribution to make to the work of the Lord. Some miss it because they try to ape another's career without the gifts necessary for that particular ministry. They work from their weakness, not from their strength, and they grieve because they can't succeed.

There are others who do nothing because they can't do what they would prefer most to do. They want to be eyes but God has made them ears. Instead of seeing and rejoicing in the sight, they strain to see through auditory canals and retire from action in bitterness because things remain dark. Do what you are gifted to do, and what your situation permits you to do. If God has other plans for you, and you are faithful, He will confer the needed ability and opportunity.

I won't quit my work because I had rather be a song evangelist. Perhaps I will be able to sing in heaven. Until then, I'll plough on through other fields of endeavor. And what I can't do, others will do and do it well. My part is not to envy their gifts but to rejoice in their success. □

## THE GENERAL ASSEMBLY

My impressions of the recent General Assembly are difficult to put on paper. The assembly was as complex politically as it was varied culturally and geographically.

Quite frankly, some of my impressions were negative, and these I refuse to publish. Mostly, however, they were positive, and my faith in God and love for our church was stimulated.

One of the greatest joys of such a gathering is the opportunity to greet old friends and make new ones. It brings the past into view with a rush, and the future beckons like a wink. I had much personal delight in contacts with people from Canada, the British Isles, Australia, and Mexico, among other places. We have an exciting family!

The flow of time alone will prove which of our legislative actions are the most significant. Without documenting reasons, I believe these actions will prove far-reaching and future-molding:

- The election of Jerald D. Johnson to the office of general superintendent.

- The creation of a commission to study lay ministries and their appropriate recognition, including possible credentials for them.
- The returning of responsibility for examining and grading those pursuing the home study course for ministers to the districts.
- The division of our church into regions, with proportionate representation from each region of the world on the General Board.
- The provision for recalling pastors for an indefinite term.
- The authorization of a committee to restructure the work of the General Board into divisions and departments, and to define their responsibilities.
- The establishment of a budget base for the local churches.

Of course, I also think the election of W. E. McCumber as editor of the *Herald of Holiness* for the next five years was a significant action. To the Lord and His people, I pledge my very best efforts. □

# IN THE NEWS

## PEOPLE AND PLACES

**Richard S. Taylor**, for nearly 50 years an educator, author, and pastor, was recognized as George Fox College's 1980 Alumnus of the Year. He is a 1944 George Fox graduate and now is living in Port Orchard, Wash.



Announcement of the award was made at an alumni banquet on the Newberg, Ore., campus on May 30.

A native of Cornelius, Oregon, Taylor began pastoring at the age of 19. He later began his formal education, attending Portland Bible Institute, then enrolling at George Fox College, receiving a Bachelor of Arts degree in 1944. He next enrolled at Pasadena College, receiving a master's degree in theology.

The George Fox Alumnus of the Year award was presented by George Fox Alumni Director Gene Hockett, who cited Taylor for "significant service to others for nearly five decades, as an educator, author, and minister..."

**Donald R. Peterman**, pastor of Upland, Calif., First Church, graduated from California Graduate School of Theology in Glendale, Calif., with a Doctor of Ministry degree. He was one of 72 candidates receiving degrees on May 30. His degree was earned in the field of church administration.



**William Frank Powell**, S.T.D., received a Doctor of Philosophy degree from the California Graduate School of Theology in Glendale, Calif., on May 30. His major has been in psychology and counseling.



He is the counseling therapist and director of the Hope Counseling Center with offices in the Washington Pacific District Headquarters building in Kent, Wash.

**Mr. Paul M. Clem**, 26, of Olathe, Kans., has been informed of his selection to the 1980 Outstanding Young Men of America awards. It is Clem's third nomination for the award, which is given in recognition of outstanding professional achievement, superior leadership ability, and exceptional service to the community.



Clem has been director of student recruitment and publicity for six years at Mid-America Nazarene College, Olathe, Kans. He is an alumnus of MANC and the University of Kansas. Clem is married to Susan Lunn, daughter of Mr. and Mrs. Vernon Lunn, Farmington Hills, Mich. His parents, Rev. and Mrs. Douglas Clem, pastor the Cape Girardeau, Mo., First Church.

**Dr. Richard Benner** has been appointed assistant dean of the School of Business, The University of California, Berkeley. Dr. Benner, who received his doctorate from Stanford University, was previously associated with the University of California, San Francisco, where he was the director of the Western Regional Center for Continuing Education, a federally funded project. Along with his administrative duties, he will be teaching in the field of organization behavior.



Dr. Benner and his wife, Patricia, live in Berkeley and attend Oakland, Calif., First Church. Mrs. Benner is completing her Ph.D. at the University of California, Berkeley. They have one son, John Lawrence.

**John W. Dunn** recently received his doctors degree in higher education with a major in physical education from Oklahoma State University in Stillwater, Okla. John is the son of Dr. and Mrs. Lester Dunn, professors emeriti of the Music Department of Bethany Nazarene College, Bethany, Okla. He is a 1971 graduate of BNC and received his master's degree from Central State University, Edmond, Okla., in 1978. His wife, Sherrie Foster Dunn, is also an alumna of BNC.

Dr. John Dunn is the assistant pro-

fessor of physical education and coach of girls' basketball at Bethany Nazarene College. He was selected to *Who's Who of Outstanding Young Men of America* in 1979. Both Dr. John and Sherrie Dunn are members of Bethany, Okla., First Church.

**Mrs. Alfreda Hanna**, associate professor of library science at Bethany Nazarene College, has been elected to serve a four-year term, 1980-84, on the National Council of the American Library Association.

The Council is the governing body for the ALA, the oldest and largest national library association in the world with a combined membership of 35,524 librarians.

**Chaplain (CPT) William C. Stagner**, chaplain in the United States Army, has been selected as one of the Outstanding Young Men of America for 1980—an honor that recognizes young men from 21 to 36 years of age for professional achievement and exceptional community service. The 16th annual volume of *Outstanding Young Men of America* includes a biographical sketch of Chaplain Stagner. The OYMA program is endorsed by the United States Jaycees.



Chaplain Stagner is a graduate of Pasadena College and Nazarene Theological Seminary. Before entering active duty, Chaplain Stagner pastored churches in Northeast Oklahoma and Central California.

Chaplain Stagner is currently serving in the area of Programs, Personnel, and Professional Development in the Office of the Post Chaplain at Fort Sill, Okla. He is also serving as pastor of Fort Sill's Historic Old Post Chapel, which has the distinction of being the oldest continually used house of worship in the state of Oklahoma.

**The Board of Regents of Northwest Nazarene College** unanimously reelected **President Kenneth Pearsall** for a 3-year term at their spring meeting. Dr. Pearsall was elected president of NNC in July of 1973. Prior to that he served as superintendent of the New England District and the Upstate New York District for 12 years. He pastored in Kearney, N.J.; Kingston, N.Y.; Akron, Ohio; and Yakima, Wash. For 4 years Dr. Pearsall served as executive secretary of Eastern Nazarene College, his alma mater, and chairman of the Board of Trustees for 4 years. He served on the General Board of the Church of the Nazarene for 6 years, and as president of the General Board for three terms.





General Superintendent and Mrs. Jerald D. Johnson are presented to the Assembly following the installation service.

### DR. JERALD D. JOHNSON INSTALLED AS GENERAL SUPERINTENDENT

The Board of General Superintendents stood together on the platform while Dr. V. H. Lewis, senior general superintendent, read from the *Manual* of the Church of the Nazarene, the description of the duties and authority of the general superintendent. Dr. Eugene L. Stowe, Dr. Orville W. Jenkins, and Dr. William M. Greathouse read from the scriptures the directives and exhortation of the apostle Paul. Under the inspiration of the Holy Spirit, Dr. Charles H. Strickland welcomed Dr. Jerald D. Johnson as general superintendent.

It was Tuesday night, June 24, at 7:30 p.m., and the Municipal Arena was nearly full. The delegates sat reverent and hushed. In the background was the soft chatter of seven language interpreters.

In his charge, Dr. Charles Strickland reminded the new leader of the equality and collegiality of the Board of General Superintendents. He told him that the church around the world would remember him frequently in prayer.

A small altar was on the platform and Dr. Jerald D. Johnson knelt as Dr. George Coulter prayed. He reminded the audience that Dr. Johnson had been raised in a home mission parsonage. Dr. Coulter referred to him as a "slave of Christ."

As the ceremony closed, the flash of cameras made it seem like summer lightning. The Johnson family was presented to the assembly. They were joined by the other general superintendents and their wives. They were presented to the appreciative audience. And so, Dr. Jerald D. Johnson became the 24th general superintendent in the church's 72-year history. □

—NCN

### 20th GENERAL ASSEMBLY OPENED WITH WORSHIP

With the words, "I hereby declare the Twentieth General Assembly of the Church of the Nazarene in session," Dr. Charles H. Strickland, chairman of the Board of General Superintendents, opened the traditional service of worship. In order to accommodate the large crowds of Nazarenes in Kansas City, the service was held twice, at 8:00 a.m. and 10:30 a.m., Sunday, June 22, with a total attendance of 32,000. General Superintendent George Coulter, who retired from that office at this assembly, brought an uplifting message from Isaiah 53. He reminded the church of the wonderful Savior, of the unlimited extent of His salvation, and of the certainty of the church's victory through the leadership of the Captain of salvation.

In the afternoon, duplicate services were again necessary because of the crowd. At 2:00 p.m. and 4:30 p.m., the Department of Home and World Missions combined to bring inspiring music, heartwarming reports, and challenging goals in the United States and world areas, to the gatherings. They heard of the 26 church planters going from the Oregon Pacific District to begin new churches, and the testimony of Dr. Timothy Yeh of China, who stood for Christ in a Communist country and proved that God's grace is sufficient for all.

The day concluded with a service of holiness evangelism at 7:30 p.m. in the Roe Bartle Hall, with an overflow crowd in the municipal arena. Rev. Bill Sullivan, the newly elected execu-

tive director of the Department of Evangelism, presided. Evangelist Lenny Wisheart prayed; Jim Bohi, Darwin Speicher, and the choir from Mid-America Nazarene College were the musical features.

General Superintendent Charles H. Strickland brought the message on the text "Be ye holy, for I am holy." He said that man needs holiness to restore his communion with God, to have communion with his fellowman, and to have communion in his own heart. A number sought the gracious work of the Holy Spirit in their heart at the close of the message. □

—NCN



Dr. H. Harvey Hendershot (center) receives a plaque from the newly elected chairman of the Trevecca Board of Trustees, Dr. J. V. Morsch, as President Adams looks on. The plaque was in appreciation for 27 years as a member of the Board, 3 years as its chairman. Dr. Hendershot resigned from the board to become the executive director of development and church relations at TNC.

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## GENERAL ASSEMBLY REJECTS NAZARENE BIBLE COLLEGE DEGREE PROGRAM

The Nazarene Bible College in Colorado Springs was the subject of a two-hour debate in the 20th General Assembly, Thursday, June 26. It was occasioned by the favorable report of the Committee on Ministry and Education to the request of the trustees for General Assembly approval of the college's newly instituted four-year degree program.

General Superintendent V. H. Lewis explained the reasons for the Board of General Superintendents' disapproval of the trustees' request. He said they feared the degree program would put the Bible college in competition with the church's liberal arts colleges.

Dr. G. B. Williamson, general superintendent emeritus, traced the history of events which resulted in the disputed action. He pled that the students, who can now attend the Bible college for three years and then get a degree in one of the liberal arts colleges, be given the option of staying a fourth year and getting a Bible college degree.

General Superintendent Dr. Eugene L. Stowe informed the assembly that a committee of liberal arts college deans had recommended that if the Bible college continued to offer a degree, the same tuition be charged at the Bible college which is being charged at liberal arts colleges.

Dr. Ross Hayslip, secretary of the Board of Trustees of the Bible college,

presented the case for the resolution. Dr. Ponder Gilliland offered a substitute motion to allow the trustees of the Bible college, with the approval of the General Board, to grant a degree that is not a liberal arts degree. It was not accepted. Another substitute motion requesting the Bible college to cease and desist from offering the four-year program also lost. The motion to approve the Bible college's action then was voted upon and lost by a close margin.

Dr. Stephen Nease, president of the Nazarene Theological Seminary, offered a resolution expressing appreciation for the work of the Bible college and the hope that the institution would continue to provide its high type of preparation for the ministry. It was unanimously adopted. □

—NCN

## NAZARENE CHRISTIAN SCHOOLS LEADERS MEET

The Association of Nazarene Christian Schools held its third annual convention at the Olathe, Kans., College Church. Over 220 attended the conference with 125 registrations representing 58 member schools. Considered were educational needs from preschool through high school.

The number of Nazarene Christian Schools has nearly doubled since the last General Assembly, with over 170 Nazarene schools on record. There are 65 elementary schools, and 14 of these also have high schools. The remainder of the schools are preschool and day-care centers.

The membership unanimously re-elected the present officers: Ron Miller of Florissant, Mo., was elected president; Roy Shanaker of Weaverville, Calif., was elected vice-president; and Dorothy Madden of Phoenix, Ariz., was elected secretary-treasurer. Dwight Collins of Norwalk, Calif., is the newly elected second vice-president.


The fourth convention will be held in the spring of 1981 at Mid-America Nazarene College, Olathe, Kans.

The association seeks to assist Nazarene district superintendents or pastors who are starting a Christian school. A growing movement, a new Christian school is started every seven hours in the United States. □

—NCN

## 1980-1985 GENERAL BOARD


On Wednesday, June 25, the General Assembly elected a General Board of 53 members to conduct the church's business during the next five years. It was a unique election, since 50 of them were chosen by the delegates in each of the new 15 regions of the church. Of the 53 members, 39 were from the



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United States and 14 from other world areas. Listed by regions they are:

- |                                     |  |
|-------------------------------------|--|
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| Asia & the Orient                   | Jung Hwan Oh<br>Ozias Liboon   |
| Canada                              | Charles Muxworthy<br>Bob Rimington   |
| Central U.S.A.                      | Don Gibson<br>C. Neil Strait<br>Gerald Green<br>Gerald Oliver<br>Jack Snowden<br>Vernon Lunn |
| E. Central U.S.A.                   | M. E. Clay<br>Jack Archer<br>Tom Skidmore<br>James Couchenour                                |
| Eastern U.S.A.                      | William Prince<br>Clarence Jacobs<br>Robert Wilfong<br>Merritt Mann                          |
| Europe & Middle East                | T. Schofield<br>George Williamson  |
| Mexico, Central America & Caribbean | Moises Esperilla<br>Oliver Ottley<br>Florencio Vargas<br>Mary Alvarado                       |
| North Central U.S.A.                | Forrest Whitlatch<br>Gordon Wetmore<br>Howard Hamlin<br>Donald Cork                          |
| Northwest Region                    | Carl Clendenen<br>Clarence Kinzler<br>John Wordsworth<br>Neil McKay                          |
| South America                       | Joaquim A. Lima<br>Ozier Perales   |
| South Central U.S.A.                | W. M. Lynch<br>Ponder Gilliland<br>Dudley Powers<br>L. Glenn McArthur                        |
| Southeast U.S.A.                    | Talmadge Johnson<br>Millard Reed<br>Ralph Marlowe<br>Odie Page                               |
| South Pacific                       | John White<br>Robert Gordon  |
| Southwest U.S.A.                    | Robert Scott<br>Irving Sullivan<br>Homer Powell<br>Jack Morris                               |
| NWMS                                | Mrs. Robert Jackson  |
| NYI                                 | Dan Ketchum  |
| Education                           | John A. Knight<br>Willis Snowbarger <input type="checkbox"/>                                 |
- NCN

it is difficult for them to come to the U.S.A.

The 1980 class visited Headquarters and Nazarene Publishing House May 12, with their sponsors, Rev. and Mrs. C. G. Rudeen, Rev. Mario Velez and Rev. Marshall Griffith, president of the seminary. While in Kansas City, they attended a luncheon sponsored by the Department of World Mission, NPH, and International Publications Board, at the Hilton Plaza Inn.

On their way back to San Antonio, the group visited Bethany Nazarene College; Bethany, Okla., First Church; and the historical site at Pilot Point, Tex.


This trip gave them inspiration and knowledge of the church, which will contribute to their ministry.



Spanish American Nazarene Seminary seniors visiting Pilot Point Memorial.



Spanish American Nazarene Seminary senior class of 1980 is pictured (names not in order): Lylia Monroy; Sylvia Hong Moreno; Willie Choriego; Boris Ramirez; Jose Palacios; Jacob Garcia; Max Rodas; Abegael Sandoval; Sandy Montano; Adelfo de Jesus Gonzalez; Oscar Martinez; Raul Acosta; Eleazar Zaragoza; Abel Pena; Salvador Zavala. Sponsors: Rev. and Mrs. C. G. Rudeen; Rev. Mario Velez.



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# Evangelist's Slates

ATKINSON, THOMAS D.: Lawton, OK (First), Aug. 11-17; Hominy, OK, Aug. 18-24

BAKER, RICHARD C.: Princeton, WV (Outdoor Holiness Conv.), Aug. 17-24

BALLARD, DON: Houlika, MS, Aug. 20-24

BELL, JAMES & JEAN: Cape May, NJ (Erma Camp), Aug. 19-31

BENDER EVANGELISTIC PARTY: Vicksburg, MI (Pilgrim Hol. Mission), Aug. 17-31

BISHOP, BOB: Yakima, WA (First), Aug. 2-3; Eugene OR (Fairfield), Aug. 10; Corvallis, OR, Aug. 17; Lynn, IN, Aug. 20-24

BLUE, DAVE & DANA: E Michigan Camp, Aug. 3-10; Waco, TX (Cent. Texas Indoor Camp), Aug. 13-17; Odessa, TX (Camp), Aug. 19-24

BOHI, JAMES: New Mexico Dist. Camp, Aug. 4-10

BOHI, ROY: Hamburg, IL (Hillcrest Holiness Camp), Aug. 11-17; Tabor, IA (Camp), Aug. 18-24; Nebo, IL (First), Aug. 26-31

BOND, GARY & BETH: Cincinnati, OH (City Wide Crusade), Aug. 3-10; Modoc, IN, Aug. 19-24; South Bend, IN (Trinity), Aug. 26-31

BREWINGTON, JANE: Richland Center, WI (Sr. High Youth Camp), Aug. 11-15; Waynesville, TN (First), Aug. 16-19; Grandview, WA (First), Aug. 20-24

BRISCOE FAMILY, THE JOHN: Dodson, LA (Hudson Interdenom. Holiness Camp), Aug. 11-17; Irving, TX (First), Aug. 19-24

BROOKS, GERALD & JUNE: Colorado Springs, CO (Kids' Crusade & Mini Clinic), Aug. 3-10; Lemars, IA, Aug. 26-31

BROOKS, STANLEY, JR.: Keene, NH, Aug. 17 and 24

BROWN, ROGER: Indianapolis Dist. Camp, July 28; Aug. 3; Delta, Ohio, Aug. 7-13; Bonnie, IL (Camp), Aug. 14-24; Vicksburg, MI (Chapman Mem.), Aug. 31

BUCKLES-BURKE EVANGELISTIC TEAM: Gary, IN (Lake Ridge), Aug. 26-31

BUCKLEY, RAYMOND: Special Ministries, Washington Pacific Dist., Month of August

CAMPBELL, BILL: Perryville, AR (Immanuel), Aug. 5-10

CAUDILL, STEVE & SUE: West Virginia Dist. Camp, Aug. 10-17; N.W. Indiana Dist. Camp, Aug. 19-24

CAYTON, JOHN: Angola, NY (Tent Crusade), Aug. 1-10; Glen Falls, NY (Tri-County Holiness Camp), Aug. 17-24; Ripley, WV, Aug. 26-31

CHAPMAN, W. EMERSON: Wichita, KS (Beulah Camp), Aug. 14-24

COBB, BILL & TERRI: Minnesota Dist. Camp, Aug. 19-24; Pawnee, OK (First), Aug. 29-31

COLLINS, LUTHER: Costa Rica Evangelistic Tour, Aug. 2-23; Reserved, Aug. 26-31

COOK, RALPH A.: Evangelistic Tour, Swaziland, Month of August

CRABTREE, JAMES: Reserved, Month of August

CRANE, BILLY D.: Gospel Concerts, Aug. 19-31

CROFFORDS, THE DON: Saginaw, MI (Saginaw Valley), Aug. 3; Port Crane, NY (CMA), Aug. 10; Marion, NY (2nd Reformed), Aug. 17

DARNELL, H. E.: Richland, NY (Camp), Aug. 7-17; Reading, PA (Camp), Aug. 22-31

DELL, JIMMY: Corpus Christi, TX (Flour Bluff), Aug. 9-13; Brighton, CO (First), Aug. 17-20; Denver, CO (Faith), Aug. 21-24; Reserved, Aug. 28-31

DENNIS, DARRELL, BETTY, & FAMILY: Rockville, IN, Aug. 12-17; Carthage, IN, Aug. 19-24

DENNISON, MARVIN: Cushing, OK, Aug. 5-10; Mounds, OK (Bethesda Boys' Ranch), Aug. 11; Brookfield, IL, Aug. 19-24

DIXON, GEORGE & CHARLOTTE: Indiana and Central Ohio Concert Tour, Aug. 1-10; Eastern U.S. Concert Tour, Aug. 12-17; West Virginia Concert Tour, Aug. 26-31

DOYLE, P. R.: Allentown, PA (First), Aug. 10; Macungie, PA, Aug. 17

DUNMIRE, RALPH & JOANN: Eckerty, IN (Camp), Aug. 7-17; Grenada, MI, Aug. 27-31

EASTMAN, RICK: Manhattan, KS (Singles' Retreat), Aug. 2-3; Carey, OH (Ridge Chapel), Aug. 13-24

ELLINGSON, LEE: Indianapolis, IN (Eastside), Aug. 7-10; Greenfield, IN (Grace), Aug. 12-17; College Corner, OH, Aug. 19-24; Tullahoma, TN (Westside), Aug. 26-31

ESSELBURN, BUD (THE KING'S MESSENGERS): Warsaw, OH (Gospel Hill Concert), Aug. 9; Jamestown, NY (Bethany Church of God), Aug. 17

FILES, GLORIA, & ADAMS, DOROTHY: Cape May, NY (Children's Crusade), Aug. 5-10; Milford, DE (Calvary UM, Children's Crusade), Aug. 11-15; Warren, PA (Children's

Crusade), Aug. 16-24; Orbisonia, PA, Aug. 25-29

FORD, JAMES & RUTH: Indianapolis, IN (Central), Aug. 18-24; Benton, IL (First), Aug. 25-31

FORTNER, ROBERT E.: Bonnie, IL (Camp), Aug. 14-24; St. Elmo, IL (UM), Aug. 25-31

FRODGE, HAROLD: Knox, IN, Aug. 26-31

FULLER, JAMES: Indian Springs Holiness Camp, July 30-Aug. 10

GATES, KENNETH: New Paris, PA (Bethel Park Camp), Aug. 6-17

GLAZE, HAROLD & MARILYN: Africa District Tour, Aug. 1-18; Reserved, Aug. 19-31

GLENDENNING, PAUL & BOBBIE: Lamar, PA (Wesleyan Camp), Aug. 4-10

GORMAN, HUGH: Canada West Dist. Camp, Aug. 4-10; Edmonton, Alberta (Billy Graham Sch. of Evang.), Aug. 12-17; Mellfort, Sask. (St. James Presby), Aug. 24

GREEN, JIM & ROSEMARY: Chicago Cent. Dist. Camp, Aug. 4-10; Oakland City, IN (Camp), Aug. 22-31

GRINDLEY, GERALD & JANICE: Seylert, PA (Evang. Holiness Camp), Aug. 8-17

HAINES, GARY: East Michigan Dist. Camp, Aug. 2-10; Detroit, MI (Bethel), Aug. 13-17; McCrory, AR, Aug. 23-27; Pueblo, CO (Fairmount), Aug. 30-31

HAYES, ALVIN B.: West Bend, WI (Dist. Junior High Camp), Aug. 4-8

HAYNES, CHARLES & MYRT: Estill Springs, TN, Aug. 5-10; Benton, KY, Aug. 11-17; Reserved, Aug. 18-25

HUBBARD, MRS. WILLARD, CHILDREN'S EVANGELISTIC MINISTRIES: Shreveport, LA (Werner Park), Aug. 5-10; Bossier City, LA (South), Aug. 12-17; Graham, TX, Aug. 26-31

ISENBERG, DON: LaMarque, TX, Aug. 11-17

JACKSON, CHUCK & MARY: West Texas Dist. Camp, Aug. 4-10; Calvert, AL (First), Aug. 26-31

JACKSON, PAUL & TRISH: Reserved, Aug. 5-10; Indianapolis, IN (Broad Ripple), Aug. 12-17

JAMES, RANDY & MARY JANE: Middletown, IN (First), Aug. 4-10; Cayuga, IN (First), Aug. 11-17; Allen Park, MI, Aug. 18-24

JANTZ, CALVIN & MARJORIE: European Tour, July 30-Aug. 19; Farmland, IN, Aug. 26-31

JOHNSON, RON: Concerts, Northern U.S., Aug. 1-8; Philadelphia Dist. Camp, Aug. 9-17; Concerts, East Coast, Aug. 18-24; Concerts, Northern U.S., Aug. 27-28

LAING, GERALD D.: Pinconning, MI (West Branch Am. Holiness Assoc.), Aug. 15-24

LANIER, JOHN: Cleveland, OH (West Side), Aug. 12-17; Carleton, OH (Kingsberry Community), Aug. 27-Sept. 7

LASSELL, RAY & JAN: Pleasantville, NJ (Camp), Aug. 7-17; Scottsburg, IN, Aug. 19-24

LAWHORN, MILES: Cincinnati, OH (Teen Crusade), Aug. 8-10

LAWSON, WAYNE T.: Pasco, WA (Evang. Outreach Training), Aug. 1-14; Anchorage, AK (Jewel Lake), Aug. 16-17; Kodiak, AK, Aug. 19-24

LAXSON, WALLY & GINGER: Virginia Dist. Camp, Aug. 11-17; Yorktown, NY (Dist. Camp), Aug. 19-24

LECKRONE, LARRY: Troy, OH, Aug. 5-10; Medway, OH, Aug. 12-17; Minnesota Dist. Camp, Aug. 19-24; Bluffton, IN (First), Aug. 26-31

LE CRONE, JOHN & BETH: Taft, CA, Aug. 3; Yucca Valley, CA, Aug. 17

LESTER, FRED R.: Hope, AR, Aug. 12-17; Ainsworth, NE, Aug. 19-24; Dubuque, IA, Aug. 26-31

LIDDELL, P. L.: Frankfort, KY, July 29-Aug. 3; Yorktown Heights, NY (Dist. Camp), Aug. 15-24; Georgetown, IL (Olivet Camp), Aug. 25-31

LOMAN, LANE & JANET: Vilonia, AR (Camp), July 27-Aug. 3; Damascus, MD (Camp), Aug. 7-17; Portage, OH (Camp), Aug. 21-31

LOWN, ALBERT: Roxbury, PA (Camp), July 30-Aug. 10; Edmonton, Alta., Canada, Aug. 11-20; England, Aug. 20-31

LUSH, RON: Arizona Dist. Camp, Aug. 8-17; Cent. California Dist. Camp, Aug. 26-31

MANLEY, STEPHEN: Caribbean Evan. Tour, Aug. 11-17; Lynn, IN (First), Aug. 19-24

MANN, L. THURL & MARY KAY: Anderson, IN (First), Aug. 10; Muncie, IN (First), Aug. 17; Chesterfield, IN, Aug. 24; Warsaw, IN, Aug. 26-31

MATTER, DAN & ANN: Allegan, MI (Wesleyan), Aug. 4-10; Payne, OH, Aug. 18-24

MAYO, CLIFFORD: Eckerty, IN (Camp), Aug. 12-17

MC KINNEY, ROY T.: Hartselle, AL (Camp), July 31-Aug. 10

MCWHIRTER, STUART: Akron Dist. Camp, Aug. 3-10; Circleville, OH (CCCU Camp), Aug. 15-24; Nauvoo, AL, Aug. 26-31

MEREDITH, DWIGHT & NORMA JEAN: Weeping Water, NE

(Missionary Dist. Camp), Aug. 1-6; Waunita, NE (Imperial Valley Hol. Assn. Camp), Aug. 7-17

MERRELL, RICHARD: Howell, MI (Dist. Boys' Camp), Aug. 11-15; Ann Arbor, MI (City-Wide Children's Crusade), Aug. 18-24

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Miamisburg, OH (First), Aug. 3-7; Cincinnati, OH (Springdale), Aug. 10-14; Reserved, Aug. 17-28; Hot Springs, AR (First), Aug. 31-Sept. 4

MICKEY, BOB & IDA MAE: Ruston, LA, Aug. 4-10; Post, TX, Aug. 19-24; Brownfield, TX, Aug. 27-31

MILLER, HENRY & RUTH: Philadelphia Dist. Camp, Aug. 9-11; Temple, PA (Trinity), Aug. 29-31

MILLHUFF, CHUCK: Madison, WI, July 28-Aug. 3; Austin, TX (Grace), Aug. 13-17; Odessa, TX (First), Aug. 19-24

MOYER, BRANCE: Edmond, OK (Waterloo, Children's Crusade), Aug. 4-10; Meeker, OK (Horton Chapel, Children's Crusade), Aug. 11-17; Gainesville, TX (First), Aug. 18-24

MULLEN, DEVERNE: Bracebridge, Ont. (Severn Bridge Free Meth. Camp), Aug. 1-10; East Wareham, MA (Smith Mills Camp), Aug. 15-20; Cape May, NJ (Erma Camp), Aug. 22-31

NEFF, LARRY & PAT: Sturgis, MI, Aug. 3; Oregon & Sylvania, OH, Aug. 10; Pittsfield, IL (First), Aug. 19-24; Keymar, MD (Evangelical Christian Camp), Aug. 26-31

ORNER TRIO: Lebanon, OH, Aug. 3; Greenfield, OH, Aug. 8-10; Fostoria, Ohio, Aug. 17 (a.m.); Bellefontaine, OH, Aug. 24; Oxford, Ohio, Aug. 30-31

OVERTON, WILLIAM D.: Petersburg, PA, Aug. 12-17

OYLER, CALVIN & VIRGINIA: Fairmount, IN (Wesleyan), Aug. 9-17

PARADIS, BOB: Preston, CT (First), Aug. 10; Maynard, MA, Aug. 17

PASSMORE EVANGELISTIC PARTY: Broad Top, PA, Aug. 12-17; Greenville, PA, Aug. 19-24

PERDUE, NELSON: Washington Court House, OH, Aug. 5-10; West Virginia Dist. Camp, Aug. 11-17; Wren, OH, Aug. 19-24; Charleston, WV (South Hills), Aug. 26-31

PFEIFER, DON: Eastern Michigan Dist. Camp, Aug. 3-10; Virginia Dist. Camp, Aug. 11-17; Bonnie, IL (Bonnie Holiness Camp), Aug. 18-24

PITTINGER, TWYLA: West Chester, OH (Pisgah), Aug. 11-17; Killbuck, OH, Aug. 18-24

PITTS, PAUL: Finley, OH (Ch. of God Workshop "80"), Aug. 3-8; Seekonk, WA (Alliance), Aug. 10-13; New England Slates Concert Tour, Aug. 14-22; Reserved, Aug. 23-31

PORTER, JOHN & PATSY: Decatur, AL (First), Aug. 12-17; Vance, AL (Wallace Chapel), Aug. 19-24; Huntsville, AL (Calvary), Aug. 26-31

QUALLS, PAUL: Louisville, KY (Greater Louisville Crusade Silver Heights Camp), Aug. 5-10; Circleville, OH (CCCU Camp), Aug. 15-24; Portage, OH (UB Camp), Aug. 25-31

REDD, GARY: Crockett, TX, Aug. 10-17

RICHMOND, RON: Hanover, PA (EC Teen Retreat), Aug. 1-3; Reserved, Aug. 23-30

ROBINSON, TED: Lexington, OH, Aug. 16-17; Jackson, MI (Grace), Aug. 19-24; Lexington, OH (Ontario), Aug. 26-31

SMITH, CHARLES HASTINGS: Columbus, OH (First), Aug. 29-31

SMITH, DUANE: Blackwell, OK (First), Aug. 19-24; Waterford, PA, Aug. 27-31

SMITH, HAROLD: Deckerville, MI (Baptist, VBS), Aug. 4-8; Hillman, MI (Free Meth.), Aug. 20-24

SMITH, OTTIS & MARGUERITE: Delta, OH (Calvary Hol. Camp), Aug. 7-17; Potters Grove, NY (Tri-County Camp), Aug. 18-24

SPRAGUE EVANGELISTIC FAMILY: Reserved, Aug. 2-14; Marion, OH (Kensington Pl.), Aug. 26-31

STAFFORD, DANIEL: Washington, IN (Tabernacle Camp), Aug. 7-17; Beach City, OH (Gilead Camp), Aug. 21-Sept. 1

STARK, EDDIE & MARGARET: Louisiana Dist. Boys & Girls' Camp, Aug. 4-8; Lufkin, TX (Bethel, Kids' Crusade), Aug. 11-17; Conroe, TX (Kids' Crusade), Aug. 18-24; Medford, OK (Kids' Crusade), Aug. 25-28

STEGALL, DAVID: NW Illinois Dist. Youth Camp, Aug. 11-16

STEVENSON, GEORGE E.: Birdsboro, PA (Seylert Camp), Aug. 8-17; Keymar, MD (Pine Mar Camp), Aug. 22-31

SWANSON, ROBERT L.: Kentucky Dist. Boys' and Girls' Camp, Aug. 12-15

TAYLOR, ROBERT: West Virginia Dist. Camp, Aug. 10-17; Oxford, OH, Aug. 26-31

TRIPP, HOWARD: Irvine, KY, Aug. 19-24; Cowan, TN, Aug. 26-31

TUCKER, BILL & JEANETTE: White Springs, FL (Suwanee River Camp), July 29-Aug. 3; Andrews, IN (Wabash County United Crusade), Aug. 10-24; Reserved, Aug. 25-31

As reported to Visual Arts Department, Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141

*At the heart of evangelism is a compelling concern for others.*



**VARIAN, BILL:** Indianapolis Dist., July 28—Aug. 3; New York Dist. Camp, Aug. 15-24  
**WADE, KENNETH W.:** Danville, IL (First, Kiddies' Crusade), Aug. 1-3; Warsaw, IN (First, Kiddies' Crusade), Aug. 5-10; New Home, IN, Aug. 12-17; Fort Wayne, IN, Aug. 19-24  
**WANKEL, PAUL F.:** Kampsville, IL (Summit Grove Camp), Aug. 11-17  
**WHEELER, CHUCK & WILLY:** Willimantic, ME, Aug. 26-31  
**WISEHART, LENNY & JOY:** Akron Dist. Camp, Aug. 3-10; Caribbean Crusade, Aug. 11-17  
**WOODWARD, S. OREN:** Mayfield, KY (First), Aug. 5-10; Doylestown, OH, Aug. 12-17; Reserved, Aug. 19-31  
**WYLIE, CHARLES:** Scottsbluff, NE, Aug. 26-31  
**YATES, BEN J.:** Concerts in August in Pennsylvania and Illinois; Petersburg, IN (Baptist), Aug. 24-29

## NEWS OF EVANGELISM

**Gallagher, W.Va.:** The church had a revival with *the pastor* doing the preaching. Singing was provided by local talent. The Holy Spirit moved in a mighty way. The revival continued

seven weeks, with 62 people at the altar. A baptismal service followed on Easter Sunday with 38 candidates receiving water baptism. □

—Carl Davis, *pastor*

**Marsing, Ida.:** The church recently had a 10-day revival with *Rev. Clyde Dilley* as the evangelist. The congregation responded to his effective ministry. □

—Harold L. Hampton, Jr., *pastor*

**Corry, Pa.:** The church recently had a revival with *Evangelist Robert W. Taylor*. God gave a mighty outpouring of His Holy Spirit, with over 100 seekers throughout the week. The *Fralick family*, the *Corry Church Quartet*, and *Harry Lamb, Jr.*, provided the special music. Brother Taylor challenged the people to live the sanctified life, and the church has been revitalized. □

—J. L. "Rip" Wright, *pastor*

**Johnson City, Tenn.:** *First Church* had a revival with *Rev. and Mrs. Harold Gravvat*, April 15-20. Out of the meeting 10 new members were received, with 10 more ready to join. □

—T. J. Daggett, *pastor*

**Lafayette, Colo.:** The church had a revival with *Dr. Norman R. Oke*, professor of theology at Nazarene Bible College in Colorado Springs, as the evangelist. *Pastor and Mrs. Martz* provided the special music for the opening services. *Larry and Lola Rap* and family were the special weekend song evangelists. Holiness evangelism was emphasized. Many gained a clearer understanding of the life of holiness. □

—Michael E. Martz, *pastor*

**Alva, Okla.:** *First Church* experienced a great three-day holiness rally. Ten area holiness churches also participated—four Nazarene, three Wesleyan, two Church of God, and one Friends. *Dr. C. Paul Gray*, chairman of the Department of Religion and Philosophy at Bethany Nazarene College, was the guest speaker.

Pastor Jack Lowe organized the rally, made possible by a memorial set up by Gussie Latham for her daughter Margaret Collings. The music was furnished by the *Future Life Singers* of Bethany, Okla. The closing service was climaxed with a great altar service. □

—Jack B. Lowe, *pastor*

**Oklahoma City, Okla.:** *The Oakcliff Church* had a revival with *Evangelist Hugh Gorman* and *Dave Roberts*, singer. Over 25 received definite help at the altar. □

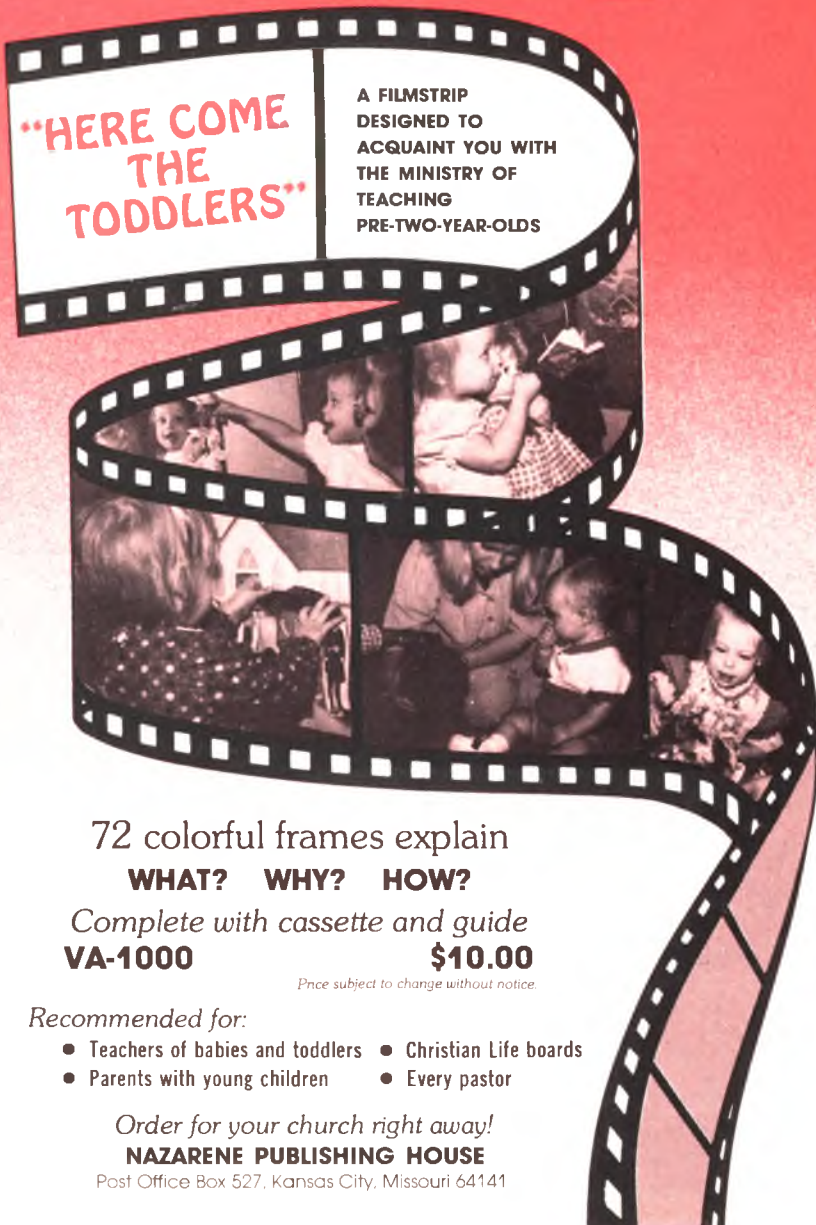
—Leon Hendrix, *pastor*

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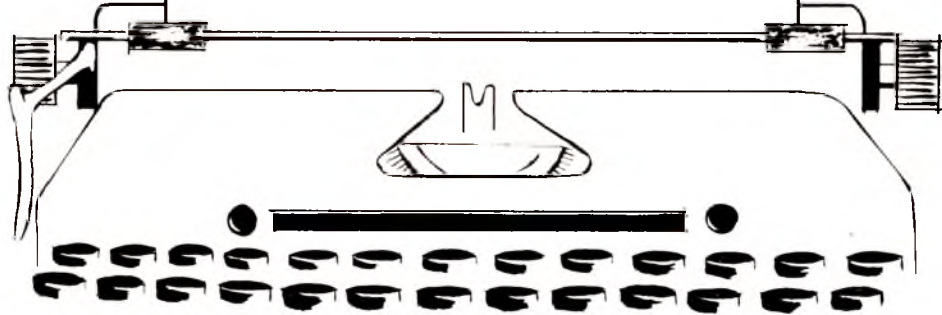
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(In the Greater Kansas City area)



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Yes, I wish to attend the extended session.



Kirby Brumfield as the apostle Paul.

### ADULT MINISTRIES CONVENTION FEATURED CHRISTIAN DRAMATIST

Kirby Brumfield, Christian dramatist from Portland, Ore., gave presentations in each of the three plenary sessions of the General Convention of the Department of Adult Ministries June 19, 20, 21 in the Hotel Muehlebach.

Kirby Brumfield makes biblical events come alive with an "all scripture" presentation of "His Life" (Jesus according to the Gospels) and "The Apostle Paul."

In commenting on his ministry, Brumfield emphasizes that "one of the main points of my work is to remind people how exciting the words of the Bible really are. So many people take them for granted. Yet, it's the most exciting book ever written. It is full of drama and intrigue. What could be more stirring than the event-filled life that Christ had on this earth? And look at Paul! In today's terms, he'd be called a dynamo, a real doer for Christ. It is, of course, my goal to get some of this dynamic across to the audiences in my one-man portrayals." □

—NCN

### MANC FACULTY EARNS DOCTORATES

Three Mid-America Nazarene College faculty members received their doctoral degrees during the spring commencement ceremonies of their respective universities.

Keith R. Bell received on May 10, the Ph.D. in romance languages with a specialization in Spanish American Literature from the University of Oklahoma. Dr. Bell is the registrar and director of Institutional Research at MANC and has been a member of the faculty since 1968.

Stephen L. Cole, associate professor of biology, was awarded a Ph.D. in Entomology from the University of Kansas on May 19. Dr. Cole has taught

at Mid-America Nazarene College since 1969.

Robert K. Drummond was conferred the Ed.D. in Counseling Psychology from the University of Kansas on May 19. Dr. Drummond's work has involved him in several areas of the college since 1971. Currently he serves as the director of Admission and Student Financial Services and teaches in the Psychology Department.

The addition of these doctorates brings to 52 percent the number of MANC faculty who hold an earned doctorate. □

### NAZARENES LOOK AT THEIR PROPERTY

Hundreds of Nazarenes from all parts of the world streamed through their Publishing House and International Headquarters during the daytime of the week of June 19-26. They had a chance to look over the property, and they seemed to like what they saw. The weather cooperated with

warm, clear days and frequently a shower at night. But these were not the reason they smiled and murmured words of appreciation and admiration. It was because their church has such valuable and beautiful property, which is not only useful in carrying out the great commission but is also a symbol of a church that is serious about being a witness of the grace and power of God.

They acted like they approved of it all. They appeared to commend the stewardship of those who had been chosen to use what they had given to God toward the fulfilling of His purpose.

They gave every indication they were glad they came to Kansas City. Many were heard to say with excitement that it was their first visit and they were not disappointed. As many walked back to the bus, one sensed the air of a people who had looked over their property and liked what they saw. □

—NCN



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Nazarene Bible College honored its 1,000th degree graduate in its 13-year history at commencement exercises May 19. Pictured (l. to r.) are: Dr. G. B. Williamson, general superintendent emeritus and professor at NBC; Dr. V. H. Lewis, general superintendent and commencement speaker; Gary Farris, 1,000th graduate; and Dr. L. S. Oliver, president of the college. During the proceedings, Gary Edward Farris was singled out among the 125 graduates. The registrar read this citation: "Gary was born in Illinois, the son of Samuel Farris, a Nazarene pastor. Gary has served as an evangelist, associate pastor, and has pastored on the Michigan District. He is married to Wanda Claypool Farris and is the father of two children. Upon graduation he will be leaving to assume the pastorate of the Church of the Nazarene in Glasgow, Kentucky."

### MISSIONARY SOCIETY MAKES CHANGES

Action of the Nazarene World Missionary Convention included these changes:

The name of the organization was changed to Nazarene World Mission Society to correlate with the name of the Department of World Mission.

The name of Prayer and Self-denial was changed back to Prayer and Fasting. Several memorials stated preference for biblical terminology.

The General Council was authorized to elect a Men in Mission director-at-large to serve as a voting member of the Council if, at the time of organization, no one is qualified to carry out the growing Men in Mission emphasis.

—NCN

### CUBAN REFUGEE NOW A NAZARENE PASTOR

M. Santiesteban, a former member of the Cuban Baptista police, was in prison for a year. While in prison, he promised God he would serve Him.

Rev. M. Santiesteban now pastors the Miami Hialeah Church. It is a congregation of 89 members made up of Cuban refugees. The church has an attendance of 140 and is growing. Rev. Santiesteban has seen 40 refugees converted in his three years of ministry. He and his people have been deeply involved in helping refugees with food and clothing and to settle in the area.

There are three Cuban churches in the Miami area, and Rev. Santiesteban plans to start a fourth soon. □

—NCN

### NARF KEEPS MISSIONARIES INFORMED

Missionaries and stateside Nazarenes have been kept informed of the assembly proceedings transmitted via amateur radio directly from the NARF booth in Exhibition Hall.

R. Mick Manor, NARF president, said, "This service to our membership and the translation broadcasts have been conducted by members of the Nazarene Amateur Radio Fellowship." □

—NCN

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

KANSAS CITY—August 20-21. Olathe College Church, 2020 E. Sheridan, Olathe, KS 66062.

Host Pastor: Paul Cunningham. General Superintendent: Dr. V. H. Lewis.

JOPLIN—August 21-22. First Church of the Nazarene, 2000 Grand, Carthage, MO 64836. Host Pastor: B. J. Garber. General Superintendent: Dr. William M. Greathouse.

SOUTH ARKANSAS—August 21-22. First Church of the Nazarene, Mississippi at Evergreen, Little Rock, AR 72204. Host Pastor: Larry Lewis. General Superintendent: Dr. Orville W. Jenkins.

MINNESOTA—August 22-23. Lake Koronis Assembly Grounds, Paynesville, MN 56362. Host Pastor: Holland D. Reidel. General Superintendent: Dr. Eugene L. Stowe.

NORTHWEST INDIANA—August 22-23. First Church of the Nazarene, 2734 S. Washington, Kokomo, IN 46901. Host Pastor: Everett Robertson. General Superintendent: Dr. Charles H. Strickland.

GEORGIA—August 27-28. Atlanta First Church of the Nazarene, 1600 Agape Way, Decatur, GA 30035. Host Pastor: Keith Wright. General Superintendent: Dr. Jerald D. Johnson.

MISSOURI—August 28-29. Southwest Church of the Nazarene, 4543 Magnolia Ave., St. Louis, MO 63110. Host Pastor: William J. Sunberg. General Superintendent: Dr. William M. Greathouse.

SOUTH CAROLINA—August 28-29. The Carolina Inn, 937 Assembly St., Columbia, SC 29202. Host Pastor: James E. Palmer. General Superintendent: Dr. V. H. Lewis.

WISCONSIN—August 29. First Church of the Nazarene, 5011 Commercial Ave., Madison, WI 53714. Host Pastor: Winn Allison. General Superintendent: Dr. Charles H. Strickland.

SOUTHWEST OKLAHOMA—September 3-4. Western Oaks Church of the Nazarene, 7901 N.W. 16th, Oklahoma City, OK 73127. Host Pastor: Richard P. Reed. General Superintendent: Dr. Eugene L. Stowe.

NORTH CAROLINA—September 4-5. Hudson Memorial Presbyterian Church, 4921 Six Forks Rd., Raleigh, NC 27609. Host Pastor: Dan Boone. General Superintendent: Dr. William M. Greathouse.

SOUTHEAST OKLAHOMA—September 4-5. First Church of the Nazarene, Ninth and Texas Sts., Durant, OK 74701. Host Pastor: Harold Blankenship. General Superintendent: Dr. Jerald D. Johnson.

LOUISIANA—September 5-6. Huntington Park Church of the Nazarene, 6825 Pines Rd., Box 9512, Shreveport, LA 71109. Host Pastor: John Davis. General Superintendent: Dr. V. H. Lewis.

### DISTRICT ASSEMBLY REPORTS

#### NEW ENGLAND

The 73rd annual assembly of the New England District convened at Malden, Mass. District Superintendent William A. Taylor, reelected for a four-year term, reported the organization of a new church in Willimantic, Conn.

Presiding General Superintendent George Coulter ordained James M. Ainsworth and Neal W. Kidney, Jr., and recognized the credentials of John J. Udo of Nigeria.

Elected to the Advisory Board were elders Manuel Chavier and Neale O. McLain, and laymen Alexander P. Cubie and Jasper R. Naylor.

Reelected to their respective positions were Doris Restrck, NWMS president; Kathy Montgomery, NYI president; and Ronald Grabke, chairman of the Board of Christian Life.

#### CANADA PACIFIC

The 25th annual assembly of the Canada Pacific District met at Abbotsford, British Columbia, with District Superintendent Daniel J. Derksen, completing the second year of an extended term, reporting.

General Superintendent Eugene L. Stowe ordained Richard Gibson and Earl Wood.

Elders Roland Feltmate and John McKnight, and laymen Robert Colier and Ken Harter were elected to the Advisory Board.

Mrs. Joyce Derksen was reelected NWMS president; Rev. Glen A. Milley was reelected NYI president; and Rev. Melvin A. Tucker was reelected chairman of the Board of Christian Life.

### MOVING MINISTERS

CHRISTOPHER H. J. CARVER from associate, Honolulu (Hawaii) First, to Madera, Calif.

A. H. COSTON from San Antonio, Tex., to Shiloh, Tex.  
 MICHAEL G. HUNT from Visalia (Calif.) Farmersville to associate, Bakersfield (Calif.) East  
 DAVID L. McGUIRE from student, Nazarene Bible College, Colorado Springs, to Veneta (Ore.) Applegate  
 HORACE L. McPHERSON from student, Nazarene Bible College, Colorado Springs, to Drain, Ore.  
 JAMES NORCROSS from Pearl River, La., to Slidell, La.  
 CLIFFORD W. ROACH from Fort Smith (Ark.) First to Marshall, Ark.  
 BEN R. SILBAUGH from associate, Fresno (Calif.) Calvary, to associate, Oroville, Calif.  
 JOSEPH E. WATKINS, JR. from Palomar Mountain (La Jolla Indian) to Maywood, Calif.

RALPH McCLINTOCK, Namibia, Field Address P.O. Box 23037, Windhoek, 9100 South West Africa  
 CHARLES MORROW, Haiti, Furlough Address c/o Mid America Nazarene College, P.O. Box 1776, Olathe, KS 66061  
 TOM NOTHSTINE, Swaziland, Field Address P.O. Box 3, Siteki, Swaziland, Africa  
 PAT PAGE, Republic of South Africa, North, Stateside Address: 4580 Rio Encantado, Reno, NV 89502  
 O. K. PERKINSON, Argentina, Furlough Address: 3301 Albany Ct., Columbia, MO 65201  
 RICHARD REYNOLDS, Samoa, Field Address: P.O. Box 1025, Apia, Western Samoa  
 JON SCOTT, Portugal, Stateside Address: 6529 Jones Ave., N.W., Seattle, WA 98117  
 KEN SINGLETON, Mozambique & Mines, Furlough Address c/o Mrs. William Ransden, 18 Ainsdale Rd., Bolton BL3 3BY, Greater Manchester, England  
 RON WILLARD, Zambia, Field Address: P.O. Box 20181, Kitwe, Zambia, Africa  
 JIM WILLIAMS, Taiwan, Furlough Address: 1445 Penrose, Olathe, KS 66061  
 NORMA WILSON, Swaziland, Stateside Address: 301 Grand, Apt. 4, Bourbonnais, IL 60914  
 STANLEY WILSON, Philippines, Field Address: P.O. Box 14, Baguio City, Philippines

## ANNOUNCEMENTS

On August 31, the **Frank, W. Va., Church** will celebrate its 50th anniversary. Dr. M. E. Clay, district superintendent, will be the guest speaker in the morning service. Friends, former members, and pastors are invited. For further information please contact the pastor Rev. Gerald W. Reynolds, Box 4, Frank, WV 24937, phone 304-456-4602.

The **Newton, Kans., First Church** will observe its 70th anniversary and homecoming on Sunday, September 7. Dr. Charles H. Strickland, general superintendent, will preach at 10:45 a.m. and 2:30 p.m. Former pastors will share at 6 p.m., and Dr. Marselle Knight, district superintendent, will preach at 7 p.m.

The noon meal will be provided by the local church members. All former pastors, members, and friends are given a cordial invitation. For further information contact: Leon Jennings, P.O. Box 23, Newton, KS 67114, Phone 316-283-0613 (home) or 316-283-4270 (church office).

The **Howell, Mich., Tyndall Memorial Church** will be celebrating their 50th anniversary during October, 1980.

Anyone desiring more information please contact Tyndall Memorial Church of the Nazarene, Corner of Brooks and McCarthy St., Howell, MI 48843.

The **Ephrata, Pa., Church** will observe its 50th anniversary with a series of services beginning Sunday, October 5. Dr. Clifford Curl will present a musical, "Our Heritage."

Sunday, October 12, is "Homecoming," with Dr. Paul Mangum, district superintendent, as the guest speaker.

October 14-19, Dr. George Coulter, general superintendent emeritus, will conduct revival services. Jonathan and Liona Welch will provide special music.

Sunday, October 26, Rev. Harold Parry, former pastor, will be the featured speaker. All former pastors, members, and friends are invited to attend. For further information, contact: Rev. William D. Mowen, 864 Dawn Ave., Ephrata, PA 17522.

**Pomona, Calif., First Church** is celebrating its 75th anniversary this year. Special services are planned for the week of October 5-12, 1980. Dr. William M. Greathouse will be one of the guest speakers. All former members, friends, and pastors are invited to attend. For further information, write to the church: 217 E. McKinley Ave., Pomona, CA 91767.

The **Cloverdale, Ore., Hemlock Church** will celebrate its 65th anniversary with a homecoming, Sunday, October 5. An invitation is extended to all former pastors, friends, and members to come and celebrate this special event. For further information, contact Pastor Ralph A. Kortstra by writing to 2015 Sandlake Rd., Cloverdale, OR 97112 (phone 503-398-5454 or 503-965-6262).

**Pasadena, Calif., First Church** will celebrate its 75th anniversary October 10-12, 1980. It will include a historical multimedia presentation, "To God Be the Glory," with music by Rev. Charles and Marjorie Higgins, former music director, on Friday the 10th, followed by a reception. Reunions will be held Saturday.

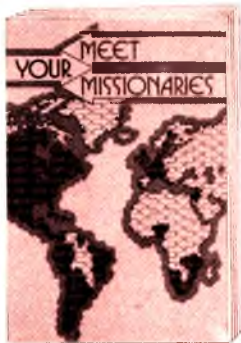
Dr. William M. Greathouse, general superintendent, will be the speaker on Sunday the 12th. The new church property is to be dedicated in the afternoon, following a dinner on the grounds.

There will be a reunion of the Christian Ministers with their former leader, Rev. E. Dee Freeborn. They will have a part in the activities of the day.

Former pastors, members, and friends are invited to all the 75th Anniversary festivities. For more information and reservations, write First Church of the Nazarene, 3700 Sierra Madre Blvd., Pasadena, CA 91107, or call (213) 791-1221. Dr. Earl G. Lee is the senior pastor.

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## EVANGELISTS' OPEN DATES

THE GRINDLEYS (GERALD & JANICE), 539 E. Mason St., Owosso, MI 48867, have open time to slate in the South in the month of November.

## VITAL STATISTICS

### DEATHS

WILL DUERNER, JR., 86, died May 7 in Burlingame, Calif. Funeral services were conducted by Rev. J. M. Anderson, Dr. Lloyd Byron, and Rev. Craig Short. Interment was in Colma, Calif. He is survived by his wife, Alice; 3 sons, William, David, and Richard; 2 daughters, Joyce Fisher and Janice Angelot; 14 grandchildren; 7 great-grandchildren; and 2 sisters.

WILMER E. EIGSTI, 77, died May 21 in Lincoln, Neb. Funeral services were conducted by Revs. William Conkling, Jim Diehl, and C. Howard Wade. He is survived by his wife, Betty; 5 sons, Bob, Phil, Jack, Dave, and Wilmer; 10 grandchildren; and 3 great-grandchildren.

REV. VIRGIL H. FEW, 82, died May 29 in St. Petersburg, Fla. Funeral services were conducted by Revs. Ralph Mosgrove, Max Karns, and Herbert Nesseth. Rev. Few's pastoral ministry was primarily in Ohio. He is survived by his wife, Celena N.; one daughter, Joyce DeGroat; two grandchildren; one great-granddaughter; four sisters; and one brother.

MRS. ELIZA ELLEN GOODMAN, 95, died June 15 in Leitchfield, Ky. Rev. Cain and a grandson by marriage, Dr. Edmond P. Nash, conducted the funeral services. Mrs. Goodman is survived by 1 daughter, Mrs. Zella Johnson; 5 sons, Rev. E. H. (Bert) Goodman, Herbert, Hughes, Lawrence, and Rev. Rupert Goodman; 24 grandchildren; 35 great-grandchildren; and 2 great-great-grandchildren.

MRS. MYRTLE HOLLAND, 88, died May 2 in Big Spring, Tex. Funeral services were conducted by Dr. Fred Fike and Rev. Lewis Patterson. Survivors include two daughters, Mrs. Curtis (Elma) Hood and Mrs. Louis Donnell; and two sons, Wilford and Lowell.

CECIL B. HOWELL, 58, died May 27 in Torrance, Calif. Dr. Forrest Stone and Rev. Robert Prueff conducted the funeral services. Mr. Howell is survived by his wife, Janice; one daughter, Linda Diane Pirman; one son, Michael; four grandsons; two sisters; and six brothers.

MILDRED A. MAYBURY, 83, died May 8 in Tampa, Fla. Funeral services were conducted by Rev. Clifton B. Nixon. Surviving are her husband, Rev. Byron H. Maybury; 2 sons, Dr. Robert H. and Dr. P. Calvin Maybury; 1 daughter, Mrs. W. Norman (Martha) Wampler; 10 grandchildren; and 1 great-granddaughter.

OLIVER V. McMAHON, 83, died June 9 in Post, Tex. Rev. Tom Evans and Rev. Buford Battin conducted the funeral services. He is survived by one son, Rev. Louis Oliver McMahon; two daughters, Ruth McMahon Bennett and Dorothy Smith Rogers; five grandchildren; three great-grandchildren; and two sisters.

**"Showers  
of  
Blessing"**  
PROGRAM SCHEDULE

August 10  
**"Son of Man—Servant of Men"**

August 17  
**"Essential Christianity"**

by W. E. McCumber, speaker

# NEWS OF RELIGION

## BIBLE COMMITTEE ON SEXISM SPURNS IDEA OF FEMALE GOD.

The National Council of Churches is taking a lead in eliminating sexism in the Bible in reference to human beings, but feminists' pleas that God be depicted as female there have failed to gain acceptance. "Personally, I'm unwilling to monkey around with God language," declared Dr. Bruce Metzger, member of the NCC task force that prepared a report on sexism in the Scripture. "I'm not prepared to cut myself off from the continual Judaeo-Christian tradition and cease calling God Father."

The report, commissioned by the NCC's Division of Education and Ministry, was accepted by the division's unit committee at a meeting in New York on June 12. The committee will vote on implementation in November after the report is studied by churches belonging to the national council. □

## ASTROLOGY DIVERTS OR GUIDES 4 OF EVERY 10 TEENAGERS.

Forty percent of American teenagers believe in astrology, more than twice the percentage of the adults that do, says the latest Gallup Organization Youth Survey. That figure represents about 10 million teenagers, particularly young girls, who believe that the characteristics and the shifting positions of the stars influence the daily events of their lives.

Thirty-six percent of boys and 44 percent of girls 13 to 18 years old said they believed in astrology. Forty-seven percent of girls in the 13 to 15 age bracket said they believe, making them the most likely adherents. Least likely to believe were 16 to 18-year-old boys, 30 percent.

The findings were based on telephone interviews with a representative national sample of 1,174 teenagers during the fall of 1979. Ironically, a similar poll taken the year before listed 68 percent of American teenagers as saying they had at some point in their lives felt they were "somehow in the presence of God." □

## MOTHER TERESA AND INDIRA GANDHI RECEIVE BIBLE SOCIETY SCRIPTURES.

Mother Teresa, who was awarded the 1979 Nobel Peace Prize for her 33 years of work in the slums of Calcutta, was presented with a Bible by Dr. J. Hala, vice-president of the North West India Auxiliary Bible Society.

Prime Minister Gandhi received her Scriptures recently after sending out an urgent request to the Bible Society for copies of the Bible. Officials at the New Delhi Bible Society auxiliary responded to the call with three copies of the Bible: the Bible in Hindi, the *Good News Bible*, and the King James Version.

According to Mrs. Gandhi, she had given away all her own Bibles to friends and needed a new one to quote a passage from Scripture.

The Bible Society of India is one of the most active Bible societies in the world, last year distributing over 90 million Scriptures, with a permanent staff of only 73 distributors. □

## VATICAN DECLARATION ON EUTHANASIA AFFIRMS RIGHT TO DIE WITH DIGNITY.

The Vatican has issued a declaration on euthanasia that affirms the right of patients faced with imminent death to refuse medical treatment that would prolong life in agony. The document, approved by Pope John Paul II, defends "the right to die peacefully with human and Christian dignity."

While it emphatically rules out "mercy killing," the direct taking of life to end suffering, it condones not using "disproportionate" medical treatment in the face of death. It states that "nothing and no one can in any way permit the killing of an innocent human being, whether a fetus or an embryo, an infant or an adult, an old person, or one suffering from an incurable disease, or a person who is dying." The declaration elaborates on principles to guide doctors and terminally ill patients in the choice of treatment. □

REV. KERMIT J. PHILLIPS, 69, died Jan 19 in Jacksonville, Fla. Funeral services were conducted by District Superintendent Donald Gibson in Granville, Ohio. Rev. Phillips pastored churches on the Eastern Michigan District. He is survived by his wife, Rodney; one son, K. Jerry; two daughters, Mrs. Rowena Shaw and Mrs. Bonnie Roesink; eight grandchildren; three brothers; and two sisters.

MRS. MINNIE CARTER SCHOON, 84, died May 17 in Orlando, Fla. Rev. Alan Queen conducted the funeral services. She is survived by three daughters, Mrs. Ralph (Audie) Mattingly, Marie Carter, and Yvonne Carter; two grandchildren; three great-grandchildren; and one sister.

SUSIE C. TOWSLEY, 91, died June 18 in Keene, N.H. Funeral services were conducted by Rev. James M. Kelley. Survivors include one son, Charles; two daughters, Mrs. Viola Thrasher and Mrs. Jessie Fish; two stepdaughters, Mrs. Cecile Beckwith and Mrs. Nellie Mae Beckwith; two stepsons, Theron Towsley and Gordon Bridge; and several grandchildren, great-grandchildren, and great-great-grandchildren.

GERALD CANTRELL WOOD, 15, was killed by lightning June 18 in Pensacola, Fla. Funeral services were conducted by Rev. Dale McClaflin. Survivors include his parents, Mr. and Mrs.

Larry G. Wood; two brothers, Gene and Greg; and his paternal grandparents.

#### BIRTHS

to LAWRENCE AND KAREN-LOUISE (BRUCE) ANDERSON, Londonderry, N.H., a *girl*, Katwren Micleta, May 15

to DANNY AND CINDY (ANDREWS) BRUMMETT, Frankfort, Ky., a *boy*, Joshua Paul, May 30

to JOHN AND SANDRA ESTEY, Swaziland, a *boy*, Neal Andrew, April 1

to WAITMAN AND CINDY HAGER, Roswell, N.M., a *girl*, Holly LeAnne, April 15

to DONALD AND CATHY (BOOTH) KOTESKEY, Great Falls, Mont., a *boy*, Landon Edward, May 27

to TONY AND SANDRA (MOORE) LAIRD, Hastings, Neb., a *boy*, Travis Aaron, Jan. 27

to DENNIS AND WENDY (WITMER) MOORE, Lake Worth, Fla., a *boy*, Craig Ryan, June 5

to LOREN AND DONNA (SCHANKER) REYNOLDS, Seattle, Wash., a *girl*, Melodee Joy, April 23

to MIKE AND BRENDA (THOMAS) ROBERTS, Lubbock, Tex., a *girl*, Katie Gay, June 10

to DANIEL AND SANDY (CHEW) SHOOK, Mesa, Ariz., a *boy*, Brian Daniel, June 6

to JAMES AND ANN (MOSLEY) SPEAR, St. Petersburg, Fla., a *boy*, Christopher James, April 8

#### MARRIAGES

JEANINE PATMAN and JOHN GRAHAM at Lovington, N.M., June 28

#### ANNIVERSARIES

MR. AND MRS. HOMER GILMORE celebrated their 60th wedding anniversary on June 8 in Pasadena, Calif. They were honored by their children and by hundreds of friends of Pasadena First Church and this area. Mr. Gilmore was the builder of the present sanctuary and surrounding Sunday School unit which was completed in 1961. Mr. and Mrs. Gilmore have served the Church of the Nazarene for all of these years, graduating from Olivet Nazarene College and remaining in the life of the church.

#### BOARD OF GENERAL SUPERINTENDENTS—

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

#### GENERAL SUPERINTENDENTS EMERITUS:

D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, AZ 85028; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, CO 80917; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coulter, 9310 Canterbury, Leawood, KS 66206.

# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

**According to Genesis 11:1-9, God confounded the language of the builders of the Tower of Babel so that they could not understand one another. Yet 1 Corinthians 14:33 says, "God is not a God of disorder but of peace" (NIV). These verses seem to contradict each other. Please help me understand.**

God confused the speech of the builders at Babel in order to frustrate their arrogant rebellion against himself. Babel was an expression of false unity, men united in an effort to secure and govern themselves without God.

The purpose of worship in the church, on the other hand, is to create a true unity, a community of people intent upon the glory of God and the welfare of one another. Confusion of speech makes this impossible, so God ordains peace and order in the church services.

So God confuses speech and divides people *in the world* as a judgment, as a means of imposing restraint upon the measure of evil they can do. But *in the church* God commands plain speech and united people in order to increase the measure of good they can do. In both cases, He acts in mercy.

One world, one language is desirable if the people use the language to honor God and serve each other, but not if they use it to defy God and exalt themselves. God's attitude toward language is determined by the kind of unity that language will promote or destroy. Some words are discontinued. New words are minted and circulated. Language is a living, changing phenomenon, so that a translation which was in "the people's

language" yesterday may become archaic and non-communicative to the masses today. □

**Matthew 12:40 says Jesus was in the heart of the earth three days and three nights. In the light of this scripture, how could He be crucified on Friday and resurrected on Sunday?**

Nearly all Bible scholars agree that the Jews reckoned part of a day as a full day, and that "three days and three nights" is used as a round number and not with literal, scientific exactness.

A few scholars have disagreed and elaborated theories to prove that Jesus was crucified earlier in the week, but they have not succeeded in being widely convincing. □

**I heard a nationally known preacher use Hebrews 12:1 for his text. He said the saints who have gone to heaven are watching their loved ones here. This has always been my viewpoint: The witnesses referred to are the men and women of God mentioned in the preceding chapter, who witnessed to God's love and mercy. I cannot imagine the saints who are gone, including my loved ones, being happy while able to see the sin and suffering of us who are still here.**

The idea of "all heaven looking on" is an inspiring sentiment to some, but I think you are right. The men and women of faith who are mentioned in Hebrews 11 "had witness borne to them through their faith" (11:39, ASV). Now they bear witness to us of the faithfulness of God. They are not spectators who watch our race. Rather, they are examples, who show that the race can be won, however rugged the course. As F. F. Bruce comments, "It is not so much they who look at us as we who look to them—for encouragement." □

# Try it— You'll like it



"Bring the whole tithe into the storehouse, so that there may be food in My house, and test Me now in this," says the Lord of hosts, "if I will not open for you the windows of heaven, and pour out for you a blessing until there is no more need."

(Malachi 3:10 NASB)

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SEPT.-OCT. '80

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# THE CHURCH SCENE



The mortgage-burning ceremony for the **Westlock, Alberta, church** was held Sunday, May 4, as a part of the morning service.

Participating in the ceremony were District Superintendent Alexander Ardrey; Dr. Herman L. G. Smith, district superintendent at the time the church was built; Rev. Wiggins, first pastor; Rev. Bob Dipert, current pastor; and charter members Ernie Colwell, Mrs. Norman Latimer, and Roger and Mary Smith. □

The Senior High teens of the **Shawnee, Kans., church** recently spent six days in the inner city of Washington, D.C., in an urban missions project at the Community of Hope Church of the Nazarene. During their stay at the Community, they experienced the housing and medical services that are an important part of the Community of Hope's ministry to the poor people of the national capital.

The 10 teens and 5 sponsors made a significant contribution in the ongoing ministry of the Community by painting all the hallways and doors in the building, by scraping and painting the fire escapes, and by cleaning alleyways. But the majority stated they received far more than they gave. The teens now have a new insight and concern for the city. □



The Houston Bellaire Church received six "New Nazarenes" into fellowship on the 161st consecutive month of receiving new members. They were surrounded by the church officers who extended the right hand of fellowship to (l. to r.) Mr. Larry Cox, Mr. Lee Vaughan, Mr. and Mrs. Gene Vaughan, Mrs. Peggy Adams, and Mrs. Marti Wooly, with Pastor Terry Curtis (at pulpit). This class of new members represents a blend of pastor and people working together in outreach ministry. Mr. Larry Cox, co-owner of a sign painting company, was reached and nurtured by Pastor Terry. The Vaughn family, owners of a commercial wall covering business, were introduced to the Bellaire Church by friends, Carl and Betty Shafer, who at that time were not yet members. Their teenage son was quickly involved in the church's youth ministry that is directed by Rev. Richard Sizemore. Peggy Adams, who is a director in Transart, was brought by a business associate, Mrs. Heaberlin; while Marti Wooly was introduced to the church by her landlord, Mr. Don Wade.



Robert D. Rimington (r.) treasurer of the Canadian Executive Board of the Church of the Nazarene, is shown receiving a check in the amount of \$29,050 from Rev. Ed Oman, Member of the Legislative Assembly, representing the Province of Alberta, for the compassionate ministries of the Church of the Nazarene in Swaziland. The check is a matching grant from the Alberta government, equaling the amount contributed by churches on the Canada West District.



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## CHURCH AFFIRMS WOMEN'S RIGHTS

The issue of women's rights and the breakdown of the home surfaced in the evening session of the 20th General Assembly in Kansas City, June 25.

After an hour of discussion, a substitute motion by Ann Rearick of New York was incorporated by the General Assembly in the resolution from the Christian Action Committee which called for recognition of the importance of the home and family life. The resolution called for opposition to any legislation which would be against scripture teachings of the place of womanhood in society. It did not specify any current legislation.

Ann Rearick sought wording which called for recognition of the historic rights of women to be elected and appointed to places of leadership within the Church of the Nazarene. The text of the resolution is:

Resolved that while man and woman are created equal spiritually in God's sight (Galatians 3:28), that in the interest of the Christian family, moral and ethical standards, Christian modesty and simplicity, we emphasize the distinction as male and female and stress that we respect the God-given distinction so each may fulfill his/her highest place in the home and in the kingdom of God. We support the right of women to use their God-given spir-

itual gifts within the church. We affirm the historic right of women to be elected and appointed to places of leadership within the Church of the Nazarene. We oppose any legislation which would be against the scriptural teachings of the place of womanhood in society.

The favorable vote on the resolution was followed by the approving "yes or no" ballot on the General Board which resulted in the election of another woman with the Missionary Society president to the General Board. Mary Alvarado will be one of four members to represent Mexico, Central America, and the Caribbean on the 1980-85 General Board. □

—NCN



by WALLY JOHNSTON  
Kansas City, Missouri

# A "CANNED" GOSPEL

**M**Y OPINION of witnessing had always been "I don't like canned presentations." It was with a closed mind that I took a required course at Nazarene Theological Seminary called "Evangelism in the Local Church." During the class we studied how to lead a person to Christ through a planned (canned?) presentation of the gospel. For the most part, I felt uncomfortable in the class.

That feeling was related to a statement I heard later from a friend who said, "Maybe the reason why I haven't learned a planned presentation of the Gospel is that I would then be responsible to witness and that scares me."

My attitude changed when I went to the evangelism banquet that is held at the beginning of each class training cycle. I heard new Christians give testimonies of how they were reached for Christ when an evangelism team called on them and presented the gospel. That night I determined in my heart that I would learn a presentation that would give me the privilege of leading someone to Christ. With that in

mind, I took a Thursday evening Evangelism Class taught at the seminary. It wasn't long before I had the opportunity to see people find Jesus Christ as Lord and Savior.

Terry was a new man at work. He seemed very open and willing to talk about spiritual matters. He wanted to read the Bible but couldn't understand it, so I gave him a copy of the *New International Version* New Testament. A few weeks later, we had the privilege of leading Terry to the Lord, right in the lunchroom at work! What an exciting time that was for me! We were invited to his home and presented the gospel to Gale, the woman he was living with, and she found Christ! The Lord has really made "all things new" in Terry and Gale's lives. Terry was an alcoholic. He and Gale also had a baby. Now Terry is "dry," and I had the honor of attending their wedding at the Nazarene church they are now attending.

The week following Gale's conversion, her sister and a friend found Christ in their home. If I had not taken this course and decided that I wanted God to use me this way to win people to Christ, Terry, Gale, Gale's sister and friend would not know Christ today.

Do I like planned or canned presentations of the gospel? I'm not sure if "canned" is a proper word, but if it is, all I have to say is, "Praise the Lord, hand me the can opener!" □

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

**PHYLLIS HARTLEY BROWN  
ELECTED GENERAL  
DIRECTOR OF NWMS**

Mrs. Phyllis Hartley Brown, of Nampa, Ida., was elected general director of the Nazarene World Mission Society by the General Council in a mail vote. She accepted the election and began July 17.

Mrs. Brown is the widow of Dr. Melza Brown. She was born in a Nazarene parsonage, the daughter of Rev. and Mrs. E. B. Hartley. She is a graduate of Northwest Nazarene College and for several years was on the staff of Senator Henry C. Dworshak of Idaho.

She worked in the office of the executive secretary of NWMS when Dr. Mary Scott held that position. She served one term as a missionary in Japan. Since that time she has been a professor at Northwest Nazarene College. Mrs. Brown is in the process of completing a doctor's degree at the University of Arizona in Tempe. □  
—NCN

**SCOTT DECLINES MISSION  
POST**

Rev. Robert Scott, superintendent of the Southern California District, notified General Superintendent Orville W. Jenkins that he felt he must decline the election by the General Board on June 27 to the position of executive director of the Department of World Mission.

The General Board will now vote on two nominees submitted by the nominating committee composed of the Board of General Superintendents and six members of the Department of World Mission. □  
—NCN

**MOUNT VERNON ZONE TEAM  
WINS 1980 INTERNATIONAL  
BIBLE QUIZ**

The International Bible Quiz was conducted during the General Assembly June 22-27 in Kansas City. The team representing the Mount Vernon Zone won the championship. It was coached by Bill Gadd and was composed of Darin DePew, Dave Dawson, Diane Bryan, Barry Whitt, Steve Nally, and Phil Brickley.

The second highest was the Bethany Zone with Coach Mike State and team members Darrell Kindle, David Wesley, Jimmy Williams, David Graves, Angie Jones. Third highest was the Northwest Zone whose coach was Nathan Lang and the team members were: David Slonaker, Loren Cummins, I. D. Hall, Vernon Riley, and Richard Trapp.

The top 10 individual scores in the 10 rounds were:

- 1) Darin DePew, Mount Vernon, 62.0
- 2) Tim Lee, Trevecca, 46.0
- 3) David Slonaker, Northwest, 32.9

- 4) David Wesley, Bethany, 31.7
- 5) Loren Cummins, Northwest, 31.4
- 6) David Dawson, Mount Vernon, 30.0
- 6) Von Unruh, Mid-America, 30.0
- 6) John Chen, Olivet, 30.0
- 9) Barry Whitt, Mount Vernon, 24.0
- 10) John Emmons, Olivet, 23.3 □

—NCN

**GENERAL SUPERINTENDENTS  
GIVE QUADRENNIAL ADDRESS**

The quadrennial report of the Board of General Superintendents was presented to the General Assembly Monday, June 23, in the opening plenary session. It was written and delivered by Dr. Orville W. Jenkins.



The church leaders called for a five-year program of "Celebrating Christian Holiness." The theme will be divided into yearly emphases: (1) The Year of the Minister, (2) The Year of the Layman, (3) The Year of the Youth, (4) The Year of Diamond Jubilee, and (5) The Year of Church Growth.

Their report reaffirmed the 15 Articles of Faith, the General Rules, and the Special Rules. They view the state of the church as both healthy and encouraging. They reported a world membership of 661,114, a net increase of 74,582 over the past four years (1976-80), or 12.7 percent. There are 8,965 ordained elders and 3,638 licensed ministers. There are now 7,090 churches located in 177 districts throughout the world. The superintendents said, "We believe that we are still on course as set by our founding fathers and, though we travel through somewhat difficult and uncertain world conditions, God is with us."

Following the report, the General Assembly reelected Dr. V. H. Lewis, Dr. Orville W. Jenkins, Dr. Charles H. Strickland, Dr. William M. Greathouse, and Dr. Eugene L. Stowe by an overwhelming vote. □  
—NCN

**STRAIT ELECTED  
SUPERINTENDENT IN  
MICHIGAN**

The Michigan District Assembly elected Rev. C. Neil Strait district superintendent on the third ballot, Wednesday, July 9, at the Indian Lake Campground. He accepted the election.



Strait has been pastor of the Lansing, Mich., First Church since 1977 and was ordained in 1963. He had pastored churches in Ohio, Illinois, and Wisconsin before moving to Lansing.

He is the author of several books and has written frequently for church

periodicals. Recently he was elected member of the General Board by the 20th General Assembly in Kansas City.

Neil Strait succeeds H. T. Stanley who resigned from the superintendency at the assembly after serving seven years.

Neil Strait's wife's name is Ina and they have two sons: David, 21; Phillip, 17; and a daughter, Jolyne, 8. □  
—NCN

**CHURCH GIVES RECORD  
OFFERING TO BIBLE SOCIETY**

The Church of the Nazarene presented to the American Bible Society an all-time record offering of \$62,000 during its General NYI Convention. Executive Director of Youth Ministries Gary Allen Henecke told the convention that the offering was a 20 percent increase over any previous year.

Arthur Borden, vice-president of the American Bible Societies' Church and Relations, presented to the convention the new ABS paper-covered edition of the *New International Version* of the Bible. Evidence of the long cooperative relationship of the church and ABS was increased when it was announced that more districts than ever before had 100 percent participation. They were: Akron, Eastern Kentucky, Illinois, Intermountain, Maine, Mississippi, Minnesota, Missouri, Southwestern Ohio, Southwest Oklahoma, South Carolina, Sacramento, Los Angeles, North Arkansas, and Northwestern Ohio. □  
—NCN

**LONG TIME SUPERINTENDENT  
OF SOUTHWEST OKLAHOMA  
DIES**

Dr. W. T. Johnson, 74, former district superintendent of the Southwest Oklahoma District, died July 7 in Oklahoma City. Recently he had undergone surgery in Houston.

He had served as district superintendent for 30 years—2 years on the Western Oklahoma District until its division into the Southwest and Northwest Oklahoma Districts. He then was elected in the Southwest Oklahoma District in 1932.

He pastored in Idaho, Texas, Louisiana, Alabama, and Oklahoma before his election to the district superintendency. He was frequently called as an evangelist and held scores of revival campaigns.

Funeral services were conducted at Oklahoma City Western Oaks Church, July 10 at 10 a.m. General Superintendent Emeritus Dr. George Coulter officiated. W. T. Johnson is survived by his wife, Helen, and a son, Rev. W. Talmadge Johnson, superintendent of the Tennessee District. □  
—NCN

ADELINA R. VAN ANTWERP  
447 S. BROSEE APT 2  
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# BEST OF IDEAS

## New Books for Children's Workers

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