

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / MAY 1, 1980



*"Give her of the fruit of her hands; and let her own works praise her in the gates" (Proverbs 31:31).*

# PRESERVING OUR NAZARENE HERITAGE

John Wesley stands in the same epochal relation to the doctrine of sanctification as Martin Luther to the Reformation doctrine of justification. He restored the doctrine of holiness to its rightful place within the Protestant understanding of the gospel.

As Nazarenes we stand in the direct line of Luther and Wesley. Truly, we have “a goodly heritage.”

Yet this sacred heritage must be consciously guarded against erosion, for the acids of modernity are ever at work. We constantly face the deadly threat of losing the burning passion which early Nazarenes manifested, namely, to “seek the simplicity and spiritual power manifest in the primitive New Testament Church” (*Manual*, Par. 24).

Wesley’s solemn warning is appropriate to us. “I am not afraid,” he wrote four years before his death, “that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should only exist as a dead sect, having a form of religion without the power. And this undoubtedly will be the case, unless they hold fast both the doctrine, spirit, and discipline with which they first set out.”

1. The *doctrine* we must hold fast, as those who walk in the steps of Wesley, is “the whole

counsel of God” revealed in Scripture, the crowning glory of which is the truth that through the blood of Jesus and the power of the Spirit Christians may be cleansed from the corruption of self-idolatry and filled with pure love to God and man.

2. The *spirit* to which we must hold fast is the spirit of perfect love or Christlikeness. One of the most frequently repeated maxims among early Nazarenes was the ancient adage: “In essentials unity, in nonessentials liberty, in all things charity.”

*Fervency of spirit* characterizes true holiness. Dr. J. B. Chapman always insisted, “No one has truly heard the gospel until he has heard it preached in the power of the Holy Ghost sent down from heaven.”

*Magnanimity of spirit* characterizes true holiness. Early Nazarenes were drawn together by the one thing they enjoyed in common—the blessed fullness of the Spirit. Not the name but the reality of this experience was what actually counted. If you knew (or believed in) *this* experiential reality, you could be either an immersionist or an effusionist with respect to baptism, a premillennialist or a postmillennialist with respect to the second coming of Christ, an episcopalian or a congregationalist with respect to church government. All

such matters were nonessential negotiables to be permitted or resolved in the spirit of “charity to all.” Our Articles of Faith reflect the deliberate intention of our founders to make possible true catholicity of spirit.

3. The *discipline* to which we must hold fast is found in the General and Special Rules, which reflect our common commitment to the biblical ethic of holy living, which is a social ethic.

With Wesley we believe, “The Gospel of Christ knows no religion, but social; no holiness, but social holiness.” We do not get on our individual horses as Lone Rangers and set out to live the holy life on our own terms! No, we must live this life as members of that historic expression of Christ’s body known as the Church of the Nazarene.

The General and Special Rules represent our communal understanding of the Christian ethic as members of a part of Christ’s body which takes seriously God’s call to holiness. As members of this community of believers, we freely and joyfully submit to the obligations of this holy covenant, not as an external law superimposed but as an expression of the grace of Christ we have received together in order to represent Christ in the world in which we live.

With the Psalmist I exclaim, “The lines are fallen unto me in pleasant places; yea, I have a goodly heritage” (Psalm 16:6).

With God’s proffered grace, let us preserve our Nazarene heritage! □



by General Superintendent William M. Greathouse

**T**AKE THIS CHILD AWAY, and nurse it for me, and I will give thee thy wages" (Exodus 2:9).

What an anxious time it must have been in Egypt when the baby Moses was born! The sentence of death had been decreed and the king was determined that he should die. But his mother was even more determined that he should live!

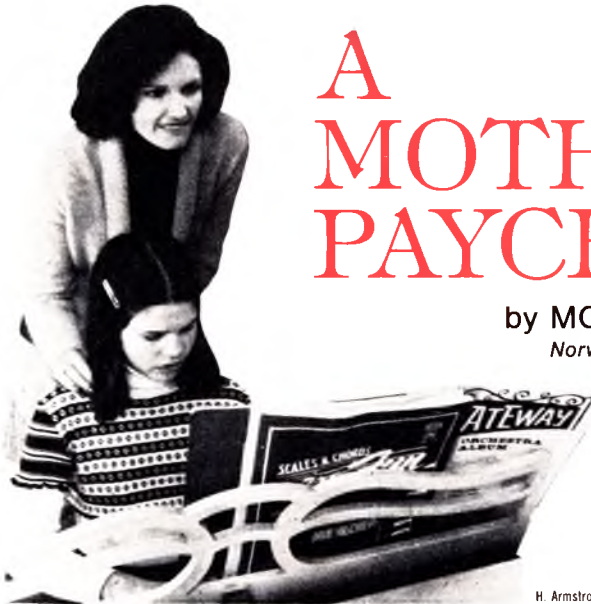
Jochebed was one of the great women of the Old Testament. As far as we know, she never gained fame or popularity in her day, but she was great, nevertheless, because she had a vision that held her steady in God in a time of crisis. She was led and used of Him when many around her had become discouraged and cynical.

Only the inventive genius of a mother's love could have conceived the plan of making an ark of bulrushes, and launching it out on the river among the flags for the protection of the child's life. Her ingenuity and well-designed strategy are manifest in the location which she chose for the ark with her baby. She did not launch the ark in an obscure and unvisited place, but near the place where Pharaoh's daughter came for her daily ablutions. She believed in an overruling providence of God, that would come to give divine aid, after human strength and wisdom had put forth every possible effort.

There is no indication that Moses would have been delivered if his mother had not marshalled all the resources at her command to put into execution the best plan she could possibly devise, and then leave it to God to do the rest. The plan proved to be a success. Mothers succeed with their plans where others fail. It was a mother's love and ingenuity which devised the scheme which God used for the deliverance of the child Moses.

How great is the work of a mother in molding hearts and lives! When Jesus wanted to give His disciples an impressive object lesson, He did not call in a college professor, but just a little child, and said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

Moses was a chosen vessel of the Lord, and God knew that the best one to trust him with was his mother. The Bible says that when Moses became a young man he had such faith in God that he chose rather to suffer affliction with God's people than to enjoy the pleasures of sin (Hebrews 11:23-25).



H. Armstrong Roberts

# A MOTHER'S PAYCHECK

by MORRIS CHALFANT

Norwood, Ohio

We cannot help but admire Moses' manliness and courage, and how he made the right choice at a critical time in his life. But where did he get these characteristics? Probably from his mother! This kind of faith is rarely learned in schools but generally at a mother's knee.

The Egyptian coins have long since been spent and forgotten, but Jochebed's true wages are not yet spent. She will go on reaping the richness of her reward through all eternity. The results of her faithfulness cannot be measured. The record of her faith and devotion has encouraged untold millions of parents. What abundant incorruptible wages!

How about you, dear Mother? Can you count upon such eternal wages, or is the yearning for transient earthly coins so strong that you are shirking the great task God has entrusted to you? How carefully are you sowing God's truth in the hearts and minds of your own flesh and blood? What will the harvest be? These are vital questions. Perhaps God would speak to you in the very words of that oriental princess, only with a deeper and holier meaning—"Take this child away, and nurse it for me, and I will give thee thy wages." What are the wages, Mother? "Her children arise up, and call her blessed" (Proverbs 31:28). □



# HERALD of HOLINESS

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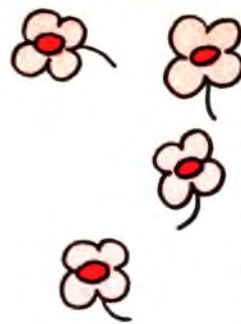
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**I**N A recent competition, several 8- to 10-year-old girls were invited to write a letter on the subject: "Why I want to thank my mum."

This was the winning entry. "I thank you because you are kind to me. You spend time with me when I need you. You encourage me when I find school is difficult. You nurse me when I am ill. Sometimes I do wrong and you punish me. I don't like it, but in my heart I know you are right. Thank you, Mum, Edna."

Edna had not mentioned one of the many gifts her mother had given to her, though they were beautiful and what she had wanted. Had she forgotten them or been ungrateful to her mother for her kindness? Neither. Knowing the girl as well as I do, I am sure she thanked her mother for all of them. She had gone farther than thanking her mother for just her gifts. She had thanked her for what she was—a loving and kind mother.

As I thought on this incident, I recalled our attitude to God. When we first become Christians we soon learn that God has an unlimited store of gifts that we need. We also learn that we can get our share of them by going to Him in prayer, asking for what we want.

Then we learn one more element of prayer. We parents teach our children not only to say "please" for what they want, but also to say "thank you" when they receive what they requested. So we learn to praise God for His blessings we receive in answer to our petitions. That is good, yet often we get no farther than thanking God for His gifts.

Ought we not to go one step farther in our praying? Ought we not to praise God for what He is? Like one Psalmist in his great psalm of thanksgiving, we must thank God for what He is—a good and kind Father.

One special characteristic of our Father is His perfect knowledge of every one of us. "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame" (Psalm 103:13-14). Any good father aims to have a deep knowledge of his children. The Lord has a more perfect knowledge of His children than any human father ever had. He knows our bodies, our form, because He made it. He knows we are dust because that is what He took to make the first man.

A worthy father will use his knowledge to give his children the individual care they need. He will not

# PRAISE GOD FOR MORE THAN

## HIS *Gifts*



by GORDON CHILVERS  
Norwich, England



H. Armstrong Roberts

treat them all alike whether they are ill or well, but their special circumstances will determine his actions at any moment. The delicate child will be the most shielded. The timid child will be the most encouraged. The infirm child will be the most helped. The dull child will be the most taught. The tempted child will be the most prayed for.

God's knowledge and care for us enables Him to show His concern in His

every action. Our Father will do more for us than any human father has ever done. It is this individual quality of God's activity with us that makes His care so personal to us. He is full of compassion toward us. All His dealings with us are marked by tenderness.

He sees our weaknesses and prevents our facing any temptation that we could not master. He knows our inabilities and matches them with special loads of His grace. He knows how insignificant we are and compensates for this defect by power. He knows how obscure we are and covers the obscurity with His knowledge.

A person may be poor, he may have little ability or strength, but that is no reason for God to neglect him. No one on earth may care for his welfare, yet he can be sure that God will be most concerned to see that he has all that is good for him.

Our Father will never overlook us. He has a world with its sun, moon, and stars to govern. They must be in their appointed places and do the job for which

He made them. He will guide and control them, but He will never forget us although we are not known outside our small circle. He knows the plans of nations and is interested in the welfare of peoples and will take what action is necessary for His purposes. Yet He will never forget the lonely person in his tiny flat.

Part of our weakness is the brevity of our life. The time span for any man, says the Psalmist, is like grass which lasts for a few days and then is gone forever. We are like the wild flowers, he continues, or those that grow in the field. In the spring they transform even the bleakest landscape and it becomes a beautiful and colourful scene. What a short time they last! One day's strong wind blows on them and the flowers are ruined. That is human life at its best. A few years with some achievement and then it is finished forever. Yet it is that life in which our Father takes so much interest. That is the life whose redemption cost the death of His only and beloved Son.

Having such a Father, we ought not to find it difficult to praise God for what He is as well as for what He gives. □

## MOTHER'S DAY REFLECTIONS

*If I could hear her voice again  
And see my mother's happy smile,  
Could feel the touch of careworn  
hands  
Or talk a little while,  
I know she would encourage me,  
No matter what the cost,  
To hold on to my faith in God  
And work to save the lost.  
She, who taught me how to pray,  
And helped me know the Lord,  
Would urge me ne'er to go astray  
From God's blest Holy Word.  
So I'll hold on when life is fair  
Or when the days are rough,  
Till God will say, "Come home,  
My child,  
You've labored long enough."  
And in that land so bright and fair  
Where joys will last forever,  
I'd like to clasp my mother's hand  
And praise the Lord together.*

—ROMA JOY SMITH  
Jacksonville, Arkansas

# Mother's Teenage Class



Bob Minor

My mother, the pastor's wife, was prevailed upon to teach the class. And whatever my mother did for the church she gave her best.

by MARY E. LATHAM  
*Kansas City, Missouri*

**I**T WAS A SMALL CLASS. At least that is the way it started.

Actually there were only a few teenagers in the whole church. And it was hard to find a teacher for the group. They were sometimes disruptive, and didn't fit into the accepted standards. Of course some were from unchurched homes. And others were rebelling against the status quo.

My mother, the pastor's wife, was prevailed upon to teach the class. And whatever my mother did for the church she gave her best.

I can still see her preparing visual props to challenge those young people, and to make the Bible live. That there were only a few didn't affect her preparation. To Mother even one was worth the effort.

The class began to grow. Teens brought in their friends, who brought in others.

The study sessions were good, but it was more than the lesson material which sustained interest. Mother's spirit, her acceptance, understanding, and compassion showed these young people that she cared.

Mother had reared four teenagers of her own. She had helped many more. Here was another group that would discover her as a genuine friend to teens.

There was real progress. The young people's class was beginning to take interest in the church. Many were attending the morning service of worship, even coming Sunday night. The whole church was delighted.

Mother and Dad were earnestly praying that these teens would soon come to a place of commitment to Jesus Christ as Savior and Lord. Others were also praying.

Then one Sunday evening the teenagers were absent from the service. Mother missed her class. There was an undercurrent of quiet concern. Where were they? You could usually count on at least a few. What was going on?

The word finally got around. It was shocking. The teenage class had cut the evening service—had run off to attend a movie. And on Sunday night!

The next day Mother's phone was ringing.

"Well, Sister Latham, just imagine this, after all your hard work. What are you going to do now?"

How did my mother answer this orchestra of outcries? How did she meet the clamor for rejection? Even though she could not endorse her class's escapade, what was her reply?

"Well, I am just going to keep on loving them." And she did!

Events followed which proved Mother's attitudes were right. Love, forgiveness, patience, and prayer paid off. Some were won to the Lord—even turned out to be workers themselves. And through the years countless lives have been influenced for good.

This story could very well be called "My Forgiving Mother," for forgiveness was one of her outstanding spiritual characteristics.

As I look back on my own relationship with Mother I can think of many times her forgiveness was a steadying force to my impetuous spirit. "Christlike" is the best way to describe her attitude toward other people—especially young people.

Today there are literally millions who need to feel the acceptance, the love, the forgiveness and caring which my mother demonstrated to her teenage class. □

# I WISH I COULD TEACH MY CHILDREN . . .

I wish I could teach my children . . .

- To honestly face disappointment, without succumbing to self-pity;
- To openly face fear, without losing trust in the guardianship of their Heavenly Father;
- To acknowledge they have been hurt, without letting bitterness grow in their hearts;
- To accept success, without letting pride get out of proportion;
- To accept failure, without accepting defeat;
- To want, without coveting;
- To admit their lack of understanding, without losing faith in the One who does understand;
- To voice their honest opinions, without being obnoxiously opinionated;
- To stand firm in their convictions, with or without support from others;
- To be flexible, without being wishy-washy;
- To know laughter, without knowing it at the expense of the dignity of their fellowman;
- To appreciate and enjoy the beautiful and delightful things in this world, without letting the accumulation of those things become all-important;
- To be alone, without being lonely.

I wish I could teach them these lessons and more . . .

*Father, I can teach these lessons only in part, but when He that is perfect has come, they will learn in whole. Teach them, Lord, teach them! Amen.* □

by CAROLINE GILROY

Calgary, Alberta

Frank Silkey

## OUR DEBT TO THE PAST

by ROSS W. HAYSLIP

Tucson, Arizona

**I**SAAC NEWTON, discoverer of the law of universal gravitation, was a modest man. "If I have seen farther than some men," he said, "it is by standing on the shoulders of giants." This great man saw and recognized his indebtedness to his peers. He was able to achieve great goals because of his great antecedents.

Paul was very free to acknowledge his debt to all men. He felt strongly his obligation to his fellowmen in spite of differences in racial and intellectual background. He knew that he could never make it on his own, without the help of the many persons whose lives he had touched.

Many times we are inclined to see too clearly the faults and failings of the past and not recognize the tremendous heritage that we have received from it. The mere reading of history should cause us to pause

in humble gratitude to God and people who have made up this past.

Carlyle truthfully said, "The true past departs not; no truth or goodness realized by man ever dies or can die, but all is still here, and, recognized or not, lives and works through endless changes."

The present has an immense indebtedness to the past. While there is much in the past that should be forgotten and set aside, there is likewise much to be remembered and cherished.

In our desire to innovate we often become iconoclasts. The truly modern person is one who takes the heritage from the past and the benefits of the present and welds them into a philosophy of action for the future. This is true especially in the moral and spiritual realm where the demands for perfection are great. The best of all our resources are called for. We must use all that is at our command if we are to attain.

It has been said of one great spiritual leader that he never forgot the lowliness of his beginnings, the difficulties of his climb to success, and the many friends and associates who helped him along life's pathway. All of these factors contributed mightily to his attainments. His attitude is indeed worthy of emulation. □



# ABORTION AND THE INCARNATION

by MICHAEL B. ROSS  
Bradenton, Florida

RECENTLY, the Commission on Faith and Order, an agency of the National Council of Churches, after debating the morality of abortion, issued "A Call to Responsible Ecumenical Debate on Abortion and Homosexuality." A partial intent of such a decree was to promote dialogue and understanding between pro-life and pro-choice advocates. Foolishly, the commission proposed that compromise on both sides would be beneficial and eventually would promote Christian unity.

The theologians did show some wisdom, however, by pinpointing the central issue: "What is life, and whom do we define as a human being?" This question is more pertinent to Protestants, including Nazarenes, than it would be to the Roman Catholics who value equally actual life and the potential for life.

When does an embryo become a creation of God consisting of a soul? At birth? At the moment of conception? Or maybe sometime between the two? The Incarnation suggests a previously overlooked answer.

A genuine and valid plan of redemption would have to include the divine becoming human. Christ came not only to die but also to identify with and participate in the full human experience. John expressed it in the statement, "the Word became flesh." Jesus did not simply appear to be a person. He was not just God in a body. He was flesh—fully human and completely man.

A young lady once asked me why Christ did not come to earth as a 30-year-old man since, in her opinion, nothing significant occurred in Christ's life until then anyhow. "It is only His teachings, death, resurrection, and ascension that really matter," she argued.

However, the last three years of Jesus' life would not be of such significance had they not been preceded by His first 30 years. Who Jesus *was* is as crucial to our theology as what Jesus *did*. Christ came to earth to be someone as well as to do something. He identified with us the only way He could—by participating in our humanity. Anything short

of the *full* human experience would have been inadequate and would nullify such consolations as: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was

in all points tempted like as we are, yet without sin" (Hebrews 4:15).

Jesus not only experienced death and adulthood, but also adolescence and childhood. He was born, and His umbilical cord was severed; He played with other children; He was educated; He experienced puberty, and He made normal necessary adjustments. He grew "in wisdom and stature and in favour with God and man" (Luke 2:52). He was fully human, and He lived fully. Nothing less than the *full* experience of life would do.

The prenatal existence of Jesus indicates that the nine months before birth are also an integral part of life. Jesus' life did not begin at age 30 nor did it begin at birth. His identification with and participation in humanity commenced when the Holy Spirit impregnated an egg within Mary. That nine months in the mother's womb was an important aspect of the Word becoming flesh.

If we believe that the humanity of Jesus, as well as His divinity, is of substantive importance both to our theology and especially to our salvation, we must also admit that the prenatal development of Jesus is to be included in that human experience. Obviously, the baby in Mary's womb was not potential life: He was life; He was alive. If the nine months after the birth of Jesus are of any value to God's plan of redemption, then so are the nine months before the Bethlehem experience. They are all part of living.

Nearly 3 of every 10 pregnancies in the United States now end in abortion. Last year 1,350,000 babies were murdered by abortion in the United States! Not a single one, except those with abnormalities, was in any stage of development through which Jesus himself did not pass. The incarnation of Christ, which included a normal prenatal development, should answer the question of when life begins. It begins at conception. □





# Commitment

*It is almost midnight  
As my baby lies limply  
In my arms.  
Her tiny lungs labor to grasp air—  
Then sigh, relieved.  
Her crying has long since ceased.  
In the half-light,  
Her swollen eyes shine  
And her delicate lips,  
Chapped from her fever,*

*Quirk a tired smile;  
Then, heavy lids invite sleep.  
Nervously I pray. Silently.  
For her—for me—for us.  
But now I quiet my tongue  
And offer her up to Him,  
Knowing that Jesus will decide  
If my baby should go home tonight.  
And laying her doll-like form  
Next to mine,  
We drift into sleep, or eternity . . .  
". . . Suffer the little children,  
And forbid them not to come unto me;  
For of such is the kingdom of heaven"  
(Matthew 19:14).*

—PAT ADAMS  
Janesville, Wisconsin

## PEN POINTS

# The Power of Prayer

When I answered the phone the woman identified herself as secretary of the county election board and asked if I would be a judge for the school election to be held on Tuesday of the following week. She named the school and explained the election was an at-large election and I could serve even though the school was not in my precinct. As I was free that day, I told her I would.

On Tuesday morning I was greeted with suspicion by the two other officials of the election. They asked searching questions . . . who I was . . . what was my background . . . why I had been selected. . . . Finally one of them blurted out: "Did they send you here to spy on us?" My explanation that I had served as judge

in my precinct, and had been picked at random, met with skepticism.

All morning we worked in a tense atmosphere. I sensed that the two ladies were newly appointed, were unfamiliar with their duties, and were at odds with each other. Since they would not ask for help, and in view of their distrust of me, I refrained from making suggestions. We worked in almost total silence.

At noon, hot lunches from the school cafeteria were brought to us. We were sitting at our places, savory lunches in front of us, when I suggested, "Shall we return thanks before we eat?"

I saw two pairs of eyes open wide in astonishment. One of the

ladies managed to say: "Yes, will you do it?"

We bowed our heads. I thanked God for the opportunity He had given us to perform a civic duty, asking for His guidance throughout the day, and thanking Him for our food.

The room was very quiet as we ate our lunches.

But that afternoon was different. During the remainder of the day we freely exchanged information, all suspicion gone.

As we worked together in harmony I thought of the power of prayer . . . how wonderfully God answered prayer for three disparate persons. □

—CRANE DELBERT BENNETT  
Norman, Oklahoma

by DAVID LOSEY  
*Drumheller, Alberta*

system by which one became a teacher and Jesus had not gone through the system. If one wanted to be a teacher of the Law he had to be trained. This training program involved memorizing not only the finer points of the Law but also the traditional interpretations and applications of it.

The one who desired to become a teacher had to seek out a respected, "certified" teacher and try to gain acceptance into his "school." If the teacher agreed, the pupil would begin daily lessons in the Law and its multitude of rules and regulations. The pupil had to always respect his teacher and accept his teachings unconditionally. A pupil, even after several years of training, continued to acknowledge his teacher as one who had superior knowledge and understanding. After the pupil was sufficiently trained to the point where he would begin teaching others, he always cited his teacher as his source of authority.

The term "rabbi" came to mean one who had made careful and meticulous study of the Law and could apply it to every possible situation in life. A rabbi had the necessary credentials to render judgments on individual cases regarding the interpretation and application of the Law.

This system produced misunderstandings between the rabbis and the people. The rabbis used false reasoning and evasive answers which compounded the problem. For instance, they taught that if one were to correctly keep the Sabbath, many good things had to be avoided (i.e., feeding the hungry or healing the sick). They also wasted a great deal of time on trivialities that made absolutely no difference to the average person. They frequently rambled on and on, unconcerned about the needs of their listeners.

But Jesus was an exception. He taught without training and without acknowledging any teacher as being higher in authority. He had not learned the principles of tradition. He had not gone through the prescribed course of instruction nor received authorization from any recognized teaching body. He had no credentials but He began teaching by saying, "You have heard what the scribes teach but I am here to tell you that they are wrong." An example is found in Matthew 5:43-44. "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: 'Love your enemies'" (NIV).

No wonder the scribes were upset. Who did this Jesus think He was? No one in the academic field would ever accept His teachings! And yet the common people accepted them. They listened and sensed that something was different about this teacher. "When Jesus had finished saying these things, the crowds were amazed at his teaching, because he taught as one who had authority, and not as the teachers of the law" (Matthew 7:28-29, NIV). In a



Religious News Service

# DISCIPLESHIP: THE AUTHORITY OF JESUS

**I**MAGINE JESUS going into the junior high school in your town, walking to the front of the room, and beginning to teach the class. Right away the principal would be notified, and Jesus would be called into his office for a personal conference. A few questions would be asked. Who are you? Where are your credentials to teach? Where did you earn your teaching degree? And who authorized you to teach a class in this school?

The scene was essentially the same when Jesus began to teach publicly in Jerusalem. There was a

remarkably plain manner, Jesus spoke to the people about their deepest spiritual needs. He spoke about what really mattered, about life and death, sin and salvation. He spoke clearly, in a way that all could understand. As He spoke He revealed His compassion for His listeners. He cared deeply for them as individuals.

He taught as one who had authority—not authority from the scribes but authority from God. Jesus taught as one who had the ability to bring about change in the lives of those who would accept His teachings. He presented the claims of God upon a man's life without seeking to enter into discussion about them. He did not invite debate nor did He

**He taught as one who had authority . . . who had ability to bring about change in the lives of those who would accept His teachings.**

ever seek the majority opinion. Neither did He concern himself with the theoretical or the “maybes” of life.

Instead, Jesus talked about sin, about right living, about earthly possessions, and about worldly concerns that dominate one's thoughts and actions. Jesus always called His listeners to a decision. An encounter with Jesus never leaves one the same. His desire is to walk into the classroom of one's life and to speak to him about what really matters. He has the authority; His credentials are beyond question. He not only offers a right relationship with God, but He also makes it possible.

He has the right to speak to us about our sin, our life-style, our earthly possessions, and the concerns that dominate our thoughts and actions. We must decide how we will respond to Him. Will we seek to enter into a debate with Him? Will we muster up facts and figures to support our position? Will we simply side with the majority opinion? Will we offer excuses or try to divert the discussion to the theoretical or “maybe” issues of life?

This is what the scribes and Pharisees did. They said among themselves, “No one of any account would accept this Jesus. All who are trained in the law reject Him. Only the foolish accept His teachings!”

But Jesus said, “For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven” (Matthew 5:20, NIV).

Jesus speaks as one who has authority. How are you responding? □

# Love

## MAKES THE CHRISTIAN INVINCIBLE

by ELMER E. McCORMICK

*Martinsville, Indiana*

**A**N INCIDENT took place nearly 30 years ago that left its imprint upon my mind and ministry. It was Sunday morning; the people were singing the praises of God. One could sense the divine Presence as the heavenly breezes swept through the church. Near the back were two young ladies, decked out in the fashions of the world. They had often attended but were showing signs of increasing hardness toward the Christian way. A young man in his late teens stood and testified of his love for God and thanked God for the love and concern shown toward him by several of the Christians. Tears streamed down his cheeks as he spoke. The saints began shouting God's praises even as he spoke. Before he could finish one of the young ladies jumped to her feet, visibly shaken, and sobbed out, “There is so much love around here that I can't stand it,” and headed toward the altar. Her friend, too, and about a dozen others prayed through that Sunday morning. That service still stands out as one of the greatest in my 30-odd years in the ministry.

What made it so outstanding? The seekers? The shouting? The singing? The testimony? I've experienced all of these in many services since that time. As I stop and look back over the years, I am more convinced than ever that it was the single ingredient of love for one another, demonstrated in a powerful way that Sunday morning. The New Testament Church demonstrated this love and concern one for another. In fact, the demonstration was so real that it troubled the hearts of the pagans until they cried out in amazement, “Behold, how they have love one for another.” Love was something lacking in the world.

The hallmark of the true Christian was then and still is expressed in John 13:35: “By this shall all men know that ye are my disciples, if ye have love one to another.” If it were possible to administer a test for Christian love, one would need to measure that self-giving length to which it will go and the extent to which it will endure. This love endures all things. Situations, things, people, time, circumstances cannot unsettle love. Its strength is inner and is somewhat akin to the love of a mother who reaches out to her wayward son or daughter.

This true love helps us to identify with the object of our love. It somehow persuades the loved ones until they see and feel our love and concern. It is needed in the hearts of Christians until it breaks down bitterness, backbiting, and all that causes divisions in the church. The attitude of love is described in Philippians 2:3: “Let each esteem other better than themselves.” This becomes the force by which the church moves forward, as sinners cry, “There is so much love around here, I can't stand it.” □

# WE ARE COMMITTED TO SUBSTANCE!



**T**ODAY, the name “Christian” is being subjected to an almost limitless number of distortions by sects and cults that attempt to mix elements of Eastern religions, astrology, materialism, etc., with the Christian faith. In light of this mood it is increas-

ingly urgent that the people called Nazarenes possess a clear and thorough understanding of their biblical, theological, and ethical moorings.

The diverse, and often bizarre, religious ferment that characterizes our world, more and more resembles the religious environment of the first three centuries of the Christian era. One characteristic of that period was religious syncretism, the attempt to combine features of diverse religious outlooks into one religion. During that time the Christian Church struggled against repeated attempts to import from other religions ideas that threatened to subvert its understanding of God’s self-disclosure in Jesus of Nazareth. At great cost, the record reveals, the Church doggedly fought to establish its foundational doctrines and hopes in clear contrast to the competing religions.

Had the Church dealt carelessly with such doctrinal elements as the deity and humanity of Christ, or with the makeup of its Scriptures, it would have surely lost its identifying character as the Body of Christ. It would have evaporated in the intense religious pressure of that day. The Early Church was sharply aware that the error of doctrinal indiscriminate would eventually prove fatal.

**YOU AND I ARE THE BENEFACTORS** of the Early Church’s efforts to maintain the integrity of the Christian faith. But intense attention to the biblical, theological, and ethical substance of our faith is no less our responsibility today. Just as there were then, so there are today potentially damaging ideas and practices that seek incorporation into the Christian faith. Prevention of such a distortion and subversion depends heavily on the church’s commitment

to a vigilance that strives to cultivate among its members an awareness of the central and cohesive doctrines of the faith.

The early and subsequent history of the Church of the Nazarene shows a realization of this. For this reason its biblical and theological foundations are not superficial, but are in harmony with the primary doctrinal themes traditionally embraced by the historical Christian Church. The founders of the Church of the Nazarene made a clear-cut commitment to the full range of Christian doctrine, and they knowingly rejected sectarian, sensational, and temporary religious interests.

Their commitment to substance is reflected in the church’s 15 “Articles of Faith” that anchor the *Manual of the Church of the Nazarene*. No doubt, such fidelity to doctrinal integrity meant then, as it means now, that many who do not share our concern about doctrine will not choose to journey with us.

by **AL TRUESDALE**  
*Kansas City, Missouri*

But as did the early Christian Church, so the infant Church of the Nazarene knew that

failure of doctrinal vigilance would eventually stall the Christian mission, dilute the power and wisdom of the gospel, and obscure the church’s understanding of the incarnate God. But they were not principally interested in correct doctrine for doctrine’s sake; rather, their desire to realize the fullness of Christ’s life in their lives, to know the extent of its implications, prompted their doctrinal attentiveness.

**THAT INITIAL COMMITMENT TO BIBLICAL**, theological, and ethical integrity made by the founders of our denomination must be knowingly and willingly reaffirmed by Nazarenes today—not just by the scholars and denominational leaders, but by every one of us. But let us be aware that an understanding of, and commitment to, the pivotal doctrines of the church can *not* be achieved by mere verbal assent, no matter how vocal. The early Nazarenes said it well: We must “sing it, shout it, preach it, and live it, Holiness forevermore!”<sup>1</sup>

In his First Letter to the Corinthians, the apostle Paul passionately endeavored to help the people identify and reject damaging ideas and practices (some of which were simply borrowed from the mixture of religions in the community) that they were trying to attach to their faith in Christ. One of the major problems involved their fascination with “superior” demonstrations of their knowledge of God, and His activity in them.

They were enchanted with the idea of finding “more excellent ways” than those introduced by Paul. Spectacular manifestations such as miracles, knowledge, prophetic powers, understanding mysteries, and ecstatic speech were believed by some of them to be better evidences of God’s Spirit in them than the relatively unglamorous gospel preached by Paul. They seemed to believe that if these spectacular signs could be achieved, then the



A. Devaney, Inc.

## A Parent's Prayer

Help me, O God,  
to reveal my faith and trust  
in my child's experience.

May I be patient with him,  
not trying to force him,  
but guiding him to Thee.

When we disagree,  
Grant me the wisdom to know  
when to put my hand on his small  
shoulder and pray,  
or to just keep still!

—JOYCE MacMILLAN  
Rexdale, Ontario

*"But the wisdom from above is first pure,  
then peaceable, gentle, open to reason, full of  
mercy and good fruits, without uncertainty  
or insincerity" (James 3:17, RSV).*

more fundamental elements of the Christian faith such as repentance, death to self-sovereignty, peaceableness, purity of motives and desires, ethical integrity, edification of the Church, and, preeminently, LOVE, could be reduced to secondary roles.

**MUCH OF 1 CORINTHIANS** may be read as an attempt by Paul to purge the church of this error, and to return the people to Christ, to a discipleship defined and governed by the righteousness, sanctification, and redemption which is true life in Christ Jesus (1:30). In the introduction of his Letter, this central theme was affirmed: "To the church of God at Corinth, to those sanctified in Christ Jesus and called to be holy" (1:2, NIV). And earlier, when writing to the church at Thessalonica, Paul had said that the design of Christ's life in us is to establish us "unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ . . ." (1 Thessalonians 3:13).

Make no mistake, Paul told the Corinthians, the reconciliation to God that comes through Christ is manifestly authenticated through holy love filling one's whole life and characterizing his disposition towards God and man (ch. 13). This is *the* "more excellent way" (12:31), and it categorically trivializes and eliminates all supposed shortcuts and superior manifestations!

Flirtation with "more excellent ways" that bypass righteousness, sanctification, and redemption is as prevalent a threat today as it was when Paul was writing to the Corinthians. And many there are who erroneously believe the "more excellent ways" can succeed.

**NAZARENES SHOULD KNOW** why supposed spectacular shortcuts to God, and supposed superior manifestations of God's Spirit, are rejected by our denomination. It is not because we are religious cowards, or because we are not interested in the

fullness of God in our lives, or because we are not interested in the evidence of God's Spirit at work in us. NO! Having wisely rejected the glamorous and spectacular superficialities that abound, we have elected the biblical and time-honored substance of the Christian gospel: a comprehensive fidelity to the purposes of God in Christ, through the Holy Spirit, to shape the Church as the Bride of Christ that bears the distinct impress of His own Being—holy love—in every dimension of life.

Furthermore, we have purposely rejected the efforts being made by modern cults to mix strange doctrines and practices with the historical faith "once delivered to the saints." As a part of the Body of Christ we accept the task, historically performed by the church, of vigilantly attending to the wisdom and righteousness revealed by God in Jesus the Christ.

**LET US NOT BE SWAYED** by the proponents of "more excellent ways"! Let there be among us a renewed understanding of, and a commitment to, the biblical, doctrinal, and ethical substance that gave us birth and character! Amidst the shrill voices of those who are sure they have received "new revelations that surpass the old," let us hear and obey that one voice that says, "I am the way, the truth, and the life: no man cometh unto the Father, but by me . . . He that abideth in me, and I in him, the same bringeth forth much fruit" (John 14:6; 15:5).

And that fruit, the New Testament tells us, is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; it is goodness, righteousness, and truth (Galatians 5:22; Ephesians 5:9). *Substance*, every word of it! To this we are committed. We neither know nor seek any higher goal or grander evidence of Christ's life in us! □

1. "Holiness Forevermore," by Haldor Lillenas. Copyright 1910. Renewed 1937 by Nazarene Publishing House. Reproduced by special permission.

## *The Gentle Shepherd gives a song in the darkest night.*

**T**HE PHYSICIAN had told me, “Ninety-five percent of these tumors are benign.” Armed with this knowledge, and with trust in my Lord, I was wheeled into the operating room relatively unafraid. Several hours later when I awoke, my husband’s sad eyes answered my question even before I asked, “Was it the big or little operation?”

Under the heavy sedation it wasn’t hard to go back to sleep after learning I had cancer, but nine sessions in the hospital with agonizing chemotherapy gave me plenty of time to think, and to prove what God could do for His child in a desperate situation.

In the hours when I couldn’t read the Bible, the precious promises I had memorized through the years came back to my mind. In fact, one of my first conscious thoughts was of the words of Christ quoted in Hebrews 13:5, “I will never leave thee, nor forsake thee.” A scripture that my daughter brought to me on one of those early days after surgery became, and continues to be, a lifeline for me. It is, “For I know the plans I have for you, says the Lord. They are plans for good and not for evil, to give you a future and a hope” (Jeremiah 29:11, TLB). If God had a plan and a future for me it surely meant that I would recover, so I rejoiced.

When my brain was too befuddled to pray, I could feel the power of the prayers of my beloved church family lifting me. Many times I awoke in the night with songs of comfort singing through my mind. Especially assuring was the song, “Gentle Shepherd,” because I could actually feel Him carrying me in His strong arms when I was too weak to make it on my own.

The care of a highly skilled surgeon, an equally competent medical doctor to supervise and administer the dangerous drugs of chemotherapy, a compassionate nursing staff, and a wonderful Christian roommate to make those 28 days restorative were all part of God’s good plan for me. And, oh, the

outpouring of love from family and friends—how can I describe it?

The day after returning from the hospital found me in my place at church, a practice I followed after each hospital stay for the nine chemotherapy sessions. The sincere and constant prayers of those who love me helped me through these treatments, which otherwise would have been nightmarish events.

Gradually the side effects of the chemotherapy became evident. How can I forget the haste to shop for a wig to hide the loss of my strawberry blonde

hair, and the embarrassment of asking for private place where I could remove my kerchief and try it on? There were, of course, many troublesome physical effects—*anemia, weakness, inability to concentrate effectively, and other problems during the year as the treatments continued; yet I found my hair loss at the top of the list of complaints. (Isn’t it the Bible that calls a woman’s hair her crowning glory? Perhaps it should not seem too strange, then, to put such a high value on it, I told myself.)*

From the beginning I had felt that I would get well again, but I said that if I had to die a horrible cancer death, God would be with me through it all—and I meant it. Friends congratulated me on how cheerful and optimistic I had been since my surgery,

and I believed I was, too; but I wasn’t aware of what was lurking in my subconscious until eight months after the operation.

Occasionally something I would hear or read would make me feel that it would be the “slow route” for me, and I would momentarily panic until I prayed and filled my mind with other thoughts. I was never depressed, never once cried or asked “Why?”

Then, the day after returning home from my eighth chemotherapy, I was feeling sick and decided to go to church by television instead of in person. A guest on the program, a medical doctor specializing in cancer, made the statement, “There’s a big difference in being incurable and hopeless. The first refers to the disease itself but the latter is the utter despair of the human being.”

With that, eight months of pent-up emotion I was unaware of burst forth in a torrent of scalding tears as I cried, “That’s what’s wrong with me; I’m hope-



## **DELIVERED FROM HIDDEN FEARS**

by IRENE JOHNSON

*Hialeah, Florida*

less." I never knew that behind all my bravado, dire thoughts were present in the hidden recesses of my mind; such as passing the cemetery and picturing myself being buried there, or thinking of projects I'd never be able to complete, or wondering how much and how long I would have to suffer, and other disquieting thoughts. Though these thoughts never lingered, they were nonetheless very real.

Later, when the television preacher invited people in his congregation to stand before the altar if they wished to have prayer for their healing, I dropped to my knees in front of my television set and prayed for, and received, healing for my mind. Since that time I have been delivered of my hidden fears. I had no more doubt that the bone scan and blood reports at the completion of my treatments would be negative for cancer cells, and my faith soon became reality when the results of the tests were known.

It is now 14 months since my surgery. The closeness of my Lord, the vital interest shown by my pastors and church family, and the understanding love of my own family have made what would normally seem a year of disaster into a year of learning and growing. I have been able to assume my duties as wife and mother in the home, and the Lord has given me, along with my husband, the privilege of teaching the Young Marrieds Sunday School class in our church.

I don't know what the future holds for me; however, I do know that God has plans for me to follow right now, and I'm doing so happily with the leading of the "Gentle Shepherd" who gave me songs in my darkest night. □



## TO KERI

*I gave you life—His life  
You were born again  
I am a parent  
You are a child  
His for eternity  
Mine for a while  
You will grow up  
I must let go  
God has no grandchildren  
I am told  
Our paths have crossed  
They will divide  
The Spirit bears witness  
Deep inside—  
We are sisters*

—PAULA RILEY  
Red Bluff, California

# Book Brief



## TO TIMOTHY AND ALL OTHER DISCIPLES



REUBEN WELCH, *author*

There are three words that come close to characterizing this Reuben Welch Bible study of 2 Timothy. They are *probing, provocative, and challenging*. As readers of other "Reuben Books"

already know, *To Timothy* is not a collection of commentary-inspired essays on Paul's Second Letter to his young friend; on the contrary, it's a slice of life that has its roots in the soil where the young and once-young live.

In commenting on his reason for writing *To Timothy*, Reuben says, "The book came out of a series of talks given at the NYI World Youth Conference in Estes Park, Colorado, during the summer of 1978.

"The discipleship theme of the conference from 2 Timothy caused me to study again that rich little book. I found that it brought into new focus the matter of the Christian's relationship to modern culture. I heard some probing questions:

Where are we getting our values?

Who is arranging our priorities?

What does it mean to be a disciple?

"The book expresses some of the ways the Lord has been dealing with me about these issues."

Readers of all ages and at all points in their spiritual journey will find these pages sprightly, rich in devotional depth, and relevant. The thoughts will strike at the heart of their problems and aspirations.

Author Welch draws upon his considerable experience as a spiritual retreat speaker and counselor, and from his ministry to the young as chaplain at Point Loma College. He communicates with authority as one who has spent much time in the Word of God.

Reuben Welch is a delightful mixture of old-fashioned piety and contemporary awareness, which he utilizes to minister to the needs and frustrations of all who aspire "to serve this Present age" in the beauty of holiness. □

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

**A** DEDICATED young Nazarene couple was invited by another Nazarene couple to an evening out. "We'll order a bottle of the best wine," they were told, "and enjoy the evening together in one of the city's finest restaurants."

As disheartening as the episode was, it did have a bright side. The first couple not only declined the invitation but used the experience to reevaluate their own principles for holy living. They decided against compromise.

I hope the occasion was an isolated one; that it represented a backslider's carelessness and not a reckless abandonment of ethics by members of the Church of the Nazarene "in good standing."

It is easy to see how the spirit of compromise could invade holiness circles. Restaurants where alcoholic drinks are *not* served are rare. My travels take me to many countries and frequently I find well-stocked liquor cabinets in my rooms, free for the taking. Airlines are air bars. The grocery stores have made liquor a part of the cash-and-carry process. Television parades handsome men and glamorous women, glasses in hand, into our homes, but seldom lets us

see the tipsy, disheveled, cursing individuals many become before a "night out" is over. This constant viewing dulls the sensitivity of Christians to the ugliness of sin in general, and the use of alcohol in particular.

Some insist that values change with the times. Others say that convictions vary from culture to culture. What about an international ethic for an international church? Shall we abandon our "total abstinence" position? My heart says no! My head, too, says no!

Scientifically, we know that alcohol does *not* stimulate—it depresses. The brain's "gray matter" that controls appetites and behavior is depressed by alcoholic consumption, so that behavior generally controlled is no longer held in check. The predinner drink does not increase appetite, it frees it from discipline. The imbiber feels he can now enjoy a "heartly" meal. The same happens to controls over laughter and tears. Many people say they need a cocktail to "loosen" their tongues. What the imbiber thinks is scintillating and brilliant conversation on his part is too often heard by others as babbling idiocy. Careless, even animallike, behavior toward the opposite sex is often seen in one who has had a few drinks. This often leads to "affairs" with disastrous consequences.

When such examples are cited, some respond with an appeal for temperance. "A glass of wine with dinner ought not to be considered offensive. What could be sinful about that? After all, Jesus turned water into wine at the marriage of Cana in Galilee, and Paul told Timothy to take a little of it for his stomach's sake."

It is amazing how many people can quote these two references in defense of their desire to identify with nonreligious society, when the Bible is full of statements condemning the use of fermented drinks.

From the Old Testament through the New Testament, godly writers urge the people of God to stay away from alcoholic beverages.

"Drink no wine nor strong drink, you nor your sons with you," Aaron was admonished in Leviticus 10:9.



## A NEW LOOK AT AN OLD ISSUE

by JERALD D. JOHNSON

*Kansas City, Missouri*



“Wine is a mocker, strong drink a brawler; and whoever is led astray by it is not wise,” Solomon wrote in Proverbs 20:1.

In Proverbs 23:29-32 he added, “Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who tarry long over wine, those who go to try mixed wine. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent, and stings like an adder” (RSV).

In the same chapter we read, “Be not among winebibbers, or among gluttonous eaters of meat; for the drunkard and the glutton will come to poverty” (v. 20).

Paul wrote to the Romans, “It is right not to eat meat or drink wine or do anything that makes your brother stumble” (14:21, RSV).

In his letter to the Ephesians he wrote, “And do not get drunk with wine, for that is debauchery; but be filled with the Spirit . . .” (5:18, RSV).

To the Corinthians Paul wrote, “Do you not know that you are God’s temple and that God’s Spirit dwells in you? If any one destroys God’s temple, God will destroy him, for God’s temple is holy, and that temple you are” (1 Corinthians 3:16-17, RSV).

Luther has been cited against the abstinence position. It is interesting, therefore, that in translating John 2:9, he uses the German word *most* (the KJV has “wine”). The English counterpart is *must* and both *most* and *must* refer to an *unfermented* fruit juice of fine texture and delicate taste. It can be purchased throughout Europe today and on the dinner table is an acceptable substitute for alcoholic beverages.

As for Paul’s suggestion to Timothy, “Take a little wine for thy stomach’s sake,” many doctors today question the therapeutic value of alcohol, even when prescribed on a limited dosage, as in some cough syrups. People have been started on the road to alcoholism because a doctor prescribed the use of wine or whiskey on a limited basis for “nerves.”

No one is helped to be a better person by seeing a professed Christian drinking wine or other alcoholic beverages. Many are harmed by it. Isn’t this reason enough to leave alcoholic drinks strictly alone?

Isn’t wine just a step away from hard liquor? If one can be justified, how can the other be condemned? Where are the boundaries?

Does the church have a right to dictate to any man’s conscience in a matter like this? If a group of Christians, separated into a united body, has viewed the ravages caused by alcohol and feels that total abstinence is the only safe course, and states in its directives that members of this body will abstain from all use or handling of alcoholic beverages; and if I wish to identify with this group, then I am under obligation to abide by its directives. The choice is mine. If I do not like its directives, I am under no obligation to identify myself with that body.

There is security in recognizing the strength of a collective conscience. The internationalization of the Church of the Nazarene will hardly allow variation in basics for holy living. Cultural identities will

be retained but stability in matters of principle and conscience must be maintained. One nation suffers as much from alcoholic consumption as does another. It causes just as many accidents, divorces and other tragedies elsewhere as here.

People of other cultures will not be offended if Nazarenes do not accept alcoholic beverages when offered. The leaders who planned the International Institute in Switzerland were entertained by European hosts repeatedly. Their polite but friendly refusal of alcoholic drinks was accepted pleasantly by their hosts. Soft drinks were soon provided for them. Furthermore, some of these same hosts said the Church of the Nazarene was needed *because* of its stand against alcohol, for alcohol was the curse of their young people.

In the process of reexamining my own commitments, I have come out even more definitely and decisively for abstinence than when I first joined the church. I am grateful my church continues to be strongly decisive at this point, in spite of social pressures. In this age of shaded lines between right and wrong, our pastors need to maintain the church’s position. New converts must be acquainted with the church’s position. New converts must be acquainted with the church’s stand on the use of alcoholic beverages *before* they unite with the church. Nazarene parents must be examples for their children. Some old-fashioned preaching on the subject may be needed. We should not be soft or hazy in our presentation. We cannot take for granted that our members and youth know our stand against alcoholic beverages and our reasons for it. We need to let everyone know where we stand without equivocation.

Admittedly, this is an appeal for high standards so others are not subjected to unnecessary temptation. It is an appeal for all who identify themselves as Nazarenes to come out strongly for total abstinence.

Alcohol dulls the thinking, destroys self-control, ruins homes and families. It is listed among destructive drugs by the medical profession. No beneficial results can be proven to come from the use of alcohol. Should we not then exercise great care at every point?

Recently on an overseas flight I walked by the galley where food and drink were prepared and served. I observed a note pinned in plain sight. On it was my seat number with my name in big letters. Beside it in equally bold letters were the words, “No alcohol.” I chuckled, but thought to myself that they got the message. I wasn’t embarrassed. I just wasn’t harassed.

The message of the church is redemptive. The grace of God assures any who need help and strength and deliverance that there is a way out and it assures us of His power to overcome all temptations which may lead to sin and to the destruction of body and soul.

The Spirit-filled Christian finds such fulfillment in his relationship to Christ that he needs no false aids to satisfy life’s quests. The Holy Spirit will continue to guide along a path that “shineth more and more” in complete peace, sanity, and assurance “unto the perfect day” (Proverbs 4:18). □

# the editor's STANDPOINT

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## GOD HELP OUR HOMES

Even a casual reading of Scripture reveals the tremendous importance of the family in the purpose of God and in the life of a nation. God himself instituted marriage, and God himself placed upon parents the responsibility of loving one another unselfishly and rearing their children with priority given to spiritual values.

Every attack upon the purity and stability of marriage and family is an insult to God and a threat to the nation. The divorce rate in our times is more than a scandal; it is a revolt against God, destructive alike to homes, churches, and countries. The abortion rate in our society is more than a sickening murder statistic; it is the flaunting of contempt for God that invites His certain judgment. Wife abuse and child abuse are more than sad results of psychological maladjustment; they are enormous rejections of the will and word of God by which family life should be ordered. Rampant homosexuality is more than an alternative life-style struggling for acceptance; it is a defiant trampling of God's law

that will bring down His wrath upon this century as surely as it did upon ancient Sodom and Gomorrah.

These termites of immorality have all but destroyed the foundations of Western civilization. As homes have disintegrated, as generation gaps have widened, as natural affection has withered, as a radical and unbiblical individualism has mushroomed, the clouds of promised divine judgment have gathered and darkened over our wicked lands. God has a controversy with the nations.

The church should champion home and family life. In defiance of polled opinions and popular psychologies, the church ought to speak out and condemn as evil all that God forbids in His Word. Moral values and judgments must be based on Scripture, not on prevailing social norms. If the church knuckles under to the pressure of a world that demands the authority to write its own moral laws, it deserves to collapse with that world when divine wrath forms a junction with human evil.

God help our homes! □

## OUR DISTINCTIVENESS—A PLEA

Let me share with you some words that burned my soul. They are from the pen of one of yesterday's great preachers, Joseph Parker:

"The Church ought to die when it loses its distinctiveness; when it ceases to represent faith it is effete, it has survived its function, it is fit only to be cast down and trodden under foot of men. When the Church is only one of a number of kindred institutions, decent, respectable, self-protecting, self-promoting, the Church has ceased to have any reason for existence. We need the voice of the Lord—great, noble, resonant, musical; a majestic voice—to speak to us some doctrine the reception of which will give us distinctiveness and therefore holy influence."

Our fathers were convinced that Christ had spoken to them a doctrine that gave them distinctiveness—the doctrine of full redemption in Christ's blood. They were persuaded by faith and reason that God

would justify freely and sanctify wholly those who believed on Jesus Christ. They were captive to the truth that divine grace could heal life at its moral center as surely as it could change life outwardly.

In our early years we were not looked upon by all as decent and respectable, but neither were we self-protecting and self-promoting. We declared that the heart's selfishness had but one rightful place—on the cross. Dying out to self-will and becoming fully alive to God's will was the challenge we laid upon ourselves and others. We were often despised by the world and even by the churches. But we joyfully sang, preached, and testified, setting forth our central doctrine—redemption—and our distinguishing tenet—holiness of heart and life now.

We lacked numerical, financial, and political resources—but how we grew! Evangelism flourished,

If the church knuckles under to the pressure of a world that demands the authority to write its own moral laws, it deserves to collapse with that world when divine wrath forms a junction with human evil.

---

revival fires were kindled, and a steady stream of people joined us at the Cross for pardon, cleansing, and strength.

Let us not barter this heritage. Let us not survive

our function. At any cost, let us press our now larger numbers and resources into that same gospel. Shall fire-baptized fathers have smoke-dried children? God forbid! O God, forbid! □

## WIFEBEATING

Have you heard of the “wifebeater’s Bible”? It is commonly known as Bishop Becke’s Bible, and appeared in 1551. Some of the Bishop’s notes were printed with the text, and in the same type. 1 Peter 3:7 has this startling addition: “He dwelleth wyth his wyfe according to knowledge, that taketh her as a necessary healer, and not as a bonde servante, or a bonde slave. And yf she be not obedient and healpful unto hym, endeavoureth to beate the feare of God into her heade, that thereby she may be compelled to learne her dutie, and to do it.”

I thought of this again, not because I am having trouble with Doris, but because of an entry in John Wesley’s *Journal*, which I came across in my reading of his *Works*. Under the date of Thursday, April 28, 1757 he writes: “I talked with one who, by the advice of his Pastor, had, very calmly and deliberately, beat his wife with a large stick, till she was black and blue, almost from head to foot. And he insisted, it was his duty so to do, because she was surly and ill-natured; and that he was full of faith all the time he was doing it, and had been so ever since.”

Oddly enough, Wesley simply records the fact without any comment upon it. Wesley was not too happily married himself. The record of his marriage in his *Journal* does not even give his wife’s name! Wesley never beat her, shrew though she was at times. On the contrary, John Hampson claims to have seen her drag Wesley about by the hair of his head. It made me wonder—did Wesley record the incident because he marveled that a man could do such a thing and remain full of faith? Or that a pastor would seriously dispense such advice to a Parish-warden? What I wouldn’t give to know Wesley’s own thoughts and words during his talk with the wife-beater!

Earlier I shared with my readers an account of a man who used to attend my home church and who was jailed for savagely beating his wife. He did so, he told me, to make her confess her sins, and he used Scripture to justify his actions. (Editor’s note:

The judge was not impressed with his biblical argument.)

Reading about such incidents, especially when they happened long ago and far away, may not disturb us. But our newspapers carry frequent accounts of wifebeating today. It is a social problem of growing importance. Special places of refuge have been provided in some cities for battered wives, and special legal counsel made available to them. Consciousness of the problem, and concern for the victims, is steadily increasing.

No man can honestly claim biblical support for beating his wife. Resorting to physical violence during marital stress is an admission of failure, and deserves only to be condemned as evil.

There is a better solution for problems in marriage. The Bible says, “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Ephesians 5:25). A man with the love of Christ in his heart will not use his fists on a woman. Christ’s love is gentle, long-suffering, swift to forgive, and slow to take offence. It does not resort to violence.

Such love, of course, is not native to fallen mankind. To love as Christ loved means that a man must be born again and filled with the Spirit. “The fruit of the Spirit is love” (Galatians 5:22). As long as the heart of a husband is filled with sin, his life will be filled with destructive passions and actions. The only way a man can be the husband he ought to be is to be governed inwardly and outwardly by the love of God which is poured into human hearts by the Holy Spirit.

Until that happens, what is a wife to do? Well, if her husband beats her, that doesn’t furnish scriptural grounds for divorce. But it would certainly justify separation, it seems to me. I cannot believe that God requires any woman to hang around an ill-tempered, selfish man to be his punching bag.

Proverbs 31:10 says, “A good wife who can find? She is far more precious than jewels” (RSV). I have come to believe that even rarer is a good husband. □

# IN THE NEWS

## PEOPLE AND PLACES

**Professor Richard E. Howard** has resigned his post as chairman of the religion department at Eastern Nazarene College. At the close of the school year he will be entering full-time evangelism. The focus of his ministry will be "Discipleship Evangelism."



Mr. Howard taught at Bethany Nazarene College before going to ENC. He is the author of *Newness of Life*, a study in the theology of Paul.

Howard plans to reside in Bethany, Okla., after September 1. Until then he will be at ENC. □

**Terrance Lee Smith** was awarded the Ph.D. in food science (microbiology) by the University of Illinois on October 15. Dr. Smith, son of Ivan and Lois Smith, is employed as a research associate for Dr. J. E. Cronan, Jr., Department of Microbiology, University of Illinois. Dr. Smith and his wife, Gayellen, attend the Urbana, Ill., Faith Church. □

**Skier Lana Spreeman** won Canada's first Gold Medal of the second Olympic Winter Games for the Disabled at Geilo, Norway, on February 3. She later won another Gold Medal in competition in Austria. Lana is a below-the-knee amputee due to an accident that occurred when she was five years old. She is the daughter of Mr. and Mrs. Elmer Spreeman, long-time members of the Olds, Alberta, Canada, church. Before going overseas, Lana dedicated her life and future to the Lord. □

### TLC LEADERSHIP TRAINING

In response to the great demand for lay leadership training on the local and district level, the Division of Christian Life has just completed a training program for field representatives who will be traveling as TLC

(Teaching/Learning Conference) workshop leaders in the months to come.

Fifteen representatives from the western, midcontinent, and eastern regions of the United States came together on March 6-8 for extensive



Show (l. to r.) are Linda Burba, Janet Sawyer, and Ethel Bailey.



Jerry Lambert in TLC leadership training.

equipping sessions and lab experiences. Included in the group were:

- Esther Wesche (Boise, Ida.)
- Marge Karman (Seattle, Wash.)
- Ed Robinson (Long Beach, Calif.)
- Bud Downing (Carmichael, Calif.)
- Dr. Tom Goble (San Diego, Calif.)
- Karen Gookin (Littleton, Colo.)
- Deletta Tompkins (North Little Rock, Ar.)
- Dee Freeborn (Kansas City, Mo.)
- Dr. Lyle Flinner (Bethany, Okla.)
- Gene Sanders (Lubbock, Tex.)
- Linda Burba (Flushing, Mich.)



Pictured (l. to r.) are participants in the TLC leadership training on a tour of the Nazarene Publishing House: Karen Gookin, Vicki Boone, Dwight Douglas, Louise Curl, W. Howard Marks, Tom Goble, Esther Wesche, Gene Van Note, Jerry Lambert, David Wine, Deletta Tompkins, Gene Sanders, Lyle Flinner, Linda Burba, Ed Robinson, Ethel Bailey, Bud Downing, Marge Karman, and Dee Freeborn. Those not pictured who participated in the TLC leadership training were: Richard Spindle, Evelyn Beals, Lynda Boardman, John Denney, Donna Fillmore, Debbie Salter, Janet Sawyer, Gary Sivewright, and Mark York.



Pictured (l. to r.) are Lynda Boardman, Marge Karman, and Karen Gookin.

Louise Curl (Mount Vernon, Ohio)  
David Wine (Mount Vernon, Ohio)  
W. Howard Marks (Decatur, Ga.)  
Jerry Lambert (Grove City, Ohio)

As a part of the training experience, the Division of Christian Life and the Kansas City District sponsored a TLC at the Overland Park, Kans., church. The field representatives had an opportunity to view firsthand the dynamics of actual TLC learning sessions. The 250 participants and TLC leaders provided a lab experience which was an invaluable part of the total training program.

To date, there are 13 TLCs scheduled by districts around the country

during this year in which these new TLC leaders will have opportunity to share their expertise. From Washington to Maine, and Minnesota to Texas, there will be Sunday School teachers and Christian life workers gathering for leadership training in such subjects as teaching techniques, lesson preparation, learning theory,

curriculum study and evaluation, classroom problem-solving, and administrative skills and patterns. Prospective and active Sunday school teachers, age-group directors, Christian Life chairmen, pastors, and associates of small, medium, and large churches will all profit from attending a TLC.

District or zone leaders who are interested in finding out more about the Teaching/Learning Conference program should contact Dwight Douglas, Division of Christian Life, Nazarene Headquarters, 6401 The Paseo, Kansas City, MO 64131. □



TLC elementary session at Overland Park church.



Lynda Boardman conducting TLC session at Overland Park, Kans., church.

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## CAMP MEETING ON THE ROAD

This was a brand-new experience. Mississippi Nazarenes participated to make it an exciting week. There are no district-owned campgrounds, so the camp meeting was taken to the people. A service was conducted on each zone with outstanding cooperation by the pastors and lay people.

Evangelist Bob Hoots and the Jim Bohi Singers were uniquely used of God as a great camp meeting team.

The combined attendance of approximately 1,400 was surpassed by the manifest presence of God. A time of inspiration, renewal, commitment, and new love for God and others paid great and lasting dividends among Mississippi Nazarenes. □

—Talmadge Johnson  
District Superintendent

## ENC ANNOUNCES CAREER OPPORTUNITIES FOR MINORITIES

Dr. Donald P. Brickley, director, and the staff members of the Career Planning & Placement Center of Eastern Nazarene College have announced the availability of career opportunities for minorities with a college education and skill orientation for today's job market.

To create an awareness of these opportunities, Dr. Brickley recently held

Career/Life Planning workshops in Brooklyn, N.Y., and Roxbury, Mass. Three pastors from Brooklyn took an active part in the workshop, helping their young people plan vital and rewarding careers. Rev. Gilbert Stuart of the Bedford Zion Church hosted the workshop, with the cooperation of Rev. Clarence Jacobs of the Miller Memorial Church and Rev. Juliette Byer of the Brooklyn Bethel Church. Approximately 45 juniors and senior high school students attended this session.

The Roxbury workshop was hosted by Nellie Yarborough, pastor of the Mount Calvary Holy Church and a 1978 graduate of ENC. Rev. Robert Davidson and a number of young people from a neighboring church also attended this workshop. At least eight young people in the Brooklyn workshop and three in the Roxbury, Mass., workshop are making arrangements to attend college in September.

Well-trained minority students are in high demand, partly as a result of the federal government's Affirmative Action program. Minority students preparing to receive a B.A. degree can expect at least five job offers with excellent starting salaries from industries upon graduation. In preparation for this much-needed college education, a student should consider the availability of financial aid. A Basic Educational Opportunity Grant,



Recently a group of pastors and District Superintendent W. M. Lynch of the Dallas District met with Coordinator of Urban Missions Franklin Cook for a strategy planning session for the city of Dallas. The general topic was the question of how to more effectively impact the city with holiness evangelism. Plans are under way to start a new church in the black community this summer during the district assembly. Pictured (l. to r.) are: Dr. W. M. Lynch, district superintendent; William D. Duke, Dallas Woodland Park; Dan Minnix, Dallas Lake June; John Calhoun, Dallas Central; Geoffrey Gunter, Irving; and John C. Bowling, Dallas First. At a similar meeting held in Atlanta, Dr. Jack Lee, superintendent of the Georgia District, appointed a steering committee to plan the planting of a church in the black community, as well as looking at the larger issue of impacting Atlanta with holiness evangelism. Rev. Keith Wright of Atlanta First Church is chairman, working with Rev. Ed Husband of Gainesville and Rev. Scott Lowry of Lilburn. □

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in an amount up to \$1,800, can be awarded to a student showing maximum financial need. Additional support programs also exist for the student with motivation and ability to achieve an educational and career goal.

Students should call, write, or visit the Career Planning Office at the Nazarene College on his/her educational zone. □

## EASTERN MICHIGAN DISTRICT LAUNCHES "HERALD" DRIVE

Eastern Michigan District launched a super *Herald* campaign with a banquet at the Pontiac Silverdome.

In spite of six inches of snow that fell one hour before the luncheon, 126 pastors and campaign chairpersons were challenged by Rev. Fred Bates, district campaign chairman, to reach or exceed their subscription goals.

The Eastern Michigan District made 72 percent of its goal in 1979; however, the interest generated in the Silverdome promises increased results in 1980. □

## LARGE LAY TRAINING INSTITUTES

Large numbers of local church workers responded recently to lay training institutes in their areas.

Under the direction of Rev. Henry L. Cossel, director of Lay Training for the Southwestern Indiana District, zone institutes were conducted at Evansville, Brazil, and Seymour. These fall, 1979, training experiences were conducted as workshops with a follow-up plan for reading and participation in the work of the local churches. CST credits were awarded to 176 local church persons.

Over 150 people were enrolled in the Cincinnati Zone CST Institute, March 4-7, 1980. The text for this study was *Finding Your Ministry*. A Study of the Fruit and Gifts of the Spirit. Rev. and Mrs. Dwight Neuenschwander of Kansas City were the special workers. Rev. Morris Chalfant was the host pastor and promotion chairman. A workshop on hymn playing was conducted by Mrs. Evonne Neuenschwander. Pastor Chalfant sees the reactivation of the pastoral role of the preacher and the training of the laity as twin essentials to our growth and renewal in the 80s.

Many new texts and training resources will be available for the coming 1980-85 quinquennium. □

—Education & the Ministry (CST)

## MVNC ENROLLMENT UP

Spring Tri-Mod enrollment at Mount Vernon Nazarene College is up nearly 80 over spring enrollment last year. Current enrollment is 943, while last year at this time it was 864. Peak enrollment at the beginning of last year was 940.

The figure for MVNC applicants on February 22, 1979, was 196. This year's applicant figure stands at 228. According to the report of the Finance Committee at the recent Board of

Trustees meeting, the college will operate with a budget of around 6 million dollars, with a projected enrollment of 1,030 students. □

## MIDDLE EUROPEAN DISTRICT ASSEMBLY HELD

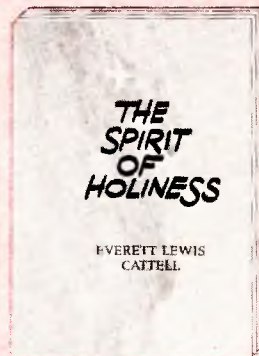
March 8-10, the 19th Assembly of the Middle European District was held in Frankfurt, West Germany, with Dr. Jerald D. Johnson (the first superintendent of the district) presiding. Also present, having fully recovered from his accident of a year ago, was District Superintendent Richard F. Zanner.

Dr. Zanner reported that the district had shown growth in the past year both numerically and in finances. Membership on the district increased from 741 members in 1978/79, to 804 in 1979/80, an increase of 8.62 percent. On the financial side, German Nazarenes gave a total of \$553,228 in 1979—an increase of 16 percent over the previous year and a per capita giving of \$688. Dr. Zanner was reelected superintendent for a four-year term. He has served as district superintendent for 11 years.

On the first evening, the theme was "Christian Service," and Dr. Zanner presented all of the pastors, their wives, and other full-time workers on the district to the congregation. Five young families from the European Nazarene Bible College testified to their hopes, fears, and expectations as they graduate and take a church (one will serve in Italy, one in Denmark, and three in Germany).

On the second evening of the assembly, Dr. Johnson presented a clear call to Christian holiness and invited

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the people to surrender themselves fully to the Lordship of Jesus. Spiritual "breakthrough" occurred and the altar was lined with those who responded to the invitation. Two young people from the German district have already made application to the college in Büsingen as a direct result of this service. □

Tom Findley, reporter



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# EVANGELISTS' SLATES

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

## RENEWING the SPIRIT of REVIVAL

**ANDREWS, GEORGE D.:** Burlington, IA (Flint Hills), May 6-11; Nazareth, PA, May 20-25; Fort Wayne, IN (Trinity), May 27—June 1

**ATKINSONS FAMILY CRUSADES:** Weatherford, OK, May 20-25; Chickasha, OK, May 27—June 1

**ATTIG, WALTER:** West Frankfort, IL, May 6-11

**BAKER, RICHARD C.:** Masontown, WV, May 6-11; Evansville, IN (Diamond Valley), May 13-18; Walton, WV, May 19-25; Marmet, WV, May 27—June 1

**BALLARD, DON:** Louisville, KY (Okolona), May 6-11; Grove City, PA, May 20-25

**BEARDEN, LES:** Columbus, OH (Warren Ave.), May 6-11; Man, WV (First), May 13-18; Charleston, WV (Valley Grove), May 20-25; Roanoke, VA (Garden City), May 27—June 1

**BELL, JAMES & JEAN:** Olney, IL (First), May 7-11

**BENDER EVANGELISTIC PARTY:** Zanesville, OH, May 1-11; Palmyra, IN, May 16-25

**BERTOLETS, THE MUSICAL:** Williston, ND, May 6-11; Shenandoah, IA, May 13-18; Madison, WI, May 20-25

**BISHOP, BOB:** Warren, PA (Police Retreat), May 2-4; Martinsburg, IN (First), May 6-11; Newport, KY (First), May 13-18

**BLUE, DAVID & DANA:** Oklahoma City, OK (Lakeview Park), May 4-7; Decatur, IL (First), May 9-11; Old Hickory, TN, May 18; McCrory, AR, May 24-25 (a.m.)

**BRAUN, GENE:** Concerts in Michigan, Indiana, Illinois, Month of May

**BREWINGTON, JANE:** Media, PA (Rosetree Park), May 3-4; Maynard, MA, May 6-11; Piqua, OH, May 16-18; Cincinnati, OH (Springdale), Single Adult Retreat, May 23-25

**BRISCOE FAMILY:** Guthrie, OK, May 6-11; Fountain, CO (Fountain Valley), May 13-18

**BROOKS, GERALD & JUNE:** St. Charles, MI (First), May 13-18

**BROWN, ROGER:** Port Huron, MI (North Hills), May 6-11; Salem, IN (First), May 13-18; Burlington, IA (First), May 20-25

**BUCKLEY, RAYMOND A.:** Snohomish, WA, May 20-25; Port Townsend, May 27—June 1

**BURCH, SAMUEL:** St. Croix Falls, WI, May 6-11

**CAMPBELL, BILL:** Marshall, IL, May 6-11; Newport, KY (First), May 13-18; Mena, AR (First), May 27—June 1

**CANEN, DAVID:** East Point, GA, May 6-11; Atlanta, GA (Brookhaven), May 13-18

**CAUDILL, STEVE & SUE:** Rock Island, IL (First), May 13-18

**CAYTON, JOHN:** Elkins, WV (First), May 6-11; Dille, WV, May 13-18; Man, WV, May 20-25; Quick, WV, May 27—June 1

**COBB, BILL & TERRI:** Marlinsville, IN, May 6-11; Olathe, KS (College), May 16-18; Cedar Rapids, IA (First), May 20-25

**COLLINS, LUTHER:** Deep River, IA, May 14-18; Moriarty, NM, May 25—June 1

**COX, CURTIS B.:** Rocky Mount, VA (Wesleyan), May 6-11; High Point, NC (Wesleyan), May 12-18

**COY, JIM:** North Royalton, OH (Calvary), May 6-11; Freeport, IL (First), May 19-25; Rockford, IL (Parkside), May 26—June 1

**CRANDALL, V. E. & BARBARA:** Quincy, IL, May 6-11; Carlville, IL, May 13-18; Cuba, IL, May 20-25; Omaha, IL, May 27—June 1

**CRANE, BILLY D.:** Chester, WV, May 6-11; Jerome, PA, May 13-18; Athens, OH (White's Chapel Wesleyan), May 20-25; Fort Wayne, IN (Nease Memorial), May 27—June 1

**CROFFORDS, THE:** Boonville, NY (First Baptist), May 4, Toms River, NJ (Church of Christ) May 25

**DARNEIL, H. E.:** Royal Oak, MI (Rochester), May 1-11; Breckinridge, MI, May 15-25 Point Pleasant, WV, May 29—June 8

**DELL, JIMMY:** Sultan, WA, May 7-11; Bellevue, WA, May 13-18; Tucson, AZ (Sahuaro), May 22-25

**DENNIS, DARRELL, BETTY, & FAMILY:** New Castle, IN (Westview), May 6-11; New Martinsville, WV, May 13-18; Cochran, GA, May 20-25; Cochran, GA (Rowland's Chapel), May 27—June 1

**DENNISON, MARVIN E.:** Norman, OK (First), May 6-11; Bethany, OK (Calvary), May 13-18; Lawrence, KS (First), May 27—June 1

**DIXON, GEORGE & CHARLOTTE:** Aurora, CO (Eastside), May 6-11; Gospel Concerts, May 12-15; Fowler, CO, May 16-18; Joplin, MO, May 28—June 1

**DOROUGH, JIM & CAROL:** Keokuk, IA, May 6-11; Iola, KS, May 13-18

**DOYLE, P. R.:** Pittsburgh, PA (Bethany), May 6-11

**DUNMIRE, RALPH & JOANN:** Chattanooga, TN (Calvary), May 13-18; Charleston, WV (Valley Grove), May 20-25

**DUNN, DON:** Greentown, OH, May 6-11; Westerville, OH, May 13-18

**EASTMAN, RICK:** Nashua, NH, May 11-18; Haverhill, MA, May 19-25; Fenton, MO, May 27—June 1

**ELLINGSON, LEE:** Wagoner, OK, May 6-11; Conway, AR (College Ave.), May 13-18; Pelham, TN (Chapman's Chapel), May 20-25; Newton Falls, OH, May 27—June 1

**ESSELBURN, BUD:** Greentown, OH, May 6-11; Youngstown, OH (Boardman), May 14-18; Zanesville, OH (Northside), May 19-25

**FELTER, JASON:** Pine Grove, PA (Evangelical Christian), May 13-18; Birdsboro, PA, May 20-25; St. Wellston, OH (Christian Holiness Association), May 27—July 7

**FILES, GLORIA; & ADAMS, DOROTHY:** Dover, DE (Trinity Wesleyan), May 13-18; Woodbridge, VA, May 20-25

**FISHER, C. WILLIAM:** Wooster, OH (First), May 6-11; Fairfield, OH, May 13-18; Versailles, KY (Lafayette), May 20-25

**FLORENCE, ERNEST E.:** Sullivan, IN, May 6-11; Martinsburg, WV, May 13-18

**FORTNER, ROBERT E.:** Gaylord, MI, May 6-11; Salem, IN, May 13-18; Clarksville, IN, May 20-25

**FRODGE, HAROLD C.:** Tuscola, IL, May 6-11; Rockton, IL, May 13-18; Ellisville, IL, May 25-30

**GARDNER, GEORGE:** Jacksonville, TX, May 6-11

**GAWTHORP, WAYLAND:** Lexington, IL (Wesleyan), May 6-11; Brownsburgh, IN, May 13-18; Shirley, IN, May 20-25; Charleston, WV (Campbell's Creek) May 27—June 1

**GLENDENNING, PAUL & BOBBIE:** Kittanning, PA (Free Methodist), May 14-25; Apollo, PA (Free Methodist), May 27—June 1

**GORMAN, HUGH:** St. John, New Brunswick, May 7-11; Trenton, Nova Scotia, May 13-18; Valentine, NE, May 20-25; Canada West District Assembly, May 26-31

**GRAHAM, NAPOLEON:** Hughson, CA, May 18-25

**GREEN, JIM & ROSEMARY:** Portage, IN (Grace), May 6-11; Northwestern Illinois Dist. Tour, May 13-18; Dayton, OH (First), May 20-25; Roanoke, VA (Garden), May 27—June 1

**GRIMES, BILLY:** Edgewood, TX, May 6-11; Center, TX, May 13-18

**GRINDLEY, GERALD & JANICE:** Cedar Rapids, IA (Oakland), May 6-11; Indianapolis, IN (Trinity Wesleyan), May 14-18

**HAINES, GARY:** Bozeman, MT, May 2-4; Limestone, IL (Kankakee), May 6-11; Littleton, CO, May 14-18; Bridgeton, MO, May 20-25; Ames, IA, May 30—June 1

**HALL, CARL N.:** Portage, IN (Grace), May 6-11; Maryville, TN (First), May 13-18; Anniston, AL (First), May 20-25

**HANCOCK, BOYD C.:** Decatur, IL, May 6-11; Waukegan, IL (First), May 13-18; New Lenox, IL, May 27—June 1

**HATHAWAY, KEN:** Backus, MN, May 4-8; St. Paul, MN (First), May 9-11; Clinton, IL (First), May 13-18; Bethany, OK (Lake Overholser), May 20-25

**HAYNES, CHARLES & MYRT:** Mountain Home, AR (Twin Lakes), May 6-11; Bristol, TN (First), May 13-18; Carthage, TN, May 20-25; Gordonsville, TN, May 27—June 1

**HENDERSON, LATTIE V.:** Cincinnati, OH (Salvation Army), May 5-18; Eden, NC (Salvation Army), May 20-25; Roseville, OH, May 26—June 1

**HILL, HOWARD W.:** Warren, OH (Champion), May 6-11; Waltersburg, PA (First), May 13-18; Scottdale, PA (First), May 20-25

**HISE, RONNIE L.:** Monticello, IN (First Chapel), May 27—June 1

**HOECKLE, WESLEY W.:** Kirbyville, TX, May 4-11

**HOLLEY, C. D.:** Craigsville, WV, May 6-11

**HORNE, ROGER & BECKY:** Indiana Area Concerts, May 14-18; Charleston, WV (Elk River), May 19-25

**HUBBARD, MRS. WILLARD:** Metairie, LA (Kenner), May 6-11; Baker, LA (First), May 13-18; Robeline, LA (Friendship), May 20-25; Monroe, LA (First), May 27—June 1

**HUBBART, LEONARD:** North Royalton, OH, May 6-11

**HUNDLEY, EDWARD J.:** Akron, OH (Arlington), May 13-18

**JACKSON, PAUL & TRISH:** Atlantic, IA, May 6-11; Concerts (Midwest), May 13-15; Pontiac, MI, May 17-22

**JANTZ, CALVIN & MARJORIE:** Lynchburg, VA, May 6-11; Newcomerstown, OH, May 13-18; Fostoria, OH (First), May 20-25; Fort Wayne, IN (First), May 27—June 1

**JAYMES, RICHARD W.:** Barborton, OH, May 6-11; Southpoint, OH (Sunrise), May 20-25

**JOHNSON, RON:** Oregon Pacific District, Concerts, May 7-11; Washington Pacific, May 18; Eagle River, AK, May 20-25; Anchorage, AK (Alaska Dist. Assembly and Camp Mtg.), May 26—June 1

**KELLY, CHARLES M.:** Kings Mountain, NC (Clover), May 6-11; Hollywood, MD, May 20-25

**LANIER, JOHN H.:** Pleasantville, OH, May 5-11; Mercersburg, PA (Christian Holiness), May 14-25; Boonsboro, MD (Christian Holiness), May 27—June 1

**LASSELL, RAY AND JIAN:** Falmouth, KY, May 6-11; Indianapolis, IN (Mars Hill), May 13-18; Cincinnati, OH (New Miami), May 20-25; Murphysboro, IL (First), May 27—June 1

**LAWSON, WAYNE T.:** Pasco, WA, May 6-11; Kellogg, ID, May 12-18; Prosser, WA, May 20-25; Deming, WA (Van Zandt), May 27—June 1

**LAXSON, WALLY & GINGER:** Oskaloosa, IA, May 6-11; Bedford, IN (Oakland City Camp), May 13-18

**LECKRONE, LARRY:** Crown Point, IN, May 6-11; Tipton, GA (First), May 21-25

**LEMASTER, BEN:** Marysville, CA (Hollywood), May 6-11; Redding, CA (First), May 14-18; Tracy, CA, May 20-25; Terra Bella, CA, May 27—June 1

**LIDDELL, P. L.:** Berne, IN, May 6-11; Amherst, OH, May 13-18; Lowell, MI, May 20-25; Ephrata, PA, May 27—June 1

**LOMAN, LANE & JANET:** Flint, MI, May 13-18; Louisville, KY (Hikes Point), May 20-25; Harrisburg, VA (First), May 27—June 1

**LUSH, RON:** Santa Ana, CA (First), May 7-11; Southern California Dist. Assembly, May 14-16

**MANLEY, STEPHEN:** Alma, MI, May 6-11; St. Louis, MI, May 13-18; Mount Pleasant, MI (First), May 20-25; Orland, IN, May 27—June 1

**MANN, L. THURL & MARY KAY:** Modesto, CA (Trinity), May 6-11; Dayton, OH, (First), May 20-25; Oklahoma City, OK (Penn. Ave.), May 27—June 1

**MATTER, DAN:** Laingsburg, MI, May 5-11

**MCWHIRTER, STUART:** Edmond, OK (First), Apr. 30—May 4; Oskaloosa, IA (First), May 6-11; Gary, IN (Glen Pk), May 14-25; Grand Haven, MI, May 27—June 1

**MELVIN, DOLORES:** Indianapolis, IN (Ritter Ave.), May 11-18

**MEREDITH, DWIGHT & NORMA JEAN:** Hannibal, MO, May 6-11

**MEYER, BOB AND BARBARA, DYNAMICS OF SPIRITUAL GROWTH:** Nashville, TN (McClurkan Memorial), May 4-8; Lima, OH (First), May 11-15; Findlay, OH (First), May 18-22

**MICKEY, BOB:** Palisade, CO, May 6-11

**MILHFUGH, CHUCK:** Topeka, KS (Oakland), May 8-11; Greencastle, PA, May 14-18; Vicksburg, MS (First Methodist Protestant Church), May 21-25; Traverse City, MI (First), May 28—June 1

**MULLEN, DEVERNE H.:** Martindale, MD (Marley Park), May 13-18; Newmarket, Ont., May 25

**MYERS, HAROLD L.:** Gladwin, MI, May 6-11; Hart, MI, May 13-18; Mancelonia, MI, May 27—June 1

**NEFF, LARRY & PATRICIA:** Waverly, NY (First), May 6-11; Warren, PA, May 12-18; Toledo, OH (Bethel), May 20-25

**NEWTON, DANIEL:** Marlington, WV, May 6-11

**ORNER TRIO MINISTRIES:** Bellington, WV, May 6-11; Cincinnati, OH (Mount Carmel), May 18; Concerts in Indiana and Ohio, May 20—June 1

**OVERTON, WILLIAM D.:** St. Petersburg, PA, May 13-18; North Tonawanda, NY, May 20-25

**OYLER, CALVIN & VIRGINIA:** Hoisington, KS, May 6-11

**PARADIS, BOB:** Melrose, MA, May 20-25

**PASSMORE EVANGELISTIC PARTY:** Uhrichsville, OH (Rush Community), May 6-11; Corland, NY, May 13-18; Allison, PA, May 20-25

**PFEIFER, DON:** Pontiac, MI (Hillcrest), May 6-11; Tiffin, OH (First), May 13-18; Fairborn, OH (First), May 20-25; Ray, OH (McArthur), May 27—June 1

**PERDUE, NELSON S.:** Ashland, OH, May 6-11; Waterford, OH, May 13-18; Fort Recovery, OH, May 20-25; Vienna, WV, May 27—June 1

**PIERCE, BOYCE & CATHERINE:** Flint, MI (West), May 6-11; Flint, MI (Northside), May 13-18; Walkerville, MI (Wesleyan), May 20-25

**PITTS, PAUL:** Sioux City, IA (Central), May 7-11; Bonner Springs, MO, May 14-18; New England Concert Tour, May 20-25

**PORTER, JOHN & PATSY:** Louisville, KY (First), May 6-11; Dixon, IL (First), May 20-25; Rockford, IL (First), May 27—June 1



**RICHARDS, LARRY & PHYLLIS:** Mercer, PA (First), May 3-4; Columbia City, IN (First), May 10-11; New Castle, IN (First), May 18; Louisville, KY (Broadway), May 25

**RICHMOND, RON:** Fitchburg, MA, May 1-4; Norwich, CT (Preston), May 6-11; Bel Air, MD, May 13-18; Milford, DE, May 20-25

**ROBERTS, SAM:** Marion, IN, May 20-25

**ROBERTS, WADE:** Vassar, MI, May 6-11; Tecumseh, MI, May 13-18

**ROBINSON, TED L.:** Mansfield, OH (Grace), May 6-11; Delaware, OH, May 13-18; Weidman, MI, May 20-25; Stratton, OH, May 27—June 1

**SCHOONOVER, MODIE M.:** Portland, IN (First), May 5-11

**SEMHRAN, KIM & CINDY:** Ann Arbor, MI (First), May 13-18

**SHOMO, PHIL & MIRIAM:** Churubusco, IN (Wesleyan), May 9-11; Rochester, IN, May 13-18; Evansville, IN, May 23-25; Nashville, TN (Bell Road), May 27—June 1

**SIPES EVANGELISTIC TEAM:** Wichita, KS (Olivet), May 27—June 1

**SLACK, DOUGLAS:** Lewistown, IL (Walford Community Church), May 5-11; Brookville, OH, May 20-25

**SMITH, CHARLES HASTINGS:** Fort Smith, AR (Trinity), May 7-11; Rogers, AR (First), May 14-18; Little Rock, AR (University Park), May 21-25; Sherman, TX (First), May 28—June 1

**SMITH, DUANE:** Paragould, AR, May 6-11; Malden, MO, May 13-18; Hayward, OK, May 20-25; Mount Vernon, MO, May 27—June 1

**SMITH, HAROLD & ORPHA:** St. Johns, MI, May 6-11; Utica, MI (Redeemer Missionary), May 14-18; Ortonville, MI (Lake Louise), May 21-25

**SMITH, JAMES LARRY:** Quincy, WA, May 6-11

**SMITH, OTTIS & MARGUERITE:** Virginia Beach, VA (Tide-water Central), May 6-11; East Rockaway, NY (First), May 13-18; Massapequa Park, NY (Community), May 20-25; Bath, ME (First), May 27—June 1

**SPRAGUE EVANGELISTIC FAMILY:** Cincinnati, OH (Fairfax), May 6-11; Kutztown, PA, May 13-18; Kingston, NY (First), May 20-25; Annapolis, MD (First), May 27—June 1

**STARK, EDDIE & MARGARET:** Prague, OK, May 6-11; Montgomery City, MO, May 19-25; Fort Madison, IA (First), May 26—June 1

**STEGALL, DAVID:** Tahlequah, OK, May 6-11; Kansas City, MO (Hillcrest), May 13-18; Clarinda, IA, May 20-25; Searcy, AR, May 27—June 1

**STEVENSON, GEORGE:** Radford, VA (Radford Wesleyan), May 6-11; Arlington, VA (Calvary), May 13-18; Colonial Heights, VA (First), May 20-25; Newell, WV (First), May 27—June 1

**STREET, DAVID:** Eau Claire, WI, May 7-18

**SUTHERLAND, CHRIS:** Frankfort, KY (First), May 6-11; Mount Gilead, OH, May 13-18; Waverly, TN (First), May 20-25; Gwynn, VA (Gwynn's Island), May 27—June 1

**SWANSON, ROBERT L.:** Houston, TX (Broadway), May 6-11; Lawton, OK (First), May 13-18

**TAYLOR, EMMETT E.:** Hannibal, MO (First), May 6-11; Fritch, TX, May 13-18

**TAYLOR, ROBERT:** Georgetown, IN (First), May 6-11; Butler, PA (First), May 13-18; Fairmont, WV (First), May 20-25; Corry, PA, May 27—June 1

**THOMAS, J. MELTON:** Myrtle Creek, OR, May 6-11; Erick, OK (Sayre), May 27—June 1

**THORNTON, REV. AND MRS. WALLACE O., SR. & FAMILY:** Harrison, OH, May 6-11; Monticello, KY, May 13-18; Jamestown, KY (Liberty), May 20-25; Campton, KY (Holiness Association), May 26—June 1

**TINK, R. FLETCHER:** Livermore Falls, ME, May 6-11; Yarmouth, ME, May 13-18; Fawn Grove, PA, May 20-25

**TRIPP, HOWARD:** Chattanooga, TN (Calvary), May 6-11; Cottondale, AL, May 13-18; Cincinnati, OH, May 20-25; Nashville, TN (Benson Memorial), May 27—June 1

**TUCKER, BILL & JEANETTE:** Portland, IN (First), May 5-11; Middletown, IN, May 13-18; Fort Smith, AR (First), May 20-25; Marshall, AR, May 27—June 1

**VARIAN, WILLIAM:** Cedar Rapids, IA (Oakland), May 6-11; Urbana, IL, May 13-18; Burlington, IA, May 20-25

**WADE, E. BRUCE:** Fort Smith, AR (Trinity), May 7-11

**WADE, KENNETH W.:** Napanee, IN (First), May 13-18; Canton, OH (Calvary), May 20-25

**WELCH, JONATHAN & ILONA:** Maryville, TN (First), May 13-18

**WELCH, W. B.:** Laurens, SC (First), May 13-18

**WELLS, LINARD:** Nashville, TN (Richland), May 13-18; Williamsport, OH (Darbyville), May 20-25

**WEST, C. EDWIN:** Fresno, CA (First), May 7-11; Leavenworth, W, May 20-25

**WHEELER, CHUCK & WILLY:** Edinboro, PA (Hillcrest), May 6-11; Lowville, NY (Bethel), May 13-18; Melrose, MA, May 20-25

**WHITED, CURTIS:** Coffeyville, KS, May 4

**WILLIAMS, LARRY AND LYNNE:** Bursleson, TX, May 6-11

**WISEHART, LENNY & JOY:** Lebanon, OH, May 6-11; Celina, OH, May 13-18; Tipp City, OH, May 20-25

**WOODWARD, S. OREN:** Petersburg, PA, May 6-11; Philipsburg, PA (First), May 13-18; Danielson, CT, May 20-25

**WYLIE, CHARLES & MRS.:** Monte Vista, CO (First), May 6-11; Minot, ND (Southside), May 13-18; Sawyer, ND (First), May 20-26; Granby, MO (First), May 27—June 1

**WYRICK, DENNIS E.:** Kent, OH, May 6-11; Wheelersburg, OH, May 13-18; Murphreesboro, TN (First), May 20-25

**YATES, BEN J.:** Edinboro, PA (Hillcrest), May 6-11; Butler, PA, May 13-18

## JAMAICA HOLDS FIRST NAZARENES IN ACTION PERSONAL EVANGELISM AND DISCIPLING CLINIC

The Department of Evangelism conducted two Nazarenes in Action Personal Evangelism and Discipling Clinics and one Evangelistic Style Music Workshop in Jamaica, January 5-13. The music workshop was conducted in Kingston by Mrs. Evonne Neuenchwander, who served also as a trainer for the clinics. She is pictured on the second row with her husband, Dwight (l.), who directed the clinics. Others assisting as trainers were (l. to r.) Beverly Burgess, office manager for the Department of Evangelism and a personal evangelism trainer in Kansas City First Church; Ruth DeLong from Columbus, Ohio; and far right, Dr. Don Gibson, superintendent of the Eastern Michigan District, formerly executive director of the Department of Evangelism. Mrs. Gibson is not pictured. Rev. and Mrs. Armand Doll, mission coordinators for Jamaica, attended both clinics and are shown on Dr. Gibson's right.

The clinics were conducted in Kingston and Montego Bay. There was enthusiastic participation by both ministers and laity. Of the 39 unconverted persons who heard the gospel in personal proclamation, 30 made commitments to Christ. Further evangelistic activity was fruitful, with several finding the Lord in open air and

house services in various communities. One lady committed her life to Christ in her home on Saturday and came to church Sunday morning, which was her first time in a Church of the Nazarene. She came forward early in the service to give public testimony to her newfound faith. After Rev. Neuenchwander's message, her husband bowed at the altar with others, and was beautifully converted.

All the trainers spoke in different churches and reported altars lined.

Revival came in the camp meeting atmosphere of the morning and afternoon services at the Shilo Church where Dr. Gibson spoke. Pictured on the front row (l. to r.) are: Rev. Clark, Trinidad Nazarene Bible College student (on intern assignment); Rev. H. A. Huffstead from Aberdeen; Rev. Egbert Jenkinson from Norway; Rev. Noel Williams, district superintendent; and Rev. and Mrs. Wright, pastors of the Kingston Boulevard Church. □





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## NAZARENE PASTOR AND NAVAL RESERVE CHAPLAIN, AN EXCITING ROLE

It was late in the afternoon when Commander C. Leonard Newbert, pastor of the New Bedford, Mass., First Church and reserve chaplain, received a message while making his pastoral calls at a local hospital.

There had been a tragedy at sea and the captain of the Coast Guard cutter

wanted him to accompany the recovery attempt.

A phone call to his wife resulted in a hastily packed sea bag. As so many wives in an emergency, she "swung to" to help—including driving her husband to the State Pier.

When the chaplain arrived, the ship was ready to maneuver away from the pier through harbor ice, unusually thick because of a severe winter. The gangplank had been pulled away, but helping hands aided the chaplain and another officer who had answered the emergency call to board.

All that night and the following day the cutter made its path through stormy seas to the scene of the tragedy. The helicopter was still floating on its back. Three of the bodies had been plucked from the sea by the crew of the Japanese fishing vessel. One crew member was rescued and the fifth was recovered by a diver from the ill-fated "helo" and gentle hands pulled him aboard for his final journey home by sea.

The sad mission was concluded in the Seamen's Bethel Chapel in New Bedford with a memorial service for the four brave crewmen. The chaplain used as his text the words of Jesus, "Greater love hath no man than this, that a man lay down his life for his friends."

Chaplains in the active duty Navy have always provided support to the Coast Guard, but only in the past few years has the Naval Reserve been assigned such duties. It began when an announcement entitled "The Availability of Naval Reserve Chaplains" was published and forwarded to every Coast Guard activity in the immediate area of the cutters and stations, and the call went out for volunteer Naval Reserve Chaplains to serve the active duty Coast Guard. The first assignment went to CDR C. Leonard Newbert, USNR-R. His reserve duties include religious counselling to the crews of Coast Guard cutters. He visits vessels in Woods Hole, Falmouth, and the Coast Guard Air Station at Otis on Cape Cod. In addition to weekly visits, training lay leaders, and providing supplies, Chaplain Newbert has served four two-week periods of active duty for training aboard the cutters.

What is routine for the regular Coast Guard adds a new dimension of excitement in the parish life of a pastor. Stopping ships to search for drugs, checking fishing boats, rescuing a sinking scalloper, towing a disabled ship loaded with chemicals, or just a helping hand to a Sunday afternoon pleasure craft out of gas, are but a few entries from a log of a busy Coast Guard cutter. □

—NCN



Pictured (l. to r.), Mrs. Flo Tiemann, Christian Life director of the Los Angeles Highland Park Church, receives the keys to the 1969 Chevrolet bus that will carry 35 adults or 50 children; Mrs. Dora Howard Parrow, organist, donated money to purchase the bus; Mr. Norm Ulberg is one of three bus drivers for the church. The bus is used for a variety of church functions, including transporting teens to an annual Snow Retreat, and an annual trip to Casa Robles, the missionary retirement home in Temple City, Calif.

# 20th GENERAL ASSEMBLY—1980

JUNE 19-27 • KANSAS CITY, MO.

## KNOW OUR ASSEMBLY SHUTTLE BUS SERVICE

A hotel shuttle bus service between your hotel and downtown (Bartle Hall) will operate for your convenience, June 19-24, 1980 (six days). Your response to the shuttle service will enable us to provide more service. *Please participate.*

**NOTE:** Arrangement for shuttle bus service from many of the Assembly hotels to the Convention Center is being planned. Principal routes will operate June 19-24. Minimum service at appropriate times will be a 30-minute schedule with expanded service based on use. Audit of number of conventioners in hotels does not safely reflect possible bus use. The Arrangements Committee needs your response to determine final routing plans. Write desired information today to our Transportation and Tours Coordinator, whose name and address are at bottom of page.

B. EDGAR JOHNSON, General Secretary

### PLANNED HOTEL SHUTTLE BUS SERVICE

	Hours of Service	Frequency of service
<b>Thursday, June 19</b>		
<i>Morning Service</i>		
Hotel to Downtown	9:00 a.m.-12 noon	30 minutes
<i>Afternoon Service</i>		
Downtown to Hotel to Downtown	4:00 p.m.-7:30 p.m.	30 minutes
<i>Evening Service</i>		
Downtown to Hotel	9:00 p.m.-11:30 p.m.	30 minutes
<b>Friday, June 20</b>		
<i>Morning Service</i>		
Hotel to Downtown	6:30 a.m.-10:30 a.m.	30 minutes
<i>Afternoon Service</i>		
Downtown to Hotel to Downtown	4:00 p.m.-7:30 p.m.	30 minutes
<i>Evening Service</i>		
Downtown to Hotel	9:00 p.m.-11:30 p.m.	30 minutes
<b>Saturday, June 21</b>	Same as Friday	
<b>Sunday, June 22</b>	6:30 a.m.-11:30 p.m.	30 minutes
<b>Sunday, June 22 only</b>		
Parking lots shuttle	7:00 a.m.-11:00 p.m.	15 minutes
<b>Monday, June 23</b>	Same as Friday	
<b>Tuesday, June 24</b>	Same as Friday	

Color-coded sheets will be at your hotel with detailed schedule information.

Public transportation is not available at most hotels, and where there is service nearby, it is certainly not equipped to handle the number of persons involved in our General Assembly.

Downtown parking is limited and cost range is \$1.50 to \$3.00 per day. Two trips in and out of parking each day, plus cost of gasoline, would exceed twice the cost of a bus ticket.

If you are staying with friends, we recommend that you take the shuttle from the nearest hotel.

The cost of *unlimited use of the shuttle service* for the six days is \$10.00.

Shuttle tickets will be in envelopes with your names on them at your hotel or mailed to the address where you will be staying in Kansas City.

### IMPORTANT: Please include—

1. Hotel at which you are registered.
2. How you will be registered (*name and address*).
3. Number of tickets required (*ticket good for six days*). Ticket required for each person.
4. Enclose check made payable to:  
Heart of America Convention Tours, Inc.  
843 South Shore Drive  
Kansas City, MO 64151  
(816) 741-3410  
Marcia Douglas, Coordinator

### ESSENTIAL TRANSPORTATION INFORMATION NEEDED:

Name \_\_\_\_\_

Home Address \_\_\_\_\_

Hotel\* \_\_\_\_\_

Number of Tickets \_\_\_\_\_ at \$10.00 = \_\_\_\_\_  
Total Amount

\*If staying with friends, please include their name, address, and telephone—we will recommend nearest hotel shuttle.

## MOVING NAZARENES—MORE THAN STATISTICS

Rev. Dwight E. Neuenschwander, coordinator of special programs for the Department of Evangelism, recently met a Moving Nazarenes "statistic" while conducting a Personal Evangelism and Discipling Clinic in Rock Hill, S.C.

Mrs. Joy Ward moved to Rock Hill from Warm Springs, Ga., where she had attended Manchester First Church. She did not attend church for two years after her move. Then her former pastor, upon receiving the news that Mrs. Ward's 17-year-old daughter had been killed in an automobile accident, called the Moving Nazarenes Service of the Department of Evangelism to request that a pastor be sent to visit the family. Rev. Harry Widener of Rock Hill First Church called in the home immediate-



Mrs. Joy Ward of Rock Hill, S.C., is proof that Moving Nazarenes are more than just statistics. Pictured are Mrs. Ward at the piano; her sons Wade and Toby; and her daughter, Christi; with Rev. Dwight Neuenschwander of the Department of Evangelism (center) and Rev. Harry Widener, pastor.

ly and, the following Sunday, Mrs. Ward and her three children were in church. She now attends regularly and serves as church pianist.

The Moving Nazarenes Service is not limited to members of the Church of the Nazarene. Many people have reported their unchurched family members and friends. The results are often exciting. Just recently, an elderly couple was won to the Lord after their granddaughter, who lives a thousand miles away, reported them to the Service. Many pastors use this channel to keep the Nazarene Church in touch with bus ministry children and armed services personnel.

A recent Gallup poll on "Who Goes and Doesn't Go to Church" found that moving to a new community was a major factor in the number of churchgoers who become temporarily inactive in their churches or who drop out of church altogether. Many people are hesitant to attend a new church in a new community where they do not know anyone. The longer they wait to seek a local fellowship, the more likely they are to become apathetic about finding one. However, Gallup discovered that 52 percent of those who were former churchgoers responded somewhat positively when asked if they could be drawn back into the church.

The Moving Nazarenes Service offers a solution to this problem. A moving person's former pastor or friends are encouraged to report the move to the Department of Evangelism. The Department will then notify the Nazarene pastor or pastors nearest the person's new location, requesting that a personal visit be made

in the home. The pastor is requested to send a report of the results of his call back to the department, which in turn forwards it to the person who originally gave the person's name.

Anyone wanting to contact the Moving Nazarenes Service should write to the Department of Evangelism, 6401 The Paseo, Kansas City, MO 64131, or call the Department's toll-free number, 800-821-2154 (in the U.S. except Alaska, Hawaii, and Missouri). □



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## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

- MAINE**—May 21-22. Church of the Nazarene, 525 Highland Ave., South Portland, ME 04106. Host Pastor: Robert D. Gray. General Superintendent: Dr. George Coulter.
- SOUTHERN FLORIDA**—May 21-22. First Church, 3106 Broadway, Fort Meyers, FL 33903. Host Pastor: D. Paul Ray. General Superintendent: Dr. Charles H. Strickland.
- NORTHERN CALIFORNIA**—May 22-23. Church of the Nazarene, 2233 Hoen Ave., Santa Rosa, CA 95405. Host Pastor: Kenn Coil. General Superintendent: Dr. William M. Greathouse.
- OREGON PACIFIC**—May 23-24. Lane County Convention Center, Eugene, OR 97405. Host Pastor: M. Kent Anderson. General Superintendent: Dr. Eugene L. Stowe.
- NORTHEAST OKLAHOMA**—May 28-29. First Church of the Nazarene, 2744 E. 12th St., Tulsa, OK 74104. Host Pastor: Paul Bickes. General Superintendent: Dr. V. H. Lewis.
- ARIZONA**—May 29-30. Biltmore Church of the Nazarene, 5604 N. 24th St., Phoenix, AZ 85106. Host Pastor: K. Dwight Southworth. General Superintendent: Dr. Orville W. Jenkins.
- CANADA WEST**—May 29-30. University of Saskatchewan, Saskatoon, Sask. Host Pastor:

Joe Madill, General Superintendent: Dr. Eugene L. Stowe.

**CANADA ATLANTIC**—May 30-31, Church of the Nazarene, Box 69, Trenton, N.S., B0K 1X0. Host Pastor: David Parker. General Superintendent: Dr. Charles H. Strickland.

**CANADA CENTRAL**—May 30-31, Church of the Nazarene, 320 Bronte Rd., Oakville, Ontario L6L 3C8. Host Pastor: Clair MacMillan. General Superintendent: Dr. George Coulter.

## NAZARENE CAMP MEETINGS

June 27—July 5—**NORTHWESTERN ILLINOIS**. Manville Nazarene Campground, Rural Route, Manville, IL 61339. Special workers: Stuart McWhirter, P. L. Liddell, Jim and Rose Green, music. Floyd H. Pounds, district superintendent.

June 30—July 6—**CANADA WEST**. Arlington Beach Camp, west of Cymric, Saskatchewan. Special workers: Charles Westhafer, Jr.; song evangelist Ron Johnson. Alexander Ardrey, district superintendent.

June 30—July 6—**SOUTH CAROLINA**. District Campgrounds, Batesburg, S.C. Special workers: Glen Jones and Bob Hoots, Bill and Terri Cobb, singers. D. Moody Gunter, district superintendent.

## MOVING MISSIONARIES:

**JOYCE CHANDLER**, Belize, Stateside Address: c/o Floyd Chandler, 1760 E. Victory Rd., Meridian, ID 83642

**BRENT COBB**, Korea, Stateside Address: 8851 Bruton Rd., Dallas, TX 75227

**KENNETH KEOPELL**, Japan, Stateside Address: 111 Lowell Ln., Nampa, ID 83651

**DENNY OWENS**, Philippines, Furlough Address: c/o Mrs. L. L. Cherry, 6802 N.W. 45th, Bethany, OK 73008

**WILLIAM PEASE**, India, Furlough Address: c/o Box 3456, Stn. "B," Calgary, Alberta, Canada T2M 4M1

**JOSEPH F. R. PENN**, Retired, New Address: 2609 Sunnybrook Dr., Nampa, ID 83651

**NANCY SEALE**, Papua New Guinea, Field Address: Nazarene Mission, P.O. Box 456, Mount Hagen, WHP, Papua New Guinea

**DUANE SRADER**, Portugal, New Field Address: Avenida da Franca 249, R/C Esq., 4000 Porto, Portugal

**FRANCES VINE**, Philippines, Furlough Address: 1035 E. Huntington, Monrovia, CA 91016

## ANNOUNCEMENTS

On Thursday afternoon, May 15, during the district assembly, the Southern California District will enjoy a time of celebration of its diamond anniversary year. Former district leaders, pastors, and laymen will be honored, and pictures and memorabilia of past years will be displayed. All who wish are invited to share this special time of family reunion with the district.

The **Fortville, Ind., church** is planning a dedication and homecoming June 15. They are celebrating 65 years in Fortville, Ind., and dedicating their new 14,000 sq-ft. facilities. All former members and friends are invited to be present. Dr. Eugene L. Stowe will be speaking in the morning service of dedication, with an open house at 2 p.m. Former pastors will share in a 4 p.m. service. For further information, contact: Rev. Vernon Corzine, 406 S. Maple, Fortville, IN 46040.

## RECOMMENDATIONS

REV. CARLTON HARVEY, associate minister at the Kansas City, Kans., Metropolitan Church, is interested in conducting a limited number of revival meetings each year. He is also qualified to serve as song evangelist. I commend him to you for the ministry. Contact him at 9915 W. 52nd St., Merriam, KS 66203 (phone

913-384-4979).—*Milton B. Parrish, Kansas City district superintendent.*

It is my privilege to recommend DR DEAN BALDWIN as an evangelist. Dr. Baldwin has been a pastor, a district superintendent, and a professor at Mid-America Nazarene College. He now feels the call to full-time evangelism. Dr. Baldwin will begin accepting meetings September 1, 1980. Until that time he can be reached through MANC. Following September 1, 1980, his address will be 18155 S. Ridgeview, Olathe, KS 66061 (phone 913-686-2483).—*Milton B. Parrish, Kansas City district superintendent.*

## VITAL STATISTICS

### DEATHS

REV. WILLIAM C. BAPTISTE, 75, died Jan. 13 at Fort Saskatchewan, Alberta, Canada. Services were conducted in Edmonton First Church by Revs. Nolan Haring, Glenn Follis, and District Superintendent A. Ardrey. Rev. Baptiste pastored churches in Idaho, British Columbia, and Alberta. He is survived by his wife, Margaret; two daughters, Mrs. Edgar Craig (Evelyn) and Mrs. Richard Miserva (MarElla); six grandchildren; and three brothers.

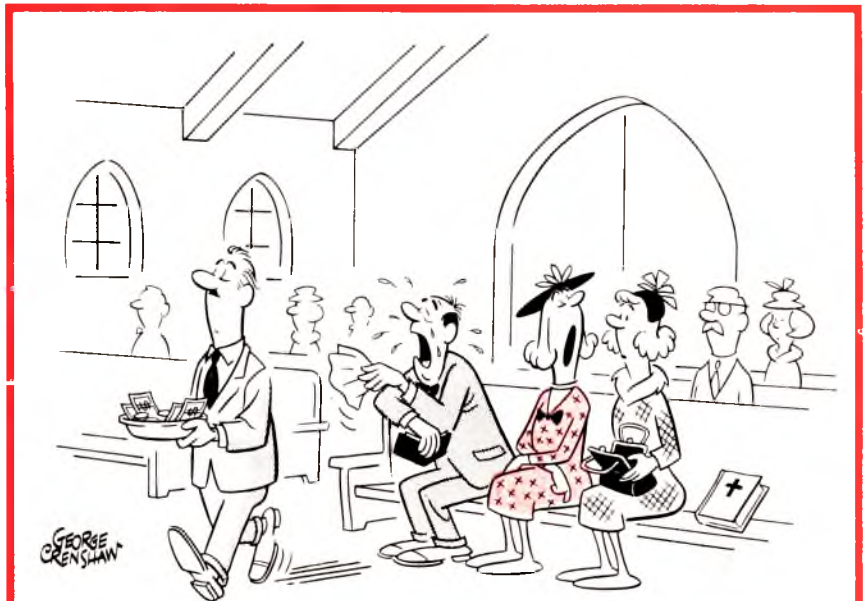
IDA O. BECHTEL, 81, died Jan. 23 in Ottumwa, Ia. Services were conducted by Rev. Rick L. Williamson. She is survived by one daughter, Elnora Sinnard.

EVANGELINE (VAN) GARRISON COOMBS died Feb. 26 in Pittsburgh. Funeral services were conducted by Rev. Garrett Albertson and her nephew, Rev. J. David Garrison. Surviving are her husband, Donald E.; two sons, Gary and Dick; four grandchildren; and one brother.

MARGARET CATHERINE FRISK, 87, died March 4 in Nampa, Ida. Funeral services were conducted by Rev. Charles E. Higgins. She is survived by one son Paul; three daughters, Beulah, Mrs. Evelyn Hodges, and Mrs. Joye Droden; and two sisters.

MRS. BERNICE HAMER died March 6 in Olivet, Ill. Funeral services were conducted by Rev. Carl Lee. She is survived by two sons, Gerald and Harold; and one daughter, Mrs. Alvin (Joy) Neubert.

JASPER VAL (JACK) HARMON, JR., died March 4 in New Orleans, La. He and his wife helped organize the church in Grand Bay, Ala. Interment was in Birmingham, Ala., conducted by Rev. Emily T. Duncan and Rev. Jack Smith. Survivors include his wife, Betty; one son, Timothy; two daughters, Mrs. Beverly Hayde



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and Mrs. Linda Rashband; six grandchildren; his father and mother; and two brothers.

**ELIZABETH LITRELL**, 82, died Jan. 21 in Lincoln, Neb. Funeral services were conducted in Beatrice, Neb. by Rev. Norman Snowbarger. She is survived by two sons, Rev. Richard and Robert; one daughter, Mrs. Clifford (Evelyn) Eggen; six grandchildren; and seven great-grandchildren.

**HARLEY M. MYERS**, 88, died Jan. 9 in Ottumwa, Ia. Rev. Gerald Miller and Rev. Paul Black conducted the funeral services. Survivors are: one son, Richard; four daughters, Helen Black, Mary Cook, Frances Watts, and Bonnie Miller; one brother; and one sister.

**MARY BETH NEWCOMB**, 39, died Feb. 3 in Salt Lake City, Utah. Funeral services were conducted by Rev. Robert Donahue. She is survived by her mother, Alice Newcomb.

**NANCY JANE PRICE**, 94, died March 14 in Borger, Tex. Funeral services were conducted by Rev. Leonard Forsythe. Committal services were in Higgins, Tex. Surviving are 5 sons, H. L., E. O., N. W., W. E., and N. N.; 4 daughters, Mrs. Jack (Annon) Sneed, Mrs. Lora Reed, Mrs. Art (Etta) Weston, and Mrs. Roy (Juanita) Ferguson; 12 grandchildren; 25 great-grandchildren; and 4 great-great-grandchildren.

**MRS. JESSE (MARY) WOOTON**, 76, died Jan. 3 in Claremont, Calif. Funeral services were conducted by Rev. Paul Benefiel, district superintendent. She is survived by one son, John; two daughters, Mrs. Joanne Mallicoat and Mrs. Shirley Low; and eight grandchildren.

**CLAUD YATES**, 69, died Jan. 8 in Dimmitt, Tex. Funeral services were conducted by Rev. Lera Roedler and Rev. Sam Baker. He is survived by his wife, Dorothy; one son, Henry; two daughters, Linda Campbell and Rosie Jouett; eight grandchildren; five great-grandchildren; three brothers; and one sister.

## BIRTHS

to **DAN AND LYDIA (SHERIDAN) BENSON**, Mount Juliet, Tenn., a girl, Leslie Renée, March 9

to **DALE AND KATHY (SHARPE) BLAKE**, Fountain, Colo., a girl, Shurie Candice, March 13

to **JERI AND PAULETTE (HIRST) BREITHAUPT**, Lawrence, Kans., a girl, Julie Lynn, March 15

to **GARRETT AND BONNIE (BRENNER) BUCKLEY**, Kansas City, Kans., a girl, Melanie LeeAnn, Feb. 27

to **REV. CLAIR AND PAM BUDD**, Whittier, Calif., a boy, Jeremy Allen, March 18

to **JIM AND CAROL (RAYBORN) BURKHART**, Boise, Ida., a boy, James Michael, Jr., March 6

to **VERGIL AND JEAN (GEORGE) DAVIS**, Doniphan, Mo., a girl, Libby Kay, March 11

to **DWIGHT AND DIANE (HARRIS) DENNEY**, Ames, Ia., a boy, Daniel Lee, Feb. 10

to **PAUL AND CINDY (BUTLER) HOTCHKISS**, Bitburg, West Germany, a boy, Christopher Eric, Jan. 12

## PROPOSED BIBLE EDITION TO ELIMINATE "SEXIST" TERMS.

A proposed new edition of the Revised Standard Version (RSV) of the book of Psalms contains 243 changes in the "sexist" use of "he's and him's," says a National Council of Churches official who has seen the new manuscript.

"For example, 'Blessed is the man' in Psalm 1 becomes 'Blessed are they,'" said Emily V. Gibbes, associate general secretary for the Division of Education and Ministry of the NCC. She said the RSV committee, which is a subcommittee of her NCC division, has been working for some years on a new edition of the RSV Old Testament and has completed the manuscript for the Book of Psalms.

Ms. Gibbes discussed the findings of sexism in Psalms during a workshop at a recent interfaith feminists' meeting in New York. She said the sexist male terms were replaced by neutral words such as "one," "they," or "people." But the scholars didn't eliminate all the masculine terms found in the 150 Psalms—only those which were clearly sexist and not intended in the original language. □

## BROADCAST DEREGULATION REVIVES ON TWO FRONTS.

Broadcast deregulation, which died in the 1979 Congress, is resurfacing again on two fronts. In Nashville, the Christian Life Commission of the Southern Baptist Convention is urging Southern Baptists to oppose a Federal Communications Commission proposal and legislation in the U.S. Congress leading toward deregulation of radio. In Washington, the U.S. Supreme Court has agreed to decide if the Federal Communications Commission may decline to review radio licensees' program content when broadcast licenses are renewed or transferred.

The FCC's position is that the Communication Act of 1934, under which the agency operates, gives it the discretion to allow "marketplace forces" to determine the content of radio stations rather than to impose its own standards. □

## SCHOLAR LINKS CHINESE CROSSES TO A 7TH CENTURY CHRISTIANITY.

If scholarly opinion is correct, some small bronze crosses now in display in St. Paul are evidence that Christianity came to China much earlier than most Christians realize. The crosses are believed to have been made in the 13th and 14th centuries, but Christian elements found on them date back to a Christianity introduced to China in the 8th century, says Dr. Robert J. Bull of Drew University in New Jersey.

He explained that the early Chinese converts were Nestorian Christians, products of missionaries who fled east and settled in the Persian empire after the Nestorian belief in the two separate natures of Jesus Christ was condemned by the Ecumenical Council of Ephesus in 431. The more than 50 crosses being displayed at Luther-Northwestern Seminaries are part of a collection of 500 owned by Drew. They were found in central China in the bend of the Yellow River on the border of Mongolia, Dr. Bull said. □

## SALVATION ARMY PLANS CONGRESS TO CELEBRATE 100TH ANNIVERSARY.

A National Centennial Congress to celebrate the 100th anniversary of the Salvation Army's arrival in the United States will be held in Kansas City June 12-16. It is expected to be the largest Salvation Army gathering ever held in this country and the first national congress in the U.S. since one in New York in 1930 which celebrated the organization's jubilee. Some 12,000 Salvationists from all 50 states and 20 countries are expected to attend the celebration, which will be organized around the theme, "A Century in America Serving God and Man." □

**"Showers of Blessing"**  
PROGRAM SCHEDULE

May 11

**"Faith"**

by W. E. McCumber

May 18

**"Forgiveness"**

by W. E. McCumber

to TOM AND KAREN (MOSS) JONES, Idaho Falls, Ida., a boy, Jonathan Samuel, Feb. 6  
to KENNETH AND BEVERLY (FOLEY) LAYMON, Highland, Ind., a girl, Kendra Rebe, March 16

to JAMES AND HEATHER MACUMBER, Windsor, Nova Scotia, a boy, Jamie Travis, March 28

to TONY AND PAM (CHEEK) MARTIN, Greensboro, N.C., a girl, Amanda Faith, March 20

to B. HAL AND DIANA LYNN (SHOULDIS) METZ, Champaign, Ill., a girl, Bethany Noelle, Dec. 30

to TOMMY AND SUSAN (DURKEE) MURPHY, Blairsville, Ga., a boy, Raymond Tommy, Feb. 4

to JOHN AND JULIA (McKINLEY) NIX, Kansas City, a girl, Kristina Michelle, March 9

to PHILLIP AND NADINE (PELREN) OWENSBY, Kansas City, a girl, Teclia Maria, March 14

to TERRY AND JANNA (EARWICKER) SMITH, Nampa, Ida., a girl, Lindy Lee, March 24

to STEPHEN AND SHEGAY (ORTMAN) VANDERPOOL, Glendale, Calif., a girl, Shaye Joelle, Dec. 24

to BILL AND RACHEL (MOODY) WATTS, West Columbia, S.C., a boy, William Craig, March 4

to REV. THOMAS AND IADA (RINEHART) WEAVER, Lexington, Ohio, a boy, Wesley James, March 1

to DON AND JACKIE (LOWE) ZARR, Anchorage, Alaska, a boy, Robert Wesley, March 5

#### ADOPTIONS

by WILLIAM M. and CINDAS S. (HAWN) HALL, Nashville, Tenn., a boy, Charles William, born Nov. 21, 1979; adopted March 7

by KURT AND SHARON (ALBERDA) ROGERS, Anchorage, Alaska, a boy, Kory Lee

#### MARRIAGES

LIZ MOSTELLER and STEVE OTT at Casper, Wyo., Jan. 5

MIRIAM RUTH TAYLOR and RONALD D. KILLINGSWORTH at Colorado Springs, Feb. 14

GINGER ROMANSTEIN and MIKE JUMPER at West Columbia, S.C., March 21

LINDA F. GRADDIC and LTJG PAUL L. BRYAN at Charleston, S.C., March 22

#### ANNIVERSARIES

MR. AND MRS. NOAH M. PAINTER celebrated their 50th wedding anniversary by renewing their vows during a candlelight ceremony on December 8, at the Zelienople, Pa.,

church, with Rev. T. W. Stivers, pastor, officiating.

A reception was held following the ceremony for 125 guests by their children: Mrs. Earl G. (Faye) Fishburn, Evans City, Pa.; Boyd M. Painter, New Salisbury, Ind.; Carl B. Painter, Burlington, Ky.; Charles W. Painter, Zelienople, Pa.; Paul C. Painter, Carrollton, Ohio; Mrs. Frank (Carolyn) Becker, Valencia, Pa.; and David D. Painter, Ellwood City, Pa.

They have 11 grandchildren and 1 great-grandchild.

#### DIRECTORIES

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## THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

### What happened to the "ark of the covenant"? Does anyone know? It was put in the Temple (2 Chronicles 5:2-10), but where is it now?

No one knows whether it exists or where. According to Revelation 11:19, John beheld the temple in heaven opened, and saw the ark of the covenant. As this was not the temple that had existed on earth, it was probably not the ark that had existed on earth. Most commentators understood the vision symbolically. For example, G. E. Ladd says, "Here is a symbolic picture that the covenant is now confirmed because the Kingdom of God has come." □

### Does 1 Corinthians 11:4-15 mean what it says, or was it only for the Jews, or is it outdated, or was it only some far-out idea the apostle Paul had?

I am sure Paul meant what he said. The main drift of the passage is plain: Worshiping Christian women, in the name of liberty, should not disregard cultural customs by which their society judged chaste behavior. To do so invited misunderstanding and brought reproach upon the church. Paul calls upon them to recognize and honor a pattern of authority which he argues from creation. That authority, in a descending order, is God, Christ, man (husband), woman (wife). (That Christ is presented in the New Testament as equal to, yet subordinate to, God shows that the concept of a wife's submission to her husband does not mean that she is essentially inferior or unequal to him.)

The passage requires men and women to exercise their freedom in Christ in public worship in a way that does not disgrace the church in the eyes of the world. □

### Could you please tell me what the verse Matthew 16:19 means? Thank you.

The verse reads, "I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" (NIV).

One who has the keys has the authority to admit a person or to withhold admission. Peter (*and the other apostles*—see Matthew 18:18; John 20:23) exercised this authority by preaching the gospel, which set forth the conditions for entering the kingdom of God. For example, in this way Peter opened the doors of the Kingdom to those who heard him preach at Pentecost and "received his word" (Acts 2:36-41). When Paul and Barnabas returned to Antioch after their first missionary journey, they "reported all that God had done through them and how he had opened the door of faith to the Gentiles" (Acts 14:27, NIV). Through their preaching that door was opened. As A. T. Robertson has said, "Every preacher uses the keys of the Kingdom when he proclaims the terms of salvation in Christ."

Binding and loosing were "rabbinical" terms for forbidding or permitting something. The apostles would declare what was right or wrong, what could or could not be done by the church. This authority is illustrated in Acts 15. Some wanted to "bind" or forbid Gentiles to enter the church unless they were circumcised and kept the Mosaic law. But guided by the Holy Spirit the apostles loosed them from this restriction, allowing them entrance on the condition of faith. As part of the church, however, they were bound to observe certain minimal requirements.

It is important to note that this authority was shared by all who preached the gospel, and was not reserved exclusively to Peter. □



**Syracuse, Kans.:** The Wesleyan Church reports an outstanding revival with Nazarene evangelist *Jimmy Dell*. Over 130 sought help at the altar, nearly half of them for the experience of entire sanctification. Converts included young married couples, and one entire family for whom the church had prayed and worked for over five years. Many backsliders were reclaimed. Since the revival, prayer meeting attendance has nearly doubled. □

—Jerald A. Bushman, pastor

**Woodstock, Va.:** The church recently had a revival with *Rev. and Mrs. Charles Haynes*. Attendance was good each night, with seekers at the altar at every service. People were saved, sanctified, and backsliders were reclaimed. □

—L. A. Ketcherside, pastor

**Lexington, Ky.:** Lafayette Church had a youth revival with *Evangelist Dennis O'Niell*, and the *McKenneys* as singers. God gave a mighty outpouring of His Holy Spirit, as evidenced by seekers and victory at the altar every night. The Sunday night service lasted nearly five hours, with 18 people saved, 5 sanctified, and several reclaimed. Services were held over one more day to baptize 10 of the converts. □

—Steven Herman, youth minister

**Kirwin, Kans.:** The church had the *Charles Wylie family—Charles, Karen, Deanna, and David*—for a revival meeting, with spiritual victories. The influence of the campaign has brought continued results in the regular services of the church. Deanna and David are outstanding singers, Karen's readings and song directing, and Charles's preaching combine to give a well-rounded service with room for the Holy Spirit to work. □

—Marquis J. Flowers, pastor

**Bonifay, Fla.:** The church recently completed a three-day revival service with *Rev. Timothy Singell*. The "HIS" singing group brought the music. There was a tremendous spirit in each service. Souls were saved and Christians revived. □

—James Dye, pastor

**Orangeburg, S.C.:** The Memorial Church reports a great revival in February with *Evangelist Charles and Myrt Haynes* of Cleveland, Tenn. Prayer meetings were held before each service. The services were blessed with the power and presence of the Holy Spirit, with over 60 people coming to the altar during the revival. A message by Brother Haynes on the Christian home preached on Sunday morning closed with every family kneeling hand-in-hand at the altar. □

—Ronnie Taylor, pastor

**Fort Myers, Fla.:** The church recently had a revival with *Rev. and Mrs. W. C. Raker* as evangelists. There were many visitors. The services were crowned with seekers. The Holy Spirit also used the Rakers as they presented several musical numbers, both instrumental and vocal. □

—Dudley R. Gerald, pastor

**Chattahoochee Valley, Ala.:** The zone had an outstanding indoor campmeeting with *Dr. Ross Lee*, evangelist, and *Rev. Eldon Hotle* as song leader and choir director. Brother Lee's preaching was blessed of God in a mighty way. Every service was visited by God's presence—shouts of victory and praise were abundant. The zone churches and pastors cooperated, with an average nightly attendance of 297, and the closing service had 430 present. Many were saved and sanctified. □

—Eldon R. Hotle, zone coordinator  
pastor, Shawmut, Ala., First Church

**Sidney, Ohio:** First Church had a revival recently with *Dr. William M. Greathouse* and *Rev. James Mayes*, evangelists, and *Roy Bohi*, song evangelist. The weeknight attendance was a record, nearly equalling the Sunday School attendance. The church board reported it was the best revival in recent years. Nineteen accepted Christ as their Savior (many were first-time Christians), several were sanctified, and many others found definite help with their spiritual commitments. □

—Bradley W. Warkentine, pastor

**Wichita Falls, Tex.:** University Park Church had a revival recently. God used *Rev. Terry Edwards* to preach to the needs of the church. He talked to the people about the importance of family prayer and family ties. People were at the altar every time a call was given. Children, young people, and adults all received help. □

—Bill Ulmet, pastor

**Glendale, Ariz.:** The church recently concluded a time of spiritual renewal with *Rev. E. Edwin and Janelle West*. Rev. West's messages were challenging, timely, and practical, and used by God, as was evidenced by 75 seekers. The attendance was outstanding, with 65 percent of the church attending the weeknight services. We are praising God for the continuing spirit of revival in our midst. □

—Jerry L. Ferguson, pastor

## THE CHURCH SCENE



Dedication services were held for the recently completed sanctuary and educational unit of the **Jonesboro, Ark., Forest Home Church**. Dr. William M. Greathouse, general superintendent, delivered the dedicational address at 2 p.m. on Sunday, March 9. Forest Home Church began some 25 years ago on the corner of Caraway and Race St. in a small frame building. Today they have moved west on Race towards Brown's Lane in a newly completed complex valued at more than \$500,000. Rev. Bill Harrison is the pastor. □

On February 10, the **Columbus, Ohio, Whitehall Church** burned the mortgage of their church, which represented \$348,035. After seven years, this was a time of celebration along with John Henry, special soloist from Coshocton, Ohio, and Dr. Terrell C. Sanders, Jr., district superintendent, who brought a challenging message. Others participating in the ceremony were: George Barnette, building fund secretary; Rev. Paul E. Lucas, building fund chairman; and Pastor J. Donald Carrico. □

On Sunday, March 23, the **Woodbridge, Va., church** dedicated their new parsonage with District Superintendent Reeford Chaney as the special speaker. Pastor Paul D. Sydenstricker led the dedicatory response. The parsonage is a five-bedroom home located on a corner lot. It has three baths, family room, utility room, sun deck, outside patio, metal storage building, living room, dining room, and kitchen. The parsonage was purchased for \$70,000 and has a mortgage of \$50,000 at a rate of 11 percent. □



**GENERAL ASSEMBLY YOUTH ACTIVITIES**

According to Michael Pitts, director of teen ministries for the Department of Youth Ministries, there will be many activities available to the young people attending convention and assembly this June.

The scheduled teen activities include Thursday through Saturday morning teen devotions, the Thursday evening NYI service, a Friday night Teen Praise and Fellowship Hour, a



The new facilities of Bicknell, Ind., First Church were dedicated Sept. 9, 1979, with Dr. B. G. Wiggs, district superintendent, bringing the dedicatory message. The new sanctuary, educational unit, and fellowship center is 10,000 sq. ft. and was erected for one-half its value of \$325,000. The building is wood frame with brick/stone veneer. The sanctuary, with sloping floor, laminated arches, and spring cushioned pews, has a seating capacity of 400. Joseph F. Webb was the consulting engineer and Rev. Sylvanus Carter was the builder. Men of the local church accepted responsibility of particular phases of the construction. Rev. Bill L. Reed has served as pastor since 1975.



Thirty people from the Valparaiso, Ind. First Church are shown in front of the new church building they erected during a two-week Work and Witness project in Puerto Progresso, Mexico. Nineteen men and eleven women paid their own way to Mexico to build the 24 x 60 block building for a congregation of Nazarenes in this northern port city in the Yucatan Peninsula area of Mexico. The Valparaiso Nazarenes earlier gave \$7,000 to purchase materials for the construction of the building. Beginning with the foundation, the team built the church in 12 working days and formally dedicated it to the Mexican people on Sunday, March 2. The Progresso church is only the second church building to be built on the new Northeast Mexico District, with Rev. Antonio Alvarado serving as district superintendent. Complete with baptistry, two Sunday School office rooms and a sanctuary to accommodate 150 people, the Progresso church is adequate for the young, growing congregation it serves. The cross atop the building is a landmark for the community. Over 300 people participated in the dedication service led by Rev. Alvarado and Rev. Richard H. Leffel, pastor of the Valparaiso congregation.

Saturday night Bridge and Bob Benson concert, and a World of Fun day on Monday, June 23.

In addition to these scheduled activities, there are many interesting sites and activities available in the Kansas City area. The Truman Library, Kansas City Zoo, and trips on the Missouri River are just a few. More information on these events will be available soon. □

**CHURCH ANTICIPATES MOVE**

Kansas City First Church gave its pastor an unprecedented unanimous renewal vote Sunday morning, March 16. The call was extended for four years with only two negative votes.

Rev. Gordon Wetmore, who began his ministry in the church in August of 1978, thanked the congregation for its support. The church has been worshipping in the chapel of Nazarene Theological Seminary since June of 1977.

Plans call for the congregation to move to the new facilities being constructed at Minor Drive and State Line May 25. The Phase I multipurpose building will be turned over to the congregation by the builder April 15. Decorating and furnishing should be completed in ample time for the projected move-in date. □

—NCN

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## OUTSTANDING COLLEGE CHURCH REVIVAL

"Mid-America Nazarene College's primary objective for existence was fully realized during the week of Spring Revival, March 3-10," reports Dr. Jerry Ketner, assistant to the president.

The Olathe, Kans., College Church held 6 a.m. prayer meetings on a weekly basis for four weeks prior to the 16-service meeting. Likewise, stu-

dent prayer meetings in the housing areas and Campus Center were vital links in preparation for revival.

Throughout the week, God's ministers—Chuck Millhuff, evangelist, and Gene Braun, song evangelist—preached and sang the gospel truth of salvation and second-blessing holiness. The spirit of conviction was penetrating. Dr. Paul Cunningham, host pastor, stated that between 800 and 1,000 persons found definite spiri-

tual help at an altar of prayer.

Evangelist Chuck Millhuff held the first revival in the present College Church sanctuary eight years ago. The most recent revival stands as the final meeting to be held in the sanctuary as the congregation prepares to occupy an adjacent 4,000-seat sanctuary under construction.

Dr. R. Curtis Smith, MANC's first and only president, summed it up, "The spirit of revival lives on!" □

**W**e live in a wheat-growing part of Oklahoma where a lot of transient people come and go in harvesttime. A dark complexioned man with Indian blood, called Blacky, came and got a job. He made the harvest with some farmers. After harvest he hung around, working at odd jobs but sometimes out of work. As I was the town's night watchman and marshal, I heard he had written some hot checks. He was a pretty rough character and had done some time in the pen. He had a big scar across his cheek.

I was sitting with some other fellows one night when Blacky came out of a nearby beer joint and stood at the edge of the sidewalk, looking out into the night.

As I watched, I wondered if anyone had ever talked to him about his soul. I prayed for God to give me an opportunity to do so. A little blonde, curly-headed girl, about three years old, came out of that hell-hole. Her mom and dad were in it, and had lost a dime. It rolled over near Blacky, and off the curb into some dirt and trash. He started helping her find it, and I thought, this is my chance.

I had a flashlight, and I helped find her dime,

## A MOTHER'S PRAYERS ANSWERED

by A. WATKINS

*Fargo, Oklahoma*

striking up a conversation with Blacky. I talked to him about his soul, and the Lord sure helped me.

A few nights later, about 2 a.m., he came looking for me. I was sitting on a bench in front of a gas station, and he came up to me with a hand on his chest. He said he felt bad there and wanted me to

pray for him. We went into a store where I stayed between rounds, and I prayed with him, but he was not satisfied. I explained repentance, encouraged him to ask God's forgiveness, and we prayed again. He really prayed through, and grabbed me around the neck and said, "Spike, you seem like a brother."

I said, "I am. We are brothers in the Lord now. We belong to the same family, the family of God."

In the pen, he had learned to make scarves that are put on the arms of chairs and sofas, and was making some of them to sell. He taught me this craft, and I did my best to explain the way of salvation while we made scarves.

Blacky was a good guitar player and a group came through our town who wanted him to play for them. He needed the work, and left with them. I had instructed him to pray and read his Bible regularly and obey God.

I prayed earnestly for him. Sometime after that, he came back through town and told me he was returning to the place where his Christian mother lived. There he would get a job and live the Christian life with her.

Surely, a mother's prayers were answered. □

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

## SCUTT RESIGNS INDIANA POST

Dr. George Scutt announced April 6 that he would resign his position as superintendent of the Northwest Indiana District, effective May 31, because of his health.



He has served as superintendent in Northwest Indiana for 16 years. Previously he pastored Nashville Grace Church for seven years. He had also pastored churches in Milltown, Huntington, Martinsville, and New Castle, all in Indiana.

Dr. Scutt has been a member of the General Board for two terms, and has served the Department of Stewardship as chairman, and now serves the Department of Publications as vice-chairman.

During his 16 years in Northwest Indiana, the district has grown from 7,260 to 10,960, a gain of 3,720 members. Giving for all purposes has risen from \$760,256 to \$2,695,739.

Dr. and Mrs. Scutt plan to move in June to their home in Hermitage, Tenn., a suburb of Nashville. □

—NCN

## MANC PLANS CONSTRUCTION

Two new buildings will be constructed on the campus of Mid-America Nazarene College in Olathe, Kans. Construction is to begin immediately on a Career Education Building at the cost of \$800,000. Funds for this building have been provided by the Decade II Campaign and a grant from the Mabee Foundation of Tulsa, Okla.

Because private housing conditions are crowded and there are three in a room in dormitories, a much-needed student housing facility will soon be constructed at the cost of \$1,300,000. It will be financed by revenue bonds of \$1,000,000, which was approved by the city of Olathe. It is expected that income from student housing and funds to be raised in the 1981 Fall Capital Expenditures Campaign will pay for the building. □

—NCN

## TRINIDAD-TOBAGO DISTRICT REPORTS GAINS

The District Assembly of the Trinidad and Tobago District of the Church of the Nazarene convened at the St. James Church in Port-of-Spain March 15.

The one-day assembly was chaired by General Superintendent Dr. George Coulter.

District Superintendent Farrell Chapman, reported gains in every department.

The district raised for all purposes \$319,000, which exceeded the goal set last year by \$19,000.

One hundred and forty-seven members were received by profession of faith, which was a gain of 14 percent over the previous year. Total membership is now 1,258.

The district superintendent was given a two-year extended renewal, with a generous love offering and a substantial increase in salary.

The district assembly closed with an ordination service in the evening. Rev. Clifford Manswell received elder's orders. □

—NCN

## MISSION LEADER ELATED OVER AFRICA VISIT

Dr. Jerald Johnson, executive director of the Department of World Mission, returned April 7 from an extensive visit to South America and Africa. He took official parchments certifying the new Regular Districts of Argentina Central, Republic of South Africa European, and Swaziland North.

Dr. Johnson was highly pleased with the progress of the Raleigh Fitkin Memorial Hospital in Manzini, Swaziland. Howard Miller, on leave from Northwest Nazarene College, has brought the hospital to a strong position with its own local administrator. The hospital and school are now completely indigenous with Swazi boards of control. Dr. Johnson says the hospital is one of the best in the Third World. It is large and efficiently equipped. Dr. Samuel Hynd, Minister for Health, and former head of the hospital, has aided in this progress.

Dr. Johnson, Rev. Leonard Sibandze, and Rev. Herman Spencer met the Prime Minister of Swaziland. They found the government leader to be well acquainted with the work of the Church of the Nazarene, and his wife has attended Nazarene schools there, with Rev. Sibandze as her teacher. The prime minister was pleased to hear of the completely indigenous status of the church and its institutions in Swaziland. Although the missionaries now remain as guests and consultants, the prime minister urged them not to leave. He said that they were much needed and wanted.

Dr. Johnson gave the prime minister a gift to be given to King Sobhuza on his 80th birthday. It was a gold watch for His Majesty from the Department of World Mission.

The executive director also visited the hospital in Acornhoek, Republic of South Africa, which is run by the government but staffed by Nazarene med-

ical people. The leader of Gazan Kulu also pleaded for a continued missionary presence in his homeland.

While in Acornhoek Dr. Johnson was met by Missionary Dale Stotler with a pastor and a lay member of the District Advisory Board of the Pioneer Northern Venda District. This new homeland in the Republic of South Africa is building a new capital city. Five lots near the center of the new city have been given to the Church of the Nazarene for a church and district center.

Dr. Johnson says the church in South Africa is strong and growing. He is optimistic about its future. □

—NCN

## NPH HOLDS SALES BANQUET

A second-generation Nazarene layman, product of the church's educational system, Ron L. Mercer, was the guest speaker at the Nazarene Publishing House annual sales banquet. Ron is president of Xerox Canadian, Inc. This is the inspirational highlight of each year's sales conference.



The 150 who attended the banquet included not only the representatives, but also the Board of General Superintendents, executive directors, those involved in the editorial work at headquarters, people at NPH working with sales, faculty and administrative personnel from the seminary and Mid-America Nazarene College, as well as Kansas City members of the General Board.

Special mementos were at each plate, accenting the display of books spilling from bags, and a novel plea was made by M. A. (Bud) Lunn for all in attendance to help the Publishing House get the publications out of the bag and into the church marketplace.

A "look-see" was given to the audience of quinquennial publishing projects (1980-85) supporting the general church theme of "Celebrating Christian Holiness."

During the conference, engineered by Alpin Bowes, director of sales, all new publications and merchandising products were introduced to the Publishing House representatives who will present them throughout North America this spring and summer at district assemblies.

All were reminded that spiritual reading invigorates the intellect, refreshes the emotions, and, through them all, reaches the will. A planned, systematic program of inner life religion, fed by good books, is required to maintain the spiritual glow. □



# PANORAMA

of the Church of the Nazarene in the British Isles... Scandinavia... Netherlands... Germany... Switzerland... Italy... France... Portugal... Spain... Holy Land... Jordan... Lebanon... Syria

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