

HERALD of HOLINESS

CHURCH OF THE NAZARENE / JUNE 15, 1981



AN EDITORIAL

WHEN YOU TESTIFY

THE PERSONAL TESTIMONY you give as a Christian layman can be a great asset to the church and the services.

Too much of the time “testimonies” are vague and rather pointless. Since you already know what you are talking about, your testimony is therefore made or given for the benefit of those hearing you. So speak to them. A repetitious and rambling testimony is sometimes a negative factor in the service.

The pastor gives attention and preparation to his sermon. So why not plan your testimony? The people in the audience need to “see” the message of redemption given by the pastor lived out in your life. This becomes an affirmation of the gospel. You have repented and been born again. You have consecrated yourself to God and have been sanctified. You are now joyfully living in the grace and power of the Lord. This makes the message from the pulpit live, really live.

Lay members of the church can be a great assist to the ministry of the church by interesting, live, glowing testimonies when such is a part of the service. So plan ahead what you will say when the next opportunity is given for testi-

mony. You need not tell the whole story at one time. But tell part of it.

You were convicted by the Spirit of your sins. Tell about it. You went to the altar and repented. Relate it. You believed God and were forgiven, redeemed, made a child of God. Speak of it—the tears, the prayer, the faith, the joy of sins forgiven.

Those listening need this story of your experience to assist them. New people need the guidance of your own efforts to find God. You struggled with inbred sin, habits, inward carnal traits as you endeavored to live for God. Speak about them.

You were obedient to the Holy Spirit’s leadings. You were hungry for and recognized your need of the Holy Spirit’s clemency. You prayed earnestly, you made your consecration of your all to God. You knelt, prayed, believed; the Holy Spirit came, you were sanctified. Tell it. The people need to hear. It will be a light to them. It will encourage them. God can use it to convict them.

Your testimony can be vital, helpful and used by God. So why not make plans for that wonderful moment when you make the gospel live through you? You can separate your salvation experiences into several short, vital testimonies. Those few minutes can be packed full of experience and life.

Then since you found salvation, your life with God—His blessing, His promises taken by you and used, the obstacles met and overcome, the victories won—all these fresh experiences along the way make the testimony service come alive.

Testifying is important and decision-influencing in counsel, in judgment, in determination. As it is in the legal process, so it is in Christian witnessing.

Pray for God’s guidance and testify to the doctrine, to the truth, to the work of God, to the joy of salvation, to the life of righteousness, to its meaning for you, your home, your loved ones; and God will use you to guide us along the good way. □

**YOU BELIEVED GOD
AND WERE . . .
MADE A CHILD OF GOD.
SPEAK OF IT!**



by General Superintendent V. H. Lewis



by MARY E. LATHAM

WHEN FATHER CARRIED ME TO CHURCH

IT WAS EASTER SUNDAY, and I was an excited little girl. They had given me a part in the children's program. It was a special part, too, a poem to say before the whole Sunday School.

For the occasion Mother had made me a new dress—frilly white organdy with a pale blue satin sash tied with a big bow in the back. Beautiful!

My dolls had endured my poem practice many times. Of course that audience wasn't new. They had been lined up and preached to since I could talk. And to prepare for today's program they had really served me well. I felt that I knew my part.

But there was a problem. I had been sick in bed with a cold. And now it was difficult to walk on my wobbly legs. I could stand all right. But to walk to the church—how could I make it?

Now my father was a big man, tall and strong. He said he could carry me to church if Mother thought it would be all right for me to go ahead with my part in the program. After consultation they decided I could do it if I didn't have to walk to church.

Well I made it through that premiere public performance, thanks to Father's strong arms and his willingness to help his little daughter.

Of course, when I was a baby, Father had carried me to church. He and Mother were just starting out to evangelize. I have heard them tell many exciting stories of those pioneer days. Mother played the organ. Daddy led the singing and preached. Where was I? Sometimes sleeping peacefully nearby on a blanket. I suspect my older sister was keeping an eye on me.

With early influences like this, is there any wonder that the two of us later dedicated our lives to singing and proclaiming the gospel of Jesus Christ? No one would deny the power of the environment during those early years.

This article could have been entitled "When Father Carried Me." For actually in my rebellious teenage years, Father—and Mother—carried me to God through their prayers. When they prayed, things

began to happen. And sometimes fasting was added to praying. The answers came in my life. I came back to the Lord, and Father and Mother both lived to see me answer God's call to full-time Christian service.

Dad carried me, too, in other ways. I am thinking of the economic load it must have been for a minister to educate four children, and even help with graduate studies.

When it was time for me to go to college there were no funds in the family budget to swing it. But Father found a way to carry it. He and Mother worked out a plan. My sister and I went to college, and stayed in the dorm that first year. How he carried it all I do not know. Of course we worked some too—even took a year out to teach. And we all graduated.

Dad was privileged to see many returns on his labors for his family. He was thrilled to follow our travels in the work of evangelism. And it was a great day for Father when his "preacher girl" was ordained to the ministry. The day held added significance because the presiding general superintendent, Dr. Roy T. Williams, had grown up in my father's native state, not far from Father's boyhood home.

But God took Father to his eternal home before he saw how deep his efforts would carry his children into the work of the church. Two would serve for many years in the International Headquarters, pioneering in the development of tools and methods to spread the gospel. Another would teach in one of the church's colleges. There is no way to estimate just how many lives have been touched by a man who was strong enough, and dedicated enough, to carry his children when they were weak and needed his support.

On this Father's Day, let us express our thanks to God for fathers everywhere—especially those who, like mine, showed love and caring when he carried me to a fulfilling life of service for the Master.

I am sure the experiences as a child being carried in my father's arms helped me to develop a strong faith in a Heavenly Father who promised: "The eternal God is your refuge, and underneath are the everlasting arms" (Deuteronomy 33:27, NIV). And "As a father has compassion on his children, so the Lord has compassion on those who fear him" (Psalm 103:13, NIV). □

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

DOING ITS DUTY

There are so many of us who think the *Herald of Holiness* is doing its Christian duty in printing articles like the one of pornography in the March 1 issue. How many of us wondered in the past why the Bible spoke of such things? Surely, we thought, this was part of a decadent civilization in the past, of unenlightened, uneducated pagans. Never did we expect such disgusting practices would become accepted by the media, by the sex educators, and by high-placed judges in the United States of America.

The author suggests that Christians should consider it the business of the church to put its weight behind the efforts of those

organized to confront these agents of Satan and lessen their influence. Years ago some of this went on, but it had to be done in secret and public disgrace resulted, plus lengthy jail sentences and heavy fines. Today, the same practices are condoned and bring in profits to the tune of \$4 billion a year. Meantime, untold suffering results on the part of innocent victims.

*Helen Wistrom
Clovis, California*

SHALLOW SONGS SCORED

Re: "Are We Singing Our Faith?" by Harris Jamison in the March 1 issue: Preach it, Brother!

I nominate Mr. Jamison as official spokesman for all of Christ-

endom regarding this "diet of shallow, impotent songs about 'feeling good.'" Present world conditions and what lies ahead for us as Christians certainly demands that "unconditional conviction that God's Word, *with* or *without* feelings, is the source of our Christianity."

*Ruby M. Barr
Douglasville, Georgia*

MISSSES THE FAMILY

I have just reread the article "You've Got a New Daddy" in the December 15, 1980, *Herald*.

My husband and I were both raised in the Nazarene Church, but over the years have drifted away. We are going to another church.

(Continued on page 20)



Don Platt

SOON IT WILL BE FATHER'S DAY and Hallmark will be ready for those "who care enough to send the very best." Most of us will spend time selecting *just* the right card for our dads. In many ways, Father's Day cards are more difficult to select than Mother's Day cards because we don't want them to be too sentimental.

Many times we like one verse but another cover—if only they were together! But the verse has to complement the cover. One year I chose a card for my dad with the best verse but the cover didn't represent him. The cover featured a pipe and a bird dog and my dad has neither.

The kind of card we send is a testimony to our fathers. I've searched through a lot of cards; many with double entendre, sometimes barely concealed, others with references to "booze and broads," and one which said, "You've been a hell of a father!"

That jarred me. What kind of son or daughter would send such a thought? I realize that not everyone has had a heaven-bound father. Some of us have taken for granted the godly influence of our fathers. So, on Father's Day we will sing

*Faith of our fathers! We will love
Both friend and foe in all our strife,
And preach thee, too, as love knows how
By kindly words and virtuous life.*

*Faith of our fathers, holy faith.
We will be true to thee till death.*

And that hymn will be "on hold" for next year. It's too bad we sing that song only once a year because

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the phrase we need to hear, "By kindly words and virtuous life," must sink in. What kind of example are fathers in our contemporary scene?

Television has done a great deal to question the reliability of "old Dad." In too many series he has been seen as somewhat inept and out-of-it.

Remember that taunt from childhood days, "My dad is bigger than your dad?" To which we would retort, "Oh yeah, well . . ."

Although my dad worked long hours, he always thought prayer meeting was important enough for him to be there.

Although he worked hard for his money, he thought tithing was essential. And he didn't stop with just 10 percent. His billfold was always open to the church. Occasionally, that meant closed to us, or at least not as open as we preferred.

Although my dad had a demanding job, he made time to serve the local church.

There was a period in my life when I was somewhat embarrassed because my dad was the church janitor or custodian. So he cleaned up the floor when Sheila Evans threw up just before the VBS demonstration. He cleaned up all the hay from the Nativity scene because the director thought her job ended when the applause ceased.

We went early; we stayed late. The job paid only \$30.00 a month, but my dad thought it was important that the Lord's house be clean—really clean; be warm or cool, despite the weather; be attractive and neat. So, he got out of bed to shovel snow, to fire the furnace, to dust the pews, to make sure the bases were covered.

He could have said, "You only get so many hours of work for \$30.00," but he didn't. There was always

something that needed fixing or rearranging or painting or cleaning.

So he didn't develop hobbies or fish, swim, golf, hunt, or jog—he just worked. When the new church was built, he worked 40 hours on his job and 40 plus on the new church site.

He couldn't deal with people who mistreated the church or allowed it to be mistreated. We quickly learned that it didn't matter what other people's kids did—there were definite expectations for the Smith kids.

One hot July night the adults were all standing in the back of the church visiting after the service. A group of us kids thought it would be neat to slide across the altar. That broke my dad's heart, because in his view the altar was for seekers' noses rather than little boys' bottoms.

In what seemed "the twinkling of an eye" my brother and I were transported to the boiler room for moments of "interaction." Since that night there's never been a hint of temptation to slide across an altar.

My dad's now retired; younger men run things now, both where he worked and where he worships. His health has failed. I guess I think God should have rewarded him with good health in retirement for all the years he worked so hard. But life's not like that.

I've thought he was too "old-fashioned," too rigid, too tough. I haven't always agreed with his politics or policies. But I have yet to hear him tell an off-color joke; rate a woman's figure in suggestive terms or gestures; brag about hedging on his income tax or taking a day of "sick leave" to hunt or fish; swear; smoke; drink; or report what it cost him to send me to a Nazarene college.

I've never heard him complain about being my father.

So what's he got to show for it? Well, if nothing else, a son who loves him. And on this Father's Day, there will be dads who have perhaps given more monetarily, but will receive less in return.

He'll never leave me a gold mine to inherit. But he has given me a living endowment of a godly heritage and a model of faithfulness.

What more could a son have needed? □

Little Shoes by Mine

*Her little eyes took note of where
I placed my shoes each time.
One night my heart was touched to see
she'd placed hers next to mine.
I thought, "Dear God, please guide my
steps—
she's watching all the time—
lest I be grieved and shamed because
she's placed her steps by mine."*

—RICHARD A. MILLER
Springfield, New Jersey



Hedgecote

MOST FATHERS HAVE TO WORK LONG HOURS . . . TO KEEP THE WOLF AWAY FROM THE DOOR. IN SUCH CASES IT'S EASY TO NEGLECT ONE'S CHILDREN.

A BOY SAID TO HIS MOTHER, "Mother, when I die will I go to heaven?"

"That's what the Bible teaches, Son," replied the mother.

"When you die, will you go to heaven?"

"Yes, Son."

The boy was silent for a time, then said, "It's too bad Daddy can't go, isn't it?"

"What in the world do you mean?" his mother asked.

"He'll be too busy working to go," said the boy.

A nationwide survey was taken in recent months to determine how much time fathers were spending with their children. The results were astounding! Fathers with children between the ages of 2 and 12 were spending 12 minutes per day with their children.

Twelve-minute dads contribute greatly to 12-year-old delinquents.

But not all dads are "12-minute dads."

I watched a busload of dads and sons leave our church parking lot for an overnight camping trip. The dads represented various vocations. But they all had one thing in common . . . *They didn't want to be "12-minute dads."*

The Bible has a lot to say about fathers. In fact, it speaks of fathers several times as often as it mentions mothers and mothers-in-law combined.

Note Paul's words to the Ephesian Christians: "Fathers, don't overcorrect your children or make it difficult for them to obey the commandment. Bring them up with Christian teaching in Christian discipline" (Ephesians 6:4, Phillips).

To the Colossian Christians he wrote: "Wives, adapt yourselves to your husbands, that your marriage may be a Christian unity. Husbands, be sure you give your wives much love and sympathy; don't let bitterness or resentment spoil your marriage. As for you children, your duty is to obey your parents, for at your age this is one of the best things you can do to show your love for God. Fathers, don't overcorrect your children, or they will grow up feeling inferior and frustrated" (Colossians 3:18-21, Phillips).

It is to fathers that the Bible gives its directives. It is to fathers that the final responsibility is given for shaping childhood into adulthood.

Being a real father is one of life's greatest privi-

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by MORRIS CHALFANT

**HE'LL BE TOO
BUSY WORKING
TO GO**



Don Platt

leges, and one of its most serious responsibilities. The role of father cannot be overestimated in importance. It is a trust that is anchored to eternity.

God blessed Abraham and heaped upon him the highest honors "because he will command his children and his household after him." In the New Testament it is plainly stated that "the promise is unto you, and to your children."

As Noah was commanded to build an ark "to the saving of his house," so is every man charged with the heavy responsibility of bringing his family into the "ark" provided in Christ.

Dad, are you too busy? In these days of the high cost of living, most fathers have to work long hours, possibly on two different jobs, in order to keep the wolf away from the door. It is very easy in such case to neglect to show your children the love they need. It will be easy for you to decide to rest on Sunday instead of going to church with them.

One of the most beautiful sights I ever see is a whole family seated together in a pew. The church service is not a convention to which the family should merely send a delegate. It is something that should be looked upon as a family duty. You owe it to your children to set them a religious example. You brought those children into the world, God has entrusted them to your care, and you must not fail in your awesome task. One of the best definitions I ever heard of parenthood was given by a little six-year-old boy. He said, "Parents are just babysitters for God."

"We lost our first child," a father remarked to the

pastor. His pastor expressed his sympathy and told him that he regretted not having learned of his daughter's death earlier.

"Oh, no," said the father, "she is not dead physically, but morally and spiritually. We lost her, and it was my fault!"

"What did you do?" the pastor asked this good man, a respected citizen of the city.

The answer was brief and to the point: "I was too busy."

He had neglected those precious periods of fellowship in childhood and found that he could not make up for them later.

Dad, you must begin early in your child's life to relate to him if you want to be able to communicate in the teen years. You cannot buy your child's affection with expensive gadgets, cars, and motorcycles. Friendship, companionship, affection—these are results of two people sharing a significant moment. It comes from having a common experience. A father must give of himself and make time to do so.

Fathers, you have a tremendous privilege to build for eternity. Your houses will crumble some day. Your stocks and bonds will become useless one day. Your cars and boats will become outdated, but your child's immortal soul lives on.

The agony of our time cries out for men of God who will accept and exercise the role which God designed for them. Unless fathers return to their God-given place in society, there is no way to overcome the decay and corruption of our present social order. □



Father's Day, 1981

Dear Dad,

Four of your grandsons who live at our house think that I am the world's greatest father. I don't let that go to my head, although I haven't told them differently either. I remember thinking the same about you when I was their age, and I don't recall that you ever tried to shatter that early confidence I had. I suppose you knew the time would come soon enough when I would discover that you, too, made mistakes and had your own shortcomings. And I did.

You didn't always measure up to the standard of excellence that some suggest a competent father should reach. You know what I mean—the perfect father who is home at five o'clock for supper, then sits down and reads the paper, plays with the baby, and helps the older children with their homework before taking his wife out for a walk through the park. I can remember many nights when I would go to bed without having seen you all day, since you left for work before daylight, and sometimes didn't get home until we were all asleep.

And there were times when you weren't as patient as a father is supposed to be. There was that time that you disciplined me for something that I had done quite innocently and with the best intentions.

But this business of being a father isn't always as straightforward as some would have us believe, is it? When you didn't get home until late at night, I know it was not because you didn't want to be with us. Those long hours were the only way that you could earn enough to provide the bare necessities for our family and keep our little farm from having to be sold.

And not too long ago, little Anthony was acting up at the table, so I spoke to him sternly and sent him crying up to his room. It wasn't until later that I discovered that he was running a high temperature and had a bad headache. So you can see I know what it is like to make some real blunders while trying to be the best father that I can be. And the older I get,

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by ROY AUSTIN

the more I marvel at how well you did as the father of seven very different and not-so-perfect children.

There was that day when I came home after spending a weekend at a friend's house. You put your arm around my shoulders and told me that you had missed me—that made an eight-year-old boy feel like a million dollars. You may not even remember that, but I sure do.

Who else with a very small farm would have sacrificed several acres of that land to make room for a ball diamond and flower gardens? What wonderful memories I have of the many different family and church activities that took place on our "playground."

It seems like yesterday that we were all together, completely filling at least one pew in the little Joffre church. The white shirts and black bow ties that Mom made for us boys made us feel so important that we could hardly wait for Sunday, even though there were only two other families who attended regularly. You would play your mouth organ, and we would sing choruses, and then go to our Sunday School classes. It wasn't much by some people's standards, but I learned in that Sunday School the most important things I know today.

And what fun we had, when after church we would go with another family and lay a blanket out in some farmer's pasture and share a picnic lunch together! Oftentimes you would fall asleep there while we explored the hills and the streams.

Do you remember how proud you used to be when you would take us to the annual camp meeting? You would see your old college friends, and with a proud kind of embarrassment answer their question, "Yes, these children all belong to me, and there's a couple more around here somewhere."

Some people say that the best thing you can do for your children is to love their mother. And since Mom has gone, I often reflect that one of your greatest strengths as a father was your love and commitment to her. Those final months, when you put everything else aside so you could be with her and share her pain and suffering, were very difficult, I'm sure. But you wouldn't have thought of doing anything else.

I'm so happy that things have worked out for you to remarry and extend your life and love still more. And on this Father's Day, I just want you to know that I consider you to be a wonderful father.

Well, I must close. My boys are anxious for me to go to bed so they can finish their plans to surprise me with breakfast in bed tomorrow morning. It's funny—they think I'm the greatest! □

Happy Father's Day

WHEN A NEW CHURCH IS ORGANIZED, ABOUT ONE-HALF OF THE MEMBERS JOIN BY PROFESSION OF FAITH.

by RAYMOND W. HURN

THERE IS AN OLD EUROPEAN ADAGE that says, "Plant an olive tree for your grandson." It focuses on the fact that an olive tree must be in existence for about 20 years before it really begins to bear fruit.

Planting new churches may be almost like this. We live, we bear children, our children move, perhaps we move also and perhaps several times. Where does the grandchild live? Who knows?

Perhaps we should be thinking in terms of planting churches in many, many places for the sake of grandchildren.

Planting is an interesting process. One plants small grain annually. Grain such as wheat, so common to the state of Kansas, is for daily bread, for cereal. Wheat, corn, soybeans, rice, all are planted annually.

You plant garden vegetables every 90 days if the climate is right. Tomatoes, radishes, squash, onions need only about 90 days to produce.

You plant fruit trees for a crop 5 to 10 years from now, thus apples, peaches, pecans are planted in anticipation of a few years' delay.

But you plant an olive tree for your grandchild. It is called the "Tree of Civilization." It bears its fruit 20 years from planting. In order to plant an olive tree, one must have confidence in the future and must be willing to commit the land, the seedlings, the water, the work, the toil in cultivation for a future result.

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Thus it is in planting churches. We plant them everywhere, not only for immediate results, but for long-term, long-range results.

We discover that when a new church is organized, about one-half of the members join on profession of faith, brand-new Christians. About one-half come from a church background as direct transfers from a local church, even a Nazarene church. We discover, however, that in the transfer of church-member Christians into the new church, that at least 50 per-

PLANT AN OLIVE TREE FOR YOUR GRANDSON

cent of the time these transferees were not active in the recent past in any church.

Plant an olive tree for your grandson! Plant a church for unborn generations. Some of those scattered far and wide will minister someday to your children or your children's children. □



"If he were my boy..."

Alan Churno

ELEVEN P.M. John turned off the bedside light and softly uttered a long sigh. It was as though he were trying to release the pressure that had built up during a long, hard day at work.

Then the phone rang.

"John, I'm wondering if you could help me," Roscoe said after a brief greeting.

"Sure," John answered. "What can I do for you?"

"Could you drive me over to the hospital? It isn't anything serious. My son Dan has had a little accident, but he seems to be OK. Just a few bumps and bruises. However, his car won't run, and Laura isn't back from the baby shower yet, and I didn't want to call and worry her."

"I'll be right over," John said quickly.

As they drove to the emergency room of a nearby hospital, the story unfolded—and John was not surprised at what he heard. Dan had a history of irresponsible actions. This incident was just one more in a string of recent events that had made heavy demands on both the financial and emotional resources of Roscoe and Laura. Dan had been driving too fast on a wet road and had been unable to stop at a red light. The car had spun out of control, finally sliding backwards into a parked truck. An examination of the car the next day confirmed the first report—the wrecked vehicle was beyond repair.

Suddenly it was quiet in the car. John thought of the series of crises his friend had been through with his son. He felt sorry for him. "No one," he thought, "should have to go through what he has had to endure in the last few months."

He remembered the joy Laura had expressed just a few days earlier, when she learned that Dan was going to enroll at a nearby college. The car that was now a crumpled heap of metal in a wrecking yard was to have been Dan's open door to a happy, new world. Roscoe had purchased the car when he really could not afford it. Now it was gone.

"Roscoe," John said rather tentatively, "you've had quite a bit of anxiety with Dan, haven't you?"

"Yes," the troubled father replied, "I don't know what else to do . . ." His voice trailed off in a whisper, revealing a weary despair.

"I know what I'd do if he were my son," John re-



sponded to an unasked question. "If he were my boy, I'd tell him to move out of the house, get a job, and pay his own way. That's what I'd do if he were my boy!"

An uneasy silence filled the car. After a bit, Roscoe replied. His voice had a certain flatness to it that indicated he was struggling to control his emotions.

"If he were *your* boy, I'd tell him to leave, too. But he's not your son; he is my son, and I love him

too much to give up on him."

Rarely are attitudes revealed that bluntly. Opinions are usually disguised by the shrug of a shoulder or an oblique comment. Yet even that kind of behavior barely masks the reality.

The tension exists. It is a tension that goes beyond the fear that engulfs parents whose children have chosen a perilous course. It chokes the joy out of

by GENE VAN NOTE

relationships between troubled parents and those parents who consider themselves "successful."

The expected response by an outsider to both the spoken comment and the nonverbal tension is to talk about Christian love—that is, the love and respect that Christians are to have for each other. And, certainly, it would be in order to remember that we are all members of the Body of Christ and thus have a unique responsibility to each other.

But there is something far more important that needs to be said. Many times the easiest thing in life is to be "tough"—to "surgically remove the cancer"—"If he were my boy . . ." Yet, human relationships are not the same as bodily functions. As another father, not related to the above incident, said in a similar situation, "I can force my son out of our home. But if I do, I know what will happen. I have met his friends. If he continues to live with us, I do not know what the future will hold. It would be easier, at this moment, to ask him to leave. We would sleep better at night. But I'll live with the heartache to take a chance on a miracle!"

When parents make that kind of tough decision, they deserve the unquestioning and unqualified support of their Christian friends. □

GENE VAN NOTE is editor of *Adult Electives* and director of *Young Adult Ministries*.

FROM FORGIVENESS TO CHRISTLIKENESS

by WILBUR W. BRANNON

FORGIVENESS alone does not make you a Christian. It feels good to be forgiven. "Oh, what a relief it is!" Is that the reason we want forgiveness? If so, our quest is less than Christian. It is pagan.

We have unconsciously allowed permissive moral attitudes to distort the biblical revelation of God. A caring, discriminating God has evaporated into a nebulous "I'm OK, you're OK" God, who is as permissive of our actions as the society which created "him." Therefore we proceed to do our own thing, "doin' what comes naturally" or carnally, presuming that God will forgive.

Divine forgiveness must not be devalued. The peace it brings is significant. The pressure of guilt is gone. We don't deserve to be forgiven, but we need not be ashamed to desire it. Yet the reason for seeking forgiveness should be to know the One who offers it.

Forgiveness is Jesus' way of saying, "I know you and am there with you. I'm hurting for you and know your disappointments and failures. I'm crushed by your burden of sin. Still, I love you. I forgive you. That's the reason for the Cross, you know."

Calvary is the climax of God's love. The Cross always gets God's attention. It killed His Son, and He sees you bleeding there. You may believe that by His dying you are forgiven. Even that is not enough.

Becoming Christian means you must *receive* His forgiveness by faith—a faith sincere enough to express itself in repentance (cf. Acts 2:38). You acknowledge the treachery of sin, and turn to God for a new life. Your joy from then on is to please Him utterly and obey Him implicitly.

It is repentance and forgiveness that puts you right with God. There is nothing for us to do to put Him right with us. He has always been right with us. The Cross fully demonstrates that. He forgives before we want Him, while we are still running. His forgiving heart continues reaching. The relational change

WILBUR W. BRANNON is pastor of the Sacramento, California, Liberty Towers Church of the Nazarene.

Helps to
HOLY Living

which must be made between God and us is not to be made on His side, but on ours. Once this is done, we are on our way to becoming Christian.

The essence of being Christian is becoming Christlike. Becoming Christlike is moving from Christ's cross of forgiveness to our cross of surrender where self-will is crucified. Committing ourselves to His resurrection power, we accept God's will as the absolute governor of our new lives in Christ. We discern His will to be "good, acceptable, and perfect" for us. To evade His will is to evoke the worst for our lives. To affirm it is to accept the best.

This commitment does not mean having the courage to be the person you are, but having the courage to become the person you were meant to be . . . the person Christ frees you to become . . . the person you were created to be . . . the person you ought to be and can be only by surrendering to His sanctifying Presence.

God's will is clear. We are "to be conformed to the likeness of his Son" (Romans 8:29, NIV). A rebirth is not the whole of your salvation. Forgiveness is necessary, but it is only a first step that should take us toward the central purpose of salvation, namely, a present deliverance from sin.

The entire sanctification of the believers is God's way of freeing man from sin, so that beholding the glory of the Lord he may be transformed into the likeness of His Son from one degree of glory to another (2 Corinthians 3:18).

That's holiness! It is a loving commitment to God characterized by Christlikeness, the essence of being Christian. □

That He May Dwell with Us

*It matters not to God if temples reach
their spires t'ward heaven,
shining-white and pure,
Or if within a pine-walled, rustic house
there are but wooden benches—
this is sure.
He comes to us, His earthly temples
here,
that He may dwell with us
to save and guide;
It matters not to Him our outward look,
He asks but this—
that He in us abide.*

—DOROTHY CONANT STROUD
Mount Eaton, Ohio

FROM EL SALVADOR:

DID YOU HEAR THAT?

by ROBERT HUDSON

THE HOUSE SHOOK and the doors rattled. Had the bombs been closer or bigger, our windows would probably have been blown out.

Usually, the bombs are farther away from our home here in the capital city of El Salvador. We hear a dead, distant thud which usually leads someone to say, "Did you hear that?"

Since such activity has become commonplace, the answer is usually a calm, "Yes—sounds like another battle is breaking out." However, this bomb was close and no one awake doubted whether the others had heard and felt the bomb. Comments were, "Wow, that was close!"

A full 30 seconds later, a slow sleepy voice was heard in the girls' bedroom: "Did you hear that?"

Our nine-year old daughter, Kara, had gone to bed

ROBERT HUDSON is a Nazarene missionary in San Salvador, El Salvador.

about an hour earlier. Being accustomed to war noises, the bomb did not wake her immediately, but it did have a slower impact. Coming out of a dead sleep, she responded with the usual question.

The teasing we gave Kara for a few days really was unfair to her. After all, she was sleeping very soundly when the bomb went off.

But how many times are we Christians not affected by even the big bombs when we are wide-awake? What about those eternal pronouncements we hear so often?

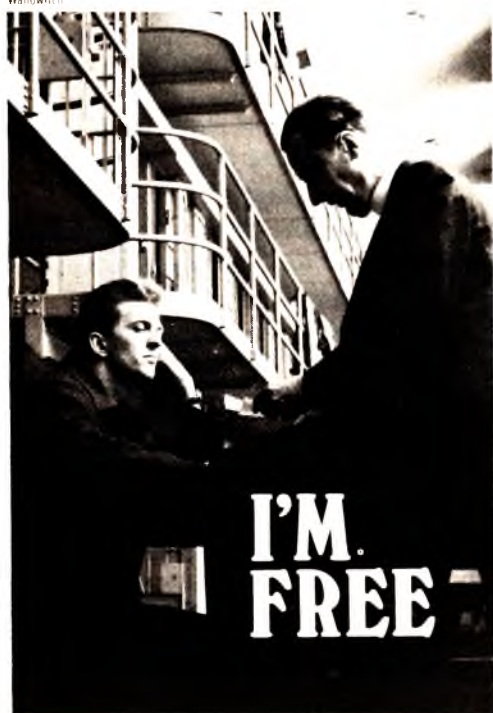
For example, God's Word tells us that Jesus is coming back. After that there is going to be the greatest judgment in history. Results of that hearing will be eternal. Not only ourselves, but our family, our friends, and everyone we have ever met on the streets or anywhere in the world are going to be affected. *Did you hear that?*

We have often heard that treasures in heaven are the only real, lasting treasures. All this stuff that keeps our credit cards at the maximum allowable amount isn't really that important. On the other hand, for every \$200 that Nazarenes gave to World Missions that was relayed to El Salvador, a person found Christ and can now look forward to heaven. Each one of those 226 that joined our church here in 1980, and is looking forward to their eternal reward, is worth more than the whole world and everything in it. *Did you hear that?*

While we are so anxious to make our physical and financial security on par with that of our neighbors, about 30 people are dying each day without Christ in the war in El Salvador. *Did you hear that?*

Our best investment is when we invest our life and our money in eternal things. *Did you hear that?* □

Walloweth



*My prison cell is cold and gray
And made of rock and steel!
It's filled with tears both night and day
With little love to feel.
The sick and sad and broken men
Who suffer here with me
Cannot recall the moment when
They last were gay and FREE.
They can't enjoy the trees and flowers
Nor sun nor stars nor moon;
Barbed wire and high foreboding towers
Shut all out but the gloom.
Yet I am happy and I'm free,
Though tombed within this hell,
For mighty acts of God I see
Through cold bars of my cell.
For sparrows play outside my wall
And flit from fence to tree,
I know God grieves their every fall,
And God is here with me!*

—JAMES A. JOHNSON
Columbus, Ohio

“A new ministry especially for women, and by women . . .” Marilyn decided right there that she’d attend that meeting.



MARILYN sat there eagerly feeding on the truth in the message her pastor was preaching. She reveled in the music that swirled around her in the lovely church. She looked about at the people, her friends, in their beautiful clothes. But suddenly she felt sick.

“What’s wrong?” she asked herself. “Everything is set for a lovely experience of worship. Others seem to be happily taking it all in and I feel uneasy.”

Just then a horrible thought came to her mind. “Is it possible I have become a spiritual glutton? I have eaten and eaten and I’m still trying to cram in more.”

The more she thought about it, the more convinced she became. She knew that she *must* feed her soul if she was to be strong in the Lord. She had done that. But she realized that it stopped there. She was not a part of a ministry of any kind. She had been busy in the church while her children were small, but as the responsibilities of her family grew, she had become less and less involved.

It was so easy, she thought, to become a lazy Christian; to think if the church program went over well, no further concern was necessary. That is, until this particular Sunday morning when God, in His infinite love and patience, provided her with a glimpse of her spiritual self.

Where and how should she begin? What could she do? She glanced down at the church bulletin and the words “WOMEN’S MINISTRIES” caught her eye. The paragraph under those words read:

“A new ministry especially for women, and by women, is being explored by the ladies of the church. All those interested please meet at the

parsonage on Thursday night at 7:30. Light refreshments will be served.”

She decided right there she would go to that meeting.

Three rows over sat Carolyn, a young mother. She sat there trying hard to feed on the truth in the message her pastor was preaching. It was hard to concentrate with so many questions plaguing her mind.

Three children and a husband was no small task if everything was normal. But Sarah had been sick for a week, and at two years she did not mind taking *all* her mother’s time.

“I hope I’m doing right, bringing Sarah to church today,” Carolyn said to herself. “I surely don’t want to spread the flu but it’s so hard staying home all the time. I wish I could talk to someone about it. Mom’s so far away and I hate to worry her.”

Just then her mind jumped to dinner. “I hope I remembered to turn the oven on before I left home. If I didn’t, we’ll be in for wieners and beans. I know the kids won’t mind, but I like Sunday dinner to be nice for Fred. It’s one meal in the week when we can take our time and not feel rushed.”

For some reason, food made her think about her size.

“I wish I could lose some of this weight. Susan looks so nice and her baby is just a year old. You would think I could do something about this in two years.”

She glanced down at the church bulletin and the words “WOMEN’S MINISTRIES” caught her eye. “Hey, this sounds great. I hope I can go.”

The most important principle that came out of the exploratory meeting that both Carolyn and Marilyn attended was the fact that women, all women, from all kinds of situations and of different ages, have needs to be met and abilities to be used. The challenge of Women’s Ministries is to get the two together.

It has been noted that women of any congregation need to be challenged by some activity that is worthwhile or their energies may be expended in useless ways. As a church, we are continually writing the story, beginning in small ways, and continuing to explore and change as the needs of women become known and their talents discovered.

Many Women’s Ministries are already in operation in churches of various sizes. And they are as different as the personalities of the churches involved. They range from Bible studies and prayer groups to a physical fitness class that incorporates a “walk to lunch bunch.” And this is as it should be. For the rule in planning Women’s Ministries is “Every activity must rise out of a need”—the need to be ministered to, and the need to be engaged in meaningful service to others. □

find a **NEED** and meet it

by RUTH GIBSON

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

"Is this chere the place whar SAM is at?" asked a loud voice from the doorway of the dining room. The clatter subsided as all guests at the covered dish supper turned toward the elderly lady entering the room.

She hesitated, awaiting an answer to her question. Her gray hair was worn in a careless top knot and from her wrinkled face came a toothless grin. Outdated glasses held together by a twisted straight pin perched on the end of her nose. Her stooped shoulders caused an already-uneven hem to expose several inches of petticoat. Too-large tennis shoes along with baggy socks completed her attire.

"I said," she repeated in her backwood's drawl, "Is this chere the place whar SAM is at? I hear SAM eats here onct a month and I wanna meet 'im." It was evident that the little lady had courtin' on her mind.

Friendly Nazarenes welcomed Miz Maudie to the group and made room for her at one of the tables.

She was delighted—she was finally going to meet SAM!

That night two years ago a lasting courtship began as SAM met Miz Maudie for the first time. It was love at first sight and to this day the two are together at every opportunity.

Miz Maudie's appearance at the Senior Adult Ministres' (SAM) supper that evening was meant as a practical joke. Little did I realize how masquerading as a disheveled little old lady to crash a party would affect my life.

I had started not to attend as my schedule was nearly overloaded. Since promising the Lord I would walk through all open doors to witness for Him I was preparing inspirational radio programs for senior adults in a three-state area, serving as musician and board member in our local church, speaking in and out of the state for special services, and even holding revivals. And all this was in addition to my more-than-full-time position as the Director and Assistant Professor of the Dental Assistant Program at our community college which had led to my holding offices in state and district dental professional organizations.

But since childhood I had loved and been close to our older people, and I was delighted when our denomination began special recognition of our older-and-wiser generation through the Department of Senior Adult Ministries. So I masqueraded and went to the supper.

Well, I had just thought I was busy! For when SAM met Miz Maudie, still another door opened. Invitations for Miz Maudie began to come from other SAM groups. Then requests came for appearances at banquets, PTA meetings, college campuses, church retreats, singings, retirees' recreational programs, youth services, etc.

It has been amazing to see how audiences respond to the simple, homemade humor and wisdom of Miz Maudie and how attentively they listen and seriously carry away the message revealed in her inspirational closings.

But Miz Maudie is faithful to her beloved SAM. When the two are reunited she is her happiest. For she takes the Senior Adults back down memory lane for a humorous trip to the good old days through words and music. And there SAM laughs until he cries. Midway Miz Maudie shares her philosophy of modern life which brings nods of agreement, mixed with laughter and sobering expressions. Her conclusion is always scriptural, filled with joy at serving a never-changing God in an ever-changing world. "Amens" and shouts of praise come spontaneously from SAM's lips as tears expressing renewed hope roll down his cheeks. And as in every courtship where there is real love, it's hard for SAM and Miz Maudie to say goodnight. Hugs and kisses are not at all inappropriate as Miz Maudie takes her leave.

Recently I had the privilege of meeting with one of

SAM meets MIZ MAUDIE



Kathryn Martin as
"Miz Maudie"

Kathryn Martin



by KATHRYN J. MARTIN

KATHRYN J. MARTIN, in addition to her job as director and assistant professor of the Dental Program at the Volunteer State Community College in Gallatin, Tennessee, is the associate pastor of the Memphis, Tennessee, Whitehaven Church of the Nazarene.

the most loved and respected ladies in the entertainment world. As we discussed the future of Miz Maudie, I stressed the fact that Miz Maudie, in spite of her simplicity, is a ministry and yet the response she gets is overwhelming and bewildering to me. Minnie Pearl nodded knowingly, "Kathryn, this old world is starving to death for love. People can tell that Miz Maudie loves them."

And I have learned in these two short years, the happiest of my life, that whether it is in my talking ministry as Miz Maudie from the banquet floor on Saturday night, in my preaching ministry from the pulpit on Sunday morning, or in my teaching ministry from the college classroom during the week, to minister is to love.

You are right, Minnie Pearl. People are hungry to be loved. And they are also hungry to hear the old-fashioned but still up-to-date truth from God's Word.

I have also learned that when a person promises to walk through every door that God opens, he had better have on comfortable walking shoes! □

Take My Worries, Lord

*Take my worries, Lord,
I give them all to You.
Lift me from each petty care
And give me faith anew.*

*Thank you for Your grace,
For peace and tranquil rest;
Cares and worries turn to trust
When by Your presence blest.*

—PEARL BURNSIDE MCKINNEY
Phoenix, Arizona

NAZARENE ROOTS

CAMP MEETING

Wanted !

One hundred Christian Workers or Chorus Singers

at Old Douglas Camp Meeting this year who will assist in the services for one week in pushing the battle of GOD AGAINST SIN! All expenses paid while on the grounds. ~ ~ ~ ~ ~

Camp Meeting July 20 to 30

Write at once for full particulars

Editor BEULAH CHRISTIAN,
Providence, R. I.



This 1905 Douglas [Mass.] camp meeting was the 31st annual gathering. In 1975 the organization celebrated its 100th anniversary.

Workers have always been needed for summer camp meetings. This ad appeared in an independent holiness journal.

In the official history for the Church of the Nazarene, Timothy Smith observed that the early holiness camp meetings played a crucial role in bringing future Nazarenes from the various denominations into a face-to-face contact. "In 1895, for example, the executive board at Douglas [Mass., camp meeting] included three Baptists, two Methodists, two Congregationalists, one independent,

and two who had recently joined the Evangelical Association. All but two of the preachers at the first four days of the camp that year eventually became Nazarenes: H. F. Reynolds, H. N. Brown, William H. Hoople, A. B. Riggs, John N. Short, John Norberry, F. A. Hillery, and F. L. Sprague" (Smith, *Called unto Holiness*, p. 64). □

—STEVE COOLEY, archivist

CHUCK AND CAROL SEIBOLD represent the best in a life of devoted service. They have found a way to continue their ministry beyond what some have called the useful years.

A few years ago, Chuck and Carol completed a successful business career and settled into retirement. They had looked forward to these years. It was to be a time of being together, traveling, renewing friendships, and enjoying the fruits of many years of labor. For two years, they followed the sun from rainy Oregon to sunny California. They had a wonderful time meeting new people and being together.

However, it wasn't long before I detected signs that, although this was fun, it could not give the fullest meaning to their spiritual commitment. At about this time, I learned that *Nazarene Marriage Enrichment* had scheduled a district retreat as a preliminary training event for people from the local church. After prayer, I spoke to Chuck and Carol, expressing my belief that they could be successful in such a ministry. They could share the spiritual journey of their own marriage with couples in our church and thereby benefit both themselves and others.

Their initial reaction was one of doubt. With their limited formal education and lack of self-confidence, they felt they couldn't do such a thing, much less succeed at it. They also felt their age ruled out a meaningful identification with younger couples. I asked them to pray about it and agreed to pray also.

Somewhat reluctantly, they attended the retreat, backed and encouraged by our Christian Life Board. They returned from the experience enthusiastic and renewed. God had opened their eyes to the opportunity of sharing with others a marriage built upon faith in God and complete trust and openness with each other. God had spoken to them. Although they were still hesitant about their own abilities, they were willing to undergo the training and practical experience necessary to bring them to full certification as *Nazarene Marriage Enrichment* leaders.

The impact upon their own lives is significant.

RALPH E. NEIL pastors the Portland, Oregon, Central Church of the Nazarene.



MARRIAGE ENRICHMENT IS IN OUR CHURCH TO STAY

by RALPH E. NEIL

They have a growing marriage, and they have found ways, based upon God's Word, to lead others into a similar relationship. The impact has been significant for our local church. As pastor, I am greatly helped by having a trained lay couple working hand-in-hand with me, committed to mutual ministry to our married couples.

Like many local churches, we have not been immune to the ravages of divorce and broken relationships. Marriage Enrichment is one of the most positive steps we have taken to minister to our families. Results have not been dramatic and immediate, but they are solid and long-lasting. Much deeper levels of commitment and trust are obvious. Greater degrees of maturity are evident. People in better marriage relationships

are becoming better ministers of the gospel in every area in our local church. The Marriage Enrichment Retreats and the ensuing Support Groups foster continuing growth and change in the marriage relationship, leading to renewal and revival among our people.

Marriage Enrichment is not the answer to everything that is wrong with the church and the world,

Many churches are beginning to see the potential of Marriage Enrichment and are benefiting from their newly enriched and Spirit-filled marriages. Portland, Ore.. Central Church is a beautiful example of this. We have asked Pastor Ralph Neil to share his story and that of a key lay couple, Chuck and Carol Seibold.

—J. Paul and Marilyn Turner
Directors of Marriage and
Family Life Ministries

but it is a positive step in a compassionate direction. It helps make the possibilities in Christian marriage real and meaningful.

Marriage Enrichment is in our church to stay. Through it, one couple has abandoned their "dreams of ideal retirement" to find a more satisfying life of service to the Lord. Our people know that information and skill-building help are available for their marriages. A growing group of married couples



Chuck and Carol Seibold of Portland, Ore., decided retirement travel and relaxation was fine, but as committed Christians there was another dimension to life. That turned out to be involvement in Marriage Enrichment sharing.

among us are helping one another to find the full meaning and joy of Spirit-filled marriages.

One of the wisest decisions I ever made as a pastor was to encourage Chuck and Carol Seibold to share my ministry to couples. Here is what Chuck and Carol have to say about their ministry. I hope as you read, you will catch their spirit and commitment and perhaps explore ways to initiate such a ministry where you live.

"We feel so blessed that in our retirement years we can be busy with a ministry as alive as Marriage

Enrichment. We are happy and growing in our own marriage and far richer in spiritual things because of this ministry.

"There is a blessing in being dependent on the Holy Spirit for leadership and guidance. We do our work on the premise that when we study, pray, and do all we can to prepare, then we have complete freedom as we depend on the Holy Spirit.

"Many couples at Portland Central are making commitments to place their lives and marriages under Christ's Lordship. They have made new and delightful commitments to each other as well.

"Our lives have been so enriched, our marriage is better than we ever dreamed possible, and we have never been busier or happier. We can hardly believe this is happening to us. We are thrilled to be in a ministry with such spiritual rewards."

Chuck and Carol Seibold are part of a rapidly growing international family of Marriage Enrichment leaders and participants who are being obedient to the call of the Holy Spirit. And I have discovered the potential of an equipping ministry for strengthening the marriages of my own people. □

Book Brief

REQUIEM FOR A REBEL



HUGH GORMAN,
author



AS HUGH GORMAN left the prison, where he had just preached to former friends and inmates, his words were, "Thank You, Jesus! It's great to be free. Yes, it's great to be free indeed!" And *Free Indeed* could well be the title of this autobiography of a transformed life.

By the age of 17, Hugh Gorman had indulged in almost every kind of evil experience. His own father had despaired of him, saying, "There was no hope for him . . ."

There was cause for such attitude, for young Hugh seemed born to evil, often in prison for drunken sprees, thievery, and disturbing the peace. He couldn't make it at home; he couldn't make it at school; he couldn't make it in the army. In his own

words, "It wasn't that I didn't want my life changed, for there wasn't a man in all of Ireland who wanted to be changed as much as I . . . I wanted to be different; but it just wasn't possible."

But one day, the Holy Spirit challenged him through the lips of a street evangelist. Bert Kelly said, "Gorman, God can change your life"; and Hugh could not get away from those words.

The night came when Hugh's rebellion ended. "As I stood there, I made my commitment to God in my own crude way, turning my back upon sin and my old way of life . . . Before I responded . . . the work was done! I knew it; I was different!" As he lay on his bed that night, he knew "the old Hugh Gorman was dead! The rebel had passed away, and the revival . . . had been his requiem—a requiem for a rebel!"

The change in his life is a stirring testimony of God's grace and power. From witnessing in his old haunts, finding a job as a street cleaner, making restitution to those he had robbed, to enrolling in the Nazarene Bible College—the Holy Spirit directed, and Hugh Gorman followed.

Today, he is a minister in the Church of the Nazarene, happily married and the father of two fine sons. His message through *Requiem for a Rebel* is backed up by his own life—"Friend, God can change your life!" □

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



Heinz Fussle



Dave Anderson



Dave Anderson

by HAROLD IVAN SMITH

SOUL SUPPORT

YOU CAN BE the soul support of a child!" That phrase on an outdoor church sign recently caught my attention. Soul support was a play on words for sole support.

But does soul support have to be limited to children?

What athletic event would be meaningful without supporters cheering the participants? The author of Hebrews observed, "Since we are surrounded by a great cloud of witnesses," referring to those who watch from the heavenly grandstands (Hebrews 12:1, NIV). But are we also not equally surrounded by a great crowd of witnesses carefully watching our lives? Peter wrote, "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3:15, NIV).

In this day of growing recognition of singleness, many adults (married and single) are carefully analyzing this Christian life-style. Does a personal relationship with Jesus Christ make a difference?

In examining models for ministry with single adults, that question becomes all the more important. I recently attended a program for single adults in a local church (of another denomination) which featured a sex therapist telling the audience how they could have richer sex lives. Then the program chairman invited everyone to come back the following week for free disco lessons.

In a newspaper interview, the director of that program said, "Oh, our real ministry is not at . . ." and she listed the name of the church. "It begins when we hit the bars after the program."

HAROLD IVAN SMITH is director of Single Adult Ministries at the International Headquarters of the Church of the Nazarene in Kansas City.

And some people ask, "Why do we need to minister with single adults?"

There are fine organizations for single adults and single parents, many of which do not claim to be religious. Can the Church of the Nazarene merely offer an alternative?

There is far more support for today's single adult than a generation ago. Some 80 books dealing with the subject have been published in the last four years; two national magazines have emerged. Thousands of local groups have been organized. But what do we have to offer the burned-out single who has tried it all—the bars, the clubs, the computer or video dating, and permissive life-styles. Their thirst is for something authentic, but unless we're careful we may offer something quite synthetic.

There is a danger of pushing programs rather than developing ministries. The church must offer more than opportunities to fill empty social calendars. The church must be more than a spiritual day-care center for the non-working hours of unmarried adults.

Some have expected Headquarters to develop a program, attractively packaged, available for purchase through NPH. One could purchase it at District Assembly, take it home, and have it in operation in two weeks. Instant program!

The alternative is more time-consuming. You need to get to know those adults in your church who are single. What are their needs? their burdens? their dreams?

The danger is that we can develop a comprehensive, sophisticated general church program and fail to reach single adults in your church, in your zip code. We don't have Sunday School at 6401 The Paseo on Sunday mornings. If it doesn't happen in the local church, we're spinning our wheels.



Dave Anderson

Their thirst is for something authentic—not anymore of the synthetic



Dave Anderson

FOR SINGLE ADULTS

What are the characteristics of soul support?

1. *Soul support is a historic commitment.* A careful examination of the Old and New Testaments reveals a commitment to caring for widows. For example, the Jews could not reharvest a field. Whatever was left on the vine or stalk was for the widows and orphans to pick.

Single adults were valued in the history of Israel and the Early Church. Philip, the evangelist, had four single daughters who had the gift of prophecy (Acts 21:9). Paul insisted that those who were single could give of themselves more freely to the Lord's work (1 Corinthians 7:32-35). Paul instructed Timothy on the care of the *chera* or "those without a mate." In Paul's day *chera* were widows. Today *chera* would include divorcees and unmarried mothers.

2. *Soul support is an authentic commitment.* Paul suggested that Christians were not to be concerned with their own interests only, "but also . . . the interests of others" (Philippians 2:4, NIV). He wrote the Galatians, "Carry each other's burdens" (Galatians 6:2, NIV) and "do good to all people, especially to those who belong to the family of believers" (6:10, NIV).

Most single adults do not want the "Oh, you poor dear!" approach to ministry. Sunday School classes must be more than "gripe and brag" sessions. Yet spiritual nourishment must be provided for those who continually scour the horizons for the first sighting of Prince Charming.

We wish to avoid the creation of a "church within a church." Rather, we must integrate single adults into the mainstream of the church. Single adult ministry is to be part of existing programs, not something tacked onto them.

3. *Soul support is an emerging commitment.* We minister with adults who are single—some by choice, some by circumstance. Almost every adult will spend some time as a single adult. That season, whether weeks, months, years, or decades, need not be a "time-out" from victorious, Christian discipleship.

Single adult ministry is not a fad. These 56,000,000 people cannot be overlooked, but must be seen as a fertile field for evangelism. There are too many single adults who have never heard the gospel. They need to enter into a saving relationship with Jesus, who was himself single. Today, the single adult apartment complex is as appropriate a place for mission as a kraal in Africa.

4. *Soul support is a rewarding ministry.* When I became single again, my parents frequently asked what they could do to help me. They felt helpless. My answer was consistent: "Pray for me." It never became a cliché.

I survived because my parents were my soul support just as at one time in my life they had been my sole support. And they invited others to pray for me although some of those only knew me as "the Smiths' son." They too became soul support.

The world bids high for single adults: their time, their talents, their commitment. Many have never been more vulnerable. Compromise and accommodation offer easy alternatives to discipline.

The response, "I don't know what I would do without my church," is encouraging. It must become a common expression across our Zion.

Not every church can have a single adult ministry, but *every church can minister to single adults.* Every church, every Nazarene, can be a soul support to adults who are single. □

I miss the happiness and the family unity of the Nazarene Church.

When I read "You've Got a New Daddy," I wished we had had a few pastors who were more concerned about us than what we could do for them.

Name Withheld by Request

SINGING ARTICLE COMMENDED

I wish to thank Harris Jamison for his most perceptive article in the Herald of Holiness, March 1, 1981, entitled "Are We Singing Our Faith?"

Yes, as long as we in our churches and as Christians have a diet of shallow, impotent songs

about feeling good, and also feel our music through our "heads, hands, and feet" instead of through our "hearts, mind, and soul," we will be a long time in coming to the place where we will really be singing our "faith."

Evangelical Christianity music-ally must change direction.

Kermit J. Johnson
Pasadena, California



"All things work together for good"

by THOMAS A. AINSCOUGH

THE JOURNEY from Buenos Aires to London had been tiring. Delays at Asuncion, Rio de Janeiro, and Madrid had prolonged the flight excessively.

Passing through Immigrations and Customs at Heathrow Airport was no problem, and I was soon on my way to Euston Station to take the train home. However, my plans for arriving home early were frustrated: my train had just left. For two hours I paced the main hall, sat a little, and had a light meal.

The Lord brought to my memory Romans 8:28, "All things work together for good to them that love God . . ."

I thanked Him but told Him, "Lord, I don't understand yet how this can be applicable to my present situation; but I know I can leave it to You to work it out." Peace flooded my heart and I realized again the value of Philippians 4:6, 7: "Do not be anxious about anything . . ."

Entering a nonsmoking section, I saw a young man sitting alone. I decided to sit near him. Maybe this could be part of God's promise in Romans 8:28!

We had been traveling but a few minutes when he rose and left the carriage. I prayed, "Lord, please open the door for me to witness to this young man."

He soon returned carrying a small bottle of whiskey, a can of beer, and a drinking glass. I was a little apprehensive. What would be his condition before the end of the three-hour journey?

He mixed whiskey and beer in the glass, and quickly drank it. He repeated the walk to the bar two more times, and on each occasion mixed the drinks. However, he drank just the second; the third he left in the glass. It was then I took my Bible from my briefcase and began to read Isaiah 53.

THOMAS A. AINSCOUGH is a retired elder who lives in Clwyd, Great Britain.

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

The young man looked over at me and said, "Excuse me, sir, is that the Bible you are reading?"

"Yes," I replied.

"It's very rare to see anyone reading a Bible on a train," continued the young man.

"Would you like to read a little?" I asked him, offering him the Bible opened at Isaiah 53.

He took it, glanced at it and said, "I'm sorry, but I don't understand it."

Without thinking, I had offered him my Spanish Bible! However, this gave me the opportunity to testify and explain why I was carrying my Spanish Bible. I asked if he would like me to translate for him. He consented. The door was now wide open!

I explained the meaning of Isaiah 53 and then John 3:16. Like many who wish to avoid the issue, he sought refuge in family tradition, appealing to his religious heritage and trying to impress on me that the priest would see to his soul's welfare once he was dead. But little by little, in answer to prayer, by the power of the Holy Spirit and the truth of God's Word, his defenses began to crumble.

Time and the train rushed on. I would probably never see this lad again. He was going home to Liverpool and later back to Africa where he worked as an agricultural expert. Every moment was precious!

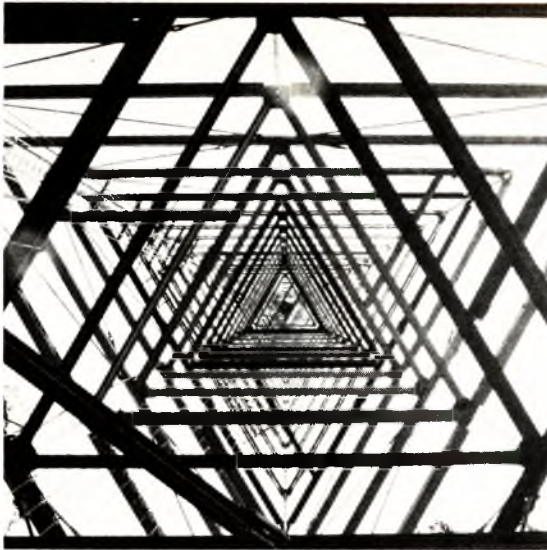
I leaned over the table between us and said, "Mark, Jesus loves you, He died for you and He wants to be your personal Savior and friend. Will you accept Him now?"

He hesitated a little, then lifting his head and looking straight into my eyes, he said, "Yes, I will."

That corner of the railway carriage became an altar as we clasped hands and prayed. Mark was gloriously saved! As we opened our eyes, his first act was to push the glass of whiskey and beer away, saying, "I've finished with you."

A few minutes later, the express began to slow down; I was arriving at my destination. Mark gripped my right hand in his two, shook it with tears in his eyes, and said, "Please, do pray for me." And there and then we separated, at least for that time.

The delays in the airports, losing the earlier train, and taking this express—with the joy of leading a soul to Jesus—were all included in the "all things" that work together for good. □



Structural Fatigue of the Soul

by VERNON L. WILCOX

NEVIL SHUTE, in his book *No Highway in the Sky*, tells about the tail of an airliner which suddenly gave way without warning after hours of stress and strain. He called it “structural fatigue.”

As a total non-expert on engineering matters, I won't try to prove or disprove this, but I would warn us against becoming victims of a structural fatigue of the soul.

We are in danger of this when we get spiritually bored. To be bored with Christ seems almost incredible. Can you imagine sweethearts who can hardly bear each other's company? What goes on when we begrudge the Lord our time, energy, and money, and have just enough religion to keep us from feeling miserable? This is the place where backsliding begins, regardless of how good our outward lives may be.

We are in danger when we are spiritually frustrated. This springs from legalism, which is depending on our “good works” to save us from sin. We come to realize how utterly helpless we are in the face of Satan's devices, and how far short of the goal our best resolutions fall. Then, unless we turn in humility to Jesus and depend wholly upon His grace, we become completely frustrated and eventually suffer a spiritual breakdown.

We are in danger when our hearts become hardened through our attempts to “use” God for our own selfish purposes. The Israelites in the Old Testament saw God's works and then put Him to the test—a mixture of unbelief and opportunism—and He sent “leanness into their souls” (Psalm 106:15).

We are in danger when we get spiritually careless. When Jesus was facing the Cross, Peter was following afar off. He was afraid to witness for His Lord. Had he been near to Jesus, the magnetism of His presence would have made him bold. As it was, he failed miserably and had this failure etched indelibly on his memory and reputation. How close this comes to us! We don't want to give Christ up completely. We know we cannot get along without Him. Yet we try

to warm ourselves at the world's fire. It won't work, not in a million years!

Structural fatigue of the soul? The danger is real.

There are many factors that help us to avoid this problem. One of them is to be watchful. In 1 Corinthians 16:13 Paul writes: “Watch ye.” *The Living Bible* translates it, “Keep your eyes open for spiritual danger.” Recognize danger when it appears and do something about it. There is no place in the Christian warfare for a naive optimism that assumes that “everything will turn out all right” regardless of the factors involved in the situation. I recall a trip to Canada some years ago when I disregarded the warning of the oil indicator in my car for a few minutes, and paid \$180.05 for my neglect. Someone has said that “love is blind”, but it isn't. Love for God has its eyes wide open for any danger Satan may throw across our path.

Another helpful verse is 1 Timothy 4:7: “Exercise thyself . . . unto godliness.” Perhaps more Christians are defeated from lack of exercise than from outright rebellion. Most of us want to do right but fail at the point of doing. “Train yourself to be godly” is the NIV translation of this verse. Don't excuse yourself by saying, “I don't know any better,” or, “I'm just weak at that point,” or, “Others do it and get by.” Just get in there and exercise yourself to be godly before your moral faculties atrophy. Be “fervent in spirit; serving the Lord” is another helpful verse (Romans 12:11). Moffatt translates, “Maintain the spiritual glow.” There is the real secret of victory. If the fire of the Holy Spirit burns within us until we serve God because we want to, not because we have to, we will have victory on a permanent basis.

Being watchful and exercising are good, but they are like jogging—eventually you have to want to do it or you quit. Remember, you are serving Him. That puts the romance into Christian living. There will be steel in the backbone of the believer and vitality in the Church as we maintain the glow of the Spirit in our hearts and in our services.

Structural fatigue of the soul? Not on your life—and it is your life we're talking about. □

VERNON L. WILCOX is assistant pastor of Nampa, Idaho, First Church of the Nazarene.

IN THE NEWS

PEOPLE AND PLACES

American Mission, a cooperative effort between the General Church and the Middle European District, has been launched to minister to the Nazarenes among the almost 500,000 Americans in Germany. Funded by World Mission and District Budget monies, a central office is being maintained and **Carl M. Leth** has been installed as coordinator of this ministry.



The plan is to establish a network of Nazarene fellowships, utilizing lay leadership. Retreats and other opportunities for fellowship will be offered, and correspondence will be used, to keep contact with Nazarenes in Germany. Family and friends at home can help by sending names and addresses to: Carl M. Leth, Box 6613, APO NY 09012.

Carl M. Leth is an alumnus of Mid-America Nazarene College, University of Kansas, and Nazarene Theological Seminary. In addition to responsibilities as coordinator of the American Mission, he is senior pastor of the American and German Nazarene congregations in Kaiserslautern, Germany. □

Rev. Miss Mary Latham, former director of the Nazarene Audiovisual Committee, was elected for the 12th consecutive time to WHO'S WHO OF AMERICAN WOMEN. This appearance in the 1981-82 volume means she has been in every issue of the biennial publication since its inception 24 years ago.



Miss Latham now directs her own communications organization in Kansas City and is active in Kansas City First Church. □

Elsie L. Mosgrove, pastor's wife from the St. Petersburg, Fla., Lealman Church, was selected for WHO'S WHO OF AMERICAN WOMEN, 1981-82 edition. Elsie is a graduate of Eastern Nazarene College, and is cur-

rently employed as a social worker for the state of Florida. □

Evangelist Chuck Millhuff and **singer Pat Duncan** were the special workers for an evangelism rally conducted by the West Central District of the Churches of Christ in Christian Union. Over 2,800 people gathered at Veterans Memorial in Columbus, Ohio, on April 1 for the service. The Olivet Nazarene College orchestra and a 96-member C.C.C.U. choir were also featured. The rally was designed to motivate pastors and laymen to evangelize. Dr. S. A. Toler, the coordinator of the rally and reporter, said, "With all my heart, I believe this happened." □

Mrs. Beverly Burgess, office manager of Evangelism Ministries at Nazarene International Headquarters, was recently elected to the Marquis WHO'S WHO OF AMERICAN WOMEN for 1981-82. This publication features the biographical sketches of "those individuals who have demonstrated outstanding achievement in their own fields of endeavor and who have, thereby, contributed significantly to the betterment of contemporary society."

Many of Mrs. Burgess's contributions to the community have been through her involvement in religious



Mrs. Ernie Johnson (l.) was received by **supply pastor, Rev. C. Frank Beckett**, into the Fort Smith, Ark., Northside Church by profession of faith on March 1. It was also her 91st birthday.

organizations: member of the Gideon International Auxiliary, state representative for the Goodwill Book Company (Bible distributor), sponsor and codirector of a Mother's Club, leader of a prayer group since 1971, Bible study group coordinator and director of Personal Evangelism at Kansas City First Church, where she is a member.

Mrs. Burgess has served at Nazarene International Headquarters in the capacity of senior accountant for Home Missions (seven years) and office manager of Evangelism Ministries (formerly Department of Evangelism) since 1976. She is actively involved in personal evangelism and has been a trainer for these clinics since 1972, traveling across the United States and to Jamaica. □

Micheline Collins, PA-C, 1978 graduate of the Physician Associate Program at Trevecca Nazarene College, has been appointed as the first



Mid-America Nazarene College students majoring in church music toured the Nazarene Publishing House with their professor, **Don Frizane** (far right), to become better acquainted with the work of the Lillenas Publishing Company. **Lyndell Leatherman**, music editor, met with the group and explained the relationship of Lillenas as the music publishing arm of the church, the philosophy behind the operation, and the mechanics of music publishing. There was also opportunity for an informal question-and-answer period for the future church musicians.



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With Sam and B. Kaye Stearman (L.) is Elna Smith of the Elna Smith Foundation. The Stearmans have made a 10-year loan of their painting to the "Christ Only Museum of Art" which is part of the Eureka Springs, Ark., Passion Play complex. The painting was presented to the Stearmans by the Glorieta Baptist Conference Center in recognition of their long association with NIROGA (Nazarene International Retreat of Golden Agers). By its display at this prestigious museum, the 108-year old European oil will be seen by the thousands who visit the passion play annually.

groups they wanted to reach. The first group is the 57,000 students at Ohio State University, whose main campus is only two blocks away from the church. The second group is comprised of suburban middle-class families who originally made up the congregation. To meet this groups' needs, and to reach out to other suburban families, First Church is renting a church in the suburbs to hold services and other activities for fellowship. The third group is the residents of the inner city, who need a wholistic ministry which meets their medical, legal, and economic needs.

Rev. Leigh, who has ministered in the Chicago area for 16 years, likened ministry to the inner city to that on a foreign mission field. He spoke in terms of the need of special preparation and the place of specialized team ministry. Pastors can use counselors, doctors, lawyers, accountants, linguists, and teachers.

Rev. Sutherland had recently been assigned to the inner city of Pittsburgh after two years as an evangelist. He said whatever form of ministry a church undertakes, it should share the Good News and live out the Word as a basis. □


physician's assistant missionary for the Church of the Nazarene.

For the past two years, Miss Collins has been employed by the Johnson City Eye Hospital in Johnson City, Tenn. During 1980 she successfully completed the National Certifying Examination for Physician's Assistant. Miss Collins has been assigned for her first term to Haiti. She is the daughter of Mr. and Mrs. James A. Collins of Chattanooga, Tenn. □

MVNC HOLDS URBAN MISSIONS CONFERENCE

March 30—April 1, Mount Vernon Nazarene College held an Urban Missions Conference with inner-city ministry as the topic. The conference was to inform MVNC students of the opportunities for Christian service in the inner city and of the need for qualified workers. Speakers for the conference were Rev. Carl Baker of Columbus, Ohio, First Church; Rev. Gilbert Leigh of Chicago Ingleside Church; and Rev. Chris Sutherland of Pittsburgh.

Rev. Baker spoke on the church's mission to meet the people's needs on their own level. He described the three-pronged approach of Columbus First Church to minister to the three



Book Briefs

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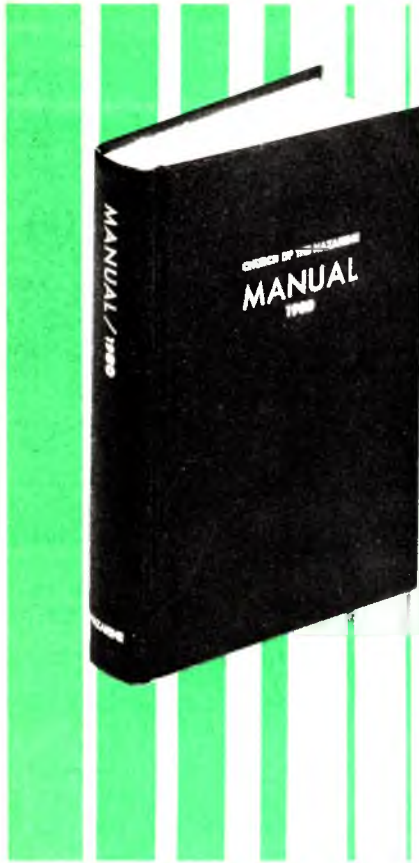
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COURSE OF STUDY UPDATE

General Assembly action and the current restructure at Nazarene Headquarters are bringing changes in the ministerial Course of Study, including the home-study program for educating men and women as licensed ministers, ministers of Christian education, song

evangelists, ministers of music, and deaconesses.

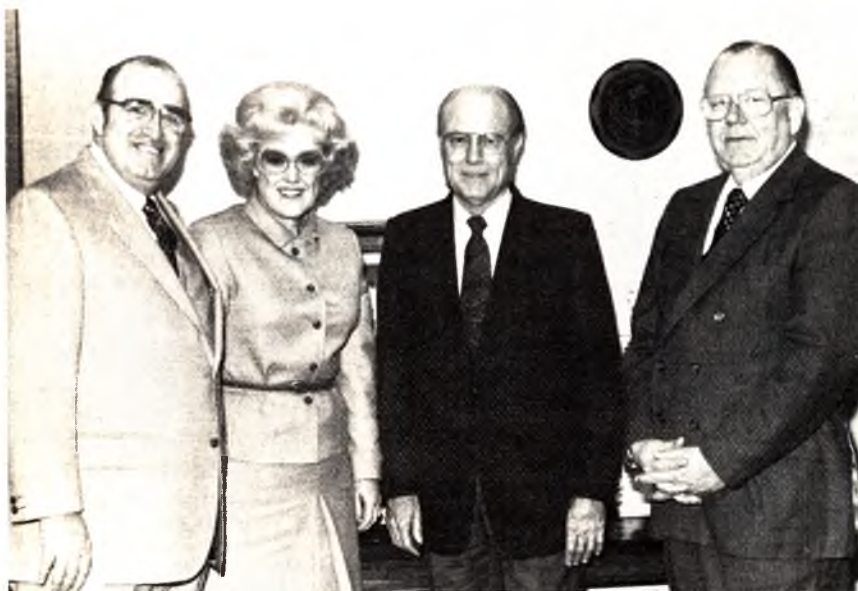
A major change is a shift of authority back to District Boards of Ministerial Study. These boards will now have the responsibility for much of the work that has been handled by Headquarters—providing and grading ex-

ams, as well as evaluating transcripts of those completing their education requirements for service in colleges and seminaries.

Major revisions now in process include the *Handbook on the Ministry*, a supplement to the *Manual* that serves as a guide to those in the Course of Study. Handbook revisions include recent changes in procedures, along with several new books to be used in the home-study program. The handbook is slated to be off the presses at Nazarene Publishing House by mid-July. Complimentary copies will be sent to the district Boards of Ministerial Studies. Study guides, exams, and standard forms are also being revised.

The Course of Study, directed by the Department of Education and the Ministry prior to recent restructure, is now under the supervision of the office of Pastoral Ministries. This new office is part of the Division of Church Growth and also has responsibility for the areas of Chaplaincy, Multiple Staff, and Continuing Education for ministers. Division director, Rev. Bill Sullivan, suggests that all questions and correspondence should now be directed to:

Pastoral Ministries
6401 The Paseo
Kansas City, MO 64131
Phone: (816) 333-7000, Ext. 227 □



Speaker for the annual Dickerson Lecture Series, conducted during the Olivet Nazarene College chapel hour April 21-22, was Dr. Mark R. Moore, director of Education Services for the Church of the Nazarene. Successive subjects were: "What Is Death?" and "What Is Life?" Pictured (l. to r.) are: Mr. and Mrs. Harry Dickerson; Dr. Moore; and Dr. Leslie Parrott, president of ONC.



On Palm Sunday morning, Huntington, Ind., First Church Band held their 50th anniversary band concert. A crowd of 633 people attended the concert, with several former members joining to play. A total of 51 played in the band for the morning, where normally there are around 40. Mr. Glenn Pasko, a faithful lay member, started the band in 1931, and directed it for many years. He is not well, but was able to be present for the concert. Jack Snowden, his son-in-law, is the present director. Rev. C. Dexter Westhafer is the pastor. The band played for the General Assembly in Kansas City in 1968, but they were unable to accept an invitation to play at the 1980 General Assembly.

CHA CONVENTION REPORT

The Christian Holiness Association hosted its 113th annual convention in Louisville, Ky., April 21-23. The theme, "Holiness for the Healing of the People," was highlighted in major addresses by David Seamands, Frank Stanger, and John Hendricks.

The association presented its "Holiness Exponent of the Year Award" to Melvin H. Snyder, retired general superintendent of The Wesleyan Church.

Included in the seven seminars was a report on church planting by the Church of the Nazarene in the state of Oregon. Rev. Kent Anderson, who has headed the project, reported that 39 churches have been planted in the western Oregon district over the last 18 months.

The overall emphasis of the convention called for a new social commitment on both a corporate and individual level. Resolutions adopted by the convention included statements of "On Affluence and Simplicity of Life," and "On Values and Violence." □

NAZARENE COLLEGE FACULTY DEVELOPMENT CONFERENCE PLANNED

The steering committee of the Faith, Learning, and Living Conference met in Kansas City May 12 to prepare for the second Nazarene college faculty development conference. The conference is scheduled for June 21-25, 1982, at Olivet Nazarene College.

Faculty on each college campus will be involved prior to the conference. The purpose of the conference will be to work through the process of integrating faith, learning, and living. The

suggested schedule provides for a major part of the conference to be spent in dialogue.

A full committee of all college presidents and academic deans will meet

August 17 to finalize the plans. It is anticipated that the results of the conference will be made available to the general membership of the church in book form. □

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BRITISH ISLES NORTH DISTRICT ASSEMBLY

The 28th Annual Assembly of the British Isles North District convened April 2-3, 1981, in the Sharpe Memorial Church, Parkhead, Glasgow. Dr. Charles H. Strickland, general superintendent, presided.

Rev. David J. Tarrant was reelected for a four-year term as district superintendent. Mr. Sam Boal (Parkhead) was elected as district treasurer. A newly appointed missionary couple from Northern Ireland, the Ernie Staffords, were introduced to the assembly.

Dr. Strickland ordained Rev. John Houston (Govan Church) and Rev. Miss Bessie Flint (Falkirk Church) to elder's orders. □

—Andrew W. L. Young, reporter

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

ILLINOIS—July 22-23. First Church of the Nazarene, 5200 S. Sixth St. Rd., Springfield, IL 62703. Host Pastor: L. Dale Horton. General Superintendent: Dr. Orville W. Jenkins.

SOUTHWEST INDIANA—July 22-23. Vanderburgh Auditorium Convention Center, 715 Locust St., Evansville, IN 47708. Host Pastor: J. B. Fustin. General Superintendent: Dr. Charles H. Strickland.

EAST TENNESSEE—July 23-24. Washington Ave. Baptist Church, 1621 N. Washington Ave., Cookeville, TN 38501. Host Pastor: Don Simmons. General Superintendent: Dr. V. H. Lewis.

NORTHEASTERN INDIANA—July 23-24. Northeastern Indiana District Center, 1794 S. 350 E., Marion, IN 46952. Host Pastor: Harold Berkey. General Superintendent: Dr. William M. Greathouse.

PITTSBURGH—July 23-24. Mount Chestnut Nazarene District Center, 177 North Rd., Butler, PA 16001. General Superintendent: Dr. Eugene L. Stowe.

NORTHWEST OKLAHOMA—July 29-30. First Church of the Nazarene, 6789 N.W. 39th Expressway, Bethany, OK 73008. Host Pastor: Ponder Gilliland. General Superintendent: Dr. Jerald D. Johnson.

AKRON—July 30-31. First Church of the Nazarene, 522 30th St. N.W., Canton, OH 44709. Host Pastor: John Howald, Jr. General Superintendent: Dr. Charles H. Strickland.

DISTRICT ASSEMBLY REPORTS

WASHINGTON PACIFIC

The 36th annual assembly of the Washington Pacific District met at Bremerton, Wash. District Superintendent Kenneth Vogt, completing the first year of an extended term, reported.

Presiding General Superintendent Orville W. Jenkins ordained Larry W. Miller, Stephen D. Carpenter, Gordon Garrison, Danny L. Sweat; recognized the credentials of Ronald L. Hershberger and Ralph L. Vreugdenhil; and consecrated Mrs. Mae Sallee Beals as deaconess.



The Portland, Mich., church recently honored Dr. and Mrs. William Esselstyn during a "Senior Citizens Day." Dr. Esselstyn brought a challenging message during morning worship. The Esselstyns are retired missionaries from the Republic of South Africa, and now active members of the Portland church. Pastor William Tibbetts (l.) presented the Esselstyns (r.) a plaque, naming the new fellowship area of the Portland church, "Esselstyn Hall."



Pictured at the Sacramento District Assembly are ordinand Alvin Jolley and his wife Celia with Rev. Walter M. Hubbard, district superintendent, and General Superintendent William M. Greathouse.

Elders Tharon Daniels, Steven C. Fletcher, Winston R. Ketchum, and Earl B. Wheeler were elected to the Advisory Board, with laymen Curtis Bottemiller, Donald E. Eby, Robert Woodroof, and John E. Wordsworth.

Mrs. Roy Litsey, NWMS president; Rev. Larry W. Miller, NYI president; and Elvin Hicks, chairman of the Board of Christian Life, were all reelected to their respective offices.

WEST TEXAS

The 73rd annual assembly of the West Texas District was held in Lubbock, Tex. District Superintendent Gene Fuller, completing the third year of an extended term, reported a new church, Plainview Trinity.

Dr. Jerald D. Johnson, presiding general superintendent, ordained William Craig Barker, Dennis Eugene Knight, Stuart Alan Malloy, Everett Dwayne Matlock, Joseph Lyle Predaina, and Dana Andrew Shunko.

Elected to the Advisory Board were elders Fred Fike, Hugh Smith, and Marshall Stewart, and laymen Chesley Lewis, Melvin Pierce, and Herman Plott.

Mrs. Octava Fike was reelected NWMS president; Jerome Hancock was reelected NYI president; and Jim Heckathorn was elected chairman of the Board of Christian Life.

HAWAII PACIFIC

The 29th annual assembly of the Hawaii Pacific District met in Honolulu First Church. District Superintendent Darrell B. Teare, completing the first year of an extended term, reported two new churches, one Filipino and one Chinese. General Superintendent Charles H. Strickland ordained Lester R. Foote and Liusa Ula-vale, a Samoan pastor.

Elders Jerry L. Appleby and Gaylord A. Rich and laymen Miyoji Furusho and M. Kimber Moulton, Jr., were elected to the Advisory Board.

Mrs. Nancy Kekoa was reelected NWMS president; Spike Tanaka was reelected NYI president; and Larry D. Coen was elected chairman of the Board of Christian Life.

MISSISSIPPI

The 68th annual assembly of the Mississippi District convened in Jackson. J. W. "Bill" Lancaster, reelected for a four-year term, reported the organization of the Jackson Bethany Church.

Dr. V. H. Lewis, presiding general superintendent, ordained Victor M. Buffey, Steven Eugene Boling, Phillip Ray Bumpers, William L. Horne, and Eugene McCurley.

Elders Richard Boone and Charles Johnson and laymen Solon Davis and Lee Hightower were elected to the Advisory Board.

Retha Lancaster was reelected NWMS president; Terrell D. Earnest was elected NYI president; and Hayes Oliver was reelected chairman of the Board of Christian Life.

CENTRAL LATIN AMERICA

The 35th annual assembly of the Central Latin America District met in San Antonio, Tex. District Superintendent H. O. Espinoza was reelected for a one-year term. He reported a new church organized in Edinburg, Tex.

Dr. Jerald D. Johnson was the presiding general superintendent.

Elected to the Advisory Board were elders Jose Palacios C. and Jose Davis. Laymen

elected were Jose Estrada and Roberto Maldonado.

The following were reelected to their respective positions: Mrs. Filiarquina Palacios, NWMS president; Robert Diaz, NYI president; and Rev. Mario A. Cintron, chairman of the Board of Christian Life.

SACRAMENTO

The 19th annual assembly of the Sacramento District met in Sacramento First Church with District Superintendent Walter F. Hubbard.

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completing the third year of an extended call, reporting.

General Superintendent William M. Great-house ordained Alvin Jay Jolley.

Elected to the Advisory Board were elders Wilbur Brannon, Byron Ford, and Ray Sanders, and laymen N. E. "Bud" Anderson, John Biggers, and Art Tallman.

Mrs. Beverlee Borbe was elected NWMS president; Rev. Ron Fox was reelected NYI president; and Rev. Jerry Cordell was elected chairman of the Board of Christian Life.

WASHINGTON

The 24th annual assembly of the Washington District convened in Baltimore, Md. District Superintendent Roy E. Carnahan, completing the third year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general super-

intendent, ordained Emilio Arguello and Ray Leroy Earliston, Jr.

Elders Quentin C. Caswell, John A. Cramer, and Harold A. Parry, and laymen David Krutenat, Merritt Mann, and John Stroman were elected to the Advisory Board.

Mrs. Roy E. Carnahan was reelected NWMS president; Rev. David J. Sparks was elected NYI president; and Rev. Calvin A. Alexander was elected chairman of the Board of Christian Life.

NAZARENE CAMP MEETINGS

August 1-9—EASTERN MICHIGAN. District Center, 6477 N. Burkhardt Rd., Howell, MI 48843. Special workers: Gary Bond, Richard Strickland, and the Lane Lomans. Don J. Gibson, district superintendent.

August 2-9—AKRON. Akron District Nazarene Center, 8020 Nazarene Ave., Louisville, OH 44641. Special workers: Ralph Earle and Nelson Perdue. Floyd O. Flemming, district superintendent.

August 2-9—CANADA WEST. Camp Harmattan, 14 miles west of Olds, Alberta. Special workers: Richard Howard, evangelist; DeVerne Mullen, song evangelist; Alexander Ardrey, district superintendent.

August 3-9—CHICAGO CENTRAL. District Youth Center, near Aroma Park, Ill. Special workers: Chuck Millhuff, evangelist, and Jim Bohi, singer. Forrest W. Nash, district superintendent.

August 3-9—NEW MEXICO. District Campgrounds, Alto Route, Capitan, NM 88316. Special workers: Albert Lown and W. E. McCumber. Leon F. Wyss, district superintendent.

August 4-9—WISCONSIN (evenings, Sunday morning and afternoon). University of Wisconsin, Stevens Point, WI 54481. Special workers: Buckles/Burke Party, J. Ted Holstein, district superintendent.

August 5-9—KANSAS (evenings, Sunday afternoon). First Church of the Nazarene, 1400 E. Kellogg, Wichita, KS 67211. Special worker: Stephen Manley. Marselle Knight, district superintendent.

August 8-16—PHILADELPHIA. Nazarene Campgrounds, North East, MD 21901. Special workers: Morris Wilson, Stephen Nease, speakers; Missionary Ed Drinkwater; singers, David and Dana Blue. Paul D. Mangum, district superintendent.

August 9-16—WEST VIRGINIA. District Center, three miles north of Summersville, W. Va., on Rte. 41. Special workers: Don Pfeifer and Stewart McWhirter, evangelists, and Bill and Terri Cobb, singers. M. E. Clay, district superintendent.

August 8-16—VIRGINIA. District campgrounds, Buckingham, Va. Special workers: Stephen Manley, and Lane and Janet Loman. Reeford L. Chaney, district superintendent.

MOVING MINISTERS

RODGER D. ATWOOD from Wurtland, Ky., to West Milton, Ohio

D. RANDALL BERKNER from associate, Pompano Beach, Fla., to St. Petersburg (Fla.) Kenneth City

T. FINDLEY BOSTICK from Crossett (Ark.) Parkway to Longview (Tex.) Northside

R. HAROLD BROWN from Dublin, Ireland, to Okmulgee, Okla.

RICHARD C. DAGES from Denison, Tex., to associate, Longview (Tex.) First

ROY W. EDWARDS to Fairfax, Okla.

DAVID W. GRAVES from Monroe, N.C., to Broken Arrow, Okla.

JAMES E. McCORMICK to Princeton, W. Va.

ROBERT L. McDONALD to Mannford, Okla.

DENNIS W. MADTES from student, Nazarene Theological Seminary, Kansas City, to Renovo, Pa.

KENNETH MARSHALL from Fairfax, Okla., to associate, North Little Rock (Ark.) Sylvan Hills

MYRON J. MONIZ from student, Nazarene Bible College, Colorado Springs, to Toledo (Ohio) Bethel

GERALD L. MORGAN from Columbus (Ohio) West Broad to Springfield (Ohio) High

JACK M. MYERS, SR. from Charleston (S.C.) Calvary to North Little Rock (Ark.) Grace

LUMMY L. NEWBERRY to Dewey, Okla.

STANLEY N. PARKER from student, Nazarene Theological Seminary, Kansas City, to Wilmington (N.C.) First

RONALD E. ROBBINS from West Milton, Ohio, to Urbana, Ohio

WILLIAM L. SCOTT from associate, Chicago (Ill.) First, to Allen Park, Mich.

HARVEY A. SHROUT from Calgary (Alta., Canada) South to Innisfail, Alta., Canada



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CORRECTION

A news item appeared in the May 1, 1981, issue reporting 1,240 members in our Dominican Republic churches. The copy we received was in error. The figure should read 2,140 members.

RECOMMENDATIONS

I am pleased to recommend REV. JACK CHRISTNER, an expository preacher, called to full-time evangelism with emphasis on holiness. A seasoned pastor of 24 years, with 10 years of radio preaching experience, he has served on the Pittsburgh District Advisory Board for 11 years. A lyric tenor, he also sings the gospel with the Spirit's anointing. He is an able evangelist with a pastor's heart. Mailing address is: P.O. Box 411, Bradford, PA 16701.—*Jerry D. Lambert, Pittsburgh District superintendent.*

It is my privilege to recommend REV. JOHN HUNDLEY, who is reentering the field of evan-

gelism as a full-time evangelist. He is an excellent preacher and I commend him to all of our churches. Rev. John Hundley is residing at 5333 Millersville Rd., Indianapolis, IN 46226, phone 317-545-5787.—*John F. Hay, Indianapolis District superintendent.*

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

LIZZIE MAE ASKINS, 92, died April 14 in Safford, Ariz. Funeral services were conducted by Rev. W. L. Robertson. Interment was in Tucson, Ariz. She is survived by her sister.

MRS. IRENE M. BERRY died Jan. 10 in Merriam, Kans. Funeral services were conducted by Rev. Richard Bond. Interment was in Overland Park, Kans. Surviving are her husband, Earl; one brother; and two sisters.

MARY LILLIAN CLACK, 73, died April 15 in San Jose, Calif. Funeral services were conducted by Rev. Al Jones. Interment was in Union City, Tenn. She is survived by 2 sons, Wayne and Kenneth; 1 daughter, Martha Gimer; 11 grandchildren; 4 great-grandchildren; 1 sister; and 1 brother.

MRS. CLARA CLEPPER, 100, died April 12 in Pomona, Calif. Funeral services were conducted by her son-in-law, Rev. Lyle K. Potter. Surviving are her daughter, Lois Potter; 1 grandchild and 3 great-grandchildren.

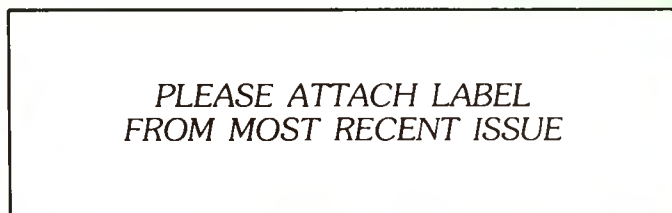
THELMA A. FULLEN, 81, died March 5 in Olivet, Ill. Funeral services were conducted by Rev. Bill Burton. Interment was in Indianapolis, Ind. Surviving are three daughters, Jean Bun-



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EMMA LOU FETTERS, Swaziland, Furlough Address: P.O. Box 93, Buford, OH 45110
FRED FORSTER, Japan, Field Address: 826 Kaizuka Cho, Chiba Shi, Japan 280
CHARLES GAILEY, Swaziland, Furlough Address: 58 Cheriton Rd., Wollaston, MA 02170
HUBERT HELLING, Stateside Address: 3614 Beach Dr. S.W., Seattle, WA 98116
WANDA KNOX, Israel, Stateside Address: 1619 Willow Dr., Olathe, KS 66061
REX LUDWIG, Brazil, Field Address: C.P. 5165 Curitiba, P.R. Brazil 80.000, South America
DON MESSER, Malawi, Field Address: P.O. Box 302, Lilongwe, Malawi
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LYNN SHMIDT, R.S.A. North, Field Address: P.O. Box 2, Acornhoek 1360, E. Tvl., Republic of South Africa
KENNETH SINGLETON, Mozambique, Field Address: P.O. Box 980, 9460 Welkom, Transvaal, Republic of South Africa
DOROTHY TERRY, Swaziland, Field Address: P.O. Box 14, Manzini, Swaziland, Africa

ANNOUNCEMENT

Hayward, Calif., First Church will celebrate its 40th anniversary on Sunday, July 5, 1981. All former pastors, members, and friends are in-

ton, Geneva Stark, and Lois Reader; and one brother.

MARY CLEMENTINE GOSS, 99, died April 12 in San Leandro, Calif. Funeral services were conducted by Rev. Leonard Gallivan and Rev. E. Wayne Knox. Mrs. Goss became a member of the Church of the Nazarene when her church joined with the Nazarenes at Pilot Point in 1908. She is survived by 3 daughters, Mrs. Pearl Gabbert, Mrs. Dora Mae Williams, and Mrs. Phyllis Brumback; 9 grandchildren; 11 great-grandchildren; and 4 great-great-grandchildren.

CORA CLARK HUNTER, 88, died April 28 in Blackwell, Okla. Funeral services were conducted by Rev. J. Walter Hall. She is survived by two sons, Donald Clark and Fred Clark; seven grandchildren; nine great-grandchildren; and four great-great-grandchildren.

REV. LLOYD F. INGLES, 74, died April 28 in Anaheim, Calif. Funeral services were conducted by Rev. Owen M. Burke. Rev. Ingles had pastored churches in Ohio, Illinois, Arizona, and California. Survivors include his wife, Ruth; two daughters, Naomi Doss and Ruth Kealiker; and seven grandchildren.

LAURA KELLNER JERMAN, 98, died March 28 in Sioux City, Ia. Funeral services were conducted by Rev. Brant Freeburg. Interment was in Rock Branch, Ia. Surviving are a daughter, Mrs. Delbert (Janie) Bennett, and one sister.

PAUL GEORGE KENDALL, 91, died April 8 in San Antonio, Tex. Rev. J. M. Gardner conducted the funeral services in Lakeland, Fla., where interment took place. Mr. Kendall is survived by 1 son, Paul J.; 3 daughters, Eunice R. Bryant, Lois F. Eades, and Esther F. Leach; 17 grandchildren; and 27 great-grandchildren.

THOMAS CHARLES MELTON, 2, died March 23 in St. Louis County, Mo. Funeral services were conducted by Rev. Dwight Presson. Tommy is survived by his parents, Russell and Sharon Melton, two brothers, Russell III and Matthew; his paternal and maternal grandparents; and great-grandparents.

EVA MOLLISON, 78, died March 14 in Amherst, Ohio. Funeral services were conducted by Rev. Curtis Kaptian and Rev. Carl Haddix. Surviving are two daughters, Mrs. Nancy McCollough and Carol Mollison; and two grandchildren.

PHILIP D. PARSON, 69, died March 24 in Eugene, Ore. Funeral services were conducted by Rev. M. Kent Anderson. He is survived by his wife, Pearl; two sons, Gary and Kenneth; one daughter, Carolyn; and eight grandchildren.

MRS. LILLIE L. SHAW, 77, died March 21 in Phoenix, Ariz. Funeral services were conducted by Rev. Leland D. Watkins. Interment was in Shawnee, Okla. Survivors include 2 sons, Thomas Eugene and Darrell Andrew; 5 grandchildren; 10 great-grandchildren; 1 brother; and 3 sisters.

MRS. ANNA STEWART, 87, died April 3 in Topeka, Kans. Funeral services were conducted by Rev. Robert Leffel. Survivors include 2 sons, James and Calvin; 1 daughter, Vera Brown; 11

NEWS OF RELIGION

WASHINGTON OFFICE ESTABLISHED BY NATIONAL CHRISTIAN LEGAL GROUP. The Christian Legal Society of Oak Park, Ill., has established an office in Washington, D.C., for its Center for Law and Religious Freedom, CLS Executive Director Lynn Buzzard has announced. Founded in 1975, the Center is expanding its work with legal, legislative, religious, and other groups addressing issues confronting the religious community in the courts and elsewhere.

The Center "was founded to protect, maintain and defend the rights of Christians to practice their faith freely without improper interference and regulation," a CLS brochure states. □

SOVIET BIBLE PRINTERS SENTENCED TO JAIL. In an action indicating continued persecution of evangelical Christians in the Soviet Union, eight believers were recently sentenced to lengthy jail terms for activities as underground Bible printers. The eight are from the village Glivenki near Krasnodar in South Russia.

Countering claims of some groups that Bibles are readily available in the Soviet Union, head of Evangelism to Communist Lands, Paul Popov, disputes the accuracy of such claims. "Why," Popov asks, "should Christians risk their jobs, families, and even their lives to print materials that are allegedly 'readily available' in the Soviet Union? If Bibles really are available, these people would not be so rash in their actions as to resort to underground printing of Scriptures." □

ARE AUSTRIANS BECOMING MORE RELIGIOUS? Whereas 52 percent of Austrians described themselves as "religious" in 1970, by 1980 the figure had risen to 84 percent. These are the findings of a study initiated in 1970 by the Institute for Religious Social Research in Vienna.

This study was renewed in 1980 by Dr. Paul M. Zulehner, and the results were presented recently in Salzburg. The theologian believes "there can be no question of religion declining in Austria or of advancing secularization." The churches were regarded by most people as "social powers," expecting the Church "to make available in important situations 'vehicles' into 'God's world' that goes beyond the limits of time and space, . . . to baptize children (81 percent), bury people (81), conduct marriages (76) and say masses (71)." □

Although 36 percent of the Austrian respondents believed that their reality ended with death, 58 percent hoped for eternal life. The population of Austria (7.52 million) is 89 percent Catholic and 6.2 percent Protestant. □

THE PHILIPPINES EXPERIENCES NATIONAL AWAKENING THROUGH SCRIPTURES. The people of the Philippines are experiencing a national awakening to the Scriptures, but there aren't enough Bibles. Recent reports from those islands say there are not enough Bibles in the stores and in warehouses to meet the growing demand.

The Philippine Bible Society has recently published the first of eight interconfessional Bibles for the Philippines. The first one is the Tagalog Version Bible. There are more than 70 languages and dialects in use among 7,000 islands. Tagalog is the basis for the national language, Filipino, which is understood by 51 percent of the population. □

OCCULT ACTIVITY INCREASES. 1980 was a banner year for the publishers of occult literature. There were 208,302 copies of the *Handbook of Supernatural Powers* purchased, 70 percent by men; also 91,846 copies of *Magic Power of Witchcraft* were sold.

There are 16,842 members of the Circle of Mystic and Occult Arts Book Club. □

"Showers of Blessing" PROGRAM SCHEDULE

June 28
"Life or Death"

July 5
"Someone's at the Door!"

by W. E. McCumber, speaker

grandchildren; 5 great-grandchildren; and 1 sister.

MARVIN WINGER, 50, died Jan. 26 in Eugene, Ore. Funeral services were conducted by Rev. M. Kent Anderson. Survivors include his wife, Marie; one son, Gary; and two daughters, Valerie and Marlene.

BIRTHS

to MARK AND CONNIE (BOWMAN) ADAMS, Fort Morgan, Colo., a girl, Tamara Kaye, March 26

to JIM AND JANET (FRANCIS) BOBST, Auburn, Calif., a girl, Amber Noel, Dec. 24

to REV. KEN AND JEAN (CRAIG) BROWN, Coalgate, Okla., a girl, Rebekah Leanne, April 29

to RICHARD AND CHRIS (KENTFIELD) BROWN, DeSoto, Kans., a girl, Jennifer Erin, April 1

to DARRELL AND ROXANNE (SCOTTEN) COX, Kankakee, Ill., a girl, Alyson Ilean, April 13

to REV. C. MICHAEL AND DORIS COURTNEY, Mount Vernon, Ohio, a boy, Joshua Jon-Mical, May 5

to REV. TIMOTHY AND MICHELLE (REESER) DILLER, Vicksburg, Mich., a boy, Timothy James, Jr., April 24.

to CURT AND LeANN FROSLAND, Eugene, Ore., a boy, Nelson Curtis, April 22

to SAM AND GAY (DUEY) HUNSAKER, Mountain Grove, Mo., a girl, Gay LaBrooke, May 13

to FORREST AND RENEE (FORTNER) KNOX, Olathe, Kans., a girl, Leah Elizabeth, May 12

to REV. ELDON AND KAY (NEUENSCHWANDER) KRATZ, Wyoming, Ill., a boy, David James, April 14

to DAVE AND CHERYL MARION, Eugene, Ore., a girl, Mindy Louise, April 27

to REV. RICHARD AND CAROL (WELLS) PARROTT, Corvallis, Ore., a boy, Andrew Leslie, May 2

to STEVE AND KARIL (WILLIS) QUALLS, Eugene, Ore., a girl, Jesika Rasha, March 31

to JAMES AND BRENDA (FRANCIS) SHOOK, Redlands, Calif., a boy, Tyler Francis, Dec. 14

to ROSS, JR., AND CANDACE (ZACHARY) STADLER, Villa Park, Ill., a boy, Adam Ross, April 23

to GARY AND CATHY (BOWMAN) TAYLOR, Bethany, Okla., a boy, Gary Bryan, April 23

to REV. DAN AND CINDY (RILEY) TENNYSON, Larimore, N.D., a boy, Wesley Daniel, May 1

to DANIEL AND DORIS (SCHRAEGLE) WILSON, Swartz Creek, Mich., a girl, Kelli Anne, April 4

to TIM AND KAREN (TWYEFFORT) ZIMBELMAN, Yreka, Calif., a girl, Corey Beth, April 8

ADOPTIONS

by ALVIN AND DIANE WRIGHT, Great Falls, Mont., a boy, Shawn Michael, born Oct. 5, 1978, adopted May 8

MARRIAGES

TERI MESSER and DAN DAMON at Eugene, Ore., March 14

THERESA MARIE FELDT and DONALD WAITE at Great Falls, Mont., April 25

ELIZABETH GUENTHER and RANDY WARE at Eugene, Ore., April 25

ANNIVERSARIES

MR. AND MRS. WILLIAM LEIPHART, of Kettering, Ohio, active members of Grace Church, celebrated their 50th wedding anniversary March 1. The Leipharths were honored by their daughters, Mrs. Clarence Lykins and Mrs. Leonard Lovins at a special service and reception. Special music for the occasion was presented by their grandson.

DIRECTORIES

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

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

Is basic roller rink skating considered a form of social dancing according to paragraph 33:4 of the "Manual," and therefore forbidden?

If I really know what "basic roller rink skating" is, I would say no. Since I neither skate nor dance I can only assume that I have it figured out right. Perhaps you would prefer to direct the question to the official interpreters of the *Manual*, our general superintendents. I tried to skate when I was a boy, but my "basic" form of skating turned out to be a series of painful falls, evidencing a previously discovered lack of athletic coordination. □

Why does the account of the two thieves in Luke 23:39-42 differ from Matthew 27:44 and Mark 15:32? Doesn't this difference threaten the infallibility of Scripture?

According to Matthew and Mark both of the men crucified with Jesus "reviled" Him. According to Luke, one of them "railed" on Him, but the other defended Jesus and rebuked his fellow thief. Some scholars attempt to harmonize the apparent contradiction by emphasizing a distinction in the meaning of the Greek words behind "reviled" and "railed." It seems more natural to suppose that both joined the crowd at first in mocking Jesus, but one, influenced by the manner in which Jesus endured His cross (as was the centurion), had a change of heart. He became penitent, rebuking his partner in crime and praying to Jesus for help. Either Matthew and Mark were ignorant of this detail or for reasons unknown to us chose not to record it.

In any case, infallibility is not conferred upon Scripture by the decision and vote of the church.

Either Scripture is or is not infallible. And if it is, our inability or difficulty in understanding and/or harmonizing such passages cannot change that fact. What could be threatened, in other words, is not Scripture's infallibility but our confidence in that infallibility. Our faith, or lack thereof, does not alter the essential nature of Scripture. □

While telling a non-Christian co-worker of the rapture, he stumped me with this:

If indeed the godly will be taken up to heaven, and the dead will rise from their graves and join them, then we, and all who died before us, won't go to heaven until the rapture occurs.

I guess I'm not a very effective witness yet, since I didn't know what to tell him. I know this can't be true since the Bible tells us of people already in heaven, so why does the account of the rapture talk of the dead leaving their graves?

According to 1 Corinthians 15, it is the body which is "sown" in the grave, and the body will be resurrected. The spirit is somehow separable from the body that perishes, and in a manner not fully comprehensible to us, the Christians who have died are already with the Lord in heaven. See Luke 16:19; 23:43; 2 Corinthians 5:8; Philipians 1:23; Revelation 14:13. Beyond this intermediate state lies the full realization of our hope, when the perfected spirit and glorified body are joined in the mode of existence which we shall experience in our eternal fellowship with the Lord. What Paul says in 1 Thessalonians 4:13—5:11 must be viewed in connection with these other passages.

Don't judge yourself a poor witness. The important thing is to tell of the saving love and power of Jesus, not to be able to answer all the hard questions. You're doing well—keep it up. □

NEWS OF EVANGELISM



Dexter, Mo.: First Church had a revival with *Evangelist Les Bearden*. God used the preaching of Rev. Bearden to bring about a real spiritual awakening in many of the people. Christians were stirred to new life and effectiveness for Jesus. Many adults, teens, and children were saved. Several were sanctified wholly and several backsliders got back to God and are being followed up with *Basic Bible Studies* and weekly day prayer meetings. □

—Roland M. Becker, *pastor*

Smithton, Pa.: The church had a revival with *Evangelist John Cayton*. There were seekers in every service. There were at least two first-time con-

versions, and several experienced the cleansing of entire sanctification.

Rev. Cayton's ministry in the pulpit was clear and anointed of God. He also led 25 people in a soul winning clinic on Saturday morning. □

—Glenn W. Eagle, *pastor*

Sandusky, Ohio, First Church recently had a revival with *W. Dale Martin*. Rev. Martin ministered under the anointing of the Holy Spirit. God opened the windows of heaven upon each of the services with many seekers. One man involved in drugs for eight years was saved and miraculously delivered. The entire congregation grew closer to God. □

—Merrill Braymer, *pastor*

Stockton, Ill.: The church experienced a wonderful revival with *Evangelist Carl Hall* and *Song Evangelist Paul Pitts*. Brand new people were saved, backsliders reclaimed, and

many of the church members were revived. Both evangelists were wonderfully used of the Lord. □

—Rick Blodgett, *pastor*

Brandenburg, Ky.: The church recently experienced an effective revival with *Pastor Gilbert Brewer* preaching. Over 35 seekers came to the altar for spiritual help, with many definite answers to prayer. The services each night had record attendance, and the Holy Spirit anointed each service. □

—Gilbert Brewer, *pastor*

Kankakee, Ill., First Church enjoyed some of the largest crowds in its history during spring revival services with *Evangelist Chuck Millhuff* and *Chuck and Mary Jackson, singers-musicians*. Attendance for seven services averaged 573 with nearly 900 present Sunday morning. New people were reached, and nearly 30 couples were among those at the altar during the Sunday morning service.

Front page news coverage and an interview with Evangelist Millhuff were featured in Kankakee's daily newspaper. The reporter and his wife who attended the Wednesday night service said they were "tremendously impressed" by the spirit of the service, the Jacksons' music, and Millhuff's gospel message.

Among the many spiritual victories were an outstanding local school administrator and a young Catholic lady, saved for the first time. □

—John Hancock, *pastor*

Farmington, Mo.: The church experienced one of the best revivals of recent years with *Evangelist Emmett Taylor*. Attendance was excellent and the people responded to the fine holiness preaching of this dedicated man. Several were saved and sanctified, and the entire church made definite spiritual progress. □

—Michael Suits, *pastor*

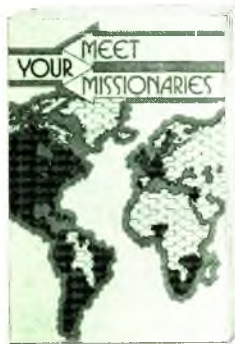
La Marque, Tex., Gulf Freeway Church recently experienced an outpouring of spiritual renewal under the anointed singing and preaching of *Evangelist and Mrs. L. V. Reazin*. From the opening service souls found salvation and sanctification and deliverance. A class of members were received by profession of faith in the closing service. □

—Tommy Story, *pastor*

Post, Tex.: The church had an excellent revival with *Evangelist George Stevenson*. Rev. Stevenson is an outstanding speaker and promotes holiness. Many received spiritual help and people went to the altar. The Sunday morning family service was a time when several families prayed to-

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gether, and Sunday evening was an inspiring praise service. It was a beautiful time of spiritual growth and renewal, as well as salvation for many.

—Tom Evans, pastor □

Rocky Ford, Colo.: The church recently had a revival with *Rev. Albert Neuschwanger*, retired evangelist from Denver. The church received spiritual help, with new people going to join the church. □

—Don Pierce, pastor

New Richmond, Ohio: The church recently had a glorious revival with *Evangelist Don Ballard*. God came in every service, with the Easter Sunday morning service one of the best ever! Several couples prayed through, and shouts of victory were heard. Brother Ballard's Bible messages were to the point and needed. God is blessing the church. □

—Richard Brinsley, pastor

Meridian, Miss.: Oakland Heights Church had a revival with *The Dennis Family*, evangelist and song evangelists. It was a time of building a spiritual foundation in some of the people who have attended for some time. God answered many prayers. Since then the church has taken in nine new members. □

—Stephen R. McWilliams, pastor

Amarillo, Tex.: First Church had a revival with *Evangelist Stephen Manley*. God's power was really present. Precious nuggets of God's truth were opened to the people's understanding. The power of God's Word did its work down to the very core of their beings. Several have been changed completely; they will never be the same. □

—Clyde Dawson, pastor

Irvine, Ky.: The churches of the **Bluegrass Zone of the Eastern Kentucky District** had a good Indoor Camp Meeting with *Evangelist Don*

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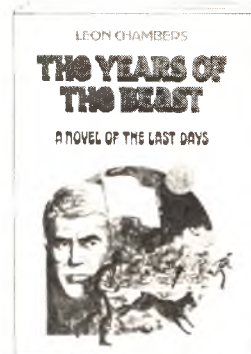
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Ballard and Singer Paul Qualls recently. The meeting was held in the Irvine First Church. In all but one service, the Lord drew people to the altar of prayer. There were some definite spiritual victories, and God still pours out His Holy Spirit in revivals today. □

—Earl Pierce, chairman
Ravenna, Ky., church

botsford Church of the Nazarene, was guest speaker. Former pastors present for the service were: Rev. Russ Hart, Red Deer, Alberta; and Rev. Lowell Welker, Renton, Wash. Several charter members were also in attendance. □

Sunday morning, March 29, District Superintendent Oval L. Stone struck the match that burned the mortgage on the church property of **Raleigh, N.C., First Church**.

A spirit of praise prevailed in the service. Rev. Stone delivered the morning message. There are plans now for some much-needed improvements on the church. □

THE CHURCH SCENE

March 22, 1981, the **Chilliwack, B.C., Canada church** burned their mortgage in a special afternoon service. The ceremony also marked a 28-year anniversary for the church with a homecoming emphasis; 135 people were in attendance.

Dr. Alex Patterson, member of Parliament and former pastor of the Ab-

MEMO

to church board members:

Would it be better for you to provide a parsonage or housing allowance for your pastor? Do you know the advantages and disadvantages of each alternative?

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—Pensions and Benefits Services



The **Mooreville, N.C., First Church** dedicated a newly constructed parsonage on April 26, 1981. Rev. Oval Stone, superintendent of the North Carolina District, conducted the dedication service. Rev. Richard Call is the pastor.

**OLATHE COLLEGE CHURCH
OPENS NEW SANCTUARY**

The College Church of the Nazarene in Olathe, Kans., opened the doors of its new sanctuary on Sunday, May 24. More than 3,000 worshipers joined in a morning service of celebration. The 4,000-seat facility was completed at a cost of \$4,500,000 after several construction delays.

In his message, Dr. Paul Cunningham, pastor, focused on the symbolism of the new stained-glass windows, following a tradition he has continued in each of the two previous sanctuary constructions of 1968 and 1972.

The sanctuary has the largest seating capacity of any church in the Nazarene denomination. □

—NCN

**GENERAL BOARD MEMBER
RETURNS TO PULPIT**

Rev. Gerald Green, member of the General Board of the Church of the Nazarene, continues to get good reports of continued remission in his bout with leukemia. He was able to return to his pulpit at Seymour, Ind., First Church of the Nazarene recently, and received a standing ovation from the worship congregation of 770.

Rev. Green reported progress in his condition immediately following a healing service during the 1981 meeting of the General Board in which Gerald Oliver was anointed on his behalf. □

—NCN

**NAZARENES INCREASE
GIVING TO ABS**

During the last statistical year, the Church of the Nazarene was among the top three denominations to increase its giving to the American Bible Society. Though the ABS is not a denominationally controlled fund, the support of various church bodies is vital to its continued existence and Bible publishing program.

Nazarene Youth International has continued to respond year after year with a strong emphasis in local Nazarene churches. More districts were 100 percent in participation of churches

this year than ever before in our history. The total given by Nazarenes in 1980 to the American Bible Society was \$61,954, an increase of \$10,400.

The Nazarene increase was exceeded only by the Presbyterian Church in the U.S. who gave \$54,000, an increase of \$25,305 over the previous year. □

—NCN

**WYSS ELECTED
SUPERINTENDENT IN NEW
MEXICO**

Rev. Leon F. Wyss, pastor of the Clovis, N.M., First Church of the Nazarene, was elected superintendent of the New Mexico District at the district assembly on Thursday, May 21. He was chosen on the fifth ballot.



Rev. Wyss has most recently served as assistant to the president of Point Loma College, San Diego, Calif. He has pastored San Diego University Avenue Church; Fort Worth Glen Park; the Richmond, Mo., church; and St. Joseph, Mo., Northside. He is a graduate of Bethany Nazarene College.

Pastor Wyss has served in a variety of district capacities, including secretary of the District Advisory Board, chairman of the Board of Orders and Relations, trustee to Point Loma College, and district NYPS president. He also served in evangelistic work for five years.

He is married to the former Elizabeth Findlay. They have one son, Brent, a student at Point Loma College. □

—NCN

**NATIONAL NEWS FEATURES
ATLANTA MISSION THRUST**

Noted news commentator Paul Harvey featured the Nazarene urban ministry thrust in the city of Atlanta, Ga., on his nationally broadcast news program recently. As a result of a letter written to Mr. Harvey by Rocky Joiner, youth associate at the Marietta church, outlining the work of our Georgia Urban Ministries, he gave a full minute of his program to commending Georgia Nazarenes for this work. Joiner had written in response to previous broadcasts where Harvey had spoken on the topic of "Missionaries, Come Home."

Paul Harvey noted that the Church of the Nazarene "realized one day that

the church had spent millions of dollars trying to help the blacks in Swaziland and next to nothing to try to help the greater number of blacks in Atlanta." He recognized the leadership of Rev. Ed Husband, pastor of the Gainesville Bethel Church, who will direct the new missionary effort.

According to Dr. Raymond Hurn, director of Church Extension Ministries, the Georgia District is one of a growing number of districts that is taking seriously the issue of church planting in the great urban centers of America. □

—NCN

**FIRST-TERM MISSIONARY
IN SERIOUS CONDITION**

Carl Romey, first-term missionary to Brazil, suffered a severe rheumatoid arthritis attack. Due to the swelling of the heart valve, he was in very serious condition. He has been moved to Brazilia where the climate is better, and he is recovering there. □

—NCN

**REGIONAL COORDINATOR
HONORED**

Rev. James J. Hudson received the honorary Doctor of Divinity degree at commencement ceremonies of his alma mater, Bethany Nazarene College, on May 17.



Dr. Hudson works in the Division of World Mission as regional coordinator for the Caribbean, Central and South America. He is also serving as coordinator for Work and Witness teams that have been sent to some 31 countries over the past five years.

Prior to his present assignment, Dr. Hudson was a missionary to Guatemala from 1952 to 1974. He and his wife, Lucille, were the first missionaries to study and attempt to put the Rabinal-Achi language into writing. He was mission director of the Guatemala Northeast District when it became the first overseas district to be granted regular district status. He has also pastored in Oklahoma, Kansas, and Florida.

Dr. Hudson received the Th.B. degree from Bethany Nazarene College; the A.B. in history from Central State University, Edmond, Okla.; and the B.D. from Nazarene Theological Seminary. The Hudsons have three sons: Ron, Robert, and Dale. □

—NCN

God's Fathering

IN MANY PARTS of our *Herald* territory, one Sunday in June is designated "Father's Day." It is a day when thousands do once a year what Scripture commands them to do all the time—"Honour thy father" (Exodus 20:12). Of course, the commandment adds "and thy mother," but there is a separate "Mother's Day." Perhaps it puts too much strain on society to honor both parents at the same time.

Anyhow, it supplies a good reason to consider the meaning of fatherhood. This must be learned, in its fullest sense, not from our earthly fathers, but from our Heavenly Father. One of God's choicest promises to us is found in 2 Corinthians 6:18—"I will be a Father unto you."

In its most obvious application, this is a promise of *begetting*. To be a father is to sire a child. As Paul expressed it, quoting with approval a heathen poet, "We are the offspring of God" (Acts 17:28). As the Creator, God is the Father of His creatures. The concept of begetting is used in a more specialized sense, however. God is the Father of those who believe on Jesus Christ. They are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

God's fatherhood promise is also a promise of *provision*. The father is the supplier of the children's needs. Jesus assures us that God will faithfully discharge this function. "Your heavenly Father knows that you need" food, clothing and shelter, He said, and these will be unfailingly provided to those who "seek first the kingdom of God" (Matthew 6:32-33). The familiar prayer, "Give us this day our daily bread," is addressed to "Our Father" (Matthew 6:9, 11). God intends to provision His children's lives. You can count on it.

The promise includes *discipline*. Scripture makes it clear that fathers are responsible for the chastening of their children. God loves us too much to allow us to become spoiled brats. As "the Father of spirits," He disciplines us "for our good, that we may share his holiness" (Hebrews 12:9-10, RSV). The Old Testament tells us of Adonijah who grew up arrogant and wicked because his father never called him to account for his actions. God isn't that soft and foolish. He will give us our spankings as surely as our bread.

Which leads to this truth—the promise involves *holiness*. God not only wants children, He wants children who resemble their Father. "As obedient children," Peter wrote, "be holy in all your conduct; since it is written, 'You shall be holy, for I am holy'" (1 Peter 1:14-16, RSV). Holiness is the thrust of God's promise of fatherhood. He calls upon us to separate ourselves from all that is "unclean" as a condition for His welcome. And the promise is followed by the exhortation, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Corinthians 7:1).

One more thing: This promised fatherhood implies *heaven*. The father provides a home for the family. Jesus tells us that He has gone to "prepare a place" for us in His "Father's house." One day He will "come again" and welcome us into that eternal home. The old saints were right who spoke of death as home-going!

God give us earthly fathers who will reflect the love of the Heavenly Father!

□



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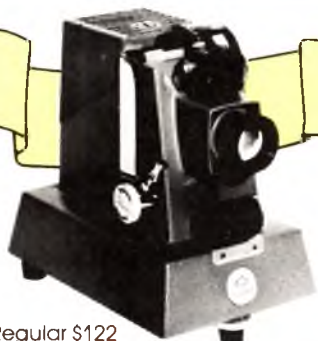
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