


HERALD of HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 15, 1980



*"I will cause the sun to
go down at noon, and
I will darken the earth
in the clear day."*

—AMOS 8:9

A FORWARD THRUST IN THE DECADE OF THE EIGHTIES

The Church of the Nazarene faces many challenges in the decade of the 80s. One of its greatest is the challenge to organize new churches throughout the world.

Already district home mission boards with their superintendents have analyzed their harvest fields and have selected nearly 600 places where, under God's blessing, they plan to organize new churches during the quinquennium 1980-1985. Sunday, February 24, 1980, has been designated as Home Missions Sunday. On this day the cause of home missions should be publicized and emphasized in every church.

It seems to be an unwritten law that great spiritual achievements are possible when someone is courageous enough to claim the victory before it actually comes to pass. The writer of the Book of Hebrews said, "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).



by General Superintendent George Coulter

When David, as a lad, visited his older brothers at the battle front, he found them fearful and discouraged at the threats and thunderings of the Philistine, Goliath. But David promptly announced that "this day will the Lord deliver thee into mine hand" (1 Samuel 17:46). He had already claimed the victory.

Our greatest lack in home missions is not money! It is lack of faith and lack of will!

Secondly, in great spiritual ventures it is necessary for us to reach the place where we ourselves and all we possess are expendable.

When a person becomes so involved and so consumed by the task that he is willing to invest his energies and his possessions in a cause, he unleashes forces which guarantee success.

Nehemiah rebuilt the walls of Jerusalem. But to do so he had to leave the comforts of his work as butler to Artaxerxes, king of Persia. He assumed responsibility; he

suffered at the hands of enemies; he resisted the allurements of those who would turn him away from his goal. Night and day he labored, prayed, fought, built, and resisted the enemy until at last the writer said, "So the wall was finished!"

In this day of great spiritual hunger, people are waiting for someone to demonstrate the kind of commitment that will convince them the church really cares enough to become involved regardless of the cost.

Finally, these projected new churches can become a reality only if we are willing to give all the glory and praise to God.

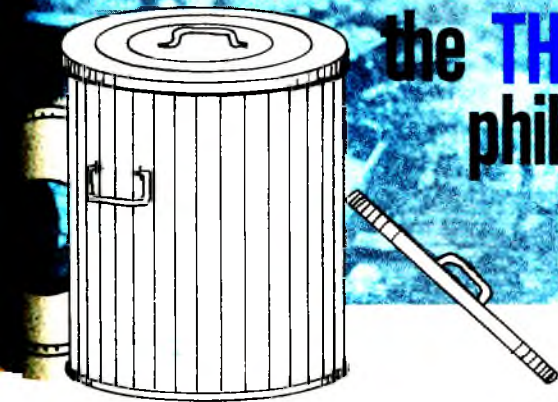
Our motive is not merely to increase the prestige of the church or even to qualify for that much-talked-about "church growth" status. It must ever be that God is glorified, that Christ is uplifted, and that His will is achieved!

The requirements are rugged but not unrealistic. A great forward move with the organization of new churches could project the Church of the Nazarene into unprecedented growth.

I trust and pray that we as a denomination may be willing to pay the price in the decade of the 80s! □

by NEIL E. HIGHTOWER
Winnipeg, Manitoba, Canada

counteracting the **THROWAWAY** philosophy



A. Deane

production nor the expense of waste-collection.

We must be careful we do not waste the invaluable resources of human personality. We are practicing that poor philosophy when we insist on instant maturity in young converts. When we rigidly hold up the rules or standards as a whip that drives to conformity rather than a norm that beckons to growth, we are throwing people away.

We are wasting valuable resources when we fail to see that senior adults in our congregations have a wealth of experience and mature eyes to see needs, and ought to be used in ministry. They are return-

able, refillable "containers" of Christian concern and compassion.

We are wasting human resources when we fail to recognize the importance of day-care centers in filling a need that exists in most communities. Young families, where both parents are forced to work by spiraling economic pressures, could see the church in a different light through this ministry.

We are wasting human resources in many places where our churches fail to build cross-cultural bridges to persons who are different from the dominant cultural form within the church. We have people-blindness in far too many instances.

Our greatest demonstration of reality in religion is seen when the spirit of love for God and man breathes through our moral pronouncements. Our demonstration of respect for self-worth and self-identity comes through in clear notes. It is then that we exercise the greatest power in influencing public opinion. It is then that we underscore that we are against the waste of human resources. God's giving His only Son as our Savior is eternal proof that He is against the throwaway philosophy.

William Hugh Kenner, English professor at Johns Hopkins University, underscored this truth recently when he said: "What you are doing is sure to make a difference to somebody, maybe one person only, you can't imagine who. But someone's life may be changed by a suggestion you never meant to implant, by a casual word. We are not submerged in process; what we do matters, though we seldom learn how. And what we do therefore deserves all the attention we can muster."² □

1. Richard S. Taylor, *A Return to Christian Culture* (Kansas City: Beacon Hill Press, 1973), p. 31.

2. Robert Kanigel, *Johns Hopkins Magazine* (Baltimore: November, 1977), pp. 10-20.

WE LIVE in the age of the disposables, but this is part of our problem."

This quotation is not from a philosophy book or an ethics course, but rather from a brochure from the Borough of Etobicoke Works Department. It came across my desk recently, filled with very practical advice on reducing garbage and wastes. Yet it could just as easily be applied to the moral content of our world.

Ours is the day of the throwaway philosophy. We want instant culture, instant happiness, instant religion, instant food preparation. Richard Taylor reminds of this in his excellent book *A Return to Christian Culture*. Dr. Taylor says: "To a bewildering degree the wheel, the transistor, the can, the thermostat, and disposable Kleenex are symbols of Western culture. . . . We suppose all we need to control life is sufficient knobs and push buttons, when in reality the knobs and push buttons are controlling us."¹

If we do not exercise care and caution, the Church can be guilty of espousing the throwaway philosophy. In an age that overemphasizes immediacy and plastic substitutes we must not espouse the same in approach and program.

The little brochure quoted above has several applicable concepts for ethical practice:

1. Do not buy things you don't need.
2. Buy products in returnable, refillable containers. Money, energy, and resources are wasted on containers you throw away.
3. Purchase reusable products and reduce waste.
4. Reduce garbage output by composting appropriate materials.
5. Recycling helps to preserve resources, but it doesn't reduce the energy output required in initial



HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor

Contributing Editors: V. H. LEWIS • ORVILLE W. JENKINS
GEORGE COULTER • CHARLES H. STRICKLAND
EUGENE L. STOWE • WILLIAM M. GREATHOUSE
General Superintendents, Church of the Nazarene

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Total eclipse of the sun
Taken at Wolf Point, Montana, February 26, 1979.

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For the healthy Body of Christ there's life beyond legalism



Daniel D. Gomes

THE IRENIC GUIDELINE, "no greater burden" (Acts 15:28), was laid down by the Apostolic Church at a time when it was threatened by destructive schism. If adhered to across the intervening centuries, this guideline would have prevented unnumbered spiritual shipwrecks. It is this kind of religious tragedy which is so graphically described by James Stalker, "... the thousand and one rules ... the observance of which made life a purgatory to a tender conscience."

The "gospel-plus" showed its ugly head early in the Christian era. Robert Shank, in his *Life in the Son*, exposes the proponents of a perverted gospel of Christ as those "who preached the 'gospel' of the cross, the knife and the calendar." In the making of disciples, the "false brethren" evicted from the front door many extraneous and hybrid religious practices, only to drag equally odious ones in through the back door. And so the conscientious babe in Christ was caught in the middle of a spiritually unwholesome tug-of-war over certain external practices. As in every similar situation, some helpless lambs were trampled to death by the old sheep.

Unfortunately this problem in its myriad of expressions has survived until the 20th century, and with the same devastating consequences.

A rigorous, unchristian form of asceticism is never without its zealous advocates. They would outdistance Paul in "keeping the body under" with the most austere regimen imaginable. At times they come perilously close to the pitfall of spiritual pride. For them growth in grace comes only at the point of practicing an extreme self-denial. Not satisfied with pursuing this self-gratifying life-style themselves, they seek to impose it upon others as the only means to attain spiritual fulfillment.

Closely akin to this distasteful religious perversion—a “gospel-plus”—is a bald legalism. Even in the unique fellowship of earnest Christians there is often evidence of a mind-set that demands of themselves and others an inflexible adherence to their peculiar interpretation of creed and conduct. In the name of doctrinal purity, their denunciations can

NO GREATER BURDEN

by J. RAY SHADOWENS
Clarksville, Tennessee

be as vicious and vitriolic as any Pharisee's ever was. How often an otherwise productive fellowship has been rent asunder by charges and countercharges of some supposed departure in faith or practice. This is not to say that we should become so religiously tolerant as to exercise no proper concern for the preservation of doctrinal and ethical purity among those who have

voluntarily joined themselves to give a more united witness in an increasingly pagan culture. But the spiritual derelicts strewn along the historical path of evangelicalism give mute testimony to the destructive influence of an inflexible legalism.

This mutually beneficial “no greater burden” policy, if applied judiciously, could have averted a shameful situation described by the late A. W. Tozer: “A leader of one evangelical group told me that his denomination had recently been, in his words, ‘split down the middle’ over a certain small point of prophetic teaching, one incidentally which had never been heard of among the children of God until about 100 years ago.” Our founding fathers wisely insisted upon the freedom to hold whatever eschatological viewpoint one believed to be biblically sound. Hold a postmillennial, premillennial, or amillennial view concerning the end time and Christ's second advent, but please don't seek to impose your particular doctrinal preference upon others as a test of their orthodoxy.

The present-day “gospel-plus” devotees seem to have a field day in this biblical interpretation. What never ceases to be astounding is the supposed amount of unfulfilled prophetic utterances that can be marshalled to support a favorite theory concerning the end-time events. No efforts are spared to probe the shades of meaning of words in the original language to find supporting evidence (?) for one's eschatological position.

To recognize more than one mode of Christian baptism is unthinkable to some denominations. That the Church of the Nazarene allows a certain latitude in this area of faith should be clear to anyone contemplating membership in our denomination. The ritual read to new Nazarenes is introduced with this significant statement: “The doctrines upon which the Church rests as essential to Christian experience are brief . . .” No mode of baptism is set forth in the list of beliefs that follows. Christian

charity goes a long way among us in sharing the mutual blessings and spiritual benefits of collective worship with fellow-believers who hold differing convictions with regard to this New Testament sacrament.

Let's face it: the mood and spirit of “no greater burden” will not be rigid and exacting enough to please all who march under the banner of Christ's earthly kingdom. Granted, it could become an ill-conceived instrument of broad ethical and moral license in the minds and hearts of misguided zealots. But are there not risks facing earnest Christians in virtually every aspect of profession and practice? Standing completely alone and out of context, “no greater burden” could conceivably be damaging to the best interests of the Church of Christ. Like the famous dictum of St. Augustine, “Love God, and do what you like,” without adequate safeguards it could be construed as a cover for the most unchristlike behavior on the part of some professed Christians.

It is not hard to imagine the relief with which many in the Early Church received this Spirit-inspired decision of “no greater burden.” A healthy “body of Christ,” a balanced spiritual movement, a compassionate, redemptive force in the last decades of the 20th century must also be pervaded by the spirit of “no greater burden.” □

ALL THAT I WANT TO BE

*All that I am
is me—
Sometimes leading, sometimes following,
Sometimes growing, sometimes falling back,
Sometimes strong, but most times weak*

*By myself, I can try my best
But it's usually not enough—
Because that is all I am.*

*All that I want to be
is You—
You encourage me to lead,
And guide me as I follow.
You give me courage to grow,
And strength when I want to fall back.
You make me feel strong
When I am my weakest.*

*I want to be like You, Lord,
Because when I am—
It is all that I want to be.*

—CAROL WIGHT GRITTON
Kansas City, Missouri

A MAN OF GOD

by DAN SMITH
Jeffersonville, Indiana

THE GREAT DEPRESSION of the 1930s brought many unhappy days to many people. But to one person it meant becoming a Christian.

Will Egnew and his wife attended First Church of the Nazarene in New Albany, Ind. Like many people who attended church, Will did not know the Lord as his personal Savior. Revival services were held at their church and the Egnews attended. The large crowd listened carefully to the evangelist on the very first night. When the altar call was given, many seekers opened their hearts to Jesus Christ. One of them was 33-year-old Will Egnew. He was a faithful Christian from that time on.

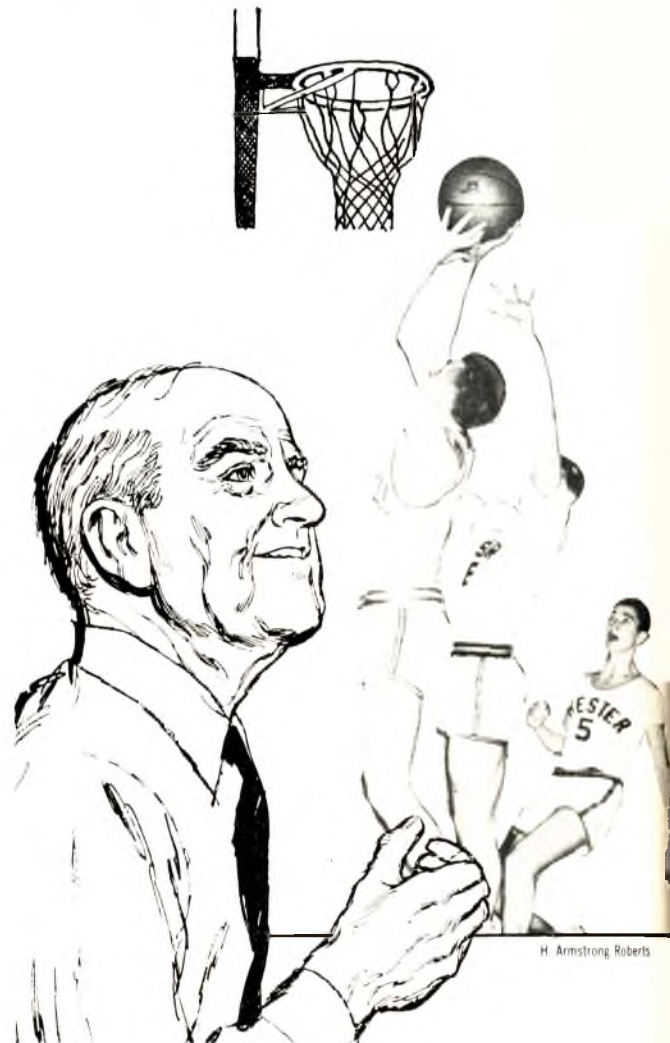
Will became very active in church, just as all Christians should be. He taught a Sunday school class and served as the church treasurer. He enjoyed working in the church and serving God.

Things were pretty tough for the church during the Depression years. Many of the congregation were laid off from work, and Will was one of them. This placed a great financial strain on the church. Without the money needed to operate, the church would have to close their doors. On different occasions during the Depression years, special offerings had to be taken. Will always felt he must give and expect God to take care of the rest. God always answered the prayers of the church, when the people were willing to sacrifice.

He said, "If you think you should give, then give; and never hold back!" It was this kind of attitude that kept the church operating during the Depression.

As the years went by, supporting the church with their time, talent, and treasure was a way of life for the Egnew family. Will often used his car as a bus to go by and pick up people who did not have transportation to attend church. Many children in the church adopted him as their grandpa. The youth always admired him, and the adults appreciated him.

In 1971, Will had a stroke. Many people prayed for him and he recovered; however, a short time later he had one leg amputated because of poor circulation and diabetes. This might have discouraged many people, but not Will. He believed in living a positive, victorious Christian life all the time, not just when things were going great. He was still faithful to God and his church. He never missed services, always



gave in special offerings, and had a tremendous testimony for the Lord.

In the early fall of 1977, he went back into the hospital because of poor circulation in his other leg. A decision was made to amputate the leg. Will and his wife were never discouraged, though, because they knew God had a plan for Will. The operation was successful, and in spite of his handicap he was still able to attend church. Mrs. Egnew believed God answers prayer in four ways:

- (1) God says, "Yes, I'll give it to you."
- (2) God says, "No, you can't have it."
- (3) God says, "Not yet, it's not the right time."
- (4) God says, "No, because I have something better for you."

The Egnews felt that any prayer that is earnestly prayed will be answered as God sees best.

by ROSS W. HAYSLIP
Tucson, Arizona

Loyalty



IN A DAY of retreat from responsibility, one of the crying needs of our religious world is a sense of loyalty toward God and His Church. Juvenal said, "Everything on earth is praised by somebody, criticized by somebody else—but loyalty and truthfulness are praised by all."

The pastor of a large congregation in my city told me that he attributed the growth and spiritual outreach of his congregation to the loyalty of his people. "I challenge my people to be faithful in their attendance at our worship services," he said. "I try to help my people organize their lives around their church, rather than to have them fit it in where they can."

Loyalty to God means a deepening of our personal devotional lives. We will find ourselves turning to God's Word, not with a sense of duty, but with a desire for discovery. It will become alive as we read its fascinating pages. There will also be a decided pattern of prayer in our day-by-day living. Prayer for the spiritual man should be as natural as breathing for the physical. It has been said that loyalty is pure and perfect faith. If this be true, then our loyalty to God will lead us to a desire for communion with Him.

Loyalty to the work of the local church is a must if that church is to have the outreach that it should. Indifference is the deadly enemy of evangelism. Regular and punctual assembling together of God's people is necessary if the congregation is to be a spiritual force in the community. Floating about aimlessly from one congregation to another will never produce personal spiritual growth.

The assumption of an area of responsibility in a congregation is also an evidence of loyalty. I heard a layman say to his pastor, "I do not wish to have my name considered for reelection to our church board. I would like to be promoted to the responsibility of teaching a class of junior boys in Sunday school and being an usher in the church worship services." This type of loyalty is indeed commendable.

After my father went to be with his Lord, I found the following clipping pasted in his Bible. This statement, to me, is the philosophy of a loyal child of God, either clergy or layman. "Help me, O God, not to put off a task or delay a decision until tomorrow that I should do or make today. May I live this day in such a way that if Your call for me should sound, at morning, noontime, or evening, it may find me ready." □

In July of 1976, their church made the decision to build a 60' x 100' Christian Activities Building (known as the CAB). This building would allow their church to have a special outreach to the community, and it would also be very beneficial to the teens of the church. Will believed in the teenagers, and always supported them in any possible way. To show his love and concern for the teenagers, community, church, and God, Will was one of the first to give towards the building of the CAB.

The dedication of the building was planned for November 13, 1977, and the district superintendent was to be the guest speaker. Will was looking forward to the service and the dedication of the building. To him it was a dream turned into reality. On November 10, the Thursday before the dedication, Will was going to have the greatest day of his life. That morning he woke up feeling great, had a good breakfast, and went to the hospital for a check-up and to visit some friends. He came home that

evening feeling wonderful, and to top off the day Will Egnew entered heaven about 3 a.m.

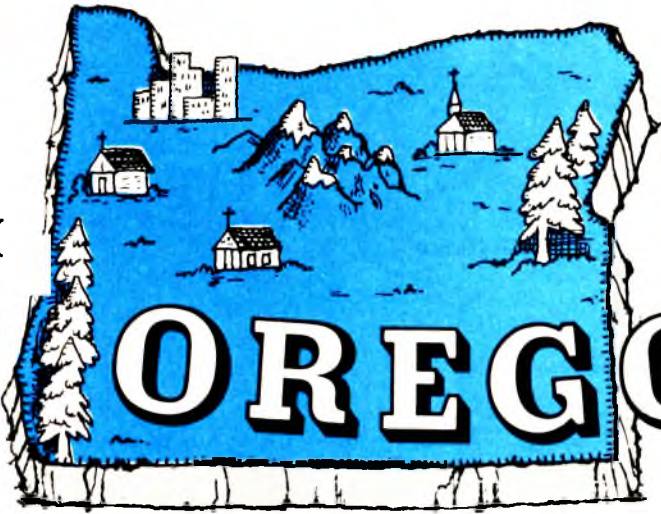
He did not live to see the dedication take place, but in his heart he knew that what was going to happen on that Sunday would exalt Jesus Christ. His funeral took place the same afternoon of the dedication, but it was not a sad, gloomy funeral as one usually expects. The congregation sang "When We All Get to Heaven," and the choir sang "Leaning on the Everlasting Arms." Will's granddaughter sang "He Never Has Failed Me Yet."

The day was joyful for Will Egnew's family and friends. For on November 11, 1977, William McKinley Egnew began walking on streets of gold with two new legs and a new body, singing and shouting in the New Jerusalem.

Will Egnew has left us for a little while, but the many persons whose lives he touched and influenced will never forget him. We shall see him again when God calls us home someday. □

RAPID CHURCH PLANTING

IN OREGON



by JOHN OSTER
Kansas City, Missouri

A 20-YEAR RECORD of closing 16 churches while starting 7 has been dramatically turned around in western Oregon. The present 12-month period will see 20 new Churches of the Nazarene organized.

Plans are firm to continue intentional rapid church planting with a minimum of 80 or more new churches during the quinquennium 1980-85.

A ripple effect has been observed across the denomination. In Buffalo, N.Y., our only church in a metropolis of nearly 2 million has officially declared its intention to plant 20 new churches as quickly as possible. The Church Growth Committee of the Upstate New York District voted to start a total of 50. In Canada's four districts, where there was one new Church of the Nazarene planted in the last quadrennium, 14 have already been planted this quadrennium (1976-80). North Carolina and Southern California are each planning for 18 new churches by 1985; Eastern Michigan and Washington Pacific, 15 each; with Kansas, Wisconsin, Canada West, and New York having set goals of a dozen or more. The total goals set by districts indicate a most fruitful period ahead in church planting.

This is a dramatic turnaround. What caused it? Will it continue? Actually, numerous districts have progressed in a parallel pattern to Oregon Pacific throughout an extensive church growth concept design. The first big breakthrough occurred in the Oregon Pacific District, one of our strongest districts with 65 churches and 11,336 members. In 1979, they

**Studies reveal that over
78 percent of the population
of western Oregon is unsaved.**

led all domestic districts in membership gain with 533, a result of long-term study and application of church growth principles.

Yet in Oregon, studies reveal that over 78 percent of the population of western Oregon is in an unsaved condition.

This situation demanded an answer.

The Oregon Pacific District came up with what is called the Oregon Plan for Church Planting.

Mathematically, there was no way for the existing churches in western Oregon to enlarge themselves sufficiently to reach and disciple 2.3 million people.

A slow rate of growth—say one new church per year—would take 50 years or more to achieve any kind of significant impact, and by then the base population would have grown a great deal more. There was no way to impact the population of western Oregon with existing churches or with a slow rate of planting new churches.

Thus was born in the heart of District Superintendent Carl Clendenen and Oregon Nazarenes, the motivation for what became the Oregon Plan.

Meanwhile, in the Eugene-Springfield metropolitan complex, three Nazarene pastors were meeting for prayer, discussion, and fellowship. Nothing so unusual about that, except that of that series of meetings three pastors—Kent Anderson of Eugene First Church, Roy Green of Fairfield Church, and Arnold Carlson of Springfield First—bonded their hearts and souls in commitment to reach their metropolitan area of 185,000 for Christ. They continued meeting weekly for prayer and analysis.

This was not as easy a step as it might seem. Institutional competitiveness had to be dealt with,

**Beaverton Church, in a building
program, voted to sponsor
15 new churches in 1980**

trust had to be built, openness had to be practiced, commitment had to be real.

Out of this series of meetings came the Eugene-Springfield project—the first metropolitan component of what was to be the Oregon Plan.

During the first year of intentional rapid church planting, the three churches sponsored 10 new church starts. Their example was noted at Beaverton, Ore., where one of the district's stronger churches, involved in building a \$2.7 million sanctuary, voted to sponsor 15 new churches during 1980.

Other Oregon churches were also involved. A total of 18 parent churches launched 26 efforts in 1979. It is believed that 20 of these will be fully organized during their first year (by June, 1980).

What is happening in Oregon amounts to a sustained field testing of a major new concept in church growth—rapid intentional church planting to impact a population with the gospel, using the local church as the primary agency for church planting.

The Oregon Plan has been called a watershed project because upon its success or failure hinges the direction of evangelistic strategy for the next decade in the Church of the Nazarene, and perhaps for others who are watching the Oregon experiment with interest. □

PEN POINTS

RESIST?

As a Christian police officer I have watched people resist arrest, resist God, and resist the devil. To resist arrest brings added charges by the courts and definite social complication.

Recently I was dispatched on a disturbance call. A young man with cut hand had just smashed out four windows of his house with his fist—he had been fighting with his family. I presented the option of settling down or going to jail. I also told him about the peace of life in Christ. “But I don’t want to be a Christian!” he shouted. To reject Christ means to accept the devil.

The options that remain for those who reject the inner peace of Jesus aren’t very pleasant. Friday and Saturday nights are filled with calls to those drunk drivers who have wrecked theirs and others’ cars. There are the constant barrages of fights in taverns, homes, and the streets. Police and hospitals are kept busy with drug overdoses and attempted suicides.

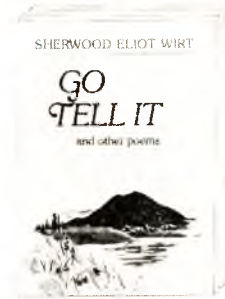
It is amazing that people reject Christ and return to the harshness of the devil. People that reject Christ are saying, I’ll work out my problems and the problems of life my way, the human way. I’ll stay with the murderers, those that assault, fight, get drunk, use drugs, attempt suicide, and are involved in the daily mayhem, violence, and carnage that require the attention of police and medical staffs.

When the devil is rejected, there is a definite change in the lives of the converts to Christ. Alcoholics, druggers, convicted criminals, the violent, and social outcasts realize inner peace and the security of God’s love when they turn to Him. Converts are amazed at the beautiful change in their lives once they turn them over to God. They wonder why they resisted God so long and why they stayed a slave to the devil with all his harm.

“Submit yourselves therefore to God. Resist the devil, and he will flee from you” (James 4:7). □

—WILLIAM GOODMAN
Streator, Illinois

Book Brief



GO TELL IT and other poems



SHERWOOD ELIOT WIRT,
author

Someone has said that “Poetry is simply the most beautiful, impressive, and widely effective mode of saying things, and hence its importance.” Agree?

Perhaps those who say they do not like poetry really mean that they do not understand it. Granted, some poetry is abstract, and perhaps written in a vocabulary not readily understood. An orchestra conductor was asked how one might learn to appreciate classical music. His terse reply was, “Expose yourself to it.” So with poetry. Familiarity engenders comprehension and appreciation.

The 40 poems by Sherwood Eliot Wirt in *Go Tell It* may be an excellent starting point for developing an understanding of poetry.

Wirt, founder and long-time editor of the Billy Graham Association magazine *Decision*, has reflected upon his collection of poems:

The truth is that an enormous demand exists in North America for inspirational poetry that captures truth, carries an inner rhythm, exalts God, makes sense, and breathes the culture of the 20th century.

These poems have been written over a period of 28 years, and reflect personal anguishes, aspirations, humorous pokes at the world in general, and share visions. Sample:

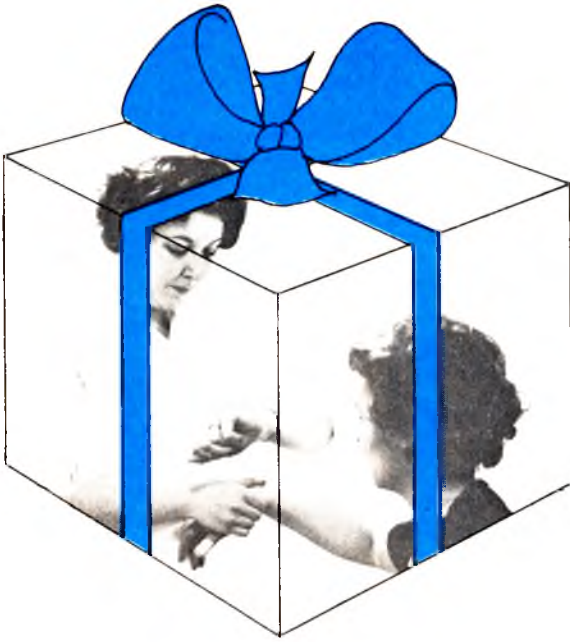
Interruption

*To think that
I might not even
finish this poem
before the Lord comes
and all the . . .
sorry!
Must go.**

Poetry lovers will respond with alacrity, while others may find here an incentive to further explore this delightful form of communication—poetry. □

63 pages. \$1.95
Beacon Hill Press of Kansas City
To order, see page 23.

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Wallowitch

THE GIFT NOBODY WANTS

MRS. HAMM has spent most of the years of her adult life in pain. Sometimes it rages, other times it only annoys. But she is always hurting, never free from the constant ache, the dull throb, the nagging twinges of pain.

Like Job, multitudes of sufferers have asked, "Why?" Is suffering God's colossal mistake? Was Eliphaz right? Is suffering God's way of punishing the wicked? How can an all-powerful, all-wise God allow men to suffer? These hard but sincere questions deserve honest and reasonable answers.

We rarely, if ever, recognize that pain has a beneficial purpose. At its best, pain is God's warning system to protect us from harm. The human nervous system contains many tiny pain sensors that pick up unpleasant physical sensations. But a casual glance in the direction of pain will not do. In order to protect us, God designed feelings of pain to *demand* response. That's why pain hurts.

Dr. Paul Brand has discovered a great deal about pain by observing patients of Hansen's disease at the U.S. Public Health Service Hospital in Carville, La. Dr. Brand believes that Hansen's disease, commonly known as leprosy, destroys the body's warning system. The ulcers so often associated with leprosy affect only the body's extremities. The further destruction of decaying flesh and lost limbs results from the loss of the warning system of pain.

Persons infected with Hansen's disease have been known to reach into hot coals to get a dropped potato, to walk on splintered glass, or to grip a shovel all day with a nail protruding from the handle—all without feeling the slightest sensation of pain.

by MERRILL WILLIAMS

Texarkana, Texas

Carville's most famous patient, Stanley Stein, inadvertently washed his face every morning with a hot washcloth. But since neither his hands nor his face could tell him he was using scalding water, he eventually went blind.

Pain is only a symptom of disease. Except for pain, we would never know anything was wrong with us. Even in cases of extreme physical malady, such as terminal cancer, the pain still warns of the disease.

While this explanation of pain makes sense to most of us who never suffer extreme pain, it fails to relieve or satisfy the victims of severe pain. They ask, "Why must it hurt so much and for so long?" Obviously something else is wrong. That something else is a world bent out of shape by human disobedience.

When God created man free to choose his own way, He limited himself. God didn't want an automaton who would love Him because he *had to*, but a person who would love Him because he *wanted to*. Giving man an option, God risked the chance that man would abuse his freedom and choose not to love God. God charted our course for the sky. But we wrenched away the helm and have steered a rebel's course. We can't blame God for our predicament; we brought it on ourselves.

God designed into the universe natural and moral laws that always function uniformly. Unfortunately men sometimes choose to break these laws. The men, however, do not break the laws as much as the laws break the men.

Some misguided souls insist that God wills suffering and pain. If God wills suffering and we are to align our wills with His, then we too should will suffering. But I cannot believe God willed the untimely deaths of those three men traveling enroute to the youth camp I attended as a teenager. I cannot believe God willed the tragic death of an 18-year-old on a Corpus Christi freeway. I will not believe God chooses to let my mother suffer constantly from rheumatoid arthritis.

But the question still remains unanswered: "Why pain?" C. S. Lewis wrote that pain is God's megaphone through which He shouts to us that something is wrong with our world. What is God trying to tell us through suffering? That our world is twisted because of man's abuse of his freedom. While He does not choose suffering, God does use it to help straighten the bend and draw us back to himself.

Our culture has educated us to believe that we exist solely to be happy. We have assumed that God placed us here as mature creatures in need only of enjoyment. But we are not mature persons. We are all in the process of becoming. Leslie Weatherhead, an English author, saw our existence on this planet as a process of "soul-making." Far more important to God than our carefree existence is our mature Christian character.

Ultimately we have asked the wrong question. We have preoccupied ourselves with "Why do I suffer?" when the Bible indicates we ought to be asking,

"How may I, as a Christian, best respond to my suffering?" The Bible describes suffering as a means of grace.

Paul illustrates the sacramental value of suffering in his "stern" letter to the Corinthians: "I am no longer sorry that I sent that letter to you, though I was very sorry for a time, realizing how painful it would be to you. But it hurt you only for a little while. Now I am glad I sent it, not because it hurt you, but because the pain turned you to God. It was a good kind of sorrow you felt, the kind of sorrow God wants his people to have, so that I need not

come to you with harshness. *For God sometimes uses sorrow in our lives to help us turn away from sin and seek eternal life*" (2 Corinthians 7:8-10, TLB, italics supplied).

While God does not will our suffering, He does allow it and brings good from it (Romans 8:28). Through suffering we become better persons.

I do not claim to have solved the difficult problem of human pain and suffering. I only hope to give some comfort to the sufferers in our world, those valiant souls whose lives are laced with the dark thread of pain. □



ONE of the most famous race horses of all time is one named Man o' War. As a two-year-old, Man o' War had won six consecutive races. Then in 1919 the champ came across a contender appropriately named Upset. For the first time in his life, Man o' War trailed another horse across the finish line.

As is always the case when a champion goes down to defeat, there were circumstances that affected the situation. On this occasion, there was an assistant starter working the gate at the Saratoga race track, and the break from the barrier was delayed for about five minutes. The champ, always nervous at the post, was dancing and bobbing his head, and when the field broke, Big Red was off sideways, fifth in a seven-horse race.

A champion does not give up easily, and Man o' War was no exception to that rule. He made a gallant try to make up the gap. By the time the race reached the halfway mark, the champ had already moved up to the fourth position. He had gained the third position by the time the race was at the three-quarter mark. In the turn into the stretch, he moved clearly into second place. Ten lengths from home and he was "nodding at Upset's saddle girth." Given another

two or three lengths, Man o' War would have been a clear winner. But Upset won by the narrowest possible margin.

You read about that incident concerning this great horse and you would like to think that the upset by Upset never really happened.

You like to think, too, that upsets some great men have experienced never really happened, either. For example Noah! There is a page in his life that we wish had never been written. Also, Abraham—failing in the hour of emergency, prone in the mire of Egypt. There is Jacob with his trickery; Moses with his impatience; and David—that "man after God's own heart"—

by KENNETH L. DODGE

San Pablo, California

upset by the sight of a beautiful woman, tarnishing his

name and writing a black chapter. Elijah, too, was upset and prayed to die.

But—and this is what is most important of all—all of these men, after tragic upsets, went on to win great victories, as did Man o' War one year later, when he upset Upset and all the backers of Upset.

Has some upsetting defeat or discouragement come your way recently? It's up to you to decide how you will handle the defeats of life. No man will go through all of life without meeting defeat from time to time. When it happens to you, don't quit! E. Stanley Jones said that he had adopted as his motto for life, "When life kicks you, let it kick you forward!" How wise and fitting such a resolve!

Remember, too, that no defeat is final unless you choose to make it so. It is often true that we learn far more from a defeat than we ever could or would from a victory. It will help us if we remember that most defeats are only stepping-stones to final victory. □

Remember: No defeat is final unless you choose it so.

A sense of security is one of the basic needs of humanity, but one that is not easily satisfied. It does not necessarily follow that *things* bring security. This is especially so in sanctification. The witness of the Spirit is not evidenced by prosperity, perpetual health, or instant success.

The witness of the Spirit to the second work of grace is not outward until first it is inward. In St. Paul's "Life in the Spirit" chapter (Romans 8), he says the Holy Spirit bears witness with, or testifies to, our spirit of an inner work of grace.

In this sense security results from right relationships rather than ritualistic rules. Deficient dedication always is a deterrent to the inner awareness that one is sanctified wholly. So is disobedience, insincerity, pride, and doubt.

When a seeker after sanctification has made his consecration complete and without reservation, it is most natural for his faith to operate. Faith will not work, however, until all guile is gone. Anything short of an "all on the altar" commitment leaves one struggling and straining. At this point, professing the experience becomes unreal, unsatisfying, and empty.

The phrase "take it by faith" is commonly used in holiness circles, but a person cannot do this if the other conditions are not all met. If his faith is to take hold, it must be planted in the fertile soil of God's capability and man's earnest and faithful availability. This is a step that follows counting the cost and casting our lot with God for whatever the future holds. Most often, prolonged seeking at an altar is not the result of struggling with God but struggling with self.

One thing is certain: God will either sanctify a believer or tell him why He will not, for giving the experience is both His will and delight (1 Thessalonians 4:3; Luke 11:13).

Helps to HOLY Living

Since internal security is the result of relationships, the "rest of faith" is not available until relationships are right. A person once told me that he did not feel that God wanted to sanctify him, though he had sought the experience a number of times. As I became more acquainted with him, I found that it was not God's will that was in question but his will.

In a day beset by anxiety and undefined fears, it is absolutely essential that a believer be rooted and grounded if he is to live a life of victory. The act of faith at the end of proper and complete seeking results in this type of experience. The terrible cost was paid and the experience made available when Jesus suffered without the gate (Hebrews 13:12). The act of sanctifying is the work of God; proper seeking and committing is the work of man.

It has often been asked if entire sanctification can be lost. Since man made his choice to follow the Lord, he can make his choice to cease following

in eternal security

by JOHN W. MAY

Mt. Sterling, Kentucky

him. The witness of the Spirit does not lock us into automatic devotion and service, nor into a non-volitional relationship.

Once the experience has been obtained, it must then be maintained. Internal security is not necessarily eternal. Broken relationships, disobedience, and surrender to self-will will destroy its foundations and bring inner fears. According to the Scripture, perfect love casts out fear (1 John 4:7). The context identifies this as a love relationship with God that must be maintained if we are to have lasting inner security.

After the Holy Spirit came upon the people in the Upper Room, the New Testament says they continued steadfastly. This suggests that it took effort, constancy, and stability in day-by-day decisions. A person can be no more committed than at the moment of entire sanctification, but he must maintain that commitment if he would keep his experience bright.

Internal security establishes a frame of mind in which God is taken at His word, and His will is taken seriously always. It fosters a life in which doubts are dispelled by living relationships with Him. God proves himself over and over, working on behalf of His people, which deepens the sense of security. It makes for confident living, in that right relationships are carefully maintained through daily contact with the Heavenly Father. If we walk with Him, we cannot walk away from Him. If we maintain a speaking relationship with Him, we stay in constant communion with Him. If we as true disciples search the Scriptures and learn from His Word, we deepen the relationship and fulfill our side of keeping internal security alive. □

IN DEATH, NOT DIVIDED



The familiar telephone ring broke the quiet of the parsonage study. It was Saturday evening; the inner quiet of reflection upon prepared sermons for the coming Sunday was shattered by a hesitant voice: "I am sorry to call you, but I think two of your friends have died in an accident at the end of the avenue in which we live." The speaker, a neighbour to the two maiden ladies concerned, continued: "A neighbour has just called in to tell me; they have not been officially identified as yet, but I think it must be correct."

The sound of crying came through the phone and closed the call. The double fatality was hard to take in, for Margaret, 75, and Maggie, 72, were built-in members of the Yorkshire church they had loved and served in every capacity. The previous Sunday they had attended, as always, morning and evening services, rejoicing in the messages of Missionary Sunday. Strangely, the closing thought of the second address (delivered by the writer, a former pastor) was "the last minute may be too late." The message was based upon the story of Lot's wife. Emphasizing the Second Coming, a truth both ladies loved, it pointed out the danger that mercy, prayer, and privilege may be frustrated by reluctant obedience, by "looking back."

Reluctance was the last thing one would associate with two teenage converts who had never looked back. They were wholehearted from the first days of saving grace with a love for prayer, God's Word, and scriptural holiness. Their gladly chosen way of consecration did not bring husband and home for either, but in generous love and watchful care for others they were greatly loved mothers in Israel. Faith drew them together, and mutual esteem and unselfish stewardship led them to establish an hospitable home for fellow members, visiting speakers, and friends. No service was complete without them, and no project went unsupported by them. They were Martha and Mary in temperament, each becoming



Daniel D. Gomes

by ALBERT J. LOWN

Keighley, Yorkshire, England

a blend of both in decades of living and loving. Their church and district cherished them.

The Saturday evening shock to the parsonage was heartrending in its suddenness and finality. The congregation was shattered by the Sunday morning announcement; the district later. As they would have wished, they had gone together without pain or separation, killed outright by a passing car as they stepped from behind a bus in a driving rain. Numbness could not register "killed outright," when they were always ultra careful in crossing any road. But faith and hope knew that if ever

two people were ready for an instant Homecall, it was the "Inseparables."

The Keighley Nazarene church overflowed for the double funeral on the following Friday. Members, townsfolk, those they had taught in Sunday school, ministers and missionaries who had been welcomed in their Yorkshire "Bethany," joined in tribute to the busy hands and restful hearts that Jesus linked as soul and body in the blessed life. God gave a morning of joy for an evening of tragedy and tearfulness.

The empty seats will remind the congregation of lives that did not make denominational headlines. Neither media nor medals touched their walk with God and work in the church in 60 years of giving all. Just two Nazarenes who were lovely and pleasant in their lives, and in death were not divided. The verdict of the coroner's inquest was delayed, but the verdict of all who knew them was, "You could always depend upon them." The verdict of heaven was penned by Paul: ". . . those women which laboured with me . . . whose names are written in the book of life . . ." (Philippians 4:3).

"Remember Lot's wife" was the last text they heard. The last minute for Lot was one of undeserved mercy; for his wife, one of unnecessary delay and doom. It is always too late if unprepared. For Margaret and Maggie, sudden death meant sudden glory! □



CHARLES STENZEL, a 20-year-old boy anxious to join a fraternity at Alfred University, was given half a pint of whiskey, locked in a car trunk and driven around for 15 minutes.

When the boy's hazers opened the car trunk, the whiskey bottle was empty and Charles Stenzel was dead. "Acute alcoholic intoxication," the subsequent autopsy noted.

The case may be unusual, but the pattern of heartache and death in the wake of alcohol is not.

Our society is sick not only because it makes such wide use of a destructive drug called alcohol, but because we condone and glamorize its use, because we commercialize and promote this drug! There is a double sickness upon us: this sickness of alcoholism, and the social, moral, and spiritual sickness that tolerates this social curse.

Alcohol is our nation's number one hard drug by any conceivable standard: its capacity to do irreparable physical damage, its economic impact, its addic-

the general pervasiveness of alcohol in our culture. It is almost everywhere, seemingly all the time. We are becoming a nation where alcoholic drinks are the primary beverages. There is a growing acceptance of drinks before, during, and after meals as "the thing everybody does." With each passing year, more determination is needed to keep one's intake of alcohol at reasonable levels. Not to drink at all is almost impossible for a person circulating in modern American society, although some manage to do that.

One of the fallacies associated with social drinking is the notion that there is a difference in alcohol. Alcohol is alcohol, whether consumed in beer, whiskey, wine, vodka, sake, or pulque, and it always has the same chemical effect upon the human system. The tragedy that can follow the use of alcohol in one drink can follow also the use of alcohol in another drink, if the amount of alcohol swallowed is the same.

The testimony on this subject is overwhelming. Every chief of police in the United States can provide abundant evidence that alcohol is a destroyer.



Daniel D. Gomes

IT IS YOUR BUSINESS!

by MORRIS CHALFANT

Norwood, Ohio

tive qualities, the number of people involved, the relation to crime, the quantities consumed, the number of deaths and injuries, and the threat to young people.

Television's characters "need a drink" when the going gets tough. Its comedies joke about some star's drinking habits. But alcohol is no laughing matter.

With 9 to 10 million alcoholics, there are few of us without a relative, friend, neighbor, or co-worker for whom alcohol is a problem. The economic impact is estimated at \$15 to 25 billion a year in lost time, property damage, health care, police and courts, etc.

Alcohol is involved in 15,000 homicides and suicides annually, 20,000 accidental deaths, plus one-half of all auto accidents and the additional 25,000 deaths they cause. Even 40 percent of the pedestrians who are killed have been drinking.

Crime? Roughly half of all the arrests in the country involve alcohol—some 2 million a year. That's a \$100 million expense item all by itself.

Health? Unlike heroin, alcohol causes irreparable damage to the liver, brain, heart, and other organs. It takes 10 to 20 years from the life expectancy of an alcoholic. Some 20,000 people die each year from alcohol-related diseases.

Outright alcoholism is not the biggest part of the drinking problem. In my opinion, what is worse is

Every patrolman has his own story of fatalities to tell. Every social worker can cite statistics to show that the drug produces social parasites. Every chemist will agree that the drug is a poison, and every pathologist will classify it as a narcotic.

The legalized beverage alcohol traffic stands condemned. Cancer is a piker when placed beside it. No wonder the Bible condemns its use:

"Who hath woe? who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:29-32).

"Woe to the crown of pride, to the drunkards of Ephraim" (Isaiah 28:1).

"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken also" (Habakkuk 2:15).

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness" (Luke 21:34).

"Let us walk honestly, as in the day; not in rioting and drunkenness" (Romans 13:13).

"Woe unto them that rise up early in the mornin'

9 to 11 million alcoholics . . . 15,000 homicide

.. 2 million arrests . . . \$100 million



that they may follow strong drink; that continue until night" (Isaiah 5:11).

"Be not drunk with wine, wherein is excess" (Ephesians 5:18).

Drunkness is clearly denounced in the Bible. In God's Word and in the court of human reason, drunkness is given an irrefutable verdict of "guilty" and stands condemned as a menace to society, an insult to God, and a disgrace to man.

We cannot excuse this terrible thing by saying, "It is none of our business what the other fellow does." It becomes my business and concerns me greatly when I see alcohol destroy the homes of my neighbors. It is my concern when men made crazy by alcohol race down the highway in a powerful machine capable of killing and maiming people.

It is my business when I see young men and women behave like beasts, and in a minute of madness commit sins which they and society will pay for eternally. It is my business when my property is destroyed and my income heavily taxed as the result of the destructive power of this tool of Satan. No Christian can wash his hands of this problem by saying, "It is none of my business."

The Church shares the commission of Jesus "to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed. . . ." A Christian cannot remain on the fence on this matter; he must decide whether he is for this traffic or against it.

A letter in the newspaper was written by an unhappy woman who complained that her husband thought it funny to make her pet cat drunk by getting gin in its milk. The woman complained that the cat would dance like mad, stagger around in circles, and finally fall into a heap in the corner and sleep it off. Besides this, the cat was losing its hair because of its drinking. Readers denounced the husband and suggested various degrees of punishment for a man who would be so cruel. Give a man liquor and you are considered mature. Let an animal get drunk, act foolish, and fall over in a stuper, and people scream their heads off. Let a man do the same and we ignore it. It's inhuman to give liquor to an animal, but it is regarded as proper to give it to sons, daughters, business associates, and friends.

WHAT DOES THIS TELL YOU ABOUT OUR SOCIETY? □

MY HEART

*My heart believes
That God forgives
My ev'ry sin
And heals me
From Adam's hurt,
And helps me when
I blunder so
By actions of
The human sort.*

*My heart cares much
For Father God
And friend and foe
And folk who locate
In between,
Surprising me
With selflessness
I had not known
Until God's grace
Was given me
Because of Christ.*

*My heart looks up,
Filled to the full
With patient hope
Because I know
Whose child I am
And that my God
Will stand by me
In gain or loss
Until that day
I stand redeemed
Before His throne
In heav'n above.*

—J. KENNETH GRIDER
Nazarene Theological Seminary
Kansas City, Missouri

the editor's STANDPOINT

HOME MISSION CHURCHES

Home mission churches require a hardy breed of preachers and laymen, for their foundations are laid with prayer and sacrifice.

Growth is not always swift and rarely is it easy. The early days of nearly every local church were days of hard work, earnest prayer, faithful witnessing, sacrificial giving, and joyful fellowship. The rigors of the task bonded the people together in supportive love.

My home church had such a history.

A group of earnest people began worshipping at the home of a preacher, Bert E. Wheeler (my wife's father). From the district they secured a worn and torn tent, stretched it out on a vacant lot, and godly women repaired the damaged places by hand.

A meeting was held, people were saved and sanctified, and a new Church of the Nazarene was organized.

Before long a modest frame building was erected, and a parsonage beside it. Brother Wheeler and those loyal Nazarenes won the respect of the community. Unsaved men joined with the men of the church to put up the buildings.

God was gloriously and powerfully present. People were "rousingly converted," as Dr. Godbey used to put it. Miracles of healing occurred in the prayer and fasting services. Holiness was the distinguishing theme of hymns, sermons, and testimonies.

There wasn't a rich person among them—all were plain, hardworking people. But they poured their love, money, and labor into the church and got blessed doing it.

That group of believers became my first spiritual family. I will never stop being thankful for what they meant to me. My own ministry across the years has been an extension of the life and faith and influence of that church.

And that's the kind of story behind most of our churches and our members. Home missions is a crucial task, vital to the winning of souls, to the growth of the church, and to the replenishing of the ministry. Surely every Nazarene will support home missions! □

LOVE THY NEIGHBOR!

Last November I had the privilege of preaching in revival services at Eastern Nazarene College and the campus church, Wollaston Church of the Nazarene.

While I was there Dr. Richard Howard, chairman of the religion department, gave me a copy of Joseph Agar Beet's commentary on *Romans*. This book has been out of print for a long, long time and copies are scarce. What a precious gift, and what a precious friend!

Since receiving the book I have read it through with great benefit and blessing. I wanted to pass along some of that benefit to those who read this editorial.

In *Romans* 13:9 Paul reminds us that all the commandments dealing with person-to-person relationships are "comprehended in this saying, namely, Thou shalt love thy neighbour as thyself."

Loving your neighbor is a tremendous challenge, isn't it? Like many of you, I'm sure, whenever I read that commandment I am tempted to cry out, "But Lord, have You looked over some of my neighbors?" Some

of them are not easy to love, and such unselfish love is not native to fallen mankind!

Well, Beet has this helpful comment: "The words, *Love thy neighbour as thyself*, since they are an expression of God's will concerning us, and since they bid us do something altogether beyond our power, are virtually a promise that God will realise in us what He here commands. Our love to our fellow-men is God's gift to us, wrought in us by spiritual union with Him who loved the world and died to save it, through the agency of the indwelling Spirit of Christ. Like all gospel blessings, it is given to all who believe the promise, i.e., in this case, the promise implied in the command; and when they believe it. Therefore to us the words here quoted are no longer a law, but a part of the Gospel."

The command becomes a promise! Jesus, who already loves my neighbors, will live in me by His Spirit. And the Spirit of Christ enables me to love my neighbor as myself! I can hear the command as good news. That helps me greatly. □

Below is a guest editorial by Dr. Raymond Hurn, executive director of Home Missions. New directions in Home Missions hold exciting prospects for our future. We want you to hear about them.

OF SPIRITUAL GIFTS AND FALSE ASSUMPTIONS

As we press on toward our denomination's Diamond Jubilee birthday (75th) in 1983, some preoccupation with old age may be appropriate. Aging institutions, like humans, usually show definite signs of "hardening of the arteries" by their 70th birthday. Unless new blood begins to stir within the old body, the established structures are maintained more and more for the benefit of the comfortable membership, rather than for those the founders may have wished originally to serve.

Our early growth was explosive. Other denominations still look upon the Nazarenes as a bit of a phenomena, due to the rapid doubling and quadrupling of membership and churches during the first 60 years. Although we have not changed our evangelistic priorities, some inertia of institutionalism has begun to show up here and there.

Nazarenes have been proclaimed number six among all U.S. denominations in distribution of the Nazarene presence throughout counties of the United States (Glenmary Research Associates). This is due to rapid church extensions into 5,000 places in North America. 1980 finds us with many people and growing affluence, but in a highly complex social environment where 43 percent of the people are from a non-Anglo culture.

The stirrings of a religious movement are still within us. We praise God for that! Recent intentional rapid planting of new churches by local church sponsors is one of the most hopeful signs of the last 25 years.

A united prayer crusade will be needed first of all to effectively confront the increasing complexity of our task.

Change is the name of the game. Since older bodies find it extremely difficult to change, there may be some significance in the fact that some changes are being tolerated today in the Church of the Nazarene. Three basic changes are taking place.

1. For the first time in history we have reversed the process of setting goals. The district boards and committees have set goals for new churches and membership gains for the coming quinquennium. And can you believe that "your" goals out there are far higher than "we" here at Headquarters would have had the courage to set *for you*?

2. Second, we are changing the assumption on ownership of the church planting process. Instead of institutionalizing the start of new churches in the office of district superintendent, the local churches are permitted to become primary agencies in the starting of new churches.

3. Third, and perhaps more significant than all else, we are moving on a denomination-wide basis toward the discussion of spiritual gifts with the hope that thousands of laymen will become equipped in "finding" their own ministry.

We need 10 percent in outreach. The diagnosis of hundreds of Nazarene churches reveals that seldom does any church have 2 percent of the membership assigned to weekly outreach tasks. We believe, on the other hand, that at least 10 percent of our members have the recognizable spiritual gift of evangelist. They can and should be deployed weekly in personal evangelism, calling on prospects, follow-up of visitors, door-to-door canvassing, etc. How can we be content with 2 percent (10,000) or less of our members doing weekly outreach while 35 percent serve the maintenance functions (e.g., teaching, ushering, accounting, supervising, performing), leaving a whopping 63 percent as consumers?

The difference in success or failure as a religious movement could pivot around our ability to deploy an increased percentage of unpaid outreach workers who have been released from maintenance functions. Ten percent in outreach would deploy an army of 50,000. (A church of 75 members should have 7 persons assigned to outreach tasks.) The maintenance workers will then be needed in larger numbers than ever before, as they offer "giftedness" of hospitality, serving, encouraging, and teaching to nurture new Christians.

1980 is the year for each member to discover, develop, and use his or her spiritual gift in a definite ministry. Do you know your spiritual job description?

There are some things that I hope will never change. Faithfulness to God's Word, warm hearts to do evangelism, friendly people, and united, fervent prayer should always be our hallmark even when methodologies are changed. □

—Raymond W. Hurn

SALVATION may be pictured as a channel that passes between the jagged rock of dependence on Scripture alone, apart from moral changes in one's life, and the yawning whirlpool of trust in experience alone, even when experience does not agree with Scripture.

"God said it, I believe it, that settles it!" The half-mark of those near the rock, this phrase is dangerous when the word "believe" is used merely intellectually, and means less than reliance upon and total submission to Jesus Christ as Lord and Savior.

"What a thrill I feel when I get . . ." is the common testimony of those near the whirlpool. Valid and positive as thrills may be, this emphasis, when extreme, deludes thousands who lay claim on all the Bible's promises of "deliverance" and at the same time ignore demands for discipline and discipleship.

The fact is, many thousands of people are shipwrecked on the rock of unfounded, ungrounded "faith" in the Bible—faith that is not really faith, being unmixing with obedience. Many thousands more circle endlessly and uselessly in the whirlpool of unscriptural experience, with "happiness" and "feeling" as ultimate goals.

By our natural temperament, or through our local church's influence, most of us tend to favor one side or the other of the Life Channel that flows between the rock and the whirlpool. But what is unfortunate, we find it easy to look with suspicion on those we see as near the other extreme. "They" are legalistic, even formal. Or, "they" are overemotional, even fanatic. But the fact of the matter is that there is some latitude for difference (even though the safer water may be closer to the rock). And the fact of the matter also is that we must recognize the valid tension that defines real life in Jesus Christ. Trust in the Written Word must be manifest in a changed lifestyle. Truth must again become incarnate in the way that we, as Christians, live!

As popular as the term "born again" may be, it still is difficult to define. And whether or not we want to, we who profess to be born again are defining the Life Channel of salvation by the way we live before those who are unsaved. With our lives we must demonstrate to a lost world, a world that is hearing extremes of all kinds preached in the name of being "born again," that LIFE lies between the rock and the whirlpool.

Acknowledging scriptural truth is never enough! Jesus made that clear (John 5:39) when He told His adversaries that while they thought that in the Scriptures they would find life, the Scriptures actually exist solely in order to testify of Jesus, to reveal Jesus to those who seek Him! He, himself, is the Source of our life!

And yet the life-experience must be totally scriptural! It can never just be "free-form" . . . some mixture of reformation and/or exotic experience. Being "born again" *always* involves (1) justification (Romans 5:1), or the forgiveness of sins; (2) regeneration (2 Corinthians 5:17), or a new life with new appetites and growth patterns; as well as (3) adop-

THE ROCK AND THE WHIRLPOOL



Donald L. Olson

by RUSSELL METCALFE

Wollaston, Massachusetts

tion (Romans 8:15), or being "at home" with God the Father and His family.

Any experience, no matter how thrilling or "liberating," that does not involve facing squarely the sin problem; that does not exhibit spiritual hunger and growth, especially hunger for the Word of God; that does not enjoy a growing relationship of love with God and His Church, is not really safely in the Life Channel.

As we simply trust God's Word and unreservedly submit our wills to God's will we find that a sure Hand keeps us in the Life Channel. Beyond our understanding—deeper than our emotions—our faith tells us that we can trust this Christ of the Bible, this God of integrity! And safer, even, than our best understanding of our dearest doctrines, and more satisfying than our highest emotional high, the Presence guides us better than we know between the rock and the whirlpool. □

Beaverton Church Will Start 15 New Nazarene Congregations in 1980

When Raymond W. Hurn, executive director of Nazarene Home Missions, heard that Beaverton, Ore., was going to start 15 new churches, he picked up the phone to get the details firsthand from Beaverton Pastor Marlyn Anderson. Here is the transcript of that telephone call.



INTERVIEW WITH THE PASTOR At Beaverton, Oregon

HURN: Is it actually true that the Beaverton, Oregon, Church of the Nazarene has voted officially to start 15 new churches in the year 1980?

ANDERSON: Yes, that is true.

HURN: How does your district superintendent, Dr. Carl Clendenen, react to this kind of vote?

ANDERSON: The last time I saw him he was grinning rather broadly. For years we have been developing a plan to impact the most heavily populated areas of our district, and we feel that the time is just right for us to do this. It fits right into the general plan of our district in planting churches.

HURN: Do you really think the district superintendent is comfortable in having you take the initiative to start all of these new churches?

ANDERSON: Not only is he comfortable — he is delighted. If it weren't for his openness it would not be possible. He has been so very open in his relationship to the local churches that we, with confidence, can launch programs like this.

HURN: Many pastors of big churches are hesitant to be aggressive in this area for fear of

being misunderstood, either by the district leadership or by others. Apparently, in Oregon, you have developed a system of permissions that makes such outreach possible, and I think that is absolutely super.

ANDERSON: So do we, and I just thank God that there is a feeling here that makes us all feel that we are a team and are working together for one common goal — to get the gospel to as many people as rapidly as possible.

HURN: You have long been active in district leadership. What district positions do you presently hold?

ANDERSON: I am on the District Advisory Board, the District Home Mission Board, the Church Properties Board, the Board of Regents at Northwest Nazarene College, and the District Board of Orders and Relations.

HURN: You must be very much a part of district planning — does the proposal to start 15 churches relate to the Oregon Plan of Launching churches?

ANDERSON: Oh, yes! We're not moving out unilaterally with the program, but this is part of our district program. Of course, as you probably know, our plan definitely eliminates the possibility of the



**Rev. Marlyn
Anderson**

**“We are
a team...”**

BEAVERTON

district coming into a church's territory and setting up a plan of church planting. We invite the district to participate with us, so it goes from the local to the district, not from the district to the local.

HURN: Let's talk some more about the church at Beaverton. I see in the district minutes an impressive array of statistics, such as 600 members, 1,200 enrolled in Sunday school. How are you accomplishing this with your present property?

ANDERSON: The church has grown until all of the facilities are taxed. We are having Sunday school in private homes, in restaurants. We have midweek services in a public school as well as our own church facilities. We are in double services in Sunday school and in worship. Attendance is about 650 at worship with Sunday school running about 10 percent less.

HURN: Do you plan a major expansion as well as 15 new churches?

ANDERSON: Yes, we do, and we now have a tremendous possibility for expansion. God willing, we will begin construction in April by beginning Phase One of the four phases of our master plan. The first phase will be a worship center that will seat 2,400. That does seem ambitious, but I look back just 15 years ago when our present church was built. It was designed to accommodate five times the number of people that were then attending our church. So we really aren't that far out in faith.

HURN: What is the dollar amount of the improvements that you plan in April?

ANDERSON: Two million, seven hundred thousand dollars.

HURN: Knowing how well organized you are in all your efforts, I am sure you must have had a carefully designed rationale for this plan of church planting. What is that?

ANDERSON: We think it is a behavioral demonstration of obedience to the commands of Christ relative to the lost. Really, there can be no serious debate relative to taking the gospel of Jesus Christ

“No existing church could grow large enough or fast enough to impact the present population...”

to the lost. Christ commands and we must be obedient. The love of Christ, His example, and His command compel us to seek the lost around us. So this project furnishes Beaverton Nazarene with a track to run on as it demonstrates obedience.

HURN: Why did you feel such a sense of urgency about the Beaverton/Portland area?

ANDERSON: Beaverton is a suburb in the Southwest Portland area. We are located in Washington County, which is a part of the metropolitan Southwest Portland area. It represents the largest population base for church planting, and also is the fastest growing county in the state of Oregon in terms of the total number of new people. It also has the highest population to church ratio on the Oregon Pacific District, or in other words, the percentage of people attending church in Washington County is the lowest of the counties on our district. We do believe that within five years we will again tax the facilities of our new church, but we also believe that no existing church could grow large enough or fast enough to impact the present population potential.

HURN: How did the board members react?

ANDERSON: I think they were shocked that I took so long to bring it up and let them have the opportunity to respond. There was an immediate, wholehearted response to it. I frankly asked that they just think about it and pray about it and told them that I had been thinking about it for many, many weeks, and that they ought to have the

“there has to be a cooperative spirit of evangelism...”

same opportunity. Their response was, "Pastor, we're way ahead of you. We've been waiting for this moment." They unanimously and enthusiastically adopted the plan.

HURN: Now Brother Anderson, it has often been said that there "ain't no free lunch" — what is in this for the Beaverton, Oregon, First Church?

ANDERSON: I think it is going to be a very positive benefit to us. If I didn't think so, I don't suppose we could get involved. Our studies seem to indicate that whenever a church reaches out with the gospel, it also grows. We're tremendously interested in involving more people in the gospel; we think that is going to have a very positive result in our growth also.

HURN: Won't the Portland area pastors be threatened?

ANDERSON: The pastors on the east side of the Willamette River, which runs right through Portland, are already in study as to how to impact the city. I sat down with Pastor Alan Rodda of Portland First Church. They are in the process of completing a beautiful new facility in the west hills of Portland, literally overlooking Beaverton. I explained to him our decision and without hesitation he said to plant churches anywhere I wanted, that there was no competition, and that it would do nothing but advance God's kingdom. There are only two churches of the Nazarene in Washington County, Beaverton and Hillsboro; and Hillsboro is presently sponsoring a church in the neighboring town of Forest Grove. So we have nothing but cooperation.

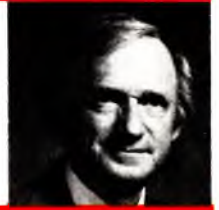
HURN: How will you pick these new pastors and who will make the decisions about pastoral selection?

ANDERSON: District Superintendent Clendenen and Pastor Kent Anderson of Eugene First Church have already visited the campuses of Nazarene Bible College and Nazarene Theological Seminary to explain the Oregon plan to graduating seniors and to advise them that Beaverton plans to sponsor as many new churches as possible in 1980. In mid-January I will accompany these men to both campuses and interview interested prospective planters relative to coming to Washington County. Beaverton Nazarene will sponsor them and we will be responsible for them. In turn, the planters will be responsible to us as the administrative church.

Naturally, it isn't going to be possible for me to give a large amount of time and attention, so we plan to bring on a project coordinator/supervisor, and possibly a trainer. One person could handle both positions, but at the present time, we think we will have two such individuals. Ideally, and we're praying about this, these people will be from our own church. If that does not become possible, then we'll go to the district with our need.

I also believe we are ideally suited currently to

"Whenever a church reaches out with the gospel, it also grows..."



help these new pastors, in that our local church is heavily involved in discipling. We have about 12 different discipling classes each week. These people are being trained to be teachers and are excited about the possibility of sharing with these new church plantings. Such people live in every

Dr. Don Owens, Dr. Donald McGavran, Dr. Raymond W. Hurn, discuss church growth.



"It is very important for every congregation to have a daughter congregation..."

Dr. Donald A. McGavran, founder of what is called the "church growth movement," met with Nazarene scholars in Boise, Ida., December 11, to discuss the "convictional basis for church growth."

Dr. McGavran told the scholars he believed that "church growth rests, beyond a shadow of a doubt, on people accepting Jesus Christ as their personal Lord and Savior, yielding their lives to Him, surrendering to Him, becoming His people."

For that to happen on the scale required by our population, he said there must be the planting of many new churches; and he added, "The churches which have the best chance of planting other churches are themselves growing churches.... It seems to me that it is very important for every congregation to have a daughter congregation.... There are barren churches just like there are barren women; they've never had a daughter church; they're not pregnant now; they don't intend to get pregnant. They are barren. We've got to turn that around so that the average church realizes that part of its job, if it's going to be true to the Scriptures, is to reach out and plant."

"Most Productive Pastoring I've Known..."

BEAVERTON

community in which we're going to plant a church. So we feel that we are uniquely situated to give these church planters vital assistance.

HURN: When do you anticipate that this select group of "shock troopers" will hit the Portland suburbs?

ANDERSON: We are looking forward to introducing them to our district assembly in May. From there they move to the Beaverton area upon graduation from these institutions.

HURN: I'd like to be a part of an exciting venture like this. What can we do to help you?

ANDERSON: Probably we'll be leaning on you quite heavily for all the help and advice you can give us. It is very reassuring to know that you want to help.

HURN: Is there a final word for our church at large?

ANDERSON: It doesn't just happen by itself. There has to be a cooperative spirit of evangelism characterizing the district. Together with the Home Mission Board, we developed plans over a five-year

period that eventuated into what we know as the Oregon Plan. Without that, this could not be happening here in Beaverton. This is not unilateral action, but cooperative action with the entire plan. I'm not sure that every church could do this every year, but with the background like we have here, it does make it possible to take advantage of an opportunity when it comes. Opportunities come when we are ready for them. I do hope that the action of the Beaverton Church will be an encouragement to other churches of our denomination.

To me, after 37 years in the ministry, I am now experiencing the most exciting kind of productive pastoring I've ever known.

"Opportunities come when we are ready for them..."

Every City Could be a Harvest Field

The city waits for no man; it does not wait for God.

Five years ago the General Board approved designation of the year 1980 as "The Year of the City."

In those years "the city" has increased its domination over the "American Way of Life."

Everything that could have been said about the city five years ago can still be said today with added urgency.

Crime abounds; life is cheap.

The city environment chokes on its own exhaust.

There is a brutality that only the brutal can deny.

Here and there a candle is lit against the urban darkness.

Mostly during 1980 we will be looking for these candles to lift them high and let the Christian world know that the city can be penetrated for Christ.

We could write of all these "candles in the dark" and more, and we will as the year progresses, but that would be building a wrong impression here.

The fact is, the city has never been darker.

Death thrives in Satan's cauldron, but the city needs life. That's where the Church of the Nazarene comes in — that's where Christ came in: "I am come that ye might have life, and have it more abundantly."

And that's why we have a Year of the City in 1980.

It will take many candles to change the picture we have just painted. Maybe you hold one of those candles. If so, 1980 could be **your** Year of the City.



PLANT URBAN CHURCHES



THE SECRET IS OUT!

by LOLA M. WILLIAMS

St. David, Illinois

WHO AMONG US has not had at least one secret exposed in our lifetime? Even the best kept secrets have a way of being unmasked. In recent years, several of our nation's top politicians have had the skeletons in their closets discovered. The Bible is full of stories of secrets being made known; King Saul and his bleating sheep, David's double sins of adultery and murder, and Ananias and Sapphira trying to lie to the Holy Ghost, to name a few.

Children start early in life practicing the art of deception. By the time they are old enough to talk and walk, they'll try to cover their wrongdoings.

Sometimes a secret is kept to avoid embarrassment for all concerned. Its discovery can be bitter-sweet. A minister friend of ours was to be guest speaker at a certain church. He was invited to have supper with the pastor's family before the evening service. While at the table, he helped himself to one of the fluffy biscuits, only to discover a long, black hair extending from it. Not wishing to embarrass his hostess, and not wanting to eat the biscuit, he furtively wrapped it in a clean white handkerchief, and stuffed the whole thing into his coat pocket.

Later that evening as he was preaching, he got excited over one point in his sermon, and without thinking, reached into his pocket and jerked out his handkerchief. The offending biscuit, black hair intact, tumbled out, rolled off the platform, down the aisle, and stopped at the feet of the amazed pastor's wife. The secret was out!

Occasionally a secret will be disclosed by personal confession out of fear of being discovered. Seventeen-year-old Sandy was not going on vacation with the rest of the family because she had to work. They left one of the cars for her use. A few days later she was running late for work, tried to make up for it by speeding, and ended up getting a ticket.

It came out in the newspaper. She was so afraid someone would tell her folks that she confessed as soon as they got home. The irony of it was that no one ever said a word to her parents. She was still relieved to have it out in the open. Thomas Jefferson

said, "Honesty is the first chapter of the book of wisdom."

Perhaps the worst kind of secret to be unveiled is where someone has deliberately and willfully practiced deceit, while claiming to be a follower of God. Bert (not his real name) seemed to have a vibrant Christian witness at first, but it was not long before he became critical and bitter against the people of the church. Finally he left the church in anger, but still professed to be a Christian.

The church had taken a strong stand against smoking, on the grounds that it is harmful to the body, and no one has the right to harm the temple of God. Before Bert and his family left the church, he often testified that he had been completely delivered from the tobacco habit.

Some of the people from the church had gone to the pastor and told him, in confidence, that they were sure they had seen Bert still smoking. The pastor had reason to agree, but wisely kept his counsel. He prayed about it, and decided that the Lord would take care of this man in His own way, and in His own good time.

Sometime later, the pastor drove up to a filling station to get some gas, and he happened to notice Bert's car there. Then he saw Bert inside the station putting some coins into a cigarette machine. He reached down to get the cigarettes, tore the paper off the outside, and selected one from the pack. About that time he happened to glance outside and saw the pastor watching him. He turned his back and shoved the cigarettes deep into his shirt pocket. Then he marched outside directly to the pastor's car, where he began to find fault with individuals from the church.

The pastor listened for a while, then quietly asked, "Bert, what about those cigarettes in your pocket?" Bert flatly denied it, even though he had been caught in the very act.

Some may be successful at keeping a thing hidden from others, perhaps even from their own family. They might manage to carry their secrets to their graves, but what has been accomplished? God knows! He sees all, hears all, knows all! He even knows a person's thoughts. Someone aptly put it, "You can fool all the people some of the time, some people all of the time, but you can't fool God anytime." God's own word tells us that ". . . God shall judge the secrets of men . . ." (Romans 2:16). □

ELMER SCHMELZENBACH and I found eight very tired old African men wearily trudging along the sand road under a broiling Transvaal sun. We stopped the old GMC pickup truck to offer them a ride and found that we had to assist them into the truck. They had walked some 90 miles from the cool mountain town of Sabie, down into the hot, dry, dusty lowveld. They were nearly worn out and had about 40 miles yet to go. We could carry them all but the last few miles on our own journey to repair a water pump engine.

As we arrived at our turnoff, Elmer drove off the road into some shade, stopped the engine, and got out saying, "I want to talk to these men." We all sat down in the shade of a marula tree. After the courtly and involved introductions and greetings common to these ultrapolite people, Elmer spoke to them in Zulu about Christ's love for them. These men listened with the grace and intent interest an African applies to a personal communication. This message was well aimed, and it hit the target. They heard. After Elmer's prayer for them, there was another expression of their never-failing courtesy in their farewells. Then there was silence. The next response of these "unlearned men" etched itself indelibly on my mind and heart. The men arose from the shade and stepped out into the road to complete their journey. But instead of resuming their previous walking and talking as a group, they walked off in a single file with about 20 feet separating each from the other. They were silent, no words, only the quiet shuffle of bare feet in the sand of the road.

I was stunned by their action. When I turned to Elmer for an explanation, with tears in his eyes he said, "Those are my people." "But," I asked, "why the single file?" Elmer explained it was their own way

of saying that what we have shared is so precious to us that we want to preserve it and appreciate it for a while in our own thoughts. They did not want to destroy the spirit of our communication with idle chatter. Later they would talk it all out. What they didn't say was so beautiful, so powerful. I am still overcome.

James 3:8 says, "But the tongue can no man tame." These words haunted me for years, because they spoke so powerfully of my own situation. One day, however, the power of God's love zeroed in on my need and through His Word He said, "But all things are possible with Me." All things! Even the control of my tongue! Oh, wow! No longer the fear and remorse—only hope and glory. For in God's control my tongue—even my own tongue—becomes a tool of blessing. Now the fire it kindles consumes fear, hate, doubt, and establishes the flame of light and the warmth of love! Hallelujah!

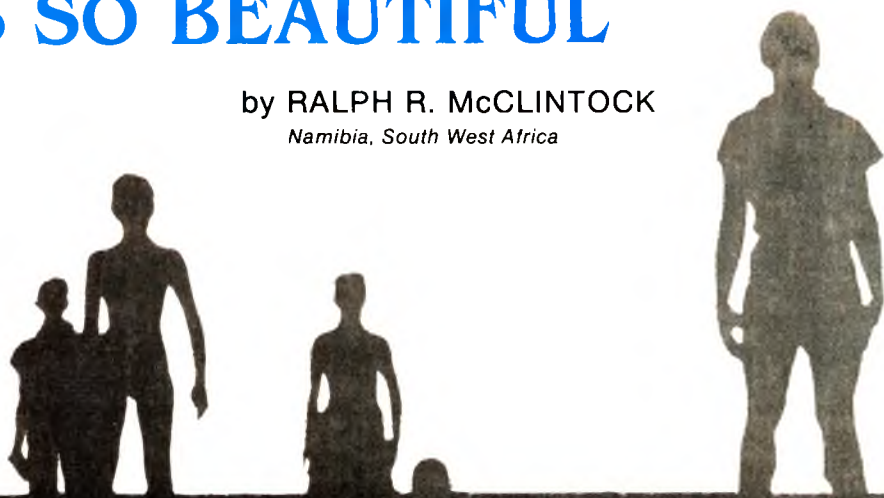
We all know the pain inflicted by an uncontrolled tongue. We know its power. But have we considered the power of a God-controlled tongue? Now to blow your mind—consider an entire denomination of God-controlled tongues! We enjoy our reputation for preaching truth and for giving our tithes and offerings. O God, that we Nazarenes should also enjoy a reputation for God-controlled tongues! The "Nazarene grapevine" would become a powerful instrument of peace, love, mercy, and joy. Doesn't this grab you?

With God all things are possible! O God, give us a consuming hunger for a church of God-controlled tongues. God offers us the Holy Spirit as an on-board guidance system. It's all there for us, if we will submit to His guidance. Think of it! What a reputation! Think what will be accomplished! □

WHAT THEY DIDN'T SAY WAS SO BEAUTIFUL

by RALPH R. McCLINTOCK

Namibia, South West Africa



IN THE NEWS

PEOPLE AND PLACES

Lieutenant Colonel Don L. Newell of Lake City, Fla., recently received the Florida Commendation Medal from the Florida National Guard for exceptional meritorious service while serving as chaplain, 153rd Engineer Company, from April, 1971, to date.



The announcement reads: "Lt. Col. Newell distinguished himself as a professional soldier in the manner in which he has been self-sacrificing to provide Christian guidance to the company during weekend training assemblies and during annual training periods. Not only has he provided spiritual inspiration but has been a personal friend and respected counselor to many, many members. He has a better record of attendance than some obligated members. He has spent many non-duty hours in service to all of us and the community. Lieutenant Colonel Newell has always presented himself in an exemplary manner to juniors and seniors."

Colonel Franklin M. Persons, director administration, signed the order. □

NAZARENES PROVIDE LEADERSHIP TO INTERFAITH ARCHITECTURE CONFERENCE

James Couchenour, president of Cogun Industries and the Association of Nazarene Building Professionals, was one of the leaders of a regional conference of the Interfaith Forum on Religion, Art, and Architecture held recently in Kansas City.

Couchenour conducted a workshop entitled "Coping with Costs."

Personnel at the conference represented various faiths.

Representing the Church of the Nazarene on the steering committee were Paul Spear, executive administrator of Nazarene Headquarters; and Harold Allen, coordinator of General Church Loan Funds.

The *Church Building Sourcebook*, edited by Nazarene architect Ray

Bowman and printed by the Nazarene Publishing House, was on sale and a number of copies were sold to representatives of various religious denominations.

Approximately 160 persons attended the conference. □

Thomas V. Schriber, a member of the Valley Center, Calif., church was recently appointed as the assistant superintendent of the Building and Safety Division of Los Angeles County. This is the third largest building and safety organization in the United States.

Mr. Schriber received his BSCE in 1966 from the University of Southern California and started to work for L.A. County as a civil engineering assistant in July, 1966.

He married Evelyn Walker, a 1965 graduate from Northwest Nazarene College, in 1967. They have three children: Mark (11), Craig (5), and Sherilyn (4).

Tom and his father, George R. Schriber, comprise Schriber & Associates, which has drawn various church plans in the past few years. Tom was a member of the steering committee for the Association of Nazarene Building Professionals and is the secretary-treasurer of the Southwest Zone of the ANBP as well as membership chairman for the national association. □



Pictured are four generations of Nazarenes at the Chanute, Kans., First Church. Shown (l. to r.) are Mrs. Florence Hummer (great-grandmother), Mr. and Mrs. Vernon D. Borrer (grandparents), Nelson and Teri (Wyatt) Borrer (parents), Mr. and Mrs. D. L. (Hummer) Wyatt (grandparents), with Nicholas Earl Borrer at his dedication.

Alden E. Sproul became chaplain of the Cancer Care Unit at Lutheran General Hospital, Park Ridge, Ill., on February 18. He recently completed a year of advanced clinical pastoral education at Baptist Memorial Hospital in Kansas City. November 12, 1979, the American Protestant Hospital Association granted Alden membership in the College of Chaplains.



He graduated from Nazarene Theological Seminary in May, 1976, and he engaged in ministry with 3,000 senior adults as chaplain in a retirement community. Since November, 1976, he has also served as a member of the National Hospice Organization on the Standards and Accreditation Committee.

He presently serves as a member of the Advisory Committee to the Board of General Superintendents on chaplaincy services. □



The Book Committee of the Church of the Nazarene is responsible to the total church and its members are elected by the General Board at the beginning of each quadrennium. The committee and those from the publishing house involved in the publishing program were photographed at their 1979 year-end meeting, which was the 14th meeting of the quadrennium. In excess of 240 new book titles were approved and published or scheduled for publication during that period. Pictured (l. to r.) are: Betty Fuhrman, Dr. Fred Parker, Dr. John A. Knight, Dr. Arnold Airhart, Dr. H. T. Reza, Dr. T. C. (Jack) Sanders, Kathryn Johnson, Dr. Paul Cunningham, and M. A. (Bud) Lunn.

RETIRED MINISTERS EXPRESS THANKS

Recently, the Department of Pensions was flooded with mail from members of the Pension roll who were expressing their gratitude for a church that cares. Dr. Dean Wessels, executive director of the Department, reports that throughout the year it is not unusual to receive many notes thanking the church for providing "Basic"

Pension to retired ministers and widows of ministers. However, the recent flood of mail arriving in one day was overwhelming.

The "Basic" Pension program was born in 1971, and since that time, five raises have occurred. Today, over \$200,000 is mailed out each month. There are almost 2,000 Nazarene ministers and widows of ministers now depending on a monthly check from



Dr. Dean Wessels (*seated*) shares mail response with visitors Rev. Chuck Millhuff (*l.*) evangelist; and Dr. Lyle E. Eckley (*r.*), retired district superintendent.

the Department to supplement their Social Security income. All this is made possible by nearly 5,000 congregations participating in the payment of the Pensions and Benevolence Budget. Everyone has reason to be thankful that the denomination average for payment of this budget reached the highest percentage ever this past assembly year—93.38 percent! □

SUNBELT SEMINAR PLANTS SEEDS FOR NEW CHURCH DEVELOPMENT

Over 130 people, including 14 district superintendents and lay or ministerial participants from 23 districts, met January 8-10 in Orlando, Fla., for a Sunbelt Church Growth Seminar sponsored by the Florida Central District.

Florida Central District Superintendent Dr. J. V. Morsch said that the seminar was sponsored so the sunbelt church leaders could get firsthand information about the pioneer effort in rapid intentional church planting now under way on the Oregon Pacific District.

Presenting lectures and reports were Dr. Carl Clendenen, district superintendent of the Oregon Pacific District; Rev. Kent Anderson, pastor of Eugene First Church and spokesman for the Eugene-Springfield Project; and Dr. Raymond W. Hurn, executive director of the Department of Home Missions.

Dr. Clendenen told the seminar participants that on February 10 the Oregon Pacific District would simultaneously organize 10 new Churches of the Nazarene—firstfruits in a budding religious movement to recapture the vitality that characterized Nazarene evangelistic outreach in its beginning days.

One dramatic segment of the semi-

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FEBRUARY-MARCH 1980

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your CST director or pastor.

nar program was devoted to "impacting Sunbelt cities."

Participants felt touched anew by the hand of God as C. R. Smith, from Orlando, Fla., spoke of how he, as a Nazarene layman, had discovered and developed his unique ministry among black youth in Orlando.

Smith was a white businessman in the black community who became so concerned with the problems of his neighbors that he organized the Tom Skinner Clubs to minister to black teenagers.

The Tom Skinner Clubs now operate under an interdenominational Board of Directors. The ministry includes the Tom Skinner Home.

He became so involved in the Tom Skinner ministry that he closed his appliance sales business to devote full time to the ministry.

Smith was instrumental in the salvation of at least one of the minis-



Dr. J. V. Morsch, district superintendent of the Florida Central District and host for the seminar, introduced C. R. Smith for his part in the seminar.

ters attending the seminar—Rev. Charles Johnson of Meridian, Miss., pastor of the largest Sunday school on the district and recently elected member of the District Advisory Board.

The Department of Home Missions has been invited to assist in similar seminars in New York City, March 5-7; and Little Rock, Ark., April 15-16.

Details are being worked out by the hosting districts and the Department of Home Missions. For information, write to Dr. Raymond W. Hurn, executive director of the Department of Home Missions, 6401 The Paseo, Kansas City, MO 64131. □



Hands clasped in prayer have become symbolic of church growth seminars in the Church of the Nazarene. Almost every time such a seminar is held, it is characterized by a season of earnest prayer for the lost.



Among the 130 participants in the Sunbelt Seminar were 14 district superintendents. Four are pictured listening to a lecture—Rev. Talmadge Johnson of Mississippi District, Rev. Paul Mangum of Philadelphia District, Dr. M. V. Scutt of New York District, and Dr. Roy Carnahan of Washington (D.C.) District.



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DR. FISHER HEADS POINT LOMA COLLEGE DEVELOPMENT

Dr. Clifford S. Fisher has been appointed assistant to the president for development. He officially began services in this area February 1. Dr. Fisher has been serving as associate professor in the Department of Philosophy/Religion at PLC. Until this year, Dr. Fisher was director of the Summer Ministries program. He was responsible for developing the new Youth Ministries Certificate Program at the college.



He has pastored churches in Hermosa Beach, Cypress, and Norwalk, Calif.; and at Lincoln, Neb. He is presently serving as a Navy Reserve chaplain holding the rank of captain in the U.S. Naval Chaplain Corps. As a chaplain, he has traveled extensively throughout the United States and the islands of the Pacific.

Formerly, Dr. Fisher taught in the Practical Theology Department at Azusa Pacific College, Azusa, Calif. He served three years as president of the youth organization of the Southern California District Church of the Nazarene.

Dr. Fisher comes to this responsibility having served as director of recruitment for Pasadena College for five years—1968-1973. Dr. Fisher will be responsible for development in the following areas: church and community relations, student recruitment, financial procurement, and alumni affairs.

Dr. Fisher holds a B.A. degree from Pasadena College, a B.D. degree from the Nazarene Theological Seminary, and a D.Min. from American Baptist Seminary of the West. In June, 1979, he received the PC/PLC Alumni Association's Distinguished Achievement Award for Minister of the Year. □

LEON WYSS RETURNS TO PASTORATE

President Bill Draper, of Point Loma College, has announced the resignation of Rev. Leon Wyss as director of Public Affairs/Church Relations. Rev. Wyss has accepted the pastorate at Clovis, N.M., First Church. Before accepting the position at PLC in 1978, Rev. Wyss had evangelized and pastored for 22 years. His last pastorate was at San Diego University Avenue Church.



While at PLC, Rev. Wyss built programs to strengthen the ties between the college and the local church-

es on the Southwest Educational Zone. The W. Shelburne Brown Memorial Capital Fund Campaign has been un-

der his supervision this past year. Rev. Wyss assumed his duties at Clovis First Church on February 10. □



Sampson Udokpan (center), the first member of the Church of the Nazarene in Nigeria, is secretary of Land Use and Allocation for the State of Cross River in that country. He was in Kansas City for instruction and orientation as a member of a special team which will be working in Nigeria and India in an evangelistic and church planting thrust. Arch Edwards (l.), of the Nazarene Publishing House, and James Hudson, from the Department of World Mission, accompanied him on a tour of the Publishing House while he was in the city. Mr. Udokpan and his wife attended North Texas State University in Denton, Tex. While studying there, they were introduced to the Church of the Nazarene through the ministry of the local church.



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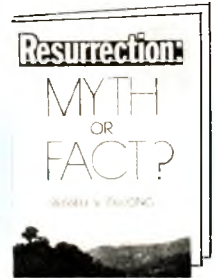
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NEWS OF EVANGELISM



Littleton, Colo.: The church had a revival with *Evangelist Dr. Albert Lown*. His unique ability to discern the leadership of the Holy Spirit makes him a tool in the Master's hands. He spoke so clearly and effectively that even the children could follow him in his messages. The church was greatly strengthened from the fragrance of his godly life and ministry. □

—James M. Butler, pastor

Yukon, Okla.: *First Church* had a revival with *Evangelist J. C. Crabtree*. A revival spirit prevailed. Good attendance on the last Sunday set an all-time record. Many new people received spiritual help. Nights of prayer preceded the revival. New families were won to the church. □

—Bill R. Johnson, pastor

Niles, Ohio: *First Church* had a revival with *Evangelists Rev. and Mrs.*

Jerry Cline during the week of the Thanksgiving holiday. We had been experiencing revival for several weeks prior to the scheduled services. The altars were lined each service with a victorious altar service the closing night. Many received the fullness of the blessing in sanctifying power. Membership classes began the following Sunday with 12 to 14 people planning to join the church by profession of faith. □

—Michael E. Hull, *pastor*

Harrisonville, Mo.: The church had a revival with *Evangelist Robert Swanson*. We had a series of sessions on revival through the Bible and how they were prepared and revival came. The women prayed every morning from 8:30 to 9:00. God answered some long-standing requests. There were 30 to 40 who found definite help at the altars. Sunday evening was a healing service in which seven people were prayed for to be healed. Instantly the Lord restored movement to hands that had been paralyzed with arthritis. Two men were delivered from the tobacco habit. □

—Larry Pruitt, *pastor*

Neosho, Mo.: **First Church** had a revival with the *Sprague Evangelistic Family*. God honored His Word and gave a real church renewal. Forty-one people bowed at an altar of prayer seeking a deeper walk with Christ. Whole families made fresh commitments. The outstanding ministry of the Spragues put our church on a higher spiritual level. □

—Jim Sukraw, *pastor*

West Memphis, Ark.: **First Church** had a revival with *Evangelist Dennis Wyrick*. The preaching was encouraging and uplifting. The church was truly revived. One couple for whom the church had been praying was gloriously saved. Two men in their 70s found the Lord. The revival closed with the altar filled and people shouting praises to Christ the King. □

—Richard L. Jordan, *pastor*

Roseville, Ohio: The church had a revival with *Evangelist Don Dunn*. God prepared hearts through cottage prayer meetings, fasting, inviting, and expecting. There were 27 seekers, with many of these being saved, and three were gloriously sanctified. □

—Larry B. Hodges, *pastor*

Chandler, Ind.: The church reports one of the greatest revivals in many years. *Evangelist Harold Frodge* was God's man for the hour. Almost every night there were seekers at the altar. Before the revival concluded, over 50 sought the Lord. The Sunday school

has increased 40 percent and God is blessing! □

—Dennis E. King, *pastor*

Danville, Ky.: The church had a revival with the *Wallace Thornton Family*. Their spirit and dedication were a blessing. The music was inspiring and the preaching, timely and searching. Several found help at the altar seeking to be saved, reclaimed, or sanctified. One new member was added to the church at the close of the meeting. □

—William H. Doan, *pastor*

Big Spring, Tex.: **First Church** had a revival with *Dr. C. William Fisher*. Goals at the beginning of the

week were to see 15 new people won to Christ, believers sanctified, and the entire church revived for greater service. As a result, 12 were saved, 2 people were sanctified, and the church has been lifted. □

—N. Greg Rickey, *pastor*

Toledo, Ohio: **Chapman Memorial Church** had a revival with the *Buckles-Burke Evangelistic Team*. The revival climaxed Sunday evening with people asking each other for forgiveness and making restitutions. Forty-five people found spiritual healing at the altars, five of whom were people who had never been in the church before. □

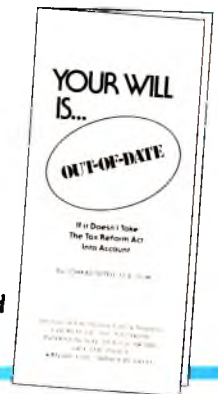
—Yuland K. Baker, *pastor*

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 RONALD D. CLAPP from Libby, Mont., to Burns, Ore.
 THEODORE J. CONWAY from evangelism to Indianapolis (Ind.) Central
 LARRY J. DARBY from Littlerock, Calif., to associate, Sitka, Alaska
 MELVIN W. DAVIS from New Albany (Ind.) First to Oakland City, Ind.
 MELVIN D. DAYWITT from Farmington, Ia., to Paonia, Colo.
 OREN A. DeBOARD from Lancaster (Calif.) Westside to Littlerock, Calif.
 W. MICHAEL DITTMER, JR., from associate, Clinton (Ind.) First to Griffith, Ind.
 WILLIAM M. DITTMER, SR., from Knox, Ind., to Veedersburg, Ind.
 KENNETH FOUST to Bolingbrook, Ill.
 JOHN D. FRASER from Surrey, British Columbia, Canada, to associate, Nashua, N.H.
 ALFONSO H. GARCIA from associate, Los Angeles (Calif.) El Sereno to pastor, Los Angeles (Calif.) El Sereno
 CARL D. GILMORE from Osgood, Ind., to Fairland (Ind.) Triton Central
 SIDNEY E. JACKSON from Sidney, Neb., to Carson City, Nev.
 MARVIN JAGGER from evangelism to Cortez, Colo.
 WILLIAM S. KIDD, JR., from Griffith, Ind., to Monticello, Ind.
 AARON N. KNAPP from Omaha, Neb., to Twin Falls (Ida.) First
 ROBERT L. LEFFEL from Bartlesville, Okla., to Topeka (Kans.) First
 BURL S. LEMON II from Craigs ville, W.Va., to Philippi, W.Va.
 THOMAS H. LORIMER from associate, Ottawa (Ill.) First to Kempton, Ill.
 CALVIN T. MARTIN from Crane Hill (Ala.) Beulah to Fritch, Tex.
 STANLEY R. MILLER from Inglewood, Calif., to Carpinteria, Calif.
 JAMES D. MULLINS from Bethany, Okla., to Coweta, Okla.
 CHET PERKINS from Pittsburgh (Pa.) Lincoln Place to Miami (Fla.) First
 HAROLD O. A. PERKINS from Mount Laurel, N.J., to Moscow, Ida.
 JOHN E. POWELL from Goose Creek (S.C.) Charleston Calvary to Dothan (Ala.) First
 MICHAEL A. PRINCE, SR., from Crewe, Va., to student, Mid-America Nazarene College, Olathe, Kans.
 DARRELL E. ROTZ to Spokane (Wash.) Shadle Park
 ROY ROTZ from Tulsa (Okla.) St. Paul to McKinney, Tex.
 THOMAS H. SCHEUERMANN from West Baldwin (Me.) Convene to Uxbridge, Mass.
 SAMUEL SCHIMPF to Osgood, Ind.
 ROBERT L. SKIPPER from Goodlettsville, Tenn., to Irving (Tex.) Faith
 BRUCE A. SCHOOLING from McKinney, Tex., to Boise (Ida.) Hillview
 ROBERT E. SMITH from Artesia, N.M., to Orland Park, Ill.
 FRANK W. TOLSON from Tujunga, Calif., to associate, Bellflower, Calif.
 DON F. TRENT from Midvale, Ida., to McCall, Ida.
 DONALD B. WILBER from Harper, Ore., to Council, Ida.
 JOSEPH E. WILSON from Charlestown, Ind., to Greensburg, Ind.

MILO E. WITTKOPF from Philomath, Ore., to Rupert, Ida.

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and Rev. Dwight DeNegly. Rev. Ball pastored churches on the Alabama District. Survivors include his wife, Mae Thompson Ball; 2 sons, Lewis D. and Robert G.; 3 daughters, Mrs. Jack (Annette) Adamson, Mrs. James (Janice) Littrell, and Mrs. Roy (Carol) Ledbetter; 15 grandchildren; 2 great-grandchildren; 2 brothers; and 3 sisters.

MRS. EDNA BROWN, 97, died Dec. 24 in Mesa, Ariz. Funeral services were conducted by Rev. Charles James in Long Beach, Calif. A memorial service was also conducted in Mesa, Ariz., by Rev. George Psauta and Rev. John Swearngen. She is survived by 1 son, Durward; 2 daughters, Verneith Schmeig and Martha Goble; 7 grandchildren; and 19 great-grandchildren.

MRS. RUBY BROWNING, 41, of Independence, Mo., was killed December 30 in a car accident in Oklahoma. Funeral services were conducted by Rev. Phil Williams and Rev. George Rice. A former employee of Nazarene Headquarters, she and her husband Harold had also served as administrators of the Kansas City Rescue Mission. She is survived by her husband, Harold L.; two daughters: Jill and Dana; three brothers; two sisters; and her parents.

ROSE NELL CAMPBELL, 99, died Dec. 20 in Santa Rosa, Calif. Interment was in Council Bluffs, Ia. Services were conducted by Rev. Ray Phillips. Mrs. Campbell and her husband pastored churches in Iowa and Colorado. She is survived by one son, Ray; three grandchildren; eight great-grandchildren; and one sister.

MARY DuFOUR, 77, died Dec. 8 in Hot Springs, Ark. Funeral services were conducted by Dr. Edwin Parker. Interment was in Ardmore, Okla. She is survived by one son, Donald; two daughters, Mrs. Mary Jo Real and Rev. Mrs.

ANNOUNCEMENTS

March 16, the **Stockton, Ill., church** will celebrate its 75th anniversary with all-day services. All former pastors, members, and friends are invited. For further information contact: Pastor Rick Blodgett, 114 S. Hudson, Stockton, IL 60185. (815) 947-2432; or Norma Libberton, secretary, Rte. 2, Mount Carroll, IL 61053, (815) 947-3480.

RECOMMENDATIONS

I recommend REV. MICHAEL B. ROSS as an effective holiness preacher. Prior to becoming a commissioned evangelist, Rev. Ross had a successful pastoral ministry. He may be contacted at P.O. Box 1742, Bradenton, FL 33506; (813) 792-1210 or 792-3418.—Robert H. Spear, Southern Florida district superintendent.

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

VITAL STATISTICS

DEATHS

J. LUCILLE ADAMS, 77, died Dec. 6 in San Jose, Calif. Funeral services were conducted by Dr. J. George Taylorson and Rev. Lyle Pointer. She is survived by her husband, John Q. Adams; 3 sons, Leon, John, Jr., and Robert; 11 grandchildren; and 6 great-grandchildren.

IDA ANN ALLEN, 91, died Dec. 4 in Lancaster, Calif. Funeral services were conducted by Rev. Robert Hislar. Surviving are 1 daughter, Alta M. Ethernon; 1 son, Glen E. Allen; 5 grandchildren; 13 great-grandchildren; 5 great-great-grandchildren; and 1 brother.

REV. GEORGE W. BALL, 74, died Dec. 12 in Dothan, Ala. Funeral services were conducted by District Superintendent W. Charles Oliver



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Roma Smith; eight grandchildren; three great-grandchildren; two brothers; and one sister.

MRS. LUIE J. DURKEE died Dec. 22 in Akron, Ohio. Funeral services were conducted by Pastor Willard B. Airhart and District Superintendent Floyd O. Flemming. She is survived by a daughter, Mrs. Joanne Holland, and three grandchildren.

MRS. GLADYS EVANS, 71, died Nov. 23 in Bismarck, N.D. Funeral services were conducted in Regent, N.D., by Rev. Dennis Knight and District Superintendent Phil Riley. Survivors include her husband, Robert E.; 2 sons, Everette Owen and Albert E.; 2 daughters, Mrs. Joyce Rude and Mrs. Janice Wallace; 12 grandchildren; 3 great-grandchildren; and 3 sisters.

CHESTER GEEDING, 69, died Dec. 23 in Crestwood, Ill. Funeral services were conducted by Rev. W. D. Huffman. He is survived by his wife, Beulah; a son, Charles; one stepson, Jerry; and five grandchildren.

REV. CHARLES L. HENDERSON, 76, died Sept. 17 in Lake Worth, Fla. Funeral services were in Bourbonnais, Ill., conducted by Dr. Forrest Nash, Rev. Jay Baynum, and Rev. Harold Reed. Rev. Henderson pastored churches in Ohio and was business manager for Olivet Nazarene College for 20 years. Survivors include his wife, Frieda; three sons, Charles, Jr., John, and Robert; seven grandchildren; two great-grandchildren; and two sisters.

BEVERLY (SEMLAR) HICKE died Dec. 14 in Canton, Ill. Funeral services were conducted by District Superintendent Floyd Pounds and Rev. Willard Hollis. Surviving are her husband, Rev. S. F. Hicke; 6 sons, David, Rev. Tim, Thomas, Alan, Joel, and Don; 2 daughters, Mrs. Nancy Pilger and Mrs. Judith Burdette; 19 grandchildren; 2 brothers; and 1 sister.

BESSIE M. "DAISY" JACOBS, 64, died Oct. 4 in Portland, Ore. Funeral services were conducted by Rev. Marilyn W. Anderson. She is survived by her husband, Stanley; one daughter, Beverly Wheeler; one brother; and one sister.

MRS. SIGNA M. JOHNSON, 84, died Dec. 10 in Mancelona, Mich. Funeral services were conducted by Rev. Seiden H. Novotny. Survivors include her husband, Elmer F.; 2 sons, Ward and Lyle; 4 daughters, Mrs. Bruce (Ardis) Cran, Mrs. Ralph (Elizabeth) McClintock, Mrs. Mark (Mildred) Fiedler, and Mrs. James (Anne) Fiedler; 22 grandchildren; 19 great-grandchildren; and 1 sister.

BEATRICE INEZ KNIGHT, 67, died Dec. 27 in Nashville, Tenn. Funeral services were conducted by Revs. C. R. Thrasher, Carroll Smith, and Ed Nash. She is survived by her husband,

MAJOR RELIGIOUS TRENDS NOTED. Controversies involving religious cults constituted the major religious development of the 1970s, according to the staff of Religious News Service in New York.

The "top 10" major trends cited were:

1. The religious cult movement, with attendant controversies about brainwashing, deprogramming and civil liberties, culminating in the mass murders and suicides in Jonestown, Guyana.

2. The growth of evangelical churches, with "born again" Christians becoming a topic of prime media attention with the religious conversion of several key figures of the Watergate scandal and the election of a "born again" president.

3. The movement for women's rights in religion, including the ordination of women for the first time in the U.S. Episcopal Church and several other denominations and in the Reform and reconstructionist branches of Judaism.

4. The resurgence of Islam as both a religious and political force, particularly in Iran.

5. The leadership of the churches in focusing on human rights violations throughout the world, and the joining of some church groups in liberation movements, particularly in Africa and Latin America.

6. The development of the charismatic movement in the "main-line" Protestant and Roman Catholic churches as a force for ecumenism.

7. The continuing struggle between "conservatives" and "liberals" in several denominations, resulting in schisms and formation of new denominations within Lutheranism, Anglicanism, and Presbyterianism.

8. The integration in the Roman Catholic Church of the reforms and renewals of the Second Vatican Council during the decade, which encompassed the reigns of three popes and the election of the first non-Italian pope in four centuries.

9. The "civil rights" movement extending to homosexuals, which presented a challenge for the churches, including the questioning of the traditional Christian position that homosexual acts were sinful.

10. The escalation of violence in Northern Ireland, and the failure to find a peaceful solution to the centuries-old strife between Roman Catholics and Protestants. □

MORAVIAN CHURCH MARKS 150TH YEAR. The bell of the Moravian Church in Hope, Ind., pealed 150 times at the stroke of the New Year to mark the sesquicentennial anniversary year of the church. The first congregation dedicated its log church in Hope on June 17, 1830.

A special anniversary committee plans to invite all living former ministers to return to the church during the year. Special emphasis will be given to the celebration on the first Sunday of each month this year. June has been designated anniversary month. □

WORLD CHRISTIAN-MUSLIM CONCLAVE PROPOSES JOINT MEDIATION AGENCY. An international gathering of Christians in Mombasa, Kenya, has proposed that a joint Christian-Muslim commission be established to act as a mediating body "in situations of grievance between Muslims and Christians."

The meeting, which brought together 100 Protestant and Orthodox leaders from 40 countries, also called for the establishment of "co-citizenship" principles under which Christians and Muslims could live in countries as equals without using such yardsticks as "majority" or "minority" to determine their status.

Examining mutual misconceptions of the two religions, the conference found that "Christianity is confused with Western neoimperialism, while Islam is currently associated with oil dollars." The conference called for more study and dialogue between Christians and Muslims, and urged that an international consultation of the two groups be held later this year. □



February 24

"Esau—The Profane Man"

by W. E. McCumber

March 2

"Joseph—A Great Forgiver"

by W. E. McCumber

March 9

"Judah—The Intercessor"

by W. E. McCumber

James Melvin; three sons, Ralph, Jim, and Larry; one daughter, Dyris Brinkman; and eight grandchildren.

LAURA McDONALD, 51, died Sept. 7 in Savannah, Tenn. Funeral services were conducted by Revs. Clifford Mayo, Raymond Seay, and Carroll Smith. She is survived by her husband, Rev. Charlie McDonald; one son, Charles; one daughter, Charlene Pickett; and three grandchildren.

KENT L. McMAHON, JR., 26, died Dec. 8 in a car accident in Fowler, Calif. Interment was in Cleveland, Ohio. Services were conducted by his father, Rev. Kent L. McMahon, Sr., Dr. Alvin Lawhead of MVNC, Revs. Alissi, William Dunn, and Roy Lauder milk, his uncle. Surviving are his wife, Karen (Magnone) McMahon; one son, Matthew William; his parents; and three brothers.

R. M. NORSWORTHY, 83, died Dec. 17 in Meade, Kans. Funeral services were conducted by Rev. Gayland Aubrey. He is survived by his wife, Myrtle L.; one son, Robert C.; two daughters, Mrs. Dorothy M. Conway and Mrs. Audrey H. Overman; eight grandchildren; and eight great-grandchildren.

CLARENCE HUNTER PULTS, 78, died Dec. 25 in Simi Valley, Calif. Funeral services were conducted by Rev. Arthur A. Moore. Entombment was in Newhall, Calif. He is survived by

his wife, Mary Alma; three daughters; eight grandchildren; four great-grandchildren; two brothers; and one sister.

BIRTHS

to DAVID W. AND KATHLEEN (PERRON) BAILEY, Colorado Springs, a *girl*, Catherine Susanne, Dec. 3

to REV. RODGER AND RETA DeVORE, Lakeland, Fla., a *boy*, Rodger Darrell II, Dec. 26

to REV. SAM AND PAM (DRESSEN) FARARONE, Hobbs, N.M., a *boy*, Peter Charles II, Nov. 21

to JAMES AND KATHLEEN FORRESTER, Belleville, Mich., a *boy*, Anthony James, Nov. 15
to DANA L. AND JUDY L. (SWEENEY) JETT, Poca, W. Va., a *boy*, Stuart David, Dec. 21

to REV. WILLIAM S., JR., AND SHARON L. (SMITH) KIDD, Monticello, Ind., a *boy*, William Shane, Nov. 12

to REV. DOUG AND JUDY (URWILLER) LITSEY, Belton, Mo., a *girl*, Jennifer Ann, Dec. 31
to RICHARD AND CHERYL (BERGEN) McCLOY, Broomall, Pa., a *girl*, Patricia Noelle, Dec. 12

to RAY AND BARBARA (DERRENBACHER) MORRISON, Bourbonnais, Ill., a *boy*, Eric Ryan, Dec. 17

to JOHN AND CARLA (NUTTING) PRYOR, Valrico, Fla., a *boy*, Jonathon Scott, Nov. 7

to REV. BEN AND MILDRED (CRAGER) RIGGINS, Muskogee, Okla., a *girl*, Tamara Sue, Aug. 17

to REV. DARYLL AND VERNA (BAKER) STANTON, Flint, Mich., a *girl*, Katrina Joy, Dec. 5

MARRIAGES

SHARON LYNNE AMBURN and HOWARD GREGORY (GREG) HARPER at LaFayette, Ga., Dec. 22

TERESA DIANE TOLLY and TERRY LEE MARTA at Kansas City, Kans., Dec. 29

ANNIVERSARIES

On December 2, 1979, five generations were represented at the 70th wedding anniversary celebration of REV. J. L. AND REV. CHRISTENA BATES, retired elders and members of Bethany, Okla., First Church, Rev. and Mrs. Bates also commemorated their 70 years in the ministry.

DIRECTORIES

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

THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

We were shocked to discover the people at our district assembly and missionary convention applauding everything. What is wrong with the old-fashioned "Amen" or "Praise the Lord" after a special song? Where is our church headed?

There is nothing wrong with "amen" or "praise the Lord" after a message in song. This new practice of applauding (hand-clapping) is believed by some to be another expression of the same sentiments.

Psalm 47:1 says, "O clap your hands, all ye people; shout unto God with the voice of triumph." Isn't it interesting to find clapping and shouting drawn together in the same verse?

If our clapping means "praise the Lord," I am for it. If it means "a nice performance," I am against it. My fear is that it may reflect a "spectator" mind-set rather than a worshiper mind-set. □

Adam Clarke, commenting on 1 Timothy 3:2, believes that a divorced person should not hold office of elder or bishop. Is this a correct interpretation?

First Timothy 3:2 says that a bishop must be "the husband of one wife." I understand this to mean he should not be a bigamist or a polygamist. Your letter expresses concern about the number of divorced persons entering the ministry and the effect this will have on our church in years to come. I share your concern, but I must reserve to God the right to call whom He will to the ministry.

At the same time, we should not compromise the truth of the Bible. God wants married people to

stay married. He hates divorce. Yet, He is merciful and forgiving toward those who repent and believe on Jesus Christ. That we must continue to preach and teach. □

Mark 4:11-12 is confusing to me. Would you please comment on the passage?

Two groups of people are referred to here—the insiders (disciples) and the outsiders. The outsiders, if you examine the context in chapter 3, are religious leaders who opposed, slandered, and plotted to kill Jesus. This was because of the "hardness of their hearts."

What hardens men's hearts is their deliberate rejection of God's Word. Compare Hebrews 3:7-19, where it is shown that sin, disobedience, and unbelief hardened the hearts of those who heard God's voice.

To these unbelieving outsiders "all things come in parables," all the words and deeds of Jesus, the total revelation of God in Christ.

This hardening, opposition, and rejection fulfilled ancient prophecy. In verse 12 "that" functions as a "citation formula," that is, it introduces a quotation from the Old Testament, similar to the phrase, "that it might be fulfilled."

If you examine this quotation from Isaiah in its total context, you can see that it marks the enemies of Christ as personally responsible for their blindness and deafness. They were deliberately unwilling to be converted and forgiven *on God's terms*. This would have required them to acknowledge their sins and to honor Christ's claims. Their pride would not allow it, and the consequence was their inability to understand that the kingdom of God had come in Jesus Christ. Those who are unwilling to believe are soon unable to believe. □

THE CHURCH SCENE



Des Moines Faith Church is hardly one year old, but miracles have happened there.

Pastor Rose L. Hunter told of the miraculous healing of one of their Sunday school boys.

"He was in a serious accident," she told us. "and doctors gave no hope for recovery. Even if by chance he should recover, he would be nothing but a vegetable. But prayer took over and he is home now and doing fine."

At the time of chartering, six members were received by profession of faith, and in the few months since then two adults and six children have accepted Christ. □

The **Springfield, Ill., Abundant Life Church** is determined to be a people-oriented church.

Pastor H. Huddle says the church is currently meeting in a school which they are outgrowing.

But they do not plan to build their own building. Instead they will rent larger facilities.

They are also taking steps to mother two additional congregations in neighboring communities.

Twelve members have been received on profession of faith since the church was chartered in early 1979. □

PERSPECTIVE FOR CHURCH BOARDS



Have you reviewed your pastor's salary recently? Most districts recommend at least an annual review of the pastor's salary.

Remember, inflation affects his salary the same way it affects yours. The cost of living has risen sharply in the last few years, therefore some kind of cost-of-living adjustment should be considered. Without it, your minister is losing purchasing power even if the salary is maintained at the same level.

Another consideration should be how your pastor's salary compares with the income level of other professionals who have similar educational requirements and influence in your community. If the comparison is not so favorable, a worthwhile objective would be to plan increases to narrow the gap over the next two years.

Why not review your pastor's salary at your next church board meeting? □

—Department of Pensions

The **Cannonsburg, Ky., church** has for 18 consecutive Sundays in one recent time period, seen someone converted in one of the Sunday services.

Rev. Charles A. Sparks says that

during the year, 57 persons were baptized. The church is about three years old and is averaging 114 in Sunday school, 106 in worship. Membership stands at 61. □



The dedication service for the **Clarion, Pa., church** was held November 4, 1979. Participating in the service (l. to r.) were: Dr. William Prince, district superintendent; Dr. Charles H. Strickland, general superintendent; and Pastor Russell Collett. The new bilevel building seats 190, was constructed at a cost of \$70,000, and is valued at \$154,000. The Pittsburgh District Men for Missions Team provided much of the volunteer labor to construct this new home mission church building.

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YOUNG CHURCH BUYS LANDMARK

The Berthoud, Colo., Garden Valley Church moved into its newly acquired and newly remodeled home in time to hold their dedication service on their first anniversary the last Sunday of September. There were 84 present in the morning service as Colorado District Superintendent Dr. M. Harold Daniels brought the dedicatory message and music was presented by the New Galilean Singers of Boise, Ida.

The building purchased by the church is the first church building

constructed in the town of Berthoud as a community church in 1886, and is one of the historical landmarks in the community. The first piano purchased for the church in 1890 remained in the building and was restored for use by the Garden Valley congregation.

Through the sale of some previously acquired property for a possible building site, the Garden Valley congregation was able to move into their new home with an indebtedness of only \$20,000. They had worshiped in the community meeting room of the Berthoud National Bank for the past two years.

Garden Valley received the Merit Award for outstanding small church achievement at the past Colorado District Assembly. For the month of October the Sunday school average attendance was 45, with an average attendance of 48 in the morning worship and 49 in the evening worship services. The church has active NYI and NWMS groups and is showing gains in all areas of attendance and finances in the first quarter of this church year. Rev. Rex Lee Douglas is the pastor. □

by PRESTON J. THEALL

Marion, Indiana

cradle roll evangelism

ON EASTER SUNDAY, I was thrilled to welcome into the church a most inspirational mother, two of her four children, and a neighbor youth whom she brought to the church with her family. The Rigdons were first contacted by our Cradle Roll supervisor, who faithfully sends material to all parents of babies born at our local hospital. The initial contact is made by phone and the material is sent if the contacted family desires.

Marie Rigdon gave a positive response when Mrs. Lawrence Peterson asked if she could send our Christian literature to her home. On Cradle Roll Sunday she was invited to attend a day made special by the presence of the babies who had been enrolled on our Cradle Roll. The Rigdons visited and were pleased with the concern of the church for their children. Through the preaching of the Word, God put it on Marie's heart to make a full commitment to Him and to the church. Today, her two teens are members of the church and Sunday school and take an active part in our youth department. The two smaller children are attending our church, Sunday school, and Day-Care. This would be reason enough to go all out to enroll more on the Cradle

Roll, but there is more exciting good news! Mrs. Rigdon is president of the Ladies' Bible Club, on the staff of our Day-Care, president of one of our adult Sunday school classes, very excited about the calling program of the church, and recently did the artwork for the district musical. Her husband attends the services of the church and we are expecting him to make a final commitment to the Lord and the church.

Our Cradle Roll is active, with 136 names of children whose parents do not attend our church. This represents a consistent attempt on the part of Mrs. Peterson to place Christian literature in the homes of all newborn babies in our community. Today the doors of 136 homes have already been opened to our church, which we may enter in personal evangelism. Mrs. Peterson's use of the phone and the mail is a key every church could use in opening doors to new families. More than 50 percent of all families contacted by this means welcome the literature which our Sunday school sends to them. They are members of all denominations and many are from Oriental religions and cults. The goal of M. Lunn, "the full gospel to the whole world by the printed page," could be fulfilled in great part if we would faithfully give young families some of the best literature for rearing Christian children, "The Cradle Roll Packet."

"By all means save some!" The Cradle Roll is surely included in Paul's admonition to use all available sources to spread the gospel. □

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

GENERAL SECRETARY ATTENDS CONFERENCE ON RELIGION AND ENERGY

Dr. B. Edgar Johnson, general secretary, was one of 100 religious leaders who met in Washington to discuss the moral and ethical implications of the energy problem with President Jimmy Carter, January 10 and 11.



The Interreligious Conference on Religion and Energy met in the Rayburn Office Building adjacent to the White House.

Talks centered around the Judeo-Christian understanding of the command of the Creator to man to "replenish" the earth. A highlight of the session was Friday morning when the President met with conferees for breakfast.

—NCN

NAZARENE LEADERS CONFERENCE

General and district superintendents, with other church leaders, meet in Kansas City at the Sheraton-Royal Hotel February 20-22 for their annual conference.

The theme, "The Church in the Decade of the Eighties," will be developed by addresses from several general superintendents.

Wednesday evening, February 20, Dr. William M. Greathouse will speak on "What the Church Faces in the Eighties."

Thursday morning, February 21, Dr. V. H. Lewis will discuss "Using Our Total Resources for Growth."

The Thursday evening address by Dr. George Coulter is entitled "Perpetuating Holiness Evangelism Throughout the Church."

The chairman of the Board of General Superintendents, Dr. Charles H.

Strickland, will close the conference Friday, speaking on the subject "Leadership Necessary for This Decade."

Other papers will include:

"Planting New Churches: The Oregon Story"—Dr. Carl Clendenen.

"Strengthening and Restructuring Small Churches"—Rev. Gene Fuller.

"Holiness Revivals in Local Churches, Camps, and on College Campuses"—Evangelist Stephen Manley.

"Effective Impact on the City"—Dr. Don Wellman.

"Evangelizing at the Crossroads of the World"—Rev. Paul Moore.

"The Multiracial Church"—Rev. William Boggs. □

—NCN

OREGON PLAN FLOURISHES

A year ago the Oregon Pacific District adopted a plan to enter, as soon as possible, 83 communities in that area that did not have a Church of the Nazarene. District superintendent Carl Clendenen appointed Pastor Kent Anderson of Eugene, Ore., First Church to head a committee in planning and to present the plans to the district assembly.

Twenty-six couples were found in Nazarene Bible College and Nazarene Theological Seminary who volunteered to be bivocational pastors. That is, they agreed to move to one of the communities with their families to plant a church and find employment to sustain them. The district guaranteed them a place to live and other means of help. From all over the district, laymen worked, harvesting and canning food to supply these modern pioneers.

A program to guide the progress of each group as it came to being was instituted. The church planters met with the district leaders weekly, reporting and receiving further instructions.

The usual pattern of growth began with a Bible study in a home; then a Sunday school, a preaching service, and finally organization of a church as attendance and support indicated its advisability.

February 10, 1980, was a special day when 10 new churches were organized, all of them the fruit of this joint effort in Oregon.

Dr. Raymond Hurn, executive director of the Department of Home Missions, hailed the program as the answer the denomination has been looking for, to reach new people and grow. He said that a recent conference held in Orlando, Fla., attracted nearly 100 pastors and laymen to hear the story of the Oregon Plan.

In Beaverton, Ore., the church board, under the leadership of Rev.

NEW DATES FOR WRITERS' CONFERENCE

A date change for the sixth Nazarene Publishing House-sponsored Writers' Conference has been announced by NPH manager M. A. (Bud) Lunn. The event, scheduled for the campus of Mid-America Nazarene College, Olathe, Kans., is now August 11-13. According to co-directors, Drs. Albert F. Harper and J. Fred Parker, the conclave should bring together more than 200 writers and writing hopefuls. Working with the directors are Alpin Bowes, registrar, and Paul Miller, NPH coordinator. The *Herald of Holiness* will carry a complete roster of instructions and resource people in a few weeks.

Marlyn W. Anderson, has designated 15 areas near them where a new church could be planted. They are committed to underwrite a group of bivocational pastors to enter these areas this year. The pastor is now recruiting these couples. This move was undertaken while the Beaverton church continues its multimillion dollar building program to house its growing congregation. □

—NCN

HENDERSHOT RESIGNS TO JOIN TREVECCA STAFF

Dr. Harvey Hendershot resigned his post as district superintendent of the Tennessee District, January 21, effective March 15. He has been named director of Church Relations and Development for Trevecca Nazarene College, Nashville. The Hendershots own their home in Nashville and will not be moving.

Dr. Hendershot is a graduate of TNC and received his honorary degree from that institution. He has pastored churches at Elkins, Belle, and Parkersburg (First) in W.Va. He was elected district superintendent of West Virginia and served for 12 years before accepting this present position in Tennessee. He has served there for 10 years as district superintendent.

Dr. and Mrs. Hendershot have one son, James, who also lives in Nashville. They have two granddaughters, Holly and Allison.

Dr. V. H. Lewis, the general superintendent in jurisdiction, will consult with the Board of General Superintendents and the Tennessee District Advisory Board before making the appointment of Hendershot's successor. □

—NCN

HAPPY CORRECTIONS OF THE FEBRUARY 1 "HERALD OF HOLINESS" CAMPAIGN INSERT

Maine District

Rev. Jack Shankel, district superintendent

The original report indicated the district reached 99.5 percent of their goal. It should read 104.3 percent with 1,829 subscriptions.

Philadelphia District

Rev. Paul Mangum, district superintendent

The report listed the district as reaching 99.2 percent of their goal. It should read 100 percent with 3,600 subscriptions.

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