



# HERALD of HOLINESS

CHURCH OF THE NAZARENE / SEPTEMBER 15, 1980

NAZARENE BIBLE COLLEGE  
OFFERING—October 12



# THE CHALLENGE OF THE HERE AND NOW

It's interesting to observe how words take on vitality and deep meaning as we use them to describe something of great importance to us. This is what has happened for Nazarenes with the word "internationalization."

We have interpreted the Great Commission to mean that we must be a world church. Our people everywhere have opened their arms to each other saying we are one fellowship, one church with one purpose "to spread holiness throughout the world." It is an answer to the prayer of our Lord "that they might be one."

The concept of internationalism conflicts with that of provincialism which may take one no farther than

the county line. Yet this world-thrust of our church is not meant to be exclusive. To be world-minded does not mean that we neglect the county or town where we live. To the contrary, this is a crucial part of the world we are to win.

With our concept of an international church in clear perspective, we will serve the overall purposes of the church well by developing a double concentration of interest and resources, seeking those closest to us as well as those far away.

On the North American continent, for example, there are great sectors of our urban areas untouched by the holiness message. This is true of the cities surrounding the church on every district in the

world. A new surge of genuine missionary concern for the cities is in order. We need to recapture the pioneer spirit of our forefathers, exploring and developing these frontier areas for the church.

A commitment to full payment of district home mission and church extension budgets is the beginning. Without a solid support base, no district can move ahead to evangelize its own. Let this base be built upon by lay and ministerial commitment to sacrificial service, even including relocation of residence and place of service if God leads. May the great spiritual needs about us rouse our consciences until we are stirred to do something about them.

Nazarenes have always risen to a challenge. We are confronted with one of the greatest we have known at this time. And I believe we will respond and by God's grace fulfill the assignment He has given us. □



*by General Superintendent Jerald D. Johnson*



**NAZARENE BIBLE COLLEGE**

**I**T HAS BEEN SAID FACETIOUSLY, "Nazarene Bible College is the best kept secret in the Church of the Nazarene." There may be enough truth in this statement to warrant a look at the simple ABCs of this unique educational institution of the church.

An acrostic formed from the name of the college can serve as a framework for enlightenment and understanding about the college and its mission.

**N AZARENE**

This is truly a college of the Church of the Nazarene, founded by the Church of the Nazarene, for a specific function in, and a special service to, the Church of the Nazarene. It was authorized by the vote of the 1964 General Assembly meeting in Portland, Ore. Several geographical areas were considered by the Site Selection Committee of the general church before the final determination to locate the college in Colorado Springs, Colo. First classes were held in the fall of 1967. We have had 10 graduating classes. 1,032 graduates have gone out to serve the church.

The Church of the Nazarene has from its beginning realized the importance of Christian higher education. Commitment to the concept of training Nazarene youth in Nazarene schools led to the establishment of eight splendid liberal arts colleges, regionally located, and a graduate theological seminary in Kansas City.

Our decision to establish a Bible college was unique in the history of the Bible College Movement in the United States. No denomination already having a well-developed educational system in the liberal arts tradition had ever added a Bible college. Officials of the American Association of Bible Colleges have taken note of this and continue to show keen interest in the amazing growth and development of the Nazarene Bible College.

The purpose of NBC is clear and easily understood.

It is to provide the best training possible to persons who are responding to a call to some form of church ministry at an age beyond that normal for college students. NBC steadfastly adheres to this policy. Applicants graduating from high school are routinely referred to the liberal arts college on their zone. Most NBS students are married and have an average of between two or three children. Virtually all of them are self-supporting, and their average age is 31. One can readily see that the college is engaged in *adult* education.

**B IBLE**

The Bible is basic in every program of study at NBC. The accrediting association requires a heavy concentration of Bible and/or Theology in every program offered. Requirements for a four-year curriculum must be met in each three-year program at NBC.

The three-year curriculum in Biblical Studies continues to be the principal program. Students

completing these three years meet all of the educational requirements for ordination and receive an Associate in Biblical Studies degree. The Associate degree is also granted upon completion of three-year programs in Church Education and Church Music.

In a word, the Bible college curriculum concentrates on, and provides in-depth study in, the practical aspects of church ministries.

**C OLLEGE**

NBC maintains an open admissions policy. Remedial help is available in a well-managed study-skills laboratory for students who need it.

The college received full accreditation with the American Association of Bible Colleges in 1976. The academic qualifications of NBC professors,

coupled with their outstanding records of successful experience in the church, makes them unusually effective in training for church ministries.

The schedule is kept flexible to accommodate the working hours of students. The full course is offered both day and night.

NBC students are eligible for all of the Federal Student Aid Grants and Loans. There are also some college loans and grants available.

Colorful Colorado with its inspiring beauty is an invigorating place in which to live and to study.

The product of NBC is CBS—Committed Bible Students for service in the Church of the Nazarene.

□

# The ABCs of NBC & Its CBS

by L. S. OLIVER  
*Colorado Springs, Colorado*



Richard Edie



# HERALD of HOLINESS

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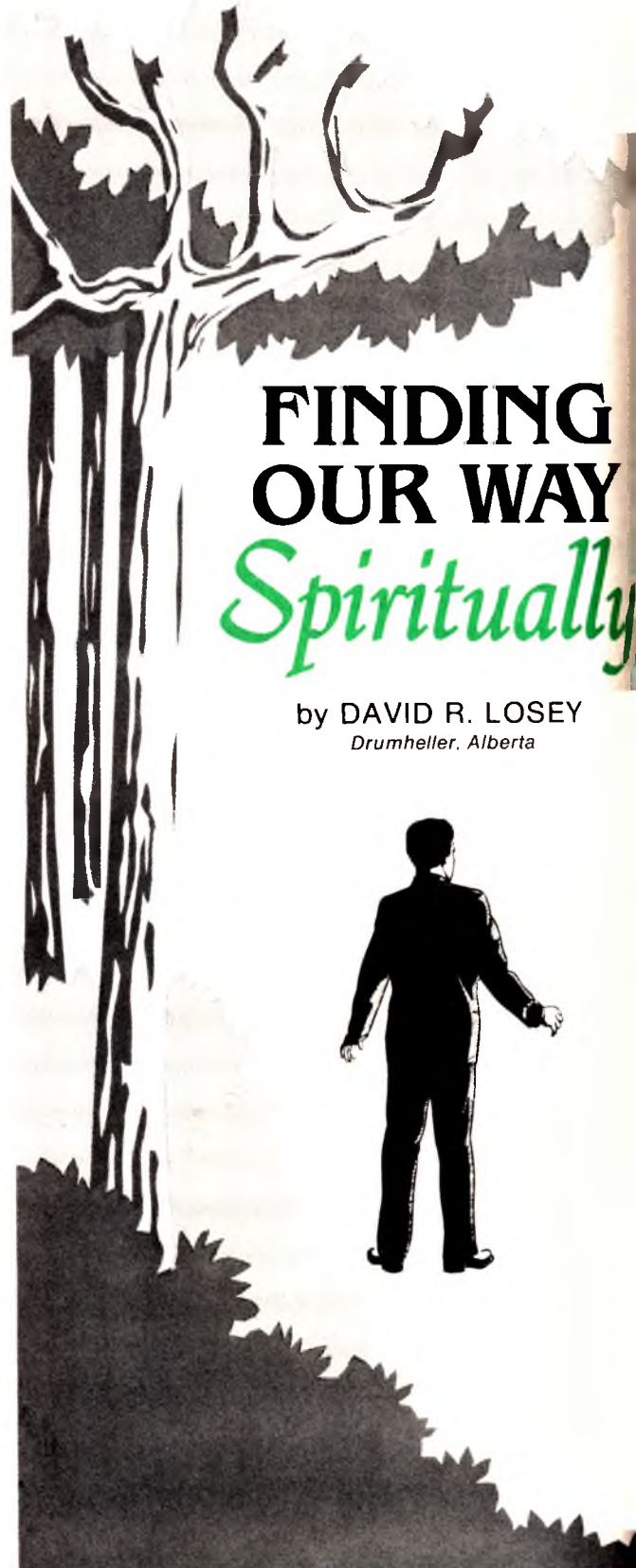
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# FINDING OUR WAY Spiritually

by DAVID R. LOSEY  
Drumheller, Alberta

**A**WALK through the woods or along a nature trail can be rewarding and fulfilling. But it can also be very terrifying. There is always the possibility of losing one's way. Even the best of outdoorsmen have been known to get lost. This danger is greatly reduced, however, if there are signs or directions along the trail, or if someone who thoroughly knows the area leads the way.

On our spiritual journey we can find our way and avoid getting lost if we will be alert to signs and directions in God's Word. In addition to helping in this manner, God has sent Someone who knows the way to lead us. The Holy Spirit is One who helps us find our way spiritually. He helps us by walking with us. We can glean some valuable insights into what this walk entails from Galatians 5:13-18, 22-25.

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. . . . But if ye be led of the Spirit, ye are not under the law.

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

Paul had three Greek words for "walk" to choose from. One would have expressed the thought of going somewhere with a specific mission in mind. A second choice would have conveyed the idea of marching in a military formation. A third choice, and the one he actually made in verse 16, expresses the idea of walking as a way of life. It specifically referred to a lifelong process.

This way of life is to be carried on under the influence of the Spirit. It is a life lived in association with the Spirit. There is to be a closeness of contact between the Spirit and the believer. This is extremely important, for it is through this closeness that one is enabled to reach his objective—the Heavenly City. The marvel of this is that the Spirit of God actually initiates the contact. He desires to walk with us. Nothing pleases Him more than to go with us on our journey.

In a modern translation this relationship between Spirit and believer becomes even clearer. "Since we live by the Spirit, let us keep in step with the Spirit" (v. 25, NIV). Paul here was directed to use

the military term. He has already set the tone of this walk as being a lifelong association with the Spirit. Now he elaborates upon this way of life by comparing it to a military formation. In a military setting, there are several things that are of special significance.

1. A cadence will be called and the pace set by one who is superior in rank. A soldier will be in step with the cadence and will march at the rate prescribed. The leader will know the capabilities and fitness of his men and will set the pace accordingly—neither too fast nor too slow. Spiritually speaking, the Spirit is the Leader and we are the followers.

2. A clear command will be given when a change of pace or direction is required. A leader never wants to confuse his men. So he will give clear instructions, check the response, and if there is no response or the response is wrong, the instructions will be given again. The Spirit's supreme desire is that we understand and follow His instructions.

3. The leader assumes responsibility for the safety of his men. He will know the terrain, the dangers, the pitfalls, and the hazards. He will do his best to guide his men through to the appointed destination. He willingly offers his expertise to assist his men in any way he can. Our spiritual Leader does the same and as a result He gains our trust and confidence. His expert care builds a sense of security within us.

4. The key, however, to the entire relationship is the willingness of the men to follow their leader. Obedience to the leader is crucial. There can be no marching unless this relationship is clearly understood. The Spirit is not domineering. It is only when we yield our will to Him that He will assume leadership in our lives. As we yield to His leadership, we gain the assurance of arriving at our appointed destination.

It is abundantly clear that "walking in the Spirit" can be no short-term, temporary association. It is a lifelong relationship. It is not a matter of seeking God at an altar of prayer and then going our own way for the rest of our lives. Neither is it a matter of being "saved and sanctified" and expecting automatic entrance into heaven regardless of how we live. The critical steps of justification and sanctification are just the beginnings of the Christian's journey.

In this journey with the Spirit we will find the way of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (vv. 22-23). The fruit of the Spirit is always a part of the life of those who "walk in the Spirit."

The climax to this entire portion of Scripture is that the Christian walk is one of freedom. It is not a way filled with restrictions and unnecessary demands that place a drag upon our lives. Instead, it is a march of freedom. "You, my brothers, were called to be free" (v. 13, NIV). "Against such things [i.e., the fruit of the Spirit] there is no law" (v. 23, NIV). To walk in the Spirit is to follow a path of exhilaration. It is the way of soaring spirits and soul delights as we yield ourselves to the leadership of the Spirit. Who wouldn't be willing to keep in step with the Spirit all the way to heaven! □

# How JESUS Mends a Broken Heart



by GEORGE W. PRIVETT  
*Colorado Springs, Colorado*

**H**OW FASCINATING it is to watch an artisan at work! At the potter's house, Jeremiah watched the treadle rise and fall, spinning the flat-wheel with its centered lump of clay. The deft, skillful, sensitive hands of the potter shaped a vase, a bowl, a waterpot, setting each aside for baking under the oriental sun. When a large lump of clay suddenly lost its shape, the prophet expected it to be cast aside as useless. To his surprise, the potter started over and the marred clay was shaped into another vessel, different from the earlier one, but beautiful, useful and unflawed (Jeremiah 18:1-6).

Jesus is a skilled craftsman in the art of mending broken hearts. This is clearly illustrated in His post-Resurrection appearance to the two disciples on the road to Emmaus (Luke 24:13-35). One of the travelers is identified as Cleopas. The other is unknown. "The learned cannot come to any agreement who the other was," said a German pastor, "so I will give you this good counsel—let each of you take his place." "Indeed, we can all identify with the Emmaus travelers," writes Richard Lint, "because these disillusioned, disappointed, despairing disciples are Everyman. We have been there; we have walked that road; our hearts have been heavy and our minds confused, filled with questions for which we had no answers. But in the midst of our despair and frustration, One has joined us; and our hearts have burned, our minds have been enlightened, and our spirits have been lifted" (*Probe*, April 6, 1980).

Jesus mends the brokenhearted by walking along our road. These disciples had hoped that He was the Messiah (v. 21) who would redeem the people by freeing them from their enemies and inaugurating the kingdom of God. Now, because of His death, their hopes have been dashed to the ground.

The Master seeks out such hurting ones with a view to their healing. In our disappointment and doubt, it is easy to assume He is not with us. However, He may not be in a hurry, but He is always on

time and comes just when we need Him most. He still comes to burdened hearts and with a smile of love and a promise of help, He welcomes us to divulge fully what is in our hearts.

Jesus also mends broken hearts by opening to us the Scriptures. What a balm the Bible is for those in sorrow and discouragement! It is the firm foundation of guidance and strength upon which one may rebuild his faith. The Stranger chides them for their lack of faith. According to T. C. Mitchell's memorable outline, the Emmaus travelers passed through three stages: low of heart, slow of heart, and, finally, possessing a glow of heart. Christ called them fools, not in the sense of wicked men but weak men who were dull, slow to comprehend and act on revealed truth.

"And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself" (Luke 24:27, NIV). There is a lively connection between an open Bible and a burning heart. Selecting passages which were "messianic," Jesus demonstrated that He is not only the Interpretation but the Interpreter of the Word. He is also our Interpreter of life and death, grief and joy, success and failure.

One of the surest signs that Christ is near is when he makes the Bible live again—when the promises come like music to our ears in days of despondency or hours of peril.

Furthermore, Jesus mends broken hearts by creating a longing for Him. Someone has said, "It is amazing what God can do with a broken heart if he gets all the pieces." As the two disciples unburdened their hearts to Jesus, all the scattered particles of their emotional lives were magnetically drawn together, bringing wholeness and meaning.

When the Master started to leave, they realized how much He had meant to them, though still unidentified. He had expounded to them the deep things of God, dispelled their doubts, resolved their



Luoma Photos

plexity and restored a strong foundation for their faith. Out of grateful hearts, they urged Him to stay. If they had not constrained Him, He would have departed unrecognized.

It is remarkable how Christ deals with the brokenhearted. He tenderly suits the instruction to each case. Not breaking the bruised reed nor quenching the smoking flax, He gradually leads a hurting person to a full perception of the truth. Never does He force himself upon us. Rather, He

creates in our hearts a longing for Him and awaits our invitation. With thirsty souls, we should pray with Henry R. Lyte:

*Abide with me! Fast falls the eventide.  
The darkness deepens; Lord, with me abide!  
When other helpers fail and comforts flee,  
Help of the helpless, oh, abide with me!*

Jesus mends the brokenhearted by revealing himself to us. Accepting their invitation, the Stranger assumed the role of host at the table. He took the bread, blessed it, broke it, and gave it to them. Suddenly they recognized Him! It may have been in the quiet air of majesty with which He took charge of the occasion. Or it may have been the familiar word of blessing that awakened their memories. Possibly, when He put forth his hand to take the bread and break it, they saw it was a hand which had been pierced. Of this we are sure: when He blessed and broke the bread, "their eyes were opened and they recognized him, and he disappeared from their sight" (Luke 24:31, NIV). He comes; He is known. He vanishes out of sight but not from our hearts.

Certainly, He can not only be with us at the Communion table. He can be with us at the dinner table, too.

The Master heals by warming our hearts in love. As Vance Havner reminds us, these disciples first had burdened hearts; then, under the tutelage of Christ, believing hearts; finally, they were possessed with burning hearts. Obviously, the heart can grow cold and dry by disappointment. However, as A. B. Bruce points out, "It is the heart that has been dried out by trouble that burns so!" As they reflected on Christ's ministry to them, they said, "Were not our hearts burning within us while he talked with us on the road and opened the Scriptures to us?" (Luke 24:32, NIV).

Once I heard a speaker suggest that our emotional lives are like the waves which are produced as the ship moves purposefully toward its planned destination. When Christ cleared up their discouragement and filled them with new purpose, a well-tide of holy emotion swelled over their hearts. While hearing Luther's description of the change which God works in the heart through faith, John Wesley said, "I felt I did trust in Christ, Christ alone for salvation; and

an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

These travelers thought they were walking toward the sunset of their hopes and desires. However, through the gracious intervention of Christ, they find that their steps do not take them to a night that falls, but to a dawn which breaks with the glory of resurrection power. If your heart is downcast, shift the gaze of your soul to the saving Christ!

Finally, Jesus mends the broken in heart by *inspiring us to share*. Throughout His dealings with the sojourners, the Master directs their attention away from themselves to other concerns. Now when the fact of the risen Christ broke in upon their consciousness, such news was too good to keep to themselves. "They got up and returned at once to Jerusalem. There they found the Eleven and those with them, assembled together and saying, 'It is true! The Lord has risen and has appeared to Simon'" (Luke 24: 33-34, NIV). The movement was from discussion to discovery which then culminated in fearless declaration.

The genius of true, vital Christianity is that it motivates—literally drives—the believer to tell others. With firsthand information, these witnesses did not debate but declared Christ "to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead" (Romans 1:4).

Are you going down an Emmaus Road in your life? "The only worthwhile people," said Thomas Burke, "are those who are always beginning again." As the song emphasizes, "It is just like Jesus to roll the clouds away." Look up from your despair into the face of the risen Christ and say with Peter, "I have been born again unto a lively hope" (1 Peter 1:3, paraphrased). □



## NATURE'S LESSON

*The world that once was lush and  
green  
Has turned to red and gold;  
The russet shades of autumn are  
So lovely, bright and bold!  
The changing seasons bring to me  
A beauty of their own,  
And as I've watched them come  
and go  
My faith in God has grown.  
For just as God is constant in  
The world that He has planned,  
I know He's here to guide me with  
A never-changing hand.*

—LOIS ANNE WILLIAMS  
Hillsboro, Ohio

# THE DAY HAS DAWNED WHEN THE VERY FOUNDATIONS OF HUMAN LIFE ARE BEING ATTACKED.



Truth and justice are no longer respected. Cheating and taking advantage are commonplace. Violence is ever present. Honesty, honor, ethics, and integrity are held lightly, if at all.

It is especially tragic that the religious world has felt this attack of evil at the very foundations. Secularism is eating away at Christian experience. Shallowness in an "anything goes" society leaves no room for discipline in everyday living.

Holiness is explained away or totally ignored. Its disciplines are disregarded, its propagation played down, and its truth twisted.

The Psalmist David once asked, "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3). This is a question which must be faced and answered by holiness people in holiness churches in the 80s. Opposition must be successfully met with-in and without the ranks of church membership.

Extremes have always been a problem to Christian holiness. Holiness is never presented in Scripture as peripheral, but always at the center of Christian experience. The experience is not top-heavy but balanced; not ill-formed but symmetrical. It results in well-rounded Christian living. Holiness people are peculiarly cherished, not odd.

They must cope with cold and open opposition. The second blessing is sneered at in some circles. Traditions are flouted, old-time preaching mocked, and biblical demands for holy living explained away. Holiness churches are regarded as sects and their members as off-brand Christians.

We are living in a day of the ever-present question mark. Posing as a search for truth, it denies warm-hearted devotion and acceptance of a Spirit-filled life. Strange sounds are emitted from uncertain trumpets. Cold-hearted professors of religious knowledge miss a great and wonderful opportunity to be warm-hearted possessors.

Somehow in this setting, faith and reason become adversaries, not allies. Instead of complementing each other, they become controversial.

What can the righteous do? Well, they can go on enjoying the sanctifying power. In spite of opposition, the Holy Spirit goes on cleansing, empowering, and enduing. Believers must be so rooted and grounded they are not shaken by the sneer of cold

## WHAT CAN THE RIGHTEOUS DO?

liberalism. They can go on warming their corner of the world and brightening the corner where they are. There is no visible argument against holy living. An experience which transforms lives and brings the whiteness of purity to a dirty, unclean world is its own best testimony and witness.

On the other side of the coin is an attack on true holiness by religious excesses. An old-timer once said the devil would try either to get religious people to sit on a cake of ice or a red-hot stove.

The church today sometimes suffers from struggle within. It is in danger of substituting a mere emotion for the sweet stirrings of the Holy Spirit. The fact is that the movings of the Holy Spirit cannot be worked up or imitated. Holy spontaneity cannot be scheduled.

Gifts are confused with the Giver in our day. People become self-analysts, diagnose themselves, and decide which gifts they possess, but too often there is no fruitbearing. Their claim is supported only by their own testimony.

One confusion frustrating the church is the claim that the evidence of experiential holiness is a gift of tongues. Thus the witness is removed from the

spiritual to the physical realm. In spite of protestations otherwise, those who espouse this doctrine often leave the impression they have a corner on a deeper experience. It appears at times that they would rather persuade a believer to speak in tongues than to persuade a sinner to be saved.

The majority of holiness people of the Wesleyan

Helps to  
**HOLY** Living



by JOHN W. MAY  
Mount Sterling, Kentucky

persuasion are not willing to accept the validity of this so-called sign. True holy living does not need it, holiness evangelism does not require it, and God does not demand it.

The Holy Spirit and the gift of tongues are not one and the same. To hold that they are is neither bib-

lical nor rational. A clear witness is not recognized as such among most of us because it is given in unintelligible sounds. It may, in fact, be construed as sounding brass and clanging cymbal with no real effect.

Holiness people must protect and preserve their experience on the solid foundation. They have found that the solid Rock will not move, whether attacked by cold-hearted liberalism or spiritual extremes. They have learned that heart holiness is not to be argued but accepted, not to be fought but to be found, not to be considered lightly but to be lived. What can the righteous do? They can go right on believing, proclaiming, and living scriptural holiness. □

## PEN POINTS

# “MOVED BY COMPASSION”

“Return to the Basics.” What a tremendous phrase this is. Does it not stir the heart to action? Yet, is there not also a twinge of sadness as we see the need to “return” to that which should have never been left behind. Yes, to see the heart cry for revival become reality in our churches there must be a return to the scriptural basics. In all the techniques, procedures, and concepts of church growth, we seem to have lost a very fundamental basic. This basic must be the core of our motivation, namely, to look upon the world with compassion.

It is written of Jesus, “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd” (Matthew 9:36, NIV). Here is that which must be the Christian’s motivation for reaching out. Here is the motivation of that church which wants to see additions to the body of believers daily.

What do we see when we look at the crowds? Too often all we see is a crowd. What we should see are people who are “harassed and helpless, like sheep without a shepherd.” This is what Jesus saw. It was this view of the crowd

that caused Him to be “moved by compassion” (Matthew 9:36). Could it be that we are not “moved by compassion” because we do not see a helpless, desperate, depraved, lost people?

Why are so many churches stagnant? Why are so many fal-

tering? One of the reasons is that they are not “moved by compassion.” They have not been exercising the *agape* love that Christ has placed in the heart of the Christian. By not exercising this love they are uncaring. Not caring is the absence of compassion. The absence of compassion stifles motivation. Lack of motivation leads to declining churches and eventually to dead churches.

We were not told to “grow” churches. We were commanded to “go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,” teaching them to obey everything Jesus has commanded us (Matthew 28:19-20, NIV). We are to do this not only because it is Christ’s command to us, but also because we are “moved by compassion” to reach out to a lost and dying world.

The by-product of compassion is church growth. Compassion creates vital, world-changing churches. Would it not be the greatest of compliments if history records that we are the church “moved by compassion”? □

## Into Autumn

*The sights, sounds, and  
fragrance  
of Autumn  
stir a refrain  
and fix in my heart  
the memory,  
the joy,  
the gain  
of my spirit's summery  
passion,  
stilled,  
melted,  
and poured  
into mellow, refreshing  
obedience  
to my Lord.*

—JAMES J. SIRAVO  
Harlingen, Texas

—GERRY WHETSTONE  
Tallmadge, Ohio

**I**T HAD BEEN OVER three months since they had boarded the ship and still there was no sight of land. Cooped up in cramped quarters; living on a monotonous diet; beset by seasickness, petty jealousies, and contrary westerly winds that kept the clumsy craft tacking back and forth; sailing miles but making no real progress; it was small wonder that tempers were frayed among the shipmates.

Even the efforts of the Wesleys to deepen the religious life of the passengers became a source of aggravation. And then, as if to compound the misery, three successive storms had brutally battered the boat.

The first two storms had passed; it was now Sunday, January 25, 1736. Aboard the *Simmonds* was John Wesley who, with his brother Charles and two other companions, was on his way to Georgia as a missionary to the American Indians.

The journey was weighing heavy on all when the worst storm of the trip struck. The roaring winds created strange moanings and whining sounds that reminded Wesley of human cries of distress. Enormous waves tossed the craft like a toy.

At the height of the storm a frightened young couple with their child demanded to see Wesley. It seems that the child had been baptized privately before, but in this moment of fear they wanted the child rechristened by an official priest of the church just in case they did not make it through the storm. Wesley obliged.

Later, as the storm continued to rage, Wesley struggled down a passageway, clinging to the rail to keep his balance, finally arriving at the cabin where a group (which in his *Journal*, Wesley refers to simply as "the Germans") was meeting. He records his experience:

In the midst of the psalm wherewith their service began, . . . the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks, as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans looked up, and without intermission calmly sang on.

I asked one of them afterwards, "Were you not afraid?"

He answered, "I thank God, no."

I asked, "But were not your women and children afraid?"

He replied mildly, "No, our women and chil-



## THE WITN

dren are not afraid to die."

From them I went to their crying, trembling neighbors, and found myself enabled to speak to them with boldness and to point out to them the difference in the hour of trial between him that feareth God and him that feareth Him not. At twelve the wind fell. This was the most glorious day I have hitherto seen.

Within a few days the sight of America's shoreline brought a sense of relief to Wesley; the trip had been arduous and trying. Much of it he would try to forget, but the storm of the 25th would remain with him; for it was in the midst of that storm that he began to learn, prior to his own evangelical conversion, that one of the fruits of true faith in Christ was assurance.

On the day after setting foot in America the events of the 25th were reinforced during a conversation that Wesley had with one of the pastors.

He said to me, "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit, that you are a child of God?" I was surprised, and knew not what to answer.

He observed it and asked, "Do you know Jesus Christ?" I paused and said, "I know he is the Savior of the world." "True," he replied, "but do you know that he has saved you?" I answered, "I hope he has died to save me." He only added, "Do you know yourself?" I said, "I do," but I fear they were vain words.

Wesley's experience as a missionary to Georgia was short-lived. Disillusionment, personality conflicts, even a romantic encounter plagued his ministry and so after a frustrating 23 months Wesley returned to England.

Upon his return he was particularly influenced by a Moravian named Peter Bohler. Through his discussions with Bohler, Wesley came to realize that he himself, did not possess saving faith. He entertained thoughts of quitting the ministry. He writes, "How can you preach to others if you have not faith yourself?" Bohler, however, urged him to "Preach faith till you have it; and then, because you have it you will preach it." Wesley began to pray, "Lord

# 3 OF THE SPIRIT

by JOHN C. BOWLING

Dallas, Texas

help thou my unbelief." Time passed. Wesley remained unchanged.

Then finally it happened! It was about 8:45, May 24, 1738. Wesley recalls the moment vividly:

In the evening I went very unwillingly to a society in Aldersgate street where one was reading Luther's preface to the epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me, from the law of sin and death.

Wesley not only found personal salvation that night on Aldersgate street, but he received the assurance of salvation. This assurance, this witness of the Spirit, was to become a great theme in the preaching of a transformed John Wesley.

Perhaps Wesley's three greatest contributions were the evangelical awakening he brought to England (which was later carried to America), his articulation of the doctrine of Christian perfection, and his emphasis upon the doctrine of assurance.

What was this assurance that Wesley experienced and preached? It was the witness of the Holy Spirit as explained in Scripture. Wesley would often direct men's attentions to:

1 John 3:24—"And hereby we know that he abideth in us, by the Spirit which he hath given us."

1 John 4:13—"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

2 Corinthians 1:22—"Who hath also sealed us, and given the earnest of the Spirit in our hearts."

Galatians 4:6—"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts . . ."

Romans 8:16—"The Spirit itself beareth witness with our spirit, that we are the children of God."

Along with the direct witness of the Spirit there is also the witness of our spirit as well.

By this witness Wesley understood Paul to mean "an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God, that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and that I, even I am reconciled to God."

The witness of the Spirit, this assurance, is not an emotional feeling. Note what Wesley says as he continues to relate his Aldersgate experience:

It was not long before the enemy suggested, "This cannot be faith; for where is the joy?" Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation, but that, as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of his own will.

Feelings may occur as a by-product of salvation and the witness of the Spirit, but they are not synonymous with them.

Neither is the witness of the Spirit a physical manifestation such as weeping, shouting, prostration, or speaking in tongues. Sometimes physical manifestations occur but they are not the same as the witness of the Spirit nor are they evidences of the indwelling of the Spirit.

So whether one feels it or manifests it outwardly or not, one can still know—can have immediate and direct confirmation from the Holy Spirit that salvation has occurred.

Along with this direct witness of the Holy Spirit there is also the witness of our spirit as well. The Spirit of God bears witness "along with" our spirit. Our spirits can testify as did the healed man in John 9:25, "One thing I know, that whereas I was blind, now I see." A reborn Christian has the same kind of indisputable evidence.

It should be noted that the inward witness will also be confirmed by our life. "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). Also, ". . . we do know that we know him, if we keep his commandments" (1 John 2:3).

We can know, we can be assured of salvation, and others can know it as well. The Holy Spirit confirms our salvation with an inward assurance and we confirm it by loving the brethren, keeping the commandments, and bearing the fruits of the Spirit. Charles Wesley said it best in his hymn "How Can a Sinner Know?"

His Spirit to us He gave,  
And dwells in us we know;  
The witness in ourselves we have  
And all its fruits we show. □



# HOW TO WIN SOULS TO OTHER CHURCHES

I'VE BELIEVED in practicing the golden rule since my childhood. But last Monday barbed me with frustrations from the minute I got up. And by the time I loaded my cart at the supermarket, I could think only of the chores and errands that I could not possibly accomplish by the end of the day.

I guess that was why I pretended not to notice the woman behind me in the checkout line—the woman with only half a dozen items in her basket. Oh, I knew I should have offered to let her in front of me. And normally, I would have; but somehow every second seemed irreplaceable, at least until I'd paid for my groceries and stood waiting while the sacker loaded my seven bags into his cart. That was when the woman I'd ignored asked, "Aren't you Mrs. Stewart? I never saw so many groceries!"

I gulped, trying to place her. "I know I've seen you somewhere. But I can't quite recall your name."  
"Helen Branson. We visited your church yesterday."

"Of course," I stammered. "Well, I certainly hope you'll come next Sunday."

"Maybe," she smiled, "but we plan to visit several churches in the area before we make up our minds."

As I led the sacker out of the store and toward my car my undone chores and errands no longer seemed so important. Mrs. Branson did. How could I have been so self-centered and insensitive? Even if I visited her and apologized, I had certainly gotten off to a poor start.

Driving home, I recalled yesterday's sermon—on soul winning. I was winning souls, alright, but to

other churches. And I recalled behavior I'd observed and been guilty of. It was like some of us had been trained to run people off! Like we'd attended a seminar on how to win souls to other churches.

Unfortunately, such a mission field is not in far-off Asia or even on the other side of town. It's as close as the supermarket or your own front yard.

Your family is a demonstration to your neighbors. For example, picture your unchurched neighbor, sitting in a sunny breakfast room eating a leisurely breakfast, watching you and your family leave for church. Think of the impression you will make if you sleep late, rush to your car gulping a piece of toast as you shout, "Hurry! We'll be late." "Of course we have to go to Sunday School!" "Stop fighting this minute." Maybe your wife can complete the picture by straggling out last with a pajama-clad child under her arm. She will be most effective if she leaves a trail of little shoes and socks behind her.

You will also impress your neighbors if you have trained your family to "spot" lost souls. Point them out all the way to church. Scan both sides of the street to determine who is and who is not faithful

by VIVIAN STEWART

Oklahoma City, Oklahoma

And should you catch a neighbor in the act of forsaking attendance to do yard work, roll down your car window, raise your eyebrows, and wave (preferably holding your Bible).

First and foremost, try to get a good parking space—even if it means accelerating to beat some more timid person to it, or blocking the exit to the parking lot.

Rush into your class panting, tripping over people to get a front seat. Not only will your presence be a witness to others, but you will have avoided that awkward pre-class fellowship.

When class is dismissed, chat only with friends in close-knit circles. But remember to speak to anyone

## Autumn Song

*Clouds are wearing pink ruffles  
As the sun greets each day,  
And geese flying in formation  
Are winging summer away.*

*Pines are wearing silver necklaces  
In the early morning dew,  
And beads are glistening brightly  
On the juniper and the yew.*

*Flowers are wrapping petals tightly  
As a cloak against the cold,  
And trees are dressed in autumn shades  
Of russet, and red, and gold.*

*The berries of the bittersweet  
Are arriving on the scene,  
While wasps are busy building nests  
Upon my window screen.*

*The caterpillar is silently weaving  
His winter blanket tight  
To keep him safe and warmly snug  
Against each chilly night.*

*And woolly worm is donning her cape  
Of richest sable brown,  
While crickets in cheerful chorus  
Are making a pleasant sound.*

*The chrysanthemums, standing bright,  
Are waving in the fall,  
While I take time to reverently bow  
To God who fashioned them all.*

—JEAN REEDY  
New Fairfield, Connecticut

who has missed several services. Respect his privacy by not bothering him with calls during the week, but once he makes it back, march up to him and count off his absences, naming the dates if possible. He will never forget your concern.

Avoid being pushy, crowding around a visitor. But if one bumps into you, introduce yourself and find out if he is a member of your denomination, if he always has been, and if he has any ancestors or relatives who have made a name in the mission field.

If he answers Yes to all of those questions, pin a flower on him and seat him next to the pastor's wife. Rush a note to the platform so that he can be properly presented and hopefully called on for a word of prayer.

However, should he answer No to these questions, try to be tolerant. Remember that he may have had little control over his background and environment. And if he ever comes back, don't bring it up. Just walk up to him, introduce yourself and act like the whole thing never happened.

It is easier to win visitors to other churches than it is to uproot old-timers. They can be influenced, however, by persistent effort. For example, should you discern that a member has talents as great as or greater than your own, exert your influence to keep him idle in his pew. What better place could he learn humility, patience, and long-suffering?

But if a member is an introvert, volunteer him for testimonies, devotionals and solos. You will be increasing his fortitude and he will always remember you for it.

Make a practice of evaluating the conduct of those seated around you, but don't let them distract you from the sermon. Give the pastor undivided attention. Take notes. Jot down all the little things that offend you or apply to people you know. This practice will enable you to criticize intelligently all week. And in time, you may inspire your own family members or even the minister to change congregations.

Once the sermon is over, try not to get tied up in meaningful conversations. Look straight ahead and rush out the door or you will never beat the church crowds to the cafeteria. Besides, it would be rude to dawdle if your car is blocking the parking lot exit.

If some unperceptive saint should foil your getaway, don't despair. Use the opportunity to air your grievances and express your opinions on issues like whether the song leader should face the choir or the congregation, or what color tie the pastor ought to wear. Should your intruder disagree with you, recognize the fact that he is an immature believer and assure him that you will be praying for his enlightenment.

Attitudes like these can cause us to drive past growing churches with some feeling of accomplishment. After all, we may have contributed to their growth! And never mind the empty pews where we attend. After all, aren't small churches usually friendlier? And whether we try to or not, as church members we are winning souls. But unless we treat people with respect, humility, and love, the chances are we're winning them to *other* churches or to none at all. □

Whenever there is talk of divorce, people too often say, "We must not hurt the children."

by Jerry McCANT  
San Diego, California

It is stupid to say that because divorce will always hurt the children. Divorce is a sin against the home, children, and the sacred vows taken at a marriage altar. Divorce is always sinful and it always hurts the children.

Even more stupid is the implication of such statements. It seems to imply that children can be hurt and so we must be careful, but adults don't get hurt, so let them have it! And, in divorce proceedings, "letting them have it" usually becomes a reality.

Just as children always get hurt in a divorce, so also adults always get hurt. Mean and acrimonious words are spoken. There is often a vindictive and angry spirit that seeks to destroy every vestige of human dignity remaining. It is as if one must destroy the personhood of his mate before he can bring himself to go through with the divorce. That person who was once held in love is depersonalized and dehumanized until it seems appropriate to kick him around like a mere object.

Perhaps this is necessary if we are to perpetuate our cultural heritage of divorce. But don't ever let

yourself believe that adults come out unscathed. Big boys and girls, like the little ones, still cry hard. Divorce inflicts wounds that leave permanent scars. Adults who experience the hell of divorce can never be the same—you cannot pretend it did not happen. Adults get hurt, too! The results last for a lifetime.

The processes of divorce have been likened to those of death: shock, denial, bargaining, acceptance, and growth. In many ways, divorce is worse than death. If one's mate dies, he buries the mate and starts life over again. But divorce is a kind of "living death" that seems interminable. The estranged mates must still make arrangements for children, and they are thrown together often in the most painful ways. Life must go on and yet very often one or both of them feel they cannot face another day of the pain. The person who wants to affect reconciliation is left helpless and powerless to do anything. This brings the kind of excruciating pain that makes big men hurt out loud!

To assume that adults are tough and can take it, can be hurt without ego damage and loss of self-esteem, is to hold an archaic view of human develop-



**ADULTS  
HURT  
TOO**



ment. There was a day when we talked of human development in children but assumed that when one crossed the mythical threshold of adulthood that development ceased. But that view is no longer predominant. Adults continue to develop; they continue to have developmental crises and they need to protect their sensitive egos and self-esteem. Adults hurt fully as much as children—perhaps more because of their fuller understanding of the issues.

This is not a plea to ignore the hurts of children. In my opinion, where children are concerned, divorce is criminal and immoral. They do get hurt regardless of how much we talk of protecting them. They should be shielded but they cannot be shielded unless divorce is avoided altogether. It is just as true that adults cannot avoid the hurts of divorce. So let them cry and try to bind up their broken hearts with love and compassion. □

# Hotline



by S. OREN WOODWARD  
Springfield, Ohio

**H**OTLINE is defined as a direct telephone line in constant operational readiness so as to facilitate immediate communication (as between heads of two governments). The hotline that has impressed me is the line in constant operational readiness that brought immediate communication between the God of the universe and His ambassadors on earth. To bring changes in homes, churches, and to bring revival, it needs to be used by more people today.

Some of God's ambassadors close to me have molded my life by their use of this hotline. My grandfather, evangelist J. M. Huff, in his book *The Windows of Heaven* tells how this hotline was used to break the back of sin, supply financial needs, change the unchangeable, and to bring revival. As a boy I loved to hear these retired warriors pray around the family altar. Their use of the hotline impressed me and taught me.

Grandma Woodward, mother of artist-evangelist George P. Woodward, exercised the hotline early in life and became quite relaxed in conversation with God. She saw healing, and many conversions, even her own husband's at the age of 55. Many times when she was a shut-in, I would call my mother who cared for her and ask to speak to Grandma. I would tell her my prayer request, knowing she would be talking to God soon. The answers would come. It has been a great blessing to my ministry and the Kingdom's work.

Grandpa Woodward caught on quickly; he had a good example and teacher. The last time I went to church with him, the pastor called on him to pray. I understand now why. He was saved late in life; he was now old with all the problems of the senior adult; but that Sunday morning he wasted no time. His hotline was ready for use and it was an unforgettable prayer. As he concluded his conversation with God he said, "God wake them up that there is a heaven to gain and a hell to shun." God answered prayer in that very service. You see, praying is not secondary business, but the primary work of the Kingdom.

There are many others, like a saintly woman we call Grandma Chew. From her point in the Kingdom,

the entire area is affected for God by her use of the hotline. She is active in her 80s, teaching Sunday School and Bible classes in homes, and using the hotline. She knows God well.

God has blessed me with so many, but you must hear about another giant, Rev. Paul H. Andree. God told him things on the hotline that He knew Brother Andree could handle, and he did. As a young man I was struggling over my call to preach. The devil would tell me that the only reason I was preaching was because I was Grandma Huff's preacher boy. Well, he was right, but it was defeating me because he would add that I did not have a call from God. I had gone through a difficult time in my ministry and was ready to give up. Brother Andree, before he retired, asked me to speak for him on a Sunday night. The service was a hard one, and I did not get the message off the ground, and the devil was confirming his victory over me when Brother Andree stood up and said, "I feel this young man is struggling and I am going to pray for him." He laid his hands on me and prayed. Later, Dr. Edward Lawlor ordained me, but that Sunday night God ordained me through Brother Andree to preach His gospel, and the battle was over. I understand why some say that Brother Andree made men . . . his use of the hotline saved me for the ministry and the Kingdom of God.

After being influenced by so many productive users of the hotline and seeing wonderful answers to prayer, it has bothered me to see the devil winning so many victories in our churches, homes, and personal lives. Some people say, "Well I can't do anything except pray," and they make that an excuse for their lack of productivity. The truth is, the most productive thing we can do is use the hotline and pray. I suspect that the one thing we need more of in our churches is people praying. The pressures are on us all, and there are many demands on our time, but we must not fail in the use of the hotline. The enemy is defeating us at this point, and robbing us of our greatest power resource to bring change. God is still able in a day like ours if we will pray and obey. My plea is to organize our people of every age-group in a ministry of prayer for our day, that true revival will come. □

*I'm fully convinced that our self-concocted*

**I**'M A PUSHOVER for ladies' magazines. Each crisp, new copy seems to promise that it can make me a better wife, mother, budget stretcher—a veritable Superwoman. Wistfully, I want to believe them. And I'm most vulnerable when I reach the food pages.

Ladies' magazines vie to provide us with dollar-stretching dishes. The names reach Shakespearean heights. I once assembled the ingredients for "Ambrosial Mini-Fudge Cakes," and ended up with brownies! They had a touch of frosting, and they were laced with chocolate chips. We loved them, but I had to admit that they were basically brownies. Nothing, alas, ambrosial. And how about the perennial "Fifty New Tricks with Ground Beef"? They still snare me, even though I know better. I know the basics: you can have a meat loaf, a pizza, some kind of casserole with pasta, hamburgers, or tacos (hamburgers that crunch). That's it, unless you admit chili—our palates don't.

Labels

Labels

Labels

by KATHLEEN D. BAILEY  
*Colorado Springs, Colorado*

I admit that the jazzed-up, renamed dish is fun. But I wonder how often it saves us money. I once eagerly put together a "Pizza Fjord Style" from the Penny Watchers' Page. I don't normally cook Scandinavian, so I had to buy everything. While it baked, I glanced at my register tape. I could have purchased four lamb chops for the total cost of the Norwegian garnishes. With the potatoes and vegetables I already had, I could have made a more nourishing meal.

I once tried the same technique with my sins. Each one had a name. My slavish teenage devotion to rock music wasn't idol worship, but "culture." My days as an unwashed, drugged hippie weren't undisciplined and dangerous. I was "expanding consciousness" and "experimenting with alternative lifestyles." Any drinking I did was "social." When I cut my university classes to watch *I Love Lucy* or a Judy Garland movie, it was "pop culture."

Pop culture may be a legitimate term. We all love Lucy. She's warmed a million hearts. But even she is no excuse for cutting classes. I've suffered because of this weakness. My grades took a beating, and my career has not been illustrious. I've had to learn that the hard, unglamorous, go-to-class way is better. For me, "pop culture" was a cover-up for my laziness.

I'm learning, slowly, to call my sinful and slothful habits by their right names. Better still, Christ is helping me to get rid of them.

Because of my own phony inflation, I've come to wonder about others. What about the people I witness to? They make up pretty names, too. They won't accept Christ because they're "good people who never killed anyone." "I'm an intellectual," one person will boast. Another, of Hebrew ancestry, becomes very Jewish when we approach, though he hasn't set foot in a synagogue in 10 years. "My family comes first," another woman declares; she sounds as though accepting Christ would bring instant delinquency to her home. Meat loaf, all of it, and stale at that.

Sometimes I wonder if we Christians are any more honest. I've heard Christian men and women use their families as an excuse to avoid *all* church work. But I've also seen us get self-righteously wrapped up in our tithing, teaching, and singing. Some of us are expert at mapping out programs and ignoring the lost.

Conversely, I've always been involved in outreach and it's been a real struggle to learn to work *in* the church. I tend to think, "Well, I've got the ladies Bible study . . . the nursing home . . . I help out at the coffeehouse. Someone else can set up tables and teach the juniors. Those things aren't important. But they are. We need activities for the people I'm



*Is don't fool the Lord.*

reaching out *to*, and I need to help. "Outreach" can be a pretty name to keep me from doing my share.

I've used recipes as an analogy, because I've been fooled in this area so many times. But if you're a man, or a female non-cook, this still applies to you. Did you ever clip a marvelous do-it-yourself project from the Saturday paper? What about "A Handsome Hutch from Orange Crates"? Several bandaged thumbs later, you might be ready to admit that your Handsome Hutch doesn't look like theirs. We all know the frustration of a project that doesn't meet our dreams. But we're stubbornly blind when our spiritual lives don't meet His standards.

We can't fool the Lord. He's seen it all before. The Samaritan woman was a fancy talker, but He unmasked her with one sentence. He saw through the Pharisees. He saw His disciples as they were, in their arrogance, cowardice, foolishness.

We're foolish, too. Our excuses look as good as "101 Inflation Fighters." But inside the magazine, you find the same old casseroles; and under our smiles, there's nothing but sin. Our self-concocted labels don't fool the Lord. Psalm 33:13-15 (NASB) says,

"The Lord looks from heaven;  
He sees all the sons of men;  
From His dwelling-place He looks out  
On all the inhabitants of the earth,  
He who fashions the hearts of them all,  
He who understands all their works."

He understands our works, and our pretenses. He has always dared to be exactly who He is—no sham. And when we stand before our great Example, our pretenses melt away.

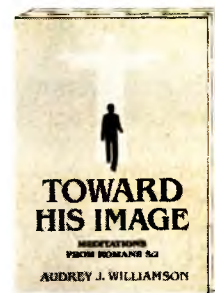
My analogy breaks down here. I know that the Mini-Fudge Cakes are merely elegant brownies. That's how they'll stay. I can make them fancy, with the frosting and chips, or I can make them plain. Either way, I've a batch of brownies. But Jesus meets us where we are. He did that with His disciples: He took a handful of flawed men and molded them into God's great workers. He can change us to something far better than our labels. The family-centered woman can be a better mother than before, because that's what Christ wants for her. Our friend the "instant Jew," can become a completed Jew. The intellectual can find challenge and joy in studying the Scriptures. God won't turn his mind to mush.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Unlike the budget dishes, we can be improved.

"If we had forgotten the name of our God,

# Book Brief



## TOWARD HIS IMAGE Meditations from Romans 5:2



AUDREY J. WILLIAMSON, author

"For several years there has been a recurring thought impressed on my mind that I should write a book of daily devotional meditations. My concern has been to help Christians who desire to live a holy life day by day. The most effectual support for such purpose is the Word of God. It is our ground of faith and our rule of life.

"This is my attempt to give encouragement and guidance to walk the way of faith and holiness to any who may read these pages.

"If any are helped in holy living I will be rewarded."  
A. J. W.

According to author Audrey Williamson, there never need be a dull day in a Christian's calendar. There can always be adventure, discovery and conquest. *Toward His Image* underscores the fact that Spirit-filled living is dynamic, never static. It's vibrant with life, never dormant.

Based upon the author's meditations at the fourth Laymen's Conference, this 52-page book is soundly based upon God's Word. It will induce any sincere Christian not only to aspire to, but to realize, an abundant life of confidence, of joy, and of "becoming all that God has in mind for us."

As gift or as an addition to your personal library, this book will change lives. □

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

Or extended our hands to a strange god;  
Would not God find this out?

For He knows the secrets of the heart" (Psalm 44:20-21, NASB).

*Father, help us never to be phonies before You. Please give us the courage not to make excuses, not to hide behind labels. May You show us what we truly are, and help us become what You want. Amen.* □

# the editor's STANDPOINT

## SUPPORT MINISTERIAL EDUCATION

The Church of the Nazarene believes in a God-called ministry. We have always insisted that "no man takes this honor upon himself; he must be called by God." As Jesus himself entered upon His ministry, not at His own initiative but at the Father's command, so preachers of the gospel should be certain that the Lord has called them to their work.

Whom the Lord calls the church must train. We are responsible for the education of those who will serve us as pastors and evangelists. The quality of their ministry, in great part, will depend upon the quality of education. We can always provide more training than some are willing to receive, but we dare not provide less than they need.

One place where part of that training takes place for many is our Nazarene Bible College. According to recent figures, one out of seven now entering the ministry in our church are graduates of NBC. This fact compels NBC to offer its students the best possible education. If they are to do this, our help is needed.

Each year a freewill offering is received in our U.S. churches for the Bible college. This money is indis-

pensable to the ongoing recruitment of faculty, construction of buildings, and purchase of equipment at NBC. The budget allocated from general funds, plus the income derived from student tuition, is not adequate to insure the growth and efficiency of the college.

These annual offerings not only help NBC fulfill its mission, they bind the church more closely to NBC. "Where your treasure is," Jesus said, "there will your heart be also." Those who give will also care enough to pray. Investment does heighten interest.

A generous Bible college offering will do much, also, to boost morale among administrators, teachers, and students at NBC. There was never a time in the college's brief history when this was more important. Talk to the Lord about your part in the offering, and let Him talk to you. Let the churches rally to the college, for the college serves the churches.

Whom the Lord calls to preach, we must train for ministry. The best education we can provide is our minimum responsibility. □

## AMALIA GAVILLAN

When the Lord took Amalia Gavillan to heaven last April, her gain was our loss. She died of cancer at the age of 80, and she represented that blend of faith and works by which genuine Christianity is characterized.

Mrs. Gavillan was born in Puerto Rico and moved to Rochester, N.Y., in 1952. There she helped to found the Spanish Church of the Nazarene, and labored faithfully for the Lord until her homegoing. A newspaper reporter described her as "a deeply religious woman who often walked, Bible in hand, through the community."

She had a special concern for the children and the poor. She was poor herself, but always willing to share what little she had with those whose needs she regarded as greater. Sometimes she paid cab fare for children to attend church who came from unchurched homes. She bought clothes from thrift shops and gave them to the needy. And with it all she gave them the gospel. As her granddaughter put it, "She went from house to house talking about God."

Mrs. Gavillan could be described in the words my brother once used of my mother, "a light spunky

woman." Back in 1974 she was denied voter registration because she could not read or write in English or Spanish. Because she was so well known and loved in the barrio, the refusal sparked off demonstrations by the residents there. The Ibero-American League took the city to court and won a ruling which allowed Spanish-speaking residents to register and provided a bilingual ballot for them.

When Mrs. Gavillan turned 80, more than 250 people gathered for a birthday party. At her funeral service, eight pastors paid tribute to her remarkable and faithful Christian life. One of them told the crowd present, "If we don't continue to take in the homeless, if we don't continue to struggle for justice and acceptance for one another, then we won't be true to her memory."

Such faithful laypersons as Amalia Gavillan have been the backbone of our churches everywhere. May God be pleased to raise up others to take the places of those promoted to glory! And may their undying influence continue to bear fruit for the kingdom of God upon earth! □

to invest faith, love, and the Bible in the life of anyone  
as a service for Christ whose value cannot be  
computed.

---

## SOWING AND REAPING

When we drop a seed of truth into the heart of a  
child, we never know how great the harvest may be.

Cora Hoffman was teaching in a suburban school in  
Michigan. She began each day with the reading of  
the Bible, and asked the children to memorize the  
23rd psalm.

A little fellow named James took that assignment  
very seriously. At home he announced to his mother  
that he was supposed to learn the psalm. His mother  
got a Bible and for the first time in her life began to  
help her child learn a portion of it.

Years went by. James grew up. Cora Hoffman re-  
tired from teaching. Her husband died in December,  
1978.

She was invited, during a period of depression, to  
visit her daughter and her husband in Standish,  
Michigan. En route there with them, they stopped at  
a store. To her surprise, a woman approached her and  
asked, "Are you Mrs. Hoffman?" Who would know  
her this far away? It was James's mother, and she  
told Mrs. Hoffman this amazing story: As a result of  
that second-grader's determination to learn the 23rd

psalm, the family began to attend church. All five of  
them were saved and are serving the Lord today.  
James became a minister and is preaching in  
Indiana.

Mrs. Hoffman says, "I know the Lord placed her  
there that day to talk to me. It was something that I  
needed right then. The presence of the Lord was so  
real! It shows how, if we plant the right seeds, God  
will do the rest."

How carefully God watches over the seeds! He is  
working when we are completely unaware of it. The  
harvest is often greater than we could anticipate. We  
will never know how far the influence of a faithful  
life extends until we all get to heaven. But isn't God  
good to let us know a little of it, especially when our  
hearts are oppressed and need encouragement?

To invest faith, love, and the Bible in the life of any-  
one is a service for Christ whose value cannot be com-  
puted. To make such investments in the lives of  
children is of special importance. Through a child  
you are often touching a whole family and shaping a  
whole future. Thank God for the Cora Hoffmans in  
the church! □

## DRESSING FOR SUCCESS

I read an article on how preachers should dress,  
based on the findings in John Molloy's book *Dressing  
for Success*. If you want to make it, preacher, wear  
dark suits, white shirts, and muted neckties. Even  
vests and pinstripes rob you of a measure of authority  
and efficiency. Only this conservative, conventional  
attire gives a minister credibility and acceptance.

Maybe so. But Isaiah, "walking naked and barefoot,"  
was more credible than the properly dressed priests  
who trampled the courts of the Lord. John the Bap-  
tist, clad in "a garment of camel's hair," was more  
credible than the conservatively robed scribes and  
Pharisees who ran the Temple and robbed the people.  
Jesus Christ, wearing a poor man's robe, was more  
credible than all the conventionally attired religious  
leaders who hounded Him to a cross.

If clothes and credibility become identical, it be-  
comes easy for a wolf in sheep's clothing to fatten  
upon the flock. All the officers in an army dress alike,  
but while men would die for some they would like to  
kill others. All the priests in a religious order dress  
alike, but some are respected and believed while

others are despised and rejected. How do you account  
for that if credibility is determined by clothing?

What gives a preacher credibility is the integrity of  
his gospel. If he preaches the truth in the power of the  
Spirit, the color of his tie or the length of his sleeves  
or the fit of his jacket is a minor matter. Impeccably  
dressed, but preaching "another gospel," he is under  
God's curse no matter how popular with the people.

Jesus plainly commanded, "Judge not according to  
the appearance, but judge righteous judgment"  
(John 7:24). A congregation that would judge a  
preacher by his clothes is either foolish, worldly, or  
evil.

A college professor tried to convince the rest of us  
that an absolute correlation existed between neatly  
dressed students and the highest intellectual per-  
formance. The president thought it was a great  
speech. I merely observed, "How do you account  
for Thomas Edison and Albert Einstein?"

He said, "You just spoiled a good case."

I hope so. □

# IN THE NEWS

## PEOPLE AND PLACES

**Wil M. Spaite**, of Fresno, Calif., has earned the Doctor of Ministry degree from Fuller Theological Seminary. He received the degree at the commencement ceremony in Pasadena, Calif., June 7.



Dr. Spaite is presently serving as superintendent of the Central California District. He was elected to that position in 1979, after serving 18 years in pastorates in Phoenix Deer Valley and Chandler, Ariz., and Porterville, Calif.

His D.Min. dissertation focused on church growth and the home, entitled "Building Christian Families Through Training the Laity for Ministry."

He is a graduate of Pasadena College and Nazarene Theological Seminary. He served eight years on the General NYPS Council. Dr. Spaite was elected by the 1980 General Assembly as a trustee of NTS. □

**Dr. Kevin Beard**, a magna cum laude graduate of Trevecca Nazarene College, recently received a Doctor of Optometry degree from the University of Alabama School of Optometry/Medical Center, Birmingham, Ala.



Dr. Beard was awarded the Dean's Award at the school's convocation banquet. This is the highest award presented to a graduating senior and is selected by the dean for outstanding academic and clinical performance.

Now in private practice in Clearwater, Fla., Dr. Beard also received the Beta Sigma Kappa Silver Award for the highest grade-point average in the graduating class.

Dr. Beard is married to the former Priscilla Kilpatrick of Albertville, Ala., whom he met while attending TNC. They have one son, Matthew Jordan. □



**Ralph and Dorothy Davis Cook** have been asked to return to Swaziland and South Africa for a period of three months. Dorothy will be back at the nursing college in Manzini, where she served for over 32 years. Ralph will be engaged in evangelism among the churches in South Africa and Swaziland and will serve as chaplain in the Raleigh Fitkin Memorial Hospital. The Cooks left Los Angeles July 21 to Johannesburg via London. □

**Rev. Jack Stone**, pastor of the Princeton, Fla., church, was awarded the honorary Doctor of Divinity degree at the June commencement exercises at Trevecca Nazarene College. A 1963 graduate of Trevecca, he has done graduate work at the University of



Florida and is in the D.Min. program at Luther Rice Seminary.

Pastoral experience includes churches in Millerville, Tenn.; Lake City, Fla.; Erlanger and Newport, Ky.

Dr. Stone has been a ministerial representative to the General Board of the Church of the Nazarene from the Southeast Educational Zone and is also a member of the Trevecca Board of Trustees. □

**Prof. Sherrill Munn**, who teaches in the Religion Department at Northwest Nazarene College in Nampa, Ida., has recently completed the Ph.D. degree at Boston University. He received the B.A. and M.A. degrees from Pasadena College, and the M.Div. from Nazarene Theological Seminary.



Dr. Munn and his wife, Geri Montgomery Munn, have two children: Jonathan and Carrie Elizabeth. □

## GENERAL CHRISTIAN LIFE CONVENTION

The First General Christian Life Convention was held June 19-21 in Kansas City. Delegates from all over the world converged upon the Muehlebach Hotel for three days of workshops and general sessions geared at training and equipping district and local Christian Life leaders for more effective ministry.

During the general session on Friday morning the new quinquennial Sunday School theme—"Everybody Ought to Know"—was introduced. Dr. Richard Spindle, executive coordinator of the Division of Christian Life, then presented the quadrennial awards for Sunday School attendance and enrollment. Those districts receiving awards included:



Recipients of district Sunday School awards



Dr. Spindle leads in a tribute to the 200th birthday of the Sunday School. Pictured (l. to r.) are Melt Wienecke, general coordinator of Sunday School Promotion; Dwight Douglas, general coordinator of Christian Life and Sunday School Training; Everette Pleyer, assistant manager, Nazarene Publishing House; Dr. Richard Spindle, executive coordinator of the Division of Christian Life; Dr. Ken Rice, executive director, Department of Adult Ministries; Rev. Gary Henecke, executive director, Department of Youth Ministries; and Mrs. Miriam Hall, executive director, Department of Children's Ministries.



Dr. V. H. Lewis delivering the message during Friday evening Christian Life service.

1. Dakota (district of the quadrennium)
2. Joplin
3. Oregon Pacific
4. Canada West
5. Northwest Oklahoma
6. South Carolina
7. Alaska
8. New York
9. Washington Pacific
10. Hawaii Pacific

The top five world area Sunday Schools were:

1. Taiwan
2. Guatemala Northeast
3. Republic of Cape Verde
4. Mexico Southeast
5. New Zealand

The highlight of the Christian Life Convention was Friday night when over 17,000 Nazarenes crowded into Bartle Hall for a giant celebration of the 200th birthday of the Sunday School. Dr. Spindle led in a tribute to

the Sunday School and General Superintendent V. H. Lewis delivered an inspiring and challenging holiness message.

The Division of Christian Life closed out this quadrennium on a positive note showing growth in our Nazarene Sunday Schools. We look forward to continued and expanding growth during the next five years. □

### FIRST OFFICIAL GUESTS AT KING CENTER

The Leo and Mattie King Conference Center at International Headquarters was host to its first official guests since its dedication June 16.

The Editing Committee for "Exploring Christian Holiness" met August 4-9 to bring together the various chapters of the definitive work on the Church of the Nazarene. Dr. Fred

Parker, Dr. Richard S. Taylor, Dr. W. T. Purkiser, and General Superintendent William M. Greathouse constituted the editorial committee. Publication of the book is tentatively scheduled for 1981.

Dr. Mark Moore, executive director of the Department of Education and the Ministry, was on hand to greet the first guests and was pleased to have the new facility already in use. □

—NCN

### BNC RECEIVES KRESGE FUNDING

The Kresge Foundation of Troy, Mich., has announced the awarding of a \$100,000 challenge grant to Bethany Nazarene College. The Kresge gift will be used for the Royce W. Brown Business and Home Economics Building, which is in the final stages of construction, with an expected completion date in mid-December.

BNC president, Dr. John A. Knight, said compliance with the Kresge challenge grant requires the college to underwrite the remaining cost of construction. And, he added, during the past 16 months, monies totaling \$1,520,000 have been received from numerous sources, including BNC's alumni and constituency, Oklahoma private foundations, and several large anonymous donors.

Dr. Knight stated his pleasure in the funding and revealed his earlier concerns. "This was our first proposal to The Kresge Foundation, and the competition is extremely difficult, even for the institutions submitting annual requests."

According to Foundation officials, 1,349 proposals were received this year, with 208 organizations selected for commitments totaling \$37,368,000. □



Pictured (l. to r.) are Dr. Mark R. Moore, Dr. Richard S. Taylor, and Dr. W. T. Purkiser as Tim Barber, resident manager of the new facilities, welcomes them.

# Christmas Resources from



Christmas is the time for special features, and LILLENAS music and program resources will help you set the stage for a memorable and meaningful celebration of Christ's birth. Here are some new samples from the LILLENAS Christmas catalog.

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- L-9001 Stereo Album (double) ..... \$7.98
- L-9001C Book/Album ..... \$10.95
- MU-9001 Accompaniment Reel ..... \$45.00
- MU-9001C Accompaniment Cassette ..... \$45.00

**NEW CAROLS ALIVE PROGRAM RESOURCES:** A programming companion to CAROLS ALIVE! Here under one cover are ideas, scripts, instructions for using the popular Fettke Christmas collection for full-length or mini-programs and cantatas. Script writer VANN TRAPP has provided the director with material for Advent and Christmas programs of any length or theme. When coupled with the music, this book will provide resources for years to come.

- MC-41A ..... \$3.50

**LISTEN TO THE VOICES:** A moving Christmas musical by STEVE TIPPETT, for children's choir. Captures the wonder of shepherd boys who heard angel voices the first Christmas night. Includes 10 easy songs for unison and 2-part voices. Scripted. Cast of 6-7 children; 4-5 adults. 30 minutes.



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- TA-231C Cassette ..... \$6.98
- L-231C Book/Cassette ..... \$8.45
- MU-231 Accompaniment Reel ..... \$35.00
- MU-231C Accompaniment Cassette ..... \$35.00

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Rev. Norman R. Franklin was honored on May 9, by the members and friends of Phoenix First Church with a surprise "This Is Your Life" program. The program was sponsored and planned by the "Senior Adult Ministries" group from First Church, under the direction of Merle and Loretta Wright, with the cooperation of the entire congregation to honor their pastor of nearly six years. Pictured (l. to r.) are Arizona District Superintendent and Mrs. Crawford T. Vanderpool; General Superintendent Emeritus Dr. D. I. Vanderpool, who ordained Rev. Franklin in 1958; and Pastor and Mrs. Franklin. Other special visitors included one of the pastor's brothers, Dr. Stanley Franklin of Denver; a sister, Marilyn Christensen of Sterling, Colo.; and Dr. M. L. Mann, retired Arizona district superintendent.



### FULL MARRIAGE ENRICHMENT CERTIFICATION FOR OLATHE, KANSAS, COUPLE

Ed and Jeanette Downs of Olathe, Kans., have been granted full certification status by the Nazarene Committee on Marriage Enrichment Selection, Training, and Certification.

During their year of provisional certification, the Downs have facilitated Nazarene Marriage Enrichment retreats in Michigan, Florida, Kansas, Pennsylvania, North Dakota, and Missouri.

Ed and Jeanette have two sons, Michael and Jonathan. They have a private counseling practice and specialize in marriage and family therapy. Jeanette will complete her master's degree in counseling at Kansas University in the fall of 1980. Ed has a master's degree in psychology from California Western University.

The Downs have played an active leadership role in their local church marriage enrichment ministry. They

have organized and led numerous growth and support groups over a period of four years.

Ed and Jeanette are committed to equipping couples with preventative skills in their relationship that will help them to live abundantly both maritally and spiritually. As growing Christians they are dedicated to sharing what Jesus Christ has done for them personally as well as in their marriage.

The Downs are the sixth Nazarene couple to achieve full certification within the church's marriage enrichment ministry. Interested pastors and lay leaders may contact them (913) 782-9634.—J. Paul and Marilyn Turner, Directors of Marriage and Family Life Ministries, (816) 333-7000. □

### THE SALE OF ARLINGTON CHURCH

The Arlington, Va. Calvary Church approved the sale of their church building to the Islamic Call Society for \$1,200,000 in a congregational meeting Sunday evening, August 10.

The building will be used for an Islam Mosque and school.

The church has purchased other property and is in the process of erecting a new facility. Some time ago the congregation had approved the sale of the property to Charles (Chuck) Colson for a facility to rehabilitate prisoners, but the zoning commission refused to permit it.

The new offer now must go to the zoning commission for its approval. □

—NCN

### PRIVETT RETURNS TO TNC

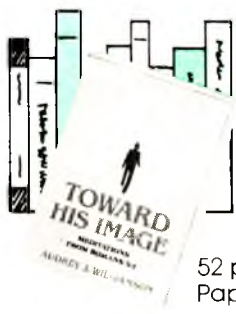
Dr. George W. Privett, dean of students at Nazarene Bible College in Colorado Springs, has been named dean of students for Trevecca Nazarene College beginning August, 1980. Dr. Privett succeeds Dean Elmore Vail who will return to Northwest Nazarene College.



A graduate of Trevecca, Dr. Privett has an M.Div. from Nazarene Theological Seminary and a D.Min. from Vanderbilt University.

His pastoral experience has been in Tennessee, Missouri, Georgia, Alabama, and North Carolina.

He was president of the student body of TNC in 1951 and was an Alumni Association president in 1972. Dr. Privett is married to Martha Breed; they have three sons, Jonathan, David, and Ronald. □



## Book Briefs

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## 24 NEW CHURCH PLANTERS LAUNCHED IN ORIENTATION EXERCISES

More than 50 church planters were launched into a unique, new, church planting effort in the Oregon Pacific District during the 13 months of June, 1979, to mid-July, 1980. The new church planters launched a year ago accounted for more than 20 new churches while an additional 24 new church planters have been launched during the summer of 1980.

Pastor Marlyn Anderson said when the announcement was made in the Beaverton, Ore., church that they would be responsible for launching 15 new churches in Washington County during the calendar year 1980, it was "... like something electric passed through the congregation." New converts increased, new-member classes enlarged, even before the first church planter arrived. During May, and again in June, 12 new Nazarenes were received on profession of faith in each month.

As a part of the training, the church



San Antonio District Superintendent Harold Graves (r.) with Rev. Darrel Miley (center), pastor of San Antonio First Church, confers with Rev. Joe Knight, director of Adult Ministries, Beaverton church, between sessions.



A \$1,700,000 mortgage instrument is signed by Pastor Marlyn Anderson (r.) and Ron Stokes (l.), church secretary of the Beaverton church, while Mr. George Lockwood, assistant vice-president of B. C. Ziegler and Co. of West Bend, Wis., looks on. The mortgage papers arrived for signing in the midst of the launching of the 15 churches in Washington County.



Mr. Mark Beymer, Ph.D. Candidate in urban studies, explains the work of district church growth consultant to the visiting pastors and district superintendents prior to the church planter orientation.



Rev. Kent Anderson, pastor of Eugene, Ore., First Church and chairman of the Church Growth Committee that launched this church planting exercise, lecturing during the church planter orientation.



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**Lunn**, VP of Alexander Hamilton Life Ins. Co.; **Dr. Jim Garlow**, equipper

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Rev. Harry Evans, pastor of Austin, Tex., Grace Church (in foreground); Dr. Alan Rodda, Portland, Ore., First Church pastor; and Rev. Marlyn Anderson, Beaverton church pastor, participate in the discussion involving the visiting VIPs from other districts.

planters did personal soul winning and in one weekend won six new converts to Christ. A baptismal service was held on Sunday night.

In the past assembly year, the 66 existing churches of the Oregon Pacific District showed a net gain of 515 members, while at the same time the 10 new officially organized baby churches produced a net gain of 285 members. This does not account for





Two visiting district superintendents (front and center) participated during the orientation. They are Rev. Ralph West of Louisiana and Rev. Harold Graves of San Antonio.

the 11 other functioning missions yet to be organized into churches as a result of the church planters of last year. □

### FIVE CHURCH PLANTER CONFERENCES PLANNED

A series of five Church Planter Conferences will be held this fall and winter at the request of Nazarene district superintendents.

Dr. Raymond W. Hurn, executive director of the Department of Home Missions, says the requests for Church Planter Conferences have multiplied as districts and local churches seek to adapt the Oregon Plan for Church Planting to their own particular areas.

Each of the conferences includes an explanation of the Oregon Plan, but each includes a package of detailed information about the particular region where the conference is being held.

Registration for each conference is open but limited. Interested persons should get their registrations in early to be sure of acceptance.



Minneapolis First Church gave its 10th annual presentation of John W. Peterson's cantata and dramatization, *No Greater Love*, this past Easter season. It has made an impact on the community as a spiritual pilgrimage during Holy Week. In the years of this ministry, God has spoken to hundreds through the story of His Son's resurrection for our salvation. Lives have been changed. It was given four consecutive nights, April 3-6. It involved over 75 people—cast, choir, and co-workers—beautifully costumed and staged. The leaders were: Rev. David K. Ehrlin, pastor; Rev. Bill Rolland, associate pastor; Mrs. Lois Rolland, choir director; Mrs. Sharon Strawn, production director; and Mrs. Marlene Emerson, coordinator.

### UPPER MIDWEST REGIONAL September 15-17, 1980—St. Paul, Minn.

Cooperating districts: Dakota, Wisconsin, Minnesota, Iowa, Missouri, Nebraska. Virgil Grover, coordinator.

### EASTERN STATES REGIONAL October 13-15, 1980—Harrisonburg, Va.

Cooperating districts: Virginia, West Virginia, North Carolina, South Carolina, and East Tennessee. Reeford Chaney, coordinator.

### EASTERN GREAT LAKES REGIONAL

November 11-13, 1980—Niagara Falls, N.Y.

Cooperating districts: Upstate New York, Pittsburgh, Canada Central, Akron, Canada Quebec, North Central Ohio, Northwestern Ohio, Southwestern Ohio, Eastern Michigan, Maine, Philadelphia, New England, and Washington. Wilmer Lambert, coordinator.

### WICHITA, KANSAS, REGIONAL January 12-14, 1981—Wichita, Kans.

Cooperating districts: Kansas, Kansas City, Joplin, Northeast Oklahoma, Northwest Oklahoma and Southeast Oklahoma. Marselle Knight, coordinator.

### CENTRAL SUNBELT January 27-29, 1981—Palestine, Tex.

Cooperating districts: San Antonio, Houston, Dallas, Louisiana, North Arkansas, and Mississippi. Ralph West, coordinator. □



Rev. and Mrs. William Saunders (l.), who head Horizon House in the parsonage of the Enon Church, Springfield, Ohio, recently received the "Foster Parents Award 1980." The award, made to only one set of Ohio's foster parents annually, was "in recognition of distinguished service to the Ohio Youth Commission Foster Parent Program." It was presented by Gov. James Rhodes (r.) in the Capitol Building Rotunda earlier this summer. Horizon House is presently caring for 10 boys assigned by the Ohio Youth Commission.



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The first annual Outdoor Summer Rally was held at the St. Louis Central church, June 10-15, with Pastor Richard Lord and Song Evangelist Paul Pitts. The response was good with a peak attendance of 90 on Thursday night. Contributing to the rally was Cheri Mund, with her wooden friend, Rusty; the church choir of the Bible Way Church of the Nazarene; and the Missouri District IMPACT Team. The program was designed to tell the inner city that Jesus is the Answer, with singing, dialogue with Cheri and Rusty, and a Bible story with an evangelistic appeal at the end of the service by Pastor Lord. The rally served to awaken the neighborhood to its spiritual need, making it aware of the presence of the church.

## CURL ASSUMES NEW POSITION AT MVNC

Mrs. Louise Curl has been named as the director of Administrative Services and as the coordinator of Title III at Mount Vernon Nazarene College. In her new assignment, Mrs. Curl will be working with Dr. Stanton Parry, vice-president for Finance and Management. As director of Administrative Services, she will provide administrative leadership to the bookstore, post office, and the communication systems on campus. She will also be the director of non-academic personnel in charge of staff interviewing, hiring, interrelationships, and training.



As Title III coordinator, Mrs. Curl will be evaluating current Title III programs, monitoring federal programs, and applying for federal funds. The federal funds will make possible the implementation of the Developmental Skills, Comprehensive Learning Support, and the Administrative Capacity Building programs on campus.

In addition to her other duties, Mrs. Curl has been chosen to participate in Teaching/Learning Conference Work-

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shops. The workshops, sponsored by the Division of Christian Life of the Church of the Nazarene, are designed to assist in lay leadership training on the local and district levels of the Church of the Nazarene. Mrs. Curl is one of 15 representatives from across the country who will be assisting in these workshops.

Mrs. Curl came to Mount Vernon Nazarene College in 1978. She has served as assistant professor of education for two years. She has also been the director of the Remedial Reading Clinic and a supervisor of field students in the Teacher Education Program.

Prior to coming to Mount Vernon Nazarene College, Mrs. Curl was a principal in the Nampa, Ida., school system. She was a classroom teacher in the Ashkum, Ill.; Eugene, Ore.; and Nampa, Ida., school districts from 1959 until 1971. She earned the Bachelor of Science degree in 1959 from Olivet Nazarene College and her master's degree in 1974 from Boise State University. She has administrative certification in Ohio and Idaho.

Mrs. Curl is the mother of three children: David, a senior at Northwest Nazarene College; Colleen, a recent graduate of Mount Vernon Senior High School; and Steve, a junior at Mount Vernon Senior High School. Dr. Harrold Curl, her husband, is a professor of sociology at MVNC. □

### DR. GARY MOORE RETURNS TO MANC

Dr. Donald Metz announced that Gary Moore is joining the Mid-America Nazarene College faculty for the 1980-81 academic year. Moore, a member of the MANC faculty from 1977 to '79, has served the past year as minister of music at the Pasadena, Calif., Bresee Avenue Church.



A graduate of Olivet Nazarene College, Dr. Moore has done graduate work with Fred Patton of Michigan State University and with Frederick Jagel of New England Conservatory, Boston. A soloist throughout the world, he has performed in Denmark, Japan, Europe, Indonesia, and recently completed a seven-city tour in Mexico. In addition, he has been a soloist at Bibletown in Florida, with World Vision, with John Peterson's dramatized cantatas, and with the "Showers of Blessing" broadcast in English, Spanish, Portuguese, and Italian.

In May, Mid-America Nazarene College conferred the honorary Doctorate of Letters degree on Gary Moore

## PRIME TIME SPRING '81

### FLORIDA

February 16-20

### ENGLAND

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March 31—April 14

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in recognition of his outstanding contribution to music.

Dr. Moore's work at MANC will involve him in teaching both class and private voice. □

### ROGER PARROTT TO BE DIRECTOR OF FINANCIAL DEVELOPMENT AT MANC

President R. Curtis Smith and Dr. Jerry Ketner announced that Dr. Roger Parrott will join Mid-America Nazarene College as the director of financial development beginning fall, 1980. Roger is a 1976 graduate of Eastern Nazarene College with a Bachelor of Arts. He continued his education at the University of Maryland where the Ph.D. was awarded him in 1979. His doctoral studies focused on a major in higher education administration with a minor in business administration.



Ordained in 1978 on the Washington District, Dr. Parrott has pastored in Rhode Island, Michigan, and Maryland. Currently, he has been associate pastor at the Upper Marlboro, Md., Melwood Church.

Mrs. Parrott, Mary Lou, is presently completing her Ph.D. in English at the University of Maryland.

The Parrotts moved to the Olathe area in August and begin their work at MANC during September. □

## FOR THE RECORD

### DISTRICT ASSEMBLY REPORTS

#### NORTH ARKANSAS

The 28th annual assembly of the North Arkansas District met at Conway First Church. District Superintendent Thomas M. Cox, reelected for a four-year term, reported the organization of the Marshall church.

General Superintendent Charles H. Strickland ordained David Biggs, Leon Cross, and Michael Roach.

Elders Bob Lothenore and Jewell M. McKinney, and laymen Dale Webster and Wallace Nolen were elected to the Advisory Board.

Reelected to their respective positions were Wyoma Cox, NWMS president; Jim Lynch, NYI president; and Terry Rohlmeier, chairman of the Board of Christian Life.

#### EAST KENTUCKY

The 29th annual assembly of the Eastern Kentucky District was held at Newport First Church. District Superintendent John W. May, reelected for a four-year term, reported the organization of the Burlington church.

Dr. William M. Greathouse, general superintendent, ordained Joseph Payton and Dan Jackson.

Elected to the Advisory Board were elders Earl Pierce and John Dennis, and laymen Lewis Edwards and Bob Steenbergen.

Mrs. John W. May was reelected NWMS president; Rev. Phil Bowles was reelected NYI president; and Rev. Norman Phillips was reelected chairman of the Board of Christian Life.



The Northeastern Indiana District ordination service was July 25. Pictured (l. to r.) are ordinand Rev. and Mrs. John R. Stackman; Dr. and Mrs. Bruce T. Taylor, district superintendent; Miss Gloria Davidson, commissioned minister of Christian education; ordinands Rev. and Mrs. G. William Evans, Rev. and Mrs. James C. Brown, Rev. and Mrs. Leslie A. Stephens, Rev. and Mrs. Mark A. Brown, Rev. and Mrs. Philip C. Rogers, Rev. and Mrs. Charles E. Taylor; Rev. and Mrs. William Parrett, credentials recognized; ordinands Rev. and Mrs. Randall L. James, Rev. and Mrs. Kenneth W. Wade; and Dr. Eugene L. Stowe, general superintendent.

## HOUSTON

The 33rd annual assembly of the Houston District was in Houston, Tex. District Superintendent D. W. Thaxton, completing the second year of an extended term, reported the organization of the Beaumont St. Paul and Sabinetown churches.

Dr. Charles H. Strickland, general superintendent, consecrated deaconess Mildred E. Paul.

Elders Henry L. Mills and L. Eugene Plemons, and laymen John Bundy and Jacob Blankenship were elected to the Advisory Board.

Reelected to their respective positions were Mrs. Nelrose McKay, NWMS president; Rev. Tom Mixon, NYI president, and Rev. Curtis Lewis, Jr., chairman of the Board of Christian Life.

## SOUTHWEST INDIANA

The 32nd annual assembly of the Southwest Indiana District met in Vanderburgh Auditorium, Evansville, Ind. District Superintendent B. G. Wiggs, completing the second year of an extended term, reported the organization of the Bloomfield and Vincennes Reel Avenue churches.

Dr. V. H. Lewis was the presiding general superintendent.

Elected to the Advisory Board were elders Paul Byrns, B. W. Downing, Gerald Green, and Darrell Wineinger, and laymen Byron Buker, Edward Mason, Jesse Pitts, and Jerome Richardson.

Barbara Wineinger was reelected NWMS president; Mark Spangler was elected NYI president; and Gerald Green was reelected chairman of the Board of Christian Life.

## INDIANAPOLIS

The 55th annual assembly of the Indianapolis District met in Indianapolis Southwest Church. District Superintendent John F. Hay, completing the third year of an extended term, reported

General Superintendent William M. Greathouse ordained Kenneth Wayne Gates, Robert Mitchum, and William Eugene Swesey; also recognized the credentials from sister denominations of Marcus Phillippi and Harmon O. Thrasher.

Elders R. B. Acheson, Gariand Johnson, and Wesley Delk, and laymen Ralph Fox, Larry Jewett and Clayton Lewis were elected to the Advisory Board.

Mrs. Harry Hardin was reelected NWMS president. David Garner was reelected NYI president; and Ralph Lee was reelected chairman of the Board of Christian Life.

## MOVING MINISTERS

KENNETH L. AKINS, SR., from New Brighton, Pa., to Altona, N.Y.

ORVILLE BURTON from Bad Axe, Mich., to Lake Wales, Fla.

LEWIS F. CLEVELLE from student, Nazarene Bible College, Colorado Springs, to Chesterfield, Ind.

LARRY HAWN from Nome, Alaska, to student, Northwest Nazarene College, Nampa, Ida.

DOYLE HENDERSON from Sterling, Ill., to Oklahoma City Capitol Hill

WILLIAM M. HENDLEY from Higdon (Ala.) Shiloh to Cordova, Ala.

RALPH A. HILL from Lombard, Ill., to Canton (Ill.) First

RAY H. HUFFMAN from Alanson (Mich.) Lakeview to Clare, Mich.

JOHN E. HULSIZER from student, Nazarene Bible College, Colorado Springs, to Shenandoah, Ia.

JAMES L. JOHNSON from Kingsville, Tex., to associate, Tyler (Tex.) Lakeview

MYRON G. JOHNSON from Somerville (Tenn.) Mount Calvary to Bay City, Tex.

DERL G. KEEFER from Waukegan, Ill., to Lombard, Ill.

HAROLD L. KEETON from Warren (Ohio) Bolindale to Sebring, Ohio

BENJAMIN KETTERLING from Willmar, Minn., to Red Wing, Minn.

CHARLES L. KIRBY from Little Rock (Ark.) Trinity to Winter Haven, Fla.

WINSTON P. LOWE from Crowley (La.) First to Natchitoches, La.

B. EDWIN McDONALD from Flint (Mich.) First to East Liverpool (Ohio) First

MARK E. MOORE from Overland Park, Kans., to Fort Wayne (Ind.) First

SIDNEY V. MURPHY from Greensboro (N.C.) Northside to Georgetown, S.C.

J. D. NICHOLAS from Scarborough, Ontario, Canada, to Abbotsford, B.D., Canada

DALE F. PARRY from Milford, Del., to Toms River, N.J.

W. D. PHILLIPS from Sebring, Ohio, to evangelism

RICHARD M. POWERS from San Jose (Calif.) Cambrian Park to Napa, Calif.



Pictured are Dr. William Greathouse (r), general superintendent at the 1980 Alaska District Assembly, and Rev. Robert W. Sheppard (l), district superintendent, with ordinands (l. to r.), Rev. and Mrs. Larry J. Darby and Rev. and Mrs. Lyle K. Coblentz.



## PROMISE

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J. Paul and Marilyn Turner, Editors

NAZARENE PUBLISHING HOUSE

JOHN D. PRICHARD from student, Nazarene Bible College, Colorado Springs, to Craigsville, W.Va.

K. DON RATLIFF from Nashville, Ind., to Winter Park, Fla.

C. L. RENEAU from Fort Worth (Tex.) Haltom City to Cisco, Tex.

GERALD W. REYNOLDS from Augusta, Ga., to Frank, W.Va.

BOB RICHBURG from Blevins (Ark.) Bells Chapel to Ashdown, Ark.

D. KEITH SILVERNAIL from Lake Wales, Fla., to evangelism

DONALD M. SMITH from student, Nazarene Theological Seminary, Kansas City, Mo., to Spring Hill, Fla.

DOYLE C. SMITH from Gallatin, Tenn., to evangelism

JOE SUTHERLAND from Crowley (La.) Ebenezer to Tampa (Fla.) Sulphur Springs

JAMES P. WANDLING from Hurricane, W.Va., to Charlotte (N.C.) Thomasboro

WILLIAM CLYDE WIGGINS from student, Nazarene Bible College, Colorado Springs, to Carbondale, Ill.

C. DOUGLAS YATES from Ballinger, Tex., to Temple (Tex.) Trinity

E. L. YATES from Langdale, Ala., to Calera, Ala.

ROBERT L. YOUNG from Toms River, N.J., to Greensboro, N.C.

## MOVING MISSIONARIES

DOROTHY AHLEMAN, Argentina, Stateside Address: c/o Ethel Strickland, Rte. 3, Oakland City, IN 47660

ROBERT ASHLEY, Windward Islands, Field Address: Box 791, Castries, St. Lucia, West Indies

JEANNIE COLLINS, S.A., Trinidad, Field Address: c/o Caribbean Nazarene Theological College, P.O. Box 1245, Port of Spain, Trinidad, West Indies

ROBERT FRASER, New Zealand, Field Address: No. 5 Fruitvale Rd., New Lynn, Auckland 7, New Zealand

LARRY GARMAN, Peru, Field Address: Apartado Postal 193, Chiclayo, Peru, America del Sur

ROBERT GRAY, Peru, Field Address: Apartado Postal 3179, Lima 100, Peru

RICHARD HENDERSON, New Zealand, Field Address: 2 Argyll Crescent, Tamtea, Napier, New Zealand

SHARON JONES, Swaziland, Furlough Address: Rte 3, Clinton, IN 47842

IRMA KOFFEL, R.S.A. South, Stateside Address: 718 W. Main St., Lansdale, PA 19446

CONNIE MacKENZIE, R.S.A. North Medical, Thabeng Mission Station, P.O. Box 21, Letaba, 0870 North TVL, Republic of South Africa

ROBERT McCROSKEY, SR., Philippines, Field Address: c/o Art Evans, Greenhills Post Office, Box 641, Rizal, Rizal, Republic of the Philippines

EARL MORGAN, Israel-Holy Land, Furlough Address: 297 Overdown Dr., Red Deer, Alberta, Canada T4P 1V1

JERRY PORTER, Costa Rica Seminary, Field Address: Seminario Nazareno de las Americas, Apartado Postal 3977, San Jose, Costa Rica

TOM POUND, English-speaking Coordinator—Caribbean, Stateside Address: c/o Homestead Travel, Naranja, FL 33032

HERBERT RATCLIFF, Trinidad, Furlough Address: 5800 Engle Rd., Carmichael, CA 95608

PAUL RILEY, Swaziland, Furlough Address: Casa Robles, 6355 N. Oak Ave., Temple City, CA 91780

JANIE SEMLAR, R.S.A. North, Field Address: P.O. Box 2, Acornhoek, E. Transvaal, 1360 Republic of South Africa

KENNETH SINGLETON, Mozambique and Mines, Furlough Address: 18 Ainsdale Rd., Bolton BL3 3BY, Greater Manchester, England—until November 20; Field Address: c/o P.O. Box 331, Florida, Transvaal, 1710 Republic of South Africa

BOYD SKINNER, Chile, Field Address: Casilla 1132, Carroe Central, Santiago, Chile

DON STULTS, Korea, Furlough Address: 4745 San Antonio Dr., Lakeland, FL 33803

STANLEY WILSON, Philippines, Field Address: Box 14, Baguio City, Philippines

RICHARD ZANNER, African Coordinator, P.O. Box 48, Florida, Transvaal, 1710 Republic of South Africa

NORMAN ZURCHER, Trans South Africa, Field Address: P.O. Box 5356, Walmer, 6065 Republic of South Africa

## ANNOUNCEMENTS

**The Las Animas, Colo., church** will hold its 50th anniversary celebration November 16, 1980. All former pastors, members, and friends of the church are invited to participate in this time of commemoration.

**The Middletown, Ohio, First Church** will celebrate its 65th anniversary on November 15. The congregation plans four Sundays of special emphasis, November 2-23, Founders' Day, Laymen's Day, Homecoming Day, and Thanksgiving and Praise Day. For further information, contact Pastor Michael Hutchens, 215 S. Sutphin St., Middletown, OH 45042.

**The Ashland, Ore., church** invites all former member and friends to attend their 75th anniversary celebration November 13-16. The Ashland church was organized on March 19, 1905, and was the third Church of the Nazarene in the Northwest.

For further information, contact Pastor Gene A. Skidgel at 87 Fourth St., P.O. Box 366, Ashland, OR 97520.

**Long Beach, Calif., First Church** invites you to attend the celebration of their 75th Family Anniversary October 3-5. Former members and friends are invited to attend this 75th anniversary, and former pastors will be speaking and participating in the various services.

For further information, contact Pastor Jerry W. White or Frank Hogge, committee chairman, 2280 Clark Ave., Long Beach, CA 90815.

On September 21, **Rossville, Ga., First Church** plans a time of celebration and fellow-

ship in honor of its 50th Anniversary. Dr. Jack H. Lee, district superintendent, and Dr. Mack Anderson, former district superintendent, will be the guest speakers.

The noon meal will be provided by the local congregation. All former pastors, members, and friends are invited to share in this special occasion. For additional information, contact Rev. Elmer C. Carter, P.O. Box 492, Rossville, GA 30741.

**Virginia Beach, Va., First Church** will celebrate its 75th Anniversary November 9. Special speaker will be Dr. Reeford Chaney, district superintendent of Virginia; and former pastors will share in the services. A video history of First Church will be shown. All former pastors, members, and friends are invited to attend. A dinner will be served at noon in the Family Life Gymnasium, and the celebration will conclude with a 2:30 p.m. service.

For complete details write Rev. P. J. LaChance, 4413 Wishart Rd., Virginia Beach, VA 23455.

## VITAL STATISTICS

### FORMER CHILDREN'S EDITOR DIES

Mrs. Elizabeth Dole Hodges, 91, died July 30 in Bethany, Okla. Funeral services and interment were in Hutchinson, Kans., conducted by Rev. Charles Shaver.

Mrs. Hodges served the church as pastor's wife, consecrated deaconess, teacher at the former Bresee College, and for 21 years as editor of *Sunshine*, *Junior Joys*, and *Junior Society Topics* in the children's division at International Headquarters. She retired from the Department of Church Schools in 1958.

She was a charter member of the Oskaloosa,

Ia., First Church and at the time of her death held her membership in the Brookfield, Mo., church.

She is survived by two sons, Willard E. of Brookfield, Mo., and F. Vernon of Bethpage, N.Y.; one brother, Algar H. Dole of Wichita, Kans.; three grandchildren; and two great-grandchildren.

### DEATHS

FLORA BURTON died March 7 in Wister, Okla. Funeral services were conducted by Dr. Dean Baldwin, Rev. M. Gene Wilson, and Rev. Harold Morgan. She is survived by four daughters, Mrs. Jewell Whitlock, Mrs. Willa Mae Vance, Mrs. Ila Dodson, and Mrs. Ethel Funderburg; and one son, Eardman Burton.

FRANK BUTTS, 81, died of cancer July 27 in Pompano Beach, Fla. Mr. Butts is the father of Kathy Butts, office manager on the staff of the general secretary at International Headquarters. He is survived by his wife, Elsie; two sons, Frank and Clinton; and six daughters, Mrs. Phyllis Michaelis, Mrs. June Nedham, Mrs. Gladys Crim, Mrs. Donna Swineford, Mrs. Barbara Phillips, and Kathy.

WALTER H. DAVIS, 57, died June 13 in Detroit, Mich. Funeral services were conducted by Rev. James Conner. Survivors include his wife, Mary; one son, Mark Alan; and his mother.

MRS. HATTIE DILL, 81, died July 22 in Lindsay, Calif. Funeral services were conducted by Rev. Darrell Goings and Rev. Larry Sams. She is survived by her husband, Horace; 2 sons, Jack and Charles William; 1 daughter, Mrs. Faye Branum; 9 grandchildren; and 13 great-grandchildren.

ABIGAIL HOTCHKISS DRAKE, 92, died July 18 in Pittsburgh, Pa. Funeral services were



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conducted by Rev. Dennis Hancock. She is survived by two daughters, Dorothy Brooks and Marjorie Hilton; eight grandchildren; five great-grandchildren; and one sister.

MRS. MARY FIELDS, 47, died suddenly July 25, in Kansas City. Memorial services were held at the First Church of the Nazarene, Sunday evening at 7:30 p.m. She is survived by her husband, Richard Fields, production manager at Nazarene Publishing House; and three children, Richard, Jr.; Mrs. Teresa Brown; and Judy.

REV. STEPHEN K. HOBBS, 36, pastor of the Upland, Ind. church, drowned July 28 in a canoeing accident. He attended Olivet Nazarene College and Nazarene Theological Seminary. Funeral services were held in Marion, Ind., First Church. Stephen is survived by his wife, Joann; and three children, Heather, Stuart, and Baby Wesley Jonathan, 2 weeks.

MRS. MAGGIE JOINES, 98, died June 12 in Durant, Okla. Funeral services were conducted by Rev. W. R. Richardson and Rev. Clifford Joines. She is survived by three daughters, Nadean McGrew, Madeline Richardson, and Christine Lindsay; four sons, Grady, Oscar, Robert, and Royce; 20 grandchildren; 32 great-grandchildren; four great-great-grandchildren; and one sister.

DENNIS MORGAN died March 8 in Wister, Okla. Funeral services were conducted by Rev. M. Gene Wilson and Rev. Harold Morgan. He is survived by three daughters, Mrs. Lucille Branscum, Mrs. Beatrice Loughridge, and Mrs. Mona Sue Grooms.

REV. J. D. PRESSLEY, 47, died July 2 in Rock Hill, S.C. Funeral services were conducted by District Superintendent Moody Gunter. Survivors include his wife, Virginia Scott Pressley; one son, Michael; two daughters, Pamela and Stephanie; and one granddaughter.

JAMES BURZIE RAINS, 72, died July 19 in Sacramento, Calif. Funeral services were conducted by Rev. John S. Kisse. He is survived by his wife, Aileen J.; three daughters, Jessie A. Peterson, Berma J. Ramirez, and Ada Rae Settles; one son, James R.; eight grandchildren; one brother; and one sister.

REV. ROBERT D. ROEPER, 51, died July 28 in Nashville, Tenn. Funeral services were conducted by Revs. Daryl Hodge, Oren Thrasher, Coolidge Grant, and District Superintendent Aleck Ulmet. His entire ministry was spent in Kentucky. He is survived by his wife, Irlene Branham Roeper; two sons, Ralph and Robert; his mother; and two brothers.

JOHN MARK SHELTON, 27, died July 10 in Fort Worth, Tex. Funeral services were con-

# NEWS OF RELIGION

**AMERICAN BIBLE SOCIETY ESTABLISHES SPECIAL FUND FOR BLIND.** The American Bible Society—the nation's leading nonprofit supplier of Scriptures—has established a special fund to provide Scriptures for the blind and visually handicapped.

The fund will be called the "Helen Keller Centennial Fund," in honor of the most famous and accomplished blind woman in history and her longtime association with the ABS.

Miss Keller's association with the American Bible Society began in 1921 when ABS furnished her with a Bible in the New York Point System, a raised-dot method of reading for the blind that was a precursor to the Braille System.

The American Bible Society is a pioneer in providing Scriptures for the blind with service dating back to the early 19th century. Today, the Bible Society produces Scriptures in Braille, in large print for the partially sighted, and on cassettes and records for those unable to read Braille.

The Helen Keller Centennial Fund will be used to offset the high cost of producing these Scriptures. A single book of the Braille Bible, for instance, costs over \$13.00 to produce. The complete Bible, in 18 volumes of Braille, costs over \$235. □

**CHRISTIANS COME KNOCKING AT WITNESSES' DOOR.** A group of 48 born-again Christians demonstrated that turnabout is fair play when they showed up at the door of the 1980 Divine Love Convention of Jehovah's Witnesses held at the Long Beach, Calif., Convention Center and Arena, July 20. When many of the more than 16,000 Jehovah's Witnesses in attendance came outside during the two-hour lunch break, and again while leaving in the afternoon at the close of the Convention, they were met by the Christians who offered them literature and a series of short prerecorded messages which were broadcast over a portable public address system.

Both the literature and the messages were designed to reach the Witnesses with the gospel by using their own terminology, and also to prompt the Witnesses to an examination of the Watchtower Bible and Tract Society's record of prophetic failures, doctrinal changes, inconsistencies, and reversals, as well as some of the Society's current doctrine which is in direct contradiction with the teachings of the Bible, said a group spokesman. □

**EAST-WEST GERMAN CHURCH GROUP VOTES FULL COMMUNION WITH UCC.** The Evangelical Church of the Union, a group of eight regional churches in the German Federal Republic and the German Democratic Republic, has voted to enter into full communion with the United Church of Christ, USA.

In separate synod meetings in the two German states, the Evangelical Church of the Union (EKU) decided that it "sees neither theological nor legal obstacles for full communion between the EKU and the UCC. It is therefore ready to recognize the baptism, communion and ordination of the UCC." The United Church of Christ in its constitution recognizes other Christian churches and seeks fellowship with them. □


**CHURCH OF GOD LAUNCHES CENTENNIAL CELEBRATION.** The Church of God kicked off a year-long centennial celebration in Anderson, Ind., by holding concurrently its 91st International Convention and its Sixth World Conference. The convention, held annually at the end of June, concluded several business matters.

Dr. Paul L. Hart of La Mesa, Calif., was reelected chairman of the church's policy-making General Assembly and Rev. Ronald J. Fowler of Akron, Ohio, was also elected to another term as vice-chairman. The convention adopted a record \$7,050,000 budget, nearly two-thirds of which was designated for church mission and support of higher education. □

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**"Showers  
of  
Blessing"**

**PROGRAM SCHEDULE**



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September 21  
"Water into Wine"

September 28  
"New Life"

October 5  
"The Unrepeated Word"

October 12  
"The Barrier Breaker"

*by W. E. McCumber, speaker*

---

ducted by Rev. C. L. Reneau, and assisted by Rev. Larry Williams and firefighter chaplain Luther Himes III. Survivors include his parents, Mr. and Mrs. Carl Shelton; two brothers, Jerry and Stephen; and both grandmothers.

REV. CHARLES J. WASHBURN, 92, died July 26 in Willingboro, N.J. Funeral services were conducted by District Superintendent William Taylor, Rev. Irving Temple, and Rev. Ronald Wirth. His entire ministry was spent on the New England District, where he was responsible for starting several new churches. He is survived by his wife, Florence; one son, Calvin; four daughters, Marian, Sarah Brigham, Esther Randall, and Alma West; 12 grandchildren; and 17 great-grandchildren.

#### BIRTHS

to HECTOR AND BETTY LOU (ZURCHER) AYUSO, San Juan, Puerto Rico, a boy, Hector Miguel, July 25

to KEVIN AND PENNY (PENDERGAST) BAINS, Dallas, Tex., a boy, Brandon Kevin, May 20

to DALE AND BETTY (LANSFORD) BEARDS-LEE, Nashville, Tenn., a boy, Justin Dale

to RODNEY AND KAREN (HUTSON) BENNETT, London, Ohio, a boy, Kenith Dean, July 23

to JOEL AND CHARLOTTE (ARNOLD) CAPPS, Camp Lejeune, N.C., a boy, Jeremy Edward, June 25

to RANDY AND JOAN (HESS) EPPES, Dallas, Tex., a girl, Sarah Olivia, July 24

to G. A. AND CARLA (CRISP) HANKINS, Curtisville, Pa., a girl, Jennifer Rae, May 19

to WILLIAM AND JOYCE (SWIGART) JESSUP, Okarche, Okla., a girl, Sarah Elizabeth, June 27

to JIM AND CATHY (RAYBORN) LYNCH, Kimberly, Ida., a girl, Kamela Arlene, June 10

to DOUG AND SANDY (SPENCER) PATTON, Florence, Ala., a boy, Scott Douglas, June 18

to ROY AND BETTY (MEYER) PHIPPS, Lowell, Ind., a girl, Sarah Mae, July 3

to JAMES AND PAM (STRICKLAND) PONCE, Jacksonville, Fla., a girl, Melissa Dawn, June 11

to GALEN AND CATHY (THURMAN) SCAMAHORN, Connell, Wash., a girl, Shari Rachelle, July 19

to VINCENT AND CAROLYN (McMAHON) SNOWBARGER, Olathe, Kans., a boy, Matthew David, July 15

to KEITH AND ALICE (SNOWBARGER) TALLENT, Marshall, Mo., a girl, Hope Rachelle, June 26

to GEORGE AND DEBI (KNELL) VAN DYNE, Olathe, Kans., a girl, Lauren Elizabeth, January 30

to JIM AND LINDA (PATTERSON) WILCOX, Bethany, Okla., a boy, Benjamin Tyler, June 19

#### MARRIAGES

VICKI HARIG and TOM WIENS at Colorado Springs, Colo., June 8

TERESA DENISE BAKER and MICHAEL LAYMAN at Lima, Ohio, June 14

PAMELA NICKLE and GARY WALTON at Colorado Springs, Colo., June 28

SUSANNE K. WHITE and RONALD J. BLAKE at Decatur, Ill., June 28

#### DIRECTORIES

##### BOARD OF GENERAL SUPERINTENDENTS—

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

# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

**According to the listing of generations in St. Matthew 1, Joseph, the husband of Mary, was of the lineage of David and Abraham. Since Jesus was conceived by the Holy Ghost why does Jesus say, in Revelation 22:16, "I am the root and the offspring of David"?**

**It would seem more appropriate if his lineage was traced from Mary instead of Joseph.**

Matthew was concerned to show the *legal* descent of Jesus through Joseph, because the Jews established legal descent through the father, not the mother. Jesus was *legally* the son of Joseph.

Many scholars have regarded the genealogy in Matthew as our Lord's *legal* descent through Joseph, and that in Luke as His *natural* descent through Mary. Whether this can be sustained or not, through both of His parents Jesus was a son of Abraham, a true Jew, and a son of David, a true heir to David's throne.

What may seem more appropriate to us would not have been so to those for whom Matthew wrote in the first century. □

**In our services good people often refrain from taking the Lord's Supper out of fear of not being worthy. Stern warnings are given from the pulpit based on 1 Corinthians 11:27-29.**

**It seems clear to me, from its context, that this passage refers to a problem in the early church—making a picnic of the sacrament—and is not meant to deter the sincere but sensitive person from the blessing of the Lord's Supper. After all, who really feels worthy, except through His blood?**

Indeed, none of us are worthy, even at our best, of the saving love of God symbolized and offered in the Lord's Supper.

There is a place for "stern warnings" wherever the sacrament is being abused as it was at Cor-

inth. There a careless and selfish spirit prevailed, which plainly showed that some did not love God or their fellow Christians, and regarded the Lord's Supper as "a gratification of appetites or of social interests, not a fellowship meal of the spirit" (Moffatt). Such irreverence leads to condemnation.

But the rebukes and warnings of the Corinthian passage were not intended to frighten away weak, timid, or sensitive Christians. Read again the story of the first Lord's Supper in the Upper Room (Luke 22:14-38; John 13). How unworthy those disciples were to whom Jesus gave the bread and wine! We must remember that He is the host; it is the *Lord's* Supper. And when we read the gospels we get an insight into the kind of people He welcomed to himself. Those who came sincerely, penitently, and believingly were never turned away from Jesus.

Precisely because we are weak and unworthy we need the sacrament. □

**Other than the Bible records, what sacred and secular history records the life and death of Jesus? The only secular record I am aware of is found in "Antiquities of the Jews" book XVIII, chapter III, by Josephus.**

There are brief mentions of Jesus in the pagan writers Pliny the Younger, Tacitus, and Suetonius. There are also some quotations in the Early Church Fathers from Judeo-Christian writings which go back to the first century, at least in the judgment of many scholars they do. Certain *Agrapha*, which are scattered sayings attributed to Jesus, are quoted by both Christian and Islamic writers, and some scholars believe these represent written sources, now lost, that went back to apostolic times. But all of these contribute very minutely to our knowledge of Jesus and His times. Our only strong and reliable sources for His life, death, and resurrection are the New Testament writings. □

# NEWS OF EVANGELISM



# THE CHURCH SCENE



**Startup, Wash.:** Skykomish Valley church recently experienced a time of great revival with Evangelist *Jimmy Dell*. His singing and piano playing attracted and blessed young and old alike. The crowds were some of the largest in the history of the church. As a result of Jimmy Dell's preaching of God's Word and deep conviction of the Spirit, there were 80 seekers at the first altar call and the altar was lined at every service following. There were many new converts, many believers sanctified, and the whole church was revitalized. □

—Ralph Marchbanks, pastor

The Decatur, Ill., Oak Grove Church had a mortgage-burning service June 1. It was the result of some inspired giving the previous Sunday.

Pastor Leslie Wooten had received notice May 14 that the balance of the church mortgage, made in 1965, was due May 28. Thinking the mortgage had a couple of years to go, the church was unprepared to pay the balance. They considered remortgage, but the new interest would jump from the 5 1/2 percent on the old loan to 15 1/2 percent.

Rev. Wooten felt prompted of God to challenge the congregation to pay

off the mortgage on the due date. He mailed letters to members stating May 25 would be a "great mortgage-burning offering," and June 1 would be a "great mortgage-burning service."

On Memorial Day weekend, with only 70 people present, \$18,669.47 was given. This exceeded the challenged amount by \$5,667.47. Individual gifts ranged from 10 cents to one of \$3,000. □

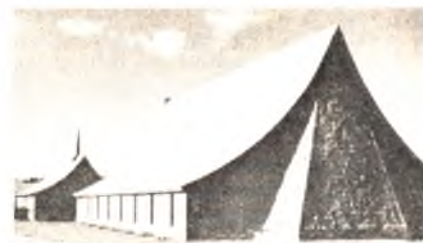
Youth from the La Mirada, Calif., church spent a week helping paint and landscape the sanctuary of the Huntington Park church.

Rev. Randy Rugh, youth minister for the La Mirada church, reports the kids have given a week of their vacation to work at the Huntington Park church. They also raised over \$300 to pay for their room and board. Food was donated by the La Mirada church, and several meals were provided by the Huntington Park church. Yard work, scraping and painting the exterior of the sanctuary with its attached classrooms, was done. There were 16 teens and 5 sponsors involved in the project.

Rev. Carlos Arteché, pastor for the Hispanic-speaking congregation at the Huntington Park Church of the Nazarene, said the group was "a god-send."

Arteché explained that the five church buildings had been condemned by the city of Huntington Park.

Arteché said a contractor will start work on the buildings next week in an effort to bring them up to code. The construction will cost the district about \$55,000, according to Arteché. The Huntington Park church will pay back the district with the money it makes from its school and donations. □



Rev. Phil Riley, district superintendent, was the special dedication speaker of the Valley City, N.D., church. This building will seat 450 people, with 10,000 sq. ft. of space. It was mostly built with donated labor at a total cost of \$220,000 and is valued at more than \$650,000. The church was closed in 1970 because of lack of people and poor facilities. In 1972, the district made Valley City a home missions project and located in a new area of the city. It had grown until the new building became necessary. Rev. Darrell Wiseman has served as pastor for the past five years.



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The Yuma, Colo., Buffalo Grass Church, was organized on June 17, 1979, with 24 members. The congregation was worshipping in a Seventh Day Adventist church prior to organization and decided to purchase this building when it became available. The purchase amount was \$350. They moved the church one and a half miles onto two acres of land, remodeled it, put a full basement under it for classrooms and a fellowship hall, plus a 12 x 26 addition on the front.

The congregation moved into this new facility March 23, 1980. It was dedicated on May 18, 1980, by District Superintendent M. Harold Daniels. There were 142 in attendance for dedication. The new facility is valued at approximately \$70,000. The Buffalo Grass Church is located 23 miles north of Yuma, Colo., in a rural farm community. Pastor Don Pierce reports the church is growing with five new members already this year. □



Pana, Ill., First Church of the Nazarene paid tribute June 1 to Pastor and Mrs. Cecil Carroll for serving 30 years in the ministry on the Illinois District. Mrs. Carroll was first presented with 50 long-stemmed red roses. Then she received a corsage and Rev. Carroll a boutonniere, presented to them by Dr. James E. Hunton, superintendent of the Illinois District, and his wife. A tribute was presented by Dr. Hunton. Cards and letters from other district pastors and leaders, and tributes were received from people at former pastorates: Sidell, Bethel, Chrisman, and Salem, Ill.

## A CHURCH WHERE DR. BRESEE WAS BORN

Dr. Phineas F. Bresee, founder of the Church of the Nazarene, was born near Oneonta, N.Y.

The town has no Church of the Nazarene, but Rev. Wilmer Lambert, superintendent of the Upstate New York District, wants one there. He has contacted some people in the commu-



The Nazarenes in Tuttle, N.D., completely remodeled their old church building. They stripped it down to the walls and started with new insulation, windows, ceiling, siding, and light fixtures. At a cost of \$10,000, they have one of the most attractive sanctuaries in the community. Rev. Michael Bias served as pastor during the remodeling. A service of rededication was conducted by Rev. Phil Riley, district superintendent.



The new energy-efficient building of the La Moure, N.D., church caught the attention of more than 350 community people on dedication day. This building features "buried earth" which surrounds the building, except for two openings. It was built at a total cost of \$145,000, with an indebtedness of \$85,000. The sanctuary will seat 185, with 5,600 sq. ft. It was designed by Zion Church Builders of Zion, Ill., and included many hours of donated labor by the congregation. Rev. Jim Edlin has served as pastor for the past three and a half years.



On July 3, Rolla, Mo. First Church was hit by 75 to 80-mph tornadolike winds. Damages to the church were estimated at \$11,000, which are covered by insurance. The irony of the windstorm damage is that a 4 ft. x 8 ft. plywood sign located only a few hundred feet from the canopy went untouched by the wind. Pastor Don C. Farnsworth reports the rest of our church was not damaged.

## PERSPECTIVE FOR CHURCH BOARDS



It is a common practice today for most businesses and most churches to provide hospitalization insurance for employees and their families. By following the proper guidelines, not only can your church provide your minister and staff with a valuable employee benefit, but it can also save them tax dollars, too!

The IRS indicates that if the employer pays the premium for all health insurance for the employee, the premium is not treated as taxable income. On the other hand, if a church board gives the pastor or staff member the premium each month and tells him to purchase his own insurance, the very fact that the money passes through his hands makes it income (even if it is for health insurance purposes). There would be an income tax liability on such money.

Proper handling of this employee benefit is to the advantage of both church, minister, and staff.

The same IRS guidelines apply for dental insurance for your minister, staff, and their families. Why not consider adding this as another tax-free employee benefit? □

—Department of Pensions

nity, Bresees and others, who are favorable to the idea. Lambert hopes to have one organized and going well before the denomination's 75th anniversary in October, 1983.

Recently at a Church Growth Conference on the district, Rev. Carl Clendenen, of the "Oregon Plan," promised \$5,000 from the Oregon Pacific District if the project was undertaken. Lambert hopes others who like the idea of a church in the town where

Dr. Bresee was born will join Clendenen.

It's not that Upstate New York is unable to do it alone, but the district is involved in an ambitious program to reorganize 20 churches in the city of Buffalo. They now have 1 in 20 years. Pastor William Wiesman of Buffalo is the local catalyst for the effort. Kim Richardson, a church planter, is there and working.

Already there are four meeting

places where services are held. A pastor from Utica resigned his church and moved to Buffalo as a bivocational pastor to head up one. A work team from NYI summer ministry is spending the summer in Buffalo.

District Superintendent Lambert says the goal of 20 churches will be reached before another 20 years. With "a little help from friends," the Bresee Memorial Church will be organized in Oneonta as well. □

—NCN

by MARY E. LATHAM  
Kansas City, Missouri



## THOSE DIVIDENDS KEEP COMING IN

**I**T SEEMED like an ordinary winter day, windy and overcast. A few snow flurries were falling, and more were predicted.

This would be a good day to sit by the fire and read the mail, but the postman was late. Oh, well, lately there had been mostly bills and advertising.

The day's mail finally arrived and the bundle contained several letters. One in a man's bold handwriting caught my attention first. I didn't recognize the return address.

"I got to thanking the Lord," the letter read, "for all the good things that have happened in my life, and I want to thank you and Joy for being the ones that prayed and held on for me to be saved . . ."

Then I remembered. It was in the early years of our travels in the field of evangelism. This was a church revival. My sister and I were the special workers—singing, preaching, illustrating the songs and some messages. Crowds were good. God was blessing. Many were finding Christ as personal Savior.

There was much prayer. One young man especially was the subject of united effort. His wife, a beautiful Christian, was deeply burdened. Prayer continued—and fasting.

We came to the last service. And from all appearances it seemed our prayers would not be answered in that meeting. But we held on. The sermon concluded, we kept singing the invitation. Truly God was working.

On the final invitation hymn he knelt at the altar. It did not take long to pray through. He surrendered

his life to Jesus Christ. He was born again. What a beautiful transformation!

Through the years we lost track. But now a letter confirmed his progress in faith and life.

" . . . I am glad I found the holiness way," he wrote. "It sure keeps me in line having the Holy Spirit to guide me . . . I could go on and on and tell of my many blessings. It would take hours. Maybe we can tell about it in Heaven . . ."

I consider this testimony a rare dividend in my life investments. Of course credit is due to many people—and most of all to God's Holy Spirit. But I had a part in the miracle of this transformed life.

To bring others in touch with our Savior and Lord gives life's greatest satisfaction. It is more precious than any material wealth.

And there is often an extra bonus. His letter said, "My two sons and their families are Christians." Then he told of their involvement in the work of the church. And he added, "My wife is a wonderful Christian and still a blessing."

What a joy to know, after all these years, of such spiritual dividends! There are surely others, about whom we may not know in this life. And you and I will keep on working to reach more.

They are all around us—even next door. We don't have to travel, or preach, or sing, or go across the world to find them. Of course some of us must keep doing just that. But there is a ministry right in our own neighborhood. People are hungry for life—and the more abundant life.

Bearing the good news of Christ's redeeming power makes life beautiful. And the dividends will keep coming, whether we hear about them now, or farther on! □

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

## GENERAL SUPERINTENDENTS RULE ON AGE DISCREPANCY

The General Assembly approved the action of Nazarene Youth International to change the age limits from 12-23 to 12-29. However, the previous age is the basis for the separation of Youth Ministries and Adult Ministry.

The Board of General Superintendents on August 5 ruled: the age change voted in the NYI Convention affects only the age limit of the auxiliary and therefore the *Manual* references to Youth and Adult Ministries will not be changed. □

—NCN

## NEES HEADS WORLD MISSION

The General Board by a mail vote has elected Dr. L. Guy Nees as the executive director of the Department of World Mission. He announced his acceptance of the position August 20.



Dr. Nees brings to the world mission thrust of the church a varied career as a churchman. In the recent General Assembly he chaired the Commission to Study the Church Dollar and presented its report to the assembly. The report was adopted with minor revisions.

Dr. L. Guy Nees has been president of Mount Vernon Nazarene College for the last five years. Previously, he was superintendent of the Los Angeles District. He has served as president of Canadian Nazarene College as well.

He pastored churches in Weiser, Ida.; Vancouver, British Columbia, First Church; Toronto; Ontario St. Clair Avenue; Kankakee, Ill., College Church; and Los Angeles First Church.

His wife's name is Doretta. They have two sons: Rev. Tom Nees of Washington, D.C., and Ron Nees of Woodland Park, Colo.; and two daughters: Mrs. Lois Smith of Washington, D.C., and Mrs. Carol Grogan of Fort Collins, Colo. □

—NCN

## ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents, and in consultation with the District Advisory Board of the Northwestern Ohio District, I have appointed Rev. M. V. Scutt (now superintendent of the New York District) as superintendent of the Northwestern Ohio District, effective September 15, 1980. □

—Orville W. Jenkins  
General Superintendent

## HURRICANE ALLEN SWEEPS HAITI

Hurricane Allen struck along the southern peninsula of Haiti destroying the community of Les Cayes. It then traveled inland along the Haiti/Dominican Republic border destroying villages and wrecking hundreds of Haitian homes and crops.

Missionaries Steve Weber and Terry Reed reported that 100 to 200 Haitian Nazarenes are homeless after the hurricane. Nearly 3,500 Nazarenes in Haiti have suffered loss of crops and food supplies.

The U.S. Marines are in the stricken area restoring water supplies, providing purification and other emergency services. But the need for food and shelter will continue for three months or more after the Marines leave.

One pastor is sheltering 600 people in his church and school, for the entire community of homes was wiped out. Two Nazarene churches, a school, and a parsonage were completely destroyed, and others were damaged.

Food is the urgent need for the critical three or four month period ahead. The missionaries estimate it will cost \$45,000 to provide this aid. The U.S. government has placed four trucks at the disposal of the Nazarene missionaries to haul food into the interior where the need is greatest.

The Nazarene Hunger and Disaster Fund will give aid for initial shipments, but must be replenished to complete supplying this need. Gifts should be marked: FOR HURRICANE RELIEF FOR HAITI and sent to Norman Miller, general treasurer. □

—NCN

## BIBLE COLLEGE TRUSTEES

The August 15 report of the trustees of the Nazarene Bible College elected at the 1980 General Assembly was inaccurate. Here is the correct list:

M. V. Scutt, Eastern U.S.A. Region  
Bruce Taylor, Central U.S.A. Region  
Gene Fuller, South Central U.S.A. Region

Region  
Grady Cantrell, Southwest U.S.A. Region

Region  
J. V. Morsch, Southeast U.S.A. Region

Region  
Floyd Flemming, East Central U.S.A. Region

Region  
Marselle Knight, North Central U.S.A. Region

Region  
Hoyle Thomas, Northwest U.S.A. Region

Region  
Roland Chopfield, Eastern U.S.A. Region

Region  
Ross Hayslip, Southwest U.S.A. Region

Region  
Eugene Williams, North Central U.S.A. Region

Region  
Harold Blankenship, South Central U.S.A. Region

Gordon A. Olsen, Northwest U.S.A. Region  
William Damon, Central U.S.A. Region  
Robert Allen, Southeast U.S.A. Region  
E. H. Steenberg, East Central U.S.A. Region □

—NCN

## MISSIONARY ESCAPES INJURY IN SHOOTING

Missionary Paul Say was mistakenly shot at by a security guard, late at night, August 20, in San Domingo, Dominican Republic. The car he was driving was hit by the shotgun blast after Say refused to stop when ordered to do so by a plain-clothed, unidentified security guard.

The guard has been arrested and charged. Missionary Say was not hurt in the incident. □

—NCN

## SCUTT MOVES TO NORTHWESTERN OHIO

Dr. Orville W. Jenkins, with the approval of the Board of General Superintendents and after consultation with the District Advisory Board, has appointed Rev.



M. V. "Bud" Scutt superintendent of the Northwestern Ohio District effective September 15.

Bud Scutt has been a district superintendent of the New York District for six years. He pastored churches at Little Rock, Ark., First Church; and in Michigan: Auburn Road, Eureka, Detroit Trinity, and Port Huron First Church.

His wife's name is Cledah. □

—NCN

## HERMON MOVES TO NORTHWEST INDIANA

The Northwest Indiana District elected Dr. Thomas M. Hermon district superintendent, Saturday morning, August 23. He has been district superintendent of the South Arkansas District for 12 years. He has resigned to accept this new post.



Dr. Hermon is a graduate of Canadian Nazarene College. He has pastored in Caroline, Alberta; Denver, and Pueblo, Colo.; and Little Rock, Ark., First Church before his election as superintendent of the South Arkansas District in 1968. His wife's name is Kay and they have two children.

Dr. Hermon succeeds Dr. George Scutt in Northwest Indiana. Dr. Scutt had resigned due to poor health. □

—NCN

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