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The question is often asked why God does not complete the work of holiness in man in one dynamic experience.

To understand the necessity of two works of grace, one must understand the nature of sin. Sin is both a nature and an act. By action it is a breaking of the law of God. Wesley describes it as “a willful transgression of a known law of God.” But in its essential nature it is also a spirit of inbred rebellion. Paul describes it in Romans 7:15-17: “For that which I do I allow not; for what I would, that do I not; but what I hate, that do I... Now then it is no more I that do it, but sin that dwelleth in me.”

An act of sin must be forgiven; the nature of sin as a root of bitterness in man must be cleansed. David prayed in Psalm 51:3, “I acknowledge my transgression; and my sin is ever before me.” His supplication was twofold: “Blot out my transgressions” (v. 1), and “Create in me a clean heart. O God” (v. 10). Both experiences may take place within a short time period in an individual’s life. But forgiveness and pardon must precede cleansing.

There are numbers of biblical examples of the two works of grace. In Acts 8, Philip preached Christ to the Samaritans. Verse 6 declares: “And the people with one accord gave heed unto those things which Philip spake.” Later Peter and John went to them and, as verse 17 declares, “then laid they their hands on them, and they received the Holy Ghost.” In the great salvation experience of the apostle Paul recorded in Acts 9, Paul fell before the great light and voice of Jesus and became transformed from a persecutor into a humble servant. In the city of Damascus, Ananias came to him as recorded in verse 17: “Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.” It may be observed also in the experience of Cornelius. Acts 10:2 describes him as “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.” In verse 44 we read, “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”

To all earnest seekers, may we ask Paul’s question in Acts 19:2, “Have ye received the Holy Ghost since ye believed?”

by General Superintendent Charles H. Strickland
SOCIETY has always been crowded with people who “almost” succeeded—only to live and die unnoticed and unsung. Like Moses, in one respect, they blazed a good trail and climbed high enough to overlook the Promised Land. Then, having received no more than a glimpse of the tremendous reward, they languished in the lowlands of sin and died without ever realizing the great potential that was their due place in God’s plan.

Some years ago I read the story of the early progress of Mr. Kroger, the chain-store magnate. While yet a young man, he and a fellow named Scovanner met in the back room of a little roadside grocery store and drew straws to determine who should run the store and who should haul produce. Scovanner made the choice which caused him to enter the trucking business and miss wealth and fame—by a straw!

That little word “almost” sometimes determines the difference between life and death. Some months ago a plane went down within sight of the San Diego airport and all on board were lost. A matter of a second or two one way or the other and the collision in midair that caused this tragedy would have been averted.

Another story, buried in the inside pages of the same newspaper that carried the front-page headlines of the San Diego tragedy, concerned an army transport that went down in mid-Pacific. One went down in sight of the landing field, the other hundreds of miles from land. Yet in one vital respect there was no difference, for all aboard both planes perished.

In the 26th chapter of Acts, the writer records the words of Agrippa—“almost thou persuadest me to be a Christian!” Scholars differ in their interpretation of Agrippa’s words. Some say they were spoken in scorn. Others insist that for a moment he came very close to making a decision for Christ. In either event, pride threw up a last barrier which would not yield.

Agrippa is but one of many whose tragic ruin turned upon an “almost.” Pharaoh, who contradicted his stand repeatedly before Moses; Herod, who heard John gladly, yet ordered him beheaded; Judas, who sat at meat with Christ and afterward betrayed Him; Pilate, who would have let Christ go but for his friendship with Caesar; Felix, who quaked as he shrank from the wooings of the Holy Spirit—these are but a few of those who went far, but not far enough. For these, “almost” and “not” had equivalent messages. They discovered that to be less than fully persuaded was to be as infinitely removed from salvation as though they had never been persuaded at all!

“Almost!” In one respect it is an empty word, without profit or advantage. What difference does it make if it “almost” rains in the midst of a drought? Can a man overcome hunger by “almost” eating? Can he overcome fatigue by “almost” sleeping? A man not fully persuaded to escape a burning building will surely perish in the flames. Just so, the man who is “almost persuaded” to turn from sin to Christ and rejects God’s love and mercy instead, will reap the final sentence of damnation.

A near-decision is in reality no decision at all. To be “almost” saved is to be “altogether” lost! Christ must be Lord of all—or He will not be Lord at all.
I ENJOYED an enormous sense of relief when I finally realized that God, the Holy Spirit, wanted to will and work in me according to my personality. God helped me to see that He wanted to establish with me a unique and satisfying relationship.

John Wesley has bequeathed to us the precious inheritance of a faith based on experience. He held any doctrine suspect that could not be verified in human experience. I, too, cherish this part of our theological heritage, and want never to discard it.

But it is possible to put too much weight on the side of experience. Sometimes people expect the Spirit to act with a dull uniformity in His dealings with men. He has no heavenly mold which He superimposes upon each of us. Neither is He in the business of producing assembly-line saints with little variation, if any. He doesn't manifest himself in a few stereotyped ways and demand that we fit into one of them.

In his discussion of spiritual gifts, Paul touches the heart of this issue. He says that God works in all men, but “there are different kinds of working” (1 Corinthians 12:6, NIV).

Many sincere Christians stumble over the manifestation of the Spirit in the life of another. As a new Christian, I expected God to manifest himself in my experience in the same way He did in the experience of an evangelist friend.

In his spiritual autobiography, Song of Ascents, E. Stanley Jones testifies about his relationship with the man who led him to Christ. He writes: “I had to be shocked into being myself. And God used certain weaknesses in my paragon to bring me into the freedom of being myself and not an absurd copy of Robert J. Bateman” (p. 37).

The creative Spirit reveals himself in as many diverse ways as there are varieties of human personality. He will accommodate himself perfectly to each individual who will allow Him entrance into the center of life.

He comes to some in a flood of emotion. Hear again the testimony of Stanley Jones. Writing of his personal Pentecost he says: “Suddenly I was filled—flooded with the Holy Spirit. Wave after wave of the Spirit seemed to be going through me as a cleansing fire. I could only walk the floor with the tears of joy flowing down my cheeks” (Song of Ascents, p. 53).

Did He come to you in such a way?

To others He comes in quiet assurance. Rejecting an emotional display, Manie Payne Ferguson wrote a hymn to describe the Spirit’s manifestation in her own life:

What a wonderful salvation,  
Where we always see His face!  
What a peaceful habitation!  
What a quiet resting place!  
Blessed quietness! Holy quietness!  
What assurance in my soul!  
On the stormy sea Jesus speaks to me,  
And the billows cease to roll.
Did the Spirit of God reveal himself to you in a similar manner? Most of us could describe our experience of His coming somewhere between these two examples.

A closely related misconception is the assumption that we will naturally find God’s revealed will for us undesirable. In Philippians, Paul writes: “For it is God who works in you to will and do what pleases him” (2:13, NIV). Too often we think that what pleases Him will automatically not please us. We incorrectly assume that God will want something for us we do not want for ourselves. We imagine submission to His life-plan to be unappealing, unattractive, and altogether unpleasant.

But often we find just the opposite to be true. Jesus portrayed this truth vividly when He said, “My yoke is easy” (Matthew 11:30). William Barclay says this can mean “well-fitting.” Jesus means His claim on our lives will not chafe and cause discomfort. He will fashion a yoke to fit us perfectly, one that will enable us to serve with pleasure.

He often wills for us what we want for ourselves. Many times He will lead us along lines of our own preference.

We cannot deny, though, that He may lead us in a different direction than we might have planned. More than one seeking Christian has testified to the reality of Margaret J. Harris’s hymn:

Tho’ the way seem’d straight and narrow,
All I claimed was swept away;
My ambitions, plans, and wishes
At my feet in ashes lay.

But out of the ashes God brought fulfillment beyond imagination. We need only submit to discover the truth of Paul’s statement: “Present your bodies a living sacrifice ... prove what is that good, and acceptable, and perfect, will of God” (Romans 12:1-2).

Also, we have too often expected more from the Holy Spirit than He ever promised to deliver. When we invite the Spirit to indwell our hearts, we must not expect Him to radically alter our personalities. We have sometimes implied—either by a slip of the theological tongue, or by deliberate instruction—that in His coming the Spirit destroys the self.

But to destroy the ego would be to destroy the personality, and God never does that. He does, however, cleanse the self of its self-centeredness. He does perfect the believer’s perverted self-love and redirect it toward God.

Peter described the Spirit’s activity in the hearts of Cornelius’s household. He said that God included in His plan of salvation these Gentiles as well as the Jews, “purifying their hearts by faith” (Acts 15:9).

We may expect to be essentially the same person after we are filled with the Spirit as we were before. Psychologists say that basic personality changes occur slowly, if at all. If you were timid and retiring before you were entirely sanctified, you will still be timid and retiring. If you were outgoing and emotionally expressive before the coming of the Spirit in His fullness, you will be so afterwards.

But the important thing is this: He will come to you in a way perfectly suited to your unique personality.

So wait no longer to invite Him into the throne room of your heart. Let the message of Edward H. Stokes be your prayer:

Hover o’er me, Holy Spirit,
Bathe my trembling heart and brow;
Fill me with Thy hallowed presence,
Come, O come and fill me now.

A Perfect FIT

by MERRILL S. WILLIAMS
Texarkana, Texas

AUGUST 15, 1980

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THE WORD "MISSIONARY" conjures up a variety of ideas and images in the minds of many people. Perhaps most visualize a missionary as a unique breed of individual. He leaves modern civilization and likely lives in a modest hut or bungalow. Most of his time is taken up preaching the gospel to the heathen.

Rapid changes in today’s world demand a new understanding of who is a missionary and what is a mission field. This new understanding must be arrived at in the light of biblical truths.

I want to be clear in stating that the mission of Jesus Christ’s Church has not changed through 20 centuries. We Christians are still under orders from our Leader. The mandate is: “Go ye into all the world and preach the gospel to every creature” (Mark 16:15).

Jesus was a realist. I am convinced that the Lord would not assign His followers an impossible task. We of this generation are living in the most challenging hours of history. Population experts inform us that half of all the people who have ever inhabited planet earth are now living.

According to Christian leaders, 2.4 billion people have yet to be reached with the message of God’s love expressed in Christ. Fellow Christians, a heavy responsibility rests upon us. It falls to us to let the whole world know the most wonderful news on earth. And today, for the first time, we have at our disposal the tools that we need to proclaim the news of salvation to an entire world.

Dr. Phineas F. Bresee, founder of the Church of the Nazarene, is best remembered for a statement which he made often. “We are debtors to every man,” he declared, “to give him the gospel in the same measure as we have received it.”

From Acts 4:12 we know that salvation is available to men through no other name than that of Jesus. In light of this fact, our family offered ourselves as “foreign missionaries.” And the Church of the Nazarene sent us to Korea in 1970.

It has been thrilling and heartening to witness the phenomenal growth of the church in Korea. The number of churches has more than doubled. During this decade the number of members of Nazarene churches has better than quadrupled. Give no credit to us. All credit and glory belong to God. We rejoice that the Korean people have hungry hearts for God’s good news.

Lives are being dramatically transformed. It is rewarding to see a field go from the seed-planting stage, on to the watering and harvesting of those gospel seeds. National church leaders have been trained. Many churches have attained full self-support. The districts are pioneering in new areas of the country. Young Korean Nazarenes may soon be appointed as foreign missionaries.

Following our second term of service in Korea, our family is in the middle of our second furlough. We have travelled in a motorhome. Already we have covered half of the United States. Nazarenes in our homeland have been kind and generous to us.

At present we have our first break in a busy depiction schedule. I wrote this from the land of Haiti. Our home church paid my way to this great mission field. The Henderson, Ky., First Church is a 74 pew...
cent church in giving for missions. I am now a part of a Work and Witness team of this great church.

We helped to build the Cite Simone Church of the Nazarene. The church had a month of revival during the construction. Each night around 500 people gathered to praise God at the building site. The roof was completed just in time for the planned dedication by Dr. Charles H. Strickland on Sunday morning.

What a service it was! Approximately 1,000 Haitians crowded into the new building. Thirty adults were baptized. Special choirs sang in Creole. The band played with gusto. Holy Communion was taken. Jesus was very near.

In the afternoon, the great Bel Air Church in the city of Port-au-Prince was dedicated. Government officials brought congratulations. Dr. Jerald Johnson shared the platform with General Superintendent Strickland and other foreign guests. Some 2,500 people filled every seat on the main floor and the large wrap-around balcony. The potential of the Bel Air Church is virtually unlimited.

I heard Dr. Charles H. Strickland several times ask privately this question: “What can we do to capture this spirit and take it to America?” We don’t know the whole answer, of course. But we do know that with our denominational growth in America last year falling to a low of 1.45 percent, we need help.

To be sure, Haiti and Korea are whitened harvest fields. But, so are America, Canada, and the rest of the English-speaking world. The thing I most want to say is this—The whole world is a mission field.

People for whom Jesus died rub elbows with us daily. They have deep needs. For most of them it is we who must portray Christ if they are ever to see Him. New York; San Francisco; Kansas City; Henderson, Ky.; and your town are each mission fields.

Jesus said: “The field is the world.” The Savior also declared, “You are my witnesses.” We need to be reminded that every follower of Jesus Christ is a missionary, or one who has been sent. I believe it is admissible to paraphrase some other well-known words of our Lord this way: “As my Father sent me into the world, even so I am sending you into your world.”

I have raised the question—What does “missionary” mean? I want to suggest now that you are a missionary, if you are a Christian. Your field is the place where God has you planted now. “Bloom where you are planted.”

As you know, the Coca-Cola Company is now operating in Mainland China. Millions of dollars were invested to set up operations. This bottling company is dead in earnest about its product. Coca-Cola has boldly announced its goal for China. The goal is that every one of the 875 million Chinese people will soon have a chance to have a taste of a Coca-Cola! I like that. The courage to think BIG.

If any group should assert that it wants every man, woman, and young person to “have a chance to have a taste,” it is the Church of Jesus Christ. We have the “real thing.” Jesus is a wonderful Savior. Let us not be content until every individual has had an opportunity to “taste and see that the Lord is good.”

The mission of the Church has not changed through 20 centuries. We still have what the whole world needs—JESUS CHRIST.
EACH INDIVIDUAL is the creator of an indescribable aura which emanates from his personality, and which affects those with whom he comes in contact. We call this “influence.” Even the moon, in spite of being a dead planet, has a strong influence upon the ocean tides, although it is separated by more than a quarter million miles from the earth. But even the most insignificant person yields a more far-reaching influence than the greatest of the planets, for his impact reaches all the way to eternity and will be felt long after the stars and moon are gone.

The Book of Acts pictures the unconscious influence of the apostle Peter as he walked down the street so that people secretly placed their sick friends where his shadow would evoke healing faith in them (Acts 5:15). Peter was unaware of this unusual confidence in his relationship to the Great Physician. Nevertheless, like a fragrant incense, his presence exuded strength and courage and faith to those who needed a bridge to the Savior.

John Wanamaker, of mercantile fame, tells of a dear saint of God in the church he attended when he was but a lad and of the influence she had on him. He even recalled the purple shawl she was accustomed to wear. Long after she was in glory, when he was in the process of a business deal, tempted to drive a sharp bargain, suddenly he would remember the little saint in the purple shawl. It was as if she were looking at him from heaven and saying, “John, I know you will be honest. I’m depending on you!”

Mr. Wanamaker could never be dishonest in business because of the powerful influence of this glorified saint. This phenomenon of God’s grace has been experienced by many persons as a deterrent to unchristlike behavior.

As a lad of seven or eight years of age, I was invited to a birthday party for a neighborhood buddy of mine. His mother, who was not a Christian, thought it would be a great treat for her son and his friends to take them to the theater after the birthday cake and goodies had been eaten. This would be the “grand finale” of the evening.

I think my heart skipped a beat or two because I knew the rules of our home which placed the “movie” off limits because it was incongruous with our Christian beliefs. But, although I could have refused and gone home, I went with the group, overriding my own childish convictions as well as the standards of our Christian home.

When I returned home late that evening, I found my mother weeping, brokenhearted because of my violation of our code of ethics. My parents could
have punished me severely for this disobedience, but those tears inflicted a far greater impression. Through all the years of childhood and youth, whenever temptation came, the remembrance of those tears and the hurt behind them was like a wall of protection against the inroads of Satan.

Influence can work for good or ill. Thoughtless, careless living has its counterpart in what it does for those who are impressionable, especially the young. For example, parents by their neglect of God’s House and the Body of Christ, involuntarily influence their children to think the church is unimportant. Such habits as smoking and drinking by parents negates any caution they might give to their children of the damaging effects of these narcotics.

Negative or critical attitudes on the part of strong personalities in a congregation can spread like a blinding smog to pollute the atmosphere and blur the pathway toward growth and power. Enthusiasm can be destroyed and progress stymied in such a situation. Furthermore, such a deadly pall lengthens out to afflict myriads of people and to injure some of them for all eternity.

Faith and optimism, on the other hand, continue to cascade in blessings that will not stop. The 11th chapter of Hebrews lists a great number of persons who measured up to God’s formula for good influence. To see their picture more graphically one needs to observe verses 39 and 40: “And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.”

The beauty of this summary is that although these worthies had been in heaven for thousands of years, yet their influence for good is still going on and accruing interest for their eternal reward. Their final award cannot be granted until the judgment and the end of time: for not until then will the major thrust of their godly lives be measurable.

Colossians 1:10 admonishes us to “walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”This is a directive to live such a holy life that no dark shadows will mar one’s journey. If we walk in the light of God’s Word, only shadows of blessing will emanate from us. Those who come in contact with us will be blessed by an unconscious influence born of an inward radiance.

Let us so live that when we come to the end of life we can stand before the Lord unashamed and unafraid because we have walked worthily before Him.

A fine Christian businessman passed away, and the small daughter of his partner, upon hearing of his death, said to her father: “Won’t God be glad to see him?” What a tribute to a Christian life!

Quiet Corners of the Mind

In these little quiet corners
Where thoughts may kneel to pray,
The joys I find within my mind
Are blessings for each day.
The beauty of a rainbow
Across this land of ours,
The grace of every sunset,
The blaze of autumn flowers,
The shadows on a mountain,
Moonlight on the seas,
I remember with thanksgiving
For my world is filled with these.
In these little quiet corners,
Through joys that fill my mind,
Each thought becomes more prayerful
To God... Who’s been so kind!

—VIRGINIA COPLING
Augusta, Georgia

A Daily Psalm

Lord, today I was hurt—
Not physically,
But hurt in a way that tore
Apart my heart,
Causing more pain than any
Broken bone could ever create.
The initial pain is gone, Lord,
But a painful memory
Still remains.
Help me daily to forgive
The shortcomings of others.
Enable me to realize that
They are only humans
With human faults,
Like myself.
Show me, Lord, how to look
Beyond the careless words
And actions—
To search for You
In everyone I meet.

—THOMAS COMEANS
Columbus, Ohio
History, music, sports, education all come together in great style to make...

It was near Frederick Avenue and Franklintown that I understood why the church had been renamed. I was riding with Pastor Ivan Roberts, listening as he reeled off statistical data about Baltimore. Housing projects and people were on all sides. It would take a healthy dose of faith to sustain vision and energy to meet this complex of people. Indeed, that was the new name—Baltimore Faith Church of the Nazarene.

Ivan Roberts came to the United States from Guyana with his wife, Gloria, a number of years ago. He is a product of Nazarene missions in Guyana and is a graduate of Caribbean Training College in Trinidad and Canadian Nazarene College in Manitoba. Presently a doctoral program at Wesley Theological Seminary engages some of his time. Ivan had reminded me earlier by telephone that my own father, missionary Ralph Cook, had performed his wedding ceremony in Point Fortin, Trinidad. He did well—the marriage was good—and today the Robertses have a beautiful family.

Now here we were, in Baltimore, looking at the only Church of the Nazarene in the corporate city limits. There are other Nazarene churches in surrounding suburban and industrial areas of Baltimore County, but within the city limits, Faith Church carries the load. With that in mind, I, tongue-in-cheek, congratulated Ivan on having the largest statistical percentage of non-Nazarenes to Nazarenes in the United States, 17.113 to 1 in 1979. He was only partially amused.

Baltimore is more than the place where Francis Scott Key wrote the "Star-Spangled Banner"; more than the home of Jim Palmer, "Cy Young" pitcher of the Orioles baseball team. It houses Johns Hopkins University, one of the world's great institutions of research and learning. It has become known in recent years as one of the foremost cities dealing with urban deterioration. Renewal projects, parks, cleared areas, hospitals, and new schools abound. It is a city being renewed. For those who left the city years ago, it is now difficult to reestablish a beachhead. Property values are high and going higher.

Baltimore had been familiar to me for many years...
Here was the location of my grade school teachers. Even the name brought back memories of hours spent over books and paper. As a missionary offspring in India, I, along with thousands of other missionary children around the world, received my early training under guidance of Baltimore's Calvert School on Tuscany Road, noted for the excellence of their correspondence courses.

As we drove through the city, the names kept tumbling through my head—Palmer, Calvert, Key, Johns Hopkins, Social Security headquarters, Fort McHenry, birthplace of Edgar Alan Poe and Babe Ruth, and now Faith and Roberts.

Faith Church of the Nazarene is housed in a converted sporting goods store. The building is only partially converted—the outside is inappropriately painted red—the upstairs rooms are only rudimentary. The downstairs sanctuary, with non-matching pews purchased and decorated from several churches, provides a neat and worshipful atmosphere. We were there on a Saturday. The streets were busy, the small parking area was crowded with four vehicles, the neighborhood bar was broadcasting rock music in an effort to see how far electronically amplified decibels would reach.

Baltimore Faith was the first effort on the Washington District to directly address urban ministries. It was given birth by Roy Carnahan, then pastor of Baltimore First Nazarene. After seven years of dedicated, hard labor by Pastor Roberts, the church is beginning to stabilize and grow. Only district and general church support systems have allowed this witness to exist through the lean years. Urban work is a slow, painful, and expensive business.

The goal of Pastor Roberts is to develop a strong central city church with a multiracial body of holiness believers, financially stable, and with a diversity of ministries. Why this goal? First, for the sake of "the reached" people. Second, to provide the foundation for a multiplication of churches within the city of Baltimore.

Pastor Roberts and I worked our way through a delicious Chinese meal at a downtown restaurant near the market as he shared the dream. Earlier, now District Superintendent Roy Carnahan had discussed the commitment of the Washington District to urban ministries. Each year a large offering, in excess of $20,000, is received at the district assembly for three projects dealing with city ministries—Baltimore Faith, Washington Community of Hope, and Washington Grace. The district is striving to grapple realistically with its urban sprawl, extending from Wilmington, Del., through Baltimore, and to Washington, D.C. Each specific place is unique. It is significant that the district, in concert with general church support through the Department of Home Missions, has made a sacrificial commitment to urban missions while also planting churches in the "easier" and "quicker" fringe areas of the district.

This outpost in Baltimore, Faith Church of the Nazarene, represents a hope for holiness in a city spangled with the stars of history—and spangled with great spiritual need.

A chapter of Nazarene history has been retold by Warren A. Rogers in the lively candid style possible only from one whose life and experiences helped shape that phase of the denomination's development. This retelling is found in the new book FROM SHARECROPPER TO GOODWILL AMBASSADOR. Writing with Rogers is Kenneth Vogt.

This book's autobiographical portions sketch the story of a black man raised in poverty and in the stifling atmosphere of racial discrimination, but whose faith in God and indomitable will to achieve raises him to a position of influence and leadership in the Church of the Nazarene.

Included, too, is an honest look at the church's earlier ministry to blacks in which the majority of U.S. black churches were relegated to one district that cut across numerous state lines. Supervision of this gigantic organization was given to Warren Rogers, district superintendent. In 1968 this segregated district was disbanded and those churches were made a part of the districts where they were located. Included in this move toward integration was the closing of a Nazarene Bible college for blacks located in Institute, West Virginia. Students of the suspended school were encouraged to attend the Bible college in Colorado Springs.

Coauthor Kenneth Vogt reflects upon Rogers and his important ministry: "The life of Warren Rogers is an intertwining of an unusual man's life with a growing, dynamic church with a mission to declare full salvation to 'whosoever will.' The racial tensions that sometimes surfaced in ugly ways honed both the man and the church into Spirit-filled examples of God's grace."

Through Warren Rogers, God's purpose for a church, for a people, for the kingdom of God went forward. This life story will encourage all to commit their ways to God, and to see His will come to pass.

Beacon Hill Press of Kansas City
To order, see page 23.
**Revelation** is probably the most revered and the most abused book in the New Testament. It has been a gold mine for curiosity seekers, millenarians and those enamored with preaching the wrath of God (always for others, of course!). Date-setters and those who like to make charts have a heyday with the last book of the New Testament.

Literalists have almost destroyed the message of the book. One cannot begin to interpret Revelation until he understands it as a book rich in symbolism. It is full of strange symbolism: curious beasts with lots of eyes and horns, the sea turns to blood, stinging scorpions kill men, horses ride off in all directions and the number seven faces the reader on every page.

This book claims to be a "revelation of Jesus Christ." How strange that modern interpreters have made the revelation a mystery and have so successfully shrouded the revelation in the strange imagery that Jesus is hardly to be seen at all! If we do not understand all the symbolism, that is because we are far removed temporally from that first-century Christian community. But that does not give us the right to treat the book like a giant crossword puzzle to be solved.

Identifying literary genre is not easy with a book like Revelation. The writer calls it an apocalypse (1:1) and a prophecy (1:3). But he also seems to think of it as a letter (1:11 and chapters 2 and 3). At any rate, the book was not written to outsiders, but to the Church; only the Church could understand the rich symbolism. Its purpose was not to tell sinners to repent nor was its purpose to scold the Church. Revelation was a message to the Church and its message was one of hope.

John describes himself as "your brother and fellow-partaker in tribulation" (1:9, NASB). He wrote the book for a concrete situation; the church was experiencing tribulation and the end seemed imminent. John was not so much attempting to predict end-time events as he was seeking to interpret the present situation for Christians of the first century in terms of the will of God for them. The author says he has been exiled to Patmos "for the word of God and the testimony of Jesus" (1:9, NASB). Already some are being killed (2:13). Persecution seems to be in full swing.

Apocalyptic literature (like Revelation) is always written in dark and troubled times. It describes the present in dark, lurid colors. History has never seen times as bad as the present time, the apocalyptic writer always seems to say. However, the apocalyptic always predicts a bright future when God will make right the present situation. For the writer of Revelation, then, the dark cloud does have a silver lining. He can say, "These were the worst of times and these were the best of times."

In the revelation of Jesus Christ there is a future. He is the Alpha and Omega, the one who is, who was, and is to come (1:8, NASB). Repeatedly we hear the refrain, "To him that overcometh," because in the revelation of Jesus Christ, John has seen the God of promise. The God of the future is the God of infinite possibility. Such a vision of the God of the future eliminates the need for depression, despair, and fear.

Revelation has permanent value; it speaks to us today. It is not valuable as an "answer book" for all the problems we face. We cannot take Revelation in one hand and the newspaper in the other and thus discern all the end-time events. This little book is not a crystal ball into which one can look and find the raw materials for charts describing all the events that will take place at the end of time.

However, it does provide us with insights into the Christian understanding of history. It declares that history is linear, not cyclical; there is a beginning and an end to history. He who identifies himself as Alpha and Omega is in complete control of history from beginning to end. History is the arena in which God works out His purposes for the world—both His church and the unbelieving world.

These are again troubled times and we can turn with profit to the Revelation of Jesus Christ. Ecology, a word unknown a few years ago, is today on everyone's lips, and we hope something can be done before the smog overtakes us. Liberation is another word that third world countries have made sure we understand; the "have nots" have sent a message to the "haves" that they want us to share or else! Thirty thousand persons die every day, not from accidents or war but from starvation. Nuclear power is a hot issue presently, and inflation rises along with the incredible 15-16 percent interest rates.

Our generation has seen a president assassinated, a senator shot, and a civil rights leader slain. We have seen another president forced from office because of corruption. And we continue to find Watergate flowing down into the lower echelons of government in statehouses and mayoral offices. A man who has his sins sealed for 50 years by the courts of the land is allowed now to run as a candidate for the highest office in the land. The South Korean president has been assassinated and Iran has seized American hostages and there is threat of military intervention. Inflation rises, gas prices soar, and a depression seems imminent. These are indeed troubled times!

Like the souls of the martyrs in Revelation 6:10, we wonder how long it will be before God avenges His people. But today, no less than in the first century, the dark cloud has a silvery lining of hope. Jesus Christ stands today as our supreme symbol of...
hope. This is not blind optimism—it is hope grounded in Jesus who is the Christ.

Our hope does not lie with the government nor American ingenuity. Our hope lies in the conviction that God is in control of history and Christ is in fact our symbol of hope. Christ has come and He has overcome and we shall reign with Him forever and evermore.

PEN POINTS

GOD'S INTENSIVE CARE

Recently I visited a patient in the intensive care unit of a local hospital. I was very impressed with the quality of care the patient was receiving from a staff of highly trained doctors and nurses. As I viewed the efficiency of the process, I was reminded how much more efficient and intense is my God's constant care for all His children.

First I noticed the patient had a video monitor on his heart, producing a visible record for the nurse to see. If the heart should fail or change rhythm, it would be only moments before a specialist bedside of a patient. Yet God's angelic presence sustains the heart, knowing our need even before we ask. He is a "very present help in [the time of] trouble" (Psalm 46:1).

The intensive care patient had an electronic monitor on his heart, producing a visible record for the nurse to see. If the heart should fail or change rhythm, it would be only moments before a specialist was there to assist. This was a great comfort to the patient and the family. But for each of us God monitors even the thoughts and desires of the heart, knowing our need even before we ask. He is a "very present help in [the time of] trouble" (Psalm 46:1).

The intensive care patient had a "code blue" team on standby and the hospital prided themselves in the fact that in three minutes this team could be at the bedside of a patient. Yet God's angels "encampeth round about them that fear him, and delivereth them" (Psalm 34:7). "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Hebrews 1:14). "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Psalm 91:11-12).

The final observation I made of the intensive care patient was that a nurse personally monitored blood pressure and temperature every half hour. God monitors our spiritual temperature and heart function moment by moment, and He does not serve us because we pay Him to do so. He serves us because He loves us and Jesus, His Son, paid the price once for all of us.

It is a great security to know we are in God's hands. His intensive care is without fault or limitations. As David so beautifully reminds us in Psalm 23:4, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me . . ." Through the skills of the intensive care staff of the hospital, my friend's life was saved and extended, for which we are all grateful. But through the blood of Jesus and the divine care of the Heavenly Father, we have eternal life. To God be the glory!

—ARTIE H. WHITWORTH
Gary, Indiana
But He was pierced for our transgressions; he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed" (Isaiah 53:5, NIV).

On the evening of October 16, 1978, my life was changed completely and forever. It was about 10:15 p.m. My wife and oldest daughter were watching TV, my teenage daughter was visiting overnight with a girl friend, and I was in the bedroom reading. Suddenly, without any warning, my breathing became extremely shallow, short and difficult. I was being struck down with congestive heart failure. My wife helped me to the car and was rushing me to the hospital when she realized that if I didn't receive some first aid immediately I would die. She pulled into a fire station and two firemen came out to the car. As soon as they saw what the problem was, they began to administer oxygen. But by that time it was too late. My breathing had stopped—and my heart cried out to the Lord for forgiveness of sins and salvation. Just as the Psalmist prayed, I cried out "... O Lord, have mercy on me; heal me, for I have sinned against you" (Psalm 41:4, NIV). At this time I became unconscious. According to the reports from the paramedics my heart had stopped functioning and as I was being taken to the hospital by ambulance, they had to administer cardiopulmonary resuscitation (CPR).

I do not remember what was going on during my state of unconsciousness, but of this I am sure. The Lord had already begun to do His work. He was performing a miracle in my body, soul, and spirit! The transforming power of Jesus Christ and the fullness of the indwelling of the Holy Spirit were flooding my whole being.

At 2 a.m. next morning, my wife and daughters were told that I was in extremely critical condition and there was very little hope that I would live. My oldest daughter came home and called other members of the family. My pastor was called and suddenly the prayer chain for healing and divine intervention was linked together. Several churches were contacted, as well as my co-workers. I can truly testify that the prayers of God's saints sustain and strengthen us during times of great need.

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That first night I slipped in and out of consciousness for several hours. The first thing I remember the next morning was opening my eyes—and there standing by my bed, laying hands on me, was my pastor, Bob Sporleder, of the Glendora Church of the Nazarene. As I looked up into his smiling face and listened to his prayer, I knew the Holy Spirit had begun His work. I knew my life had been spared, not only physically, but spiritually as well. How precious the cleansing and purging that were taking place in my soul during this time. The presence of the Lord was never closer or more real to me than on that cold October morning.

Although the doctors said I was in critical condition during those first few days (I had also suffered a myocardial infarction and kidney failure), I felt wonderful—for my inner self was being changed from darkness to light!

I had to stay in the hospital for several weeks, and my physical healing continued day by day. I knew God was sparing my life for some purpose.

One of God's most precious promises during those days of recovery was, "Be content with what you have, because God has said, 'Never will I leave you; never will I forsake you'" (Hebrews 13:5, NIV).

You see, I had once walked the pathway of righteousness. But about 16 years ago, I gradually slipped away from the Lord and began to live a life of sin. I was placed in a set of circumstances where I was away from home, my friends, and my church. I became lonely, depressed, and despondent. I began to neglect my daily devotional period and my fellowship with God's people. But how I thank the Lord now that He never left me and that His outstretched hands were always there, reaching out to receive me back into His glorious kingdom and fellowship.

In the summer of '78, I began to notice that my wife was reading the Bible every day and there seemed to be a change about her countenance. I could sense that Jesus had come into her life. I began to watch Christian TV on Sunday mornings—then on cable TV during the week. As time passed, I began to get spiritually hungry again for the Lord's fellowship, and began to feel the tug, and hear that quiet voice of the Holy Spirit speak to me. I knew I was under conviction. I realized I needed to get on my
knees and get back into a right relationship with the Lord, but I kept rejecting and putting off the invitation to salvation. Many times I cried myself to sleep—full of remorse for the life I was living, but still rejecting the Holy Spirit and putting off the call from the Lord to repent of my sins and give myself back to Him.

Finally, in October I was struck down. It took drastic measures, but how I praise the Lord Jesus today for the divine, forgiving, healing Savior who worked a miracle in my life. Not only did I receive a physical touch, but the Lord Jesus, through His precious blood and through the power of the Holy Spirit, delivered me from the sins and desires of this world—instantly!

The heart attack has left extensive muscle damage to my heart, but I'm more alive today than I have ever been before. Now I serve the Lord from day to day in my small ways, totally committed to Him and His holy Word. I am gaining strength each day. Every time I visit my doctor he is amazed at the progress I am making. So I remind him once in awhile that I have another Physician too! As I look back and see what God has accomplished in my life in so short a time, and in the lives of others because of my testimony, I can only praise the name of our Lord Jesus Christ. He is able to pick up the pieces of a broken life full of sin and physical affliction, and, because of His suffering and death on Calvary, make us whole again.

THE HOUSE THAT RICE BUILT

by G. FREDERICK OWEN
Colorado Springs, Colorado

IN THE SPRING OF 1918, I began my ministry as pastor of the Church of the Nazarene in Ellis, La. There was no parsonage, but pastor and people hit upon a plan to provide one.

The church rented 54 acres of rice land. A day was set when community volunteers could prepare the land and plant a crop. Everyone who cared to help was invited to bring their plows, tractors, seeders, mules, and tools, and share the task.

Response was overwhelming. So many came that the entire field was plowed, harrowed, planted, and reharrowed in just two days. Interest in the project ran so high that a photographer came from the city and took pictures of the work force.

Before sunset on the second day, when the work was completed, the pastor gathered the crew about him for a prayer of thanksgiving. He asked God to bless the planting and grant them a good crop.

The next step of “faith that works by love” was taken. Pastor, treasurer, and chairman of the church board went to the bank and secured a building loan. A construction foreman and helpers were hired and before long a substantial five-room parsonage was ready for occupancy.

The maturing crop was carefully tended, and continued prayer attended its growth. At the proper season the rice was harvested and sold. Proceeds from the crop were sufficient to pay off the loan, and there was money left over.

Among the boys who attended the Nazarene Sunday School at the time was J. C. Henderson. Today he is pastor of the Ellis church and lives in the house that rice built! His life and ministry represent some of the enduring fruit of another sowing and reaping project—gospel seed, which Bud Robinson used to tell us “never rots.”
You may have a million
And treasures in gold,
But it won’t bring you peace
Or rest for your soul.

You may own a penthouse,
But your money won’t buy
A passport to heaven
Or a mansion on high.

You may give to the needy
And think that will hide
A heart stained with sin,
But God sees inside.

You can trust in your riches
Until your last breath,
But you’ll be as a pauper
When your eyes close in death.

It will all be worth nothing
When it comes to the end,
For unless you know Jesus,
You’ll be lost—lost, my friend.

"Then whose shall these things be?"

-MABEL P. ADAMSON
Kansas City, Missouri

IN LATE DECEMBER, I attended a special consultation at the White House. Religious leaders from across America had breakfast with President Carter and discussed the energy crisis.

Many wondered about the government’s motives in calling the conference. Was it an effort to align churches with the administration’s energy program? By day’s end, suspicion was gone. Those who organized the conference wanted us to think seriously about the moral and ethical implications of the energy crisis.

Dr. Elizabeth Anne Bettenhausen of Boston put my “thinking wheels” in motion when she said, “The energy crisis confronting us, ‘the moral equivalent of war,’ as President Carter called it last July, is dependent for its resolution, if not its solution, on a theological reformation . . . if not a theological revolution.”

A gospel song declares,

This world is not my home,
I’m just a passing through . . .

Now that’s a great bit of lyric to describe our spiritual pilgrimage. But it can also express a theology which refuses to take this material world very seriously. It sees planet Earth something like a Holiday Inn. One of the privileges of “just a passing through” is that you can get up in the morning and leave the bed unmade and the bathroom a shambles and go on your way. Somebody else will pick up and clean up, so it really doesn’t matter. We can carry a “motel theology” into our stewardship of the earth’s resources. It results in an ethic which treats the material world as distinctly inferior to the spiritual glory which awaits us, which it is.

At times this theology is the secret of getting through a very messy day, and that makes it difficult to challenge. How does one challenge the assumption that the material world is just a passing world and at the same time proclaim ecological stewardship, a responsible and unselfish use of the earth and its resources while we stay here?

Without pursuing the answer to that question further, let me ask a second: In a recent Gallup poll, 70 percent of the people questioned said they did not believe that we have an energy or petroleum shortage! They thought it was the industries’ method of getting a way to raise prices and increase profits.

A study of all the research and data of the “petroleum era,” from the mid-1800s to the present, shows that era is apparently coming to an end. Reserves and supplies that are available in the United States may be virtually exhausted by the turn of the century! Twenty years!

In 1973, President Nixon called for the United States to be energy independent by 1980! 1980 is here and we are more dependent than we were in 1973.
Last year, 52 percent of all of the petroleum energy source used in America was imported from overseas! Twenty-four percent came from that volatile area of the world where it could be available today and gone tomorrow! That 52 percent of our energy source cost 65 billion dollars!

Compounding our problem is the fact, according to some experts, that the waste of energy resources was equal to what was imported last year. If the U.S. had been able to save all that it wasted, no dollars would have been spent for outside energy! If buildings had been insulated more efficiently, if we had driven our automobiles more wisely, if we weren't still sending 85 percent of our cars onto the highways at rush-hour times with one occupant, perhaps we could have saved ourselves from buying all that overseas oil!

What does the Word of God have to say about our stewardship of the material resources of the earth? According to Genesis 1:28 and 2:15-20, God commissioned man to be the caretaker of His handiwork and to name the beasts of the field. To give them names was to give them meaning. Man was to have custody over them, to use them, to have dominion. But there is a difference between dominion and domineering. What is the difference between having custody and care, and using resources any way one pleases? That is the question we have to face and answer!

And it's only by coming back to words like these that we understand the moral and ethical issues in the energy situation. God never authorized man to squander resources and thus deprive future generations. There is a difference between expendable fuels that are irreplaceable, such as petroleum, and the living things. The irreplaceable will not be restored. But we are to conserve them, to exercise moral responsibility to eliminate waste so that these resources may be shared with another generation.

The Psalmist declared, "The earth is the Lord's and the fullness thereof; the world, and they that dwell therein" (24:1). The resources of the earth are not ultimately ours. They are ours to use. They are ours to function with and to preside over as stewards of God.

Let me ask you another question: Is waste a sin? Is extravagance wasteful? If so, is extravagant wastefulness a sin? What if we hadn't wasted 50 percent of that energy we used last year? Would there be a better way of life projected for our children and our grandchildren? What conclusion can we draw from all of this? Is there anything that we as individuals can do? Is there a solution to the overall situation? Is there any Christian application to all of this today? No one can be your conscience, but these questions challenge our minds.

Solutions of the overall problem will come through awareness of the nature of the crisis and by massive individual and collective action. What can Christians do?

Here are eight practical suggestions for immediate action:
1) Make an “energy audit” of your church and home for heat and cooling losses and fuel efficient equipment.
2) Insulate homes and churches.
3) Investigate possible alternative fuel sources.
4) Plan shopping trips—make one do for three—and take a neighbor!
5) We must call before we drive! Save wasted trips!
6) Car pool! It will be inconvenient, but 85 percent single occupancy cars at rush hour is unconscionable!
7) Public transportation may be more of an answer than you imagined.
8) Accept the fact that there will be some changes in your life-style.

And what if we don’t? Nationally, we'll be back at Matthew 25, with “darkness . . . weeping and gnashing of teeth.”
A HOLY DAY

The first thing described in the Bible as “sanctified” was not a preacher in a black suit, but the Sabbath Day. “God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made” (Genesis 2:3).

When God called Israel into covenant relationship with himself, He commanded, “Remember the sabbath day to keep it holy” (Exodus 20:8). Israel was to observe the seventh day of each week as the sabbath, and by so doing commemorate the finished work of God in creation.

Man does not make the Sabbath holy by his activity or his inactivity. He keeps the day holy which God has sanctified by His own choice and command. If he dishonors the day, treating it as any other day, he destroys its witness to the work of God. He profanes what God has made sacred.

From its beginning, the Church has observed the first day of the week as its sabbath. The Church has rested, in worship and good works, on the day which commemorates the finished work of God in redemption—on the day on which Jesus was raised from the dead. The new Israel observed a new Sabbath Day for a new purpose.

Never has disregard for the Lord’s Day been more widespread than now. Holding “blue laws” in contempt, the world has insisted upon making Sunday day of bustling commerce and recreation. The Church has gone along with the world, and many who attend worship services are so exhausted by the money-grubbing and pleasure-chasing that they cannot give attention to the Word of the Lord.

We do not need a long list of pharisaical rules for the observance of a proper sabbath. The example of the Lord of the sabbath, recorded in the Gospels, will give us sufficient guidance. What we need is a new commitment to the day as holy, and a new thrust in the sabbath rest for the spirit provided in the death and resurrection of Jesus. If we rest in His merits, we won’t be exhausted by trying to find satisfaction in other persons and activities on the Lord’s Day.

THINGS ARE NOT IMPORTANT

I have never wanted many things. In fact, there have been only two material possessions I ever wanted badly—a used lighthouse and a new pickup truck. I’ll never have either, but my identity and security do not depend upon them. I believe that I could suffer the loss of all I have without whimpering for pity or railing at fate. For I know Jesus Christ as Savior and I follow Him as Lord. When I found Him I found myself, I found life, and nothing else greatly matters.

Maxwell Perkins, probably the best book editor of his day, composed this saying: “The more a man is, the less he wants.” A wiser than Perkins put it this way: “Beware of covetousness: for a man’s life consisteth not in the abundance of the things which he possesseth” (Luke 12:15).

The man with an insatiable craving for things is a man who has not found life, and has not found himself. Simplicity of living will never satisfy the inwardly empty. They compensate for the void within by attempting to fill all the spaces without.

F. Scott Fitzgerald attained fame in his youth as a brilliant novelist. But he wasted money in riotous living, and he burned out mentally, spiritually, and physically before he reached middle age. He moved from place to place, like a homeless ghost, never finding rest. He could never get enough money, drink enough booze, or chase enough thrills to escape the blank at the center. In one of his letters he admitted “I can’t decide exactly who I am, if anyone.”

Another man could sit in prison, a victim of political and religious persecution, with the clothes on his back and food parcels from his friends as his only possessions. But that man wrote from jail, “I have learned, in whatsoever state I am, therewith to be content” (Philippians 4:11). He knew who he was and he had found life, so things were not important.

“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple” (Psalm 27:4). That is what really matters!
The man with an insatiable craving for things is a man who has not found life, and has not found himself. Simplicity of living will never satisfy the inwardly empty. They compensate for the void within by attempting to fill all the spaces without.

**ESTIMONIES**

I am not overly resistant to change. Everything the church says and does needs to be examined in the light of modern ways and modern needs. To cling to the past, just because “it was good for Grandpa and Grandma,” can become idolatrous, a form of ancestor worship. Whatever fails to meet the test of Scripture and the needs of people can be safely junked, whatever our emotional attachment to the old ways of doing things.

It sometimes we go too far, we change too much, and dispose of treasure that should be kept. I wonder if this is not the case with old-fashioned testimony meetings. In many of our churches the people never had a chance to praise the Lord in a public service of what He is doing in their lives.

I know what “killed” the testimony meeting in my churches. The same few people gave the same old testimony every time. The long-winded monopolized the meeting, and the gloom-peddlers depressed the congregation. Testimonies often degenerated into most mechanical mouthing of cliches. It all became routine and boring to the others who were present.

On the other hand, a wise leader can find ways to prevent the windy or weary few from turning the testimony meeting into a ritual of ennui. There are ways of singing down, speaking down, or praying down those who stay up too long or sound too mournful. A testimony meeting can be alive with the presence of God, a means of grace and strength to all who participate.

John Wesley has an entry in his Journal that speaks to this point. “While a poor woman was speaking a few artless words out of the fulness of her heart, a fire kindled and ran, as flame among the stubble, through the hearts of almost all that heard: So, when God is pleased to work it matters not how weak, or how mean, the instrument.”

I’ve been present when a few artless words from an overflowing heart caught a whole congregation on fire with love for the Lord. I wonder if we can really afford to give up so vital an aspect of our worship and witness as the old-fashioned testimony meeting.

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**GOD USED THE HERALD OF HOLINESS**

The Herald of Holiness has been used by God to help many people in many ways. For this, we who produce the magazine are deeply thankful.

I’d like to share with you one such happy incident.oward Thompson, a layman in our First Church at nnettsville, S.C., sent a gift subscription to an saved friend. Mr. Thompson had prayed for this man, and had witnessed to him, but the man never seemed to realize his need of Christ.

One man got sick and Mr. Thompson called on him. After they had chatted awhile, the man said, “I less you are the one who is sending me the Herald Holiness.” He went on to say that through the magazine he had come to see his need of salvation.

He offered to opportunity. Mr. Thompson assured his end that they could pray right then and there for first “to come into his heart, forgive his sins, and ke him into the family of God.” The sick man got t of bed, knelt beside it, and prayed to be saved.

Thompson writes, “A few months later he went out to eternity, but thanks to God, and the Herald of Holiness, he went to meet Jesus as his Savior.”

You can easily imagine the joy we felt upon receiving this good news from Mr. Thompson. To know that God had used the witness of a caring layman, and the Herald of Holiness, as His instruments in reaching a lost man who was near eternity, was the cause of heartfelt praise.

The incident highlights the value of a layman’s witness and the value of Christian literature. Together they form a service team that has untold possibilities for good.

We rejoice in all who seek and find Christ under the preaching of the gospel in public services. But thousands more are won to Christ and nurtured in their faith by dedicated lay witnesses. And these laymen use, among other tools, Christian literature as a means of reaching and teaching their friends for the Lord.

Mr. Thompson, we are grateful for what God has done for you and through you. And we thank you for sharing with us a very heartening report. May there be many more!
Fred Sykes, Jr., has received the "Outstanding Young Men of America" award for 1980. This award was presented to him by the national organization of U.S. Jaycees in recognition of outstanding personal and professional achievements. He attended Bethany Nazarene College, majoring in religious education. He has served as an associate minister in the Houston Spring Branch Church and as minister to children at Bradenton, Fla., First Church. Fred served the general church as the director of YSARI '79 and as a member of the Executive Committee for SoloCon '80. He is currently the general director of Caravans and Children’s Camps for the Church of the Nazarene at the International Center in Kansas City. He is the son of Mr. & Mrs. Fred Sykes, Sr., of Bradenton, Fla.

Rev. Leo C. Johnston, pastor of the Bell, Calif. (inner-city), church for over 22 years, announced his resignation from full-time pastoring on July 13. His congregation gave their first and only pastor a “loving tribute” and a special reception on that date.

“Brother Leo,” as he is affectionately known, has pastored for more than 40 years in Upper Sandusky and Marion, Ohio; Fort Wayne and Anderson, Ind.; Bradenton, Fla.; Hattiesburg, Miss.; Benton Harbor, Mich.; Redlands, Maywood, and Bell, Calif. He has been involved in organizing new churches, radio programming, community and district leadership, church construction and Christian schooling. His wife, Ruth, has directed a Christian day and elementary school at the Bell church for the past 13 years.

Rev. Johnston, 77, recently received the “citizen-of-the-year” award and just concluded a term as president of the Tri-city Ministerial Association.

The Johnstons have two married sons, Bud and Jon, and one grandson, Matthew—all of whom are actively involved in the church.

Over 2,000 mentally handicapped children and adults participated in the 1980 Florida Special Olympics. The games were held at the University of South Florida in Tampa, June 13-15.

One of the Special Olympians this year was Ron Eby. Ron is an active member of the Brandon, Fla. church. He participated in the Hillsborough County Games and the District VII Games. He placed first in the softball throw and second in the 50 meter dash. This made him eligible to participate in the State Games, where Ron received a Silver Medal in the softball throw.

Ron’s pastor, Rev. Mel Barrows, made a second presentation of the Silver Medal to Ron during the morning worship service.

James H. Jackson, Jr., assistant professor of history at Point Loma Nazarene since 1978, has completed all requirements for the Doctor of Philosophy degree from the University of Minnesota. His dissertation, entitled “Migration and Urbanization in the Ruhr Valley, 1840-1900,” was directed by Prof. Otto Pflanze, editor of the American Historical Review.

Dr. Jackson graduated magna cum laude from Pasadena College in 1967 with “Distinction in History” and was awarded his master’s degree from the University of Minnesota in 1969. He also attended the Ruhr University at Bochum in West Germany. His doctoral research was supported by a dissertation grant from: the National Science Foundation, a Putnam D. McMillan Fellowship from the University of Minnesota, a scholarship from the German Academic Exchange Service (DAAD), and an International Doctoral Research Fellowship from the Social Science Research Council and the American Council of Learned Societies.

Dr. Jackson has presented scholarly papers at national conventions of the American Historical Association and the Social Science History Association. He has authored several articles that have appeared in professional publications in Germany and the United States, including the Journal of Urban History. Before coming to the U.S., Dr. Jackson taught at North West Nazarene College and at Boise State University.
ardship for the general Church of the Nazarene in Kansas City, received the honorary Doctor of Laws degree. A 1956 graduate of NNC, Mr. Doane was in the midst of a successful career with Idaho First National Bank in Coeur d’Alene, Ida., when he accepted the assignment in Kansas City. He has served as a member of the Board of Regents and the Board of Directors of NNC, and just concluded a three-year term as president of the NNC Alumni Association.

GENERAL CHURCH POSTS FILLED

The 20th General Assembly elected the members of the General Court of Appeals, trustees for the Bible college, and trustees for the seminary.

The General Court of Appeals

The General Court of Appeals consists of:

- Earl Lee
- Gordon Wetmore
- Ponder Gilliland
- Bill Draper
- Bill Sullivan

Board of Trustees for Bible College

The members of the Board of Trustees for the Nazarene Bible College at Colorado Springs are:

- M. V. Scutt
- Grady Cantrell
- Marselle Knight
- Gordon Olsen
- Harold Blankenship
- E. H. Steenbergen
- Floyd Flemming
- Eugene Williams
- Bruce Taylor
- J. V. Morsch
- Hoyle Thomas
- Ross Hayslip
- William Damon
- Gene Fuller
- Roland Chopfield
- Jack Stone

Board of Trustees for Seminary

The Nazarene Theological Seminary Board of Trustees members are:

- Paul Cunningham, chairman
- Terrell Sanders, vice-chairman
- Philip Riley, secretary
- F. L. (Bud) Smee, treasurer
- Alexander Ardrey
- Willis Brown
- Jack Lee
- Ron Mercer
- Kenneth Vogt
- Bob Wiggs
- Wilbur Brannon
- Thomas Hermon
- Paul Mangum
- Wil Spaite
- Donald Wellman

“DISCOVERY” CONCLUDES SUMMER TOUR

The ministry of Discovery, the musical ensemble sponsored by the Department of Youth Ministries, began their summer itinerary on the platform of the NYI Praise Gathering at General Assembly, singing with an international youth choir of over 400 teens. After one more week of rehearsals, discipleship training, and ministry commissioning, the 16 collegians embarked on a seven-week tour. Their songs and testimonies were heard from San Antonio, Tex., to Charlotte, W.Va., from the tip of southern Florida to upstate New York, spanning 43 services in 36 cities.

Highlights of the tour were seven discipleship workshops, involving teens in two days of fellowship, recreation, devotions, and sharing sessions. “Mirror-A-Thon 1980” focused on biblical concepts from John 15, and featured studies from Growth on the Vine, by Michael Pitts. Local and district teens learned the reality of reflecting Jesus in their daily experiences through their times together with Discovery. The group also performed at “Solocon” in Sarasota, Fla. The lives that were touched and the personal growth that was experienced by the group members themselves made the summer an unforgettable one.

Discovery is a part of the “Youth in Mission” program of the Department of Youth Ministries, under the supervision of Rev. Mike Estep, general program director. Participants were selected from hundreds of applicants in the U.S. and Canada. Directing Discovery is Michael Pitts, director of teen ministries.

DISCOVERY 1980

- Greg Rosser
  Road Manager
  ENC BNC ONC
- Geri Rosser
  ENC
- David Weeks
  BNC
- Curtis Adams
  ONC
- Marsha Burress
  TNC
- Raven Reed
  NNC
- Larry Lacher
  TNC
- Mike Hodges
  MVNC
- Andy Turnbull
  GNC
- Ed Amaya
  PLC
- Jeff Goble
  PLC
- Tamara Provance
  MVNC
- Scott Hubbard
  PLC
- Scott Abke
  MANC
- Maria Coy
  ONC
- Kathy Burba
  ENC
WESTERN LATIN AMERICAN DISTRICT OBSERVES GOLDEN ANNIVERSARY

From April 19 to 24, the Western Latin American District celebrated its 50th Annual Assembly and Conventions. This marked half a century of service to the Hispanic people of the Southwestern United States by the Church of the Nazarene.

Saturday, April 19, Nazarene Youth International, under the direction of Pastor Jesse Aramburo, reported great advancement. The special speaker was Dr. Ernesto Contreras of Tijuana, Mexico. His themes on “Tobacco” and “The Holiness of the Body” were of great blessing.

Sunday, April 20, the Los Angeles Boyle Heights Church was packed with people, filled with enthusiasm, to see and hear many of the pioneers of the Nazarene Spanish work in this area of the country. There were testimonies of those who witnessed the birth of the Western Latin American District, although at that time it bore a different name. One was Brother Kerns. Another was Sister Victoria Salcedo, who came to California in her youth from Quetzal, Guatemala.

A memorial banquet was given by the churches to the pastors of the district, and directed by the laymen. They presented a commemorative plaque to the district superintendent and certificates to all the pastors. The anniversary Sunday culminated with

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2. Study the regular Sunday school lesson
3. Read the textbook—the special edition on “Exodus”
a service of thanksgiving to God, with Dr. B. Edgar Johnson, general secretary, preaching the message.

Monday, April 21, the Christian Life Convention was directed by Rev. Hector Santin. The preacher for this meeting was again Dr. B. Edgar Johnson.

Tuesday, April 22, was a glorious NWMS Convention. Present were the ex-presidents of the district, led by Dr. Louise Chapman, followed by department leaders, zone presidents, council members, pastors and delegates, and retired missionaries from Casa Robles.

Wednesday and Thursday, April 23-24, sessions of the 50th District Assembly were presided over by General Superintendent V. H. Lewis. Rev. Juan E. Madrid was reelected for two years as district superintendent. Within two years, the district plans to become self-supporting.

Each night there were services of evangelism and holiness, where God manifested His power in the hearts of many people, under the anointed, biblical preaching of Dr. V. H. Lewis.

A view of the banquet offered by the laymen of the district to honor the pastors and wives and the district superintendent. This was part of the 50th anniversary celebration of the Western Latin American District.

Pictured (l. to r.) are: Rev. Juan Madrid, superintendent of the Western Latin American District; Dr. Edgar Johnson, general secretary; and Rev. Ronald Denton, master of ceremonies in the 50th anniversary celebration.

Rev. and Mrs. Juan Madrid express thanks after receiving a commemorative plaque from the laymen of the district, honoring him for 17 years of service as district superintendent.

A group of Latin American young people presenting two special numbers in one of the conventions. They are members of the Latin churches.

REV. B. EDGAR JOHNSON, THE SERVICES OF THANKSGIVING TO GOD, WITH...
NEW ENDURING WORD SERIES CURRICULUM COMMITTEE APPOINTED


The new committee has been appointed by the Board of General Superintendents and the Department of Adult Ministries to the Enduring Word Series Curriculum Committee for the new quinquennium, 1980-1985. The persons on the newly appointed 15-member committee include: KENNETH S. RICE—ex officio, executive director, Department of Adult Ministries, Division of Christian Life, Kansas City; JOHN B. NIELSON—chairman, editorial director, Department of Adult Ministries, Division of Christian Life, Kansas City; TOM BARNARD—dean of student affairs and professor of religious education, Bethany Nazarene College, Bethany, Okla.; CHESTER O. GALLOWAY—director of M.R.E. program, professor of religious education, Nazarene Theological Seminary, Kansas City; GEORGE H. SPRUCE—dean of the faculty, professor of biblical theology, Nazarene Theological Seminary, Kansas City; CNESLAVER—dean of the faculty, professor of biblical theology, Nazarene Theological Seminary, Kansas City; ALVIN S. LAWHEAD—associate professor of religion, Mount Vernon Nazarene College, Mount Vernon, Ohio; ALBERT J. LOWN—evangelist and Bible expositor, special lecturer in homiletics and theological studies; ELAINE O. MCLAIN—pastor, Manchester, Conn., First Church; ANNE CUBIE REARICK—pastor’s wife, Massapequa Park, N.Y.; MILLARD REED—pastor, Nashville, First Church; ALLAN RODDA—senior minister, Portland, Ore., First Church; JAMES SPRUCE—pastor, Champaign, Ill., First Church; WIL- LARD H. TAYLOR—dean of the faculty, professor of biblical theology, Nazarene Theological Seminary, Kansas City; GENE VAN NOTE—editor of young adult curriculum, general director of Young Adult Ministries Department of Adult Ministries, Division of Christian Life, Kansas City; JANET SMITH WILLIAMS—Nazarene Bible College, chairperson, Division of General Studies; professor of English, literature, and history.

Backup committee members include: JACOB W. BLANKENSHIP—professor of curriculum and instruction, University of Houston, Houston; CLAYTON BONAR—pastor, Richland, Wash., First Church; H. RAY DUNNING—chairman of the Department of Religion and Missions, professor of theology and philosophy, Nazarene Bible College, Kansas City; FRANKLYN WISE—academic dean, Canadian Nazarene College, Winnipeg, Manitoba, Canada; and GERALD R. YOESSEL—high school administration at Shawnee Mission Northwest High School, Shawnee Mission, Kans.

Three teachers were recently honored at a Teachers’ and Workers’ Banquet for over 30 years of teaching in Nazarene Sunday Schools: Louise Hudson, Mary Reynolds, and Roxie Broomell. They are still serving in the Oxford, Pa., church, where John Buchko (l.) is pastor and Dale D. Hardy, (r.) minister of youth. Albert Moran is chairman of the Board of Christian Life.

Rev. and Mrs. Fred M. Henck of the Oxford, Pa., church, were honored at a Teachers’ and Workers’ Banquet for service to God and the Kingdom. Rev. Fred Henck was recognized for 47 years of preaching-teaching ministry and Mrs. Daisy Henck for 50 years of teaching in Nazarene Sunday Schools. Albert Moran, Board of Christian Life chairman, makes the presentation while Pastors John Buchko (l.) and Dale Hardy (r.) looks on.
T H O M A S  T O  B E  H E A R D

D. Paul Thomas acting the role of John Wesley.

THOMAS TO BE HEARD AT PALCON

The Mother Church of the denomination, First Church of the Nazarene in Los Angeles, has commissioned a play on the life of Phineas F. Bresee, the founder of the church.

Pastor William Boggs will serve as coordinator for the project. It will be a one-man drama written and acted by D. Paul Thomas, whose creation on John Wesley toured the country to an enthusiastic reception.

The World Premier will be at the 85th Annual Founder's Day celebration on November 14-16, 1980, at the Los Angeles First Church. Dr. Mark R. Moore, executive director of the Department of Education and the Ministry, announced that this historical work will be featured at each of the upcoming PALCONS in 1981. After these conferences, the drama will be available for local churches.

This dynamic ministry project is made possible by a major grant from the Bresee family. Mr. and Mrs. Horace Bresee and Mr. and Mrs. Franklin Bresee have been especially active in the funding and creative endeavors of the play.

D. Paul Thomas played the role of Harmon Schmelzenbach, pioneer missionary, in the film "They Cry in the Night." Filmed and produced by the Department of Communications, it was premiered at the NWMS convention, Saturday, June 21.

A GENERAL ASSEMBLY AFTERMATH

In a recent edition of the Kansas City Star the following article appeared in the "Speaking the Public Mind" section:

GOOD SAMARITANS

It was a very hot day June 25 when I was heading south out of Kansas City on I-35 in the early afternoon. I was returning home with my mother who had foot sur-

They were attending the Nazarene convention in Kansas City, but alas, I failed to obtain their names. If they are still in the Kansas City area, I would like very much to take this means to say with a very grateful heart, Thank you for coming to my aid, just as the Good Samaritan did in the Bible thousands of years ago. May God bless you and yours.

Mrs. Peters has inherited some stocks and would like to put them to work for the cause of Christ. But, with living costs rising, she also could use more income herself.

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GENERAL BOARD ORGANIZATION

Following the 20th General Assembly, Friday, June 27, the General Board organized itself into the following departments:

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Millard Reed
Gerald Green
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Florencio Vargas F.
Jack Archer
Ponder Gilliland
Clarence Jacobs
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Irving Sullivan
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M. E. Clay
Howard Hamlin
Jack Morris
C. Neil Strait
Carl Clendenen

Robert Wilfong
Vernon Lunn
Odie Page
Dudley Powers
Gordon Wetmore
The General Board also elected the following officers for the remainder of 1980: chairman, Robert Wilfong; president, Gordon Wetmore; vice-president, Carl Clendenen; second vice-president, Robert Scott. Members at large are: Vernon Lunn, Jack Morris, and Clarence Jacobs.

L. B. Smith was elected in the place of David Whitelaw, who was unable to serve.

**MVNC OFFERS TWO NEW AREAS OF STUDY**

This fall Mount Vernon Nazarene College will offer students two new areas of study. The Home Economics Department has expanded its two-year program to a four-year Bachelor of Arts, and the Biology Department has developed a two-year Associate of Arts in Applied Science degree in natural resources.

Currently, eight programs are offered as part of the home economics program. Three courses will be added—equipment and care of the home, pattern study, and textiles, which will examine the principles governing cost, selection, arrangement, efficient operation, and care of equipment used in the home.

Loraine Parry is the home economics director and author of the new program. She earned her bachelor’s degree from West Texas State University and her master’s degree from Michigan State University.

The two-year natural resources program has been developed in response to a problem found in institutes offering four-year programs in forestry and wildlife. According to MVNC personnel, the new program will provide students with skills to apply for jobs in wildlife management, conservation, and related fields.

In addition, four one-hour seminars and a course in research programs will be required. To complete the degree, a 10-hour program will be offered in the summer of 1982 providing instruction in field ornithology, field botany, and an internship on a natural resources property. The natural resources curriculum meets state requirements for certification of an additional teaching area in general science if chemistry and physics are also taken.

Directing the natural resources program will be Dr. Robert Priddy, who received degrees from Huntington College, St. Francis College, and Ball State University.

**NEW APPOINTMENTS AT PLC**

Rev. Jack Scharn was named director of Student Financial Aid at Point Loma College, effective July 1. Rev. Scharn has served as director of alumni affairs for the past five years. Mrs. Marcy Hendrickson has been appointed as a counselor for the Student Financial Assistance Office. Marcy was formerly employed as secretary for the Alumni/Public Information offices.

Rev. Harold Parry resigned from his pastorate at Ivanhoe, Calif., to accept the full-time appointment as associate director of admissions effective mid-July. He is responsible for admissions in the greater Los Angeles and North Orange County areas. He will be available to assist young people in coming to PLC through his promotion in the churches, at youth and school functions, and through personal contacts.

Rev. Bill Young, director of student recruitment, has assumed the respon-
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FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

CHICAGO CENTRAL

The 76th annual assembly of the Chicago Central District met at College Church, Bourbonnais, Ill. District Superintendent Forrest W. Nash, completing the third year of an extended term, reported. General Superintendent Gerald D. Johnson ordained Robert Chaudier and Jesse Klingaman. Elders John J. Hancock, E. Keith Bollings, and Harold Lehours and laymen Willis Snowberger, Lon Williams, and George Garvin were elected to the Advisory Board. Mrs. Forrest W. Nash was reelected NWMS president; H. Douglas Runyan was elected NYI president; and G. A. Parker was reelected chairman of the Board of Christian Life.

OKLAHOMA

The 77th annual assembly of the Oklahoma District convened at Elk City. The Board of Christian Life ordained John H. Moore, Jr., Donald D. Sgro, Ross Miller and Donald Dorsh. Mrs. Cledah Scutt was reelected NWMS president; Art Alexander was reelected NYI president; and Ronald Keller was reelected chairman of the Board of Christian Life.

MICHIGAN

The 67th annual assembly of the Michigan District was held in Vicksburg, Mich. Upon the retirement of District Superintendent Harry Stanley, C. Neil Strait was elected district superintendent for a one-year term. General Superintendent Eugene L. Stowe ordained Wilfred R. Baker, Jr., Dorothy Marie Prosper, Edward Alfred Turnbull, and Mark Clark Wirth. Elected to the Advisory Board were elders Orville L. Maish, Jr., Branson C. Roberts, Paul K. Moore, and James A. Adams, and laymen William C. Damon, Arlyn F. Brower, M. R. Delbridge, and James B. Schweigert. Mrs. Paul K. Moore was reelected NWMS president; Donald E. Wilcox was elected NYI president, and Mark H. Moore was elected chairman of the Board of Christian Life.

NORTH CENTRAL OHIO

The 67th annual assembly of the North Central Ohio District was held at Mount Vernon First Church. District Superintendent D. E. Clay was reelected for a four-year term. William M. Greathouse, general superintendent, ordained John E. Miller, Jr., John R. Sgro, Buck W. Traynor, Charles P. Williams, and Jane A. Williams. Elected to the Advisory Board were elders Jack Archer, Don R. Hoffman, Ernest R. Rhodes, and Raymond E. Thorpe, and laymen Donald Billings, Dale Foster, Frank Hyson, and L. Thomas Skidmore. NWMS president Mrs. D. E. Clay, NYI president David J. Wine, and chairman of the Board of Christian Life R. Dale Frethingh were reelected to their respective positions.

MOVING MINISTERS

PHILLIP BOLEROJACK from student, Nazarene Theological Seminary, Kansas City, to associate, Newton, Kan.

STEVE BOLING from student, Nazarene Theological Seminary, Kansas City, to Laurel, Miss. VICTOR BUFFET from Kosciusko, Miss., to Yazoo City, Miss.

JAMES CAMPBELL from Bose City, Okla., to student, Nazarene Bible College, Colorado Springs.

HENRY CHEATWOOD from Osksalooa, Ia., to Phoenix (Ariz.) Biltmore.

JAMES E. CRAFT from Cordova, Ala., to Biloxi, Miss.

WILLIAM M. CROUCH from Many, La., to Baton Rouge (La.) Trinity.

RAYMOND DANIELS from Gaylord, Kans., to Kinsley, Kans.

JERRY DEMETRE from Ponca City (Okla.) St. Luke to Tulsa, Okla. First

JOHN E. DAMON from Shenandoah, Ia., to
CLINTON FERGUSON from student, Nazarene Bible College, Colorado Springs, to Burr Oak, Kan.

CHARLES G. FINNEY from Monticello, Fla., to evangelism.

JAMES FOLSOM from associate, Albuquerque, N.M., to Snyder, Tex.

RANDY GARNER from student, Manc, Olathe, Kan., to Ponca City (Okla.), St. Lukes.

ERNEST GATES from associate, Chinook, Mont., to Walsburg, Wash.

WILLIAM C. HALEY from student, NNC, Nampa, Idaho, to Church Planter, Sequim Mission, Wash.

WILLIAM L. HANNA from associate, Bethany (Okla.) Lake Overholser, to associate, Oklahoma City First.

LEON HENDRIX from Oklahoma City Oakcliff to Wichita (Kans.) Westside.

JERRY W. JAMES from Chesterfield, Ind., to associate, Kansas City (Mo.) Nall Avenue.

STEPHEN C. LOVE from Rock Falls, Ill., to Kenner, La.

JOHN A. METCALFE from Redway, Calif., to associate, Pastoral District.

RANDALL McCALL from student, Nazarene Bible College, Colorado Springs, to Abingdon, Va.

CLARENCE L. JENNINGS from Carlsbad, N.M., to associate, Pastoral District.

DONALD McCARTY from Othello, Wash., to Pleasant Grove, Ark.

CHARLES LASSITER from associate, Kansas City (Mo.) Nall Avenue.

William E. Nail Sr. from Ionia, Mich., to associate, Pocahontas, Neb.

RICK L. NEEDHAM from Fort Ord, Calif., to associate, Pastoral District.

GEORGE C. PRENTICE from Joplin (Mo.) Sandia, to Snyder, Texas.

TOM LONG from Spain, to associate, Pastoral District.


JERRY R. SMITH from Gulfport, Miss., to Columbus (Miss.) First.

Lester E. Smith from student, Nazarene Bible College, Colorado Springs, to Orange, Va.

STEVEN SHOCK from student, Point Loma College, San Diego, Calif., to Pastor, Redwood City, Calif.

WILLIAM E. TAYLOR from Stratton, Ohio, to Wauseon, Ohio.

CLIFF TIDWELL from Montrose, Calif., to Riviera Beach, Fla.

JOHN FREDERICK WERBIN from Tacoma (Wash.) First, to Randle, Wash.

WILLIAM DAN WRIGHT from Plainview, Tex., to Cleburne, Texas.

CHARLES L. YATES from student, Nazarene Bible College, Colorado Springs, to Abingdon, Va.

MOVING MISSIONARIES

DOROTHY AHELMAN, Argentina, Furlough Address: C/O Ethel Strickland, Rte. 3, Oak Park, Calif., 92373

JOAN ANDERSEN, Swaziland, Furlough Address: 407 N. Garfield Ave., Rosan, TX 75146

PETER BIRKHART, Philippines, Furlough Address: 11054 Willow Ave., Boise, ID 83704

MARSHALL GRIFFITH, Spanish American Nazarene Seminary, Furlough Address: 608 Westwood, Oklahoma City, OK 73127

PHIL HOPKINS, Honduras, Furlough Address: Rte. 2, Shoals, Ind. 47581

GORDON JOHNSTON, Middle East, Furlough Address: 3725 Corta Cale, Pasadena, CA 91107

KATHRYN JOHNSON, Republic of South Africa North, Furlough Address: c/o Frances Courtney-Smith, Casa Robles, 6355 N. Oak Temple City, CA 91780

OLIVER KARKER, Republic of South Africa South, Furlough Address: 6613 N.W. 32nd St., Bethany, OK 73008

JACK RILEY, Republic of South Africa South, Furlough Address: 846 E. Ash, Canton, IL 61520

MRS. HENDERSHOT, South Africa South, Furlough Address: Casa Robles, 6355 N. Oak Ave., Temple City, CA 91780

DARYL SCHENDEL, Papua New Guinea, Furlough Address: 505 E. Florida Ave., Apt. 23, Philippines, ID 8051

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

ANNOUNCEMENTS

The Kansas City Stony Point Church will celebrate its 50th anniversary on October 5. Dr. Orville W. Jenkins and college singers from MANG will be participating in the service. All former pastors, members, and friends are invited to attend. For further information, contact Pastor David Oliver, 800 N. 78th St., Kansas City, KS 66112.

On October 26, 1980, the Waynesburg Park church will celebrate its 50th anniversary. All former members are urged to attend. For further information, please write Mrs. Janet Lee Smith, 3725 Corta Cale, Pasadena, CA 91107.

RECOMMENDATIONS

REV. AND MRS. JOHN SHANK, pastors of Flint, Mich., West congregation, are entering the field of full-time evangelism this September. They have ability and commitment for effective service both in public as well as personal evangelism. I commend them to our churches everywhere. Contact them: c/o Dr. Cole, 2813 East Rd., Danville, IL 61832—Don J. Gibson, Eastern Michigan district superintendent.

I recommend NICK AND CAROLYN WILLIAMS who are entering the field of evangelism. Nick is a preacher of the Word, and he and Carolyn sing well together. They have a special rapport with youth. Rev. and Mrs. Williams are both graduates of Olivet Nazarene College, and while they were involved in a ministry through music, I believe they will have a fruitful ministry in our churches. Contact them: Box 3, First Ave., Benton, MO 64012—Milton B. Parrish, Kansas City district superintendent.

I recommend REV. JERRY HILL, who is entering the field of evangelism. Rev. Hill pastored in Delano, Calif., before attending Nazarene Bible College. Upon his graduation in 1972, he was a registered evangelist on the Colorado District. Most recently he has been employed at Mid-America Nazarene College. He has held revivals on the Los Angeles, Northern California, West Texas, Dallas, North Florida, Kansas, Kansas City, and Southwestern Ohio districts. Contact him at 159 E. Sheridan, Oklahoma, OK 73001—Milton B. Parrish, Kansas City district superintendent.

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

VITAL STATISTICS

Mrs. Maxine Hendershot, 56, wife of Dr. Harvey Hendershot, died in Nashville, Monday night, July 7. She had been recovering from two operations for cancer for over a year.

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recent surgeries. She and her husband had been married for 38 years.

Dr. Harvey Hendershot, former district superintendent of the Tennessee and West Virginia Districts, is now director of Church Relations and Development for Trevecca Nazarene College. Survivors also include her parents, Mr. and Mrs. Harvey Moore of Charleston, W.Va.; one son, James Edward of Nashville; two granddaughters; and three sisters.

Funeral services were held at Nashville First Church, July 10. Officiating were Dr. Millard Reed of Nashville First; her pastor, Rev. George Pitzer, of Kermitage Church; and Dr. Homer J. Adams, president of TNC.

—NCN

LARRY HOWLAND KILLED IN AUTO MISHP

Rev. Larry Howland, former associate pastor at the Kansas City, Kans. Central Church was killed July 7 on Highway I-35 at Olathe when he was struck by an auto as he was getting out of his truck loaded with his furniture.

Rev. Howland had been an associate pastor of the Central Church for three and a half years, and earlier served as minister of youth at the Bethany, Okla. Lake Overholser Church for two years.

He and his family were on their way to Mesquite, Tex., where he had accepted the pastorate of the church. He is survived by his wife, Judy, and two daughters, three years old and two months.

DEATHS

CHARLES W. CALLAWAY died May 22 in Bethany, Okla. Funeral services were conducted by Revs. Ponder Gilliland and Thomas L. Goble and District Superintendent Harold Daniels. He is survived by two sons, Clifford K. and Robert E., and one daughter, Charlene Goble.

Infant MARK EDWARD CORBIN, 16 months, died June 16 in Farmer City. Ill. Rev. R. W. Hale conducted the funeral services. He is survived by his parents, Ed and Judy (Collom) Corbin; two sisters, Lisa and Christy; six grandparents, Mr. and Mrs. Marvin Collom, Mr. and Mrs. Raymond Ashley, Mr. and Mrs. Earl Corbin; and a great-grandmother, Mrs. William Pope.

ONA O. WILSON, 84, died June 19 in Ocean-side, Calif. Funeral services were conducted by Revs. Jim DuFriend, Clive Williams, and Ervin Klassen. She and her husband were founding pastors of the Ocean-side, Calif., church in 1944. She is survived by three sons, Lee, Calvin, and William; and one daughter, Oliva Johnson.

BIRTHS

to JAMES AND SUSAN BENNETT. Bourbonnais, Ill., a girl, Erica Elaine, May 8.
to MICHAEL AND DEBORAH (RAKER) COFFMAN. Kansas City, Mo., a boy, Jared Michael, May 10.
to JOHN AND LINDA (SWANSON) DeGROOT.

ABANDONED JESUS FILM PROJECT REMAINS AN OBJECT OF OUTRAGE. Modern People News, a “Hollywood gossip” magazine, is sorry it decided to take a poll of its readers in 1977. The survey was based on an article it ran giving details of a film on the “sex life of Jesus Christ” which had been contemplated by Danish producer Jens Jorgen Thorsen. The magazine’s editors asked its readers to offer their views on the project, which was later abandoned.

Readers of the 300,000-circulation magazine responded with an overwhelming “No.” The periodical sent a copy of the results to Mr. Thorsen, reported on them in an article, and decided to forget the whole thing after a later article noting that the project had been canceled. But readers were not willing to forget it. Despite having been told that the film was no longer being considered, they continued to flood the magazine’s offices with letters and petitions protesting the film.

The flood of mail continues unabated today—three years after the project was canceled. A secretary has been hired by Modern People News just to send out a printed disclaimer on the issue. Letters have been arriving at the magazine’s offices at a rate of 2,500 per week to complain. “We frankly don’t know what to do to get this stopped,” said one magazine staff member.

WESLEYAN CHURCH ELECTS O. D. EMERY TO TOP POST. Rev. O. D. Emery of Indianapolis was elected a general superintendent of the Wesleyan Church during the General Conference held at Indianapolis. He succeeds Rev. Melvin H. Snyder, who told the 1,000 delegates and visitors that he would not seek reelection. Revs. Virgil A. Mitchell, J. S. Abbott, and Robert W. McIntyre all were reelected general superintendents. The four general superintendents are the top administrative officers of the Wesleyan Church.

FIRST CHRISTIAN WRITING SCHOOL IN ALASKA. Thirty-eight persons from all over Alaska and the Yukon registered for the first School of Christian Writing ever held in the 49th state. The school was sponsored by the Alaska Bible College of Glenallen.

Eight faculty members traveled from the “lower 48” to conduct the four-day seminar. Local Alaskan writers also participated. The visiting faculty included Dr. Sherwood E. Wirt, former editor of Decision magazine and founding father of numerous writing schools; and Norman Rohrer, former EP News Service director. Robert B. Atwood, publisher of the Anchorage Times, spoke at the closing banquet.

14TH-CENTURY BIBLICAL TEXT BRINGS $120,000 AT AUCTION. A 14th-century manuscript of the New Testament Book of Revelation, or the Apocalypse, has been sold at auction in London to an American buyer for about $120,000. The buyer was identified only as “a New York dealer.”

The manuscript, which belonged to an unidentified English family, had been sent to Sotheby’s, the London auction house, for appraisal and possible sale. The 47-page, seven by five-inch parchment, decorated with 94 half-page miniatures, was identified as an authentic work produced in the northern county of Yorkshire and dating from about 1320.

ATHETE RENOUNCES PAST. William Murray, the 33-year-old son of professional atheist Madalyn Murray O’Hair, was 16 years old when his mother named him as plaintiff in a lawsuit which ended prayer in public schools.

Murray now states that “looking back on the 33 years of life I wasted without faith and without God, I pray that I may be able to correct just some of the wrong I have created.”
In one of our Bible studies, we had a discussion on whether God “allows” things to happen or if He “causes” them to happen. Some said that a loving God would not cause tragedies to happen, but would rather allow them to happen, then work it out for His good. Others said that because God loves us so much, He could cause tragedies to happen in order to bring us back to Him or closer to Him. It is important to Him what happens to us here on earth, but it is more important that we get to heaven. To get us there, He would cause a tragedy to happen because of His love for us. What is your opinion?

I think both sides are right. Some tragedies are caused by the direct action of God, when He judges His people for sin and seeks to bring them to repentance—or when He judges His enemies. Second Chronicles 7:12-22, as a sample passage, makes it clear that God will “shut the heaven” and cause drought, “command the locust” and cause crop devastation, and “send pestilence” among His people to punish their sins. But if they humble themselves, turn from sin, and pray for mercy, He will forgive and restore them. God not only opened the sea to allow the Israelites to escape from their slavery, He also closed the sea and caused the pursuing Egyptians to be drowned; “The Lord overthrew the Egyptians in the midst of the sea” (Exodus 14:26-31).

Luke 13:1-5 makes it clear that even murder and accidental deaths, though not directly caused by God, become calls to repentance and warnings against perishing to those who hear about them. Sometimes a tragedy can be viewed as God’s doing and man’s doing at the same time. According to Acts 2:23, Jesus was “crucified” by “wicked hands”—man’s doing; but was also “delivered” to His crucifiers by “the determinate counsel and foreknowledge of God”—God’s doing.

The Bible makes it clear that God’s love, wisdom, and justice are perfect, though our understanding of all He causes or allows is imperfect. He does not evil, but He puts evil to good use. And in the midst of tragedy and sorrow we can look to the Cross and know that a God who loves like that cannot be unjust or cruel.

The question was raised in our Sunday School class concerning various ways God speaks to His people today. Would you explain to us those various ways.

1. Through His holy Word?
2. Through thought impressions of the mind?
3. Through accidents and circumstances?
4. Through ministers?

The class seems to think that God speaks to us today through His Holy Bible only. I would appreciate your answer concerning this matter.

I think the Bible itself makes it clear that God can and speaks to people through other ways and means than the Bible. For example, God’s words to Paul, “My grace is sufficient for thee: for my strength is made perfect in weakness” (2 Corinthians 12:9), are not quoted from Scripture. This was a direct message to Paul, either heard by his ears or impressed on his mind. Jesus makes it clear that God speaks through tragedy to call men to repentance (Luke 13:1-5). God spoke to men in Old and New Testament times in dreams. God is sovereign, free to do as He chooses. I see no reason to deny that all His previous avenues of communication are still open to His use. There have been times when His word for my life has come through the preaching and counseling of a pastor. Of course, what God says to us in other ways will not contradict what He says to us in the Bible. He does not speak with forked tongue!
Satisfaction Guaranteed

"For if you give, you will get! Your gift will return to you in full and overflowing measure, pressed down, shaken together to make room for more, and running over." (Luke 6:38)

Discover joy. Satisfaction. Blessings. Financial returns. Love. These elusive rewards can add an exciting new dimension to your life as you Discover Giving. Every Nazarene is being challenged to increase his/her giving during this two-month period. Take this opportunity to test God's Word.

Try it—You'll like it

"God will give you much so that you can give away much. Those you help will be glad not only because of your generous gifts—but they will praise God for this proof that your deeds are as good as your doctrine." (2 Corinthians 9:6)

Discover joy. Satisfaction. Blessings. Financial returns. Love. These elusive rewards can add an exciting new dimension to your life as you Discover Giving. Every Nazarene is being challenged to increase his/her giving during this two-month period. Take this opportunity to test God's Word.

"Do not be deceived, my beloved brethren. Every endowment and perfect gift is from above..."

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Return to Sender

"Do not be deceived, my beloved brethren. Every endowment and perfect gift is from above...

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Mast er Plan

Just say, "He will not lose it and whatever he takes will find it. For what will it profit him if he gains the whole world and loses his life?"

"For if you give, you will get! Your gift will return to you in full and overflowing measure, pressed down, shaken together to make room for more, and running over." (Luke 6:38)

Discover joy. Satisfaction. Blessings. Financial returns. Love. These elusive rewards can add an exciting new dimension to your life as you Discover Giving. Every Nazarene is being challenged to increase his/her giving during this two-month period. Take this opportunity to test God's Word.
Dover, Tenn.: First Church recently had a revival with Rev. and Mrs. Ken Wade. His evangelistic sermons moved many, and 12 people received help at the altar. Mrs. Wade ministered in song and in a children’s crusade.

—John Tharp, pastor

Lehighton, Pa.: First Church had revival services June 10-15 with Evangelist Ron Richmond. The Spirit of the Lord was evident in every service. The Saturday evening service saw the largest attendance of any service in a year. Thirteen lined the altar to find help from the Lord, 8 of whom were teens who found Christ for the first time. Discipling has been started to help develop mature Christians. The Lord’s Spirit is still present and very real.

—Reid P. Lauderman, pastor

Mount Juliet, Tenn.: The church recently had a wonderful revival meeting with Rev. Stannard Phelps, first pastor of the church, and the Oliver Jennings Trio. Sunday services included the dedication of a new sanctuary, and celebrated all indebtedness being paid in full. Many people were helped, and added to the church as a result.

—Hubert Cunningham, pastor

Pontiac, Mich.: First Church recently closed a wonderful revival with evangelists and singers, Paul and Trish Jackson, with many persons finding spiritual help. On the Sunday following the close of our revival, new members were received into the church.

—William S. Pirtle, pastor

THE CHURCH SCENE

Rev. Talmadge Johnson, new superintendent of the Tennessee District, dedicated this new sanctuary addition to the existing Rice Memorial Chapel in Dyersburg, Tenn., with a capacity crowd present. The new facility will seat 250. Offices and restrooms were also added. The church was organized with 13 members in October, 1974. Rev. Ron Harrison has been pastor since organization.

W. E. McCumber, editor of the Herald of Holiness, recently dedicated the new sanctuary and educational center of the Winnipeg, Manitoba, Fort Garry Church. The sanctuary, which seats 500, with overflow to 600, and the educational center, which consists of nine classrooms, offices, kitchen, and fellowship hall, was constructed for $600,000. The Honorable L. R. Sherman, M.A., and Minister of Health and Welfare for the Province of Manitoba; His Worship Mayor Norrie of the City of Winnipeg; and Father Robert English of the Anglican Church brought greetings in the dedication service. Rev. Neil Hightower, president of Canadian Nazarene College, and Rev. Don Kauffman, pastor of the Winnipeg Beulah Church, assisted in the dedication. Rev. Ronald Fry has been the pastor since November of 1975.

PERSPECTIVE FOR CHURCH BOARDS

What is your church doing to help your pastor proclaim God’s timeless Truth to today’s society? He may learn the process at seminary, but today’s communication channels continue to change.

What ways can you help? One way might be for your church to provide a continuing education allowance in the annual budget. This provision would enable your pastor to purchase books, or attend seminars or classes dealing with various aspects of ministry. You would be reassured to know your doctor had just attended a seminar on how to treat your particular physical need. Are your spiritual needs any less important?

By the way, a continuing education allowance should be considered an expense of the local church, rather than a part of the pastor’s salary.

You are to be commended if your church already has provided a continuing education allowance for your pastor. You probably are reaping the reward of more relevant preaching.

—Department of Pensions
ONE OF THE FIRST friends I made after changing jobs to a different branch of the bank where I had worked for years was Barbara. Somehow there seemed to be an immediate empathy between us. As we began to know each other and talk about our lives, I realized that Barbara had a deep spiritual hunger. I began to invite her to attend our church and encouraged conversations about religious matters. After several months, Barbara finally agreed to come to church with me. She talked another girl church and encouraged conversations about religious spiritual hunger. I began to invite her to attend our about our lives, I realized that Barbara had a deep between us. As we began to know each other and talk 

rienced a service like this where people sought and strict IMPACT Team in concert that Sunday, and the wouldn't be the only "new" person. We had our Dis­ 

matters. After several months, Barbara finally agreed mition for Reese. We had a very enjoyable evening. In a beautiful and natural way, everything that happened 

ting that this would be an evening of confronta­ 

for Reese. We had a very enjoyable evening. In a beautiful and natural way, everything that happened that night led up to the climactic moment when Reese knelt by the sofa in our family room, with Rev. Holstein leading him back into the Kingdom! Praise the Lord!

Many wonderful things have happened since that time. Reese and Barbara became very active in our church. They joined the membership class and became Nazarenes. Many times, they were the first ones to services. Now they told us that their marriage been on the edge of breaking up. They went to Laymen's Retreat, and during Communion service Reese was sanctified and began to feel a call into full-time ministry.

Our district superintendent talked with Reese about a small home missions church that needed a pastor. Would Reese accept it? YES!! They moved out of their lovely home and into the only house available in the small town of Boones Mill so they could live close to their church. When they took the church, it was running about 7 in attendance, and the doors were about to close. Within two years, they were running in the 40s and God was blessing. Reese and Barbara Stephenson are presently pastorng in Littlefield, Tex. His salary as a minister is less than one-third of what it was as an executive for the Norfolk and Western. But he says those trips he made for his company, speaking before large groups, was God’s way of preparing him for the ministry. Attendance has doubled at their present church since they came.

What a thrill to see how God took the combined effort of laymen and pastors to work this miracle in the lives of the Stephensons.
YVONNE SMITLEY IS THE NEW KINDERGARTEN EDITOR

Miss Yvonne Smitley has assumed her duties as editor of kindergarten curriculum for the Department of Children’s Ministries. She replaces Ethel Westmark Bailey, who retired after nine years of service as kindergarten editor.

Prior to accepting this position, Miss Smitley was a member of the faculty at Nazarene Bible College, Colorado Springs, with the rank of assistant professor in the English Department. While there she developed and taught the Study Skills Lab, a program designed to give individual assistance to freshmen students in language arts and English.

Yvonne is a graduate of Olivet Nazarene College, in the field of elementary education. She taught at the primary level in public school for five years, then spent two years as editor/writer in curriculum development for a Christian publishing company in Dallas. While developing a first grade reading program there, she completed her M.Ed. degree, along with certification in reading, at East Texas State University.

In her present position, Yvonne is responsible for Kindergarten Teacher, Kindergarten Teaching Resources, Kindergarten Bible Stories, Kindergarten Activities, and Listen, the preschool story paper.

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents, I have appointed Dr. Richard Zanner (presently superintendent of the Middle European District) as superintendent of the R.S.A. European District. This appointment is effective July 1, 1980.

—Eugene L. Stowe
General Superintendent

GENERAL ASSEMBLY HAS EVANGELISTIC OUTREACH

More than 35,000 people attended some or all of the activities of the 20th General Assembly in Kansas City. Among them were Herb and Clever Barber of Wurtland, Ky.

They brought with them Mrs. Barber’s sister, recently widowed, Mrs. Gladys Horn of Akron, Ohio. She was not a professing Christian. She attended the Saturday and Sunday services on June 21-22. What she saw and felt had profound spiritual impact on her.

After their return to Wurtland, she accepted Christ as Savior. She testified that the General Assembly services convinced her of her need to become a Christian.

—NCN

CORRECTION

The Prime Time with Wesley Tour (Retreat in England, sponsored by Senior Adult Ministries) is scheduled for March 31—April 14, 1981. The July 15 issue article announcing the event misstates the year to be 1982.

—NCN

ZANNER FIRST RESIDENT COORDINATOR FOR AFRICA

The Department for World Mission announced that Dr. Richard Zanner has moved to South Africa to accept the appointment as coordinator for the Department of World Mission in Africa, by the executive director in consultation with the Board of General Superintendents.

The setting up of this office is viewed as a step in the process of internationalization. While Dr. Zanner may serve for a limited time as a district superintendent there, his major responsibility will be the development of an effective resident link for the work of the church in Africa with the Department of World Mission at International Headquarters.

—NCN

CAPE VERDE HOSPITAL PROJECT APPROVED

The General Board, in a mail vote, approved the request of the Department of World Mission to proceed with the formal application to both the German and the Netherlands governments to fund a hospital in the Cape Verde Islands. This funding is for capital expenditures.

Should the application be approved and satisfactory results come from feasibility studies, the department plan is to build and operate a hospital in Cape Verde.

The Nazarene World Mission Society has expressed interest in sponsoring a special project to assist the initial thrust of locating and equipping missionaries.

Dr. Howard Hamlin, chairman of the Department of World Mission, says, “The need and justification for such a hospital in the Republic of Cape Verde have been thoroughly explored. The Department of World Mission feels it will provide a necessary dimension to our compassionate ministries, thus challenging our youth to the possibilities of service in this area.”

—NCN

HAROLD GRAVES SUPERINTENDENT OF SOUTHWESTERN OHIO

Rev. Harold B. Graves was elected superintendent of the Southwestern Ohio District, Friday, July 18, at the district assembly in Middletown, Ohio. General Superintendent Eugene L. Stowe presided at the sessions which elected Graves on the sixth ballot. Dr. Dallas Baggett retired from the district superintendent at the assembly.

Rev. Harold Graves, who has been superintendent of the San Antonio District for five years, has accepted the election. His successor on the San Antonio District will be appointed by General Superintendent Orville W. Jenkins, with the approval of the Board of General Superintendents and after consultation with the District Advisors Board.

Harold Graves graduated from Trevecca Nazarene College in 1952. He was ordained on the Tennessee District in 1954. He pastored the Gallatin, Old Hickory, and the Clarksville First Churches in Tennessee; the Gary, Ind., Glen Park Church; and the Cincinnati, Ohio, Springdale Church before his election to the superintendent in 1975.

His wife’s name is Betty. They have five children: Harold, Jr., David Wayne, Brenda Joyce, Cheryl Anne, and James Titus. Two of their sons are Nazarene ministers. Harold, Jr., is the pastor of the Charlotte Plaza Church and David Wayne of the Monroe Church, both in North Carolina.

—NCN

ANNOUNCEMENT

With the unanimous endorsement of the Board of General Superintendents, I have appointed Rev. Hugo Danker as superintendent of the Middle European District effective July 1, 1980.

—V. H. Lewis
General Superintendent
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