

8-1-1985

# Herald of Holiness Volume 74 Number 15 (1985)

W. E. McCumber (Editor)  
*Nazarene Publishing House*

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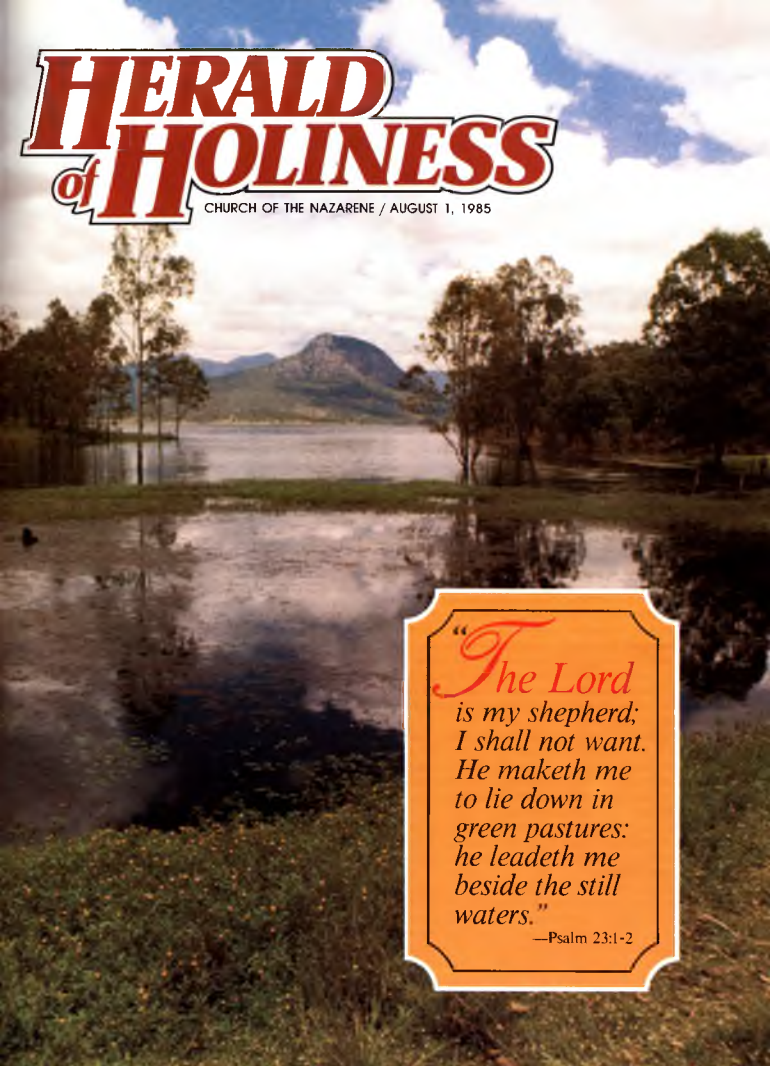
## Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 74 Number 15 (1985)" (1985). *Herald of Holiness/Holiness Today*. 213.  
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# HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 1, 1985



*"The Lord  
is my shepherd;  
I shall not want.  
He maketh me  
to lie down in  
green pastures:  
he leadeth me  
beside the still  
waters."*

—Psalm 23:1-2



# THE CENTRALITY OF PERFECTION

*by General Superintendent William M. Greathouse*

**T**HE DOCTRINE of Christian perfection rightly understood is not merely one doctrine among many, it is the very essence of Bible religion.

In summarizing the Law—God's requirement of His people—Jesus linked Deuteronomy 6:5 ("Love the Lord your God with all your heart . . .") with Leviticus 19:18, ("Love your neighbor as yourself") and then added, "All the Law and the Prophets hang on these two commandments" (Matthew 22:40, all NIV).

To be divinely enabled to keep these two commandments is to be scripturally perfect. "By perfection," said John Wesley, "I mean humble, patient love of God and neighbor, ruling all our tempers, words and actions." For him, this implies being saved from all sin. "For where love fills up the whole heart, what room is there for sin therein?"

The New Testament word for "perfect" (*teleios*) means to be "fitted for purpose" or "conformed to the end" for which a thing is made. For example, the pen with which I am writing is "perfect," not if it is flawless, but if it "conforms to the end" for which it was designed—that is, if it *writes* perfectly.

"The *end* of the commandment," Paul writes, "is love out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Timothy 1:5-6, Wesley's translation). Love fulfills the Law.

Moreover, from the higher perspective of the gospel, all believers are "predestined to be conformed to the image of his Son." The ultimate "end" of God's calling and the purpose of all His workings in our lives is our perfection in Christlikeness. This is the promise of Ro-

mans 8:28-29. "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Jesus Christ" (Philippians 1:6, NASB).

Christian perfection is therefore not a fixed state but an ongoing divine process. Initiated by the new birth, this process is refined and moved forward by entire sanctification and consummated in glorification.

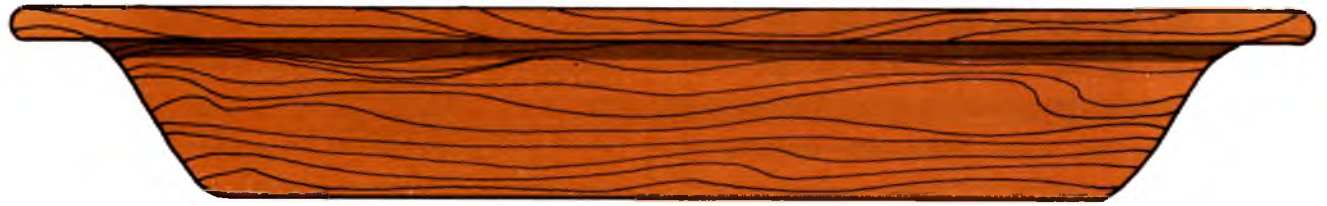
We are perfect, not if we are infallible and freed from the limitations of finiteness; but if, having been saved from sin's guilt and dominion and restored to God's favor, in a deeper appropriation of God's provision in Christ we have been freed from the inner bias of sin, which corrupts our love—and are "pressing on" toward the goal of perfect Christlikeness.

While we have the assurance of God's faithful working in our lives, the fulfillment of the promise of final perfection depends on our faithfully working out what God continues to work in us (Philippians 2:12-13). To be presented "holy and unblameable and unreprouvable in his sight" we must "continue in the faith grounded and settled, and be not moved away from the hope of the gospel" (Colossians 1:22-23).

To be made perfect in love in this life is our confident expectation in Christ. Apart from this, what is the use of our being "saved"? Indeed, if we are not "pressing on" to perfection, what is our hope of being saved?

Viewed in this way, perfection is no incidental matter. It is the command of the Law and the promise of the gospel, our very calling and destiny in Christ. "You, therefore, must be perfect" (Matthew 5:48, RSV). □

# “YEA” OR “OUCH”?



## THE RESULT OF SPECIAL OFFERINGS ON THE STANDBY—

### *The Tithe*

by MERVEL S. LUNN

A GOOD OFFERING in one ministry will make it easier to take an offering in another ministry of a local church,” according to Dr. Ken Callahan, minister of Finance and Administration at Lovers Lane Methodist Church, Dallas. He made this statement in a seminar for church business administrators. Was he correct or was this some more “preacher” talk?

Bethany, Okla., First Church of the Nazarene, in the heart of the Bible Belt, takes many special offerings. Two of the larger ones were to reduce the indebtedness on buildings. The first was on December 2, 1979, to raise \$1,000,000 to lower indebtedness on an educational building that was nearing completion. The second was on February 14, 1983, to raise \$173,000 toward reducing indebtedness in the Manhattan (Lamb's) Church of the Nazarene in New York City.

A congregation may shout “Yea!” after a special offering, but the test is, what effect did these two have on the storehouse tithe the following year as compared to the preceding year? What would be the outcome if one applied the Pearson's coefficient of correlation to determine if there were any statistically significant differences in the giving of tithes in a church with over 2,500 members? There were 291 and 406 families who gave in these two offerings who also tithed both the preceding and following years.

The givers were divided into seven categories based upon size of gift for the educational building, and into five categories for the Lamb's Church. The coefficients of correlations were .87, .68, .90, .80, .81, .38, and .81 for the educational building and .79, .73, .78, .79, and .92 for the Lamb's Church.

Does this mean “Yea!” or “Ouch!”? Except for the second from the largest category of gifts for the educa-

tional building, the other 11 categories of the study indicated that 1 was moderate correlation (in the range of .41 to .70); 9 were high correlation (in the range of .71 to .90); and 1 was very high correlation (in the range of .91 and 1.00).

Could this mean only one out of 12 categories fell on its face? Yes! Dr. Callahan, you can continue to make your statement to people concerned about giving to the church. Statistics only prove that if the test were applied to the same congregation or a similar group the results would be the same.

What happened in the lives of these givers? The answer is clear. When large numbers of people obey God, they want to shout praises. As the organist played various triumphant songs such as “A Mighty Fortress Is Our God” and “Praise God from Whom All Blessings Flow,” over 1,900 and 2,100 persons participated in a Hallelujah march. Three lines of people filed to the front of the sanctuary to put cash, checks, stock, real estate, jewelry, and other possessions in baskets on the altar.

Was this act of giving emotional? Yes. It was an experience of a lifetime. These two offerings were as emotional to remember as a revival or an ordination service. There were youngsters and senior adults, new members and old-timers, the poor and the wealthy, the liberal and conservative, students and teachers, women and men, girls and boys, laborers and executives, and every group that can be found in a church. The excitement continued all day as everyone waited anxiously for the Sunday evening service when happiness or sadness would be the memory. Hallelujah! We made it both Sundays!

The really good news was discovered five years after the '79 offering, and one year after the '83 offering. The statistics proved that the special offerings did not adversely affect the giving of tithes in our church.

“YEA!”



MERVEL S. LUNN is business manager for Bethany, Oklahoma, First Church.





# HERALD of HOLINESS

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Cover Photo: by John N. White

Volume 74, Number 15      August 1, 1985      Whole Number 3427

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### SLOW BURN

We have enjoyed and been inspired and challenged by the *Herald of Holiness* over the years but we have felt a "slow burn" over the past six months.

Last summer, prior to and during the Los Angeles Olympics, the British Field and Track team stayed at Point Loma Nazarene College, using the olympic quality track while staying in the dorms. Several men and women on the team won gold and silver medals, probably due to the top notch acclimation to the area and excellent practice sessions.

We understand that Point Loma had sent pictures and articles telling about the benefits to the college and the positive witness to the team and to thousands of others. Our son, Bob E. Page, then a junior, was in-

volved with the planning from the beginning—working with the State Department, FBI for security, and the British government regarding food and housing. Because of these activities he was selected by the State Department to be personal escort to Princess Anne the day she came to Point Loma to have lunch with the team. Several students had special honors during this time and NOT A WORD in the *Herald*.

Many Sunday School teachers and friends that have invested in our son and the others would have enjoyed sharing the honor.

Point Loma has missed excellent publicity and our Nazarenes missed interesting reading. Why silence from the *Herald*?

*Mr. and Mrs. Robert Page*  
*Litchfield Park, Arizona*

### SINCERE CRITICISM

I enjoyed the article "Communism Paid Us a Compliment" (May 1).

But I noticed something that I often see . . . the incorrect use of "sincere." To me, this word means *without guile* or *completely honest*. To be really sincere, one has to be sincere *with God* as well! Therefore the friend in the article is *not* sincere at all—especially if ". . . deep down inside he knows where the truth really lies. . . ."

Thanks again for an enjoyable magazine.

*Richard Brewster*  
*Pittsburgh, Pennsylvania*

### HUCKSTERS HAMMERED

Amen to your editorial "Less Squeeze, More Geese" (May 1).

One way, for sure, that we could  
(Continued on page 20)



# The Mandate

*Let ethnic America hear His voice*

by A. BRENT COBB

AMERICA is a nation with a "mosaic of minorities," each with its own needs, cultural values, and struggle for identity. Each has its own way of hearing and responding to the gospel of Jesus Christ.

In view of this, the North American Lausanne Committee on World Evangelization proposed HOUSTON '85, the National Convocation on Evangelizing Ethnic America. Ethnicans are those "who perceive themselves to be a part of a culture other than the dominant culture, because of language, national origin, or religious tradition."<sup>1</sup>

Among the nearly 700 registered participants from 47 denominations and Christian organizations were church leaders, pastors, and others involved in evangelistic outreach to a variety of North American ethnic groups. Nearly 10 percent of the total number of participants were from the Church of the Nazarene.

Dr. Eugene Stowe, Dr. Raymond Hurn, Dr. Jorge de Barros, Dr. Clarence Jacobs, and Dr. Bennett Dudney were among the Nazarene leaders who held key leadership roles in HOUSTON '85. Dr. Raymond Hurn, director of Church Extension Ministries, served as program chairman for the convocation.

It was a historic gathering because it was the first time that such a high level meeting has been called to focus entirely on the unevangelized ethnic groups in the United

States. HOUSTON '85 underscored the reality of the mission field that has come to America. All present became convinced that the greatest challenge for evangelism in the U.S.A. today is reaching ethnicans for the Savior.

"Language and culture serve as the needle and thread for weaving the gospel into the lives of ethnicans," declared Dr. Oscar Romo, chairman of HOUSTON '85. He reminded us that in reaching ethnicans we must not major in telling them what we think they need, but rather we must find out what their felt needs are. As another put it, "We must minister to them on their own terms."

Eighty workshops were offered in various areas of ethnic ministry, including ministry to the deaf. Nazarenes who led workshops were Jerry Appleby, Nancy Clark, Wes Eby, Clarence Jacobs, Albert Truesdale, and Sam Wilson. And thanks to Bennett Dudney and his team from International Publications, the Nazarenes had the most strategically placed booth in the large exhibit hall. There we featured the new *Dictionary of the Bible and Christian Doctrine in Everyday En-*

*glish*, produced by our denomination. It will be a tool for those who are teaching or learning English as a second language (ESL).

We heard that America is not a melting pot of nationalities and cultures, but a "stew pot" in which each ingredient is changed and flavored by the others, while maintaining its own identity and qualities.

The American stew pot is filling fast. *Time* magazine called Los Angeles "the new Ellis Island." Waves of immigrants are pouring into Southern California and into virtually all urban centers of America.

Officially, 104 languages are spoken by students of the Los Angeles Unified School District. The L.A. area has more Koreans than any place outside the Orient, with approximately 270,000. There are four Korean language newspapers, 130 Korean schools, and over 430 churches. We learned that Hollywood has a fast-food stand, operated by Koreans, featuring "Kosher tacos."

Minorities now make up a majority in many American cities. There are more Hispanics in the Los Angeles area than in seven entire Latin American nations.<sup>2</sup>

America is now the fifth largest Spanish nation in the world. It is the second largest Polish and second largest black country. Only Nigeria has a higher black population. Presently the mayors of four of America's largest cities are black Americans. The largest Jewish nation on earth is the United States of America.

The combined total of legal immigrants, refugees, and undocumented aliens who enter and stay each year is over 1 million. Think of

## THE NATIONAL CONVOCAION ON EVANGELIZING ETHNIC AMERICA

April 15-18, 1985



Let  
Ethnic  
America Hear  
His Voice

A. BRENT COBB pastors the First Church of the Nazarene in Sacramento, California.



it—more than a million newcomers annually!

The world is literally at America's doorstep. We've got to get into the harvest while it is ripe and ready—before it's lost. It is said that we usually have, at best, three to five years in which to reach and reap refugees.

People are more reachable at times of crisis and change than normally. In 1980 there were 10,000 Cambodian Christians in one refugee camp, more than there had been in all of Cambodia before 1975.<sup>3</sup>

Many people coming to America from other lands become disillusioned quickly. What they have heard about so-called Christian America is often contradicted by what they see. They learn that materialism and eroticism are the main gods of America.

We learned that the world's population is rapidly shifting to the cities. In America more people have gone north to cities in this century than went west to farms in the last century. Even the "original Americans" are moving into urban areas. Half of the Indians in North America now live in cities.

American Indians are not a vanishing people. To the contrary, John Maracle, a Mohawk Indian pastor, told HOUSTON '85 that there are as many Indians in North America now as when Columbus landed.

Of course, ethnic Christians are most effective in reaching people of their own ethnic groups. Enrique Torres led a workshop that dealt with Hispanic ministry. Dr. Peter Wagner told the convocation that when Enrique was a student at Fuller Theological Seminary, he planted 19 new Hispanic churches in 18 months.

Dr. Wagner also told about David Kim, a Korean landscape architect, who had been an atheist until his conversion in 1978. He studied at Talbot Seminary, and planted a



Dr. R. T. Bolerjack (L.), ethnic ministerial training center coordinator from Nazarene Bible College, greets Dr. Jorge de Barros, coordinator of Publications International, Church of the Nazarene.



Dr. Raymond Hurn pins identifying badge on black ethnic coordinator Charles Johnson at HOUSTON '85 registration.



Rev. and Mrs. Johnny Nells, workshop speakers at the convocation, are leaders in the new Navajo pioneer area.



Brent Cobb, former missionary in Korea, attends a workshop with Nazarene Korean Pastor Mun Kyung Cho (L.) and National Korean Consultant Yoon Kyu Chun (R.), who also pastors a Korean church in Oklahoma City.



Rev. Joseph Matossian speaks in a workshop session. He pastors an Armenian congregation that meets in the Pasadena, Calif., Bresee Avenue Church.



Cecilia Bowman (L.), from Ecuador, was Dr. Raymond Hurn's assistant coordinator of the program for Nazarene participants at HOUSTON '85. Here she helps Rev. Habib Alajaji with hotel accommodations. Alajaji is a Nazarene elder, pastoring a church in Glendale, Calif. He was formerly a district superintendent in Lebanon.



Rev. Denny Owens (l.), president of Nazarene Indian Bible College and 12 years a missionary to the Philippines, discusses the latest plenary session with Julian Gunn, superintendent of the North American Indian District.



Rev. Robert Utter (l.), pastor of a multi-ethnic congregation in Cambridge, Mass., chats with Dr. Raymond Hurn between sessions. Utter's church is one of the oldest in the denomination and is thriving in the inner city.

church in Norwalk, Conn. The following is Wagner's wording:

"The church grew rapidly, and leased an entire unused high school campus. They are already nearly filling the 2,000 seat auditorium on Sunday and Kim's goal is to have 7,000 members by 1988. But this is also a church with a vision for cross-cultural ministry. Their missions budget is now approaching a half million dollars annually, and they hope to raise \$2.5 million per year for missions by 1988. They have already established Filipino

and Cambodian congregations as well as an Anglo congregation. The Korean church pays the Anglo pastor's salary!"<sup>4</sup>

When Nazarene models of ethnic ministry were presented to HOUSTON '85, Dr. Raymond Hurn told about the 15 ethnic consultants who work in the field. They lead church planting efforts within their groups. Also, key training centers for ethnic ministry are being established across America. One will operate from Los Angeles First Church. The New York District, led

by Dallas Mucci, is training ethnic pastors. Five Korean churches were started on that district last year.

The International Church of the Nazarene of New Bedford, Mass., led by Rev. Manuel Chavier for the past 35 years, has a significant cross-cultural ministry. Los Angeles First Church is a multilingual church made up of several congregations. Long Beach, Calif., First Church has a Cambodian congregation of over 500, led by Rev. and Mrs. Randy Beckum. Presently about 100 Nazarene congregations across the nation are ministering to Southeast Asians. Pasadena, Calif., Bresee Avenue Church has an Armenian congregation of over 300. And on it goes. We are catching the vision. We are seeing that America is a multitude of peoples of all nations to be won to Jesus Christ.

We need the help of the Holy Spirit to reach these people. We must love them. We must show them that we care. It's been said, "People don't care how much you know until they know how much you care."<sup>5</sup> Christ wants us to serve the newcomers to our nation—in the ways that He served—fulfilling both the Great Commandment and the Great Commission.

May we heed the exhortation of Leviticus 19:34, NIV: "The alien living with you must be treated as one of your native-born. Love him as yourself. . . ." By the grace of God we can evangelize ethnic America. Jesus Christ is the great barrier-breaker.

Let ethnic America hear His voice! ☐

1. C. Kirk Hadaway, *Heirs of the Same Promise*, Wesley D. Balda, editor (MARC, 1984), 41.

2. C. Peter Wagner, *ibid.*, 2.

3. Alec Hill, *ibid.*, 79-80.

4. C. Peter Wagner, "A Vision for Evangelizing the Real America," an address, 11.

5. John C. Maxwell, *Your Attitude: Key to Success* (Here's Life Publishers, 1984), 39.

◀ Wes Eby, an ESL specialist with the bureau of Indian Affairs, Gallup, N.Mex., conducted a workshop at the convocation.





# GOD'S PROMISES HAVE CONDITIONS

by GORDON CHILVERS

**T**HE MAKERS' PROMISE was as attractive as the watch. It read: "We will replace free of charge any defective parts for three years. This guarantee covers both parts and labour." What a splendid promise!

I then read the small print. "This guarantee will not apply if: the watch is dropped or damaged in any way; any unauthorized person tampers with the mechanism; any oil is used on the mechanism except that sold for the purpose by the makers; you don't complete the enclosed card and send it to us within seven days of purchase of the goods."

Unless I fulfilled the conditions, the makers would not fulfill their promise to repair my watch free of charge.

God has given us "great and precious promises" (2 Peter 1:4). They cover every aspect of our lives. Some are fulfilled in time and on earth while others will be fulfilled in eternity and in another world.

How grateful we are when God fulfills one of these promises to us! When the fulfillment seems unlikely, our gratitude rises even higher.

Sometimes a promise from God applies to our situation, yet we do not receive God's blessing. Has He forgotten His promise? Does He not know our needs? Is He unable to fulfill His promises? No.

What, then, has happened? In our joyful acceptance of the promise, we may have overlooked the conditions attached to it. Conditions attached to a promise are sometimes given in its context. Other promises have their conditions in different parts of the Bible. Unless we know them we might blame God for failing us, when in

truth we have failed to meet His conditions.

A Christian can have no higher ambition than knowing and doing the will of God. God has assured us that we can have His will for our lives. Through the apostle Paul, God speaks of our being sure of "what is that good, and acceptable, and perfect, will of God" (Romans 12:2). He speaks of "doing the will of God from the heart" (Ephesians 6:6). He also urges us to be "not unwise, but understanding what the will of the Lord is" (Ephesians 5:17). To live in the will of God is possible as well as desirable.

Is this promise of God the ruling force in the life of every Christian? Does it have any conditions?

Before speaking of knowing God's will, Paul lists the conditions. First negatively: "Be not conformed to this world" (Romans 12:2). As J. B. Phillips puts it so vividly: "Don't let the world around you squeeze you into its own mould." The human world is controlled by Satan. The world's way of life is as contrary to God's ideals as Satan's activity is to God's.

A woman told a friend she was going to pray she might have God's will for her life. Asked for details, the woman replied: "I want to know

whether I should leave my husband and live with his friend, Bob."

Having prayed, she told the friend that it was God's will that she should leave her husband. A mind conformed to the world's activity could not get God's will.

Positively, to know the will of God, we must break from the natural behavior pattern and substitute its opposite, Paul continues: "Be ye transformed by the renewing of your mind" (12:2). The essential change is not merely in outer conformity, but in our inner personality.

By using the present tense of the verb for "renewed," the apostle emphasizes that the renewal is not completed by one jump from the bottom stair to the top. Rather it is a process that is to go on continually.

This renewal is part of the Holy Spirit's work. He resides in us. Our responsibility is to yield ourselves freely to His leading and the pressure He makes on our minds. Only the person with a renewed mind will know the will of God and have the necessary grace to do it.

Our "adversary the devil" (1 Peter 5:8) is so active today that we are unlikely to forget him. His ability to select the temptation that will hurt us most and choose the best time for his purpose is quite uncanny. Too often he is successful.

God has promised us that we can certainly defeat him. He said: "Resist the devil, and he will flee from you" (James 4:7). The devil is powerful, but not all-powerful. He is vulnerable. His banishment requires our resistance to him in any form he assumes. We are not to fear the roaring lion, be flattered or deceived by the angel of light, or accept the promises of pleasure and advancement from the prince of this world. When we resist him he will flee from us as he did when Jesus resisted him (Matthew 4:4).

Is there a condition attached to this promise? Yes. We must be



H. Armstrong Roberts

*GORDON CHILVERS is a free-lance writer from Norwich, England.*

humble and yield ourselves to the Lord. "God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God" (James 4:6-7). Pride is a high and unwarranted view of our own attainments, possessions, or importance. God hates pride and actively resists those who have it. When Solomon catalogues the seven things that are an abomination to God, he puts "a proud look" at the

head of the list (Proverbs 6:17).

Humility is the right assessment of what God is and has done. As a result, we see ourselves as we are. Humility is not natural to anyone, but it can be cultivated. We shall increase our humility when we think of God as the One who has heaven for His home and earth for His footstool (Isaiah 66:1).

When we fulfill the condition God will fulfill His promise. He will

give us more grace, and the devil will flee when we resist him.

Knowing that God is perfectly reliable, we can trust His promises more firmly than we can the watch manufacturers'. Yet we cannot expect Him to fulfill His promises unless we fulfill His expressed conditions. When we do, we shall find that no circumstance or situation can prevent our having the joy of God's fulfilled promises. □

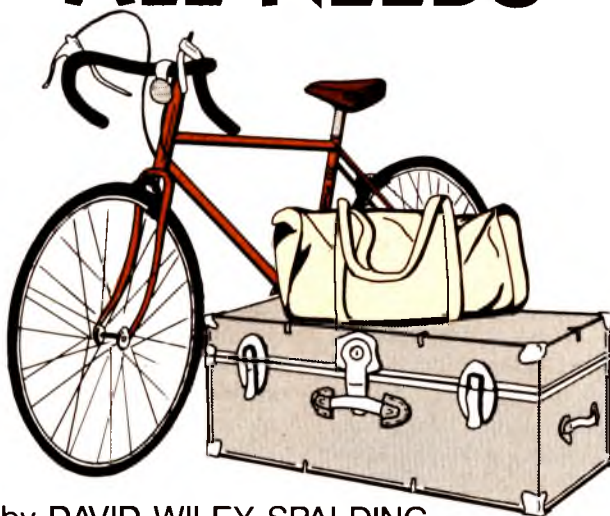
# ALL GRACE . . . ALL TIMES . . . ALL NEEDS

**O**N AUGUST 13, 1983, I left Panama City, Panama, with one trunk, a handbag, and my bicycle. This is what I had to make it through my first year of college. And I did; however, it was God who supplied all my needs and even more.

I was headed for Bethany Nazarene College, an unknown place. I knew one family, but not very well. They were very kind to me and helped me through my first few weeks and then some. I got settled into my fourth-floor "suite" and tried to adjust to the new system, people, and culture. America was a strange place to me then, and I am still adjusting to it. Thank God, I *am* adjusting to it. It was through His people, many wonderful people, that He made it possible.

It was hard to leave my parents, friends, and home without having any relatives within 500 miles, but God provided me with many wonderful new aunts, uncles, cousins, grandpas, grandmas, and good, caring, loving friends. I received money, gifts, delicious homemade goodies, and other items from my new family. The LINKS members of West Virginia supplied many of my needs; however the love and encouragement that was sent to me with the gifts made my first year a memorable one.

BNC is a very warm, caring, great college. Dear friends of my folks helped me with my tuition by sending generous gifts of money. Even Uncle Sam helped to pay my way. I found many good friends among the students at BNC who helped me through rough times of loneliness and shared the good times with me as well. The Lord has also blessed me with a caring, attractive, Christian girlfriend. A good church in which I feel needed, and where I hear my Savior's voice and



by DAVID WILEY SPALDING

sense His sweet presence, has also helped me adjust. I still have my natural family and am very grateful for them, but I am now aware that I am also part of a great family of God.

My first year taught me to trust God apart from my home. I improved my devotional life and prayer habits, and in doing it, my daily life has much improved. I found new strength to help me through each day. I learned to discipline myself. My Christian life has been a great motivator in self-discipline. My participa-

tion in the premed program, the soccer team, and brass choir band also motivated my self-discipline.

My parents have been a major influence on my life. Their Christlike examples and guidance have molded me into the person I am. The loving family atmosphere in which I grew up will always be an asset to my life; moreover, the privilege of being an MK (missionary's kid) is a blessing that cannot be surpassed by anything but the love of Jesus, which made it possible. I am thankful for the Church of the Nazarene that loves and sends out missionaries like my folks. I'm glad to be part of a caring, loving church; for learning another language besides English; for knowing a new people and appreciating a different culture. Yes, I am proud to be an MK.

By looking back over the years, I can see that the future is bright. I have put my life in God's hands, and I am looking forward to my continuing education at BNC. God's promises have become a reality in my life, and I know something of the meaning of 2 Corinthians 9:8:

God is able to make *all grace* abound to me, so that in *all things*, at *all times*, having *all that I need*, I will abound in every good work (*Paraphrased*). □

DAVID WILEY SPALDING is a premed student at Bethany Nazarene College, in his junior year.





# REMEMBERING

## “THE SHROPSHIRE SAINT”

### *A Bicentenary Tribute to John Fletcher*

by HERBERT MCGONIGLE

Marking the boundary of England's industrial West Midlands and flanked on the west by the rugged grandeur of Wales, lies the beautiful county of Shropshire, almost divided in two by the meandering river Severn. It is difficult to imagine that in the midst of this rural splendor there was begun that great phenomenon of modern times that decisively changed the course of Western society—the Industrial Revolution. Beginning in the mid-18th century in England, it was, in essence, a movement away from a society predominantly agrarian and agricultural to one mechanised and industrial.

The Revolution can be said to have begun in the heart of Shropshire, in Ironbridge, where an iron smelter named Abraham Darby revolutionised the production of iron and steel by his discovery of coke for smelting purposes. In 1779 there was built, across a steep gorge of the nearby Severn, the world's first iron bridge, a bridge still in use today and giving the town its name.

This year, Ironbridge is planning a celebration to mark the bicentenary of the death of one of its most famous citizens—John Fletcher. But the man being remembered in this “town of iron” was not an engineer, or a miner, or a politician, or an industrialist. He was the Revd. John Fletcher, for 25 years vicar of the neighboring parish of Madeley, and close friend and confidant of John Wesley. John Fletcher, however, was much more than an 18th-century Anglican minister; he was, by unanimous consent, one of the most saintly men the Christian church has ever had. He was an

ardent advocate of Wesley's doctrine of scriptural holiness and so, on this bicentenary occasion, we will pay our own tribute by looking again at his remarkable life and work.

John Fletcher was born near Nyon in Switzerland on September 12, 1729. He was named Jean Guillaume de la Flechere, later anglicised to John Fletcher. He had an excellent education and was always interested in being a real Christian. His great ambition was to enter the army, but a slight accident changed his plans and instead he arrived in England in 1752. There he found employment as a private tutor to the two sons of a wealthy family. The family's name was Hill and they lived at Tern Hall in Shropshire.

While with this family, Fletcher often heard of a religious group called the “Methodists” who were mostly laughed at because of their religious extremism. On enquiring who the Methodists were, Fletcher was told: “They are a people that do nothing but pray; they are praying all day and all night.” Determined to find out for himself, Fletcher attended a Methodist “society meeting,” as the groups of Wesley's followers were called, and there he found the grace of God and the assurance of personal salvation.

A little later he wrote to John Wesley, asking his advice about entering the ministry of the Church of England. Wesley encouraged Fletcher and on the day of his ordination, March 6, 1757, he assisted John Wesley in a public service in West Street Chapel, London. Thus began a warm and productive friendship that deepened through the years until Fletcher died on August 14, 1785. The Methodist Societies were rapidly advancing, and Wesley was glad of all the clerical assistance he could get. On Sunday, August 20, 1757, John Wesley noted in his *Journal*: “Mr. Fletcher helped me

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again. How wonderful are the ways of God! When my bodily strength failed and none in England were able and willing to assist me, He sent me help from the mountains of Switzerland, and an helpmeet for me in every respect. Where could I find such another?"

In October 1760, Fletcher was inducted to the pastorate of Madeley parish in Shropshire, some 10 miles from where he had been tutor in the Hill family. For 25 years, while the Industrial Revolution was gaining momentum across England, John Fletcher was witnessing a spiritual revolution as he laboured, visited, prayed, and preached among his parishioners, with particular attention to the poor.

He was also a distinguished scholar and a prolific theological writer, but above all else, Fletcher became known as "a man of God." "Seraphic" was an adjective often used when those who knew him talked about him. Fletcher seemed to live continually in the presence of God, a burning and a shining light, a man whose very countenance seemed to glow with the radiance of the Spirit. Across 1,900 years, the Church has had many lowly, humble, Spirit-filled men, but few of the quality of John Fletcher. Probably it would not be an exaggeration to say that a man more like his Lord than John Fletcher never walked this earth. Preaching his friend's funeral sermon, John Wesley chose for his text words from Psalm 37: "Mark the perfect man, and behold the upright" (v. 37). Wesley probably had known John Fletcher better than anyone else, and the sermon's conclusion is memorable: "Many exemplary men have I known, holy in heart and life, within fourscore years, but one equal to him I have not known, one so inwardly and outwardly devoted to God. So unblameable a character in every respect I have not found either in Europe or America, and I scarce expect to find another such on this side of eternity."

Wesley had hoped that Fletcher would join him as an itinerant preacher, but Fletcher knew his own calling. He began his work at Madeley having refused the offer of a more attractive parish with a much larger income, saying that it meant "too much money and too little work." Instead he chose this poor, obscure, and demanding parish, and for the next 25 years he gave himself without respite to the spiritual care of his people. In January 1773 John Wesley wrote an impassioned letter to Fletcher, imploring him to leave Madeley and assist Wesley full-time. Recounting the rapid growth of the Methodist Societies, Wesley characterised the kind of man he needed. "He must be a man of faith and love and one that has a single eye to the advancement of the kingdom of God . . . Thou art that man! Come out in the name of God! Come while I am alive and capable of labour."

It is no small tribute to John Fletcher that John Wesley named him his designated successor, the only man in all the societies whom Wesley judged capable of this demanding work. But the "Shropshire saint" refused the pressing invitation, not because he was unwilling to help Wesley but because he felt very keenly his own unworthiness and inability to head up the societies.

And there was another reason: he was already embroiled in what was perhaps the bitterest theological dispute of 18th-century England. Historically it is

known as the "Calvinistic Controversy," and it was at its height in the years 1770-75. John Wesley's Arminian doctrines, especially his teaching on entire sanctification, were under fierce criticism from some of the leading Calvinistic evangelicals of the day, especially Walter Shirley; the brothers Rowland and Richard Hill; Lady Selina, Countess of Huntington; and Augustus Toplady. The details of the controversy do not concern us now, but out of that dispute came John Fletcher's greatest written work, his *Checks to Antinomianism*, the fullest, ablest, and most convincing answers ever offered to the claims of Calvinism.

Of even greater import than Fletcher's biblical expositions was the spirit in which he wrote. Some of his opponents—and in particular Augustus Toplady, author of the great hymn "Rock of Ages"—seemed to have dipped their pens in venom, but Fletcher maintained a sweet and gentle spirit throughout the controversy. His *Checks* were unanswerable and so also was the quality of his saintly life. The "holiness movement" has every cause to thank God for the life and work of John Fletcher. Never was holiness doctrine more clearly explained, illustrated, and defended than in Fletcher's *Checks*, and never was holiness experience more clearly evidenced than in Fletcher's life.

Giving testimony to the grace of full salvation in his own life, Fletcher said: "I will confess Him to all the world . . . I am now indeed dead unto sin and alive unto God . . . He is my Prophet, Priest and King—my indwelling holiness—my all in all." Refusing an attractive offer of either a financial reward or ecclesiastical preferment, Fletcher quietly explained that all he wanted was "more grace." James Ireland, a longtime friend of Fletcher's and a non-Wesleyan, testified, "I never saw Mr. Fletcher's equal. What deadness to the world! What spiritual mindedness! What zeal for souls! What communion with God!"

The tributes to John Fletcher's saintly life are many, but on this bicentenary occasion, let Robert Southey (1774-1843), England's poet laureate and certainly not partial to the Methodists, have the final word on "the Shropshire saint." "John Fletcher was a man of rare talents and rarer virtue. No age or country has ever produced a man of more fervent piety or more perfect charity, no church has ever possessed a more apostolic minister . . . Fletcher, in any communion, would have been a saint." □

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## ***This Day Is His Gift***

*"This is the day which the Lord hath made,  
Bring it golden sunshine or silver shade,  
Bring it mountains glorious, or valleys deep,  
The Lord is our Shepherd, and we are His sheep.  
Since He provides the day and all our care,  
And fingerprints of Love are everywhere,  
May our praise be pure, and never fade  
In this, the day the Lord hath made.*

—VIVIAN STEWART  
Oklahoma City, Oklahoma

# "THOU SHALT NOT KILL"—



## Thyself!

by ROBERT ULRICH

**T**HE CHURCH was packed with people standing or sitting in every available space. Loudspeakers were set up for the many who could not get in the doors, including a local television station crew. It was the largest crowd I had ever preached to and ordinarily would have been a highlight of my ministry, but this wasn't an ordinary event. It was the memorial service for a popular high school athlete who took his own life, at age 18, by carbon monoxide poisoning.

His football coach said, "It just shocks me. He was outgoing and good looking; a kid who gave the appearance of having everything going for him. If he was facing any severe problems, his defense mechanisms certainly were up."

The senior class president made this statement: "He would be one of the last people anyone would think of committing suicide. Everybody's depressed. He was pretty well known around school, and he sure didn't seem like he was down about anything. When he was around me he was always having fun."

I arrived at the home about the same time as the coroner and seeing that big, handsome boy stretched out on the ground was a very sobering experience. Immediately people began asking, "Why?" Why would a young man with so much apparently going for him, make the irreversible decision to take his own life?

He is not alone in making this tragic decision. Suicide is, officially, the third leading cause of death among 15-to 24-year-olds, but provisional government statistics for 1983 rank it No. 2. The suicide rate among young Americans has climbed 300% since 1960 to 5,239 cases last year out of an estimated 400,000 attempts. Federal and state authorities are trying to find out why.

A recent news article stated that 6 teenagers in Clear Lake, Tex., took their lives in the space of two months. Eleven high school students have committed suicide in Plano, Tex., a Dallas suburb, during the past year, and 32 young people in Westchester County, N.Y., have killed themselves in the past two years.

Private Christian schools are not exempt. Recently a talented 17-year-old girl hanged herself. She was attending a Christian school in Seattle and planning to be a missionary.

Among the causes, according to experts and teens themselves, are pressure to succeed, family troubles, broken homes, low grades and overly high expectations, drug abuse, alcohol, broken romances, and fear of the future. However, investigations thus far have found no common cause.

The troubled, confused minds of young people often view death as a release from the burdens and worries of life, an escape from anguish and peer pressure with the competition it brings. They regard ending of life as a welcome relief, taking one to a state where the distress

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of troubled minds can be put at ease. One teen observed, "I really don't want to die; I just don't want to go on living."

One 16-year-old boy left a note saying that he couldn't figure out what was wrong but when he got to heaven he was sure to find out. Somehow these immature minds must get the message that suicide is not an answer, and that it brings tragic consequences for eternity.

Teenagers thinking about suicide often signal their intent. Signals include:

1. Threats of suicide
2. Previous suicide attempts
3. Physical problems
4. Personality changes (isolation, depression, aggression, or mood swings)
5. A marked drop in school performance
6. Loss of friends (becoming loners)
7. A preoccupation with suicide, death, or depression
8. Making final arrangements with a written statement or giving away prized possessions

Psychologists tell us that 95% of those who exhibit the signs of potential suicide want to be talked out of it. Anyone showing any of the signs discussed in this article should be confronted with the direct question, "Are you really thinking of taking your own life?" They are sending out signals so that someone will care enough to talk with them about their problems.

Schools are being shocked into suicide prevention programs. There is a new awareness among our educators for efforts to combat self-destructive behavior. But, generally speaking, this prevention and intervention training lacks the vital element of Christian faith. Teens need a solid faith in Jesus Christ, which will help them find faith in themselves and others, and confidence in the ultimate triumph of what is right and good. They need and want the kind of faith that transforms lives.

How can we communicate this faith? How can parents communicate their deepest convictions to their teenagers? They must have the courage and the openness to talk to teens about Jesus, sex, and death. Even when they don't agree, they need to listen to what is troubling that teenager. One of the most common complaints from teenagers is that parents don't really listen.

Many teens regard Christianity as something dull and boring, steeped in tradition and ritual. The fact that God holds the key to our lives and that His Word is relevant to the 20th century hasn't become a reality to them.

Parents need to take their kids where the Word of God is preached and where they can get involved in a meaningful way in the fellowship of believers. Teens need to see their parents' faith in action. They need to see and hear Dad and Mom pray, and watch them give of their time, talent, and money to support the greatest cause in the world—the Church of Jesus Christ.

Jesus said in Matthew 19:18, "Thou shalt do no murder." Our duty toward others is to respect their lives, and at the same time we are to respect and preserve our own. Only God has the right to take life.

"Thou shalt not kill"—thyself! ☐

# THANK YOU, LORD—

## *I Needed That!*

by EVELYN SMITH

**M**ONDAY MORNING came too early. Sunday had been busy, and Sunday night after church I had entertained two couples who had recently joined the church, because I wanted them to see the parsonage and be in our home. About midmorning, I thought of Hattie, whom I had not visited recently. Hattie Goodrich is 90 years old and lives in a nursing home in Washington, D.C. She is an ordained elder and former teacher at Northwest Nazarene College. She is totally deaf and can only communicate by writing notes. She loves soft food, so I always make some egg custard to take along when I visit her.

This Monday morning I decided to make some custard and go see Hattie. Packing six small plastic containers of custard in a box and purchasing two red and white carnations for a bud vase, I set off on my journey. She did not hear my knock on her door and was a little startled when I opened the door and walked into her room. When she saw me her whole countenance brightened, and she hastened to get her note pad and felt-tip pen—her only way to communicate.

Hattie keeps in close touch with her church family by letters and by reading carefully each church newsletter. She is always aware of each achievement by young people or others, knows who is sick, and maintains vital interest in all the happenings at Washington First Church.

She told me she wanted to send with me an offering for church, one dollar for her Sunday School class and one dollar for the church. She walked over to a trunk in the corner of her room and lifted out a paper bag that contained a paper clip with a few dollar bills and some change in it. She joyfully handed me the money to put in the offerings for her on Sunday. "I love to support my church," she told me.

We visited a while and then it was time for her evening meal. I walked her to the dining room, carrying two containers of custard she was going to share with friends. We stopped at every table so she could introduce me, her pastor's wife, to her friends. We arrived at her table and I was bidding her good-bye when she said, "I must walk you to the front door." With her cane in hand, we walked the long corridor to the front door. As I was about to open the door, she threw both arms around me and held me tightly while she prayed a beautiful prayer, that the Lord would bless me and take care of my every need. I kissed her good-bye, closed the door of the nursing home, looked up to heaven and said, "Thank You, Lord—I needed that!" ☐

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**I**t was a paradox. The warm, mellow love being expressed was a camouflage that hid the cruelty of the action. One evening I stood with the entire congregation while a woman was honored publicly, one more time, for her dedication and full-time service to our local church. Her varied and self-assigned duties were again reiterated, as she was extolled and warmly congratulated for her many works for the church. With tears and pretty protests, she expressed her thanks and reassured us that it was her choice and privilege to serve the Lord. "What a fortunate woman," I mused silently, "to be in the position where she can give so many hours to this work."

As I looked thoughtfully over the faces of those around me, my eyes caught a fleeting wistfulness in the drawn face of a precious woman toward the rear of the sanctuary. The expression in her eyes was one of exhaustion and discouragement. Facing the conflict of her emotions with swift clarity of insight, the full import of her heartache struck my spirit a reeling blow. She was a dedicated Christian who had to raise her children alone. Holding a full-time job was an absolute must—a lonely task with no end in sight. I recalled cherished times when she had ministered to me with real uplift and hope. She was a primary teacher, and only God knew what the few hours invested weekly in the church cost her to give. But she could never qualify as the "Woman of the Year" in our church, for the small portion of sacrificial time she gave would never measure up to what our honoree could achieve.

Another face came into focus. This Sunday School teacher also worked long, hard hours daily to support his family. Calling when he could do so was cheerfully accomplished. He gave himself weekly to much study for class preparation, and carried the class members next to his heart from day to day. He knew their heartaches and was never too weary to lift them up when they needed him. He gave all he could, but his gift was too small to compare with the amount of time now honored before him. His sacrifice simply did not qualify for any special distinction.

My sickened awareness could not be halted. Lives behind the faces began to come to my attention. Here was a student who had only a little time to give, but gave it faithfully. There was a lady who was always available for kitchen cleanup at church fellowships.

## WHO IS THE



ANONYMOUS

## GREATEST?

Here was one who drove miles out of his way weekly to bring others to church. Prayer warriors, telephone ministers, "notes-of-encouragement" writers, visitors of the sick—everywhere I looked my eyes, now with sad comprehension, rested upon those who had faithfully given all they had to give.

Relentless honesty forced acceptance of the painful fact that I stood with a large group of the followers of Jesus Christ whose desire to serve their Lord was fully equal, if not greater, to that of the chosen honoree—faithful, caring people who gave all that they could week after week for year after year. Would they not naturally conclude that their smaller contributions could never be of comparative worth to the Master?

Poignantly, I recalled the story of Christ seated in the Temple, observing those who brought gifts (Mark 12). So important was the spiritual lesson He taught that He specifically called the attention of His followers to the significance of the two pence given by an unknown woman. "She has given most," were the words of our Lord, "because she has given all she has, while these others have given out of their abundance."

Unanswered questions crowded the passageway of my acquiescence to what was happening before me. Could we be demonstrating, by the significance of this honor, that most is best? How many hearts ache tonight because they cannot give like this? Would it be possible to ever know for sure how many felt the impossibility of attaining such a quantity of service and quietly, simply, gave up? With what authority does man select one of His servants and declare that this one has achieved the greatest of all?

"Oh, dear Christ," I whispered, "You, whom we all yearn to serve, how frequently we substitute our own ideas for Your greater wisdom!"

I saw bewildered longing on tired faces—a spark of pain poised on the crystal of tolerance—love hurting—Christian wisdom rallying against any expression that would seem petty—abundant grace in action deep in hearts discouraged with their own smaller gifts of service.

Sudden, smarting tears were on my cheeks. I applauded dutifully with the rest, but my heart cried out, "Father, forgive them, for they do not realize what they do." □



# THE SANCTIFIED

## "NO"

by ROBERT E. MANER

**C**HRISTIANS should learn how to say no. There are times when a sanctified no is not only in order but also best. But this is not always the case.

Certainly we should never say no to God. We should never say no to our legitimate duty. Some things every Christian is required to do by God's Word. We should not say no when time and resources permit our assistance. We should not say no when our heart urges us to go the second mile beyond the call of duty. And we should not say no when doing so would produce a critical situation for God's people or His work.

But too many times we say yes to a request for our assistance when we have neither time, energy, nor resources to comply. We say yes because a no brings unwarranted guilt. And we are asked because the asker knows we will respond affirmatively. He may not have even tried to get anyone else. The long-term result is something we have heard very little about: lay burnout.

We are reading a lot of material on ministerial burnout. Undoubtedly, this is a serious problem. But in my 30 years as a pastor I have seen a lot of good lay people who have quietly burned out. Unnoticed, they slip to the sidelines and not infrequently out the back door. They are gone and soon forgotten. This tragic loss could have and should have been prevented. Others remain with us sitting somewhere in the corner, old before their time.

When and how can a lay person, or a pastor or his wife for that matter, say no in the right way and for the right reason?

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We can give a sanctified no when:

1. We are already experiencing an overload of responsibilities in our church.
2. There are obviously others qualified and relatively inactive.
3. Our health will not permit further demands.
4. Our marriage and family life would be seriously interrupted with threatening consequences by our absence from the home.
5. It is obvious the "will nots" are taking advantage of our sensitive conscience regarding service to Christ.

Eighty percent of the work in most churches is done by 20 percent of the people. In many churches it is even more lopsided. Every pastor and church leader experiences frustration when seeking workers. Rarely do we hear of a church with willing, competent workers in abundance. Then for the inactive to say, "A little clique runs my church," really stings.

All of the above granted, we should not destroy the faithful by burnout before they reach middle age.

How, then, can a sanctified no be given?

It certainly should be done carefully and prayerfully. Ask God if you can honestly refuse. Are you overworked or just under organized? Can you swap some TV programs for a more profitable investment of time? Are there really others available to help? Perhaps you could talk to them about their involvement.

Is what you have been asked to do important enough to justify further sacrifice? If it is, perhaps you could give up a lesser responsibility to assume it.

Above all, if and when you feel that you must say no, don't do it in such a manner that it will be a "put down" to the asker. And don't carry around a load of guilt if you are sure of your answer. □

# Sometimes I Cry



Alan Cliburn

by FANNIE STEAGAL BRANNON

**D**ON'T GIVE UP. Remember, Sarah in the Bible was 90 before she gave birth." The friend who reminded me of the Bible story was six months pregnant, and I had just found out that the doctor had made a mistake in my diagnosis, and I was not pregnant. By now this was the normal answer I received from the many specialists I had hoped to get help from. The phone call angered me. I didn't want to be 90 when I had my first baby shower!

Tears came easily as I hung up the phone, knowing deep within me I would never contact this friend again.

I had cried a lot during the five years since I had found out about my possible infertility. At 17 I sat in a doctor's office, shocked at what he was saying to me. Not that I was ready for children at 17, but I knew that I wanted them someday.

At 20, I met a wonderful young man and we were soon married. Since I had told him of my problem, we began testing and trying different medications immediately. This alarmed some family members, feeling that we didn't need to worry about a family so soon. But they didn't understand the fear within me that the medications or tests would not help.

I began experiencing what doctors termed false pregnancies. These were accompanied by nausea, dizziness, and a need for extra rest. But the pregnancy tests always came back negative. During those times I would daydream of how to tell my husband the good news. I thought of a candlelight dinner, or a pair of booties wrapped up, with a card saying, "Congratulations, Daddy!" They were just dreams, and they weren't coming true. More tears and more depression would follow, with well-meaning friends and family offering what help they could. Those who have experienced motherhood, however, cannot understand the pain of a barren woman. It's as if she mourns the death of the child she will never have.

But on that particular day when I received the long-distance phone call and was reminded of Sarah's giving

birth at age 90, I felt I had received just one too many negative pregnancy tests. I knew it was putting a strain on my husband, too. I had never seen him so hurt as that day when I came out of the doctor's office and shook my head no, afraid to speak because of the tears welling up inside of me. The tears came long and hard on the way home, but my husband remained calm and supportive. When we entered the house, he headed straight

for the bedroom, shut the door, and began to sob.

I realized what my longing for a child was doing to us, so I made up my mind to stop the tests. I had prayed so long for a baby. Now I began praying that God would fill the void, if we were not to have a child. I felt sincere in my praying, yet I would find myself wistfully looking at a baby, wondering what our child would look like, still shedding many tears, and being filled with the guilt of not giving my husband a child and wondering what I had done to deserve this punishment.

I began staying away from my pregnant friends, always finding some excuse not to attend baby showers and not to visit friends soon after the arrival of their new babies.

Since I couldn't hold a baby without the fear of breaking into tears, I just didn't hold them. I questioned my sanity, my womanhood, and my spiritual life, and found myself becoming very bitter.

"Why, God, why!" Why couldn't something so natural take place in my life when babies were being born to mothers who soon would abandon them in alleys and vacant houses? Or to women who ended the tiny life in abortion? Where was the justice in this?

Before I realized what had happened, I began finding excuses for missing church. In my bitterness I was trying to withhold myself from God, thinking this would bring me the child I had wanted for so long.

I tried to accept the fact that we would never have a child, yet I was still bitter.

Two and one-half years without being involved in church left a void in my life. Worst of all, communion with God had been broken, and I really felt an inner emptiness.

One night, not long after our sixth anniversary, I sat alone in the living room unable to sleep. I walked over to the large hexagon aquarium and kneeling down in front of it, stared intently at the fish. They swam back and forth from one side to the other, once in awhile darting here and there, but really unable to change their course. That's how my life was, aimless, and oh so void without Christ. I looked back over the last six

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years and reminded myself of how I had bargained with God. "Lord, if You give me a child, I'll raise it up in the church and in a Christian home. Lord, if You will give me a child, I will serve You always." Finally, "Lord, if You will give me a child, I'll go back to church." I had bargained with God and I had lost. Not because God was punishing me, but because God would not be bargained with. I could not serve Him through ifs and whens.

I felt His presence and I just couldn't push Him away any longer. "Lord, if You never give me a child, I will serve You, because I can't live this way anymore." I sat and prayed a while longer and felt His peace come within. No, it was not the assurance that I would have a child, but it was the assurance that I was clean before the Lord.

Nine weeks later my husband and I went shopping for a bedroom lamp in the shape of a football for Jay, a nine-year-old boy that we fell in love with the first time we saw him. Since then the adoption has become final and our home has been filled with love, laughter, gerbils, and snakes. Oh, you might say you would never allow snakes in your home, but what a small price to pay for such a big smile!

Not every couple who is faced with the problem of infertility has the same success as my husband and I in finding a child to adopt. But we can all have the peace of knowing that God is in control and that He loves us.

Wanting a child that has my nose and my husband's eyes—those feelings are still there. Baby showers? Well, they still bring emotions that are hard to deal with. Yes, I love to hold a tiny baby in my arms, but not without a longing that aches inside of me. But the bitterness is gone. Still . . . sometimes I cry. □



## God's Rainbow

*When I beheld the rainbow  
that spanned the eastern sky,  
'twas as if the voice of God had said,  
"Fear not, for it is I."*

*With awe I watched the colors fade  
from God's great windowsill,  
and from my sight—but I could sense  
His lovely presence still!*

*And oh, I know when clouds arise  
upon life's journey home,  
there'll always be God's rainbow,  
and I'll never be alone!*

—ALICE HANSCH MORTENSON  
Racine, Wisconsin

## Book Brief

**WHEN THE PIECES  
DON'T FIT  
... God Makes the  
Difference**

by GLAPHRÉ



**D**OES GOD make a difference in *your* life? In your plans—your security—your obedience—your hurt—your dreams—your hope?

It isn't easy to describe this wonderful testimony of God's grace. First of all, the *Up the Down Staircase* experience of teaching where "the community rattled with the kids' boasts of filling a nearby mental hospital with their teachers" ended with the same kids sharing lunches for two months to buy a gold cross for their teacher because they knew she was a friend of God's.

The next step needed even more divine courage. Resigning the school because of illness, Glaphré follows God through a rare and beautiful period of travel wher-

ever He might lead, to preach the Word. Unique accounts follow that read like the Book of Acts, with the Holy Spirit bringing Glaphré to unusual places where strangers welcomed God's message with hungry hearts. Obedience highlights the section, and strengthened my soul.

The major trauma of Glaphré's life takes a minor spot in her book, but Chapter 11, "When the Unthinkable Happens," gives us a glimpse of God at work in the toughest of times. Jeremiah 8:15 is well chosen: "We looked for health but there was only terror" (TLB). She writes, "The room felt cold. And I felt alone. . . . Where's the bandage for that kind of hurt?"

When Glaphré says, "God makes the difference," you can count on it. Woven throughout her story is the challenge that He can make the difference in your life, too. Do you wish it would happen? It can. She concludes beautifully: "God . . . has a dream with your name on it." She makes us understand and almost grasp a magnificent truth—what He did in Acts, and what He did for her, He can do for you and me! □

—Evelyn A. Stenbock

Special Edition printed for  
Nazarene Publishing House  
by Zondervan. To order see page 23.

# the editor's STANDPOINT

## GOOD MEN ELECTED

Two of our choicest men were elected general superintendents at the recent General Assembly—John A. Knight and Raymond W. Hurn.

I have observed both of them at work under intense pressure and against vigorous opposition. In such trying circumstances they *lived* what our church preaches and teaches. Such Christian character is the first qualification of any person for this high office.

In addition to superb spiritual qualities, these men bring an impressive array of abilities to the office. Administrative leadership demonstrated in tough assignments commends them to the confidence and respect of the entire church. Strong men, they will be unimpressed by the opinions of others. Humble men, they will not idolize their own viewpoints. They will learn from and cooperate with those who differ.

Dr. Knight and Dr. Hurn are replacing two excellent men, V. H. Lewis and Orville Jenkins, now retired. The new generals will wear their own shoes and make their own tracks, but they will also continue the example of

devoted service to Christ and His people set by our retiring generals. They will conserve a heritage even while they pioneer a future. They bring to the church a promise of fruitful, helpful ministry.

They join the four reelected general superintendents to form a board upon which awesome responsibility is imposed. The range and depth of problems with which they wrestle are staggering. People in churches around the world are looking to our general superintendents for guidance and inspiration offered in a wise, godly manner. Upon them will rest “the care of all the churches.”

To them we owe love, loyalty, prayers, and patience. When we differ from their thinking and decisions, we must not do so uncharitably and suspiciously, but with gentle forbearance that recalls our own limitations of knowledge and faith. We cannot demand of them what we could not deliver in their place—an administration that pleases everyone.

God grant them—and us—large measures of His Spirit. □

## SERENDIPITIES

Some of the choicest blessings experienced during the General Assembly were not on the agenda. They occurred in brief moments of conversation and observation in hotel lobbies, committee rooms, exhibition hall corridors, and crowded—oh, how crowded!—restaurants.

Lee McCleery heard a Hilton employee ask one of our people, “How many of you Nazarenes are here for this convention?” The Nazarene replied, “30,000.” To which the Hilton employee responded, “And all of them buddies!” Our fellowship made the right impression on him.

I stepped into an elevator. Already aboard was a man with a cocktail in one hand and a few under his belt. He looked at me from bleary eyes and said, “Don’t tell me—a Nazarene!” I put an arm around his shoulders and said, “OK, I won’t tell you I’m a Nazarene. But let me tell you that the Lord has a better life for you.” How well my remarks “took” as we rode, I cannot know. But the incident reminded me of *how* and *why* I am a

Nazarene—because someone told me about Christ, and to tell others of Him.

Seeing friends from here, there, and yonder was exciting. Greeting old friends and making new ones is a special part of General Assembly. A high moment was meeting Jo Harvey, a new Christian and Nazarene from Memphis. She overflowed with excitement about Christ and the church. She even thought it was wonderful to meet this editor! Pastor Ron Jordan and his wife gave Jo a button that read “Hug Therapist.” She was making good use of it.

Morris Chalfant stood at a microphone for minutes without being recognized to speak. The look on his face when Bob Scott stepped in front of him at that same microphone and was immediately recognized by the chairman was worth the trip to California.

Debate and discussion approached lunacy at times, but the human drama was always intriguing and revealing. I’m glad I got to be part of the General Assembly. The blessings were many and varied. □

Evangelism continues to be the primary mission of our church. We cannot succeed at that task unless evangelism is also our primary passion.

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## BATTLE-SCARRED LITERATURE

I came from the recent General Assembly with a new appreciation of the *Manual*. Listening to debates that swirled around every piece of proposed legislation that would necessitate *Manual* changes, I realized that nearly every word, sentence, and paragraph of the *Manual* has been chewed on and fought over from all sides. There has been attack, counterattack, skirmish, battle, and war over every page.

Furthermore, when the smoke has lifted, the field has cleared, the casualties have been tended, and the wording is in place, we have a truce—not an armistice. In the next General Assembly, the troops will be redeployed and fresh battles will begin.

This is inevitable and right. Neither singly nor collectively are Nazarenes infallible. “We know in part.” Every decision we make, and every statement expressing those decisions, are subject to further study, leading—we hope—to refinement and improvement, or to deletion and replacement.

All of this means that nearly every word in the *Manual* can testify, “I have come out of great tribulation.”

Sometimes we grow impatient with the time consumed by our struggles. When we debate, we sometimes suspect the other side of unworthy motives and unfair tactics—especially if our side is losing! But when the truce occurs we prove resilient enough to close ranks, confront the world, and pursue our mission in love and with zeal.

The mills of a General Assembly grind slowly, as all delegates know, and they grind exceedingly fine. But we thank God for processes of legislation in which broad participation is possible and open debate is allowed. Dictatorship may seem more efficient, but the ultimate cost of dictatorship is devastating. General Assembly processes and *Manual* revisions witness to a valuable freedom.

Appreciate your *Manual*. It was created out of struggle, and it’s on the way to another battleground. If it limps in places, there is good reason for the “hitch in its get-along.” □

## OUR PRIMARY MISSION

When the General Assembly met for worship services in the Anaheim stadium, most of the signs and banners usually displayed at ball games were missing. Among the few exceptions were conspicuous advertisements for beer and cigarettes. Never have signs had so little relevance and attraction!

These two signs seemed like intrusions under the circumstances. And yet, they served a purpose, however limited, and conveyed a message, however negative. They reminded us that we are not yet in God’s “better country,” and while we are here there are offenses to endure and people to rescue. There is a land whose air is unpolluted by smoke, whose people are not enslaved by lust. Our mission, as we journey to that land, is to persuade others to make the trip with us.

Evangelism continues to be the primary mission of our church. We cannot succeed at that task unless evangelism is also our primary passion. We must feel deeply the tragic power and effects of sin. We must feel deeply the triumphant provision and power of Christ to atone for sin and to liberate its victims. Intellectual con-

victions are important but not adequate. Emotional response to God’s love and mankind’s need is necessary if our knowing is to become doing. We will not act with zeal unless we feel with intensity.

Let us look upon the fields that are “white unto harvest.” Let us pray the Lord of the harvest to send laborers unto those fields. And let us be answers to our prayers as we respond in fervent commitment, “Here am I, send me.”

Evangelism is best done in deep humility and gratitude—humility as we recall our sins, gratitude as we celebrate God’s grace. The difference between the church and the world, between the evangelizers and the evangelized, is not a difference of good and bad. It is a difference of knowing and not knowing. All were sinners once. Those who are now en route to heaven are saved by God’s grace, not by their works.

Evangelism, as D. T. Niles said, is one beggar telling another where the bread of life is found. Have you found that bread? Tell some hungry soul today.



have "more churches and more members" in North America would be to fire all the "fat cats" (bureaucrats) from the church payroll and put the savings into home mission work.

Many of our good people apparently are becoming increasingly disgusted with the "dinosaur" religious hucksters who continue to boast of their glowing church statistics and their large church staffs while all about us the unreached multitudes are dying and going to hell.

Charles C. Davidson  
Brandon, Florida

#### **MORE HOME BASES**

Your editorial, "Less Squeeze, More Geese" (May 1), brings into focus the crux of the MISSION MATTER. Under Christ's Great

Commission to His disciples, we must do ever more and more at home and abroad.

But the home base of foreign mission giving has to be the local church here in the United States. Encourage and provide more home bases, more local churches, keeping each member informed and inspired beyond offerings, beyond their tithe.

If a nucleus of like-minded and inspired believers want adequate church facilities, and want them strongly enough, for their families, under God they will get them and soon. Let us help them!

The way to more Faith Promise funds, to larger Easter and Thanksgiving offerings, to paid-up General Budgets is constant strengthening of home bases.

With pastors in our churches whose drive is to visit constantly and preach regularly like a Hebrew

prophet just in from the desert, the home churches will grow—and foreign mission funds will flow.

Yes, this editorial should BE ON THE FRONT PAGE of the *Herald*.

J. M. Yarbrough  
Valrico, Florida

#### **THANK-YOU NOTE**

I'm writing this to thank the kind person who saw to it that we started getting the *Herald of Holiness*. I do not know when my subscription will run out but I have really enjoyed reading it and sharing it with others. I have no means of income to renew my subscription; my husband has been unemployed for almost a year; we have two schoolage children, so please readers, pray for us.

The covers on all your *Herald of Holiness* are just beautiful.

Rickie Raider  
Rushville, Indiana

## **IT IS TIME!**

by ALBERT L. GAMBLE

**I**T WAS FRIENDSHIP at first contact when Ran (Randle) came out of the station to visit as I filled my car at the self-service station where the 80-year-old was operator.

Through the four years that followed, while I pastored the Anacortes, Wash., Church of the Nazarene, the friendship grew as I showed Jesus' love to Ran. I invited him to church and I visited in his home, urging him to accept Jesus. I prayed for him continually but without visible results.

Ran had been deeply crushed by disappointment with an evangelist who had come to their church. Even though two auto accidents had brought him close to death, he was still unwilling to forgive. However, Ran had a great liking for people of all ages and until his death, he had worked with the Golden Gloves youth of the city. He was one of those men who demonstrated some Christian principles in greater ways than many who professed the faith.

I completed my ministry at Anacortes without seeing my good friend come to Jesus. About a year later on a return trip, I sought for a glimpse of Ran as I drove past the station, but failed to see him.

That afternoon, having completed my business, I stopped at the station.

---

ALBERT L. GAMBLE, an ordained elder in the Church of the Nazarene, works as a chaplain at the Sharon Retirement Center in Tacoma, Washington.

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

"Where is Ran," I asked the young man attending the pumps.

"Haven't you heard?" he asked. Pointing to a wrecked auto he explained, "Ran had a wreck and is in the hospital."

My heart sank. What should I do? My time was gone; my schedule for the evening was planned.

The answer was quick and definite. "Ran needs you now. This is your time with him," I heard the Lord speaking to me.

Without hesitation, I drove to the local hospital.

Ran was alone, bright and alert as I walked into his room. Before we had conversed long, out of the love in my heart for Ran, I blurted out, "Ran, God has spared your life in two car accidents."

He interrupted me by saying, as he held up three fingers, "No, three."

I struggled on, my heart overflowing with compassion for my now 85-year-old friend.

"Ran, isn't it about time you gave your heart to Jesus?"

Ran smiled back as he replied, "Yes, Pastor, it is time."

I led Ran in prayer. Deep peace filled his heart and spilled over into his eyes as the tears coursed down his cheeks.

"Where is Jesus right now?" I asked Ran as he gripped my hand.

"In my heart, Pastor."

I prayed for Ran and we rejoiced together. Reluctantly I left the room and drove out of the city.

That was the last time I saw my good friend who at long last was now my brother. Two days later Ran quietly went to sleep to wake up in the presence of His Savior. □

# IN THE NEWS

## PEOPLE AND PLACES



**Roger W. Nutter** has been named senior associate in the Southern Region of Witt Associates Inc., a national management consulting firm specializing in services for the health care field. Announcement of the promotion and new regional assignment was recently made by John S. Lloyd, executive vice president of the firm.

Nutter joined Witt Associates in 1983 as a consultant in the firm's Central Region. With his new title he will continue to conduct executive search assignments in the firm's Southern Region, which is comprised of these states: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia, and West Virginia.

He received an A.A. degree from Mount Vernon Nazarene College in 1970, a B.S. degree in psychology from Bethany Nazarene College in 1972, and an M.A. in counseling and guidance from Marshall University in 1975. He is a member of the American Society of Personnel Administrators. □



Representing multicultural ministries of the Church of the Nazarene, the Chicago Central District, and the general church respectively are (l. to r.) Robert Brunson, E. Keith Bottles, and Bill M. Sullivan.

### COMMITTEE PLANS CHICAGO IMPACT FOR THRUST TO CITIES DECADE

The planning committee for the Thrust to Chicago met at the Sears Tower executive board room on May 22 to discuss objectives for making an impact upon the city of Chicago during 1986. Chicago is the key city named for 1986 in the Thrust to the Cities Decade.

The committee anticipated the planting of at least 15 new congregations during a five-year period. Providing care for the total person through the varied ministries of the church, with special emphasis on evangelism, will have high priority in their plans.

The committee was representative of the Chicago Central District, the mul-

ticultural population of that area, and the general church. □

### DR. WESSELS HONORED AT LUNCHEON

Dr. Dean Wessels, director of Pensions and Benefits Services—U.S.A., was honored for his three decades of service to the general Church of the Nazarene at a luncheon for retired ministers, spouses, and widows of ministers, June 21, in Anaheim.

About 850 retirees were present for the special event. Dr. Jerald D. Johnson, general superintendent, presented Dr. Wessels with a plaque commemorating his many years of service to the denomination. □

—NN



Dr. Dean Wessels (r.) receives award from General Superintendent Jerald D. Johnson (l.).

### TRAVEL RECORD KEEPING REQUIREMENTS REVISED AGAIN FOR CHURCH EMPLOYEES

The contemporaneous record keeping requirements enacted in the Tax Reform Act of 1984 have been repealed for employees who claim tax deductions for the use of motor vehicles. A House/Senate Conference has agreed to drop a requirement for "written evidence" for business mileage deductions; therefore, the pre-1984 rules will apply for the 1985 tax year. However, the 1985 tax return will have additional questions regarding automobile use.

The conference report did call for additional, tougher standards for collaborating evidence for the future, but the effective date for those new rules is to be January 1, 1986.

The new provisions also allow an employer to not elect to withhold income taxes with regard to the noncash fringe benefit attributable to the use of a highway motor vehicle.

According to Dr. Dean Wessels, director of Pensions and Benefits Services, the travel rules in effect for 1985 may be reviewed by securing the free Publication 463, "Travel, Entertainment, and Gift Expenses," from the Internal Revenue Service. It may be requested through the IRS toll-free number. □



The planning committee members for the Thrust to the Cities Decade are (l. to r.) Bill M. Sullivan, general director, Division of Church Growth, Kansas City; Gilbert Leigh, pastor, Ingleside church, Chicago, and president of New World Ministries; Joseph Nielson, chairman, Department of Sociology, Olivet Nazarene College; Steve Weber, coordinator of Compassionate Ministries, Division of World Mission, Kansas City; E. Keith Bottles, district superintendent, Chicago Central District; Robert Brunson, coordinator for multiple cultural ministries, Chicago Central church; Richard (Dick) Jones, president and chief financial officer for Sears Roebuck and Co., Chicago; George Garvin, president of Garvin Manufacturing Co., Chicago.



## Glimpse into the History of the Church of the Nazarene Through the Lives of Three Great Leaders

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### **DR. STRICKLAND DELIVERS QUINQUENNIAL ADDRESS**

Dr. Charles H. Strickland delivered the quinquennial address of the Board of General Superintendents to the 753 delegates and 6,000 visitors during the opening plenary meeting of the 21st General Assembly Monday morning.

General Superintendent Strickland drew many "amens" from across the arena as he emphasized the determination of the church to adhere to its doctrinal standards.

"We have not and must not tamper with the great unchangeables and timeless verities of our doctrinal position," said Dr. Strickland.



**Dr. Charles H. Strickland delivers the Quinquennial Address of the Board of General Superintendents.**



**General Secretary B. Edgar Johnson, who is responsible for the planning for the assembly, consults with his administrative assistant, Miss Kathy Butts, during one of the legislative sessions.**

"The message of the Church of the Nazarene on heart holiness confronts this age of materialism, relativism, and humanism in the same manner it confronted conditions in the beginning days of our church."

The former Nazarene Bible College president also received a warm response as he reaffirmed the church's stand on the issue of "tongues."

"We will not allow either the surface winds of fanaticism or the under-surface tides of theological uncertainty to change our course. It is our considered judgment and ruling that any practice and/or propagation of speaking in tongues either as the evidence of the baptism with the Holy Spirit or as

a neo-Pentecostal ecstatic prayer language be interpreted as inveighing against the doctrines and usages of the Church of the Nazarene."

Dr. Strickland detailed the accomplishments of the past five years and set forth five minimum goals for the denomination for the coming decade. These include: (1) 1 million full church members by 1995; (2) 2 million in Sun-



**Evangelist Stephen Manley speaks at one of the evening inspirational services sponsored by Church Growth Division and Education Services.**



The church medallion, four feet square and carved in chestnut wood, was delivered to Nazarene Publishing House in Kansas City to hang in the Heritage Building by Rev. Charles W. Ellis (r.), pastor of Charleston, W.Va., Calvary Church. Pictured with him is Ralph Miller, a member of his church, who did the carving. It is a replica of the medallion that hangs in their church.

day School enrollment by 1995; (3) to reach "the ends of the earth" with the saving gospel of our Lord, a goal of 20 new fields to be entered by 1995; (4) a goal of 10,000 churches worldwide; and (5) a goal of \$160,000,000 for world evangelism by 1989 and \$200,000,000 by 1990.

"With a new outpouring of the Holy Spirit upon us, we can reach our goals," Dr. Strickland said in closing. "We have a young and vigorous church, still in the morning of our existence. The sun is in the heavens, God is on the throne, Jesus is our Commander in Chief, the Holy Spirit is our Guide, and we are on the march to a million—That the World May Know." □

—NN



A spectacular four-story fireworks display in the outfield of Anaheim stadium highlights the quadrennial theme for Christian Life and Sunday School.

## NAZARENE LISTENING POST

Somebody is listening to you, Nazarenes! The Nazarene Listening Post has been created by the Association of Nazarene Sociologists of Religion (ANSR) to learn issues and needs of the Church of the Nazarene at the grass roots level. The Listening Post is a panel of Nazarene laypeople and pastors, selected to ensure careful representation both geographically and by church size.

From time to time the panel will be surveyed so the general church will

have a representative viewpoint of the church on a variety of issues, according to Dr. Bill Sullivan, director of the Division of Church Growth. It is believed that this information will help those who are responsible for creating programs and providing centralized services for the local church.

ANSR is an association of the Division of Church Growth, which includes Evangelism Ministries, Pastoral Ministries, Church Extension Ministries, and Chaplaincy Ministries. □



John Hawthorne (seated), a member of ANSR and professor of sociology at Olivet Nazarene College, assists Dale Jones, senior statistician and analyst in the Division of Church Growth, in setting up computer programming for the new panel titled Nazarene Listening Post. Information gathered through questionnaires will be coordinated through the Statistical Research Center in the Division of Church Growth.



## Book Briefs ORDER COUPON

See page 17 for description.

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## EVANGELIST'S SLATES

**ARMSTRONG, LEON, LINDA, AND FAMILY:** Victoria, VA, August 5-11; Buckingham, VA, August 12-18; Chicago Heights, IL, August 19-25; West Bend, WI, August 27—September 1

**ARMSTRONG, ROBERT W.:** Machias, ME (East Machias), August 30—September 1

**ATKINSON, DEAN AND PAT:** Edmond, OK (Waterloo), August 5-11; Lawton, OK (First), August 12-18

**BAGGETT, DALLAS W.:** Charleston, WV (Davis Creek), August 18—September 1

**BALLARD, JOHN AND JUNE:** Sharon, PA, August 12-16; Front Royal, VA, August 25

**BATERS, ROBIN:** Reserved, August 21-25

**BEATY, BRIAN—NEW BEATY TRIO:** Troup, TX (Martins Chapel), August 5-11; McGehee, AR, August 13-18; Aleo, IL, August 20-25

**BEELER, LOWELL E.:** Reserved, August 14-16

**BLUE, DAVE AND DANA:** Howell, MI (Eastern Michigan District Camp), August 4-11; Portland, OR (Oregon Pacific District Camp), August 13-18; Mount Vernon, OH (Lay Retreat), August 23-25; Portage, IN (Northwest Indiana District Camp), August 26-30

**BOCK, DON:** Newark, OH (Toboso), August 16-18

**BOND, GARY AND BETH:** Berne, IL (Northeast Indiana Retreat), August 9-11; Nebo, IL (American Evangelical Christian), August 13-18; Clinton, IL (First), August 20-25; Kendallville, IN, August 27—September 1

**BOONE, FORD L.:** Reserved, August 8-11

**BOQUIST, DOUG AND DEB:** Ashland, OH, August 11; Vandalia, OH, August 16-18

**BREWINGTON, JANE A.:** Ludlow, KY (Eastern Kentucky District Retreat), August 9-11

**BROWN, ROGER N.:** South Portland, ME, August 18

**BURKHALTER, G. PAT:** Berryville, AR, August 20-25; Winnsboro, LA (First), August 27—September 1

**BYERS, CHARLES AND MILDRED:** Reserved, August 1-31

**CARROLL, LARRY:** Mount Vernon, IL, August 4; Cadillac, MI, August 25

**CASTEEL, HOWARD:** Vandalia, MO, August 27—September 1

**CAYTON, JOHN, JR.:** Kane, PA (Independent Holiness Camp), August 6-11; Carey, OH (Ridge Chapel), August 13-18

**CHAMBERS, LEON:** Chattanooga, TN (East Tennessee District Camp), August 6-11; Pella, IA (Iowa District Camp), August 20-25

**CHRISTNER, JACK M.:** Brocton, NY, August 6-11

**COBB, BILL AND TERRI:** Reed City, MI (Pioneer Area Camp), August 12-18; Minneapolis, MN (Minnesota District Camp), August 21-25

**COLLINS, LUTHER O.:** Fort Collins, CO, August 2-4

**COVINGTON, NATHAN A.:** Broken Arrow, OK (First), August 4; Muskogee, OK (Trinity), August 9-11

**CRANDALL, VERNON E.:** Kincaid, IL, August 27—September 1

**CUNDIFF—THE CUNDIFF FAMILY:** Haxton, CO (Clarksville Buffalo Grass), August 6-11; Canon City, CO (First), August 13-18

**DARNELL, H. E.:** Marengo, IN (Ramsey Camp), August 1-11; Decatur, IN (Bobo Camp), August 15-25

**DELL, JIMMY:** Benton, AR, August 1-4; Vilonia, AR, August 5-11; Riverton, WY, August 14-16; Lake Charles, LA (First), August 21-25

**DENNISON, MARVIN E.:** Anderson, IN (Goodwin Memorial), August 6-11; New Haven, IN, August 13-18; Hutchinson, KS (Westside), August 20-25; Monticello, IA, August 27—September 1

**DISHON, MELVIN:** Lewisport, KY, August 4-11

**DIXON, GEORGE AND CHARLOTTE:** Vincennes, IN (Reel Avenue), August 4; Columbus, KS, August 7-11; Fowler, CO, August 21-25; Denver, CO (Indian Bible Church), August 28—September 1

**DOOLITTLE, KEVIN C.:** Uxbridge, MA (Fort Smith Camp), August 2-11; New Bedford, MA (Smith Hills Camp), August 16-25; Reserved, August 26—September 7

**DOROUGH, JIM AND CAROL:** Jasper, TX (Wesley Chapel), August 18-25

**DUNMIRE, RALPH AND JOANNE:** Chattanooga, TN (East Tennessee District Camp), August 5-11

**DUTTON, BARRY AND TAVIA:** Maine District Concerts, August 6-18; Pittsburgh District Concerts, August 23—September 1

**ESSELBURN, BUD—THE KING'S MESSENGERS:** Brandon, VT (Leicester), August 13-18

**FILES, GLORIA, AND DOROTHY ADAMS:** Morgantown, WV (First),

August 6-11; Roanoke, VA (First), August 20-25; Norcross, GA (Wesleyan Methodist), August 27—September 1

**GAUTHORP, WAYLAND W.:** Bedford, KY (Callis Grove Camp), August 2-11

**GRAY, BOB AND BECKY:** Science Hill, KY, August 6-11; Reserved, August 12-18; Sacramento, CA (Sacramento District Camp), August 19-25; Wenatchee, WA (Northwest District Camp), August 30—September 2

**GREEN, JAMES AND ROSEMARY:** Lynn, IN, August 21-25; Mattoon, IL (First), August 27—September 1

**GRINDLEY, GERALD AND JANICE:** Kampsville, IL (Hillcrest Interdenominational Holiness Camp), August 5-11; Bonnie, IL (Holiness Camp Association), August 15-25

**GROVES, C. WILLIAM:** Cincinnati, OH (Clifton Avenue), August 8-11

**HAIL, DAVID F.:** Dayton, OH (Parkview), August 4; Dayton, OH (Parkview), August 11

**HAINES, GARY W.:** Howell, MI (Eastern Michigan District Camp), August 3-11; Reserved, August 12—September 6

**HAYNES, CHARLES AND MYRT:** Reserved, August 1-31

**HELMS, MIKE AND GLORIA:** Martins Ferry, OH, August 20-25; Eaton, IN, August 28—September 8

**HIGGINS, CHARLES E.:** Uganda, August 20-27

**HOWARD, RICHARD E.:** Reserved, August 11—September 22

**HUBBARD, JEFFIE A.:** Temple, TX (First), August 4-8; Shreveport, LA (Huntington Park), August 11-14; Baker, LA, August 15-18; Oklahoma City, OK (Southside), August 21-25; Rodessa, LA (McCoy), August 28—September 1

**JAMES, RANDY AND MARY JANE:** Roxana, IL, August 5-11; Reserved, August 12-15; Spencer, IN, August 27—September 1

**JEFFRIES, JEFF AND JAN:** Carson, WA, August 4; Lone Pine, CA, August 10-11

**JOHNSON, RONALD E.:** West Chester, PA (Philadelphia District Camp), August 10-18; Concerts in Illinois and Wisconsin, August 20-21; Concerts in Northern Idaho, August 25

**JONES, TERRY L.:** McCrory, AR, August 6-11; Osceola, AR, August 14; Jonesboro, AR (Wood Springs), August 16-18

**JUSTICE, MEL AND DONNA:** South Lebanon, OH, August 6-11; Xenia, OH, August 13-18; Fairborn, OH (Wrightview), August 20-25; Columbiana, OH, August 27—September 1

**KEENA, EARL E.:** Reno, NV (First), August 5-11; San Ramon, CA (Valley), August 12-18; Alturas, CA, August 25—September 1

**KNIGHT, JOHN L.:** Aurora, MO, August 20-25

**LASSELL, RAY:** Kimmunity, IL (Keen's Chapel), August 13-18; Metropolis, IL, August 20-25; Taylorville, IL (First), August 27—September 1

**LAXSON, WALLY AND GINGER:** Madison, WI (Wisconsin District Camp), August 6-11; Circleville, OH, August 12-18; Reserved, August 19—September 8

**LECKRONE, LARRY D.:** Swanton, OH (Calvary Holiness Association), August 1-11; Milwaukee, WI (American Holiness Camp Association), August 16-25

**LECRONE, JON:** Albuquerque, NM (New Mexico District Camp), August 1-4; Clovis, NM (Fairview), August 6-11; Decatur, IL (Trinity), August 13-18; Decatur, IL (Faries Parkway), August 19-25; Concerts in Illinois, August 27-30

**LIDDELL, P. L.:** Toronto, Ontario (Grace), August 6-11; Houghton Lake, MI (American Holiness Camp Association), August 16-25; Mattoon, IL (First), August 27—September 1

**LOETSCHER, O'NEAL AND LINDA:** Pauls Valley, OK, August 20-25

**LYBARGER, O. EVERETT, JR.:** Palacios, TX, August 15-25

**MANLEY, STEPHEN L.:** Science Hill, KY, August 9-11; Richmond, VA (Virginia District Camp), August 12-18; Sacramento, CA (Sacramento District Camp), August 19-25; Wenatchee, WA (Northwest District Camp), August 30—September 2

**MARTIN, ELLIS L.:** Red River, NM, August 25

**McFERRIN, RICK AND LANETTE:** Coatesville, PA, August 27—September 1

**MEREDITH, DWIGHT AND NORMA JEAN:** Portage, OH (Portage Holiness Camp), August 8-18

**MILLER, WALLY AND CARROLL:** Loon Lake, WA (Northwest Junior High Camp), August 19-23

**MILLHUFF, CHARLES R.:** Olathe, KS (College), August 28

**MILLS, CARLTON A.:** Parkersburg, WV (Broadway), August 4; East Wareham, MA, August 18; New Bedford, MA (Smith Mills Interdenominational Camp), August 25; Skowhegan, ME, August 28

**MOORE, NORMAN:** San Diego, CA (PLNC), August 1-4; Idylwild, CA (Junior High Camp), August 26-30; Prescott, AZ (Arizona District Family Camp), August 31—September 2

**MOSS, UDELL G.:** Conway, AR (Camp), August 5-11; Reed City, MI (Upper Great Lakes District Camp), August 12-18

**MUNCIE, ROBERT AND JANE:** Knightstown, IN, August 25

**NEFF, LARRY AND PAT:** Waynesfield, OH (Mount Lookout Holiness Camp), August 15-25

**OVERTON, WILLIAM B.:** Millinocket, ME, August 13-18; Hagerstown, MD, August 27—September 1

**OYLER, CALVIN AND VIRGINIA:** Marion, IN (Wesleyan), August 11-18

**PAGE, MARK:** West Indies, August 5-17; Marion, OH, August 18; Dixonville, PA (Wesleyan), August 22-25

**PASSMORE EVANGELISTIC PARTY:** Greenville, PA, August 6-11; Westport, IN (Wesleyan), August 13-18; Reserved, August 19-22; Lewistown Valley, PA (Camp), August 23—September 2

**PERDUE, NELSON S.:** Charleston, WV (West Virginia District Camp), August 11-18; Delaware, OH, August 20-25

**PFEIFER, DON, EVANGELISTIC TEAM:** Charlotte, NC (Thomasboro),

August 14-18; North Carolina District Camp, August 21; Roanoke, VA (Nondenominational Camp), August 26—September 2

**RAINS, HAROLD L.:** Amarillo, TX (North Beacon), August 13-18; Dodson, TX, August 20-25

**RICHARDSON, BARNEY T.:** York, PA, August 5-11; Columbia City, IN, August 12-18; Elgin, IL, August 19-25; Wellington, TX, August 27—September 1

**ROBINSON, TED L.:** Chillicothe, OH (Westside), August 9-11

**SHORT, EMORY D., SR.:** Porcupine, SD (Wesleyan), August 7-11

**SMITH, CHARLES H.:** Chattanooga, TN (East Tennessee District Camp), August 5-11

**SMITH, HAROLD AND ORPHA:** Snover, MI (United Methodist), August 12-16

**SMITH, OTTIS AND MARGUERITE:** Damascus, MO (Damascus Holiness Camp), August 8-18

**SMITH, T. M. DUANE:** Manteca, CA (East), August 1-31

**STANFORTH, KENNETH:** Hemet, CA, August 10-16

**STEVENSON, GEORGE E.:** Mozier, IL (Hillcrest Holiness Camp), August 6-11; Centralia, IL (Bonnie Holiness Camp), August 1-25; Danville, VA (Calvary), August 27—September 1

**SUTTON, VEL:** Indianapolis, IN (Clermont), August 19-25

**SWEENEY, ROGER G.:** Owensboro, KY (Yelvington Camp), August 4-11

**TAYLOR, CLIFFORD E.:** Iola, KS, August 5-11; Colfax, WA, August 12-18; Prineville, OR, August 19-25; Oskaloosa, IA, August 30—September 1

**TAYLOR, MENDELL L.:** Howell, MI (Eastern Michigan District Camp), August 5-11; Reed City, MI (Michigan Pioneer District Camp), August 12-18; Ludington, MI (Wesleyan Camp), August 19-25

**TAYLOR, ROBERT W.:** West Chester, PA (Philadelphia District Camp), August 10-18; Selma, AL, August 20-25

**TRISSEL, PAUL D., SR.:** Concerts in Michigan, August 1-31

**WELDON, CYNTHIA:** Bradenton, FL (First), August 5-9

**WELLS, LINARD O.:** Hope, AR (First), August 6-11; Reserved, August 13-17; Burleson, TX, August 18-25; Noble, OK, August 27—September 1

**WISEHART, LENNY AND JOY:** Prescott, AZ (Arizona District Camp), August 2-11; Lubbock, TX (West Texas District Camp), August 12-18

**WOODWARD FAMILY EVANGELISM:** Continental, OH, August 4-11; Cape May, NJ (Interdenominational Camp), August 16—September 1

**WOOTEN, D. J.:** Elkton, MD, August 23—September 1

•designates retired elder



Dr. William M. Greathouse, Dr. Mark R. Moore, and singer Steve Green on the platform at the Friday evening Education Service at Anaheim stadium.

## EDUCATION SERVICE ATTRACTS CROWD

More than 13,000 persons attended the 21st General Assembly Education Service Friday evening, June 21, at Anaheim stadium. The evening was dedicated to the positive impact of Nazarene higher education on the world.

“Higher education is of such a nature that the church which turns such work over to the state and to others will soon find itself robbed,” said Dr. William M. Greathouse, general superintendent, using a quote from Dr. Phineas F. Bresee. Dr. Greathouse spoke on the subject: “Christian Perfection and Nazarene Higher Education.”

“It has been the basic assumption of our denomination that education and evangelism are two aspects of one enterprise,” added Dr. Greathouse. “Vital

piety and academic excellence have from the beginning been twin goals of the church; Christian perfection demands both." □

—NN

## CHILDREN'S EMPHASIS IN CL/SS CONVENTION

More than 200 children participated in a "Make Room for the Children" parade in one of the highlights of the Friday morning session of the CL/SS Convention.

Mrs. Miriam Hall, Children's Ministries director for the CL/SS Division, delivered the keynote address of the session, which focused on children.

"The world marches on the feet of children," said Mrs. Hall. "It is my prayer that the church will take seriously its commitment to reach them."

Sixty-three workshops covering all aspects of children's, youth, adult, and administration ministries were sponsored by the CL/SS Division on Friday.

—NN □



Dr. V. H. Lewis and Dr. Orville W. Jenkins presiding over their last General Assembly as active general superintendents.

## RETIRING GENERALS HONORED FOR YEARS OF SERVICE

Dr. and Mrs. V. H. Lewis and Dr. and Mrs. Orville W. Jenkins were honored by the Board of General Superintendents and the 21st General Assembly during the first plenary meeting Monday morning.

The Board of General Superintendents presented the retiring general superintendents with plaques and proclamations commending them for their decades of service to the denomination and the church.



Newly elected general superintendents, Dr. John A. Knight and Dr. Raymond Hurn, and their wives are presented to the 21st General Assembly following the Wednesday evening induction service.

## SOME VERY IMPORTANT PEOPLE

The highest award issued in our Caravan program is the Phineas F. Bresee award. We congratulate these award winners and all who worked with them in the program.

**Ricky Avres**, Grover City, Calif.  
**Tracy Berner**, Ashland, Pa.  
**Heidi Bowes**, Meridian, Idaho  
**Steven Carter**, Stafford, Tex.  
**Jeff Clark**, Otisville, Mich.  
**Jamie Dawes**, Salem, Oreg.  
**Krista Dobbbs**, Independence, Oreg.  
**Stacey Dooks**, Salem, Oreg.  
**Grace Downing**, Malden, Mass.  
**Donald Dugan**, Rochester, N.Y.  
**Jamie Fetzer**, Clarion, Pa.  
**Randy Goode**, Ridgefield, Wash.  
**Robbie Goode**, Richardson, Tex.  
**Janie Hovda**, Meridian, Idaho  
**Joshua Huddleston**, New Castle, Ind.  
**Robert Hyde**, Whitewater, Colo.  
**Jeff Jastriter**, Meridian, Idaho  
**Shiloh Jones**, Salem, Oreg.  
**Michelle Josephson**, Sidney, Mont.  
**Joshua Kemp**, Ridgefield, Wash.  
**Lauralee Klock**, Salem, Oreg.  
**Dawn Knowling**, New Castle, Ind.  
**Wesley Larson**, Sidney, Mont.  
**Dawn Marie Leach**, South Point, Ohio  
**John Le Grand**, Lemont, Ill.

**Deborah MacDonald**, Pietermaritzburg, RSA  
**Jase Marshall**, Meridian, Idaho  
**Alex Martin**, Salem, Oreg.  
**Tamre McGrew**, Salem, Oreg.  
**Steve McGuire**, Clarion, Pa.  
**Roni McWilliams**, Meridian, Idaho  
**Mario Middendorf**, Richardson, Tex.  
**Jeanette Montgomery**, Sidney, Mont.  
**Precious Patrick**, Rochester, N.Y.  
**Deidre Ratliff**, Richardson, Tex.  
**Angel Riggs**, Salem, Oreg.  
**David Rupert**, Clarion, Pa.  
**Michael Schnetzer**, Gladstone, Mo.  
**Bonnie Schulz**, Clarion, Pa.  
**Allison Shigley**, Richardson, Tex.  
**Abigail Shover**, Lancaster, Ohio  
**Scott Spaulding**, Louisville, Ky.  
**Tracy Spooner**, Pietermaritzburg, RSA  
**Barbara Strydom**, Pietermaritzburg, RSA  
**Amy Suhr**, Gladstone, Mo.  
**Julie Thiessen**, Grand Junction, Colo.  
**Sheri Van Tassel**, Salem, Oreg.  
**Colleen Veeder**, Salem, Oreg.  
**Jodie Webb**, Flora, Ill.  
**Jennifer Wehry**, Locust Dale, Pa.

The list of names will be continued in future issues.

"I stand here as a debtor to the Church of the Nazarene," said Dr. Jenkins as he acknowledged the appreciation of those gathered.

"Mrs. Lewis and I have had a wonderful time," said Dr. Lewis. "We have a wonderful family, our own home, our son and daughter and their families, and you." □

—NN

## DR. STRICKLAND SPEAKS AT CL/SS CONVENTION

Saying, "It will take 2 million in Sunday School if the church is to grow

to 1 million members by 1995," General Superintendent Charles H. Strickland urged the delegates and visitors to the Saturday morning session of the CL/SS Convention June 22, to continue their efforts to build the Sunday School.

"This is not a good time to talk about closing our Sunday Schools," he said. "It's time to open new ones."

The former Nazarene Bible College president added that "times have changed, but not people." He reminded the crowd that the old methods of recruitment, like knocking on doors and taking a personal interest in individuals, are still effective in winning the lost to Christ.

The morning session also featured the premier presentation of the Senior Adult Ministries musical, "Sweeter Each Day."

The musical was performed by a 100-voice senior adult choir directed by song evangelist Jim Green, with narration by Gary Coulter and accompaniment by Rosemary Green, Sue Caudill, and the Jericho Brass. The musical featured soloists and small groups, as well as the full choir singing familiar Sunday School songs, from "Zaccheus" to "He Never Has Failed Me Yet." □

—NN



## FIRST GENERAL NAZARENE EDUCATION CONVENTION CONVENES

The first General Nazarene Education Convention was held June 18-19 at the Norwalk, Calif., church. The convention included the first meeting of the Nazarene International Education Association (NIEA).

Mrs. Miriam Hall, Children's Ministries director at Nazarene Headquarters, addressed the more than 160 delegates during the opening session Tuesday morning. She expressed her desire for NIEA to support Nazarene Christian schools and Nazarene teachers in public education.

Keynote speaker for the convention was Eunice Dirks, director of Early Childhood for the Association of Christian Schools International. Calling Christian teachers "ambassadors for heaven," Ms. Dirks told those attending that Christian education must not become drab. "It is a special ministry, a high privilege," she noted.

The convention included numerous workshops for pastors, administrators, and teachers. □

—NN

## MOUNT VERNON TEAM WINS BIBLE QUIZZING

The team from the Mount Vernon educational region emerged as the winner of the 11th Biennial Nazarene International Quiz Finals, Saturday, June 22. Top quizzier of the tourney was Tonya Digby of the Olivet team.

Mount Vernon defeated Olivet in a close final round for the championship. The final rankings behind the top two teams were: (3) MANC, (4) NNC, (5) TNC, (6) ENC, (7) PLNC, (8) BNC, and (9) CNC.

Those selected for the ALL U.S.A./CANADA TEAM were: Tonya Digby, ONC; Terry Hogue, MVNC; David Fulks, MVNC; Chelli Jones, TNC; and Stan Young, MANC.

Other quizzers in the top 10 were: Jay Sunberg, MANC; Becky Causey,

NNC; Carol Sutterfield, BNC; Jeremy Poteet, ENC; and Paul Major, PLNC. □

—NN

## MRS. JACKSON REELECTED NWMS GENERAL PRESIDENT



Mrs. Lela Jackson, general NWMS president for the past five years, was reelected to the post on the first ballot Thursday afternoon, June 20, during the opening of the 15th General Session of the Nazarene World Mission Society. Mrs. Jackson received 500 of the 728 ballots cast.

"Wherever He leads, I know that it is what is best for me," said Mrs. Jackson, quoting Isaiah 41:10.

The election was a part of an afternoon of activity that began with a dramatic "March of the Regions," which featured almost 750 delegates, regional directors, council members, and furloughed and retired missionaries from 75 world areas walking into the Convention Center Arena beneath the flags of the countries and states where they reside.

Dr. L. Guy Nees, World Mission Division director, addressed the body. He told the crowd of 6,000 that NWMS continues to "keep the spirit of missions alive among us" in the Church of the Nazarene. □

—NN

## REV. NDZIMANDZE SPEAKS AT NWMS SERVICE

The first evening service of the General NWMS Convention featured Rev. Juliet Ndzimandze, Nazarene evangelist from Swaziland, as the special speaker. Miss Ndzimandze spoke from Acts 16:6-10, about Paul's vision of the Macedonian who called for him to "come over . . . and help us."

"Where there is no vision, people perish," she told the capacity crowd. Rev. Ndzimandze challenged those present not to forget our hallmark doctrine of holiness, because it is practical in everyday life.

Also featured at the evening service was the children's choir from the Ninth Street Christian School in Upland, Calif., who presented excerpts from the new Tom Fette/Linda Rebuck musical, "To Tell the Truth," along with the Crusader Choir from Northwest Nazarene College, and the singing group Sons of Africa. □

—NN

## MISSIONARIES CHALLENGED IN SENDING SERVICE

Thirty-one new missionaries were sent to their new assignments with a challenge by Dr. Orville W. Jenkins,

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Guide Book (BP083-410-9468) . . . \$6.95

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people.

general superintendent, to "keep their vision fixed on God," during the final session of the 15th General NWMS Convention.

Dr. L. Guy Nees, World Mission Division director, introduced each member of the 1985 missionary class to the crowd.

The new missionaries and their assignments are: Rev. and Mrs. Dan Anderson, Kenya, West Africa; Mr. and Mrs. James Buchanan, Africa Communications Council; Rev. and Mrs. Bill Dawson, Jr., Haiti Church Growth Council; Rev. and Mrs. Robert Dipert, Papua New Guinea Church Growth Council; Rev. and Mrs. Christopher Grube, Holy Land; Rev. and Mrs. Steven Hofferbert, Brazil South Council; Mr. and Mrs. Robert Keller, general appointment (future assignment to Ivory Coast, West Africa); Rev. and Mrs. Samuel Lever, Papua New Guinea Church Growth Council; Dr. and Mrs. Bill McCoy, Swaziland Medical Council; Rev. and Mrs. David Restrict, Swaziland Church Growth; Rev. and Mrs. Mark Ryan, South America; Miss Veronica Sponaule, Swaziland Medical Council; Rev. and Mrs. Juan Vazquez Pla, Latin America Radio Ministry; Rev. and Mrs. Larry Wagner, Japan; Mr. and Mrs. Freddy Williams, Haiti Church Growth Council; Miss JoAnn

Wood, Swaziland Medical Council; Mr. and Mrs. Stan Doerr, Southern Africa South Council; and Rev. and Mrs. Lowell Clark, Zambia/Malawi. □

—NN

**DR. PERKINS DELIVERS  
FINAL ADDRESS TO NWMS  
CONVENTION**

Dr. Phyllis Perkins, NWMS executive director, delivered her final address in that role June 21 in the morning session of the NWMS Convention. Dr. Perkins spoke of the accomplishments of the organization during the past quinquennium and expressed her hopes for its future. She outlined three goals, which included serving all 489,987 members of the NWMS as equally as possible wherever they live in the world; training NWMS leaders at every level (local, district, and general) to provide maximum use of resources; and educating for missions in all sizes of churches throughout the world.

Dr. Perkins, who has served as director since 1980, is leaving the post to accept an administrative/teaching position at Nazarene Bible College in Colorado Springs. Her successor will be elected following the General Assembly.

The new General NWMS Council

members for the coming quadrennium/quinquennium were elected on Friday. They are Valerie Zanner, Africa; Percida B. Mateo, Asia; Marion Rich, Canada; Carol Pounds, Central U.S.A.; Barbara Flemming, East Central U.S.A.; Doris Carnahan, Eastern U.S.A.; Miep Holleman, Europe/Middle East; Farrell Chapman, MAC; Betty Bowes, North Central U.S.A.; Juanita Gardner, Northwest U.S.A.; Stella de Bauza, South America; Stephen Gunter, South Central U.S.A.; W. John Kerr, South Pacific; Genell Johnson, Southeast U.S.A.; and Evelyn Sutton, Southwest U.S.A. □

—NN



**Dr. Phyllis Perkins speaking to the  
15th NWMS Convention.**



# FOR THE RECORD

## DISTRICT ASSEMBLY INFORMATION

**SOUTHEAST OKLAHOMA**—September 5-6. First Church of the Nazarene, 723 W. Texas St., Durant, OK 74701. Host Pastor: Harold Blankenship.

**SOUTHWEST OKLAHOMA**—September 5-6. Bethany Calvary Church, 3100 N. Rockwell, Bethany, OK 73008. Host Pastor: Carl B. Summer.

**WEST VIRGINIA NORTH**—September 5-6. Broadway Church of the Nazarene, 901 Broadway Ave., Parkersburg, WV 26101. Host Pastor: Daniel B. Kunselman.

## DISTRICT ASSEMBLY REPORTS

### UPSTATE NEW YORK

The 48th annual assembly of the Upstate New York District met in Rochester, N.Y. District Superintendent George Teague, completing the third year of an extended term, reported a new church, Buffalo Mt. Zion.

General Superintendent Eugene L. Stowe ordained Mary-Beth Hodges Taylor, Barry Walter Cook, Larry Dean Kendrick, David William Lapp, and Daniel Ray Williams.

Elected to the Advisory Board were elders Wendle R. Lahr and Larry Pruitt and laymen Donald Bausman, Sr., and Henry Henderson.

Reelected to their respective offices were Vera McKim, NWMS president; George Milne, NYI president; and Wendle R. Lahr, chairman of the Board of CL/SS.

### NEBRASKA

The 73rd annual assembly of the Nebraska District met at Grand Island, Nebr. District Superintendent Jim Diehl, completing the first year of an extended term, reported a new church in Norfolk.

Dr. William M. Greathouse, presiding general superintendent, ordained Jay Allen Davis and Patricia Jo Van Scyoc.

Elders Herbert Ketterling and Galen Skinner and laymen Blaine Proffitt and Jim Noffsinger were elected to the Advisory Board.

Pat R. Westlund, NWMS president; Dallas A. McKellips, Jr., NYI president; and T. Daniel Casey, chairman of the Board of CL/SS, were reelected to their respective offices.

### NORTH AMERICAN INDIAN

The 41st annual assembly of the North American Indian District met at the Nazarene Bible College in Albuquerque, N.Mex. The district voted to divide into the Southwest Indian District and the Navajo Nation District, with Rev. Julian Gunn district superintendent for the SWID and Rev. John R. Nells district superintendent for the NND. District Superintendent Julian Gunn reported a new church at Santa Rosa, Ariz.

Presiding General Superintendent Charles H. Strickland ordained Dennis Benale, Freddie Lee, and Vincent Dawes.

Elders Merle Gray and Johnson Begay and laymen Curtis Morgan and Paul Homer were elected to the SWID Advisory Board. Elected to the NND Advisory Board were elders Alvin Tso and Dennis Benale and layman Tom Chee.

On the Southwest Indian District, Violet Manuel was reelected NWMS president; Lavern Morgan was elected NYI president; and Ben Simms was reelected chairman of the Board of CL/SS.

On the Navajo Nation District, Evelyn Riggs was elected NWMS president; Tom Chee was elected NYI president; and Frank E. Paul was elected chairman of the Board of CL/SS.

### NORTHEAST OKLAHOMA

The 34th annual assembly of the Northeast Oklahoma District met at Tulsa, Okla. District Superintendent W. T. Dougharty, completing the third year of an extended term, reported the organization of the Glenpool Church of the Nazarene.

Dr. Eugene L. Stowe, presiding general superin-



District Superintendent and Mrs. J. E. Shankel (l.), General Superintendent and Mrs. Orville W. Jenkins (center), and ENC President and Mrs. Stephen W. Nease (r.) attended the Silver Anniversary Cake and Ice Cream Social for the Maine District Church of the Nazarene. The Maine District was organized out of the New England District June 2, 1960. Dr. D. I. Vanderpool was the presiding general superintendent and Rev. Joshua C. Wagner was elected district superintendent on the first ballot. Over 400 assembly delegates and guests attended the special party following the opening service of the assembly.



Dr. and Mrs. Orville W. Jenkins (l.) and Dr. and Mrs. J. E. Shankel (r.) are shown with ordinand Rev. Stephen A. Smith (center) at the Maine District Assembly. Rev. Smith was the last candidate to be ordained by Dr. Jenkins before his retirement as a general superintendent in the Church of the Nazarene. Dr. Shankel is superintendent of the Maine District.



Pictured at the South Arkansas District Assembly are General Superintendent Jerald D. Johnson; ordinand Rev. and Mrs. Michell Burks; and District Superintendent and Mrs. Donald Irwin.

tendent, ordained Terrill Armstrong, Richard Kylo, K. Ray McDowell, Steve Ruby, Ronald G. Sands, and Ray J. Elliott from the Republic of Panama District. The credentials of Bill Hall were recognized.

Elders elected to the Advisory Board were Francis Bolerjack and Russell Human. Laymen elected were Bob Kannady and Bill Johnson.

Mrs. W. T. Dougharty was reelected NWMS president; Rev. Rob McDonald was reelected NYI president; and Rev. David Graves was elected chairman of the Board of CL/SS.

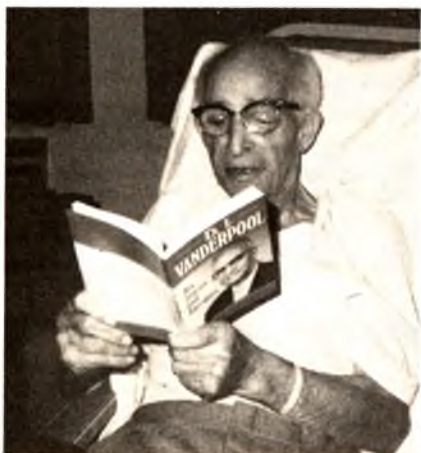
### CANADA PACIFIC

The 30th annual assembly of the Canada Pacific





Pictured at the Kentucky district assembly (l. to r.) are Rev. Aleck Ulmet, district superintendent; ordinands and wives Rev. and Mrs. Kevin Ulmet and Rev. and Mrs. Kevin Thomas; and Dr. William M. Greathouse, general superintendent.



**D. I. Vanderpool, His Stories and Anecdotes**, edited by Wilford Vanderpool and Dr. Jerald D. Johnson, has just been released. Dr. Vanderpool, general superintendent emeritus and a nonagenarian, who now resides in a convalescent home, was photographed looking at a copy during a visit from his son and Dr. Johnson, who was presiding at the Arizona district assembly.

District met in Vancouver, British Columbia. District Superintendent Charles J. Muxworthy, completing the second year of an extended term, reported.

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

Elected to the Advisory Board were elders William Bahan and Wesley G. Campbell and laymen Robert Collier and Dennis Rainka.

Mrs. Cathie Soutar was reelected NWMS president; Rev. Pat Wiens was elected NYI president; and Rev. J. Donald Nicholas was reelected chairman of the Board of CL/SS.

#### MAINE

The 25th annual assembly of the Maine District met in South Portland, Maine. District Superintendent J. E. Shankel, completing the first year of an extended term, reported a new church in Ellsworth.

General Superintendent Orville W. Jenkins ordained Stephen A. Smith.

Elders Calvin A. Alexander and Norman A. Shaw and laymen Ernest LaBelle and Raymond A. Hunter, Jr., were elected to the Advisory Board.

Mrs. Dorothea V. Brown, NWMS president; Rev. Barry J. Beverage, NYI president; and Rev. Norman A. Shaw, chairman of the Board of CL/SS, were reelected to their respective offices.

#### SOUTH ARKANSAS

The 33rd annual assembly of the South Arkansas District met at Little Rock, Ark. District Superintendent Donald Irwin was reelected for a four-year term.

Mitchell L. Burks was ordained by presiding General Superintendent Jerald D. Johnson.

Elected to the Advisory Board were elders Harley Patterson and Dallas Hudspeth and laymen C. R. Sawrie and Robert Rhodes.

Mrs. Doris Bohall was reelected NWMS president; Rev. Harold D. Bradley was elected NYI president; and Dan Holom was reelected chairman of the Board of CL/SS.

#### NORTHWESTERN OHIO

The 26th annual assembly of the Northwestern Ohio District met at Lima, Ohio. District Superintendent M. V. Scutt was reelected for a four-year term. He reported the organization of a new church, Jackson Center.

General Superintendent Jerald D. Johnson ordained Jon Edward Dodds and David Allen Hoagland.

Elders Ronald Bishop, Douglas McAdams, and Wayne Sharpes and laymen Jerry Billheimer, Clyde Lotridge, and Lincoln Robinson were elected to the Advisory Board.

Reelected, respectively, were Mrs. Sue Fox, NWMS president; Daniel Wine, NYI president; and Paul Aldrich, chairman of the Board of CL/SS.

#### ARIZONA

The 64th annual assembly of the Arizona District met at Phoenix, Ariz. Retiring District Superintendent Crawford T. Vanderpool reported the organization of the Tucson Midvale Park Church.

Presiding General Superintendent Jerald D. Johnson ordained Rick A. Bell, Ron Burgess, James Delbridge, Lonnie Schultz, and Thomas Shouse.

Elders Stanley McElrath, Marion McKellips, and George Psaute and laymen Jim Cullumber, David Gipe, and Cecil Knauff were elected to the Advisory Board.

Carol Jordan was reelected NWMS president; Joseph Watkins III was elected NYI president; and Lee Steele was reelected chairman of the Board of CL/SS.

#### MOVING MINISTERS

GARY BRIGHT from Kingman, Kans., to Caro, Mich. JAMES M. GONYEA from Fillion, Mich., to Hazel Park, Mich.

THOMAS A. HUMPHREYS from associate, Howell, Mich., to Gagetown, Mich.

DAVID W. INMAN from Gladwin, Mich., to Beulah (Attica, Mich.)

EDWARD A. KILE from student, Nazarene Bible College, Colorado Springs, Colo., to Flat Rock, Mich.

THOMAS H. MAITLAND from Beulah (Attica, Mich.) to Flint (Mich.) North

KEVIN D. SANDLIN from student, Nazarene Theological Seminary, Kansas City, Mo., to Olivet, Ill.

JOHNNY STEPHENS from student, Nazarene Theological Seminary, Kansas City, Mo., to Tulsa St. Paul

VERNON J. TEW, JR., from student, Nazarene Theological Seminary, Kansas City, Mo., to Fillion, Mich. DEAN D. WILSON from Union Lake, Mich., to Lake Louise (Ortonville, Mich.)

ROBERT L. WILSON from Lake Louise (Ortonville, Mich.) to Monroe, Mich.

#### MOVING MISSIONARIES

REV. BRIAN and BERYL ADAMS,\* Brazil, Furlough address: 1445 Penrose, Olathe, KS 66062

REV. GARY and FERN BUNCH, Brazil, Furlough address: 3913 N. Rockwell, No. 245, Bethany, OK 73008

REV. DENZIL and KAY DODDS, Southern Africa, North, Furlough address: c/o Myrtle Dodds, Rte. 235 North, Lakeview, OH 43331

REV. EDWARD and ELEANOR DRINKWATER, Malawi, Furlough address: c/o Mike Llewellyn, 6 Colgate St., Danvers, MA 01923

DR. LARRY and ADDIE GARMAN, Peru, Field address: Apartado 193, Chiclayo, Peru

REV. KYLE and CHARLOTTE GREENE, Philippines, Field address: Number 11, 4th Avenue, Paradise Village, Baniad, Cebu City 6401, Republic of the Philippines

MRS. CAROLYN MYATT, India, Field address: Reynolds Memorial Hospital, Washim, Akola District, Maharashtra, India 444 505

REV. DAVID and PAT TAYLOR, Haiti, Furlough address: 120 Westhumber Blvd., Rexdale, Ontario, Canada M9W 3N2

REV. LARRY and JANET WAGNER, Japan, Field address: 803-1 Musashino, Ishihata, Mizuho-Machi Nishi—Tama Gun, Tokyo 190-12, Japan

REV. LARRY and SUSAN WRIGHT, Africa Communications Council, Field address: P.O. Box 73, Springfield 2137, Republic of South Africa

REV. NORMAN and CAROL ZURCHER, Trans South Africa, Field address: P.O. Box 1558, Florida, 1710 Transvaal, Republic of South Africa

\*Specialized Assignment Personnel

#### ANNOUNCEMENTS

The **Hamlin, Tex., church** will celebrate its 76th anniversary September 28-29. Founded in 1909 under the direction of C. W. Ruth, the church has had many outstanding pastors. Hamlin was the site of the Central Nazarene College, which became a part of Bethany Nazarene College when the building housing the college burned in 1934. Send any information about the college or the church or request for further information to the Hamlin Church of the Nazarene, P.O. Box 436, Hamlin, TX 79520, or call 915-576-2469 or 915-576-2259, Pastor David E. Combs.

The **Lakeland First Church, New Jersey** (formerly the Dover Church) will celebrate its 60th anniversary on October 4, 5, 6. All former pastors, associates, members, and friends are invited to attend. Rev. Neale O. McLain, former pastor and presently New England district superintendent, will be the speaker.

For further information, contact the Lakeland First Church of the Nazarene, 52 Cooper Rd., Denville, NJ 07834, or call 201-366-1588. Kenneth L. Kern is the pastor.

October 5-6, the **Akron, Ohio, Ellet Church** will celebrate its 65th anniversary. All former members and friends are invited to participate.

For further information, contact Pastor John C. Taylor, Ellet Church of the Nazarene, 450 Dennison Ave., Akron, OH 44312, or call 216-784-1829 or 216-733-5886.

The **Shadyside, Ohio, church** will celebrate its 50th anniversary October 7-13. All former pastors, members, and friends are invited to attend or send greetings. A week-long celebration is planned. For more information, contact Pastor Dennis L. Hancock, Shadyside Church of the Nazarene, 3849 Central Ave., Shadyside, OH 43947, or call 614-676-2871.

The **Porterville, Calif., church** will celebrate its 60th anniversary and homecoming, October 12-13.



Dr. Orville W. Jenkins, general superintendent emeritus, will be present. Also planning to attend are former pastors, Rev. Barrett Kirby, Dr. Wilmer Lambert, Dr. W. H. Dietz, Rev. Don Smith, and Dr. Wil M. Spaitte. All former members are invited to attend. A reception will be held Saturday, October 12, from 5-7 p.m. in the Hall of Fellowship. Please contact at Box 1069, Porterville, CA 93257, or call 209-784-3305.

The **Bloomfield, Iowa, church** will celebrate its 75th anniversary on October 13. Pastor John Hulsizer will bring the morning message. Dr. Forrest Whitlatch, Iowa district superintendent, will participate in both the morning and afternoon services. There will be a fellowship time with a carry-in meal at the Bloomfield elementary school. All former pastors, members, and friends are invited to attend. For further information, contact Rev. John Hulsizer, Rte. 9, Bloomfield, IA 52537.

Announcements should reach us three months prior to the date of the event announced.

## RECOMMENDATIONS

I recommend **REV. GARY MILBURN**, elder, as a registered evangelist. He presently holds his membership in the Frederick, Md., church, is a graduate of Nazarene Bible College, and has had five years of pastoral experience. Rev. Milburn is a fine young preacher and has held effective evangelistic crusades. His warm and cooperative spirit enhances his ministry. Contact him at 5729 Yagerstown Road, Mount Airy, MD 21771.—*Roy E. Carnahan, Washington district superintendent.*

I recommend **REV. WESLEY R. FADER**, licensed minister, as a registered evangelist. He is a member of Washington, D.C., First Church. Rev. Fader attended Eastern Nazarene College and has served in the U.S. Army in administrative and intelligence services, reaching the rank of colonel. In recent years, he has been an employee of the Navy Department. He has served as a minister of music in a local church and for the past five years, he and his wife, Mary, have been conducting weekend revivals along with his full-time work in the government. He is now entering full-time evangelism. He and his wife present a fine musical program, including duets and solos and a preaching ministry that God has used to bring revival in many local churches. Contact him at 7903 Colorado Springs Dr., Springfield, VA 22153, phone 703-455-5572.—*Roy E. Carnahan, Washington district superintendent.*

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

## VITAL STATISTICS

### DEATHS

**JEANNE L. DECKER**, 28, drowned near Seattle, Wash., Apr. 13. Survivors: husband Ronald; son Cameron; daughter Christelle; her parents; and both maternal and paternal grandmothers.

**REV. MERLE S. DIMBATH**, 71, May 16, Lakeland, Fla. Survivors: wife Zella S.; sons Merle Frederick,

# NEWS OF RELIGION

**CHARITABLE GIVING SETS RECORD IN 1984.** U.S. charitable giving in 1984 jumped 11 percent over 1983 to a record \$74.2 billion, according to the American Association of Fund-Raising Council.

The council's story shows that charitable giving has steadily increased over the last five years. Individuals contributed \$61.4 billion last year, 82 percent of total charitable giving.

The study cites publicity on federal cutbacks, increased disposable income, and intensified fund-raising efforts as factors in increased giving. A demographic shift, with more Americans in the prime giving age bracket (35 to 65), is also cited as a factor. □

**RELIGIOUS GROUPS ASK COURT TO UPHOLD "EQUAL ACCESS."** Religious groups representing more than 70 million Christians have asked the Supreme Court to uphold "equal access": the right of high school students to meet for religious purposes in public schools if other noncurriculum groups are allowed to meet.

The friend-of-the-court brief filed recently was written largely by Rosemary Brevard, research and legal specialist for the Baptist Joint Committee on Public Affairs (BJCPA). The brief was filed for the BJCPA, the National Association of Evangelicals, the National Council of Churches of Christ and Presbyterian Church (U.S.A.).

The court is considering an "equal access" case involving the student religious group "Petros" in the Williamsport, Pa., area high school. The court will review a federal appeals court decision to uphold a decision by school officials denying permission for meetings to the Christian group. The brief urges the court to overturn the appeals court decision.

The court will hear the Williamsport dispute during its next term, after it convenes in October. □

**BURMESE MISSIONARY REACHES ORIGINAL BUDDHIST TRIBE IN BURMA.** A Burmese missionary has effectively penetrated the hostile Rakhine tribe with the gospel, according to reports by Christian Aid Mission. Ronald Lalthanliana, director of the Evangelical Churches of Burma, reports that missionary Zun Ceu, who went to the Rakhine tribe in Arakan State in May of 1981, has documented more than 400 conversions to Christ since that time. These conversions come from the "original" Buddhist tribe, which claims to have first brought Buddhism to Burma.

The Rakhine people have resisted the gospel through 200 years of Christian missions work, according to Lalthanliana.

All western missionaries were expelled from Burma in 1966, but citizens of Burma such as Zun Ceu, who work with mission boards based in Burma, are continuing a Christian witness in that "closed" country.

As a result of Zun Ceu's pioneer efforts, the Evangelical Churches of Burma have decided to send three additional Christian workers to the tribe of over 2 million. Ceu reports that life for converts is not easy. Some parents have tried to kill children who became Christians, and Ceu has been threatened with arrest and arson. □

**SUPREME COURT ACTIONS AFFECT ADULT BOOKSTORES: MURDER OF DEACON.** The Supreme Court let stand a Newport News, Va., ordinance barring landlords from renting property to adult bookstores. The court let stand a Virginia court ruling that the ordinance did not violate constitutional rights of adult bookstore operators.

The court also reversed the Tennessee appellate court and restored a murder conviction of Harvey J. Street for the 1981 hanging death of church deacon Ben Tester. The court ruled that Street's rights were not violated when the confession of an accomplice was introduced at this trial. □

## "Showers of Blessing"

### PROGRAM SCHEDULE

August 11  
"God Loves Us"

August 18  
"Meet Jesus Christ"

by W. E. McCumber, speaker

Merritt Ray, and Myron Paul; and seven grandchildren. Ministry: Iowa and Florida.

REV. CARL HARRISON, 74, June 4, Waco, Tex. Survivors: wife Mrs. Carl Harrison; son Garry; daughter Glenna Taylor; three grandchildren; three great-grandchildren; four brothers; and one sister. Ministry: Texas and Oklahoma.

REV. CHARLES E. PETERS, 50, May 29, Colorado Springs, Colo. Survivors: wife Wilma Glee; son Mark; daughters Denise Wolf and Debra Myers. Ministry: Texas, Colorado, and Kansas.

MRS. MARIAN VANDIVER, 71, May 19, Tampa, Fla. Survivors: husband Rev. Elwood R.; daughters Dolores Powell, Jackie Mamula, Nancy Cooper, Vivian Holoweiko, and Debbie Dillon; sons Gary and Rev. Craig; 30 grandchildren; and 18 great-grandchildren.

MABEL (MURPHY) WILLIAMS, 77, June 14, Nashville, Tenn. Interment, Springfield, Tenn. Survivors: sons Wendell and Mack; four grandchildren; one great-grandchild.

#### BIRTHS

to HANK AND ELLEN (GAILEY) DECKER, Hamilton, Ohio, a boy, Ryan Wesley, June 29

to LARRY AND CAROL (BOSTON) HALL, Hamilton, Ohio, a girl, Lauren Elizabeth, June 3

to RANDY AND SUSAN (HAHN) HAYES, Redmond, Wash., a boy, Ryan Lee, June 25

to RON AND SHERRY (SMITH) LAWLOR, Olathe, Kans., a boy, Joshua David, May 24

to JIMMY AND JEANNE (FULLER) MOWRY, Arlington, Tex., a boy, Tyler James, Apr. 23

to REV. RALPH LLOYD AND DONNA (WEITZEL) SCHERER, Chicago, Ill., a boy, Stephen Lloyd, Apr. 8

to ROBERT AND MARY BETH (DALTON) SHERWOOD, Shawnee Mission, Kans., a boy, Benjamin Dalton, May 22

to HAND AND VICKI WYLIE, Little Rock, Ark., a girl, Meridith Marie, Apr. 29

#### MARRIAGES

FAITH CASE and BUD LIDZY at Fort Smith, Ark., Apr. 6

ELIZABETH JOY SHINGLER and DONALD WILLIAM COLE II at Stockton, Calif., May 25

MONICA BURNETT and BRENT PALMER at Little Rock, Ark., May 31

BETH ANN HOLLIS and DAVID ROBERT WHARTON at Bushnell, Ill., June 1

REBECCA LYNN BASS and DANIEL JAMES FORSTER at San Diego, Calif., June 8

#### ANNIVERSARIES

MR. AND MRS. JESS CRAIG of Milwaukee, Wis., celebrated their 50th wedding anniversary June 9. They renewed their wedding vows during the morning service, and in the evening their children and grandchildren honored them with a buffet luncheon in the fellowship hall. A number of relatives and friends attended. The Craigs have a daughter, a son, and five grandchildren.

#### DIRECTORIES

##### BOARD OF GENERAL SUPERINTENDENTS—

Office: 6401 The Paseo, Kansas City, MO 64131. Jerald D. Johnson, Chairman; Charles H. Strickland, Vice-Chairman; William M. Greathouse, Secretary; Eugene L. Stowe, John A. Knight, Raymond W. Hurn.

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# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

**In our Sunday School class the teacher claims that Isaiah 65:20 means that children will be born and that people will die in heaven. Please explain how this can be true.**

Isaiah 65:20 does not refer to heaven.

It speaks of old "sinners" as well as "infants," and sinners are excluded from heaven (Revelation 22:14-15).

That children will not be born in heaven is apparent from Matthew 22:30. That none will die there is obvious from Revelation 21:1-5.

Isaiah 65:20 concerns the millennial age, not the eternal age, for the latter is sinless, curseless, and deathless. □

**In view of Matthew 5:34-37 and James 5:12, does the church have the right to require an individual to swear to uphold certain views as outlined in the *Manual* as a requirement to church membership?**

Our church does not require a person "to swear to uphold certain views." It does ask a candidate for membership to affirm his agreement with its beliefs, and to promise to observe its rules of behavior. This it has the right—and responsibility—to do.

The words of Jesus, echoed by James, are directed against the *habit* of bolstering one's statements by oaths. A man's words should be true, unsupported by any oath. The liar's oath is unconvincing; the honest man's oath is unnecessary.

To prohibit all oaths, even those on "rare and solemn occasions," such as oaths taken in courts of law, does not seem to be our Lord's intention.

God swore by himself (see Genesis 22:16). Jesus broke His silence before the high priest when placed under oath (Matthew 26:63-64). Paul occasionally used solemn oaths (Romans 1:9; 2 Corinthians 1:23; Galatians 1:20). The "mighty angel" mentioned in Revelation 10 "swore by him who lives for ever" (v. 6, NIV). An overly literal interpretation of the prohibition against swearing (oath-taking) would not allow any words but *yes* or *no* to be uttered, an obvious impossibility. The church does not place the candidate for membership under oath. It assumes he will be honest. □

**I am a female Sunday School teacher of an adult class in our church. I am also on our church board and recently heard a male member of our board say he did not think a woman should hold any position of authority in our church, nor teach, etc., but women should be kept in their place. And, that it is too bad there aren't enough men in the churches to fill these positions. Please comment on this issue and how 1 Corinthians 14:34 and 1 Timothy 2:12 relate to it.**

The Church of the Nazarene has never limited board membership, teaching assignments, or preaching responsibilities to men.

The prohibitions expressed in the passages you cite were regarded by our founders as "cautionary statements . . . reflective of the cultural situations which obtained in his Gentile churches," where women were generally unqualified by lack of education to teach. They also felt that such passages as Acts 2:17-18 and Galatians 3:28 were biblical and theological vindication of a qualified person's—male or female—right to preach and teach.

Honesty compels me to add that during our history there have been some who understood the passages from 1 Corinthians and 1 Timothy differently—but the official position of the church opens the areas of service to both sexes. □



# OUR COLLEGES AND SEMINARIES



## TNC COMMENCEMENT

Over 200 degrees, including Trevecca Nazarene College's first master of education, were awarded at the 84th annual commencement exercises Saturday, June 8. The 9:30 a.m. event was held in the Physical Education Building.

Rev. Aleck Ulmet, superintendent of the Kentucky District, delivered the baccalaureate sermon Friday evening, June 7, at the Nashville College Hill Church. He later received an honorary doctor of divinity degree. A graduate of Northwest Nazarene College, Dr. Ulmet has for more than 40 years served in the Christian ministry, including 12 years as superintendent in Kentucky.



Dr. William J. Prince (center), president of Mount Vernon Nazarene College, is shown with Jim Dalton (l.), an assistant professor of business at MVNC, who received the President's Award for Teaching Excellence; and Dave Seaton (r.), electrician foreman on MVNC's maintenance crew, who received the Staff Member of the Year Award.

The commencement speaker was Dr. Willis Snowbarger, vice president for Academic Affairs at Olivet Nazarene College in Bourbonnais, Ill.



President Leslie Parrott (r.) congratulates Dr. H. T. Reza (l.) on receiving a Citation of Special Recognition and the bronze medallion from the Board of Trustees, Olivet Nazarene College, during the 1985 Commencement Convocation.

A commencement concert was held Thursday, June 6, 3:30 p.m., and the Alumni Barbecue was Friday at 5:30 p.m.

## PLNC TO OFFER A MASTER OF MINISTRY DEGREE

The Point Loma Nazarene College Board of Trustees decided, in a recent meeting, to adopt a new graduate program designed for ministers seeking additional professional development in Christian ministry.

Nine classroom courses (36 units) will comprise the core of the curriculum. Each course will require one week spent on campus. A supervised project (8 units), field work in church ministry



The 1985 Excellence in Classroom Teaching Award of Trevecca Nazarene College was granted to Randy L. Carden (r. foreground), associate professor of psychology, in a special academic chapel May 28 by Dean William Strickland (l.). Prof. Carden is a graduate of Martin Junior College, and holds a B.S. degree from TNC (1978), an M.A. degree from Middle Tennessee (1979), and is a candidate for the doctor's degree from Tennessee State University. He joined the faculty of Trevecca in 1981. A native of Lawrenceburg, Tenn., Mr. Carden and his wife, Judy (Benson), have a daughter, Megan. This award, established in 1982-83, is presented by the Conference of Chairpersons from nominees provided by faculty, students, and the Conference of Chairpersons. The award includes a \$500 honorarium.

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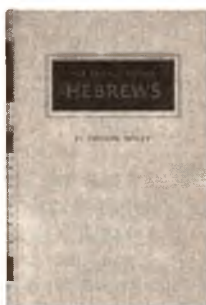
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May 7, the Idaho governor's office issued a proclamation honoring Northwest Nazarene College student Ginger Rinkenberger, for her selection as a Rhodes scholar. Ginger Rinkenberger day was celebrated with a formal banquet featuring various state and city officials who congratulated Ginger. The Mayor of Nampa presented her with a key to the city. Pictured (l. to r.) are Dr. John Luik and Ginger Rinkenberger. Dr. Luik, a 1971 NNC graduate and Rhodes scholar, was the guest chapel speaker the next day. He is currently a professor at Canadian Nazarene College, a visiting professor at St. John's College, and teaches part-time at the Universities of Manitoba and Winnipeg. He is also the dean of Oxford University's summer school program. Ginger will begin her studies in philosophy, psychology, and physiology at Oxford in the fall.



Joyce Watters (l.), president of Mount Vernon Nazarene College's Alumni Association, stands with Mrs. Clara Galloway. Mrs. Galloway was the recipient of the Honorary Alumna Award at the alumni banquet held in the MVNC dining commons Saturday, May 18. She is the wife of the late Dr. Harvey Galloway, who was the first chairman of the Board of Trustees at MVNC. Galloway Hall, a dormitory for women, was named in his honor.

(4 units), and one directed study course (4 units) will complete the program.

The classroom segment will focus on three vital parts of pastoral life: the person—personality growth, the family, and communicating the gospel; the Ecclesia—worship and renewal, leadership development and finance; and heritage—Old and New Testaments and Christian faith.

The majority of the courses will be team-taught by guest lecturers, professionals, and professors from the PLNC



SONS OF AFRICA, a team of students from Nazarene Theological College in the Republic of South Africa, toured the Publishing House en route to the General Assembly. This special singing group held services in many churches across the country as they worked their way west. Rev. Wally Marais, rector of the college, is pictured center, back row.

Department of Philosophy and Religion. The supervised project, field work in ministry, and directed study course, round out the program by integrating formal learning with experience in a practical setting.

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pleted a four-year undergraduate degree and three years in full-time Christian ministry. To successfully complete the degree, students are required to maintain a grade point average of at least 2.50 in the program.

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# NEWS OF EVANGELISM

## PREPARATION PAID BIG DIVIDENDS

Evangelist Jane Brewington conducted a 14-day revival that God used to turn the **Archbold, Ohio, church** around. Mearl Hodges of Mount Vernon Nazarene College provided the music. "Sinners were saved, believers sanctified, backsliders reclaimed, and bitterness was turned to forgiveness. The Sunday School attendance jumped by 25 over the previous year," said Pastor Brian Bressler.

A middle-aged woman gave her heart to Christ, after spending nearly an entire lifetime in mental hospitals. Her desire is that the rest of her life be meaningful for *Him!*

A 70-year-old man, father of 15 grown children, prayed to victory in his home soon after he was discharged from a hospital. He agonized over the death of his unsaved hospital roommate. He now has a purpose in life: to share Christ with others.

A Church of Christ man read the revival leaflet at a local department store, and invited his mother and his unsaved father, of whom it was said, "He'll never change." The father turned to Jesus in his son's bedroom following the service.

Extensive prayer, fasting, advertising, and personal invitations were utilized before the revival began. ☐

## THE CHURCH SCENE



The Medford, Okla., church has completed a new Christian Life Center. It was dedicated April 21 by Dr. Bill Burch, district superintendent. The building cost was \$210,000, but the debt is only \$60,000. All 7,500 sq. ft. are designed for outreach and the strengthening of the family. The multi-purpose room will accommodate activities such as meals, meetings, and athletics. It has a large kitchen. The facility also contains a spacious pastor's office and new teen and adult classrooms. Many cost-saving ideas were incorporated in the areas of energy efficiency, insurance costs, and design. Rev. Philip Heap is the pastor.

## Latest Title Single Again:

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A group of 20 Nazarene children was selected to sing the song "I Just Gotta Tell Ya," with the Gaither Trio at their April 19 concert in Hershey, Pa. Under the direction of Mrs. Sharon Umbel, and with the assistance of Mrs. June Passmore, Ms. Anita Passmore, Mrs. Wanda Lower, and Ms. Charlyn Sellers, the children practiced and memorized for this special occasion. The children are from four Nazarene churches in the area: New Cumberland First Church, Mifflinburg church, Hershey church, and Harrisburg Bethany Church. Pictured (*l. to r., back row*) are Aaron Lower, Bradley Shearer, Joey Chapman, Scott Shearer, Kristoffer Poleshuk, Bill Gaither, Sharla Long, Jason Long, Timothy Russell, Scott Michaels, and Amber West; (*l. to r., front row*) Allen Passmore, Kenneth Chapman, Melissa Myers, Angela Kling, Aric Passmore, Ann Marie Black, Angela Long, and Carl Marshall. Missing from the picture were Mandy Umbel and Christina Woodburn.



Recently the young people of the Mississauga, Ontario, Bethel Church, on the Canada Central District, accepted the challenge to raise \$25.00 toward the Nazarene Hunger and Disaster Fund. The group sponsored a "Skate-a-thon," and on a chilly February evening met at a local outdoor ice rink and skated hundreds of laps around the rink. They exceeded their original goal, and Pastor Ian Fitzpatrick (*l.*) is shown presenting Mrs. Mildred Wilcox (*r.*), local NWMS president, with a check for \$530 to be forwarded to the fund. The young people who sponsored the "Skate-a-thon" are shown (*l. to r. back row*), Ron Gordon, Don Arsenault, Maud Adams, Jennifer Woods, Robert McMillan, Tracy Cobain, and Tiina Woods; (*front row*) Mike Zita, Bryce Cheeseman, Jonathan Woods, Russell Whiting, Cheryl Whiting, and Chris Cobain.



### STEVENS ELECTED NYI PRESIDENT



Dr. W. J. (Woodie) Stevens was elected as the new president of Nazarene Youth International in the final session of the 16th General Convention of Nazarene Youth International the afternoon of June 22.

Rev. Stevens, a general council representative from the Central Region and pastor of the Mundelein, Ill., church, was chosen on the 10th ballot with 441 votes.

David Wine, general council representative from the East Central Region and associate pastor of Olivet College Church, was elected general NYI secretary.

The delegates voted to refer several resolutions, including one intended to combine the offices of Youth Ministries director and NYI president, to committee for recommendation to the next General Convention.

Members-at-large elected to serve on the General NYI Council for the next quinquennium/quadrennium are Cherry Tinker, Kansas District; Dinora Y Matamoros, Honduras District; and Teresa Ulmet, Indianapolis District.

Members of the new General NYI Council, chosen in caucus of each regional council are: Emmanuel Door-samy, Africa; Ernesto Rulloda, Asia; Dave Murray, Canada; Bob Kring, Central; Ron McCormick, Eastern; Mike Hancock, East Central; Paul Tarrant, Europe and Middle East; Francisco Cardona, Mexico, Central America, and Caribbean (MAC); Mike Pitts, North Central; Randy Craker, Northwest; Bruce Oldham, Southeast; Jim Russom, South Central; Murray Watkinson, South Pacific; and Russ Martin, Southwest. No representative was chosen for the South American Region. The new general council will select a new minority representative for North America.

—NN

### ASSIGNMENTS OF GENERAL SUPERINTENDENTS

The Board of General Superintendents has announced the areas of responsibility for the quadrennium, along with the district assembly responsibilities for the rest of this year. Dr. John A. Knight will preside over the assemblies that would have been

conducted by Dr. V. H. Lewis, while Dr. Raymond Hurn will preside over those of Dr. Orville W. Jenkins. For Dr. Knight, this will include Michigan, Southwestern Ohio, Northeastern Indiana, Kansas, Virginia, North Carolina, and West Virginia North; for Dr. Hurn, the assemblies will be Chicago Central, Colorado, East Tennessee, West Virginia South, Iowa, Georgia, and Southeast Oklahoma.

Dr. Jerald D. Johnson will be in jurisdiction for the districts whose assemblies were held by Dr. Lewis prior to the General Assembly, and Dr. Charles H. Strickland will be in jurisdiction for those held by Dr. Jenkins. They will be in jurisdiction of these districts until 30 days prior to the 1986 assemblies.

The 1985-89 jurisdictional assignments are:

|  |                |
|--|----------------|
| World Mission . . . . .                    | Dr. Stowe      |
| Finance . . . . .                          | Dr. Johnson    |
| Communications . . . . .                   | Dr. Greathouse |
| Church Growth . . . . .                    | Dr. Strickland |
| General Secretary, Education               |                |
| Services, Commissions . . . .              | Dr. Knight     |
| CL/SS . . . . .                            | Dr. Hurn       |
| The educational areas of jurisdiction are: |                |
| BNC, ONC, BINC, ENBC . . . .               | Dr. Stowe      |
| TNC, NBC . . . . .                         | Dr. Strickland |
| NTS, CNC . . . . .                         | Dr. Greathouse |
| NNC, PLNC, APNTS . . . . .                 | Dr. Johnson    |
| ENC, MVNC . . . . .                        | Dr. Knight     |
| MANC, NAIBC, SNMAC . . . .                 | Dr. Hurn       |

□

### \$99,441 RECEIVED AT COMMUNION SERVICE

Nazarenes contributed more than \$99,000 in the offering at the Sunday morning Communion service at Anaheim stadium, according to Dr. Norman O. Miller, general treasurer for the Church of the Nazarene. Dr. Miller told

the opening plenary meeting of the 21st General Assembly that this amount more than doubles the \$40,000 received in the opening worship service of the 20th General Assembly in Kansas City.

The offering from the World Evangelization Service Sunday evening was earmarked for the Nazarene Hunger and Disaster Fund. Nazarenes donated \$68,788 for this special fund, which provides relief in the form of food, medicine, clothing, and shelter to victims of disaster or famine.

—NN

### CHICAGO AND JAKARTA TO BE FOCUS OF NAZARENE "THRUST TO THE CITIES"

Chicago and the Indonesian capital of Jakarta have been targeted as the two major cities for urban outreach by the Church of the Nazarene in the next two years, according to Dr. Bill Sullivan, Church Growth Division director. During the Sunday, June 23, World Evangelization Service, Dr. Sullivan announced that the thrust will be made in Chicago in 1986 and will begin in Jakarta one year later.

"The Church of the Nazarene everywhere needs to learn how to do urban evangelism," said Dr. Sullivan, who also heads Evangelism Ministries for the denomination. He added that the thrust will include the resources of the districts involved, pastors experienced in urban ministry, and the strength of the entire denomination.

"We are praying that each year of the decade, another thrust can be launched in some great city until the teeming millions, crowded in urban places, feel the witness and hear the message of holiness."

□



About 35,000 Nazarenes from around the world participate in the Sunday morning Communion service, beginning the 21st General Assembly.



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