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HERALD *of* **HOLINESS**

CHURCH OF THE NAZARENE / AUGUST 15, 1985



THE LONG VIEW

by General Superintendent Charles H. Strickland

SAN FRANCISCO INTERNATIONAL is a busy airport. While waiting for my flight I became interested in observing the preparations in progress as the big jets were being made ready for their various destinations. Some would have short flights; others were being prepared for overseas destinations. I observed the more intensified activity around those planes destined for the faraway cities of the world.

I was particularly interested in the big 747 that was being prepared for the long flight to Hong Kong, China. This was to be my flight. Pan American's flight number 1 to Hong Kong is the world's longest nonstop commercial flight. There was unusual activity around this giant of the skyways. The mighty engines would have to function for 13½ hours continuously to take the big jet and its passengers over the frozen northland of the Polar route. Every instrument had to be checked carefully to assure perfect function.

We would improve the journey of life if we took the long view and made better preparation for the long haul. The tendency today is to think only of the present, to be absorbed in temporary fulfillments and to value too highly the passing moment. The Christian views life in the entirety of its journey and will often sacrifice the

temporary satisfaction of the present for the more permanent contentment of the future. The Word of God encourages us at this point: "And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

The long view has some distinct advantages. We are able to see life's events from an overview. Every experience becomes significant in the unfolding patterns of life's ultimate meaning. We do not become futuristic to the total exclusion of the present, but we do not allow the "pinpricks" of present circumstances to alter our ultimate course.

The long view also helps us develop a mind-set for the ultimate goal of life, as did Abraham of old: "he looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10). This mind-set results in a serious commitment to meet all conditions to assure a safe journey. The Psalmist helps us at this point. "Who shall ascend into the hills of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Psalm 24:3-4).

Let nothing be overlooked in making full preparation for the long journey. □

A CHURCH REBORN

by CHARLOTTE ELMORE



I PREACHED my first sermon here to a congregation of one," he told me.

I was interviewing Rev. Gene Clark, pastor of the Church of the Nazarene in Crown Point, Ind.

"I remember it so well," he continued. "It was an ordinary Sunday morning. I was on the platform and my wife was at the organ. We had no choir, not even a church bulletin. I looked out over a congregation of one, and I recall thinking, Well, I have always felt that one with God is a majority, so there sits God's majority."

"He deserved my best, so I gave him the best sermon I had. I will never forget how he looked when I called him up to receive the offering, how he took the collection plate, turned around, put his offering into it, then stood there wavering a bit, not quite sure what to do. Next I saw him sort of grin, turn back to me, and set the plate down."

CHARLOTTE ELMORE is a free-lance writer residing in Anderson, Indiana.

"I am happy to say that on the same day church attendance increased 100 percent when he brought his wife to the evening service," the pastor said with a smile, "and our congregation has been growing ever since."

Gene Clark started out as a pastor in the old German Evangelical Church where he served for 16 years. Then he felt "divinely called" to be a revivalist, so he spent 22 years as an evangelist, going into churches needing new life. He and his wife lived in Findlay, Ohio, where they raised their family of four children. His wife worked as a specialist in education for handicapped children while he traveled.

"Actually I came to this little church in a rather roundabout way," Pastor Clark explained. "It happened that my wife's work in Findlay was phased out and her next job brought her to Crown Point. When I came home for the Christmas holidays, I found that the Nazarene church here was nearly dead and that the district was contemplating disbanding it. However, as soon as the district superintendent learned I was going to be here for several weeks, he asked if I would fill in, since the pastor had resigned. Because this would give the church officials more time to think things over, I agreed to help out. So it was on December 16, 1979, that I preached my first sermon to one man."

"I remember telling my wife that Sunday over lunch, 'Honey, if this church is going to survive, *somebody* is going to have to give a life to it,' and while I was eating lunch I began to find it a bit hard to swallow, for deep down in my heart I began to feel *I* was that *somebody*."

"Then an inward struggle began," the pastor said. "You see, I enjoyed being an evangelist, and my slate was solid over three years ahead. I was scheduled to go to many churches, camp meetings, conventions, etc., all places I looked forward to..."

He had to ask himself if he was willing to give all of this up just to preach to one man. The Lord answered by reminding him of Philip preaching to the Ethiopian eunuch and how he won just one, but that *one* was the beginning of evangelism in Africa. "And that did it," the pastor said, "for suddenly I knew without a doubt that my place was to be here."

Pastor Clark remains very much an evangelist. In fact he feels that evangelism is more than just getting up and preaching. He believes it is reaching out to people wherever they are. As a result he has become well known in Crown Point for his "restaurant ministry" where, over a cup of coffee, he can often be seen ministering to anyone he finds with a special need or problem, bringing them the message of Jesus and salvation. Perhaps this is one of the reasons that 80 percent of his congregation are new Christians, and why this little church has grown so steadily.

Pastor Clark often looks back to that Sunday morning when he stood facing a congregation of one. With joy in his heart he now stands facing a growing congregation blessed with a special closeness—a oneness that started with one and resulted in a little church coming to life. □



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GOSPEL ROCK OPPOSED

Hard rock gospel music has no place in the Christian society because of its unclear messages, secular gimmicks, and conforming to secular ideas in order to be attractive to the public's eye.

The Christian society began its fight with the intention of giving the world an alternative to the existing way of life through Jesus Christ. If Christianity indeed stands for this idea, then how can hard rock gospel music be a part of the alternative? The Christian way is supposed to be different; then hard gospel rock cannot be uplifting if it looks and sounds the same as secular tunes. If a Christian cannot tell the difference, how can a non-Christian tell? It seems that hard gospel rock is simply imitation rock music. No one is

going to listen to someone trying to imitate the popular bands. If Christianity is the "new way," it shouldn't be playing old stuff.

The gimmicks that the gospel rock music uses are simply copies of the world rock bands. Such as wild-looking clothes, tight leathers, overpowering guitars, synthesizers, and even fireworks.

If our Christ Jesus did not need to conform to the world with gimmicks and loud-sounding trumpets, then why do His people have to imitate the world in order to show the truth?

*Jeana Lyburger
Bethany, Oklahoma*

As a teenager I'd like to express my views on the effect rock music is having on our society today. Rock music is sweeping our land, install-

ing in us a hedonistic, amoral view of life.

Personally I enjoy listening to rock music, but I'd rather sacrifice it and retain my morals and a clear mind. I don't like to think that I am listening and paying for music that is played by a bunch of confused musicians who are trying to tell us that it is OK to be confused, aimless teenagers, too.

I feel that rock music is something that stands in the way of my relationship with the Lord. Rather than fall away from this relationship, I am prepared to give it up.

*Debbie-Sue Blanks
Bethany, Oklahoma*

GOSPEL ROCK DEFENDED

There are so many adults criticizing the young people about lis-

(Continued on page 20)



by General Superintendent Raymond W. Hurn

The Church That Wouldn't Die

The first little stucco church where it all began and almost ended

THE WORDS WERE BRITTLE, the atmosphere chill in the little stucco church building in west Texas. All six adult members were discouraged and had announced their intentions to leave the church and go elsewhere. Having called for a meeting with the district superintendent, they sat in a row on the front seats. He faced them—the same few who had begun here 10 years ago.

All these “pillars” had high standards. All had tithed; in fact, Dorothy had been paying three times her tithe for many years. But they were unanimous about the futility of continuing. It was all over! They presented the keys of the building to the superintendent. After all, they had tried for 10 years to get this church going.

The superintendent looked into six hostile, questioning faces. The discussion was uncomfortable. Some of the accusations were true. There had been a series of unproductive pastors. There was no more support coming from the district. Supervisory efforts had been futile.

When there wasn't much more to be said, the superintendent stood. “This looks like the end, and I can't stop you,” he said. “Since we won't be meeting like this again, I suggest that we gather around this altar for one last prayer before we say good-bye.” They had met there often before. It did seem the right thing to do. Slowly they knelt, one at a time. After a long pause Dorothy prayed, and then the others, hesitantly . . . one at a time.

When prayers were over and good-byes were being said, the farmer in the group held back until the last and then stretched out his hand. With quivering lips he said slowly, “I think I'd like to try one more time.” The atmosphere began to thaw. The suggestion was

tentatively affirmed by the others. In that moment a seed of faith was planted that would grow into a new and glorious era of renewal. It was literally the planting of a seed for a new church on the ashes of failure.

The place was Hereford, Tex.; population 15,000; 7,000 of Spanish origin. Hereford has 29 or 30 major cattle feeding lots. Hundreds of cowboys are employed to tend the cattle in the feeding operation. These are thought to be a breed apart, largely neglected by the churches.

Twenty-one years have passed since that day, and Hereford Church of the Nazarene now has the second highest Sunday School attendance in the entire West Texas District of 100 churches. It is third from the top in Sunday morning worship attendance.

Growth came slowly at first, beginning with a year of healing and trust built up by a good interim pastor.



Hereford, Tex., cattle feeding lot

When the time came for long-range planning, the superintendent contacted a young couple in their first pastorate in another state. After two or three days, the young man called to say, "We feel very interested in this progressive town, and we would like to come and look the church over."

The superintendent responded, "No, let's not waste our money and your time. If you can't pray through about it, we don't want you to come. The church is in such bad shape that if you come and look it over, you will surely turn it down." The young pastor seemed surprised at this candor, but Dwight Southworth and his wife prayed through about the assignment and subsequently accepted the challenge.

They set out on a personal evangelism program in the community, concentrating on those outside any church. Before long the Holy Spirit enabled them to lead an aggressive but wicked young businessman to Christ. After that, the reports out of Hereford began to sound like pages from the Acts of the Apostles. Non-Christian people were won to Christ. Old-timers were refired. The building was soon filled. A new location was purchased, and a new building constructed. The district superintendent was totally flabbergasted. Who would have dreamed that the discouraged band of 6, so recently ready to quit, would now have a new building to seat 125?

The church was stabilized and averaging 80 in attendance when Bob Huffaker came to take the helm in mid-1976. In a decade since its resurrection, the church had not been able to break the 100 barrier and remained at about 85 during his first months. Then it grew to 120 and 125. As they entered the 1980s, attendance reached 162, and membership skyrocketed to 182.

About this time Pastor Huffaker expressed to the people his vision for a stronger and differently structured church. He stressed the importance of developing additional ministries as a prerequisite to further growth.

The church responded and there were many answers to prayer. Money was raised in advance, by faith, to add staff persons, unusual programming to reach the young, and spiritual life development that required huge sacrifices of time, energy, and personality. Most ministries started small but grew as God blessed the ingenuity, sacrifice, and loyalty of the leaders.

By 1982 ministries were being multiplied, leaders prepared, and attendance reached over the 200 mark. Plans were developed for a new building, valued at around \$2 million. It would have adequate sanctuary and plenty of educational space with a gymnasium and a family life center. It didn't come easily, but the faith of Hereford Nazarenes conquered obstacles and fears, and when they moved into the new building, worship attendance climbed to the 300 mark and beyond. Sunday School attendance usually ran about 100 less than the worship service.

By mid-March 1984, the church had a victory celebration with 605 in attendance and a cash love offering of \$65,000 for missions. This was especially remarkable in the light of the fact that five years earlier the total amount raised for the entire year was only \$39,000. By the end of the 1984 statistical year, Pastor



The present sanctuary, valued at \$1.5 million when constructed.



Interior of the Hereford church on a recent Sunday morning

Huffaker had received 86 members during that year, 83 of them by profession of faith.

What made this church grow? Perhaps a key factor was a pastoral leader who prayed through about the assignment, believed that God had led him, and in spite of difficulties, led Hereford church to develop new ministries and a new outlook. After a plateau in attendance, the new pastor and congregation realized they had to become a radically different kind of congregation if they were to continue to reach their community. That was a turning point.

I revisited the congregation in their gleaming new building . . . filled with memories of the "death rattle" 20 years before. I discovered several things that might contribute to growth in other situations.

I found a friendly and caring pastor and wife. That same spirit was also much in evidence among lay leaders in the congregation. At least 30 or 40 new people are welcomed each week into some activity or ministry of this church.

Gifted members who are teachers in the public school system attract young people, and the church



en acres surround the church building



Pastor and Mrs. Bob Huffaker

hires college kids in the summer to work with children and youth. Facilities are always available. The gymnasium is used almost every day. A running track draws many during the winter months. Community events and activities are enjoyed in the church facilities. One night, 1,000 high schoolers gathered for a big bonfire on a vacant lot back of the church for a pep rally before a hotly contested football game.

The pastor has a strong conviction that the follow-up of visitors must be done immediately, and he, assisted by dedicated laymen, does an enormous amount of this follow-up visitation. He sends a warm letter of

welcome, follows with a telephone call "especially from the pastor," and makes a personal call soon after.

In a public survey conducted with the Sunday morning congregation, they learned that new people felt immediately "at home" in this church. They felt "loved." Others said they felt a "spirit never felt before in any other church."

When asked why they attended the church, the number one response was that they were impressed with the "power and presence of the Holy Spirit" in the services.

Other factors cited were "the preaching attracted us"; there were "programs for all ages" and "the pastor was diligent in searching for new ministries to fill emerging needs." On one thing they seemed unanimous. They appreciated their pastor, whom they looked upon as an ideal shepherd.

Hereford church fills the needs of the people. Interestingly enough, many of the families of the unchurched cowboys are being touched by this church, and a concerted effort is made by the pastor to develop a strong tie with this specialized group. Some excellent cross-cultural communication has also been done in the ethnic community.

Four times each year, Pastor Huffaker teaches a class on the Church of the Nazarene during Sunday School. He talks about who the Nazarenes are, where they come from, their philosophy of ministry, and what they believe—the negatives as well as the positives. This gives him opportunity to get acquainted with prospective members.

Pastor Bob Huffaker testifies, "The one thing that attracted me to this church was that these people thought they could do anything they set their minds to do. They have not limited me as a pastor because of negative attitudes. They do not pull back when I propose change. They are strong laypeople, and they really want us to do what God has called us to do and they trust Him to supply the needs. . . . I have learned the difference between genuine faith and superficial faith. There is a great difference." □

Your Day, Lord

*This is one of Your days, Lord;
a day You made for me.
Help me see the beautiful
instead of the ugly;
Help me see the exciting
instead of the boring;
Help me hear the laughter
instead of the grumbling;
Help me see You
instead of me.*

—KAREN LEA
Nampa, Idaho

A WORLDLY- MINDED CHURCH

by S. C. STEVENSON, JR.

RECENTLY a pastor friend asked me a very provoking question. I could have regarded it as insulting, and felt resentment or anger. Since I considered this brother to be a friend, I placed the best construction on his question. He asked, "How is old worldly First Church?"

I wasn't offended by the question because I wasn't on the defensive. I feel that I know fairly accurately the condition of our church in relation to worldliness.

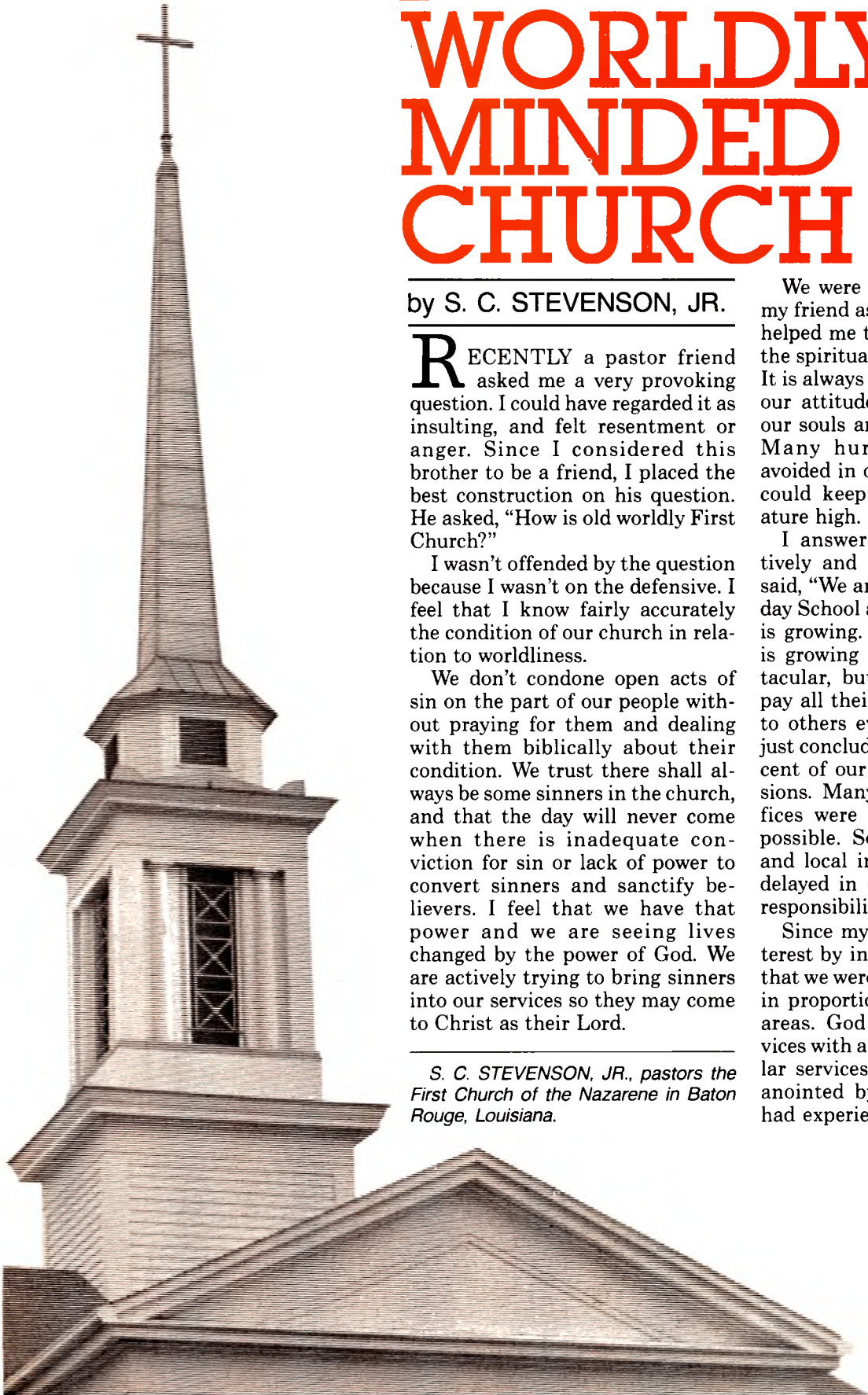
We don't condone open acts of sin on the part of our people without praying for them and dealing with them biblically about their condition. We trust there shall always be some sinners in the church, and that the day will never come when there is inadequate conviction for sin or lack of power to convert sinners and sanctify believers. I feel that we have that power and we are seeing lives changed by the power of God. We are actively trying to bring sinners into our services so they may come to Christ as their Lord.

S. C. STEVENSON, JR., pastors the First Church of the Nazarene in Baton Rouge, Louisiana.

We were at camp meeting when my friend asked this question. This helped me to some degree, because the spiritual tide was running high. It is always easier to be generous in our attitudes toward others when our souls are warmed toward God. Many hurt feelings could be avoided in our local churches if we could keep the spiritual temperature high.

I answered my friend as positively and honestly as possible. I said, "We are doing fine." Our Sunday School and worship attendance is growing. Our financial strength is growing steadily; nothing spectacular, but growing. Our people pay all their budgetary obligations to others every year. For the year just concluded, we gave over 11 percent of our income for world missions. Many times personal sacrifices were required to make this possible. Some needed purchases and local improvements had been delayed in order to care for these responsibilities.

Since my brother showed an interest by inquiring, I let him know that we were progressing spiritually in proportion to our other growth areas. God was blessing our services with a few seekers in our regular services and the services were anointed by the Holy Spirit. We had experienced two very good re-



vivals with fine evangelists during the year.

Later, when I had time to meditate, I sat and pondered his question. As I thought about it, I began to get blessed in spirit. I rejoiced that we were making progress in almost all areas of Kingdom building. It dawned on me, more and more, that we really are trying to follow the Great Commission given by Jesus: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

As intelligent and mature Christians, we realize that we can never literally fulfill this requirement by ourselves. Therefore, we have decided to send others in our place by supporting the General Budget and by praying for those who go out under appointment from our church. We are a "Faith Promise" church and pay our General Budget in full every year, and our people give generously through special missionary offerings.

Since we are unable to go into all the parishes of our state, we support our district and home mission efforts by paying these budgets in full each year. We realize that we are not equipped to train the minis-

ters and missionaries to fill the need at home and abroad, so we pay our zone college budget in full each year. Our people also accept their responsibility for our Nazarene Bible College and Nazarene Theological Seminary, by cooperating with their needs and receiving a special offering for them each year. They are training and equipping our ministers and lay workers for service to our church. With this in mind, I rejoiced that we are indeed "worldly-minded" at First Church and will continue to be so until Jesus comes. His sacrifice compels us to be so.

We remind ourselves often of the words spoken by Jesus to His followers, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). As we look at our responsibility for others in this light, it brings to focus the need for us to pay our budgetary obligations in full every year. We feel that although we cannot go, we are standing by the stuff. We trust to share in the blessings and rewards of those who go in our place.

We are sincere in trying to reach

the people of our community. Our Board of Christian Life and Sunday School and our church board have established programs through which we are sharing the good news of Christ with others. We have a small bus ministry, outreach visitation, and hold weekly services at a retirement center for senior adults. Several of these now attend our services, and we have received two of them into the church on profession of faith.

Our people recognize that programs are not enough. We realize that God blesses men, not machinery or programs as such. We have a prayer and Bible study group that meets each week. We realize that the church, to be profitable for the Kingdom, must intercede. Our Sunday School teachers, Caravan, youth, and adult workers teach the Word of God and endeavor to win people to our Lord.

With these thoughts in mind, I came to the conclusion that we are very close to the spirit of John 17. We will continue to be "worldly-minded" enough to accept our responsibility for others and spiritual enough to live a victorious life of holiness in this present world. □

NAZARENE ROOTS

THE GOSPEL WAGON

We want a gospel wagon and a team of small mules or ponies and a consecrated man and wife to take this outfit and travel through the neglected districts where holiness has not been preached and hold services in school houses, and visit and pray in the homes of the people.

We want someone who has a call of God to do this work, the special gift of visiting and praying in the homes of the people. This is a highway and hedges work for sure. This will reach a host of people who never go to church. . . . Will you push this work with all your might, making it a matter of conscience? If so, write us and the *Highways and Hedges* will help you get into the work.

(C. B. Jernigan, "Gospel Wagon," *Highways and Hedges* 1:3. Pilot Point, Tex.: October 15, 1906.)

The traveling evangelist has been an ever-present form of ministry in America since George Whitefield started preaching in the open fields of the English colonies. This approach was well adapted to the



Mary Lee Cagle Evangelistic Team, about 1900

needs and personality of the American frontier. The early Nazarene founders in the Southwest often moved their tents from town to town, preaching as long as they felt led of the Spirit. This seemed the best way to reach the common people sparsely scattered across such a big, open land, and it gave vivid expression to Luke 14:23, "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." □

STEVE COOLEY, Director of Archives



Don Knight

God Wants Our Full Obedience

by IVAN A. BEALS

A MISSIONARY TRANSLATOR was trying to find a word for “obedience” in a native language. This virtue was a little-known concept among the people into whose language he wanted to translate the New Testament.

One day as the missionary returned home from the village, he whistled for his dog, and it came running. An old native, seeing this, said admiringly in his own language, “Your dog is all ear.” The Bible translator had found the term to give meaning to “obedience.”

Mankind doesn’t always fully comply with God’s words. Many “hardly hear with their ears” (Matthew 13:15, NIV). Created with the freedom to make moral choices, we often question Him, stop our ears, and go against His will. A broad gap frequently occurs between what we know God expects of us and the way we respond to Him.

Obedience was—and is—commonly viewed as a sterile, legal matter of a person keeping the Law, “doing God’s will.” Those awesome precepts were given on a mountaintop. Since then, they have seemed beyond the reach of weak-willed people like the children of Israel—and us.

God sent His Son, Jesus Christ, to be our Savior, and to show us how children of God ought to live. Through Christ, the miracle of full salvation from sin is offered every believer. Forgiveness and cleansing will occur when a person obeys and accepts God’s redeeming love. But personal responsibility does not end there.

You and I are made stewards of the gracious love of God we have received. Time and again we are tempted to build a reservoir for God’s grace. It seems best to have a store of divine strength on hand, ready to use ourselves or in helping others.

Any effort to gather reserves misses the divine intent. It results in an awkward situation. The times I have tried to draw from my supposed store, the reservoir was drained. Just when my need of special strength and love was the greatest, just when I felt I needed to give the most, I had the least to draw upon. There was no reserve at all.

For a time, I was puzzled. I wondered why God didn’t allow me to be prepared for such occasions. Wasn’t it wise to plan ahead? Trusting God in a trial surely made better sense if one had a ready supply of grace from which to draw. But such planning bypassed faith in God’s presence and dependence on Him.

The truth finally dawned on me. God doesn’t want His people to build reservoirs to be “ponds of blessing.” Such pools become stagnant waiting for the time we choose to use that resource. Rather, God wants His people to open their lives to be channels of the “living water” He pours through them.

Attempts to build reservoirs become measures to maintain self-reliance. God’s children are called to take a different tack. Our direct resource is to be God—not some supply we have hoarded. This is why the Son was sent to be our Savior, why the Holy Spirit was sent to be our Comforter.

The rule of spiritual reserve runs contrary to that of the material realm. In our world of finance, one is told

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to "pay yourself first"—to save some of what you get. But that is not the way God builds His holy kingdom. To obtain more of God's love and grace, we must allow what we have received to flow through our lives as "channels of blessing." Though the worldly sense prods one to save what he gets to gain more, the spiritual sense constrains one to pass on what God has given him.

I came to further realize why God works in this manner. Any stored resources could be perceived as our own instead of God's. People would soon lose sight of the divine source. Undue credit would be assigned to the person instead of giving God the glory He deserves.

True spiritual success depends on who receives the glory. Christians sometimes think in terms of what they have done rather than what God has done through them. But when we are baffled by our own inadequacies, and seek divine help, our resulting triumph gives God glory.

The first human pair fell into trouble when they declared their independence from God. That temptation still confronts us, but God requires that we depend

on Him for life and direction. It is our proper respect as creatures to the Creator. We are to learn obedience in all things.

God wants us to declare our full dependence on Him. He is the Source of both our physical and our spiritual lives and provides daily strength to meet our trials. As followers of Jesus Christ, our relationship to Him is as the branches to the Vine (John 15). His life is channeled through our lives as the sap flows from the vine throughout the branches.

The Christian life is not just "trying to be good," or "trying to be like Jesus." It is seeking to have the fellowship and share the life of Christ. Dare to say with Paul: "For I received from the Lord what I also passed on to you . . ." (1 Corinthians 11:23, NIV).

Sharing Christ's life, we bear the righteous fruit that God intends. That fruit is willing obedience. God does not ask a person to give up his will, but to exercise it. He wants us to will to obey. Doing God's will is hearing His words, letting His life flow through us, and going His way. This both glorifies and pleases Him. It is what God really desires from His children. □

HOW CAN I SAY THANKS?

by MARILYN TURNER

I RECALL the precious couple in their late 50s or early 60s who sat silently (it seemed) throughout a weekend retreat. I was not aware until the retreat was nearing its end that they were having extensive marital problems and had already begun proceedings to end their 30-year marriage. They talked privately and seemed to find the entire weekend experience one of intense effort. My heart went out to them when I discovered the shambles of their life together.

Actually, we would not normally expect this couple to attend a marriage enrichment event. Marriage enrichment is designed for couples who have a reasonably healthy marriage. This couple evidently was compelled by some inner force to attend the weekend. Perhaps it was one last try before calling it quits. (Their children had paid their way.)

We do not know all that transpired in their marriage on that weekend, but we were given a glimpse as they asked to speak to their own congregation on the Sunday evening we returned from the retreat. The husband began sharing as his wife stood at his side with



Camerique

tears flowing down her cheeks. "I have been a Nazarene for over 30 years. I was saved years ago, and sanctified at a Nazarene altar. But I have never been told *how to grow in the Lord* until this weekend. The Holy Spirit has lifted my discouragement and given me hope. I have asked my wife and I am asking you to let me try again. Together, we are excited about becoming all that God wants us to be. We know it will take work, but now we know that we have all the power of the Holy Spirit to help us. I want to thank this church and our pastor for sponsoring this weekend. It could

well have saved our marriage." Needless to say, the congregation rejoiced as the tears flowed freely.

We have kept contact with this couple through their pastor. Three years after that initial retreat, they were still working at their relationship together and growing—not without effort, but growing.

Not all stories are so dramatic; some are even more so, but I am beginning to realize that it is Nazarenes everywhere who are to be thanked for the marriage enrichment ministry. Over and over again we are asked, "Who do we thank for the marriage enrichment ministry that has changed our lives?" Until now the answer has been vague and inadequate as if to some faceless person sitting in a headquarters office. But it is you, the faithful Nazarenes who continue to pay tithes and give offerings supporting the General Budget. Your faithfulness not only supports the mission work in faraway places, but is also building strong foundations for generations to come through the marriage and family ministry right here at home.

Because you gave, this marriage was saved. □

MARILYN TURNER is co-director, with her husband Paul, of Marriage and Family Life. This information was submitted by the Division of Christian Life and Sunday School.

"Because YOU GAVE..."

LOVE,



The Silent Communicator

by PHILIP MANSON

PHIL." Silence. "Phil, c'mon and eat." Silence. "PHIL, IT IS TIME TO EAT." Silence. All of a sudden Phil found himself being picked up and swatted a couple of times before being placed in his high chair. This became a typical routine for a few days until his parents sensed that something could be

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wrong. A trip to the audiologist confirmed their fears; their firstborn two-year-old had suffered severe auditory nerve damage due to a recent 104 degree temperature. With 90% of his hearing impaired, he could only hear the loudest of sounds. Thus hearing aids were to become a necessary fixture on the ears of this boy.

I was the boy who was spanked a few times because I was thought to be a disobedient boy who was ignoring his parents' commands. But my parents were not at fault. How terrible the guilt must have been for them when they found out that they were spanking their son simply because he couldn't hear!

My home life was actually very instrumental in helping me to build a positive, healthy self-esteem. It was a place of refuge from a world of curious children my age. How I hated wearing those hearing aids. Kids would stare at my ears and ask, "What are those things in your ears?" In embarrassment and frustrated anger I would spout back with, "It's none of your business!" and stomp off. I also had a difficult time speaking clearly. I would frequently mispronounce words because I could not distinguish the sharp difference in certain sounds. I knew the kids snickered and made fun under their breath.

Home was a place of support and encouragement. My mother had taken me to Sunday School and church since I was two weeks old. My parents taught me to talk properly just through normal conversation around the dinner table. They would make sure I was looking at them so that I could see what they were saying. Their patience may have worn thin after I said "huh" for the hundredth time, but they never showed it.

Home was a place where love was shown to me in practical ways. Mom and Dad were always on the lookout for improved hearing aids or new medical breakthroughs. They removed me from the state school for the deaf and placed me in a public school, thinking it would be best for me. That was a very brave and unpopular decision, and it *was* best for me. My dad even ran a headphone and speaker jack back to my place on the couch so that I could hear the football games on television. The loudness of the TV or radio never seemed to bother them; they wanted to make sure I could hear. And of course, how could I ever forget my sister, Robin, who was my telephone operator, and arranged dates for me over the telephone. She would relay messages back and forth between my date and me, but after several attempts to decide where to go my sister would finally say, "Cathy, Phil is picking you up at seven o'clock and you're going to the steak house," and hang up. Cathy has since become my wife and has taken over the duties as my telephone operator.

I attended the Sunday School and church services at the Circleville, Ohio, Church of the Nazarene since I was two weeks of age. The sense of love and belonging was conveyed to me through loving and caring Sunday School teachers and pastors. I cannot think of any specific lessons or teaching methods they used to com-

municate the love of Christ to me. But I remember people. I remember the lives that they lived. I remember people like Miriam Hobbble, Thelma Mustar, Mrs. Salsbury, Don Thompson, and a host of others who loved and cared about me. I remember the godly care of pastors like Rev. Clay, Rev. Fruehling, Rev. Dennis, and Rev. Hill.

There were times when I would get frustrated in Sunday School because the teachers would turn their backs on the class or would play a tape recorder as part of the lesson. Or in that reverent moment in children's church when all of our heads were bowed and our eyes closed, I would be called on to pray. There would be a lengthy period of silence before someone nudged me in the ribs, and I would discover then that I had been called on to pray. But the frustrations were never a result of a bad teacher. I now know how easy it is for a Sunday School teacher or pastor to get absorbed in the lesson or sermon and forget someone who is hearing impaired.

Today, these frustrations are hard to remember. Why? Because the love that the church people showed me is what lives on in my memory. To me, Paul says it best in 1 Corinthians 13:1: "If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal" (NASB). These people's lives and expressions of love rang loud and clear in my ears.

Sometimes, we hearing impaired people are misunderstood. People of the hearing world simply do not know how to go about talking to us. My first date, with the girl who is now my wife, is a good example of this. She had never been out with a deaf guy before and was very apprehensive about how to communicate with me. As we were driving along she finally said in a very loud and very distinct voice, "WELL, PHIL, HOW WERE YOUR CLASSES TODAY?" It was all I could do to keep from laughing and wrecking the car. I then explained to her that if she would just talk normally, plainly, and let me see her face, I could hear her just fine.

There are an estimated 2 to 3 million, or 1 out of 20, hearing impaired people in the United States. The key word in communicating with us is *sensitivity*. Talk with a projecting voice and pronounce the words plainly. Keep hands and objects away from the mouth. Make sure we can see you. If you are using a tape recorder or filmstrips in a Sunday School class, try to have a written copy of the tape available. Captioned filmstrips greatly aid the hearing impaired in seeing what is being said. The eyes of the hearing impaired are generally sharp and alert. This enables us to read your lips with dependable accuracy. And remember, we see love a whole lot better than we hear it.

One evening my wife was talking with our three children about God's love, how He loves all people—big people, little people, black people, white people, handicapped people, and even deaf people. My oldest daughter, in a moment of innocent seriousness exclaimed, "My daddy is deaf but when he gets to heaven, he'll be able to hear—'cause God talks *real loud*!" And He does. God's love is the silent communicator that speaks loud and clear in an unlovable world. □



H. Armstrong Roberts

MY SECRET CHOIR

*For months the wheelchair's been my home,
I cannot take a step alone.*

*Four incisors are all my teeth;
I can manage only fluid food—
Can scarcely hear a trumpet blast
Or see a loved one's pretty face.
My roommates all are worse than I,
All around are senile friends.*

*It's a joy to go to sleep,
Forget the bygone busy life.*

*But listen just a valued moment,
Perhaps you'll hear a good surprise.
Deep within me there's a room,
A sanctuary bright with love,
Where my Lord and I converse;
From there the sound of music comes.
In blessed harmony, the voices of Joy,
Peace, and Hope are clearly heard.
As the anthems rise and fall,
Orchestral tones of chamber music
Blend to make a glad Amen.*

The Master conductor's name is Praise!

*Regardless of my outer shell
Contentment reigns, joy abounds.*

—ETHELYN A. SHATTUCK
Newberg, Oregon

I AM BLESSED!

Trust in the Lord with all thine heart;
and lean not unto thine own understanding.
In all ways acknowledge him, and
he shall direct thy paths (*Proverbs 3:5-6*).

by RUTH ELLIS HOECKLE

THE INTRODUCTION to retirement can be likened to a plunge into icy waters. After the initial shock, it is exhilarating and mind clearing. Ever since the day I put away my teaching credentials and turned in the keys to my office at Point Loma Nazarene College, I have been experiencing both the jolt and the exhilaration. As I reviewed the events that led to that day, I suddenly realized I am blessed, and the blessing is twofold.

First, I have worked for 50 years and have never really looked for a job. In fact, I don't even know how to look for one. The Lord has always opened a door for me at just the right time.

Second, I have nearly always done the only thing I ever really wanted to do—teach. Even before I started school, when I first discovered the excitement of books, my goal was to teach. For me there was no other profession.

I planned my high school years around college preparatory courses. But, as graduation neared, it became apparent there was no way for me to attend college. I had no money, and loans and scholarships were not readily available in those days. Anyway, most people agreed that girls didn't need college; they would only end up married and never use their education! I rebelled internally against that philosophy and wouldn't let my dreams die. I obtained work that allowed me to save enough money to attend a small Bible college. And I began the long period of work, classes, study, and more work. If I had known then how many years it would take for me to reach some of my educational goals, I might have stopped. But, God was guiding me, and He gave me the strength to persevere.

I was never able to attend college in the normal sense, yet my entire teaching career was in college. God led so slowly and surely I was hardly aware of His leading. I remember one year when I was taking courses in two colleges—weekends, evenings, summer—working one full-time job in the Bible college, and two part-time jobs outside the school, all at the same time. It was during that period the president of my school asked me to teach my first class. I didn't have the background for the class, but I studied and prepared and learned, and the work was exciting. That

class led to another; soon I was teaching full-time and still taking college classes. Instead of attending college to prepare to teach, I was teaching and then attending college. In the end, I had four earned degrees plus a good marriage.

During my Bible college days I often read Isaiah 30:19, "He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." But, the answers seemed slow—even to the point of not coming at all. I would wonder why some of my friends frequently received large sums of money in answer to their prayers and I never did. Today I realize that whenever I needed money to meet my school expenses or other necessities, the Lord always provided just enough work for me to meet those needs. At the same time I was learning to be a steward of my means and time, and to live within the boundaries of my income. These are valuable lessons to learn.

The Lord has been guiding me from the very day I turned my life over to Him just as Proverbs 3:5-6 says, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Life is lived at its best when He is in charge.

I am blessed to have been able to spend most of my adult life in Christian higher education doing the only thing I ever wanted to do—teach. In these days when I am no longer traveling in the fast lane, I can reflect on the miracle of God's grace and thank Him for the answers to prayer I have been so slow to recognize.

As I approached retirement I had wonderful plans and dreams. But, as happened when I graduated from high school, the doors to those dreams slammed shut in my face. The difference now is that I know God is in control, and even as He worked out the design of my service years, He will continue to work out the design of my leisure years.

Indeed, I am blessed! And it has taken this time of slowing down and meditating for me to see this truth. I now have time to write a little, to teach a class, to travel some, to speak, to meditate, and above all to learn from the past (not to live in it), to enjoy the present, and to face the future with confidence. As William Cowper said, "God moves in a mysterious way / His wonders to perform; / He plants His footsteps in the sea, / And rides upon the storm." Yes, there is abundant life after retirement, and I am blessed! □

RUTH ELLIS HOECKLE is a free-lance writer and lecturer at Point Loma Nazarene College. She resides in San Diego, California.

The Fourth Man in the Fire

by M. J. STILL

MY CHILDREN and I met a huge, friendly Afghan hound recently. Five-year-old Jacob extends his hand up to his full reach—about five inches above the giant's nose—and says, "Up, Bruno, up!" Needless to say, it was down, Jacob, down! I petted the sweet brute once and ran for a towel! I wonder if Marmaduke slobbers like that? Daniel must have needed a beach towel for those friendly lions! Have you ever noticed the size of a lion's mouth? Eyeball to molar, it must look like a cave! Thinking about it gives you shaky knees, doesn't it?

It's pretty easy to act brave on death row. I imagine that it's not too tough to swagger down the last hallway to the lion cages or the electric chair or the firing squad or the furnace, etc. But when it's time for the blindfold or the chair straps or the old heave-ho, then it's panicville! The heart must be strong when looking down the barrel of a rifle, or the tonsils of a tiger, or an electrical outlet attached to your tummy, or when sniffing the kerosene on your clothes. I think the lions and tigers would rate a big one on the terror scale, with fire a close second.

Yet the Hebrew children didn't burn! They didn't even smell of smoke! Daniel didn't even get scratched by those hungry lions! God was with them. Hallelujah! But God was also with Peter when he was crucified upside down; God was with Paul during his "thorn in the flesh" suffering and when his head rolled; God was with Stephen when those stones hurt and killed him; God was with those Christians who felt the lions' teeth and tigers' claws; God was with those Christians who didn't bend or bow, but who surely burned.

Did they suffer and die because they lacked faith? Was God punishing them for some hidden sin? Certainly not! If they had lacked faith, many of them could have quickly recanted, denied Christ, and lived. No, their glorious faith in the face of suffering and death led to spiritual revival, and the gospel spread like wildfire!

M. J. STILL is a free-lance writer, residing in Palm Beach Gardens, Florida.

There is no justice in this world. Lady Justice is blindfolded. Nevertheless, like Job, we can be faithful in the face of a pitiless world. Our "thorn in the flesh" may produce beautiful roses.

God had a purpose in saving some and in letting others suffer: "... thy dross to consume and thy gold to refine." Sometimes we must go through the Refiner's fire and suffer for no obvious reason. But if we can have faith in our loving Lord, Romans 8:28 *will* come true. We must "hang in there" no matter what the outcome, trusting that God knows best. The "Fourth Man" is there, whether to rescue or to sustain in the midst of suffering. Victory is just ahead. □

TO ALL WHO PASS MY WAY

*"Reach out to all who pass your way,"
my loving Savior said,
"Befriend each one in my own name,
it was for them I bled."
I whispered, "Oh, must I reach out
to all whose lives I touch?
Aren't You asking, precious Lord,
a little bit too much?
Some there are who would resent
my handclasp and my smile.
Can't I befriend the ones I choose
and think are more 'worthwhile'?"*

*Then my precious Lord replied,
"Dear Christian, I have news.
Yours is the duty—to obey,
and Mine the power—to choose.
Perhaps the one who seems withdrawn
needs more your words of cheer;
sometimes a wall is built to hide
anxiety and fear.
So do not miss a single one,
each contact I have planned;
so reach out lovingly to all,
and I will guide your hand!"*

—ALICE HANSCH MORTENSON
Racine, Wisconsin

Finishing Is What Matters!

by FRANK EIFERT

I COULD hardly believe what I was seeing on my TV tube. The little runner padding down the highway with a seemingly effortless stride was making history. She knew exactly where she was in the Olympic Marathon of 1984, the first ever for women. Her nearest competition was far behind and no amount of effort by that runner would shorten the distance between them. Joan Benoit was confident of that.

The amazing little runner had planned her strategy well. She knew her strength and staying power. At the start of the race she had sprinted to the front of the other runners, establishing a comfortable lead, then settled down to the measured pace she knew would maintain that gap for the entire distance. Every mile, every step was the same. The oppressive heat of the California day seemed not to affect her. She took water only in small amounts. And she ran, and ran, and ran, looking neither to the right nor left, heedless of the excited shouts of the crowds lining the highway.

When the petite runner finally emerged from the stadium tunnel onto the Olympic track, one lone figure, no other runners in sight, a tremendous roar exploded from the

proud, joyous crowd of 90,000 who watched in amazement as she crossed the finish line and continued on around the track, waving her white cap. Then, in the joy of victory, she picked up an American flag and ran some more, waving it proudly to the delight of her adoring public.

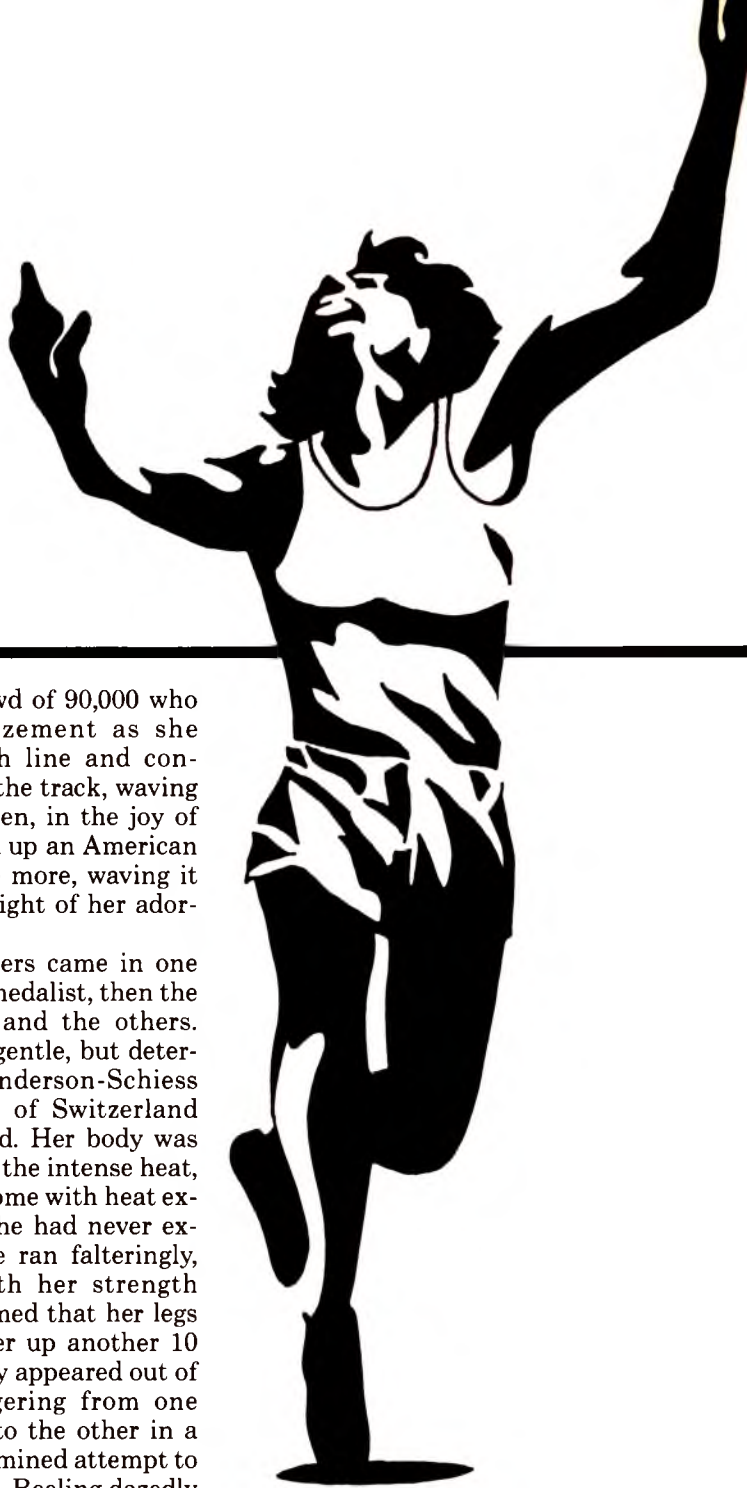
The other runners came in one by one: the silver medalist, then the bronze medalist, and the others. Except one. Tall, gentle, but determined Gabriel Anderson-Schiess from the heights of Switzerland was far, far behind. Her body was not accustomed to the intense heat, and she was overcome with heat exhaustion, which she had never experienced. Yet she ran falteringly, doggedly on. With her strength gone, when it seemed that her legs would not hold her up another 10 feet, the girl finally appeared out of the tunnel, staggering from one side of the track to the other in a hopeless but determined attempt to remain on her feet. Reeling dazedly in her weakness she waved aside the doctors who kept pace near her, ready to take charge. She summoned from somewhere within her tired body one last ounce of strength, just enough to make her last staggering step across the finish line, where her legs buckled beneath her and she sank unconscious into the arms of the waiting doctors. Gaby's long race was over.

The reaction of the vast crowd may never be equalled. As the weary girl wove her way blindly over those last excruciating, torturous yards, the masses went wild.

They were on their feet screaming out their pride, admiration, and love for the girl from Switzerland who had no thought of quitting until she had finished her race.

My wife watched and cried softly along with millions of others around the world who watched in wonder a determined girl who was victorious even in her defeat. Hers was a victory over a challenging, burning, seemingly endless 26 miles. She finished last, it is true. But she finished.

As I watched the drama of the two girl athletes with their con-



FRANK EIFERT is a song evangelist in the Church of the Nazarene. He is a member of First Church in Tampa, Florida.

trasting finishes, the real story of the Christian race was impressed upon me in a stronger light. Ours is a race that each of us runs alone in the midst of all the runners. All life's races are not run "with ease in a breeze," as it seemed to be with the marvelous Joan Benoit's marathon. Not all the redeemed run without some difficulty. But all those who "run with patience" and cross God's finish line will receive, not a first, second, or third place medal, but a "crown of glory that will not fade away."

Frances Havergal and Jenney Hussey ran their races in wheelchairs, but the Christian world still sings their songs today. William Featherstone gave us "My Jesus, I Love Thee" at the tender age of 16, a high school boy, but his short race ended 5 years later when poor health racked his young body. The family of God still sings his song of love 150 years later! Charlie Butler limped in constant pain day and night for more than 33 years, but sang his praise and love for the Lord all across our land until he stumbled on a railroad platform and crossed his finish line beneath the wheels of a giant locomotive. Charles Weigle endured the heart-break of a broken marriage and preached and sang in a shadow of

sorrow until he fell across his finish line at the age of 94, tired, but full of eternal hope.

Neither Joan nor Gabriel looked toward the crowds lining the highway as they ran. The only instructions they listened to were those of their coaches. Both girls had the same objective: to finish the race the best way possible for them. They looked neither to the right nor to the left, but looked forward toward crossing the goal line, win or lose. Both girls were compassed about with a great cloud of witnesses. Both had laid aside every weight; they were prepared physically and mentally; both ran with great patience. One ran strong all the way. The other was struck with an affliction that slowed her pace. But both ran and would not quit!

So must we all run, whether men in high office or blue-collar workers, rich or poor, educated or illiterate, healthy or afflicted; all running amid varied circumstances the race that is set before us amid a great cloud of witnesses. We must run with patience no matter what the conditions may be, looking unto Jesus. There is no other successful way according to our Coach. And when we cross the finish line we will be received with the welcome

FAITH

*Faith is
a window
through which
I can see
the invisible.*

*Faith is
a door
through which
I can experience
the unknowable.*

*Faith is
a house
in which
I can live
with God abundantly.*

—JOHN A. WRIGHT
Weidman, Michigan

shouts of the redeemed who have gone on before us, to the accompaniment of the harps and songs of legions of angels who will rejoice with them. Then, no matter how difficult our marathon has been, when we hear that welcome and see the face of Jesus, it will be worth it all. □

Book Brief

VENOM IN MY VEINS One Man's Battle Against Lou Gehrig's Disease



TERRY L. JONES and
DAVID F. NIXON
co-authors



WHAT'S A NICE GUY like me doing in a place like this? wondered Terry Jones as he looked around sadly and listened to the groans and sighs of other ALS patients. "I did not want to be a citizen of this city of death."

The group was gathered to begin an experimental drug and treatment program with the use of injected detoxified cobra venom. It was their "last, best hope of a cure."

General Superintendent Orville W. Jenkins, a personal friend of Terry Jones, writes in the foreword that

although the medical world has made some discoveries in the treatment of ALS, they have never found the cure. He was among those who met with Terry when he was anointed with oil and the prayer of faith was prayed on his behalf. "We who were there were conscious of the Lord's touch upon his body."

The book is highly inspiring. Terry is not afraid to admit his fear, his questioning, his rebellion against God. It was the human response to an incredibly awful disease. "... I hoped that my arms would not dislocate from their sockets as has happened to other ALS patients," he recalls. "Self-pity and despair seized me ... people would gawk."

Points to strengthen the faith are numerous throughout the story. As I read, I thought, No matter how dark the day, how deep the pain, how uncertain the future, God's grace is enough.

Patients are often abandoned by friends and loved ones who can't cope. The book has lessons in grace at that level, also.

Today Terry and Loquita Jones, with daughter Lori, travel as evangelists. You may not be privileged to meet them in person, but *do* read their book. □

—Evelyn A. Stenbock

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

the editor's STANDPOINT

PRIDE AND PERIL

"Let no man," wrote the apostle Paul, "think of himself more highly than he ought to think."

No sin is more common than pride. Pride has been catalogued for centuries as one of the "seven deadly sins." Indeed, many theologians and Bible scholars are persuaded that pride is the very basal sin, the essence of "inbred sin" itself.

Hugh Gibson once said of a proud colleague, "He is the only diplomat in all history who can strut sitting down." What has any person to strut about? A man can sell himself to others at a huge price only by concealing his flaws. To be fully known is to be known as a sinner whose only hope is the grace of God.

People are repulsed by the pride of others. Bud Robinson once said that pride was the only disease that made everybody sick except the fellow who had it. Of course, another's pride is easier to detect than one's own. What we brand as nauseous pride in others we label healthy self-esteem in ourselves.

Pride is beset with peril. "Pride goes before destruction," says Scripture, "and a haughty spirit before a fall" (NKJV). Pride may destroy others, for arrogance

is often wedded to cruelty. The man who thinks too highly of himself also thinks too meanly of others. But pride also self-destructs. The proud man falls into the pit he digs for someone else.

Pride's greatest peril is this, that it puts one on a collision course with God. God will not tolerate idols, and pride is idolatry of the self. James and Peter, quoting from Proverbs, warn us that "God resists the proud, but gives grace to the humble" (NKJV).

Benjamin Franklin, as a boy, visited Cotton Mather, a celebrated New England preacher. Walking through a narrow corridor they approached a low, heavy beam. Mather cautioned, "Stoop! Stoop!" but young Franklin struck his head against the beam. Mather said, "You are young and have the world before you. Stoop as you go through it, and you will miss many hard thumps." In old age Franklin remembered the advice and wrote of "misfortunes brought upon people by carrying their heads too high."

We are never taller than when we stoop in humility before God; never smaller than when we strut and boast of ourselves. □

HOLINESS AS SUBMISSION

My morning devotions recently took me through the Book of Leviticus. Much of this "manual for priests" has minimal interest to me. Chapter 19 is fascinating, however, for it contains what some scholars refer to as "the Holiness Code."

Beginning with the overarching command, "Be holy, for I the Lord your God am holy," it continues with a variety of specific commands, spelling out what it meant for Israel to be holy. Some relate to personal conduct, some to social behavior. Some govern acts, some govern attitudes. The relevance of some is immediately obvious, the relevance of others less so.

Over and over the phrase recurs, "I am the Lord." In the 37 verses into which the chapter has been divided, "I am the Lord" appears 15 times. From this literary feature an inescapable truth emerges: Holiness is our submission to His lordship. Obedience to God is essential to human holiness.

Of course, outward conduct is linked to inward attitude wherever holiness is real. A soldier can obey an order

even though he despises the officer who issues that order. Like the recalcitrant child, one can sit down and keep quiet while he is standing up and answering back on the inside. The submission to lordship that characterizes holiness is the *heart's* yes to God's will.

Internalizing holiness calls for a deep cleansing from sin and for the transfer of God's law from tablets of stone or pages of Scripture to our hearts. Through the blood of Christ and the power of the Spirit this transformation is possible here and now. The experience is expressed by living under the lordship of Jesus Christ. Holiness and discipleship are synonymous.

"I am the Lord" has for its corollary, "You are the servant." He commands; we obey. We obey, not because His will is comprehensible, convenient, profitable, or pleasant, but simply because He is Lord. When His will involves sacrifice, danger, or death, we are comforted by knowing His lordship is not despotic. "His banner over us is love." But we obey, not because we are comforted, but because He is Lord. Holiness is our obedience to His lordship. □

A man can sell himself to others at a huge price only by concealing his flaws. To be fully known is to be known as a sinner whose only hope is the grace of God.

NO MAGIC WORDS

The strangest victory in the annals of warfare occurred when Israel conquered the ancient fortress-city of Jericho. "It came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat." That is not the usual strategy employed for collapsing city walls.

What was the *content* of that "great shout"? Scripture does not tell us. Its very silence may be a message. There are no magic words. God leveled the walls, not some incantation.

I do not question the power of verbal formulas. After all, over 43 years ago I stood beside Doris at an altar and said, "I do." I've been doing ever since. But God is sovereignly free. He cannot be manipulated by certain religious mumbo-jumbo or abracadabra as pagan gods were thought to be. Even calling the name of the Lord over a situation has no automatic power to change that situation.

Acts 19 tells of some men who thought magic words could manipulate divine power. Seven "exorcists," who

knew that miracles had been wrought in Paul's ministry, stood before a demon-possessed man and said, "We adjure you by Jesus whom Paul preaches." The man responded by wading into them and beating the tar out of them. They fled the scene "naked and wounded." I can imagine them patching up one another's wounds and saying, "Maybe it was our accent."

Some have tried to reduce the Lord's Prayer and the Apostles' Creed to magic formulas. They mumble them in church each Sunday morning, but their lives are not submitted to the Lord. They vainly expect ritual performances to secure them against God's judgment upon sin.

Truth without faith does not prevail against our Jerichos. "By faith the walls of Jericho fell down." The "great shout" was an expression of obedient faith, not a magical incantation with inherent power. God scatters the bricks, and He cannot be controlled by His creatures. Faith places us in the service of God. Magic tries to place God in service to us. He honors faith; He repulses magic. □

THE TRULY WISE

During America's Civil War a bloody battle was fought along Chickamauga Creek in north Georgia. Among the mortally wounded was a Confederate soldier who cried out to those around him, "Are you a Christian? Do you love Jesus?" With his dying breath he exhorted them to be converted to Christ. A historian of the battle refers to him as "completely irrational."

Maybe so. Or perhaps he was the most rational person in the area. Our relationship to Christ is the most important issue of all life. A battle may decide a nation's fate for centuries, but Christ determines our destiny for all eternity. You can die on the winning side of a battle, but if you don't know Christ, you will be lost forever.

Many of us who now serve Christ once viewed as irrational those who urged us to seek Him. We thought they were fanatics, probably harmless but definitely weird. Our freedom and peace in Christ now prompts us to bless those very witnesses as wise, good people.

When I was a pastor in Atlanta, the doorbell rang one

Sunday afternoon. When I responded, two young women were at the door. One of them said, "We are doing a little work for the Lord in your neighborhood. Sir, are you a Christian? Have you been saved from your sins?"

I was happy to share my testimony with them, and I admired their courage and faith. That was the first time in years that anyone had put to me directly the question of my relationship to Christ. It hasn't happened since. How refreshing it was to know someone cared that much!

The fear of being thought irrational may keep some of us from urging Christ upon others. People are worth the risk. If some brush us aside as irrational, those we reach for the Savior make the rejection of others a lighter burden.

One day we will see clearly that the wisest of people were those who served the Lord and exhorted others to serve Him. He is the greatest of all rulers. His kingdom is forever. No question exceeds in importance the simple query, "Are you a Christian? Do you love Jesus?" □

tening to "gospel rock." They argue that the music is secular and so the songs themselves are secular. My God did not create everyone the same way, and so they do not all have the same musical tastes. To some He gave the desire for music with a slow rhythm and to some He gave the desire for music with a faster rhythm. The concern of the adults is wonderful, but the music is not what they should be concerned with. Maybe they should listen to the words instead. The words to the "gospel rock" songs praise Jesus Christ. How can His praise be condemned? The Lord did not specify that we had to praise Him by a certain form of music; He only said to praise and worship Him in songs. If we were confined to songs with a slow rhythm, more young people than before might turn to secular rock, just so they could have their fast rhythms. As long as people, young or old, praise the Lord, I don't think He will condemn them for their preference in style.

JoAnn Tate
Bethany, Oklahoma

Contrary to some people's beliefs, Christian rock music can be a vital, uplifting source in people's lives.

Just because Christian rock has a fast beat, it does not necessarily mean that Christian rock is bad. Many people have a closed view about rock music. And even when Christian lyrics are added to the fast beat, these people still do not accept rock music. Some people have their own ideas about Christian rock music, and there is nothing that can be done to change those ideas.

A very important point about Christian rock music is that it can relate to teenagers when nothing else can. Some teens are not going to listen to hymns or other mellow gospel music just for fun. But with Christian rock, they can actually get a spiritual message out of listening to music they like to hear. If a fast beat is only what some people will listen to, then why not make it worth their while to listen to that type of music? The fast beat is not what is evil in rock music; it's the lyrics. So, what harm are Christian lyrics to a fast beat?

Everyone needs to quit condemning Christian rock and just let people judge for themselves whether or not this kind of music is right for them. There is a lot of Christian truth that can be found in some of these Christian rock songs.

Karen Barnett
Bethany, Oklahoma

ANOTHER MARY ACRES

RE: "An Open Letter from a Church Secretary." Thanks for opening that anonymous letter. From you, we all learned a valuable lesson. Thanks again.

Mary Acres II
Beulah, North Dakota

TOO MUCH DIVORCE

I am getting more concerned about the prevalency of divorce among professing Christians. Divorce has become so commonplace in the world that now the younger generations think they can split up at any time for any reason.

I have been married 41 years, and I know it isn't always easy to live peaceably with our mates. My youngest daughter asked me last year before her wedding, "Mom, how have you put up with Dad all this time?" I told her I did it with a lot of prayer and determination. I felt like throwing in the towel lots of times, but I reminded myself, "You vowed for better or worse, and this is part of the worse." I was raised by a godly mother who taught us, "You make your bed and you lie in it" if things turn out different than you hoped.

I don't know what the answer is, but I think more sermons from the pulpit might help.

Name withheld by request

MY FIRST REVIVAL

by JANN SALUTZ

SIX YEARS AGO, a small Midwestern church of 30 members was planning for a spring revival. Faithful Christians were praying for God to use them to minister to the lost. I was one of the lost.

I was privileged to be a classmate of one of the members of this church. My friend, Peggy, was a beautiful witness for Jesus at our college and from time to time talked to me about God. She invited me to attend the revival services at her church and I accepted.

I attended my first Nazarene service the first night of revival. I heard God's Word directed to me as the preacher spoke. Without hesitation, I responded to the love of God and surrendered my life to Him.

JANN SALUTZ is a registered nurse. She works and lives in Olathe, Kansas, and is a member of the Olathe College Church.

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

As the revival continued, others knelt at the altar of prayer to receive forgiveness, assurance, or a new touch from God. It was evident that God was working and that more could be accomplished. There were so many to reach. At a prayer meeting on Saturday, the preacher, the song evangelists, the pastor and his wife all believed God was saying, "Go on! Don't stop My work! I'm not finished yet!" The evangelists had no appointments immediately following this revival, so the meeting was extended another week. More were seeking God at the altar. Again, at a Saturday prayer meeting during the second week of revival, the workers and pastor prayed for God's direction, and again God said, "Don't stop! I have more to do."

The third week of revival climaxed with a total of 21 new people hearing the gospel and seeking the Lord. A two-year-old boy was healed of a tumor. Many others prayed for God to touch their bodies. All were encouraged to believe that God cared deeply for us.

My first revival—a three-week revival! It has helped me greatly to begin my walk with Jesus in this way. Thank you, David and Diane Stegall, and Bill and Terri Cobb, for your obedience to God. □

IN THE NEWS

PEOPLE AND PLACES



Chaplain Jay Harold Keiser was recently elected district representative for the 18 counties of northeastern Ohio to the Board of the Ohio Health Care Chaplains Association, an affiliated society of the Ohio Hospital Association.

He served also on the education and editorial committees of the association and will chair a committee to set up the program of the 1986 state convention. □



Jack M. Barnell was recently awarded the Ph.D. degree from the University of Missouri-Kansas City in counselor education. His dissertation title was "Some Factors Affecting Marital Adjustment of Biological Parents and Stepparents." Dr. Barnell and his wife, Emmor, taught in Nazarene Bible colleges in Malawi and Zimbabwe for several years. Since 1979 he has been employed as a counselor by Saudi Arabian Airlines in Kansas City. He also has a private counseling practice in Olathe, Kans. Dr. and Mrs. Barnell are members of Olathe College Church. □



Captain Theodore A. Mickel, M.D., recently received the army commendation medal for the performance of exceptionally meritorious actions. Returning to his home from duty, Captain Mickel came upon a serious automobile accident. Five passengers were gravely injured and the driver of one vehicle was pinned in his seat. Emergency rescue teams, fire trucks, and police had arrived on the scene and were working to stabilize the injured and free the trapped driver.

Captain Mickel began treating the gravely injured passengers. He coordinated the efforts to free the trapped driver with his medical condition throughout the 90 minutes it took to

free him. When all the injured had been treated and loaded for transportation to hospitals, Captain Mickel accompanied and treated the freed driver in the ambulance en route to the hospital.

Captain Mickel is currently assigned as a two-year resident to the Family Practice Branch of Womack Army Hospital, Fort Bragg, N.C. A 1976 pre-med graduate of Bethany Nazarene College, and a 1983 graduate of Oklahoma College of Osteopathic Medicine and Surgery, he served one year as an internal medicine intern at Eisenhower Medical Center in Augusta, Ga., prior to his present assignment.

Captain Mickel is married to the former Karen Ruth Kannady of Tulsa, Okla. She is also a 1976 graduate of Bethany Nazarene College. They have one child, Bethany Marie, and are expecting a second child.

Both Ted and Karen are active in the Fayetteville, N.C., church, teaching an adult Bible study class and working with the Nazarene World Mission Society. □

Dr. Ed Miller was appointed chief medical resident at Saint Barnabas Medical Center, Livingston, N.J., for the year beginning in July 1985. His main duties will include (1) scheduling medical residents, (2) teaching, (3) liaison between residents in training and the hospital's attending physicians, and (4) troubleshooting.

Dr. Miller is an Eastern Nazarene College graduate (1977) and a graduate of the American University of the Caribbean. He lives in West Orange, N.J., with his wife, Joy, and two daughters. He and his wife are members of the Springfield, N.J., church. □

Art Shingler of Stockton, Calif., received "Outstanding Alumnus of the University of Southern California School of Accounting" at the Biltmore Hotel in April. □



Sterling, Ill., First Church celebrated with their pastor, **Dr. H. C. Hatton**, who has served the Sterling church for the past 40 years, Sunday morning, July 14. Besides the many things planned to honor this pastoral tenure, the morning service on this special day was the main celebration.

Dr. Leslie Parrott, president of Olivet Nazarene College, was the featured speaker. Dr. Hatton and Dr. Parrott were college students together at Olivet. □



PASTORAL MINISTRIES COMMITTEE PLANS WORSHIP AND PREACHING HELPS

A committee of six men met May 20-21 in the King Conference Center at Nazarene Headquarters to plan the 1986/87 series of *Worship and Preaching Helps*. The committee was comprised of (l. to r.) Robert Simmons, Columbus, Ohio, First Church; James Spruce, Houston First Church; Pastoral Ministries Director Wilbur W. Brannon; David Wilson, Bartlesville, Okla., First Church; Harold Bonner, Auburn, Calif., First Church; and H. L. Hendricks, evangelist, Bartlesville, Okla.

The committee planned around spe-

cial emphases of the church calendar, as well as setting up broad subject boundaries such as stewardship, servanthood, the mission of Jesus, and Peter and the Living Christ.

A new service of Pastoral Ministries, *Worship and Preaching Helps* are sent quarterly to Nazarene pastors as part of their *Pastor's Program Planner*. They are intended to be a resource upon which they can plan their services and build their own sermons. Positive response from pastors to the first year's *Worship and Preaching Helps* has been overwhelming. □

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COMMITTEE WORKS ON SUNDAY SCHOOL LESSONS

Nineteen members of a committee representing the Church of the Nazarene and The Wesleyan Church met June 13-18 at Point Loma Nazarene College, San Diego, to select Bible passages that will be studied in adult Sunday School classes in 1988-89.

The Enduring Word Series (EWS) Committee meets each year to create lesson outlines writers will use to write future Sunday School lessons. These outlines include the Bible passage, lesson objective, and major emphases the writer should cover.

Outlines developed were for the four quarters beginning September 1988:

- 1, 2 Thessalonians
- Revelations on Christ (Unit 1), Psalms (Unit 2)
- The Gospel of John
- Big Bible Questions (Unit 1)
- Life Under Pressure (Unit 2)

The committee also reviewed and revised outlines created last year for use in churches during the 1987-88 curriculum year. Each year, the committee creates four quarters of outlines, then reviews the work it did the previous year. After the outlines pass this review process, they are reviewed and approved by the General Board of the Church of the Nazarene before writers begin their work.

The outlines are developed into lessons

used by Nazarenes around the world, and by other holiness denominations.

During the week-long meeting, committee chairman Gene Van Note presented gifts of appreciation provided by the Nazarene Publishing House to the members for their five years of service. The Nazarene members are appointed by the Board of General Superintendents to serve, gratis, for the period between General Assemblies.

Nazarene members, in addition to Rev. Van Note, are Stephen M. Miller, secretary; Tom Barnard; Jorge de Barros; Clayton Bonar; H. Ray Dunning; Sergio Franco; Chester Galloway; Neil Hightower; Vernon Houser; Alvin Law-

head; Albert Lown; Henk Pieterse; Ann Cubie Rearick; Millard Reed; James Spruce; Janet Smith Williams; and Mario Zani. Also serving are four members of The Wesleyan Church.

Shortly after the General Assembly, General Superintendents appointed the committee to serve from 1985-89. Names are being held, pending acceptance of the appointments.

The first meeting of the new EWS committee is scheduled for July 1986. At this meeting, the committee will develop outlines for 1989-90, and review outlines created this year. □

SOME 21ST GENERAL ASSEMBLY ACTIONS

In legislative action, the General Assembly considered 280 resolutions and the reports of four commissions established by the last assembly in 1980. In accepting the report on God-Called Ministry, the assembly created a new order of ministry to be called "deacon." This order is for those who feel God's call to lifetime Christian service but who do not feel called to the preaching ministry. The legislation maintains the order of elder as the denomination's one order of preaching ministry.

The assembly strengthened the denomination's statement against abortion by removing a clause from the resolution adopted in 1972. The revised statement regards abortion as permis-



Shown discussing what will become Sunday School lessons for the spring quarter of 1989 are (from l.) Clayton Bonar, pastor of Richland, Wash., First Church; Jorge de Barros, coordinator of Publications International in Kansas City; and Gene Van Note, editorial director of Adult Ministries.

sible only on the basis of sound medical reasons affecting the life of the mother.

In a related matter, the 21st General Assembly authorized a study of "bioethics" during the next four years. The study will cover such areas as abortion, genetic engineering, fertility enhancement techniques, passive and active euthanasia, etc.

The official church statement on pornography was also expanded from the one adopted in 1972. In part, it urges "active opposition to pornography by every legitimate means" and calls for making "positive efforts to reach for Christ those who are involved in this evil."

Some of the other legislative actions included a reaffirmation of the denomination's stand on the gift of "tongues," which says that "the one biblical evidence of entire sanctification, or the infilling of the Holy Spirit, is cleansing of the heart by faith from original sin as stated in Acts 15:8-9." It goes on to add that "any alleged physical evidence or 'prayer language' is contrary to the biblical and historical position of the church."

The assembly rejected a resolution to make the King James Version of the Bible the "official" source of scripture lessons in all Sunday School literature. It also rejected a motion to make Kansas City the permanent site for future General Assemblies.

Several items were referred to committees or commissions for further study. One resolution calls for a study by the Christian Action Committee to clarify the denomination's position as it relates to the theater, television, electronic media, and all other forms of entertainment. Commissions were also established to study the Nazarene Publishing House, Nazarene education, and the process of calling and renewing the call to the pastor of a local church.

The assembly also elected a new General Board of the Church of the Nazarene. The General Board is a body of lay and ministerial representatives from the church's regions around the world that conducts the business of the denomination in the interim between General Assemblies.

Dr. Paul G. Cunningham, senior pastor of Olathe, Kans., College Church, was elected as the new president of the General Board.

The new General Board members and their areas of representation are:

Lela Jackson NWMS
 Woodie Stevens NYI
 Stephen Nease Education
 Homer Adams Education
 L. B. Smith Africa
 D. Mahlangu Africa
 Young-Baek Kim Asian
 Jung-Dae Kim Asian

Ozias Liboon Asian
 E. B. Bansod Asian
 William Stewart Canada
 Robert Rimington Canada
 William Griffin Central U.S.A.
 Kenneth Jewell Central U.S.A.
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 Harold Graves East Central U.S.A.
 L. Thomas Skidmore East Central U.S.A.
 Paul Gamertsfelder East Central U.S.A.
 Howard Chambers Eastern U.S.A.
 Dallas Mucci Eastern U.S.A.
 Merritt Mann Eastern U.S.A.
 Ronald Mercer Eastern U.S.A.
 David Tarrant Europe/Middle East
 Manfred Dannewitz Europe/Middle East
 Danilo R. Solis G. M.A.C.
 (Mexico, Central America & Caribbean)
 S. Onesimo Pot M.A.C.
 Jose J. Trevino A. M.A.C.
 Enrique Rojas D. M.A.C.
 Paul Cunningham North Central U.S.A.
 Jim Diehl North Central U.S.A.
 D. Ray Cook North Central U.S.A.
 Leland King North Central U.S.A.
 Mel McCullough Northwest U.S.A.
 Don Wellman Northwest U.S.A.
 Leon Doane Northwest U.S.A.
 Willard Friesen Northwest U.S.A.
 Solomon Barboza South America
 Joaquim Lima South America
 Lidia D'Alessandro South America
 Jacy A. DaSilva South America
 Ponder Gilliland South Central U.S.A.
 W. M. Lynch South Central U.S.A.
 Glen McArthur South Central U.S.A.
 David McClung South Central U.S.A.
 Talmadge Johnson Southeast U.S.A.
 Millard Reed Southeast U.S.A.
 Mark Greathouse Southeast U.S.A.
 Odie Page Southeast U.S.A.

Max Stone South Pacific
 John Green South Pacific
 Harold Bonner Southwest U.S.A.
 Bob Scott Southwest U.S.A.
 David Barton Southwest U.S.A.
 Howard Wooten Southwest U.S.A.

The new officers of the General Board Departments for the 1985-89 quadrennium are:

Christian Life/Sunday School

Chairman Millard Reed
 Vice-chairman Leland King
 Secretary Kenneth Jewell

Church Growth

Chairman Dallas Mucci
 Vice-chairman Mel McCullough
 Secretary Merritt Mann

Communications

Chairman Neil Strait
 Vice-chairman Don Wellman
 Secretary Tom Skidmore

Finance

Chairman Ponder Gilliland
 Vice-chairman Vernon Lunn
 Secretary Homer Adams

World Mission

Chairman Robert Scott
 Vice-chairman Lela Jackson
 Secretary Talmadge Johnson

OZARK NIROGA REPORT

Nearly 500 adults, age 55 and up, enjoyed a week of retreat May 6-10 in Eureka Springs, Ark. NIROGAns enjoyed the preaching of Rev. Jim Diehl, Rev. Phil Riley, Charles Hastings Smith, and Lyle Potter, along with the music of Danny Steele. One of the highlights of the week was attendance at the famed Passion Play.

The Ozark NIROGA Committee announced plans for next year's NIROGA to be at the Marriott Tan-Tar-A on the Lake of the Ozarks, March 31-April 4, 1986.



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The Finns have a word for their culture, mind-set, and spirit. The word is *sisu*. To be *sisu* is to be Finnish, just as to be kosher is to be Jewish. Many Finnish people have immigrated to Palm Beach County, Florida. Beginning in the late 1940s, they followed the sun to Lake Worth and Lantana, Fla. They are industrious, happy, and friendly folk who retain the language, habits, and food tastes of their native land.

One conservative estimate calculates there are more than 10,000 permanent Finnish residents in the Gold Coast area of Florida, with an additional 40,000 winter visitors annually. Many come from Finland to spend the winter, maintaining winter homes in the Sunshine State. Others come from summer residences in Canada or northeast United States.

The permanent Finnish residents have become a vital, productive part of this growing area, with success in nearly every commercial and professional line.

Rev. Oiva Rosenberg ministers to these residents each summer when he migrates from Finland. Since Rosenberg preaches holiness, he meets his small congregation of Finnish people in the Lake Worth Towers, a building adjacent to the Church of the Nazarene. The people are not welcomed in the three established Finnish churches in the area. They need both a full-time pastor and a permanent church building.

Dr. Robert H. Spear, Jr., district superintendent, shares the concern of Pastor Paul Bickes and the Lake Worth Church of the Nazarene. He has met with Pastor Bickes and Rev. Rosenberg to discuss possibilities for a permanent holiness voice in the area to minister to the Finnish-speaking people.

The Finnish have organized themselves into numerous civic clubs, including the Finnish War Veterans in Florida, Finnish Workers Educational Club, and the American-Finnish Tourist Club. They even have their own telephone directory in the Finnish language.

Typically honest, hard-working Finnish-Americans are generally civic-minded. While many are bilingual, it is estimated that up to 70 percent speak little or no English. The three Finnish churches broadcast regularly on WPBR-1340, a local Finnish-owned radio station.

To meet the need for an evangelical church of the holiness persuasion, Lake Worth, Fla., First Church has volunteered to provide a meeting place and to sponsor the mission church when they can procure a full-time pastor. Prayer continues for what will be the first Finnish-speaking Church of the Nazarene. □

(R.) Rev. Oiva Rosenberg leads the Finnish congregation in scripture reading. (Below) Aino Rosenberg (center) sings a duet with another Finnish lady. Lily Ahonen, the pianist, is mother of Becky Ahonen, who attended Eastern Nazarene College.



Finnish congregation at worship in their rented facility, January 1985

OUR COLLEGES AND SEMINARIES



Rev. Jeanine J. M. van Beek addresses the 182 graduates, their families and friends.

VAN BEEK CHALLENGES MVNC GRADUATES AT 16TH COMMENCEMENT

Rev. Jeanine J. M. van Beek delivered an inspirational and challenging commencement address to the 182 graduates, their families and friends, gathered on the campus lawn for Mount Vernon Nazarene College's 16th annual graduation ceremonies, Monday, May 20.

As a teenager in the Netherlands, van Beek witnessed firsthand the horrors of World War II. The experience forced van Beek to form her own set of beliefs. But she did not discover God's saving grace until she attended a Youth for Christ crusade in Europe.

She said, "One day I was gloriously transformed by the hand of One who had absolutely no resemblance to the image I had formed in my own mind."

Van Beek presented the graduates with some basic principles to live by.

One principle was believing in the unity and solidarity of the human race,



Rev. Jeanine J. M. van Beek (center) receives the honorary doctor of divinity degree. Dr. Robert G. Lawrence (l.), vice president for academic affairs, and Dr. Clifford Anderson, director of teacher education and division chairperson for education and physical education, adjust the hood on Rev. van Beek's gown.

which she said helps us to love and care for anyone, no matter who.

"Every man, no matter what his race, or his culture, or his thought patterns, his place in society, no matter his level of education, is to be the object of my personal love and care," she said.

Van Beek, sharing another principle, dared the graduates to believe in the redeemability of the human race. Such belief is possible because of God's plan of redemption.

Following the commencement address, Dr. William J. Prince, president of MVNC, formally accepted the Class of 1985 from Dr. Robert G. Lawrence, vice president for academic affairs. Dr. Prince, Dr. Lawrence, and the registrar, Rev. William Bennett, officiated over the awarding of 155 bachelor of arts and 27 associate degrees.

As part of the commencement ceremony, the college, by action of the Board of Trustees, awarded an honorary doctor of divinity degree to the commencement speaker, Rev. Jeanine J. M. van Beek.

Following this action, two seniors, Mark Tuel and Carrie Leadingham, received the Service Above Self Awards. The recipients are chosen annually by the MVNC faculty for outstanding



Mount Vernon Nazarene College President William J. Prince (center) presents Service Above Self Awards to seniors Mark Tuel (l.) of Fly, Ohio, and Carrie Leadingham of Bellbrook, Ohio.

contributions made to the college over the past four years.

Leadingham, the daughter of Glenn and Marcella Leadingham, majored in literature and communications. She was involved with MOVENACO, the college's drama troupe; Living Witness; and was a member of the homecoming court as a sophomore.

Tuel, the son of Richard K. and Phyllis L. Tuel, held a double major in English and education. Tuel, valedictorian of the Class of 1985, was the editor of the *Enerazan*, the college's yearbook, for two years, and a member of the Alpha Chi National Honor Society.



LAYMEN'S TAPE CLUB

September Selections

Ltc

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Bible Reading: Luke 12:22-34—*John Corrigan*

Bible Study: 1 Timothy 3, Qualified to Become a Leader—*Jerry Hull*

"Shepherd Medley"

Adult Bible Stories: Joseph—*Karen Dean*

Devotional Nuggets

Side Two

Sunday School Reflections—*Gene Van Note*

Pause of Spiritual Refreshment—*Mendell Taylor*

"There's a Whole Lot of People Going Home"—*Paul Sandberg*

Mount Vernon Nazarene College Chapel (Part I)

—*William M. Greathouse*

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Pictured is Miss Mary Latham presenting a check to Nazarene Theological Seminary President Terrell C. Sanders, Jr. (l.), as Miss Ruby Latham and Dean Chester Galloway (r.) look on. The check for \$12,000 is to endow the Joy Latham Memorial Fund for the Church's Ministry to Early Childhood. Joy Latham was deeply involved in ministry to children in the earlier days of the church. She and Mary shared a desire to do something to help educate pastors to more effectively work with children in their early years. However, before this dream could be realized, God took Joy to her eternal reward on June 7, 1984. Now her sisters, Mary and Ruby, have established this special fund at Nazarene Theological Seminary to provide appropriate emphasis on the importance of Christian education in early childhood. The proceeds from the fund will be used to bring special speakers to campus and to enrich the curriculum of the seminary.

SEMINARY BOARD OF TRUSTEES

U.S.A. and Canada regional committees of the General Board selected the following persons as members of the Nazarene Theological Seminary Board of Trustees for the coming quadrennium:

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NAZARENE BIBLE COLLEGE TRUSTEES

The following persons were selected to serve on the Nazarene Bible College Board of Trustees for 1985-89 by the General Assembly delegates from the U.S.A. regions:

John Hancock	Central U.S.A.
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Robert Cerrato	North Central U.S.A.
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Robert Allen	Southeast U.S.A.
Roger Bowman	Southwest U.S.A.
Officers of the new NBC Board of Trustees include:	
Chairman	Gene Fuller
Vice-chairman	J. V. Morsch
Secretary	Hoyle Thomas

PLNC ADDS "PLANNED GIVING" SPECIALIST

Richard A. Edwards was appointed director of planned giving for Point Loma Nazarene College effective June 1.

An attorney and former bank trust officer, Edwards will join PLNC's office of institutional advancement and offer the college's constituency personal assistance in financial and estate planning.

Previous to his PLNC appointment, Edwards served as special representative of the president at Asbury Theological Seminary in Wilmore, Ky. Also at Asbury, he served as vice president for development and public affairs, director of deferred giving and bequests, and staff legal counsel. He also served as director of planned giving and legal counsel at Oral Roberts University in Tulsa.

Prior to his career in higher education, Edwards was in private law practice and was vice president and trust officer of the First National Bank of San Angelo, Tex. He holds a bachelor

of arts degree from Texas Tech University and a juris doctorate from the University of Texas School of Law. He has completed study toward a master of divinity degree at Asbury Theological Seminary.

Edwards and his wife, Jane, are the parents of a daughter, Melissa. □

NEW FACULTY ADDED FOR FALL QUARTER AT PLNC

Vice President Keith Pagan announced five individuals will join the Point Loma Nazarene College faculty this fall.

Gerard W. Culbertson, an alumnus of the college, will replace Bill Olin (women's varsity basketball coach, assistant baseball coach, and sports information director) while Olin is on leave for graduate study. Culbertson, who holds a master's degree from USC, is rejoining the faculty after a 10-year hiatus teaching in the public schools in Arkansas. He and his wife, Sherry (Huffman), have two children.

A graduate of Eastern Nazarene College, Paul Madtes, Jr., Ph.D., will join the Departments of Biology and Chemistry. Madtes holds master's and Ph.D. degrees from Texas A. and M. University and has done graduate study at Harvard and Rutgers Universities.

Madtes is presently a staff fellow at the National Eye Institute of the National Institute of Health in Bethesda, Md. In addition to his present research activities, he has been a postdoctoral fellow at the University of Texas Medical School and has received many honors for his research in neurochemistry and biophysics. Madtes is also the author of over 20 original research pa-



Recently, International Student Week was held on the campus of Northwest Nazarene College. The international student club organized the week of activities to educate the NNC community about various cultures and countries. One student said they also wanted to show "that Christ is involved in many different cultural experiences." The club presented a chapel to begin the week. Slide programs, prayers in various languages, and music were all part of the program. Other events included an international dinner, an evening discussion, "The World Situation," and information booths. Pictured are students at the booths.



The Ambassadors of Trevecca Nazarene College, Nashville, departed June 10 for a 21-day concert tour of Europe. Countries visited were France, Switzerland, Austria, and Germany. Foreign arrangements were made through Rev. Russell Lovett (France), Rev. Walter Crow and Mr. Emil Bernath (Switzerland), and Rev. Hugo Danker (Germany). This is the Ambassadors' second international tour. They toured Italy the summer of 1983. Fred A. Mund, chairman, Department of Music, is the founder-director of Ambassadors.

pers, most in the area of eye disease research. His wife, Judy, is a public school teacher.

Joining the library staff is Vernell Posey, a former student of Trevecca Nazarene College. Posey holds a degree from the University of North Alabama and Alabama A. and M. University.

Posey is presently the assistant librarian at Warner Southern College in Lake Wales, Fla. For the past 25 years, she and her husband, Rev. Lewis A. Posey, have been active pastors and evangelists in the Church of the Nazarene. She has been active as a high school teacher and later, college librarian.

Dee G. Punttenney, Ph.D., who holds degrees from Taylor and Purdue Universities, will join the Physics Department. He held an appointment as a radiological health fellow at Purdue and was the recipient of a Fulbright scholarship at the University of Liberia.

Until recently, Punttenney served as national president of the Sigma Zeta National Science Honorary Fraternity. He has published a number of original research papers, the majority in microwave dosimetry, an area in which he holds patents. He is transferring to Point Loma Nazarene College from Asbury College, where he served as a professor in the Department of Physics.

Bernard York, Ph.D., a 1960 Pasadena graduate, will join the Department of Communication Studies to reestablish the forensic program. York received his Ph.D. from Brigham Young University in theatre history and speech.

York has consistently been one of the most successful debate coaches in

Southern California. He is currently teaching at the secondary level in Los

Angeles County. He and his wife, Fran, have two daughters. □



When should you plan your will?



(choose any 4)



- ☐ After the birth of your first grandchild.
- ☐ When one of the "old gang" expires suddenly.
- ☐ During your pastor's next sermon on heaven.
- ☐ Other _____

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

Your church, too, can benefit—or Christian education or missions. You can put the whole world in your will through a special bequest to the work of Christ.

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(Month) (Day) (Year)
Birth Date of Spouse _____

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

ROCKY MOUNTAIN

The 58th annual assembly of the Rocky Mountain District met at Great Falls, Mont. District Superintendent Arnold Carlson, Jr., completing the first year of an extended term, reported.

Presiding General Superintendent Jerald D. Johnson ordained Michael Staton, Stephen Thomas, and Jeffrey Therrien.

Elders elected to the Advisory Board were Vern Carpenter and T. Gwyn Downing. Laymen elected were Gary D. Lund and Jim Betz.

The following were reelected: Lois Thorpe, NWMS president; John Martin, NYI president; and John W. Bullock, chairman of the Board of CL/SS.

CANADA CENTRAL

The 50th annual assembly of the Canada Central District met in Toronto, Ont. District Superintendent Lorne V. MacMillan, completing the second year of an extended term, reported.

Dr. Orville W. Jenkins, presiding general superintendent, ordained Peter James Lanigan.

Elders Ross R. Cribbis and Roland H. Feltmate and laypersons Curt Harrison and Marjorie Osborne were elected to the Advisory Board.

Mrs. Lorne V. MacMillan (Joyce) was reelected NWMS president; Rev. Freeman T. Hodgins, serving under appointment, was elected NYI president; and Rev. K. Clair MacMillan was reelected chairman of the Board of CL/SS.

CANADA WEST

The 37th annual assembly of the Canada West District met at Calgary, Alta. District Superintendent Alexander Ardrey, completing the second year of an extended term, reported the organization of Edmonton West Jasper Place Church.

General Superintendent V. H. Lewis ordained Gary M. Bennett, Glenn H. Boyde, LaVern W. Brower, and Benjamin O. Enns.

Mrs. Darlene Fach, NWMS president; Rev. David Murray, NYI president; and Rev. Paul Robbins, chairman of the Board of CL/SS, were reelected to their respective offices.

MOVING CHAPLAINS

CH (COL) VERNON SWIM from Wheaton, Md., to Redstone Arsenal, Ala.

CH (CPT) WILLIAM KNUDSEN from Northfield, N.J., to Fort Carson, Colo.

Persons interested in part-time or full-time institutional or military chaplaincy, please contact Chaplaincy Director Curt Bowers at Nazarene Headquarters.

MOVING MINISTERS

TIM BARBER from Highway (Albany, Ky.) to Greensburg, Ky.

BRUCE W. CARPENTER from Grace Chapel (Jasper, Ala.) to Spring Creek (Bridgewater, Va.)

RONALD P. DECH from associate, Ridgecrest, Calif., to Chico (Calif.) Valley

LARRY W. HARSHMAN from Olive Branch (Hartford City, Ind.) to Anderson (Ind.) Indian Meadows

TED J. LOVELACE from Central City, Ky., to Nicholasville, Ky.

ROBERT E. SMITH from Rosemead, Calif., to Woodland, Calif.

MOVING MISSIONARIES

REV. JOHN and GLENDA ARMSTRONG, Venezuela, Field address: c/o William Porter, Apartado 91, San Antonio 1204-A, Venezuela

MISS RHONDA BROWN,* Philippines, Field address: P.O. Box 641, Greenhills 3113, Metro Manila, Republic of the Philippines

REV. JAMES and DIANA DUFRIEND, Australia, Fur-



Pictured at the Canada West district assembly (l. to r.) are District Superintendent Alexander Ardrey; ordinands and wives, Rev. and Mrs. LaVern Brower, Rev. and Mrs. Gary Bennett, Rev. and Mrs. Ben Enns, Rev. and Mrs. Glenn Boyde; and Dr. V. H. Lewis, presiding general superintendent.



Shown at the Philadelphia district assembly are ordinands Allen E. Lamos, Jr., Dana A. Dunmyer, and Mark S. Pulliam; District Superintendent Paul D. Mangum; and Dr. V. H. Lewis, presiding general superintendent.



Pictured at the Northeast Oklahoma district assembly (l. to r.) are ordinands and wives Rev. and Mrs. Richard Kylo, Rev. and Mrs. Ray McDowell, Rev. and Mrs. Steve Ruby; Dr. Eugene L. Stowe, general superintendent; Rev. and Mrs. Bill Hall (credentials recognized); ordinands and wives Rev. and Mrs. Terry Armstrong, Rev. and Mrs. Ronald Sands, Rev. and Mrs. Ray J. Elliot; and Dr. W. T. Dougharty, district superintendent.

lough address: c/o R. DuFriend, P.O. Box 1225, Globe, AZ 85502

DR. JAMES and JO EDLIN,* Philippines, Field address: P.O. Box 556, Makati, Commercial Center 3117, Makati, Metro Manila, Republic of the Philippines

MR. DAVID and CAROLITA FRALEY, France, Field address: 6, Rue du Parc de Buc, 78530 Buc, France

MR. CHRISTOPHER and SUSAN GRUBE, Holy Land, Field address: c/o Earl Morgan, P.O. Box 19426, 91.193, Jerusalem, Israel

REV. HUBERT and VIRGINIA HELLING, Ethnic Evangelism, retired, Home address: 3816 55th Ave. S.W., Seattle, WA 98116

REV. NORMAN and JOANNA HOWERTON, Argentina, Field address: Casilla de Correos 154, 1629 Pilar, Provincia de Buenos Aires, Argentina

REV. GORDON and PATRICIA JOHNSTON, Papua New Guinea, Furlough address: 906 E. Sandra St., Arcadia, CA 91006

REV. TREVOR and MARY JOHNSTON, Haiti, Field address: Rev. Trevor Johnston—Nazarene, c/o M.F.I., P.O. Box 15665, West Palm Beach, FL 33406

REV. W. ROBERT and TILLIE McCROSKEY, SR., Philippines, Field address: Greenhills Post Office, P.O. Box 641, Greenhills, Metro Manila 3113, Republic of the Philippines

REV. DAVID and ELIZABETH McCULLOCH, Gua-



Rev. Peter James Lanigan (center), ordained in the Canada Central district assembly, is shown with his wife, Desiree. They are congratulated by Dr. Alex McLean, reelected laymember of the Canadian Executive Board.

temala, Furlough address: 7, Crammond Ave., Deanpark, RENFREW, PA 4 OXG, Scotland

REV. DWIGHT and EVONNE NEUENSCHWANDER, New Zealand, Furlough address: P.O. Box 411, Florissant, CO 80816

REV. ALVIN and BETTE ORCHARD, Philippines, Field address: Number 11, 4th Avenue, Paradise Village, Banilad, Cebu City 6401, Republic of the Philippines

REV. HERBERT and ALYCE RATCLIFF, Dominican Republic, Furlough address: 3125 Chettenham Dr., Rancho Cordova, CA 95670

REV. DWIGHT and CAROLYN RICH, Ecuador, Field address: Casilla 4964, Sucursal 11 CCI, Quito, Ecuador

REV. STANLEY and NORMA STOREY, Guatemala, Furlough address: 1895 Sutter Ave., Simi Valley, CA 93065

*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Whitefish, Mont., church** will hold its 50th anniversary celebration September 14-15. All former pastors, members, and friends are invited to attend. For further information, please contact Whitefish Church of the Nazarene, 1125 7th St. E., Whitefish, MT 59937, or call 406-862-2433.

Baltimore First Church will celebrate its 75th anniversary October 25-27. All former pastors, members, and friends are invited to attend or send letters of greeting to the church. Former pastors will be featured as guest speakers in the special events planned for the anniversary. For further information, contact the church at 8801 Rogers Ave., Ellicott City, MD 21043, or phone 301-465-1103.

Columbus, Ohio, Bellows Avenue Church will celebrate its 50th anniversary September 22. All former pastors, members, and friends, are invited to attend or send greetings to the church. For further information, contact the church at 1066 Bellows Ave., Columbus, OH 43224, or call 614-875-1262. District Superintendent J. Wilmer Lambert will be the special speaker.

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

VITAL STATISTICS

LONGTIME MINISTER DIES

Rev. Joseph Bierce, retired Nazarene elder, born March 19, 1909, died May 25, 1985, in Indianapolis after extended treatment for cancer.

He began his 54 years of ministry as an evangelist and served pastorates in Colorado, New York, North and South Carolina, Georgia, Tennessee, and Indiana. He was an evangelist for 19 years, and after his retirement from the active ministry served 7 years as chaplain for the Clay County (Indiana) Hospital. He was recognized for this service in 1984 by the Brazil, Ind., Kiwanis Club for his "outstanding spiritual service to the community."

Rev. Bierce is survived by his brother, Jack; his

children, Joseph E., Herberta Phillips, Harley R., Judith Jones, and Martha Crafton; and six grandchildren.

The funeral service was conducted by Southwest Indiana District Superintendent B. G. Wiggs and Rev. Ernie Rush of the Brazil Ministerial Association.

NAZARENE CENTENARIAN DIES

Retired Nazarene elder and educator, Rev. J. B. Galloway, died May 12 in Orange, Calif. He was 100 years old.

Rev. Galloway graduated from Texas Holiness Col-

lege in Peniel, Tex., in 1909. That same year he began his teaching career.

From 1919 to 1930, he taught at Olivet Nazarene College. This assignment was followed by a period at Nazarene College at Red Deer, Alta., Canada. During this time, he also served a number of churches as pastor.

In 1941, Rev. Galloway and his family settled in Orange, Calif., where he accepted a teaching position at Pasadena College.

He and his wife, Anna, were very active in the Orange church. Last February a hall at the church

NOW YOU CAN PUT NAMES AND FACES TOGETHER!

When the church disciples went out to preach the Gospel, they were to go to all the towns and villages where Jesus had appointed them. And when they saw him, they worshipped him, but some doubted, and Jesus came and made with them. And he was with them, and in the evening they gathered all round him, and he taught them in the house of the Father, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world.



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was dedicated in his honor. In recent months his goal had been to attend the General Assembly in Anaheim. He is survived by three children. Funeral services were held May 15 in Orange.

PILOT POINT CHARTER MEMBER DIES

Mrs. Margaret Ramsey, daughter of Nazarene pioneer Rev. C. B. Jernigan, died May 9 at a Nashville hospital. She and her family were charter members of the denomination, joining at the 1908 Union Service of the Church of the Nazarene in Pilot Point.

She is survived by her husband, Orion, and her sister, Miss Johnny Jernigan.

Funeral services were conducted May 11 at the Nashville Inglewood Church by her pastor, Rev. Bob Steele, and Dr. Talmadge Johnson, Tennessee district superintendent.

DEATHS

REV. IVY BOHANNAN, 84, June 27, Tulare, Calif. Survivors: son William R.; daughter Mrs. Loren (Peggy) Stewart; five grandchildren; six great-grandchildren; one sister. Ministry: Oklahoma, Texas, and California.

MRS. GENEVA GOUGH, 87, May 18, Beaverton, Oreg. Survivors: sons Russell Anderson, Rev. Marly Anderson, Rev. Bob Anderson, and Earl Templeman; daughters Neva Beech and Sharon Rodda; 22 grandchildren; 19 great-grandchildren.

REV. MARTIN W. GUNN, 93, May 17, Sonora, Calif. Survivors: sons Arnold, Harley, and Martin (Bill) W., Jr.; eight grandchildren; six great-grandchildren. Ministry: Van Nuys, El Centro, Monrovia, Santa Paula, and Santa Maria, Calif.

JOSHUA LEE HELFER, 2, June 13, Spokane, Wash. Interment: Dayton, Wash. Survivors: parents Leland and Darlene Helfer; grandparents Floyd and Myrna Davis and Leonard and Joyce Helfer.

NADEAN (JOINES) MCGREW, 77, May 18, Caddo, Okla. Survivors: husband Willie; son Joe C.; daughters Verna Kitchens, Sue Duncan, Robbie Nicholson; six grandchildren; six great-grandchildren; two brothers; and two sisters.

MRS. C. A. (RUTH) NEWBY, 76, Apr. 27, Ocala, Fla. Survivors: husband Rev. C. A. Newby; son Rev. Paul Newby; daughter Mrs. Velma Jones; five grandchildren; nine great-grandchildren.

NELSON RHODES, 87, June 10, Corning, Calif. Survivors: wife Edna; daughter Gladys Wiedel; son Don; 7 grandchildren; 10 great-grandchildren; and 1 sister.

HELEN L. RICE, 71, June 19, Morenci, Mich. Interment: Kankakee, Ill. Survivors: daughter Mrs. Mark (Beth) Pennington; 3 granddaughters; 11 step-grandchildren; and 6 great-stepgrandchildren.

BIRTHS

to DR. W. STEVEN AND EVELYN (KILLFOIL) BROOKS, Alexandra, Ky., a boy, William Cory, June 3

to RON AND SANDY (BALDRIDGE) JEWELL, Fort Wayne, Ind., a boy, Nickolas Ray, June 13

to REV. MICHAEL AND JANICE (WATSON) LO-DAHL, Atlanta, Ga., a girl, Heather Lyn, July 3

to JOHN AND KAREN (FREEMAN) MOHLER, Kansas City, Mo., a boy, Matthew Wesley, June 13

"Showers of Blessing"

PROGRAM SCHEDULE

August 25

"You Can't Live Without Bread"

September 1

"The Light Is Shining"

by W. E. McCumber, speaker

NEWS OF RELIGION

CHRISTIAN LEADERS ISSUE STATEMENT ON NETWORK TELEVISION

BIAS. A group of nearly 600 Christian leaders, including the heads of 54 denominations, have issued a Statement of Concern Regarding Network Television. The statement, sent to television networks, program sponsors, and production companies, requests more moral programs and an end to "anti-Christian bias." The group says it is prepared to boycott products of offending sponsors if the request is ignored.

The statement group includes leaders in 84 denominations. In addition to denominational heads, the group includes approximately 100 bishops from the Roman Catholic church, Lutheran Church in America, United Methodist church, Greek Orthodox church, American Lutheran church, and Episcopal churches.

The statement expresses appreciation for positive contributions by television, but expresses concern with "an unacceptable amount of immoral sex, gratuitous violence and profanity which downgrades the dignity of human sexuality and disrupts peaceful social human relationships."

The statement also notes that "rarely is any person depicted as a Christian presented in a positive manner. Modern Christians are usually shown as being immoral—liars, cheats, con artists, hypocrites, adulterers, or in a similar negative fashion—or as bungling, incompetent, and ill-informed individuals.

"We are prepared," the statement continues, "should our request be ignored, to use our collective and individual influence to promote a well-organized economic boycott of advertisers' products supporting the offending programs. Should a boycott become necessary, an appeal will be made to other Christian leaders to help promote that boycott. We plan to reassess this situation early in 1986 and take whatever action we deem appropriate."

United Methodist minister, Donald E. Wildmon, head of the National Federation for Decency, spent three years developing this group. Wildmon said, "The signers represent probably the most diverse participation on any similar social issue in the history of our country." □

CITY OF DAVID BECOMES A PARK. The gates of the City of David have been opened with the dedication of an archaeological park on the site where David made his capital 3,000 years ago. The site, located south of the present Old City, includes a stepped structure believed to be the support wall of David's Citadel and an ancient tunnel access to the upper end of "Warren's Shaft." This is where Israelites drew water from Gihon Spring without leaving the protection of the city walls.

The park is expected to be one of the most popular tourist attractions in Israel and will be extended southward in the future when archaeological work in the lower part of David's City is completed.

An 18-meter-high stepped structure, originally thought to be connected with the family tomb of the house of David, is now thought to be a support wall for David's Citadel. Another area contains charred remains of a room sacked by the Babylonian army in 586 B.C. Clay seals were found in one room, including one bearing the name of a scribe mentioned in Jeremiah. □

HYMN SURVEY FAVORITES. "How Great Thou Art" and "Amazing Grace" are the top 2 hymns in a churchwide survey by a United Methodist church committee working on a new hymnal. Third place in the survey went to "O for a Thousand Tongues to Sing" by early Methodist leader Charles Wesley. Others in the top 10 include: "The Old Rugged Cross," "Blessed Assurance," "Holy, Holy, Holy," "What a Friend We Have in Jesus," "All Hail the Power," "In the Garden," and Martin Luther's "The Church's One Foundation." □

to ROBERT AND MOLLY (KEEN) MITCHELL, Kansas City, Mo., a girl, Sydney Elizabeth, May 26
to MARK AND JOYCE (KESSLER) NUESLEIN, Lexington Park, Md., a boy, Brandon Mark, Apr. 3
to RICHARD AND DIANNA (KESSLER) NUESLEIN, Hollywood, Md., a boy, Richard William III, Apr. 30
to TIM AND SHEILA (FREELAND) SALTSGAVER, Cincinnati, Ohio, a boy, Timothy Andrew, July 7
to RICK AND SUSAN (KESSLER) SHOAF, Lexington Park, Md., a boy, Nathan Andrew, Aug. 28
to NELSON AND BARBARA (KESSLER) SMITH, Lexington Park, Md., a girl, Kathryn Lenae (Katie), Mar. 21

MARRIAGES

RHONDA POWELL and BRYAN SCOTT at Oklahoma City, Okla., May 25
DONNA LOUISE WIEGMAN and KENNETH WILLIAM GIBSON at Bethany, Okla., May 25
GAIL CHRISTINE GEORGES and STEPHEN JAMES SMITH at Stow, Mass., June 22
RENEE LYNN HOPPER and STEPHAN LEONARD KESSLER at Kettering, Ohio, July 6

ANNIVERSARIES

HOMER M. AND FAYE (DENNIS) GILMORE celebrated their 65th wedding anniversary June 16. A reception was given by their two daughters, Pauline Johnson and Wilhelmina Calohan, in Gilmore Hall in Pasadena, Calif., First Church. They have been members there for over 50 years. Many relatives and out-of-town guests attended.

The Gilmores were married in Olivet, Ill., June 1, 1920. There are three grandchildren and six great-grandchildren.

Mr. Gilmore is a retired building contractor and has built many churches in Southern California, as well as a number of buildings on the Pasadena campus of Point Loma Nazarene College. He served on the college board for a number of years.

WILLARD AND LAURA HASELTON of Wilmington, N.Y., celebrated their 63rd wedding anniversary June 21. They have 5 sons: Frank of Richmond, Va.; Tim, Lake Placid, N.Y.; Charles in Wilmington, N.Y.; Walter, Antioch, Tenn.; Stephan, Quartz Hill, Calif.; 2 daughters: Mrs. Edward (Shirley) Krause, Tinton

Falls, N.J.; Mrs. Robert (Esther) Eppler, Olathe, Kans.; 16 grandchildren; and 7 great-grandchildren.

Willard and Laura were married at Au Sable Forks, N.J., June 21, 1922. They have lived in Wilmington all of their married life and have been active laymembers of the Wilmington church and the Wilmington Holiness Camp Meeting Association.

DON AND MARGARET MAY were honored on their 50th wedding anniversary, June 13. They were married in Hot Springs, S.Dak., June 13, 1935. They have three children: Don May of Ashland, Mont.; Richard May of Denver; and Ida Brady of Colorado Springs. They have nine grandchildren and eight great-grandchildren. They have lived in Sheridan, Wyo., for the last 40 years, and have been active in the Sheridan church.

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.

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.

Why don't Nazarenes have sunrise services on Easter Sunday?

Many of our churches do have sunrise services. Sometimes they have their own, sometimes they unite with other churches in community sunrise services. Those who don't must have reasons, but I am not acquainted with those reasons. One thing is sure, we believe in the resurrection of Jesus Christ and in the power of the risen Lord to save us from all sin for all time. At whatever time of day we meet for worship, that is what we celebrate.

Never assume that all our churches are fully congruent with your local church. A great variety of practices are found throughout our denomination.

Clarify 1 Thessalonians 5:23 with respect to man's being three—body, soul, and spirit.

I wish I could. After all I've read on the subject, I'm still confused.

I've read from the dichotomists—those who divide the human person into two essential components, body and spirit. These regard soul as substantially the same as spirit, but *functionally* different. The spirit relates to God. The soul is spirit in its relationship to the body and to the world. The dichotomists insist that Paul is urging the completeness of sanctification here but intends no formal analysis of man. They also remind us that "body and soul" are used elsewhere in Scripture to indicate the total person (Matthew 10:28; 1 Corinthians 5:3; 3 John 2).

I've also read from the trichotomists—those who divide humans into three essential components, body and soul and spirit, and refuse to accept the distinction between soul and spirit as functional only. They argue that a trichotomous inter-

pretation of this passage is the most natural and that other writers also distinguish between *pneuma* (spirit) and *psyche* (soul), namely James (3:15) and Jude (19).

Whether we view man as dichotomous or trichotomous, I agree with the commentator who remarks that only God fully understands how these components affect each other.

By the way, a couple of correspondents have accused me of making up the questions for this feature. If I did, I would sure avoid questions like this one! □

Please explain Isaiah 65:20. This verse sure has me stumped.

Having often been "stumped" myself, I am sympathetic toward your request.

Isaiah 65:20 is part of the prophet's vision of a glorious *earthly* future for Israel's faithful remnant (vv. 17-25). Many scholars expect its fulfillment in a *millennial* age, when Christ shall reign on earth prior to the general resurrection and final judgment.

The age will be marked by peace and prosperity. Earth will be very fertile; animals will all be gentle; and gladness will be universal.

Verse 20 tells us that *longevity* will be distinctive of that period. "There shall be no more . . . an infant of days"—infant mortality will be unknown. Healthy mothers will birth strong babies. ". . . nor an old man that hath not filled his days." Full life expectancy will be the rule. But how long is a full life? Well, "the child shall die an hundred years old"—anyone dying under 100 will be regarded as dying in childhood! The final sentence, "but the sinner being an hundred years old shall be accursed," is interpreted by many exegetes something like this: Anyone who falls short of a hundred years, who dies *prematurely*, will be regarded as having died under God's displeasure.

While the conditions of human life described in Isaiah 65:17-25 represent vast improvement over present circumstances, they are still inferior to those described in the closing chapters of *Revelation*. □

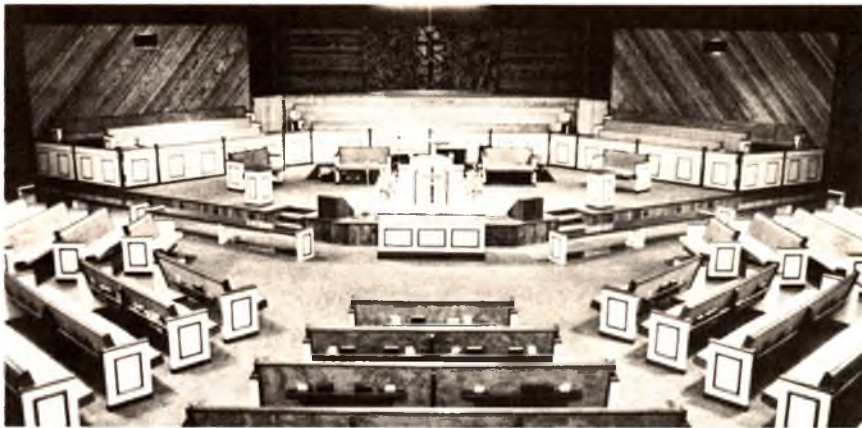
NEWS OF EVANGELISM

INDIANA CARAVAN GROUP INFLUENCES REVIVAL

Two little girls in Montpelier, Ind., were invited to a Caravan meeting. They were interested in the Jesus they heard about and continued to attend. Revival meetings were scheduled and the girls attended these also. On the second evening they brought their mothers. They were very attentive throughout the sermon and, on invitation, one of the girls moved out to go to the altar, closely followed by her mother. Together they found spiritual victory, joined by other victories among the 25 people who knelt at the altar during the week of services.

Pastor William Parrett reports that the church was well prepared for the revival campaign through prayer. The effort had a powerful effect on members, with inactive members coming back to the Lord and others making strong spiritual commitments to God and the church.

The prayers of a little girl, the seed



Crown Point, Ind., South Lake Church (formerly known as Glen Park Church) dedicated its new sanctuary Sunday, March 31. The new structure has 15,591 sq. ft. and will seat 1,187, including four overflow areas. It has an appraised value of \$1.8 million, and the total indebtedness is under \$500,000. Dr. Eugene L. Stowe, general superintendent, delivered the dedicatory address. Rev. Roy E. Rogers has served as pastor for the past four years.

planted by a dedicated Caravan leader, and the Spirit-anointed preaching of evangelists Ted and Donna Stanton, culminated in a worthy revival effort. □

LAITY RESPONDS TO REVIVAL

The Jasper, Tex., Wesley Chapel Church recently had a great revival with Rev. Brance Moyer. Under his

anointed singing and preaching, two young families were gloriously saved. Both couples are experiencing a new relationship in their marriages. A young single parent found the Lord; two teenagers made commitments to Christ; and God provided jobs for two people. Many found strength and healing from the revival services.

Pastor Larry G. Moser reports that the revival was planned by the book—two months of intensive preaching on holiness, total commitment of the laypeople, cottage prayer meetings, and an extra shot of enthusiasm.

The Friday evening service was doubly blessed by the Bethany Nazarene College group "Highest Praise." Their ministry in music added a spiritual dimension that opened a channel of freedom for the preaching, which aided the evangelist in speaking directly to people's needs. □

NEW OREGON CHURCH STRENGTHENED BY REVIVAL

The Junction City, Oreg., church, only five years old, recently experienced revival under the ministry of Evangelist Owen Burke. Meetings were held in the local Grange Hall with attendance averaging 80.

Five responded to a message on holiness, and a service of healing brought miracles in the areas of damaged emotions, back pain, and addiction to nicotine.

Pastor Billy Grigory reports that the evangelist's message at the men's prayer breakfast, on the effects of negative thinking in the Christian life, brought positive results.

In the last service of the revival, the entire congregation moved out into a circle of consecration and commitment. Again and again the words, "Lord, You can depend on me," were heard from the circle. □



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THE CHURCH SCENE



Mrs. Sylvia Morris was given a picture of "Christ on the Road to Emmaus" in appreciation for 40 continuous years of teaching kindergarten children in Sunday School at the Park City, Wichita, Kans., church. Mrs. Morris missed church only two Sundays in the 40 years. She has now resigned her class to take care of her husband who has become bedfast.



Pictured (l. to r.) are Pastor and Mrs. Matthew A. Kindler, who pastor the three-year-old Florence, Oregon Church, and Superintendent and Mrs. Carl Clendenen, of the Oregon Pacific District (now retired), at the third anniversary banquet held Palm Sunday. Pastor Kindler planted the church in Florence three years ago with 12 people the first Sunday. The church now has a membership of 185, many of whom are new Nazarenes. Easter Sunday a crowd of over 360 gathered to worship the Lord.



Monday night, March 18, was an occasion for rejoicing as Richmond, Va., Southside Church dedicated a new addition to the existing structure. The facility includes a new sanctuary with seating for over 1,100, an office complex, classrooms, rest rooms, and a recreational room. Thousands of dollars of materials were given, as well as donated labor. Dr. Jerald D. Johnson, general superintendent, brought the dedicatory message. Many of the building contractors were present. Rev. C. L. Thompson has pastored this growing church since December of 1969.



The Mideast SoloCon was held on Memorial Day weekend at the F.C.A. Camp near Indianapolis with 181 single adults from 10 states present. Dr. Larry Fine's messages uplifted and renewed all that attended. Activities included canoe trips, athletic events, sight-seeing tours, and workshops addressing topics important to singles. The weekend culminated in a Communion service where the presence of the Lord was powerfully felt. Plans are underway for Mideast SoloCon '86, to be held Memorial Day weekend with Harold Ivan Smith as speaker.



The recipes of Mrs. Hugh C. (Audrey) Benner have been assembled and edited by Kay Wordsworth Wilder into a new NPH book, *Season with Love*. More than a cookbook, the volume's theme centers on the ministry of hospitality. Receiving an advance copy from manager M. A. (Bud) Lunn are members of the Benner family: (l. to r.) Jon Nickum, grandson; Janet Miller, daughter; Dr. Richard Benner, son. The book was introduced by the publishing house at General Assembly.



Dr. Albert F. Harper's new book, *God Speaks Through His Word*, is a winner from its award-winning cover through every page, according to M. A. (Bud) Lunn (r.), manager of the publishing house, who is shown presenting the first copy to Dr. Harper (center). The book has inspirational, day-by-day devotionals designed to take a reader through the Bible in one year. These devotionals are dated in such a manner that a person can start at any time of the year. Paul Miller (l.), director of sales and advertising, looks on, eager to send a copy to the Moscow Book Fair in Russia.



The Sullivan, Ind., church hosted a birthday party for its oldest member, Mrs. Hattie Holston, who was 100 years old February 28, 1985. Standing (l. to r.) are Pastor and Mrs. W. Sherman Beville. Seated (l. to r.) are Mrs. Hattie Holston and her daughter, Mrs. Josie McMillion.

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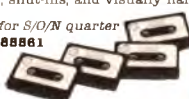
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DIEHL ACCEPTS COLORADO POST



Rev. Jim Diehl, 47, has accepted the superintendency of the Colorado District, following his election on the 14th ballot by the Colorado district assembly, July 19.

Rev. Diehl was first in all the balloting. The other candidates rounding out the top three were Rev. Dwight Neuenschwander and Dr. Bill Sullivan.

Rev. Diehl replaces Dr. M. Harold Daniels who has served as superintendent of the Colorado District since 1970. Dr. Daniels retired from the post at the 1985 district assembly, following 50 years of service to the Church of the Nazarene.

A graduate of Olivet Nazarene College, Rev. Diehl has served as superintendent of the Nebraska District since being elected in 1979. Prior to this, he pastored churches in Iowa and Georgia and was assistant to the president of Mid-America Nazarene College from 1973-76. Ordained on the Iowa District in 1960, Rev. Diehl and his wife, Dorothy, have four children: Jodi, Jim, Don, and Dave. □

—NN

MIDDENDORF ELECTED SUPERINTENDENT OF NORTHWEST OKLAHOMA



Rev. Jesse C. Middendorf, 42, has accepted the position as superintendent of the Northwest Oklahoma District. He was elected on the second ballot, July 17. Rev. Middendorf has served as senior pastor of Richardson, Tex., First Church on the Dallas District since 1978. Prior to this, he pastored in New Mexico, East Kentucky, and Tennessee.

He was elected to replace Dr. Bill Burch, who was appointed superintendent of the Arizona District in May.

Ordained in 1969 on the Tennessee District, Rev. Middendorf is a graduate of Trevecca Nazarene College and Nazarene Theological Seminary. He has served on district and general levels in a number of posts, including NYI president in Tennessee, East Kentucky, and New Mexico. He was also Board of Christian Life/Sunday School chair-

man on the New Mexico and Dallas districts and has served on the General NYPS Council and as general NYI secretary.

He and his wife, Susan (nee Marlowe), have three children: Jonathan, Marlo, and James. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the District Advisory Board of the Nebraska District, I have appointed Rev. Dwight E. Neuenschwander (formerly district superintendent of the New Zealand District) as superintendent of the Nebraska District, effective July 25, 1985.

—William M. Greathouse
General Superintendent

NEUENSCHWANDER APPOINTED SUPERINTENDENT OF NEBRASKA DISTRICT



Rev. Dwight Neuenschwander, 55, has been appointed superintendent of the Nebraska District by Dr. William M. Greathouse, general superintendent. The appointment became effective July 25.

He replaces Rev. Jim Diehl who was elected as superintendent of the Colorado District, July 19.

Rev. Neuenschwander comes to the post from New Zealand, where he has served as district superintendent for the past five years. Prior to this, he served for nine and one-half years as professor of evangelism at Nazarene Bible College and for three and one-half years as coordinator of special programs in Evangelism Ministries. He has pastored churches in Kansas and Colorado.

Rev. Neuenschwander is a graduate of Bethany Nazarene College and holds the master's degree in administration from the University of Northern Colorado. He and his wife, Evonne, have two children: Ed and Nancy. □

—NN

DR. JENKINS AND DR. LEWIS HOSPITALIZED

Dr. Orville W. Jenkins, general su-

perintendent emeritus, was injured Monday evening, July 15, when the car in which he was riding was struck from behind on Interstate 29, just north of Kansas City. Dr. Jenkins was traveling from Kansas City International Airport to his home in Leawood when the accident occurred. The driver of the car, J. R. Camien of Nazarene Headquarters Services, was not injured.

The car in which Dr. Jenkins was riding was hit by a driver traveling at a high speed. The impact knocked the car from the right lane to the center median, where it bounced off a guard rail, spun 180 degrees, and landed back in traffic. No other vehicles were involved.

Dr. Jenkins was confined to Research Medical Center in Kansas City for more than a week, suffering from a concussion, a dislocated knee, and shoulder injuries, as well as lacerations.

Dr. V. H. Lewis, general superintendent emeritus, is doing well following kidney surgery at Shawnee Mission, Kans., Medical Center, July 19. He is expected to resume his schedule by the first of October. □

—NN

LOUISE CHAPMAN RECUPERATING AT CONVALESCENT HOME

Dr. Louise Chapman, 92, wife of the late General Superintendent Dr. J. B. Chapman, is reportedly in good spirits and doing well following an accident at General Assembly that left her with a broken knee.

The former NWMS president was being pushed in her wheelchair from her hotel to the Anaheim Convention Center, Thursday afternoon, June 20, when the wheel of her chair caught on the curb and she was thrown to the ground. She was transported to a nearby hospital where she was fitted with a leg cast and kept under observation. She was to have spoken in the opening ceremonies of the NWMS Convention, starting moments after the accident happened.

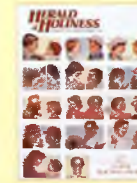
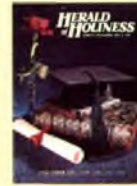
Dr. Chapman is now staying at the Park Mareno Convalescence Center until she is able to care for herself, at which time she will be returned to her home at Casa Robles. □

—NN

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