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# HERALD of HOLINESS

CHURCH OF THE NAZARENE / AUGUST 1, 1984

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## *the Artist*

*I love to watch God paint the dawn  
In scarlet flush and gold;  
I love to watch Him touch the sky  
In colors bright and bold;  
I love to watch God paint the dusk  
In purple-shadowed gray;  
Then leave His name upon it all—  
Artist of night and day.*

—MARION SCHOEBERLEIN  
Elmhurst, Illinois



# SIN— TERRIBLE ENEMY

*by General Superintendent V. H. Lewis*

**A**N EDITORIAL ON SIN ought to be in order when in this day sin is so seldom mentioned and presented as the terrible enemy of man.

Sin is a historical fact. It has written the sordid, twisted record of mankind across the ages. It is man's archenemy, so recognized in the Bible. It is in the world by the choice of man. It has caused God to bring awesome forces to bear on it. Man in his effort to escape its dominance must rely on what God has and will do to redeem him.

Let us tabulate the dimensions of sin for a few minutes.

## **The Bondage of Sin**

In Proverbs 5:22 we read, "His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins."

What a terrible mastery it holds over its victims. In Revelation 6:16 we read of the terrible consequences of servitude unto sin that consummates in death.

## **The Guilt of Sin**

Joseph's brothers admitted their guilt as they stood before him. The people cried out to Moses of their guilt. In John 8:9 is a revealing statement of guilt as they were convicted by their own conscience.

## **The Progression of Sin**

Jeremiah cries out at the backsliding of the people, saying they did worse than their fathers.

In 2 Timothy 3:13, "But evil men and seducers shall wax worse and worse." So sin degrades a people. The failing of nations across the centuries speaks eloquently of the terrible destruction of sin.

Our nations today portray sin's increasing sway as the essentials of home, marriage, and business are falling by the wayside.

## **The Penalty of Sin**

Isaiah preaches to the people, "Your iniquities have separated between you and your God, and your sins have hid his face" (59:2).

There is no escape from its penalty. As the Good Book states, "Though hand join in hand, the wicked shall not be unpunished" (Proverbs 11:21).

Correctly we are told that Saul died for his transgression—an unforgettable example of the terrible downward path.

## **The Fruits of Sin**

Hosea 10:13, "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies." It is in Galatians 5 that we read of the manifest works of the flesh. What a tragic terrible list it is!

## **The Exposure of Sin**

The writer of the Proverbs reminds us that sin will be revealed. The terse statement in Numbers 32:23, "... be sure your sin will find you out," has been used by many a preacher to warn of the publicity of sin.

What a terrible and dismal scene it is to consider sin and trace its destruction across time's domain. It becomes a tendency to get used to the things around us. But let us keep alert to sin and its penalty. Shun it in every way and follow God who alone can and will deliver us from its clutches. □



by JERRY NELSON

# "IF HE CAN DO IT FOR KIKI, HE CAN DO IT FOR ME"

**I**T WAS 9 P.M. on a Sunday night in March 1984. Di and I stood with several dozen other anxious parents waving goodbye as a sleek Colorado Charter pulled out of the parking lot at Denver First Church of the Nazarene. Following the bus was a van and a Blazer with sound and lighting equipment, as 67 enthusiastic junior highers and sponsors embarked on a week of ministry that would take them over 2,000 miles to Idaho and back. It wasn't just a lark; under the spirited leadership of Kab Benefield, every one had qualified. Some took the personal evangelization and Scripture exams two and three times to demonstrate qualification to share their faith one-on-one.

The ominous storm warnings that characterize this part of the Rockies could almost be anticipated as the caravan threaded its way north through the blizzard. With the tenacity of a cat, the bus navigated every curve; but suddenly, at about two o'clock in the morning, the Blazer found itself on a short patch of treacherous "black ice." Struggling to maintain control, the driver was helpless and in a flash found himself and three passengers rolling over and over. The vehicle came to rest on its roof.

Among the passengers was Kiki, the six-year-old daughter of Jim and Kathy Smith. Kathy was investing her week to operate sound and lights. As the van pulled up quickly behind them, everyone swiftly, and with a presence of mind that only God can provide for moments like these, tended to the injured . . . except for Kiki. She was not to be found for 20 minutes, seeming like an eternity. Finally, in desperation, truck drivers uprighted the four-wheeler to find her cold, frail form compressed underneath. The bitter cold itself contributed to a bleak forecast as Kiki showed no vital signs. Kab Benefield struggled to give her CPR. After an hour and a half of waiting, an ambulance came and rushed the child to a Wyoming hospi-



tal, where it was quickly learned that Kiki had suffered multiple bone fractures, a collapsed lung, a severe skull fracture, internal hemorrhaging, a broken neck, and more. This, combined with prolonged oxygen deprivation, would leave Kiki a vegetable if she ever pulled through.

As state troopers summoned her mother from the bus which was, by now, 100 miles down the highway, flight-for-life teams rushed Kiki by air to Salt Lake City. A band of helpless junior high kids went to their knees in the face of

a need unlike anything they had ever experienced. Meanwhile the best of surgeons in Salt Lake City surrounded Kiki with tubes, wires, screens, expertise, and love. All the tests performed in Rock Springs, Wyo., were quickly repeated; X rays, brain scans, blood pressure . . . "But wait . . . something is wrong. There is no sign of a broken arm . . . a broken neck . . . lungs appear normal . . . spinal cord shows no detachment. This can't be the same girl that was rushed through the sky minutes ago."

Isn't a miracle an awesome thing? Too often I'm taken by surprise, but always overwhelmed with wonder, when God, in His infinite power, arrests the very laws of nature, time, and space, demonstrating unequivocally who put them there in the first place.

Well, I can hardly imagine the week of ministry that must have followed these events. Along with two deeply grateful parents and a church full of praying people, 67 "believers" got a new grip on a word called *faith* . . . a new comprehension of "miracle-power." Today, doctors stared in disbelief at two radically conflicting sets of X rays and graph tracings, stark reminders that an unseen angel in the middle of the night boarded a helicopter for Salt Lake City. And somewhere up in the big Wyoming sky, Kiki came back to life.

Incidentally, she didn't miss a weekend in church. Someone came sporting a T-shirt which, that Sunday, didn't seem at all inappropriate. Embossed across the front was this apt reminder to us all: "IF HE CAN DO IT FOR KIKI, HE CAN DO IT FOR ME." □

JERRY NELSON is director of music at Denver First Church of the Nazarene.



# HERALD of HOLINESS

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### COVER COMMENDED

I would like to comment on the front cover of the February 15, 1984, issue of the *Herald of Holiness*, on behalf of my wife and me.

We were pleased to see that picture of the two children, for to us it symbolizes the love and unity God desires for all His children.

Praise God for our church and its progress in breaking the barriers. God bless you and your staff.

Al Schimanski  
Floral Park, New York

### COMMENDS CHUCKLES

Thank you, G. Roger Schoenhals, for putting into print the benefits of laughter. I found myself chuckling right along with you as I read. Better still, for me, were the reminders that

laughter can also be abused. How often, I thought, have I heard others ridiculed by laughter or had it directed toward me—or have I been guilty—using God's beautiful gift in unkind ways. It seemed to be a good time for an internal checkup. If you missed this article, get out your March 15 copy of the *Herald* and turn to "Go Ahead, Laugh." It will do your heart good!

Carolyn Taylor  
Colorado Springs, Colorado

### ADAMANTLY OPPOSED

Do the three nuclear arms articles in the March 15 issue indicate that the Nazarene church has taken an "official" stand in support of the current push by the political right for nuclear proliferation? If so, I am adamantly opposed to such a position.

"Peace through strength" is a policy that will promote continued fear, dangerous intimidation, worldwide mistrust, and an inevitable holocaust. It is antithetical to the biblical concept of peace, for it replaces our "faith" in God with a "faith" in our own abilities and strength. Mr. Chalfant's efforts to draw biblical support for the peace through strength policy from the teachings of Jesus in Luke 11:21 demonstrate some of the most irresponsible exegesis I have ever encountered. I amazed that the editorial staff did not catch such a glaring misuse of Scripture. Or do you overlook such things when the writer is saying what you want to hear?\*

To support nuclear proliferation and in the next breath proclaim that

(Continued on page 20)





# When It Rains— He Pours

by ERNEST McNAUGHT

DeWys Inc.

**T**HE MORTON SALT CO. has a phrase that has made them famous. It is, "When It Rains—It Pours." They mean when the weather is damp, their salt still pours. I would like to use that phrase with a slight change: When It Rains—He Pours.

It is raining in Oregon. It is raining in many parts of America. The rain that worries me was described at a breakfast meeting I recently attended. Dr. Jan Willie, a counselor in the Hillsboro High School System, said: "You know, fellas, Hillsboro is in a depression." We asked her what she meant. She said, "Well, all the sociological and physiological signs of the great depression are happening in our community. Child abuse, sexual abuse, alcoholism, and suicide are all rising greatly in our school system. We are in a depression."

Now that frightened me. When school officials begin to notice these kinds of tragedies more and more each day, it frightens me. I am frightened because I wonder if, as Christians, we will be ready to help. History tells us that when things are not going well in other places, the church is called upon for help.

Wilbur Rees says it well:

I would like to buy \$3 worth of God, please. Not enough to explode my soul or disturb my sleep, but just enough to equal a cup of warm milk or a snooze in the sunshine. I don't want enough of God to make me want to love a black man or pick beets with a migrant. I want ecstasy not transformation. I want the warmth of the womb not a new birth. I want a pound of the eternal in a paper sack. I would like to buy \$3 worth of God, please.<sup>1</sup>

ERNIE McNAUGHT is pastor of the Hillsboro, Oregon, Church of the Nazarene.

Too often we live our lives "bothered by interruptions" that are brought into our life when we give ourselves to God. We react against these inconveniences. These interruptions to our life-style get in our way, so we only want enough of God to be warm, but not enough to really get involved.

C. S. Lewis has suggested that what we normally call interruptions in our life-styles because of their unpleasantness are in truth really one's own life. He suggests that what we call "real life" is really a phantom of our imagination.

My wife and I just took our first trip to Hawaii. We said, "Boy, this is the real life. Get up when you want. Go down and lay on the beach when you want. No concerns or cares. This is the real life." It's not. Real life is made up of those interruptions that God brings into our lives on a day-by-day basis so that we know He is at work. We are supposed to live our lives in gratitude for those interruptions where we can see His grace and be used of Him to minister. The church should never be unwilling to be interrupted by people who have needs. God has called us to a lot more than \$3.00 worth of himself.

Stan Mooneyham made a significant observation in *World Vision* magazine. He talked about the fact that at times he gets weary in this world and he turns to Psalm 23, especially the phrase, "He maketh me to lie down in green pastures." He says,

Tent dwellers can't program green pastures. You can't set up a chain of them at comfortable intervals like oases on a map. Finding these green pastures is the job of the shepherd, not the sheep. When they come, they are serendipities, unexpected blessings. I think it is not accidental that the Psalmist said, "He makes me to lie down in



green pastures." Some translations put it, "He lets me," which misses the point, I think. Some green pastures, I don't even recognize. Sometimes when my soul is being restored, I fret at the inactivity which itself seems like an interruption, but in my pilgrimage, I have happily discovered that life is not ever and eternally an uphill climb. At selected times and places, God has stopped me at a plateau and I've had time to admire the view, even noting some progress. Then in God's own time and in His own way, the journey continues.<sup>2</sup>

Ephesians 3:16 is significant here. "I pray that out of his glorious riches he may strengthen you with power through his Spirit *in your inner being*" (NIV, emphasis added).

Here is the secret that will make you adequate when it rains. When it rains, if you have an understanding of the power that comes through His Spirit in your inner being, He will still pour.

When troubles rain upon us and upon our cities and upon our society, we can still have the Holy Spirit freely pouring His grace upon us.

I think it all starts with a recognition of His glorious riches. We must recognize that He does have an adequate supply. God is not caught short. Do you know that in your life? Are you aware that God really does have all that you need? Do you know that God is fully aware of what you need?

I do hope you are past materialism in your mind. I really don't think His glorious riches means primarily material things. His glorious riches means that indescribable, intangible thing called grace. God's grace is that which surpasses all the other things that we understand. God's grace is that which we get even though we don't deserve it. And He gives it to us because He knows what is required for our lives. It is God's grace that makes it possible for us to live. It's the grace of God that becomes the foundation of all of our lives.

Paul prayed that out of the glory of His riches and His grace God would strengthen you with power. The word *power* is used three times in these two paragraphs. Everyone I know wants some power, wants to be in control of something. But the kind of power that God promises and demands of the church is not power that lords it over someone else. It is the power of God's Spirit. It is power to serve, not to rule.

Scripture promises us that we can do all things through Him that strengthens. The moment we depend on our own strength and ability, we lose the power that will let the church be the church in these desperate times. But if we recognize that He wants to strengthen us with the power of His Spirit, then we will be on our way to effective ministry.

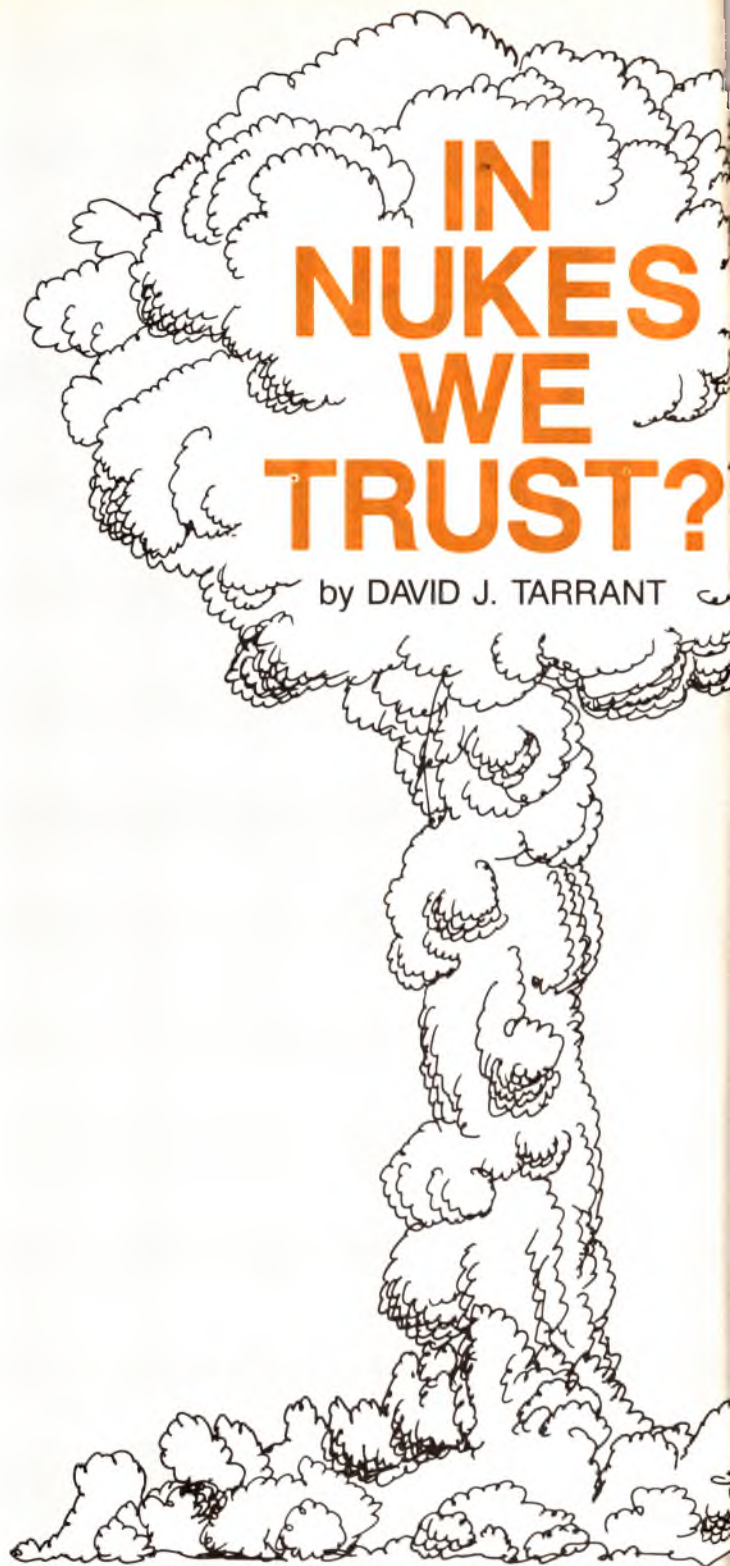
With His power in our inner lives, circumstances cannot defeat us. When it rains—when trouble comes—He will keep pouring His power into our lives, and we will keep pouring ourselves out in service to others. The rain will be, not an interruption, but an opportunity. □

1. From *Three Dollars Worth of God*, by Wilbur Rees (Valley Forge, Pa.: Judson Press, n.d.). Adapted by permission of Judson Press.

2. From "Pastures—Green and Otherwise," by Stan Mooneyham, *World Vision* magazine, October 1982. Reprinted by permission of *World Vision*.

# IN NUKES WE TRUST?

by DAVID J. TARRANT



IT IS A COMMON MISTAKE to believe that all who reject the use and the threatened use of nuclear weapons are Communists or fellow-travelers; in truth, many of them are devoted and thoughtful disciples of our Lord Jesus. It is wrong, also, to assume that all who call for nuclear weapons to be outlawed are thoroughgoing pacifists, unwilling to countenance any

DAVID J. TARRANT is superintendent of the British Isles North District and resides in Glasgow, Scotland.



kind of national or international self-defence. Anti-nuclear objections are, for many of us, rooted in Christian morality, not in a mere godless humanism.

As weaponry has proliferated during this century, there has always been a strong tide of revulsion against the most diabolically horrific of these weapons. As long ago as 1907, an international convention was signed to ensure, if possible, that corrosive poison gas should never be used—a hope rudely dashed in pieces during the first World War. More recently, suggestions that preparations were being made for the manufacture of nerve gases and bacteriological weapons have aroused widespread condemnation. The use of napalm has been universally condemned. But when we think of nuclear weapons, we enter a new realm of horror. We see victims being blasted with incurable sores, blindness, leukemia, and procreative malfunctions that will dog them throughout life and be passed on to succeeding generations. Hitler's gas chambers will seem child's play alongside the stark cruelty of nuclear war.

Enlightened conscience has always insisted that, if war takes place, the weapons employed should discriminate between combatants and noncombatants. In nuclear weapons we see the most indiscriminate tools of conflict that have ever been devised. Precise targeting will, they say, reduce this peril in the early stages of conflict; but even the nuke's "friends" have to concede that tactical weapons will quickly be overtaken by intercontinental ballistic missiles, which will quickly make this globe uninhabitable. These little islands of the United Kingdom can expect to be swiftly reduced to a smoking ruin; and West Germany, closest to the iron curtain, will suffer a like fate.

In former wars, the bulk of casualties have been the combatants, with a smaller number of civilians sadly caught in the crossfire. But nuclear war is total war; it obliterates all distinction between combatant and non-combatant; it sears and blasts babes in arms, expectant mothers, young couples in the bloom of life, and elderly grandparents in their helplessness. The dignity of human nature is sacrificed forever; and the fingers on the firing buttons are themselves dehumanized. The man who was made in the image of God ravages his own character by daring to play the Satanic role of destructor of the human race.

But are we not in a cleft stick? Do we not have to choose the lesser of two evils? Is not self-defence a valid excuse for wreaking even this appalling carnage? Shall we not, in this case, do evil that good may come?

The Christian faith has been built on the premise that there are absolute moral standards by which our actions must be governed. For example, one might ask, "Is there not a conceivable circumstance where it would be understandable if a Christian, under extreme pressure, should agree to blaspheme the name of Jesus?" In response most of us would say something like the martyr Polycarp did: "Eighty-six years have I been His servant; yet in all this time He hath not so much as once hurt me; how then may I speak evil of my King and Sovereign Lord, who hath thus preserved me?" Our standard is absolute; obscenity and blasphemy can *never* be justified for the Christian. But can we not see that the nuclear bomb is the ultimate ob-

scenity, the ultimate blasphemy? and that there is One who one day may have to say, "Inasmuch as you dropped it on one of these my brethren, you dropped it on Me"?

For many Christians, the sanction of the bomb lies in the notion that its use is a lesser evil than would result from a Communist conquest of the world; and that God would be served by the holding back of such a calamity. While not underestimating the odium of Kremlin rule, it is worth pointing out that God's kingdom has not been adversely affected by 70 years under the hammer and sickle. Christian life and testimony in the Soviet Union shines with a glory that challenges our spineless Western discipleship; while the Church in China has grown under persecution in a way it had never grown in the era of Western missions. Poland is a clear example of the impotence of secularism to subdue a people determined to sustain a practicing faith. When God chose to send His Son into the world, He sent Him to an occupied country. The "free" world of that day (and perhaps ours also) had too much in common with Sodom and Gomorrah. In our vaunted readiness to pay *any* price, even the price of the contamination of our entire ecology, to preserve our free enterprise society, we ought seriously to ask ourselves whether our concern is truly for the welfare of God's kingdom, or whether we are really chiefly concerned to protect our own soft life-style.

Perhaps we feel that our convictions are unlikely to sway the policies of the nations. We are wrong if we think that. Christian conscience and Christian prayer can still prevail in heavenly places, as in Daniel's day (Daniel 10:12-13).

But we can pray effectively only if we refuse to let the world squeeze us into its own mould—in this case, the mould of reliance for our defence on devilish instruments of mass destruction.

*Beneath the shadow of Thy throne  
Thy saints have dwelt secure;  
Sufficient is Thine arm alone,  
And our defense is sure.*



## *I Found My Song*

*I found my song as I walked along  
A green and flowering way,  
And all the bitterness was gone,  
And love came back to stay!  
I felt a stab of deep remorse  
That I could let my cross  
Become a stumbling block to those  
Who were wounded by my loss!  
Now the skies are blue—the air is sweet,  
And praise becomes an artesian spring  
That carries each heartache to Jesus' feet  
And glory spills over on everything!*



—FRANCES B. ERICKSON  
Lake Park, Florida



# Holiness Heritage



## SERMON

# LOOKING UNTO JESUS

by MARY LEE CAGLE

---

*"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Hebrews 12:1-3).*

---

**L**OOKING UNTO JESUS and considering Him is a sure cure for looking at other people, and thinking about or considering them. One of the latest tricks of the devil is to get some inconsistent person looking at the inconsistency of another. There is such a cry going up almost everywhere now about the inconsistency of others but one thing I have noticed is, that

it is always from those who are doing the same things that they are looking at in others, or perhaps worse. You never hear it from one who is walking in all the light and is right with God.

My heart has been made sad so often to see someone who has professed to be right [with God] go right back in sin. Talk to them about it, and ask the reason, and

they will say, "I got to looking at others." At the same time perhaps they themselves are still church members and are chewing tobacco and wearing gold, and perhaps cursing and swearing. They forget that someone is looking at them.

It is much easier to look at others and magnify their faults than it is to get down before God in repentance and get right ourselves. We are so liable to forget that as we stand at the bar of God it is not others that we are to give an account of but *ourselves* (Romans 14:12). My honest conviction is that if we would watch ourselves more, we would not have so much time to watch others.

I will admit that there are a great many inconsistencies among the people, yes, even among professed holiness people, but even as I write, I seem to hear the sweet Holy Spirit whisper, "What is that to thee? Follow thou me" (John 21:22), and my heart answers, "Amen! Lord, I will do it!"

The devil knows that as long as we keep our eyes on Jesus he can't manage us, so his trick is to get us to looking at others and considering them instead of looking at Jesus and considering Him.

A look to Jesus means victory every time, so let's keep our eyes on Him. Let's read what Paul says on this subject, and see if we don't think that it would pay to do it (2 Corinthians 8:18).

When we begin to consider what Jesus went through for us, and how meekly He endured it all, it will give us rich strength and keep us from fainting by the way. Keeping our eyes on Jesus is a sure cure for fainting spells in the spiritual life.

I can say with the poet,  
*Blessed Son of Righteousness  
I so love to look on Thee  
That my eyes are growing dim  
To the things once dear to me.*

Hallelujah! □

**Editor's note:** Mary Lee Cagle is regarded as one of the principle founders of our church in the South. This message is from a manuscript copy donated by Mrs. Charles Stockton, through Arlita Hallam, to the Nazarene Archives.

# NEVER TOO LATE

by SHIRLEY WILKERSON

I REMEMBER very well the message for me: "Papa is hospitalized again. Do you suppose you could help by staying with him some?" I gladly gave a positive answer; it was such a joy to be able to stay with my grandfather, who was nearing 98 years of age at this time!

Being a licensed practical nurse and loving the night shift, I told my mother that I would nurse Papa Sunday through Friday nights, if someone else could relieve me on Saturday nights. I needed to be alert enough to play the organ on Sunday at our church, where my husband pastors, in Cleveland, Miss.

Each morning between five and six o'clock Papa would wake but was too confused much of the time to request a shave and a bath. I would always make sure I had shaved and bathed him before I left each morning; I also would get him up in a chair, to rest his poor, tired, frail body from the bed, and I would change his bed linen.

One particular morning in April of 1982, Papa woke a little earlier. When I had finished his bath, shave, and linen change, and had placed him back in bed, Papa began to cry. He said, "Daughter, I had a dream."

Thinking that he was perhaps confused, I said, "What was it all about, Papa?"

He replied, "Honey, I went to heaven; it's beautiful up there!" Papa went on to tell me that he had seen my grandmother, who passed away in 1957; his mother; his brother; and his youngest son. "But, daughter," Papa said, "I have wasted all my years."

I knew my Papa's life. I had never known him to confess Jesus, though morally he was a good man. He had been a faithful husband to my grandmother and, according to my mother, was a wonderful father. But each of us has to confess *our* need of a Savior.

When he became emotional, I said, "Papa, did you ever ask Jesus to forgive you for all those wasted years?"

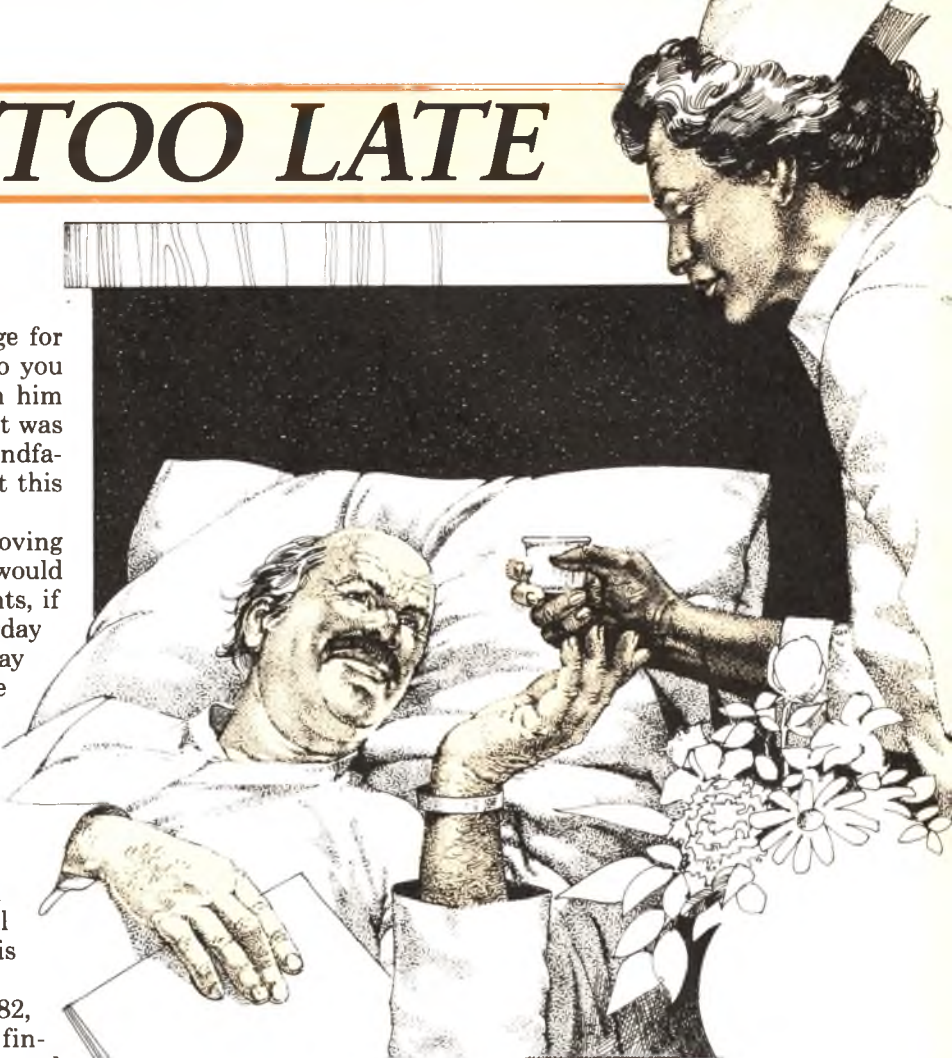
"No, I can't say I ever did."

"Oh, Pop," I said, "it's such an easy thing. Just say what I tell you to, and believe that Jesus forgives, because He really will. It is never too late, as long as you see your need."

One sentence at a time, my Papa *prayed* that prayer! When he was finished, he became more emotional and repeated the words, "He loves me, He loves me, He loves me, this I know!"

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I began singing that old song, penned many years ago, and heaven seemed to settle down upon that hospital room.

Eleven months later Papa was in the hospital again. I was requested again to help my mother by nursing him at night. This time the diagnosis was pneumonia.

At the time of his admission, I could not tell that he was any sicker than I had seen him at other times. Our wonderful Christian doctor said his heart was strong, and Papa always snapped back.

I stayed with him on Sunday night, and he slept fairly well that night, though he appeared insecure. I had to hold his hand much of the time; his heart rate seemed quite rapid and irregular, but I felt this was due to apprehension.

On Monday morning, the doctor entered our room and listened to Papa's lungs. He said that if he continued to improve he could be discharged by the following weekend.

Papa was as full of wit as I had ever known him to be as I left that morning. I never shall forget the rapid waving of that little hand. On Monday he went into what appeared to be congestive heart failure, and on Thursday at 2 P.M. Papa went to be with Jesus and those of whom he dreamed scarcely a year before.

His funeral was held the following Saturday, and it seemed more like a homegoing than a funeral. He was laid to rest beside his wife and son just two months before his 99th birthday.

As long as there is life, there is hope. □



# THE NEED FOR CHRISTIAN LEADERSHIP

by BUD REEDY

**I**T WAS Monday afternoon. I eagerly awaited delivery of my weekly news magazine, *U.S. News and World Report*. Upon arriving, the cover immediately arrested my attention: "Corporate Crime: the Untold Story."<sup>1</sup> I quickly turned to the article. The opening paragraph began:

"Of America's 500 largest corporations, 115 have been convicted in the last decade of at least one major crime or have paid civil penalties for serious misbehavior."

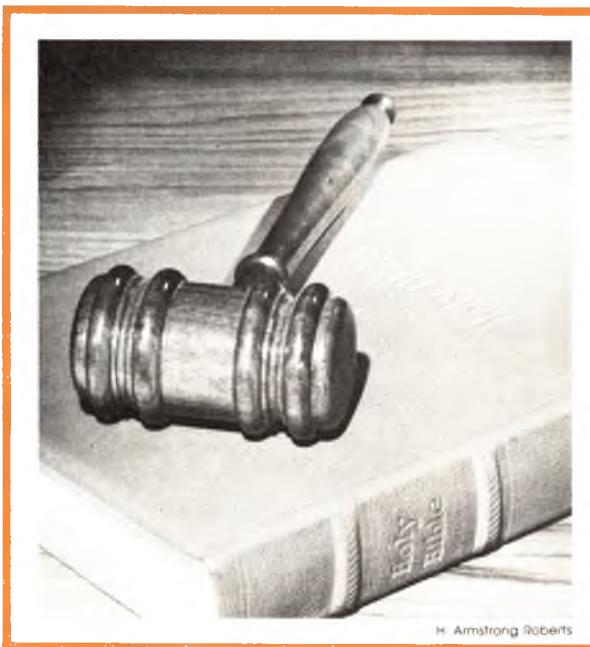
A shocking statistic, I thought to myself. I read on, looking for a reason for such widespread unethical behavior. To my surprise, the reporter concluded:

"Why do some companies remain clean while others seem to get into trouble often? *Corporate leadership.*"

Simply, it all boiled down to this one issue—leadership. Unethical leaders encourage unethical behavior on the part of those they lead. Leaders who are ethically conscious demand obedience to the law. After all, businesses are run on every level by individuals. People make decisions.

It immediately became clear to me that what the business world needs today are Christian leaders. Not just those who claim Christianity. "From all appearances, most executives in corporate misbehavior are traditional pillars of society: church-goers, active in community affairs, etc." What the business world needs are those who would dare to take Christian principles with them into the marketplace and apply them.

The Bible says a great deal about the proper way to lead others. First, *Christian leaders must be morally and ethically upright*. They must earn the right to lead by a consistent life of holiness. Samuel was a classic example of such leadership. "Here I am; bear witness against me before the Lord and His anointed. Whose ox have I taken, or whose donkey have I taken, or whom have I defrauded? Whom have I oppressed, or from whose hand have I taken a bribe to blind my



eyes with it? I will restore it to you. And they said, 'You have not defrauded us, or oppressed us, or taken anything from any man's hand'" (1 Samuel 12:3-4, NASB).

Samuel required ethical behavior of those he led. He earned that right by living an upright life. As Christians, we must bring the highest principles of holy conduct into the business world. This is no option, for the life of holiness doesn't stop when a Christian hits the office. "You shall do no wrong in judgment, in measurement of weight, or capacity. You shall have just balances, just weights, a just ephah,

and a just hin: I am the Lord your God, who brought you out from the land of Egypt" (Leviticus 19:35-36, NASB).

Secondly, *Christian leaders must put the needs of people first*. Jesus modeled this perfectly. He led with His heart. "I am the good shepherd; and I know My own" (John 10:14, NASB). Jesus knew their needs. Those whom He led were not a means to an end. *They* were the reason for His work. "I lay down My life for the sheep" (John 10:15). He gave of himself sacrificially, unselfishly. He put others and their needs first. His relationships with those He led were always redemptive, never manipulative. In the business world, where people are often ground up in the wheels of progress and where individuals are often sacrificed for the sake of a profit margin, Christian leaders must stand their ground. People matter.

Would to God that today's businesses were flooded from top to bottom with leaders who would dare to be Christian, dare to be holy, dare to live morally and ethically, dare to put others first, as Jesus did. Ted W. Engstrom, in the book *The Making of a Christian Leader*,<sup>2</sup> observes:

The World Needs Leaders . . .

- who cannot be bought;
- whose word is their bond;
- who put character above wealth;
- who possess opinions and a will;
- who are larger than their vocations;
- who do not hesitate to take chances;

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who will not lose their individuality in a crowd;  
 who will be honest in small things as in great things;  
 who will make no compromise with wrong;  
 whose ambitions are not confined to their own selfish desires;  
 who will not say they do it "because everybody else does it."  
 who are true to their friends through good report and evil report, in adversity as well as in prosperity;

who do not believe that shrewdness, cunning, and hardheadedness are the best qualities for winning success;  
 who are not ashamed or afraid to stand for the truth when it is unpopular;  
 who can say "no" with emphasis although all the rest of the world says "yes." □

1. *U.S. News and World Report*, "Corporate Crime: the Untold Story," by Orr Kelley, Sept. 6, 1982, p. 29. All rights reserved. Used by permission.
2. Taken from *The Making of a Christian Leader*, by Ted Engstrom. Copyright © 1976 by The Zondervan Corporation. Used by permission.

# CRIME PREVENTION

**A** YOUNG MAN was to be executed for a heinous, brutal crime. An appeal for his life was made by his attorney. One of the appeals: "He is now a born-again Christian who lives by a principle that is so superior to his former lifestyle that he can never be a detriment to society again."

In another court a similar appeal was made on behalf of a young criminal who had forcibly robbed another person: "All of her life she has been under the wrong influence; but now she has found the Lord and herself. She is a changed person, set free. She will not be a threat to society."

Hundreds of thousands are arrested for crimes committed every year. Hundreds of appeals are made in behalf of those duly charged with crimes. Every judge from federal to local levels has heard the plea: "Now that this person is born again, they should be set free." One county judge stated, "There is something wrong with this process. Why is it that they wait until they go so far as to be charged and judged before they become 'born again' and change their lives?"

The church has a big challenge to reach the potential criminal for Christ before he decides to commit a crime. In our society every person



by WILLIAM GOODMAN

afflicted with lust, greed, envy, anger, or malice has the potential to become a criminal.

Crime prevention is involved in every Sunday School bus and every car pool that runs; in every Sunday School teacher that teaches, calls, and cares; in every altar call given; in every revival service conducted; in every prayer service; and in everyone that reaches out to the sinner. Millions are reached and born again in time to prevent a life of crime.

A boy brought in from the streets to Sunday School and church can be a problem, trying and frustrating. But he may become a murderer, rapist, or robber if not reached by the church.

Sam had a desire to kill someone,

just to watch him die. He thought of killing, planned on killing, and he knew that he would take a life. Sam had all the tested psychiatric signs of a potential killer. One day while a man was canvassing the neighborhood for Sunday School, he stopped at Sam's house. Sam was the only one at home. The man took a curious interest in Sam. Sam's crooked facial features matched his crooked thinking. The Sunday School canvasser knew Sam needed what he himself had found in Christ. Instead of waiting for Sam to come to Sunday School, he immediately presented Christ to Sam.

Sam was fascinated to learn that Jesus voluntarily died a cruel death to save him from ultimate death. Sam couldn't imagine anyone willingly dying so that he could live. Sam said, "Jesus is my kind of man."

Jesus became the physician, the psychologist, the counselor who took all talk of killing and murder out of Sam's system. It didn't happen immediately. In fact, no one can remember when Sam quit talking about killing. However, everyone notices that Sam now talks about caring, and loving, and hurting *for* people. Sam is born again and no earthly judge will need to make any decision based on that.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20). □

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# MISREPRESENTING GOD'S WORD

by RICHARD S. TAYLOR

## PSALM 34:15

<sup>15</sup>The eyes of the LORD are on the  
righteous  
and his ears are attentive to their  
cry;  
<sup>16</sup>the face of the LORD is against those  
who do evil,  
to cut off the memory of them from  
the earth.  
<sup>17</sup>The righteous cry out, and the LORD  
hears them;  
he delivers them from all their  
troubles.  
<sup>18</sup>The LORD is close to the brokenhearted  
and saves those who are crushed in  
spirit.  
<sup>19</sup>A righteous man may have many  
troubles,  
but the LORD delivers him from  
them all;  
<sup>20</sup>he protects all his

<sup>7</sup>Since they hid their net for me  
without cause  
and without cause dug a pit for me,  
<sup>8</sup>may ruin overtake them by surprise,  
may the net they hid entangle them,  
may they fall into the pit, to their  
ruin.  
<sup>9</sup>Then my soul will rejoice in the LORD  
and delight in his salvation.  
<sup>10</sup>My whole being will exclaim,  
"Who is like you, O LORD?  
You rescue the poor from those too  
strong for them,  
the poor and needy from those who  
rob them."  
<sup>11</sup>Ruthless witnesses come forward,  
they question me on this and that,  
nothing

Alan Gamm

**I**S IT POSSIBLE for our talk about God's love to become an opiate? I believe it is. I believe further that this is exactly what is happening. People are being lulled into a false confidence by our constantly assuring them that God loves them no matter what they do. The message picked up is that God's love is so unconditional that what we do doesn't really make a lot of difference.

Almost nonstop we hear this tune in song and sermon, in the pulpit, on radio and TV, in books and magazines. We hear such claims as, "God's love is unconditional," "He loves you and accepts you just as you are," "there are no limits to God's love," and "You cannot get away from God's love."

While these statements can be interpreted in harmony with the Bible, they seldom are. No attempt is made to explain or qualify. As a result, the net effect is moral and spiritual stupor.

Certainly God loves the erring one in the sense that His mercy and forgiveness are available. He loves them also in the sense that He continues to convict, woo, prod, and by His providence, maneuver them into a corner where—hopefully—they will turn back to Him. But turn back they must. Unless they turn, all the magnificent love of God's great heart will ultimately be of no benefit to them. Every single person in hell was in his lifetime loved and sought by God.

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We had better think twice, therefore, about so honoring up the love of God that people get the idea they can go off into the byways of sin without any great peril. When we do we are running roughshod over the plain teachings of the Bible.

Peter was quoting Psalm 34:14-16 when he wrote: "He must turn from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil" (1 Peter 3:11-12, NIV).

God's face is His attitude—His deliberate stance and attitude toward us. He does not turn His face away, as we have in mind when we say the parent or policeman "looked the other way." Rather, His face is turned toward the wrongdoer, and it is not a face of kindly indulgence or passive indifference. What is meant by God's face being against the wrongdoer is plainly stated in the rest of verse 16 in Psalm 34—"to cut off the memory of them from the earth." Here is a peril awesomely terrible and final.

This is nothing less than God's active and purposeful *opposition*. True, it begins as benevolent discipline. Its goal is to bring us back to our senses. His providences cause us to begin, even in this life, to reap some of the consequences of our folly. But while God's purpose is redemptive, it is punitive also, and if we will not allow ourselves to be redeemed, we have no power to avoid being punished.

I am personally sturdied by the knowledge that God relates himself to me on a thoroughly moral basis. When I do wrong His love takes the form of wrath, not

a passing flare-up, but a holy, relentless opposition to my wrongdoing. Which means to *me*, as long as I persist in my wrongdoing, I am a black spot in His universe, I am a disrupter of the moral order—and He will not look upon me benignly. Paul expresses God's uncompromising firmness this way: "Consider therefore the kindness and sternness of God: Sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off" (Romans 11:22, NIV).

Not all prodigals wake up. Not all who wake arise, and not all who arise make it all the way back home. There is no guarantee that God's love in discipline will achieve its end. It is deadly to presume on it. It is folly to assure ourselves, "God won't let me be lost." Yes, He will. Every lost soul is a tragic testimony to that fact—and God is no "respector of persons."

It should be obvious, therefore, that when we play up the love of God in sentimental, unqualified terms, we

are driving nails into spiritual coffins. We are jeopardizing immortal souls. We think we are being kind and reassuring, when in fact we are being cruel and misrepresenting our holy God.

Sometimes instead of gushy affirmation people need to be helped to face up to reality. At times true love will give not saccharin but shock treatment. At times, instead of trying to talk people out of their self-deprecation we should agree with them; then try to get them to confess their worthlessness to God, and turn from the sin that is at the root of such feelings. Then we can safely assure them of God's tender, limitless love. Then we can assure them that the Father has saved the "fatted calf" for the returning prodigal. But let us not rewrite the story and have the Father out in the pigpen coercing the boy home when the boy doesn't really want to go.

More than ever we need to proclaim the love of God. But biblically and responsibly! □

by LYNDELL LEATHERMAN

# A Singing Faith

FROM THE EARLY DAYS of Christianity, hymns have been used successfully to reinforce and spread doctrine and faith. Scholars have pointed out a number of hymn fragments in the New Testament. For example, 1 Timothy 3:16—

He appeared in a body,  
Was vindicated by the Spirit,  
Was seen by angels,  
Was preached among the nations,  
Was believed on in the world,  
Was taken up into glory.

The metrical patterns made memorization of creeds easier, especially when associated with a melody.

The apostle Paul advised the Colossians to teach and help one another with psalms and hymns and spiritual songs (Colossians 3:16). But he was also aware of the evangelizing power of Christian song, due to experiences such as the one he shared with Silas in the Philippian jail (Acts 16:25-31).

In the fourth century, as early Christianity was being buffeted by various heresies, Christian hymnody found itself in the rather dubious position of being used to wage theological debates. For example, because the followers of Arius sang their beliefs so effectively, the disciples of a rival teacher, Athanasius, found it necessary to organize "hymn-sings" of their own as a counterforce.

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Centuries later, Martin Luther's strong belief in the importance of congregational song gave him a powerful boost in bringing about the Protestant Reformation. Likewise, the great revival that occurred in 18th-century England was propagated as much on the wings of Charles Wesley's hymns as on the fervor of his brother John's preaching. Finally, no discussion of the spiritual awakening that spread like wildfire through America during the 19th century would be complete without considerable credit going to the widespread use of the popular gospel hymns.

Today, we 20th-century Christians enjoy a heritage of hymnody that is a composite of all that has happened before. And today, as in the 1st century, hymns are still a marvelous means of communicating our faith. When we sing, "Holy, Holy, Holy," we confess our faith in the Triune God. When we sing "The Church's One Foundation," we declare our belief concerning the Church of Jesus Christ. When we sing "How Firm a Foundation," we affirm our utter dependence on the written Word of God.

While spoken creeds are important in reinforcing sets of beliefs shared by a congregation, confessions of faith set to music open the door for the added dimension of emotion, a dimension often lacking in the corporate recitation of creeds. The hymnal has been called the layman's theology textbook. Indeed, it does contain a vast wealth of theology, just waiting to be confirmed in the hearts of God's people and released into the air wherever they gather this Sunday! □





# A TURNING POINT

by NINA McLAIN

**T**HE WEEK HAD BEEN RAINY. I was watching the rain as it splashed in the puddles forming on the roof outside my window. Somehow I felt comforted by it. It soothed and gave me a cozy sort of feeling; and I enjoyed the cleanness it seemed to bring with it. Maybe it was a way of washing the world clean and giving it a fresh start, another chance.

Another chance . . . words that brought renewed hope and life in their meaning . . . to some. As I watched the rain, I wondered about my own chances. What lay ahead for me? It wasn't something I chose to dwell on, but it was inevitable; it would be thought about. So many days and weeks and months had passed since I first lay in this place and began to picture myself as active again, going busily about my life as before. That kind of thinking had brought me through some pretty tough days.

The treatments had at first, in a manner of speaking, drained the life from me. I had held tight to my image of the future me, and now those long, lifeless days were becoming a part of the past. Better days have come, but with them puzzling complications. I had been home briefly; I had tasted home-cooked meals and had my family around me. Loving friends stood by us with life-giving support.

The rain was slowing now, but I didn't feel soothed, and I wondered when I had let that image of my healthier self slip away. This wasn't a positive me.

All those promises in God's Word told me of His love and His ever-abiding presence; and I knew they were real and for me. What about the ones for healing? Weren't they for me, too? Hadn't I prayed and claimed those promises? So many things were waiting to be done . . . good things . . . important things. I loved living. I had sung for high school graduation, "I love life and I want to live. . . I love life, every moment must count . . . to glory in its sunshine, to revel in its fount!" So much life to live, so many precious moments to be made into memories. My family . . . my dear husband . . . my sweet, growing boys . . .

Everything seemed to have changed. All around me everyday life was going on without me. Those precious, guarded moments I had always filled with busy tasks were continuing to pass away while I just lay there watching the rain dripping in rhythm to the minutes ticking away.

What were my own feelings? I wasn't sure anymore. Frustration maybe, at my own helplessness. By now I should have been far down the road toward being that person in my positive image of myself—just like I was before! It wasn't working out the way it was supposed to. I couldn't bear to think of myself spending the rest of my days this way, just lying here, doing nothing, with so many things left that I wanted to do and needed to do.

I had forgotten about the rain because it was raining so hard in my heart. "O God! This can't be happening to me! I was always going to be so actively and happily working toward my goals, keeping fit and busy. This is

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all wrong! And now maybe I won't live to see any of those dreams come to pass. And these complications! Don't I have enough to deal with without all these complications?" I turned my face to my pillow as hot, angry tears burned my eyes. Lately the tears came easily as I thought of my hopes and dreams being lost and my prayers going unheard.

Somewhere inside, I knew it wasn't right to go on this way. "It is natural to feel disappointment," I remembered saying to my son, "but it is how you handle your disappointment that counts!" I was indeed faced with a great disappointment, but how was I expected to handle THIS! Still, for my own sake and for others, I had to pull out of this somehow. If I didn't, I would slip deeper, I knew.

I reached for something to take my mind from these thoughts to anything else. I had to grasp for something now.

My hand fell on a small booklet a friend had left for me. On the first page I read the words, "God grant me the serenity to accept the things I cannot change. . . ." Serenity. Acceptance. Very awesome words. True enough, I could not change my situation, not in my own power. But don't tell me, I have to accept this illness and give in to it! I admitted to myself that I had prayed for healing, carefully avoiding any mention of God's will. I feared that it would mean giving up on myself, if it happened not to be His will to heal me completely. I wanted desperately to go on with my life, to take up where I had left off.

I read further in my book. The word I saw told me that "happiness does not come from the fulfillment of wants and desires, but consists of serenity from conforming our will to the will of God." Even Jesus prayed, "Father, not my will, but Thy will."

Could I pray that? That was a very large order. I laid the booklet aside; I knew it was true. I could never have that longed-for peace or experience any joy ever again if I didn't face up to it.

That evening, as I lay in the quietness that had settled upon my room and the corridor outside, sleep did not come readily. I could reach for the phone and call my husband. "Call me. Wake me up. It's OK." But after that, the deep need for peace would still linger . . . something I had to find for myself. Acceptance . . .

I began to talk quietly to my Heavenly Father. He, too, had said, "I am with you always." But I felt no peace come as I prayed. I whispered, "I want to be willing to want Your will. I need the courage to accept it." I knew then that somehow submission really didn't mean giving up.

I had started out living with and dealing with my illness "one day at a time," I was reminding myself. That was all I needed to do—just to let God work it all out for me, one day at a time—His time.

"Lord," I continued, "please help me find the serenity that comes through acceptance; accepting each day as You give it to me, and accepting this whole situation, because I certainly can't change it myself."

The next morning the sun was out. Not in a completely cloudless sky, however. There was hope in my not completely cloudless heart, too. The tests I had been dreading went smoothly. My heart felt lighter. As I watched from my window, I sensed that God had

already begun answering my prayer. I felt better prepared today; to live this day without the burden of worrying about all the tomorrows. "Thank You, Lord, for giving me the courage for this day, to accept what I can't change."

I turned to smile at the nurse as she took my food tray away a while later. She spoke sweetly. "Are you a minister's wife?" She asked. "You just look like a minister's wife." How could she possibly know, I wondered. I told her I was. "I knew it!" she said triumphantly. "There's just a glow about you somehow!"

I knew that merely being someone's wife didn't have anything to do with it, but it was a sort of sign to me. She left the room, and I sat in the quietness. There is a higher purpose, after all. I couldn't tell how I would deal with tomorrow, but right then, I was letting Him take me through this moment . . . today.

I wish I could tell you how great it makes me feel to know God's mercy and goodness! As I become stronger, and can serve my family, enjoy simple activities, and attend worship services, I marvel at His timing as He carries out His plan for me. Never does a day go by that I don't remember those darker days, so that I can appreciate these greater days and praise the Lord for answering prayer! If I live two days or 50 years, every day must be as today—a marvelous adventure with Him. □

## The Moving Finger Writes

*The One who laid the spreading forests out  
And scattered growing things from sea to sea,  
The very hand that shaped the mighty oak,  
Was nailed in ignominy on a tree.*

*The One who scooped the valleys with a touch,  
Whose alchemy the rocky gorges made;  
The very One who piled the mountains up,  
Within the bowels of the earth was laid.*

*The One who took a shapeless bit of clay  
And fashioned it and gave it life and breath,  
The very One by whom that man was made,  
Was by that man betrayed and put to death.*

*Can Majesty be humbly used forever?  
Will Power its force forevermore deny?  
Or will that Majesty return in glory?  
And will that Power rend the eastern sky?*

*Each tongue will then confess that He is Jesus  
And every knee in earth and heaven will bend,  
Acknowledge Him as Alpha and Omega,  
Forever the beginning and the end.*

—E. RUTH GLOVER  
Pasadena, California





# I Don't Know What to Say

by LOIS BLANCHARD EADES

ON THE OTHER SIDE of the crowded room I saw a friend who had recently lost her husband. "There's Martha," I said to the girl who was with me. "I haven't seen her since her husband died. Let's go and speak to her."

As I started to move, I realized that the girl was clinging to my arm, actually trying to restrain me. "No," she whispered with panic in her voice, "I don't know what to say."

I sympathized with her uneasiness because not too many years ago I felt the same way. Maturity and the experience of bereavement equip us to face the fact of death with less discomfort, but probably we are never completely at ease with the newly bereaved. We can toss words around like confetti on the most trivial subjects, but we lose our voices when we contemplate the Great Inevitable.

One thing is certain—we *should* express our sympathy and do it in a more personal way than with a gift of flowers or food or a contribution in the name of the deceased. Our hands should touch the lonely hand, and our words should speak to the sorrowing heart, even if we say no more than "I'm so sorry" or "I'm praying for you." Avoiding the friend who is suffering the loss only compounds the loneliness. However, it is important to speak the right words. We can say the wrong thing and make the grieving person wish we had not spoken at all.

Very personal inquiries, for example, are out of order.

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One should never question the family about the estate of the deceased or about his spiritual condition. If one has a legitimate concern about the financial outlook for the family, he can inquire somewhere else. The spiritual question, of course, is always a legitimate concern, but to answer it may be a wracking experience for the ones who are left. It is equally in poor taste to ask for the details of the illness or accident that took his life. "Did he suffer much at the last?" "Was his neck broken?" Such questions are thoughtless and may give additional pain to the one who is grieving. If he wants to give any details, he will volunteer them.

One should avoid remarks that reinforce whatever feelings of guilt the bereaved person might be feeling, such as a suggestion that the emergency room care was inadequate or that the doctors or hospital staff were guilty of negligence. A grieving wife or mother often asks herself, "Why didn't I recognize the symptoms sooner?" or "Would another doctor have known more about how to treat him?" or "Why did I allow him to go that evening?" No comfort can come from suggesting the possibility of irreversible error, and if the bereaved person himself suggests it, any remarks we make should serve to dispel the self-incrimination, not intensify it.

It is tactless also to remark on the duration of the period of mourning—"You'll feel better in three or four weeks" or (if several weeks have already passed) "You really should be getting over it by now." The period of mourning varies according to one's temperament and the circumstances, and such a plain-speaking approach may seem like a lack of sympathy. A word of

true assurance is different: "Believe me, God will be with you to comfort you. Things will be better someday."

In my own case, I felt a mild annoyance when someone *explained* my loss to me. The bereaved person cannot help asking "Why?" But at the same time he knows that there are no immediate answers and no easy ones. Consequently, when a friend says, "Well, God could see that down the road he was going to face a temptation that was too much for him, so he took him home before it could happen," the grieving person cannot help wondering, "Why did God tell *you* and not *me*?" Or the remark, "God needed him more than we did," may violate our concept of God. God is self-sufficient, we think, and really does not need any of us, particularly in His great eternity. Now *here*, we who loved the deceased did need him, and God's work on earth needed him. How can anyone say that God needs him there more than we need him here? Whatever one says about God must recognize His inscrutability and His goodness. We do not know why He works as He does, but God knows, and, above all, God cares. We can tell *that* to the grieving ones.

Perhaps one of the most inconsiderate remarks is the one that suggests a replacement for the departed one—"God has someone else for you" or "Perhaps you can have another child." To one who is mourning the loss of a very special person, such a suggestion is unthinkable. No one can ever truly take the place of a husband or wife or child that is gone. It is the uniqueness—the personhood—of that loved one that is being missed, and replacement is the farthest thing from the mind of the truly sorrowing.

In fact, on that uniqueness we can build our most comforting remarks. We should never avoid mentioning the name of the one who has gone unless we have learned that it is painful to the grieving one. Usually the mourner wants to hear the name, wants to know that we remember. So talk of him—the things you recall most clearly about him—his smile, his jokes, his love of dogs or of children. If your remarks bring tears, they are probably healthy tears and mean emotional relief for the one you are talking to.

The words I cherish most from my days of bereavement are the ones that stressed the individuality of my husband: our church organist who said, "He made me feel needed"; the postman who had delivered our mail for years and who wrote a letter to tell me what inspiration he had received from his unfailing good humor; and, above all, the comment of my nine-year-old nephew, who asked his mother: "Why did Uncle Craig die?"

"His heart just gave out," was her answer.

Stephen thought about it for a while and then said, "I know why Uncle Craig's heart gave out. He gave a little piece of it to everybody he knew."

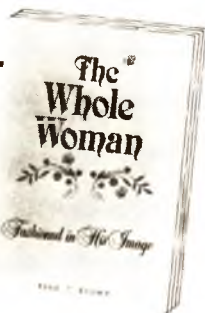
It would be great if we could all speak words so exactly right, but we can speak sincerely and naturally of what the person meant to us—perhaps the words we should have spoken while he was with us. To the ones who are left grieving, there is always the fear that the loved one will be forgotten and that everything to which he gave his life and energy will have been in vain. So the kindest thing we can do for the ones who loved him is to speak of him fondly and specifically and keep his personality alive. □

## Book Brief

### THE WHOLE WOMAN: Fashioned in His Image



FAYE C. STOWE  
author



**I**F THERE IS ANY ONE BOOK amid our 1984 releases that will appeal to almost every woman of almost any age, this is it. Mrs. Eugene Stowe has led her readers along a pleasant path of stepping-stones that progresses through Christian wholeness, spiritual health and growth, mental and emotional health, nutrition, attitude, and service. To absorb her thoughts and put them into action is to find the entrance to a beautiful life.

"Christian wholeness is something to celebrate!" claims the author.

After chewing on the contents a long time, I decided to pick a favorite chapter. A friend liked the one on nutrition, especially the recipes. Another who's into color stimulation found that interesting. The pages of my book were wearing out on Chapter 8: "Laughter—Nature's Best Medicine." Faye Stowe gives concrete examples of healing through laughter, but most of us hide our happy countenance and speak in a pitiful voice to the sick!

My favorite is Chapter 2. She writes, "One of the most visible signs that a Christian woman is alive and well is that she is producing spiritual fruit that is both attractive and useful." Chapter 2 is rich and speaks to the issues forming our life's whole foundation. The punch is powerful. The Walter Rinden poem that Mrs. Stowe says "measures the depth of Christian love" touched me deeply. We only *say* love. If we *really* loved outside our tiny, intimate circles, the world would be turned upside down!

The cover, delicate pink, puts the book in the gift category. This is early, I know, but it could make some of your Christmas shopping very easy! □

—Evelyn Stenbock

135 pages. Paper.

To order, see page 23.



# the editor's STANDPOINT

## TRUE FREEDOM

Victor Frankl survived the concentration camps of World War II to become a world-renowned psychiatrist. The barbaric cruelty of those death camps cannot be exaggerated. In them human nature at its vilest and most savage came to daily expression. But Frankl tells of men who lived unselfishly in the midst of that horror, “comforting others, giving away their last piece of bread.” He admits they were few in number, but he viewed them as proof that “everything can be taken from a man but one thing: the last of the human freedoms—to choose one’s attitude in any given set of circumstances.”

We cannot choose our circumstances, but we can always choose our attitudes. The kind of persons we are, therefore, cannot be determined by others, only by ourselves. The man who blames parents or society for his own criminal acts is deceiving himself. Deep within he knows that he could have chosen to be a different person, could have chosen another course of action.

In the *Journal* of Francis Asbury, under the date of July 12, 1812, this entry occurs: “On our way we were

mocked by some men in a harvest field: this is their glory of wickedness: ours is, that the offence of the cross hath not yet ceased. My revenge was prayer that God might convert and save them for Christ’s sake.”

The supreme illustration of such noble “revenge” is, of course, the cross of Jesus Christ. There the truest, kindest, bravest man who ever lived suffered totally undeserved torture and death. Hanging there, smeared with blood, wracked with pain, and taunted by a heartless mob, Jesus prayed, “Father, forgive them, for they know not what they do.” The nails held Him fast to that rough Cross, but He was nevertheless free to choose His attitude in the awful circumstances.

I’ve heard Earl Lee say from the pulpit, “We choose our emotions.” He demonstrated the truth by his refusal to hate when his son was a hostage in Iran. You and I do not have freedom to select our circumstances; they are given to us in daily life. But we are free to choose our attitudes and ways. May God grant us to choose wisely, holily, and justly, whatever the majority may think or say or do. □

## IMAGINATION, FRIEND OR FOE?

How creative imagination can be!

When I was a child I imagined as a child, and that made all things possible.

My family lived in Miami, Fla. Once in a while we visited friends in Lake Worth. Near their place was a body of water, whether bay or lake I can’t recall. I do remember that a raft was moored to the shore. It was built of heavy planks resting upon 55-gallon oil drums. We spent many happy hours playing on that raft.

The raft was tethered but imagination was not. It became a ship bound for distant ports, buffeted by vicious storms—a sprinkle of rain and a few choppy waves sufficed—sailing through one adventure after another. If I was alone, I could be the daring, skillful captain. If my brothers were involved, I was an ordinary seaman. No matter! It was all heady experience, thanks to unbound, outbound imagination.

The power of imagination to liberate, enhance, and brighten our lives is immense. Walter de la Mare wrote,

“Illuminated by our imagination, our life—whatever its defeats and despairs—is a never-ending, unforeseen strangeness and adventure and mystery.” Behind great human achievements lies great human imaginations. Imagination, used creatively, is the spirit’s refusal to be chained.

Alas, imagination can be destructive as well as creative, negative as well as positive. Imagined evils can terrorize and enslave as surely as real ones. We can torment, harass, and defeat ourselves by unhealthy imaginations. We dread the monsters that emerge from the cave of imagination as if they actually were flesh and blood and teeth. We turn loose upon ourselves a flood of ills we should not have to suffer. Reality contains enough pain; we are foolish to increase it with imaginary situations, but we sometimes do.

Scripture warns against imagining evil, and it urges us to take thought captive to Christ. As Lord of the mind, Christ enriches life, for He frees imagination to serve high purposes. Make Him the Lord of all your thoughts! □

Behind great human achievements lies great human imaginations. Imagination, used creatively, is the spirit's refusal to be chained.

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## LITTLE BUGS AND BIG TROUBLES

Over the years I've read some strange things in the newspapers, but recently I came across one of the oddest. In a small town down South a bug flew into a fellow's mouth. He spit the intruder out and was promptly arrested for spitting in a public place. While being charged with that offence he was seized with chest pains and rushed to a hospital. His condition was reported as stable.

Behold, what huge trouble a tiny bug can cause! The account of that man's plight reminded me of a time, some years ago, when I was preaching at a camp meeting. Down in Georgia the gnats held their state conventions while we were having camp meetings. One of these pesky insects flew into my mouth right in the middle of a significant quotation. I began to choke and cough, but I couldn't dislodge the gnat from the back of my throat. Swallowing was equally ineffective—I couldn't get it up or down. For a few miserable minutes the sermon seemed doomed to an untimely demise. At least I wasn't arrested or hospitalized.

Tiny insects have been responsible for serious ill-

nesses, even for epidemics and deaths. Some are poisonous themselves, others are carriers of disease. Fever-carrying flies and mosquitoes and plague-carrying fleas come at once to mind. They seem small and insignificant, but their potential for destruction is great.

In the same way, what often seem to people like little acts of sin, mere peccadillos, can result in ultimate ruin. There is only one safe rule when tempted to do anything wrong—don't.

The petty theft leads to large embezzlement. The social drink leads to acute alcoholism. The slightly off-color joke leads to outright obscenity. The careless flirtation leads to infidelity and adultery. The small abuses lead to violent murder. If you value the safety of the tent, you cannot allow the camel to poke in his nose.

Scripture says, "The little foxes spoil the vines." The little bugs spread the terrible diseases. The little moral compromises lead to tragic spiritual collapse. We must not treat as trivial that which carries death. □

## "NEW MATTER OF PRAISE"

I never tire of reading the story of Paul and Silas in the dungeon at Philippi. Recently I was reading also the comments of Philip Doddridge on the biblical account of the earthquake and the jailer's conversion. His language seems a little stilted today, but he wrote in the 18th century. Let me quote a choice paragraph.

What unutterable delight must it afford to these afflicted servants of Christ, when they saw this astonishing change! Surely it appeared that their prayers and their praises came up in remembrance before God. They had, with a serene conscience and a joyful heart, been singing praises to God in the stocks, and behold, new matter of praise is given them, and in the midst of all their sufferings new songs are put into their mouth, and new occasions for thanksgiving pour in upon them. Those bonds which, however ponderous in themselves, sat so light upon them, are now miraculously loosened; and the far more infamous and dangerous

bonds which Satan had fastened upon these sons of persecution and violence, fall off too. The awakened jailer asks the question of all others the most important, and asks it with an earnestness and respect that witnesses its sincerity, *Sirs, what must I do to be saved?*

Is it not like this in all our lives? We are scarcely through praising God for His mercies when "new matters of praise" and "new occasions for thanksgiving" pour in upon us. Our feelings of gratitude and our outbursts of praise can hardly keep up with the blessings that God showers upon our undeserving lives.

People often remark about trouble, "Life is one thing after another." For the Christian that is true, not only about trouble, but about the grace of God by which trouble is overcome. God does not bestow His blessings from reluctant or ungenerous hands. Let us see to it that our praise and thanksgiving are not stinted either. □



it does not matter if I die via A bombs because I will live eternally (as Mr. Wooten states) is blatant escapism from one's historical responsibility. Only one whose ultimate concern is oneself can take such a flippant attitude toward such unimaginable destruction. Do the stewards of God's creation have the right to toy with its existence?

I know many will label me as an idealist who refuses to face up to the realities and sin of the world. No! I am convinced of the sin of humankind. But I am also convinced that one cannot fight evil with evil (and who will call a nuclear weapon good?). If this is idealistic, then I suppose the same could be said about a carpenter who preached

throughout Galilee. Or haven't you read the "Sermon on the Mount" lately?\*\*\*

James Bennett  
Kansas City, Missouri

\*No. An earlier article by Timothy Smith voiced a contrary view. No "official" stand was taken in either case. Strange that no one accused us of taking such a stand in response to the earlier article.

\*\*If you have read all the *Herald* has carried on the subject in recent months you should know Mr. Chalfant and I are not in agreement on this issue.

\*\*\*Many times, and many confusing commentaries on it also.

#### SAVE IT OR WRECK IT

I'm sorry that your publication has taken an implicit stand for nuclear armanent by printing two articles in the March 15 issue that advise matching the strength of the "enemy" weapon for weapon.\*

Who was Christ talking to when He said if someone smites you on

the cheek, turn the other cheek? Why was the first person willing to take His word seriously and apply it on a national level a devout Hindu who was thrown out of the church in his youth because of his color?

I would like to introduce the authors to my colleagues who meditate daily for peace on earth, and whose lives and careers are dedicated to the spiritual kingdom. We are the core of the peace movement.

While it is true that God controls the universe, He has made humankind stewards of the planet Earth. We can save it or wreck it. The choice is ours alone.

John Eppler  
New York, New York

\*An article against the nuclear arms race appeared earlier. Obviously, no official stand was taken.

## Miracles Still Happen

by MARY LOU COBURN

I WOKE TO A DISMAL, rainy Friday morning. I had planned to have breakfast with one of our ladies from the church. At 8:15 my phone rang; a voice said, "I must cancel our breakfast engagement. My husband and I have been called to the hospital immediately. Ellen is critical and not expected to live." Ellen was her husband's sister and only living relative. She was 78 years of age and had never been in the hospital. Ellen had been feeling poorly for several days and the doctor admitted her for tests and observation. But critical—surely she wasn't that bad off!

Ellen was not a Christian and did not attend church anywhere. I had met her on two different occasions, and I enjoyed her jolly spirit, her warm personality, and her generosity. She was a good, moral, loving person, but she did not know God.

My husband had gone to Israel and would not be home for several days yet. I felt I should go to the hospital and be with these dear laymen in his absence. I hurriedly dressed and asked the Lord to give me an opportunity to speak to Ellen about her soul. I made my way to the hospital, found her room, and discovered she was in a semicoma. She had been that way all night and they could not awaken her. I stayed for an hour or so, told them I would be praying, and left.

Now it was sleeting and windy. The day was half gone. With my husband gone, I was going to pamper

myself and go out of state to see my three grandchildren. I needed to pack a suitcase, clean my kitchen carpet, and run some errands. As I sat down for my first cup of coffee, my mind was still on Ellen. I heard the Holy Spirit whisper, "You must go back to the hospital."

I argued, "Lord, Ellen is in a deep sleep. It's useless to make that trip, and I am so rushed for time." But I could not rest, so I rushed back to the hospital and to Ellen's room. She was still asleep.

I was so distraught! Minutes later an intern entered the room and said, "I am going to inject some medication into Ellen's IV to try to awaken her. Keep your fingers crossed, it may not work."

I did more. I prayed! "Lord, You said for me to come, and I have obeyed. Please awaken Ellen, let me speak to her about her soul."

Within minutes, Ellen opened her eyes, I went to her bedside and asked if she remembered me. She replied that she did. I talked to her about God and His goodness, and asked her if she knew Jesus. "Not exactly," she said. I told her I was going to pray and asked her to pray in her heart in her own way. When I finished my prayer, I sensed a calm, serene look on Ellen's face, and I sensed the presence of the Holy Spirit around her bed in that hospital room. I said, "Ellen, do you love Jesus?" She replied, "I love Jesus."

Four days later Ellen passed away. I believe she is in God's presence today. A miracle took place in that hospital room that day. I am so happy I listened and obeyed the voice of God, and I believed.

To pray successfully we must employ affirmation and visualization! "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Matthew 11:24). □

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

MARY LOU COBURN resides in Akron, Ohio, where her husband pastors the Arlington Church of the Nazarene.

# IN THE NEWS

## PEOPLE AND PLACES

**Dennis Ray Bratcher** of Weatherford, Okla. has been awarded the doctor of philosophy degree by Union Theological Seminary in Richmond, Va.

Before entering Union Seminary, Bratcher earned the A.B. and M.A. degrees from Bethany Nazarene College, and the M.Div. degree from Nazarene Theological Seminary, Kansas City.

Dr. Bratcher is the son of Mrs. Dona Bratcher of Weatherford. He and his wife, Linda Jean, have two children. □



**Rev. Max T. Jetton**, who has pastored the Kansas City, Kans., Bethel Glen Church from November 1976 to June 1984, recently received the D.Min. degree from Midwestern Baptist Theological Seminary. He is a 1969 graduate of Bethany Nazarene College, and he received the M.Div. degree from Nazarene Theological Seminary in 1981.

Dr. Jetton, his wife, Rebecca (McKenzie), and their children, Matthew Todd and Ashley Michelle, have moved to Sacramento, Calif., to pastor the Arden church. □

**David Manville**, a student at Olivet Nazarene College from Dannsville, Mich., is 1 of 12 wrestlers who have been named to the NAIA Academic All-American team this year. His 3.97 grade average is the highest of the national team.

Manville graduated summa cum laude with a major in business administration. He was also a champion at 142 lbs. in the 1984 National Christian College Athletic Association meet in Oklahoma City.

He will travel with an Athletes in Action team, touring South America this summer in a Christian witness program.

Coach Bob Drebenstedt said Manville finished the season with a record of 27-4. He carried a full load of 16 or 17 hours a semester in college. □

## OUR COLLEGES AND SEMINARIES

### HYSON APPOINTED DIRECTOR OF ADMISSIONS AT MVNC

Ronald J. Hyson has been appointed director of Admissions and Enrollment Development at Mount Vernon Nazarene College, President William J. Prince announced.

Hyson will be responsible for all goals and activities related to the marketing thrust of MVNC, including advertising, recruitment, publications, field recruitment counselors, and maintaining student applications.

Prior to accepting the position at MVNC, Hyson served as an assistant pastor at Chicago First Church. He has pastored and served as an associate and youth pastor in both Ohio and Illinois.

Hyson earned his bachelor's degree in Bible literature and speech and his master's degree in practical theology from Olivet Nazarene College. He has also completed graduate work at Ashland Theological Seminary.

In 1974, Hyson was invited as a student representative for the National Association of Evangelicals to attend the International Congress on World Evangelization in Lausanne, Switzerland.

Hyson is married to the former Brenda Stark, and they have a one-year-old daughter, Stephanie Joy. □

### COMMENCEMENT AT ENC

The 62nd annual commencement exercises of Eastern Nazarene College were held May 28 on the lawn of the campus. One hundred thirty undergraduate degrees were awarded, including 12 associates of arts, 76 bachelor of arts, and 42 bachelor of science. Twenty-one masters degrees were awarded. The ceremonies included musical selections by the ENC Concert Band and the A Cappella Choir.

The commencement address was delivered by Dr. Paul E. Toms, senior pastor of Park Street Church in Boston, who reminded the graduating class that they are called to be the servants

of God. He noted that that call includes the challenge to leadership, which finds its expression in humble service.

Commencement weekend was highlighted by two other activities. The annual alumni banquet was held May 26. The highlight of the banquet was the granting of the Alumnus of the Year Awards to Dr. Alvin Kauffman, professor emeritus of philosophy at Eastern Nazarene College, and Mrs. Hazel Lee of Pasadena, Calif. Mrs. Lee is a pastor's wife, an author, and former missionary to India. Achievement Awards were presented to Rev. Howard Chambers, senior pastor of the Fairview Village Church of the Nazarene in Fairview Village, Pa.; Captain Dudley Hathaway, chaplain in the United States Navy; Mr. Ted Hobson, career diplomat with the Canadian Department of State; and Dr. Virginia Greene Liszka, physician from Washington, D.C. A special award was presented to Quincy resident, Mr. Wesley Angell, for a half century of service to Eastern Nazarene College Alumni Association.

Baccalaureate services were held Sunday, May 27, at the Wollaston Church of the Nazarene. Dr. Stephen W. Nease, president of Eastern Nazarene College, brought the baccalaureate sermon, stressing the importance of Christians living out their faith in the everyday affairs of life. □



**Dr. Thomas Rosenbrough** (l.) places the "Excellence in Teaching" Medallion around **Professor James A. Knear**, associate professor of speech at Trevecca Nazarene College, in a special academic chapel on May 29. This is the second annual presentation of the award, which recognizes a faculty member for excellence in classroom teaching. Six criteria for evaluating teaching performance were used by three groups of nominators: students, faculty, and the Conference of Chairmen. The award includes a \$500 stipend and an inscribed medallion. Professor Knear, a 1967 alumnus, has been a member of the faculty since 1977. Mr. Knear received his master's degree from the University of Missouri and has taken additional graduate studies at the University of Kansas. The first recipient for this award was Dr. Ann Fuqua, professor of biology, who was speaker for the academic chapel service.





Dr. George and Esther Jetter (r.) are Nazarene "missionary ambassadors-at-large." Their trips to various mission fields, most recently to Africa, qualify them for this title. Students of Nazarene Bible College learned more about missions through the ministry of the Jetters as they spoke of their tour and presented pictures of the church's work in Africa. George is a businessman from Fort Recovery, Ohio, and he and his wife are heavy contributors to church projects. They are basically responsible for the church's ongoing Braille ministry. Dr. L. S. Oliver and his wife, Bea (l.), were photographed with the Jetters during this special missions emphasis. Dr. Oliver has retired as president of NBC, effective June 30, and his wife, Bea, served as general NWMS president from 1972-80.

### MANC COMMENCEMENT/ BOARD MEETING

Dr. Curtis Smith, president of Mid-America Nazarene College, conferred degrees upon 237 graduates in MANC's 13th annual commencement exercises. There were 201 bachelor of art, 24 bachelor of science, and 12 associate degrees awarded.

Dr. Leslie Parrott, president of Olivet Nazarene College, delivered the commencement address. He encouraged the graduates to develop an awareness of America's social, economic, and moral issues, and challenged them to follow the example of Isaiah as he found his place of service in God's world.

Honors awarded included professor emeritus status granted to Dr. Donald Minner, director of Teacher Education at MANC for 10 years; and the American Heritage Awards, given to graduating seniors Dana Burpo and Gregory Crow for their outstanding contributions to the MANC community.

The spring meeting of the MANC Board of Trustees met on May 21. New Board members Hiram Sanders, Missouri District; R. J. Cerrato, Kansas District; Robert Atkinson, Iowa District; and Mark Morgan, Dakota District; were introduced. The formation of the Mid-America Nazarene College Foundation was approved by the trustees to support the school's "Quest for the Best" \$6 million endowment campaign.

Three new faculty members were approved by the Board: Barry K. Cunningham, assistant professor, will teach in the Psychology Department. He received a psychology/sociology degree

from Olivet Nazarene College in 1969, an M.S. in labor relations from West Virginia University, and an M.A. and Ph.D. from the University of Michigan in psychology. Dr. Cunningham previously pastored the Detroit New Hope Church.

John R. Costley will serve as an assistant professor of business for the next academic year. He graduated from Eastern Nazarene College in 1958 with a B.A. in economics and received his M.B.A. in accounting from Syracuse University. Mr. Costley previously taught business at Hannibal-LaGrange College.

Mike L. Gough will begin this fall as an instructor in business. He received a B.A. in religion from Bethany Nazarene College in 1974, an M.A., also from Bethany, in religion, an M.Div. from Nazarene Theological Seminary, and is currently involved in an M.B.A. at Webster University. □

### BNC HOLDS 79th COMMENCEMENT

Dr. John A. Knight, president of Bethany Nazarene College, conferred bachelor's degrees upon 246 students during the 79th commencement exercises of the school on May 13. Master of arts degrees were conferred upon 24 students and master of science in management degrees were granted to 5 students.

Receiving honorary doctorates for outstanding leadership were Rev. Jim Bond, president of Point Loma Nazarene College; Rev. Carl Summer, pastor of Bethany, Okla., Calvary Church; and Ralph Downs, superintendent of Putnam City School District in Oklahoma

City. Rev. Bond was the baccalaureate speaker.

The Class of '84 had 78 members graduating with honors. Thirty-four percent of the graduates were products of the Business Department. Sciences followed with 15 percent, religion with 14 percent, education with 13 percent, and behavioral sciences with 11 percent. Less than 10 percent of the degrees were from areas of music, language arts, foreign languages, physical education, and functional studies.

Religion and early childhood education concentrations dominated the master of arts degrees awarded with seven of each. Others were awarded for speech communications (four), reading education (three), elementary education (two), and education (one).

Seventy percent of the graduates were from towns on the South Central Educational Zone.

The BNC Good Citizen Awards, selected each year by the faculty, were presented to Tammy Wiens and Dwight Peterson. Miss Wiens is the daughter of Abe Wiens from Calgary, Alta. Mr. Peterson is the son of Norman Peterson of Oklahoma City.

Commencement activities included reunions for the classes of '39, '49, '59, and '69. An alumni banquet, which had the theme "The Year of the Presidency," had over 300 in attendance to honor former BNC presidents Oscar Finch and Roy Cantrell.

Friends of the John Bumpus family gathered to dedicate the Gracie Bumpus Memorial Rose Garden, which has been landscaped north of Cantrell Music Hall. □

### PLNC STUDENTS RECEIVE GENERAL SUPERINTENDENTS SCHOLARSHIPS

The General Superintendents Scholarships were recently awarded to Paul Straub and Schelley Pound of Point Loma Nazarene College.

The recipients of the scholarships must be preparing for full-time minis-



Shown with Dr. Jim Bond (r.), PLNC president, are Paul Straub and Schelley Pound.

try and are selected to receive the \$500 award by the college president.

The General Superintendent Scholarship Funds are administered by Dr. Mark R. Moore, secretary of Education Services.

The eight liberal arts colleges of the denomination, Nazarene Bible College, and Nazarene Theological Seminary each presented two awards for the 1984-85 school year. □

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## MVNC SELECTS DIRECTOR OF DEVELOPMENT AND COLLEGE RELATIONS



Dr. Ronald J. Phillips has been named director of development and college relations at Mount Vernon Nazarene College, President William J. Prince announced.

Prior to this promotion, Phillips served as assistant academic dean at MVNC. He has also served as director of enrollment development, placing special emphasis on the areas of student retention and the college's marketing concept.

Reporting directly to the president, Phillips will be responsible for developing strategies and techniques for financial development, coordinating all campus fund-raising endeavors, and directing major financial campaigns. He will also schedule personal visits with foundations and corporations, along with potential donors.

In college relations, Phillips will coordinate MVNC Invasion Days in the churches, laymen's retreats, and special on-campus events. He will also promote alumni activities on the educational zone.

Phillips will supervise the assistant director of College Relations, the coordinator of Information Services and the coordinator of Alumni Affairs. He will also supervise the editing of the *Communicator* and other college publications as directed by the president.

At the college since 1977, Phillips has been actively involved in the Mount Vernon community in Kiwanis, Little League, and the YMCA. This past year, he served on a committee to select the Knox County Joint Vocational School (JVS) Student of the Year.

Prior to coming to MVNC, Phillips was an assistant professor of education and director of secondary education at Mid-America Nazarene College in Olathe, Kans. He also coached cross-country track at MANC for six years. From 1965-70, Phillips was an administrator and teacher in the Hazelwood School District in Missouri.

He earned his doctor of education degree in administration higher educa-

tion from the University of Kansas in 1977; his master's degree in education, supervision, and administration from Southern Illinois in 1968; and a bachelor's degree in history from Bethany Nazarene College in 1965.

Phillips and his wife, Mary, have two children, Mark, 14, and Jay, 11. Mary is a teacher in the Mount Vernon school system. □

## TNC COMMENCEMENT

Dr. William J. Prince, president of Mount Vernon Nazarene College, gave the 83rd Commencement address at Trevecca Nazarene College June 4. A graduate of Bethany Nazarene College, Dr. Prince is former president of the European Bible College located at Schaffhausen, Switzerland. He has served pastorates in California, Minnesota, and Ohio and was superintendent of the Pittsburgh District at the time of his election to MVNC.

The baccalaureate service was held June 3 at the Nashville College Hill Church. The speaker was Dr. Orpha M. Speicher.

Commencement activities began with the Phi Delta Lambda (Honor Society) breakfast June 2. The alumni barbecue dinner was in the afternoon. The commencement concert, produced by the Music Department, was that evening.

Honorary doctorates were awarded at the commencement ceremony to Dr. Orpha M. Speicher of Nashville, and Mr. Odie Page of Charlotte, N.C.

Dr. Speicher, professor of allied health at Trevecca, graduated from Pacific Union College and received her doctor of medicine degree from Loma Linda University in California. The California native was a medical mis-

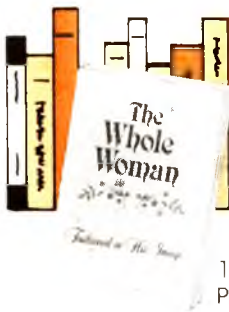


Shown (l. to r.) are Odie Page and Orpha Speicher, who received honorary doctorates at TNC's 83rd commencement.

sionary for 40 years and founder of Reynolds Memorial Hospital in India. She has been a teacher at TNC since 1977. Her life and ministry was the subject of a documentary film, *To Wipe the Tear*.

Odie Page, a Nashville native, attended TNC before serving in the U.S. Navy. He is an air traffic instructor in Charlotte, N.C., where he has served as president of the Piedmont Chapter of Air Traffic Control Association and chairman of Facility Air Traffic Technical Advisory Committee.

An active churchman, he has served in various functions in his local church and the North Carolina District. He has been a member of the Trevecca Board of Trustees since 1963 and a member of the General Board of the Church of the Nazarene since 1979. He is married to Ruby Geiger and has two children, Linda Brower of Olathe, Kans., and Greg Page of Nashville. Both children and their spouses are graduates of TNC. □



# Book Briefs

## ORDER COUPON

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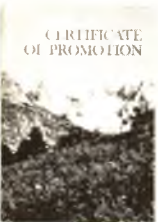


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## EVANGELIST'S SLATES

- ARMSTRONG, LEON, LINDA & FAMILY:** Roanoke, VA (East Gate), Aug. 8-12; Virginia Dist. Assembly & Camp, Aug. 13-19; Chicago Heights, IL, Aug. 20-26; Fox Lake, IL (1st), Aug. 28—Sept. 2
- ATKINSON, DEAN & PAT:** Springdale, AR, Aug. 6-12; Goshen, AR, Aug. 13-19; Tahlequah, OK, Aug. 21-26; Oklahoma City, OK (Shields Blvd.), Aug. 27—Sept. 2
- BALLARD, JOHN & JUNE:** International Falls, MN, Aug. 5-17
- BAGGETT, DALLAS:** Reserved, Aug. 1-25; Flemingsburg, KY, Aug. 26-30
- BAKER, JOHN D.:** Indianapolis, IN (Eastside), Aug. 3-5; Odon, IN, Aug. 7-12; Paoli, IN, Aug. 14-22; Powhatan Point, OH, Aug. 25—Sept. 2
- BALLARD, DON:** Vilonia, AR (Camp), Aug. 5-12; Chrisman, IL, Aug. 22-26
- BEARDEN, LES:** West Virginia Dist. Camp, Aug. 5-12; Xenia, OH (New Burlington), Aug. 28—Sept. 2
- BEATY, BRIAN & FAMILY:** Taylorville, IL (1st), Aug. 14-19
- BEELER, LOWELL:** Franklin, IN (Evang. Meth.), Aug. 14-19; Denver, NC (Evang. Meth.), Aug. 21-26; Kannapolis, NC (Evang. Meth.), Aug. 28—Sept. 2
- BENDER EVANGELISTIC PARTY:** McGehee, AR, Aug. 3-12
- BOND, GARY & BETH:** NW Ohio Dist. Camp, July 29—Aug. 5; Bloomington, IN (Eastside), Aug. 7-12; Stonington, IL, Aug. 14-19; Pana, IL, Aug. 21-26; Benton, IL, Aug. 28—Sept. 2
- BOONE, FORD:** Reserved, Aug. 9-12; Bonnie, IL (Camp), Aug. 16-26
- BRAUN, GENE:** Vineland, NJ, Aug. 5 a.m.; Philadelphia, PA (Bethel Temple), Aug. 5 p.m.; New York Dist. Camp, Aug. 10-19
- BUDD, JAY:** Reserved, Aug. 21-26
- BURKE, OWEN:** Reserved, Aug. 1-19
- BURKHALTER, PAT:** Sinesville, IN (1st), Aug. 14-19
- CARROLL, LARRY & ROBERTA:** Muncie, IN (Riverview), Aug. 19
- CASTEEL, HOWARD:** Mabelvale, AR, Aug. 7-12
- CAYTON, JOHN:** West Virginia Dist. Camp, Aug. 5-12; Reserved, Aug. 13-19; Frank, WV, Aug. 22—Sept. 2
- COX, CURTIS:** Roanoke, VA (Interdenominational Camp), Aug. 25—Sept. 3
- COY, JAMES & MARTHA:** Bangor, ME (1st), Aug. 7-12; New Castle, IN (Westview), Aug. 14-19; Brazil, IN (1st), Aug. 20-26; Lansing, MI (South), Aug. 27—Sept. 2
- CRANDALL, VERNON & BARBARA:** Poulsville, WA, Aug. 28—Sept. 2
- CUNDIFF, G. R. "SCOTT":** Belton, TX (1st), Aug. 14-19; Bethany, OK (Williams Memorial), Aug. 20-26
- DALE, TOM:** Bellingham, WA (NW Holiness Assoc. Camp), Aug. 3-11; Lynden, WA, Aug. 5; Oak Harbor, WA, Aug. 12; Portland, OR (Central), Aug. 19; Nampa, ID (1st), Aug. 26
- DARNELL, H. E.:** West Milton, OH (Camp), Aug. 3-12; Winchester, IN (Cherry Grove Camp), Aug. 15-26; Jamestown, TN, Aug. 30—Sept. 9
- DeBOLT, TED & DOROTHY:** Illinois Dist. Prime Time Retreat, Aug. 24-26
- DELL, JIMMY:** Reserved, Aug. 1-21; Prineville, OR, Aug. 22-26
- DENNISON, MARVIN:** Anthony, KS, Aug. 7-12; Greenwood, IN (1st), Aug. 14-19; New Haven, IN, Aug. 21-26; Lakeland, KS (Wes.), Aug. 28—Sept. 2
- DIXON, GEORGE & CHARLOTTE:** Gospel Concerts, Month of August
- DODDS, LARRY:** Tabor, IA (Camp), Aug. 22-27
- DOROUGH, JIM & CAROL:** West Branch, MI (American Holiness Camp), Aug. 10-19
- DUNMIRE, RALPH & JOANN:** Vilonia, AR (Camp), Aug. 5-12; Ft. Edward, NY, Aug. 19-26
- EASTMAN, RICK:** Reserved, Aug. 1-19; Campbellsville, KY (1st), Aug. 21-26; Cory, IN, Aug. 28—Sept. 2
- EBY, PAUL & MARTHA ANN:** Reserved, Month of August
- ECKLEY, LYLE:** Brodhead, WI, Aug. 7-12
- ERICKSON, WILLIAM W.:** Memphis, AR (1st), Aug. 21-26; Smithton, PA, Aug. 28—Sept. 2
- FADER, WES & MARY:** Mechanicsville, VA, Aug. 5
- FILES, GLORIA & ADAMS, DOROTHY:** Marley Park, MD, Aug. 27-31
- FISHER, WILLIAM:** Reserved, Month of August
- FORTNER, ROBERT:** Bonnie, IL (Camp), Aug. 16-26
- FRANK, RICHARD:** Front Royal, VA, Aug. 5, 12, 19; Winchester, VA, Aug. 26—Sept. 9
- FRODGE, HAROLD:** Bedford, IN (Valley View), Aug. 28—Sept. 2
- GAWTHORP, WAYLAND:** Robinson, IL (Wes. Camp), Aug. 3-12; Murfreesboro, TN (1st), Aug. 28—Sept. 2

**GINTER, TIM:** Memphis, TN (Fraser). Aug. 14-19; Memphis, TN (North), Aug. 21-26

**GORMAN, HUGH:** Yorktown, Sask., Aug. 12; Melfort, Sask. (Covenant), Aug. 19; Brownvale, Alta., Aug. 20-31

**GORMAN, CHARLES & ANN:** Brandenburg, KY (1st), Aug. 12

**GRAY, BOB & BECKY:** Sacramento Dist. Camp, Aug. 20-26; Olathe, KS (College), Aug. 31—Sept. 2

**GRAY, DAVE & BECKY:** Philadelphia Dist. Camp, Aug. 11-19

**GREEN, JAMES & ROSEMARY:** Kansas Dist. Camp, Aug. 1-5; Reed City, MI (Camp), Aug. 6-12; Kampsville, IL (Camp), Aug. 14-19; Minnesota Dist. Camp, Aug. 22-26

**GRINDLEY, GERALD & JANICE:** Lamar, PA (Wes. Camp), Aug. 6-12

**GROVES, C. WILLIAM:** Paoli, IN, Aug. 14-22

**HAINES, GARY:** Reserved, Aug. 6-17; Waco, TX (Brush Arbor Camp), Aug. 18-22; Alief, TX (Open Fellowship), Aug. 24-26

**HANCOCK, BOYD:** Vienna, VA (Drainsville Camp), Aug. 11-22

**HANSON, BRIAN & CHERYL:** Canada Central Dist. Camp, July 27—Aug. 6; Ludlow, MO (Community), Aug. 10-12

**HAYNES, CHARLES & MYRT:** Estill Springs, TN, Aug. 7-12; DeKalb, IL (1st), Aug. 27—Sept. 2

**HELMS, MIKE & GLORIA:** Akron, CO (Peniel), Aug. 19-26

**HENDERSON, LATTIE:** Murray, KY, Aug. 12-19; Columbus, OH (Union Gospel Mission), Aug. 20-26

**HIGGINS, CHARLES:** Notus, ID, Aug. 26-31

**HOLCOMB, TED E.:** Reserved, Month of August

**JACKSON, PAUL & TRISH:** Concert Tour in Kansas & Missouri, Aug. 7-12; Reserved, Aug. 13-31

**JAMES, RANDY & MARY JANE:** NE Indiana Dist. Camp, Aug. 1-5; Wabash, IN (1st), Aug. 6-12; Gainesville, FL (1st), Aug. 14-19

**JAMES R. ODIS:** Evangelization on the Missouri Dist., Month of August

**JANTZ, CALVIN & MARJORIE:** Reserved, Month of August

**JOHNSON, RON:** Concerts in British Columbia and Alberta, Aug. 12-22; Concerts in Washington, Aug. 26-29

**JONES, TERRY:** Nashville, TN (Bethel), Aug. 12; Jasper, TX (Wesley Chapel), Aug. 15-19; Mt. Enterprise, TX (1st), Aug. 28—Sept. 2

**JUSTICE, MEL & DONNA:** Hamilton, OH, July 30—Aug. 5; Harrison, OH (VBS), Aug. 6-10; Middletown, OH (1st), Aug. 14-19; Fostoria, OH (1st), Aug. 21-26; Columbiana, OH, Aug. 28—Sept. 2

**KEENA, EARL:** Olivehurst, CA (VBS), Aug. 27-31

•**KNIGHT, JOHN L.:** Levelland, TX (1st), Aug. 7-12; Littlefield, TX (1st), Aug. 14-19; Mountain Grove, MO (Union), Aug. 22-26; Corpus Christi, TX (Arlington Heights), Aug. 28—Sept. 2

**LASSELL, RAY & JAN:** Eckerty, IN (Holiness Camp), Aug. 2-12; Hummels Wharf, PA (Sunbury Camp), Aug. 17-26; Plainfield, IN, Aug. 28—Sept. 2

**LAXSON, WALLY & GINGER:** Eastern Michigan Dist. Camp, Aug. 5-12; Circleville, OH (CCCU Camp), Aug. 13-19; Reserved, Aug. 20-26; Indianapolis, IN (Westbrook), Aug. 29—Sept. 2

**LECKRONE, LARRY:** Philadelphia Dist. Camp, Aug. 13-19; Cape May, NJ (Erma Camp), Aug. 20-26

**LECRONE, JON & BETH:** Concert Tour in Washington, Idaho, Montana, & Wyoming, Aug. 5-26; Laurel, MT, Aug. 28—Sept. 2

**LEE, RALPH & NELLIE:** Snoqualmie, WA, July 30—Aug. 3

**LEIDY, ARNOLD:** Albuquerque, NM (Los Altos), Aug. 6—Sept. 16

**LIDDELL, P. L.:** Reed City, MI (Northwoods Camp), Aug. 6-12; Kampsville, IL (Hillcrest Camp), Aug. 13-19; Georgetown, IL (Olivet Camp), Aug. 27—Sept. 2

**LOETSCHER, O'NEAL & LINDA:** Clay City, IN (Union Chapel), Aug. 28—Sept. 2

**MACHIA, ERNEST, JR.:** Sanborn, NY (St. Paul's) (VBS), Aug. 7-12; Pittsburgh, NY (North Country CM & A) (VBS), Aug. 14-19; Altona, NY (VBS), Aug. 21-26

**MANER, ROBERT:** Nashville, IN, Aug. 26—Sept. 2

**MANLEY, STEPHEN:** Akron Dist. Camp, Aug. 5-12; New York Dist. Camp, Aug. 13-19; Winnipeg, Man. (Canadian Youth Conference), Aug. 20-25; San Luis Obispo, CA (North Star Zone), Aug. 26-29; Collingdale, PA, Aug. 20—Sept. 2

**MARTIN, W. DALE:** Portage, OH (Camp), Aug. 9-19

**MATTER, DAN & ANN:** Ormsted Falls, OH (Missionary), Aug. 20-26

**McFERRIN, RICHARD:** Reserved, Month of August

**McQUEEN, A. W.:** Newtonsville, OH, Aug. 7-12

**MEYER, BOB & BARBARA:** DYNAMICS OF SPIRITUAL GROWTH: Reserved, Month of August

**MILLHUFF, CHUCK:** Eastern Michigan Dist. Camp, Aug. 5-12; Olathe, KS (College), Aug. 29

**MOORE, NORMAN:** Hesperia, CA (New Church Planting), Month of August

**MOSS, UDELL:** Bonnie, IL (Camp), Aug. 16-26; Sikeston, MO (Eastside), Aug. 28—Sept. 2

**MUNCIE, ROBERT & JANE:** Laurel, IN, Aug. 28—Sept. 2

**MYERS, HAROLD:** Reserved, Aug. 1-25; Soldotna, AK, Aug. 26—Sept. 2

**NEFF, LARRY & PAT:** West Virginia Dist. Camp, Aug. 5-12; Bonnie, IL (Camp), Aug. 16-26

•**NEUSCHWANGER, ALBERT:** Philadelphia Dist. Camp, Aug. 11-19

**OLIVER, W. CHARLES:** St. Augustine, FL (1st), Aug. 21-26

**OVERTON, WILLIAM:** Reserved, Month of August

**PASSMORE EVANGELISTIC PARTY:** Waltersburg, PA, Aug. 7-12; Waterford, PA, Aug. 14-19; Westport, IN, Aug. 21-26; Kincaid, IL, Aug. 28—Sept. 2

**PERDUE, NELSON:** Akron Dist. Camp, Aug. 5-12; Hart, MI (Wes. Camp), Aug. 14-19; Carey, OH, Aug. 21-26; Indianapolis, IN (Westbrook), Aug. 28—Sept. 2

**PFEIFER, DON, EVANGELISTIC TEAM:** Birmingham, AL (Centerpoint), Aug. 7-12; Circleville, OH (CCCU Camp), Aug. 13-19; Roan Mountain, TN (Independent Camp), Aug. 21-26

•**PIERCE, BOYCE & CATHERINE:** NW Indiana Dist. Camp, Aug. 14-19; Springfield, IL (Sherman Camp), Aug. 20-26

**QUALLS, PAUL:** Reserved, Month of August

**RICHARDS, LARRY & PHYLLIS:** New Albany, IN (Eastside), Aug. 5

**ROBINSON, TED:** Crowley, LA (1st), Aug. 12-19; El Dorado, AR (1st), Aug. 24—Sept. 2

**ROGERS, DAVE:** Bridgeton, MO, Aug. 26

**ROTH, RON:** Pittsfield, IL, Aug. 14-19

**SMITH, DUANE:** Hillsboro, OH (1st), Aug. 15; Jackson, OH, Aug. 19; Centerville, IN, Aug. 23; Cambridge City, IN, Aug. 24; Eureka, IL, Aug. 29

**SMITH, HAROLD & ORPHA:** Sumner, MI (Center), Aug. 13-19; Alger, MI (Oak Grove Brethren in Christ), Aug. 20-24

**SMITH, OTTIS & MARGUERITE:** Portsmouth, RI (Camp), Aug. 3-12; Milton, PA, Aug. 29—Sept. 9

**STANTON, TED & DONNA:** Westmoreland, TN (Highland), Aug. 28—Sept. 2

**STEVENSON, GEORGE:** Beardstown, IL, Aug. 21-26; Searcy, AR (1st), Aug. 28—Sept. 2

**STREET, DAVID:** Guyana, South America, Aug. 1-19; Versailles, KY, Aug. 26—Sept. 2

**STRICKLAND, DICK:** Hendersonville, NC (1st), Aug. 29—Sept. 2

**SUTTON, VEL & ARLENE:** Farnam, NE, Aug. 6-12; Arnold, NE, Aug. 13-19; Martinsville, IN, Aug. 22-26; Newport, KY (1st), Aug. 27-31

**TAYLOR, CLIFF:** Spokane, WA (Shadle Park) (VBS), Aug. 20-26

•**TAYLOR, MENDELL:** Eastern Michigan Dist. Camp, Aug. 5-12

**TAYLOR, ROBERT:** SW Ohio Dist. (Home Missions Work), Aug. 7-12; Morristown, IN, Aug. 14-19; Cortland, OH, Aug. 21-26; Worth, IL, Aug. 28—Sept. 2

**TAYLOR, RON:** Revivals on Georgia District, Aug. 5-26

**TRIPP, HOWARD:** Wartburg, TN, Aug. 28—Sept. 2

**VARCE, PAUL:** Reserved, Month of August

**VARIAN, WILLIAM:** Oscoda, MI (Pioneer revival), Aug. 15-19; Vicksburg, MI (SAM Camp), Aug. 23-25

**WALKER, LAWRENCE:** Akron Dist. Revivals, Aug. 14-19; Central Ohio Dist. Revivals, Aug. 21-26

**WELLS, LINARD:** Washington, IN (1st), Aug. 14-19; Newberry, IN (1st), Aug. 21-26; Crockett, TX, Aug. 28—Sept. 2

**WEST, EDNA:** Reserved, Month of August

**WHITWORTH, ARTIE:** Reserved, August 21-26

**WILCOX, WALTER:** O'Leary, P.E.I., Aug. 5; Lyndon, Ont. (Lake Elويد Standard Church Camp), Aug. 10-19; Madoc, Ont. (Ivanhoe Standard Church Camp), Aug. 24—Sept. 2

**WILLIAMS, LAWRENCE:** Moore, OK, Aug. 6-12

**WISEHART, LENNY & JOY:** La Fayette, IN (1st), Aug. 7-12; Tabor, IA (Camp), Aug. 21-26; Prescott, AZ (Southwest SoloCON), Aug. 31—Sept. 3

**WOODWARD, S. OREN & FAYE:** Monroeville, NJ (Aura Interdenominational Camp), Aug. 3-12; Cape May, NJ (Erma Camp), Aug. 17-26; Reserved, Aug. 27—Sept. 2

•Designates retired elders

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## SOME VERY IMPORTANT PEOPLE

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**Danny Bayliss,** Salisbury, Md.

**Aaron Bennett,** Weirton, W.Va.

**Beth Bloss,** Orlando, Fla.

**Jennifer Bulgin,** Salem, Oreg.

**Mendy Burgner,** Englewood, Colo.

**Kimberly Cable,** Warsaw, Ind.

**June Chambers,** South Portland, Maine

**Kevin Cranfield,** Salisbury, Md.

**Christy Crowder,** Frederick, Md.

**Emily Cox,** Pocatello, Idaho

**Stanley Darnell,** Grand Junction, Colo.

**Howard Alan Darsey,** Sandersville, Ga.

**Lisa Delong,** Reynoldsburg, Ohio

**Candi Dolezal,** Salem, Oreg.

**Jolene Doughty,** Grand Junction, Colo.

**John Endsley,** Englewood, Colo.

**Kirsten Feron,** Milwaukee, Wis.

**Tawnya Franco,** Grand Junction, Colo.

**Joyce Gentry,** Vancouver, Wash.

**Lynn Griffin,** Watonga, Okla.

**Mark Heilman,** Englewood, Colo.

**Eric Hewitt,** Pocatello, Idaho

**Nikki Hollenbeck,** Salem, Oreg.

**Tara Holmly,** Oak Harbor, Mich.

**Pam Howard,** Pocatello, Idaho

**Justin Jones,** Pocatello, Idaho

**Pam Jones,** Idaho Falls, Idaho

**Scott Jones,** Pataskala, Ohio

**Robin Knechtel,** Salisbury, Md.

**Amy La Belle,** South Portland, Maine

**Marci Lewis,** Amarillo, Tex.

**Brenda Lomas,** Erma, N.J.

**Jarrod Love,** Brunswick, Ga.

**Keith Lynn,** Brunswick, Ga.

**Kenny Marshall,** Salisbury, Md.

**Alex Martin,** Salem, Oreg.

**Allen Miller,** Valparaiso, Ind.

**Deanna Mohler,** Valparaiso, Ind.

**Stacy Ozman,** Englewood, Colo.

**Erin Ostrin,** Salem, Oreg.

**Teddy Oyler,** Watonga, Okla.

**Carrie Perham,** South Portland, Maine

**Julie Powers,** Bangor, Maine

**Dollie Raines,** Watonga, Okla.

**Jennifer Rempel,** Salem, Oreg.

**John Rose,** Salem, Oreg.

**Matt Sittner,** Englewood, Colo.

**Eric Smith,** Orlando, Fla.

**Kim Snowbarger,** Pocatello, Idaho

**Beulah Snyder,** Cape May, N.J.

**Cherie Spiker,** Englewood, Colo.

**Christine Sterner,** Spring Grove, Pa.

**Christine Talmadge,** Oak Harbor, Mich.

**Nancy Taylor,** Salisbury, Md.

**Andrea Thompson,** Washougal, Wash.

**Mark Thompson,** Meridian, Idaho

**David Tisdale,** Idaho Falls, Idaho

**Michael Tolle,** Watonga, Okla.

**David Trader,** Delmar, Md.

**Jennifer Tusant,** Salem, Oreg.

**Amy Van Demarr,** Washougal, Wash.

**Kevin Wade,** Grand Junction, Colo.

**Debbie Walden,** Oak Harbor, Mich.

**Sheila Walters,** Grand Junction, Colo.

**Linda Walton,** Salem, Oreg.

**Bobby Waugh,** Watonga, Okla.

**Chris Wickware,** Watonga, Okla.

**Zell Woodworth,** Colorado Springs, Colo.

The list of winners will be continued in future issues.



# FOR THE RECORD

## DISTRICT ASSEMBLY REPORTS

### KENTUCKY

The 73rd annual assembly of the Kentucky District met at Elizabethtown, Ky. District Superintendent Aleck Ulmet, completing the second year of an extended term, reported.

Presiding General Superintendent William M. Greathouse ordained Timothy Lee Barber, William P. Covey, and James P. Roberts.

Elders Marvin Appleby, Jerry Cline, and Riley Laymon, and laymen Robert Allen, Mark Greathouse, and Richard Thompson were elected to the Advisory Board.

Betty Laymon was reelected NWMS president; Larry Morgan was elected NYI president; and Ray Gibson was reelected chairman of the Board of CL/SS.

### SAN ANTONIO

The 71st annual assembly of the San Antonio District met at San Antonio, Tex. District Superintendent James Blankenship, completing the second year of an extended term, reported five new



Shown at the Eastern Kentucky District Assembly (l. to r.) are Dr. John W. May, district superintendent; ordinands, Rev. Norlyn Crandall, Rev. Geoffrey Kunselman, Rev. Claude Crisp, and Rev. Carl Graham; and Dr. Charles H. Strickland, general superintendent.

churches, San Antonio Tezel Oaks, Corpus Christi Hillcrest, San Marcos, Midland Permian, and Raymondville.

Dr. Orville W. Jenkins, presiding general superintendent, ordained David D. Beeson, John Bubbico, and F. Willis Stemen.

Elders Harry Evans and Leonard Adams and laymen Robert Joines and Dale Yates were elected to the Advisory Board.

Mrs. Chris Blankenship, Miss Peggy Stark, and Rev. Randall Wyles were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

### NORTH CENTRAL OHIO

The 10th annual assembly of the North Central Ohio District met at Mount Vernon, Ohio. District Superintendent D. E. Clay, reelected to a four-year term, reported two new churches, Euclid and Cleveland North.

Dr. Charles H. Strickland, presiding general superintendent, ordained John Ralph Cadwell, John Charles Coffman, Hugh Russell Grimm, Myles Edward Hanley, Jr., Richard Ray Henry, Jr., and Todd Christian Pierce.

Elected to the Advisory Board were elders Jack Archer, Don R. Hoffman, Ernest R. Rhodes, and D. Eugene Simpson, and laymen Dale Foster, Frank Hyson, C. Wayne Rice, and L. Thomas Skidmore.

Mrs. D. E. (Wavaleene) Clay, Stephen R. Ward, and Melvin L. Thompson were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

### CANADA PACIFIC

The 29th annual assembly of the Canada Pacific District met at Victoria, B.C. District Superintendent Charles J. Muxworthy, completing the second year of an extended term, reported.

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

Elected to the Advisory Board were elders William Bahan and Donald Nicholas and laymen Robert Collier and Kenneth Harter.

Cathie Soutar was reelected NWMS president; Barry McLeod was reelected NYI president; and Donald Nicholas was reelected chairman of the Board of CL/SS.

### NEBRASKA

The 72nd annual assembly of the Nebraska District met at Grand Island, Nebr. District Superintendent Jim Diehl, reelected to a four-year term, reported.

Dr. William M. Greathouse, presiding general superintendent, ordained James S. Hayne and Thomas L. Boese.

Elders Paul W. Marshall and Harold J. Westlund and laymen Jim Noffsinger and Blaine Proffitt were reelected to the Advisory Board.

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

### NEW YORK DISTRICT

The 77th annual assembly of the New York District met at Denville, N.J. District Superintendent Dallas D.

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Pictured (l. to r.) at the Louisiana District assembly are Rev. Ralph E. West, district superintendent; ordinands and wives, Rev. and Mrs. Michael C. Hurdman, Rev. and Mrs. Charles L. Witte, Sr.; and Dr. Eugene L. Stowe, general superintendent.



Pictured at the New York District Assembly are (top row, l. to r.): Dr. Jerald D. Johnson, general superintendent; Rev. Dallas D. Mucci, district superintendent; Rev. Stephen Dillam, district secretary; with ordinands and wives (row 4, l. to r., wives in front, row 3), Rev. and Mrs. Norman Steele, Rev. and Mrs. Gesner Jean, Rev. and Mrs. Robert Keith, and Rev. and Mrs. Thomas F. Crawford; (rows 3 and 2, extreme l.), Rev. and Mrs. Dominic Scardigno; (row 2, l. to r., wives in front), Rev. and Mrs. Richard Choi (credentials recognized), Rev. and Mrs. Joshua Guevara, Rev. and Mrs. Sungho Bae (credentials recognized), and Rev. and Mrs. David Mun (credentials recognized).

Mucci, completing the third year of an extended term, reported one new church, New York Korean.

Presiding General Superintendent Jerald D. Johnson ordained Thomas F. Crawford, Gesner Jean, Joshua Guevara, Norman Steele, Dominic Scardigno, and Robert Keith, and recognized the credentials of Sungho Bae, Richard Choi, and David Mun.

Elected to the Advisory Board were elders James Baker, Clarence Jacobs, and Stanley Moore, and laymen George Gressett, Ross Miller, and Keith Nurse.

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Pictured (l. to r.) at the 24th annual Maine District Assembly are Dr. Orville W. Jenkins, general superintendent; ordinands and wives, Rev. and Mrs. Samuel A. Morse and Rev. and Mrs. James T. Cloyd; and district superintendent and wife, Dr. and Mrs. J. E. Shankel.

Mrs. Sandi Mucci, Rev. Al Schimanski, and Rev. Ann Rearick were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

#### ROCKY MOUNTAIN

The 57th annual assembly of the Rocky Mountain District met at Billings, Mont. District Superintendent Arnold R. Carlson, Jr. reelected to a four-year term, reported.

Presiding General Superintendent Jerald D. Johnson ordained Alan Heald, recognized the credentials of Floyd Oliver, and commissioned John Bondy a minister of Christian education.

Elected to the Advisory Board were elders Gwyn Downing and Vern Carpenter and laymen Jim Betz and Gary Lund.

Lois A. Thorpe, Rev. Tom Webb, and Rev. John Bullock were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

#### DAKOTA

The 16th annual assembly of the Dakota District met at Jamestown, N.Dak. District Superintendent F. Thomas Bailey, completing the second year of an extended term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Royal G. Archer, Daniel E. Buster, Douglas E. Hoke, Roger D. Liebing, Dan D. Schaubert, Leland G. Smith, and B. G. Snyder.

Elders Warren Koker and Glen Dayton and laymen Fritz Hieb and Wayne Morehead were elected to the Advisory Board.

Mrs. Judy Bailey was reelected NWMS president; Rev. Delroy Bender was reelected NYI president; and Rev. Paul Long was elected chairman of the Board of CL/SS.

#### ARIZONA

The 63rd annual assembly of the Arizona District met at Phoenix, Ariz. District Superintendent Crawford T. Vanderpool, completing the first year of an extended term, reported one new church, Holbrook, Ariz.

Dr. Jerald D. Johnson, presiding general superintendent, ordained Dorothy E. Cruse and Jerold B. Wolf.

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

Carol Jordan, Rod Federwisch, and Lee W. Steele were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

#### MOVING MINISTERS

RONALD D. ADAMS from Eaton Rapids, Mich., to Hillsdale, Mich.

TALBOTT S. DENNY from Smyrna, Ga., to Melbourne (Fla.) First

ROBERT D. HOPPER from student, Nazarene Theological Seminary, Kansas City, Mo., to associate, Kansas City First Church

MICHAEL E. LODAHL from La Puente, Calif., to Atlanta, Ga.

DON A. MARTIN from Fort Walton Beach (Fla.) First to evangelism

SIDNEY MENOUGH from Akron (Ohio) Ellet to Fort Walton Beach (Fla.) First

TONY G. MOORE from associate, Vineland (N.J.) First to Shippensburg, Pa.

F. WAYNE STARK to Pleasanton, Kans.

DANIEL R. WHITE from Camas, Wash., to Kansas City Shawnee



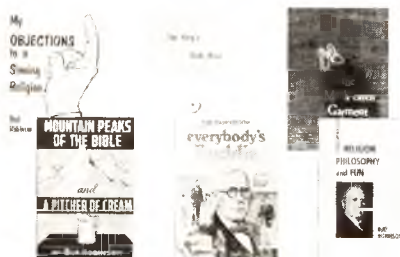
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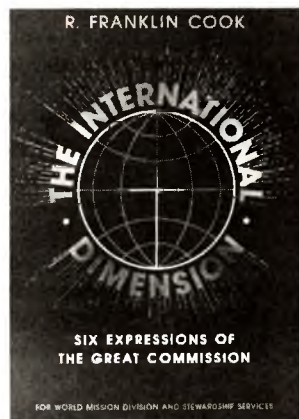
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MR. MAX and MIRIAM BRAMMER, Papua New Guinea, Furlough address: c/o Mervin Mellinger, 5955 Geneva Dr., East Petersburg, PA 17520

REV. CLIVE and GRACE BURROWS, Papua New Guinea, Furlough address: c/o British Isles Nazarene College, Dene Rd., Didsbury, Manchester, M20 8GU, England

REV. MAX and LAVONNE HARRIS, European Nazarene Bible College, Furlough address: 6907 N.W. 43rd, Bethany, OK 73008

REV. WESLEY and ALETA HARRIS, Paraguay, Field address: Casilla 2200, Asuncion, Paraguay

REV. ROY and GLORIA HENCK, Furlough address: 8120 Nazarene St. N.E. Louisville, OH 44641

REV. KENNETH and BARBARA JONES, Paraguay, Field address: Apartado 2200, Asuncion, Paraguay

DR. GLENN and PEGGY KELL, Zambia, Field address: P.O. Box 31766, Lusaka, Zambia

REV. ROBERT and TILLIE McCROSKEY, SR., Philippines, Furlough address: 3903 N.W. Rockwell, Apt. 205, Bethany, OK 73008

REV. TIMOTHY and MARY MERCER, Korea, Field address: 233-30 Ojung Dong, Taejon, 300, Korea

REV. DON and BARBARA MESSER, Malawi, Field address: P.O. Box 302, Lilongwe, Malawi

MR. WARREN and JANET NEAL, Papua New Guinea, P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

MISS JUANITA PATE, Southern Africa North, Field address: P.O. Box 15, Acornhoek 1360, Republic of South Africa

REV. KURT and SUSAN SCHMIDLIN, Chile, Furlough address: c/o D. Partrich, 109 Hilltop Dr., Warrensburg, MO 64093

REV. DARYLL and VERA STANTON, Southern Africa North, Field address: P.O. Box 574, Vryburg 8600, Republic of South Africa

### ANNOUNCEMENTS

**The Metropolis, Ill., church** will celebrate its 50th anniversary Sunday, September 30. The congregation and Pastor Dale Siverly invite all former pastors and members to attend the special services. Sunday School is at 9:30 a.m., worship service at 10:30 a.m., and dinner at noon; a musical concert at 1:30 p.m., and evening service at 6 p.m. Rev. John Hancock, superintendent of the Illinois District, will be the speaker. For more information, call the pastor at (618) 524-9543 or (618) 524-8777, or Ethel Linson at (618) 524-4503.

**The Collingdale, Pa., church** will celebrate its 75th anniversary ministering in Christian holiness. All former pastors and members are invited to attend. A great time of praise is anticipated October 12-14. For further information, contact Pastor Allen L. Frank, Church of the Nazarene, 212 MacDade Blvd., Collingdale, PA 19023.

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

### VITAL STATISTICS

**All items for Vital Statistics must reach us within 90 days of the event. Address: VITAL STATISTICS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.**

### VETERAN PASTOR-EVANGELIST DIES

Rev. Archie Ivor Woodward, born October 9, 1906, died June 5. He had pastored and evangelized for 41 years in the Church of the Nazarene.

Survivors include his widow, Dorothy Woodward;

a son, Larry; and daughter, Evangelist Joyce Hughes. An approved 10 percent mission special has been designated to raise money for a Nazarene church in Freeport, Grand Bahama Island, as a memorial fund. Donations may be sent to Norman O. Miller, General Treasurer, 6401 The Paseo, Kansas City, MO 64131.

### DEATHS

REV. MRS. DOROTHY EDNA WILCOXSON BRIDGEWATER, 86, June 8, Colorado Springs, Colo. Survivors: husband, Rev. Reuben. Ministry: evangelism.

MRS. ORA E. BRINSON, 84, Apr. 24, Jasper, Fla. Survivors: sons, Raymond C. and Delmar E.; daughters, Hazel Kite, Veleta Todd, Nancy Miller, JoAnn Chandler, and Shirley Myers; 22 grandchildren; 32 great-grandchildren.

JAMES T. (JIM) BROWNING, 42, May 14, Moses Lake, Wash. Survivors: son, James T., Jr.; daughter, Janelle; parents.

ESTHER E. COLE, 81, June 8, Cadillac, Mich. Interment: Tustin, Mich. Survivors: daughters, Mrs. Pete (Virginia) Strom and Mrs. Warren (Joyce) Mullis; six grandchildren; seven great-grandchildren.

REV. W. RAY DUNCAN, 68, Feb. 21, Waverly, Ohio. Survivors: wife, Kathryn; sons, Pat and David; daughters, Judy and Kathy; six grandchildren. Ministry: Ohio.

ROBERT L. FRANK, 85, June 15, Sterling, Colo. Interment: Colorado Springs, Colo. Survivors: sons, Keith and Dwayne; daughter, Mrs. Marvin (Rosalie) Carlson; 8 grandchildren; 10 great-grandchildren.

ERNEST CLIFFORD HALL, 78, June 1, Stillwater, Okla. Survivors: wife, Vera Mae; son, Dr. Carl; three grandchildren; two great-grandchildren; two brothers; three sisters.

MRS. MARIE HOLDER HALL, of Plant City, Fla., 66, June 10, Nashville, Tenn. Interment: Plant City, Fla. Survivors: husband, Dr. Hadley; sons, Lewis Hadley, Charles Robert, William Edward, and Darrell Lynn; daughter, Nellie Arney; 13 grandchildren; 4

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great-grandchildren; her mother; 2 brothers; 2 sisters.

EARL G. HOFFMAN, SR., of Port Clinton, Pa., 87, June 16, Pottsville, Pa. Interment: Schuylkill Haven, Pa. Survivors: son, Earl G. Jr.; daughters, Rev. Rose Mildred G., and Mrs. Kermit (Marion) Tolbard; 10 grandchildren; 8 great-grandchildren; 1 sister.

REV. THEODORE F. HOPKINS, 77, June 2, Tucson, Ariz. Interment: Montrose, Mich. Survivors: wife, Dollie M.; sons, Theodore L. and Bill; step-son, Norman Savage; daughters, Ethel Cameron and Virginia Bowers; stepdaughter, Betty A. Wheeler; 10 grandchildren; 6 stepgrandchildren; 10 great-grandchildren; 4 great-stepgrandchildren; 3 sisters.

RUBY L. D. JONES, 80, June 13, Bradenton, Fla. Survivors: sister, Earle Marie Sizemore.

DON G. LAUGHLIN, 82, May 22, Ironside, Ore. Interment: Pomona, Calif. Survivors: wife, Matilda; son, Ed; daughter, Esther Butcher; five grandchildren; five great-grandchildren.

JOHN ERLAND MackAY, June 6, Tempe, Ariz. Survivors: wife, Marjorie; son, Gary; one brother; and one sister.

ESTA MONTGOMERY, 81, Apr. 13, Oklahoma City. Survivors: daughters, Mrs. Marion (Wilma) Snowbarger and Mrs. Jim (Delma) Tracy; step-sons, Lester, Oran, and Bill; one brother.

REV. JOHN L. MORAN, 73, May 14, and MRS. EFFIE MORAN, 74, May 26, Owego, N.Y. Survivors: daughters, Jean Schmitt, Lois Woodcock, and Patricia Stack; six grandchildren. Ministry: Ohio and New York.

RALPH NIKIRK, 76, June 5, Bradenton, Fla. Survivors: wife, Madge.

MRS. MARY C. PHILEMON, 74, June 9, Charlotte, N.C. Survivors: son, Roy W., Jr.; four grandchildren; three great-grandchildren; four brothers; four sisters.

IDA MAE SMITH, 69, May 17, Kenner, La. Interment: Callao, Mo. Survivors: son, Gordon L. Penton; one grandson.

ROY O. STAUFFER, 86, May 29, Ottawa, Ill. Interment: Iberia, Mo. Survivors: daughters, Mrs. Donald (Janice) Tyler and Mrs. Carol White; four grandchildren; five great-grandchildren; one sister.

MRS. MYRTLE STEINEGGER, 77, Apr. 17, Jonesboro, Ark. Survivors: husband, E. A.; son, Fred; daughters, Mrs. Mary Stallings and Mrs. Carolyn Payne; nine grandchildren; seven great-grandchildren; three brothers; one sister.

LESTER E. THARP, 87, May 31, Moscow, Idaho. Survivors: wife, Iva; sons, Lloyd, Gilbert, and Gerald; seven grandchildren; eight great-grandchildren.

BLANCHE THOMPSON, 93, Apr. 2, Zanesville, Ohio. Interment: Duncan Falls, Ohio. Survivors: son, Forest E. Hanson; daughters, Alice Mae Hanson, Mona Hall, and Esther Prior; 4 grandchildren; 10 great-grandchildren; and 1 sister.

CHARLES W. WOODBECK, 84, Apr. 15, St. Paul, Minn. Survivors: wife, Norma; sons, Richard and David; daughters, Beverly Lais and Marilyn Lund; 13 grandchildren; 3 great-grandchildren; 1 brother; and 2 sisters.

#### BIRTHS

to REV. DAVE AND LORI (JACOBSON) ANDERSON, Joliet, Ill., a boy, Matthew David, June 23

## "Showers of Blessing" PROGRAM SCHEDULE



August 12  
"God's Little Ones"

August 19  
"Unlimited Forgiveness"

by W. E. McCumber, speaker

# NEWS OF RELIGION

**ONE OF CHRISTIANITY'S MOST INFLUENTIAL THINKERS DIES.** Funeral services for Dr. Francis A. Schaeffer were held May 20 at John Marshall High School Auditorium, Rochester, Minn., and were attended by more than 1,000 people.

Dr. Schaeffer, widely recognized as one of the most influential Christian thinkers of our age, wrote 23 books that have been translated into 25 languages, with more than 3 million copies in print.

With his wife, Edith, Dr. Schaeffer founded L'Abri Fellowship, an international study center and Christian community with branches in Switzerland, England, the Netherlands, Sweden, France, and the United States. He believed Christianity had nothing to fear from hard questioning and intelligent thought, and lectured frequently at leading universities in the United States and abroad. His common theme was the uncompromising truth of historic, biblical Christianity and its relevance for all of life.

Speaking at the funeral were Schaeffer's three sons-in-law. John Sandri, husband of the oldest daughter, Priscilla, said, "The greatest tribute to Dr. Schaeffer is that I stand in the gospel." Schaeffer led him to Christ in Switzerland.

Udo Middlemann, husband of the youngest daughter, Debby, restated some of his father-in-law's work in declaring, "The only basis for life is the Judeo-Christian ethic, which gives worth to a man because he is seen as being made in God's image."

The last episode of the film series *Whatever Happened to the Human Race?* was shown because "it was the clearest expression of the gospel—the foundation of all of Schaeffer's work" and because cancer was suspected during the shooting of this film and diagnosed two days after the episode was completed.

"He is risen!" stated Dr. Schaeffer at the end of the film. Then he turned and walked off along the lake into the distance. □

**JEWISH GROUP APPLAUDS REAGAN'S WAR ON CHILD PORNOGRAPHY.** Howard I. Friedman, president of the American Jewish Committee, recently commended Congress and President Reagan for passing and signing into law legislation that will make it easier to fight child pornography. Mr. Friedman also welcomed the president's recognition that "it's time to stop pretending that extreme pornography is a victimless crime," and his decision to set up a national commission to study the effects of pornography on society.

These steps by the federal government, noted Mr. Friedman, are in line with a statement on pornography, recently adopted by the AJC's Jewish Communal Affairs Commission, which urges that ways be found, within the limits of the Constitution, to combat the influence of pornography. The statement stresses the incompatibility of pornography and Jewish values, the increasing violent nature of pornography, and the growing body of evidence that exposure to pornography desensitizes the viewer to sexual exploitation and violence. □

**ATTEMPTED SUICIDE IS BIGGER PROBLEM THAN THOUGHT.** Suicidal behavior "can almost be called the rule instead of the exception," according to a report released by the psychology department of the University of Washington.

Of 2,000 people surveyed in a three-year study, 10 percent to 12 percent admitted they had attempted suicide, and 42 percent admitted they had seriously considered it.

Dr. Kirk Strosahl, a clinical psychologist at the university, called the 10 percent to 12 percent figure "staggeringly high," surpassing what anyone expected. □

to REV. FRED AND CHARLOTTE (DODDS) BROWN, Columbus, Ohio, a girl, Lindsay Jo Ann, May 25

to RUDY AND SUSAN (STURGIS) FUENTES, San Diego, Calif., a boy, Christopher Mitchell, May 18  
to ROBERT AND COLLEEN JOHNSON, Truro, N.S., Canada, a girl, Bethany Joy, Apr. 3

to TIM AND MARGARET (McGUIRE) LEMONT, Olathe, Kans., a boy, David Timothy, June 23

to MICHAEL AND KAREN (LaPRADE) MARSHALL, Olathe, Kans., a boy, Eric Michael, May 24  
to RUSSELL RAY AND MARSHA (ROBINSON) REGLIN, Olathe, Kans., a girl, Cara Marie, March 5  
to DAVE AND DELORIS (SCHRAEGLE) WINSINGER, Lake Park, Fla., a girl, Dana Liane, May 7

#### MARRIAGES

KAREEN DORIS BERGERS and LT. BENJAMIN MILLEDGE RATLIFF at Oklahoma City, Okla., May 26

DARLENE MARY BERGERS and CARY JAY BURKHART at Bethany, Okla., June 2

LEISA ANN WEBB and STEVEN A. RUSSELL at Waco, Tex., June 9

LISA KAY CROMBAR and BRENT ALAN ULRICH at Murphysboro, Ill., June 23

#### ANNIVERSARIES

DR. AND MRS. ELMER (GOLDIE) ROPER celebrated their 70th wedding anniversary June 17. Victoria, B.C. First Church, and the Roper family held a celebration banquet June 16 in the Fireside Room of the Church.

Dr. Roper was an M.L.A. in the Alberta Legislature for 16 years and was mayor of Edmonton, Alta., for 5 years.

Mrs. Roper is the daughter of Rev. Thomas Bell, first pastor of the first Church of the Nazarene in Western Canada (organized in 1911) in Calgary, Alta. It was in Rev. Bell's home that the Alberta District was organized in 1911.

Mrs. Irene Coulter, wife of Dr. George Coulter, general superintendent emeritus, is a daughter of the Ropers.

L. D. AND MARIE WIEGMAN celebrated their 50th wedding anniversary June 3 at the Amarillo, Tex., San Jacinto Church. Their wedding vows were solemnized on Sunday, June 3, 1934, by the bride's mother, the late Rev. Julia Standridge, at Madill, Okla.

On Saturday, June 2, a family reunion and reception was sponsored by their eight children, Mrs. Silver Robertson, Mr. Glenn Wiegman, Mrs. Beth War-

kentin, Rev. Chalmer Wiegman, Mr. Birdette Wiegman, Mrs. Dee Lores Stephens, Miss Jan Wiegman, and Dr. Ralph Wiegman. It was attended by 65 relatives.

In the Sunday morning service, the Wiegmans were presented the Distinguished Service Award for 50 years of service to the church. Special music was presented by a men's quartet and a ladies' quartet of their children, and Rev. Chalmer Wiegman preached the message.

#### 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; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

##### GENERAL SUPERINTENDENTS EMERITUS: D. I.

Vanderpool, 9204 N. Olive Ln., Sun Lakes, AZ 85224; Samuel Young, 5639 W. 92nd Pl., Overland Park, KS 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, CA 92106; George Coulter, 9310 Canterbury, Leawood, KS 66206.

# 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.

**Although I realize that human behavior in a worship service is dynamic and that spontaneity is usually desirable, I am nonetheless beginning to develop a mild discomfort over the ever-increasing use of hand clapping in church. It seems to me that clapping often turns an intended ministry into a performance; it often becomes a superficial substitute for a heartfelt response to God; and, because of culturally developed habits, the "spontaneity" of one or two persons forces an entire congregation to respond the same way at the same time even though many may not really wish to. Would you comment?**

I commented on this cultural expression some time ago. You have stated my own fear, that it subtly converts ministry into performance, and in doing so reduces worshipers to spectators. I still prefer the "amens" that clapping has often replaced. "Amen" was a way of saying, in response to God's Word, "That is true; let it be so in my life." A sincere "amen" implied a degree of involvement that applause does not.

Honesty requires that I add a confession—among our people "amen" was often trivialized and became precisely what applause usually is—approval of human performance, not response to divine truth. Which also means that a serious missing note in much of our worship may be the awareness of the Holy Presence that both exalts and subdues the human spirit, making "amen" more than a careless or Pavlovian reaction. Nothing was more distressing than some worship leader calling for "amens," much in the manner of cheer leaders firing up football crowds. Oh, for God to impress His presence upon us in such a

way that no response can be programmed or mechanized! ☐

**My friend asked me if I believed in the second coming of Christ. It was the first time he had spoken of religious matters. Do you have an opinion on the subject?**

With all my heart I believe in the second coming of Jesus Christ, a blessed hope adequately grounded upon such scriptures as Matthew 25; John 14:1-3; Acts 1:9-11; 1 Corinthians 15:20-26; Philippians 3:20-21; Colossians 3:1-4; 1 Thessalonians 4:13-18; 2 Thessalonians 5:10; Hebrews 9:28; James 5:7-9; 1 Peter 1:3-9; 2 Peter 3; 1 John 3:1-3; Revelation 1:7; 22:12, 20—to mention just a few.

Share these with your friend, and both of you, by trusting in Christ, live in readiness for His return! ☐

**Has the devil gone into business of printing Bibles in 13 or more translations in the English language so that fewer people are able to say "It is written" and to quote the Word?**

**In public worship service, the beautiful Lord's prayer, after Matthew 6:9-13—"Our Father which art in heaven"—is becoming more and more extinct.**

**The "Authorized King James Version" is still "An armament of grace to the head," with the English-speaking people!**

**"Wayfaring men, though fools, shall not err therein."**

Throughout church history the devil has tried repeatedly, vigorously, and unsuccessfully, to get rid of the Bible. He hates and fears its truth, which records his defeat and doom at the hands of Jesus Christ, the Redeemer. You may be sure that he does not want Scripture translated, distributed, and expounded in any language.

Behind all these English translations are various Hebrew and Greek translations, and even our beloved KJV has English ancestors as well. The devil has been opposed to all of them. ☐





## COLLEGE PROFESSORS AND CL/SS LEADERS MEET

Fourteen professors of Christian education and practices met with denominational leaders of the Division of Christian Life and Sunday School in Kansas City May 29-30. Those professors attending included: Lyle Flin-ner and LeBron Fairbanks from Beth-any Nazarene College; Tom Barnard from Eastern Nazarene College; Ed-ward F. Cox and William Youngman from Mount Vernon Nazarene College; James Sankey from Nazarene Bible College; Irving Laird and Ralph Neil from Northwest Nazarene College; J. Otis Sayes, F. Franklin Wise, Kenneth Hendricks, and C. William Ellwanger from Olivet Nazarene College; Jerry McCant from Point Loma Nazarene College; and Richard Spindle from Mid-America Nazarene College.

Representatives from the Division of

Christian Life and Sunday School in-cluded Rev. Phil Riley, division director and Adult Ministries director; Larry Leonard, Youth Ministries director; and Miriam J. Hall, Children's Minis-tries director.

The purpose of this first meeting was to alert the professors to recent devel-opments in the Division of Christian Life and Sunday School, and to engage in a sharing of ideas and viewpoints re-garding Christian education in the Church of the Nazarene. Division lead-ers shared with the professors informa-tion about the planned revisions in the adult Sunday School curriculum, new Christian schools organization, the CLT program, Caravan program re-visions, Missionary Education curricu-lum, the *Foundations of Faith* cate-chism, and several proposals for the next decade. Professors shared with CL/SS leaders their responses to re-cent trends, and steps being taken in the colleges to adequately prepare graduates for service.

Both the CL/SS leaders and the pro-fessors termed the meeting a helpful exchange of information and ideas.



Shown are the professors of Christian education and practices

Present plans are to continue to meet annually and to work closely together in the development of sound Christian education programs. □



Mildred Moore (L) of Orlando, Fla., is pictured with her pastor, Rev. Willis R. Scott, Sr.



Pictured with Mrs. Elsie Smith (center) are Mrs. Alice Montemuro, CLT director, and Mr. Craig Smith, director of Christian Life.

## TWO LOCAL CHURCH LEADERS RECEIVE AWARD FROM CLT

Mrs. Mildred Moore of Orlando, Fla., and Mrs. Elsie Smith of Salisbury, Md., were recently awarded the E. P. Ellyson Award of Excellence by the Continuing Lay Training Office of the Division of Christian Life and Sunday School in Kansas City.

The Ellyson Award of Excellence is the highest award that can be earned in

## NEWS OF EVANGELISM



### CONVERTS IMMEDIATELY SEEK HOLINESS

"This is undoubtedly the most pro-ductive revival that I have ever been involved in," says Rev. William H. Bridges, pastor of the **Alliance, Ohio, church**. Because of prayer meetings and other preparation, revival came and needs were met during the March

13-18 revival meeting with *Evangelist Nelson Perdue*.

"It was the most productive," Pastor Bridges said, "in terms of new people finding the Lord and family members of church people finding the Lord and immediately seeking holiness of heart."

Three ladies from the community were saved and sanctified and are now participating in a pastor's class on church membership.

The husband of a church member followed the same pattern.

One lady was saved in her home.

One entire family from the bus min-istry was at the altar for salvation.

"There is an entirely new atmo-sphere in the church," says the pastor, "and we are praying that we will not miss this golden opportunity for a new surge of outreach ministry in our com-munity." □

## THE CHURCH SCENE



For the second year in a row, World Vision, Inc., has given to the **Los An-geles First Church** a grant from its

Continuing Lay Training in the Church of the Nazarene. It represents the completion of 60 units of study in Teacher Enrichment or Administration—the equivalent of at least 360 contact hours of training.

Both award recipients are active leaders in their local churches. Mrs. Moore is the teacher of the adult Bible class and president of the NWMS at the Orlando, Fla., Colonial Church. Mrs. Smith is Children's Ministries director of the Salisbury, Md., church.

For more information about the Ellyson Award, contact the Continuing Lay Training office, Division of Christian Life and Sunday School, 6401 The Paseo, Kansas City, MO 64131. □

### RUTH GIBSON RETIRES



Mrs. Ruth E. Gibson, program director for Women's Ministries, Cradle Roll Parents, and Lay Ministries, retired June 1 after more than 13 years at International Headquarters.

Mrs. Gibson, wife of Rev. Fred Gibson, has been a pastor's wife for 32 years and is the mother of two children. She came to Headquarters in January 1971 to assume responsibilities in the areas of Children's Church and the Cradle Roll.

In August 1980 she moved into Adult Ministries and originated the first general Women's Ministries program for the denomination. At the same time she directed the Cradle Roll Parents and Lay Ministries programs and served as adult section editor of *Resource* magazine.

Ruth is the author of *In Search of Young Parents* and *On Target in Children's Church*. A third book, *Behold Thy Handmaiden*, will be released at the General CL/SS Convention in June 1985. □

### SYLVIA FRANK RETIRES

Sylvia Frank, a familiar face for over 25 years at Nazarene Headquarters, retired July 1. She worked as the secretary for the division director of Christian Life and Sunday School for the past year and a half.

Sylvia came to headquarters from Nebraska, where she had worked for District Superintendent Whit Harding. From 1953-55 she worked under E. G. Benson in the Department of Church Schools. After a short absence, she returned to the department in 1958.

In 1964 she assumed responsibilities in Christian Service Training under Dr. Bennett Dudney. She has worked with the lay training program since that time, seeing the program through its 1976 transfer to the Department of Education and then back to the Division of Christian Life and Sunday School under the name Continuing Lay Training in 1980.

In all, Sylvia has spent 28½ years at Nazarene Headquarters. Her loyalty and service to the Church of the Nazarene have been outstanding.

Following her retirement, Sylvia moved to Florida. □



Sylvia Frank

U.S. ministry division. The grant of \$5,000 was specifically designated for internship development in the Bresee Institute for Urban Training sponsored by First Church. The money is being used to fund a portion of the expenses of six summer interns, four of whom are graduates of Northwest Nazarene College: Teresa Sullenger, Denise Hill, Lisa Hagen, and Christie Goehring. They will be under the supervision of Rev. Glenn Culbertson, intern director; and Rev. Michael Mata, minister of urban projects.

Last year, World Vision donated \$15,000 to First Church for programs

among the elderly of Los Angeles under the direction of Paula Neal.

The ministries of L.A. First Church, started by Dr. P. F. Bresee in 1905, continue in the same spirit as that of its founder. The church has sponsored a wide variety of ethnic ministries including Chinese, Armenian, Southeast Asian, and Spanish. It is now opening a second Korean congregation in its facility under the direction of a woman pastor, In-Geong Kim. At present, four congregations meet in the facility with an overall attendance average of 500-600 persons. The senior pastor is Ron Benefiel. □



### YOUR PENSIONS AND BENEFITS FUND IN ACTION

Your Pensions and Benefits Fund dollars make possible the "Basic" Pension Program for retired ministers and widows of ministers. This Fund also makes possible a Disability "Basic" Pension for ministers who are disabled and therefore unable to continue their ministry.

The following letter was received from a minister, age 39, who is receiving a Disability "Basic" Pension.

Dear Dr. Wessels:

*Please accept this personal letter as a token of my appreciation for your kindness over the past months.*

*I have appreciated your kind and gentle spirit in all our conversations. Your department is such a source of comfort and security to those who need you most. . . . The church does not forget.*

*God has given me a second chance. I relate well with retired people, for I know their fears and joys. . . .*

*Thanks for your support checks and the recent Christmas check.*

Signed by a disabled minister

The "Basic" Pension Program as well as related services are made possible through the Pensions and Benefits Fund received from local churches on participating U.S. and Canadian districts.

Service operations are also aided by gifts, donations, gift annuities, wills, and legacies. No General Budget monies are received for the funding of pension programs and services. Your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in action.

**"HONORING THE TRUST"  
and  
"SERVING THOSE  
WHO SERVE"**

Pensions and Benefits Services



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## CHALLENGING TEENS TO DISCOVER GOD'S WORD

### DISTRICTS CONTINUE TO ENROLL IN NAZARENE HEALTH AND HOSPITALIZATION PROGRAM

Dr. Dean Wessels, administrator of the Board of Pensions, reports that the Nazarene Health and Hospitalization Program continues to expand. Enrollment in the program has now increased to include one-third of the eligible districts in the United States. It currently covers nearly 1,500 participants and over 1,300 dependents.

The program officially began July 1, 1983, and is a denominational medical

reimbursement program based on a self-insured concept. It is designed for the Nazarene districts and church agencies in the United States and is intended to protect pastors, church-employed laymen, and their families. The districts/agencies have three programs to choose from which offer different deductible amounts and family "stop-loss" limits. All three programs are comprehensive medical programs that consider prescription drugs as a "covered expense." A significant advantage of the denominational program is the ease with which the indi-

vidual may transfer between NHHP districts/agencies without loss of medical coverage.

On March 1, 1984, the Nazarene Health and Hospitalization Program was improved to include dental coverage for the employee and his immediate family as a district/agency option. Dr. Wessels reports that already two districts have enrolled with the dental program. He indicates that the NHHP program has been very well received and he anticipates that several more districts and church agencies will be joining during the summer months. □

## ATTENTION GIVEN TO MINISTRY FOR THE HANDICAPPED

Special emphasis is being given by the general Church of the Nazarene to the development of specialized ministry for the handicapped. The Christian Life and Sunday School Division, in cooperation with Evangelism Ministries, has been working with a group of Nazarene specialists to develop a stronger ministry to those who suffer from handicaps.

A recent survey of churches in Canada and the United States reveals that there are many persons with diverse handicaps in the Church of the Nazarene.

"Overall, about 12 percent of the population are considered handicapped, and we believe that this figure probably holds true in our churches," said Lillian Johnston, general coordinator of Special Education for CL/SS.

A group of about 20 persons, all experts in the field of special education, met in Kansas City recently to discuss ways in which churches may be better prepared to serve their handicapped members. Mrs. Johnston said the group is working to increase the awareness of churches of the need to provide special help for the handicapped. Tools, including a videotape, *There's No One Exactly like Me*, and a CLT book and course, "Jesus Loves Me, Too!" are targeted at providing encouragement and practical advice on how churches can meet the spiritual needs of the handicapped as well as their families.

Besides working to develop such helps as these, the panel has been involved in reviewing materials developed by other denominations that may be adapted for use in development of a handicapped ministry.

Workshops are being planned for the 1985 General Assembly, at which time the CLT book and course are scheduled for release. However, the video is already available from NPH.

Forty-eight persons involved in special education in 21 states have volunteered their services to assist in the development of this ministry within the Church of the Nazarene, but more are needed, according to Mrs. Johnston.

"Ideally, we would like to have at least one expert on each district who would be able to serve as a consultant to the people of that district," Mrs. Johnston added. □

—NN



The burned out Koog a/d Zaan church building

## FIRST NAZARENE CHURCH IN NETHERLANDS DESTROYED IN ARSON BLAZE

The church building at Koog a/d Zaan in the Netherlands was totally destroyed by a fire set by teenagers on Sunday night, July 1, according to District Superintendent Cor Holleman.

The wooden frame structure, which was the first building for the Church of the Nazarene in the Netherlands following the beginning of the work there in 1967, was gutted in less than an hour. No one was injured. Two teens were arrested who admitted to setting the fire, however they gave no explanation for their action.

Insurance is expected to pay about \$40,000 (U.S.) of the anticipated \$100,000 cost to rebuild the structure.

—NN □

## PIONEER MISSIONARY TO NORTH AMERICAN INDIANS DIES



Rev. Ed Timmer, 81, passed away in his sleep June 25. He had been in the hospital several times in the past two years and had recently suffered a stroke.

He and his wife, Esther, gave up a beautiful home and a lucrative career after they were sanctified to serve the Indians of the Southwest. They were among the first to minister to the North American Indians from the Church of the Nazarene, being appointed by Rev. D. Swarth in 1944. They continued in this work for 22 years.

Members of the Tucson, Ariz., Central Church, the Timmers were mar-

ried for 54 years. They have one son, five grandchildren, and six great-grandchildren, all of Colorado.

Funeral services were held June 29 in Luverne, Minn. □

—NN

## TELEPHONE CAMPAIGN REACHES MANY PASTORS IN CANADA AND THE U.S.A.

Responses were varied, but many of the pastors contacted during the marathon phone campaign conducted by Headquarters said they were excited about the plans for the Year of Church Growth.

Twenty-three Headquarters employees representing every division phoned 4,614 churches in Canada and the United States, speaking with 1,428 pastors (30.9%). It took the workers 14 days, using four phones, six hours per day to make the contacts.

The purpose of the campaign was to remind pastors of the Year of Church Growth, which begins in September, to answer questions about the program or to provide more materials, and to serve as a means of improving communications between Headquarters and local churches. The program was initiated by the Church Growth Division under Rev. Bill Sullivan, director.

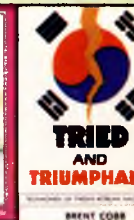
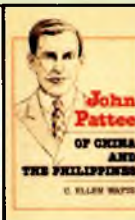
The Year of Church Growth is a two-pronged program aimed at helping churches grow. Phase one begins in September with a month of prayerful preparation accompanied by evangelistic revivals and a Sunday School emphasis centered around the theme "People Reaching People." Phase two begins with the new year and includes a denominationwide study, *The Master's Plan for Making Disciples*. □

—NN



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