



Single Adult Sunday, June 10

**HERALD**  
*of* **HOLINESS**

CHURCH OF THE NAZARENE / JUNE 1, 1979

# PENTECOST— THE DEAFENING SILENCE IS BROKEN

On our recent trip to Africa, Mrs. Stowe and I were privileged to visit our work in the embattled country of Rhodesia. Two weeks before our arrival, terrorists shot down a commercial aircraft, killing all 59 of the civilians and crew members on board. A memorial service was held for the victims of this tragedy. The title of the message delivered by the Anglican clergyman who spoke at this service was "The Deafening Silence." In the address he commented that several western governments (including the United States and Great Britain) had been very vocal in their expressions concerning the violation of the human rights of black Rhodesian "freedom fighters" by the white government. However, he commented that it was strange that the news of the murder of civilians by the same freedom fighters was greeted with a "deafening

silence" by these governments.

Without becoming embroiled in this political controversy, it is appropriate for us to observe that Pentecost Sunday is a reminder that an even more deafening silence has now been broken. The glorious news of the atoning death and triumphant resurrection of Christ was the best kept secret of the day. Instead of being shouted from the housetops it was barely whispered by His disciples—and then only in executive session. Go into all the world and lift up Jesus? No way!

No way with their very limited human resources, of course. Jesus knew this. But He also knew that Pentecost would make available an unlimited, superhuman resource—the Holy Spirit. He promised His followers, "you will receive power when the Spirit comes on you" and this power will

enable you to "be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8, NIV).

And whatever else Pentecost proved, it made it very apparent that the deafening silence about the Savior was now broken . . .

. . . on street corners and in synagogues

. . . by public preaching and personal evangelism

. . . in Jerusalem and everywhere.

And Pentecost still breaks the silence barrier. A recent letter from a young Christian who has found the fullness of the Spirit shares this testimony: "Twice in the last week I've been a part of God's plan for a girl at work to hear the gospel of God's love. She has such a searing need for the love of God in her life. Twice we were able to talk about our lives and she listened intently as God gave me the words to share about what He has done in my life and the validity and reality of what He is and wants to be in every life."

Hallelujah! Pentecost has broken the deafening silence. □



*by General Superintendent Eugene L. Stowe*

# CHURCH GROWTH ACCORDING TO ACTS

by HAROLD H. DENSFORD  
Kelso, Tennessee



**T**HE CURRENT emphasis on church growth occurs at an appropriate time. The time is at hand when what we do for the Lord must be done quickly. Much could be said regarding the age in which we live, and the numerous evidences of this period being the "last days."

In tracing the development of the New Testament church through the book of Acts, the reasons for its extraordinary growth are easily identified. Four primary resources were relied on, and several means were used by the apostles and deacons to put these resources in operation.

First and foremost was the power of the Holy Spirit. Peter's monumental sermon on the Day of Pentecost followed the outpouring of the Holy Spirit in the Upper Room. The number of saints grew from 120 to 3,120 on that memorable day. This was a phenomenal increase of 2,500 percent. While it is not reasonable to expect such a percentage increase in our number today, a relevant question is, are we fully appropriating this source of power in our evangelistic efforts?

The power of prayer was a second source. Shortly after the Day of Pentecost, Peter and John were found entering the Temple "at the hour of prayer." This custom of daily devotion and prayer led to the miraculous incident at the Beautiful gate. The healing of the lame man resulted in the immediate addition of another 5,000 believers, whose number was being increased daily.

This event not only gives emphasis to the power of prayer, but also points to a third resource—the working of miracles. The fourth chapter of Acts speaks of *multitudes* who believed because of the miracle.

The fifth chapter introduces a fourth resource—"signs and wonders." Here is the account of Ananias and Sapphira which demonstrates the Holy Spirit's judgment upon deceit and hypocrisy. As a result, the 14th verse states, "believers were the more added to the Lord, multitudes both of men and women." The incidence of miracles, signs, and wonders—such as the healing of Aeneas after eight years of paralysis, and the raising of Tabitha from the dead through Peter's ministry, and many miracles and wonders in Paul's ministry—are far too numerous to recount in this brief survey of the Church in Acts. Throughout the book of the "Acts of the Holy Ghost" the demonstrations of the Spirit in supernatural events are followed by statements such as "many believed in the Lord" (9:42). It is easy to visualize the tremendous impact that irrefutable miracles would have in the world today. Even the pseudo-miracles of the charlatans and fortune-builders of our day capture the



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## PENTECOST SUNDAY

imagination, and create a following of large numbers of "loaves and fishes" disciples.

It is useful for our purpose to review the means by which the New Testament Church leaders brought these resources to bear in their effectual building of the body of Christians. It was through willingness to make the ultimate sacrifice, enduring persecutions, commitment to service, perseverance, and zeal. Stephen was the first martyr, and later James died by Herod's sword. The commitment of Paul and Barnabas prompted James to write in a letter of commendation that they were "men that have hazarded their lives for the name of our Lord Jesus Christ" (15:26). The persecutions, beatings, and imprisonments failed to slacken their zeal, but rather resulted in the Sanhedrin's observation, "Ye have filled Jerusalem with your doctrine" (5:28). And in a similar strain Jewish opponents in Thessalonica complained to the rulers that Paul and his followers had "turned the world upside down" (17:6).

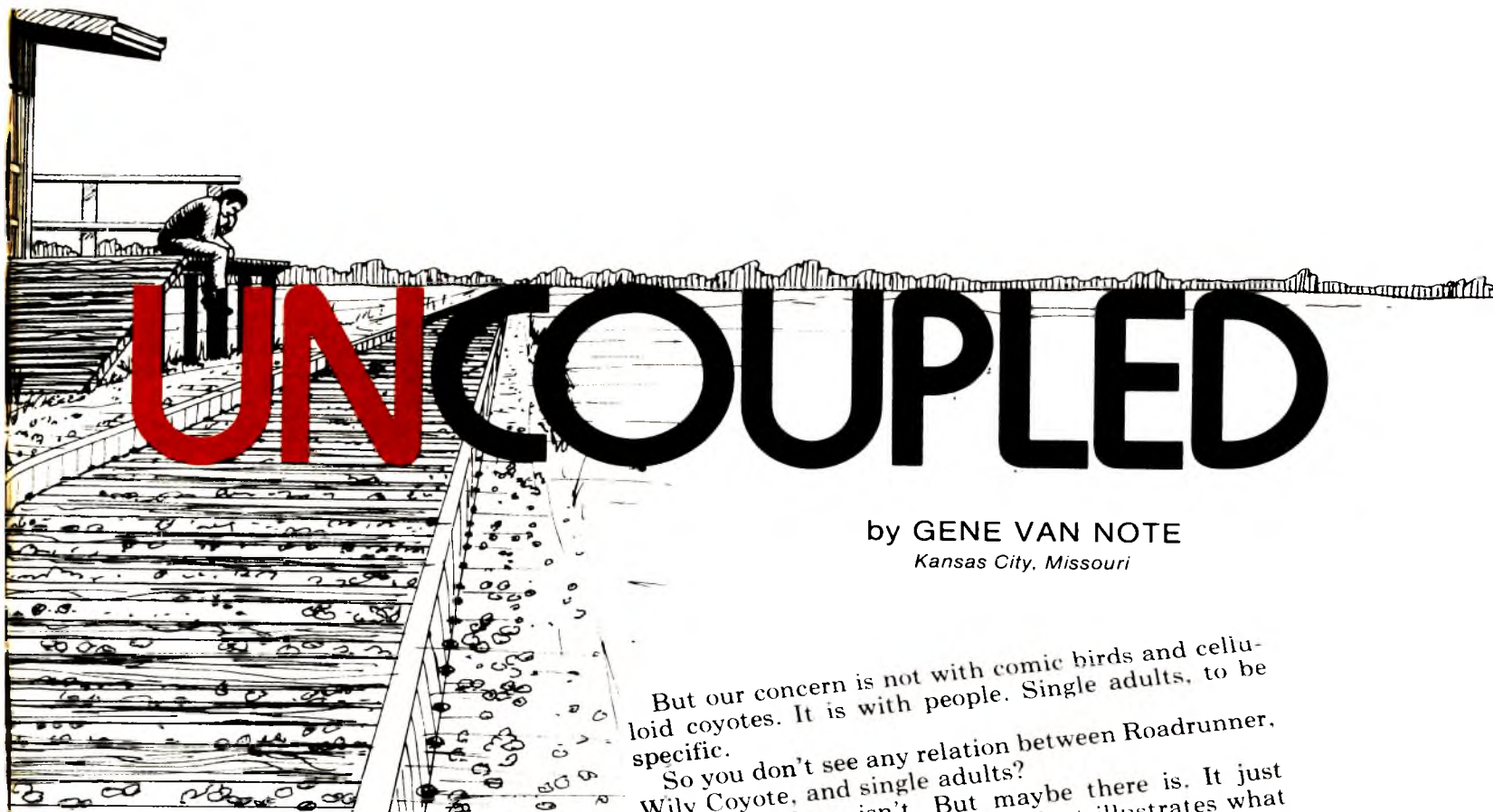
It is crucial to note that the principal means employed was the preaching of the Word of the Lord. Peter, in establishing a corps of deacons, stated, "It is not reason that we should leave the word of God, and serve tables. . . . But we will give ourselves continually to prayer, and to the ministry of the word" (6:2, 4). Throughout the narration of Paul's activities his preaching, teaching, and persuading are predominant. As a result "a great number believed, and turned to the Lord . . . . And the next sabbath day came almost the whole city together to hear the word of God. . . . And the word of the Lord was published throughout all the region" (11:21; 13:44, 49).

What were the effects of the acts of the Holy Spirit and the efforts of the apostles on the laity? There was unity: "The multitude . . . that believed were of one heart and of one soul . . . they had all things common" (4:32). They were edified: ". . . walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (9:31). The name of Jesus was magnified through their lives, "And many that believed came, and confessed, and shewed their deeds" (19:18).

The quantitative terms in all of these references indicate clearly and forcibly the continual growth of the body of believers. If we desire this kind of growth for the Church of the Nazarene, the pattern has been set and the examples given. We are serving the same God, and He is no respecter of persons. We need to avail ourselves of the resources, and utilize the same means through the same commitment to His service that was evidenced in the Acts of the Apostles through the power of the Holy Spirit. □

**Editor's Note:** Mr. Densford describes himself as "an ordinary lay member of a small church." He surveyed Acts in preparing to present the first lesson of the CST course *Get Ready to Grow* in his church. He confesses, "I studied myself under conviction about this matter." We hope the article will produce a like effect upon many of us!





# UNCOUPLED

by GENE VAN NOTE  
*Kansas City, Missouri*

EVERY SATURDAY morning, in the wasteland of children's TV, a deceptively clever bird flies flashing across the tube. The scenario is always the same, only the scenery is changed. Roadrunner, the bird, is relentlessly pursued by his arch-enemy, the Wily Coyote. The conclusion never varies. The coyote is smashed into video oblivion by the diabolical action of Roadrunner.

Psychologists decry it, parents tolerate it, children love it, and a few adults covertly watch it. It has become a clandestine activity for adults. Who would admit that they have been watching an inept coyote chase a cartoon bird?

Recently, so I'm told, Wily Coyote ran after Roadrunner across the tops of railroad freight cars as the train climbed a steep grade. With great cunning, the cowardly bird waited until they reached the crest of the hill. Quickly, he uncoupled the cars, allowing him to speed away to freedom while his unfortunate antagonist was frustrated again. The caboose led the accelerating rear section down the hill to the inevitable collision that eliminated Wily Coyote.

Uncoupled meant tragedy.

But our concern is not with comic birds and celluloid coyotes. It is with people. Single adults, to be specific.

So you don't see any relation between Roadrunner, Wily Coyote, and single adults?

Perhaps there isn't. But maybe there is. It just might be that this cartoon incident illustrates what is happening in the world and our reaction to it.

With increasing frequency, people are uncoupling. Divorce and death combine with a growing number of people who, for personal reasons, choose not to marry. These "uncoupled" people comprise one-third of the adult population of North America.

The traditional reaction of married people is that the final end of these uncoupled people will be like that of Wily Coyote. Crash! Tragedy! Unfulfilled dreams. Unreached goals. The happy citizen is married, riding off into a life of joy like the successful Roadrunner.

But uncoupled does not automatically mean tragedy. It may mean greater freedom to serve God, a flexibility not permitted those who have accepted marital responsibilities.

Uncoupled. That is not the issue. The church's great challenge is not to develop a low-cost dating service for lonely adults, but to provide the atmosphere of love and acceptance where every believer can reach his potential in Christ. The goal is to enable each person to live redemptively at this point in his spiritual journey. □

Gene Van Note is general director of Young Adult Ministries and editor of *Probe*, *Emphasis*, and the *Dialog* series.

**Editor's note:** An annotated bibliography of helpful books for those wishing to develop a singles ministry may be obtained free from Gene Van Note, 6401 The Paseo, Kansas City, MO 64131.

## TWO FOR PENTECOST

### How Does Your Garden Grow?

*The Spirit's fruit is evident  
In every Christ-filled life.  
No room is left for rows of hate  
Nor stalk of greed or strife.  
God's Word proclaims in words most  
clear,  
"You'll reap as you shall sow."  
And so I have just this to ask,  
"How does your garden grow?"  
Is holy fruit—unblemished, ripe—  
Displayed for all to see?  
Or do the weeds and tares of sin  
Choke out what ought to be?  
Are the seeds of sin and self  
All planted in a row?  
Or do you tend the Spirit's vine?  
How does your garden grow?*

—CHRIS GRAUMAN  
*Dwight, Ill.*

### ENCOUNTER

*Alone!  
In the middle of "nowhere" at 2 a.m.;  
No houses, no streetlights,  
Not another car in sight,  
And nothing to break the silence  
But the monotonous sound of tires  
Turning, turning, turning  
On the blacktop highway.  
And in that moment,  
In the center of the aloneness and  
quietness—  
God!*

—MABEL P. ADAMSON  
*Kansas City, Mo.*

Schrock



ONE MORNING as I looked out the living room window I saw a small spider busily engaged in his day's work. He was weaving a framework of lines that radiated outward from a central hub. On this were laid many spiral turns of silky threads. When I returned home that afternoon, I was attracted by the beauty of the sun shining through the raindrops attached like pearls to that silken web. A few days later when I passed by the web once again, I noticed that the wind, or some other interference, had torn the tedious work of the little spider to shreds. That afternoon, to my surprise, I met Mr. Spider busily starting a new web. The little fellow seemed undaunted as he worked with determination to build a new life, a new beginning. Quickly I saw a parallel between the spider, his web, and my life. One day I was safe and secure, with a husband and two children, in a little house in the country. Then the winds of separation stripped away all hope and security. Suddenly I was divorced, the head of the household, forced to weave a new web for my two children and me.

Letting go of the past was my first and biggest hurdle. One day, right after the divorce, I found myself sitting with a group of divorced ladies who had accepted their lot and were getting on with their lives. They talked excitedly about freedom, new apartments, and dates with interesting men. I walked away from them feeling cut off from normal living. Legal papers proved I was a single, divorced woman, but in my heart I was still married. I can still remember the hot tears on my cheek as I looked down at my left hand. The finger that once wore a wedding band now showed only a white circle where a ring had been worn for almost nine years. Still feeling very much a part of the past, I did not enjoy the new freedom that the others were sharing. Threatened by all the changes, I greatly feared my unknown future. It was very difficult to let go of the love, security, and togetherness of a marriage and admit that it was over. But when I finally faced up to the fact that I had to find my new identity, I realized that I had to assume responsibility for myself, my children, and my future.

Before assuming responsibility for myself in the present, I had to put my past in perspective. Recognizing the part I played in the failure of the marriage was necessary—though painful. It was much easier to blame my ex-husband for his mistakes than to look at mine. One Sunday morning at the altar in our church, I asked God to forgive me for everything I had done that helped destroy our marriage. It was there at that altar, where I knew God had forgiven me, that I first experienced a feeling of freedom—a release from my past life. I was now ready to pursue a new future.



# Finding Myself

## After

# DIVORCE

by BONNIE MARTIN

*Bloomfield, Iowa*



A newly divorced person faces an identity crisis. Having been a wife for so long, it was a traumatic experience no longer to be a part of a Mr. and Mrs. team. One day, I found myself signing my name on some business papers after the title, "Head of the household." The reality was so hard to face—me, a single woman and head of the household! How could I do it all alone? After all, it is hard enough to raise children with both parents in the home. A feeling of inadequacy consumed me as I faced the future alone. Many times the sweet reality of this scripture sustained me: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). I discovered that becoming accountable for oneself is not easy after years of dependent living.

Assuming the responsibility of being a single parent can sometimes appear to be an impossible task. Children need the security of a parent more after one parent has left the home. My children are fortunate to experience a loving, caring relationship with both their father and me. But many times, in the beginning of the adjustment period, they would continually hang on me like little clinging vines. Though I loved them and understood their feelings of insecurity, I felt overwhelmed with the responsibility and even resented my husband for not being there to help. I was much happier when I realized that although I had to assume some of the jobs the other parent normally handled, I did not assume his role. So, since God created me to be a woman and not a man, I decided to strive to be the best mother I could be. I learned that it is important that the single parent does not let feelings about the departed spouse deny the child the right to a continuing, loving relationship with that parent.

Fear and uncertainty were the emotions I experienced as I assumed responsibility for my future. At first, I felt very hesitant to think of the future, because my mind was filled with the memories of yesterday and the ever-present problems of today. With my marriage over, it seemed that my prime objective was to be a good mother and live for my children. Then as the next year passed, I came to the realization that I am not an extension of my children, or a part of something that once was a whole, but a worthwhile individual with personal needs of my own. So I applied for a government grant and was soon enrolled as a full-time college student. Having been out of high school for 12 years, it was quite difficult to adjust to tests and term papers again. We received an assignment to write our first term paper about a month after classes started. I walked out of that classroom to my car frustrated, completely defeated. While other cars were leaving the parking lot, I sat in mine, pondering my situation. Quietly I asked, "Lord, what am I doing here? Most of these students are 10 years younger than I." All of the responsibilities of my home added to the school requirements just were too much. Then an overpowering determination filled me. He had led me this far. I was going on.

A windstorm can do terrible things to a spider's web. But the determined little survivor always seems ready to begin again. Divorce has a way of shattering one's life into a million broken pieces with f-a-i-l-u-r-e stamped on each piece. Just as the spider begins from the hub of the web and builds his silky framework, the divorced person must let Christ be the center of his life and build upon Him. □

Bonnie Martin is a free-lance writer from Bloomfield, Ia.

Bob Combs



# SINGLE IN MID-LIFE

## WHAT CAN I DO FOR MY CHURCH?

by GUNNELL JORDAN

Kankakee, Illinois

**S**O we are single and growing older. It would be easy to sit in a circle and discuss how tough it is to be unmarried in mid-life. That might help us. But somehow I feel it would be more healing if we could share in action what we hold in common—our church.

Though we are often ignored as insignificant people, we singles have worth, value, and function. Perhaps these may serve as a “jumping-off place” for rethinking our place and purpose in life. As we meditate on these aspects of our life and personality, it becomes clear that we are quite vulnerable. When we begin to see ourselves as persons of worth, rejection is much more difficult to handle.

Nevertheless, I have a function, a job to do. No one can perform it but me. Among the personal obligations and responsibilities in life are many that relate to the church. We sing lustily, if not glibly,

*“I love thy kingdom, Lord  
The house of Thine abode,  
The Church our blest Redeemer  
saved  
With His own precious  
blood.”*

—Timothy Dwight

Love, all love, including love for the church, has its own demands. Here is where we come in. Mid-life, whatever that nebulous age may be, could be the time to cross barriers. It is not only dull, it is devastating to become a segregated group of “old folks.” We need to enlarge our experiences. How about a class of young adults, or ones more mature than we? There are some!

At any rate, preparing a study for younger people keeps one alert and alive. I taught a class for college juniors and seniors in Sunday school for five and a half years. It became one of my most productive, gratifying experiences. The fact that I was relatively free from young family obligations gave me leeway to become a “one-track interest” person. Alumni from that class are now cherished friends.

My singleness provided opportunities denied married people, especially those who still have children at home. I was free to say, “Saturdays are mine for

study.” There was no one at home to bother me, and my friends graciously remembered that I am hardly civil on Saturday mornings, anyway. I ate, slept, wrote, and prayed for that assignment from Sunday afternoon to the following Sunday morning.

There are older people in the church, too. Your church needs some people who will make friends with people their senior in years. Go to the phone and call someone old enough to be your father or mother. Take them to church and lunch afterwards; have a light supper followed by a concert; enjoy a short ride or a shopping trip. Someone in the church needs to view this as a ministry. It could be me.

Something wonderful happens when I arise and do the next thing. This is the initiative Christ gives. He will lead to a new course, a new action, a new attempt, a new plan. Carlyle stated it well, “Do the duty nearest you, the next will become plain.”

“What happens if my plans don’t work out?”

Try another approach.

Invite the new bride and her husband, or the one recently left alone by death or divorce, or the family with teens (noise and all), or the foreign student. Take the pastor’s wife to lunch (if you’re female), the pastor (if you’re male), if the thought of having

both of them in your home is too frightening. Or, how about the neighbor next door for coffee and rolls?

The ministry of the “extra dinner plate” may not always be practical in our fast-paced society. But the command to hospitality is still in the Book. In our case, it could mean two hours together at the local steak house or coffee shop. Whatever the decor or degree of excellence, fellowship is all important. As we lighten another’s loneliness, our own spirit is enriched.

One day a minister said to me, “What do you do with all your spare time since you are alone? I presume you get together with all the other widows and form your social activities.”

“Horrors!” I said. “How dreadful that would be! I’m favored in having my friendships include a varied



age spread." I was so abrupt and impulsive that I left him quite astonished and not a little confused.

In this same spirit, those with families may need to note that singles are people who love to be included in family life. I am kept from being confined to a narrow track with deep ruts by my occasional association with those outside my area of specific interest. This helps me break the mold, keeps me from "getting too set," and makes me a more flexible member of God's family.

Further, I can give my church dependability, faithfulness, consistent prayer power, loyalty, positive supportiveness, and any other gift with which the Spirit has endowed me. I presume these, in themselves, sound cliché-ish and common. But there is glory in the commonplace, for "earth's crammed with

heaven, and every common bush afire with God." So I offer the daily duty, the ordinary, the mundane, as acts of thanksgiving to the place whose pulpit quickens me and whose altars sustain me.

Mid-life for the single in the church can mean fresh approaches in thinking and reading, innovation in doing, and creativity in listening. "Let me hear, O Lord," is a needed prayer. Most churches could use a few more constructive listeners. Doubly blessed are they who do with all their might whatever their hands find to do. Mid-life, like the noonday sun, is life in its splendid, shining hour. And that hour shines more and more unto the perfect day. □

Gunnell Jordan is assistant professor of English at Olivet Nazarene College. At the present time she is on sabbatical, living in San Diego, Calif.

## PEN POINTS

### HOW GENTLE IS "GENTLE GEORGE"?



A Nashville newspaper carried a photo and news story concerning a snake that had just died. The 12-foot python, affectionately known as "Gentle George," was featured as "educator, television star, award winner, and the Cumberland Museum and Science Center's most popular female resident." According to the news release, George had performed for nearly 80,000 fans during her seven years at the museum, and had visited most of the elementary schools in the county.

Now I have no argument with those, whether public institutions

or private individuals, who want to glamorize a serpent and make a snake their favorite pet. And if the man who was photographed with the huge python coiled around his neck and shoulders likes such things, that's his business. Personally, I've had my last pet and have been photographed my final time if these things depend on the use of a snake!

The point I wish to make, however, is that as I read the article I could not help seeing a real spiritual lesson in it. Keep in mind that, according to the Genesis account, the creature who invaded Eden and tempted Adam and Eve was called "the serpent." Furthermore, because this beautiful serpent creature caused the first pair to sin, God said to him, ". . . upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

A serpent, especially the python, has always been something to fear and avoid as much as possible. Both adults and children have been taught to exercise extreme caution where there is even the possibility of snakes being near, and certainly they were not to provoke or play with them. So when you read such things as, "She was very gentle . . . children

could play with her . . . stroke her skin and learn what a snake really feels like, and that snakes are not dirty and slimy as they are usually portrayed," it all sounds much like the present day rationalizing and whitewashing of sin.

How sad and tragic that our children and youth are being taught by a money-crazed, pleasure-mad, morally perverted, sex-oriented society to "play with and stroke" the serpent of sin, and that sin is "not dirty and slimy as usually portrayed." Snakes may not be dirty and slimy, but sin always is.

The church, educational institutions, the home, and society in general need to hear again and heed seriously the Word of God that warns of the subtlety and craftiness of Satan. At times he is "transformed into an angel of light" in order to deceive both young and old as to the danger and deceitfulness of sin. Notwithstanding society's "new morality" that glamorizes sin and glorifies the sinner, the Bible still warns that "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). □

—DOYLE C. SMITH  
Gallatin, Tenn.

I remember, as a child, playing “hide and seek”—everyone hid and once you were “home free” there was no risk of being “it.” Many respond to singleness with the same mind-set: “It’s not my problem, I’m married.” Yet, in a moment, by decision or trauma, one’s marital status can be altered. Singleness comes in all shapes, sizes, ages, and dispositions. My friend Jim Townes wrote in *One Is Not a Lonely Number*, there are three types of singles: (1) *grippers*, (2) *grabbers*, and (3) *growers*. The *grippers* are those who sit around complaining about the difficulties encountered in trying to find Mr. or Miss Right. They also complain that either their church doesn’t have a singles’ program or that singles’ groups depress them. The older they become the more frustrated and bitter their words and attitudes.

The *grabbers* are those who have become impatient. Instead of sitting in the backseat, enjoying the ride, they insist on climbing over the front seat and grabbing the wheel. Then they stomp down on the accelerator, as if to make up for lost time. Mr. X (although obviously not Mr. Right) will do, with a few changes along the way. Too often the candidate may have only a nominal Christian commitment.

The Bible reports one such man named Esau. “And Esau was 40 years old when he took to wife Judith the daughter of Berri the Hittite and Basemath the daughter of Elon the Hittite, which were a grief of mind unto Isaac and Rebekah” (Genesis 26:34-35). Some parents give their blessing hoping somehow things will work out.

Some *grabbers* marry to escape loneliness, only to discover loneliness is part of the human experience. We do not end our loneliness when we marry, we only share it.

The third group is the *growers*—those who perceive singleness as a season. The Psalmist used the phrase “in his season” in the first psalm. When that season comes, “the leaf shall not wither” and prosperity follows. Some must conclude that, though this is not the season for marriage, it is not necessary to postpone life until the wedding bells ring. They live each day in the joy that comes to growing Christians.

A single is not born. A single develops throughout the processes of human and religious development. A person’s understanding of singleness is shaped by a repertoire of messages and experiences: “Mommy, why doesn’t Miss Johnson have a husband?” or the first full-scale wedding attended by a child.

Society begins early preparing a female for marriage and family responsibilities. We give bridal dolls to girls and urge them to play “wedding” or “house” on rainy days. Ask a little girl what she wants to be when she grows up and “a mommy” will be a more frequent response than oceanographer, physicist, or mortician. Parents get nervous as the child ages without a spouse. Some are suspicious that it reflects on their parenting.

This may be especially true of parents and students in Nazarene colleges. So many have found spouses in college that someone noted, “If marriages are made in heaven, Nazarene colleges are branch offices.” There is nothing wrong with that except for



the sensitive Christian who does not graduate with marriage on the horizon and feels left out while the roommate leafs through *Modern Bride*.

Today, however, there are many Nazarene students choosing a season, or choosing to accept and use the season of singleness as a time for personal growth, graduate training, or an exciting but demanding job, often with a tentmaker ministry. They are joining with other singles to create Bible studies, sharing groups, and Sunday school classes that enable them to live more committed, fulfilled lives.

Some view this development with a skeptical eye as if some singles are rejecting marriage. Rather, what is happening is a renewal of faith in marriage. These singles are committed to God’s timing in their lives. They believe so strongly in Christian marriage that they will not settle for second best. They realize that God can direct them to a level of maturity that will prepare them for a depth of marriage they could not have established if they had married too early.

Thus, several hundred singles took vacation time and spent a good amount of money to come to YSARI-San Diego (Young Single Adult Retreat International). Not to find a mate—but to enjoy the fellowship of other Nazarene singles.

#### How Can We Minister to the Needs of Singles?

(1) **We must respect privacy.** Singles have a right to privacy and to firmly resist any invasions. “What’s





by HAROLD IVAN SMITH

Kansas City, Missouri

a nice girl like you doing not married?" although offered as a compliment, can also sting. Most singles "grin and bear" such intrusions because the questioner means well or would get offended if the single took the offensive.

(2) **We must be sensitive about teasing.** Teasing can bruise the spirit and never discolor the skin. There are singles who are gracious, outgoing, and can accept kidding, but others are not so endowed. In too many fellowships, there are in-house jokes about certain single members. "I could fix you up with so-and-so . . ."

(3) **We must realize that stereotypes are inadequate.** All of us have heard about "the swinging single, the gay divorcee, and the merry widow." Stereotypes become barriers to awareness of another's experience. We compare our friend to those pieces of information about singles we have gathered from TV, singles we know at work, and secular magazines. Sometimes it takes only the mention of an address to raise an eyebrow. I have given up trying to deflate the rumors and little comments about the singles' apartment complex in which I live, though more than one-half of the residents are senior citizens.

(4) **We must recognize that some singles have difficulty with certain seasons,** especially those which lend to a family emphasis: Valentine's Day, Mother's Day, Father's Day, Christmas. In one small church, the pastor, on the spur of the moment, announced: "We want all the fathers up here in the choir . . ." and then began calling names of reluctant participants. One divorced man sat with the women in the sanctuary. He did not have the luxury of fleeing lest he draw more attention.

(5) **We must be careful in setting up inadequate role models.** Some singles construct a mask to hide their feelings. "What's gotten into all these singles—why, Mary fits in; she doesn't feel like a fifth wheel, do you Mary?" Some singles are such strong supporters in a local church, they would never admit a feeling, or confess a personal need, which would discomfort the fellowship. However, in stifling those feelings, they may be preventing an awareness of a larger need which would make the church more aware of other singles and more anxious to minister.

(6) **We must be careful in preaching or teaching "A man for every woman," or "God has a mate for you,"** once a favorite theme in youth camps. Demographically, with the number of females exceeding males, that is not reality, especially for those with high standards for personal living. The number of males killing themselves through overwork, over-eating, and underexercise does little to eliminate this reality in later life.

(7) **Singles need support.** We need to pray for them, not that they will find a mate, but that they will live productive, meaningful, and obedient lives. Singles with standards may feel peer pressure to "loosen up," etc.

(8) **We must realize that building a singles' ministry is not a threat to our commitment to marriage.** It is a recognition that *some* married people are suspicious or uneasy when singles are present around their mates. It is a recognition that *some* singles believe married people cannot possibly understand their needs and feelings.

A program cannot be developed for singles and neatly packaged. A program *involves* singles. It begins not in the fellowship hall, but in the pew; not in talking but in listening. A program may be as simple as inviting a single to share Sunday dinner or a snack after church on Sunday evening.

The best resources for living victoriously as a single, are not found in singles' bars, clubs, pen pals, or singles' apartment complexes, but in a dynamic fellowship which relies on the gospel.

The Church of the Nazarene should be leading the way in singles ministry. We have the tools: our emphasis on total forgiveness; the infilling, enabling power of the Holy Spirit; and the tradition of having a spot for everyone to work in a local congregation.

What if Paul had written, "Brothers, I would not have you ignorant of them which are single, that you sorrow not as those without hope . . ."? Would we respond differently? □

Harold Ivan Smith is the general director of Single Adult Ministries for the Church of the Nazarene.



# HOLINESS AND THE MISSION OF THE CHURCH



by LOREN W. GOULD

Virginia Beach, Va.

When Jesus said to Andrew, Peter, James, and John, "I will make you to become fishers of men," He was not talking to barefoot boys with cane poles who occasionally caught a sun perch in the edge of the lake. He spoke these words to men who had just pulled out a net filled with hundreds of fish; enough to sink two ships. He was talking to men who had just seen a miracle that astonished them beyond all expectation.

Can you imagine how these four fishermen must have felt when the reality of Jesus' promise began to take shape on the day of Pentecost and during the days following? During these days they began to reach men, women, and young people; not 1 or 2 or even 10, but first 3,000 and then 5,000 were added

to their number. Finally the Bible says, "The number of the disciples was multiplied." Peter and his fellow fishermen must have been thrilled through and through as they realized the full impact of Jesus' statement, "I will make you to become fishers of men." This promise had come to pass and the ingathering of people was in the same measure as the "great catch of fish."

Jesus not only promised His disciples that He would make them "to become fishers of men," but He also promised them that He would endow them with the resources to fulfil the assignment. Jesus instructed them, ". . . tarry ye in the city of Jeru-

## Helps to HOLY Living

salem, until ye be endued with power from on high" (Luke 24:49). Later He explained this promise of power further saying, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8).

The anointing that transformed Jesus' disciples into "fishers of men" was the mighty "baptism with



**A** new philosophy is being propagandized that says, "Beauty is in the eye of the beholder." This is, in fact, *not* a new observation. What is new is the employment of that dubious assumption to defend anything that anybody wishes to defend. Pornography is labeled a "new art form." The word *obscenity* is avoided, and anyway, no one seems to know exactly what it is. This uncertainty reaches as high as the Supreme Court of the United States. The notion is proliferated that anyone should have the "right" (a much abused word) to do and see whatever he (or she) pleases. This is America.

Any restriction is interpreted as an infringement on somebody's rights. The subtle suggestion seems to be

## MAKING SIN RESPECTABLE

that anything is better than censorship. These libertarians loudly affirm these arguments inferring that the rest of us (which are quite a few) are Victorian, prudish, or possibly just a bit dull.

Some questions seem in order. Why are liquor, sex-exploitation, gambling, drug-addiction, etc., so agonizingly difficult to deal with in our modern society? It is because we are confronted with a law, an indelible law, deeply imbedded in history and human experience. The law is that the by-product of evil is degradation. That law is as exact and absolute as any law of science or mathematics.

The hard fact that this law is unimpeachable prompts the zoning board of the city to say, we will

the Holy Ghost." The supernatural power to know the mysteries of the future was reserved to God (Acts 1:7), but God did freely bestow upon His Spirit-baptized church the resources to reach men, women, teens, and children for Christ.

The church today shares these same promises that Jesus made to His first disciples. Jesus is saying to us today, "Follow me and I will make you to become fishers of men." But what kind of "fishers of men" does God expect His church to become in our day? Does He envision a church which is like a group of "barefoot boys with cane poles" who occasionally catch a fish in the shallows near the shore? Or does He expect us to become a mature, empowered church which is like fishermen who dare to launch out into the depth of the lake where the masses of fish live to throw in their nets for a great catch of fish?

Today the mission of the church is the same as in all ages: "Go ye into all the world and make disciples of all peoples" (Matthew 28:19-20, paraphrase). Therefore the responsibility of every Christian is to become a fisher of men. But only those who are fully yielded to Christ, and are inwardly cleansed and renewed by the sanctifying fullness of the Holy Spirit, are equipped to "become fishers of men," as was demonstrated in the Early Church.

The preaching, experiencing, and living out of holiness is the answer to church growth; and is the real dynamic for fulfilling the church's mission in our day. □

by LAWRENCE WALKER

*New Philadelphia, Ohio*

have it (pornography, liquor, nudity, etc.) *there* but not *here*. This is a legal attempt at containment. Now *if* the trafficking of pornography is, in fact, harmless and of "no social consequence," then *why* containment? We do not put safety-caps on chocolate milk—only on poison.

It has always been the cherished hallucination of the amoral and immoral that somehow indulgence would not produce a hangover . . . that we can do whatever we like, whenever we like, and nothing will come of it. However, this is *not* the verdict of history. Sin and wrong have always had a "payday someday."

Paul said, "Whatsoever things are pure . . . lovely . . . of good report . . . think on these things" (Philippians 4:8). If pornography can be included in that noble list, then indeed language has lost its meaning, and no one can properly distinguish between a rosebud and a dead mule. Of course, it has long been recognized that when defending that which has no defense, clarity and consistency are undesirable. □

# Book Briefs



Reviewed by  
CARL E. STEINHAUSER  
*Schaffhausen, Switzerland*

## TO HAVE AND TO HOLD

Self-giving love in marriage as representative of Christ's love for His Church is the theme of this warm and vibrant series of "vignettes of a happy family." The incidents are recounted by the second child in a lively parsonage family of six children. She focuses on various scenes in the life of her father, John Nielson, Sr., from his response to a Sunday school invitation, through courtship and marriage, to full dedication to Kingdom work. Together, he and his frail helpmate raised their children in the nurture of the Lord.

"We know that elemental truths supported our home," comments author Kauffman on the family's hope through the sorrow at the homegoing of 15-year-old David. His voice and instrument had been part of the family's musical "belongingness." Duties of district superintendent and pastor in various charges soon had to share John Nielson's attention as a loving husband. He cared for his beloved Estella, now an invalid, to just beyond their golden wedding anniversary.

Childhood secrets and fancies, hopes and dreams, family chores and spiritual insights—all these and more are woven into this family portrait of godly parents who lived to see 15 grandchildren as "trees of righteousness, the planting of the Lord." □



by Alice Nielson Kauffman  
Beacon Hill Press of Kansas City

To order, see page 23.

*I am single — a whole person living in the wonderful image of God.*



**I  
ATTEND  
A  
SMALL  
CHURCH,  
TOO**

by **CHUCK WATSON**  
*New York City*



I belong to a "small" church. Does it follow that I should think small, own a small car, rent a small apartment, have a small career, settle for a small social life, envision a small future?

Oh, no! God calls me to think big, have a nice car, have a big house, have a major career, a great social life, and a bright future. I am single—a whole person living in the wonderful image of God.

Linda and her husband had made me a part of their family. What a responsibility! I wondered, How did children see me through their youthful eyes?

My phone rang. It was Linda from the church. "Hello, Chuck. What am I going to do with you? My sons Randy and Bryan get together and all they talk about is when they grow up, they want to be just like Chuck."

That telephone call had a major impact on my life. I knew the parents had a very positive attitude about the fact that I was unmarried. By example they said to their sons, "Singleness is an option you have in life. You can be fulfilled, content, and not be married."

Notice I did not say "married yet." Too many singles and married couples miss out on close friendships because they are waiting on marriage for *all* single people. Do not misunderstand me. I am not saying everyone should be single. I am saying a person can be a whole person whether married or not.

It was a cold night in late winter, and I was depressed. I had just left a late night church board meeting where everything I said seemed to be wrong. Earlier that day, the material I presented to the class I was teaching at work seemed to bounce off my students and fly away. To top it all off, it happened to be my 29th birthday and no one had even mentioned "Happy Birthday." It was 11 p.m., and on my way home I stopped in at Tony and Marilyn's house. Such a comfort. Tony and Marilyn accepted me and made me feel a part of their home for who I was, and not what I wasn't.

How did this happen? Tony and Marilyn had included me in family dinners, outings, decisions, joys, and hurts. It is a two-way street. I had included their family in my dinners and parties, and had opened my life to them. I was accepted by a married couple and I had accepted them. Because they cared so much for each other, they could care for a single person and not feel threatened.

Relationships like this must be developed over a period of time. That takes initiative on both parts. They trusted me with their children. Nicki, age 4, had gone shopping with me. We had a great time. Then I told him a bedtime story and tucked him in. I had been included in a family as a single and it worked. This is part of God's master plan for a single person.

At age 3, Zach said, "May I have some tea, please?" I had just served tea to his brother Chris and his parents at a candlelight dinner in my apartment. I assumed Zach was too young. I was wrong. I began to learn a lot about children. Zach's mother,



Diane, told me that the night before the family came over for dinner, Zach's bedtime prayer went like this, "Dear Jesus, please teach Chuck how to cook before tomorrow."

How simple. How trusting. How believing. I began to learn what Christ's love is for a single person.

Being friends with Ray and Diane enriched my life. Because Diane was so supportive of her husband, and Ray cherished his wife, I felt supported and cherished. Ray brought his sons over many afternoons to go swimming. These were times when Ray and I could talk, while the boys were swimming. We developed a genuine understanding and a communication. Ray could tell me I needed to change a blind spot by caring for me. Diane was not threatened when Ray spent time with me. Ray also allowed me the freedom to spend time with Diane and was not threatened.

The highest honor is when Zach and Chris come to me for a decision when they cannot find their parents at a church dinner. Ray and Diane's positive reinforcement of me in front of their children has given me "OK" status.

Married people sharing their lives with me, and I giving my life to them, gives me the added support

that every single person needs in order to be a whole person.

Bill helped me build my grandfather clock; Joyce allowed him the freedom to do so and showed me what "love thy neighbour" really meant. Jim counseled me on career decisions, while Pat and I talked about dating relationships. Dick and Patsy gave me their home to entertain singles. Morris and Kathryn supported every decision on moving.

My list of married friends, and their love and support, is very special to me. Such relationships are essential, I believe, in order to lead a full life pleasing in the eyes of God. A balance between emotional, spiritual, physical, and social stability can be attained by anyone, without the distinction of being married or single. The greatest example of this is Jesus and the life He led on earth. Although He was single, He was fulfilled as a person as He accomplished the will of God to perfection. In the power of His Spirit, we too, can be fulfilled. □

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Chuck Watson is a supervisor of Passenger Service Training for American Airlines, on temporary assignment in New York City. He is a member of the Church of the Nazarene in Hurst, Tex.

## Realizing Our Oneness with God



by **LYLE P. FLINNER**

*Bethany, Oklahoma*

Jesus Christ clearly demonstrated a human life without barriers to God. His heart was completely opened up so that God flowed freely into and through His life. The powerful uniqueness of His life on earth rested equally on His divinity and His humanity. Here was the supreme example of how a human being can open to God for "the fullness of the blessing."

There is no doubt of the self-consciousness of Christ. He had no problems of self-identity. He knew He was the Messiah of God. But there is equally no doubt of the God-consciousness of Christ. He was constantly exhibiting an absolute and continual dependence on His Heavenly Father. He himself stated clearly that His works eventuated from His relationship to the Father—that without this relationship He could do nothing. In fact, you will notice in Scripture that many of Jesus' miracles were actually preceded by concentrated periods of prayer in which He brought God's power to bear on His life.

Surely we need to capture, in whatever way it is possible for us to do so, this God-consciousness and God-dependence.

Our true source of life and power comes from our conscious realization of our oneness with God. Here we open ourselves to the inflow of His divine nature into ours. The very Life that created all life can give dynamic life to us.

When we have actually come into this conscious realization of "Christ in us the hope of glory," we are then responsible to go out beyond the personal blessing and satisfaction to be a blessing to others.

God does not bless us or give us spiritual power as ends in themselves. He intends for us to be channels of blessing to a lost world—incarnating in our flesh once again the life of God. We become ambassadors for Christ to a lost world, to a needy neighbor, to a hurting person—in or out of the church.

So becoming a whole person really includes the infusion of divine life into ours in such a degree that it can subsequently flow through us into the lives of others.

A whole person is not meant to be a museum piece, but a doctor. He is not for exhibition—he is for ministry. He is not made whole to sit down and reflectively enjoy his wholeness, but to act in Christian love as an ambassador of Christ.

**POINT TO PONDER:** Am I using whatever degree of wholeness I have for self-satisfaction or for ministry? □

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## Becoming a Whole Person

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# PRAYER CHANGES WHAT



by DOROTHY BOONE KIDNEY

Washburn, Maine

I used to have two plaques on my bedroom wall. Printed on one hand-painted plaque were the words: *God Answers Prayer*. And the wording on the other plaque hanging just below it stated optimistically, *Prayer Changes Things*.

For some reason those two plaques always disturbed me faintly. I never really *liked* them, but because they had been given to me by a close friend, were hand-painted and beautifully decorated with lovely flowers, I felt obligated to hang them on my wall.

During a long period of sickness I lay in that bedroom and wrestled with a problem that I simply couldn't solve. Over and over through the days, I asked the Lord to open a door and *let me out* of a situation which I felt I couldn't bear. In spite of my many prayers, the situation remained unchanged. I had an awareness, however, that the Lord was hearing my prayers. After all, hadn't He promised in Matthew 28:20, "Lo, I am with you always"? But I had a distinct sense also of His standing aside, deeply concerned about my situation, extremely powerful and very loving, yet allowing the situation to remain exactly as it was. I realized He was not changing my situation and seemingly He had no intention of changing it even though He loved me dearly.

So in that room I studied those two plaques on the wall, and the reason for the subconscious uneasiness I had always had about them unexpectedly surfaced to my mind.

"God certainly answers prayer," I decided. I could agree with that. "Sometimes He answers by saying

## JUST BETWEEN US

yes, sometimes by saying no. But He does answer in His unique fashion."

It was that second plaque that disturbed me—the one that stated cheerfully, *Prayer Changes Things*.

Suddenly I realized that prayer does not *always* change things. Very often prayer *does* change things, but sometimes God allows circumstances to remain just as they are, but He helps the person to adjust to the circumstances; He gives added help or strength

in the circumstances. As my Grandmother Boone would have said, "He gives grace to meet the need."

The boss at the place where you work just may not be transferred to California after all, so you very well may have to adjust to his irritating personality. The situation at home or at work may continue to be rough and almost unbearable. God could conveniently snatch you out of the whole mess, but He may not. But through prayer He *will* help you to accept your rough situation or change your attitude toward it; and through it all He will help you to keep a close contact with Him.

The sickness may not go away. It may stay. The teenage son may swing a knapsack over his shoulder and not return. The alarm clock may continue to jangle on your nerves every weekday morning, summoning you to work; the coffeepot *will* boil over, the cost of fuel will likely go up, and Suzy will spill a whole bottle of ketchup on the new sofa. We're going to have our share of blue Mondays.

But the comforting part of the whole deal, I decided, is that the Lord is right in the thick of things—in the heat of the battle with us—helping us. Now *that's* a promise I like. "A *very present help in trouble*."

God answers prayer. True. But does prayer always change things? Well, maybe not always. Situations and circumstances may remain pretty much the same, but I have found there is help *in* the situation and strength for the battle. □

## TRUST

*"Trust in the Lord with all thine heart;  
And lean not unto thine own  
understanding.*

*In all thy ways acknowledge him,  
And he shall direct thy paths" (Proverbs  
3:5-6).*

*I've trusted Your Word for so long, Lord,  
But today You hurt me, calling him home  
When two children needed their daddy;  
And the bills won't stop—  
You know that, God.*

*Now the dark is drawing  
My pained body to an empty bed,  
With no one to hold me as I cry.  
Yes, Lord, I know You wait by my side—  
So will You wipe away my tears  
This night?*

*"When thou goest, it shall lead thee;  
When thou sleepest, it shall keep thee;  
And when thou awakest,  
It shall talk with thee" (Proverbs 6:22).*

—PAT ADAMS  
Janesville, Wis.

# LAMP LIGHT

## The Passage for Study:

3 John

by W. E. McCUMBER, *Editor*

Among the designations employed in 3 John for Christians is "the church" (vv. 6, 9, 10).

One of the most common meanings given to the word today is a *place* of worship, a material structure. In the New Testament the term is not used this way. Such expressions as "the church in your house" (Philemon 2, RSV) differentiate between the place of assembly and the assembled people. In 3 John "church" refers to *people*, as the context of each occurrence makes clear.

The three occurrences of "church" in this little letter are rich with instruction for understanding and conducting ourselves as God's people in the world.

1. The letter tells us *how "the church" may be kindly edified.*

In verse 6 "the elder" speaks of those "who have testified to your love before the church" (RSV). The reference is to the love-deeds of Gaius, who provided itinerant ministers with food, lodging, and money. One should not boast of his own giving (Matthew 6:2-4). But we encourage the whole

church by bearing witness to the kindness and generosity of others (Mark 12:41-44; 2 Corinthians 8:1-15; 9:1-15; Philippians 4:10-20).

The author of Hebrews speaks of the sharing of material goods as "sacrifices" which are "pleasing to God" (13:16, RSV). This kind of mutual concern characterized the beginnings of the Church (Acts 4:32-37). It also marked the Wesleyan revival, and the early holiness movement in America. It is part of the rich heritage of the people called Nazarenes. God preserve it among us today!

2. The letter tells us, also, *how "the church" may be wisely instructed.*

In verse 9 "the elder" says, "I have written something to the church" (RSV). The apostolic writings constitute authoritative teaching for the Church. The apostles were chosen to interpret and apply the redemptive events of Jesus' life, death, and resurrection for the Church. For this they were uniquely qualified by the Holy Spirit. To be fully Christian is to acknowledge their authority and

to receive their teaching, which forms our New Testament. (See Acts 2:42; Galatians 1:6-12; Colossians 1:24-29; 1 Timothy 2:3-7; 2 Timothy 3:15-17; 1 John 1:1-3; 2 John 9-11.)

The theology of the church is an attempt to understand and transmit its faith. And that faith and doctrine are grounded upon the apostolic preaching and teaching, upon the Bible.

3. The letter tells us, finally *how "the church" may be cruelly damaged.*

In verse 10, speaking of Diotrephes, "the elder" says, "He refuses himself to welcome the brethren, and also stops those who want to welcome them and puts them out of the church" (RSV). A carnal, bossy attitude on the part of ambitious men is ruinous to the unity and peace of the church.

Diotrephes rejected apostolic authority, for he wanted "to put himself first" (v. 9). He resorted to "evil words" and to arrogant excommunications in his effort to control the local church. His attitude is reminiscent of the disciples prior to Pentecost (Mark 9:33-41; 10:35-45). The only cure for such a plague is death—spiritual or physical.

"The church"—a people, not a place—people usually good and gracious, as Gaius; sometimes selfish and ruthless, as Diotrephes. Nevertheless, Christ's Church, hearing His truth, showing His love! □

## TRANQUILITY

*The ocean's tide with fury breaks  
Upon the rocky shore  
With white-capped waves that never  
seem to cease.  
Yet within the foaming depth  
Is calm and peace.  
Wild currents of distress break in upon  
The rocky sea of life  
With tempest winds that never seem to  
cease.  
Yet deep within the trusting heart  
Is calm and peace.*

—GERALDINE NICHOLAS  
Scarborough, Ontario, Canada





# the editor's STANDPOINT

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## THE ABIDING PRESENCE

The day of Pentecost has few, if any, rivals for excitement in the history of the church.

The sound of a mighty rushing wind filled the house where the disciples were at prayer. A fireball appeared, and broke up into tongues of flame, mysteriously stationed above the head of each disciple. Filled with the Spirit, the disciples began to witness for Christ in languages they had not learned. A listening crowd marveled, and 3,000 of them were converted and baptized that day. It was a sensational event.

But the greatest value of Pentecost is not found in the inaugural signs of wind, fire, and tongues, or in the evangelistic harvest of that “opening day celebration.” The greatest value of Pentecost is found in the permanent presence of the Holy Spirit.

Jesus promised, “I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever” (John 14:16). The Holy Spirit has been called the “alter ego”—the other self—of Jesus. The

Holy Spirit is our Lord’s way of being present with all His people all the time.

The presence of Jesus was localized and transient. He could be in only one place at one time. For that reason, the “comfort,” the inward reinforcement, of the disciples was often lost when Jesus was not with them. But in the person and power of the Spirit our Lord Jesus Christ is always present in all places and circumstances. Our hearts are permanently shored up against the pressures of life.

Jesus said, “I will not leave you comfortless”—literally, I will not leave you orphans! Without Him we would be orphaned in a cruel and confusing universe, facing outward trials with inward desolation. Through the abiding Holy Spirit we have identity and security in the midst of life’s changes and threats.

Wind, fire, tongues—these are exciting but dispensable. But the Comforter—the sanctifying, energizing Spirit in us, for us, and with us forever—is the supreme value of Pentecost. □

## FEAR CREATES ILLUSIONS

Doris and I were headed for prayer meeting. As I drove she was anxiously scanning the sky. Tornadoes had been spotted that evening in the Kansas City area. Pointing to a dark mass of clouds she said, “That looks bad.”

“Relax,” I said, “it isn’t funnel-shaped. That’s just a heavy rain cloud.”

Her answer was, “When you’re nervous all the clouds are funnel-shaped!”

She was right. Our fears and apprehensions distort perception. Fear creates illusions. But the illusions thus created can have the same effect upon us, physically and spiritually, as if they were real.

When Jesus walked on the lake, His terrified disciples cried, “It’s a ghost.” At four o’clock in the morning, on a storm swept lake in a nearly capsized boat, no form is familiar! Fear creates illusions. We “see things.”

It reminds me of one of Paul Barnes’ stories. A fellow was passing a cemetery at night, and suddenly he saw

a ghost. He said, “I reached out to touch him and he wasn’t there.” Then the specter reappeared and, reporting the incident, the man said, “He reached out to touch me, and I wasn’t there!”

In the midst of our fears and the illusions they conjure up, how reassuring to hear Jesus say, “It is I. Be not afraid.” When He steps into the boat the storms within subside, even though storms without continue to rage.

David Livingstone was camped at the confluence of the Zambesi and Luangwa rivers. He was surrounded by hostile warriors preparing for attack. The nearby ruins of a church stood like a grim symbol of a failed faith. In a mood of depression, the missionary-explorer thought his work was doomed. But that night he read the words of Jesus: “Lo, I am with you always, even unto the end of the world.” He wrote, “It’s the word of a gentleman of the most sacred and strictest honour . . . I feel quite calm now . . .”

Jesus is the answer to our fears. □

Fear creates illusions. But the illusions thus created can have the same effect upon us, physically and spiritually, as if they were real.

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## WHERE TWO SEAS MEET

The ship on which Paul sailed for Rome was grounded and wrecked at "a place where two seas met" (Acts 27:41). The currents were in conflict and created a hazard to navigation.

Our society is a place where two seas meet. A secular humanism collides with a world view which recognizes God as Maker and Ruler of the universe. Some, in the name of science (though it is really a religious decision), have denied any direct relationship between God and our world. He is either denied or ignored in their lives, their writings, and their teachings. Others name Him Creator, some add the name Savior, and these refuse to view history as nonsense or themselves as orphans. In the swirling currents of debate many suffer shipwreck, especially during their youth.

The Christian church is a place where two seas meet. Segments of the church are captive to the world's philosophy and ethics. They believe only what secular philosophies, psychologies, and sciences agree upon. Their moral decisions are informed by the con-

sensus of experts in these fields, however deviant from Scripture. But others, with equal tenacity, cling to the Bible as their authority for faith and practice, more concerned to be Christian than to be modern. So conflict rages, and shipwrecks occur.

My heart was a place where two seas met. The will of God competed with self-centeredness for my loyalty. The lure of that city which has foundations, "whose builder and maker is God," contested with the pull of those impermanent Babylons whose builders are men. I had no peace until the sanctifying Christ created an inward calm.

When Paul's ship ran aground "they escaped all safe to land." Unfortunately, in the riptides that threaten our society, church, and lives, some have not gained the shore. They have perished in the maelstrom.

Our menaced world is a challenge. We must "rescue the perishing" by every possible means. And to do this we must be able to say in the storm, as did Paul, "I believe God." □

## OUR TIMES AND OUR TASK

The story of Pentecost, recorded in Acts 2, contains three significant time references: "the day of Pentecost" (v. 1), "the last days" (v. 17), "the day of the Lord" (v. 20).

"The day of Pentecost" was the day when the Holy Spirit came in sanctifying, energizing fullness to the praying and believing disciples of Jesus.

"The day of the Lord" is the day, yet future, when Jesus shall return to judge the world in righteousness and to unite the Church to himself forever.

Between the coming of the Spirit on "the day of Pentecost" and the coming of Jesus at "the day of the Lord" lies the stretch of time known in the New Testament as "the last days."

During "the last days" the church lives *from its source*, "the day of Pentecost," and lives *toward its future*, "the day of the Lord." Its *mission* is to prepare a people for the coming of Jesus. Its *power* for achieving that purpose is the Holy Spirit, who

enables the Church to bear witness to Jesus unto the ends of the earth and until the end of the age (Acts 1:8; Matthew 28:20).

Just as the whole Church participates in the *hope*, so the whole Church should participate in the *task*—all of us are to be His witnesses. The power for witnessing is available to all, not just to leaders and specialists. "They were *all* filled with the Holy Spirit" (v. 4), and the promise of the Spirit's outpouring specifically includes old and young, men and women (vv. 17-18). The Holy Spirit, living in us and speaking through us, makes the feeblest human witness a power for God and good.

How many of "the last days" are left before the last day arrives? No one knows. But until the Lord comes, our business is to declare "the wonderful works of God" (v. 11), to proclaim the crucifixion and resurrection of Jesus as God's mighty acts of redemption. □

# IN THE NEWS

## PEOPLE AND PLACES

On April 1 the Seagraves, Tex., church honored **Mr. Emery Lampp and his wife, Era**, for their faithful work in that church since 1942.

Their six children and their families gathered in Seagraves for the special occasion. Children and grandchildren participated in the service with music, songs, and readings. People from the community also brought greetings and tributes. Pastor Tom Evans and other church officers presented special awards to this dedicated couple.

A dinner honoring the Lampps, attended by 120 people, followed the service.

One of their sons, Mr. Gene Lampp, presented a monetary gift to the church in honor of his parents. The gift will be used to purchase a P.A. system and for a down payment on an organ. □



Touring Nazarene Publishing House with Gene Van Note (*far l.*), editor of *Emphasis*, the resource magazine for the adult Enduring Word Series curriculum, are members of the Aldersgate *Emphasis* committee: (*l. to r.*) Jody Davidson, editorial assistant, Wesleyan Church; Richard Lint, senior editor of adult curriculum, Wesleyan Church; William Hesse, director of Homeland Ministries, Missionary Church; Michael Reynolds, pastor, Mishawaka, Ind., Missionary Church. The group was in Kansas City for one of its twice-a-year planning sessions.

### WRITER'S CONFERENCE POSTPONED

Nazarene Publishing House has announced that the Writer's Conference scheduled for August on the campus of Mid-America Nazarene College has been postponed until next summer. WILCON commitments have necessitated this change.

The twice-a-quadrannium event has created considerable interest among Christian writers. The last conference, held at Olivet Nazarene College in 1977, registered more than 200 participants. □

### SPRING PUBLISHING HOUSE TOURS

These are busy days for tour guides at Nazarene Publishing House. Representative of the spring visitors who

have toured the plant are two groups: NYI members from the New Berlin and South Milwaukee, Wis., churches, and senior adult ministry enthusiasts from Little Rock, Ark., First Church.

The purpose of the youth group's visit to their publishing house was expressed by accompanying sponsors Faye Crandall, South Milwaukee, and Donald Rodda, New Berlin: "In Wisconsin the witness of the Nazarene denomination is small, and there are times when our young people feel very much alone. It is our hope that this trip to Kansas City results in their feeling excited about being Nazarenes as well as being Christians."

Little Rock SAMers, dressed alike in monogrammed maroon jackets, financed their Kansas City junket by sewing quilts through the winter. Rev. Marshall Starks sponsored the group's trip.

The doors of Nazarene Publishing House are open to visitors any time of the year. Tours are available from 8:00 to 10:30 and 12:30 to 3:00. It is always advisable for a large group to reserve a tour guide by phone ahead of time. If your 1980 plans include General Assembly, your publishing house staff will be anxious to meet you. □



Nazarene young people and their sponsors from Wisconsin



Little Rock, Ark., First Church senior adults pose for the NPH camera





NPH Sales Conference speaker Dean Spencer, of Alexander Hamilton.

## SEVENTY-ONE FOR SEVENTY-NINE

There are 71 new Nazarene Publishing House book titles on this season's assembly and convention bookstands. They represent interests from the historical sweep of holiness in *From the Apostles to Wesley*, by William M. Greathouse, to a deluxe collection of 625 recipes called *Sunday Dinner*, compiled by Lora Lee Parrott.

Director of sales Alpin P. Bowes kicked off the new book sales season with the annual NPH sales conference. Highlight of the event was the nine-projector sight and sound presentation "71 for 79," a graphic introduction to this year's books and authors. The feature was prepared by Dave Anderson and the church's Department of Communications.

Present at the two-day conference were most of the 20 sales representatives who will present the Nazarene Publishing House line throughout North America this spring and summer.

Inspirational highpoint of each year's sales conference is the luncheon hosted by NPH manager M. A. (Bud) Lunn. The 132 general headquarters, seminary, and publishing house guests warmly applauded speaker Dean Spencer, senior vice president and chief marketing officer for the Alexander Hamilton Insurance Company of Detroit. Spencer's personal testimony of God's intervention and healing in the wake of the horrendous Louisville, Ky., hotel fire underscored his theme, "The game isn't over until the full 60 minutes have been played."

Book editor Dr. J. Fred Parker anticipates the largest Nazarene Publishing House sales records in the company's 67-year history. Behind each new title is a talented author and production details that have called upon the combined abilities of designers, typesetters, litho plate technicians, pressmen, bindery workers, and sales department personnel who handle advertising and mail orders. As publishers for a holiness denomination, NPH is dedicated to provide the full gospel to the whole world through the printed page. □



Sally Johnson of Birdsboro, Pa., learned that she was suffering from irreversible and progressive eye damage. She traveled to Kansas City to fulfill a desire to see the general center for the Church of the Nazarene before her eyesight failed completely. While there, she was a guest of Rev. and Mrs. Joseph Ely, pastors of Chapel Hill Church of the Nazarene. Members of their family accompanied her as she visited all the Kansas City general offices of the church and the Nazarene Publishing House. Pictured (l. to r., back row) are Lori Ely and Georgia Anderson; front row: Sally Johnson, Mrs. Joseph Ely, and NPH guide Roberta Merriner.

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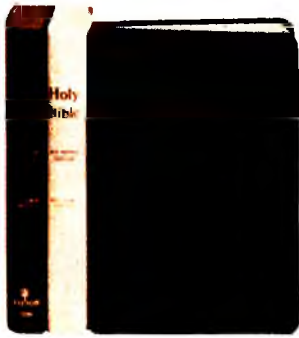


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## TNC HOLDS PASTORS' CONFERENCE

"A GROWING MINISTRY" was the theme for the TREVECCA PASTORS' CONFERENCE, March 20-22. One hundred twenty-six pastors were on the Trevecca Nazarene College campus for the three days.

Dr. Paul Reese, past president of the National Association of Evangelicals, spoke on biblical preaching the first evening. Dr. Cecil Paul, professor of psychology at Eastern Nazarene College, addressed the subject of stress in the life of the pastor, as well as pastoral counseling. Dr. Donald Wellman, pastor of Denver First Church, held a question/answer session after his lecture of discipling. Dr. Wallace Chappell, pastor of McKendree United Methodist Church, spoke on "Visions" in the Wednesday evening sessions. On Thursday afternoon Bob Benson, president of the Benson Co., gave the closing address of the conference speaking of "A Growing Ministry."

Choice seminars were held throughout the day, covering subjects from "The Pastor as Theologian" to "Ministering to Senior Adults."

Pastors were able to receive college credit for attending the sessions and completing the required reading. Also available was "continuing education" credit from the general church.

Chaplain Bill Boggs and his staff organized the conference. □

## TNC MEDICAL ASSISTANT PROGRAM

The most recent addition to the Trevecca Nazarene College curriculum is the Medical Assistant Program. This program prepares graduates to assist physicians in managing their office efficiently by helping with business procedures and some patient care duties.

The educational program at Trevecca prepares students to perform both administrative and patient-related activities in the physician's office. Included in the two-year associate degree curriculum are courses in bookkeeping, typing, insurance, and the operation of business machines as well as anatomy, physiology, medical terminology, medical ethics, counseling, interviewing and others. As part of the program students spend a supervised internship in a physician's office applying these skills.

Upon completion of an accredited program, students are eligible to take a National Certifying Examination that recognizes their competency in all

50 states. Trevecca's program will be site-visited for accreditation during the 1979-80 academic year.

Four ladies will complete the program this year and receive their A.A. degree. □

## MVNC RECOMMENDED FOR TEN-YEAR ACCREDITATION

Following the visit by the examination team of the North Central Association of Colleges and Schools, March 5-7, Mount Vernon Nazarene College has been notified that it was recommended for 10-year accreditation.

The recommendation states: "The Evaluation Team recommends that the accreditation of Mount Vernon Nazarene College be continued at the bachelor's degree granting level; and the next comprehensive visit be scheduled in 10 years, 1988-89. Reasons for the recommendation: Mount Vernon Nazarene College has clearly defined goals and purposes and the resources both human and fiscal to achieve these goals and purposes. It can count on financial support from the church equivalent to the income from a very large endowment. It has made remarkable progress since the 1974 report and has eliminated or is taking steps to eliminate almost all weaknesses listed in that report. Most notable has been the improvement in the college's financial position and in the upgrading of the faculty."

President L. Guy Nees stated that the report of the committee will be acted upon by the North Central Accrediting Commission in July for the final decision. The committee report could be modified, but college officials are happy about the very encouraging report by the examining team. □

## PLC STUDENTS HONORED FOR HEROISM

Two Point Loma College students, Garth Hyde and Brad Nease, were honored during a chapel service on March 28 for heroic acts off the Point Loma cliffs. PLC President Bill Draper commended the two men for their bravery in an emergency incident that occurred on Sunday, March 18. President Draper read and presented a letter he had addressed to Mr. Garth Hyde in appreciation—

It has been brought to my attention that on Sunday, March 18, 1979, you assisted a Mr. Robleigh H. Lindvall, whose boat had been swamped off the cliffs near Young Hall.

I honor you for unselfishly giving your assistance to an individual in need whom you did not know. In a





Pictured (l. to r.) are Garth Hyde, President Draper, and Brad Nease.

day when many do not care to "get involved," you displayed a great example of Christian dedication.

The Captain of the Navy Fire Department related how, as you attempted to swim back to shore, you were caught in a dangerous undertow. He also told me how your friend, Brad Nease, came to your assistance, giving you the help which saved your life.

President Draper then read a letter from Captain R. R. Gavazzi, Department of the Navy, Naval Ocean Systems Center, San Diego, addressed to Mr. Louie Jones, director of security at the college. He wrote:

On the 18th of March 1979 at 1639 hours, the Naval Ocean Systems Center's Fire Department responded to the Point Loma cliff area near your property line to investigate a report of a capsized boat and a person in distress.

Upon arrival they found the owner of the boat, Mr. Robleigh H. Lindvall, attempting to save his equipment by moving it onto the beach. . . . The Coast Guard announced that when the boat was about 100 yards offshore, they would be able to attach a towline on the boat.

Noting the owner was not in any immediate danger the NOSC Fire Department personnel began assisting in salvaging the equipment by pulling it up the cliffs with an equipment line. The equipment was being secured on the beach to the line by Mr. Brad Nease, a security employee of Point Loma College, who had also responded to the emergency.

When the owner of the boat had moved the boat about 20 yards offshore, an unidentified person on the beach waded out to assist the owner in moving the boat out farther. After the boat was about 75 yards offshore, this person attempted to swim back to shore.

However, he was caught in the tide and began calling for help. Mr. Nease immediately swam to the victim and rescued him. It was apparent that without regard for his own safety, Mr. Nease swam into the dangerous tide and saved the person's life.

I feel his actions were highly commendatory and should not go unnoticed. For this reason I have taken this opportunity to formally pass on to you the above observations by the NOSC Fire Department personnel. Please extend our warm regards to Mr. Nease, who has the respect and admiration of all of us.

Brad was then cited with a plaque from Point Loma College and President Bill Draper inscribed as follows: "SPECIAL RECOGNITION to Brad J. Nease for heroic rescue in saving the life of a friend from turbulent waters off the Point Loma Cliffs, March 18, 1979."

Brad is a senior from Arcadia, Calif. carrying a business/economics major. Garth is a sophomore transfer student from Missoula, Mont., with a concentration in art. □

## TRANS SOUTH AFRICA FIELD COUNCIL MEETS


The 18th annual council meeting of the Trans South Africa Field was held March 24-27 at Port Alfred, Cape Province. Fellow missionaries Dennis Schmelzenbach and Norman Zurcher brought inspiring devotional messages during the meetings.

Mission Director N. D. Zurcher reported a total of 3,626 members on the four districts of our field, which is a 12.5 percent increase over last year. Total giving reaching an all-time high of R141,434 (\$169,700), a gain of 9.6 percent over last year.

A highlight of the year was the dedication of the new Bible college campus in Port Elizabeth. R. C. Calhoun, principal, reported one of the highest enrollments ever, with 22 students this year, and the new hostel facilities are full. A second hostel building is needed.

P. R. Steigleder was appointed mission director upon the furlough of the Zurchers in May. Mrs. R. C. Calhoun was elected field treasurer. The Dennis Schmelzenbachs, who have been teaching part-time in the Bible college, also left for furlough in May. Rev. and Mrs. R. H. Emslie will be joining the teaching staff for one year. The newly appointed missionaries, Michael and Julie Shalley, will join the missionary staff around September, 1979. They will live in Florida Park. □

—Mrs. Norman Zurcher,  
Council Secretary



# Book Briefs

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# EVANGELISTS' SLOTS

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kamas City, MO 64141

## RENEWING the SPIRIT of REVIVAL

**ANDREWS, GEORGE D.:** Belfast, ME, June 10-17  
**BAKER, RICHARD C.:** Winchester, TN (First), June 6-17; Easton, PA (Auburn Hol. Camp Mtg.), June 22—July 1  
**BALLARD, DON:** Pineville, KY (First), June 5-10; Langdale, AL (First), June 12-17; Reserved, June 19-24; Houka, MS, June 26—July 1  
**BECKETT, C. FRANK:** Sallisaw, OK (New Bethel Bapt.), June 4-8  
**BENDER EVANGELISTIC PARTY:** Knoxville, IA, June 1-10  
**BISHOP-EVENSEN GOSPEL TEAM:** Concerts in Ohio, June 6-7; Concerts in Pennsylvania, June 8-16; Manchester, CT (First), June 17; St. Marys, Ohio (NW OH Dist. Camp Mtg.), June 27-29  
**BLUE, DAVID & DANA:** Glenrose, TX (W. Tex. Camp Mtg.), June 11-17; Nashville, TN (Billy Graham Crus.), June 24—July 1  
**BOHL, JAMES:** Taft, CA (First), June 20-24; Hemet, CA (Family Camp), June 26—July 1  
**BOND, GARY & BETH:** East Jordan, MI (Boyne City Hol. Camp Mtg.), June 8-17; Sault Ste. Marie, Ont., June 19-24; Marshall, MI, June 26—July 1  
**BROOKS, GERALD & JUNE:** Sante Fe, NM (First), June 5-10  
**BUCKLES-BURKE EVANGELISTIC TEAM:** Allen Park, MI, June 5-10; Kokomo, IN (Forrest Lawn), June 12-17; Reserved, remainder of month  
**BURKHAMMER, E. R.:** Williamsport, PA (Calvary), June 11-17  
**CAMPBELL, BILL:** Wickes, AR (First), June 5-10; Mena, AR (First), June 12-17; Waldron, AR (First), June 19-24  
**CANEN, DAVID L.:** Cochran, GA (Rowland's Chapel), June 3-10  
**CAUDILL, STEVE & SUE:** Chattanooga, TN, June 1-3; Peoria, IL (NW Ill. Dist. Camp), June 29—July 8  
**CAYTON, JOHN:** Atlasburg, PA, June 5-10; Roncverte, WV, June 12-17; Watkins Glen, NY, June 19-24; Oakland, ME, June 26—July 1  
**CELEBRATION TRIO:** Alliance, OH (First), June 1, a.m.; Newcomerstown, OH (First), June 1, p.m.; Remainder of June reserved  
**CLARK, GENE:** Lancaster, OH, June 4-10; Anadarko, OK (SW Okla. Boys' & Girls' Camp), June 12-15; Vincennes, IN (Otterbein UM), June 18-24; Blue Island, IL, June 25—July 1  
**CLINE, JERRY:** Cordova, AL, June 5-10; Greensboro, AL (Ridgeville), June 12-17; Tullahoma, TN (Dist. NYI Camp), June 19-24  
**COLLINS, LUTHER:** Los Angeles, CA (Echo Pk. Iglesia Nazareno), June 12-17  
**COX, CURTIS B.:** Tichnor, AR (Nady), June 29—July 1  
**CRANE, BILLY D.:** Warren, OH (Morgandale), June 5-10  
**CROFFORD, DON:** Syracuse, NY (Columbian Pres.), June 3  
**DARNELL, H. E.:** Thomasville, NC (Camp), June 8-17; Fort Scott, KS (Camp), June 21—July 1  
**DELL, JIMMY:** Reserved, June 6-10; Canon City, CO (First), June 14-17; Hereford, TX (First), June 20-24; Panarama City, CA, June 27—July 1  
**DENNIS, DARRELL & BETTY:** Martinsville, IN (Mount Nebo), June 1-3; Phenix City, AL, June 5-10; Jonesboro, GA, June 12-17  
**DENNISON, MARVIN E.:** Oney, IL, June 5-10; Columbia City, IN (First), June 12-17; Springfield, MO (Grace), June 19-24; Sedalia, MO, June 26—July 1  
**DIXON, GEORGE & CHARLOTTE:** La Jolla, CA (Camp), June 29—July 1  
**DUNMIRE, RALPH & JOANN:** Willshire, OH (Adams Co. Hol. Camp), June 20—July 1  
**ELLINGSON, R. LEE:** Andalusia, AL (New Providence), June 19-24; Grahn, KY, June 28—July 8  
**FELTER, JASON:** Wadsworth, OH (Sharon Ctr. Camp), June 29—July 8  
**FILES, GLORIA & ADAMS, DOROTHY:** Huntington, WV (Child. Crus.), June 5-10; Youngstown, OH (First—Child. Crus.), June 12-17; Flint, MI (First—Child. Crus.), June 19-24  
**FINE, LARRY:** Iowa Dist. Youth Camp (Sr. High), June 4-8; Iowa Dist. Youth Camp (Jr. High), June 11-15  
**FORD, JAMES & RUTH:** Monrovia, IN (Child. Crus.), June 4-10  
**GAWTHORP, WAYLAND:** Estherwood, LA (Ebenezer Camp), June 22—July 1  
**GLENDENNING PAUL & BOBBIE:** Chattanooga, TN (East Ridge), June 25—July 1

**GRAVAT, HAROLD F.:** Lawrenceburg, TN (Vaughan Mem.), June 3-10; Frankclay, MO, June 12-17; Clinton, AR, June 20-24  
**GREEN, JAMES & ROSEMARY:** East Jordan, MI (Boyne City Camp), June 8-17; IL Dist. Camp, June 19-24; Springfield, MO (Scenic Dr.), June 27—July 1  
**GRIMES, BILLY:** Greenville, TX (Peniel), June 19-24  
**GRINDLEY, GERALD & JANICE:** Ashley, OH (Int. Hol. Camp), June 14-24; Hendersonville, NC (Camp), June 28—July 8  
**HAINES, GARY:** Lansing, MI (South), June 8-10; Howell, MI, June 12-17; SW Okla. Dist. Youth Camp, June 18-22; Oklahoma City, OK (Lakeview Park), June 24 a.m.; Oklahoma City, OK (First), June 24 p.m.  
**HALL, CARL N.:** Jasper, AL (Grace Chapel), June 5-10; Decherd, TN, June 12-17; Fredericktown, MO (Mo. Dist. Girls' Camp), June 18-22  
**HARRISON, ROBERT V.:** Russellville, AR (First), June 8-10; N. Ark. Camp (Children's), June 11-16; Beebe, AR (First), June 16-17  
**HESS, BILL:** Muldrow, OK (First), June 11-17  
**HOECKLE, WESLEY:** Reserved, Month of June  
**HOOTS, BOB:** Adrian, MI (First), June 6-10; Port Huron, MI (North Hills), June 13-17; N. Cent. Ohio Dist. Camp, June 21-24; Dallas Dist. Camp, June 26—July 1  
**HORNE, ROGER & BECKY:** Concerts in West Virginia, Month of June  
**HUBBARD, (MRS.) WILLARD L.:** West Monroe, LA (First), June 5-10; La Puente, CA, June 13-17; Denair, CA, June 19-24; Bellflower, CA, June 26—July 1  
**INGRAM, TED:** Fort Smith, AR (Southside), June 5-10  
**JACKSON, PAUL & TRISH:** Leesburg, FL (First), June 12-17; Gainesville, GA (First), June 19-24; Lynchburg, VA (First), June 26—July 1  
**JACKSON, CHUCK & MARY:** Dakota Dist. Camp, June 26—July 1  
**JOHNSON, RON:** Fort Wayne, IN. (Concerts), June 3; Akron, OH (Concerts), June 10; N.E. Dist. (Concerts) June 17; Pennsylvania (Concerts), June 24  
**JOHNSON, STANLEY FAMILY:** Brookville, PA (Calvary), June 11-17  
**LANIER, JOHN H.:** Hagerstown, MD (Community), June 6-18; Brilliant, OH, June 25—July 1  
**LASSELL, RAY & JAN:** Wellsburg, WV (First), May 29—June 3; Brownsburg, IN, June 13-17  
**LAXSON, WALLY & GINGER:** Columbia, KY, May 29—June 3; Circleville, OH (Min. Conv.), June 5-6; Adrian, MI, June 7-10; Port Huron, MI, June 12-17; North Central Ohio Dist. Camp, June 21-24  
**LECKRONE, LARRY:** McCrory, AR (First), June 5-10; Hendersonville, NC (First), June 12-17; Xenia, OH, June 19-24; Manteno, IL, June 26—July 1  
**LIDDELL, P. L.:** Flint, MI (North), June 5-10  
**LOMAN, LANE & JANET:** Francisco, IN (First), June 3-8; Tuscaloosa, AL, June 10-15; Jacksonville, FL (Westside), June 26—July 3  
**MACK, WILLIAM M.:** Benton Harbor, MI (Millburg Christian), June 1-3  
**MANLEY, STEPHEN:** Westland, MI, June 5-10; Pontiac, MI (First Missionary), June 12-17; Worthington, KY (Sr. High Inst.), June 18-22; New Richmond, OH, June 26—July 1  
**MANN, L. THURL & MARY KATHRYN:** Fenton, MO, June 5-10; Ferguson, MO, June 17  
**MATTER, DAN:** Plymouth, IN (Shiloh Wes.), June 4-10; Fort Wayne, IN (Elmhurst), June 18-24  
**MCDONALD, CHARLIE:** Butler, AL (Meth.), June 3-8  
**MCWHIRTER, STUART:** Hendersonville, NC (Camp), June 28—July 8  
**MEREDITH, DWIGHT & NORMA JEAN:** University Park, IA (Iowa State Hol. Camp), June 28—July 8  
**MEYER, BOB & BARBARA:** Kuna, ID, June 3-7; Emmett, ID, June 10-14; Meridian, ID (Valley Shepherd), June 17-21; Sterling, CO, June 24-28  
**MICKEY, BOB:** West Helena, AR, June 5-10; Anadarko, OK (SW Okla. Dist. Boys' & Girls' Camp), June 12-17  
**MILLHUFF, CHUCK:** Traverse City, MI (First), June 6-10; Springfield, OH (Enon), June 20-24; Hemet, CA, June 26—July 1  
**MORRIS, CLYDE H.:** West Charleston, WV (Wes. Prayer & Faith), June 5-10; Wheeling, WV (First), June 25—July 1

**MOYER, BRANCE:** Reserved, June 4-10; San Angelo, TX (Trinity—Child. Crus.), June 11-17; Edmond, OK (Waterloo—Child. Crus.), June 18-24  
**MULLEN, DEVERNE:** Newmarket, Ont., June 3  
**MYERS, HAROLD:** Reserved, June 5-10; Fairgrove, MI, June 12-17; Reserved, June 19-24  
**NEFF, LARRY & PAT:** Flint, MI (Central), June 17  
**ORNER, DAVID:** Middletown, OH, June 3, a.m.; Monroe, OH, June 3 p.m.; Greenville, OH, June 10; Toronto, Ont. (Emmanuel), June 17; Cincinnati, OH (Fairfax), June 19-24  
**OVERTON, WILLIAM:** Woodsville, NH, June 5-10; Union, ME, June 19-24  
**PASSMORE EVANGELISTIC PARTY:** Cumberland, MD (First), June 5-10; Eaton, OH, June 12-17; Dayton, OH (Northridge), June 19-24; Franklin, PA (Oak Hill U.B. Camp), June 28—July 8  
**PERDUE, NELSON S.:** Arkansas City, KS, June 5-10  
**PFEIFER, DON:** Arlington, VA (Calvary), June 1-3; Charleston, WV (Northside), June 12-17; Albany, OH, June 19-24  
**PITTENGER, TWYLA:** Rhodes, MI (Bethel Midland), June 11-17; Tecumseh, MI, June 18-24; Delaware, OH, June 25—July 1  
**PITTS, PAUL:** Maine (Concert Tour), June 1-10; New England (Concert Tour), June 12-24  
**PORTER JOHN & PATSY:** Jamestown, TN (Pine Haven), June 5-10; Henderson, TN (First), June 12-17; Poteau, OK (First), June 19-24; Beebe, AR (Hickory Plains), June 26—July 1  
**PRIVETT, CALVIN C.:** Winchester, TN (Brownington), June 5-10; Waycross, GA (Oketoneke Camp), June 14-24  
**QUALLS, PAUL M.:** Gaston Springs, GA (Camp), June 7-17; Excel, AL (Beulah Camp), June 21—July 1  
**REDD, GARY:** Crockett, TX (First), June 10-17; Grand Saline, TX (Chapel), June 19-24  
**RICHARDS, LARRY & PHYLLIS:** Mercer, PA, June 3  
**RICHMOND, RON:** Pottsville, PA, June 6-10; Reserved, June 18-24  
**ROBINSON, TED L.:** Columbus, OH (Wilson Ave.), June 3-10; Akron Dist. (Jr. High Camp), June 25-29  
**SHOMO, PHIL:** Columbus, OH, May 29—June 1; Dover, TN, June 5-10; Louisville, KY (St. Matthews), June 12-17; Anderson, IN (Cent. Wes.), June 19-24  
**SIPES EVANGELISTIC TEAM:** Meadville, PA, June 5-10  
**SLACK, DOUGLAS:** Lee City, KY (Community), June 12-17; Rising Sun, IN, June 20-24  
**SMITH, CHARLES HASTINGS:** Reading, PA (Calvary), June 6-10; Mifflinburg, PA, June 13-17; Cincinnati, OH (Lockland), June 20-24  
**SMITH, DUANE:** Reserved, June 4-17; Pennsylvania Area (Concert), June 20; Pittsburgh Dist. Camp (Retreat), June 22-24; Pittsburgh Dist. (Child. Camp), June 25-29  
**SMITH, HAROLD L.:** Caro, MI, June 11-15; Habor Beach, MI (Huron Co. Crus.), June 17-24  
**SMITH, OTTIS & MARGUERITE:** Auburn, MA, June 5-10; Saugus, MA, June 12-17  
**SPRAGUE, EVANGELISTIC FAMILY:** Stockton, IL, May 29—June 3  
**STAFFORD, DANIEL:** Muskegon, MI (Un. Hol.), June 5-6  
**STARK, EDDIE & MARGARET:** North Little Rock, AR (So. Ark. Dist. Boys' & Girls' Camp), June 4-9; Arkansas City, KS (Kids' Crus.), June 10-17; Iowa Dist. (Jr. Camp), June 18-22; Iowa Dist. (Middle Camp), June 25-29  
**STEGALL, DAVID:** E. Tenn. Dist. (Youth Camp), June 25-29  
**STEVENSON, GEORGE:** Fawn Grove, PA, June 5-10; Kingston, NY (First), June 12-17; Cincinnati, OH (Fairfax), June 19-24  
**STONE FAMILY EVANGELISTIC TEAM:** Carthage, SD, June 5-10; Custer, SD (Black Hills Holy Land), June 12-17; Wheeler, WI, June 22—July 1  
**STRICKLAND, RICHARD:** Reserved, June 6-10; Garret, IN (First), June 15-17; Springfield, MO (Scenic Dr.), June 20-24; Dakota Dist. Camp, June 25—July 1  
**SWANSON, ROBERT L.:** Newton, IA, June 4-10  
**SWEENEY, ROGER & EULETA:** Cynthia, IN, June 5-10  
**TUCKER, BILL & JEANETTE:** Reserved, June 4-7; Waycross, GA (Jamestown UM), June 11-17; New Carlisle, IN (Wes.), June 19-24  
**VARIAN, WILLIAM:** Marlet, MI, June 6-10; Chattanooga, TN (Eastridge), June 27—July 1  
**WEST, C. EDWIN:** Dalles, OR, June 13-17; Willits, CA, June 27—July 1  
**WEST, EDNA:** Glen Iron, PA (Int. Camp), June 21—July 1  
**WILLIAMS, LAWRENCE:** Oklahoma City, OK (Capitol Hill), June 4-10  
**WISEHART, LENNY:** Reserved, June 4-16  
**WOODWARD, S. OREN:** Birmingham, AL (West Haven), June 3-10; Collinsville, IL (First), June 12-17; Tilden, IL, June 19-24; Greenfield, OH (First U.B.), June 26—July 1  
**WYLIE, CHARLES:** Butler, MO (First), June 5-10; Boone, IA (First), June 12-17; Rodessa, LA (McCoy), June 26—July 1  
**ZELL, R. E.:** Bowie, TX, June 5-10



Mrs. Nolt and recent great-grandchild.

### MINISTER'S WIDOW CELEBRATES CENTENNIAL

Mrs. Grace Mae (Royer) Nolt celebrated her 100th birthday on December 24, 1978. The event occasioned a family reunion attended by her 4 children, 10 grandchildren, and 21 great-grandchildren.

Mrs. Nolt was born in Mount Morris, Ill. Her family moved near Huron, S.D., when she was five years old. She taught in the county schools in that area until, in 1903, she was married to Rev. John H. Nolt.

The Nolt pastored churches in South Dakota, Idaho, and Washington, and served as district superintendent in South Dakota. Rev. Nolt retired in 1943 and began receiving retirement benefits from the Department of Ministerial Relief (now the Department of Pensions and Benevolence).

At the death of Rev. Nolt in 1949, Mrs. Nolt began receiving widow's retirement benefits from the Department of Ministerial Relief. She has received a check from the Department every month for the last 30 years.

Almost 1,900 Nazarene ministers and widows currently receive monthly retirement benefits from the Department of Pensions and Benevolence. □

### INDIA DISTRICT ASSEMBLY REPORT

The 43rd assembly of the India District was held at Washim in the Nazarene Bible Training School campus on February 19-21, 1979. General Superintendent and Mrs. George Coulter and Area Coordinator and Mrs. Jim Hudson were present at the assembly. Rev. D. M. Kharat was reappointed as the district superintendent for one more year.

General Superintendent Coulter ordained Mr. Arun Yangad and Mr. Silas Salve. Elected to the Advisory Board were: (elders) S. T. GaiKWad and P. J. Meshramkar; and (laymen) Mr. V. L. Dongerdive, and Mr. Borghate.

Since the establishment of a new district with eight organized churches in the western part of the state, the name of this district was changed from India District to Eastern Maharashtra Nazarene District Assembly. During his visit to New Delhi (North India), the capital city of India, where there are seven preaching points, Dr. Coulter announced that area as a Pioneer district. □

—Rev. Padu Meshramkar, reporter

### FLORIDA NIROGANS EXPERIENCE SUNRISE OVER LAKE YALE

Some of the most inspiring moments of the NIROGA in Florida are experienced by those who attend "Sunrise Devotions" as the sun rises over Lake Yale! The natural beauty, the ever-changing scene, the excitement of a new NIROGA day, and the spiritual impact of a NIROGA group has to be experienced—it cannot be adequately related.

The sunrise is only one very exciting experience at Lake Yale. In February 430 persons (one short of capacity) gathered for inspiration, worship, fellowship, and learning.

This year's speakers were: Millard Reed, William Blue, Harry Dickerson, and Rosalie Alderman. New workshops included one for grandparents led by Elizabeth Jones. The workshop,

"A New Look at Nursing Home Ministry," by Rosalie Alderman, was a featured highlight. Other workshop leaders included Marcie ShROUT (Woman to Woman), Ruth Uphaus (Working with the 50+ Group), Millard Reed (Small Groups), and Bob Crew (Family Financial Planning).

The Florida NIROGA for 1980 will be held February 25-29. New features will include: a day for tours; a special program of audiovisuals for those not touring; and the possibility of an extra day. Lake Yale will also have a new convention facility which will improve arts and crafts, exhibits, and possibly the physical fitness program.

Those who wish to register now for 1980 may do so by writing to NIROGA, Lake Yale Baptist Assembly, Rte. 2, Box 263 C, Leesburg, FL 32748. Enclose \$20.00 per person registration fee with name, address, and age. The total price will be \$80.00 per person (\$14.00 additional if extra day is added). □



### SINGLE ADULTS: Our Biggest Unmet Challenge

#### Ministering to Single Adults

By Gene Van Note

Whether an as-yet-unmarried youth, a divorced person, a widow or widower, or a chosen way of life, there is an unmarried adult for every married couple in our country. The church, a family-oriented institution, tends to forget this one third of the adults.

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The Amelia, Ohio, church recently had a revival with Evangelist Jerry and Mady Cline. There were seekers at the altar every service, and Sunday night saw the altar lined. The following Sunday, March 25, Dr. Dallas Baggett, district superintendent, received 14 new members. The following Sunday 4 more were received, making a total of 18, 17 by profession of faith, and 1 by transfer. Rev. Roy Wells is the pastor.



General Superintendent Eugene L. Stowe met in a special meeting with the newly formed Board of Trustees of Swaziland Nazarene Medical Institutions on February 10, 1979. Pictured in the Conference Room at Raleigh Fitkin Memorial Hospital with Dr. Stowe are members of the Board of Trustees present at this meeting. Seated with Dr. Stowe are Mr. Hobart Magagula, chairman, and Mr. Anderson Nxumalo, secretary. Standing are Rev. Joseph Magagula, Rev. Samuel Dlamini, Dr. Howard Miller, and Rev. Herman Spencer. Members not pictured are Rev. Shadrack Maseko, Rev. L. C. Sibandze, and Dr. Z. M. Dlamini. Dr. Dlamini, director of Medical Services for Swaziland, represents the Ministry of Health on the board.



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Rev. Emma Irick, 91, was interviewed on tape, March 18, by Dr. J. Kenneth Grider of Nazarene Theological Seminary, for the Nazarene archives and for the seminary's library. Mrs. Irick, who still preaches occasionally, is the only living elder who was present at the October 13, 1908, General Assembly in Pilot Point, Tex., when the Church of the Nazarene was officially begun. The interview took place in the Lufkin, Tex., church, where Mrs. Irick was pastor for more than a quarter of a century, and where she now attends regularly.

## TORNADO VICTIMS HELPED

Reports from Wichita Falls, Tex., are that the killer tornado went between the University Park Church where Rev. Bill Ulmet is pastor, and First Church (Rev. James Heckathorn, pastor) so there was no damage to Nazarene churches there.

Many Nazarene families, however,

lost their homes. Pastor Heckathorn reports:

"It is difficult to describe the devastation left in the wake of Tuesday's tornado. In trying to minister to our people and others, I have traveled through the disaster area many times. My heart has been touched by the pain and suffering until at times it has



been most difficult to hold back the tears.

"In all, approximately 13 of our families have been affected, either by total losses, or partial losses of their homes and possessions. We are thankful to God, however, that none of their lives were taken and only two sustained injury that required hospital attention.

"We have received donations of food, clothing, dishes, etc., that will be

made available to these families. We also have established a 'Disaster Fund' through our church, which will be used solely for the disaster victims. [Garden Grove, Calif., church received \$796 for the tornado victims Sunday morning, April 15]. Rev. Bill Ulmet, pastor of the University Park Church, and I are in charge of distribution of these funds.

"I am thankful to the Lord that both of the Churches of the Nazarene

in this city were spared any damage. Our buildings are still standing and we praise God for this. Our people have sustained losses, many of them have lost all earthly goods. But the Church of the Nazarene in Wichita Falls, Tex., is ALIVE AND WELL! We have looked to the positive side of this tragedy as a way that we can minister to our community. We believe that God is going to help us. Please continue to pray for us." □

—NCN

## FUN FOR ALL TEEN QUIZZING!

Prepared by Eddy Hall



Pastor Deane Hardy of Waynesburg, Pa., is shown with Rev. Lewis Blanchard of the Billy Graham Association, planning for a County-wide Crusade. Hardy is serving as chairman of the committee. Janet Smith, secretary for the Crusade, is also a member of the Waynesburg Church of the Nazarene. John Wesley White is to be the guest speaker, with Tom and Terry Bledsoe as musicians. These are associates with the Billy Graham Association.

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Pictured (l. to r.) are five generations of Nazarenes: Mrs. David Wilson, mother of baby (husband is pastor of Independence, Mo., Trinity Church); Mrs. Robert H. Spear, Jr., grandmother (grandfather is superintendent of the Southern Florida District); Mrs. Marie Carter, great-grandmother, of Titusville, Fla.; seated: Mrs. Irene Allen, great-great-grandmother of Titusville, Fla.; and baby, Bethany Brooke Wilson.

# FOR THE RECORD

## DISTRICT ASSEMBLY INFORMATION

**NORTH CENTRAL OHIO**—June 20-21 First Church, 807 Coshocton Ave., P.O. Box 826, Mount Vernon OH 43050. Host Pastor Jack Archer. General Superintendent: Dr. Eugene L. Stowe.

**KENTUCKY**—June 21-22. Campus, Western Kentucky University, Bowling Green, KY 42101. Host Pastor Bill Rhoades. General Superintendent: Dr. George Coulter.

**NEW ENGLAND**—June 21-22. First Church of the Nazarene, 1195 Varnum Ave., Lowell, MA 01854. Host Pastor Jon K. Gray. General Superintendent: Dr. William M. Greathouse.

**ROCKY MOUNTAIN**—June 21-22. First Church, 805 Alderson Ave., Billings, MT 59102. Host Pastor: David Wendling. General Superintendent: Dr. Orville W. Jenkins.

**CANADA ATLANTIC**—June 22-23. Church of the Nazarene, 307 Brookside Dr., Fredericton, N.B. Host Pastor: Cyril Palmer. General Superintendent: Dr. Charles H. Strickland.

**EASTERN KENTUCKY**—June 27-28. First Church, 22nd and Bath, Ashland, KY 41101. Host Pastor: John Dennis. General Superintendent: Dr. William M. Greathouse.

**DAKOTA**—June 28-29. Trinity Bible Institute, Ellendale, ND 58436. Host Pastor: George Johnson. General Superintendent: Dr. George Coulter.

**NEBRASKA**—June 28-29. Church of the Nazarene, 1020 W. 6th St., Grand Island, NE 68801. Host Pastor: Gene Anderson. General Superintendent: Dr. V. H. Lewis.

**NORTHWESTERN OHIO**—June 28-29. District Center, R.F.D. 2, St. Marys, OH 45885. Host: District Superintendent James R. Blankenship. General Superintendent: Dr. Orville W. Jenkins.

**UPSTATE NEW YORK**—June 28-29. Brooktondale Camp, 120 White Church Rd. (Brooktondale), Ithaca, NY 14850. Host Pastor: James McDuffee. General Superintendent: Dr. Charles H. Strickland.

## NAZARENE CAMP MEETINGS

June 11-16—**NORTH ARKANSAS**. Baptist Assembly Camp at Siloam Springs, Ark. Special worker: Jim Diehl. Thomas M. Cox, district superintendent.

July 1-8—**TENNESSEE**. First Church of the Nazarene, 510 Woodland St., Nashville, TN 37206. Special workers: Ted Martin, Albert Neuschwanger, Edward Cox; singers, Jim and Rosemary Green, H. Harvey Hendershot, district superintendent.

July 1-8—**UPSTATE NEW YORK**. Brooktondale Camp, 120 White Church Rd. (Brooktondale), Ithaca, NY 14850. Special workers: Fred Lester and Dwight Neuschwanger; singers, Bill and Terri Cobb, J. Wilmer Lambert, district superintendent.

July 2-8—**ALABAMA**. Rolling Hills District Campground, I-65 S. and Hiway 31, Calera, AL 35040. Special workers: Don Pfeifer and Bob Hoots; singers, Mary and Chuck Jackson, W. Charles Oliver, district superintendent.

July 2-8—**LOUISIANA**. District Campgrounds, Pineville, La. Special workers: Dr. Edward Lawlor and Dr. Stephen Nease; singer, Jim Bohi, Ralph E. West, district superintendent.

July 2-8—**SOUTH CAROLINA**. S.C. Nazarene Campground at Batesburg, S.C. Special workers: Harold Loman and Talmadge Johnson; singers, Wally and Ginger Laxson, D. Moody Gunter, district superintendent.

July 4-8—**CENTRAL LATIN AMERICAN**. West Texas District Campgrounds, Glen Rose, Tex. Special worker: Howard Conrad, H. O. Espinoza, district superintendent.

July 9-15—**MAINE**. District Campground, Richmond, Me. Special workers: Ted Lee and Jim and Rose Green, J. E. Shankel, district superintendent (Second camp—Aug. 30).

July 9-15—**MISSOURI**. Pinecrest Camp, Fredericktown, MO 63645. Special workers: Curtis Smith, Raymond Kratzer, and singers Bill and Terri Cobb, Arthur E. Mottram, district superintendent.

July 13-22—**CANADA CENTRAL**. Clarksburg Camp. Special workers: Dr. Kenneth Pearsall and Dr. Ralph Earle; singers, Dave and Karen Gagnon, Lorne MacMillan, district superintendent.

July 27—Aug. 5—**CANADA CENTRAL**. Cedardale Camp. Special workers: T. Crichton Mitchell and Dr. Kenneth Pearsall; singers, Dave and Karen Gagnon, Lorne MacMillan, district superintendent.

July 13-15—**COLORADO**. First Church of the Nazarene, 3800 E. Hampden, Englewood, CO 80110. Special workers: Dr. Eugene L. Stowe and the Bridge Singers, M. Harold Daniels, district superintendent.

July 14-22—**MICHIGAN**. Indian Lake Nazarene Camp, Rte. 4, Vicksburg, MI 49097. Special



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## MOVING MINISTERS

BILLY APPLE from student, Mid-America Nazarene College, Olathe, Kans., to Panama, Okla.  
RANDAL M. BENEFIEL from associate, Los Angeles (Calif.) First to associate, Tulsa (Okla.) Central

PARK D. BURKHART from Gainesville (Fla.) First to Fort Lauderdale (Fla.) First

ARTHUR COMBS from Ukiah, Calif., to Monterey (Calif.) Peninsula

CLARENCE CRITES from associate, Los Angeles (Calif.) First to Santa Monica, Calif.

JAMES W. DANIELS from Henryetta, Okla., to Oklahoma City (Okla.) Trinity

GLENN I. LORD from Fairbanks (Alaska) First to Mound City, Mo.

CHARLES "CHUCK" FOUNTAIN to Orangeburg (S.C.) Southwest Terrace

JIMMY D. GRAHAM from Caddo, Okla., to Vidor, Tex.

CECIL GREEFF from Crowley (La.) Ellis to Florian (La.) Cenchréa

D. F. HAIL from Oklahoma City (Okla.) Britton to evangelism, Xenia, Ohio

MARION JOHN HOLT from Killeen, Tex., to New Orleans, (La.) Downtown

CHUCK & MARY JACKSON from evangelism to associate, Sumter (S.C.) First

DANIEL LEAGUE from Neosho, Mo., to Fairview Heights (Ill.) Crestview

PAULINE MILLER from Franklin Furnace (Ohio) Plymouth Heights to evangelism, Mount Gil-ead, Ohio

ROBERT A. MORRISON from associate, Grandview, Mo., to New Carlisle (Ohio) Medway

M. EUGENE SMITH from Myrtle Beach, S.C., to Marianna, Fla.

CHESTER ALLEN SMITH III to Buffalo, W.Va.

ROBERT F. STYERS from Chillicothe (Ohio) First to Marietta, Ohio

JOHN TIMOTHY WATKINS from Grangeville, Ida., to Spokane (Wash.) Bethel

JAMES C. WHITENER from Mooresville (N.C.) First to Charleston (N.C.) St. Andrews

RAYMOND B. WILLARD from Erie, Kans., to Mount Vernon, Mo.

## MOVING MISSIONARIES:

ROGER GASTINEAU, Zambia, furlough address: 2317 E. 12th, Farmington, NM 87401

ROY HENCK, Cape Verde, furlough address: Rte. 1, Box 130, Chester, WV 26034

PAUL HETRICK, Antigua, retired: Casa Robles, 6355 N. Oak Ave., Temple City, CA 91780

GLENN IRWIN, Papua New Guinea, furlough address: c/o Richard Mills, 34 Charles St., Hillsdale, MI 49242

BOB McCROSKEY, JR., Indonesia, furlough address: c/o Carl Luginbyhl, 7721 N.W. 26th, Bethany, OK 73008

## ANNOUNCEMENTS

The **Salem, Ind., church** will celebrate its 50th anniversary on August 12, 1979. Any former pastors and former members are asked to contact Rev. James P. Mahan, pastor, at 503 W. Hackberry, Salem, IN 47167.

The **Syracuse, Ohio, church** will celebrate its 50th anniversary June 24, 1979. Dr. Terrell C. (Jack) Sanders, Jr., superintendent of the Central Ohio District, will be the special speaker. All former pastors, members, and friends are invited to worship with us and help celebrate this event. Former pastors will be speaking in two of the three services. Rev. Dale T. Bass has been the pastor since 1975.

## RECOMMENDATIONS

I recommend REV. S. J. ROBERTS to our pastors and churches everywhere. He has been

a successful pastor on this district for 40 years, and God has blessed his evangelistic efforts, both in his own pastorates and elsewhere. His preaching the rich experience will benefit both pastors and people. He may be contacted after the end of July at 2118 Chochtimar Trail, Fort Wayne, IN 46808—Bruce T. Taylor, North-eastern Indiana district superintendent.

REV. HENRY DAVIS is an ordained elder and formerly served as a pastor on the Iowa District. He has entered the field of evangelism and I recommend him for revival meetings. Contact him at Box 182, Hallsville, MO 65255—Forrest E. Whitlatch, Iowa district superintendent.

## VITAL STATISTICS

### T. M. ANDERSON DIES

Dr. T. M. Anderson, 90, long-time evangelist and Bible teacher, died Saturday, April 14, in Wilmore, Ky., where he had lived for many years.

He was an effective and deeply appreciated evangelist for 39 years. He taught at Asbury College for five years until he retired in 1971.

He was well known as a holiness preacher and author. Among the books that he has written are *After Holiness, What?; After Sanctification; How to Build Expository Sermons; Our Holy Faith; The Secret of the Most High; and Searching the Scriptures*.

Dr. Anderson was a member of the Lafayette, Ky., Church of the Nazarene and the Kentucky District.

Funeral services were held Monday, April 16, at Clark's Chapel on the Asbury College campus in Wilmore, at 1:30 p.m. His pastor, Rev. David L. McCracken, officiated, and several of his long-associated brethren, Rev. C. E. McCracken, Dr. Z. T. Johnson, Professor Robert Wiley, Mr. W. H. Dougherty, and Dr. David Seamands, paid tribute.

Dr. Anderson is survived by his wife, Kathryn; his son, Howard; and two daughters, Ruth and Lorraine.

### BILL ALLSHOUSE SUCCUMBS AFTER LONG ILLNESS

Rev. William (Bill) Allshouse, 68, died Friday, April 13, at the Western Oaks Health Care Center in Bethany, Okla. His illness had required his resignation from the district superintendency of the Philadelphia district 15 years ago, a post he had held for 6 years.

Bill Allshouse received his A.B. degree from Eastern Nazarene College, and His M.A. degree from Boston University. He was an educator and pastor, serving as president of Canadian Nazarene College when it was located at Red Deer, Alberta; dean and business manager of Venard College (formerly Kletsing) in Oskaloosa, Ia.; and assistant to the president at Olivet Nazarene College, Kankakee, Ill.

He had pastored Burlington, Ia., First Church; Washington, D.C., First; and Dallas, First Church.

Funeral services were held at Bethany, Okla., First Church, April 17, at 10 a.m. Rev. Robert B. Williams, pastor of Dallas Trinity Church, officiated, assisted by Dr. Roy Cantrell and Rev. Sam Stearman. Interment was in McPherson, Kans.

Dr. Allshouse's wife, Marcella (Wickersham), preceded him in death in 1959. He is survived by a son, Bill, of Corpus Christi, Tex.

## DEATHS

MYRTLE S. BERRIAN, 79, died Apr. 7 in Schenectady, N.Y. Funeral services were conducted by Rev. Rodger Manning and Rev. Howard Ross. She is survived by 4 sons, Ira, Jr., Rev. Harold, Samuel, and Ronald; 5 daughters, Effie Genre, Myrtle Lamos, Margaret Kaufman, Marilyn Polimeni, and Helen Jean Hoffman; 20 grandchildren; 28 great-grandchildren; 1 brother, and 1 sister.

RUTH C. CAMPBELL, 87, died March 24 in Twin Falls, Ida. Funeral services were conducted by Rev. Joseph Chastain. Survivors include 4 sons, Guy E., Ernest D., Maynard, and Willard; 5 daughters, Mrs. Austin (Opal) Stover, Mrs. Martha Bernice Olson, Mrs. Helen Maxine Davison, Mrs. Pauline Alice McIntosh, and Mrs. George (Leona Ruth) Wallace; 20 grandchildren; 26 great-grandchildren; 1 brother; and 2 sisters.  
MISS MILDRED L. CLICK, 70, died Jan. 27 in Kettering, Ohio. Funeral services were conducted by Dr. William J. Prince and Rev. Garey



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A. Miller. Interment was in New Carlisle, Ohio. She is survived by three brothers and three sisters.

MRS. ETHEL ELIZABETH DEAN, 87, died Feb. 20 in Prince Frederick, Md. Funeral services were conducted in Hollywood, Md., by Rev. Joseph L. Hoopengardner. She is survived by 2 daughters, Edna Thompson and Dorothy Thompson; 4 sons, Harvey, Leslie, Melvin, and Meyers Dean; 13 grandchildren; and 20 great-grandchildren.

REV. WILLIAM HOWARD LOBB, 74, died March 24 in Springdale, Ohio. His ministry of 37 years included churches in Kentucky and Ohio. Services were conducted by Rev. J. K. Warrick and District Superintendent Dallas Baggett. Interment was in Summersville, Ky., with Harold Graves, district superintendent of San Antonio, and Rev. Curtis Martin officiating. He is survived by his wife, Della Lobb; 1 son, Monty; 2 daughters, Mrs. Delores Murray and Wilma Heaberlin; and 10 grandchildren.

AMANDA L. MOWEN, 89, died March 31 in Beaver Falls, Pa. Funeral services were conducted by Rev. D. L. Bowland. Surviving are her husband, Ned W. Mowen, Sr.; 3 sons, Ned Warren, Jr., Rev. William D., and Wilbur E.; 4 daughters, Erma Goddard, Blanche Chevalier, Phyllis Bolland, and Sally Mowen; 29 grandchildren; 64 great-grandchildren; 6 great-great-grandchildren; 1 brother; and 1 sister.

MR. JOSEPH ROLAND PARKER, SR., 73, died Jan. 14 in Placerville, Calif. Funeral services were conducted by Rev. Ron Fox. He is survived by his wife, Della; 4 sons, Joe, Jr., Rev. David B. Paul, and James; 5 daughters, Mrs. Wil (Pauline) Spaite, Mrs. Henry (Lynn) Thrailkill, Miss Louise Parker, Mrs. Darrell (Lura) Lloyd, and Mrs. Jim (Mary) Hagen; and 22 grandchildren.

LOUISE KATHERINE SCROGGS died Apr. 7 in Fort Worth, Tex. Funeral services were conducted by Rev. Dal Newberry. Survivors include her husband Virgil; one daughter, Ruth Ann Scroggs; and one son, Dr. M. G. Scroggs.

#### BIRTHS

to CH (CPT) GENE AND CAROLYN AHLSTROM, Fort Leonard Wood, Mo., a girl, Caryn Leslie, Apr. 12

to DEAN AND MYRNA (APPLEGATE) BALL, Garden City, Kans., a girl, Lacey DeAnn, Feb. 21  
to BOB AND LAURA BISHOP, Olathe, Kans., a girl, Melody Marie, March 4

to DALE AND JANET (FINDLAY) DEMMLER, West Mifflin, Pa., a boy, Timothy Scott, March 5

to DON AND CLARA EADS, Lake Worth, Fla., a girl, Amber Elizabeth, Apr. 1

to REV. LINDSAY AND JOANNE (MAY) ENDERBY, Hobart, Tasmania, Australia, a girl, Evonne Christina, Apr. 26



June 10  
"Responsible Discipleship"  
by W. E. McCumber

June 17  
"Jesus Speaks on  
Marriage and Divorce"  
by W. E. McCumber

# NEWS OF RELIGION

**NEW TESTAMENTS USED AS TEXTBOOKS IN LIBERIAN SCHOOL SYSTEM.** More than 200,000 New Testaments were shipped to the African nation of Liberia recently for use as classroom textbooks in the schools of that country. Copies of the special African edition were provided by the World Home Bible League (WHBL), a worldwide publisher and distributor of Bibles and Scripture portions headquartered in South Holland, Ill.

A missionary to Africa asked for the assistance of the World Home Bible League in providing the New Testaments after Liberian President Dr. William Tolbert, Jr. directed the schools to require all students to study the Bible for one class hour a day. Officials requested the New Testaments be in English, the official language of the Liberian school system. Liberia is the first African country in recent years in which the Bible is being studied exclusively, although some form of religious education is required for students in other nations such as Nigeria, Ghana, Sierra Leone, and the Sudan. □

**CHRISTIAN FILMS SELECTED FOR RED CHINA'S SCHOOL SYSTEM.** The Moody Institute of Science recently announced that two of its films, WINDOW TO THE UNIVERSE and WATER: THE COMMON NECESSITY, have been previewed and purchased by Chinese educators for use in their school system. The films were taken into the People's Republic of China last October by a film import/export company operating out of Southeast Asia.

The films were accepted under a program called the "Four Modernizations." The Chinese Government is investigating ways to improve its educational system during this 20-year program with the goal of catching up with the modern world by the year 2,000. These are the first Christian films to enter Red China since it closed in 1945, according to MIS spokesman. □

**HANDEL'S "MESSIAH" PERFORMED IN MOSCOW.** Handel's majestic "Messiah," with its ringing affirmation of Christian faith and hope, was presented at the Conservatory, Moscow's most important concert hall, on two consecutive nights. The performance (April 13 and 14) was thought to be the first such in the Soviet Union since the Communists took over in 1917.

The program notes tried to underplay the religious significance of the work, presented as it was as the Russian Orthodox prepared to celebrate Easter on April 22. "The "Messiah," said the text, "is a hymn to the people, not to the Lord. In fact, the people themselves become their own messiah." □

**AUSTRIAN EVANGELICAL CHURCH TO CELEBRATE 200th ANNIVERSARY.** The Austrian Evangelical Church, whose founding was made possible by the edict of tolerance of Emperor Joseph II, will celebrate its 200th anniversary in 1981. National ceremonies will be held in Vienna on October 16 of that year, and simultaneously in all county seats.

The Protestant Church in Austria of the Reformation era, which embraced wide sections of the population, was wiped out during the Thirty Years' War. The edict of tolerance of October 13, 1781, which permitted congregations to form if 100 or more evangelical families applied, made possible the organizing of approximately 50 "tolerance congregations" in a short time. Under Emperor Franz Joseph I, the year 1848 marked a change from "tolerating" Protestants to granting them full equality. □

to LARRY AND DONNA (STEPHENS) FERRIS, Portsmouth, Ohio, a boy, Joshua David, Jan. 4  
to REV. CECIL AND BEVERLY (GROGG) GREEFF, Crowley, La., a girl, Krista Kaye, March 31

to E. DAVID AND PAM (HUGHEN) JACKSON, Richardson, Tex., a boy, Brandon David, Feb. 26

to STUART AND SUSIE (SANDERS) MALLOY, Houston, Tex., a boy, Josh Ryan, March 17

to PATRICK AND CHRIS PAGE, Republic of South Africa North, a boy, Jeffrey, March 23

to REV. F. LEROY AND MARTHA (MOORE) PEPPER, Orlando, Fla., a girl, Monica Leigh, Feb. 15

to REV. DENNIS E. AND JACALYNN RIGGS, Dearborn Heights, Mich., a girl, Jennifer Lynn, Apr. 7

to REV. MARK AND KRISTEEN (HARP) RYAN, St. Marcellis, Ill., a girl, Jodi Eileen, Apr. 15

to CAPTAIN AND MRS. DAVID M. WILSON, Wiesbaden, Germany, a girl, Amanda Joy, Feb. 25

to RAYDEAN AND ROBIN (CAMPBELL) ZIMMERMAN, Carrington, N.D., a girl, Carlye Beth, March 4

#### MARRIAGES

KAREN ANDERSON and DENNIS MADTES at Kansas City, Mo., March 17

CYNTHIA JOANNE HAUSTER and STEPHEN CARROLL McCLANAHAN at Castro Valley, Calif., March 17

RHONDA SMITH and STEVE DEZOTELL, Kansas City, Mo., Apr. 7

#### ANNIVERSARIES

MR. AND MRS. WILLIAM HUNTER of Carbon, Ind., celebrated their 50th wedding anniversary on Easter Sunday. In a ceremony conducted by Rev. Melvin Coil (brother of Mrs. Hunter), the couple renewed their vows. They were also honored at an open house hosted by their five children—Beverly Montgomery and William Hunter, Jr., of Fort Wayne, Ind.; Margaret (Peg) Mullenix of Carbon, Ind.; Roberta Hale of South Bend, Ind.; and Sandra Smith of Millford, Conn. The Hunters were married on April 6, 1929. They have 12 grandchildren and 6 great-grandchildren.

The 50th wedding anniversary of MR. AND MRS. HOWARD KESSEL was celebrated April 22 at the Dunbar, W.Va., church, with an open

house. They are the parents of one daughter, Othenia Hutton, also of Dunbar. They have been active in the Dunbar church for approximately 35 years. Since retirement, the Kessels spend their winters in Florida, where they attend Melbourne First Church.

MR. AND MRS. RICHARD C. SMITH of Santa Cruz, Calif., celebrated their 50th wedding anniversary, April 8, 1979. A reception was given in their honor by Santa Cruz First Church in the fellowship room.

#### DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Paseo, Kansas City, MO 64131. Charles H. Strickland, Chairman; George Coulter, Vice-chairman; William M. Great-house, Secretary; Orville W. Jenkins; V. H. Lewis; Eugene L. Stowe.

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# THE ANSWER

## CORNER

Conducted by W. E. McCumber, Editor

**Tell us about the close family of Jesus. Were there other children in the family? How old was Jesus when Joseph died?**

Matthew 13:55-56 informs us that Jesus had "brothers" (four are named) and "sisters" (none are named). Joseph is last mentioned in Luke 2:41-51, and Jesus was 12 years old at that time. We are not told just when Joseph died. □

**Colossians 4:10, in the KJV, indicates that John Mark's mother and Barnabas were brother and sister, thus making Mark the nephew of Barnabas. I find the relationship stated this way in some commentaries.**

**The NIV and the "Beacon Bible Commentary" state that Mark and Barnabas were cousins. Will you please explain the different interpretations?**

The phrase used in the KJV—"sister's son"—translates the Greek word *anepsios*. From this word comes the Latin *nepos*, from which the English *nephew* is derived. However, in the Septuagint (the Greek translation of the Old Testament) and early Greek literature, *anepsios* denoted a cousin. Later it denoted a nephew. The KJV was influenced by this later usage, but scholars now agree that Paul would have used it in its common, proper significance at the time he wrote—cousin. □

**According to Matthew 5:32, "fornication" is the only reason that justifies divorce. Please explain the word fornication. If divorce occurs, what rights does the innocent party have?**

In this passage fornication means adultery, illicit sexual intercourse. According to Jesus, the man who divorces an innocent wife is treating her as if she were an adulteress. The church has always

held that where divorce occurs, an innocent spouse has the right to remarry. □

**Recently our pastor referred to five or six heavens. We found reference to a "third heaven," but can't remember where. Where can we find information that will explain the whole concept of many heavens?**

Some Jewish rabbis, and some Zoroastrians, believed in a series of seven heavens. There is no evidence that biblical writers shared their views. In the Bible "heaven" is used to designate (1) *earth's atmosphere*, where clouds form and from which rain and snow fall (Isaiah 55:9-11); (2) *outer space*, where sun, moon, and stars are located (Genesis 1:14-18); and (3) *God's habitation* (Isaiah 63:15).

Paul speaks of being caught up to "the third heaven," an experience which he associates with "visions and revelations" (2 Corinthians 12:1-4). His reference is probably to what Philip Hughes terms "the heavenly presence of the exalted and glorified Savior."

According to Hebrews, Jesus "passed through the heavens," is "exalted above the heavens," and has "entered into heaven itself" (4:14; 7:26; 9:24, RSV). The first reference affirms His transcendence over the limitations of space; the second affirms His moral perfection which qualifies Him to enter God's presence as our Mediator; and the third affirms His reception into that immediate presence of God.

Since spiritual truth is clothed in physical language, it is necessary to determine whether "heaven" is used of the visible creation or the spiritual, eternal realm by consulting the context of each occurrence.

For information and explanation I recommend *The Biblical Doctrine of Heaven*, W. M. Smith, and the commentaries on 2 Corinthians (P. E. Hughes) and Hebrews (F. F. Bruce) in the New International Commentary series. □



**Bradford, Pa.: Bolivar Drive Church** had a Faith Conference with *Evangelist Lawrence Williams*. This was the best series of meetings we have experienced in a long time. The nearness of the Spirit was sensed in every service and many seekers were blessed with spiritual and physical healings. Many came from as far as 30 miles away to see what good things were happening here. □

—Mervin T. Adams, *pastor*

**Catlett, Va.:** The church had a revival with *Evangelists Calvin and Marjorie Jantz*. The meeting was well attended. A positive period of preparation led to a positive time of harvest. The people expected remarkable things to happen and they were not disappointed. □

—Jack F. Swartz, *pastor*

**Moberly, Mo.:** The church had a real outpouring of the Holy Spirit in a recent revival with *Evangelist and Mrs. Ross Lee*. There were no barren altars and on two different occasions, no preaching. Souls were saved and sanctified and the church moved farther up the ladder spiritually. □

—Lloyd L. Parrett, *pastor*

**Roxana, Ill.:** The church had a revival with *Evangelist Bill Campbell and Song Evangelist Roy Bohi*. This combination of workers brought the dynamic impact of the Holy Spirit to the Roxana church family. With a nightly average of nearly 140 people, the spirit continued to build with the altar filled each night. The Sunday morning service culminated without preaching. The altar was filled with families kneeling at the first four pews of the auditorium. It's still going on. □

—L. W. Hindmand, *pastor*

**Wichita Falls, Tex.:** The **University Park Church** had a revival with *Evangelist Charles Wylie and Family*. Sunday night was an "old-fashioned" service. People were running the aisles, shouting the victory, crying and praying. Souls came to the altar to pray for holiness of heart as well as salvation. □

—Bill Ulmet, *pastor*

**Owosso, Mich.:** **First Church** witnessed a wonderful revival with *Evangelist Jimmy Dell*. Some of the largest crowds in our church's history were present, with over 70 seekers. Many spiritual breakthroughs developed,

with the church going forward for the Lord. □

—Jerry D. Ulrich, *pastor*

**Lubbock, Tex.:** **Monterey Church** had a revival with *Evangelists Thurl and Mary Kay Mann*. In addition to new victories, several believers were sanctified. The church was edified and a good class of members received. God's blessing was very evident throughout. □

—Fred F. Fike, *pastor*

**Janesville, Wis.:** The church has been touched and vitalized by God's grace through the ministry of *Evangelist Stephen Manley*. The children, teens, and adults all responded positively to the evangelist's messages and are expressing how God has helped them to live on a higher plane spiritually. □

—Elmer W. Pannier, *pastor*

**Momence, Ill.:** The church experienced genuine revival with the *Passmore Evangelistic Party*. At least one person in every family sought and found a definite experience. Olivet Nazarene College students supported and were helped. In response to one father's obedience, his three teens followed him to the altar. The Holy Spirit honored the prayers of the people, the music, and forceful Bible preaching. There is a new spirit in our midst. □

—Odis R. Brown, *pastor*

**Holly, Mich.:** The church had a revival with *Evangelist Wade Roberts*. There were several new converts and others were reclaimed to the Lord. Families were reunited and new families brought into the church fellowship and membership. □

—Howard Gilchrist, *pastor*

**Grinnell, Ia.:** The church had a revival with *Evangelist Harold C. Frodge*. The Holy Spirit graciously moved to produce one of the best revivals we've experienced in years. Evangelist Frodge brought clear, heartfelt messages, with 55 people responding. □

—Grover Branson, *pastor*

The 18 churches of the **Akron area** sponsored their seventh annual indoor camp meeting, with *Evangelist Chuck Millhuff and Song Evangelist Jim Bohi*. A capacity crowd of nearly 1,400 attended each night and God's spirit blessed many hearts, with a good response at the altar each evening. □

—Jay Harold Keiser, *chairman*

**Kirwin, Kans.:** The church had a revival with *Evangelist Dave Stegall and Song Evangelists Dwight and Norma Jean Meredith*. Although the

meetings were scheduled for March 13-25, revival started six weeks before with a group of teens who prayed with their pastor. During the meetings, we had brand-new converts, and young and old were sanctified. God the Holy Spirit visited all services. Some were healed; almost all were uplifted. □

—Richard L. Cannon, *pastor*

**Jacksonville, Fla.:** **First Church** had a revival with *Evangelists Lane and Janet Loman*. It was one of the best revivals in many years for First Church. New members were received and six were baptized. The church is still enjoying the afterglow. □

—Aubrey Ponce, Sr., *pastor*

**Noblesville, Ind.:** **First Church** just completed an outstanding revival with *Rev. John F. Hay*, evangelist, and *Mr. Nolan Miller*, as song evangelist. There were 50 people saved, sanctified, reclaimed, or receiving spiritual help in other ways. Every service was anointed with the presence of God's Spirit. This was one of the best revivals that I have experienced in my 20 years in the pastorate. □



—Forest F. Harvey, *pastor*

**La Harpe, Ill.:** The church held a revival with *Rev. Paul Snellenberger*.

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People responded to the Spirit and lost souls were saved. On the last night the altars were lined with seekers, asking God to relieve burdens. □

—Howard H. Lay pastor

**Pottstown, Pa.:** The church had a revival with *Evangelist and Mrs. Harold Glaze*. He felt the pulse of the church and ministered to us in the area of needs. People responded—some were saved, others sanctified. Several new people will join the church as a result of our revival. □

—David F. Watts pastor

**Grove City, Ohio: Darbydale Church** had revival with *Evangelist Jimmy Dell*. A high spirit of expectancy prevailed the first service, with double the normal weeknight attendance, due in part to the prayer and fasting of prayer groups and cottage prayer meetings. Attendance increased each service. Altar and front pews filled service after service. Shouts of praise were heard as husbands, wives, children, and new families made commitments to the Lord. A good class of members is to be received soon. □

—John E. Rimmenga pastor

**Bonner Springs, Kans.:** The church experienced revival as *Evangelist Ken Hathaway* preached the Word with clarity and conviction under the anointing of the Holy Spirit. Several couples who were reached through personal evangelism within the past year excitedly awaited each service and there was much joy and praise for what God has done in their lives. Seasoned Christians affirmed that "revival" is not outdated in the Church of the Nazarene. □

—Richard Mark pastor

**Oakdale, Calif.:** The church had a revival with *Evangelist James C. Crabtree* and *Song Evangelist John Bender*. The entire church was helped with the excellent singing and preaching. Good victories around the altar were witnessed as sinners were saved, backsliders reclaimed, and believers sanctified. □

—William E. Thompson pastor

**Whitefish, Mont.:** The church recently concluded a revival with *Rev. John David Hicks*. The Holy Spirit used his ministry in an unusual way. The altars were lined. The Spiritual Gifts Clinic on Friday and Saturday proved to be an outstanding help to the membership of the church. The breaking of bread at the closing service was an especially refreshing time as the Spirit bore witness of His blessings upon our congregation. □

—Frank L. Dabney pastor

**Raymond, Wash.:** This small home mission church has been averaging 25 in worship over the last six months. We were blessed in revival with *Evangelist Luther Collins*, averaging 41 for the seven services. There were several reclaimed, sanctified, and healed. In one instance, a grandmother asked the Lord to reenter her life, and she was instantly healed of severe headaches. We are beginning to have an impact on our community for the kingdom of God. □

—Joe Childs pastor

## THE CHURCH SCENE

Twenty Laotian and Mong people are attending **Grace Church of the Nazarene, North Little Rock, Ark.** With the aid of an interpreter, 10 have found Christ as their Savior, and some of them have united with the church.

A full-time interpreter is not available to aid this ministry. Pastor K. L. Stinson hopes to find someone to conduct a series of revival services in the Thai, Laotian, or Mong language. Anyone who could do so is urged to contact him at 3923 Camp Robinson Rd., North Little Rock, AR 72118. □

A fire on December 30, 1978, at the **Sparta, Ill., church**, closed the church for three months. It required a \$14,000 clean-up program by Pastor Harry E. Olin and members. They are now praising the Lord for what came out of the fire. □



The Millington, Mich., church recently honored Mr. Wayne Glynn for 25 years of outstanding leadership in both Sunday school and church work. Mr. Glynn is deeply loved and respected in the church and community. Pictured (l. to r.) are Pastor Fred Hall and Mr. Wayne Glynn.

### EASTER VICTORIES

Three Easter high points among the many are worth noting.

In Meridian, Miss., a church building was purchased with Alabaster Funds for the Fitkin Memorial Church, a black congregation whose pastor is Rev. Charles Johnson. This



During the 62nd anniversary of the Eureka, Calif., church, photographs of previous pastors were presented for display in the church library. Pictured (l. to r.) are Mr. Merle Shuster and Mrs. Leona Holmes, who were instrumental in securing and reproducing the photographs, and Pastor Thomas D. Floyd. The church was organized March 4, 1917, having 13 pastors since that time. Photographs of two former pastors, Rev. G. O. Craw and Rev. A. E. Laman, were not available.

Easter, their first in the new quarters. The building was filled to overflowing with 853 in attendance at both Sunday school and worship service.

This was the largest attendance on the Mississippi district, which had a record 4,194 in Sunday school. Sec-

ond-place honor went to the McComb church where Rev. Mickey Smith is pastor. They had 413 in Sunday school, and a record Easter offering of \$4,123.

In Hawaii, the Kailua church, where Rev. Craig Rench is the pastor, reports

that 30 people were baptized in the Pacific Ocean at the 6 a.m. sunrise service.

Later, in the morning worship service, 20 new members were welcomed, 18 by profession of faith. □

—NCN

## A MAN SAVED, A LIFE INVESTED

AS I STARED into his smiling face I sensed a deep spiritual hunger within his heart. His eyes seemed to be searching for that peace known only to those who have committed their lives to God. I read from my Bible, we prayed, he repented of his sins, and I looked into a face shining radiantly as he told me God had saved him. The hunger and searching was gone, and in its place was a new freshness seen only in a man forgiven of his sins by the merit and power of Christ's blood.

I got acquainted with James Taylor, a man in his middle 60s, soon after beginning my pastorate at Jasper First Church in Jasper, Ala. I had no idea as I pulled up to his little white frame office nestled by a railroad track in the wooded countryside, eight miles from nowhere, that this would be the day he received salvation, and the beginning of another miracle.

Our friendship intensified as we met to study God's Word. I shared with him the heavy burden I carried for our children—my concern over the fact that three out of four turn away from God and the church by the time they reach their teen years. I shared with him my prayer that God would work a miracle and give us someone to minister to our children and train them up in the nurture and admonition of the Lord, someone to give them that foundation necessary to keep them close to God and active in the church.

"How would \$1,000 a month for two years do for starters?" Mr. Taylor asked. "I love children and have a desire to do something for Jesus, but I am limited because of bad health, and after all, I am 66 years old." He said, "You find the right persons and I will support them. I will give you \$24,000 now." And as if that wasn't enough, he said, "I just purchased the house next door to me, which is a nice four-bedroom home. They can live right there." By

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

by BOB LOTHENORE

Jasper, Alabama



James Taylor (r.) who had a desire to do something for Jesus, presents a giant check to Pastor Bob Lothenore.

this time my heart was pounding even harder. I realized that God had answered my prayer. "If ye shall ask any thing in my name, I will do it" (John 14:14). This verse came to mind as I thanked him with tear-filled eyes. How many boys and girls and moms and dads will be won to the Lord because of this miracle?

Not only did God answer my prayers, but as the Bible says in Ephesians 3:20, He is "able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." This He did in sending us the very best in the field of children's ministries, Miss Naomi Meadows and Miss Eleanore Reasoner, both ordained elders with years of experience.

Mr. Taylor's generosity didn't stop here. He purchased the pews, at a cost of over \$5,000, for the Manchester Church of the Nazarene in Jasper, a home mission project. He also paid to have the parking lot paved at our Snoddy Chapel Church, and gave \$400 to purchase mattresses for our Bible college in Haiti. He is an unselfish person and wants to serve the Lord wholeheartedly.

There are more folks just like James Taylor who are hungry for the gospel of Jesus Christ, and who can be greatly used of God when we reach them for His kingdom. We never know how much good will result when one life is redeemed from sin and invested in service. □



## TEARE ACCEPTS HAWAII PACIFIC ELECTION

Rev. Darrell Teare, staff coordinator for Europe and Africa in the Department of World Mission, resigned effective May 30 to accept the election of the Hawaii Pacific District as district superintendent. He has served in the department since March, 1976.



A graduate of Northwest Nazarene College and Nazarene Theological Seminary, Teare has pastored in Enumclaw, Seattle, and Longview, Wash. In 1970 he was appointed superintendent of the New Zealand District and in six years brought the district to a 32 percent gain in membership.

His wife's name is Dorothy. They have a married son, Kelly, and a daughter, Sharon, who is a student at Northwest Nazarene College. □

—NCN

## COULTER GETS VISA FOR CUBA

On May 12 General Superintendent Dr. George Coulter was granted a visa to enter Cuba. Dr. H. T. Reza was able to get the visa for Dr. Coulter and accompanied him.

It was the first opportunity for a general superintendent to visit that country in more than 22 years, when Dr. G. B. Williamson was there. It was Dr. Reza's third time there in the last two years. The visit of a general superintendent will give new strength to the Church of the Nazarene in Cuba.

The prayers of Nazarenes around the world followed Drs. Coulter and Reza in this crucial period. □

—NCN

## KRATZER RETIRES AT NORTHWEST'S 75TH ASSEMBLY

Dr. Raymond C. Kratzer retired as district superintendent at the Northwest District's 75th Annual Assembly held at Spokane, Wash., First Church, May 2 and 3. He had been at that post for 19 years. General Superintendent Dr. V. H. Lewis, who presided at this assembly, also was the presiding general superintendent when Dr. Kratzer brought his first report in 1961.



In honor of his long service and in recognition of the 75th Anniversary of the district, a love offering of \$7,500 was presented to Dr. Kratzer. A special reception was held May 2 following the evening service.

Dr. Kratzer has pastored churches in Arlington, Ore.; and Moscow and

Nampa (First), Ida. He has served on the General Board, and as chairman of the Board of Regents of Northwest Nazarene College. He is author of numerous articles in the *Herald of Holiness* and the *Preacher's Magazine*.

His wife's name is Rosamond; they plan to make their home in San Luis Obispo, Calif. □

—NCN

## DEITZ RETIRES FROM SUPERINTENDENCY

Dr. W. H. Deitz retired April 27 after 13 years as district superintendent of the Central California District. He is not, however, retiring from the ministry, he said.



Ordained in 1941, he has pastored churches at Dawson, International Falls, and Litchfield, Minn.; Henryetta, Okla.; and Porterville, Calif. Between the pastorates at Henryetta and Porterville, he served six years as district superintendent of the South Dakota District.

His wife's name is Myrtle, and they have a daughter, Mrs. Judith Ann Van Dyke.

The district gave a tribute dinner for the Deitzes April 26, at the Fresno, Calif., Hilton Hotel. □

—NCN

## SPAITE SUCCEEDS DEITZ IN CENTRAL CALIFORNIA

The Central California District Assembly, April 27, elected on the sixth ballot Rev. Wil M. Spaite to succeed Dr. W. H. Deitz as district superintendent. Rev. Spaite, who has been pastor of the Porterville church for nine years, accepted the election.



He has attended Arizona State College, and is a graduate of Pasadena College and of Nazarene Theological Seminary. He has also done work on a Doctor of Ministry degree at Fuller Seminary. He was a member of the General Council of the NYPS from 1964-1968.

Before going to Porterville, he pastored churches at Phoenix Deer Valley, and at Chandler, Ariz.

### UNITED STRIKE DELAYS HAWAII NIROGA

The Hawaii NIROGA, scheduled for May 29 to June 7, has been rescheduled for August 29 to September 7 due to the airline strike. The same price and itinerary will be offered.

Those interested may write to the director of Senior Adult Ministries, 6401 The Paseo, Kansas City, MO 64131 (816-333-7000, Ext. 360).

His wife's name is Pauline; they have three children: David, Daniel, and Judi. □

—NCN

## LANMAN ELECTED IN NORTHWEST

The Northwest District at its assembly May 3 elected on the seventh ballot Rev. Walter Lanman to succeed Dr. Raymond Kratzer as district superintendent. He has accepted the election and will move to the Northwest after June 29.



Before his appointment to the Nebraska District in March, 1977, Rev. Lanman had pastored at Eugene, La Grande, and Enterprise, Ore.; Moscow, Filer, and Montour, Ida.; and at San Fernando, Calif.

His wife's name is Faye, and they have two grown children. Rev. Lanman is a graduate of Northwest Nazarene College.

The Nebraska assembly will elect a new superintendent at its annual meeting June 28-29. □

—NCN

## NAZARENES SAFE ON ST. VINCENT

Missionary Robert Ashley, mission director in the Windward Islands District, reports that all Nazarenes and the two organized churches on the island of St. Vincent are safe and unharmed from the recent volcanic eruption April 13.

In the next two weeks the volcano erupted 20 times, throwing 5 million tons of ash and sand onto the island of St. Vincent. Some homes and public buildings near the volcano were destroyed. Twenty thousand people were evacuated from the area to the capital city of Kingstown. Refugee centers have been set up in schools and public buildings.

The volcano is still active and earth tremors are felt frequently. People are not allowed to return to their homes because of the possibility of more violent eruptions.

The Windward Islands District has contributed to the government relief fund for the evacuees, and other contributions for relief have been coming from private donors.

Since the island of St. Vincent is only 11 miles wide and 18 miles long, a major earthquake could easily cause nationwide havoc. Nazarenes are praying that such a catastrophe will not happen.

The St. Vincent volcano seems to have an affinity for the month of April. It erupted in April, 1812; in April, 1902; and a third time, in April, 1979. □

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