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GOD HATH SPOKEN

In the introduction to the great Epistle to the Hebrews we are reminded that "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son . . ." (vv. 1-2). We wonder sometimes if there is any way out of the murky darkness of the relativism and philosophical oddities of our modern day. For those who desire to find it there is a light at the tunnel's end—God hath spoken!

God spoke in ages past through His prophets. Through them the voice of the past speaks to our present age. These men of old, inspired by the Holy Spirit, wrote on sheepskin, goatskin, papyrus, and parchment the thoughts God gave them as these thoughts filtered through

their own personalities. God used these differing personalities with their languages and thought forms to convey His total revelation in the Bible.

The revelation of God became complete in the sending of His Son, Jesus Christ, into the world. Christ became the Living Word and furnished the combination code which unlocked the Written Word. In the awesome moment on the mountain recorded in Matthew 17, Christ was transfigured before the three disciples privileged to accompany Him, and God made the pronouncement to the world that His revelation was now completed in the Son when he said: "This is my beloved Son, in whom I am well pleased; hear ye him" (v. 5).

Thus has the Word of God come to us in the living

authority of the Bible. The theological and philosophical storms of the ages have not dimmed the light of its revelation, nor have the waves of modern skepticism and controversy submerged it. The Bible has changed life patterns and altered the conduct of people and nations. It has solved problems in the home and taught the children and youth. It has consoled the sorrowful and lonely and has provided a source of knowledge for all mankind. It points man to the one source of salvation—Jesus Christ—whose atoning death purchased redemption for the human race.

Christians who pattern their lives after the Bible will have genuine fellowship with God and their fellowmen. The teachings of the Bible become our authority for daily life and conduct. The promises of the Bible sustain us in our pilgrimage. How comforting is the promise: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Psalm 91:1). □



by General Superintendent Charles H. Strickland

H. W. Beecher said, “Sink the Bible to the bottom of the ocean, and still man’s obligations to God would be unchanged—he would have the same path to tread, only his lamp and his guide would be gone—the same voyage to make, but his chart and compass would be overboard.”

Woodrow Wilson said, “When you have read the Bible you will know it is the word of God—because you will have found it to be the key to your own heart, your own happiness and your own duty.”

I wasn’t reared in a home where the Bible was read or discussed. Oh, we had one! It lent an air of respectability to have one in plain sight for all to see. I still have a book of Bible stories given to me as a child, but I don’t recall anyone having the time to read to

me. Going to church and reading the Bible was something other folks did.

As I grew older, I enjoyed reading books of all kinds. I suppose if someone would have recommended a book filled with love and hatred, war and suffering, a book that runs the gamut of human emotions, both good and bad, but better yet a book that could have changed my entire life and given it more meaning, I would have searched for this literary wonder, not knowing they meant the Bible.

For years I had a hunger in my heart for something to give meaning to my very existence. I’ve known when life itself wasn’t worth the time or effort it required. But all of these things are part of my yesterdays, of an old life; I have a new life now, and I also have an instruction manual to guide that life. My Bible is my Manual and God’s Word is my eternal guarantee.

I had to turn my life over to Jesus before the Bible became a book I really wanted to read. I don’t understand *all* I read, but not understanding only slows me down, it doesn’t stop me from reading.

The Bible

by ODESSA OBERLANDER
Columbus, Ohio



I can read of persons who had problems and heartaches, just like mine today, but in a different time, in a different place. I can read about believers who had the faith and joy that come in believing in Him despite all odds. I can read about a manger and an old rugged cross and *really* know why the Son of God died for me.

As I read the Book of Revelation, I don’t have too great a fear of earth’s last days or of man’s final judgment. But I’m thrilled about Jesus’ second coming, and know that being ready is the thing that really matters.

Even though I know today, this very hour, that I fall short of what God says I should be and do, reading my Bible gives me the desire to walk closer to Him. I can face tomorrow with calm assurance that my sins have been forgiven, not because the pastor said so, but because I read that He said so.

My Bible helps me to be more tolerant, more understanding, more appreciative of the beauty of God’s creation. But it also puts a heavy burden on my heart when I think of those who have never heard, or have never read, or have chosen to ignore what the Bible says.

As for me, when I chose to follow Jesus and to try earnestly to live according to His word, the things in this life that once troubled me, trouble me no more. □



HERALD of HOLINESS

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WHY DO YOU SPEND 10 minutes each day memorizing verses from the Bible?" Michael Masters asked his friend. "You can always look up the passage in the Bible when you want to quote it."

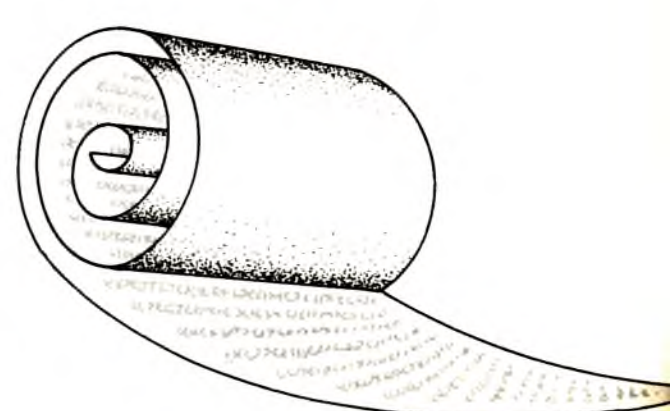
Why should adults spend their time in memorizing parts of the Bible? They have family problems, business problems, and personal problems to solve; what value can they find in memorizing Scripture? Also, many of them are committed to several hours church work each week; what time remains for such mental exercises?

True, difficulties stand in the path of adults who try to memorize Scripture, but none of these need defeat the serious aspirant.

When Eva Turner, a Chicago woman, learned she had to go to the hospital for surgery, she was afraid. Her minister visited her in the hospital a short time before the scheduled operation. Knowing her apprehension, he expected her to be considerably upset. Instead she greeted him with a smile. When he asked her how she was able to remain so calm, she replied: "As I lay here I have been recalling all the Bible verses I have memorized. As I reviewed the promises of God, I gained tremendous comfort and courage."

Adults who memorize Scripture will gain not only benefits in their personal life, but also fresh confidence in their Christian service. Presentation of a Sunday School lesson will be more certain and dynamic when the teacher can quote the relevant verses from memory instead of having to look them up and read them. He can hold the interest of the pupils in a way that is impossible when he reads them. Also, he can give his whole time to presenting the lesson as he quotes each text without a break in the continuity.

Again, when one is speaking to a person about his relationship to Christ, memorized Scripture can help. It is good to know where to find a relevant passage. It is better when we can quote from memory.



ENJOY THE BENEFITS OF MEMORIZING *Scripture*

by G. WEATHERLEY
Norwich, England

Memorizing Scripture brings personal satisfaction. A Michigan housewife went to her Bible-school class one day, full of excitement. When asked why she was so pleased, she explained that she had been memorizing Scripture. Other members of the class were surprised, for she had shown no outstanding ability. "How did you do it?" they asked.

"I have learned the 51st Psalm during this last month. I cut 3 by 5-inch cards into two and wrote each verse on a half-card. I placed a card on the window above the kitchen sink. As I washed the dishes the first day, I learned the first verse. The next day I learned the second verse. After learning five verses in this way, I reviewed these verses on the other two days. The second and third weeks I learned five more verses and the remaining four verses on the fourth week." She concluded: "Any of you could do what I did. When you do, you will have the same satisfaction that I have."

When learning a long verse, it is good to divide it into parts. For example, Psalm 139, verse 14, is difficult to remember. It has several parts to it: (1) the Psalmist praises God; (2) he says he is wonderfully made; (3) God's works are marvelous, he says; (4) he knows these facts quite well. By breaking it up in this way we shall see more easily what the verse contains and find it less difficult to memorize it.

I have found that I have greater certainty in memorizing a verse if I write it out. This is not that I may carry the card around with me. It is done solely as an aid to memory. The act of writing is creative; and what you create, however simple, becomes a part of yourself. When the verse is written down, you get a better picture of it in your mind.

However, writing out what we want to memorize is not always convenient. Another aid to memorizing is to read the verse aloud. Sometimes distracting thoughts crowd into our minds as we try to memorize a passage. By reading the words aloud we can help defeat the disturbing or wandering thoughts. Also, when we read the words audibly we hear them as well as read them. This double impression makes memorizing much easier.

The adult Sunday School class that Charles Lang attended in Springfield, Illinois, made the recitation of Scripture that had been memorized a prominent feature at least every other week. He asserted: "Repeating passages of Scripture in class not only quickened our enthusiasm to memorize; it also helped us to retain the passage more permanently."

Suggestions for passages to memorize include verses which state a special fact we ought to remember. For example, Isaiah 45:21-22 tells us who and what God is. We know the nature of God when we remember that "God is love," as 1 John 4:8 says. From 2 Peter 3:9 we learn His attitude towards people today. Hebrews 1:2-3 gives us God's verdict on His Son, Jesus Christ; this passage will deepen our devotion to Him. Genesis 1:27 relates the origin of man. Romans 3:23 shows us what men are now. God's plan of salvation is reflected in Romans 10:9. Second Timothy 3:16 tells us what the Bible says of itself.

Having gained confidence in memorizing by learning short passages, we are prepared to take longer sections. Psalm 139 will remind us of God's greatness. Anxiety can be overcome when we recall what Jesus taught in Matthew 6:19-34. Psalm 23 has strengthened many who have been lonely. Psalm 37:3-11 will remind us of how we can receive God's guidance. Our Lord's teaching on how to pray is given in Luke 11:1-13. Every Christian wants to avoid failure and be fruitful; memorizing John 15 will guide us. Romans 8 can help us when we need to be assured of our salvation. First Corinthians 13 will help us to know what temper we should have in our dealing with others.

Can we start memorizing Scripture when we are past 50 years old? Experts tell us that no one is too old to memorize. Speaking to people who have begun memorizing Scripture after they were more than 70 years old confirms this opinion.

Dorothy Hayford was past 80 and no longer able to read. To a visitor in her Detroit home, she said: "How glad I am that I memorized passages from the Bible while I could read them! I cannot read my Bible now, but I can recall what I learned 40 years ago."

Memorizing Scripture is deeply satisfying. What a thrill we have when a passage we have learned comes to mind to meet our exact need of the moment! □



COMMUNITY FOR BIBLE STUDY

by RAY DUNNING

Nashville, Tennessee

ONE OF THE FUNDAMENTAL principles of the Protestant Reformation is the right of the individual to read the Bible for himself. During the period preceding this 16th-century declaration of liberty, the Bible had been chained to the church both literally and figuratively. Since the Bible was an "infallible" book and in need of interpretation, the assumption was made that only an "infallible" church could properly interpret the Scriptures. Thus the layman was deprived of the privilege of reading the written Word on his own. The chief fallacy here was not in holding the church to be the "custodian of truth" (Cf. 1 Timothy 3:15) but in identifying the church with the clergy. The Old Catholic idea of the church was represented in the formula, "Where the Bishop is, there is the church." This simply means that the concept of the Body of Christ was too narrowly defined.

The reaction of the Reformation to this authoritarian view of biblical interpretation, which was undoubtedly a consequence of its emphasis on the universal priesthood of believers, has led to innumerable interpretations. The individualism which became dominant in Western culture through the Enlightenment has accentuated the problem of diversity and led to the dangerous notion that the Bible *means* whatever it means *to me*. The result is that there is no objective meaning, which is logically the same as having no meaning at all.

The Protestant tradition, which is fundamentally sound, needs reexamining because of these excesses. It has led to a view of Bible study which is virtually universal among evangelical groups. I have heard it expressed in almost all popular discussions of how one comes to understand the Bible. It projects a picture of the isolated individual alone with his Bible. If the picture is especially pious, it includes a "supernatural" light from above illuminating the sacred page. This, too, reflects a basic Reformation principle that the authority of Scripture is validated by the internal witness of the Spirit.

If these convictions of our Protestant forefathers have led to undesirable results, it is not because their convictions were faulty but because a foreign element has been injected into them. I want to suggest that this perversion is the result of two factors: (1) the failure to recognize the corporate nature of the Bible and (2) the weakening of the New Testament understanding of the Church.

All the books of the Bible are addressed to and/or come out of the community. In the Old Testament it is the community of Israel and in the New Testament it is the New Israel, the Church. In fact, these documents were written to be read publicly within the community of faith. The concept of the Church as a voluntary association of persons who are previously Christians (which is valid sociologically but invalid theologically) fails to take into account the truth which John Wesley so clearly captured in his comment that "there is no such thing as an individual Christian." To be a Christian is to be a part of the Church, the *Koinonia*.

In the light of these briefly stated but indisputable biblical truths, I would suggest that the most effective method of Bible study is most adequately represented by a circle of participants rather than an individual in isolation. Not only is it true that collective study imposes restrictions upon my private intellectual idiosyncrasies, but the Spirit which properly illuminates the text is a community-shared Spirit. A perceptive reading of the Book of Acts will demonstrate this clearly. This has many practical implications for our practices.

Furthermore, the Protestant understanding of the ministry is that of a specialized function. Certain ones are set apart for the specific task of being trained in the Scriptures and thus becoming the congregation's "resident theologian." The biblical material was not written in a vacuum but in a historical setting. Consequently, there must be some degree of recovery of this historical situation if a proper understanding of its meaning is to be ascertained. It is specifically the sort of training which facilitates this task that is essential for ministerial training. This means there are both personal *and* professional qualifications for ministry.

The qualified minister as the resource person in the midst of a community of seeking disciples, all operating under the guidance of the Spirit which constitutes them the Body of Christ, is the pattern of biblical study which emerges from a proper understanding of the Reformation teaching on personal religion. □



Help Yourself to Some **SELF-HELP**

by ROY AUSTIN, *Saint John, New Brunswick*

ANYONE WHO VISITS the local library or bookstore is confronted with hundreds of self-help books. If you could see all the little containers of African violets that line the windowsills of our home, you might well suspect (and your suspicions would be right) that someone has been reading about the propagation of African violets. It seems that the publishers can hardly keep up with the demand for books which tell us the how-tos of most everything, from having a successful marriage to backyard auto repair.

The church is reaping some of the benefits of this interest in self-help. Many people are enrolling in marriage enrichment courses, witnessing seminars, and personal evangelism classes. It is unfortunate, though, that while we can hardly wait to get our hands on that latest book (which advertisers claim will change our lives), the greatest self-help book, the Bible, is often overlooked. One of the reasons for this may be the fact that the Bible teaches us that the greatest way to self-help is in self-surrender. It teaches that the source of our help is not found by looking deeper within ourselves, but by coming into a personal relationship with God. Once we have accepted the fact that we need God, then the Bible unfolds for us the greatest wealth of help that can be found anywhere.

If a person wants to become a "somebody," let him read from Genesis 1:26-27, and he will discover that he already is a "somebody" because he has been made in the image of God.

If a person wants to know how to reach God, let him read Revelation 3:20, and he will learn that God is not somewhere far removed from us, but is even now waiting for us to invite Him into our lives.

Let the one who would seek to know a deep sense of peace and happiness read Matthew 5:3-12, the Beatitudes, and that person will find that the source of happiness is not to be found in external things, but in living a Christlike life.

Let the one who would desire to express love better read the Bible from cover to cover, and discover the nature of God's love. Especially let him read the Gospels, those familiar accounts recording the birth and death of Jesus.

Let the one who would seek power and effective-

ness in witnessing live in the Book of Acts for awhile, and there he will discover that the power of Pentecost has been promised to all believers, and that this power is especially suited to witnessing. The list could go on and on.

Sometimes we will be disappointed in the results that come from the traditional self-help books. But we will never be disappointed in the instruction given in the Bible. Our only disappointment will be that we haven't followed it more closely. □

Change My Mind

"Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind" (Romans 12:2, NIV).

*Touch my mind, O Father,
With the finger of Thy Word.
May I understand Thy purpose,
Obey the truth I've heard.*

*May the Spirit give direction,
Change my life that I may be,
Not a tool of earth's vain purpose,
But an instrument for Thee.*

*Use my life to change the falseness
And the hatred and the greed;
Fill my heart with Your sweet caring
For all human hearts in need.*

*Touch my mind with inspiration,
With the wonders of Thy love.
"Strengthen all the ties that bind me"
To the pattern from above.*

—JOHN A. WRIGHT
Weidman, Michigan

by MERRILL S. WILLIAMS
Texarkana, Texas

IT HAPPENED AGAIN! Once more I was overpowered by the lure of literature. But I knew as I walked into the bookstore this fine Friday afternoon that I could not resist. And I really didn't try.

I am irresistibly drawn to those small, neat things we call words. How precious they appear there on the page. How inviting! How tantalizing! They cry out to be read, and I read them.

We inhabit a world in which knowledge is multiplying so rapidly that even the encyclopedia must field a small army to keep up with the copious flow of information.

About 800 contributors, authenticators, reviewers, editors, artists, researchers, and support personnel joined forces in order just to update this year's annual edition of the World Book Encyclopedia. To revise more than 5,000 pages in the 22-volume set cost \$2 million.

The snowballing accumulation of information has demanded a whole new technology, a means by which to store information in small spaces and to be able to retrieve it quickly.

But books are still the most popular way to present this information to people. Not even the popular audiocassette appears likely to displace the bound volume as a practical means of conveying information to the majority of people.

Sadly, though, we often value little what we possess in abundance. A plethora of books in our country has dulled our appreciation for something relatively few people around the world enjoy. Many people could not even read literature if they had it.

A recent study by the United Nations has revealed an alarming figure: 32 countries produce four-fifths of the world's books; but those same countries have only one-third of the world's population.

Publishing prices are on the increase, as everything else is. But the cost of good literature is still worth the price. We are feasting on reams of reading material, a banquet of books spread out before us on which we may gorge ourselves to our mind's delight.

Do we realize the enormous power a book has to mold character, events, even history? Some books build; others destroy. Volumes like *Mein Kampf*, *Origin of Species*, and *Open Marriage* have eroded the metal of morality in our world.

Movements begin in men's minds. But it is not long until they transcribe their thoughts onto paper, it is not long until others think their thoughts after them, it is not long until other minds are affected or infected with either the poison or the penicillin of ideas.

Christian history testifies to the value of a volume to plant a seed, to change a heart, to mold a nation. The Hebrews had the Old Testament Scriptures. The Early Church benefited from the Letters of Paul. Later centuries enjoyed the writings of the New Testament and divinely inspired writers outside the official canon of Scripture.

But one Book still overshadows all other. Although it is very old, more people still buy it than any other

the BOOK that reads you



book. It was written by One, and it was written by many. It is old, and it is new. It is a Book that people read, and it is a Book that reads people. That Book is the Bible.

W. T. Purkiser has written, "The Bible is not a protrait gallery. It is a Hall of Mirrors. It is, says James in the New Testament, 'a glass' in which one may see himself as he is (James 1:23)."

May our desire parallel that of John Wesley who wrote, "I want to know one thing,—the way to heav-

en; how to land safe on that happy shore. God Himself has condescended to teach the way: For this very end he came from heaven. He hath written it down in a book. O give me that book! At any price give me the book of God! I have it; Here is knowledge enough for me. Let me be . . . a man of one book."

We can surely benefit from the writings of others. But there is no volume quite like this one. And now abideth books about people, places, and ideas. But the greatest of books is the Bible. □

NO NATURAL MAN can understand the Bible because it is a supernatural book.

True enough, the Bible has its earthly aspects. Most Bibles are bound in leather—the former clothing of some cow or goat. The language and words of any Bible are worldly—worldly in the sense that men, ordinary men, even wicked men as well as good men, use these words as vehicles of thought every day. The New Testament was first written in common Greek.

Words are words, and in the English language there are thousands of them. Put together in different combinations, they form ideas, laws, philosophies. With them we communicate with one another.

But the Bible is a supernatural book because the words have been put together by the Holy Spirit to express the truth of God.

The Bible is written for people who have experienced the new birth. These people are a new generation, a new breed of humanity.

They will continue to breathe the same air; eat the same food; work at the same job; and they will continue to use the same words of their native language.

But now that they are spiritual beings (being brought out of *the* death into *the* life [John 5:24]), their language of words will become a new language—a spiritual language to express spiritual truth both to themselves and to others.

Especially will the Bible come alive to them. They have been born of the Spirit and it is, therefore, quite

natural that they will understand the book that this same Spirit has written.

This understanding will be quickened even more when the new believer becomes sanctified wholly. Jesus indicated this when He said, "When He, the Spirit of truth, is come, He will guide you into all the truth" (literal translation).

But the crisis experience of entire sanctification does not deliver the whole bundle of truth of the

Bible to the Christian at once. The blinding light that struck Paul on the Damascus road was only the crisis of conversion. The great change when the believer's heart is purified is only the beginning of a journey of faith and revelation through the eternal Word of God.

New vistas of truth will unfold every day under the guidance of the Holy Spirit. When we study the Bible, we are studying a book under the instruction of the Author himself!

We shall never exhaust that knowledge. There will be new truth every day as the believer has need.

At times the road will become rocky and steep, but the divine map will be there. The Comforter, or Strengtheners, will help us as we travel along. This journey is character building. The solid gold of Christian character is being developed as we go.

God, the Author of the Bible, and the Author of us, knows just what truth we need to make us the saints that He wants us to become.

Lord, lead me today by Thy Holy Spirit as I look into Thy Holy Word. Amen. □

The HOLY SPIRIT and the BIBLE



by J. V. WILBANKS

St. Maries, Idaho

THE ONE WHO HAS entrusted his life into the care of Jesus, the Savior, knows with the certainty of faith that when he leaves this earthly existence he will go Home forever.

In the Campus Crusade for Christ mailbag one day there appeared this letter of request from Tonasket, Washington: "Please rush me 30 copies of 'Have You Heard of the Four Spiritual Laws?' I have cancer and have only 6-8 weeks to live. So I have so much witnessing and testifying to do before the Lord takes me Home! Thank you."

There is childlike trust in the Lord, the simple faith that the believer is truly His child forever.

John Wesley went Home on March 2, 1791, in his 88th year. He had preached the gospel of Jesus Christ for 65 years. Before he left this earth, Wesley told his friends who were nearby, "The best of all is, God is with us." And again, lifting his hand, he repeated the same words in victory. "The best of all is, God is with us."

After a pause he said, "The clouds drop fatness. The Lord is with us; the God of Jacob is our refuge." At the end, he said his last word, "Farewell." Then his godly friends stood round his bed and sang,

*Waiting to receive thy spirit,
Lo! the Savior stands above;
Shows the purchase of His merit,
Reaches out the crown of love.*

Those who do not know Jesus have no hope of eternal glory. Charles IX, king of France, died on May 30, 1574. He had not lived for the Savior. He died a young man. During his last moments he cried, "Oh, my nurse, my nurse!! What blood, what murders, what evil counsels have I followed! Oh, my God, pardon me and have mercy on me if Thou canst. I know not what I am! What shall I do? I am lost; I see it well."

The late W. C. Fields had cirrhosis of the liver. His stomach began to swell and fill with water, distending his abdomen. Slowly he lost control of the muscles in his arms and legs so that they became spidery in appearance, having a wilted look, according to Carlotta Monti, the woman with whom he was living at the end of life.

He had a premonition of death. The primary question that kept coming to the fore was: How long? "The old Reaper's coming to get me, Chinaman," he kept saying to Carlotta.

He announced in a doomed voice that he was going to the Las Encinas Sanitarium in Pasadena, then he put his household effects in storage and dismissed his last two servants. Carlotta Monti stayed on to the last.

On Christmas day, 1946, shortly before the noon hour, W. C. Fields, the movie man, said to Carlotta, "Grab everything and run. The vultures are coming!" At three minutes past noon, Carlotta took the man's hand and bent low over his frame. He was shaken by a violent stomach hemorrhage. Moments later, he was gone at the age of 68.

How sad and dark is the fate of the unsaved, but Jesus leads His own into an everlasting land of light!

The day before the pre-Reformation reformer, John Huss, was to be burned alive at the stake he wrote: "I write this in prison and in chains, expecting tomorrow to receive sentence of death—full of hope in God that I shall not swerve from the truth." In his last moments in this world he called out, "I will this day joyfully die."

When Lord Balfour was on his deathbed he said, "This is going to be a great experience."

When Louis Pasteur, a scientist of the first order,

THE LAND OF LIGHT

by J. GRANT SWANK, Jr.
Walpole, Massachusetts

stood by the bedside of his dying daughter he said, "I expect to meet this dear child in another world."

The last words heard from Martin Luther were these: "O my Heavenly Father, my eternal and everlasting God! Thou hast revealed to me Thy Son, our Lord Jesus Christ! I have preached Him! I have confessed Him! I love Him and I worship Him as my dearest Savior and Redeemer! Into Thy hands I commit my spirit."

One could trust no better hands than the hands of the Creator God! They are there to embrace the children of light. They are there to welcome them Home.

Think of the request of Susanna Wesley, mother of John and Charles Wesley. She said, "Children, as soon as I am released, sing a psalm of praise to God." How could it be so? Because she was going Home to sing forever with the angels of the Father.

And you, when you die, where will you go? □

OUR ALL

*Five thousand hungry people
Were gathered there that day.
Five thousand souls that must be fed,
Or sadly turned away.
The Master sought for one to use,
And found a little lad—
That thousands might be satisfied
He gave God ALL HE HAD.*

—CLESSON K. SCOLES
Pueblo, Colorado

PEN POINTS

"TO BE A GOOD GUIDE, YOU HAVE TO KNOW YOUR BIBLE"

My pastor tells of his trip to the Holy Land and of the unbelievable, encyclopedic knowledge of the guide, a non-Christian. At every stop he related the role of that particular place in the history of the Jewish people. There are many locations in this tiny country which have multiple references in Scripture. Without hesitancy, the guide quickly and accurately described the historical significance of each spot. When he was complimented by the group of Christian scholars on his thorough knowledge of Bible lands, he replied, "Oh, if you are going to be a good guide, you *have* to know your Bible!"

The guide's statement referred to his work as a travel guide, but it is also true in a spiritual sense. He who would be a good guide must indeed know the Bible! It is the indispensable book for traveler and guide alike. To ignore its message is to be lost. To accept the Way it describes is to be found. There are no substitutes, no shortcuts, no alternatives. It's

all the guide needs; it's all the traveler needs. Both can place full confidence in its message.

Professional travel guides spend years in study for their work. They take pride in their ability to answer questions—common and uncommon. Both casual visitors, attempting to pack a look-see at 10,000 years of history into 10 hectic days of jet-hopping, and contemplative, questioning scholars must go away satisfied customers.

The task for professional spiritual guides is equally demanding. Years of careful and comprehensive study must precede effective and useful service. There is no substitute for this apprenticeship in the Word. Like the travel guide whose authenticity is verified by thorough knowledge, the spiritual guide's authority is also attested to by his knowledge of and fidelity to the Book. The ill-prepared travel guide will find his clientele slipping away, and the demand for his services declining. The pastor who does not

give priority to "rightly dividing the word of truth," will likewise sense disinterest on the part of his congregation.

Conversely, the expert guide commands ample remuneration because of the demand for his services. The spiritual guide's situation is much the same! He or she will find an eager response from those who return again and again to feed upon the richness of their ministry.

There exists one critical difference between the work of the travel guide and the spiritual guide. The traveler to another country may leave misinformed and disappointed because of the ill-prepared guide. For the spiritual journey, this *is* the "other country." There is no repeat visit, no second opportunity. To find the Way and the Truth is to find the Life which is eternal! The role of the guide is crucial. "To be a good guide, you *have* to know your Bible." □

—KEITH A. PAGAN
San Diego, California

by WILLIAM L. POTEET

Melrose, Massachusetts

Freedom

FROM FEAR

KeyStone View Co



FOR HALF of his life, Janez Rus hid in the attics of his sister's farmhouse and barn near Zelna, Yugoslavia, in fear of punishment for pro-Nazi wartime activity. According to an Associated Press report, he was a 32-year-old shoemaker when he went into hiding in June, 1945. Now 64, he was discovered in late December, 1977, when his sister purchased a large supply of bread in the village and a suspicious resident alerted police.

"When the Germans withdrew," Rus recalled, "I was afraid of what would happen to me. My brother, Jozef Rus, was a well-known partisan, and I decided to hide until he returned home. I believed that it would be easier for me, with my brother present, to surrender. But my brother did not come and the years passed."

After Rus was found, he learned that his brother had been killed in action in the partisan ranks in March, 1944.

When his mother died in 1966, friends filled the house after the funeral but he remained hidden.

"Throughout these years I did nothing, and I never left the house. Through the windows I looked down to the village in the valley. People seldom passed by our house, which is isolated in the hills. When I heard happy people singing in the village, I cried," Rus said. "There was no way out, and I reconciled myself to the fate of a vanished man."

His living space in his workshop and the attics of the house and barn was too small for much walking and his diet was limited, with little meat. Most of the villagers believed he had died in the war.

Janez Rus, for 32 years, sentenced himself to a punishment which no court could pass on him, only to learn, upon being discovered, that no charges had ever been filed against him and that he was free to resume normal life!

But the saga of Janez Rus is not an isolated incident. The mind can be as fearful a prison as one built of bricks and iron bars. Even born-again believers who have been released from the shackles of sin and guilt can still be imprisoned by the past, prisoners of fear and anxiety, victims of their own selves.

The haunting shadows of the past that tyrannize and oppress can take many shapes and forms: a tragic sin or mistake forgiven and forgotten by God,

but not by us; an emotional wound that has never healed; the untimely and seemingly tragic death of a loved one; a gnawing, persistent, and irrational fear whose source has been long since forgotten. Only God can dispel these ominous shadows and assure us of continuous release from their oppression.

God's good counsel for dealing with the tyranny of the past is threefold.

First, He cautions us to "cease to dwell on days gone by and to brood over past history" (Isaiah 43:18, NEB). Let the past sleep, but let it sleep on the bosom of Christ and go out into the irresistible future with Him. Never let the sense of past failure corrupt your new action.

Secondly, since Jesus came "to proclaim freedom for the prisoners" and "to release the oppressed" (Luke 4:18, NIV), recognize that it is not His will that believers should remain victims of their fears and anxieties. "So if the Son sets you free," He declared, "You will be free indeed" (John 8:36, NIV). The freedom He offers is not limited to victory over the power and stain of sin alone, but includes

*Freedom from fear with all of its torments;
Freedom from care with all of its pain;
Freedom in Christ, my blessed Redeemer,
He who has rent my fetters in twain!**

Finally, liberation in its absolute sense comes not through the power of positive thinking or even by simply recognizing that it is God's will for us to be set free from the prisons to which we have sentenced ourselves, but it is the gracious activity of His liberating Spirit. Paul reminds us, "For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship" (Romans 8:15, NIV.)

The Holy Spirit reminds and assures us that we are God's children. The dynamic of this relationship is love. As we maintain this relationship by loving God with our whole mind and heart (which was for Wesley the essence of holiness), His love in us deals with our fears, for "there is no fear in love. But perfect love

drives out fear" (1 John 4:18, NIV). This is not a static but a dynamic, ongoing experience in the life of the Christian. Fear gives way to confidence and assurance when love penetrates and fills our whole life and being.

Prior to Pentecost the disciples were well on their way to allowing the blight of past failures to destroy their fruitfulness. But the liberating presence of the

Holy Spirit set them free from the past and caused them to see that beyond the shadows shone the bright sunlight of His love. A note of confidence and victory rings in their words! The bondage of fear and anxiety can be broken by the power of the Holy Spirit. □

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H. Armstrong Roberts



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and joy,
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*But treasure must be sought and
claimed
And guarded zealously,
So search His truths; make them
your own;
And live eternally.*

—MABEL P. ADAMSON
Kansas City, Missouri

Book Brief



THE AUTUMN YEARS



PAULINE E. SPRAY, *author*

The Autumn Years is Pauline Spray's newest—a 133-page, sympathetic discussion of the benefits and difficulties of growing old. The volume is subtitled, "How to Approach Retirement."

But this helpful book does not stop with the approach of retirement. It goes on to the problems and adjustments encountered after retirement. Coupled with encouragement and inspiration is much practical advice on coping spiritually, socially, and financially with the new life-style.

Of her reason for writing, author Spray says, "An invitation to participate in a senior retreat prodded me into researching the tensions of older people. In doing so, I came to one very clear observation: To enjoy our winter days in comfort, we must begin making preparation earlier in life. That's what *The Autumn Years* is all about."

The Autumn Years is a helpful book for those who anticipate retirement and for all who are caught up in the throes, woes, and opportunities of the senior years.

Other books by Pauline E. Spray are:

How to Live with Less Tension
Rx for Happiness
Rx for Nerves

All are available from Nazarene Publishing House. □

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



HOLINESS:

HOPE FOR THE HOMOSEXUAL

THE PAST DECADE has seen many social issues thrust onto the moral and religious battlefield. Not the least of these has been the volatile issue of homosexuality. We have seen it emerge from a shell of reproach to becoming widely accepted as an alternative life-style. Much of modern psychiatry would tell us to accept it as simply another form of sexual expression. Major Protestant denominations have condoned it as legitimage for laity and clergy alike.

The Church of the Nazarene has reaffirmed the biblical position, that homosexuality is sin. In addition to this, however, we must offer a convincing solution to homosexuality, as concerns both practice and plight, within the realm of God's abundant grace and power. There are several principles that we must affirm.

HOMOSEXUALITY IS BOTH A SINFUL PRACTICE AND A SINFUL CONDITION. The Bible is quite clear that homosexuality is a sinful act. The case of Sodom and Gomorrah is most persuasive, as is God's command in Leviticus 20:13 that homosexual practitioners be stoned. In both of these instances we see acute divine concern that the activity not be allowed to flourish. Anyone reading Romans 1 cannot deny that homosexuality is a moral depravity of the lowest kind. However, behind the overt homosexual action is a condition which is equally sinful. This sinful plight, as well as the practice, must be dealt with. This should sound familiar to us since we preach the biblical standard of heart holiness as the divine response to sin in both practice and plight. The propensity toward sin in man is no more acceptable to God than is any isolated homosexual activity. We can conclude, then, that homosexuality, latent or active, in practice or in desire, is totally incompatible with Christian living.

HOMOSEXUALITY IS AN ACQUIRED DEGENERACY, NEVER A GENETIC DEFORMITY WHICH ONE IS HELPLESS TO CHANGE. While the efficient cause of homosexual behavior may range from an abnormal family relationship to a rebellious engagement in sexual debauchery, most experts agree that homosexuality is a learned and intentional depravity in origin. Many tests have been performed to find a physiological basis for it, but no such basis has been found. Studies in physiology and psychology do seem to point out that every person has at least some characteristics of the opposite sex, since sex hormones of both sexes circulate constantly in a person's bloodstream. Generally, older age multiplies these traits.

It is even accepted that some people are born with a greater propensity for manifestation of these traits than are others. There is little difficulty in reconciling this with divine providence. This does not mean, however, that certain individuals are thereby born with a propensity for homosexual behavior. The notion that excessive masculinity in women or femininity in men signifies homosexuality is a myth. This theory would be difficult to reconcile with the grace of God. That people are sometimes born with homosexual tendencies is mere theory; and we must never simply align theology to accommodate a theory in psychology. This would be a disservice to both legitimate fields of inquiry.

Since homosexual behavior has never been successfully linked to genetics, the homosexual has every hope for a total behavioral and volitional change. This is the opinion not only of Christian psychiatrists, but of many who are far removed from evangelical circles. The beautiful truth of the matter is that Christian faith can proclaim the verdict while the psychiatric jury is still reading the trial record! Homosexuality is never an irreversible, helpless state. The all-atoning blood of Jesus Christ provides a complete cure and total deliverance!

HOMOSEXUALITY IS UNIQUE IN KIND, BUT NOT IN DEGREE FROM ANY OTHER SIN. All of this is not to say that homosexuality is but a mild problem to be whisked away effortlessly. Both psychologically and spiritually, it is a complicated and deep-seated perversion. It certainly has a unique complexity; but we must be careful not to classify it as totally unique among all sins insofar as deliverance from it is concerned. Just because homosexuality seems to be more traumatic and psychologically complex does not imply that it poses a greater difficulty for God's delivering power. The repentant homosexual may struggle in ways that no other sinner struggles, but this does not alter God's faithfulness in transforming him.

HOMOSEXUALITY IS ALWAYS A CONDITION OF PERSONAL, MORAL AND SPIRITUAL RESPONSIBILITY. The notion that homosexuality is caused by a "freak of nature" or a "genetic quirk" provides the unrepentant homosexual with exactly what he is seeking, an exemption from personal responsibility and ultimate acquittal. Homosexuality is not a deformity of which one is morally innocent as one might be morally innocent of lameness or cancer. Disease is often not a moral issue. Homosexuality is always a moral issue. Since it is a moral issue, it entails personal responsibility; and every sin must pass through the realm of personal responsibility before it can be forgiven. God's convicting power touches the condition as well as the act, so ultimately the homosexual condition becomes a matter of personal responsibility insofar as it remains unsundered.

HOMOSEXUALITY CAN AND MUST BE BOTH FORGIVEN THE REPENTANT SINNER AND ERADICATED FROM THE CONSECRATED BELIEVER. Our Wesleyan tradition acknowledges total deliverance from the practice of

sin and the propensity toward sin. It would be theologically absurd to admit homosexuality as the one exception. We would not say that one can be forgiven of the sin of adultery but continue living a Christian life with a preference for adultery. Yet we sometimes hear that a forgiven homosexual can live the Christian life with a continuing helpless preference for homosexuality. This is both a deceiving and dangerous position and simply cannot stand under careful scrutiny of the scriptures. Heart purity is the cleansing of the spirit or heart from all sinful tendencies. "Cleanse your hands, you sinners; and purify your hearts, you double-minded" (James 4:8, NASB).

Heart perfection is the restoration of God's moral image to man through perfected affections and motives. "Therefore you are to be perfect, as your heavenly Father is perfect" (Matthew 5:48, NASB). The infilling of the Holy Spirit means His abiding control in the heart of the Christian. "But the one who joins himself to the Lord is one spirit with Him . . . Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God . . .?" (1 Corinthians 6:17, 19, NASB). In light of these scriptures and many more, how could one propose that a Spirit-filled life can still be cursed with a wrong preference for homosexuality or any other sin?

HOMOSEXUALITY IS A CONDITION FROM WHICH THERE IS ALWAYS A COMPLETE CURE AND TOTAL DELIVERANCE. To state that God will not always deliver (cure) the repentant sinner from the homosexual condition not only concedes a victory to sin's power, but it provides only fragile hope for the repentant one who truly longs to be totally free from the cursed desire. We do not help

by DAVID C. WRIGHT
Morton, Illinois

ourselves in any way by espousing this "monkey-on-the-back" syndrome. It certainly would not have agreed well with the apostle Paul, for Romans 6—8 is a thrilling and eternal monument to total freedom from sin, in Jesus Christ. We must affirm that homosexuality is sin; but we must reaffirm that the truly repentant and consecrated individual must, by the faithfulness of God, be not only forgiven, but totally delivered. If we fail to do so, our Wesleyan tradition and our doctrine of holiness will shipwreck on the hard shore of humanism.

What a thrilling call is the call to heart holiness! It is, as Charles Wesley so gloriously portrays it, "Love Divine, All Loves Excelling."

*Breathe, oh, breathe Thy loving Spirit
Into ev'ry troubled breast!
Let us all in Thee inherit;
Let us find that second rest.
Take away our bent to sinning;
Alpha and Omega be.
End of faith, as its Beginning,
Set our hearts at liberty.* □

the editor's STANDPOINT

FRIEND AND GUIDE

The Bible has been my Friend and Guide for many years.

Like a true friend, it encourages me when I am downcast and reproves me when I am wrong. "Faithful are the wounds of a friend." The Bible is not always a pat on the back. Sometimes it's a kick in the pants. The rod and staff of a faithful shepherd not only comfort, they also correct the sheep who begin to stray. Many times I have had occasion to thank God for the patient reproofs of His Word, as well as for its precious promises.

I need this Guide, for I am on a journey. The world through which I am passing is not my home. My citizenship is in heaven. I'm bound for the Promised Land! As I pass through alien, sometimes hostile, and always unexplored territory, I need a guide whose eye is clear, whose step is sure. Such a guide is the Bible. It never fails to direct my steps in a right path.

As John Wesley said, God has "written down in a book" the way to heaven. With eternal destiny at

stake, I would say with him, "O give me that book. At any price, give me the book of God!" Other books can help me with lesser concerns. Other books can instruct me in other matters. But only the Bible tells me how to be saved from sin and united to God. Only the Bible instruments salvation, and only the Bible therefore, is the Final Authority for my faith and life. All other books, in whatever they say to me, must be judged in the light of the written Word of God.

This does not mean, however, that my unaided wisdom is sufficient for understanding and interpreting the Bible. The Holy Spirit, "Inspirer of the ancient seers" who wrote the Bible, must be the Illuminator of the modern folks who read the Bible. He is, as a fine old Wesleyan hymn puts it, "the Key" who must "Unlock the truth . . . Unseal the sacred Book." He was sent to guide and teach the Church, and He is faithful to His mission. With our fingers on the holy pages, our hearts yielded to obey its teaching, we can expect the Spirit to respond to our cry for light. □

THE PREACHER'S WIFE

This is "the year of the minister" in our church. While we honor him, and emphasize the value of his work to the kingdom of God, we also want to pay tribute to his wife. Her role is difficult, and some of the greatest measures of love, faith, and courage ever displayed have adorned the lives of preachers' wives.

My favorite, of course, is Doris. She began her career by riding to our first parsonage in the back of a model-A pickup truck. We borrowed it from her dad to transport our earthly goods and infant son. My father drove. Mother rode with him in the cab and held the baby. Doris and I, and my younger brother, shared the trip through a chilly November night with the meager belongings.

During these years that I have served as pastor, teacher, and editor, she has shared the joys and sorrows, the triumphs and tragedies of ministry, remaining throughout a cheerful, committed disciple of Jesus. In shacks, cottages, and lovely homes, she has

reared her children, helped her husband, served her church, and honored her Lord. A variety of situations has fully tested the marriage vows—"for better—for worse, for richer—for poorer, in sickness and in health." She met each challenge with prayer, faith, and a saving sense of humor. When I recall that for nearly three decades she heard little preaching except mine, I marvel at how she grew and what she endured! To her I owe, next to God, whatever value and benefit has marked my ministry.

Another of my favorite preachers' wives lived back in the 17th century. Her husband, Samuel Fell, was dean of Christ Church in Oxford, England. Parliament evicted him in 1648. But according to Jar Morris, in his history of Oxford, "Mrs. Fell refused to leave the Deanery, and in the end she and her children had to be carried out on planks, 'going like so many Pyes to the Oven.'" A stubborn courage and resolute faith are indispensable to the woman who faces the challenge of being a minister's wife. □

The Bible is not always a pat on the back. Sometimes it's a kick in the pants. The rod and staff of a faithful shepherd not only comfort, they also correct the sheep who begin to stray.

BEWARE OF DOGS

Just today I read it again, Paul's warning in Philipians 4:2, "Beware of dogs." Paul was not talking about four-legged dogs. He was talking about "evil workers." More precisely, he was warning the church against heretical teachers who were a threat to the peace and life of the people of God.

Peter uses the same figure—dogs—to describe false teachers who promised liberty to others while they lived in bondage to their own corruption (2 Peter 2:17-22).

This may sound strange to modern dog-lovers and even seem like an insult to dogs! But we must remember that most of the dogs in that day and place were not household pets. They were half-wild beasts that scavenged the cities and were a menace to the very lives of people.

In his *Journal*, under the date of July 12, 1778, John Wesley tells an interesting dog story. I give it to you in his own words: "This afternoon, Mr. Delap, one of our Preachers, walking through the city, met a crowd of people running from a mad dog, who had bit sev-

eral persons: He walked on, took up a large stone, struck the dog on the head, and knocked him down; he then leaped upon him, and dispatched him; while the people crowded round, and gave him abundance of thanks."

The trouble with dogs that Paul warned against is that people run to them instead of from them! Nonetheless, a faithful minister has to dispatch these dogs, not by knocking them down and leaping on them, but by refuting their heresy. If he will do this, sooner or later the people will realize the value of his service and give him "abundance of thanks."

Of course, heretics and heresies must be combatted wisely and not harshly or bitterly. As Paul reminds Timothy, "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Timothy 2:24-25). The best offense against heresy is a positive one, the preaching of the truth in love. "Beware of dogs." □

THE HOME CHURCH

A few weeks ago, thanks to the kindness of Pastor Larry Snyder, I had the privilege of preaching at my home church in North Miami Beach, Fla.

Not many of the folks who formed my first spiritual family are still there, but those who are revived some precious memories and increased my gratitude for my spiritual roots. Some of the little children I taught in my first Sunday School classes are now pillars in the church, with children and grandchildren of their own.

The area has changed greatly, but the love, warmth, and fellowship of these wonderful people remain the same. How much they have meant to me only God knows, for my frail words cannot do justice to them.

The years have piled up and the trail has stretched out, taking me to places and tasks I never dreamed of when I was a youth in that church. If anything worthwhile has resulted from my ministry during these years, and across these miles, much of it owes to them. They loved me, encouraged me, and were patient and forgiving when I stumbled. My first and

worst preaching was inflicted upon them, but they never complained; they just cheered me on. It was this church that first licensed me to preach and recommended me for district license and pastoral service. My debt to them for their courageous faith is incalculable.

As I entered the vestibule, a sign greeted me—"Welcome home, Dr. 'Billy' McCumber." The years fell away and I really felt at home. The little white frame church, where I preached my first revival sermons, and where I did my earliest pastoral preaching, is gone. The old parsonage where Doris and I lived for a while is gone. But the love that surrounded us then is a continuing reality in the present congregation.

It was a humbling experience to preach in the home church before the people who helped launch my ministry. How good it made me feel to know that they still acknowledge me as one of their family. Only heaven will provide a happier fellowship than I enjoyed on October 26 with Pastor Snyder and the people of our North Miami Beach church. □



WANT A REVISED VERSION OF YOUR LIFE?

by C. NEIL STRAIT
Grand Rapids, Michigan

It's true! You can make
life start all over again.
Here's the secret.

EVER WISH that you could retool life, remake it, start all over? You can! It's done through prayer! E. Stanley Jones said that "a revised version of your life is put out every time you pray." I think he's right.

How can prayer create a revised version of our life?

First, prayer gets the focus off self, and on to God. Such a focus uplifts, stimulates, strengthens. All of us know that a life focused too much on self soon becomes sullen, sour, selfish. Rufus Jones used to talk about "keeping a window open on the Godward side." That's good advice. For when the window of the soul is open to the Godward side, it exposes life to hope and encourages it to reach for the heights.

Second, prayer challenges life with the best. One cannot pray but what his heart is challenged with the ways of God. And it is the ways of God over which men travel that lead to the better things in life.

Third, prayer teaches us the things that really matter. Life is bothered by the trivia, and, as Jones says, is "overgrown with the unimportant." Prayer and communion with God bring the heart back to a sense of the important, eternal things. And it is in realizing these that the less important fade and become less a problem. When life is gripped with the important, then life can move up from the lowlands, where all its perspective is brighter.

Finally when the focus is on God and the important, then serving becomes an option for life. Someone has suggested: "Why not change the pattern of your prayers, and wake up some morning and ask 'Dear Lord, is there anything I can do for You today?'"

Prayer is more than my asking God for things, for blessings, for benefits. At its deepest level it is my talking to God and also my listening to God. We are long on talking to God, but a little short on the listening end. When we can come to the place where

we ask God for instructions for the day, for guidance, for assignments, then truly our life has gone through revision that will be thrilling.

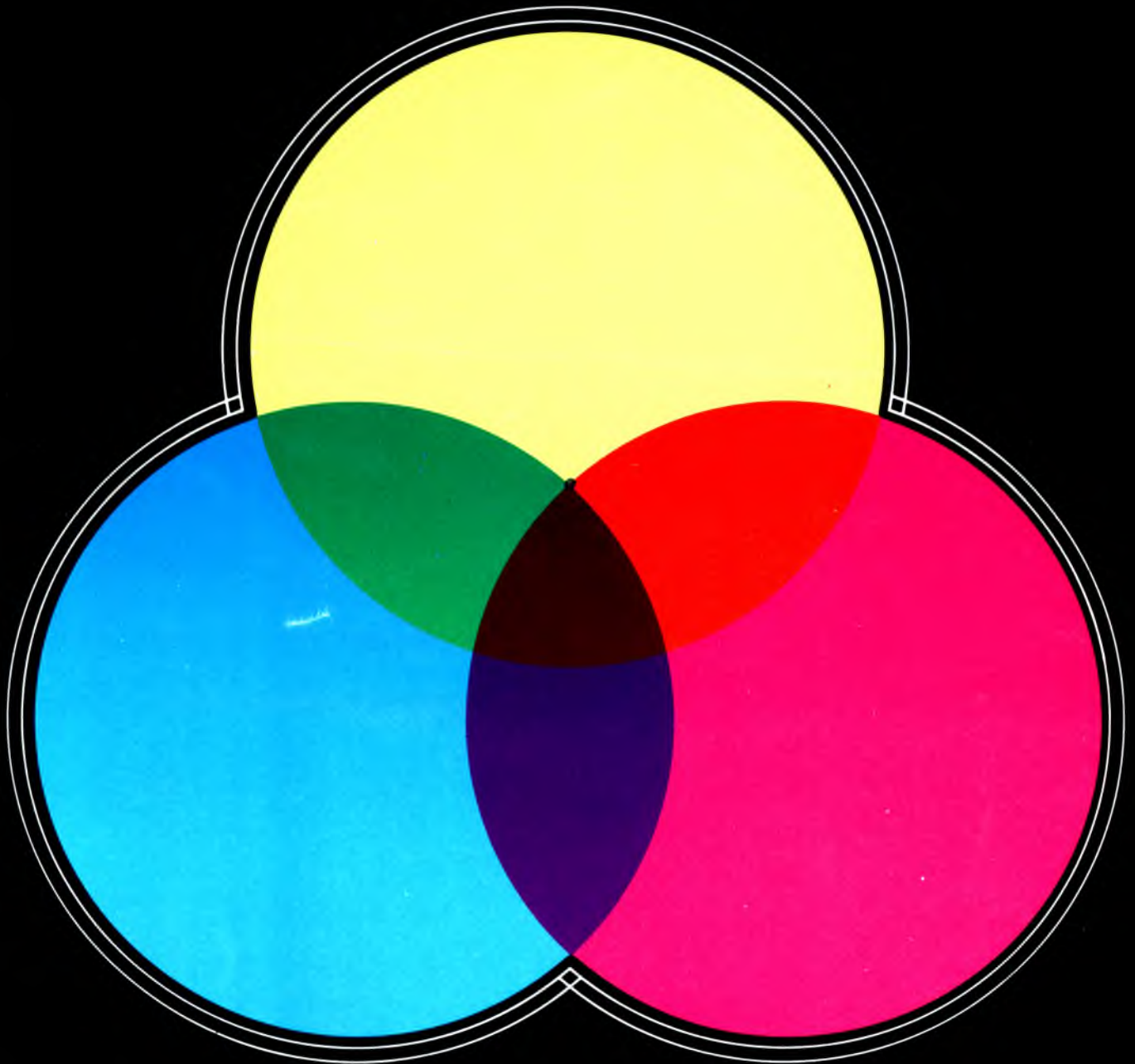
The way to a better self is through the experience of prayer—real prayer—prayer that focuses on Jesus "the author and perfecter of our faith" (Hebrews 12:2, NIV); prayer that lays all of life's desires and ways before God to be challenged by His plans and His ways; prayer that sacrifices the trivia and opens to the important; prayer that includes listening, as well as talking. A revised version of your life will be put out each time you open life to prayer in these ways. □

Eternal Riches

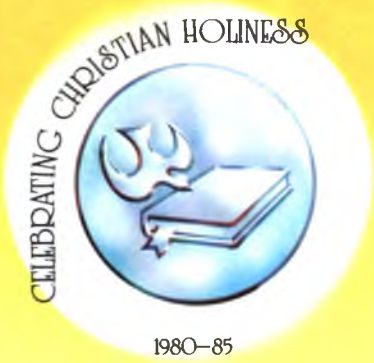
*Yesterday is shrouded
in mists so deep and still.
Tomorrow lies beyond me
around a shadowed hill.
The sunshine of today will fade
when eventide is nigh.
Beyond life's doors, on heaven's
shores,
is where my treasures lie.*

—CHRIS GRAUMAN
Peoria, Illinois

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IN THE NEWS

PEOPLE AND PLACES

Dan Holom has received the "Outstanding Young Men of America" award for 1980. The award was presented to him by the national organization of U.S. Jaycees in recognition of outstanding personal and professional achievements. Rev. Holom is a graduate of Olivet Nazarene College, majoring in English and minoring in psychology.



From June, 1978, to the present, he has served as associate pastor at Little Rock, Ark., First Church. For the past two years he has served as the district Singles Director. Locally, his current assignment is director of Young Adult Ministries. Also, he is serving as the chairman of the Board of Christian Life for the South Arkansas District. His wife is the former Vicki Huffman of North Little Rock, Ark. He is the son of Mr. and Mrs. Daniel Holom of Merrillville, Ind. □

Michael Christensen, associate pastor at the Lamb's Manhattan Church, was recently selected as an Outstanding Young Man of America for 1980. This is "recognition of outstanding professional achievement, superior leadership, and exceptional service to the community."



Currently, Mike is director of communications with Lamb's Ministries, involved in six areas of ministry: crisis care for street people, counseling and referral services for teenage prostitutes, restaurant operation, residency program for singles, weekly concerts and dramatic productions, and the activities of worship.

Mike's first book, *C. S. Lewis on Scripture*, was recently published by Word Books. □

W. D. Ricketts, president of World-Wide Construction Services, Inc., in Wichita, Kans., has been named an associate chairman of the interfaith 40th National Bible Week,

November 23-30, according to Howard C. Kauffmann, national chairman and president of the Exxon Corporation. Ricketts, a member of the Church of the Nazarene and a native of Greensburg, Kans., is married to Phyllis Jane Auguilera and they have three children.

The Laymen's National Bible Committee has sponsored the interfaith observance each year since 1941. Largely a mass media effort to raise public awareness of the importance of the Bible, National Bible Week features print and broadcast advertising, feature stories, and editorials. □

Mark Lloyd Taylor has been awarded a Fulbright Grant to study at the University of Munich in West Germany during the 1980-81 school year. He has also been elected as 1 of 100 Danforth Graduate Fellows in 1980. Mark will be studying under theologians Karl Rahner and Wolfhart Pannenberg.

Mark is a candidate for the Ph.D. degree in systematic theology at Southern Methodist University in Dallas. He has an A.A. degree from

Mount Vernon Nazarene College, a B.A. degree in philosophy from Eastern Nazarene College, and a Master of Theological Studies degree from Emory University, Atlanta. He is the son of Dr. and Mrs. Lloyd Taylor of Olathe, Kans., where Dr. Taylor is a professor of chemistry at MANC. Mark and his wife, Deborah (Hysong), are members of Dallas Central Church. □



Chaplain Dudley C. Hathaway was recently promoted to the rank of captain, United States Navy, in ceremonies at The Navy Yard, Washington, D.C., while assigned as chaplain at Arlington National Cemetery. Pictured (l. to r.) in the promotion to captain ceremony are: Mrs. Faith Hathaway; Chaplain Dudley C. Hathaway; and Rear Admiral Karl J. Bernstein, USN Commandant, Washington Naval District. In the background is the Navy Ceremonial Guard, Washington, D.C. Captain Hathaway, who has served on active duty as a navy chaplain for over 18 years, is now serving as Senior Chaplain, Fleet Activities, Yokosuka, Japan, and Force Chaplain on the staff of the Commander of Naval Forces, Japan.



The first issue of *One*, a Christian life-style magazine for college and career youth, was released in September. Reviewing layouts of *One* are (l. to r.) Mike Estep, program director for Campus Ministries; Bud Lunn, manager of Nazarene Publishing House; Debbie Salter, editor of *One*; and Gary Henecke, executive director, Department of Youth Ministries. One-year subscriptions are available for \$7.50. Students enrolled in Nazarene Institutions of Higher Education under the Department of Education and the Ministry are provided a subscription by Nazarene Publishing House, Department of Youth Ministries, Department of Education and the Ministry, and their respective colleges.

THREE COUPLES ACHIEVE MARRIAGE ENRICHMENT PROVISIONAL CERTIFICATION

Three more couples have qualified themselves for Marriage Enrichment leadership. They are: Ray and Sally Bowman of Nampa, Ida.; Malcolm and Bette Anderson of Caldwell, Ida.;

and Jim and Lynette Bledsaw of Chicago.

The three couples have been granted provisional status for a one-year period during which they will be evaluated by the participants of retreats they lead.

The Bowmans and Andersons are members of Nampa First Church and are involved in that church's ongoing marriage enrichment ministry.

Jim Bledsaw is the pastor of Chicago Northside Church. He and Lynette are a deeply committed couple to the ideals and principles of marriage enrichment.

For a current roster of trained Nazarene leader-couples, write the **Office of Marriage and Family Life, 6401 The Paseo, Kansas City, MO 64131.** □

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Rev. Alfred Cortez
Coordinator of Latin Ministries
Los Angeles District

LOS ANGELES DISTRICT APPOINTS LATIN COORDINATOR

The Los Angeles area has been experiencing increasing demographic changes, with people from all parts of the world immigrating to this district. The greatest movement of people has been from "south of the border." It is estimated that the Los Angeles District now has over 1.5 million Spanish-speaking people living within its borders. One person in four in this great metropolitan area is of Latin descent.

The challenge facing the district leaders is how they might minister to those who live there, whatever their ancestry or language or culture. Over the past few months, the Los Angeles District has been able to organize 13 new Spanish-speaking congregations. District Superintendent Paul Benefiel looked for a way to identify with the people when he couldn't speak their language.

Facing the challenge of ministering to the Latins, the District Advisory Board appointed Rev. Alfred Cortez as district Latin coordinator to work with the district superintendent in overseeing this work. Rev. Cortez is an

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ordained minister in the Church of the Nazarene who has served effectively as a pastor and is bilingual, speaking both Spanish and English fluently. The assignment Rev. Cortez has accepted includes some of the following responsibilities:

1. Visit the Latin congregations periodically.
2. Meet monthly with the pastors for planning and prayer.
3. Oversee the development of special meetings among the Latin congregations.
4. Assist in commencing new work among the Latin people of this area.
5. Oversee the training for Spanish-speaking ministers.
6. Assist the district in establishing policies regarding new work.
7. Assist in the appointment of leaders among the Latins to carry out the work.

Although Rev. Cortez has been serving in this capacity for less than four months, his service has proven to be invaluable. A district rally for the Latins was planned and some 250 attended. A district picnic is planned for the Spanish-speaking people to help

them become better acquainted with each other. Churches have been organized with boards and proper structure. Pastors have been strengthened and encouraged. They have accepted Rev. Cortez and they respect and have a deeper interest in the district and its leadership. □

PLC OFFERS SPICE PROGRAM

Point Loma College offers to the senior citizens (65 years and older) a golden opportunity to attend college. They have been invited to join the program called Senior Persons In College Education (SPICE). They may take classes on a space-available, tuition-free basis. The usual prerequisites for college entrance are necessary.

Dr. Keith Pagan, vice-president for academic affairs/academic dean, in a recent newspaper interview, said senior citizens would attend regular classes and that the college has no plan to set up special courses for them. He explained, "School officials felt the addition of older persons to the student body would be beneficial to both them and the younger students. The older persons will contribute their knowledge and experience to the young people in the classrooms.

"On the other hand," Pagan said,



Recently Central Florida District Superintendent J. V. Morsch (second from right) met with Urban Coordinator Franklin Cook and Tampa area pastors in a planning conference. The area has been impacted by over 100,000 newly arrived Cubans. A Latin church has been organized. Plans call for planting several additional Hispanic churches. Presently several churches are meeting in schools and community halls.

"the older ones will be stimulated by the classroom experience and gain knowledge in areas where they have interest, such as history, art, or reli-

gion. We have a fine curriculum and a fine faculty, and we'd like to share these with those who live in our community." □

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DEPARTMENT OF PENSIONS AND BENEFITS OFFERS ADDITIONAL SERVICES

With the approval of the General Board, the Department of Pensions and Benefits announces the expansion of services offered to eligible pastors, church employees, and full-time evangelists. In 1981, two new insurance plans will be offered providing added protection for participants.

The Long-Term Disability Income Protection Plan soon will be introduced, with coverage available as early as February 1, 1981. This plan is designed to pay a monthly benefit to partially replace income lost during periods of total disability due to accident, injury, or sickness extending beyond a one-month qualifying period. (The plan will also be available for those desiring a three-month qualifying period.)

August 1, 1981, is the projected date of the offering of the second new protection plan. It is the Hospital Indemnity Plan which is designed to pay a daily benefit to the insured who is confined to a hospital as a registered bed patient. No waiting period is necessary. Dependent coverage will be an available option.

The Department of Pensions and Benefits has negotiated these two group plans to combine sound insurance protection with low-cost group premiums. □

PALCON II UPDATE


Preparations are proceeding for PALCON II to be held on the campuses of Nazarene colleges in the summer of 1981. PALCON stands for *Preachers' And Leaders' CONFERENCE*, a name change which reflects the broader constituency of PALCON II. Every minister in the church is invited to attend: pastors, associate pastors, retired ministers, connectional interests, chaplains, evangelists, furloughed missionaries, ministerial students, etc.

The cost has been set at \$110 per participant, which includes board, room, books, and registration fee.


These conferences were launched by the Board of General Superintendents and are coordinated by the Department of Education and the Ministry. Many facets of the church are involved—the colleges host the conferences and provide housing, facilities, and many of the workers; the Publishing House absorbs much of the cost of printing and publishing of materials; the Department of Education and the Ministry provides staff, office personnel, and promotion. Other departments of the General Board are involved in supportive roles. Much of

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the preregistration will be handled through the district organization.

College presidents who are hosting PALCON II have named their campus coordinators, as follows:

- Canadian Nazarene College—
Warren Boyd
- Bethany Nazarene College—
Merv Goins
- Eastern Nazarene College—
Bob Helfrich
- Mid-America Nazarene College—
Jerry Ketner
- Mount Vernon Nazarene College—
Wayne Stallings
- Northwest Nazarene College—
Terry Smith
- Olivet Nazarene College—
Ted Lee
- Point Loma College—
Lewis Thompson
- Trevecca Nazarene College—
Harvey Hendershot

Countdown to PALCON II, a news-

letter updating the preparations and detail of PALCON II, is being mailed to every one in the church eligible to attend PALCON II. Anyone not receiving this newsletter is invited to notify the Department of Education and the Ministry, 6401 The Paseo, Kansas City, MO 64131. □

TWENTY-THREE BAPTIZED IN QUEBEC BILINGUAL SERVICE

As a climax to the first youth camp of the Quebec District, a Sunday afternoon rally was organized at the Laurentian-mountain lakeside lodge. An important part of the afternoon activities was the baptismal service in which 23 persons were baptized.

District Superintendent Roy Fuller and Pastors Holder and Paul baptized in the bilingual French-English service, 11 English, 9 Haitians, 2 French



Revs. Fuller and Holder (L.) baptize an English college student as Pastor Paul looks on.



Part of the French group at the lakeside baptismal service.

Canadians, and 1 Armenian. Many of these have been converted in the Quebec churches in recent months. Evangelist Chris Sutherland preached to more than 120 persons in the rally held after the baptismal service.

The Quebec District was organized by Dr. George Coulter in May, 1980, to minister to the French majority and to the English and other minorities in that Canadian province. □

CHILDREN HOLD SERVICES IN PRISON

The children of the Oklahoma City Western Oaks Church went to prison! Sunday, August 17, started out with Officer Chester Longacre talking to the Children's Department at Western Oaks about the effects of drugs on the mind and body.

Following church, the children boarded the church bus and went to the Lexington, Okla., prison. Twenty-seven children (ages 4 to 12 years) and 12 adults, armed with puppets, sound equipment, and Noah's Ark, went to present the musical "Bullfrogs and Butterflies" to the prisoners. Though the chapel was small, about 20-25 men came to hear the children sing.

As the musical finished, their appreciation was shown by a standing ovation and an invitation to return. This was perhaps the first time a group of children was ever allowed to go to any Oklahoma State Prison.

On Tuesday, August 26, the children's choir assembled again and went



Oklahoma City Western Oaks children's choir in concert

to the Bethany, Okla., Children's Convalescent Center to present the musical to about 35 of the children.

The soloists were: Kaylene Ryan, Dean and Jean Schoenhals, Mark Berry, Stacey and Stephanie Stafford, Brent Ryan, Shelly and Christy Grindstaff, Kelly and Shelly Munch, and Shawn Null. Other choir members included Brian and Barry Schmelzenbach, Mark and Matt Beal, David Thacker, Dennis Berry, Charles and Evelyn Williams, Jeff Coffey, April and Mendy Brown, Teressa Hall, Michael O'Hair, Robby Rodgers, Sandra McGaha, Tony Davis, and Mary Wright. Scott Grindstaff was the narrator.


The choir was directed by Phil and Lajuana Grindstaff. Pat Schoenhals is the director of children's ministries. □

TREVECCA CELEBRATES MILLION DOLLAR OFFERING

One year ago, Trevecca Nazarene College faced a financial crisis. The newly elected president, Homer Adams, challenged the constituents of the Southeast Region to raise \$1 million to clear outstanding indebtedness and current fund deficit. Goals were set and sacrificial response followed. Before the end of 1979, the cash and pledges reached the goal.

October 21, when the total cash was in, the college celebrated the final victory and the new impetus the achievement has given the college. General Superintendent Jerald D. Johnson gave the Thanksgiving Address. The Board of Trustees, on campus for their fall meeting, joined the celebration. □

—NCN



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Evangelist's Slates

WATS LINE, DEPARTMENT OF EVANGELISM (800) 821-2154

BEARDEN, LES: Topeka, KS (First), Dec. 2-7; Nashville, TN (Glenciff), Dec. 9-14

BELL, JAMES AND JEAN: Wichita, KS (Olivet), Dec. 3-7

BISHOP, BOB: Sheridan, IN, Dec. 7; Bethany, OK (Calvary), Dec. 28

BLUE, DAVE & DANA: Concerts in Florida, Dec. 1-7

BOND, GARY AND BETH: Mount Pleasant, MI (First), Dec. 2-7; Aroma Park, IL, Dec. 9-14; Nashville, MI, Dec. 16-21; Tipp City, OH, Dec. 31

BREWINGTON, JANE: Dover, DE, Nov. 30—Dec. 7; Malden, MA (First), Dec. 9-14

BROOKS, JERRY & JUNE: Reserved, Dec. 1-5; Camden, AR, Dec. 9-14; Reserved, Dec. 16-31

BROWN, ROGER: Cable, OH, Dec. 16-21

BUCKLES-BURKE EVANGELISTIC TEAM: Kansas City, MO (Consultation on Nazarene Revivalism), Dec. 1-5; Rockford, IL (Parkside), Dec. 5-7; Albany, IN (First), Dec. 9-14; Mishawaka, IN (Wesleyan), Dec. 21

CANEN, DAVID: Soperton, GA, Dec. 1-7

CAYTON, JOHN: Boardman, OH, Dec. 2-7; Bellevue, OH, Dec. 9-14

CHASE, FRANK: Tahleah, OK, Dec. 2-7

COLLINS, LUTHER: Downey, CA, Dec. 2-7; Littlerock, CA, Dec. 9-14; Reserved, Dec. 23-28

CRABTREE, JAMES: Mount Sterling, OH, Dec. 2-7. Reserved, Dec. 8-31

CRANDALL, VERNON & BARBARA: Milan, IL, Dec. 2-7; Pontiac, IL, Dec. 9-14; Benton, IL, Dec. 16-21

CRANE, BILLY D.: Athens, WV, Dec. 2-7

DARNELL, H. E.: Fredericktown, OH, Nov. 27—Dec. 7; Enterprise, AL, Dec. 8-14

DELL, JIMMY: Traverse City, MI, Nov. 30—Dec. 3; St. Johns, MI, Dec. 6-10; Cottonwood, AZ (Verde Valley), Dec. 14-17; Reserved, Dec. 15-17; Phoenix, AZ, Dec. 28. Reserved, Dec. 29-31

DIXON, GEORGE AND CHARLOTTE: Phoenix, AZ. (Tent Meeting), Nov. 30—Dec. 6; Gospel Concerts (West), Dec. 22-31

DOROUGH, JIM AND CAROL: Lufkin, TX (First), Nov. 30—Dec. 7

DUNMIRE, RALPH & JOANN: Warren, MI (Missionary), Dec. 2-7

EASTMAN, RICK: Lubbock, TX (Monterey), Dec. 2-7

EDWARDS, TERRY W.: Holy Land Tour, Nov. 24—Dec. 4; Wichita Falls, TX (University Park), Dec. 7-14. Reserved, Dec. 22—Jan. 1

ELLINGSON, LEE: Savannah, GA (East Side), Dec. 2-7; Clinton, IA (Calvary), Dec. 30—Jan. 4

ESSELBURN, BUD: THE KING'S MESSENGERS: Rymersburg, PA (Wesleyan), Dec. 3-7

FORTNER, ROBERT: Mount Erie, IL (Un. Meth.), Nov. 28—Dec. 7; Sumner, IL (Union Chapel Un. Meth.), Dec. 9-14; Reserved, Dec. 23-31

FRODGE, HAROLD: Bettendorf, IA, Dec. 2-7; Olney, IL, Dec. 9-14

GORMAN, HUGH: Yorkton, Sask. Canada, Dec. 2-7; Saltcoats, Sask., Canada, Dec. 9-14

GRAHAM, NAPOLEON B.: Chowchilla, CA, Dec. 7-14

GREEN, JIM & ROSEMARY: Bay City, MI (First), Dec. 2-7; Trinidad, Dec. 9-14; Reserved, Dec. 18-25

GRINDLEY, GERALD & JANICE: Hernando, FL (First), Dec. 1-7; Kissimmee, FL (Eastside), Dec. 14

HAIL, D. F.: Waverly, TN (First), Dec. 2-7

HALL, CARL: Titusville, FL (Indoor Camp), Dec. 2-7

HANCOCK, BOYD: Pauls Valley, OK (First), Dec. 1-7

HAYNES, CHARLES & MYRT: Athens, AL, Dec. 5-7

HOWARD, DICK: Bowling Green, OH, Dec. 2-7; Toledo, OH (Nazarene Center for Spiritual Development), Dec. 9-14

HUBBART, LEONARD: Ottawa, IL (South), Dec. 2-7

JACKSON, CHUCK AND MARY: Concerts in the Southeast, Dec. 1-18

JACKSON, PAUL & TRISH: Chico, CA, Dec. 2; Roseville, CA, Dec. 3; Vacaville, CA, Dec. 4; Berkeley, CA, Dec. 5; Oakland, CA, Dec. 7, a.m.; Santa Rosa, CA, Dec. 7, p.m.; Carson City, NV, Dec. 8; Delta, CO, Dec. 10. Reserved, Dec. 12-31

JAMES, RANDY & MARY JANE: Covington, IN, Dec. 2-7

JOHNSON, RON: Christmas Concerts in Oregon, Washington, and Idaho, Dec. 7-21

JONES, TERRY & LAQUITA: Lufkin, TX (First), Dec. 1-7; Corpus Christi, TX (Arlington), Dec. 9-14; Reserved, Dec. 22-31

KNIGHT, JOHN L.: Sapulpa, OK (First), Dec. 2-7; Clearwater,

KS (First), Dec. 9-14

LASSELL, ROY & JAN: Fulton, MO, Nov. 27—Dec. 7; Ava, MO, Dec. 9-14; Columbus, IN, Dec. 30—Jan. 4

LAWSON, WAYNE T.: Spokane, WA (South Hill), Nov. 30—Dec. 7; Orofino, ID, Dec. 8-17

LAXSON, WALLY & GINGER: Pontiac, MI (First), Dec. 2-7; Hot Springs, AR (First), Dec. 9-14

LECKRONE, LARRY & CONNIE: Bible Land Tour, Dec. 29—Jan. 6

LE CRONE, JON & BETH: Caruthers, CA, Dec. 2-7; Resno, CA (Salv. Army), Dec. 14

LEMMASTER, BEN: Oakdale, CA (First), Dec. 9-14; Reserved, Dec. 15-30

LESTER, FRED R.: Stockton, CA, Nov. 30—Dec. 7; Reserved, Dec. 8-31

LIDDELL, P. L.: Athens, OH (First), Dec. 2-7; Hamilton, OH (Fairfield), Dec. 9-14; Lovell, WY (Evan Holiness Chapel), Dec. 16-21

LOWAN, LANE & JANET: Pontiac, MI (Missionary), Dec. 2-7; Goshen, IN, Dec. 9-14; Overland, MO, Dec. 16-21

MANLEY, STEPHEN: Winamac, IN, Dec. 2-7; Medway, OH, Dec. 9-14; Bluffton, IN (Union Chapel), Dec. 16-21; Kansas Dist. Sr. High Camp, Dec. 27-30

MANN, L. THURL & MARY KAY: Oak Lawn, IL, Dec. 2-7; Endicott, NY, Dec. 10-14

MAX, HOMER: Des Moines, IA (Southside), Nov. 30—Dec. 7

MCCUITION, MARK & PATRICIA: Rolla, MO (First), Dec. 2-7; Pasadena, TX (Red Bluff), Dec. 9-14; Tullahoma, TN (First), Dec. 16-21; Reserved, Dec. 23-28

MELVIN, DOLORES: Mansfield, OH (CCCU), Dec. 3-7

MEREDITH, DWIGHT & NORMA JEAN: Pleasanton, KS, Dec. 7-14

MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Douglasville, GA (First), Nov. 30—Dec. 4; Dayton, OH (Parkview), Dec. 7-11; Reserved, Dec. 14-25

MICKY, BOB & IDA MAE: Terra Bella, CA, Dec. 2-7

MILLHUFF, CHUCK: Manhattan, KS (First), Dec. 3-7; Kansas City, MO (Dept. of Evangelism Committee Meeting), Dec. 8-9; Kansas City, MO (Wesleyan), Dec. 10-14; Springfield, MO (First), Dec. 31—Jan. 4

MULLEN, DeVERNE: Toronto, Ont., Canada (Emmanuel), Dec. 7; Newmarket, Ont., Canada, Dec. 28

MYERS, HAROLD L.: North Star, MI, Dec. 2-7; Midland, MI (Nease Mem.), Dec. 9-14; Reserved, Dec. 23-28

NEFF, LARRY & PAT: Belleview, FL, Dec. 7; Concerts in Florida, Dec. 9-21

PASSMORE EVANGELISTIC PARTY: Sumner Center, MI, Dec. 7-14; Mecca, IN, Dec. 16-21

PERDUE, NELSON: Orangeburg, SC, Dec. 2-7; Hudson, IN, Dec. 9-14; Cable, OH, Dec. 16-21; Mount Blanchard, OH, Dec. 30—Jan. 4

PFEIFER, DON: Chillicothe, OH (CCCU), Dec. 2-7; Knights-town, IN, Dec. 9-14; Black Lick, OH (Taylor Station CCU), Dec. 16-21

PORTER, JOHN & PATSY: Atmore, AL (First), Dec. 2-7; Smithville, TN (First), Dec. 9-14. Reserved, Dec. 16-28

QUALLS, PAUL: Titusville, FL (First), Dec. 3-8

ROBINSON, TED L.: Warr Acres, OK (First), Dec. 2-7

ROTH, RONALD: Matthews, MO, Dec. 2-7. Reserved, Dec. 22-28

SHOMO, PHIL & MIRIAM: Middletown, IN, Dec. 2-7; Kalamazoo, MI, Dec. 12-14

SIPES EVANGELISTIC TEAM: Arkansas City, KS, Dec. 2-7

SMITH, CHARLES HASTINGS: Wellington, KS (First), Dec. 3-7

SMITH, DOYLE C.: Orlando, FL (Lockhart), Dec. 2-7; Bradleyville, MO, Dec. 9-14; Albany, GA, Dec. 28

SMITH, DUANE: Kansas City, MO (Consultation on Nazarene Revivalism), Dec. 1-5; York, NE, Dec. 9-14

SPRAGUE EVANGELISTIC FAMILY, THE: Akron, OH (Goodyear Heights), Dec. 5-7

STEGALL, DAVID: Lafayette, LA, Dec. 2-7; Bushnell, IL, Dec. 9-14

STREET, DAVID: St. Bernice, IN, Dec. 1-7

STRICKLAND, RICHARD: Kendallville, IN, Dec. 4-7

SUTHERLAND, CHRIS: Kansas City, MO (Consultation on Nazarene Revivalism), Dec. 1-5; Ellwood City, PA (UB), Dec. 9-14; Reserved, Dec. 23—Jan. 4

TAYLOR, EMMETT E.: Atwood, OK, Dec. 3-7; Stuart, OK (Friendship), Dec. 10-14

TAYLOR, ROBERT: Sistersville, WV, Dec. 2-7; One-night LEARN TO LIVE rallies in Ohio, Tennessee, and Florida, Dec. 8-31

THOMAS, J. MELTON: Reserved, month of December

TUCKER, BILL & JEANETTE: North Liberty, Ind. (Wes.), Dec. 2-7

VARIAN, BILL: East Liverpool, Ohio (La Croft), Dec. 3-7. Coldwater, MI, Dec. 9-14

WELLS, LINARD: Crockett, TX, Dec. 2-7

WEST, EDDY: Farmington, NM, Dec. 5-10; Globe, AZ, Dec. 11-14; Tucson, AZ (First), Dec. 21; New Mexico Dist. (NYI Winter Retreat), Dec. 28-31

WHEELER, CHUCK AND WILLY: Stigo, PA, Dec. 2-7

WHITE, JANIE & SON-LIGHT: New Lebanon, OH, Dec. 2; Charleston, WV, Dec. 7; Danville, Virginia, Dec. 9; East Point, GA, Dec. 10; Greenville, MS (First), Dec. 12; Concerts in St. Louis, MO, area, Dec. 14-19; Ferguson, MO, Dec. 28-31

WHITED, CURTIS: Oswego, KS, Dec. 1-7

WILLIAMS, G. W. & MARY: Vincennes, IN (Home Mission), Nov. 30—Dec. 7

WINEGARDEN, ROBERT: St. Johns, AZ (Home Mission), month of December

WISEHART, LENNY & JOY: Liberal, KS (First), Dec. 3-7; Marshall, MO, Dec. 10-14; Reserved, Dec. 23-30

WOODWARD, S. OREN: Butler, IN, Dec. 2-7; Hicksville, OH (Family Life Seminar—Community-Wide), Dec. 9-14; Bassett, VA (Fort Trial), Dec. 28—Jan. 4

WYLIE, CHARLES: Mangum, OK (First), Dec. 2-7; Paradise, KS, Dec. 9-14

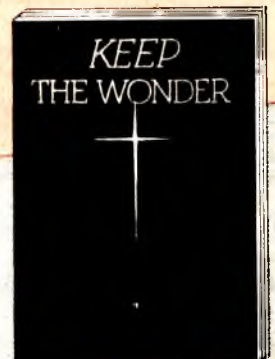
YATES, BEN: Concerts in Pennsylvania, month of December

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

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Blackwell, Okla.: First Church had a good revival with *Rev. Duane Smith* as the evangelist. Burdens were lifted; people were saved and sanctified. Seekers were at the altar each night, with a total of 67 during the week. □

—Daniel R. Kennedy, *pastor*

Lynn, Ind.: The church had a revival with *Rev. Stephen Manley*. It was one of the best-attended meetings in a long time, with an average attendance of 160 a night and over 230 Sunday morning and evening. Several were sanctified and found victory at an altar of prayer as a result of the Spirit-anointed preaching of *Rev. Manley*. □

—C. P. Hurry, *pastor*

Pleasantville, Ohio: The church recently had a week of revival with *Rev. Don Bock*, who recently transferred from the Church of Christ in Christian Union. Brother Bock's biblical sermons were presented in such

a way as to interest even the children of the church. Five people were sanctified and several others received help around the altar of prayer. □

—Kenneth H. Maynard, *pastor*

Claremore, Okla.: The church had an outstanding revival with *Rev. Ron Roth* preaching and *Rev. and Mrs. Larry Brinkley* as special singers. The blessings of God were felt in the services, and preaching wasn't necessary in some services. There were many seekers at the altar and all hearts were lifted under the anointed ministry of *Rev. Roth* and the *Brinkleys*. □

—W. B. Livingston, *pastor*

Carey, Ohio: Ridge Chapel Church held a revival with *Evangelist Rick Eastman*. His preaching and singing were used of God. The church is revived as a result of 31 seekers at the altar. *Rev. Eastman's* wisdom and thoughtfulness go far beyond his years of experience. □

—Harley Duncan, *pastor*

Columbia City, Ind.: Preceded by 52 days of prayer, **First Church** experienced a tremendous outpouring of the Holy Spirit in revival with *evangelist/singer Rick Eastman*. A number of people went to the altar, with seekers

every service. The church folk were revived; others were saved and sanctified. □

—Raymond W. Hann, *pastor*

Corydon, Ky.: Following five weeks of cottage prayer meetings, the church had a great revival with *Rev. and Mrs. Gene Wells*. God gave victory in every service, with one young man answering the call to preach the gospel. □

—Virgil Womack, *pastor*

Corry, Pa.: The church had a great revival with *Evangelist Dorothy Chamberlin*. Five new families were saved and are attending services. God used *Sister Chamberlin's* unique way of presenting the gospel to challenge all of the people. Our church has had a significant growth with help also from two previous revivals. □

—J. L. Rip Wright, *pastor*

Sardinia, Ohio: The church had the *Orner Trio* from Dayton, Ohio, in a Sunday through Sunday meeting recently. Their ministry was rich and Spirit-filled. Their singing and *David's* preaching were anointed of God. The church was helped greatly, and one family came that had never been to the church before. □

—Oscar Clark, *pastor*



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SMITH SPEAKS AT NATIONAL SINGLE ADULT CONFERENCE

Harold Ivan Smith, director of Single Adult Ministries for the Church of the Nazarene, was recently the keynote speaker for the 8th National Single Adult Conference sponsored by the Robert Schuller Institute. Over 900 single adults from 35 states, plus Saudi Arabia, Australia, England, and Canada, gathered for the event at Garden Grove, Calif.

The largest Nazarene delegation was led by Rev. Kim Johnson from the

Phoenix Orangewood Church; 15 single adults from that church participated in a wide variety of seminars, workshops, and worship experiences.

Smith spoke to the two evening general sessions and led four workshops on "How to Be a Tear-Catcher" and "Complexes: Interiority or Inferiority." This was the first time the Institute has been held in the Crystal Cathedral.

On Sunday evening, October 19, a single adult emphasis was held at the Garden Grove Church of the Naza-



Harold Ivan Smith speaking to conference.

rene. Harold spoke at the evening session and in a large afterglow which met with single adults from several southern California congregations.

During his trip, Smith also met with several committee members for Extend '80, a regional single adult gathering sponsored by the general church and the Southern California District. Extend '81 will be held Memorial Day weekend, May 22-25, 1981, at Big Bear, Calif. Last year, over 180 single adults participated in the event. □



Southern Florida District Superintendent Robert Spear has appointed Rev. William Chambers III (r.) Latin coordinator for a growing number of Latin churches. Chambers has coordinated Cuban refugee relief efforts and is establishing Spanish ministerial training programs cooperatively with the seminary in Costa Rica. The Department of Home Missions has provided significant subsidies for these efforts and is directing the 1981 Pioneer Vacation Bible School offering towards Cuban work in Southern Florida. Shown with Rev. Chambers are Rev. Mel Santiesteban (l.), church planter in Hialeah, and Miss Eunice Puga, NYI leader. She is continuing her education at Florida International University.

ASSOCIATE DIRECTOR OF ADMISSIONS ADDED AT PLC

Rev. Bill Young, director of admissions at Point Loma College, has announced that Miss Patti Neet from Kansas City, associate director of admissions, is promoting PLC in the greater San Diego area. Patti began her responsibilities as of mid-August. She will assist with the travel groups, giving campus tours, and counseling people in attending the college. She graduated from Pasadena College in 1972.



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Formerly communications instructor for the University of Missouri-Kansas City, Patti now resides in the San Diego area. Patti has a master's degree in television production.

Patti also has a degree in vocal music from Pasadena College, with minor concentrations in speech and art. After graduating, she left California to teach vocal music in Kansas City. While employed by the Hickman Mills Consolidated School District No. 1, Patti was elected music coordinator and selected as music chairperson for the Missouri-National Educators Association State Convention. During the time she was teaching vocal music, she also performed with the UMKC Philharmonic Choirs, "Sonshine," and "Joy Ministries." □

NAZARENE MARRIAGE ENRICHMENT ADVISORY COMMITTEE MEETS

The 1980 Marriage Enrichment Advisory Committee met October 1 at International Headquarters in Kansas City. The main concern of the committee was to plan a follow-up strategy for local churches after a weekend retreat.

The committee suggested ways for leader-couples to organize support groups at the end of a retreat sponsored by a church. Included in the suggestions were guidelines for leader-couples to act as consultants to pastors wanting to establish ongoing Marriage Enrichment Support Groups.

The Advisory Committee suggested six major criteria for the selection of associate trainers. It also assisted in establishing and evaluating the six components in the three-day Nazarene Marriage Enrichment Training and Evaluation Seminar.

The Office of Marriage and Family Life has record of 92 marriage enrichment retreats facilitated in 1980. These were led by 27 of the 48 trained leader-couples. There are 47 more applicant couples in the process of qualifying to lead local Nazarene marriage enrichment events.

Three Training and Evaluation Seminars were led this year: Sacramento, Calif.; Overland Park, Kans.; and Covington, Ky.

There are reports of couples who have received both marital and spiritual help on these weekends. Spouses have received Christ for the first time—believers are being Spirit-filled; and tired and unfruitful marriages are being renewed with excitement and an abundant life.

Marriage enrichment does not claim to be the panacea for every marital ill. But this vital ministry is finding a legitimate place in the local church for



Pictured (l. to r.), around the table are members of the Marriage Enrichment Advisory Committee: Dick Young, Kay Young (not visible), Jeanette Downs, Ed Downs, Ken Rice, Betty Rice, Bill Dickson, Edna Dickson, Marilyn Turner, J. Paul Turner.

couples to build new skills, and disciple other couples in the Lordship of Jesus Christ. One of the most significant responses from couples is that every marriage can have a ministry—every marriage can offer hope.

Three training retreats are already scheduled in 1981, and two more are tentative. There will be at least 100 trained leader-couples sharing their lives in ministry. Most of these are preparing to serve in their local

church. One church, with its leader-couple, is offering a retreat each month for its marriages; others are offering one every quarter with an eight-week support group following.

The vision of Nazarene Marriage Enrichment is that every church will offer an ongoing, equipping ministry to its married people. Renewal is happening in Nazarene homes and un-churches friends are being won. □

J. Paul and Marilyn Turner
Directors, Marriage and Family Life

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MOVING MINISTERS

GLENN AMERSON from Aroma Park, Ill., to Blue Island, Ill.
 BLAIR L. ARMSTRONG from evangelism to Roanoke, Va.
 CARL BAKER from associate, El Cajon, Calif., to associate, Coeur d'Alene, Ida.
 GLENN BAUN from Newport News, Va., to Catlett, Va.
 JAY BAYNUM from Kankakee (Ill.) College to Denver (Colo.) Lakewood
 RONALD BERRIAN from student, Nazarene Bible College, Colorado Springs, to Irondale, Ohio
 LEROY A. BIRNBROOK from Dalhart, Tex., to Lafayette (La.) First
 JAMES G. BIRNSTIEL from Williamsport, Pa., to Lehighton, Pa.
 RICHARD M. BISHOP from Nashville, Tenn., to Charlotte, N.C.
 STEVEN BLANKENSHIP from Broadview, N.M., to Edmond (Okla.) Waterloo
 RICHARD DEATON from associate, Prescott (Ark.) First to Bells Chapel, Ark.
 DAVID K. EHLIN from Minneapolis (Minn.) First to Arlington (Va.) Calvary
 STEVEN A. FLACK from Menominee, Mich., to Gibson City, Ill.
 ALLAN H. FRANKS from associate, Lebanon, Ore., to associate, Spokane (Wash.) Pasadena Park
 DENNIS FREY from Fredericksburg, Va., to Newport News, Va.



Pictured (l. to r.) are some of the new faculty and administrative staff at Northwest Nazarene College; Mr. Michael Bankston, Department of Music; Dr. David Redfield, Department of Chemistry; Mr. Crayton Moss, Department of Health, Physical Education, Recreation; Mr. Elmore Vail, associate dean of students for residential life; Miss Claudene Little, Department of Home Economics; Miss Darlene Keith, Department of Speech-Communication; Dr. Wes Hanson, Department of Biological Science; Dr. Jack Alban, associate in guidance and counseling; Mr. Kenneth Yoeder, Department of Mathematics; Mr. Myron Murray, director of the Management Information System; Dr. Richard Stellway, Department of Sociology; and Mr. Donald Schultze, Department of Social Work. Other new people, not pictured, include Mrs. Jean Palmer-Daley, Department of Education; Mrs. Beth Shafer, Department of Business; Mr. James Tursa, Department of Mathematics; Miss Kathryn Haughey, Department of Health, Physical Education, Recreation; Dr. Barbara Mann, Department of Chemistry; and Mrs. Barbara Lindley, assistant dean of students for student services.

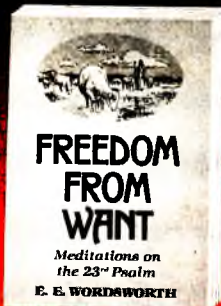
J. B. FUSTIN from Danville (Ill.) Oaklawn to Evansville (Ind.) Diamond Valley
 HENDERSON GOINS from Owensboro (Ky.) Second Street To Dickson, Tenn.
 LEWIS P. GRIMM from Vandalia, Mo., to evangelism
 WARD HALL from Caldwell, Ohio, to Winston-Salem, N.C.
 LARRY J. HOFFPAUIR from Lafayette (La.) First to Winnsboro (La.) First
 J. MARVIN HORN from Dorris, Calif., to Pollock Pines, Calif.
 DAVID R. JOHNSON from Metcalf, Ill., to Aurora, (Ill.) Elmwood Drive
 ROBERT E. JOHNSON from Braidwood, Ill., to Danville (Ill.) Oaklawn
 NORMAN KNOODLE from Edmond (Okla.) Grace to Payson, Ariz.
 ARLIE KYZER from Hope, Ark., to Lake Charles (La.) College Park
 JAMES R. LANHAM from Canton (Ohio) Fairmount to Powhatan Point, Ohio
 LORAN A. MADSEN from Cheyenne (Wyo.) First to Casa Grande, Ariz.
 JIM MAGEE from student, British Isles Nazarene College, to Leeds (England) Bramley
 LAUREL L. MATSON from Richland Center, Wis., to Milwaukee (Wis.) First
 PAUL MEYERING from Pueblo (Colo.) Fairmount to Waukegan, Ill.
 PAUL MOSLEY from Benton (Ark.) Valley View to Hope, Ark.
 WILLIAM E. OXNER from Chicago Heights, Ill., to Little Rock (Ark.) Trinity
 PAUL M. PHIPPS from Opelika, Ala. to Odon, Ind.
 LEMUEL RODGERS from New Galilee, Pa., to Hawthorne, Pa.
 A. J. SHEA from Aurora (Ill.) Elmwood Drive to retirement, Bourbonnais, Ill.
 LEO D. STEININGER from Gibson City, Ill., to Posen, Ill.
 JACK F. SWARTZ from Catlett, Va., to Roanoke (Va.) East Gate
 DWAIN TRUMP from student, Nazarene Bible College, Colorado Springs, to Newton Falls, Ohio
 HERMAN WHITBY from Electra, Tex., to Martinsburg (Va.) Fort Trial

DENVER B. WOOD from Selma (Ala.) First to Tuscaloosa (Ala.) Southside

MOVING MISSIONARIES

JOHN HARVEY ARMSTRONG, New Appointee, Language School Address: c/o Instituto de la Lengua Espanola, Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica
 PHILIP BEDWELL, R.S.A. South, Temporary Furlough Address: Rte. 2, Box 170, Ottumwa, IA 52501
 KENNETH BLISH, New Appointee, Language School Address: c/o Instituto de la Lengua Espanola, Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica
 LARRY BUESS, Lebanon, New Furlough Address: 222 Whorley Dr., Nashville, TN 37217
 CLIVE BURROWS, Papua New Guinea, Field Address: P.O. Box 376, Mount Hagen, W.H.P., Papua New Guinea
 RONALD CALHOUN, Trans South Africa, Furlough Address: c/o H. L. Joines 3230 Old Forge Hill Rd., Street, MD 21154
 TOM COOK, Chile, Furlough Address: 4025 Quay St., Wheat Ridge, CO 80033
 ROY COPELIN, Philippines, Field Address: P.O. Box 641, Greenhills Post Office, Rizal, 3113 Republic of the Philippines
 LOIS DRAKE, Swaziland, Furlough Address: 701 Airfield Ln., Midland, MI 48640
 LARRY EDGERTON, Swaziland, Furlough Address: c/o Mr. and Mrs. Ralph Edgerton, 5525 Airport Rd., Nampa, ID 83651
 THEODORE ESSELSTYN, R.S.A. North, Furlough Address: c/o Dr. and Mrs. W. C. Esselstyn, Rte. 3 Box 91 Lake Odessa MI 48849
 ART EVANS, Philippines, Stateside Address: 1608 Elm St., Olathe, KS 66062
 BRENDA GERTSON, Swaziland, Furlough Address: 834 Glendale Ave., Ashland, OR 97520
 BRONELL GREER, India, Field Address: Johannah Khondala (C. Rly), Pune District 401-301, Maharashtra, India
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- FRANK HOWIE, Mozambique, Field Address: P.O. Box 331, Florida, Transvaal 1710, Republic of South Africa
- TED HUGHES, Chile, New Field Address: Casilla 1132, Correo Central, Santiago, Chile
- EDNA LOCHNER, Africa, Furlough Address: 1018 De Groff, Fort Wayne, IN 46800
- MICHAEL McCARTY, Indonesia, Field Address: P.O. Box 91, Solo, Indonesia
- RALPH McCLINTOCK, Namibia, Field Address: Eros P.O. Box 9265, Windhoek, 9000, South West Africa
- AVINELL McNABB, Swaziland, Furlough Address: Route 3, Box 160, Greenbrier, AR 72058
- RUTH A. MILLER, Retired, New Address: 6161 Reins Rd., No. 820, Houston, TX 77036
- DWIGHT NEUENSCHWANDER, New Zealand, Field Address: 30 Riverhills, Pakuranga, Auckland, New Zealand
- C. WILLIAM PORTER, New Zealand, Furlough Address: P.O. Box 7455, Tyler, TX 75711
- JACK RILEY, R.S.A. South, Field Address: Box 261 Amanzimtoti, Natal, Republic of South Africa
- TOM RILEY, R.S.A. South, New Field Address: Kwa-Zulu Bible College, 5 Flynn Rd., Amanzimtoti, Natal, 4125 Republic of South Africa
- MICHAEL SHALLEY, Trans South Africa, Field Address: 6 Third St., George 6530, Cape Province, Republic of South Africa
- CLAUDE SISLER, New Appointee, Field Address: c/o Instituto de la Lengua Espanola, Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica
- JAMES SMITH, R.S.A. South, Temporary Furlough Address: 5159 E. Edgewood, Indianapolis, IN 46227
- HAROLD STANFIELD, Chile, Furlough Address: 6355 N. Oak Ave., Temple City, CA 91780
- VEORA TRESSLER, Costa Rica, Field Address: c/o Seminario Nazareno de las Americas,

- Apartado 3977, San Francisco de Dos Rios, San Jose, Costa Rica
- ELIZABETH TUBBS, Swaziland, Furlough Address: Rte. 1, Pleasant Lake, IN 46779
- BILL WAGNER, Swaziland, Furlough Address: c/o Mr. Vic Wagner, Box 235, Lingle, WY
- DWAIN ZIMMERMAN, New Appointee, Language School Address: c/o Instituto de la Lengua Espanola, Apartado Postal 100, San Francisco de Dos Rios, San Jose, Costa Rica
- NORMAN ZURCHER, Trans South Africa, New Field Address: P.O. Box 17031, Congella, 4013 Republic of South Africa

RECOMMENDATIONS

REV. PHILIP STOUT will be graduating from Nazarene Theological Seminary in January, 1981, and entering full-time evangelism. Brother Stout has felt the call of God and has been used as an effective evangelist during college and seminary days. He is a member of the Northeastern Indiana District and has been held in the highest esteem for his witness and dedication to his calling. I believe that Brother Stout would make a contribution to any church in revivals, weekend meetings, or youth meetings. He may be contacted at 9420 Cleveland, Apt. 78, Kansas City, MO 64132.—Bruce T. Taylor, Northeastern Indiana district superintendent

REV. C. WILLIAM GROVES is entering the field of evangelism and is available for revivals and conventions. I am happy to recommend him to any church that wishes to have him as an evangelist. He is a man of excellent spirit and character and will give his best in promoting revival. His address is 2558 Stoney Way, Grove City, OH 43123.—Terrell C. Sanders, Jr., Central Ohio district superintendent.

I recommend REV. RUDOLPH MOORE to our churches as an evangelist. Rev. Moore has served as pastor and evangelist and has a good ministry to offer any church. Contact him at P.O. Box 56, Fortville, IN 46040.—John F. Hay, Indianapolis district superintendent.

VITAL STATISTICS

MRS. PEARL MARTINDALE DIES

Mrs. Pearl Martindale, 86, died October 11, in a nursing home in Erick, Okla. She was the mother of Dr. Curtis Smith, president of Mid-America Nazarene College.

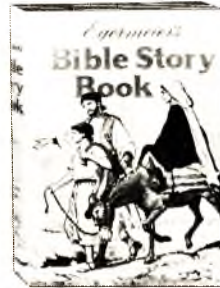
Funeral services were held at the Erick, Okla., church, October 15.

She is survived by her son, Dr. Curtis Smith of Olathe, Kans., and two daughters, Mrs. Sylvia Garrett and Mrs. Betsy Farmer, both of Erick.

DEATHS

ROSCOE I. ANGLIN, JR., 55, died June 20 in Akron, Ohio. Funeral services were conducted

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Pictured (l. to r.) during the Dallas District Assembly are: Superintendent W. M. Lynch, Rev. and Mrs. James Richardson, whose credentials were recognized; Mr. and Mrs. Tom Swindersman, commissioned director of Christian education; Rev. and Mrs. Willie F. Johnson, Rev. and Mrs. Ron Hutchison, Rev. and Mrs. Cliff Woolery, and Rev. and Mrs. Roy Rotz, ordinands; Mr. and Mrs. Mark Hamilton, commissioned director of Christian education; and General Superintendent Orville W. Jenkins.

by Rev. Richard H. Smith. He is survived by his wife, Elsie; one daughter, Sandra; three sons, James, Mark, and Stan; three granddaughters; his mother; one brother; and one sister.

MRS. NORMA BLACK, 48, died Sept. 24 in Hamilton, Ontario. District Superintendent Lorne V. MacMillan and Rev. Russell Davis conducted the funeral services. Surviving are her husband, Rev. Robert Black; two daughters, Linda and Nancy; three sons, Robert, Paul and Carl; her mother; and one brother.

REV. W. GLENN CASS was killed by a robber Sept. 23 in Atlanta. Funeral services were conducted by Rev. James B. Hubbard and Dr. Mack Anderson, former district superintendent. Interment was in Chattanooga, Tenn., with District Superintendent Glen Jones and Rev. John Andrus officiating. Rev. Cass had pastored churches in Tennessee and Georgia for 36 years. He is survived by his wife, Mary Frances; and three daughters, Mrs. Linda West, Mrs. Donna Peach, and Glenda.

REV. JOHN S. CLAYTON, 72, died Aug. 2 in Phoenix, Ariz. Funeral services were conducted by District Superintendent Crawford Vanderpool and Rev. Norman Franklin. He served in Phoenix area churches while working with the Juvenile Court System. He is survived by his wife, Iva Ratcliff Clayton; three sons, John S., Jr., David, and Philip; three grandchildren; three sisters; and one brother.

COY COOMER, 70, died Aug. 4 in Sparksville, Ky. Rev. Wallace Thornton and Paul Kingrey conducted the funeral services. He is survived by his wife, Velma; one daughter, Gayola Hart; and three grandchildren.

REV. WILLIAM A. FIELD, 80, died Oct. 2 in Tomahawk, Wis. Interment was in Prairie Rapids, Wis. He had pastored churches in Northern Indiana and Wisconsin. Survivors include his wife, Esther; a son, Robert E.; a daughter, Mrs. Patrick (Roberta) Reynolds; a stepdaughter, Mrs. Donald (Laura Jean) Thuesen; four grandchildren; five great-grandchildren; and two sisters.

REV. LUTHER GROSSMAN, 78, died Oct. 13 in Norman, Okla. Rev. Charles Powers officiated at the memorial services. Interment was in Denison, Tex. Rev. Grossman pastored churches in Texas, Arkansas, and Oklahoma. Survivors include his wife, Floy; two sons, Vernon and Ronald; seven grandchildren; nine great-grandchildren; two sisters; and three brothers.

MISS CECILEY HARDWICK died Oct. 9 in Woodstock, Ontario. Funeral services were conducted by Rev. Glenn Outhouse. She is survived by three brothers, Ken, Clarence, and Gerald.

LELAND REX HENRY, JR., 34, was killed by a hit-and-run driver in Austin, Tex., on Sept. 15. Funeral services were conducted by Rev. Randall Wyles. He is survived by his wife, Bonnie, and a one-year-old son, Trey.

CLIFFORD RAY, 75, died Sept. 30 in Oklahoma City. Funeral services were conducted by

NEWS OF RELIGION

BLAZE AT CHURCH OF HOLY SEPULCHER CONTAINED. Prompt action by a Jerusalem fire-fighting brigade prevented a fire from spreading from a chapel in the Church of the Holy Sepulcher and seriously threatening the venerable structure.

The fire, which broke out on the night of October 14 in the Armenian Chapel of St. Helen, destroyed a religious painting and severely damaged much of the wood covering the stone walls of the crypt-like chapel.

The fire was discovered by an Armenian Orthodox priest assigned as a live-in watchman at the famed church, built over the traditionally accepted sites of Jesus' crucifixion and burial. Authorities ruled out arson. Investigation of the blaze indicated that it had begun accidentally; a pilgrim had left a burning candle on a wooden table in the chapel. □

BIBLE TRAINING IN HUNGARIAN SCHOOLS? After much debate, the Ministry of Education of Hungary has declared the Bible a "profound" cultural work—and is allowing "excerpts" to be studied in select secondary schools for the first time since the Communists took over Hungary in 1956. According to *Kosneveles*, a weekly journal published by the Hungarian Ministry of Education, the move came in response to "justifiable demands" by educators, writers, and academicians (including Marxists), as well as clergy. □

CHURCH IN VIET NAM CAUGHT IN "RE-EDUCATION." News on the church in Viet Nam has been scarce, but a firsthand report was recently given to the Christian and Missionary Alliance *Witness*: "Approximately 50 pastors have been sent to 're-education camps.' Five of these pastors have died."

According to the *Witness*, of a total of 490 churches in existence in 1975, 100 church buildings have been closed to be used for other purposes. Hundreds of pastors' families are suffering from severe hardships. They are not permitted to move, but must remain where they were in 1975. Although most pastors have remained faithful to the church, some have deemed it "necessary" to cooperate with the state authorities.

Ninety-nine percent of the tribal church has been destroyed, in terms of its organization, although there are still individual believers. In spite of such bleak news from Viet Nam, some churches are experiencing growth and revival in the midst of severe repression. The International Protestant Church reported 1,000 conversions to Christ in 1979, and 500 to date this year. □

FIRST BELL RINGER. Amelia Devine, now 96, was the first Salvation Army worker to use a bell for soliciting donations. She tried it in New York to attract attention to her collection efforts, and it has become a familiar sound during the holiday season. □

U.S. ISLAMIC COMMUNITY. A \$5 million Islamic community, complete with mosque and prayer towers, is being built in northern New Mexico, mostly with oil money from Saudi Arabia.

Construction began in June on the 1,000-acre project, which is intended to serve as a base for Islamic expansion efforts across the U.S. □

"Showers of Blessing" PROGRAM SCHEDULE



December 7
"JESUS, THE DOOR"

December 14
"CHRIST INTERPRETS HIS CROSS"

by W. E. McCumber, speaker

Rev. James Daniel. Mr. Ray is known for his years of work with thousands of boys, and his book, "Ten Years a Boy Ketcher." He is survived by his wife, Anna E.; one daughter, Mrs. Harold (Doris) Blankenship; four grandchildren; one sister; and one brother.

WANETTA (BETTS) SWAIN died Aug. 1 in Akron, Ohio. Rev. Richard H. Smith and Rev. Jerry Douds conducted the funeral services. She had a 50-year perfect attendance in Sunday School. She is survived by her husband, Dallas; and three sisters, Stella Bender, Ruby Betts, and Alberta Langley.

BIRTHS

to RICHARD AND MARY JO (ROBINSON) CHEEVER, Keene, N.H., a girl, Jamie Dawn, Oct. 6

to REV. AND MRS. MIKE CLYBURN, Murfreesboro, Tenn., a girl, Kristian Joy, May 22

to DOUG AND DEBBY (PAULEY) CUTRIGHT, Belleville, Ill., a boy, Jeffrey Alan, Oct. 19

to KENNETH AND LORRAINE (WOODS) EASH, Owego, N.Y., a boy, Neil Kenneth, Sept. 15

to KENDELL AND DEBI (WYMORE) FREDRICKSON, Durand, Ill., a girl, Lindsey Jaye, July 15

to REV. FREEMAN AND MARY HODGINS, Calgary, Alberta, a boy, Rueben Jared Thomas, July 26

to STEVE AND CINDY (HARRIS) INGERSOL, Los Angeles, Calif., a boy, Ryan Patrick, Sept. 21

to ROBERT AND JOANN LINDAHL, Keene, N.H., a girl, Katie Joy, Oct. 20

to RAYMOND AND SHARON (MAZE) MARTIN, Gallipolis, Ohio, a girl, Sarah Nanette, Sept. 18

to STEPHEN AND JENNIE (TOMPKINS) McCOLLUM, Hampton, Va., a boy, Stephen Ramezes, Sept. 10

to JAMES AND BARBARA (BANNISTER) McNEIL, Memphis, Tenn., a boy, Joshua Patrick, Sept. 6

to RON AND MARY BETH (CARLSON) NEWCOMB, Richmond, Va., a boy, Adrian Wayne, Aug. 13

to MARK AND DONNA (CHEEVER) PAQUETTE, Keene, N.H., a girl, Delta Lea, Oct. 19

to CHARLES AND PEGGY (PARKER) PAYTON, Kansas City, Mo., a girl, Kelly Marie, Aug. 6

to BOB AND JAN (MINNER) RICE, Little Rock, Ark., a boy, Shaun Paul, Sept. 18

to GARY AND LINDA (KUHN) SANDERS, Kansas City, Mo., a boy, Jared Benjamin, Oct. 22

to GARY AND DARLENE (COMPTON) WELCH, Louisville, Ky., a boy, John Mark, June 1

MARRIAGES

KATHLEEN KENNEDY and JEFF SABINE at Westchester, Calif., June 14

CHERYL RUFFELL and PATRICK KENNEDY at Sierra Madre, Calif., June 21

DEBORAH LYNN MOON and RICHARD TOWNSEND at Bethany, Okla., June 29

MARY JANE RUSSELL and REV. W. D. DARDON at Midwest City, Aug. 3

SHARON MCCOLLOM and LARRY HORTON at Olivehurst, Calif., Sept. 6

SHEROLYN ANN ROBNETT and LYLE STEVEN BURTON at Fort Worth, Tex., Sept. 19

SANDRA L. PIERSON and DAVID W. McDONALD at San Diego, Calif., Oct. 10

LYNDA L. BRINKMAN and GARY BOYD MULLINAX at Lakeland, Fla., Oct. 11

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

Mark 11:12-14 says that Jesus saw a fig tree in leaf, but found no fruit on it "because it was not the season for figs." Then He said, "May no one eat fruit from you again." The next morning, Peter said, "Rabbi, look! The fig tree you cursed has withered."

Now! What I would like to know is this: Why would Jesus curse a fig tree that wasn't even supposed to bear fruit yet? He got all upset and angry because there was no fruit on it, and it wasn't even time for it to have figs. Even though He was hungry He shouldn't have expected fruit on it because it wasn't the season.

On down in the chapter it tells about Jesus turning the tables of the money changers over, and driving from the temple area those who were buying and selling. I go along with that a hundred percent, but I wonder now if He hadn't been so angry with the fig tree, maybe He wouldn't have been so hard on the people. He shouldn't have cursed a fig tree that wasn't even supposed to bear fruit.

Webster defines curse as (1) "ask God to bring evil or harm on;" (2) the words that a person says when he asks God to curse something or someone; (3) bring evil or harm on; (4) trouble, harm.

I was brought up to believe that you do not wish harm on anyone and you are not supposed to have a temper. Well, it looks like Jesus was pretty mad here. If it was fig season I would not question this, but when it says point out that it was not fig season, I can't see why Jesus would

curse the tree and make it die. I would appreciate an answer in your column on this.

Well, let me begin by reminding you that Scripture also says "point out" that Jesus never sinned (Hebrews 4:15; 2 Corinthians 5:21; John 8:29; 1 Peter 2:21-22). Who are you, a sinner, to judge the Sinless One? He is your Judge, you are not His.

You say that Jesus "got all upset and angry" because the tree was barren of figs. Where did you get your information? *Scripture does not say this.*

Scripture does teach that Jesus Christ is the Creator of all (John 1:3; Colossians 1:16). That was His tree, and He had a right to do with it as He pleased. When any tree lives, it's because the Creator is doing something for it, and when any tree dies, it is because the Creator stops doing something for it.

Men kill trees to serve their own needs—to make leaves for Bibles, for example, and we don't complain. Why level a charge against Jesus for using one tree to teach a great lesson to His followers?

About anger: Jesus was angry at times, and always rightly so (see Mark 3:5). Anger, in itself, is not wrong (Ephesians 4:26), but our anger can easily lead to wrong. Jesus' anger never did.

Another thing, while it was not the season for ripe figs, a tree leafed out as that one was normally had green figs. Have you ever thought about it, that Christ who lived under conditions of hunger for our sake, would have appreciated some unripe figs? When the tree did not meet that need, it served an even greater need—it became an object lesson of the power of prayer and faith. Seems to me that particular tree was honored. It could have been cut down for firewood and used in a den of thieves! □

THE CHURCH SCENE



On September 21, the **Greenville, Pa. First Church** celebrated its 41st anniversary with an all-day celebration. One hundred and twenty-three people attended the morning worship service. Dr. William Prince, superintendent of the Pittsburgh District, preached the message. In the afternoon, the congregation of around 145 were given words of greeting by several former pastors: Rev. Lawrence Hastie, Rev. Richard Phelps, Rev.

McElroy, and Rev. James Bell. Special music was provided by the local church choir, with duets, solos, trios, a quartet, and a children's number. Rev. Phelps brought the evening message. Rev. Raymond E. Stark is the pastor. □

The **Ebensburg, Pa., church** celebrated its 40th anniversary with a groundbreaking for a new building. Participating in the ceremony were Dr. William Prince, superintendent of the Pittsburgh District; Rev. Ramon Street, former pastor; Mayor Michael G. Tsikalas; Thomas Hamilton, contractor; Paul Kane, Laurel Bank representative; and Pastor Paul Willette. Part of the funds came from an anonymous gift of \$8,000. The money was in \$100 bills, mailed to the pastor, with this scripture: "According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid which is Jesus Christ" (1 Corinthians 3:10-11). □

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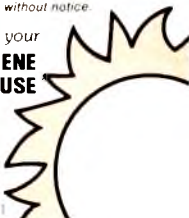
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Members of the East Anglia, British Isles, Thetford church gathered on their first anniversary. Rev. and Mrs. Frank Webster of Cardiff, Wales, were in attendance. Rev. Webster was the guest speaker. Rev. Trevor Overton is pastor of the church. He was assisted by Rev. Colin Wood in the organizational phase of the new work. During the first year, the charter membership of 11 was added to by 3 transfer members and 4 on profession of faith.



On July 13, the Sciotoville, Ohio, church celebrated its 50th anniversary with special services and an anniversary dinner. Rev. Kenneth Heaton; Rev. Gordon Maywood; Dr. Terrell Sanders, district superintendent; and Dr. Samuel Young, general superintendent emeritus, were special speakers for the occasion. Pictured (l. to r.) are three of the charter members honored, with Pastor Eugene Harmon; Virginia Carmichael of Camarillo, Calif.; Hettie Leadingham and Vernon Filkins.



On September 7, Ann Arbor, Mich., First Church dedicated their new sanctuary. Dr. Donald Gibson, district superintendent, brought the dedication message. Mr. Henry J. Cornell was the building contractor. The old sanctuary was removed except for two walls and the concrete floor. The building was enlarged and rebuilt, incorporating a scissor truss system that allowed for the addition of central air while also providing space for increased insulation. The total project was completed for \$50,000, which included new church furnishings. Utilizing accrued savings and building fund contributions, the amount borrowed was held to \$10,000. Sanctuary seating capacity is 250. Rev. Richard L. Warner is the pastor.



A reception was recently given at the Chanutte, Kans., church in honor of John and Ruth Reep, longtime members of the church. Ruth joined the church September, 1925, and John joined in November, 1926. A money tree and a mum plant were presented to the couple from their friends in the church. Pastor Fred Cook presented them with certificates of appreciation for their many years of membership and faithful service.

ARLINGTON CHURCH SALE REJECTED BY PLANNING BOARD

The County Planning Board rejected, by a unanimous vote, the proposed sale of the Arlington, Va., Calvary Church building to the Islamic Call Society, a sale on which the congregation was divided. The church will now seek another buyer.

Site for a new church has been purchased and architects' drawings are complete. But actual building at the site will await sale of the present property, according to associate pastor Gary Smith, who has been serving as interim pastor.

The congregation has called Rev. David Ehrlin of Minneapolis First Church. He began his ministry at Arlington Calvary, Sunday, Novem-

ber 23. Meanwhile, a genuine spirit of revival has caught hold of the congregation. Altar services have been frequent and the scene of many spiritual victories. □

—NCN

ORANGE PARK NAZARENES DEDICATE NEW FACILITIES

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The new building of the Orange Park, Fla., church

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USE SPECIAL OFFER COUPON ON PAGE 21

and educational and fellowship facilities of the Orange Park, Fla., church, recently dedicated in services conducted by District Superintendent J. T. Gassett.

The new facilities were built with a loan from the General Church Loan Fund, administered by the Department of Church Extension.

The fund, which exists to help new churches build their first facilities, gets its money from 10 Percent Missionary Special giving, from deposi-

tors, and from interest on repaid loans.

The new Orange Park building includes some 4,000 sq. ft. and houses sanctuary, fellowship hall, rest rooms, and classrooms. It is valued at \$135,000 and was built and furnished for \$80,000.

Rev. Stan Wade is the pastor of this five-year-old church which had been worshiping in an inadequate residential building now used for additional classrooms.

Since moving into the new building,

Sunday School attendance has climbed as high as 72.

Anyone interested in participating in this mission of financing new churches may contact Mr. Harold Allen, coordinator of the General Church Loan Fund at the Department of Church Extension in Kansas City.

Similar loan funds exist in Britain and Canada. Inquiries about these funds should be directed to the national offices of the Church of the Nazarene in each nation. □

by FRANK EIFERT
Tampa, Florida

"Help Me! I'm All Mixed Up!"

AN URGENT CALL came to the church office. Someone at the hospital wanted a minister. His name was Williams and he was dying. The pastor was out of town so I hurried to the hospital.

There I found a mere shadow of a man in his late 40s. Illness had reduced him to skin and bones. He reached out clawlike hands and whispered brokenly, "Help me! You've got to help me! I'm all mixed up!"

"Now, Brother Williams," I said, "God is here with us and everything is going to be alright. Just tell me why you are so distressed."

At the word "Brother," his eyes flooded with tears. He told his story hurriedly as if he sensed there was not much time left to him.

Mr. Williams had been a member of an evangelical church, happy and contented with its teachings. But one day doubt replaced peace. Cult members knocked at his door and he let them in. They talked and, in the cunning manner of their kind, led him to ask questions for which they had all the ready-made answers.

Sometime later, other cults turned his mind in other directions. Williams listened to all of them and read their literature until he was probably the most confused church member in America.

He drifted from his church, going from one group to another, giving attention to unscriptural thinkers, trying desperately to unscramble his mind. Now, on a hard hospital bed, with his life swiftly ebbing away, he was a lonely, frightened, and desperate man, his

faith shattered, his theology warped, his hope gone. He was like a blind man lost in a jungle of false teachings.

None of those who had spent their time destroying his faith came to comfort him in his dying hours. Not one! They left him alone now because they had nothing more to offer him.

My soul wept for him. "Dear God," I prayed, "How do I untangle this mental and emotional snarl?" I knew I had one thing going for me; this man *wanted* help.

"Please put me straight," he pleaded.

"I'll try, Brother Williams," I promised, "but all that I say will be in accordance with what the Bible tells us. You must believe that the Bible is God's Word and that His Word is truth. Unless we agree on that fact, I cannot help you. His Word is the only thing that will put you straight."

For nearly an hour, we talked. I took him back to the day he accepted Christ and started from that point. He asked questions and God gave the answers. All his doubts were wiped out with Scripture. Gradually, the awful snarl of his life untangled and when I left him, the peace of God was on his face, where sheer horror had been before.

Mr. Williams died that night.

Through the years since, the words of a frightened and dying man have haunted my memory—"Help me! I'm all mixed up!" I often wonder how many millions like Mr. Williams have listened and been "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Ephesians 4:14). People who are not rooted and grounded in the Word of God will open their doors to any false prophet.

Mr. Williams found his way out of the jungle when he accepted God's Word as truth. He was one of the fortunate ones. □

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



Pictured (l. to r.) are: Arthur LeFevre; Mr. Dlamini; and Dr. B. Edgar Johnson, general secretary.

MR. OBED DLAMINI VISITED NAZARENE WORLD HEADQUARTERS

Mr. Obed Dlamini, general secretary of the Swaziland Federation of Trade Unions, visited Nazarene World Headquarters in company with Arthur LeFevre of the United States Department of Labor, October 24.

Mr. Dlamini is a cousin of Dr. E. V. Dlamini, a lay member of the General Board for the Africa Region. He is a Christian and a member of the United Evangelical Alliance. He has also taught in the Nazarene High School in Swaziland. His wife is a Nazarene and a nurse in the hospital in Manzini.

Mr. Dlamini is in the United States under the auspices of the International Communications Agency. The Trade Union Exchange Programs Division office of International Visitor Programs, Bureau of International Labor Affairs, United States Department of Labor, has been assigned the responsibility for his program.

His trip to Nazarene Headquarters was part of his plan to visit sites of historic, social, and cultural interests.

—NCN

OLDHAM APPOINTED GENERAL DIRECTOR OF BIBLE QUIZ AND JUNIOR HIGH MATERIALS

Rev. Gary Henecke, executive director of Youth Ministries, announced the appointment of Bruce Oldham to be general director of the Bible Quiz program and editor of Junior High curriculum materials.

Bruce is a graduate of Trevecca Nazarene College and Nazarene Theological Seminary. He has served as youth minister of the Augusta, Ga., First Church, as a part time youth



minister in Gallatin, Tenn., First Church.

His wife's name is Peggy. □

—NCN

WOLLASTON CHURCH DEDICATES NEW CHURCH

The Wollaston Church on the campus of Eastern Nazarene College, Quincy, Mass., dedicated their completed church building, Sunday afternoon, October 26. The beautiful new sanctuary, which seats 1,100, was packed with an overflow crowd of nearly 1,300 people.

Dr. Stephen Nease, president of Nazarene Theological Seminary and president-elect of Eastern Nazarene College, was the speaker. Joining Pastor Russell Metcalf in the ceremonies were former pastors Dr. Timothy Smith, and Dr. T. E. Martin; Dr. Edward Mann, retired executive director of the Department of Education and the Ministry and former president of Eastern Nazarene College; District Superintendent of the New England District, Rev. William Taylor; and Dr. Donald Irwin, president of Eastern Nazarene College, who left November 10 to become superintendent of the South Arkansas District. □

—NCN

WESLEYAN THEOLOGICAL SOCIETY MEETS AT NTS

One hundred seventy-five scholars from numerous denominations registered for the 16th annual meeting of the Wesleyan Theological Society, November 7-8 in Nazarene Theological Seminary, Kansas City. Dr. Lawrence W. Woods of Asbury Theological Seminary is the president.

Dr. Stephen Nease, president of Nazarene Theological Seminary, welcomed the members of the society Friday morning in a brief devotional period at the opening session of the meeting. Papers were read on the following themes: "Wesley's Approach to Interpretation in Historical Perspective," by Dr. Larry Shelton, director of the School of Religion, Seattle Pacific University; "Charles Williams's Concept of Imaging Applied to Scripture," by Dr. Dennis Kinlaw, president, Asbury College; "A Wesleyan Interpretation of Romans 5—8," by Dr. Jerry McCant, associate professor of Religion, Point Loma College; "The Devotional Use of Scripture in the Wesleyan Movement," by Dr. William Vermillion, professor of Biblical Studies and Counseling, Western Evangelical Seminary; and "The Problems of Non-Fulfillment in the

Prophecy of Ezekiel," by Dr. David Thompson, assistant professor of Biblical Literature, Asbury Theological Seminary.

Each of the papers was followed by a critique and discussion by the members of the society. The Wesleyan Theological Society is a fellowship of Wesleyan-Arminian Scholars. The papers and responses appear in Wesleyan Theological Society Journal which is published annually. □

—NCN

GUNTER ELECTED REPRESENTATIVE OF THE SOUTH CENTRAL REGION

Dr. Stephen Gunter, chairman of the Division of Religion and Philosophy at Bethany Nazarene College, has been elected the representative of the South Central Region on the General Council of Nazarene World Mission Society, replacing Mrs. Kay Hermon.



Rev. Gunter has pastored churches in Texas and Missouri as well as two and a half years in The Netherlands. He was dean of European Nazarene College for two years. He and his wife, Roxie, have two sons, Kirk, 7, and Jeremy, 1. □

—NCN

JONES TO BE VICE-CHAIRMAN OF SEARS

In its corporate restructuring, Sears, Roebuck and Co., the nation's largest retailer, recently appointed Richard M. Jones as vice-chairman and chief financial officer, effective December 31.

According to the *Chicago Tribune*, his predecessor in this position, Jack F. Kincannon, said of Jones, "He is a good thinker, a good planner, and I have full confidence in him."

Mr. Jones, 53, has been vice-president of finance since February 1, after previous service as executive vice-president for Sears's Eastern region. After graduating from Olivet Nazarene College in 1949, he began his career with Sears at the Kankakee, Ill., store.

He also serves on the corporate board of the Nazarene Publishing House and was one of the key lay speakers at the PALCON I gatherings in 1977 and at the International Laymen's Conference in 1978. □



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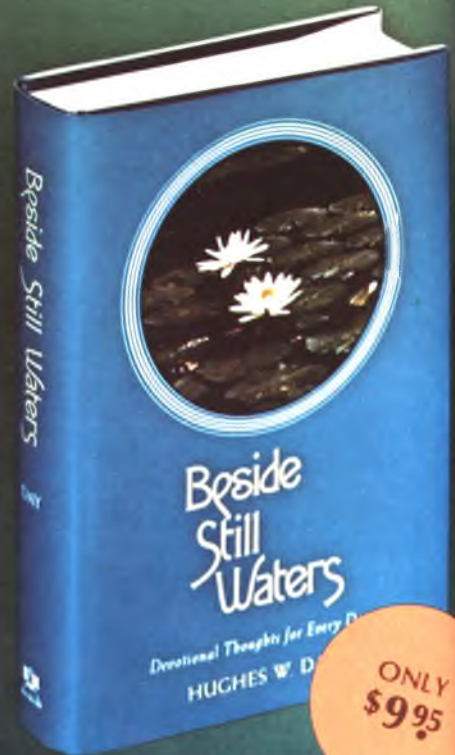
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Dr. Day, nationally known for his pioneering the first coronary unit, is director of the cardiology department at Bethany Medical Center, Kansas City, Kansas.



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