

# HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / JUNE 15, 1982

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**JUNE 20: FATHER'S DAY / ADULT SUNDAY**

## AN EDITORIAL

**F**ROM THE BEGINNING women ministers have played a leading role in the holiness movement.

In the vanguard of these lady preachers is Phoebe Palmer who preached for more than 50 years in America and Britain and led thousands into the experience of perfect love, including several bishops.

In the heyday of the great holiness revival Amanda Smith, a black lady Methodist evangelist, heralded the gospel of full salvation throughout the world and shared the pulpit with bishops.

To name all the women preachers who have played their part in the formation and growth of the Church of the Nazarene would be an impossible task. One thinks immediately of Mrs. DeLance Wallace, Mary Lee Cagle, Mrs. R. B. Mitchum, Emma Irick, Estelle Crutcher, and Dr. Mildred Wynkoop. Among the prominent pastors of the denomination was Agnes Diffie, whose ministry made Little Rock First Church one of the great holiness churches of the nation. Dr. Bresee is quoted as having said, "Some of our best men are women!"

This writer owes his conversion to lady evangelist Elizabeth Vennum who with her husband, Earle, conducted the home mission campaign which brought him and his family into the Church of the Nazarene.

The solid biblical basis for women's ministry is Peter's ser-

mon on the Day of Pentecost in which he cited the prophet Joel's declaration, "Your sons and your daughters shall prophesy, . . . and on my servants and on my *handmaidens* I will pour out in those days of my Spirit" (Acts 2:17-18, italics added).

In 1858 Phoebe Palmer published a major book on the subject under the title *Promise of the Father*, which, in Timothy Smith's words, "established woman's rights on the authority of the Holy Spirit."

Taking Peter's Pentecostal sermon as definitive, we understand Paul's cautionary statements in his Epistles as reflective of the cultural situation which obtained in his Gentile churches. In the Graeco-Roman world, women were not generally educated and therefore would not be qualified to be teachers and leaders of Christian congregations. The apostle's theological position, however, is unqualified: in Christ "there is neither male nor female" (Galatians 3:28). A woman who is filled with the Spirit and otherwise prepared to preach is fully entitled to a Christian pulpit. No oth-

er position is compatible with the Christian gospel.

The partial eclipse of women ministers in the church of today is lamentable. It reflects the influx of teachings and theologies which are in basic disagreement with our historic biblical position.

The gospel is the Magna Carta for women's ministry. Once again the Lord is pouring out His Spirit on His handmaidens in the Church of the Nazarene and calling them to preach. At least 40 young women are now preparing themselves for various ministries at Nazarene Theological Seminary.

Just a few weeks ago I received a letter from a young lady graduating from Olivet Nazarene College. "Feeling called of God for pastoral ministry," she begins, "I am writing for prayerful assistance in finding a place to serve the Lord and the church."

Will you join me in prayer that these laborers whom the Lord is sending into His harvest will find a place of ministry among us? "He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 2:7). □

# WOMEN IN MINISTRY

"THE GOSPEL IS THE MAGNA CARTA FOR WOMEN'S MINISTRY."



by General Superintendent William M. Greathouse



Luoma Photos

# JESUS CARES

by DAVID A. LEEDER

I WAS SUDDENLY AWAKENED by the sound of the telephone ringing on my bedside table. As I aroused myself to answer, I glanced at the clock. It was just after 2 a.m. As I picked up the receiver, I wondered who would be calling me at that time of the morning. As I listened to the caller I gradually got from the bed recognising the urgency of the matter which prompted the call. The caller was a neighbour of my widowed mother, who lived some 120 miles from my home. He told me that my mother had been taken seriously ill with a cerebral stroke, and that I should make my way to her home as soon as was possible.

As I journeyed through the early hours of the morning to her home, my mind was in a turmoil. I was anxious about what I would find when I arrived, and I wondered how serious her condition was and whether I would be able to help. I prayed that I would not be too late to help her at least in some small way. On reaching my mother's home, I immediately recognised how very ill she was. I found her completely paralysed down one side, her sight had almost gone, and there was some mental retardation. Although greatly shocked by her condition, I began to minister to her needs as best I could until medical help arrived some time later.

As the nurses, who had arrived to attend to her personal needs, got on with their work, I waited in a downstairs room, prayerfully committing the whole situation to the Lord, realising how powerless I was to do anything to help in this situation other than to rely on the Lord.

When the nurses came down from my mother's room, they shared their concern at the seriousness of

her condition. In stunned silence I listened as they told me that they did not expect her to live through the afternoon. After they had left, suddenly the gravity of what I had been told hit me. My father had died suddenly, just 18 months before, and now it seemed as though Mother was to be taken from us. I felt that this was really more than I could bear and, without warning, I sobbed and sobbed. In that instance I became aware of the presence of my Saviour in a way that I had not experienced for a long time. As I felt the warmth of His presence surround me, I knew that I was not alone in this situation, but that He had the matter in His control. The "balm of Gilead" began to soothe my broken spirit and the "sufficiency of His grace" began to supply the strength needed to cope with the urgent needs of that present time.

As the days and weeks went by, my mother's condition improved, so that today she is almost back to normal health. During her period of recovery I learned more and more of what Peter meant when he directed us to "cast all your care upon him for he careth for you." As I daily committed my mother's situation to the Lord, I understood that He really did care enough to help in every situation of life. As Christians, in the crises of life, which we all experience from time to time, we really do have "a great high priest who is touched with the feelings of our infirmities." As a result, we can come "boldly unto the throne of grace . . . and find grace to help in time of need."

In the pressures of life, we can take to Jesus the burdens which almost break us. Then we will know for certain He cares, and cares enough to help.

*All your anxiety, all your care,  
Bring to the mercy seat, leave it there;  
Never a burden He cannot bear,  
Never a friend like Jesus.*

□

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Letters for this column must be brief and in good taste. Unsigned letters will not be used, but names will be withheld upon request. Address your letter to Editor, "Herald of Holiness," 6401 The Paseo, Kansas City, MO 64131.

### A FAITHFUL PASTOR

Pastor Larry Pruitt is leaving our Harrisonville Church of the Nazarene after almost 10 years of beautiful, faithful service to our church.

He is a totally committed pastor and friend. He never compromises but preaches the rightfully divided Word of God.

He and his beloved wife, Mil, are always there when you need them, no matter how big or how small the problem or care. They are faithful to every need of their "sheep." We all feel special to Larry and Mil and feel blessed to have had such a pastor.

Our church prayers go with him and his lovely family as he leaves

to do God's will in New York. My prayer is, for my church, that we can be all that Larry Pruitt wanted for us. Let God the Father's work go onward to His glory!

*Rosemary Jo Moloski  
Harrisonville, Missouri*

### ISRAEL, NOT PALESTINE

I spent nearly four and one-half years as pastor of the Nazareth, Israel, Church of the Nazarene. Doing deputation work in many of our churches, I continue to hear many of our people (clergy and laymen) refer to "Palestine."

Palestine ceased to be, May 14, 1948, when the State of Israel came into being, a fulfillment of

Matthew 24:32. The use of the word *Palestine* today is "loaded." In that area of the world, those who mistakenly call Israel "Palestine" either deny the right of Israel to exist or wish for her destruction.

This is to encourage our people to be knowledgeable, up to date in their terminology, and not give offense to those who love Israel and her people.

*Merlin E. Hunter  
Roseville, California*

### COMFORTED

I'm writing to tell you how much I enjoyed the article in the February 15 issue on Comfort. I just recently went through a divorce

*(Continued on page 20)*



by MARY E. LATHAM

# FATHER'S HANDS

H. Armstrong Roberts

**M**Y FATHER had an impressive build. He was tall with broad shoulders. His hands were strong, agile, and versatile.

As a child I marveled at all the things my dad could do. I watched him write, draw plans, build a graceful desk for Mother, and design other useful pieces for the home. Then at Christmastime he would delight us with beautiful play furniture he had made.

I watched him preach from the pulpit. And I wondered how his expressive hands could do so many different things.

Today there are many tangible reminders of Father's creative mind and the skill of his hands. Among these are several churches he helped to design and build.

Even after he retired from the pastorate, young ministers would come to him for counsel in their building programs. One evening after a long session with an inquiring pastor, I overheard Father tell Mother, "He was so eager, I did not have the heart to tell him to wait until he had more funds. I told him I would help him."

And he did. The people built a beautiful church. Of course it was not my father's first experience in tackling a job which looked impossible.

One such project faced tremendous obstacles. But Dad was seeing far into the future. The flock he was pastoring needed a building so badly that he drew the plans, and had them approved. And to get started, he personally built a tool house on the church's vacant lot. After that things began to happen fast. Before long a beautiful little church stood on that lot. It almost seemed like a miracle.

Today that church (after several more building

programs) has the largest Sunday School and morning worship attendance on the district. They are reaching hundreds.

Yes, Father's hands were building hands. And they were reaching hands. Everything he did was toward reaching more people with the gospel of full salvation.

One of the last things he said to Mother before God took him Home was, "If the Lord sees fit to spare me a while longer I would like to reach just a few more souls for Him."

How vividly I see my father's hands reaching out—pleading for people to yield their lives to Jesus Christ.

He had finished a brief, vital message to young people at an area Youth Rally. There had been quite a discussion on what speaker to choose for the occasion. Who could hold the attention of that lively crowd? There would be a variety of ages.

Someone said, "Brother Latham could do it."

And hold their attention he did. His sense of humor came through. He had them laughing—and thinking—and deciding.

Those pleading hands, touched by God's Spirit, helped to bring lives to the point of yielding.

Through the years many have come. Like the one who wrote me not long ago, "I believe it was the fasting and praying of your mother and father that helped me to break with the world and come to Jesus."

Many more will come if we all keep reaching, and praying, and even fasting.

This Father's Day I seem to see many reaching hands; hands of your father, my father, many dedicated fathers—reaching out to sons, to daughters, to thousands of others who need our Christ.

Let us, who have been reached, rededicate our hands to the ministry of reaching with Christ's love those who need someone to care enough. □

*MARY E. LATHAM is a retired Nazarene elder residing in Kansas City, Missouri. She has specialized in evangelism, children's work, and writing.*



H. Armstrong Roberts

# FATHER of God, the Father of fa wayward children

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by IVAN A. BEALS

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**A** QUESTIONNAIRE was once sent to 369 high school boys and 415 girls, who were asked to check a list of 10 desirable qualities in a father. The feature receiving the second largest vote was, "Respecting his children's opinions." Others were: "Never nagging his children about what they do; making plenty of money; being prominent in social life; owning a good-looking car."

These choices expose a modern version of the selfish, materialistic traits of "the prodigal son." The Gospel of Luke (15:11-32) records a parable of Jesus that tells how a father dealt with his two sons. In some respects, we might view him as an example of an ideal father—one who is faithful and loving to his children.

It could be asked why this fine father had such disloyal sons. The younger was a recalcitrant rebel, and the elder a pious fraud. Perhaps the main point of Jesus' lesson was the faithful father's willingness to forgive the penitent son. The account depicts how God, the Father of fathers, deals with His wayward children in love and mercy.

Fatherhood is not always perceived in a wholesome manner. Some fathers have abandoned their sacred duty and privilege in rearing their sons and daughters. For various reasons, their offspring may not know them at all. Others have abused or deceived their children, scarring their bodies and marring their minds. Fear and doubt make it difficult for many to see any good meaning with which to define "Father."

Recently, a 17-year-old son wrote to Ann Landers seeking advice on how to handle his confused feelings about his father. He had discovered his father was having an affair with another woman. Since the teenager and his dad had been close in their relation-

ship, he didn't know what to think, or do, or how to act.

Despite the faulty ones, there are many "ideal" fathers—at least in the eyes of their adoring children. Fatherhood is a vital concept precious to one's own identity. A person learns to better understand who he is by knowing his father. Aside from his initial role as a loving parent, the father becomes known as provider, protector, and counselor. All such worthy traits issue from the Heavenly Father.

Jesus Christ came to reveal the Father of fathers. God sent His one and only Son into the world so we might know His unfailing love for us. Though mankind has been willful and perverse, God stands as the forgiving father waiting and looking for his unruly son to return and be restored into the family circle.

The Heavenly Father so loved us that He gave His only Son to be our Savior. Everyone who believes in Him will not be lost but have eternal life. As the prophet Isaiah put it: We had all gone astray like sheep, each taking his own way, "and the Lord has laid on him the iniquity of us all" (Isaiah 53:6, NIV).

Thus, whoever puts his faith in the Son has eternal life, and the love of the Father is his portion (cf. John 3:36). Such faith makes fatherhood worthwhile. The love of God, passed on from father to son and daughter, gives full meaning to family life relationships.

My wise father gave me a rich Christian heritage. It was a simple step of faith for me to trust the Heavenly Father. My dad was faithful to live a holy life unto God. His Christian witness was never spoiled by his words or actions. His devotion to God inspired me to enter and remain in the sheltered family of believers.

However, a good example doesn't always guarantee the children will keep the faith of their fathers. This is clearly shown in the parable of the prodigal son. That young man took both his material and spiritual inheritance and squandered his treasure in wild living. When he became destitute, he remembered his faithful father. He decided to return, seeking to be only a hired man.

But the forgiving father of the parable received

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IVAN A. BEALS is office editor of the "Herald of Holiness" at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.

# FATHERS

thers, deals with His  
in love and mercy.



Camerique

and restored him as a son. Once again, he was provided bountiful food, fine clothing, and secure shelter—given in the love which pervaded his father's house. In Matthew 6:8, Jesus also taught the Heavenly Father knows what we need before we ask Him for help.

When only a small boy, I became impressed with my father's care in working to supply our family's needs. Throughout the hard times of the Depression, Dad used his carpentry skills to keep us fed and clothed. Of course, we didn't always get everything we wanted, but we had the basics of food, clothing, and shelter. Even the house mortgage payments were made.

I took my father's protection for granted. But one day, Dad and I were walking to the lumber yard to order some building materials. Across the street, outside a tavern, two men were fiercely cursing and fighting. The fury of it all frightened me. I began crying because I thought they might hurt me.

Dad reached down and took my little hand in his big calloused one and said, "You don't need to worry, I won't let them hurt you."

Though the danger didn't materialize, what a comfort his words were to me! I was well aware of Dad's bulging, rock-hard muscles, and I knew he meant what he said. He would protect me at any cost. I could depend on him. Amidst human weakness, his life mirrored the traits of the Heavenly Father.

God the Father of fathers, cannot be confined and detained as was Lech Walesa, Polish Solidarity leader. Martial law authorities would not release him to attend the christening of his seventh child—a baby girl born after his arrest. All efforts to negotiate and compromise failed. His wife, Danuta, had to attend the baptism as a single parent.

Somehow the young people who filled out the questionnaire missed the most vital qualities in a father. As the prodigal in the parable, they were more concerned about self-indulgence and material gain. The prodigal's father depicts love and forgiveness as the prime virtues of fatherhood. This points to the perfect example given by the Father of fathers.

As the prodigal, we all need the Father's love and

forgiveness. He waits and prods us to come to our senses. Though we are unworthy in ourselves, He claims us as His own. Our repentance for sin is always answered by His loving forgiveness. As there can be no human life without an earthly father, there can be no eternal life without the Father of fathers. There is no fit substitute for His tender care. □

## The Father's Touch

*People sometimes say of me,  
"How she resembles  
her father—  
the shape of her chin,  
the color of her eyes,  
why even the way  
she smiles."*

*And I fill with the warmth  
of a golden morning  
because I love him so.*

*But more than features,  
His life's touch  
has wrought a longing  
for those around me to say,  
"How she resembles  
her Heavenly Father—  
the beauty of her life  
reflects His very image."  
Oh, may all clearly see  
that I am born of Him!*

—LINDA BAGSHAW  
Elkhart, Indiana



Three Lions

# JOSEPH: A MODEL OF OBEDIENCE

by HAROLD IVAN SMITH

**H**E IS ONE of the forgotten men of the New Testament although he is essential for every Christmas pageant. He gets “put back on the shelf” until next year.

His name: Joseph; a carpenter, a Jew, a resident of a small town. Consider his problems: a pregnant fiancée, the growing escalation of Roman authority, a taxation and census.

How would you have responded? Joseph saw an opportunity for obedience in the situation.

What characteristics did Joseph possess that merited his selection as the foster father of Jesus? Was his selection merely incidental, because he happened to be engaged to Mary? What characteristics would God consider essential in choosing two people who would create the home in which His Son would live? After all, Joseph and Mary had not already created that home.

Could God have trusted you with the custody of His Son?

What do we know about Joseph the carpenter?

1. Joseph was a righteous man. “Because Joseph . . . was a righteous man” (Matthew 1:19, NIV). But certainly there must have been thousands of equally righteous men, who feared God and kept the Law and could have acted responsibly. Yet, Joseph was chosen.

2. Joseph was not self-righteous. The New Testament identifies those men whose righteousness became a source of pride and spiritual blindness. If Joseph had been a legalist, he could have insisted on his rights as an offended groom when Mary “was found to be with child” (1:18, NIV). Some Jews would have loudly wailed while demanding the penalty be paid in full!

*HAROLD IVAN SMITH is a Nazarene layman, freelance writer, and frequent speaker at seminars and conventions. He resides in Kansas City, Missouri.*

Joseph may have pondered his rights but he chose to think also of Mary. Unanxious to expose her publicly, he decided to divorce her privately, according to the custom of that day, in the presence of two witnesses.

However, as a righteous man, it was natural that he should recognize God’s voice in a dream. “Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit” (Matthew 1:20, NIV).

3. Joseph was willing to be obedient. So, the angel instructed him in what were to be the first steps that tremendously complicated Joseph’s life. Those directives led him away from the town he knew, away from business opportunities, first to Bethlehem, then to Egypt, eventually back—a journey of obedience.

Why didn’t the angel spell it all out for him in one dream? Or hand him a completed map and time schedule? Joseph could then have fully understood the implications of his “yes.”

The first steps in obedience, perhaps exercised in faith, led to his confidence. God chose to gradually unfold His will to Joseph. He was not to divorce Mary; rather he was to marry her and assume parenthood for the child she would bear.

The census complicated the issue. While he had to go to Bethlehem, the city of his ancestry, what was he to do with Mary, now well along in her pregnancy?

Thus, the Roman intrusion became a surprise element in the journey of obedience as well as the fulfillment of prophecy. Perhaps Joseph had thought Bethlehem was to become their home. Whatever his thoughts, the angel had been accurate so far. The child’s birth had been celebrated by angels, shepherds, by Simeon, and by Anna—actions which confirmed his obedience.

Each directive or potential obstacle, although an imposition on the “rights” of Joseph, became another opportunity for obedience. Had Joseph known all the



pieces of the puzzle, he might have relied on his own understanding, or worried.

Because of his confidence, it was not all that difficult to hear the voice which awakened him in the night, saying, "Flee to Egypt" (Matthew 2:13, NIV). Some might have responded, "OK, first thing in the morning . . ." but not Joseph; he had learned the value of prompt obedience. He understood the vocal insistence: *Now!*

Later, in Egypt, he sensed the directive to take the child and return to the land of Israel. We cannot explain why another dream was necessary when he entered Israel and discovered Archelaus was reigning (2:21).

4. Joseph was willing to let pieces remain unexplained. When he discovered the *who* of the conception was the Holy Spirit, he did not demand an anatomical rationale. He accepted the Lord's intervention.

Perhaps you are requisitioning the details for the rest of your journey; you want the Lord to fill in the "blanks." Had Joseph been slow, disobedient, or impatient, history might have been altered. Perhaps Joseph could have sung with the songwriter:

*He leadeth me! Oh, blessed tho't!  
Oh, words with heav'nly comfort fraught!  
Whate'er I do, where'er I be  
Still 'tis God's hand that leadeth me.*

*He leadeth me, He leadeth me.  
By His own hand He leadeth me.  
His faithful follower I would be,  
For by His hand He leadeth me.*

God does not call us to be successful—but obedient! How strange that sounds in the age of positive thinking and the theology of success. Joseph is a courageous example to today's fathers and non-fathers.

Apparently, Joseph did not live to enjoy the luxury of his obedience: to see the boy become a man, to witness His ministry. Because Joseph is not mentioned in any of the later accounts of Jesus' family (Mark 6:3; Luke 8:19; John 2:12; Luke 8:29) his death is assumed by many scholars.

Surely, some of the qualities which Jesus demonstrated were modeled by a man of obedience, Joseph, as they worked in the carpenter's shop.

Joseph, the supporting participant in the drama of Christmas, is a lesson not only to today's fathers but tomorrow's fathers as well—a lesson of faithful obedience. There are times that we, too, must follow a step at a time, particularly as the opportunities for obedience that are part of our lives become apparent.

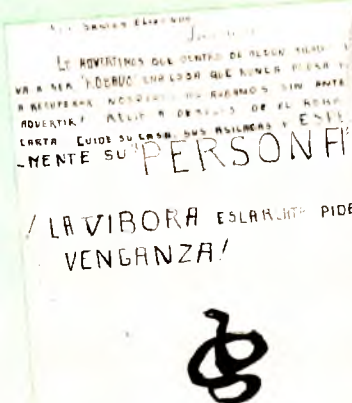
It takes a lifetime to become a father. Through the seasons of our lives the term *father* has become richer to our *fathers*. Perhaps, in time, through seasons of our children's lives that title will become a rich, emotion-laden term to us.

Joseph, stepfather to God's only Son, was found faithful. What a testimony! A man not only for the Christmas pageant, but a hero for Father's Day as well. □

## NAZARENE ROOTS



Rev. Santos Elizondo



Threat received by Santos Elizondo, a native Mexican who served in Juarez, Mexico, from 1907 until her death in 1941. Translation: "We warn you that within a certain time you will be robbed of something that you will never be able to recover. We do not rob without giving warning. After the robbery you will receive a letter. Guard your house, the children of your asylum, and ESPECIALLY YOUR PERSON. THE SCARLET VIPER DEMANDS VENGEANCE."

### MISSIONARY UNDAUNTED BY TERRORIST THREATS

8/21/31

Mr. J. G. Morrison  
Executive Secretary  
Department of Foreign Missions  
Kansas City, Missouri

My Dear Brother,

I have never enjoyed such peace and never have had such trials as those through which I am now passing. . . . There is much persecution, doubtless the Lord permits it, because persecution has always brought great triumphs. It is our lot now to have this opportunity. I enclose a letter I have received, also a translation of the same. . . . The /Federal/ Judge said, "What they are threatening is to burn the church, for we have information that this viper is the sign they have used in many other places. . . . I will order the city to give you a policeman to guard the church every day, for it is the property of the nation, and he will guard your house also."

I testify that even with these threats, I feel the perfect peace of the Lord in my heart, and am afraid of nothing. . . . He will keep me in the valley of the shadow of death. Hallelujah!

Your Sister in Christ Jesus,  
Rev. Santos Elizondo

—STEVE COOLEY, *archivist*



# My Boy

by J. GRANT SWANK, JR.

I STOOD at the kitchen window and looked out into the backyard to find my boy there. I had been reading in the living room, but 15 minutes had gone by with no tremors, so I thought it wise to check to see if my tyke was still in the land of good behavior. He was.

He maneuvered his plastic, red wheelbarrow around the yard. First he filled it with dirt from the fence side. Then he emptied it by the back steps. Then that same dirt was loaded again and taken near the sandbox. All the while, he kept talking to himself. I am sure he was talking over some grand details of construction. That is just the way he is.

My four-year-old looks like he should be in first grade. He does not take after me, for I am his father by adoption. One of these days, he will have delight in looking down on my weary head. Yet, adopted or not, he is my boy—completely, 100 percent—maybe even more so, if that is possible. You see, I have two wonderful daughters, but I have only one son.

He trots about in his red running shorts and tank top. One would think he ruled the earth. He has lined up on the back steps an empty, plastic pancake syrup bottle and an empty soft drink bottle, both of which he sneaked out of the kitchen. I dare not touch

either of them, for somehow they both fit into that construction job.

We returned last week from vacationing on Cape Cod, but my boy did not get his tan from the beach. He is multiracial, and so those smooth, brown limbs come from birth. How handsomely he gestures to his willing subjects lined up by the woodpile. His world is thus far safe from any knowledge of a nuclear age, creeping world starvation, prejudice, inflation, murder, and rape.

I left the kitchen window and went back to the living room, wondering what the future holds for that moldable clay. In but a flash, he will be asking for the keys to the car, choosing his own clothes, testing the ropes of parental discipline, wrestling with his own urges for independence, questioning the standards of his father, questing into the realms of the invisible.

I have but a bit of time. Now it is a wheelbarrow with a bowl of loose dirt. Soon it will be a motorcycle. Now it is the confines of the backyard fence. Soon it will be the world. Now it is the afternoon nap, still enforceable. Soon it will be arguing over night curfews.

I am determined to take advantage of *this* day to get to know my boy better. I will not allow this hour to be thrown away. At least I have this opportunity to balance fatherly discipline with love.

The battle for the buck will not come between my boy and me. Nor will rat race mania. Not even all those meetings at the church building. Ah, no.

Well, here it comes—another interruption. He stands now beside this typewriter with a balloon in his hand. But this one just burst and now there are tears.

How can I write an article and take care of a balloon burial at the same time? Easy. My boy comes first. The typewriter will not up and away, but one of these days my boy will do just that.

But right now he is here with me, viewing the remains of a blue balloon. □

## THE QUEST

*Alone—seeking, searching,  
looking for answers  
and finding none.*

*Alone—praying, pleading,  
looking for Jesus  
and finding Him.*

*Together—learning, loving,  
looking for truths  
and finding life.*

—CONNIE HOFFMAN PONCE  
Jacksonville, Florida

J. GRANT SWANK, JR., pastors the Walpole, Massachusetts, Church of the Nazarene.



by ROBERT H. SCOTT

# HE DID IT ALL FOR ME

**I** KNOW WHAT YOU'LL THINK. You'll think I'm just a typical, prejudiced, somewhat obnoxious, always boasting *grandfather*. I plead guilty! Wouldn't you like to see my pictures of Heather? Naturally, I'll have to be truthful and admit she is probably the brightest, prettiest four-year-old to come along in many a year. I'll confess it!

And when that fourth birthday was approaching recently, we had to do the proper thing and make it historic. So, we planned a party. We let her choose the cake and ice cream flavors: peanut butter cake, and strawberry ice cream. Wow!

And what else could properly fit into a birthday celebration like this besides Disneyland? So to Disneyland we go! The merry-go-round! Dumbo (one of the rides, not the gloating grandfather)! It's a Small World! The Jungle Cruise!

At last the day was coming to a close. Disneyland climaxes all its great days with the nightly "Electric Parade," and climaxed by fireworks!

So there we stood. Watching the bursting kaleidoscopes of color against the lovely night sky. It was the end of a perfect day! And a little four-year-old felt the day's perfection. Many times she had been reminded that "all this is for your birthday," and the message had sunk in. As those fireworks exploded, splashing their circles of falling color indelibly on our vision, two little arms tightened around the neck of her father. With a four-year-old's heart of bursting gratitude and wonder, she literally cried out in ecstasy, "And to think, they're doing all this for *my* birthday!"

If you think I told her any different, you don't know me very well. I was willing to take credit for it all. She deserved nothing less! But, of course, in my heart I knew much better. As great as the officials of Disneyland are, they did not do all that for her. She was just one of over 100,000 in attendance that day. It would have made no difference at all if she had been absent.

But later, as we followed Interstate 5 back toward

home, my thoughts could not escape her exclamation. With a depth of warming feeling inside, I reflected on another setting with equal unlikeliness where those childish words were absolutely true.

There was that hill outside Jerusalem. It was spectacular that day too, not a "spectacular of delight," but of disaster. With three crosses silhouetted against a darkened sky there were bursts of "fireworks" from another world. And Jesus said, "It is finished!" I was not there in person, but my sins were. And in that moment they were provisionally forgiven. In the place of death, there was birth for me. And the wonder of it all is that, while multitudes surround the Cross, its provision and validity and love are not for the masses. They are for one soul, the value of which exceeds the entire world. Those provisions were for a four-year-old named Heather. And for her grandfather. "To think . . . He really did it all for *my* birthday!" □

## Break of Day Prayer

*In deference to a dauntless dawn,*

*I rise,*

*Shake mind awake and supervise*

*The squeezing of a toothpaste tube*

*Of an earlier riser, half-pint size.*

*Creeping sleepily to the coffeepot,*

*I'm surprised to find it piping hot*

*And breakfast on.*

*My thoughts, impressed by what I see,*

*Turn lovingly to the husband-one*

*So dear to me,*

*And I say a silent little prayer*

*That God may keep him in His care.*

—VIRGINIA A. COPLING  
Augusta, Georgia

ROBERT H. SCOTT is district superintendent of the Southern California District, and resides in Orange, California.

# MEN CRY TOO!



Wallowitch

**A**N ANGRY, wounded, sometimes militant army of men is emerging in America. These men are victims of the courts in matters of divorce and child custody. They are hurting and filled with rage; they are no longer ashamed to cry openly and say, "We hurt!" Many of them are no longer willing to silently suffer the inequities of "The System." Under various but similar banners they are fighting for Father's Rights.

Gerald Silver refers to them as "weekend fathers" and says they form the most oppressed minority in the United States. Not only do they lose in the courtroom; they also lose in the community. Divorced women often find compassion, care, love, and nurture among family and friends. If they wish to cry, someone will listen and no one thinks it inappropriate.

Myths die slowly, including the myth that men are by nature strong, do not need to nurture children, can roll with the punches, and do not need to cry. In short, it is a common misconception that men do not have the same emotional needs and weaknesses as women. Nothing could be further from the truth. Men are not so constituted that they can suffer injustice without complaint. Men have just as great needs to father as women do to mother. They do hurt when deprived of these needs and rights. They need to cry and they do. Increasingly they are doing it more openly.

In the United States it is customarily the mother who gets custody of the children. The myth has it that mothers are loving, tender, nurturing, and caring individuals. Mother's Day sermons have aided and abetted this myth. Despite new, progressive laws, and often in the face of evidence that warrants a different decision, women win custody. Often the courts will even give custody to the mother when the father is a pediatrician, child psychologist, or a teacher of elementary children.

In this system, men become weekend fathers with "visitation rights" (a phrase that fathers loathe!).

*JERRY W. McCANT is associate professor of religion at Point Loma College, San Diego, California.*

Our system has not yet realized the need and desire of fathers to live with their children, not visit them. One visits a neighbor, a relative, a friend, a patient in the hospital, or an inmate in prison. But fathers do not wish to *visit* their children. This is demeaning to them as persons and totally unsatisfactory.

Perhaps the Church has been too busy saying that divorce is wrong to hear the wounded cries of some of its men. Do not misunderstand—divorce is wrong, very wrong. It is a violation of God's perfect will. But, when divorce is forced on someone, what should the Church do? The wounded men of whom I speak do not ask the Church to condone divorce, they only ask that the Church not ignore or condemn them. They did not want divorce, but it was forced on them. The Church must become aware of the pain the "weekend father" endures and offer comfort, help, and even a place to cry. It would not be bad if the Church tried to help him rebuild his shattered life! My plea is not that we commend divorce (NEVER!), but I do plead with the Church to mend broken hearts, even those of divorced men.

Typically this is what happens. She files for divorce. In 80 percent of the cases the woman is the "moving party"—she files the petition. Most often the man leaves the house. If he refuses and she leaves first, she can usually get the courts to "change his mind" at the OSC ("order to show cause") hearing. She then returns to the house. Men's Rights groups are saying that whoever leaves the marriage should leave the house and children. There are exceptions, but generally they believe it should be this way.

Can you fathom the pain of being "thrown out of your own house" and forced to leave the children behind? Often the children are told that Daddy abandoned them, and even when they are not, they will believe this. When a woman files an OSC, the judge almost inevitably rules in her favor. The father's lawyer will tell him that the ruling is only "temporary," but painfully he learns that the "temporary" order at the OSC becomes a "permanent" order at the Interlocutory Trial. It is almost never reversed. A man is sometimes given as much as 48 hours to move out; many times he has only 6 to 8 hours! The judge and social worker will "comfort" him that this is "all for the children." He knows better, but all he can do is get angrier. The woman gets to enjoy what is provided for the children.

While he waits for the Interlocutory, the father is not only out of a home, but he is usually ordered to pay all the bills at the house "for the children's sake." He can look for a place to stay—most often just a hole in the wall. He is given "visitation rights" (usually modified by the word *reasonable*), but where can he take them? For the few hours he has the children he is expected to entertain them. He becomes a Santa Claus or a bubble gum machine.

Generally he can expect the court to impose "restraining orders." She claims that this is necessary because he "may" become violent. Or he "may" want to harass her. The fact that he has never done this, and has not indicated any wish to do so now, is completely discounted. Quite often he finds himself a victim of claims from her and her lawyer that he is in "contempt of court." This has become a tool of intimidation, threat, and legal harassment.

Living in some deplorable rathole he has "found," he is deprived of the warmth of the home he loves, the companionship of a wife and the children he adores. The house he bought and maintained is now "off limits" and if he forces entry he is "in contempt" of court! Friends do not know what to say or do, and in effect they forsake him. He is no longer a "couple" and so cherished friendships vanish.

The Church—that caring, loving, compassionate Body of Christ—is often embarrassed by his presence. If he is lucky, they may not say this to him; those not so lucky will be told. Saints will say they are praying but seldom does anyone do anything for his "soul and body" as the Nazarene *Manual* "requires" its members to do.

He is expected to be the Rock of Gibraltar! No one thinks he is hurting because necessity requires him to keep going. He is dying a thousand deaths every day but he must go to work every morning. He is ruined financially and distraught emotionally. Self-esteem plummets and he identifies himself as a "Zero Minus." It is not unusual for him to feel totally worthless.

Interlocutory arrives and he faces the judgment. In 92 percent of cases, regardless of qualifications or character, Mother gets custody of the children. Even the "visitation rights" will be at the discretion of the "custodial mother," and she often flagrantly violates the orders and denies him his rights. It is a no-win situation; if he does not go for the children, Mother says he does not love them; but if he goes he faces weekly harassment from the mother and often from the omnipresent boyfriend. The courts will not protect the rights of the father but they will enforce the order that says he must pay child support, sometimes in excessive amounts.

Do not be taken in when you read about the "progressive" divorce and custody laws in California! Joint legal and physical custody became a law January 1, 1980, but angry men in California will tell you it's not working. When they ask that it be enforced, they are blithely told, "We cannot make her cooperate." If he withholds child support, he is told, "You will pay, or we will make you rue the day!" No wonder they are angry!

When Mother gets the children (even on a joint legal and physical custody order), the court rationalizes that she needs the house "for the children." Never mind that Dad needs a place for the children

too! Nor does it matter that community property laws guarantee a 50-50 division of property. It seldom happens, almost never if there are children. The "robed gods" who sit on the bench make those decisions and the laws make very little difference in the end. Children think of the old residence where Mother stays as "home," and the father fights a losing battle to maintain a meaningful relationship with his children.

She gets the children and the house and no "reasonable" man would leave the children without furniture in the house! Too bad, Dad! You can use orange crates for tables and boxes for chairs. Papers pile up, clothes go unwashed, and he eats out at the nearest, cheapest hamburger stand.

"Home" is a lonely place for Dad! All the warmth is gone. The kids are conspicuously missing. Familiar pieces of furniture are gone. Pictures of the kids no longer decorate the wall. He even misses their fingerprints on the wall. Home becomes not a haven, but a hell where he wishes not to go. Unless he is super-careful, Dad begins to feel very worthless. Often he feels deserted. At nights he cries into his pillow but no one hears or cares.

Fatigue, discouragement, and depression are common. Many times prayer is difficult, if not impossible. It seems that this hell will last forever. Even a few short months can seem like forever when one is hurting so deeply. Hopelessness is a predominant emotion, coupled with self-pity. This is destructive, and far too often terminates with suicide. Whatever else he needs, the "weekend father" needs friends who can and will care deeply on a sustained basis. He cries and he cries often. He needs someone to hear him cry and sometimes he needs someone to cry with him.

Jesus came to heal broken hearts (Luke 4:18). He never refused healing to any, even if their suffering was the consequence of sins. If we would follow in His steps, we must attune our ears to the weeping of brokenhearted men in America. We do not and must not approve of divorce, but America's most oppressed minority needs to know that the Church cares. It is an indictment of our Christianity if brokenhearted weekend fathers embarrass the Church!

These wounded men will continue to experience rage. How they learn to handle their anger may depend on what the Church does. Certainly the Church can bring healing to them if it wishes to be the Body of Christ. In time laws will change and fathers will enjoy their rights more fully. Many fathers are committed to fight until they see equality become a reality for men. If the Church will join their fight and give love, compassion, and support, they can know healing as well as equality. Broken hearts can and must be healed. These are the pains that make big men hurt out loud. You should know that men cry too! □

# GOD'S PATTERN FOR A CHURCH

by G. WEATHERLEY



**I**NTRODUCING VISITORS to our church can be the first step to introducing them to Jesus Christ. What can we do to make them want to visit again?

Provide warm Christian fellowship. Then the church will be a place where people come often, meet Christ, and want to join.

In the Early Church, outsiders might not have fully understood the doctrine of the apostles. But they could feel the attraction of the fellowship which every member of the community enjoyed.

Jesus Christ reckoned this fellowship vital. He prayed for it (John 17:21). We Christians enjoy fel-

lowship with God. It is to lead to equally strong fellowship with other Christians.

The foundation of this fellowship is embodied in Christ's new commandment: "Love one another; as I have loved you" (John 13:34).

The Holy Spirit sustains this fellowship. He is active in our hearts. He fills them with the love of God (Romans 5:5), which overflows to others.

Christian fellowship is designed to strengthen another's Christian faith, to give needed encouragement. Christian living never becomes easy. More mature Christians often have the severer tests.

This strengthening has special aspects. We can share our time, ability, and resources with those in need (Galatians 5:13). We are to "by love serve one another."

God expects His people to share their wealth with poorer church members, so that no one suffers hardship because his income is inadequate for his needs (2 Corinthians 8:14). The apostle Paul urged Christians to have fellowship with poorer Christians by giving them money. He even went in peril of his life to deliver their gift personally.

Christian fellowship is expressed by sharing. God has loaded us with rich blessings. As we share the very life of Christ together, so we must share all our blessings together. Fellowship becomes a system of mutual help.

In the Early Church, wealth was put at the disposal of the whole church (Acts 2:44-45). As J. G. Davies says: "This sharing of earthly goods was an outward expression of their sharing in divine things: the community of material possessions stemmed from the fellowship of Christ."

One church did it well when all the members of the church listed their skills, in response to the minister's appeal. Tabulated results indicated that at least one person was available to repair a car, help build a garage, give advice on legal matters, make children's clothes, and go on errands for shut-ins. Even the poorest church member lacked nothing essential to gracious living. He could call on a fellow member who would use his skill for his benefit.

Paul urged all Christians to bear each other's burdens (Galatians 6:2) by developing a real concern for each other.

Before a Christian feels free to share his burden, he must be sure of receiving sympathy and love from other Christians. This sympathy will halve the burden at once. The burdened Christian must also be sure no one will exploit the situation to his own advantage, publicizing his burdens without permission.

We can bear another's burden by praying for him (Ephesians 6:18). Often our burden-bearing is limited by our knowledge or ability. When we pray, we enlist the Lord's unlimited help for the burdened Christian. Every burden will be eased as God answers our prayer for its bearer.

In any Christian fellowship a member may be overtaken by sin. He will lose the joy of fellowship with God, and his seat in church may soon be empty unless another Christian acts quickly.

The object of speaking to the offender is to "re-

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store" him (Galatians 6:1). In the New Testament, the Greek word for "restore" is used of restoring a damaged object to its former degree of usefulness, such as mending fishermen's nets.

The repentant person is to be restored to his place in the Christian group. God has forgiven the offense and so must all His children. It should never be mentioned again. The person must be restored to full fellowship, especially in the worship services. If he has lapsed, he will need that special welcome that assures him everyone still loves him.

Rich fellowship is costly. It demands sacrifice, possibly of money, but certainly of time in counsel and prayer and in sustaining love. We may need to change our schedules, foregoing some recreation to include the hours this fellowship demands.

To contribute effectively to this fellowship requires

patience and resources beyond our own. They are available from God. Paul asserts: "God can give you more than you ever need, so that you may always have sufficient for yourselves and enough left over to give to every good cause" (2 Corinthians 9:8, Phillips). With these resources, we shall be adequate for all we need to do to establish and maintain rich fellowship with other Christians.

God has so made us that we yearn for fellowship. More valuable than wealth, power or success is the quality of our relationships with other Christians.

When this fellowship is rich, all church members will gain. Yet the gain will not be theirs alone. Outsiders will gain, too, because church members will be better prepared to bring them in and to receive them. They will then be drawn to Christ for immediate and eternal benefits. □

# The Second Turning

by RONALD ADKINS

**B**E STILL AND KNOW THAT I AM GOD." These words were chosen by an actress to be carved on the gates of the communion rails in a London church. They were in memory of her husband, also an actor, who, though he had known for some years that he had an incurable illness, died confident of God's goodness and love.

His widow said, "In the silence God dwells. My husband and I found that truth, and I would like others to know it too."

So often, we are busy chattering away and we lose sight of God, for it is in the silence that we find Him.

Some years back I found that my hearing was starting to deteriorate. It gradually worsened and I became bitter. I thought that, by not hearing, I was losing so much.

One day I had a letter from an old parishioner asking if I would visit him. He lived in a town not far away, but one that I had never visited.

When I got there I asked a passerby for directions. He didn't speak very loudly, and I couldn't hear what he was saying, so I asked him to repeat the directions. I thought he said, "Take the second turning on the right." I knew he said "on the right," for he waved his hand in the direction. I didn't like to ask him again, so I set off.

I found the second turning and, as I was walking down it, a distraught looking woman came out of a house and rushed up to me.

At first I could not make out what she was saying. She was so upset and was speaking so very quickly, but she pointed to my clerical collar and I found out

that her daughter was very ill and wanted to see a clergyman.

She took me back to her house and into a small room where a young woman was lying in bed. I have, in the course of my work, ministered to many dying people and I could see that she was not far from death.

The mother gave me an agonized look and said, "Please help her," before leaving me alone with the dying girl.

Though the girl could not speak loudly, I was able, by turning my hearing aid full on, to hear what she said.

She was oppressed with a sense of guilt, but she was truly sorry for her sins. I was able to bring peace to her troubled soul and assure her of God's forgiveness.

Two days later she died but, as the mother told me, she died happy with a smile on her lips.

Oh, one thing more. I had made a mistake. I should have taken the first, and not the second, turning.

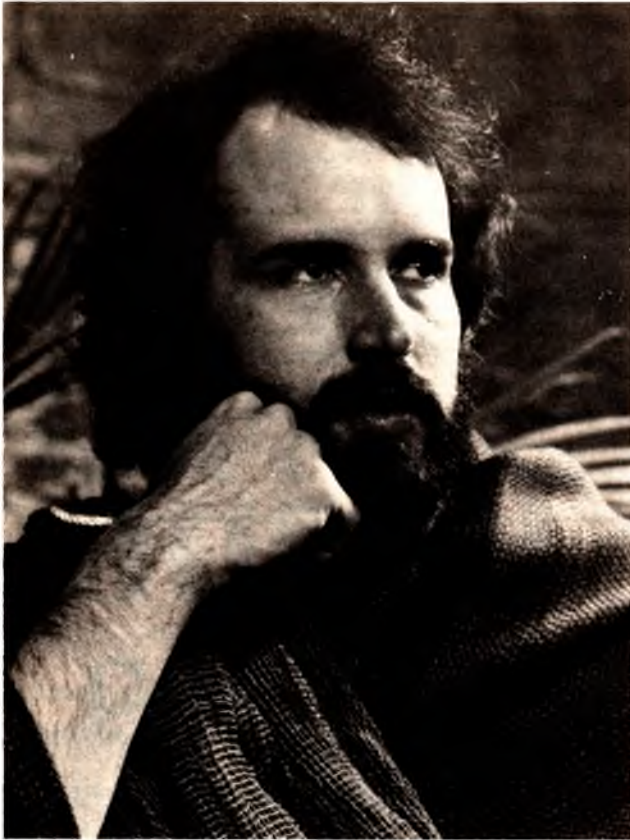
But was it a mistake?

If I had not suffered from deafness I would have heard the directions properly and would have taken the first, and not the second, turning. But, if I had done this, I would not have had the wonderful privilege of bringing home to that dying girl the knowledge of the great love of God, and the certainty, if we are truly sorry for our sins, of His forgiveness.

It was because of my disability, my hardness of hearing, that God was able to use me.

Those of us who have disabilities of any kind may long for the first turning in life, where there are no disabilities, no barriers. But God, in His wisdom, may have special work for us to do and, to fulfil that work, we may need to take the second turning. □

*RONALD ADKINS is a minister residing in Gunnislake, Cornwall, England.*



Dave Anderson

by MERRILL S. WILLIAMS

**N**IGHT had drawn a curtain of darkness across the Palestinian hills and the holy city. Shops were closed, doors were locked, lights had been extinguished. Most people had wrapped themselves in a blanket of sleep.

But like a lone star in the dark sky, a solitary figure makes his way to a rendezvous that would forever change his life. An interview that night with the Wonderful Teacher would begin a change in his life so dramatic that it would come to be called a new birth.

But he would not go alone. Many would follow him in his quest, experience the same transformation, and rejoice that it could ever have happened to them.

Nicodemus began the conversation, but Jesus startled the Pharisee with the enigmatic statement, "Unless a man is born again, he cannot see the kingdom of God" (John 3:3, NIV). Many, besides Nicodemus, would wonder at His mysterious message. What did He mean? What indeed is the new birth? Can a person be born again? And if so, how?

Yes, it is possible to be born again. Although a person cannot enter into his mother's womb a second time, he can experience such a transformation that it is *as if* he were beginning life all over again. At the risk of reducing the gracious work of the Holy Spirit to a formula, let me suggest that there are certain steps to being born again.

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MERRILL S. WILLIAMS is a Nazarene missionary in the Republic of the Philippines.

# Born

First, a person must become aware of his need of the new birth. No one is born again on his own initiative. The Holy Spirit's special activity in relation to the world is to convict the world of its spiritual need (John 16:8). Apart from this conviction, man fails to realize his precarious predicament. He may even deny any spiritual need. Henry David Thoreau replied to a friend who had asked if he had made his peace with God, "We have never quarreled."

To be born again, people need to realize that sin has alienated them from a holy God.

What is sin? It is anything that comes between a man and God. And sin is not just something committed. It may involve something omitted. Many have sinned by neglecting God, by disregarding His commandments, and by failing to live a holy life. Jesus summarized all sin when He described the work of the Holy Spirit concerning sin: "When he comes, he will convict the world of guilt . . . in regard to sin, because men do not believe in me" (John 16:8-9, NIV).

Second, a person must repent of his sins in order to be born again. What does it mean to repent? The New Testament word for repentance means "to change one's mind." When an individual repents, he changes his mind about his past life of sin. He feels genuine sorrow for displeasing God and is willing to turn from sin to God.

Let us not think, however, that repentance only takes place in the mind. It also takes place in the life. Any real change of mind always produces a real change in behavior. In Dickens' *Oliver Twist*, Fagin is pictured as turning over a new leaf. But in the end he goes back to picking pockets.

True repentance involves a forsaking of all sin—past, present, and future. Jesus said to the sinful woman, "Go now and leave your life of sin" (John 8:11, NIV). To the invalid He healed at the pool at Bethesda He said, "Stop sinning or something worse may happen to you" (John 5:14, NIV). To have continued in sin would have shown they had not really repented. John the Baptist said, "Produce fruit in keeping with repentance" (Matthew 3:8, NIV). The fruit in keeping with repentance is a holy life free from sin.

Usually the person convicted of his sins by the Holy



# Again

Spirit has some past wrongs to make right—a stolen item to be returned, forgiveness to be asked for a character maligned, or some other transgression against his neighbor. The correcting of these wrongs, insofar as possible, is called restitution.

Do not think, however, that we somehow earn our salvation by these works of restitution. Paul wrote, “For it is by grace you have been saved . . . not by works, so that no one can boast” (Ephesians 2:8, NIV).

After Jesus had recognized Zacchaeus and he had acknowledged Jesus as Lord, the tax collector vowed to give half of all he owned to the poor and to restore fourfold to anyone he had cheated. That is restitution.

Third, in order to be born again, a person must exercise faith in Christ. Just as a person cannot approach God unless God draws him, so no one can

exercise faith unless God gives him the ability to believe. Paul said that we are saved by faith, not works. But God will not do *for* us what He expects *of* us. He will not believe for us; we must do that ourselves. God has given us such an ability.

As Paul wrote, “‘The word is near you; it is in your mouth and in your heart,’ that is, the word of faith we are proclaiming: That if you confess with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved” (Romans 10:8-9, NIV).

Faith, however, is not an end in itself. It must have an object. Faith in faith is no faith. We must put our faith in Christ, believing that He is able and willing to give spiritual birth, and indeed does now give it.

As a bolt of lightning approaches the ground or a tall object in contact with the ground, a small electrical charge about 100 feet long called a “leader” jumps from the ground. This small charge of electricity creates the final pathway of the bolt of lightning. Our response to God of faith is like that leader. We reach up in faith and release the power of God. Faith creates the final pathway of God’s power to us. Trust Him now and let Him give you new birth and new life. □

## Book Brief

### WHERE THE ACTION IS



**RANDAL EARL DENNY,**  
*author*

**A**CTS! The book of action! As the author so vividly portrays it in his introduction, the Book of Acts “bristles with murders, attempted murders, intrigue, and escape.” Acts is all of that.

But it is more. The Book of Acts is a beautiful blending of the Acts of the Apostles and the Acts of the Holy Spirit—God and man going somewhere together.

Randal Denny began a devotional study in Acts

with his previous book, *Do It Again, Lord*, which covered chapters 1–4. In *Where the Action Is*, he continues with eight power-packed studies on chapters 5–8. The studies will open your eyes, send you to your knees, and get you on the road for God.

The book has captured the excitement evident in Pastor Denny’s Bible studies at San Luis Obispo, Calif., First, where students of Cal Poly State University have inspired their pastor to produce lessons which close out distractions. He has proven that the Book of Acts is practical, applicable in the 80s. Chapter titles include: “The Disciple Who Flunked,” “God’s Touch of Wholeness,” “Square Pegs in Round Holes,” and “Trademarks of Holiness.” The author’s expertise is evident and his homework well done.

Action! Not programs, campaigns, and organization, but deeds inspired by the Holy Spirit carried out by Spirit-filled, Spirit-guided men and women of courage and faith. *Where the Action Is* ought to be at the top of your list of books to buy! □

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

# the editor's STANDPOINT

## PERILOUS PRAYER

“In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give you” (1 Kings 3:5).

Talk about the main chance!

What would you have said to such an invitation? A home? A new car? A television set? A vacation to some exotic place?

Solomon's request was totally unselfish. He asked for “an understanding heart”—wisdom to govern the nation rightly. He sought nothing for his own benefit or pleasure. He wanted something for the good of others.

If God can be surprised, Solomon's reply must have surprised Him. We know that God was pleased. He gave the king wisdom, and tossed in “riches and honour” as a bonus. In a few years Solomon topped all the kings of his day in wisdom and in wealth. He received tribute from afar, and other royalty traveled to the holy land in order to see and hear him for themselves.

Alas for Solomon! In his advancing years the wise

man became a fool. “His heart was turned from the Lord.” He married a host of pagan princesses for political reasons, and they persuaded him to approve their false religions. The light flared out and darkness prevailed. The nation was divided and idolatry became rampant.

How perilous is prayer! “Ask what I shall give you.” To ask greedily or foolishly could destroy one's life. Someone has well said, “Be careful what you pray for—you may get it!” In one of his messages, the apostle Paul said of ancient Israel, “They desired a king: and God gave unto them Saul.” Saul's reign became disastrous to the people.

Even when we ask wisely and receive God's good gifts, as did Solomon, we are in danger. If our hearts wander from the Giver, the gifts will be wasted. Prayer must be followed by obedience, or the person who prays will become the spoiler of his own life.

May God grant to us all the wisdom needed for right choices and for holy lives, and the strength needed to keep our feet in the path of truth and light. Amen. □

## EXCUSES

The story of the golden calf in Exodus 32 is a constant challenge to me.

While Moses was receiving the Ten Commandments from God, his brother, Aaron, was breaking them with the people. When the irate prophet accosted the spineless priest, Aaron lamely sought to excuse his idolatry: “I said unto them, Whosoever has any gold, let them break it off. So they gave it [to] me: then I cast it into the fire, and there came out this calf” (v. 24).

We often hear, “A poor excuse is better than none.” Aaron's excuse is so incredibly poor that none would have been a decided improvement.

Why would anyone resort to such a lying excuse? And why would it be preserved in the Bible? Perhaps God wants to teach us that any and every excuse for sin is stupid.

God commands obedience to His will. He enables what He commands. There are no good reasons for doing evil, no right excuses for doing wrong. Our

alibis are false, and they never deceive God. They seldom deceive people.

The sinner's first instinct is a cover-up. Faced with our sins, our initial impulse is to lie, to hedge, to equivocate. Thus Adam blamed Eve, Eve blamed the serpent. Here Aaron blames the people: “You know the people, that they are set on mischief.” Implied in his words, “You know,” is an effort to dump guilt also upon Moses. If you hadn't stayed away so long this wouldn't have happened.

The worst thing about such excuses is this, they barricade the only road to deliverance from sin. As Proverbs 28:13 declares, “He that covers his sins shall not prosper: but whoso confesses and forsakes them shall have mercy.” There is just one right response to the exposure of wrongdoing—“I have sinned.”

What Aaron dismissed with a glib excuse, Moses took with utmost seriousness. He was not sure that God would forgive this blatant idolatry, and his intercession for Israel is a touching event. His question, “Who is on the Lord's side?” makes it clear that no one who excuses sin is on that side! □

As Christians, we do not have to live and work under the nerve-wracking pressure of threats. We can relax, confident of our Lord's acceptance, patience, and love. He is for us, more eager to help than we are to be helped.

## MIRAGE

Unlimited freedom is a mirage.

Not even God has unlimited freedom. Having created, He is not free to be without His creation. His nature requires Him to be responsible for what He has created. God's absolute freedom included the freedom to impose this limitation upon His freedom. His creation stands, therefore, not as a contradiction of His freedom, but as an expression of it.

For God to abandon His creation would not be freedom. Such an act would destroy His true nature, would alter in an evil way His essential being. He would no longer be "the true and living God." He would no longer be "the Father Almighty, maker of heaven and earth."

Every person's freedom is limited by certain "givens" in his or her situation. Human freedom is limited by God, by other people, by our physical environment. No one is free to live in selfish disregard of other people's rights and needs. No one is free to reject God.

## UNTHREATENED

No one does his best work under threats from those to whom he is accountable.

A San Francisco doctor, in 1874, arrived at the home of William and Isabelle Frost to deliver their first child. The anxious father flourished a revolver and swore to kill the doctor if his wife died during delivery. Under the circumstances, it's a wonder the world ever got a chance to read the poetry of Robert Frost.

One of the deepest shames I have as a father goes back to a night when I was trying to help one of my sons with his arithmetic homework. I was physically tired, mentally jaded, and hereditarily impatient. On top of that, I knew the boy was often guilty of goofing off in school. As he kept getting the wrong answers, my efforts to explain the problems and methods of solution became increasingly terse and angry. My love failed, and I resorted to rather harsh scolding. Looking back on it, I knew I had created a tense, fearful atmosphere in which any effort at clear thinking was effectively blocked. I've never gotten

Attempts to ignore these limitations may be called freedom, but that is like calling darkness light or bitter sweet. Freedom becomes nonfreedom as soon as it is abused. And the attempts of people to live in defiant rejection of God, others, and the world result in terrible bondage.

The man who repudiates his responsibility to God, to people, to the earth, claiming to be responsible only to himself, is in the worst slavery imaginable. He has tragically altered his very nature. He is no longer truly human, and the consequences of his rebellion are demonic.

Man's first sin was an attempt to be lord without being steward, to be free without limitation and responsibility. That sin was the source of the rivers of sin, sorrow, and suffering that have surged through history with devastating effect. Every self-centered act done in the name of freedom is a tributary that swells those rivers and intensifies their destruction.

We are truly free, truly human, only when we serve God and others. □

over the shame I experienced. In a warm, relaxed, supportive atmosphere he could have learned much easier.

I'm glad my Heavenly Father has better sense. When His children are trying, He remains supportive and encouraging, however slowly they learn, however frequently they fail. He will not break the bruised reed or quench the smoking flax.

This does not mean that He will always withhold punishment. He chastens all His children, but for their profit, not for His pleasure. He does not discipline because He is angry or impatient. He disciplines in order that we might not stray from the narrow path of life, and that we might be sharers of His holiness (Hebrews 12:5-14).

As Christians, we do not have to live and work under the nerve-wracking pressure of threats. We can relax, confident of our Lord's acceptance, patience, and love. He is for us, more eager to help than we are to be helped. And He knows how to gear His help to our capacity to learn. □

and I was hurting: people just didn't know how to help, to comfort, to give support that you so desperately need.

I was not sure what to do: I've been divorced now for about one year. I'm still not over it; it takes time. Only by God's grace have I made it this far. Our Christian friends need to realize how important their support is. We need to minister to the hurting in all circumstances; we cannot judge or let someone else do the caring.

Love them, help them, give them your time.

If we reach them for Christ, it will be through our love and understanding.

Thank you for your support and an outstanding holiness magazine.

Karren L. Bowling  
Columbus, Ohio

#### PLAUDITS FOR PORTER

After reading several negative letters concerning the rebuilding of the MGM Grand Hotel under the direction of J. R. Porter, I am saddened by the lack of understanding and brotherly love that is exhibited. Unfortunately, these in-

dividuals are not aware of the tremendous impact that J. R. had in this town, especially when he completed the job on schedule after predictions that a Christian did not have the backbone to get such a tough job done. His Christian witness did have an impact not only on his fellow Christians but on many in the secular community. Though Las Vegas does have its problems, as does any other large community, we are working for God's kingdom and seeing His work progress dramatically, both in our own denomination and also in many other denominations. Contrary to popular opinion, God is indeed alive and well in Las Vegas, and we residents deeply appreciate J. R. Porter's contribution to our community and our church. May God continue to richly bless His professionals!

Bob Zangger  
Las Vegas, Nevada

#### THAILAND STUDENT SAVED

Mr. Boonyueen Chiraphongse, Ph.D., became a Christian while working on his degree at K.U. in Lawrence, Kans. He visited the publishing house just before returning home in 1976. He is now a

college professor in Thailand. He recently wrote: "I still teach myself and hold to strong faith in mighty God. Even though there is no Nazarene church here in Thailand, my heart and faith are still with God our Father, and I still keep reading my Bible at home. Please send me a couple little Holy Bibles in small size. I feel that sometime while I walk in the forest or up on top of high mountains among my students, I really need the strength and sense of security that I will get from the Bible I carry with me.

"Among other things, *Herald of Holiness* from the Nazarene Publishing House that you subscribed for me is the most important thing that keeps me in touch with God's Word and the Christian people around the globe."

Mr. and Mrs. Frank Rice  
Oklahoma City, Okla.

#### P.S.

Boonyueen found Christ through the influence of the International Outreach of Lawrence (Kans.) First Church while he attended Kansas University. He returned to Thailand in 1976 and continues to correspond with us. Some time ago he wrote us asking how he could become a member of the Church of the Nazarene. This has not been worked out. We feel sure the *Herald of Holiness* is in part responsible for his desire to become a member. We trust this is an encouragement to you and others to realize the potential in ministry to foreign students.

## PITCHIN' FOR THE LORD

by WALLY JOHNSTON

**I**T WAS THE FIRST NIGHT out for our evangelism team and a young couple gave their lives to Jesus!

Chris Goodchild is a pitcher for the Clinton Giants, the minor league team of the San Francisco Giants. His wife, Diane, is a beautiful Japanese girl. This personable couple had visited our church a couple of times and appeared responsive to spiritual matters. I called and set an appointment with them for Thursday evening. In the meantime, those of us on the calling team asked a few of our friends to pray for our visit with the Goodchilds.

God was preparing the hearts of Chris and Diane.

WALLY JOHNSTON is the assistant pastor at Santa Monica, California, Church of the Nazarene.

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

We had a good friendly chat and learned that Chris had a Nazarene background. Though not a Christian, he led a good moral life in the face of opposition by his teammates.

When they expressed the uncertainty in their lives concerning their relationship with the Lord, I shared the gospel. Even though our eyes were open, our hearts were praying for their salvation. When I asked them if they wanted to invite Jesus into their lives, they said, "Yes!" Their presence in the worship service the following Sunday was a witness of their new life.

Later, I asked Chris how he views himself and his career now that he's a Christian. "He's behind me and always with me. I've learned that no matter how successful you become, there's always something greater. Knowing Jesus makes all the difference."

Would you breathe a prayer for Chris and Diane as they begin their walk with the Lord? And keep your eyes on the sports section of your newspaper. Only God knows how far Chris' career may go. But one thing is for certain, now he's "Pitchin' for the Lord!"

□

# IN THE NEWS

## PEOPLE AND PLACES

On January 22, **Pastor John S. Nofle**, who serves the Derry, N.H., church celebrated his 55th birthday by running 55 miles!

Distance running is nothing new to Pastor Nofle. He has been running in the Boston Marathon for eight years. Last year he entered 30 races and ran a total of 3,387 miles.

His birthday run was his longest in one day by 21 miles. He ran the 55 miles in six segments and was joined on two of the legs by other runners. The run took seven hours, 24 minutes.

Nofle said the run was made to create an awareness of physical fitness for the over-40 people and to create an awareness of the Lord as Creator and Sustainer of all life. □

**Steve and Dottie Morgan** of Wichita, Kans., were four times blessed with the arrival of four daughters on April 19. The Morgans are active members of Wichita's West Side Church. Both are graduates of Mid-America Nazarene College.

The girls arrived three months premature, weighing less than two pounds each, and are doing well. Their names are Amber Dawn, Amy Lynn, Ashlee Brooke, and Amanda Renee. Greetings were received from both the president of the United States and the governor of Kansas. □

### L. S. OLIVER ELECTED TO AABC BOARD OF DIRECTORS

Dr. L. S. Oliver, president of Nazarene Bible College in Colorado Springs, was elected to the Board of Directors of the American Association of Bible Colleges at their 35th Annual Meeting in Kansas City. President Oliver's election by the AABC delegates marks the first occasion for a member of the Church of the Nazarene to serve on the Board of Directors.

Dr. Oliver is completing his 10th year as president of Nazarene Bible College. He was instrumental in guiding NBC to full accreditation in 1976, and has served as a member of the

AABC Finance Commission as well as a consultant and evaluator.

The 35th Annual Meeting of the AABC brought college administrators and educators together from the United States and Canada for a recent three-day meeting. The AABC maintains offices in Fayetteville, Ark. Ninety colleges in North America are members and have announced a total enrollment of 36,254 students.

The AABC accredits institutions known as Bible colleges because of their emphasis of education revolving around a core of biblical study. Bible colleges endeavor to promote personal development and Christian service while a student is in college. The AABC states that "accreditation is attained through a process of evaluation and periodic review of institutions in accord with appropriate policies and procedures."

Attending the meeting of the American Association of Bible Colleges along with Dr. Oliver were: Dr. R. T. Bolerjack, academic dean; Dr. Richard J. Lewis, dean of student life; and Mrs. Bea Oliver, ladies' ministries.

Dr. Oliver holds the academic degrees of Bachelor of Arts, Bachelor of Theology, and Master of Arts from Phillips University. A Doctor of Divinity degree was awarded by Trevecca Nazarene College in 1963. □

### REZA LEAVES POST

H. T. Reza came to Kansas City June 10, 1946, to organize a Spanish Publications Department under the auspices of the Department of Foreign Missions and in connection with the Nazarene Publishing House. The dual relationship was maintained until the 1981 General Board meeting when structural changes made it Publication Services.

Organized as a Spanish Department, it developed from 1972 to 1976 into a Latin Division to include the rest of the Latin languages. The Portuguese section was added then, followed by the French Publication section in 1981.

In 1976 a strong Advisory Editorial Board structure was started internationally to coordinate the total publishing program. Reza set up 17 Editorial Boards throughout the world.

The publication of the church *Manual*, one general book on holiness, a *Herald of Holiness* edition in each area, together with an international version of the *History of the Church of the Nazarene* were part of the ambitious program for the 1976-80 quadrennium. This last project is still underway.

During Reza's tenure, several "firsts" took place:

1. The first Spanish Nazarene hymnal was compiled, with strong emphasis on holiness. Fifteen years later, the Spanish version of *Praise and Worship* was published.
2. Daily vacation Bible school materials (28 books and manuals) written originally in Spanish.
3. Two sets of Bible commentaries: *Binney's Commentary* (two volumes), and *Adam Clarke's Commentary* (three volumes) were released. Distribution of the *Beacon Bible Commentary* (a 10-volume project) started in April.
4. Sunday School lesson outlines in their own Spanish tracks are being distributed. In addition, the Enduring Word Series is being translated into the type of Spanish used in the continental U.S.A.

In total, 11 periodicals in Spanish, 4 in Portuguese, and a French *Herald* are printed by the Nazarene Publishing House to provide teaching and other reading materials to our Latin constituents.

Bennett Dudney, prior to assuming the responsibilities of director of Publication Services, has served as president of European Nazarene Bible College and pastor of First Church of the Nazarene, Atlanta, Ga. Before that, he served for 11 years as director of Christian Service Training.

Dr. Reza was recently appointed president of the Mexican Nazarene Seminary (Seminario Nazareno Mexicano) which is to be established in Mexico City. He will still be available for consultation regarding Spanish publications. □



**Dr. H. T. Reza (l.), with a farewell handshake, is transferring the duties of the Publication Services ministry to Dr. Bennett Dudney.**

## “DISCOVERY” ASSISTS IN “MISSION TO THE CITIES”



Scott Flemming  
MVNC



Chawn Hoffert  
MVNC



Annette Stone  
TNC



Susi Johnson  
MANC



Beth Gibson  
ONC



Jim Diehl  
MANC

Not Pictured: Dave Edwards, TNC

As a special emphasis in Urban Ministries, “Discovery,” the musical ensemble sponsored by Youth Ministries, is traveling to the cities of the world this summer. Their ministry to those urban areas being impacted by MISSION TO THE CITIES teams is in its second year, having impacted cities in the United States, Canada, and the South Pacific in 1981. They will provide support in the areas of music and discipleship in special services in seven locations, working hand in hand with the MISSION TO THE CITIES teams in Pittsburgh, Chicago, Dayton, San Antonio, Toronto, Paris, and Seoul. Both programs are being supported by Church Extension Ministries and the Division of World Mission.

After participating in the Youth in Mission Training Camp in Golden Bell, Colo., “Discovery” will be involved in further musical training in San Francisco before embarking on their summer tour. Michael Pitts, Teen Ministries program director for Youth Ministries, serves as coordinator of “Discovery.” Jim VanHook is the music director of the group, with Scott Flemming traveling as road manager.

“Discovery” is a program unit of Youth in Mission, sponsored by Youth Ministries. The program is under the supervision of Mike Estep, Campus Ministries program director. □

## COUPLES ACHIEVE FULL MARRIAGE ENRICHMENT CERTIFICATION

The Marriage Enrichment Committee on Certification has announced the addition of four couples to a growing list of fully certified leader couples.

The four couples are: Jerry and Norma Abbitt, Gosport, Ind.; Walter and Caroline Gilroy, Markdale, Ontario; Gary and Juanita Jones, Skowhegan, Me.; and Bill and Doris Webb, Vienna, Va.

The Abbitts are the Southwest In-



The Abbitts



The Gilroys



The Joneses



The Webbs

## Fifth International Laymen's Retreat

July 6-11, 1982

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and application:  
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THE TORONTO CONNECTION

diana District Marriage and Family Life directors; the Webbs hold the same position on the Washington District. District MFL directors serve on the Adult Council as a couple.

These four couples have qualified for full certification by completing a minimum of one year in provisional status. During this year they are asked to lead a minimum of two retreats or growth groups and be extensively evaluated by the participants. There must be 20 favorable evaluations from two events before full certification is considered.

The spiritual growth of these couples and their dependency on the Holy Spirit have been observed. Their consistent walk with Him and each other has given them a fruitful ministry to the marriages of their area of service.

—J. Paul and Marilyn Turner  
Marriage and Family Life Ministries

### CHA MEETS IN KANSAS CITY

During the April 20-22 meeting held at the Sheraton Royal Hotel, Chuck Colson told the 114th annual national Convention of the Christian Holiness Association—"One of the reasons that we've got a nation of 40 or 50 million so-called Christians, and we are at the same time morally degenerate and apostate, is that most of the Christian Church does not understand corporate obligation. . . . We are called to be a people, not a collection of individuals, and we are collectively responsible for sin. Only by standing up to the sins of society such as abortion and inhumane prison conditions, will revival come to America."

Other speakers who spoke on the theme, "Holiness and Revival," included Wingrove Taylor, superintendent of the Caribbean Wesleyan Church; William Coker, academic dean of Asbury College; and Paul Cunningham, pastor of the Olathe, Kans., College Church of the Nazarene. The preconvention Higher Education Convocation was moved to its knees in prayer by the address of Robert Coleman, professor of evangelism, Asbury Theological Seminary, who spoke on "The History of College Revival."

Rev. Albert Kehler, general superintendent of the Evangelical Christian Church, was elected the new president of CHA. Resolutions adopted by the convention urged President Reagan and the government of the United States to set an example before all the world in seeking realistic and equitable reduction of nuclear armaments; resolved that members of the Christian Holiness Association reaffirm their deep concern and pledge every effort and influence to stop sys-

## ACTS 29—THE CHURCH GOES ON

ACTS 29 could be the story of the church in action. The discipling group sponsored by Youth Ministries, ACTS 29, is living the story out in Colorado Springs in the summer of 1982. Twelve Nazarene college students, along with leader couple David and Lora Wooster, have become a Christian Discipling community for the summer, focusing on discipleship principles, personal ministry skills, and leadership training. In addition to their meeting together each evening and weekends for

training, they will work 40 hours a week on the staff at the North Pole Amusement Park and contribute their paychecks to the group to earn their support. While working, they are challenged to "live the Word" daily in life-style and testimony.

ACTS 29 is a program unit of Youth in Mission, under the supervision of Mike Estep, Campus Ministries program director for Youth Ministries. ACTS 29 is coordinated by David Best, director of Campus/Career Ministries.



Katy Adams  
PLC



Dana Bays  
MVNC



Karen Combest  
ONC



Kathy Daniels  
MVNC



Deena Fullwood  
NNC



Joe Gorman  
NNC



Gordon Killion  
TNC



Tony Pangle  
TNC



Byron Pittenger  
MVNC



Brenda Young  
PLC

Not Pictured: Rebecca Bol, MVNC

tematic destruction of human life through abortion, and also pledged itself to support President Reagan's national day of prayer, May 6, 1982.

The Christian Holiness Association consists of 17 denominations representing approximately 3 million people in America and around the world.



## Book Briefs ORDER COUPON

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## 100TH BIRTHDAY CELEBRATION



Herbert Hawkins celebrated his 100th birthday on March 21, and a part of his celebration was to send a gift of \$20.00 to a missionary in Costa Rica.

Last December, Grandpa Hawkins personally wrote to Bud Lunn, manager of Nazarene Publishing House, expressing a desire to celebrate his 100th birthday by sending a gift to a worthy missionary on Jubilee Sunday. Arrangements were made through Dr. Norman Miller, general treasurer, to send his gift to Garnett Teakell, whose father is Grandpa Hawkins' Sunday School teacher.

Brother Hawkins was born in England March 21, 1882. He came to Chicago in 1903, where he worked in a blacksmith shop until 1906. Part of his life he lived in Montana, where he homesteaded. Since the death of his wife and daughter, he has resided with his son, Ray Hawkins, who pastors the Clovis, N.M., First Church. He met R. T. Williams in 1907, and has been a member of the Church of the Nazarene since 1910. □

## SPECIAL FEATURES HIGHLIGHT GREENLAKE '82

Several Christian groups and individual artists have been scheduled for the upcoming conference for college and career youth, GREENLAKE '82. The event will take place on August 17-22 at the American Baptist Assembly center in Green Lake, Wis. Over 1,000 college students, from both Nazarene and state institutions, and career youth are expected to attend.

On Tuesday night, kicking off the special feature times (scheduled to follow each evening service) will be Rob Salsbury. Formerly a J. C. Power Outlet, Salsbury currently does a variety of solo engagements, while serving as director of Single Adult Ministries at Los Angeles First Church of the Nazarene. His contemporary melodies will combine with special get-acquainted activities to highlight the opening of the event.

"Bridge," one of America's best-known gospel music groups, will be featured on Wednesday night. "Bridge" travels over 100,000 miles annually across the United States and Canada, bringing their exciting brand of music and dynamic message to local churches, large auditoriums, and on radio and television. They also have seven albums to their credit, blending their professional style with



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**"Bridge"—a gospel music group to be featured at GREENLAKE '82**

an intense spiritual awareness both on record and live.

Steve Pennington will be joining "Bridge" during the Wednesday night special feature time. Pennington is the creator of PRO KIDS, a unique family oriented ministry of music, puppets, and magic. He has presented programs in local churches, in amusement parks, and on college campuses nationwide. A graduate of Trevecca Nazarene College, Pennington has performed as a part with People Movers, a daily feature at Six Flags over Georgia in Atlanta.

Also scheduled for the week of GREENLAKE '82 are "Habbakkuk," a multi-image roadshow from Twenty One Hundred Productions, and Hicks & Cohagan, a Christian drama duo. Since the fall of 1980, "Habbakkuk" has been seen on university campuses throughout America, painting the 20th century against the backdrop of

ancient history and the message of the prophet Habbakkuk. It is an intriguing and challenging production. Hicks & Cohagan, a pair committed to presenting the gospel through the

theatrical art, will share their mix of comedy and drama later in the week.

Other artists are currently being confirmed for GREENLAKE '82. Watch for further details. □



**Ltc**

July  
Selections

**Ltc**

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**Side Two:**

Nazarene Past: Multitudes in the Valley—L. A. Reed  
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**Pennington, creator of PRO KIDS, to join "Bridge" in special feature time**

## SOME VERY IMPORTANT PEOPLE

The highest awards issued in our Caravan program are the Esther Carson Winans award for girls and the Phineas F. Bresee award for boys. We congratulate these award winners, and all who worked with them in the program.

### ESTHER CARSON WINANS AWARD

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Allison Cathcart, Marion, Mass.  
Susan Cook, Nampa, Ida.  
Anne Marie Eley, Eagle, Ida.  
Julie Gillick, Ontario, Ore.  
Kim Griffiths, Ferndale, Mich.  
Letha Grohe, Littleton, Colo.  
Janet Hartpence, Nampa, Ida.  
Carol Henderson, NR, Wigan, England  
Debbie Kaldenberg, Boise, Ida.  
Lisa Litsey, Nampa, Ida.  
Angie Lynn, Kuna, Ida.  
Sharon Mann, NR, Wigan, England  
Patti McGraw, Nampa, Ida.

Susan McNaught, Hillsboro, Ore.  
Denise Michael, Washougal, Wash.  
Kathy Newlander, Littleton, Colo.  
Elsa Nicholson, Nampa, Ida.  
Yvonne Oswalk, Nampa, Ida.  
Stephanie Perry, Marion, Mass.  
Julie Poole, Emmett, Ida.  
Debbie Priest, Reynoldsburg, Ohio  
Tammy Rampton, Sierra Vista, Ariz.  
Ruth Severance, Nampa, Ida.  
Denise Short, Emmett, Ida.  
Tammy Tapp, Nampa, Ida.  
LeAnna Tisdale, Idaho Falls, Ida.  
Diana Whitmarsh, Boise, Ida.  
Marette Whitney, La Grande, Ore.  
Julie Wynia, Kuna, Ida.  
Rhonda Wynia, Emmett, Ida.

### PHINEAS F. BRESEE AWARD

John Ares, Eagle, Ida.  
Terry Buster, Nampa, Ida.  
Eddie Castledine, Nampa, Ida.  
Preston Crow, Boise, Ida.  
Scott Durbin, Nampa, Ida.  
John Grimm, Reynoldsburg, Ohio  
Mark Halley, Nampa, Ida.  
Alan Harrison, NR, Wigan, England  
Christopher Hindley, NR, Wigan, England  
Chuck Killion, Nyssa, Ore.

Randy Langley, Nyssa, Ore.  
Raymond McCarthy, Marion, Mass.  
Mark McConnel, Montour, Ida.  
Shawn Painter, Littleton, Colo.  
John Teske, Nampa, Ida.  
Erik Thomas, Nampa, Ida.  
Jody S. White, Emmett, Ida.  
Shane Will, Hansen, Ida.  
Tim Wilson, Eagle, Ida.

The list of winners will be continued in future issues.

### DISTRICT ASSEMBLY INFORMATION

CHICAGO CENTRAL—July 1-2. Kankakee College Church, 250 E. Olivet, Bourbonnais, IL 60914. Host Pastor: Melvin McCullough. General Superintendent: Dr. Charles H. Strickland.

CENTRAL OHIO—July 14-15. District Campground, 2708 Morse Rd., Columbus, OH 43229. Host Pastor: Elbert R. Speckien. General Superintendent: Dr. Orville W. Jenkins.

EASTERN MICHIGAN—July 14-15. Central Church of the Nazarene, 1261 W. Bristol Rd., Flint, MI 48507. Host Pastor: Gerald Woods. General Superintendent: Dr. William M. Greathouse.

COLORADO—July 15-16. Trinity Church of the Nazarene, 5055 El Camino Dr., Colorado Springs, CO 80918. Host Pastor: J. Donald Freese. General Superintendent: Dr. Charles H. Strickland.

HOUSTON—July 15-16. Spring Branch Church of the Nazarene, 1001 Campbell Rd., Houston, TX 77055. Host Pastor: Eugene Sanders. General Superintendent: Dr. Eugene L. Stowe.

SOUTHWESTERN OHIO—July 16-17. Towne Boulevard Church of God, 3722 Towne Blvd., Middletown, OH 45052. Host Pastor: Michael Hutchens. General Superintendent: Dr. Jerold D. Johnson.

### DISTRICT ASSEMBLY REPORTS

#### HAWAII PACIFIC

The 30th annual assembly of the Hawaii Pacific District met in Honolulu, Hawaii. District Superintendent Darrell Teare, completing the second year of an extended term, reported.

Presiding General Superintendent Orville W. Jenkins ordained Robert L. Miller and Aliiao Oso'oso.

Elders elected to the Advisory Board were Donald L. Guy and Gaylor A. Rich. Laypersons elected were Miyoji Furusho and Kimber Moulton.

Mrs. Nancy Kekoa, NWMS president; Spike R. Tanaka, NYI president; and Rev. Larry D. Coen, chairman of the Board of Christian Life, were reelected to their respective offices.

#### WASHINGTON

The 25th annual assembly of the Washington District met in Baltimore, Md. District Superintendent Roy E. Carnahan, reelected for a four-year term, reported a new church in St. Charles City.

Presiding General Superintendent William M. Greathouse ordained Kenneth Lyle Artman, Charles Barry Kolp, and Willis Glenn Swope and recognized the credentials of Donald Earl Babcock and Paul Gorog.

Elders Quentin C. Caswell, John S. Cramer, and Harold A. Parry were elected to the Advisory Board. Laymen elected were David Krutenat, Merritt Mann, and John Stroman.

Mrs. Roy (Doris) Carnahan, NWMS president; Rev. David J. Sparks, NYI president; and Calvin A. Alexander, chairman of the Board of Christian Life, were reelected to their respective posts.

#### MISSISSIPPI

The 69th annual assembly of the Mississippi District met in Jackson, Miss. District Superintendent J. W. (Bill) Lancaster, completing the first year of an extended term, reported two new churches in Byhalia and Okolona and work reactivated in Sartinville.

Presiding General Superintendent Charles H. Strickland ordained Rex Warner Cosby, Willie D. Dennis, Warren Rogers, Jr., and Paul

Mathis Smith, and recognized the credentials of Kendall Timothy Robbins.

Elders Richard Boone and T. Earl Rowan were elected to the Advisory Board. Laymen elected were Henry Greer and Lee Hightower.

Retha Lancaster, NWMS president; Terrell Earnest, NYI president; and Hayes Oliver, chairman of the Board of Christian Life; were re-elected to their respective offices.

**SACRAMENTO**

The 20th annual assembly of the Sacramento District met in Roseville, Calif. District Superintendent Walter Hubbard, reelected for a four-year term, reported a new church in Loomis, Calif.

Presiding General Superintendent Jerald D. Johnson ordained Ronnie Duane Newton and Robert Glenn Russell.

Elders Byron Ford, Ray Sanders, and Bob Simmons and laymen N. E. Bud Anderson, John Biggers, and Art Tallman were elected to the Advisory Board.

Mrs. Beverlee Borbe was reelected NWMS president and Rev. Jerry Cordell was reelected chairman of the Board of Christian Life. The NYI convention will be held in the fall.

**CENTRAL CALIFORNIA**

The 20th annual assembly of the Central California District met in Fresno, Calif. District Superintendent Wil M. Spaite, completing the second year of an extended term, reported.

Presiding General Superintendent Jerald D. Johnson ordained William J. Davis and Winey Jones, Jr.

Elected to the Advisory Board were elders Irving E. Sullivan, Harold L. Stickney, and Clarence M. Killion; and laymen Archie Sheldon, Gary M. Smee, and Joel Warkentin.

Reelected were Judy Haines, NWMS presi-

dent; Larry Underwood, NYI president; and Richard Schlagel, chairman of the Board of Christian Life.

**NORTHWEST**

The 78th annual assembly of the Northwest District met in Spokane, Wash. District Superintendent Walter E. Lanman, completing the second year of an extended term, reported.

Presiding General Superintendent Eugene L. Stowe ordained Larry Coleman, Jimmie Franklin, Joseph Garren, and Clifford Taylor.

Elders James Tapley, Charles Wilkes, and Perry Winkle were elected to the Advisory Board. Laymen elected were Ted Finkbeiner, Oba McCoy, and Wayne Slonaker.

Reelected were Mrs. Perry Winkle, NWMS president; Rev. Randall Craker, NYI president; and Rev. Larry McNaught, chairman of the Board of Christian Life.

**NAZARENE CAMP MEETINGS**

**AKRON**—August 1-8. Nazarene District Center, 8020 Nazarene Ave., Louisville, OH 44641. Special workers: William Varian, evangelist; Steve and Sue Caudill, music; Floyd O. Fleming, district superintendent.

**CANADA WEST (Alberta)**—August 1-8. Camp Harmattan, 14 miles west of Olds, Alta. Special workers: Kenneth Pearsall, evangelist; Donald Davis, song evangelist; Elva Bates, missionary. Alexander Ardrey, district superintendent.

**EASTERN MICHIGAN**—August 1-8. District Center, 6477 Burkhardt Rd., Howell, MI 48843. Special workers: Lenny Wisehart and Bob Hoots, evangelists; Wally and Ginger Laxson, song evangelists. Don J. Gibson, district superintendent.

**CHICAGO CENTRAL**—August 2-8. District Cen-

ter, south of Aroma Park, Ill. Special workers: P. L. Liddell, evangelist; Bill and Terri Cobb, song evangelists. Forrest W. Nash, district superintendent.

**NEW MEXICO**—August 2-8. District Camp-ground, Capitan, N.M. Special workers: Jimmy Dell and Bill Erickson, evangelists; David and Dana Blue, song evangelists. Leon F. Wyss, district superintendent.

**SOUTHERN CALIFORNIA**—August 2-8. Point Loma College Campus, Lomaland Dr., San Diego, CA 92106. Special workers: Dennis Kinlaw; music directed by Steve Brown. Morning seminars with eight different leaders. Robert H. Scott, district superintendent.

**WISCONSIN**—August 3-7, evenings. August 8, morning and evening services. University of Wisconsin Campus at Stevens Point (Allen Hall), WI 54481. Special workers: Harold Graves, evangelist; musicians, the Dale Wines and the Bob Fannies. J. Ted Holstein, district superintendent.

**KANSAS**—August 4-7, evenings. August 8, 3 p.m. First Church, 1400 E. Kellogg, Wichita, KS 67211. Special workers: W. E. McCumber, speaker; Mark Murphy, singer. Marselle Knight, district superintendent.

**ARIZONA**—August 6-15. Prescott, Ariz. Special workers: Edward Lawlor, Norman Moore, Ron Lush, Sr. Crawford T. Vanderpool, district superintendent.

**PHILADELPHIA**—August 7-15. Nazarene Center, North East, Md. Special workers: Stephen Manley and Alex Deasley, evangelists; music, the Buckles-Burke Evangelistic Team. Paul D. Mangum, district superintendent.

**HAWAII PACIFIC**—August 8-15. First Church, 408 N. Judd St., Honolulu, HI 96817. Special worker: Chic Shaver. Darrell B. Teare, district superintendent.

**“11½ million children under 18 are casualties of divorce.”**

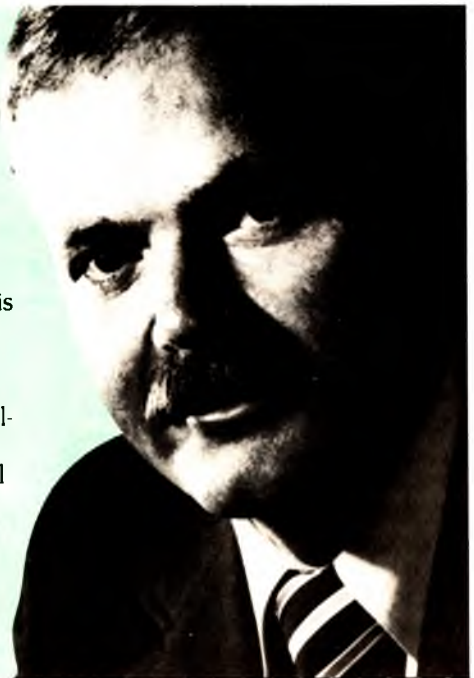
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by Revs. Charles Ogden, Herman Rouse, and Al Wideman. He is survived by his wife, Beulah; a son, Dr. Ray; a daughter, Mrs. Donna Orr; four grandchildren; a brother; and three sisters.

**EMERY GILBERT LAMPP**, 87, died Apr. 9 in Seagraves, Tex. Services were conducted by Revs. Darrell Brown, Bob Hodges, and Tom Evans. Survivors are his wife, Era Cummins Lampp; 4 sons, Gene, Kenneth, Leo, and Joe; 2 daughters, Anna Florence Hageman and Sue Buchanan; 13 grandchildren; and 13 great-grandchildren.

**HAROLD MILLER**, 69, died on Apr. 15 in Kenesaw, Neb. Funeral services were conducted by Rev. Jack Atteberry and District Superintendent James Deihl. He is survived by his wife, Beulah; one son, Darrell; two daughters, Mrs. Frank (Shirley) Surigan and Mrs. Rudolph (Barbara) Jensen; and eight grandchildren.

**MRS. VELMA MORTENSEN**, 78, died Apr. 30 in Uvalde, Tex. Funeral services were conducted by Rev. Jeff Mihelich. She is survived by her husband, Ernest; two sons, James and John; and a daughter, Marie Jazairi.

**ALICE PHILLIPS**, 74, died Apr. 17 in Hutchinson, Kans. Funeral services were conducted by Rev. Ron Crosley. Interment was in Fargo, Okla. Survivors include 4 sons, Carl, Clarence, Everett, and Robert; 5 daughters, Mary Lou Tims, Mae Elaine Guyett, Elsie Dunn, Belva Jean Adams, and Glenda Kilpatrick; 41 grandchildren; 26 great-grandchildren; 2 brothers; and 4 sisters.

**BERTHA RUDEL**, 87, died Apr. 27 in Harvey, N.D. Funeral services were conducted by Rev. David L. Donovan. She is survived by 3 sons, Art, Ken, and Calvin; 2 daughters, Frances Schroeder and LaVonne Hagmeyer; 11 grandchildren; 4 step-grandchildren; 3 great-grandchildren; and 5 step-great-grandchildren.

**RAYMOND E. SMITH**, 81, died Dec. 22 in Eldorado, Ark. Funeral services were held by Rev. Ed Purcell. Survivors include his wife, Rev. Beulah Cook Smith; 4 daughters, Sharon Brian, Shirley Phillips, Sheila Talley, and Debbie Cary; 11 grandchildren; and 4 great-grandchildren.

**MAGDALINE SPECK**, 67, died Apr. 27 in Raytown, Mo. Funeral services were conducted by Rev. Donald Shelp and Rev. Dale Hudson. Survivors include her husband, James; two daughters, Mrs. David (Cyrilla) Taylor and Carol; three grandchildren; and three sisters.

**REV. RICHARD STEIDEL**, 50, died Apr. 13 in Danville, Ill. Services were conducted by Rev. John Eppler, District Superintendent Forrest Nash, and Rev. Don Williams. Interment was in LaPlata, Mo. Rev. Steidel served churches in Illinois. He is survived by his wife Cleeta; two sons, David and James; three grandchildren; one brother; and two sisters.

## “Showers of Blessing”

### PROGRAM SCHEDULE



June 20  
“The Grateful Samaritan”

June 27  
“A Great Chasm”

July 4  
“Forgive Him”

by W. E. McCumber, speaker

### RELIGIOUS BROADCASTERS FIGHT CABLE COPYRIGHT BILL.

Acting to assure access to cable TV systems, National Religious Broadcasters is leading a drive to amend the proposed Cable Copyright and Carriage Bill. The NRB amendment, sponsored by Congressman James Collins of Texas, exempts religious television stations from the audience-size requirements, which under the new legislation would determine the “must carry” status of local television stations.

NRB executive director Ben Armstrong urges public support of the amendment. He points out, “Not only religious TV stations, but religious program producers and the religious audience as well, have a stake in the NRB-Collins amendment. Without this amendment, the status of religious television on cable systems across the country would be endangered, and as more communities go into cable in the years ahead, religious TV would face the inevitable likelihood of extinction.”

The Cable Copyright and Carriage Bill, sponsored by Congressman Robert W. Kastermeier of Wisconsin, incorporates a compromise worked out between representatives of commercial TV stations, cable TV system operators, and motion picture producers. The bill, which affects copyright royalties as well as station carriage, was drafted originally by the House subcommittee dealing with copyright matters and was revised before being sent to the House subcommittee on telecommunications. The NRB-Collins amendment exempts religious stations from meeting the ratings requirements of the bill. “Ratings would be an unreliable basis for determining the quality of service which our stations provide,” states NRB first vice-president Jerry Rose. Chairman of the NRB television committee, Rose is president of WCFC-TV Channel 38 in Chicago. □

### FIRST BIBLE CONGRESS IN GERMANY.

Around 2,000 people attended the final meeting of the first Bible Congress in the German Democratic Republic (GDR) which was held on March 28 in the “Petrikirche” in Karl-Marx-Stadt, Germany. During the four-day congress under the motto “Time for the Bible,” 250 delegates from almost all Christian churches came together in eight working groups to consider how work with the Bible could be given a new impetus in the GDR.

As Bishop Dr. Horst Gienke of Greifswald, chairman of the Bible Society in the German Democratic Republic, stated, the experiences and suggestions made at the congress will have a noticeable effect on the work of the Bible Society. He expressed the hope that it would be possible to organize an annual Bible Sunday supported by as many churches as possible. The East German Bible Society, which comprises 12 member Bible societies, sees its prime task in “Bible mission.” □

### PORTUGUESE “LIVING BIBLE” RELEASED IN BRAZIL.

Eight years after the *Living New Testament* in Portuguese was released, the entire Portuguese *Living Bible* is completed, printed, and in distribution in Brazil.

Published for Living Bibles International by Mundo Cristao in Sao Paulo, distribution will be through bookstores and churches. Five thousand cloth and 7,000 paper copies were printed for regular distribution and Campus Crusade for Christ will use an estimated 10,000 in their Brazilian ministry.

During the past eight years 2.25 million Portuguese *Living New Testaments* have been distributed—the bulk of these by World Home Bible League through the Brazilian educational system.

This makes five entire *Living Bibles* produced by LBI—Chinese, Japanese, Swedish, Spanish, and Portuguese—in addition to 34 New Testaments. □

EVANGELIST WILLARD G. STOCKER, 66, died Mar. 17 in Rochester, Minn. Funeral services were conducted by Rev. Kenneth Wood. Survivors include his wife, Dorothy; a son, Gordon; a daughter, Becky; one grandchild; two brothers; and a sister.

WILLIAM A. VAN CUREN, 60, died Feb. 8 in Oklahoma City, Okla. Funeral services were conducted by Rev. William Holley and Rev. Charles Lambert. Survivors are his wife, Ruth; two daughters, Mrs. Joann Bell and Mrs. Jan Payne; six grandchildren; his mother; six brothers; and two sisters.

MARY VINEYARD, 69, died Apr. 14 in Vine-land, N.J. Funeral services were conducted by Rev. Steven Grosvenor. She is survived by her husband, Charles; one daughter, Joann; and two grandchildren.

BEULAH I. WELLS, 45, died May 8 in Holyoke, Colo. Funeral services were conducted by Dr. M. Harold Daniels, district superintendent. Survivors include her husband, Rev. Jerry Wells; four children, Rhonda, Michael, Michelle, and Kevin; and nine brothers and sisters.

JAMES F. ZACHARY, 61, died Mar. 28 in Crawfordsville, Ind. Funeral services were conducted by Revs. Phil Reynolds and J. P. Friend. He is survived by his wife, Virginia; three daughters, Candy Stadler, Jeannie, and Jamie; one son, Michael; two grandchildren; two brothers; and two sisters.

#### BIRTHS

to MARTIN AND JULIE (CRESWELL) BAUSMAN, Kansas City, Mo., a boy, Jonathan Michael, Apr. 11

to JEFFREY AND DEBBIE (HENNEMAN) BROWN, Caldwell, Ohio, a boy, Jeffrey Joseph, Apr. 29

to GEORGE AND JUDY (RANDALL) CARNLINE, Many, La., a boy, Stewart Randall, March 3

to ASHOK AND LINDA (CRIDDLE) GAIKWAD, Kansas City, Mo., twin boys, Jonathan and Christopher, Jan. 5

to RANDY AND DEBBIE (HOFFMAN) JOHNSON, Amherst, Ohio, a boy, Timothy, Feb. 16

to REV. GENE AND KAREN (PHILLIPS) KEITH, Erick, Okla., a girl, Jennifer Lea, Apr. 23

to DAVE AND TRENA (LUCAS) LEATHERMAN, Opelika, Ala., a girl, Audrey Michelle, Apr. 28

to KEITH AND VIOLA (JOHNSON) LIBICK, Lewisville, Tex., a girl, Janice Dawn, Feb. 24

to ED AND CAROL McGRATH, Maryville, Tenn., a girl, April Marie, Apr. 23

to REV. JEFF AND CINDY MIHELICH, Uvalde, Tex., a girl, Crystal Dawn, Dec. 2

to REV. GRANT AND MONICA (BAKER) RAINEY, Calgary, Alberta, Canada, a girl, Amanda Elise, Jan. 13

to JOHN AND SANDRA (BURR) REDDY, Amherst, Ohio, a boy, James Edward, Feb. 14

to REV. RON AND DEANNA (LOON) SULLIVAN, Arnold, Neb., a girl, Valerie Lynn, Apr. 15

to DWIGHT AND KATHY SWANSON, Manchester, England, a girl, Rachel Kathleen, Dec. 14

to DAN AND CRIS (ZAWICKI) THOMPSON, Lynden, Wash., a girl, Danielle Lynn, Apr. 16

to DAVE AND FLORIE (LANGLEY) WILCOXSON, Yakima, Wash., a boy, Benjamin David, Apr. 26

to DAVID AND DONNA (PECK) WINE, North Canton, Ohio, a girl, Janelle Deanne, Apr. 14

to PHIL AND KATHY (WICHTERMAN) ZELL, Gainesville, Ga., a boy, Joshua Adam, Apr. 16

#### ADOPTION

by T.SGT. and MRS. DONALD R. SCHROEDER, USAF/Retired, Oildale, Calif., a boy, Jeremiah David, born Oct. 18, 1980, adopted Apr. 16, 1982

#### MARRIAGES

LINDA JO MAGIE and RALPH EDWIN (ED) HERRICK at Cincinnati, Ohio, Apr. 10.

#### DIRECTORIES

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

## THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

**The so-called Jehovah's Witnesses say, "Going to heaven is a man-made doctrine." They quote Acts 2:34 and John 3:13. Please comment.**

In John 3:13 our Lord refers to himself as One qualified to reveal essential truth about God and salvation.

Nicodemus has called Him "a teacher come from God," but stumbles at His teaching. Jesus is saying, in verse 13, "I am the only one who can tell you of these heavenly things, for I alone ascended to heaven, and descended from heaven, to receive and dispense this knowledge."

He is not talking about the fate of men who died, as Moses, or were translated, as Enoch. These men did not enter heaven and return to earth to teach divine truths. That is what Jesus is talking about.

Heaven was opened to Jesus at His baptism. From that time He possessed the knowledge of himself as Revealer and Redeemer that He would communicate to others in His teachings. The special content of that knowledge which He shared with Nicodemus relates to himself as the Son of Man and to His death as the means by which the new birth becomes possible for sinners.

The passage does not teach that no one but Jesus has gone to heaven. It does teach that He was with God and with men in a sense and for a purpose and with a knowledge that no other could truthfully claim. He is validating His authority, not describing another person's destiny.

Similarly, Acts 2:34 is affirming that David did not ascend into heaven *in fulfillment of Psalm 100:1*, to sit at God's right hand, enthroned there

as Lord of all. But Jesus Christ did, as evidenced by the outpouring of the Holy Spirit upon His disciples.

Taken in context, these verses do not say that no one is in heaven with the Father except Jesus. They do say that no one else is in heaven, or was on earth, in the same way, with the same power, and for the same reason as Jesus Christ.

God is the Father "from whom every family *in heaven* and on earth derives its name," and to die is to "be with Christ" (Philippians 1:23) as part of the family in heaven. □

**We know that the Jewish people of Old Testament times offered animals as a sacrifice for sins. These people refused to accept the blood sacrifice of Jesus Christ as the supreme sacrifice for the sins of all mankind, yet they no longer offer the animal sacrifices. By what means do orthodox Jews seek forgiveness for sin in this present day?**

With the destruction of the Temple in 70 A.D. the animal sacrifices ceased. However, both Law and Prophets had taught the nation of Israel that the essential condition of forgiveness is repentance, which involved sorrow for sin, confession of sin, and abandonment of sin. In the absence of true repentance the sacrifices had no value, indeed they slandered the character of God. (See, for example, Deuteronomy 4:25-40; Psalm 51; Hosea 6:6; Proverbs 21:3; Isaiah 55:6-7.)

Since God himself, by allowing the Temple to be destroyed and its site desecrated, had made it impossible for the sacrificial system to be continued, He will accept repentance, accompanied by good works as its fruit, without the sacrifices. On God's part, according to Judaism, forgiveness is motivated by His love and mercy, and conditioned upon man's repentance. □

# NEWS OF EVANGELISM

**Bristol, Pa.:** The church had a revival with *Rev. and Mrs. A. A. Passmore*. The church was blessed with the presence of the Holy Spirit as new souls met the Lord and others found deeper depths in their personal relationship with Christ. The way of holiness was sought and definite spiritual victories were gained.

—Thomas A. Havener, *pastor*

**Wimauma, Fla.:** The **Community Church** recently had a revival with *Rev. S. Oren and Faye Woodward*. There were morning and evening services each day. A total of 357 attended the evening services. New people came in to the church for the first time. Under the inspiration of the services, people sought God's help in each service, and were saved, sanctified, or healed.

One person was under conviction and left the service but prayed through in the car on the way home. Another had the evangelist and pas-

tor home for dinner and could not wait to pray in church, but prayed through in their home.

—Jim Pack, *pastor*

**Monroeville, Ala.:** The church recently had one of the greatest revivals in years. The workers were *Chuck and Mary Jackson and Lon Woodrum*. As Chuck and Mary sang, the Holy Spirit moved on the people. When Lon Woodrum, the evangelist, preached, people were moved and the altar was filled. The smallest crowd was the first night with 108 in attendance. Every night increased with a closing attendance of 161.

—Kenneth E. Johnson, *pastor*

**Center, Tex.:** The church recently completed an old-fashioned revival with *Ralph and Ruby Wright*. There were several seekers at the altar praying through to definite spiritual victory. The church as a whole shows signs of spiritual growth. The attendance was the best that the church has had in some time.

—Joseph D. Atkinson, *pastor*

**Chattanooga, Tenn.:** **First Church** experienced recently a spiritual renewal. The thrilling thing



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about the revival was that the youth led the way. They prayed, brought visitors, testified, and God honored them.

Originally, the meeting was scheduled from Tuesday over Sunday. However, on the closing night, the youth president, Alan Knowles, and members of the NYI asked for an extension of the meeting. *Evangelist Bill Erickson* and musicians, *Jim and Rosemary Green*, consented and services continued the next week Wednesday through Sunday. The final service was a sacred time as the service ended three hours after it started with victory around the altar.

—John R. Andrus, *pastor*

**Milton-Freewater, Ore.:** The church recently experienced a great revival with *Evangelist Earl McCool*. He preached stirring salvation messages, with a total of 45 seekers at the altar—10 of which were first-time converts. The church was on the verge of closure six months ago, but it has grown from 12 to 55 in attendance in this short time. Five new Sunday School classes and a children's church have also been started.

—Michael N. Myers, *pastor*

# QUINQUENNIAL EVANGELISM CONFERENCES

In place of the traditional Mid-Quadrennial Evangelism Conference, there will be four area conferences in Canada and the U.S.A. to complement the International Holiness Conferences in world regions.

October 4-6, 1983—Winnipeg, Manitoba, Canada, Fort Garry Church

January 3-5, 1984—Phoenix, Arizona, Music Hall

January 17-19, 1984—Fort Worth, Texas, Convention Center

January 24-26, 1984—Tampa, Florida, Convention Center

## THE CHURCH SCENE



Warrensburg, Mo., First Church recently dedicated a new multipur-

pose church facility on 16 acres purchased in 1976. The dedicatory address was given by Dr. George Coulter, general superintendent emeritus. The ritual of dedication was led by Pastor Will Stemen, and the prayer of dedication was given by Dr. Milton Parrish, district superintendent. Al-

most 200 people attended, including a number who were from the community.

The new building includes 5,600 sq. ft. and was constructed for \$124,000. The total indebtedness is \$102,050, with total church and parsonage assets of \$244,000. □



### A NOTE OF THANKS

*"The beautiful guest book you sent has come in ample time to be used at the 50th anniversary celebration our children are hosting for us. Thank you, personally, for you have made our gifts and checks more than an institution—it's caring!"*

—Retired minister  
from Oklahoma

The "Basic" Pension and Benefit programs for Nazarene ministers and their widows is provided by you through payment of your local church's Pensions and Benefits Fund.

—Pensions and Benefits Services



The Work and Witness team from the Indianapolis District worked nine days on the parsonage of the Arima, Trinidad, church, and completed the two-story house, sufficiently that Pastor Anthony Quimby and family could soon move in. The trip was sponsored by the New Castle, Ind., First Church, under Pastor Garland Johnson. The group of 27 was led by Dr. Ralph E. Fox, and the construction superintendent was Rev. Norman Palmer.

## IRAs OFFERED TO CHURCH EMPLOYEES

Pensions and Benefits Services has announced that Individual Retirement Annuities (IRAs) are now available to Nazarene church and church agency employees (both ministers and laymen), evangelists, and also those spouses who have no earnings during the year from any source. This offers another excellent way to use tax-deferred dollars to save toward a supplemental retirement income. The interest rate is guaranteed at 13½ percent during 1982.

A participant may shelter from cur-

rent federal income taxes up to \$2,000 per year in the Nazarene IRA. If the participant has a spouse who is not earning income during the year from any source, a separate account may be opened allowing them to shelter up to a combined maximum of \$2,250 for that year on a joint return. Such contributions may be split between accounts in any ratio, except that no more than \$2,000 can be sheltered in either one account.

Funds placed into an IRA become taxable upon distribution and several options for distribution are available. To avoid federal "excise" tax penalties, distributions should begin after reaching age 59½ and before age 70½.

Since 1963, ministers and lay church employees have been investing funds into a Tax-Sheltered Annuity. The TSA (403b) Plan is specially designed for employees of nonprofit organizations and has more liberal provisions written into the tax code than the newly available IRAs. For this reason, the Board of Pensions recommends that qualified individuals maximize contributions to their Tax-Sheltered Annuity *before* contributing to an IRA plan.

Additional information or applications may be secured by writing Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131, or phoning (816) 333-7000. □

### MEMO

to church board members:

Pensions and Benefits Services desires to help keep you informed as you seek to fulfill your responsibility in the area of pastoral compensation, employee benefits, relevant tax regulations, etc.

This issue offers you the opportunity to request any brochures you desire, at no cost. Please check the brochures you desire, clip this column, and mail it with your name and address to: Pensions and Benefits Services, 6401 The Paseo, Kansas City, MO 64131.

- "Housing for Your Pastor: Parsonage or Housing Allowance?"
- "Lay Staff and Social Security"
- "The Local Church as Employer—What Are the Tax Implications?"
- "'Basic' Pension Plan for District-Credentialed Laymen"
- "Minimizing Income Taxes for Church Employees"
- "Annual Wage Statements for Church Employees"
- "Payroll Tax Procedures for Congregations"
- "Minister's Parsonage Allowance and Social Security"
- "P & B Policy Summary"
- Information on Group Term Life Insurance for Church Employees
- Information on Supplemental Retirement Plan for Church Employees: \_\_\_\_\_ TSA, \_\_\_\_\_ KEOGH, \_\_\_\_\_ IRA
- Information on Long-term Disability Income Protection for Church Employees
- Information on Daily Hospital Indemnity Plan for Church Employees
- Information on Accidental Death and Dismemberment Insurance for Church Employees

—Pensions and Benefits Services



The Newton, Kans., church recently received 13 people into church membership. Seven of the 13 were new Nazarenes (two of the new members not shown). The church gave the pastor and wife, Rev. and Mrs. Leon Jennings, a free trip to the Holy Land as appreciation for their 14 years as pastor of the Newton church. The church also gave the pastor an extended four-year call.



The owners of "Cliff's Familyland" in Albuquerque, N.M., recently became Christians, followed by their daughter and her husband, then their two children. Their young son, Justin, was the first convert of 1982 when he gave his heart to the Lord at the Watchnight service. In January all three generations joined the Montgomery Heights Church in a momentous service when several others united with this growing congregation. Pictured (l. to r.) are: Mr. and Mrs. Gary Hays and children, Tracy and Justin; Mr. and Mrs. Cliff Hammond.



**ETHNIC CONSULTATION PLANNED**

A national consultation on reaching ethnics is being planned for the United States by the Lausanne Congress on World Evangelization Continuation Committee.

Three Nazarene men will serve in advisory and planning roles for the group: Dr. Raymond Hurn, Church Extension Ministries director, is a member of the Steering Committee; Rev. Clarence Jacobs, pastor and General Board member from Brooklyn, was named to the Planning Committee; and Rev. Jorge de Barros of Publication Services will serve on the Executive Committee.

The April, 1985, consultation will be especially for denominational leaders in non-English language/culture ethnics. □

—NN

**ARGENTINE DISTRICT LEADERS AND NAZARENE MISSIONARIES MEET**

Argentine district leaders and Nazarene missionaries gathered in Montevideo, Uruguay, on May 13.

Dr. L. Guy Nees, World Mission Division director, had called the meeting to discuss the effects of the Falkland Islands crisis on the church in Argentina. He carried a message of assurance to the Argentine brethren from Dr. V. H. Lewis, general superintendent in jurisdiction, that the Church of the Nazarene is nonpolitical and that our love for and support of the church in Argentina continues despite international tension.

The Argentine church leaders were very warm in their expressions of appreciation of the church and assured Dr. Nees of their continued faithfulness to their tasks and their wholehearted support of the Church of the Nazarene.

Also present in the meeting were: Dr. James Hudson, regional director for the Caribbean, Latin America, and Mexico; Rev. and Mrs. Norman Howerton, who have returned to Argentina where Rev. Howerton is director of the Argentina Nazarene Bible College; Rev. and Mrs. Douglas Perkins and their children, who will remain in Uruguay to work in the Bible college; Rev. and Mrs. Victor Edwards who will continue to reside in Paraguay and supervise the Northern Argentina/

Paraguay District; Mission Directors Rev. and Mrs. John Sluyter, who live in Uruguay, and five Argentine district leaders. □

—NN

**CHURCH OF THE NAZARENE GRANTED REGISTRATION IN VENEZUELA**

Dr. L. Guy Nees, World Mission Division director, announced that word has been received from Rev. William Porter, missionary to Venezuela, that the Venezuelan government has granted official registration to the Church of the Nazarene.

This was the major requirement to be met before the Porters could apply for visas to work as missionaries in Venezuela. □

—NN

**NAZARENE THEOLOGICAL SEMINARY GRADUATES 97**

Ninety-seven men and women were awarded degrees by Nazarene Theological Seminary at its commencement exercises Monday evening, May 24 at the Olathe, Kans., College Church.

Dr. Ralph Earle, distinguished professor of New Testament, delivered the commencement address. The event culminated the seminary's 37th year, and enrollment reached 520 students.

Other weekend events included the annual, all-seminary banquet featuring Mr. Gary Lee, former Iranian hostage, as speaker, and the Sunday afternoon baccalaureate service with seminary President Terrell C. Sanders, Jr., bringing the message. □

—NN

**BIBLE COLLEGE CELEBRATES COMMENCEMENT**

The 1982 graduating class of the Nazarene Bible College celebrated its commencement on Monday evening, May 24, at the First United Methodist Church in Colorado Springs.

Forty-eight associate degrees were awarded in the areas of biblical studies, Christian education, and church music, as well as 12 diplomas in music and lay ministries. Dr. Jerald D. Johnson presented the commencement address. □

—NN

**NAZARENE PERIODICALS WIN TOP AWARDS**

The Evangelical Press Association last week honored the *Preacher's Mag-*

*azine* with its 1982 "Award of Excellence." It is the highest honor awarded in the "denominational periodical" category.

Wesley Tracy is the editor of *Preacher's Magazine*; Susan Downs is assistant editor. They are supported by Nazarene Publishing House layout artists Bonnie Lafflin and Bill Lakey. "This is the first year that *Preacher's Magazine* has been a member of the EPA," Tracy said. "We are very happy to win such an award the first time we entered the competition. We look at the award as a credit to the Nazarene Publishing House, the Division of Church Growth, Pastoral Ministries, the editorial and production staffs, and our writers."

*ONE* magazine also won two awards at the EPA convention in Grand Rapids. David Best, managing editor of *ONE*, accepted two awards for the magazine, including first place in the "Standing Feature" category and a special award for "Most Improved Periodical."

The EPA has more than 300 member publishers and periodicals with worldwide readership of more than 22 million. □

—NN



Pictured (l. to r.): Wesley Tracy, editor of *Preacher's Magazine*, is congratulated by Wilbur Brannon, director of Pastoral Ministries, as Susan Downs, assistant editor, looks on.



Shown (l. to r.) are David Best, managing editor; Pam Tracy, editorial assistant; Jennifer Wright, editorial secretary; and Mike Estep, editor of *ONE*.



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