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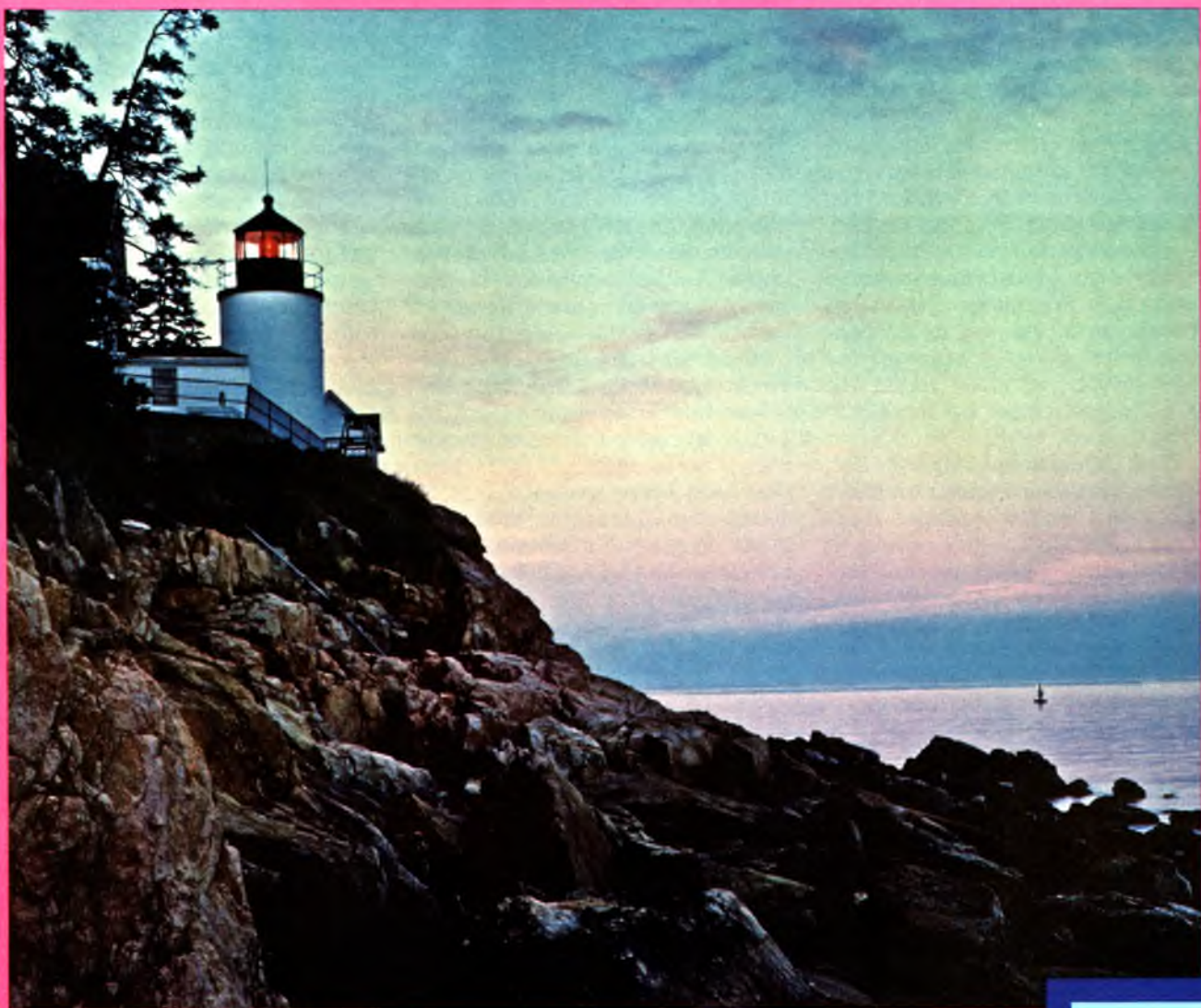
REV. NAZARENE

CHURCH OF THE NAZARENE

MAR 1 1982

HERALD of HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 15, 1982



SEE
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14.

VENEZUELA
NEXT!

AN EDITORIAL

HOLLYWOOD, Calif., advertises itself as "The Entertainment Capital of the World." It is the headquarters of the moving picture industry. Next to television, no medium of entertainment exerts a stronger influence on more people than the movies. The potential for good is unlimited.

Unfortunately, holiness and Hollywood are as far apart as the poles. Abundant evidence of this fact is contained in the theater advertisements in the newspaper. Illicit sex, perversion, and violence are unashamedly put forward as the content of the majority of Hollywood films.

By its own rating system, hardly one in a hundred movies is judged by the industry to be fit for family viewing. The great preponderance contain such questionable language or subject matter that they are either completely barred from viewing by children under 18 years of age, or else can only be seen by youth who are accompanied by their parents.

The Scriptures make it very clear that those whose hearts are pure and whose lives are dedicated to "Celebrating Christian Holiness" will be unalterably opposed to such entertainment. First Thessalonians 5:22 (NIV) enjoins those who are to be sanctified through and through and kept blameless at the coming of Christ to "avoid every kind of evil." Philippians 4:8 (NIV) counsels Christians to think about things which are "noble . . . right . . . and pure." The overwhelming majority of Hollywood moving

pictures certainly violates this biblical standard.

But what about going to see the so-called "good movie" that comes to the theater once in a great while? The same principle of Christian ethics which makes total abstinence from alcoholic beverages logical applies to movie attendance as well. The terrible toll of shattered lives and broken homes taken by the liquor traffic demands that God's people refrain from taking even an occasional social drink.

Likewise, in light of the frightening moral damage done by Hollywood movies, our Christian responsibility includes "the obligation to witness against social evils by appropriate forms of influence, and by the refusal to patronize and thereby lend influence to the industries which are known to be purveyors of this kind of entertainment. This would include the avoidance of the motion picture theater" (*Manual*, Paragraph 33.1).

And holiness people cannot afford to allow Hollywood to invade their homes through the television tube. Many religious, educational, and wholesome entertainment programs are made available through this medium. But all

too much of its programming is neither uplifting nor enlightening.

Therefore we have a "Christian obligation to apply the highest moral standards to the Christian family. Because we are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of our homes through various avenues such as current literature, radio, and television, it is essential that the most rigid safeguards be observed" (*Manual*, Paragraph 33.1).

Parents must carefully monitor the programs which are watched by their children and confine the viewing of the entire family (including adults) to that which contributes to mental, emotional, and spiritual enrichment. This becomes increasingly important with the advent of cable television which now makes available such morally degrading filmfare as X-rated pornographic moving pictures.

Now is the time for God's people everywhere to take an uncompromising stand against Hollywood with what Dr. George Coulter calls "the protest of our prohibitions." Anything less is unworthy of our holy calling. □

HOLINESS AND HOLLYWOOD

TWO STANDARDS THAT ARE POLES APART.



by General Superintendent Eugene L. Stowe

Through a Glass DARKLY

Monkmeyer

IN 1 CORINTHIANS 13, St. Paul sings, in his Hymn to Divine Love, "For now we see through a glass, darkly; but then face to face." This frank admission of the dark side of our sanctified walk with God is characteristic of Scripture. It is only we modern Christians that are unrealistic and romantic in our definition or description of the life of perfect love, not the Bible.

Perhaps it is right at this point that we fail to equip developing believers for the realities of the spiritual quest. There is a dark side of our Christian walk; it isn't all peaches-and-cream or rose-colored! To be sure, the walk isn't all gloom, but just as a good picture requires the shadows for contrast and for depth, so does the Christian life.

What does the apostle mean, "We see through a glass, darkly"? To moderns, accustomed to transparent or crystalline glass, this is less comprehensible than it would have been to the apostle's first and second century readers. Canada's national airline magazine, *En Route*, recently helped to enlighten me at this point. An article in its March 1981 issue reminded us that although man-made glass dates from at least 1500 B.C., it was not until the first century A.D. that "craftsmen in ancient Rome discovered that molten glass could be blown like a bubble on the end of a hollow metal tube."

Prior to that, vessels had very little resemblance to modern glass. "They were opaque and laboriously made, usually by applying hot glass over a core of clay and then scraping out the clay after the glass had hardened." This discovery turned upside down the art of glassmaking, since this new product was light, inexpensive and capable of being mass-produced.

In St. Paul's day, the glass familiar to him and the Christian believers would have been the opaque and rather crude vessels used throughout the Roman Empire. Literally, the glass familiar to Christians would be like looking through a darkly stained opaque barrier. At best it would be translucent but never transparent.

What the apostle seems to be saying is that even



by NEIL E. HIGHTOWER

after we are sanctified wholly we do not have perfect spiritual vision. We see most things through our humanity. Only rarely are we caught up to the third heaven, as Paul describes it in another epistle, where we see things with transparent sight and insight.

We see things through the barrier of poor, and often imperfect, judgment. And things are judged darkly. We feel things through imperfect sensory apparatus, and we evaluate what we feel through an infirm central nervous system.

However, the encouraging thing is that we see; we are not blind. God also gives us periodic breakthroughs of clear, transparent understanding insight. For this we ought to praise Him. This is a part of the "face to face" of which the apostle speaks. Then, one glorious day, the periodic taste of heaven will become the permanent order of heaven; and the barrier of the "glass darkly" will give way to eternal transparency.

In the meantime, let's be a little skeptical of what we see. It may be darkly; and we need to remember to pray, "Forgive us our trespasses, as we forgive those who trespass against us." □

POUR OUT THY HEART

*Pour out thy heart! God hears thy prayer!
He understands when none can care;
His love is real, so sure and warm—
The rock that stands through every storm!*

*Pour out thy heart! He notes thy tears.
He heals thy wounds and calms thy fears;
Friends may fail, or turn away,
But He will be thy Strength and Stay.*

*Pour out thy heart! Hold nothing fast
Except His love—all else shall pass.
Make Christ thy Refuge in each test;
In Him alone are peace and rest.*

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—FRANCES B. ERICKSON
Lake Park, Florida



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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.

MGM ITEM SCORED

I was disturbed, disappointed, and distraught by the item in the September 15, 1981, issue entitled, "Nazarene Contractor Rebuilds Las Vegas MGM Hotel." My concern is over giving accolades to an architect working on a hotel which is known to be a gambling center. I quote from an article in the *Kansas City Times* regarding the reconstruction of the hotel, "They come here to enjoy, to gamble."

We all know from personal experience Christian people who are successful in managing restaurants without serving liquor; people who will not take jobs

where morals and values or ethical demands go against their Christian principles. These are the ones God honors, and I believe we should bring attention to these by way of our denominational paper.

Libbie Bowers
Kansas City, Missouri

FIRST DISAGREEMENT

I am writing regarding your answer to the question of attending a theater, in the December 1, 1981, issue in the "Answer Corner."

Since our 1980 *Manual*, Article 33.1, states we should avoid the motion picture theater (cinema),

I don't feel the matter should be left to personal convictions. We do appreciate the *Herald*, and this is the first time I strongly disagreed with an answer.

Name Withheld by Request

IN ALL FAIRNESS

I received the *Herald of Holiness* dated December 1, 1981. I enjoy reading the *Herald*. You do a great job as editor.

A question in the "Answer Corner" reads partially as follows: "Do you think it is right to go to the theatre to see a Billy Graham movie such as 'Joni'?"

You then answered by giving

(Continued on page 22)



WHERE THE BLUEBONNETS GROW

by CLARE ST. JOHN

Vivienne

I'VE JUST RETURNED from where the bluebonnets grow. They aren't growing there *now* but they have and they *will*—and I thought of them as I jogged by.

Their beds are out beyond the woods behind our home, just before the railroad tracks. Bounded by a swamp, the tracks, a dirt lane, and a small grove of black locust saplings, is a little hillside meadow—and that's where they bloom.

I found them quite by accident two years ago. But the next year I was watching for them and when new life stirred in the meadow, among the green grasses, bluebonnets were growing. In due course they soon budded and bloomed, making the meadow glorious.

And they'll be back. Though the field is now covered with a foot of snow, in the cycle of nature the soft breezes will blow, the snow go, the meadow come alive, and on that green hillside will be bursts of blue!

It's in process now. The short days of winter are

giving way to lengthening days of spring. The sun that for months was sinking lower and lower in the sky and rising farther south each morning, has reversed its decline is well on its return trip north. The almanac reports that daylight today is two minutes longer than yesterday, and tomorrow will be extended by yet two more minutes.

However, I have my own gauge. From our living room window I note the point where the sun rises each morning. On December 21 it had reached its farthest point south, rising then over the garage of my neighbor across the way. But by late January it was emerging over the northern corner of his house. Today (mid-February) it is still farther north by half the length of his house. Thus according to my reckoning, the sun has already returned a house-and-a-half.

So spring is about to happen again, and *I need it!* Though the air is frigid and the ground frozen, songbirds are nowhere heard, and the garden appears a wasteland, still, *spring is coming!* I can see it in the sky! And when it comes it will bring out bluebonnets once more.

Such is the way of nature, and our own lives conform to this pattern of periodicity. If one has the patience to wait, life's wintry days will change. No matter how bleak the day, no matter how trying the situation, if one will wait awhile, the sun will warm and bluebonnets will blossom again.

We travel our life journey neither down a valley road nor following the ridge route, but *across* such terrain. It is a series of highs and lows. Across a valley and then over a mountain, back to a valley and then on the heights again. Summer and winter, warmth and cold, bleakness and bluebonnets.

One of the problems any sensitive Christian faces is the periods of coldness that come. There are times when God seems aloof from life. Mother would often caution me, "Son, when you are enjoying good victory in the Lord, just *expect* a new attack from Satan." She was right.

But the converse is also true. When in the midst of heaviness and conflict, *expect* the times of victory and joy to follow! Bluebonnets again!

The cyclic pattern is operative in the life of a church, too. There is not a constant plunging from glory to gloom, but a pattern of ups and downs. In times of revival a novice tends to think that a new day has dawned for the congregation and the wave of joy and unity is permanent. But just wait a bit. Spiritual vessels have a way of leaking. The small problems become large problems; there is defection in the ranks and the adversary seems overpowering. *Then* is the time for revival again.

Contrary to nature, a spiritual awakening is not automatic. The waiting is itself a factor in its coming. God's people must pay the price in obedience, prayer, and faith. The Scriptures are filled with admonitions to "wait upon the Lord"—not a passive waiting but a watchful waiting.

Revival!!! How we want it, how we need it, how we long for its coming! Let's wait on the Father, petitioning Him for the warmth of His manifest presence without which we perish in the cold. Let the bluebonnets bloom! □

by JOHN W. MAY

PICKING HOLINESS PRIORITIES

Dave Anderson



FOR MOST holiness people the question is not how to choose between good and evil, but between good and best. It is not new light that we need but walking in the light we already have.

This is especially so in holiness living. In a day when modern conveniences should give us more time we are caught up in a whirl of activities which make it vital that we take time to be holy. Bible reading, prayer, personal devotions, Christian witnessing, good works, all must be allocated and prioritized. To give God leftover time is like putting yourself on a diet of leftovers. It may be satisfactory once in a while, but you don't want to live that way.

All of us have been frustrated by trying to communicate with people who are only absentmindedly listening. How must God feel as He communicates His will to man? Halfhearing, halfhearted, detached reception is almost none at all.

If we are to be the kind of persons we should be, holy living is as important as we profess it is, if right relationships with Him are essential, they demand full attention and rigid application.

Plans must be formulated on a spiritual foundation, goals must be set on a "God first" basis, activities must be limited to seeking His righteousness first. The first consideration is not whether a matter is socially acceptable or nonacceptable, but whether it is right or best in the sight of God.

Things are not always black or white. Some decisions must be made on the basis of good, better, or best. For instance, the matter of a career may call for a decision as to whether God is calling us to be a preacher or a physician, or both. Whatever direction life takes us must be based, however, on keeping our aspirations totally within the bounds of His will.

Our attitudes must be aligned with our aspirations. Jesus used three illustrations in Matthew 6 to teach us about attitudes.

He said we could not serve God and mammon. We can conclude that Jesus was saying, "You cannot serve God and money." This subject claims the

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attention of the whole world today. The news media, the book publishers, even the church world, is giving it close attention. This is not wrong, except when we make it the prime priority in life. Jesus might well have said, "You cannot serve God and material possessions."

Friends of ours once told us that they had two sets of Christian friends who visited them. One group talked almost totally of financial investments, the other of personal witnessing and soul winning. It was a matter of priority. We have cause to be concerned when dollar signs interfere with dedication. We are in spiritual trouble when material possessions get more attention than spiritual matters. God's will and way must have first priority, and material blessings will come along in the trailer according to the measure His will provides.

The fowls of the air are another illustration. They do not keep gardens, work in factories, or establish bank accounts, but the heavenly Father provides for them. Jesus is not condoning irresponsibility or waste. He is warning against unwarranted striving for security which rules out trust in God. If God takes care of the birds of the air, will He not provide for man who is "better than they"? We do wrong when material security becomes an obsession and spiritual security is relegated to a lower priority. Warped personalities, stress, and unhappiness are the inevitable result. The holiness ideal is not that we should be careless but carefree.

The third illustration Jesus uses concerns the lilies of the field. While the birds are mobile, the lilies are circumscribed by environment. They cannot move to another field. In reality, they are shut-ins and shut-outs. Yet God clothes them more beautifully than Solomon in his regal splendor.

All of us are frustrated at times by immobility and repressed by our roots, but God knows where we are and provides for us. Moving to a new location does not make holy living easier, and it does not do a thing for active faith. We can bloom where we are, according to this scripture.

Jesus points up the futility of worrying about what we cannot control. Whether it be for resources or raiment, sustenance or security, the Father knows our need for all these things.

Holy aspirations and attitudes must be supported by action. Jesus said we must seek, and this is a word of action. It must be a deliberate, determined, and dedicated act.

Often college students are asked, "What is your major?" This must be answered also by holiness people if we are to enjoy happiness and peace of mind. Are we majoring on minors, majoring on the material, or majoring on the meaningful? Only as we seek first the kingdom of God and His righteousness will the "all things" apply to us. His righteousness, according to Adam Clarke, is "that holiness of heart and purity of life which God requires of those who profess to be subjects of that spiritual kingdom."

Seeking first at an altar of prayer somewhere, and applying the principle to everyday living, means picking our priorities to guarantee a stable, satisfying, and secure Christian experience. □



H. Armstrong Roberts

WEAVING UNWANTED MATERIAL

by ELMER W. PANNIER

THEN I WILL restore her the vineyards, and make the dale of Trouble a door of hope" (Hosea 2:15, Moffatt).

A great deal of the fabric of life is made up of unpleasant and unwanted material. The vital Christian doesn't like it or look for it, but he daily takes it in stride and uses it by weaving it into the texture of his life. Out of havoc and chaos, he creates a thing of beauty and quality.

If we could but understand that the basis of human life, since sin's entrance, is not happiness but tragedy, we would be better equipped to cope with its problems.

We are built with a greater capacity for pain than we have for joy. The undertone of life is sorrow, not gladness. Look to Calvary! God's revelation of His greatest blessings came through a cross, not a crown.

It is when we have had the props knocked out from under us by bereavement or unrequited love that we get a glimpse of the tragedy of life and an offer for a high degree in the school of living.

It is nonsense to say that suffering makes saints. It more often makes devils. But suffering *can* lead to fulfillment and gladness if we will learn to turn to God in the dark hours.

Insist on happiness, and you will eat ashes. Accept suffering stoically and you will become bitter. Use your heartaches to get to God and you will find abundant life! □

ELMER W. PANNIER is the pastor of the Racine, Wisconsin, Taylor Avenue Church of the Nazarene.

GENESIS 1 relates that on days five and six God created the fish, the birds, and the animals. The number of times they are mentioned in the Bible after creation is amazing. Some were to be used as sacrifices to God. At other times they are mentioned to point out a shared likeness to man or a lesson to be learned from their traits and instincts. The following scriptures are examples: "Behold the fowls of the air . . ." (Matthew 6:26); "Go to the ant, thou sluggard . . ." (Proverbs 6:6); "Be not as the horse . . ." (Psalm 32:9).

The animals are still around and there are still some lessons to be learned from God's creatures.

Take the giraffe. Did you ever notice one at the zoo? It will stand with its long, graceful neck stretched out looking longingly across the fence. Some Christians are like this, always looking across the fence longingly. "That church over there is much more spiritual than ours"; "You should see the youth program such and such church has going"; "Everyone is friendly in that other church." Did you ever wonder how that other church got to be that way? It was not done with people who were always looking over the fence. Your own church can become just as great when everyone works and prays together.

A parrot is a fascinating bird. It is amazing that it can learn to talk. The trouble is, it does not know when to keep quiet and a lot of what it says doesn't make much sense.

It is a good thing that God, after giving man two ears and two eyes, stopped short with only one mouth. And that one mouth was

to enable mankind to communicate with each other and to praise God. However, there are some who use it to assassinate someone else's character. Like the parrot, they do not know when to keep quiet, what they say does not always make sense, and when it is repeated, it gets blown all out of proportion. As a pastor said once about gossip: "You can drop a feather on one side of town and by the time it reaches the other side it's a full-grown goose."

Then there are lizards. They love to lie in the sun, soaking up its warmth. But let a shadow appear and before you know it, they are gone. You've known people like that. They soak up all the

blessings that God sends their way, just basking in His sunshine. But let a shadow of trouble come along and they are gone. "It is just too hard to live a Christian life," they say. Or "How can a God of love allow this to happen to me?" The Christian life is not all sunshine, but God is our refuge when shadows come.

Now about the zebra. Is it white with black stripes or black with white stripes? You can't tell?

Is there someone in your church like that? They are striped half and half, half in and half out. One day they are sold out to God and the next day you cannot find them. They are in and out.

Did you ever notice a chicken in a pen? It might make it from one side to the other, pecking away at something on the ground, without once looking up.

Some people go through life, pecking away, never stopping to look up. They peck at the Bible, they peck at prayer, but that is not all; they peck at everything and everybody. It is peck, peck, all their lives.

Let's not leave out the elephant. It may or may not be true, but it is said an elephant never forgets anything.

A pastor's wife said some harsh things to a parishioner. Later she went to apologize. Upon receiving the apology, the parishioner said, "I'll never forget what you said." And do you know what? She never did. Snubs and slights and hurts and harsh words, if not immediately dismissed from our thoughts, will fester and make sores in our minds that keep us from being our best for God.

You have probably heard of the jumping frog contests. Did you ever wonder how they keep a frog jumping in the right direction? When you see a frog jump you

GO TO THE ANT?



by WANDA TOMLINSON

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never know which way it is going to go.

You have seen some Christians like that. You never know which church they are going to jump into next. They are constantly jumping here and there, always unfaithful and undependable.

There are so many animals that could be mentioned that teach us something from their habits. The pig, wallowing in the mud, reminds us not to wallow in self-pity. The muskrat that digs holes in dams reminds us of atheists and agnostics that dig holes in the dam of God's Word.

There are a lot of stories about dogs, stories of how a dog saved its master, or lay by its master's grave and kept faithful watch over him, and many more. A dog is faithful. It will follow its master wherever he goes and for as long as it can. How many saints of God do you know that have faithfully served God, followed where He led for all the days of their lives?

You do not see many milk cows now. In times past nearly everyone had his own cow to give milk night and morning. The cow grazes all day, contentedly chews its cud, and gives milk.

What a joy it is to know someone who grazes on the good Word of God, content with his lot in life, and gives of the milk of human kindness night and day.

Who would not want to be like the eagle as it soars high in the sky? There it can scarcely see man and his puny efforts. How wonderful it would be if Christians would soar high above their problems and doubts and fears and put them in the proper perspective. As one looks on them from the heights, they become small and meaningless.

"Go to the ant, thou sluggard; consider her ways and be wise" (Proverbs 6:6). Why did the wise man put forth the ants for our study? Because this small insect portrays industry, thrift, and provision for the future. All summer

by WILLIAM L. POTEET

GEN

"THAT PESKY LITTLE RED LIGHT!"

THAT PESKY LITTLE RED LIGHT," George muttered as he rapped the instrument panel of the '58 Plymouth with the heel of his hand.

"That pesky little red light" had been glowing intermittently since we left the outskirts of Kankakee at midnight bound for Indianapolis, some 150 miles away. The inky blackness of the night seemed to accentuate the glowing light on the dash.

We could have (and should have) stopped to have it checked. But having gotten a late start, and since George's dad owned a garage where "we'll get a mechanic to look at it in the morning," we drove on.

The monotony of miles along Route 52 finally got to George. "That pesky little red light!" he snapped. Then suddenly mellowing, he asked, "Say, do you have a stick of gum?" Chewing furiously, he suddenly whipped it out of his mouth and mashed it into the molded dashboard, masking the glowing light labeled "GEN."

But less than a dozen miles from home truth finally caught up with us. As our headlights began to fade in the three o'clock darkness, we realized "that pesky little red light" was not malfunctioning; it had tried to warn us of potential trouble.

Barely creeping along, we finally coaxed the car into his yard before it stopped for good, its engine ruined. A postmortem the next morning indicated that a broken fan belt had been the culprit. A few dollars spent and a few minutes' work would have prevented all of this, if only "that pesky little red light" had been heeded.

God, too, flashes warning signals across the dashboards of our lives, sometimes through a word of scripture, a sermon, or the wise counsel of a friend. "That pesky red light" may just be God's warning of a potential spiritual hazard to be avoided. □

WILLIAM L. POTEET is pastor of the Union, Missouri, Church of the Nazarene.

long it gets ready for winter. The ant knows the time is coming when food will not be available and it begins early to prepare for that time.

Knowing a face-to-face encoun-

ter with God awaits him, man should begin early to prepare for his eternal future. There is no time to play around; that future could be any day and it is so important to be ready for it. □





Camericue

HOW TO SPLURGE WITHOUT FEELING GUILTY

by STANLEY J. RODES

IT SHOULD have been the lead story of the CBS Evening News. Instead, it appeared in a national magazine opposite a shampoo ad and buried under a long title: "Save Now—Spend Now: A Practical Guide to Living Well on Little Money." The excerpt from *How to Live Rich When You're Not* proceeded to unveil the secret of living in luxury on a limited income: "You economize on things unimportant to you so that you can afford to splurge where it counts. No matter how limited your income or how carefully you already budget it, you can expand your buying power if you really want to."

Before sharpening our pencils and plugging in our calculators, however, we Christians must turn our attention to one other matter—the "why" behind our decision to use money responsibly. Arthur Joice of Consumer Credit Counseling Service of Greater New York observes that "the way a person spends money reflects his personality and his values." That's not a new insight but it brings us to the crucial issue: as Christians, our "why" must be acceptable to God. A "why" that *is* acceptable to God is the secret to splurging without feeling guilty.

I have to admit that when my wife and I cooled our romance with Master Charge and Visa and paid

the last dime of interest to Sears, we celebrated at least over having reduced our debts and most over what our new freedom would allow us to buy next—another bedroom set, a dining room table, a long vacation back East. The maxim of credit counselors was verified once again: "today's spree will not be deferred unless a future spree is anticipated." There is nothing wrong with wanting a bed for guests, eating Thanksgiving dinner around a nice dining room table, or enjoying the scenery of New Hampshire in autumn. Our problem was the selfish motivation that permeated our financial game plan.

It's not unusual for sincere Christians to be ferociously possessive of the money remaining after offerings have been "cheerfully" given, bills paid, and next week's groceries purchased. With a crashing of our fists on the table we declare that the leftover cash is *ours*. But such a self-centered mind-set violates Christ-centered living.

Cleaning up the "why" behind our trimmed budget begins with recognizing that Christ's lordship includes even "our" leftovers. Budgeting is more than an effective strategy for keeping the creditors away. For the Christian, trimming the fat off the budget is a conscious effort to make money available to God for *His* dreams.

John Wesley and the other young Methodists at Oxford made it a point to give away the money re-

STANLEY J. RODES is the pastor of the Corpus Christi First Church of the Nazarene in Texas.

maining after essential personal needs were met. Wesley illustrated the concept in his sermon, "The More Excellent Way": "One . . . had thirty pounds a year. He lived on twenty-eight and gave away forty shillings. The next year receiving sixty pounds, he still lived on twenty-eight, and gave away two-and-thirty."

This is not an outdated prescription for a splurge-free diet. What Wesley recognized as a danger then is still one today, that Christians are too eager to live in comfort and pleasure. We make a conscious effort to round up the money needed for *our* dreams. Thanks to today's rugged economy, we have a convenient scapegoat for our unwillingness to recognize Christ's lordship over "our" leftovers.

Wesley urged a different course of action: "Seriously consider before God, how much each member [of the family] wants, in order to have what is needed for life and godliness . . . This being done, fix your purpose, to 'gain no more.' I charge you in the name of God, do not increase your substance!"

That is not to say that splurging is sinful. In fact, it may be somewhat therapeutic and, as every splurger know, it's fun! But what matters is not only that we control our splurging, but that *He* controls it. This leads to the second step toward guilt-free splurging.

The myriad of relationships in our lives is not bothersome clutter to be escaped but is the mission field in which the lordship of Christ takes on meaning. In *Life Together*, theologian Dietrich Bonhoeffer wrote, "The Christian . . . belongs not in the seclusion of a cloistered life but in the thick of foes. There is his commission, his work."

The cloistered life faithfully keeps itself a safe distance from those who are hurting. In the seclusion of a busy life which hardly has a moment to squeak out a hello to the neighbors, the lordship of Christ never becomes a reality. The pain of the recently divorced mother down the street, and the loneliness of the gray-haired widow across the alley, will never break through to such a life.

To open the circle of relationships to other than handpicked friends is threatening, for it demands our time and right-of-access to "our" splurge-money. In *Prayer: Conversing with God*, Rosalind Rinker points out the connection. She suggests that Christians wanting to share their faith should make "faith-sized requests." These are requests brought from the general "Help John Doe get saved," to the more specific "Give me an opportunity to meet John Doe," or "Lord, I need two extra tickets for John and his wife to Saturday's game." Growing a friendship with others means doing things together. And sooner or later, that means sharing the precious money we managed to squeeze out of our last paycheck.

As the Corinthian Christians learned, having plenty is not an advantage to be rigidly safeguarded, but an opportunity to help those in need (2 Corinthians 8:13-14). For the would-be splurger, what is necessary at this point is to discern, out of the multitude of needs, which ones God is clearly calling him or her to meet.

Some Christians are catching on. Take the case of

Becky White, for instance. Becky's income dropped to zero when serious injuries left her unable to work. She resigned herself to applying for government aid and to watching all sorts of weeds sabotage her newly planted garden. But one day a friend called and assured her that the garden would be regularly weeded and watered. Other Christians pitched in and paid her bills in full for the three months she was out of work.

Such a response isn't easy in a world that tells us over and over again that we must *increase* our substance. Yet this kind of commitment is what is needed in order to splurge with a clear conscience. Guilt arises not out of the act of fulfilling a want, but in doing so without regard for God's will and our neighbor's need. For Christians, the legitimate "why" behind using money responsibly is this: that Christ may use our financial freedom as the bridge into the life of another. Such a "why" takes the sting of guilt out of splurging. □

A CITY FREE OF TEARS

*It was on the Isle of Patmos
John looked across the years,
With his vision strong,
In his heart a song,
And saw a city free of tears.*

*There were cities all about him
In those countries over there,
With the constant cry
Of those who die,
And so few to really care.*

*Our world, too, is like that
With its problems and its pain.
The news each day
Takes the heart away;
Sends us to our knees again.*

*Oh, I need to see the vision
Of a city free of tears;
For my heart is sore
With the threat of war,
With its death, its pain, its fears.*

*So I lift my eyes to heaven
To pray with all my heart,
"Thy kingdom come,
Thy will be done . . ."
And with joy the teardrops start.*

—JOHN A. WRIGHT
Weidman, Michigan

by DAN HARMAN

YOU WERE MADE FOR LOVE



EVER LOOK AT A DUCK from a designer's point of view? The shape, the long neck, the low-slung body, and those web feet? You'd have to agree: "That animal is made for swimming." And the feathered birds are made for flying. The long, sleek panther is made for running. The long-necked giraffe—wow! Do you know some of those gentle, graceful animals reach a height of 18 feet and more? Their tongues are up to 18 inches long and are covered with sticky burrs that help them strip leaves from their favorite mimosa trees. They were made for high altitude grazing.

And man was made by his Designer for some specific functions.

According to St. Paul, some people who follow Christ are given special gifts; it may well be that every Christian is given a gift or gifts. But not all Christians are given the same gifts (as described in Romans 12 and 1 Corinthians 12). These are individual, selected, tailor-made gifts from God to those He can trust and use.

But man, perhaps Man, with the capital letter—what was this creature designed for?

Our Bible describes many functions. He was made so that he could reproduce his kind. The Genesis account says he was made in God's image, so some of the things we feel are natural to God should be copied in man.

Let me select a few things that I believe the Bible tells us all Christians should do, and see if it wasn't God's design when He made man that man should fulfill these functions.

A popular country and western song contains the plaintive cry, "My heart was made for love, not for hating."

Man was made to love. We openly declare our love of certain foods, certain colors, certain programs and causes. We love Mom and the children and, most emotionally, our sweethearts.

The Bible says that "love is of God" (1 John 4:7). Christians know that their greatest feeling as followers of Jesus Christ is a boundless love for Him and

for others. Indeed, Jesus told us, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Because God made man with a need, a desire, a capacity to love, it is easy for us to love. Conversely, when we find someone who hates all the time, who has difficulty in loving, we immediately feel he is abnormal, that he has some deep psychological problems. We love because the Designer made us to love. We do not need some special gift to love. We do not need a personal directive from God to love, although He does give us specific instructions. We love because it is our born-again nature to love.

"Gregariousness" is a term often used to describe man. People like to be with other people. Socializing is natural for men and women. Liking to be with others is part of being a human being.

Oh, all of us like to be alone at times. We prize our private thoughts, our private alcove of the house. But those who continually live their lives apart from other humans are felt to be abnormal. "Hermit" is not a term of endearment. It is part of being a human to like to be with others.

One of God's commands to the Christian is "Go." Spread the Good News. Take time to be with people and let them know that a Savior has come.

Christians should not have to feel that God must especially instruct, call, or commission them to spread the gospel. It is a basic ingredient in being a disciple of Jesus Christ. Long before Christ came to earth, God had created man with the basic mental and emotional equipment for the task; He made them to like being with other people.

Now, combine these two: God made us to love and God made us to like being with other people. What a natural and divinely planned dynamic for evangelism. We love people and want the best for them, and we love being with them. How can we think of their being spiritually lost without at least trying to share the wonderful news of Christ with them?

God made man to feel a need of accomplishment, a need to have a project, a cause, an assignment to complete. Man has a drive to work. No one wants to be overworked or underpaid. But the only thing sadder than a wornout, overworked person is someone

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with no work to do, someone who is continually idle. Watch the patterns of retired people who have no work to do. Read about the carefree, idle rich who do not need to work for a living. Read of their multiple marriages, their drug-saturated lives. Read between the lines of a bored society, with nothing to do but spend money.

God made us to want to work, to accomplish something worthwhile.

And Christians are given that cause, that challenge. It is not enough to do an honest day's work. Christians are given the opportunity to fulfill their Designer's purpose by sharing something of lasting value. The work of the Kingdom is something that

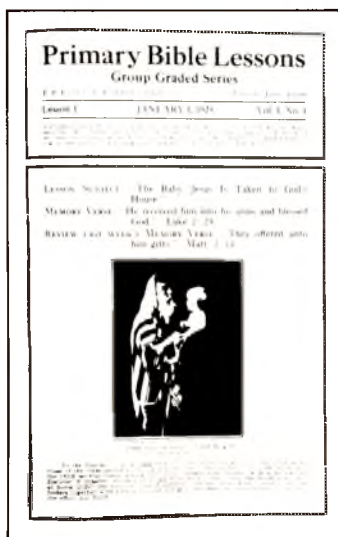
outlasts the lifespan of those who spread it. We not only share something that gets humans to heaven, but we form a spiritual society that passes along the truth, the beauty, the values of Christian living within the training ground we call the home.

Think about it.

The more you think and pray and ask God to show you how His design for your life can make you a better, more profitable Christian, the more He will reveal His will to you. You were made for love. You were made to share with others. You were made to dearly love a great cause. God made you that way.

Fulfilling the Designer's purpose depends on your personal response to the way God made you. □

NAZARENE ROOTS



Early Nazarene Sunday School Literature: *Youth's Comrade*, begun in 1908 in Los Angeles, as a precursor to our present youth Sunday School papers; *Primary Bible Lessons*, first lesson (January 4, 1925); *Pentecostal Quarterly*, volume 1, number 1 (1904), a precursor to our present adult Sunday School material.

THE CHURCH OF THE NAZARENE SUNDAY SCHOOL

When the Church of the Nazarene was founded, the modern Sunday School movement was already well established. Our church was born with this heritage. During our First General Assembly in 1907, the Sunday School Committee reported:

When we consider that the first impressions are the lasting ones, the importance of early Sunday school training cannot be over-estimated. . . . But all this is a failure unless our entire membership, both parents and children, are converted and sanctified wholly to God, laying the stress on the conversion of the child. . . .

The fulfillment of a denominational Sunday School program had to be postponed due to the

limited finances and the difficulties of forging a new denomination. However, in 1923 the General Assembly created a Department of Church Schools to be headed by E. P. Ellyson, a former general superintendent and college president.

Today the Division of Christian Life and Sunday Schools carries out this task. This division presently publishes 49 titles, which include teaching aids, student books and papers, periodicals, devotional studies, and other local church program aids. All of this so that "our entire membership, both parents and children are converted and sanctified wholly to God." □

STEVE COOLEY, Director of Archives

VENEZUELA— The Time Is Right

by HELEN TEMPLE



Street scene in Caracas, Venezuela

IT WAS AN HISTORICAL MOMENT when the General Board, in February, 1981, voted to open work in Venezuela, South America. Venezuela is the last Spanish-speaking country in which the Church of the Nazarene is not yet at work. And yet that may not be correct either, for “La Hora Nazarena” has been broadcast over the radio waves in Venezuela for a number of years. Indeed the radio contacts were the open door to the church’s entrance to Venezuela.

When Rev. William Porter, 21 years a missionary in Puerto Rico, and district superintendent in New Zealand for 4 years, was asked to go and begin the Nazarene work in Venezuela, his first move was to write to every person who had written to “La Hora Nazarena” from that land.

In nearly every instance he received an enthusiastic response and an invitation to contact them in person. They were enthusiastic about being a part of the beginning of our church in their country.

Calling from Puerto Rico on his return from a second visit to Venezuela, a few days ago, Rev. Porter was excited about the results.

After an initial setback, in which he was advised by the lawyer handling the registration of the Church of the Nazarene that he would need the names of at least five people who wanted the church to come, everything was overwhelmingly favorable.

HELEN TEMPLE is the editor of World Mission and author of many books.

Rev. Porter visited some of the people who had written to “La Hora Nazarena” and they eagerly volunteered their names and solicited the names of friends who wanted the church to come. Within a day or two he had the names of 20 supporters, many of them professional people.

A woman who had written the radio program asking prayer for her husband who was ill, wrote again saying he had been healed and sent \$25.00 to the broadcast. When she learned Rev. Porter was in Venezuela, she offered to pay his travel expense if he would come to see her. She wanted to see a real Nazarene at last.

On his first trip to Caracas, Rev. Porter met a man who seemed eager for the church to come; but on the second visit, the man was noticeably reluctant to talk about it. They chatted awhile and then he said, “Why do you want to send missionaries to a country like Venezuela?”

“That’s a good question,” Rev. Porter agreed amiably. Then he casually told about the way the Church of the Nazarene began in Puerto Rico, where he himself had been a missionary, and now there were 28 churches all pastored by Puerto Ricans and led by a Puerto Rican district superintendent. He went on to tell of the church sending missionaries to the Dominican Republic, where today there are 60 churches, all pastored by Dominican pastors with a Dominican district superintendent.

By the time he finished, the man’s eyes were sparkling. “I like that kind of program,” he said.

He took Rev. Porter to meet his friends and ex-

plained how the Church of the Nazarene worked in planting churches.

A man from Valencia, a city an hour and a half away from Caracas, wrote asking Rev. Porter to come. Rev. Porter took a bus to Valencia and on the trip sat beside a young man who was friendly and talkative. When the young man volunteered that he lived with a group of priests, Rev. Porter asked with seeming lightness, "Do you feel nearer to heaven living in this place?"

"No, not really," the young man answered.

From there Rev. Porter led the conversation into an explanation of the way to a personal relationship with Christ. Before they left the bus, the young man had prayed and accepted Christ and Rev. Porter had his address to which to send Christian literature.

Reaching Valencia, Rev. Porter found his host was eager to have the Church of the Nazarene come to his city. He offered his own home as a place to begin services, and introduced Rev. Porter to a friend a short distance away who also was willing for the church to hold services in his home.

A contact through "La Hora Nazarena" seemed very anxious to meet Rev. Porter, but they were never able to arrange a time when both could meet. On his last day in Venezuela, Rev. Porter had retired

for the night when a call came from the hotel desk. Someone was waiting in the lobby and wanted to see him. He dressed and went down, and found that the man had come with his wife and children to talk with him. He was an army man and played the drums in a band. Since Rev. Porter is an accomplished musician himself, playing several instruments, they found a common ground for conversation. As they talked, Rev. Porter mentioned that he was there to secure registration for the Church of the Nazarene, and needed names of those who wanted the church to come.

"Oh, I can help you," the man exclaimed. "I'll be glad to help."

Rev. and Mrs. Porter plan to move to Venezuela in the fall of 1982. A church-wide offering will be taken August 15, 1982, sponsored by the Nazarene World Mission Society, to raise the money for the purchase of property in Venezuela, and the initial opening of the Church of the Nazarene in that nation.

From the enthusiastic response to Rev. William Porter's first contacts, it seems that this is, indeed, the providential hour for the Church of the Nazarene to launch its witness in Venezuela—the last Spanish-speaking country where we do not yet have a Church of the Nazarene. □

Book Brief

THE INVESTIGATOR



DON JOINER,
author



LENT, a period of devotion observed by Christians of all denominations, begins February 24. How appropriate to feature Don Joiner's novel of Jesus' last days, *THE INVESTIGATOR*. This biblical fiction piece, coupled with one's Bible and a day-by-day devotional book, will give added dimension to the 40 days leading to Easter.

THE INVESTIGATOR is an imaginative account of events surrounding Jesus' resurrection. The search for the body missing from the tomb leads the young captain of the Temple Guard, Nathan, from agnosticism and indifference to saving faith in the resurrected Christ.

In this first novel, Don Joiner writes with a feeling for characterization and atmosphere. In this selection from Nathan's investigation of Joseph of Arimathea,

the reader catches a glimpse of the mood of Joiner's book.

With a pleasant smile, Joseph replied, "What you are really asking, Nathan, is: Am I a believer in and follower of Jesus of Nazareth?"

"Not really, sire. I have to find this man's body and whoever is responsible for its theft. I thought your opinion of the man while he was yet alive might be helpful." Growing a little bolder, Nathan continued, "You see, you were one of the last to have anything to do with the body."

Joseph sat for a long time, staring out of the window; so long, in fact, Nathan began fidgeting in his chair, wondering if he had asked questions which he should not have asked. . . .

"Nathan," the Arimathean said slowly, "You have to perform a duty, and that's why you're here. You need not feel embarrassed. I appreciate your loyalty to the Sanhedrin and to our chief priest. . . .

"I daily study the Holy Writings. Therein it is recorded that God will one day send His Holy Messenger—our Messiah—to rescue us from bondage. He will come as a mighty king, yes . . . but the prophet Isaiah said: 'He is despised and rejected of men . . . with his stripes we are healed.'"

And so *THE INVESTIGATOR* is introduced to the truth of Jesus Christ. Allow yourself to be introduced to this devotional novel. □

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

the editor's STANDPOINT

G. B. WILLIAMSON, PREACHER

G. B. Williamson is at home with the Lord.

I shall miss him. He was always my friend and sometimes my counselor.

The truth is, he sometimes counseled me, not because I wanted his advice, but because he knew I needed it.

Dr. Williamson was independent, forthright, outspoken, and frank. He could sound terribly gruff at times, but he was also a tenderhearted man. I once told him that he possessed the most magnificent growl of any general superintendent. He responded with an engaging chuckle. He was in earnest about his work, but he did not take himself with a stuffy seriousness.

He could relax, and some earnest leaders cannot. I have precious memories of golfing with him in Georgia. I needed help with my golf game, but he insisted on penetrating to a deeper level of need, and conversed with me about the Lord, the church, and my ministry.

He excelled as a preacher. I first heard him when I was a stripling minister in Florida. The memory of

those messages, superb in content and eloquent in delivery, are still vivid. There were moments during those sermons when heaven and earth came together. He could thunder from Sinai and plead from Calvary. His assault upon a careless conscience was awesome. His appeal to an awakened heart was melting. Dr. Williamson made me want to do my very best as a preacher of the gospel.

One of my last personal contacts with him was in a hospital at Colorado Springs. I was delivering a series of messages from Hebrews at the Bible college. Pointing a finger at me, he asked whether I had used this or that great passage in the Epistle, summing up the message and application of those passages as he "grilled" me. That was G. B. Williamson, concerned to the last for the faithful proclamation of the Word of the Lord.

Yes, I shall miss him. And when I see him again, he will probably ask me what I last preached, how I handled the passage, what the spirit of my message was, and what sort of results it produced. He was a preacher!

EMPTY RITUALS

A newspaper story grabbed my attention not long ago. A prisoner in Louisiana was ordered by the sheriff to get a haircut. Short hair, according to the news item, was a prison requirement for hygiene and discipline reasons.

Instead of complying, the prisoner appealed to the courts to overturn the order, basing his appeal on religious rights. The prisoner belongs to a sect that forbids haircuts. The court disappointed him, ruling in favor of the haircut.

Here's what intrigued me. This prisoner, who demanded religious rights, is serving two life sentences as a convicted rapist and murderer. Strange religion! It forbids a haircut, but does not restrain crime.

This is not a new situation. There have always been people for whom religion was a matter of rituals and rules, but not of righteousness. They could commit crimes against people and property without compunction of conscience, but they clung scrupulously to religious ceremonies.

The prophets of Israel thundered against such hypocrisy. To them, it was blasphemous to suppose that God accepted the worship of people who lied, robbed, murdered and exploited the poor. Through Isaiah for example, God declared that He hated the festivals, sacrifices, and prayers of a nation "given to corruption." His moral demands were clear and strong: "Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow." Until justice was done, religious rituals were rejected as phony—as a "trampling" of God's courts.

Rituals can never be a substitute for righteousness. Religion without love, mercy, compassion, and service to human need is a stench in the nostrils of God. When the world is in the ditch, those who pass by on the other side, even when they are going to the house of God for worship, make a mockery of true holiness and incur the wrath of God. No measure of fidelity to religious rituals and rules can avert the judgment of God from the unrighteous.

Rituals can never be a substitute for righteousness.
Religion without love, mercy, compassion, and service
to human need is a stench in the nostrils of God.

JOY

“The fruit of the Spirit is joy.”

Men without God can know a measure of happiness. There are “pleasures of sin for a season.” The Spirit-filled have joy. Joy is more than happiness. Happiness depends on happenings. It is created or destroyed by circumstances. Joy results from a conscious right relationship to God, a deep inward satisfaction independent of circumstances.

The joy produced by the Spirit is inexpressible. “You rejoice,” wrote Peter, “with joy unspeakable and full of glory.” Such indescribable joy results from loving and believing in Jesus Christ. Those who know it can no more describe it to others than you could picture the glories of sunset to an unsighted friend.

The Spirit’s joy is irrepressible. “With joy shall you draw water out of the wells of salvation,” cried Isaiah, “and in that day shall you say, Praise the Lord.” Praise is an artesian well, uncappable and inexhaustible, in the soul of a redeemed person. The devil may as well try to confine the thunderous waters of

Niagara with a bottle cap as to try to suppress a sanctified man’s joy.

This joy is unquenchable. A hardy plant, it thrives even where scorching suns of criticism shine and withering winds of persecution blow. The Sanhedrin scourged the apostles and released them under threat of death for preaching Jesus. “They departed from the presence of the council rejoicing that they were counted worthy to suffer shame for his name.”

Like all tough plants, though, joy must be cultivated. Its roots are watered by prayer. “Ask, and you shall receive,” challenged Jesus, “that your joy may be full.” Its stalk is fed by Scripture. “Thy word was unto me the joy and rejoicing of my heart.” Its blooms are opened by obedience. “The kingdom of God is joy,” and the delight of the godly man “is in the law of the Lord.” Evil men are happy only when they have their own way. Believers are joyful when God has His way!

And joy is a perennial. It endures all ages, survives all changes, for its source is God. “In your presence is fulness of joy.” □

COMMUNISM AND CHRISTIANITY

Two news items from the Soviet Union caught my attention recently.

One told of the imprisonment of Dimitri Minyakov. This 60-year-old Baptist pastor was sentenced to five years at hard labor. Among the charges against him — “teaching Christian principles to his children.” The pastor’s property was seized and his 15-year-old son was placed by the state in a boarding school. There prayer and Bibles are forbidden.

The other item told of another labor camp prisoner, an Orthodox priest, who went on a hunger strike in an effort to obtain a Bible. Authorities had confiscated his Bible and he is demanding its return.

Communism fears freedom of thought and speech. And it fears above all the influence of Holy Scripture. The plight of these prisoners reminds us that Communism is the implacable foe of God, the Bible, and the Church. Wherever Communism has prevailed, the closing of churches and persecution of Christians has followed.

Christianity and Communism are rival faiths. Both compete for the total loyalty of people. One appeals for loyalty to God above all, the other to loyalty to the state as supreme.

In some areas church leaders have joined with communists in their efforts to produce social changes. Without denying the need for change, and without approving the abuses that demand reform, such alliances are to be regretted. Communists will not honor the churches who assist them, once revolution occurs and takeover is complete. Communism will use the churches when it can, then violently discard them when they are no longer needed.

No political group that denies the existence of God, destroys the Word of God, and forbids the worship of God can qualify for Christian cooperation. The end of such unholy alliances has always proven tragic for Christianity. The church functions best as the prophetic critic of all political systems and the cohort of none. □

HE WAS in a small, locked room in an institution for the mentally ill. His mind was gone from years of alcohol abuse and deep grief and guilt. He had lost a wife. A precious daughter had leaped from an overpass into four lanes of heavy traffic to her death and mutilation. A son was killed on a highway while hitching a ride home from boot camp. Now Ollie knew nothing but darkness. His mind could not remember, nor could it formulate a thought or communicate a sentence.

A long time passed, then something broke through the darkness. It was a mental picture of the face of his childhood sweetheart, Charity. He clung with desperation to this vision. Days went into weeks (all yet uncountable for Ollie); still he clung to this small picture of his past. Finally, he was able to wonder what ever happened to her. Once they were verbally engaged to be married someday, but their families moved apart and they lost track of each other.

Ollie's ability to think and communicate returned, all because each waking hour he clung to his mental vision of a young girl's face. He recalled all he could about her, the dates they had, the church they attended, and the happy times together. Then came the weekend passes from the institution, all of which were spent in search for Charity. When she was found, she also was in an institution for the mentally ill in a near hopeless condition. She was an epileptic, with up to 135 seizures a day. With the heavy drugs and almost continual seizures, her only thought power was a simple prayer which she repeated: "Dear Jesus, somehow help me. Dear Jesus, somehow help me." Charity had learned to pray as a girl in a Nazarene Sunday School.

ARTIE H. WHITWORTH is a Nazarene elder, residing in Olathe, Kansas, and doing graduate work at the University of Kansas.



John N. White

UP FROM THE DEPTHS

by ARTIE H. WHITWORTH

Ollie began to visit Charity. First it was just being present in her room, then brief communications, then the recounting of their past together. Before long he was able to take her out for a meal, then for short trips. Finally, they were married and she was released into his care.

Ollie got a job and made a good home for Charity. But before long

he began to slip back into the world of alcohol. He converted his two-car garage into a neighborhood tavern so he could drink with his friends, yet be close to Charity to give her her medicines. When Ollie was at the "Crow's Nest" (his tavern), Charity would call her pastor and request prayer for Ollie, "because he is drinking again." Yet every Sunday Ollie would bring Charity to church. Most Sundays Ollie slept through the pastor's sermon, for he would not be completely recovered from his Saturday night party.

On Palm Sunday, 1980, at the close of the pastor's message, Ollie raised his hand for prayer. The pastor promised to pray every day for him throughout the week. On Good Friday Ollie phoned the parsonage. The pastor was out making a call. With thick tongue Ollie said he would need two hours to sober up, but wanted to talk with the pastor. For fear Ollie would back out in two hours the pastor called immediately upon his return and made an appointment to meet Ollie in 10 minutes at the church office.

Ten minutes of counseling in the office, 15 minutes at the church altar, and God came! A man was completely sobered, and blessed through and through. No more alcohol, no more tobacco, but greater than that, no more guilt of sin. Ollie was a new creature in Christ Jesus.

Ollie is a faithful member of the church, paying his tithes, giving offerings, and attending all the services. He is president of his Sunday School class. He is a self-appointed goodwill ambassador of the church. The "Crow's Nest" is now the "Crusader's Nest" for entertaining Christians and prospective Christians. On Easter Sunday one year later Ollie and Charity brought 27 of their relatives and friends to church with them. Praise God for His great grace that goes to all depths to bring us to himself. □

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THE FACTS

Greenlake '82 will convene on Tuesday, August 17, with the evening session, and conclude with the morning commissioning service on Sunday, August 22. The site is the American Baptist Assembly Center at Green Lake, Wisconsin (25 miles southeast of Oshkosh).

If you are a college student or a career young person interested in investigating your Christian heritage and exploring God's Word to see what it says about your life, then GREENLAKE '82 is for you.



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- commitment
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How do we live out our Christian commitment on our campus and in our world? What is a holiness life-style? These and other issues will be encountered . . .

. . . together . . .

. . . at GREENLAKE '82.

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THE FORUM

We'll tackle the tough questions in large-group settings and small-group discussion. There will be probing . . . and answers . . . and more questions . . . and understanding where there are no answers . . . and dialog . . . on issues like:

- Who am I?
- How is my concept of holiness shaped by:
 - my identity?
 - my relationships?
 - my values?
 - my discipleship?
- What shapes my answers to life questions?
- What does Christ have to say about these life questions?
- What does it mean to be "in Christ"?

Through the Bible . . . through sharing with others . . . through articulating your thoughts, you will have an opportunity to learn, to grow, to deepen.

greenlake '82

THE FEATURES

You'll have personal contact with well-known church leaders, teachers, and communicators at GREENLAKE '82, able to take advantage of their combined knowledge and experience. Each morning presentation topic will be followed up with discussion groups and tied directly into the evening worship service.

Featured in GREENLAKE '82 will be:



Dr. Cecil Paul, Professor of Psychology, Director of Graduate Studies at ENC, and Executive Director of Wollaston Counseling Associates



Dr. Jerald Johnson, General Superintendent, Church of the Nazarene



Rev. Gary A. Heneck, Pastor, Portland (Ore.) First Church of the Nazarene



Dr. John A. Knight, President, Bethany Nazarene College



Rev. Stephen Manley, Evangelist, Church of the Nazarene



Dr. Charles Millhuff, Evangelist, Church of the Nazarene



Gary Sivewright, Youth Ministries Staff

How will I get there?

You will be responsible for your travel costs from your home to Greenlake. Ground transportation will be provided from Milwaukee, Madison, and Oshkosh for air travelers, at a nominal expense. Also, many participants will be making group arrangements to depart from the regional Nazarene colleges. Contact the student government office at your regional college for more information.

The Church of the Nazarene Headquarters uses WANDER-WORLD TRAVEL AGENCY for travel arrangements. They will be happy to assist you in your planning for the most economical and convenient arrangements for you. Their phone number is (816) 221-1182

Who can attend?

All students of Nazarene colleges, state universities, and private colleges, and career youth, who are committed to the purpose of GREENLAKE '82 are invited.

Where will I stay?

All participants will be housed on the grounds of the assembly center.

Housing styles will range from motel-style to dormitory-style. Priority housing will be assigned on a first-come, first-served basis.

There is a registration quota per educational region, based on 10 percent of the enrollment at the regional Nazarene college. Cut-off date for the quota will be April 1. After that date, registrations will be processed on a first-come, first-served basis until housing capacities are reached.

For further information

contact: Mike Estep
GREENLAKE '82
6401 The Paseo
Kansas City, MO 64131
(816) 333-7000



You'll have a chance to dialog with members of the Youth Ministries staff, who will serve you in GREENLAKE '82:



Mike Estep, Director of GREENLAKE '82, Program Director for Campus/Career Ministries, Church of the Nazarene



David Best, Assistant Director of GREENLAKE '82, Managing Editor of ONE magazine



Bruce Oldham, GREENLAKE '82 manager, Youth Ministries staff



Michael Cork, GREENLAKE '82 Music Director, Minister of Music, Wichita (Kans.) First Church of the Nazarene



John Denney, Youth Ministries Staff



Michael Pitts, Youth Ministries Staff

greenlake '82

THE FELLOWSHIP

Everyone at GREENLAKE '82 will unite under one goal—glorifying Jesus Christ. This commitment will allow you to share fears, rejoice in victories, and encourage one another in a special way.

Each day, time will be set aside for personal devotions, unstructured sharing, and group prayer.

Witness the power present when God's people come together. Come to GREENLAKE '82!



greenlake '82

THE FIGURES

What does it cost?

The cost per delegate is \$150. This includes your room, meals, and activities for the entire conference. A \$50.00 deposit is required when you send in your registration (refundable before June 1) with \$100 payable at the conference.

If you obey my commands, you will remain in my love, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete (John 15:10-11).

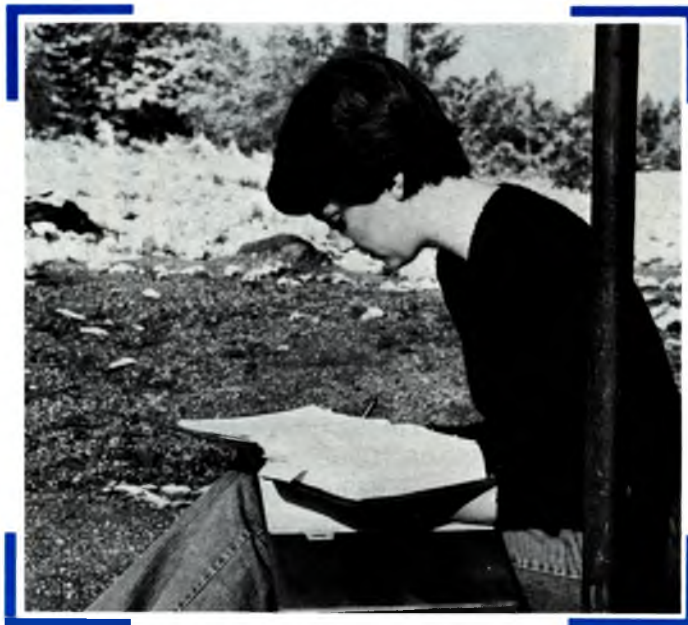
Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (2 Corinthians 5:17).

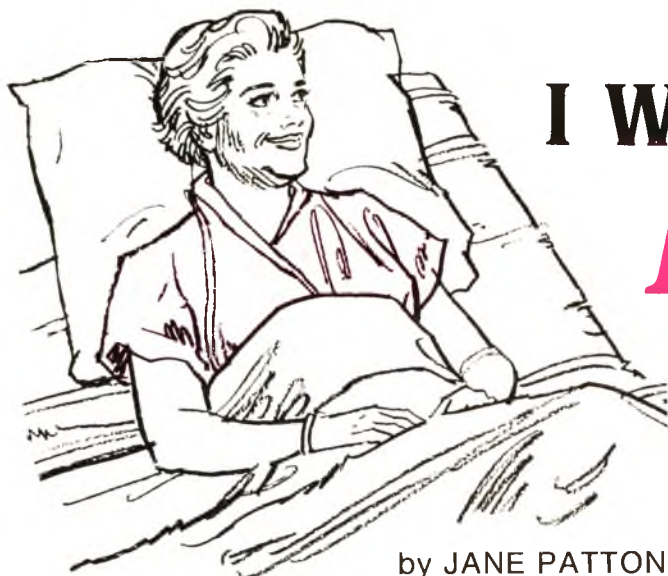
Since we live by the Spirit, let us keep in step with the Spirit (Galatians 5:25).

Until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ (Ephesians 4:13).

I have become its servant by the commission God gave me to present to you the word of God in its fullness—the mystery that has been kept hidden for ages and generations, but is now disclosed to the saints. To them God has chosen to make known among the Gentiles the glorious riches of this mystery, which is Christ in you, the hope of glory (Colossians 1:25-27).

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it (1 Thessalonians 5:23-24).





by JANE PATTON

IT IS SEPTEMBER 17, 1979. I'm in St. Paul's Hospital in Dallas, Tex. The recovery room is busy and I hear people talking, crying, begging. Why am I here, what has happened? Oh, yes, my surgery is over. I feel like the weight of the whole building is on me. I can't move; it was malignant! My right breast is gone. I didn't have much time to make a decision, but the doctor convinced me there was no other way.

O God, how can I face the future? Please let me go back to sleep. I don't want to ever wake up. The nurses are talking, people are making noises, this must be like hell—so much pain, so much confusion. I've always tried to serve God. Why didn't You heal me, God? I hear the nurse talking. "Jane, it's time to go to your room, your husband is waiting." I can't face my husband. I don't want to see anyone. Please, God, let me just be with You!

September 18. Most of the day is spent sleeping. I don't want to face up to what has happened to me. I hear whispers around me, all my family is talking; it seems like so many different people are in my room. Do they know I am going to die? Yes, that must be it. My sister and niece have just come into my room. They all know and just are trying to decide what to tell me.

The doctor comes to check my incision and is saying something about beautiful stitching and what a great job of sewing he did on me. I can't laugh; nothing is of interest to me except knowing if I will live or not. I can't look at my incision. The doctor says it will take a while.

I sleep much of the time to avoid facing my situation. I begin to feel God's presence in the room. Many of our friends are ministers and wives that we were in college with. They are in and out of my room. I suddenly want to think of my grandson, Joshua. Then all around me things begin to brighten up; Mom must be praying. B. A., my husband, has been by my side praying. Something is happening and I

JANE PATTON is a Nazarene pastor's wife in Mount Pleasant, Texas.

I Want to **LIVE!**

want to live. I must fight, I have to do all I can to get well. Dear God, I want to live!

The doctors begin to talk of treatment. Twenty-one lymph nodes were removed from under my arm. Eleven are malignant. There is a 20 percent chance to live without chemotherapy, 80 percent chance to live if I will agree to the therapy.

Today is September 3, 1981. Two years have passed since my surgery. I have completed the chemotherapy. I lost my hair, the feeling in my fingers and toes. I lost a lot of everything except pounds, which I still am trying to lose. My hair is back two shades darker and much thicker than before. I wake in the night and feel my head to see if the hair is still there. Tests have been given and no sign of cancer. Words are not enough to tell how much I enjoy living. Eighteen music students have signed up for piano lessons. A new Sunday School class has been organized and they have asked me to teach. I want to live, live, live! Every day is more beautiful than the day before with Jesus. □

In Joy

*My Savior journeys with me
Every moment of each day.
I feel His presence with me
All along this pilgrim way.
He guides my faltering footsteps,
Though the "how" a mystery be,
But I'm told He sees each sparrow fall,
So I know He cares for me.
Some say He only cares about
Big things that come to me,
But if He numbers every hair,
Then surely this can't be.
He shares the joys and triumphs,
Gives peace without alloy;
He weeps with me in sorrow,
Then revives my soul in joy.*

—MABEL P. ADAMSON
Kansas City, Missouri

COMFORTED TO COMFORT

by JERRY W. McCANT



IN THE SCHOOL of Suffering one faces a demanding curriculum which calls for practical experience as well as deep thinking and serious reading. Most students do not apply for admission to this school. Most often, admission “happens” to one rather than being sought. Tuition is high and one should take advantage of the opportunities to learn everything possible since the tuition will be paid by the student himself and not by a benefactor or parent. There are no scholarships!

For those interested, the school has a highly distinguished faculty. During the years of my matriculation, I have studied under such famous men as Jesus of Nazareth, Job of Uz, Daniel, and Paul of Tarsus. My most recent courses have been under the tutelage of Paul. The lectures for this course have been recorded in 2 Corinthians (NIV). There are many lessons to be learned about suffering from the teacher who had firsthand experience and who, after having reflected on that experience, shared his insights with other Christians.

One of the first and most important lessons Paul offers is that God comforts the sufferer. He describes God as “the Father of compassion and the God of all comfort” (1:3). Alfred North Whitehead called God “the great Companion and Fellowsufferer.” God had been with Paul when he was scourged, stoned, shipwrecked, and so depressed that he wished he might die. Paul passed the course and we do well to listen to his lectures.

Too often the modern sufferer, like Job of old, hears that he has brought it on himself. He is told that God will make all things right

if he has faith. Pollyanna Christians will tell him his suffering is really good—“all things are for good” and thus “God’s will!” Not often enough does he hear that God is the “Father of compassion.”

Jesus’ ministry was characterized by compassion. The author of Hebrews believed that the Incarnation so affected God that He can “sympathize with our infirmities” (Hebrews 4:15, NIV). Paul did not always emerge from the fiery furnace without the smell of smoke. Nor did he always come from the lions’ den without deep teeth marks in his flesh. He suffered greatly and believed that, rather than discrediting him, it ranked him as a “servant of Christ.”

God “feels with us” in our sufferings, and we need to learn with Paul that he is “the God of all comfort.” This is a hard lesson to learn because in our sufferings God *seems* so very distant. But the God who seems to be in hiding is still there. Sometimes He is there in forms that disguise His presence from the sufferer.

How does God comfort one in his suffering? Paul discovered and shared with his students that God comforts us through human instrumentality. “But God, who comforts the downcast, comforted us by the coming of Titus” (7:6). A less perceptive student than Paul would have said, “Titus came and comforted us.” Paul was more astute and he recognized in the face of Titus “the great Companion and Fellowsufferer.”

Now, careless students will hear in this a cry for social activism. Make no mistake—there is a place for the “social gospel” now just as there was in Jesus’ message. But more than activism is demanded in what Paul is teaching. In his own sufferings Paul had learned from the “God of all comfort” that

for you, “my grace is sufficient” (12:9). This is what I like to call “tailor-made grace.” So far as Paul was concerned, in the coming of Titus, the comfort of God was mediated as sheer grace.

Being a rather poor student, I have never been allowed to graduate from the School of Suffering. When I think I have learned it all, I am required to return for a refresher course. When it seems God has forgotten and forsaken, He always comes to comfort me through another person. Once a parishioner did it with a bouquet of flowers and a note: “Give me my flowers while I live.” Recently it was a lovely note from a student saying “You are so special to me . . . Well, I just want you to know that I appreciate you and love you.”

More of us should learn the Titus-lesson. Many sufferers are dying, waiting for God’s comfort in the person of a Titus. Paul makes it clear that not all suffering is physical—“God comforts the downcast” (7:6). Recently a man who had been divorced by his wife was told by an evangelical minister: “Had your house burned or had you experienced a catastrophic illness, the church could help you. But, since you lost everything you have in a divorce, you will have to take care of yourself.” Another brother, dying inside because his wife divorced him, was “comforted” by a pious soul with the words: “Too bad—no one around the church knows how to empathize with you!” What an in-

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

dictment when we are too sanitized to empathize with a hurting brother!

Sometimes we get so busy condemning divorce, suicide, alcoholism, and whatever else that we are desensitized to those suffering in the aftermath of sin. Every Sunday in our churches there are those who are suffering and dying. Where are the Tituses who mediate God's comfort? Let us not become so obsessed with condemning sin that God cannot use us to bring the grace of comfort to others.

That, you see, is the precise purpose of God's comfort—so that we may be able to comfort those who are in *any* affliction with the comfort with which we ourselves are comforted by God. We are comforted to comfort. That is one of the most important lessons I have learned in the School of Suffering. Do not misunderstand—God does not make you suffer so you will know better how to minister to others. Such an idea is plainly reprehensible!

God does not send suffering to make us better nor does He send us into the valley of weeping so we can sympathize with others. How-

ever, only the dullest student would pass up opportunities to learn while he passes through the Valley of Achor. During my last "semester," my daily prayer was, "Lord, do not let me waste the opportunity to learn. What a waste to suffer like this and be none the better." I learned that whether I was to be better depended largely on me. A student wishing to fulfill only the minimum requirement for the course will miss many important lessons.

Paul was a chronic sufferer and so what he has to say about suffering has become increasingly meaningful to me. Most Christians do not have the capacity to care deeply for others on a sustained basis. Most can "listen" once or twice but after that they run when the sufferer appears. Unfortunately, some pain (the kind untouched by aspirin and penicillin) does not last for just a day. Some pain lingers and the sufferer prays for death that will not come. This pain is "living death"—divorce, a retarded child institutionalized, a parent rejected by a child he loves—and those enduring it need to cry and cry often. When they must

cry they need someone to listen, care, and comfort.

How often we hear the words "I know just how you feel" spoken trivially. We never *really* know just how another feels; that is impossible. No experience is the same even when it seems to be repeated. No two people respond to the same experience in the same way. There is a common denominator: We have suffered and we have been comforted. You may not have lost a father by suicide but if you have suffered any loss and known the grace of comfort, you can relate and bring comfort to another if you will dare do it.

Tuition in the School of Suffering is high and a ministry of caring and comforting does not come cheaply. Entering vicariously into another's sufferings cost a great deal. Remember, we have been comforted so we can comfort! There are weeping eyes waiting for a Titus to dry them. Yes, it is painful and for that precise reason few have the courage to enter the ministry of caring. This is not a ministry unique to a pastor or priest. It is a ministry of compassion to which every Christian is called. □

NO GREATNESS BEYOND HIM

by FORREST W. NASH

OF CHRIST it must be said again and again, there is no truth beyond Him. His words challenge us, they call us. They are absolute, so absolute that all men shall be judged by them. He put within short words the greatest possible meanings. So basic is His truth that it applies to all men everywhere, in every generation. His words embraced both time and eternity.

The life of Christ shines forth without equal. Only He could ask the daring question, "Which of you convinceth me of sin?" There were no reserves in His life of flesh and blood. He was filled with all the fullness of God. As a man He allowed no intrusion to hinder or limit this relationship. He prayed when the body was tired and when others slept.

Fully committed was His will. His Father's business was His business. His life was not His own. And He gave himself fully to humanity. He was the "suf-

fering Servant" to body, mind, and soul. "I am come," He cried, "that ye might have life and have it more abundantly." Halford Luccock said of Him, "He knew no satisfied minimum. We cannot imagine Him saying, 'I guess I will call it a day. I have done enough for these people today.'"

The death of Christ was His greatest miracle. As His life gave meaning to His words, so does His death give meaning to His life. He died not as a martyr but as Savior. This was His choice as the "Lamb slain from the foundation of the world." And the measure of His victory is His resurrection. And the power of His risen life is the power which He imparts to us in salvation. It forgives! It cleanses! It is the spiritual food for all who follow Him. It is His Holy Spirit. Here and here alone is the only superlative for an atomic age. The Early Church little dreamed that this power in them could mean so much, could even change history. Little do we dream of its meaning until we have given up our right to ourselves and follow Him in obedience, in self-denial, and in faith.

In His name, I dare you! □

FORREST W. NASH is superintendent of the Chicago Central District and resides in Bourbonnais, Illinois.

the views of some. You then expressed your own views in answer to the question.

Now in all fairness, would you please print the position of the Church of the Nazarene in regard to the question. This is found in our current *Manual*, paragraph 33.1, pages 48-49, "Entertainments which are subversive of the Christian ethic . . . The third principle is the obligation to witness against social evils by appropriate forms of influence, and by the

refusal to patronize and thereby lend influence to the industries which are known to be the purveyors of this kind of entertainment. This would include the avoidance of the motion picture theater (cinema)."

James M. Stewart

UNKNOWN NOMINATOR

I'm the unknown United States Jaycees' nominator. I received the outstanding young man of America award in 1974 when I was working in the children's

church for Hardy Powers, Jr., at Cedar Rapids, Ia., First Church. 1982 will make my eighth year nominating 12 young men to this honor and fifth year nominating 12 young women. My nominees for 1981 include Lisa Conway Marvin, wife of Oakland Raiders' starting right guard, Mickey Marvin; Artis Gilmore of the Chicago Bulls NBA basketball team; and Don Dunnington, chaplain at Trevecca Nazarene College.

Gordon Hoots
Horse Shoe, North Carolina

FORGIVEN AND FORGIVING

by SUE PRENTICE

SHE ALMOST RAN to the altar, knelt, and sobbed her heart out. I hurried to pray with her, for I knew the spiritual hurdle she was struggling to overcome. After pouring her heart out to a loving Savior, she looked up and whispered, "Praise God! Oh, praise God!" I knew that victory and peace had been found.

I had known her only six months. On a Saturday afternoon in the fall, I first called at her home to invite her and her family to Sunday School. They were new in our neighborhood and we wanted to welcome them. She was in her 30s, had been widowed for eight years, and was the mother of six children. She proudly showed me her baby grandson who lived with them.

As I got acquainted that afternoon, I asked the names and grades of each child. When I came to her attractive 14-year-old daughter, she shyly bowed her head and said, "I don't go to school." I sensed that something was wrong.

The mother was friendly, yet distant, but said the children could come if they wanted to. We began picking them up for Sunday School and other church functions. They were poor, and didn't own a car. The mother and teenager remained silent, but the younger children told us more about the family situation. We learned that the 14-year-old was the mother of the baby grandson, and that she had been a victim of rape.

Our congregation opened its arms and hearts to this family and helped numerous times with food and clothing. We continued to try to keep the children in Sunday School, and occasionally the mother

would come, too. On Christmas Eve we took them a box of food and gifts and the mother responded more warmly, thanking us with tears. I thanked God that the wall of isolation was beginning to crumble.

In the spring the 14-year-old and the younger girls began to come to church more regularly. The teens accepted her warmly, and she began to open up a little, but still was very shy. Then one Sunday morning she timidly made her way to the altar and wept her way to victory in Jesus.

The following Wednesday she had an emergency appendectomy. I visited her in the hospital and assured her of God's love and help. As I left the hospital, I felt impressed by the Holy Spirit to see her mother and to offer assistance with the baby or transportation. God's timing was perfect. My friend's heart melted, and with tears streaming down her face, she poured out her great heartbreak. A relative had been the rapist, and her little girl had suffered a great emotional trauma.

Through her tears, this young widow confessed, "I have so much resentment toward him—but I know I will have to forgive him if God forgives me!"

We prayed together, and I assured her that God could give a loving, forgiving spirit that goes beyond the human. If she would come to the point of full commitment to Christ, He would help her.

She was constantly in my thoughts and prayers the next few weeks. I was not surprised that Sunday night when this young widow hurried to the altar and sought the One who can "heal the brokenhearted . . . and set at liberty them that are bruised." As her tears washed her face, a deeper cleansing was taking place in her soul. The Holy Spirit washed away the bitterness, resentment, and hurt.

As she looked up and whispered, "Praise God! Oh, praise God," it seemed as if I could hear the voice of Jesus saying, "Come unto me, all ye that labour and are heavy laden [or heavyhearted], and I will give you rest" (Matthew 11:28). □

SUE PRENTICE is a pastor's wife from Little Rock, Arkansas.

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

IN THE NEWS

PEOPLE AND PLACES



Jeff Hicks, licensed minister on the Indianapolis District and member of New Castle, Ind., First Church, has been selected by the Jaycees International as an Outstanding Young Man of America for 1981. He is at present a student at Olivet Nazarene College.

Those selected are received from nominations by senators, congressmen, governors, mayors, state legislators, university and college presidents and deans, and various civic groups. Criteria for selection includes community service, professional leadership, academic achievement, business advancement, cultural accomplishments, and civic and political participation.

Jeff has served the church as associate pastor/minister of youth at Hannibal, Mo., First Church and the St. Louis, Mo., Overland Church. □

Rev. H. S. Palmquist was the featured speaker at the Australasian Nazarene Bible College closing convention the week of 18-21 November, 1981, upon the occasion of his retirement.

In 1958, the Palmquists arrived in New Zealand to pastor the Dominion Road Church; in 1959, he was appointed superintendent of the New Zealand District. He served in this capacity until 1970, when he and his wife, Frances, moved to Sydney to teach in the Bible college while it was situated there. Except for a period when he served as acting principal preparatory to the move of the college to Brisbane, he has served as lecturer since that time. □

Recently, **District Superintendent and Mrs. J. N. White** were honored for 27 years of service as pastor of the Coorparoo, Queensland, church. Rev. White was the first pastor of the Coorparoo church, which has grown to be one of the largest in the Southern

Pacific countries. In April, 1980, Rev. White was appointed superintendent of the Australia Northern Pacific District.

During the special service, many members of the congregation presented messages of thanks to the Whites, and some taped voices from the past spoke about the early days of the church. A gift of a grandfather clock was given to the Whites as a token of appreciation. □

Mrs. Lora Lee Parrott, wife of Dr. Leslie Parrott, president of Olivet Nazarene College, is the author of *Sunday Dinner* cookbook. It has been one of the best-selling books from Nazarene Publishing House.

On page 228 is a recipe for "Kentucky Pecan Pie." It was chosen by Margi List of Cucamonga, Calif., for entry in the desserts category at the Los Angeles County Fair and won first prize. Ms. List wrote to Mrs. Parrott and told her about it.

Mrs. Parrott then decided to serve it at two special 1981 fall events to be held on campus—the ONC ladies' luncheon and the annual ONC board of trustees meeting. The dinner had an "Old Kentucky Home" theme, so the dessert fit in nicely. □

TNC RECEIVES MILLION DOLLAR GIFT


President Homer J. Adams announces that Trevecca Nazarene College has just received a gift of \$1 million for endowment from Rev. Don Jernigan. This gift is not only the largest ever made to Trevecca Nazarene College, but is one of the largest gifts of its kind in the history of Nazarene higher education. One other Nazarene college was given property valued at \$1.2 million.

The gift is in the form of securities and is part of the sale of Mediplex Corporation. It is conditioned on the final closing of this sale. In several months, an exchange of securities will occur. Trevecca will then hold debentures from Beverly Corporation bearing 9 percent interest. Interest on these notes will be accompanied by payment on the principal, prorated over eight years. The income from this gift is expected to begin in March, 1982.

It is emphasized that Don Jernigan's present of \$1 million to his alma mater is for endowment. By definition, an endowment is invested under strict conditions and only the income is used for the operation of the college.

Rev. Jernigan has made previous contributions to TNC. He donated \$40,000 in cash and services on the McClurkan Building renovation, a unit in Trevecca Health Care valued at \$20,000, a lot estimated to be worth \$15,000, and other gifts.

The goal of \$1 million for endowment having been met, the college is now starting an emphasis on \$1 million for scholarships. □



Book Briefs

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STEPHEN MILLER TO EDIT NWMS MISSION CURRICULUM



Stephen M. Miller, former assistant for the Ministerial Course of Study in Pastoral Ministries, has accepted the newly created position of editor for the Nazarene World Mission Society (NWMS), effective January 4, 1982.

His new assignment will include editing the denomination's mission education curriculum. In addition, he will edit the quarterly magazine *Focus*, and will coordinate all NWMS media projects, including audio cassettes, video cassettes, and slide presentations.

In addition to working with the Ministerial Course of Study at Nazarene Headquarters, he has served as editorial assistant for the *Preacher's Magazine*, and for Sunday School curriculum materials such as *Probe*, *Dialog*, *Teens Today*, and *Junior High Guidelines*.

Miller is a free-lance writer and photographer who has sold articles, Sunday School lessons, and photographs to numerous periodicals and publishers including *Family Life To-*

day, *Home Life*, *Herald of Holiness*, *Come Ye Apart*, *Solo*, David C. Cook, and Gospel Light.

Before coming to headquarters, he served as editor for a Christian charity, and as editor of a twice-weekly newspaper.

Miller was graduated from Kent State University in 1975 with a bachelor's degree in journalism, and from Nazarene Theological Seminary with a master's degree in religious education. He is married to the former Linda A. Burnes, a student nurse at Baptist Memorial Hospital. His wife's parents, Rev. and Mrs. Donald E. Burnes, are pastoring the English-speaking Far East Church of the Nazarene in Tokyo, Japan. □

GREENLAKE '82 STAFF VISITS EVENT SITE

With preparations for GREENLAKE '82 in full swing, the staff of Youth Ministries visited the American Baptist Assembly site of the upcoming event, August 17-22, 1982. While there, the staff met with Mr. Larry Janssen, the director of Programming/Scheduling for the American Baptist Assembly, and toured the grounds. Individual staff members also met

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Easter—April 11

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Youth Ministries staff members visiting GREENLAKE '82 site are (l. to r.) Bruce Oldham, Gary Sivewright, Dave Best, John Denney, Michael Pitts, and Mike Estep.

with the various conference service coordinators of the retreat center and cared for the details and arrangements necessary in planning of the event.

Mike Estep, director of GREENLAKE '82, expressed excitement about the beauty and the comfort offered by the use of the American Baptist Assembly facilities. The retreat center is noted for its exceptional scenery—woods, nature trails, stone fences, and a panoramic view of Green Lake and old estate homes. Housing varies from plush hotel accommodations to standard dormitory facilities. Recreational facilities include boating, tennis, basketball, swimming, fishing, biking, and a great variety of outdoor sports. Nestled in the heart of rural Wisconsin, its 1,100 acres of beautiful scenery provide the ideal place for relaxation and conference involvement.

GREENLAKE '82, a special event for Campus/Career youth, is scheduled for August 17-22, 1982. Students from both Nazarene and state colleges and all career youth are invited to attend. Further information is available now from the office of the dean of students at each Nazarene college, or by writing Mike Estep—GREENLAKE '82, 6401 The Paseo, Kansas City, MO 64141. □

ETHNIC COORDINATORS MEET

Nazarene ethnic coordinators/consultants met January 4-5 at the King Conference Center in Kansas City.

Only 13 were invited originally, but as news of the conference traveled, others were interested in coming. Fifty-five ethnic coordinators, district directors, district superintendents, pastors, and special guests from the United States and Canada came together to share and to learn more about ethnic minority ministries in the Church of the Nazarene.

Rev. Jerry Appleby, the new coordinator for Ethnic/Urban Church Extension Ministries, was in charge of the meeting.

Participants shared reports of the work being done in their areas and goals and plans for future work.

A chief priority of the meeting was to find successful plans for establishing ethnic minority ministries in the United States (where 43 percent of the population is ethnic minority) and Canada (with similar ethnic proportions).

Instruction for leaders was also a primary objective of the meeting. This was the kickoff of a series of conferences and workshops to inform leaders of the most effective methods

for starting ethnic minority churches.

A corps of professional consultants is being developed by Church Extension Ministries to instruct and direct Anglo churches in starting new ethnic missions. A goal of 300 ethnic church-type missions by 1983 has been set.

In opening the conference, Rev. Appleby compared what happened in the New Testament church at Antioch to what can happen in the Church of the Nazarene in North America.

The leadership of the Holy Spirit was the "combustion" to move the Antioch church, and from the obedience of the people came the "explosion" that sent the gospel throughout the rest of the world.

Rev. Appleby used the analogy of a rocket in take-off, comparing it to ethnic work in the Church of the Nazarene. At T minus 8, steam begins to come out from the rocket—the combustion is building. And just as the countdown reaches zero, the clamps release, the timing is right, and the force is there to project the rocket into space.

Rev. Appleby told the ethnic leaders they are part of the force to help launch ethnic minority ministries. □



Side One:

Bible Reading: Psalm 96:1-9—John Corrigan
Bible Study: It's Love or Nothing, 1 Cor. 13:1-3

—Audrey J. Williamson

Doctrine Seminar Part I—H. Ray Dunning
Devotional Nuggets: COME YE APART

Side Two:

Nazarene Past: Missionary Challenge—Samuel Young
How to Cope with Unanswered Prayer—Milton Poole
A Faith Builder—Gordon Olsen
Sunday School Overview—Neil B. Wiseman
Kitty's Forgiveness—David Hubbard

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Even registration was a time of spiritual blessing, according to one who helped register the delegates. "I knew the sacrifices that many of them made just to be there," she said. The Lord honored that sacrifice with His unmeasured blessing.

EVANGELISTS REAFFIRMED BY WITNESS OF THE HOLY SPIRIT

Nazarene evangelists and wives were the recipients of "good news" at a special conference in Indianapolis, January 4-6. These committed people who are giving their lives to bearing good news to others received the news that their church cares about them.

The meetings were a time of special blessing. God came in the general sessions in a gracious way. The evangelists and song evangelists were moved to even higher levels of commitment. They spontaneously moved forward to pray and ask God's anointing on their vital ministry in the



Dr. Don Wellman, pastor of Denver First Church, reports on the value of revival to his church, which recently experienced an outpouring of the Spirit of revival which extended a one-week meeting with evangelist Dr. Chuck Millhuff to one month.

church. The Holy Spirit was present in a very dynamic way—not only moving the participants, but actually changing them.

In this beginning of a planned series of annual evangelists' gatherings, those who through the year give of themselves each week to a different church "family" received the ministry of others and shared in ministry to each other.

Special workshops provided the media through which the ministry was delivered.

Workshops and leaders were:

"The Evangelist and Growing a Church," led by Rev. Bill M. Sullivan, director of Evangelism Ministries.

"Biblical Evangelistic Preaching," led by Stephen Manley.

"Simultaneous Revivals," led by Bobby Sunderland, director of Public Evangelism, Southern Baptist Convention.

"The Evangelistic Choir," led by James T. Bohi.

"Continuing Education for Evangelists," led by Richard Howard.

"Preparation for Evangelism," led by Michael B. Ross.

"Disciplines of an Evangelist," led by Richard Strickland.

"Special Ministries for Women," led by Delphine Manley.

"Youth Evangelism," led by Gary Sivewright.

"Building a Slate," led by Oren Woodward.

"Personal Evangelism," led by Larry D. Leckrone.

"Evangelist Incorporation," led by Ronald G. McLean, attorney.

"Music Festival," led by James T. Bohi.

Sixty-eight lady evangelists and evangelists' wives attended a ladies luncheon with Mrs. Lenny (Joy) Wisheart in charge. Theme of the luncheon was "Keeping the Glow in the Grind" and centered on how to keep growing spiritually in a life-style that demands constant travel and the continual saying of "Good-bye" to old and new friends.

Music for the gathering was supplied by the evangelists themselves, including Jim Bohi and Marla Boicourt, Jim and Rosemary Green, Lenny and Joy Wisheart, Jon and Beth LeCrone, Ralph and Joann Dunmire, Jimmy Dell, Bill and Terri Cobb, Bob and Becky Gray, Gary Haines, Larry and Phyllis Richards, Darlene Welch, Bill and Jeanette Tucker, and Paul Pitts. □



Dr. Eugene L. Stowe, responsible general superintendent for the Division of Church Growth, brought a moving challenge on all phases of evangelism.



Dr. Dennis Kinlaw, former president of Asbury College, Wilmore, Ky., was dramatically used by the Holy Spirit as his messages were followed by spontaneous offerings of praise and prayer.

PLANS PROCEED FOR CHURCH ON PLC CAMPUS

Sunday, November 22, 1981, marked a historical step in the life of San Diego First Church and Point Loma College. President Bill Draper read the resolution from the Board of Trustees of Point Loma College to the merged congregation of the Point Loma Community Church of the Nazarene and San Diego First Church. The resolution provided over four acres of land and participation of the college of \$1.5 million in the construction of a new church facility on the campus. The 1,800-seat sanctuary will also be used as the college chapel. A plot plan was presented to acquaint members and visitors with the master plan of construction blending the church facility into the master plan of the college.

Point Loma Community Church and San Diego First Church formally merged in August, 1981. A unanimous call was given to Pastor Mel Rich by the newly merged congregation. Plans

have been developed to sell the existing properties of First Church and build a new facility on the campus of Point Loma College. Target date of completion is the fall of 1983.

The entire Sunday was used to build on the heritage of the past, with the challenge of new beginnings. Morning worship was held in Golden Gymnasium with a great celebration of worship. A march of faith was begun from Golden Gym to the proposed building site with the congregation singing songs of faith and victory. Overhead appeared an airplane streaming the message, "First Nazarene Church Have Faith!" The congregation assembled on the proposed site. Pastor Rich led a responsive reading of dedication and General Superintendent Emeritus Edward Lawlor gave the prayer of benediction.

Activities continued with lunch in the college cafeteria. A tent had been rigged on the campus and an old-fashioned gospel sing contributed to the afternoon celebration.

The climax of the historical day was the exciting presentation on the life of Dr. Bresee by D. Paul Thomas. "The Sun Never Sets in the Morning." □



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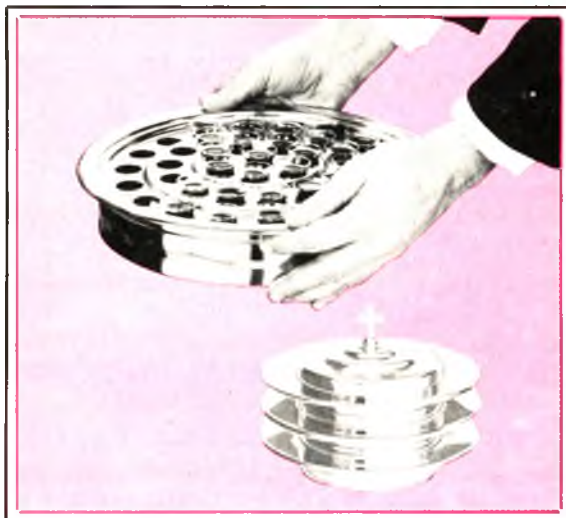


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FOR THE RECORD

MOVING MINISTERS

JERRY L. APPLEBY from Honolulu, Hawaii, to Nazarene Headquarters, Kansas City, Mo.
DONALD R. BELLOMY from Warsaw, Ohio, to Marion (Ohio) Kensington Place
RONALD J. BLAKE from student, Nazarene Theological Seminary, Kansas City, to Corpus Christi (Tex.) Flour Bluff
HAROLD W. CANADAY from O'Fallon, Mo., to Bethel, Ill.
PAUL J. ELAM from Loudonville, Ohio, to associate, Baltimore First
H. HENRY GILSON to Los Angeles (Calif.) Eagle Rock
STEVEN W. HOLLEY to Champaign (Ill.) West Side
WARREN O. HOLLOWAY from Pittsfield, Ill., to associate, Richmond (Va.) Southside
ROBERT W. LOVELESS from Temple (Tex.) Grace to Houston (Tex.) Oakwood
ALVIN MAULE from Oklahoma City Britton to associate, Kingfisher, Okla.

MOVING MISSIONARIES

RAYMOND BOLERJACK, Papua New Guinea, Furlough address: Box 865, Independence, KS 67301
ARDEE COOLIDGE, Bolivia, Furlough address: 11850 S.W. 3rd St., Miami, FL 33184
C. LEE EBY, Papua New Guinea, Stateside address: 52 Burdsall Ave., Fort Mitchell, KY 41017
HUGHLON FRIBERG, African Communications Council, Furlough address: 722 3rd Ave. N.E., Pacific, WA 98047

CLYDE GOLLIHER, Peru, Furlough address: 1529 Miramonte, Ontario, CA 91764

JAMES GRAHAM, Moçambique and Mines, Furlough address: 6 Coronation Rd., Carrickfergus, Northern Ireland BT 38

KATHRYN JOHNSON, Republic of South Africa, North, Field address: Tintswalo Hospital Station, Box 2, Acornhoek, Republic of South Africa

DARYL SCHENDEL, Papua New Guinea, Stateside address: 212 Meadowbrook Dr., Nampa, ID 83651

MARY LOU TIEMANN, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, Papua New Guinea

ROD TRIM, Republic of South Africa, Field address: Kwazulu Bible College, P.O. Box 261, Amanzimtoti, 4125, Natal, Republic of South Africa

ELIZABETH TUBBS, Swaziland, Furlough address: 116 Hillsboro St., Lakeland, FL 33803
KENNETH WALKER, Swaziland, Furlough address: 427 Cardinal Dr., Olathe, KS 66062

JAN WATSON, Papua New Guinea, Furlough address: 1906 S. Grant, Apt. D, Springfield, MO 65807

WALLACE WHITE, Papua New Guinea, Furlough address: Rte. 4, Box 11, Seminole, OK 74868

RON WILLARD, Zambia, Furlough address: 1905 Greenway Ave., Yukon, OK 73099

FREDDIE WILLIAMS,* Haiti, Furlough address: 1907 Garber St. N.E., Holt, AL 35404

LOIS PASS, Retired, Home address: P.O. Box 988, Florida, 1710, Transvaal, Republic of South Africa

*Specialized Assignment Personnel

RECOMMENDATIONS

DR. LEON CHAMBERS, elder of the Alabama District, has entered the field of evangelism. Dr. Chambers has varied experience in ministry as

a teacher, writer, pastor, and evangelist. He has served the Huntsville, Ala., University Church for eight very successful years.

Dr. and Mrs. Chambers have coauthored books on holiness and are much in demand as speakers for Christian Family Seminars. Dr. Chambers's recent book, *The Years of the Beast*, has been released as a religious film by Gospel Film Company.

Dr. Chambers is a strong Bible preacher and declares the gospel of salvation and holiness with clarity and purpose. I strongly recommend

OFFICIAL ANNOUNCEMENT

Christian Holiness Association National Convention will convene at the Sheraton Royal Hotel and Conference Center in Kansas City, Mo., for its 114th annual convention, April 20-22, 1982. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member, to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegate committee will select and notify our delegation on or about March 15, 1982. □

B. Edgar Johnson
General Secretary

THE NAZARENE HUNGER AND DISASTER FUND

The Nazarene Hunger and Disaster Fund is a special fund maintained at Nazarene Headquarters in Kansas City to meet needs caused by famine, earthquakes, floods, displacement due to war, or other sudden or long-standing disasters. Through this fund, food has been made available to undernourished school children and nutrition centers in Haiti; to earthquake victims in Italy, Mexico, and Central America; to families displaced by fighting in Lebanon and Central America; to refugee families in Southeast Asia; to malnourished mothers and small children in Africa. Medical relief supplies have been flown to areas of disaster. And it is an ongoing program. Funds can be sent at any time to Dr. Norman Miller, General Treasurer, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131, designated for Nazarene Hunger and Disaster Fund. All monies will be used 100 percent for the purpose designated.

him to our people. His address is 427 North Water Street, Gallatin, TN 37066; phone (615) 452-0721.—*W. Charles Oliver, Alabama district superintendent.*

VITAL STATISTICS

VETERAN MISSIONARY DIES



Rev. Doyle Shepherd, 68, missionary to Japan for 20 years, died January 14, 1982, in Pasadena, Calif.

Rev. and Mrs. Doyle Shepherd served the Church of the Nazarene in Japan and opened the Nazarene work on the island of Okinawa in 1957.

They began their service at the termination of Doyle's term in the Air Force in Japan after World War II.

Funeral services were held Sunday, January 17, in the Monrovia, Calif., church, with District Superintendent Paul Benefiel officiating.

Rev. Shepherd attended Bethany Nazarene College and the University of California in Los Angeles. He held a lifetime certificate in elementary education.

He is survived by his wife, Mrs. Mattie Shepherd; a son, Samuel; and a daughter, Mrs. Verla Hood.

DR. WILFRED WINGET SUCCUMBS TO CANCER

Dr. Wilfred Winget, Nazarene elder and educator, died of cancer at his home in Jackson, Mich., January 7, 1982. He was 51.

Dr. Winget was professor of religion at Spring Arbor College in Spring Arbor, Mich. He pastored Nazarene churches in the Northeast and had also taught for several years at Eastern Nazarene College in Quincy, Mass.

Dr. Winget is a graduate of Eastern Nazarene College. He received his B.D. degree from Nazarene Theological Seminary and the Ph.D. degree from Vanderbilt University.

A memorial service was held January 11 at the Spring Arbor Free Methodist Church.

Dr. Winget is survived by his wife Betty; three children: Sharon, Kathy, and Tom; his mother, Mabel Winget of Lee's Summit, Mo.; and a sister, Eula-Adine (Mrs. Morris) Weigelt of Kansas City.

—NCN

DEATHS

GLENN W. BERGSTEN, 85, died Dec. 28 in Junction City, Kans. Funeral services were conducted by Rev. Sumner L. Morrison. He is survived by his wife, Helen; 2 sons, Dale and Roland; 1 daughter, Doris Peterson; 4 granddaughters; 3 great-grandchildren; and 2 sisters.

HAZEL Y. BLUE, 82, died Dec. 16 in West Monroe, La. Funeral services were conducted by Rev. Everette A. Johnson. She is survived by 2 sons, James D. and John; 1 daughter, Mrs. Betty Streeter; 6 grandchildren; and 5 great-grandchildren.

REV. ADELINE STAPLIN BROWN, 90, died

Dec. 24 in Walla Walla, Wash. Funeral services were conducted by Rev. Milton Harrington. Survivors include 1 daughter, Cloella Rimbey; 2 sons, Hesper Paul and V. Morris; 8 grandchildren; 12 great-grandchildren; 1 sister; and 1 brother.

MRS. ZELLA BURTON, 84, died Dec. 24 in Austintown, Ohio. Funeral services were conducted by Rev. James Robbins. She is survived by her husband, Allen; 2 daughters, Mrs. Rubye Farrar and Mrs. Maurine Mingledorff; 2 sons, Ray and Elmer; 8 grandchildren; 17 great-grandchildren; 2 sisters; and 1 brother.

AARON DON CASON, 66, died Dec. 11 in

Lancaster, Calif. Funeral services were conducted by Rev. Robert Hislar. Survivors include his wife, Myrtle Lois; his mother; 1 sister; and 1 brother.

ADAM T. CHURCH, 59, died Oct. 29 in Port Arthur, Tex. Funeral services were conducted by Revs. Darrell Miley, S. C. Stevenson, and K. L. Stinson. He is survived by his wife, Madie; 1 daughter; 1 son; 14 grandchildren; several great-grandchildren; and 1 sister.

RAYMOND G. GILL, SR., 50, died Nov. 10 in Pensacola, Fla. Funeral services were conducted by Rev. Don A. Martin and Rev. John Taylor. He is survived by his wife, Carol; 2 sons.



When should you plan your will?



(choose any 4)



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

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

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Robert Wayne and Raymond George, Jr.; 1 daughter, Rebecca Marie; and his father.

REV. SAMUEL RANDOLPH HOLDER, 77, died Nov. 7 in Brooklyn, N.Y. Funeral services were conducted by Rev. Stanley Moore and District Superintendent Dallas Mucci. Rev. Holder pastored a number of churches in Guyana before taking the pastorate of Beulah church in Brooklyn. He is survived by his wife, Sybil; 4 sons, Samuel, John, James, and Paul; 6 daughters, Eunice Ledoux, Esther Crawford, Ruth Wells, Sybilanna Fralin, Miriam Jacobs, and Kathleen White; 23 grandchildren; and 2 sisters.

REV. LEO L. LAWRENCE, 84, died Dec. 16 in Bethany, Okla. District Superintendent Bert Daniels conducted the funeral services. Rev. Lawrence pastored 51 years, the last 31 at the Jernigan Memorial Church in Bethany. He is survived by 2 sons, J. L. Lawrence and Truman E.; 3 daughters, Mrs. Wilburn (Geraldine) Maule, Mrs. James (Doris) Stewart, and Ferne Goughly; 13 grandchildren; 13 great-grandchildren; and 1 brother.

SIMEON M. PITTMAN, 84, died Dec. 28 at Charleston, W.Va. Rev. Pittman had served the Church of the Nazarene for 50 years and had helped establish a large number of churches in the area. Funeral services were conducted by Rev. David Radcliffe and Rev. Robert Salsler. Interment was in Dunbar, W.Va. He is survived by three sons, Rev. James S., Joe V., and Charles E.; 1 daughter, Mrs. Mildred P. Wilcher; 10 grandchildren; 3 great-grandchildren; and 3 sisters.

MRS. LUCILLE RATHER died Nov. 8 in Ontario, Calif. A memorial service was held in Ohio and interment was in Pomona. Rev. John Moore was in charge of the funeral services. She is survived by her husband, Rev. Clyde W.; 2 daughters, Mrs. Geraldine Barlow and Mrs. Linda Knowles; 4 grandchildren; and 1 sister.

REV. FRED J. REED, 87, died Oct. 6 at Napoleon, Ohio. Funeral services were conducted by Revs. Varian Traver, Bob Jackson, and Orville Awe. Rev. Reed had pastored several churches on the Northwest Ohio District. He is survived by his wife, Treva; 1 son, Donald L.; 4 daughters, Berneta Brownell, Wilberta Starr, Mary Dierks, and Leila Grote; 16 grandchildren; 32 great-grandchildren; 2 great-great-grandchildren; and 1 sister.

LULU MAY RUPERT SMITH, 80, died July 29 in Gravette, Ark. Funeral services were conducted by Rev. Winfield Poe. She is survived by her husband, Rev. Harlie W. Smith; 1 son, Rupert; 2 daughters, Ruth Herbert and Mary Elizabeth Gunas; and 10 grandchildren.

FRANK E. TAYLOR, 77, died Dec. 15 in Marysville, Wash. Funeral services were conducted by Rev. Joseph Guntle and Rev. John Berggren in Oak Harbor, Wash. He is survived by his wife, Ione; 3 daughters, Dorothy Gardner, Gerry Eppes, and Betty Parker; 1 son, Rev. Clifford Taylor; 13 grandchildren; 8 great-grandchildren; and 1 sister.

"Showers of Blessing"

PROGRAM SCHEDULE

February 21
"Glory on the Mountain"

February 28
"Misery in the Valley"

by W. E. McCumber, speaker

NEWS OF RELIGION

RELIGIOUS LIBERTY GROUP SELECTS TOP TEN CHURCH-STATE STORIES OF 1981.

The defeat of a multi-million-dollar tuition tax credit plan to aid parochial and private schools in the District of Columbia was the most important development in the church-state field during 1981, according to a year-end analysis of Americans United for Separation of Church and State.

"The Referendum on tuition tax credits for sectarian schools was the first direct test of the popularity of that form of parochialism," said R. G. Puckett, executive director of Americans United. "The referendum is especially important because it took place in plain view of the members of Congress who have before them a multi-billion-dollar national tuition tax credit plan. The nine to one margin of defeat drives one more large nail in the coffin of the national bill."

2. The Arkansas legislature in March passed a law requiring the teaching of "scientific creationism," a fundamentalist version of the Genesis account of creation, in public schools science classes. (The law has been recently declared unconstitutional in federal court.)

3. The Packwood-Moynihan tuition tax credit bill remained on hold in the U.S. Senate after the Finance Committee voted 10-5 against including the plan in the Reagan Administration's tax cut bill.

4. Controversy abounded in Congress over attempts to restrict women's constitutional right to abortions.

5. The U.S. Supreme Court ruled in December that students at public universities have a constitutional right to worship on campus, based on the First Amendment guarantees of free speech and assembly.

6. The Philadelphia city government may not pay for the construction of a special platform used by Pope John Paul II on a visit to the city in 1979.

7. Both the U.S. House of Representatives and the Senate passed riders to a Justice Department funding bill forbidding the use of department money to prevent "programs of voluntary prayer and meditation in the public schools." But final passage was stymied by filibuster threats from senators who view the riders as unconstitutional and unnecessary.

8. The U.S. Supreme Court declined to review a Nebraska Supreme Court decision upholding a teacher accreditation law applied to church schools.

9. Two state parochial plans were halted when a federal court in Rhode Island overturned a state statute mandating public transportation of students to parochial schools beyond public school district lines, and when the California Supreme Court overturned a state law authorizing textbook loans to parochial schools.

10. Religious minorities are protected by federal civil rights laws from conspiracies against their liberties, a federal appellate court ruled in August. In a major blow to individuals who try to force adults from unpopular religious groups, the court held in Ward vs. Connor that a "deprogramming" victim may sue those who conspire to remove him from his chosen faith even if they are relatives whose intentions are good. □

YUGOSLAVIA GETS BIBLES IN THREE LANGUAGES. Bibles in the Serbian, Croatian, and Slovenian languages have been printed in Yugoslavia on behalf of the Bible Society there, according to reports reaching the American Bible Society in New York.

To date 20,000 Serbian Bibles, 20,000 Croatian Bibles, and 15,000 Slovenian Bibles, as well as some New Testaments, have been produced on behalf of the Bible Society.

Yugoslavia has a population of nearly 22 million. Forty-one percent are Orthodox, 32 percent Roman Catholic. □

MILLARD PAUL WRIGHT, 67, died Nov. 25 in Wichita, Kans. Funeral services were conducted in Amorita, Okla., by Rev. Milton Brooks. Surviving are his wife, Mae Belle; 2 sons, Walter P. and Warren R.; 1 daughter, Mrs. R. A. "Buddy" (Joyce) Scott; and 6 grandchildren.

BIRTHS

to JIM AND NANCY (GALBREATH) BROWN, Phoenix, Ariz., a girl, Sarah Louise, Oct. 14
to RICHARD AND CONNIE (PHELPS) CARLTON, Manchester, Conn., a boy, Richard Everett, Jan. 7

to REV. JOHN C. AND JULIA (ANDERSON) COFFMAN, Clintonville, Ky., a girl, Amber Rose, Nov. 1

to DAN AND TINA COX, Elgin, Ill., twin boys, Zachary William and Bradley Adam, Oct. 29

to JAMES EDWARD AND STARLETTA (STEELE) CRAWLEY, Miami, Fla., a boy, James Adam, Dec. 20

to REV. BERNARD AND EDIE (SAVER) DICKSON, Bedford, Ohio, a girl, Christine Alison, Jan. 3

to RON AND ANITA FARRIS, Acornhoek, Republic of South Africa, a boy, John Robert, Dec. 15

to MARK AND CAROL (WIGHT) GRITTON, Kansas City, Mo., a boy, David Garrison, Nov. 16

to STEVEN AND CATHY (WAGNER) GROSVENOR, Vineland, N.J., a boy, Shawn Russell, Oct. 16

to DR. LES AND ROSE ANN (STROMAN) HALL, Laurel, Md., a boy, Peter William, Dec. 13

to REV. JAMES L. AND NANCY (KIZER) HAYES JR., Redford, Mo., a boy, Aaron Russell, Nov. 23

to CARL AND NANCY LETH, Kaiserslautern, West Germany, a boy, Carl Dietrich, Dec. 3

to REV. AND MRS. DAVID McEWAN, Brisbane, Australia, a boy, James Douglas, Nov. 17

to MARVIN AND CHARLENE (ELKINS) NORFLEET, Hermitage, Tenn., a girl, Laura Elizabeth, Nov. 16

to BOB AND PENNY (PATMORE) PETERS, Kennett Square, Pa., a boy, Chad Anthony, Dec. 8

to BARRY AND SUSAN (BAKER) SAHOVEY, Beverly, Mass., a boy, Michael James, Dec. 16

to GARY AND LINDA (KUHN) SANDERS, Kansas City, Mo., a boy, Justin Matthew, Dec. 25

to LINK AND JEANNE (MABRY) SANDERS, Great Falls, Mont., a girl, Leshia Marie, Nov. 18

to DANE AND DEBORAH (EAGLE) SPURGEON, Kansas City, Mo., a girl, Melissa Dawn, Nov. 12

to STAN AND ELIZABETH (UNDERWOOD) SPARKMAN, McMinnville, Tenn., a boy, James Stanley, Oct. 28

to GERRY AND ELLEN (KEIFER) WHETSTONE, Tallmadge, Ohio, a girl, Suzette Jane, Dec. 18

to JOHN AND REGINA (WHITNER) WHITLOW, Dunlap, Tenn., a boy, George Brooks, June 13

to DON AND KATHIE (PETERSON) YORK, Great Falls, Mont., a girl, Amber Dawn, Dec. 10

ADOPTIONS

by REV. MARK AND PATRICIA (ZIMMERMAN) McCUISTION, Spring Hill, Kans., a girl, Monica Lee, born Sept. 9, 1981, adopted, Jan. 13, 1982

MARRIAGES

COLLEAN WHITE and GLENN STOTT at Brisbane, Australia, Nov. 22

GRACE SCOTT and PAUL BURTON at Brisbane, Australia, Dec. 19

AMY JO MEADOWS and DEAN HUGHES at Decatur, Ala., Dec. 28

DAWN DAHL and DAVID PENROSE at Bismarck, N.D., Dec. 31

ANNIVERSARIES

December 30 marked the 50th wedding anniversary of REV. AND MRS. GEORGE P. WOODWARD. They were honored with a surprise celebration held on December 26 at the Erma, N.J., church. Present were the Woodwards' three children: Rev. S. Oren Woodward, evangelist in the Church of the Nazarene; Mary Priscilla Seymour, registered nurse, Hamilton, Ohio; and Anna O. Scheidly, minister's wife, New Haven, Ind. The Woodwards have nine grandchildren and two great-grandchildren. Rev. Woodward has been a minister in the church for 50 years.

Special greetings, gifts, and cards were received from general superintendents, the Board of Pensions and Benefits, other general leaders, colleges, fellow ministers and friends. A money tree, which was presented to them, contained \$50.00.

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.

Conducted
by W. E.
McCumber,
Editor

THE ANSWER CORNER

Could you please help me with some questions concerning the relationship between pastor and church board?

I know they are to work together, but sometimes disagreements come up that seem to put things at a standstill.

Is it the practice of our church to give the pastor complete authority? Is it right for him to assume he should have freedom to make decisions on his own? Example: In calling evangelists and special singers, our pastor feels he should have this right and if we (the board) would like a voice in this matter, we have a lack of confidence in his judgement (which is not the case at all!). He believes that the Manual states that the church board is to work in harmony with the pastor. I agree; but he goes on to say that it states the board is the one to be in harmony with pastor, not the pastor with the board. In other words; if the majority are in agreement, he says he has the right to go against this decision. Is this proper? Is this the way other churches operate? If this is true, what do we have, a democracy or dictatorship?

Also, is it wrong for the board to ask the pastor to leave the room when they discuss his salary? Please answer these questions for me. I am not trying to cause problems but just want some answers that will help me to understand the situation.

Pastor and board should be able to work together without either bulldozing the other. Meetings and discussions which are conducted according to *Roberts Rules of Order* and 1 Corinthians 13 should achieve the harmony necessary for a well-functioning church.

The *Manual* does say that the business of the church board shall be "to care for the interests of the church and its work, not otherwise provided for, in harmony with the pastor." While I am not the official interpreter of the *Manual*, I don't think this was intended to convey dictatorial power on the pastor. In fact, a few pages earlier in the *Manual*, we find a paragraph that definitely binds the pastor to the majority action of the board in certain matters (para. 117). And *Manual* aside, Scripture forbids an elder to lord it over God's people (1 Peter 5:3).

On the other hand, the board should regard the pastor as its spiritual leader, not as its employee. Mature Christians, and pastor and board should be mature, can find ways to reduce friction, achieve harmony, and work together unselfishly for the best interests of the entire church. Rarely, if ever, should it be necessary for either to veto the decision of the other, for they should reach their decisions, formulate their policies and strategies, and carry them out in mutual understanding.

The oil of the Spirit will keep the machinery of the church functioning smoothly. It will help us all to remember that Christ is the Head of the Church and in all things He should have the pre-eminence (Colossians 1:18). In a right-thinking church, pastor and board are allies, not opponents. □

NEWS OF EVANGELISM



Rochester, Ind.: The church recently had a children's crusade with *Rev. and Mrs. Oren Woodward* as evangelist and children's workers. Many children with several youth and adults, received spiritual help at the altar.

The church found 12 new unchurched families as a result of the children's crusade. The entire church is revived and new families continue to attend our services. □

—Frank D. Voss, pastor

Covington, Ohio: The church recently had a revival with *Evangelist Chuck Millhuff*. The newly organized home mission church had been praying for a revival in their community. From the very first service to the closing afternoon service, the presence of the Holy Spirit was evident. Rev. Millhuff preached to the church what it needed to hear. People were won to the Lord and others found spiritual help and strength in these Spirit-

filled meetings. This revival benefited the church and the entire community. □

—Robert W. Ralph, pastor

Modesto, Calif.: Trinity Church had a revival with *Evangelist Jimmy Dell*. Prayer was answered; God gave revival. By Thursday, eight were saved and two were sanctified; Friday, 71 attended and four were saved, for whom the church had been praying and fasting for years, including the pastor's oldest son. Sunday morning there was a wonderful spirit with 115 in attendance. □

—Mac Hollingsworth, pastor

Mentor, Ohio: The church had a revival with *Evangelist John Shank* and *Song Evangelists David and Rebecca Gray*. Every service was blessed with seekers, totaling 37. The holiness messages were biblical, relevant, and Spirit-filled. The talent and spirit of the workers complemented each service. □

—Robert L. Walls, pastor

Tullahoma, Tenn.: Westside Church recently had a revival with *Evangelists Charles and Myrt Haynes*. The ladies' and men's prayer rooms were used before service. The Holy Spirit visited every service during the preaching and singing of the Hayneses. The results represented one of the best revivals in the 10-year history of the Westside Church with several spiritual victories being won. □

—William G. Mason, pastor

Crystal Lake, Ill.: The church recently had a revival with *Evangelist Dean Atkinson and Family*. The Atkinson Family presented a program of puppets, music, and stories to the daycare of the church each morning. More than 40 attended this time. Each night new families attended the services. Over 450 people were contacted during the week about the revival and were given a special issue of the *Herald of Holiness*. The church's average attendance of 30-40 increased to 55 in one week. □

—Ronald L. Phelps, pastor

Albany, Ky., First Church had a revival with *Evangelists and Song Evangelists Jim and Marty Coy*. Children, teens, and adults committed their lives to Christ. The preaching and singing of the Coys was Spirit-filled and inspiring. Four new families are attending and many new contacts were made for the church. □

—Daryl E. Hodge, pastor

Cedar Rapids, Ia., First Church had a revival with *Evangelist Ottis*

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Smith. The people prayed and fasted and God honored their faith. Brother Smith preached Bible-centered, inspiring messages. Christians were renewed, several persons were saved, two new families were brought into the church, and believers were sanctified. □

—Herbert L. Rogers, pastor

Murfreesboro, Tenn., First Church recently experienced a wonderful revival with *Evangelist John L. Knight*, former executive secretary of Evangelism Ministries. Dr. Knight had an effective relationship with the audience through his good preaching and a sense of humor. Over 40 people found definite help at the altar on Sunday. This was truly a "holiness revival." □

—Robert H. Gray, Sr., pastor

Julietta, Ida.: The church recently had a revival with *Evangelist Cliff Taylor*. Evangelist Taylor also had "Rusty," the "Educated Dummy," with him. His magic and ventriloquism drew the children, and they worked on their parents. He was also well received in the schools that he visited. This was the start of an awakening in the community. A total of 19, including children and adults, sought help at the altar. □

—Bill Rogers, pastor

Goodlettsville, Tenn.: The church had a revival with *Evangelist Stewart McWhirter* and singers *Al and Beverly*



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Woods. Rev. McWhirter preached a series of messages from Luke 16 about the rich man and Lazarus, and God spoke deeply to the church. Many new families came to the services and are beginning to hunger for God. Young people and children accepted God's call on their lives during the meeting. Believers were filled with the Holy Spirit and all the saints have grown closer to Christ. □

—N. Greg Rickey, pastor

THE CHURCH SCENE



On October 4, after spontaneous sacrificial giving by the people of the **Colton, Calif., Inland Empire Church**, the church was able to pay off a long-standing mortgage on its sanctuary. Participating in a mortgage-burning ceremony were Rev. Robert Scott, district superintendent of the Southern California District; Pastor Bryce Pelren; and Mrs. Dale Van Nortwick, secretary/treasurer of the church. □



The Hereford, Tex., church surprised Rev. Bob and Libby Huffaker with a 1981 Oldsmobile 98 Regency car. The car was a gift for the extra effort of Rev. Huffaker to promote the rapid growth of the church, and the supervision he gave in directing the new building complex which includes a 500-seat capacity sanctuary, over 6,000 sq. ft. of educational space, a fellowship hall and family center with a full-size gymnasium.

MEMO

to church board members:

Does your church provide your pastor with an adequate car allowance? Generally, the largest professional expense of the minister is automobile expense.

The very best way to handle this is for the church to buy an automobile, take care of *all* the expenses of it, and indicate to the pastor that he use it for all church business. In such cases, the pastor would have his own personal automobile for personal and family use.

Since many churches are not able to do this and therefore depend upon the pastor's automobile for church business, churches must be certain that the pastor is fully compensated for the use of his car in pastoral work. Currently, IRS allows 20 cents a mile for the first 15,000 miles driven each year (provided the car is not yet fully depreciated) and 11 cents a mile for all miles over 15,000. As an option, the IRS allows actual expense if actual expense is greater.

If your church is not fully covering the automobile expense used in church business by your pastor, they are actually asking the pastor to pay a church bill out of his own salary!

—Pensions and Benefits Services

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Don Russell (seated), subscription and mailing department manager, shares with Everett Pleyer, assistant manager of Nazarene Publishing House, and Colleen Cornwell, administrative assistant and personnel director, the alarming second- and third-class postage increases announced by the postal service January 11. These new rates mean a 90 percent hike of \$175,000 in expense for 1982. This increase involves *Herald of Holiness*, *World Mission*, *Bread*, *Preacher's Magazine*, *ONE*, and the Sunday School periodicals. *Herald* readers can identify with such problems as personal expenses, like corporate expenses, inch upward almost daily.

KC FIRST CHURCH DEVELOPS FLOURISHING CAMBODIAN MINISTRY

Kansas City First Church has become involved in a growing ministry to Cambodian refugees. The effectiveness of their outreach was evidenced in a baptismal service on Sunday evening, January 17, when 23 members of the First Church Cambodian-language Sunday School classes were baptized.

According to Associate Pastor Bill Manning, the Cambodian ministry began when longtime First Church members had a Cambodian family move next door. "The Curtis Simpsons invited the Plang family," he relates, "and within a short time we had 13 adult Cambodians meeting in one of our adult Sunday School classes.

"Mr. Plang, who was employed at the American Embassy in Cambodia, was airlifted with his family from the embassy compound as it was being assaulted by enemy forces. The Plangs have served as a contact family for new Cambodian families relocating in

Kansas City. They have invited many of these families to First Church.

"They are remarkable people," continued Manning. "Many are existing on half of their U.S. government subsidy so that they can sponsor other Cambodian families who want to come to Kansas City."

Presently about 50 adults are enrolled in two adult Cambodian-language Sunday School classes, while in the children's and youth divisions of the Sunday School, about 25 are enrolled. Many are making professions of faith.

First Church families have been active in financial and social support of the Cambodian families. □

—NCN

CHILDREN'S MINISTRIES ANNOUNCES NEW APPOINTMENTS

Miriam Hall, general director of Children's Ministries, announces the hiring of a new staff member and the realignment of other staff responsibilities. This has been done to fill the vacancy created by the resignation of Fred Sykes to take a position at Nashville First Church, and to offer better service to denominational leaders of children's ministry programs.



Tim White has accepted the position of general director of Camping, and general director of Christian Schools. Tim graduated from Bethany Nazarene College in 1973 with a B.A. in religion. In 1978 he completed work on a Master of Arts in theology and English at Bethany, and in 1980, he graduated cum laude from Nazarene Theological Seminary with a Master of Religious Education degree.

Tim has been active in children's work both in the church and in the various communities where he has resided. In the church, he has served as Sunday School teacher, as youth minister at Oklahoma City May Avenue Methodist Church and as minister of Christian education at the Woodward, Okla., church. In 1971, Tim worked as a recreation/program director for the Department of Parks and Recreation, Tulsa. In this position, he was responsible for all summer activities at one of the city parks. In 1976-78, Tim served on the professional staff of the Boy Scouts of America in Oklahoma City, directing Cub Scout day camps and senior high camping.

In his new position, Tim will be responsible for camp programming and curriculum. He will also serve as the denominational resource person in the rapidly expanding field of Christian day schools.

Tim and his wife, Kathy, have two children—David, age eight; and Beth, age five. They are residing in Overland Park, Kans.



Mary Kathryn Hughes has been named the new general Caravan director for the Church of the Nazarene. A graduate of Trevecca Nazarene College, Kathy received her B.A. in religion in 1972. In 1975, she completed the Master of Religious Education degree at Nazarene Theological Seminary.

Kathy has been actively involved in almost every area of children's ministries, including shade tree evangelism, bus ministry, Caravan, children's quizzing, camping, and vacation Bible schools.

In 1973, Kathy joined the staff of the former Department of Church Schools. Since that time, she has written for a variety of publications in several ministry areas. She is the author of the book, *Rachel's Secret Diary*. In 1978, Kathy was named general director of children's quizzing. She will retain this responsibility along with her work in Caravan. □

NAZARENE DOCTOR KILLED IN PLANE CRASH

Dr. Howard Johnson, member of the Boise, Ida., First Church, was killed in a plane crash on Thursday morning, January 21. He was 50 years old.

Dr. Johnson's nurse, her husband, and his assistant were killed with him in the crash of the private plane he was flying. They had turned back to return to Boise shortly after takeoff when the accident occurred. The cause has yet to be determined.

Dr. Johnson headed the Boise Orthopedic Clinic with his brother, Dr. Floyd Johnson. He was active in Boise First Church as a board member, building committee member, Sunday School teacher, and Bible study leader for college students.

He was a graduate of Northwest Nazarene College (1957) and the University of Oregon Medical School, Portland (1961). He completed his residency in orthopedics in Portland. He served in the Air Force as a jet pilot.

Dr. Johnson is survived by his wife, Barbara; a daughter, Karen (Mrs. Jack) Chaney, of South Bend, Ind.; four sons: Michael, Salem, Ore.; David, Phillip, and Paul of Boise; his parents, Mr. and Mrs. Keller Johnson; two brothers, Floyd and Roger; two sisters, Anna Marie Jackson and Erma Chambers; and one granddaughter, Jennifer Chaney. □

—NCN

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