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HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 15, 1984

NAZARENE COLLEGE DAY / April 29

AN EDITORIAL

ARE YOU READY?

“... THE SON OF MAN COMETH AT AN HOUR WHEN YE THINK NOT.”

HE TOLD US to be ready—ready for His return. I do not know exactly where we are in the time-plan and program of God. But as I survey the troubled scene of our world and sense the very real uneasiness of all mankind, I know above all other possible priorities it is the hour to be ready.

In that interesting and ominous twelfth chapter of Luke's record of the gospel, Christ deals extensively with God's plans.

Standing out above all other statements is the intense admonition, “Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.” In the verses preceding that fortieth verse He gives serious instructions that bear on our readiness.

He tells of our worth in God's sight. He holds high the Holy Spirit, giving us, as we read, the knowledge that the ready are possessions of the Holy Spirit in heart and life.

“Beware of covetousness,” he warns and tells the parable of the “rich fool.” “The life is more than meat.” How sharply this truth cuts across the crass materialism of that day and of this day.

Now comes the great, grand formula of life in balance correctly pursued. But rather seek ye the kingdom of God. Keep your lights burning. Be like men who wait for

their Lord. Then comes the awesome command already quoted above.

Now live this hour of human destiny. More than ever before in history *it is time to be ready.*

It is made very clear in the scriptures that there will be no delay for those caught unready to rectify their procrastination.

So be ready—be ready now.

In the great Book of all Books the instructions are very clear. Beyond human comprehension is the love and sacrifice of God portrayed before us—so that we may have the greatest incentive to seek Christ and walk life's path with Him.

The decay of history, the fall of evil nations, the passing of human generations, the uncertainty of our day—all are mighty urges for us to turn more and more of our attention to things eternal.

Ministers—preach repentance and the new birth; preach for full consecration, the purifying of the heart, and the sanctifying work of the Holy Spirit.

Sunday School teachers—sound the alarm; call for reactions.

Parents—tell your children; prepare your family.

Let's create afresh an expectancy for Christ, His kingdom, eternal life.

When I was a lad they used to sing a song that struck conviction to my heart and, along with preaching, was a strong factor in my seeking the Lord.

Let's sing the verses together to

remind us afresh of the first priority in our lives now!

*When Jesus comes to reward**

*His servants,
Whether it be noon or night,
Faithful to Him, will He find
us watching,
With our lamps all trimmed
and bright?*

*If at the dawn of the early
morning,
He shall call us one by one.
When to the Lord we restore
our talents,
Will He answer thee, Well done?
Have we been true to the trust
He left us?
Do we seek to do our best?
If in our hearts there is
naught condemns us,
We shall have a glorious rest.
Blessed are those whom the
Lord finds watching;
In His glory they shall share.
If He shall come at the dawn
or midnight,
Will He find us watching there?
Oh, can we say we are ready,
brother,
Ready for the soul's bright
home?
Say, will He find you and me
still watching,
Waiting, waiting, when the Lord
shall come?* □

*“Will Jesus Find Us Watching?” by Fanny Crosby



by General Superintendent V. H. Lewis



THE LAST NICKEL

by GLENN J. SNEED

I FELT SURE GOD WANTED ME for some full-time Christian work. I felt equally sure He wanted me to go to college. With only 40 dollars, I registered at Southern Illinois University. The president of the school said it was impossible for a boy to start college with only 40 dollars. Nevertheless, I spent 25 dollars for books and entered classes. I got a job with the school's engineer, but I would not receive any pay until the first of the month.

On this particular day I had a five cent piece, my last nickel. Payday was still two weeks off. I went to a little grocery store a few blocks from the campus and bought a nickel package of cookies. That was my lunch, perhaps my last meal for two weeks.

As I returned to the campus and was about to enter the main gate, a man called, "Hey, boy."

I looked around and saw no one.

"Hey, boy," the man called again.

"Do you mean me?" I asked.

"Yes," he replied, "you are the boy I want. I have been looking for you."

"But I don't know you," I replied.

"That doesn't matter," the man said. "You are the boy I want. Would you like a job?"

"I surely would," I replied.

"We want a boy to janitor our church," the man went on. "He will have a sleeping room in the church basement and can cook in the church kitchen. He will be expected to sweep and dust the church once a week, fire the furnace in cold weather and clear snow off the walks and steps. If you are interested come to my office after school."

"I work at the school until five o'clock," I explained.

"Come after work," the man said and departed.

That evening I met Rev. Cooper in his study. He told me they had changed their minds. I would have a room in the home of Mr. Miller, across the street, and would have a place to cook in the Millers' basement.

"Is there anything else we can do to get you settled?" Rev. Cooper asked.

"Yes," I replied, "I need to get enough credit at a grocery store to carry me over until the first of the month."

"Let's get in the car," Rev. Cooper said, "and I'll introduce you to one of our members, Mr. Johnson, who runs a little grocery store." The credit was obtained.

I went to school there two years. My experience was like that of the children of Israel—God did not roll back my Jordan until I had my feet in the water. I had spent my last nickel. But He came through wonderfully. There I made life-long friends of Rev. Cooper, the Millers, and others. There I met the girl that became my wife. I received more than I had asked. □



PRAISE

*When I praise You, Lord,
I can feel Your smile
warming
my soul.*

*When I praise You, Lord,
I can see Your hand
guiding
my life.*

*When I praise You, Lord,
I can hear Your voice
whispering
"I love you."*

—GERALDINE NICHOLAS
Abbotsford, British Columbia

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IN THIS ISSUE

ARE YOU READY?	2	LATE START	13
<i>General Superintendent V. H. Lewis</i>		<i>Poem</i>	<i>Merle Lamprecht</i>
THE LAST NICKEL	3	A REASON FOR LIVING	14
<i>Glenn J. Sneed</i>		<i>Tim Franklin</i>	
PRaise	3	WALKING	15
<i>Poem</i>	<i>Geraldine Nicholas</i>	<i>Poem</i>	<i>Mabel P. Adamson</i>
LETTERS	4	THE TEMPTATIONS OF JESUS: His Victory and Ours ..	15
		<i>Book Brief</i>	<i>Reuben Welch</i>
WHAT WE WAITED FOR	5	THE EDITOR'S STANDPOINT	16
<i>Betty McLaughlin</i>		<i>W. E. McCumber</i>	
WHAT'S THE CHRISTIAN COLLEGE WORTH?	6	SUBMISSION	18
<i>R. E. Wilfong</i>		<i>Poem</i>	<i>Alice Hansche Mortenson</i>
WITNESS ON WHEELS	7	NAZARENE ROOTS: PRIORITIES FOR EDUCATION ...	18
<i>Cecil Miller</i>		OPPOSITION OR SUBMISSION	19
THE CHURCH AND CHRISTIAN HIGHER EDUCATION ...	8	<i>Holiness Heritage Sermon</i>	<i>L. S. Tracy</i>
<i>William J. Strickland</i>		BY ALL MEANS	20
WHY DO I TEACH?	10	<i>A Witness at 78</i>	<i>J. Clyde Cox</i>
<i>J. Philip McLaren</i>		IN THE NEWS	21
CHRIST CHANGED MY LIFE	11	NEWS OF RELIGION	30
<i>Elsie Hunter</i>		ANSWER CORNER	31
WHEN RESEARCH RUNS DRY IN EDUCATION	12	LATE NEWS	35
<i>Neil Hightower</i>			

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Letters

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HAPPILY WRONG

For you who are working with young people, and get discouraged now and then, hearken to this true story, and take heart:

Some 30 years ago there was a lad in my Scout troop whom I considered incorrigible; in my opinion he would never amount to anything.

In the Jan. 1 *Herald of Holiness*, on page 18, there is a story about a young father with two children, and what he has learned from observing their different personalities.

We identify with him, as he tells how he has learned patience, understanding, and tolerance, and finally, to "put on the brakes when I come upon a brother or sister who differs from me."

Who would have ever thought 30

years ago that this "incorrigible" Boy Scout would one day grow up and write an excellent article like that!

Bob Mitchell
Joshua Tree, California

FAMILY NIGHTS

I heartily agree with Harold Smith ("Is Monday Night Football Innocent?" Nov. 15) that the alcohol industry has chosen to implicate fiction as fact in its television advertising by blatantly associating its products with success, health, and superstardom. Their demographics must portray us viewers as a bunch of ostriches with our heads buried in the sand up to our livers.

What concerns me about the article, however, is both the ambiguity of the headline—neither Monday

Night Football nor innocence has much to do with its main point—and the idea of the Church declaring any one night as "family night." Being a third-generation Nazarene (my grandparents were charter members; my grandmother was one of the few women Nazarene ministers), I have a hunch as to how Monday night was chosen: Tuesday night was board meeting; Wednesday night was prayer meeting; Thursday night was missionary meeting; Friday night was Sunday School social; Saturday night was choir practice; and Sunday night was church. Monday night was the only night left for the family.

I would like to see the Church encourage more "family nights" per

(Continued on page 20)



Pictured is the charter membership of Faribault, Minn., Church of the Nazarene, organized October 16, 1983 (back row, 1. to r.) Betty McLaughlin, Tom Steffes, Paul Couch, Vince Dohrer, District Superintendent Virgil Grover, Pastor Dick McLaughlin; (middle row, 1. to r.) Brent McLaughlin, Pam Anderson, Lynette Steffes, Emily Steffes, Bev Dohrer; (front row, 1. to r.) Bruce Anderson, Jeff McLaughlin, Brent Anderson, Phillip Steffes, Kelly Couch, and Mark Steffes.

What We Waited For

by BETTY McLAUGHLIN

THE APARTMENT MANAGER rolled his cigar to the corner of his mouth and called upstairs to his wife, "Honey, come and meet our new tenants. He's a pastor of a new church in town."

As her footsteps sounded on the floor above, she answered, "Oh? How nice." She came down the stairs, smiling at us. "What church is it, dear?"

"Why," he replied, "It's the Church of the Mezzanine!" clearly pleased to negotiate such a word. "This is Rev. and Mrs. McLaughlin."

That was four months ago. Since then the apartment manager has handled enough packages for us from the Nazarene Publishing House to know that the name of the new church in town is the Faribault Church of the *Nazarene*! The packages are full of books, Sunday School literature, and supplies that are helping us become known to many other people in our new community, too.

BETTY McLAUGHLIN is the wife of the pastor of the Faribault, Minnesota, Church of the Nazarene.

This situation didn't all begin four months ago when we rented our apartment. It really started months before that when the Lord began prodding my husband Dick with His divine will. We were involved in a church with Dick's father, who is also a minister. The two of them had long desired to work together as a father-son pastoral team, and the Lord had allowed them that desire. But after a time the Lord began prodding Dick to return to his original calling, to be a pastor for a Nazarene church.

Ending the pastoral partnership with Dad was not instant or easy. Months of prayer and careful seeking actually preceded the resignation that we made in October of 1982. Once the resignation was made, we asked the Lord, "Now what? Now where?" Dick met with Rev. Virgil Grover, district superintendent, to discuss our availability for a Minnesota church. There were no openings then, but Rev. Grover would pray with us while we waited.

We began attending Minneapolis First Church, and as Pastor Lee McCleery and the people there got to know us, they also began to pray with us for God's direction in our lives, and we all waited.

That same October a new step was also taken for Bruce and Pam Anderson and their little son, who had moved from Texas to Faribault, Minnesota. They believed God had led them there and were waiting to learn more of His purpose. Pam's parents, Vince and Bev Dohrer, had already been in Faribault with their other two daughters for over a year. God had led them there to begin a new business.

They all attended a church of another denomination, but they missed the teachings of their own Nazarene church. They began to ask God if He could do anything about it. In April 1983, they wrote to Rev. Grover to ask him if there was a way they could receive a pastor of their own to start a Nazarene church in Faribault.

Rev. Grover introduced us and our two sons to them and told them Dick was a possible candidate for the job. Two weeks later, on May 1, 1983, we held our first service in Faribault. By then we had heard of a third couple, Tom and Lynette Steffes, who also were Nazarene people not quite satisfied with their substitute denomination. They and their three children joined with us on May 1.

The joy of the Lord and the enthusiasm of His people began to build the church. Many of our friends throughout the denomination had put the new church on their prayer list. On October 16 we celebrated the Diamond Jubilee by taking in 16 charter members with 92 people sharing our joy in that special service.

Nearly every week we receive news of a family that we can contact about our church—many of them friendly to the Church of the Nazarene because of friendships with members in other communities. We are growing, slowly but surely. The name of the Church of the Nazarene is becoming known in our new community. The excitement of being in the midst of His plan is renewed for us from week to week as we see that plan broadening.

The Lord has brought us to His new place of service in Him—just what we waited for. □

WHAT'S THE CHRISTIAN COLLEGE WORTH?



by R. E. WILFONG

Strix Pix

A DIFFICULT QUESTION! But one that thousands of concerned parents and questing young people grapple with each year. While the cost was substantial, we've never regretted sending four of our own young people to Nazarene campuses. Let's break the question apart in hopes of gaining some insight.

What's it worth to get a good basic college education in a friendly environment?

I'm convinced that my young people got a good education. They learned the tools and skills of the educated mind, but they also learned the positive values essential to wholesome upright living. They were prepared for successful competition in the arena of contemporary life and they were also equipped by precept and example to make sound moral judgments. One of them, without ever having a single course in engineering, gained entrance into the graduate school of the university usually ranked number one in the world in chemical engineering (MIT). There, he competed very successfully with the top graduates from the best engineering schools in the country—a feat made possible by his hard work, God's help, and a very good basic undergraduate education. What is it worth? A lot!

What's it worth, young people, to have professors who take an interest in you as a person as you struggle with finding yourself and becoming uniquely you?

ROBERT E. WILFONG is the president of the General Board of the Church of the Nazarene. He is retired from a career in technical research and resides in Hampstead, North Carolina.

I attended a midwestern state university. Classes were large. The professors and instructors seemed to be our adversaries who were generally relieved as students dropped by the wayside, thereby lightening their instructional load. Counseling times were brief and impersonal. On the other hand, the personal sustained interest of certain faculty members has profoundly influenced and stabilized the lives of our young people while on Nazarene campuses. These professors went beyond the call of duty and were motivated by compassionate concern. What was it worth? A lot!

What's it worth to get an education in an environment free of blatant temptation to involvement with drugs, alcohol, and illicit sex?

Freedom of choice and life-style combined with group pressure and open access to drugs, alcohol, and sex is a dangerous combination that has been the downfall of many fine Christian young people on secular campuses. Heartache and damaged lives have resulted. Nazarene campuses are not free of temptation, nor are they peopled with saints, but positive behavior patterns and committed life-styles are evident and emphasized. What's it worth? A lot!

What's it worth, young people, for you to make lifelong friendships during your stay in college?

I spent nearly eight years on a large university campus, but the only lasting friendships were made among the church family of the small local Nazarene congregation. Campus social activities were fragmented between the dormitories and the various society houses

and involved "bashes" alien to my instincts and standards. Reportedly, class reunions were mob scenes involving a large group of strangers striving to locate some point of common focus. Through the years, I've observed with a touch of envy the friendship and camaraderie among those who've shared college years on a Nazarene campus; reunions are anticipated as a joyous gathering of the clan. What's it worth? A lot!

What's it worth during those college years to be surrounded by influences that shape spiritual commitment and encourage a deeper walk with God?

Many young people lose their spiritual moorings during the college years. Others, especially on university campuses, are captured by various sects or Eastern religions. Nazarene campuses exist because of commitment to God. The buildings resulted from sacrificial giving, the faculty and administrative staff are often sacrificing financially because of God's call to Christian education, and the students are often there only because of the sacrificial efforts of their parents. This matrix of commitment and sacrifice is deepened and stirred by periodic campus revivals challenging young people to a deeper, more personal walk with God and a focused commitment of service to Him. His will for

their lives often becomes clear at these times. What's it worth? A lot!

What's it worth to be exposed for four years to hundreds of fine Christian young people of the opposite sex with compatible family backgrounds from which a marriage partner can be chosen?

Marriage is chancy at its best. Broken marriages, while frequent, are still tragic and emotionally devastating to the partners, their parents, and especially to any children involved. Compatible life-styles and family backgrounds have been shown to be positive, helpful factors in a successful marriage. The Christian college campus has proven to be a good place to find a lifetime partner. What's it worth? A lot?

How can we quantify the answer of worth? Undoubtedly, a precise answer is impossible and as variable as the individual personalities and backgrounds of the students involved. Nevertheless, the worth of a college education in a Christian environment is certainly very great. I know of no better place to obtain one than at one of our Nazarene campuses. Yes, parents, the cost is somewhat higher than community colleges, but dare we accept second best for our precious young people? □



Witness ON WHEELS

by CECIL MILLER

JOHAN BRUMBAUGH is a Nazarene layman on the move, hauling furniture throughout the United States as a van line driver for Mayflower. Last year John drove 75,000 miles, which took him to 200 cities and 45 states. His work puts him in contact with many people in a variety of situations that gives him oppor-

tunities for Christian witness. His company has given him several awards for courteous customer service.

John acknowledges that he enjoys serving people in this way, although the best reward as he travels about the nation is the opportunity to attend and become involved with a number of Nazarene churches—as many as 30 each year. John plans not to be on the road on Sundays in order that he may be in services of worship. This practice of Sunday observance provides the blessing of Christian fellowship and compensates for being away from his home church and family in Spring Valley, Calif.

John speaks with positive appreciation for the hospitality of Nazarene pastors and people. He responds with a variety of involvements such as church school attendance and teaching, singing in the choir, and visiting shut-ins with the pastor. During longer layovers, he has joined in cleaning, painting and outreach. Pastor Frank Bohler of Savannah, Ga., refers to John's participation in the services as a "refreshing presence." Pastor Frank Kemendo of Beaumont, Tex., observes that "the people hold him in high regard, and his presence gives a lift to the atmosphere and spirit of the services."

John is always happy to find churches in revival services. This creates for him an even wider fellowship that gives his job a special religious reward. He says he always perks up when he sees a sign along the highway advertising the Church of the Nazarene and would be pleased if more churches advertised with attractive signs. His most useful source for locating churches is the Yellow Pages.

John's wife, Velma, is assistant registrar at Point Loma Nazarene College, and their son John Norman is a student at Nazarene Theological Seminary. □

CECIL MILLER is the registrar at Point Loma Nazarene College in San Diego.



THE CHURCH AND CHRISTIAN HIGHER EDUCATION

by WILLIAM J. STRICKLAND

ACROSS THE CENTURIES there has been a close relationship between Christianity and education. In the Early Church, there was a flourishing Christian academy at Alexandria, Egypt, which some-

WILLIAM J. STRICKLAND is dean of the college and professor of church history at Trevecca Nazarene College in Nashville, Tennessee.

times has been referred to as the first "Christian college." Both Clement of Alexandria and his pupil, Origen, sought to integrate faith and learning in their students. In the Middle Ages, when the lights of learning were burning low, the Church provided monastic and cathedral schools for the training of its people. And then came the rise of the medieval universities in the 12th and 13th centuries under the auspices of Church and state. In southern Europe, the universities were student-controlled with students hiring and firing the faculty, paying their salaries, and giving permission for faculty to miss classes and be gone for a period of time. In northern Europe, the universities were controlled by the faculty and administration. And in all this educational process, the granting of degrees was under the control of the Church and state.

During the Reformation, the major reformers such as Luther and Calvin praised learning as a public necessity for good government and the preservation of the Church and the Christian faith. We sometimes forget that the Reformation began in a Christian scholar's insight into the meaning of Scripture. Luther was a doctor of theology and a professor of Bible at the time of his evangelical conversion. His achievement as a Christian scholar was to let the Word of God do its work in the lives of people.

John Wesley was also a great scholar and an outstanding Christian as he combined the best in education and the best in religious faith. As the Wesleyan hymn puts it, "Let us unite the two so long disjoined: knowledge and vital piety." To Wesley, there was no conflict between faith and learning, between Christian commitment and true scholarship.

In America, something different and unique took place in Christian higher education. One was the offering of degrees by Harvard, the first Christian college in America, without the authorization of the state or the Church. The other distinctive was the idea of a Christian college. Education built around worship of God, chapel services, and integration of faith and learning in all disciplines, was a unique contribution of American higher education. Education in all subjects, from a Christian perspective, was made available to all students, not just those whose religious and social status was accepted by the Crown and state church. Says Dr. Elton Trueblood, "When the Christian college finally emerged in history, it appeared as a genuine novelty. Curiously it appeared in its fullness only in the United States of America, and has never been duplicated. It is one of America's original contributions to world civilization." Eight of the first nine colleges in colonial America were Christian colleges and prior to the Civil War, 175 of the 182 permanent colleges in America were established by the Church.

There has also been a close relationship between the Church of the Nazarene and its Nazarene colleges. Referring to the early schools as "universities," those early Nazarene leaders had a tremendous vision of combining love of God and love of learning. Dr. P. F. Bresee, founder of the Church of the Nazarene in California, said in a chapel talk at Nazarene University, "It is our purpose to train men and women to serve Christ in the world. The first thing in this institution is the Word of God. But we also seek to produce the best scholarship. We purpose to teach young people in all branches of knowledge that they may be at their best for God." A similar statement was made by Dr. J. B. Chapman, early general superintendent, when he said, "We must make our schools strong in scholarship and turn out educated graduates who are both spiritually right and intellectually strong." This combining of faith and learning, the best in education and the best in religion, the trained mind and the warm heart, has been the hallmark of Christian education, including Nazarene higher education, across the years.

Today, Christian higher education represents about 25% of higher education in the United States. Of the approximately 3,000 colleges and universities in America, about 1,500 are small, independent colleges with some 600-700 affiliated with a church or denomination. However, less than 100 of these colleges are strongly committed to evangelical Christianity, and eight of those are Nazarene colleges. What a tremendous opportunity and responsibility in Christian higher education.

What are some of the marks of Christian higher education?

1) Integration of faith, learning, and living. This is the phrase that appears most often in describing the essence of a Christian college. This means that since all of life is sacred before God, it is just as sacred to study as it is to pray. God is seen at work in my academic development just as He is in my spiritual development. Thus there is no conflict between being a serious student and being a devout Christian. We are to love God with all our *mind* as well as our *heart*.

2) The pursuit of excellence. In a recent report on the quality of education in America, under the title of *A Nation at Risk*, a national commission concluded that "the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our future as a nation and as a people." Christian education must hold up a standard of excellence in academic integrity, spiritual vitality, and service to God and others. This includes excellence in teaching, expectations, and disciplined effort. We must hold up a standard against the superficial and shoddy, the easy, undisciplined life, self-indulgence, sexual promiscuity, and lack of responsibility. A Christian education from a Nazarene college should mean something more than just a number of credits for a degree.

3) A vision of wholeness. Christian education goes beyond the fragmented and seeks the development of the "whole person," both intellectual and spiritual, social and physical. It is "preparation for life" and "preparation to earn a living." It is the inte-

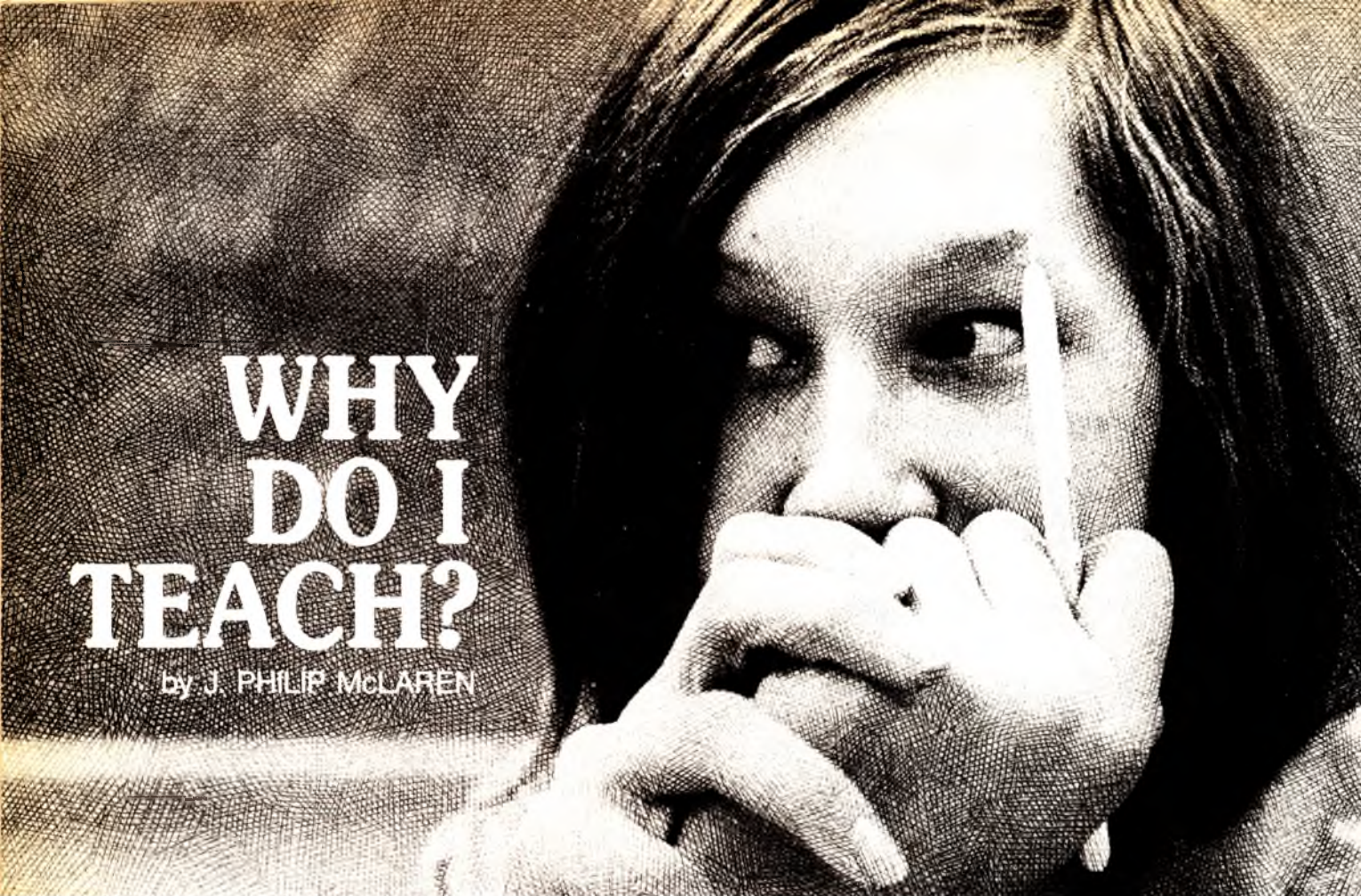
gration of liberal arts, career education, and Christian values. It is producing whole persons who know how to think, to pray, and to serve. Christian colleges have teachers who are both professionally competent as scholars and deeply devout as committed Christians. While devoted to academic excellence, Christian education is also devoted to courtesy, to disciplined living, and to good manners.

4) Christian fellowship. Christian education is to be characterized by a community of concerned and caring persons who practice mutual support and encouragement one to another. There should be fellowship not only between students and students, but also between teachers and students. Lasting friendships is one of the benefits of a Christian college setting. They say that "marriages are made in heaven," but there are probably branch offices in our Nazarene college campuses. As someone has rather humorously put it, "Christian colleges are like shoe factories: they build souls, ship heels, and send them out in pairs."

5) Training for leadership. Christian colleges, including Nazarene colleges, train the majority of leaders for the Church. It is impressive each year to see Christian teachers, businessmen and women, social workers, doctors, lawyers, scientists, civic leaders, pastors, missionaries, evangelists, ministers of music, youth and Christian education, and many others, coming out of Christian higher education to penetrate society with a Christian influence. Dr. R. T. Williams, early general superintendent, put it well when he said, "Nazarene colleges are a necessity in the preservation of our heritage. No one who has taken the time to weigh the importance of Christian education in the building of Christian character and in promoting the Kingdom of God on earth, can doubt the absolute necessity of having holiness schools for the training of young men and women."

Have you ever pondered the thought, "What if there were no Christian colleges, including Nazarene colleges?" What effect would it have on the church? Also, what if there was no church to start and support the colleges? The church needs the college and the college needs the church. We really do need each other. "A Christian college is not just another college," says Dr. Elton Trueblood. "It has a special role to play in our society. It is part of the last best hope of mankind." Dr. Earl McGrath, former U.S. Commissioner of Education, states a similar theme, "The future well-being of our nation requires the preservation and enhancement of the services of Christian colleges that integrate faith and learning."

A two-year-old boy was lost in the snow in North Dakota, and parents and friends went out searching for the lad. They soon came back, unable to find the lost child. They then decided to go out again, this time holding hands together as they went. Soon they found the child, but it was too late. He had frozen to death. The mother was heard to say, "O God, why didn't we hold hands together sooner?" The Church and the college need to hold hands together today to be of mutual assistance and support to one another in fulfilling the Great Commission given us by our Lord and Savior, Jesus Christ. □



WHY DO I TEACH?

by J. PHILIP McLAREN

Richard T. Lee

I AGREED TO SPEAK IN CHAPEL for about five minutes on the subject "Why I teach at a Nazarene college."

Immediately my mind shot back to the first day of the fall semester many years ago. It was my second year of college teaching, and with fear and trembling I faced my zoology class, roster in hand, and began to call the roll. "Albert, Brenda, Bonita, Ken, Peter," I called, and then "Marilyn." A hand went up from a student I had never seen before. Older than the rest of the students, Marilyn was not a pretty girl. In fact, there was nothing about her that would make her stand out in a crowd. She wore that look of uncertainty that marks an uncomfortable person in a group where others seem to belong.

The days went by, filled with labs, lectures, questions, and the multitude of activities that make up the routine of life on the campus of a Christian college. Marilyn paid her dues to Biology Club but chose not to attend the meetings and functions. When called upon in class she always had the right answer, but beyond that she rarely said anything. On her first two exams she led the class. Clearly, she was not only bright, she was highly motivated. She did not attend parties or Bible studies; she studied. As soon as classes were over she went home. We knew little of her life outside of the classroom. She lived in a secret world away from the college community, separate and isolated.

About the middle of the fall semester I managed to

get Marilyn to tell me a little about herself. She had served in Vietnam as a WAC. She had been given a medical discharge and was now studying toward a career in medical technology. That was all.

By Christmas she began to open up. She had straight A's in her studies, but she was very unhappy at school. One day after chapel she bolted into my office and slammed her books on the big chair before my desk. "Why do I have to attend chapel?" she roared! "I hate it! I hate it! I HATE IT!" Angry tears were streaming down her face. For the next few moments she shared her anger and frustration with the speaker of the morning. I listened.

The complaints became more frequent. Marilyn was groping for a friend who could really understand. One morning after a particularly positive chapel, she showed up in my office again. This time the books were not slammed down. Instead, she stood leaning against the doorpost and asked, "Did that preacher really mean what he said about the infinite value of persons to God?" The tears were there again, but not angry tears. We talked for an hour about how much God really values each person, how His plan is to see that people are redeemed to become fully free, free to develop into all that they can become. She left the office for class and I went looking for another Vietnam veteran on campus.

Maureen was back in school after having served as an Army nurse in Vietnam; she was preparing for the mission field. I spotted her across the quad and called, "Maureen!" She stopped her rush towards the dorm.

"I have a friend who I think is really searching for

J. PHILIP McLAREN is chairman of the Department of Biology at Eastern Nazarene College in Quincy, Massachusetts.

God. Do you think you might have time to get close to her?"

"Sure, Dr. Mac," she smiled.

During the next few weeks Marilyn and Maureen were together a lot. They often ate lunch together in the cafeteria, and frequently I'd see them on a bench just talking.

Spring was in full bloom when I left the Hall of Science heading for the cafeteria one afternoon. The oaks were filled with green blossoms resembling char- treuse tatters draped from the silvered twigs. The new crop of grass impressed me with its resurrection reach for the sun. I bounced down the stairs to the dining hall for my usual Tab and salad.

"Hey, Dr. Mac!" Maureen was sitting with Marilyn across the cafeteria. "Come over and sit with us," she called. As I sat down, Maureen said, "Marilyn has something to tell you." I looked across at Marilyn, who was smiling broadly.

"Mr. Mac, I'm a Christian!"

"Wow!" Hallelujah! I forgot about spring. I forgot about biology. I forgot everything except the thrill of this first testimony of a newborn Christian. Marilyn was a new creation!

In the weeks that followed I learned more about Marilyn's life. Her medical discharge had been for pregnancy. She was unmarried. Marilyn had come home to a prison of guilt and bitterness. She had a beautiful daughter none of us had seen, but we got to know her well over the next two years. Marilyn was now free! Free to accept her daughter, free to live, study, and rejoice in the new life given to her by Christ. Life was not all roses for Marilyn. She had many battles to face, as we all do. But she had new strength, and she had a new family in her Christian brothers and sisters who continue to support her.

For me, the Christian college is the center of God's will and the most exciting place on earth to be. □

CHRIST CHANGED MY LIFE

by ELSIE HUNTER

AS A CHILD I was brought up in a Christian home and was aware of the religious aspects of church. During the years I attended church with my parents, I never made a profession of faith. My church attendance was mandatory, and as a result I learned Bible verses, attended Vacation Bible School, and participated in annual programs and activities. Church was not something I disliked, but it seemed geared to the adults.

After I was old enough to be out on my own, church attendance was cut out except for Easter services. I married a man who had about the same religious experience and background as I had. Our children attended Sunday School, and it was mostly a routine thing; Sunday was the day everybody was supposed to go to church.

Many problems arose during my marriage. Alcohol became a way of pushing aside the problems of the day. On weekends I'd go where the parties were, and this would provide an escape from the problems at home. But all in all I became a very depressed person with no energy to carry out daily tasks and chores. I'd go to work and was able to hold my job, but the thought of going home afterwards would weigh me down. I felt worthless to myself and to my family. My life had no direction, no goals. My future seemed to be hopelessly anchored in the present. I knew there had to be more to life than this.

I began to read my Bible, at times consistently, but most of the time sporadically. Those times I did read the Bible gave me a lift. It was like I'd been energized. This experience jogged my memory enough to bring

back some of the things I'd heard during my church attendance.

The Lord spoke to my heart many times, but I refused to deal with those thoughts and feelings. They were just pushed aside, ignored.

One evening a member from the Blue Hills Church of the Nazarene came by looking for my daughter, who had been attending their services. She wasn't home so he began to talk with me. Just prior to this meeting I had prayed that the Lord would help me find a church I could attend and be faithful in doing so. This brother began to ask me questions that made me stop and think about my life, and just where I stood right then. He offered to share the gospel with me, and I was able to receive the gift of eternal life that evening.

Since I made that decision my life has not been the same. Not only did I receive eternal life, but trials, problems, and situations that seemed to plague me before didn't seem so hard to deal with. Depressed episodes were changed to purposeful work activities—cleaning my house, shopping, working, or studying, all seen from a different point of view. I received a new lease on life, one that won't expire. There is hope where there used to be none. Those deep feelings of worthlessness are gone, and I'm interested in reaching out to others, and letting them know what God can do for them.

One of the things that really impressed me was seeing snapshots of myself before and after I made my decision. There was a difference in my life that I could definitely feel, but those pictures showed a difference even in my facial expressions.

Christ has really changed my life, and now I know the message of those bumper stickers that read: "I FOUND IT." □

ELSIE HUNTER is an LPN and a member of the Kansas City Blue Hills Church of the Nazarene.



WHEN RESEARCH RUNS DRY IN EDUCATION

by NEIL HIGHTOWER

OVER THE NEXT FIVE YEARS U.S. electronics and information-technology industries will require 200,000 new electrical and computer science engineers. However, U.S. colleges and universities will only produce 85,000 graduates in these fields during that period. At the same time, there are vacancies in one-fourth of the teaching posts in college engineering departments and the number of engineering doctorates continues to drop.

Commenting on this situation, and on the relationship of education and industry, *Johns Hopkins Magazine* stated: "Part of the problem is that industry is eating the seed-corn itself: because of the shortage, industrial salaries are so high that fewer engineers choose to go on to graduate school, and fewer fresh Ph.Ds choose to teach."¹

Impulse for the pursuit of basic research can be compromised when educational institutions form alliances with industry. Lewis Thomas, chancellor of Memorial Sloan Kettering Cancer Center, points out an important danger that faces academic research institutions

as they develop closer ties with industry. These ties are necessary for financial support and for demonstrating the ultimate usefulness of basic research, but they pose the danger of diluting and undermining research.

An unavoidable breakdown of the old distinctions between applied and basic research occurs. Will this affect adversely the motivation for basic research on the part of young scientists?

Applied science proceeds on the basis of a definite goal in mind, which most often results in a marketable product. This usually brings increased financial rewards. Basic research, however, has a different sort of reward, the satisfaction and the astonishment resulting from unexpected results that lead to new questions and searching.

Will young researchers, trained in this product and reward atmosphere, allow themselves to pursue impractical avenues, the pure hunches which Thomas called "the lifeblood of scientific progress"? Perhaps it will be a few hundred years down the road before historians can assess the full answer to that question. Yet certain surmises on the part of astute educational observers are being made.

For instance, at the Symposium on Biological Sys-

¹NEIL HIGHTOWER is president of Canadian Nazarene College in Winnipeg, Manitoba.

tems held at Johns Hopkins University in the fall of 1982, DeWitt Stetten, Jr., of the National Institutes of Health, said: "The Gross National Product is an unfortunate phrase, because what it really means is the gross national salable product. It does not include such products as the products of Homer, or Mozart, or of Michelangelo."²

What does this have to do with Nazarene education? For the most part, Nazarene colleges major in the arts and humanities, not science. John Schaefer, at the conference referred to above, hit our "nerve" in commenting on the ominous implications of technology-based emphasis in education. Our English, classics, or history departments don't require the magnitude of support that science does. But if we decide that the humanities are "nice frills, but that it's technology that deserves our support," our values will be distorted.

Research is basic to the educational process. This is true even for church colleges. But times of great economic stress erode the will to guarantee research on the part of faculty. Dr. Steven Muller, president of Johns Hopkins University, muses on this when he considers the vulnerability of Sanskrit in the Department of Near Eastern Studies. Although the university has been one of the leading exponents of Sanskrit scholarship for many decades, low enrollment threatens the abandonment of the program. Says Dr. Muller: "But if you base everything on student enrollment, graduate and undergraduate, then there are certain kinds of knowledge that are likely to wither away."³

Nazarene colleges face this danger in some of their programs if economic viability is made the sole criterion for continuance. Will the basic building blocks of all education, the arts and humanities, wither away in our institutions? There is a more basic and frightening problem, namely, what this does to teaching faculty. In our necessity to make some courses economically viable we burden faculty with teaching loads that prohibit research and publishing. We thereby short-circuit the impulse for creative exploration; and we give no freedom of time for writing, which is the flowering and synthesis of research. In this way we impoverish the ability of a professor to stay ahead in his field and to have the spark for challenging his students. By the same token, because music instruction has a very low teacher-pupil ratio, often a one-on-one process, it is not always economically viable. However, church music and music education will certainly suffer if economics alone is the criterion. Ultimately the church will suffer the most.

God must raise up a brand of donors and supporters of Nazarene colleges who will see the future of our educational institutions as more than "product producers." To be sure, we cannot escape the ultimate need for preachers, teachers, and musicians. However, we cannot so lay the "applied-end" on our programs that the need for creative exploration is buried under the system. The lifeblood of our investment for the future depends on scholarly research. □

1. *Johns Hopkins Magazine* (Baltimore: Johns Hopkins University Press, August 1983, vol. XXXIV, No. 4), p. III.

2. *Johns Hopkins Magazine* (October 1983, vol. XXXIV, No. 5), p. 45.

3. *Ibid.*, p. V.

Late Start



Camerique

*I crawled on my belly
for twenty years,
straining my head upwards,
panting and pushing,
bumping my nose on the floor.
Perverse I feared
I dared not walk.*

*It seemed that I should die
that God was oblivious to my cry
for He only said,
"Get up and walk, My child."*

*In the end there was nothing
else for me to do
but lift my belly off the floor
and sway on my knees
and then—*

*but I could not,
I would not stand.
"Look up, My child,
I am here," He said.*

I stood.

I staggered.

*I was a reeling ship
and the sky turned and tipped.
I stretched my hands.*

I took a step

swaying

and then another

and the reeling sky stilled

and I laughed for joy

to be free of the floor and my belly.

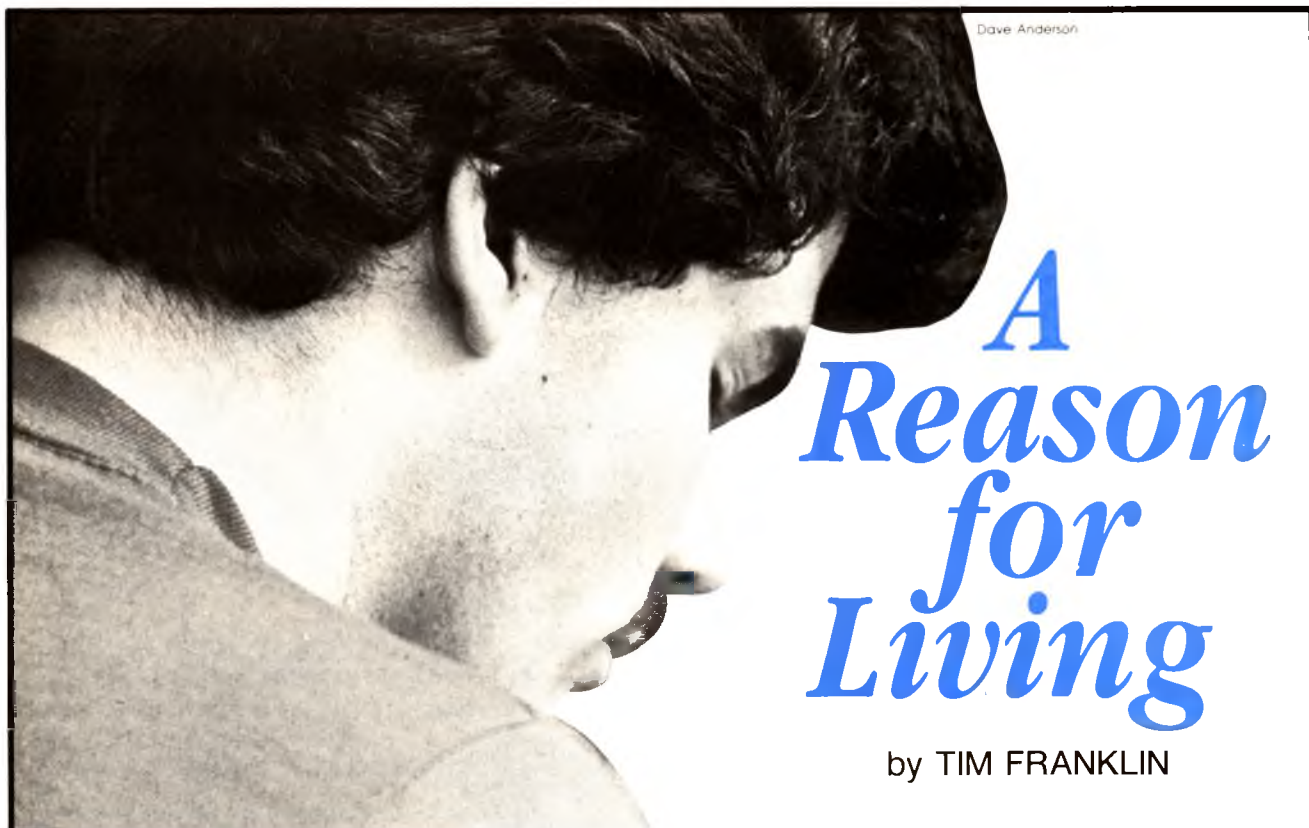
And I wished

I had walked

long ago.

—MERLE LAMPRECHT

Ciskei, South Africa



Dave Anderson

A Reason for Living

by TIM FRANKLIN

I HAD JUST ENTERED Illinois State University when everything seemed to go wrong and get progressively worse—like a snowball rolling downhill that gets bigger and bigger until it crashes into hundreds of pieces. My dad had wanted me to attend a religious college, and I felt that he turned his back on me when I did not. I was taking a big step into a new world.

I began to drink away the money I needed for school. I was driving an old brown junker that kept breaking down. I got my nose rearranged and two fingers broken in a friendly disagreement during a rugby game. Some of my friends dropped a few hits of acid in my Coke, which scared me so bad I almost went straight. To top it all off, I did not know where I was going in life. I did not have any purpose. I was majoring in agriculture but was not happy. My favorite girl had shattered my heart like a bottle hit by a brick. Things kept going wrong—I had bills to pay and was too proud to ask Dad for help.

On the inside I was crying from many hurts. I wanted to be somebody. I wanted people to know who I was. The trouble with my girlfriend tore my insides apart. It kept me awake nights and ruined my appetite during the days. I felt alone, like a child in the night when the lights go off and floors begin popping. I had no purpose and felt that no one cared. Some nights I would put on my sweats and run and cry. I would keep running till I found myself out of town away from lights and traffic, and I would fall headlong into the ditch and lay there looking up at the stars, crying. I wanted so much for someone to love me. The stillness of the night, the stars in the sky, and the warm south-

ern breeze seemed to speak peace within me, but only till I was back in the scuffle.

I went on like that for a long time. During Christmas break, when I was home, I went to church to make Dad happy. But oh, what a day to remember! On Sunday night, January 6, 1980, my dad and my pastor pointed me to the way of eternal life! From that moment on my life was changed!

When I arose from praying, a deep peace came over me. God seemed to open up a lid at the top of my head and pour clear, cool, sparkling water in me that ran down my neck, through my arms and out my fingers, through my legs and out my toes. The more He poured the cleaner and fresher I felt inside. There was no more guilt or condemnation for the past things I had done. God just washed all my sins away. I had complete forgiveness. All the guilt that caused me anxiety and tension was taken away. All the garbage and rot that filled my soul and body was swept away. It was like walking out of a smoke-filled room into the fresh night air. I could almost taste it. I felt clean inside so I felt good about myself and that gave me peace.

God took away my drinking habit so I could go to sleep in peace and not wake up hugging the porcelain. I quit smoking the weed and started smelling the flowers. Food tasted better. This made my body feel great, and that gave me more peace.

Thus I had peace of heart, peace of mind, and peace of body. But the greatest peace of all was this: I used to be scared of dying. I knew if I died I would go straight to hell. But when I found eternal life that fear all passed away. I knew that if I were to die in my sleep that I would wake up in my Savior's arms. Brother, that is peace!

TIM FRANKLIN is a student at Nazarene Theological Seminary in Kansas City, Missouri.

In Christ I have found a love that I never knew possible. I found that Jesus loved me so much even when I was sinning that He actually died for me. Imagine that! When the love of God came flowing through my life my relationship with others was dramatically changed. My dad and I were no longer separated by the wall I had built. We could hug each other, sit and talk to each other, and I could now proudly call him Dad, and he could proudly call me Son. I found I did not hate anyone. Some people I did not care for as much as others, but I hated no one. If I get chewed out at work for something I did not do, I do not get angry like I used to, but I find myself praying for these people. The love for my wife is incredible! When He fills us with His love it naturally pours out in our homes, creating an indestructible bond.

Christian friends are great! They do not drop acid in your Coke for kicks; they are concerned with helping you grow, not in destroying you. They stick with you when times are tough. They pray with you and support you when you go through rough waters. I never knew Christians had fun, but they do, and it's good clean fun.

And do you know what is greater than a Christian friend? Christ himself. He goes with us when friends are not around or when we are alone. I used to run when things seemed to be going wrong, but now I share my problems with Him. I do not fear being alone; He is there to hold me and listen to my problems when I am hurt. There is no greater comfort than that.

I'm now a part of God's family. He is mine and I am His. He has given me a reason for living that I can share with others. I have found happiness in this life, and I have the assurance of living forever in heaven. □

WALKING

*They that wait upon the Lord
shall renew their strength.*

They shall mount up . . .

They shall run . . .

They shall walk and not faint.

*Mounting up with wings is glorious.
Running is challenging and stimulating.
But walking is the tedious, everyday
humdrum of life.*

*Most of us have grave responsibilities,
Problems that weigh heavy,*

Burdens too great to bear alone.

It is the "daily grind" that gets us down—

*The "walking" phase of faith that we
struggle with needlessly.*

For the secret is found in waiting!

Waiting upon the Lord . . .

*Waiting for His blessing, His comfort,
His guidance, His help . . .*

*Enabling us to walk steadily, not fainting
Toward the goal of victorious living
through Christ Jesus our Lord!*

—MABEL P. ADAMSON
Kansas City, Missouri

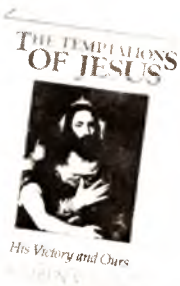


Book Brief

THE TEMPTATIONS OF JESUS: His Victory and Ours



REUBEN WELCH
author



THE THEME to this, Welch's fourth such devotional book, is Hebrews 12:17: because Jesus suffered when He was tempted, He can help us.

The problem most of us face, of course, is that even our severest temptations seem puny when compared with the immense struggle between Satan, the very devil, and Jesus, the very Son of God. If we stumble, the damage could be widespread and devastating. But—as grave as toppling the promised Savior of the

world? And the issues are hardly contemporary. I wish we *could* turn stones into bread! Jumping from the church steeple would prove only that we were fools. For that matter (and I write this carefully, aware of present diabolic activity in our world), most of us are more tempted to fall down and worship Satan than Jesus was.

Welch: master of practical application! He whittles each temptation to the principle involved. Stones into bread: *Jesus refused to use His power for himself.* Jumping off the temple: *He wasn't swayed to demand miracles or to manipulate God. He just trusted and obeyed.* Worshiping Satan: *The temptation was compromise—accepting Satan's rulership of this world and "Having the good judgment" to work with him.*

Five chapters warm the heart, enlighten the mind, and strengthen the will to obey God at any cost. The clincher is in the subtitle: Since Jesus won in His encounter with Satan, we can too.

The Titian painting on the cover isn't my style. But what's in a cover? The contents are most helpful, and I highly recommend the book. □

—Evelyn Stenbock
Beacon Hill Press of Kansas City.
78 pages. To order see page 23.

the editor's STANDPOINT

OUR COLLEGES

Our publishing house has just released the *Beacon Dictionary of Theology*, edited by Richard Taylor. As I scanned the list of contributors and read some of the 900-plus articles, I thanked God once again for our colleges.

A number of contributors are from other denominations. Some teach in other church colleges. Of the Nazarenes who wrote articles for this dictionary, nearly all are products of our schools. The quality of their work and of their lives is a powerful argument for the support of Nazarene institutions of higher education.

Men unschooled or poorly schooled could not have produced this splendid tool for study. All of us are beneficiaries of the talents they possess and the training they received. For schools that teach men and women “to think God’s thoughts after Him,” let us be profoundly grateful.

Of course, when we talk about ministers and theologians, we are touching on a small segment of our graduates. Most of them are laymen and these men and women are contributing to the life and work of the

church in a myriad of ways. From the colleges have gone witnesses for Christ who leaven homes, offices, factories, courtrooms, legislative halls, hospitals, schools—you name it, and our alumni are there.

Other streams have fed into the river of influence they exert. But these people are quick to admit that their college years made a large and lasting impact upon their lives. This is evidenced, among other ways, by their own continuing support of our educational institutions.

A choice group of persons staff our colleges. I’ve been with them and I know what dedication, sacrifice, and ability they represent. The teachers in our schools are the salt of the earth. The youth who challenge their best efforts are worth the investment that faculties and administrations are making—and worth our matching investments.

Pray for our colleges, and add checks to your prayers. Our future is there! To borrow one of Bud Lunn’s phrases, “And, hey,” write a letter of encouragement to the college on your zone! ☐

WORTH DYING FOR

When the monarchy was restored in England under Charles II, reprisals were visited upon certain of the “Regicides” who had brought about the overthrow and execution of Charles I.

Among them was Colonel Thomas Harrison, who refused to repent of his actions, insisting that they were done “out of conscience to the Lord.” As he was led to the scaffold, someone in the jeering crowd yelled, “Where is your good old cause now?” His reply was, “Here in my bosom, and I shall seal it with my blood.”

This is the ultimate test of anyone’s dedication to a cause—will he die for it?

One cannot argue that a willing death proves the cause is worthy. In America’s Civil War, for example, thousands died bravely to preserve union but other thousands died just as bravely in an effort to preserve secession and slavery. Few today would argue that slavery is a cause worth dying for. What death can prove is the degree of commitment to one’s cause.

The redemption of people from sin was a cause for which Christ bravely and willingly gave His life. His cause was in His heart and He sealed it with His blood. That blood is called “precious” in the New Testament, and it does argue both the depth of His love and the worth of His cause. Evil men and foolish men may throw away their lives for unworthy causes, for sin and folly are often linked with courage in our world. Jesus Christ, however, was perfectly holy, perfectly wise, and only a cause just and great could have taken Him voluntarily to His cross.

What He found worth dying for, we should hold worth living for. Few of us will be called upon to seal with blood our devotion to Christ, our commitment to His mission. But we are called upon to live day by day and dollar by dollar for that ongoing mission. If we bear His name we should be willing to invest time, money, energy, and even blood in His good old cause.

For such commitment, He will provide courage and strength. Ours to decide, His to provide. ☐

Few of us will be called upon to seal with blood our devotion to Christ, our commitment to His mission. But we are called upon to live day by day and dollar by dollar for that ongoing mission.

PRESCRIPTION FOR THE BLUES

Do you ever get the blues? I do. Sometimes I get into a low mood and stay depressed until I am ashamed of myself. I have been under the juniper tree, like Elijah, half wishing to die. But only half!

This is a bad thing. No one can think straight or act wisely when depressed. The problems that cause us to feel indigo are complicated, not solved, in this condition. Effective living and problem solving require us to be sharp and clear in mind and heart. And this means that we must devise some good technique for defeating discouragement. Here is the plan I use, and I know it works.

Pray. When you talk things over with God, honestly and simply, you have taken a long step toward the recovery of your emotional and spiritual balance. He is understanding, compassionate, forgiving, and mighty. He can handle the situation.

Trust God. We can pray without trusting. We can ask God to help us and not really believe that He will. God works in response to faith, even little faith, mustard

seed faith. And His record of unfailing help to those who believe Him is perfect. He is battling 1,000 for all the centuries of human history. The Cross and the empty tomb declare His love and power. Rest in Him.

Laugh at yourself. Much of our depression results from taking ourselves too seriously. Sometimes our problems seem big because we think we are big. Think of all your past worries that were wasted. Think of the monsters you feared that were only shadows cast by your unhealthy imagination. Realize that you are a small cog in a huge machine, and all parts function with you, supplying what you need. Remember that God and the church are for you, and you can laugh at your own wrinkled brows.

Do something to help others. The best way to get your mind off your problems is to get busy trying to help relieve the burdens of others. Service to human need is therapeutic. Your difficulties shrink, your strength increases, as you get involved in the griefs and pains of others. You will find yourself by losing yourself in the work of Christ. □

AN UNHERALDED SAINT

Alma Yarbrough. You aren't familiar with that name, are you?

Those who know her know a saint. Throughout her life she has been quietly, humbly following Christ. During most of those years, she has been associated with one of our small churches. Pastors have come and gone, but she has remained, as steady as a rock, as sweet as honey.

For long years she cared for a handicapped sister. The physical and emotional toll was great, but she carried the burden without whining. During that time she was working hard to earn a living as well. By week's end she must have been bone-tired. How easily she might have excused herself from attending church, but she was there, as faithful as the calendar itself.

My wife's father had the privilege of being Alma's pastor for a while. He and Mom were swift to praise her as one of the choicest church members they ever served. To the day they died, they were the recipients of her love and prayers.

Without fanfare, seeking no awards, and embarrassed by the smallest compliments, Alma Yarbrough has furnished our Nashville, Ga., church with a living demonstration of abiding faith, hope, and love. In devotion to Christ, in loyalty to the church, in fidelity to work, in lifelong sacrifice for others, few equal this good woman. The phrase "Christian gentlewoman" must have been invented to describe someone like her.

Celebrityism is epidemic in the world and nearly so in the church. But in all our churches, much of the burden is borne, much of the work is done, much of the success is achieved by unassuming, unheralded saints like Alma Yarbrough. I pay tribute to her as a way of also expressing thanks for them.

Don't be fooled by headlines and bylines. Most of God's work in the world is being accomplished by unpublicized preachers and laymen who daily, quietly, and joyfully serve because they love God and love people. They are the pillars of the church. Without them we would be ruined. In the day of the Lord, they will have their reward, and it will be great. □



Submission

*Lay Thy healing hand upon me,
If it be Thy sovereign will,
And if not, in sweet submission,
Let me love and serve Thee still.
Though, it seems, from my weak viewpoint,
Healing is the only way
I can serve Thee. Up and doing!
Running errands every day!*

*But tell me, Lord, was I too busy
With the tasks I thought were mine,
Cutting short the Source of power,
Talks with Thee—our quiet time?
Oh, perhaps, right here, unnoticed,
While in Thee I sweetly rest,
Interceding for the lost ones,
I can love and serve Thee best.
I submit—and leave tomorrow
In Your wise and loving hand,
Finding peace and joy in serving
In whatever way You've planned!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin

NAZARENE ROOTS



Phineas F. Bresee auctioning lots to raise support for Illinois Holiness University. Also pictured are L. Milton Williams (top left) and E. G. Anderson (lower left), officers of the school.

PRIORITIES FOR EDUCATION

"The education of today determines the standards of tomorrow. The church of this generation is the product of the educational forces of yesterday, and the work of education today will be the church in the years to come. We often say that the Pentecostal Church of the Nazarene has built the schools. Truly it

might be said, with no small degree of accuracy, that the holiness schools have done much in raising up the church." [R. T. Williams, *Herald of Holiness*, July 26, 1916]

"What then may be said to be the purpose of the Christian college—what is its contribution to national and ecclesiastical life? First, the church college has maintained a true standard of education by conserving the interests of religion, which furnishes the most satisfying element in human life. It gives its young people the Christian outlook and seeks to combat the dangerous errors which arise from materialism and secularism. Second, the church college has always given primary attention to the individual rather than to the group. . . . Furthermore, it has ever sought to develop all the powers of the student, and not merely the intellect, or even special skills. It is concerned primarily with the life and not merely with the physical means of livelihood. . . . Third, the church college aims to build strong and well-integrated personalities. It seeks the development of men and women who will stand for the principles of truth and righteousness, and thereby builds a stable and more definitely Christian civilization." [H. Orton Wiley, *Herald of Holiness*, October 4, 1943]

Among the greatest priorities established during our founding years, that given to education has been ranked as high as any other. When these pioneers moved together into a community, they often started a school even before opening a church. This did not detract from their passion for evangelism, but demonstrated their understanding of education's role in the maturation of our relationship to Jesus Christ. Out of these schools have come the ministers, the laymen, and the missionaries who have continued the ministries of the Church of the Nazarene to the present day. □

STEVE COOLEY, Director of Archives



SIXTY-FIRST SESSION OF GENERAL BOARD

by MARK GRAHAM
Nazarene News Service



The 61st annual session of the General Board of the Church of the Nazarene met in Kansas City, February 27-29, to hear the reports of progress of the church during the past year and to conduct the business relating to our denomination's future. The many meetings and long hours of deliberation were conducted in an atmosphere of excitement and expectation—excitement about how far we have come in the past year and expectation of what the future holds for the Church of the Nazarene.

In presenting the annual report of the Board of General Superintendents, Dr. V. H. Lewis noted that 1983 will be remembered as the year of the "75th anniversary celebration of Christian holiness." In particular, he reminded those present that the Church of the Nazarene "began as a movement dedicated to promoting the great cardinal doctrine of entire sanctification as a second definite work of grace." He went on to charge pastors, evangelists, missionaries, district superintendents, Headquarters personnel, and general superintendents to continue as a movement—"reaching out to serve God and reach humanity."

Reports given by the general secretary, general treasurer, and the division directors were filled



Fifty-four General Board members (*above*) represent 15 world areas and church interests. Dr. Robert Wilfong (*l.*) was elected president of the Board. Fourteen couples are new representatives of the church on mission assignments (*top*). Dr. L. Guy Nees, World Mission director, congratulates the new missionaries (*middle*).

with encouraging statistics. Here are some of the highlights:

- The church grew to 208 districts (a gain of five)
- Worldwide membership reached 729,989 (an increase of 3%)
- The number of churches grew by 248 to 7,795
- Total number of dollars available reached \$313,827,152
- Total income received by the General Board amounted to \$33,386,850 (an increase of 1%)
- Easter and Thanksgiving offerings for world evangelism totaled \$15,923,261
- The Thanksgiving offering of \$8,566,329 was the largest world evangelism offering in the denomination's history

- World Sunday School enrollment increased 44,198 (+4.8%)
- World Sunday School attendance increased 25,432 (+4.38%)
- Sunday School enrollment and attendance in Canada and the U.S. increased 1.2% and 1.3%, respectively, over 1982 levels, ending a decline that began in 1976
- 95 new churches were organized in Canada and the U.S. (the most in 25 years)
- Membership growth rate in Canada and the U.S. increased by 1.86%
- 27 churches and pastors received "Citation of Merit" awards for sponsoring a new work that became a fully organized church
- Thirty-five new life income agreements were written and 37 additions were made to existing agreements by Life Income Gifts Services
- 600 bequests were made to the church
- 25% of the U.S. districts joined the Nazarene Health and Hospitalization Plan that was offered for the first time
- 2,457 persons were served by the Basic Pension Plan of the church (an increase of 5%)
- A "13th Month" check was provided to all members on the Pension Roll
- 10 districts paid 100% or more of their Pensions and Benefits Budget (the largest number in the history of the program)
- Church membership in World Mission areas grew by 7% to a record high of 212,654
- 133 new churches were organized and 11,931 new members received in World Mission areas in October
- There were 580 missionaries and specialized assignment personnel serving the church
- 4 World Mission districts attained "regular" status
- The work in Venezuela grew to 8 churches
- 79 new titles were produced by the Nazarene Publishing House
- A total of 668,957 books were printed by NPH during the year

A number of significant actions were authorized by action of the Board, including:

- The election of Dr. Robert Wilfong and Dr. Carl Clendenen to serve as the new Board president and vice-president, respectively
- That the Church of the Nazarene request membership in the National Association of Evangelicals
- That the church move into three new countries: the Azores, Burma and Botswana
- That the church move into the countries of Kenya and Suriname as money becomes available in the months ahead
- The giving of \$125,000 for hunger and disaster relief in southern Africa (see box article)
- Acceptance of the goal of the Board of General Superintendents that the denomination strive to reach a membership of 1,000,000 by 1995

General Superintendent Jerard Johnson reads words of commendation on B. Edgar Johnson's 20 years of service as general secretary (r.). *Herald of Holiness* editor, W. E. McCumber, presents members of the Board of Superintendents with certificates that they are to award to winners of the 1983 *Herald* subscription drive (below.).



What Is the General Board?

The General Board of the Church of the Nazarene is a body of 54 members that serves as an annual forum to conduct the business of the church between General Assemblies. It is composed of equal numbers of lay and ministerial representatives from the 15 church regions as well as representatives from education, NYI, and NWMS. Regions of 25,000 or less (membership) are represented by one elder and one layman; regions of 25,000 to 75,000 are represented by two elders and two laymen; while regions of 75,000 and above are represented by three elders and three laymen.

These members are assigned to departments (committees), which work with the corresponding divisions (Christian Life and Sunday School, Church Growth, Communications, Finance, and World Mission) to carry out the plans and objectives of the church.

The general officers of the church, that is, the general superintendents, general secretary, and general treasurer, report to the General Board along with the division directors.



A publishing milestone for the church is the release of the monumental *Beacon Dictionary of Theology*, introduced by Nazarene Publishing House manager, M. A. (Bud) Lunn (*far l.*). The annual General Board sessions are graphic reminders of the internationalization of the church. Paul Skiles of Media Services visits with S. T. Gaikwad of India (*above, l.*) and Portuguese *Herald* editor Jorge Barros (*l.*) works beside J. Lima of Brazil and Ozias Liboon from the Philippines (*above*). Dr. V. H. Lewis delivered the annual general superintendent report (*l.*).

- The decision to retain the 1983-84 formula for determining church budgets
- Receipt of recommendations from the Commission on God-Called Ministry that a second order of ordained ministry (deacon) be established along with a Registered Lay Ministry
- Improvement of the "Basic" pension program by increasing the maximum number of years of service allowed for credit from 40 to 50 (effective April 1, 1984)
- The continuation of the "13th Month" check to persons on the Pension Roll as of October 1, 1984

Other events of interest that occurred during the 61st session included the honoring of Dr. B. Edgar Johnson for his 20 years of service to the church as general secretary; Helen Temple was honored upon her retirement from full-time service at Headquarters after 37 years (she will continue to serve on a part-time basis as editor of *World Mission* magazine); Dr. Thane Minor was honored upon his retirement after three years as Finance Division director; and Dr. Ozias Liboon, lay member from the Philippines representing the Asian Region, presented an oil portrait of the Board of General Superintendents to the General Board.

A welcome and farewell were also in order at the 61st session. Remembrance was given to the two board members who left their earthly service in 1983, Dr. Howard Hamlin and Dr. Don Gibson. Welcomes were extended to new board members: Dr. D. Ray Cook—North Central U.S.A.; S. T.

Gaikwad—Asian; J. Ted Holstein—Central U.S.A.; Herb Ketterling—North Central U.S.A.; and Colin H. Wood—Europe and Middle East.

Perhaps the most touching part of the entire meeting occurred on Tuesday evening as Dr. L. Guy Nees, World Mission Division director, announced the appointments of 14 couples to represent the Church of the Nazarene on the mission field. The couples who received the commission and mandate of the Board include:

- Rev. Duane and Sue Baty of Crossett, Ark., to Republic of the Philippines
- Rev. Randell and Lorie Beckum of Kansas City, Mo., to French language study
- Rev. John and Amy Bubbico of Portland, Tex., to Bophuthatswana South District
- Rev. Randy and Kathy Bynum of Berkeley, Calif., to Bolivia
- Rev. Mike and Sheila Clyburn of Frankfort, Ky., to Western Australia
- Rev. John and Sandy Cunningham of Shippensburg, Pa., to the Republic of Ciskei, Southern Africa South Council
- Rev. Ronnie and Dianna Gilbert of Dallas, Tex., to southern Africa
- Rev. Glenn and Peggy Kell of Sioux Falls, S.Dak., to the Republic of Zambia
- Dr. James and Katherine Radcliffe of Columbus, Ohio, to Papua New Guinea Medical Council, Nazarene Hospital Kudjip, Papua New Guinea
- Rev. Duane and Linda Rensberry of Kansas City, Mo., to Honduras

- Rev. Dwight and Carolyn Rich of Fort Lauderdale, Fla., to Ecuador
- Rev. Kenneth and Carolyn Wade of Kansas City, Mo., to General Appointment
- Rev. Robert and Celeste Fraser of Nashville, Tenn., on Specialized Education Assignment
- Rev. Jamil and Merja Qandah of Oklahoma City, Okla., on Specialized Education Assignment

Following the announcement of the new missionaries and their assignments, the meeting was temporarily adjourned to enable those present to extend their congratulations to the young couples. It was a time of joy and fellowship that cannot be easily expressed in words.

Although this article has dwelt mainly on the actions and reports of the General Board, we do not mean to leave the impression that all of these

accomplishments are theirs or even those of the various divisions or Headquarters employees. The strides made in 1983 came about because of the self-sacrifices of Nazarenes who teach, preach, sing, visit, witness, and give—of their time, talents, and money so that the gospel of full salvation may be spread around the world.

The future looks bright for the Church of the Nazarene. We have grown from a small band of less than 11,000 in 1908 to become a major holiness denomination. As Dr. Lewis stated in his report to the General Board:

"A movement we were, and a movement we must continue to be, with our pastors, our evangelists, our missionaries, our district superintendents, our Headquarters personnel, our general superintendents filled with the passion of Pentecost; reaching out to serve God and reach humanity."



Richard Zanner, regional director for Africa (l.), and lay representative E. V. Dlamini (above, r.) of the Swaziland prime minister's office, outlined the devastation that has crippled much of southern Africa.

Funds Authorized for Disaster Relief in Africa

Along with the reports of progress made by the Church of the Nazarene in the past year, there were also reports of devastation and sorrow. Two General Board members, Dr. Richard Zanner, regional director for Africa, and lay representative E. V. Dlamini, of the prime minister's office in Swaziland, outlined the devastation that has crippled much of southern Africa in the wake of three years of drought climaxed by the cyclone and flooding that occurred in late January 1984.

Dr. Zanner told the General Board members that at least 2.8 million persons died of starvation in Africa in 1983 due to the severe drought that has wiped out crops and livestock. In fact, just

two weeks before he came to America for the General Board meeting, he was in a village where the last cow had just died of hunger.

The problems were terribly compounded by the heavy winds and rain that accompanied Cyclone Domoina. Dr. Zanner reports that three churches were totally swept away and that a 4,800 square mile section of Kwa Zulu in the Republic of South Africa is now under three feet of sand—thus rendering this previously productive agricultural area of the country totally useless.

In addition, much of the communication lines, railroads, roads, and bridges have been destroyed. Couple this destruction with the terrible malnutrition that already exists and the future appears very bleak.

With this in mind, the General Board authorized the expenditure of an additional \$100,000 in Hunger and Disaster funds to aid the stricken areas of Mozambique, South Africa, and Swaziland. Twenty-five thousand dollars were sent to Swaziland for immediate relief when the cyclone struck.

The Hunger and Disaster Fund is made up of contributions from faithful Nazarenes around the world who are concerned about ministering to the physical as well as the spiritual needs of others.

Contributions made to this fund are designated specifically for hunger and disaster relief and may be made to Dr. Norman O. Miller, general treasurer, 6401 The Paseo, Kansas City, MO 64131. Be sure to designate the check or money order for the Hunger and Disaster Fund.

Holiness Heritage



SERMON

OPPOSITION OR SUBMISSION

by L. S. TRACY

"Come out from among them, and be ye separate."

(2 Corinthians 6:17)

"Submit yourselves one to another in the fear of God."

(Ephesians 5:21)

A LONG with Solomon's time to laugh and time to mourn, there is very clearly a time to separate and a time to submit. There is a time when we should oppose with all our might, and there is a time when we should give in, sit down, and let the other party have his way. If we could always decide correctly just which time it is, the holiness movement in particular and the church in general would be saved many disgraceful splits. The matter will become a little clearer if we take time to analyze the issues a little.

When God takes all sin out of the heart, we hate sin with an everlasting hatred. One thing the truly sanctified heart will not intentionally do is compromise with sin. The holiness people are noted for this. They have stamina, courage, and determination. They will not bend to anything that looks, sounds, or smells like evil. Their faces are set, their hearts are fixed, they are de-

termined to fight the devil to the end. Thank God for such a people.

But right here lies a great danger that has not always been avoided—the danger of having more determination than discrimination; the danger of confusing the nonessential with the essential, of making a matter of opinion a matter of conscience, of failing to distinguish between things expedient and things sinful. How the holiness movement has been torn and the white banner of entire sanctification bedraggled and befouled by good, honest, sanctified people failing to see the difference between giving in to the opinions of others and compromising with sin. They have quite properly set their stakes that they will not yield to sin, so without stopping to clearly think out the issues involved but investing them with qualities they do not possess, they conclude that to yield would be sinful compromise, so they cause a split over nothing and the world

looking on calls it a carnal fight among holiness professors.

It may be a question of the size, cost, or location of the proposed new church building, the calling of a pastor, the pay of an evangelist, the methods in the Sunday School, the election of a district superintendent, the wisdom of the official acts of the district or general superintendent, the running of the Publishing House or of the foreign missionary interests, or any of the innumerable issues that arise in any society and bring out differences, perhaps strong differences, of opinion. Strong men with strong opinions able to express themselves strongly are on each side. The questions involved are purely of what is wise or expedient in a certain case; but one party makes them questions of right and wrong, invests them with the elements of sin and righteousness, makes them matters of conscience, and on that ground refuses to give in. Sometimes this attitude may be simple subterfuge on the part of one strong man, or it may be just clumsy analysis of the question—more in the nature of blind prejudice than of sound thinking—in either of which cases the result is disastrous. How the holiness movement has been torn and divided over these very things, when it need not have been.

We cannot afford to compromise with sin in any form. God grant that we may never waver on that point. But we can well afford to compromise our opinions on matters of expediency, and show that we have good sense as well as good salvation. It does not pay to either intentionally or mistakenly hide a contrary spirit behind a pretended conviction.

May God grant us clear heads as well as clear consciences, straight thinking apparatus as well as straight lives, the ability to analyze issues clearly as well as to oppose evil. May He give us power to see straight and to "come out from among them and be separate" if the issue is of sin, but to "submit ourselves one to another in the fear of God" if it is of expediency or wisdom. □

Editor's note: L. S. Tracy, a Canadian, was an early and distinguished missionary to India. This common sense message appeared in the *Herald of Holiness*, Jan. 22, 1919.

week; the family unity would be strengthened, and inevitably, the "church family" would grow and prosper accordingly.

Jim Wilcox
Yukon, Oklahoma

MUDDLE-HEADED THINKING CHARGED

I could not help but be disturbed by the article "Giving Life to the Future," by Professor Timothy A. Smith. Mr. Smith says, "From Jeremiah's time forward, the Bible has renounced the spirit of nationalism." I would ask Mr. Smith who brought the nation of Israel into existence? Who has kept the nation from being obliterated? It seems that Mr. Smith is working for a world government, and it will be in existence in perhaps the not-too-distant future. It will, however, be led by the Beast, who will be led by Satan himself.

Mr. Smith says, "The actual task Christians face is to persuade one or

the other of the superpowers to take the initiative in nuclear disarmament—take the first step. No fight ever came to a halt by instantaneous bilateral agreement. One participant must step back first. The day when leaders of either the Soviet Union or the United States actually take that step, and demonstrate to the world they mean business, we will see positive results."

This is muddle-headed thinking, for Mr. Smith knows very well that the Soviets will never disarm, even if we did disarm. The Soviets glory in going into a weak nation, killing anyone whom they think might be against them, and taking over that nation for Communism.

Maybe Mr. Smith had never read the blueprint laid down by Lenin for Communism to take over the world. One of Lenin's sayings is, "Promises are like piecrusts, meant to be broken." Another, "We do not have to have a world war to take over the world for Communism, just take one

nation at a time." "We must put on a great peace initiative, then when their guard is down, we will strike them with our mailed fist."

The only way to avoid a nuclear war is for the U.S. and the free world to become so strong that the Communists are afraid to start a nuclear war.

Paul E. Kellogg
East Wenatchee, Washington

HOLINESS DEMONSTRATED

I find I am enjoying our magazine more since I began reading it cover to cover. I am deeply touched by articles from courageous people whose lives and testimonies are still singing praises to God, when their prayers appear unanswered. Holiness is demonstrated by those who dare raise hands of praise rather than fists of anger in tragic situations. God is still God and worthy of our praise regardless of our circumstances.

L. David Duff
Indianapolis, Indiana

A WITNESS AT 78

by J. CLYDE COX

WHEN I WAS 78, a massive stroke made me a helpless cripple. In fact, I could not move my leg nor my left arm, and my voice only gradually came back. I was in a rehabilitation center for 72 days, where fine technicians taught me to walk again. I can now walk with a cane.

While there, I wanted to witness for God. I didn't know how I could until one day a granddaughter brought me a poster that read, "Dear God, help me to remember that nothing can happen to me today that You and I can't handle together." On my wall it attracted the attention of all who came into my room. Doctors, nurses, therapists, the case worker—all were attracted by the poster, and it led them to ask me what it meant. I got to explain God's plan for salvation. The poster afforded me many opportunities to witness, allowing me to pray with some and to win a few for God.

A staff member came one night and asked if I had

time to talk to her. "Time is all I possess now," I replied. She told me of her spiritual condition and spiritual desires. What a thrill to lead her step by step into God's plan of salvation! I was able to tell several other employees about the love of Christ.

I dealt with a young patient who had been stricken in her early years. She explained her lack of spiritual life and asked if I could help her. "No," I told her, "but I can introduce you to the Holy Spirit, who can." It was a thrill to hear her learn to pray and to confess her wrongs. We also asked God to help her overcome her affliction. She came for a weekly visit as long as I was there.

One night a patient nearby was very ill, and they had been working with him for hours. The attendants and nurses stepped from the room, so I called him by name and said to him, "You're a very sick man."

"I know I am," he answered.

I told him they had been keeping him alive just by sheer medical skill and that I wanted to help by praying for him. I wheeled my chair over by his bed, placed my hand on his forehead, and prayed for God to reveal His love to him. God was faithful and did just that.

I came away from the hospital feeling that witnessing is a task that old and young can share. We all have a work to do, and God will enable us to do it. May He be able to depend on us to be faithful in presenting His Word in any way we can! □

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

J. CLYDE COX is a retired commissioner of the Salvation Army, residing in Arlington Heights, Illinois.

IN THE NEWS

PEOPLE AND PLACES



Margie James was selected for the 1983 edition of *Outstanding Young Women of America*. She is a 1982 honor graduate from Trevecca Nazarene College with a double major in special and elementary education. She was on the *National Dean's List Publication* while at TNC. She teaches special education in Robertson County, Tennessee.

Margie represented the West Virginia District at World Youth Conference and also toured France and Belgium concerning French studies. She is the daughter of Rev. and Mrs. Riley James, Jr., pastor of Charleston, W.Va., First Church. □



Rev. Jonathan Sparks recently received the doctor of religious education degree from International Seminary in Orlando, Fla. He was also the recipient of the Ed.S. degree in educational administration and supervision from Nova University, Fort Lauderdale, Fla., in June 1983. Rev. Sparks is also a graduate of George Peabody College (Vanderbilt University), with the M.L.S. degree, and Trevecca Nazarene College (A.B. degree).

Dr. Sparks is presently a bivocational associate minister at the Miami Coral Village Church, where Rev. Clyde Serrott is pastor. Rev. Sparks' full-time position is principal of Kendall Acres Academy, a private school of 550 students that is accredited by the Southern Association of College and Schools.

Rev. Sparks' wife, Paula, is a clinical reading specialist at Gables Academy in Miami. They have two children: Stacy, nine, and Melodie, six. □

Eva Cooper, who attends the Cedar Falls, Iowa, church, reopened her family's Neighborhood Welfare Mission last fall. The high unemployment rate prompted the Coopers to revive the mission. It was first started over 30 years ago after a family crisis, when daughter Beverly, then five years old,

was stricken with polio and encephalitis. Mrs. Cooper became a Christian while her daughter was hospitalized in Iowa City.

The Coopers started a clothes mission to show their gratitude for the support they had received from the community. The clothes donated by organizations as well as individuals are washed and mended before they are given out. Also some bedding and household items and a few toys are stocked. Mr. Cooper and a son pick up the donations that cannot be delivered.

The spiritual as well as the physical needs of the people are a concern. As they give out clothes, the Coopers, with family friend Helen Brown, give out gospel literature. About 50 families

have received help from the mission since it was revived. All items given out are free. □

Mrs. W. Matthew (Phyllis) Airhart was recently selected for *Outstanding Young Women of America* for 1983.

She is a graduate of Canadian Nazarene College and University of Manitoba, and is presently completing her doctoral dissertation for the Divinity School of the University of Chicago. She has been the recipient of fellowship grants from the Social Sciences and Humanities Research Council of Canada and was the first person awarded the John T. McNeill Fellowship, given to the outstanding church history student of the Divinity School. In January 1985 she will assume the position of assistant professor of church history at Emmanuel College, University of Toronto.

The daughter of Mr. and Mrs. Melvin Gilcash, Moncton, New Brunswick, Phyllis is married to Matthew, assistant professor of music at Olivet Nazarene College. □

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By Cecil R. Paul/Jan Lanham

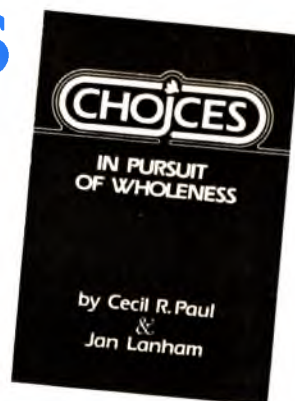
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OUR COLLEGES AND SEMINARIES



BNC LAUNCHES 3.5 MILLION CAPITAL CAMPAIGN DRIVE

The Bethany Nazarene College "Vision for Greatness" Capital Campaign will soon enter the Oklahoma City business community after scoring remarkable successes among the college's trustees, faculty and staff, and current donors.

The campaign with the base goal of \$3.5 million and the challenge goal of \$6 million will address the need for several major building projects and supplementary programs for faculty and student development. The largest project planned is a multimillion-dollar student center to be built during

the first phase of the campaign, and followed by the development and construction of a new Fine Arts Center and additions to the scholarship and faculty development funds of the college.

It is hoped that the challenge goal will stimulate many constituencies of the college, including the Oklahoma City business community, to provide moneys beyond the \$3.5 million base goal to complete and refurbish the Fine Arts Center, provide funds for the renovation of existing classroom facilities, and start-up funds for both the early childhood learning center and a new physical education complex.

Dr. Ronald R. Schmidt, BNC's vice-president for Institutional Advancement, has been impressed with the initial response to the first segments of the campaign.

Bethany's trustees exceeded their

group goal of \$250,000 with pledges totaling \$421,429 to date. In a similar matter, the BNC faculty and staff have pledged \$114,000, nearly double the \$60,000 base goal established. The President's FELLOWS, a group of donors that supports the college with individual contributions of \$1,000 annually, kicked off their segment of the campaign with \$225,000 in three-year pledges—25,000 over their base goal.

"The success of the first two campaigns, and the developing momentum of the FELLOWS' campaign segment will without question spur the city campaign," Schmidt said. "Such an investment by people who know the school best is always impressive." □

KANSAS DISTRICT WORK AND WITNESS TEAM PERFORMS CONSTRUCTION WORK AT NIBC

Twenty-five members of "Men in Missions" from the Kansas District recently traveled to Albuquerque, N.Mex., to work at the Nazarene Indian Bible College.

The work and witness team built new offices, a dining hall, and two large classrooms. This project was made possible by contributions from churches on the Kansas District. □

—NN

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Mark 1:38 (NIV)

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CNC OBSERVES WORLD HUNGER WEEK

The Christian Life Council of the Canadian Nazarene College student body, led by student director Douglas Neufeld, observed "World Hunger Week" as a special emphasis in college life, February 20-24. This is the third annual observance of this world need.

Students and college personnel were encouraged to deny themselves in some way and place contributions into receptacles. In addition, desserts and other food items were withheld at predesignated meals and the savings thus generated were placed in the Hunger Fund. Two hundred and twenty-five dollars was collected and sent to the Nazarene Hunger and Disaster Fund at International Headquarters.

Special student leadership in two of the chapel services helped to focus attention to the need. Mr. David Robbins of World Vision spoke in the third chapel, sharing practical ways in which we might be involved in concern for the hungry of the world. Douglas Neufeld, student leader, closed the special week of concern by remarking: "Let's remember that world hunger continues beyond any designated week." □

TNC PRE-COLLEGE HONORS PROGRAM

Trevecca Nazarene College is planning a Pre-College Honors Program in June and July for students who have completed their junior year in high school. Applicants should be in the upper 25 percent of their class and be recommended by their high school principal or counselor. Students who have graduated from high school and plan to enroll in college in the fall may also apply.

Trevecca's Pre-College Honors Program introduces the student to college life and gives a head start on earning college credit. During the three-week program, stimulating academic instruction and enriching tours will broaden the student culturally and intellectually. Opportunities for personal and spiritual growth, and some fun times, will be part of the schedule.

A student may earn eight quarter hours of college credit (the college credit will be officially recorded and available when the student enrolls as a freshman at TNC) in: Computers in Modern Society (four quarter hours), The Living Past—A First Hand View of History (three quarter hours), and Physical Education and Recreation (one quarter hour). Instruction and extracurricular activities include historical tours, concerts, cultural events, visits to museums and botanical gardens, and recreational activities.

Housing will be in air-conditioned dormitories. The college's tennis courts, racquetball courts, gymnasium, and olympic-size swimming pool will also be open for use. Counselors will be available at all times.

Sessions are planned for June 11-29 and July 9-27. The total cost for the three-week session is \$399. This includes room and board, tuition, textbooks and instructional materials, as well as admission fees for concerts and tours. ☐

NSLC COMMITTEE MEETS

The Nazarene Student Leader's Conference Steering Committee met at Mid-America Nazarene College in Olathe, Kans., January 19-21, 1984. The three-day meeting included, for the first time, a tour of Nazarene Publishing House.


Dr. Mark R. Moore and Phil Kizzee are co-chairmen of NSLC. Don Kauffman, dean of students at Canadian Nazarene College, accompanied Mark Collins, CNC's student representative. The April 1984 NSLC meeting will take place in Winnipeg, Man., on the CNC campus. ☐



Nazarene student representatives toured NPH. Shown (l. to r., back row) are: Kevin Harris (Mount Vernon Nazarene College), Rich Sharader (Northwest Nazarene College), Mark Collins (Canadian Nazarene College), Phil Kizzee (NSLC co-chairman, Nazarene Theological Seminary); front row (l. to r.) are: Steve Fetter (Eastern Nazarene College), Rocky Jenkins (Trevecta Nazarene College), and Melany Kyzer (Bethany Nazarene College). Not pictured: Dr. Mark R. Moore, secretary of Education Services, NSLC co-chairman.



Pictured (l. to r., back row) are representatives Mike Copeland (Mid-America Nazarene College), Kathy Stallings (MANC), Mark Hiepler (Point Loma Nazarene College); front row (l. to r.), are: Don Kauffman (dean of students, CNC), Glen Matthews (Nazarene Bible College), Bill Slattery (Olivet Nazarene College), and Fred Fullerton (NTS).



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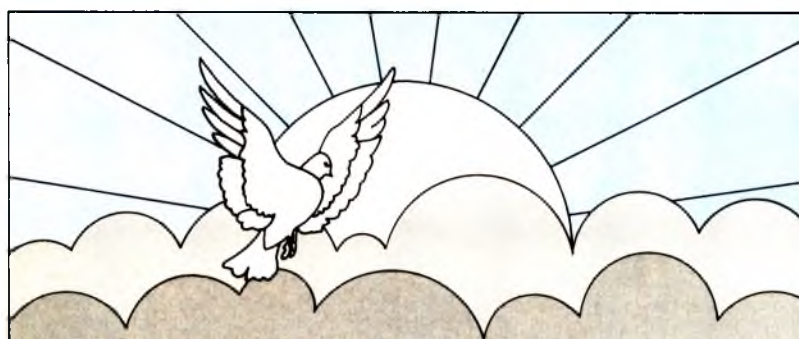
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 Hawkins/Mickelson
AT-1135 O BLESSED HOLY SPIRIT, Fettke

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 Atkinson/Linn
AT-1017 YE SHALL BE WITNESSES, Kirk

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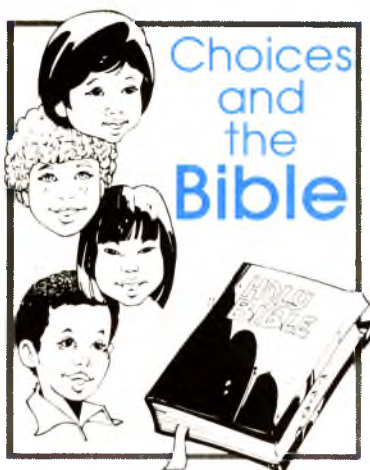
The Goshen, Ark., NWMS took on a special project in response to an article that appeared in the *World Mission* magazine in August of 1983. The article, entitled "Felipe, God's Giant," was written by missionary Bill Porter, now in Venezuela. It told of a Nazarene man, Felipe Birriel, a 66-year-old resident of Carolina, Puerto Rico. The article mentioned that Felipe's cobbler had died and that he was in need of a new shoemaker. This interested Kathy Morris, and she talked to Richard Hunt, a member of the Goshen church. She asked him if he would be willing to make Felipe's shoes if the necessary arrangements could be made. Richard said he would give it a try. A letter was written to the Porters who made the necessary arrangements for sending a special shoe last that had been made for Felipe. Pictured (*l. to r.*) are Shoemaker Richard Hunt along with Goshen NWMS president Gayla Ryan, and the finished shoes—size 23H. Richard said the shoes required two and a half times the normal amount of materials. The cost of the materials and mailing were absorbed by the NWMS, with Richard donating his time and labor.

THE DIXONS COMPLETE 42 YEARS OF SERVICE IN NAZARENE EVANGELISM

Using the music of a Hawaiian guitar, electric violin, and a guitar along with a short gospel message, George and Charlotte Dixon have touched the hearts of over 50,000 men, women, and young people for the Lord since beginning their work in 1942. Results have been seen in gospel concerts and over 1,200 revivals held in "mostly smaller churches" through the years of their ministry.

The Dixons lived in a motor home, raising their two children, and conducting revivals for over 40 years. Driving across the United States two times a year for the first 25 years of their ministry and once a year since, they have traveled hundreds of thousands of miles. Just recently they acquired their fourth motor home through the efforts of supporting Nazarene churches.

The Dixons have made a practice of holding a "youth dedication service" at the closing Sunday revival services. As



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a result, 23 young people have answered a call to the ministry.

With such faithfulness, it is not surprising to hear of the greatest thrill of their ministry. Many of their winter months of revivals have been held on the North American Indian District. Recently, while holding a service at the Nazarene Indian Bible College in Albuquerque, N.Mex., five couples stood to testify that it was in a Dixon revival that they put their lives on the line for Christ, settled their call to the ministry, and headed for Albuquerque.

Now, as the Dixons approach what some would call the retirement years, their testimony remains, "We do not intend to retire—we are just re-firing! We love the Lord—we love souls—and we love each other!"

WILLIAMSON MEMORIAL TABERNACLE PLANS PROCEED

The New Zealand District is pursuing plans for construction of the G. B. Williamson Memorial Tabernacle, an approved Missionary Special Project.

The district hopes to erect the build-



Pictured (l. to r.) are Mr. Bill Kettle, Advisory Board representative; Mr. John Green, Properties Board representative; Rev. Dwight Neuenschwander, district superintendent; Rev. David Taft, Advisory Board representative and Hamilton pastor; Dr. Don Wellman; Mr. Harold Moran; Mr. Godfrey Larsen, architect; and Mr. Lyle Green, engineer.

ing on a 25-acre site at the most strategic intersection in all New Zealand, at the bypass intersection of Highway One, in Hamilton, the center of the country's population spread. Negotiations with the government have been under way for several months for purchase of this land.

Many churches have the tabernacle in their Faith Promise Missionary Spe-

cial programs as far ahead as 1987. Gifts are being sent to General Treasurer Norman O. Miller.

Denver First Church has committed itself to assist with the project. Pastor Don Wellman and Mr. Harold Moran, general contractor and member of Denver First Church, visited New Zealand February 7-11 to examine the project first hand. □



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CAR EXPENSE—THE MINISTER'S LARGEST BUSINESS EXPENSE

According to Dr. Dean Wessels, director of Pensions and Benefits Services, the minister's largest professional and business expense is generally his automobile expense. Since most ministers are very active in making hospital calls, visiting shut-ins, calling on the church members, and making contact with church prospects, the expense of operating an automobile for church business quickly becomes substantial. Many church board members throughout the denomination have become aware of this and have asked the Pensions office how the expense can be handled appropriately.

Dr. Wessels says the best way 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 on the pastor's own automobile for church business, churches should fully reimburse the pastor for the use of his car in pastoral work.

Some churches have traditionally paid a flat dollar amount per pay period designated as car "allowance." But many are now finding it more convenient and profitable, to both the church and the minister, to pay a "reimbursement" based upon actual business mileage or actual expenses. The "reimbursement" method seems to be more equitable and is more convenient for tax reporting purposes.

The use of an automobile in church business should be viewed as a local church expense just like the utility bills of the church building. Any church that is not fully reimbursing the automobile expense to their pastor is in effect asking him to pay a church bill out of his own salary.

Dr. Wessels reports that most churches are moving in the direction of

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—MICHAEL J. McMANUS
Syndicated Columnist

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District Superintendent E. Keith Bottles (second row, 1.) with the organization congregation of Chicago First Spanish Church of the Nazarene.

CHICAGO FIRST SPANISH CHURCH ORGANIZED

On Sunday, January 15, 1984, District Superintendent E. Keith Bottles organized the Chicago First Spanish Church of the Nazarene with 40 charter members. Rev. David Vargas is the pastor of this new church, which was organized at the Chicago Northside Church where four ethnic groups (Korean, Spanish, Cambodian, and Arabic) meet each week.

Rev. Robert Brunson, Ethnic and Urban coordinator for the Chicago Central District, expects new churches to be organized soon in Aurora, Chicago, and Joliet among Koreans, Blacks, Spanish, and Arabs.

The "La Hora Nazarena" is now aired on two radio stations in the Chicago area. The doors are wide open for the message of holiness.

Rev. Bottles states that 10 ethnic congregations among 6 cultural groups are meeting on the Chicago Central District. □

MOSTELLERS RETURN TO BRAZIL FOR CELEBRATION

Dr. and Mrs. Earl Mosteller returned to Brazil December 1, 1983, for a two and one-half month trip. They were invited by Superintendent Joaquim Lima and the Advisory Board of the Rio/Sao Paulo District to help celebrate 25 years of the church in Brazil. Holiness campaigns were held in many of the churches, and they attended the district assembly, with Dr. and Mrs. V. H. Lewis present as well as Rev. Louie Bustle, area coordinator in South America.

The Mostellers also spent some time on the Minas/Oeste District where Rev. Dilo Palheres is superintendent. This new district was formed the previous year when the original district was divided.

Local churches in Brazil are creating satellite congregations. One of the churches has 18 congregations and a

goal of 30 by the end of the year. This same church has a goal of 1,000 members this year.

A wide variety of people were reached through the Mostellers' visit. There were those from every walk of life: lawyers and judges, doctors and dentists, military personnel, engineers, seminary students, merchants and day laborers, harlots and sex deviates, demon possessed, criminals, and spiritualists. Prayer changed the lives of many. Over 300 sought entire sanctification.

The headquarters church in Cam-

pinas, where Earl and Gladys Mosteller began 25 years ago, has added a balcony that helps provide seating for 500 people. But that still doesn't make enough room for many of the Sunday night crowds.

Dr. Jose Ulisses Peruch, lawyer and member of the District Advisory Board, and his wife provided the Mostellers with hospitality, many meals, and the use of his car throughout their stay in Brazil.

Dr. Mosteller, following the visit, reports: "Brazil, at all cost, needs funds for radio, literature, and land." □



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Pictured (l. to r.) at the New Zealand District Assembly are Rev. Dwight Neuenschwander, district superintendent; ordinands and wives, Rev. and Mrs. Paul Burton, first second-generation ordained elder in New Zealand, and Rev. and Mrs. Murray Watkinson; and Dr. Eugene L. Stowe, general superintendent.

NEW ZEALAND DISTRICT ASSEMBLY REPORT

The 17th New Zealand District Assembly and conventions, combined with Family Camp activities, convened January 4-9 at Ngaruawahai, near Hamilton.

General Youth Ministries director, Rev. Larry Leonard, spoke January 4-6 for camp services and the NYI convention. NWMS general director, Mrs. Phyllis Brown, was special speaker for the NWMS convention. Dr. Eugene L. Stowe, general superintendent, was camp meeting speaker January 7-9 and conducted the assembly on January 9, which climaxed with an ordination service.

District Superintendent Dwight Neuenschwander, serving on an extended call, reported an increase in church membership from 467 to 523 with every church paying its budgets in full.

Reelected to offices were Mr. Grant Hema, NYI president; Mrs. Christine Taft, NWMS president; Rev. David Taft and Rev. Fred Huff, elders, and Mr. Bill Kettle and Mr. Mickey Tavilonga, laymen, Advisory Board. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

NEW MEXICO—May 16-17. First Church of the Nazarene, 6605 Bell Ave., S.E., Albuquerque, NM 87108. Host Pastor: Paul Hetrick. General Superintendent: Dr. Eugene L. Stowe.

SOUTHERN FLORIDA—May 16-17. Central Church of the Nazarene, 1300 N.W. 95th St., Miami, FL 33147. Host Pastor: Ronald Keller. General Superintendent: Dr. V. H. Lewis.

NORTHERN CALIFORNIA—May 17-18. Church of the Nazarene, 1650 Ashbury Dr., Concord, CA 94520. Host Pastor: James S. Shaw. General Superintendent: Dr. Charles H. Strickland.

SOUTH ARKANSAS—May 17-18. First Church of the Nazarene, 1200 N. Mississippi, Little Rock, AR 72207. Host Pastor: Larry Lewis. General Superintendent: Dr. Jerald D. Johnson.

OREGON PACIFIC—May 18-19. First Church of the Nazarene, 1550 Market St. N.E. (mail: P.O. Box 7075), Salem, OR 97301. Host Pastor: H. B. London, Jr. General Superintendent: Dr. William M. Greathouse.

INTERMOUNTAIN—May 24-25. College Church of the Nazarene, 504 E. Dewey, Nampa, ID 83651. General Superintendent: Dr. Eugene L. Stowe.

NORTH FLORIDA—May 24-25. Blue Springs Baptist Assembly, Rte. 5, Box 541, Marianna, FL 32446. Host Pastor: L. J. Powell. General Superintendent: Dr. V. H. Lewis.

LOS ANGELES—May 25-26. First Church of the Nazarene, 3700 E. Sierra Madre Blvd., Pasadena, CA 91107. Host Pastor: Earl G. Lee. General Superintendent: Dr. William M. Greathouse.

ARIZONA—May 31—June 1. Biltmore Church of the Nazarene, 5604 N. 24th St., Phoenix, AZ 85016. Host Pastor: Henry Cheatwood. General Superintendent: Dr. Jerald D. Johnson.

NAZARENE CAMP MEETINGS

KANSAS CITY—May 29—June 3. College Church of the Nazarene, 2020 E. Sheridan, Olathe, KS 66062. Special worker: Dr. Dennis Kinlaw. Milton B. Parrish, district superintendent.

SOUTHWEST OKLAHOMA—June 1-10. District campgrounds, Hwy. 9, 3.5 miles west of Anadarko, Okla. Special workers: Bob Hoots and Lenny Wisehart. M. Bert Daniels, district superintendent.

NORTH ARKANSAS—June 4-9. Baptist Assembly, Siloam Springs, Ark. Special workers: B. G. Wiggs, evangelist, and Brian and Cheryl Hanson, song evangelists. Thomas M. Cox, district superintendent.

LOUISIANA—June 5-10. Hickory Hill Nazarene Camp, Pineville, La. Special workers: Bob Hoots and Wally and Ginger Laxson. Ralph E. West, district superintendent.

TENNESSEE—June 10-17. District Center, Garner's Creek Rd., Rte. 1, Box 3, Dickson, TN 37055. Special workers: Charles Hastings Smith and Dennis Kinlaw. W. Talmadge Johnson, district superintendent.

KENTUCKY—June 11-17, 7:30 weekday evenings and Sunday. Pritchard Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Special workers: B. G. Wiggs and Bill and Terri Cobb. Aleck G. Ulmet, district superintendent.

MISSISSIPPI—June 11-17. Twin Oaks Nazarene Camp, Rte. 2, Box 117, Florence, MS 39073. Special workers: Harold Loman, Curtis Smith, and the singing group, The Believers. J. W. "Bill" Lancaster, district superintendent.

WEST TEXAS—June 11-17. Camp Arrowhead, Glen Rose Star Rte., Cleburne, TX 76031. Special workers: P. L. Liddell, Richard Strickland, and

Chuck and Mary Jackson. Gene Fuller, district superintendent.

NORTH CENTRAL OHIO—June 13-17. Mount Vernon Nazarene College gymnasium, Martinsburg Rd., Mount Vernon, OH 43050. Special workers: General Superintendent Charles H. Strickland and Lenny and Joy Wisehart. D. E. Clay, district superintendent.

MOVING MINISTERS

R. DALE BARNETT from student, Nazarene Theological Seminary, Kansas City, Mo., to Henderson, Tex.

CALVIN E. CAMPBELL from Mount Erie, Ill., to Stonington, Ill.

ELMER C. CARTER from Battlefield Parkway (Rossville, Ga.) to Tifton, Ga.

DAVID M. CHARLTON from Verde Valley (Cottonwood, Ariz.) to evangelism

TERRY HORN to Mount Erie, Ill.

ROBERT E. MANER from Valdosta (Ga.) First to evangelism

PETER G. MANGUM to associate, Omaha Central WILLIAM E. NAILL, SR., to Madison (Fla.) First

DONALD W. PIERCE from Rocky Ford, Colo., to Burr Oak, Kans.

J. MACK ROGERS from Garland (Tex.) First to Euless, Tex.

A. O. SIMMONS from Athens, Tex., to Tyler (Tex.) South Park

ROBERT G. SNODGRASS from Oklahoma City Western Oaks to Dallas Central

CARL J. SWANSON from Sandwich, Ill., to Crystal Coast (Morehead City, Ill.)

GEORGE E. WHELOCK from Stonington, Ill., to Nebo, Ill.

ZELL E. WOODWORTH from Fort Morgan, Colo., to Colorado Springs Eastborough

MOVING MISSIONARIES

REV. JOHN A. and JANET ARMSTRONG, Guyana, Field address: Box 10305, Georgetown, Guyana

MRS. MARGARET BEDWELL, Southern Africa, retired, New permanent home address: P.O. Box 211, Pennington, 4148 Natal, Republic of South Africa

REV. A. H. KAUFFMAN, Israel, retired, New permanent home address: c/o Mrs. Marion Frens, 4121 Roxbury Rd., Erie, PA 16506

MISS MARY MILLER, Peru, Field address: Apartado 193, Chiclayo, Peru

MR. KENNETH and LINDA WALKER, Swaziland, Field address: P.O. Box 3, Siteki, Swaziland

REV. HARRY and HELEN ZURCHER, Puerto Rico, retired, New permanent home address: 4711 N. Peniel, Bethany, OK 73008

ANNOUNCEMENTS

The **Newberg, Ore., church** will celebrate its 70th anniversary May 19-20. Saturday at 6 p.m., there will be a catered anniversary dinner (\$3.50 per person) with historical display and slide presentation. Dr. William M. Greathouse, general superintendent, will be the special speaker in the Sunday morning service. A potluck dinner will be served on the grounds. Sunday evening, 6 p.m., an anniversary celebration concert will feature Bob Bishop, "The Singing Policeman." For further information, contact the church at 1549 E. First St., Newberg, OR 97132.

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

RECOMMENDATIONS

REV. AND MRS. JOHN PRICE have resigned a successful 10-year pastorate in Van Buren, Ark., to reenter the field of evangelism. They carry the whole program—singing and preaching. The Prices have more than 22 years experience in pastoring and evangelizing. Their talents are unusually anointed of the Lord. I heartily recommend them. Contact them at Rte. 4, Box 326-1, Muldrow, OK 74948; Phone 918-775-9747. They can also be reached through NPH.—Thomas M. Cox, North Arkansas district superintendent.

REV. A. W. McQUEEN is now available for revival meetings. He has served our church successfully as



Shown at the 1983 Pittsburgh District assembly (l. to r.) are: Rev. Jerry D. Lambert, district superintendent; ordinands and wives, Rev. and Mrs. Carl Casteel, Rev. and Mrs. Alfred Armstrong, Rev. and Mrs. Ronald Doran; and Dr. William M. Greathouse, general superintendent.

a pastor and as an evangelist. I have recently received outstanding reports of his revival work. I commend him to our churches everywhere. You may contact him at P.O. Box 175, Blanchester, OH 45107; Phone 513-783-4170.—Harold B. Graves, Southwestern Ohio district superintendent.

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

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

FORMER MISSIONARY TO INDIA DIES

Mrs. Maude Varnedoe Parker, former Nazarene missionary to India, died in Sebring, Fla., at the age of 95, on January 19, 1984.

Maude Varnedoe graduated from Trevecca College in 1915 and was appointed a missionary to Eastern India in 1916, on condition that she earn her passage over and one year's support. She arrived in Calcutta November 23, 1917, and was assigned to work at Kishorganj. On her first furlough in 1923 she took a course in nurse's training, returning to India in 1924. In 1930 she was given a second furlough and the following year the Eastern India field was closed due to the Great Depression.

Maude Varnedoe married Rev. W. J. Parker in 1933. She had resided in Sebring, Fla., for a number of years before her death.

GLADYS COOPER—A CHURCH BENEFACTOR DIES

Mrs. Gladys L. Cooper, 95, of near Visalia, Calif., died of pneumonia February 14, at Tulare District Hospital in Tulare, Calif. She is survived by her sister, Charlena Parker, also of near Visalia.

Services were conducted Friday, February 17, in the Cooper Memorial Sanctuary at the Tulare Way-side Church of the Nazarene.

Mrs. Cooper and husband Frank (who died in June 1944) spent 33 years as a team traveling as song evangelists. As time passed they began to buy land and eventually purchased registered Hereford cattle.

In her autobiography, *The Romance of Serving*, Mrs. Cooper writes of how her husband thought their greatest contribution to God's kingdom (since they had no children) could be made by educating young people who were called to the ministry or the mission field. In 1968, one half of the Coopers' (by then sizeable) estate was given to provide scholarships for men and women in Nazarene colleges. Throughout the years, Mrs. Cooper continued to give to the church as God prospered her life.

DEATHS

MRS. ELLA JANE BEAL, 60, of Cross Lanes, W.Va., died Feb. 8 in Charleston, W.Va. Funeral services were conducted by Revs. Bob Herdman, O. R.

Gunno, and Chuck Ellis. Surviving are her husband, Beryl; two sons, Kenneth and Clinton; two daughters, Joyce and Kathy; seven grandchildren; and her mother.

MRS. MARY HALL DIXON, 74, died Mar. 4 in Ashland, Ky. Funeral services were conducted by Rev. Richard Brinsley and Rev. Larry McCallister. Survivors include her husband, Delbert, Sr.; 5 sons, Rev. Donald L., Rev. Robert L., Rev. Delbert W., Jr., Rev. Harold R., and James; 2 daughters, Mrs. De-lores Meenach and Mrs. Dorothy Lawhorn; 17 grandchildren; and 6 great-grandchildren.

GEORGE EMRICK, 70, died Feb. 23 in Lakeland, Fla. Funeral services were conducted by Rev. Stewart Justin and Rev. James Mellish. He is survived by his wife, Grace; one son, Duane; one daughter, Mrs. Cheryl Miracle; seven grandchildren; and one sister.

J. BARNEY ENDERS, 74, died Dec. 4 in St. Louis, Mo. Funeral services were conducted by Rev. William J. Sunberg. Surviving are his wife, Ethel; one son, Dennis; one daughter, Dianne Wells; five grandchildren; three brothers; and one sister.

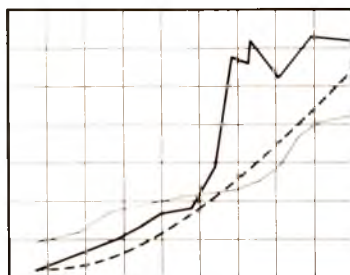
MARGARET "MICKEY" EVANS, 64, died Jan. 7 in Boise, Idaho. Funeral services were conducted in Nampa, Idaho, by Revs. Jerry White, Vernon Wilcox, and Don Cowley. Surviving are her husband, Rev. George E.; one son, Gary E.; two daughters, Mrs. Karen Lee and Mrs. Sheri Vernor; five grandchildren; and four brothers.

MRS. LUANA M. GAINOUS, 82, died Dec. 11 in Cairo, Ga. Funeral services were conducted by Rev. Charles Woods and Rev. Charles Whatley. Survivors include her husband, Henry; 6 daughters, Kathryn Connell, Ouida Dow, Louise Tester, Christelle Mills, Annette Champion, and Billie Scott; 23 grandchildren; 31 great-grandchildren; and 1 brother.

MRS. BERTHA GRATAN, 96, died Feb. 29 in Canon City, Colo. She is survived by two sons, and two daughters.

RALPH HARMS, 90, died Jan. 28 in Mesa, Ariz. Memorial services were conducted by Rev. George Psaute. He is survived by his wife, Valeria; one daughter, Lenore Kilgore; four grandchildren; and two great-grandchildren.

REV. HURLEY HILL, 75, died Feb. 27 in Las Cruces, N.Mex. Funeral services were conducted by District Superintendent Leon Wyss and Rev. Charles Hagemeyer. Rev. Hill pastored churches in Ohio, New Mexico, Oklahoma, and Colorado. He is survived by



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Rev Hempel: Please send me a free copy of "Giving Through Gift Annuities." I understand there is no obligation

Rev. _____
Mr. _____
Mrs. _____
Miss _____
Address _____
City _____
State _____ ZIP _____
Telephone () _____
Birth Date _____
Month Day Year
Birth Date of Spouse _____

his wife, Olive; two sons, James and Edwin Joseph; one daughter, Shirley Elaine; seven grandchildren; one great-grandchild; four brothers; and two sisters.

MISS CHARLOTTE LORENE HITT, 23, died Jan. 18 in Concord, Ala. Funeral services were conducted in Hueytown, Ala., by Rev. Charles Hill and Rev. Ray Ornor. Survivors include her parents, Mr. and Mrs. George Hitt; one brother, Keith; one sister, Mrs. Deborah Horn; and her grandmother.

HILDA HUMPHRIES, 88, died Mar. 6 in Ottumwa, Iowa. Funeral services were conducted by Rev. Lewie Watters. Surviving are 1 son, Stanley; 2 daughters, Doris Watters and Marjorie Smith; 10 grandchildren; 8 great-grandchildren; and 1 sister.

MR. BARTO JAMESON, 89, died Feb. 22 in Iowa Park, Tex. Funeral services were conducted in Hamlin, Tex., by Revs. John E. Perryman, Jr., D. M. Duke, and Joe Norton. He is survived by his wife, Gertie; one son, Estel; five grandchildren; and six great-grandchildren.

MRS. CLEO F. MYERS, 77, of Fostoria, Ohio, died Feb. 5 in Fort Myers, Fla., the result of an automobile accident. Funeral services were conducted in Fostoria by District Superintendent D. E. Clay and Rev. Charles Lipker. Surviving are her husband, Blake A.; three grandsons; and six great-grandchildren.

LLOYD STEVEN ROLFE, 32, died Mar. 1 in Omaha, Nebr. Funeral services were conducted in Council Bluffs, Iowa, by Rev. Milton Akey. Survivors include his wife, Debbie; one son, Brad; two daughters, Clarissa and Lauri Michele; his parents; three brothers; and two sisters.

MRS. CORA JANE STARNES, 95, died Feb. 29 in Muskogee, Okla. Funeral services were conducted by Rev. Loy Watson and Rev. F. H. Bolerjack. Survivors include 1 son, John; 2 daughters, Rosemary Garrett and Elizabeth Stubbs; 12 grandchildren; 25 great-grandchildren; and 1 brother.

HUGH O. STOVER, 82, of Akron, Ohio, died Feb. 17 in Cuyahoga Falls, Ohio. Funeral services were conducted by Rev. Larry Dunlap. He is survived by his wife, Lola; one son, Rev. Glen; one foster daughter, Beverly Jovick; five grandchildren; and seven great-grandchildren.

MRS. HATTIE WARNELL died Feb. 17 in Abilene, Tex. Funeral services were conducted in Hamlin, Tex., by Revs. Burtis Williams, Joe Norton, and David Combs. Survivors include one son, Jerry; one daughter, Mrs. Phil (Mary) Burkett; five grandchildren; two great-grandchildren; and two sisters.

JOHN MARSHALL WILLIAMS, 37, of Hazelhurst, Miss., died Feb. 4 as the result of an automobile accident. Funeral services were conducted by Rev. Roy Nix and Rev. Kevin Griffith. Survivors include one son, Chad; one daughter, Babs; his parents; and his paternal grandmother.

MRS. EARL (MABEL) YARBROUGH, 85, died Feb. 29 in Wellington, Tex. Funeral services were conducted by Rev. Don Bland and Rev. Tom Thomson. Interment was in Vinson, Okla. She is survived by her husband, Earl; three daughters, Exa Cudd, Audrey Johnsen, and Audie Carter; five grandchildren; two great-grandchildren; one brother; and one sister.



April 22
"The Resurrection of Christ"

April 29
"The Voice in the Wilderness"

May 6
"The Father's Voice"

by W. E. McCumber, speaker

DIVIDED COURT "ACCOMMODATES" COMMUNITY NATIVITY SCENE.

A divided Supreme Court, holding that the Constitution mandates "accommodation" of religion, ruled March 5 that communities can display Nativity scenes to celebrate the Christmas holidays.

The 5-4 ruling declares that the Constitution does not require "complete separation of church and state" but calls for "accommodation, not merely tolerance, of all religions and forbids hostility toward any." Chief Justice Warren Burger wrote for the majority in the ruling on a case from Pawtucket, R.I.

The justices reversed a lower court ruling that banned inclusion of a Nativity scene in a city Christmas display in downtown Pawtucket. The display was challenged by a taxpayer's group and the American Civil Liberties Union. The decision that the scene did not advance religion is the first time the nation's highest court has directly ruled on public displays of Nativity scenes.

In the Nativity case, the federal government and Pawtucket city fathers argued that Christmas is a "secular folk festival" and that the scene was merely a holiday symbol. Burger agreed, saying the display was intended to "celebrate the holiday and to depict the origins of that holiday."

He said the court refused to be involved in "mechanically invalidating all government conduct or statutes that confer benefits or give special recognition to religion in general or to one faith." □

HIGH SCHOOL SENIORS CUTTING DOWN ON DRUG USE. A recent survey indicates high school seniors continue to decrease their use of illicit drugs, and the number of seniors smoking marijuana daily has dropped to the lowest level since the government began keeping figures in 1975.

The annual survey, conducted by the University of Michigan for the National Institute of Drug Abuse, showed that 63 percent of the members of the class of 1983 who participated in the survey had tried an illicit drug. That's down from 66 percent in each of the previous three years.

The number of seniors who smoked marijuana during the year was 42 percent, down from a high of 51 percent in 1979. Daily use of marijuana dropped from 10.7 percent of those surveyed in 1978 to 5.5 percent in 1983.

Dr. Lloyd Johnston, a psychologist who was principal investigator for the project, said there is no evidence that alcohol is replacing marijuana as the drug favored by American youth. Daily alcohol use stands at 5.5 percent, a slight decline over the last several years. □

3 MILLION BIBLES FOR 30 MILLION SOVIET BELIEVERS. Thirty million Soviet believers have less than 3 million copies of the Bible, according to a current *Open Doors* research report.

"The majority of these Bibles have either been printed secretly or are from pre-Revolutionary days," said a spokesman for the ministry started nearly 30 years ago by Dutchman Brother Andrew, author of the best-selling book *God's Smuggler*.

"Official printing of Bibles since 1917 has been negligible in the face of total demand—only about 360,000. But only about 50 percent of the Bibles from an official print-run actually reach the ordinary believers. The rest are either stored or exported, the latter to prove the existence of religious freedom."

The reports notes that since the Orthodox Church is by far the largest numerically, their need for Bibles is the most acute, though other denominations have the advantage of having been established by and, to a degree, supplied by, foreigners. The Russian Orthodox Church's central office in Moscow is so inundated with letters requesting a Bible that a special worker has been employed solely to answer these letters with refusals. □

BIRTHS

to ROBERT AND MEGAN (HULL) BOS, Minong, Wis., a girl, Nicole Rose, Jan. 16
to GREG AND BEVERLEY (MILLS) BROWN, Nashville, Tenn., a boy, Robert Stewart, Dec. 30
to EDMER AND LINDA (FRIZZELL) CORNELSEN, Wichita, Kans., a girl, Sarah Noelle, Jan. 4
to TERRY AND DEBORAH (RUSH) CORZINE, Kankakee, Ill., a girl, Lea Elizabeth, Dec. 7
to JOHN AND VICKIE (PRAITHER) DAY, Rantoul, Ill., a boy, Thomas John, Feb. 23
to JOCQUE AND JUDY (STEIGLEDER) DEALE, Grand Junction, Colo., a boy, Jeffrey Wayne, Dec. 20
to REV. JAMES L., JR., AND NANCY (KIZER) HAYES, St. Louis, Mo., a girl, Megan Kathleen, Dec. 20
to DOUGLAS AND DENISE (McKINNEY) JOHNSON, Omaha, Nebr., a boy, Zachary Kellen, Feb. 6
to J. ELDON, JR., AND KAY KRATZ, Curitiba, Brazil, a girl, Kayla Joy, Feb. 11
to REV. PAUL AND ANN RAHENKAMP, Minot, N.Dak., a girl, Debra Lynn, Jan. 20

to REV. GARY AND BONNIE (FRAZIER) REDD, Paris, Tex., a boy, James Madison, Mar. 5
to JERRY AND DEBBIE (SHUPE) REEDER, Beverly, Ohio, a boy, Stephen Daniel, Feb. 6
to GARY AND TAMMY (FOSTER) REISS, Overland Park, Kans., a boy, Micah Joel, Mar. 3
to JAMES AND BEVERLY ROBISON, Fort Pierce, Fla., a girl, Kimberly Grace, Feb. 16
to ANDY AND FAITH (SOLOMON) SHIMKO, Olathe, Kans., a boy, Nathaniel Steven, Mar. 4
to THOMAS AND KATHY (RICHEY) SNYDER, Landenberg, Pa., a girl, Laura Beth, Feb. 25
to STEVE AND VICKI (DERRICKSON) STEIGLEDER, San Diego, Calif., a girl, Andrea Lynn, Jan. 26
to REV. NOAH AND LINDA (WAND) THARP, Macungie, Pa., a girl, Amanda Noel, Feb. 4

MARRIAGES

ROBERTA MARIE LOWRY and STEVEN BRENT RUNYON at Roseville, Ill., Dec. 30
DONNA J. TAYLOR and ROBERT N. STEIGLEDER at Porterville, Calif., Jan. 21

RONDA JEAN GROSSMAN and HARLAN CARL KENYON at Rocky Ford, Colo., Feb. 11
SUSAN MARIE KIMBRO and EDDIE FLOYD GOODING at Wellington, Tex., Mar. 10

ANNIVERSARIES

REV. AND MRS. MARVIN C. SIMPSON of Beebe, Ark., celebrated their 50th wedding anniversary January 15. They were married January 12, 1934. A reception was given in their honor by their daughter and her family: Mr. and Mrs. Tommy Nipper and Connie of Beebe, Ark.

Rev. Simpson has been in the ministry for 30 years, with pastorates in Arkansas and Oklahoma. He was employed at Bethany Nazarene College for 12 years.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—
Office: 6401 The Paseo, Kansas City, MO 64131.
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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

We welcome questions on biblical and doctrinal matters. The editor is not able to send replies to questions not selected for publication. Address: ANSWER CORNER, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

With sincerity I ask what I am asking. Webster, Winston, and other dictionaries say that *sanctify* means "to make holy, to purify human beings from sin." Do you accept that? I think a person has to be free from all sin to be able to live a life of holiness. Am I wrong in my thinking?

We assume the sincerity of all questions received, with an occasional exception for persons I know who like to pull the editor's leg.

Yes, I agree that *sanctify* means "to make holy, to cleanse from sin." And I agree that such cleansing is necessary to a holy life.

I agree, not because the term is so defined in Webster or Winston, but because that is a significant usage of the term in Scripture (as in 1 Thesalonians 4:1-8; 5:23, for example).

Your thinking, in this respect at least, is right and—as the young say—right on!

Although I am aware that some of the "liberal" churches have taken the word *obey* from the wifely vows of marriage, I was stunned and shocked that the Church of the Nazarene has also deleted it. I recently discovered it in a 1980 *Manual*. Since obedience is a command, which is stressed repeatedly in the Christian Scriptures, how is it possible that it has been deleted from wifely vows? I fully agree with a statement I recently heard a fundamentalist preacher make: "A wifely marriage vow that does not contain the word *obey* is an invention of Satan!" Please comment.

I am all for restoring the word *obey* to the vow taken by the wife.

And to make the vows more fully scriptural, and to remove satanic invention as far as possible, I am all for having the husband vow to love his wife as Christ loved the church, giving his life for

her welfare and functioning as the savior of her body.

A woman can find freedom in submission to such a man, but she will find slavery in submission to a man who disobeys the biblical injunction to "love his wife even as himself."

Wicked, selfish, domineering husbands are the invention of Satan.

What are your thoughts on people singing specials when pastors, music committees, and most of the congregations know they are living in sin?

Those who sing for us, like those who preach to us, should be thoroughly, sincerely Christian. Unless speakers and singers aim to glorify God and edify listeners, the speaking and singing degenerates into religious entertainment, which is not consistent with genuine worship.

According to Matthew's Gospel, two blind men were healed "by the wayside" at Jericho (20:30-34). Luke and Mark mention only one. How do you account for this?

Well, if there were two there had to be one, so there is no real problem as far as I'm concerned. Either Mark and Luke knew only of one, or they did not find it germane to their purposes to mention both.

Some have insisted that Matthew was simply mistaken. Others have supposed that Matthew added a second man because of "the intense Jewishness of his gospel," so that "in the mouth of two or three witnesses shall every word be established."

No one that easily mistaken could have written this Gospel. As for having two witnesses, to be consistent Matthew would have had to double every individual's encounter with Jesus. In fact, he would have needed a co-author to the Gospel.

It is reasonable enough to conclude that there were two and for reasons unknown to us, Matthew mentions both, and for reasons unknown to us, Mark and Luke mention only one.

One or a dozen, Jesus was adequate for their needs—that's the main point.

DISCOVERY TO APPEAR WITH FANNY CROSBY MUSICAL

Fifteen Nazarene college students will be performing this summer in *The Life of Fanny Crosby*, a dramatic musical production based on the life of Francis Jane Crosby, an outstanding hymnwriter. The work is being written and produced by D. Paul and Jan Thomas of Victory Films, Inc., in Los Angeles.

Paul Thomas has distinguished himself as the producer and principal actor in recent productions based on the lives of John Wesley and Phineas Bresee. He also had the leading role in *They Cry in the Night*, an exciting film account of the life and ministry of Harmon Schmelenbach, missionary to Africa. *The Life of Fanny Crosby* follows in a series of outstanding works highlighting significant contributions of prominent churchmen. DISCOVERY was selected to have an integral part in this latest production.

After being involved in an intensive training time at Mid-America Nazarene College, DISCOVERY participants will begin their 10-week tour of the United States. In cooperation with Pastoral Ministries, *The Life of Fanny Crosby* will be presented at all WILCONS

being held at each Nazarene college in the United States. Performances will also be held at selected churches and civic auditoriums from coast to coast, which will conclude in the Los Angeles area.

This year's effort follows DISCOVERY's ministry at World Youth Congress in Oaxtepec, Mexico, in June 1983. The summer work of DISCOVERY benefits those who experience their ministry, and the premistry equipping, training, and ministry experience is life-changing for the students.

DISCOVERY is a program unit of YOUTH IN MISSION sponsored by Youth Ministries and coordinated by Dale Fallon, director of YOUTH IN MISSION. YOUTH IN MISSION participants are selected from hundreds of college-age applicants from North America and around the world. Other YOUTH IN MISSION assignments involve participants in ministry in local churches, inner-city areas, children's and youth ministries, and world mission evangelism. For further information write Dale Fallon, YOUTH IN MISSION director, 6401 The Paseo, Kansas City, MO 64131.

NEWS OF EVANGELISM



REVIVAL PREPARATION PAYS DIVIDENDS

Pastor Stephen W. Seelig, of the Carlsbad, Calif., Las Flores Church, reports God has worked a great victory among his people. They recently had an Abundant Life Crusade with Rev. Jack Eyestone as evangelist. God moved in the services in an unusual way, with 20 people coming to know Christ personally as Savior. Many more were filled with the Holy Spirit and truly sanctified.

The key to such revival was the six weeks of preparation the congregation spent in prayer. Fifteen minutes of earnest prayer preceded the various meetings of Las Flores Nazarenes. Each Sunday School class, Bible study, morning and evening service, and Wednesday prayer meeting was a time for praying for renewal. God truly blessed that request. □

THE CHURCH SCENE



Dr. James Garlow, pastor of the Fort Worth Metroplex Church, reports



At 8:45 a.m. on Sunday January 8, 200 people filed, for the last time, into the beautiful auditorium that had been the home of San Diego First Church of the Nazarene. After responsive readings that outlined heritage, faith, and future, the congregation left the building and drove—caravan style—to its new home, the campus of Point Loma Nazarene College. The Point Loma congregation welcomed them with handshakes of fellowship and kindred spirits. Shown is Pastor Mel Rich leading the service in the college gym. The evening service was climaxed by Communion served by the elders of the congregation. The closing prayer of the day was offered by Dr. Edward Lawlor, general superintendent emeritus.

DISCOVERY



Paul Baker
BNC



Brenda Kizzee
Kansas City



Phil Kizzee
Kansas City



Joel Smith
TNC



Kip Robisch
Indianapolis



Elizabeth Jarvis
ENC



Kelli Lobb
ONC



Eric Kellerer
NNC



Sandy Meadows
MANC



Charlie Louie
CNC



Tanya Butler
TNC

Not pictured: Lisa Denham, ONC, Eon Trotman, Caribbean Nazarene Theological College



Shown (l. to r.) are Mrs. Opal Slappey and Mrs. June Stieber of the Macon, Ga., Trinity Church. They were approved for local deaconess licenses by the church board and were presented the licenses by Pastor Carl C. Pratt, Sr., on January 22.

there were 272 people in attendance on the first anniversary Sunday. While this included some 45 well-wishers from out of town, it represents a significant increase from the original 7 people who started this new work a little over a year ago.

Eighteen cell groups are now meeting in homes across the Dallas-Fort Worth metroplex area. There are 35 people presently in leadership training. The February 1984 average attendance for the single worship service on Sunday was 192.

This new church meets in the Ameri-



Pictured is the Dallas Oak Cliff congregation. The Oak Cliff Church was one of five organized on the Dallas District on Sunday, October 23. The Spanish-speaking congregation is pastored by Rev. Mario Rodriguez. District Superintendent W. M. Lynch reports they received 16 members, 14 by profession of faith and 2 by transfer, on the day of their charter.

can Airlines Learning Center near the Dallas-Fort Worth airport. Giving by this young congregation has exceeded \$100,000 in the first year. □



During the Christmas season, Detroit Grace Church, which ministers to the black community, was "adopted" by the Ortonville, Mich., Lake Louise Church. Rev. Bob Hunter was reading the Scripture in the Sunday evening service on December 18, 1983, when a member of the Lake Louise congregation came in and requested that the pastor accompany him. The gentleman then proceeded to drive Rev. Hunter to the Lake Louise Church. Unknown to Pastor Hunter, his congregation followed along in a car caravan. Rev. Hunter and his people shared with the Lake Louise congregation as the sanctuary choir ministered through their Christmas cantata presentation. At the close of the service, Rev. and Mrs. Hunter and their children, Corey, Andre, and Crystal, received a generous food and cash pounding. Rev. Hunter later praised the Lord and thanked the church for supplying in such abundance what was an immediate need for them. Robert L. Wilson has pastored the Lake Louise Church of the Nazarene since April of 1982. Shown (l. to r.) are Rev. Robert L. Wilson, Rev. and Mrs. Hunter and children: Corey, Andre, and Crystal.

"What Do These Stones Mean?"



1984 SPRING SUNDAY SCHOOL DRIVE

April 1—May 6

For details on this special Sunday School emphasis, consult the "What Do These Stones Mean?" brochure prepared by the Division of Christian Life and Sunday School and sent to all pastors and Christian Life chairpersons.

Theme-related awards and gifts described in the March 15 and April 1 *Herald of Holiness*.

NAZARENE PUBLISHING HOUSE

THERE ARE THREE SIMPLE STEPS TO MAKING AN INVESTMENT IN THE GENERAL CHURCH LOAN FUND—U.S.A.

1 Write a check to Norman O. Miller, treasurer of the General Board of the Church of the Nazarene, for the amount you wish to invest.

2 Fill in completely the blanks on the GCLF deposit form.

3 Mail the check and the form to the General Church Loan Fund, 6401 The Paseo, Kansas City, MO 64131.

In return, you will receive an official General Board Note to file with your valuable papers, to surrender when it is time to withdraw your investment.

Three-year notes withdrawn before maturity will be adjusted to the one-year rate.

GCLF DEPOSIT FORM

Yes, I want to help build new churches to reach the lost while at the same time exercising sound stewardship by investing my savings in the General Church Loan Fund—U.S.A.

I understand that you will send me an official General Board Note which I will keep with my valuable papers to "cash in" for the return of my principal plus interest.

NAME OF DEPOSITOR _____

ADDRESS _____

(Street)

(City)

(State)

(ZIP Code)

SOCIAL SECURITY NUMBER _____

CHURCH _____

DISTRICT _____

I am enclosing a check for \$ _____

SIGNATURE _____

Please check:

<input type="checkbox"/> Send interest semiannually or <input type="checkbox"/> Hold interest to accumulate	Interest paid on notes: (Minimum deposit is \$100) 6% on \$100 or more on one-year notes. 7% on amounts up to \$10,000 on three-year notes. 8% on \$10,000 or more on three-year notes. 9% on \$25,000 or more on three-year notes. 10% on \$50,000 or more on three-year notes.
TERM OF NOTE <input type="checkbox"/> One Year <input type="checkbox"/> Three Years	

Three-year notes withdrawn before maturity will be adjusted to the one-year rate.

BRITISH ISLES SOUTH ELECTS NEW DISTRICT SUPERINTENDENT



Rev. Herbert B. McGonigle is the new superintendent of the British Isles South District following election by the district assembly held in March. He replaces Dr.

T. W. Schofield who was appointed regional director for Europe and the Middle East last May.

Rev. McGonigle has served as pastor to congregations in London, Glasgow, and Leeds. More recently he has served as a professor at British Isles Nazarene College in Manchester, England.

Rev. McGonigle is known as an authority on Wesley and has been a contributing writer to *Emphasis* magazine.

He and his wife Jeanne have two sons, Stephen and Jonathan. □

—NN

WEBER APPOINTED COORDINATOR OF NAZARENE COMPASSIONATE MINISTRIES



Dr. Steve Weber, missionary to Haiti, has been appointed by Dr. L. Guy Nees, World Mission Division director, to the position of coordinator of Nazarene Compassionate

Ministries. He will evaluate the requests for aid, monitor the disbursement of the Nazarene Hunger and Disaster Fund, provide publicity concerning the fund to Nazarenes and friends, and report the use of the funds by those receiving aid.

Dr. Weber will also research sources of funding for the Church of the Nazarene Compassionate Ministries from other relief agencies, both private and governmental.

Another of Dr. Weber's assignments will be to enlist the interest and support of Nazarene medical personnel for contribution of time and resources to the worldwide mission program of the church. He will also establish a clearing house for the ever-increasing requests from Nazarenes who wish to volunteer for a period of service in some specialized capacity and expertise at no cost to the church.

The Nazarene Hunger and Disaster Fund is particularly established for crises—emergency needs that rise sud-

denly in mission field church communities. The fund is to help meet needs caused by disasters such as earthquakes, tornadoes, floods, fires; and long-term needs such as famine and malnutrition. It is to ease the negative impact upon Nazarene pastors, churches and people in many areas of the world.

Nazarene Compassionate Ministries encompass the Nazarene hospitals and clinics; agrimissions, which train people in better food production, provide clean water supplies; nutrition centers teaching mothers how to use commonly available local foods to feed their children properly; and self-help programs to train families to be self-sustaining in economically deprived areas.

Dr. Steve Weber and his wife, Linda, have been missionaries in Haiti for 10 years, during which time he has coordinated the compassionate ministries and self-help programs of the church. For a number of those years Dr. Weber has also been mission director, guiding the evangelism and church planting work of the church on the six Nazarene districts in Haiti.

The Webers have two children, Jamie Lynn, 8, and Stephen Andrew, 10 months.

Dr. Weber will take up his new assignment at the World Mission Division office June 1, 1984. □

—NN

NAZARENE HISTORY AND ARCHIVES CONFERENCE

The first Nazarene History and Archives Conference will be held August 2-4, 1984, at the King Conference Center at Nazarene Headquarters in Kansas City. The program will include sessions on historical studies, archives management, and oral history.

Special speakers will include Dr. Timothy Smith, who will provide the keynote address on the prospectus for Nazarene history. Dr. Carl Bangs will present his latest research into the life of Phineas F. Bresee at an evening banquet. Patricia Michaelis, curator of manuscripts at the Kansas State Historical Society, will conduct the sessions on archives management. Other speakers will participate in panel discussions and present papers on a variety of topics.

The conference is sponsored by Nazarene Archives, Nazarene Theological Seminary, and Nazarene Publishing House, in an effort to encourage the professional development and self-awareness of those working and writing in Nazarene history.

Although primarily planned for faculty, librarians, and archivists at Nazarene schools, the conference is open to all interested persons.

Registration materials may be obtained by contacting Steve Cooley at Nazarene Archives at Headquarters. □

—NN

NTS TO GRADUATE FIRST DEAF STUDENT



When Rickey A. McClain finished his M.Div. work in December, he became the first deaf student to finish the course of study at Nazarene Theological Seminary.

Rick attended Gallaudet College, the world's only liberal arts college exclusively for the deaf, in Washington, D.C. Converted in a Baptist summer camp, Rick was sanctified wholly and called to the ministry while at Gallaudet and attending Washington, D.C., First Church of the Nazarene.

Rick now serves as associate pastor at the St. Louis Overland Church, where he hopes to start a ministry to help others who are deaf to understand the gospel. □

—NN

COLLEGE BIBLE STUDY SLATED FOR FALL

Dr. Mark R. Moore, Education Services secretary, has announced that the College Bible Study Series is now available for the denomination's institutions of higher education.

The idea for a college-wide Bible-devotional program was suggested by Dr. Leslie Parrott, Olivet Nazarene College president, and was instituted at ONC last fall. M. A. (Bud) Lunn, Nazarene Publishing House manager, has assisted in the development of the program by making the book of the Bible being studied available in a loose-leaf form with space for individual commentary.

The program is to encourage students to develop the habit of Bible study and devotions if they have not already started. The study provides a framework that helps to direct the student toward getting started and staying in the study of God's Word.

All of the Nazarene college presidents have agreed to implement the program on their campuses beginning this fall. The Book of Acts will be the focus of study this fall, while Matthew will be the subject of study in the 1985 spring term. □

—NN

UT TO YOUR TY WITH THESE 1984 VBS PUBLICITY SUPPLIES

SPREAD THE WORD . . . with these VBS publicity pieces—To reach new families for VBS and the church. They will help your church give NEW community children the opportunity to receive excellent Bible-based teachings. Most are in full color to carry out the theme,

CHOICES AND THE BIBLE. Use for posting, door-to-door distribution, and mailings. Inexpensive and real attention-getters with ample space for dates, time, and place for your 1984 VBS program.

BUTTON

Children of all ages love 'em. With everyone wearing this colorful, pin-style, metal button, interest is sure to be high for VBS. $\frac{7}{8}$ " diameter. Packaged in 50s.

V-279 1 pkg., \$4.95

BALLOON

Adds color to publicity, decorations, and helps build the VBS enthusiasm; something everybody enjoys taking home. 9" size in assorted bright colors. Packaged in 50s.

V-579 1 pkg., \$4.95



PROMOTIONAL FLYER

Here is an illustrated threefold brochure that introduces your VBS to the community. Contains a letter to parents which is signed by the VBS director. This is an important piece for community outreach. Packaged in 100s.

V-4080 1 pkg., \$5.95

NAME TAG

Perfect for the first day of VBS and throughout the week. Punched and strung—ready to wear for identifying pupils, teachers, and visitors. Size, $2\frac{1}{4}$ " x $2\frac{3}{4}$ ". Packaged in 100s.

V-180 1 pkg., \$3.95

BANNER

An attention-grabbing red, white, and blue silk-screened banner that you can localize with dates and time. Printed with weatherproof inks on nontearable plasticized material. Size, 3' x 5'. Grommets in all four corners.

V-381 \$9.95

OFFERING ENVELOPE

Use every day of the school to help children realize their stewardship responsibilities. Helps parents contribute toward expenses. Large currency size with full-color picture. Packaged in 100s.

V-9059 1 pkg., \$4.75



THEME POSTER

Full-color advertising for bulletin boards, classroom, and other conspicuous places. Size, 16" x 12".

V-1084 50¢; 5 for \$2.00

DODGER

Priced for mass distribution to homes or to be inserted in mailings and bulletins. Size, $5\frac{1}{2}$ " x $7\frac{1}{2}$ ". Packaged in 100s.

V-2084 1 pkg., \$3.95

POSTCARD

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V-3084 1 pkg., \$2.75

FOLLOW-UP CARDS

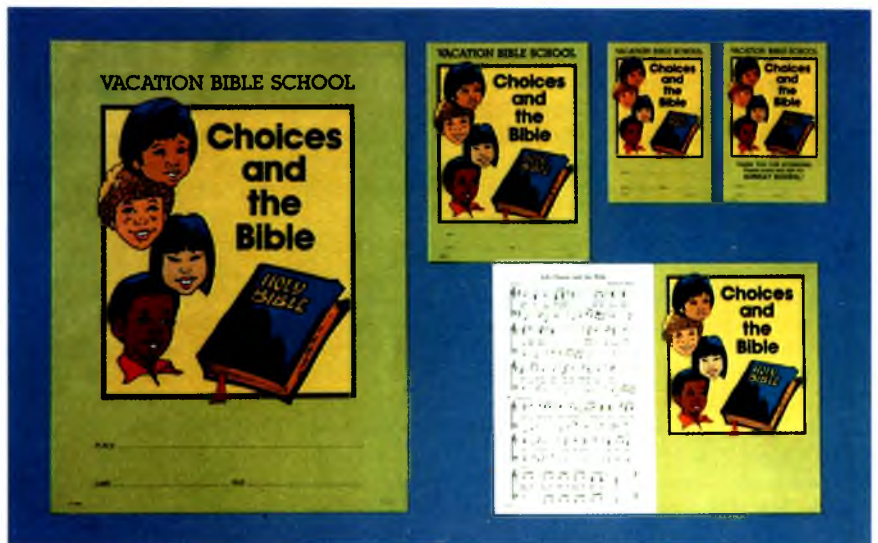
An important after-VBS tool for contacting new children and parents. Includes an invitation to Sunday School. Size, $5\frac{1}{2}$ " x $3\frac{1}{4}$ ". Packaged in 50s.

V-5084 1 pkg., \$2.75

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Will add interest to your closing program. Inside two pages are blank for use as a church bulletin. Theme song included on back page. Full-color art on front. High-grade mimeo stock; shipped flat ($8\frac{1}{2}$ " x 11"). Packaged in 100s.

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