

HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / MARCH 15, 1982

AN EDITORIAL

TWENTY-FIVE years ago the word *agape* was just beginning to come into the vocabulary of Christians. Today even many outsiders know it means Christian love.

By faith in Christ we experience *agape* love through the gift of the Spirit. "God has poured out his love into our hearts by the Holy Spirit" (Romans 5:5, NIV). This love, then, becomes the power of a new obedience (see 1 John 5:3).

"Faith alone makes righteous and fulfills the law," Luther says, "for out of Christ's merit it brings the Spirit, and the Spirit makes the heart glad and free as the law requires that it shall be." No better explanation of *agape* has ever been given. "It makes the heart glad and free" to obey God.

But what about *Torah*?

Torah is the Hebrew word for the law of God. Literally it means "instruction." The *Torah* was given through Moses at Sinai to Israel, whom God had redeemed from Egyptian bondage.

Torah might be defined as "instruction for the redeemed." It also took the form of commandment: "I am the Lord your God who brought you out of the land of Egypt. You shall have no other gods before me" (Exodus 20:2-3, RSV). "I have redeemed you," God is saying; "therefore you must be holy."

Torah spells out what it means to be holy. In its original Old Testament sense it is not a legal

system, as it later became. It was instruction and commandment given by God to His people for their good, which they would willingly obey out of loving gratitude for His grace in redeeming them and giving them His covenant.

Jesus came to rescue the law from its perverted Jewish form and restore it to its original meaning as *Torah*. He did not come to abolish the law but to fulfill and complete it (Matthew 5:17; 22:35-40). Jesus is our *new Moses*. "For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people'" (Acts 3:22-23, NIV).

Like ancient Israel, our first need is redemption. But Jesus is more than our Redeemer, liberating us from sin and empowering us for a new life of obedience. He is also our Moses saying, "You have heard that it was said. . . . But I say to you . . ." (see Matthew 5:21-48).

We need *Torah* as well as *agape*: *agape* for motivation,

Torah for guidance and challenge to holiness. "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48, NIV). In the Sermon on the Mount and Jesus' teachings, as in all the New Testament, the new *Torah* is spelled out for us, so that we may be truly God's holy people in the world.

The basic error of the popular "situation ethics" teaching is just here: it argues that all Christians need is the impulse to love. *No, love needs guidance!* For us, that guidance is found in the *Torah* as interpreted by Jesus and the apostles.

The Special Rules of the Church of the Nazarene become for us a contemporary expression of the Christian *Torah*—instruction for us who would live godly lives in our pagan world. "They should be followed carefully and conscientiously as guides and helps to holy living," and those who violate them "do so at their own peril and to the hurt of the witness of the church" (see *Manual*, Paragraph 32.2).

We need *Torah* as well as *agape*! □

AGAPE & TORAH

LOVE FOR MOTIVATION—
LAW FOR GUIDANCE



by General Superintendent William M. Greathouse

by ROSS W. HAYSLIP

the silence on PALM SUNDAY



H. Armstrong Roberts

THE ENTRANCE of Jesus into Jerusalem was marked by a great celebration. A King was making His entrance into the city. He was the prophesied King of the Jews. His lineage was royal without any question. He was announced to the shepherds by the angels as a King. John the Baptist recognized and proclaimed His royalty. The prophecies of the centuries are now being fulfilled. The King long promised and anticipated was now riding into the royal city.

The multitudes accepted Him joyfully. A great throng gathered about Him. They broke branches from the trees and dropped in the roadway before Him. The road was not worthy of bearing the hoof prints of the beast that He rode upon. The people lined it with choice carpets of green boughs. Enthusiastically they pulled off their outer garments and added them to the highway. Soon the colt ridden by the King is treading a lovely carpet consisting of nature's beauty and man's woven love combined. Their singing rose up in joyful sound, "Hosanna, Blessed be the King!"

A great crowd came out of the city to meet and greet Him. They joined in the song and cooperated in the carpeting process. The two crowds sang back and forth answering each other in joyful antiphonal music. This was truly a Jewish and royal happening. As the music fills the air, the hearts of the people are gladdened and the feeling is general that their King has come. It is when they have come into the

city that an ominous silence greets Him. The leaders look upon the scene and take it all in. They know what this means. The citadel of their power and prestige is being shaken. They are the leaders of the nation. They have been given great responsibility. They saw what was happening

but they could not fully understand it. They were fearful as they said, "Behold, the world is gone after him."

The resolution of these leaders was set as a rigid mold. Their silence spoke their rejection, as positive and absolute as their rejection could be. They would not accept Him as their Lord and King. It is said that the Mosque of St. Sophia in Constantinople is a Christian church that has been changed into a mosque. All the Christian symbols and inscriptions have been painted out and Moslem symbols and inscriptions have been substituted for them. In spite of this, the figure of the ascending Lord with outstretched hands in blessing is showing through as the covering paint on the dome of the edifice wears off. He could not be blotted out.

In which group would I have been if I had been in Jerusalem on that Palm Sunday? Would I be shouting "Hosanna" with the people or would I be standing silent with the leaders? Of course I was not in Jerusalem, but what is my attitude on this Palm Sunday? Shall I not join the prophet Zechariah in exclaiming, "Rejoice greatly . . . shout . . . behold thy King cometh unto thee"? He is my King of kings and Lord of lords! Some day I shall see Him in all His glory! Palm Sunday is not a time for silence. □

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HERALD of HOLINESS

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Cover Photo: by H. Armstrong Roberts

Volume 71, Number 6 **March 15, 1982** Whole Number 3346

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HERALD OF HOLINESS (USPS 241-440) is published semi-monthly by the NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial Office at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. **CHANGE OF ADDRESS:** Send us your new address, including ZIP code, as well as your old address, and enclose a label from a recent copy. **SUBSCRIPTION PRICE:** \$5.00 per year. Second-class postage paid at Kansas City, Mo. Litho in U.S.A.

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

UNDERMINING CHARGED

I am very disappointed in your response to a question regarding theater attendance in the Answer Corner in the December 1 issue. I feel you did our Nazarene doctrine a gross disservice in your statement, "the matter has to be settled for each individual by personal conviction."

Whatever happened to 1 Thesalonians 5:22? or 2 Corinthians 6:17? or 1 Corinthians 10:31?

What about the *Manual*? Specifically, under special rules 33.1 relating to Christian morals and entertainments.

Will you next recommend that we frequently go to the tavern for a soft drink?

What you have really done is undermine the conservative holiness teaching of many parents

and Sunday School teachers in our church across the land.

If your opinion reflects our Kansas City leadership, our church is in a world of hurt? Our literature is supposed to help us raise our families and live sin-free lives, not propagate liberal quasi-Christian principles.

*Gaylon Dacus
Vancouver, Washington*

Editor's note: My opinion is mine; no one else should be saddled with it. And no, I'm not recommending visits to the tavern, even for ginger ale. In fact, if you read what I wrote, I did not recommend that anyone go to the theater.

DEEP CONCERN

My deep concern today is: As a "holiness people," how real is our God? (1 Peter 3:12; Jeremiah 33:3; and Revelation 3:20). Is it real, or extremism, that we easily "suppose that he is in the company" while He is in the temple?

Who has time to tarry "in the secret place of prayer" until He answers by reproof, comfort, guidance, vision, or "blessed assurance"?

Is Satan crowding us off the highway?

God forbid!

*Ira Bray
Topeka, Kansas*

OUTLOOK CHANGED

In 1979 I was afflicted with multiple sclerosis. I was so discouraged with life that I made everyone around me miserable, plus myself. Thanks to Pastor Don Daniels from the Nazarene Church and the beautiful friends of Warsaw, Mo., that brought me to know Jesus Christ as my personal Savior, my whole outlook on life has changed. I count my blessings every day. I was saved

(Continued on page 20)

by RICHARD S. BARNETT



THE STONES CRY OUT

The western slope of the Mount of Olives

Religious News Service Photo

THE CHEERING would not stop. It spread down the Mount of Olives and toward Jerusalem along a road crowded with pilgrims coming from every direction for the Passover. They joined in the hosannas and the chorus with all their hearts. Their song was a variation on a line from one of the "Songs of Ascents" that pilgrims to the holy city always sang: "Blessed is the king who comes in the name of the Lord!"

The words were always on their hearts as a prayer for their nation. Today, went the talk, the King was indeed coming. People turned to look back in wonder at the Mount of Olives. They stared, and pointed in excitement: there He was, just starting downhill. They could see that He was riding a donkey, just like the kings of old.

The cheering swelled louder and louder until it seemed to echo from Mount Zion and the towering white walls of the Temple. It was as if Mount Zion and the Mount of Olives were joining in the refrain: "Hosanna! Blessed is the king who comes in the name of the Lord. Peace in heaven and glory in the highest!"

Pharisees in the crowds looked uneasily toward the Antonia, that fortress-palace of Herod the Great which now served as headquarters for the Roman

military governor whenever he came to Jerusalem. Some Herodian sneak would already be telling Roman officers how treason filled every word of the cheers that filled the valley. Their insides churned as they thought about the slaughter that would begin as soon as the alarm rang out from the towers of the Antonia. It would make Herod's massacre of infants seem gentle in comparison.

Tense and trembling, the Pharisees edged their way through the crowds to meet the oncoming rider. "Oh!" they thought, "It's Him again! That Galilean who has been troubling Israel, Jesus of Nazareth."

"Master," they demanded, "rebuke Your disciples!"

"I tell you," He replied, "if they keep quiet, the stones will cry out" (Luke 19:40, NIV).

On this day, the first day of the Feast of Unleavened Bread, this day which we remember as Palm Sunday, the stones should indeed have cried out if the people had not cheered their King.

And what, I wonder, would the stones cry out today, if they could?

The stones of earth still join with all the universe in a silent witness to the glory of God. They contain a physical record of all that God has done in preparing this one living planet for human habitation. The record of the rocks speaks eloquently to those who learn to read it by making use of well-known physical principles. Yet, as Blaise Pascal, the 17th-

THE STONES CRY OUT

century French philosopher, observed, men can ignore the witness of the heavens and the record of the rocks if they choose to reject God. Indeed, they will use any scrap of half-learned knowledge of the world of nature as evidence that there is no God. Even so, the fact remains that the stones of earth are so faithful in their silent witness that they certainly would have something to cry out to us today if they could.

I am sure the stones would cry out if we fail to proclaim Jesus Christ as Lord today. Collectively we proclaim the gospel worldwide through organized channels of communications and ministry. We also display fashionable tokens of piety. There is still no end of jokes about those bumper stickers that said, "Honk if you love Jesus." Substituting slogans or delegating our responsibility to professionals simply does not take the place of getting in our own words of witness as often as we have the opportunity.

If silent discipleship would provoke the stones, then how about discipleship which dishonors God?

Ever since the first days of the Church (Acts 4:18), people have noticed something different about the bearing and conduct of Christians, and they have come to expect that difference. Failure to find it turns them against Christ. A life that duplicates the morality and materialism of paganism denies God more effectively than the ravings of any atheist. Surely the stones of earth could do better!

Then, I suggest, the stones of earth ought to cry out if we fail to speak out against conditions and practices which break the heart of God.

The prophet Habakkuk declared that the day would come when building stones in the walls of houses would cry out in protest against acts of injustice by nations and by individuals. The framing timbers would shout back in hearty response (Habakkuk 2:11). It's as if the stones sense the wrath of our Lord, who finds all injustice as the worst idolatry or debauchery. The Scriptures picture Him as rising in judgment against such wickedness. Christians cannot be indifferent to practices which are enough to make the stones of earth erupt in protest. We cannot be indifferent to the plight of the hungry and the needy. The blood of the oppressed cries out from the earth to God, and He shares their suffering in the person of Jesus Christ (Matthew 25:31-46).

Personally, I am not militantly inclined. There is a quieter way to right our wrongs, just as picking up your litter will do more for the cause of conservation than any number of demonstrations or boycotts. Let us pray and search our hearts while others shout, and let us always remember that our hope is in the future and not in things as they are. In that way we will be found taking part in change where it is needed, instead of clutching "faded roses from days gone by," as a popular song puts it. When justice prevails, and the gospel triumphs, there will be reason for people to praise the Lord, and for the hills to sing for joy. □

by MORRIS CHALFANT

**"HOSANNA TO THE SON OF DAVID
BLESSED IS HE THAT COMETH
IN THE NAME OF THE LORD;
HOSANNA IN THE HIGHEST."**

SING—

HOSANNA!" How many times have we sung it or heard it sung? But what does it mean? What significance does it have for us? Does it mean simply, "Hurrah" or "Bravo" or "Bully"? Does it have the connotation of superficial, unthinking praise and response to enthusiasm? Or does it have a deeper meaning?

Reconstruct the scene in your mind. See thousands of people coming from all over the ancient world, from all the lands of the Dispersion, up to the city to celebrate what was at once their greatest religious festival and their greatest patriotic observance—the Passover. How many hundreds? How many thousands? There is no way of knowing.

At this season, Jerusalem, with normally a population of 40,000 people, had a population of over 2 million. It was at such a time as this that Jesus chose to make His triumphal entry into Jerusalem. For three years Jesus had labored in comparative obscurity. He had taught the Twelve, performed miracles of healing, and ministered to needy individuals who crossed His pathway.

Try to imagine what that day was like—the crowd was in holiday mood, and it was a large crowd, "a very great multitude," Matthew tells us. The people spread their garments on the road—a symbolic laying down of a rug for royalty. They also placed some of their outer garments on the donkey to make a saddle. They trimmed branches from the trees and spread them on the road as further "pavement for royalty."

It must have been a gala occasion. Up ahead and to the rear, crowds were shouting, "Hosanna to the

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Thomas F. Saner

BUT ALSO SERVE

Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matthew 21:9).

The incident created quite a sensation in Jerusalem, for Matthew writes, "The whole city was stirred." Five days later they put this Man to death. But the centuries still echo their searching question, "Who is this?"

Beware how you join the Palm Sunday crowd. Think well what you do, for to follow this strange Man of Galilee can lead to many things. How easy to make protestations of affection and loyalty on Palm Sunday, then recant on Maundy Thursday when tensions are rising and danger crackles in the air like static electricity.

The going is easy when all shout "Hosanna." But watch your step when the mood changes, and this same crowd, gone ugly and menacing, shouts savagely, "Crucify him. Let him be crucified!"

Do you know what ailed that Palm Sunday crowd? They did not fully realize the import of what they were saying and doing. They were repeating words which were historically meaningful but which did not necessarily apply to their own spiritual relationship to Christ.

How easy it is to allow form and ceremony to replace a vital experience in God! How easily a religious act is confused with religious experience!

Someone kneels at an altar and upon rising, says, "Now I am a Christian." But does he have an adequate concept of what it means to follow Christ? He is happy. A great peace fills his heart. He wants to sing, perhaps weep for joy. But what about next week?

When the emotion of the hour has faded, will he

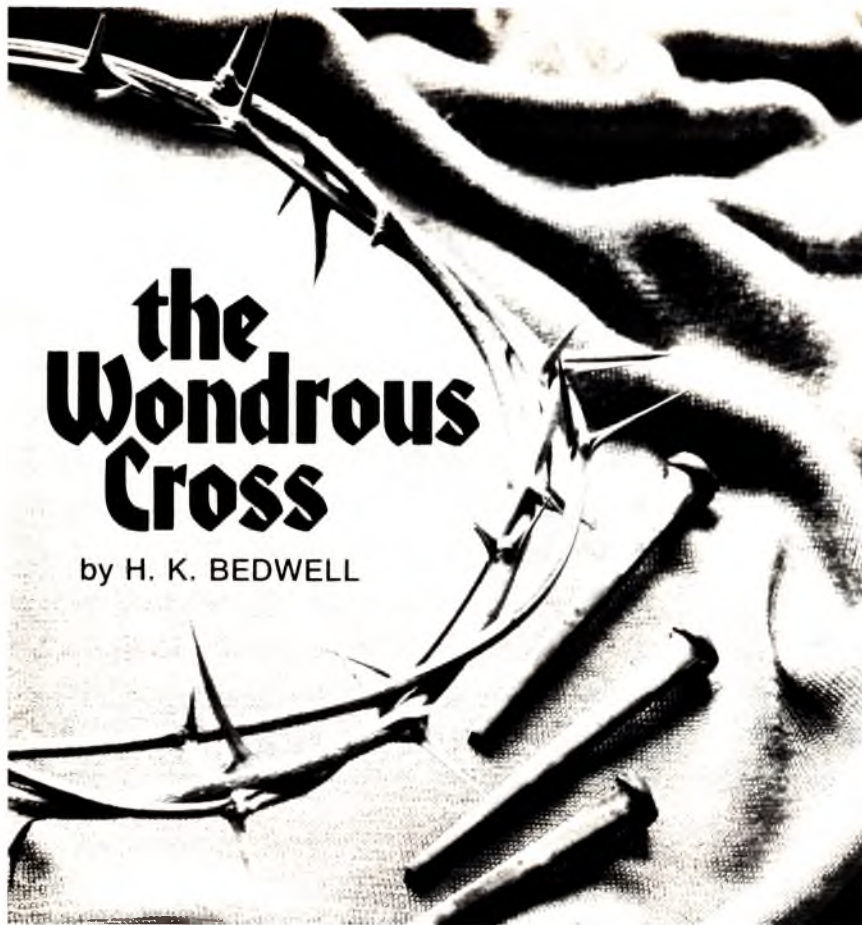
stand by the Cross? When Christ calls him to translate his experience into Christian action. Christian service, love, devotion, sacrificial giving, hard work, sharing, praying, the solid study program which is necessary if one is to understand the Word of God, will he follow—all the way? Will he be steady in church attendance? Will he endeavor to win the lost to Christ?

The central message of Palm Sunday is still this: Look well to the heart, the soul, the quality of your religious faith. Take not Christ's approval for granted. Penetrate with the deep X-ray of the Spirit into the depths of your soul, there to discover the measurement of your love for the Son of God. For it is pagan treachery to lift your voice in praise and hosannas with the Palm Sunday throng and then later to crucify the Son of God afresh with careless, sinful living.

Palm Sunday challenges to new loyalty all those "called to be saints." Good Friday searches still for disciples with courage enough to press through the muttering crowd to take staunch stand by the side of the crucified Christ.

This is not a time for wavering! This is not a time for a halfway loyalty. As the forces of evil rally for their greatest siege of the city of God, let those who are the Lord's confess it. "Let the redeemed of the Lord say so!"

And let those who remain undecided come down from the fence and commit themselves today and forever to unreserved service in the kingdom of God. "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest." Sing the song, but serve the Savior also. □



the Wondrous Cross

by H. K. BEDWELL

H. Armstrong Roberts

ISAAC WATTS wrote of "the wondrous Cross on which the Prince of Glory died." Wondrous to us, the Cross was cruel to Him. The Cross of Jesus was earth's blackest deed and heaven's greatest triumph. Before that Cross we bow our heads with shame, remembering that our sins nailed Him there. Then we lift up our heads with joy, remembering that here the victory was won over Satan, sin, death, and hell.

The *purpose* of Calvary is clearly and concisely stated: It was to make His people *holy*. "Wherefore Jesus also, that he might sanctify [make holy] the people with his own blood, suffered without the gate. Let us go forth therefore unto him . . . bearing his reproach" (Hebrews 13:12-13). He died to set His people free from sin, removing its guilt, and cleansing its inward stain, so that we might be holy in body, mind, and spirit—fully

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yielded to Him, ready to obey Him at any cost. He died in order to make us sanctified vessels meet for the Master's use. How glorious!

That purpose was accomplished in full when He cried out on Calvary, "It is finished" (John 19:30). This did not mean, "It is over," but "Mission accomplished! The victory is won."

The *price* of Calvary was "his own blood." Peter called that blood "precious" (1 Peter 1:19). Every drop of blood He shed was worth more than all the wealth of a thousand worlds. How exceedingly precious to His Father in heaven! How precious to all His followers!

It is royal blood, the blood of the King of kings. When John F. Kennedy was assassinated, princes, kings, prime ministers and heads of state from all over the world came to his funeral. Why? There had been other murders in Dallas, but he was the president of the United States. Our Savior is Lord of the whole universe, and it

was His own royal blood that He shed for us.

The *power* of Calvary routed Satan and redeemed mankind. The death of Jesus was the climax of the power struggle between God and Satan, between holiness and sin, between love and hatred, and between life and death. The devil chuckled with glee when he saw Jesus hanging on Calvary, and all hell screamed with joy when Jesus cried out, "Finished." How wrong they were! The Cross sealed their doom and consigned them to the Lake of Fire forever. The Word of God declares, "Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil" (Hebrews 2:14, RSV). Hallelujah! When Jesus died, He released Satan-defeating power, sin-defeating power, hell-defeating power, death-defeating power. Jesus disarmed the principalities and powers and made a public example of them, triumphing over them (Colossians 2:15).

The power of Calvary lies not only in the rout of Satan and all his hosts, but in the saving, sanctifying, and keeping virtue of the blood of Jesus. The blood brings reconciliation with God, life to the dead in sin, victory to the defeated, freedom to the bound, heart cleansing to the believer, and witnessing power to the persecuted. "They overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11). The saintly Andrew Murray said, "There is no limit to the power of the blood of Jesus."

The *partnership* of Calvary calls us to "bear the abuse he endured." Can we puny creatures of earth have a share in the death of Jesus on Calvary? We certainly cannot have any share in His atoning work. That was entirely His own, perfect and eternal, lacking nothing. We cannot add to it or detract from it.

*There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heav'n and let us in.*

But look at these scriptures: Paul wrote, "That I may know him

and the power of his resurrection, and may share his sufferings, becoming like him in his death" (Philippians 3:10, RSV). "For as we share abundantly in Christ's sufferings, so through Christ we share abundantly in comfort too" (2 Corinthians 1:5, RSV). And again, "If children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him" (Romans 8:17, RSV). Peter wrote, "Rejoice in so far as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed" (1 Peter 4:13, RSV).

We have to go back to Hebrews 13:13 to understand what these scriptures mean: "Therefore let us go forth to him outside the camp, and bear the abuse he endured" (RSV). We are to take our stand with Him in a wicked world, to be alone as He was alone, to be mocked as He was mocked, to be reviled as He was reviled, and, if necessary, to lay down our lives for Him. Our hearts will bleed for a lost world, as His heart bled. We are in partnership with Him as we tread the Calvary road, sharing His bitter cup. That road leads beyond the pain and death to everlasting glory. The Cross leads to the Crown. □

THE BEARERS

*He, the great Bearer,
Bore our flesh,*

*Bore our sins,
Bore it all,*

To the Cross!

*He, the great Intercessor,
Bears our trials,*

Bears our sins,

Bears our sorrows,

At the throne!

We, the disciples,

Bear our flesh,

Bear our cross,

*Bear our brother's
burdens,*

*Yoked by His burden,
Which is light!*

—STAN MEEK
Pittsburg, Kansas

NAZARENE ROOTS



A classroom at Olivet Holiness University



The Philatheans, which served as a club for the college students. Esther Carson Winans and T. W. Willingham can be seen on opposite ends of the front row.

OLIVET HOLINESS UNIVERSITY

"... In the meantime my parents moved to Olivet, Illinois. In 1915 I arrived at the 'Illinois Holiness University [Olivet]' as a high school freshman. As student and teacher I have been with the institution ever since, except for leave of absence for graduate work. The President, Dr. E. F. Walker, asked me at the time of enrollment where I had finished the eighth grade. I told him 'Missouri Holiness University.' He assumed a very dignified air and said, 'That isn't a university; it's only a college.'" (from Dr. Carl S. McClain's Founder's Day Address at Olivet Nazarene College, 1959).

STEVE COOLEY, Director of Archives

WHY IS IT CALLED "GOOD" FRIDAY?

by LOLA M. WILLIAMS

Religious News Service Photo



GOOD FRIDAY was just another school holiday, followed by Easter Sunday with its candy eggs and chocolate bunnies. I had little reason to think otherwise. We were not a church-going family. As far as I was concerned, God was some vague, faraway being whom my mother feared enough to keep me from attending the movies on Sunday, nothing more.

Then, when I was 10, we got saved! For the first time I heard of Christ's crucifixion and death on Good Friday. I was appalled! How could it possibly be called "Good" Friday when so many bad things had happened?

Jesus had been beaten, lied about, mocked, spat upon, and hung on a cross to suffer the agonies of a slow, painful death usually reserved for the lowest of criminals! "When they came to the place called the Skull, there they crucified him, along with the criminals—one on his right, the other on his left" (Luke 23:33, NIV).

After my conversion I loved Easter, with the beautiful lilies adorning the altar and the happy songs about Jesus coming out of the grave. It was an atmosphere of celebration.

Good Friday was a totally different story. It always left me with the same desolate feeling I had experienced at the tender age of five when I had watched my father's coffin being lowered into the grave. I sobbed uncontrollably. Some kind person had picked me up, held me close, and attempted to comfort me, but the hurt was still there.

Why must we remember such a depressing day as "Good" Friday? How I wished we could skip right over to Easter, when people seemed to be so happy.

Now that I've had several years to ponder it, I realize that "Good" Friday is rightly named. Webster's dictionary tells us that one of the meanings of the word *good* is "producing favorable results."

Some of the favorable results of Good Friday are:

1. It shows the depth of God's love for us. He wanted us to find forgiveness so much that He gave His only Son. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). No other love could compare to that!

2. Christ understands and cares when we go through suffering of any kind, because He's been there. "For since he himself has passed through the test of suffering, he is able to help those who are meeting their test now" (Hebrews 2:18, NEB).

He knows just what we're experiencing—the hurting, the discouragement, the misunderstandings, the pain. He's had it all. The old spiritual expresses it well: "Nobody knows the trouble I've seen—Nobody knows but Jesus."

3. Those Roman soldiers thought they took Christ's life from Him, but they did not! He gave it voluntarily for us. By so doing, He made it possible for us to receive eternal life. "The bread that I will give is my flesh, which I will give for the life of the

LOLA M. WILLIAMS is a free-lance writer and a pastor's wife at Sheridan, Illinois.

world" (John 6:51). "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14-15).

No longer do we need to go through a priest and be constantly bringing our animal sacrifices to the altar. Because Christ paid the supreme sacrifice for us, we can go directly to Him for forgiveness of our sins. "Although he was a son, he learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him" (Hebrews 5:8-9, NIV).

4. It was "Good" Friday, because, although they put Him in the grave and sealed the entrance, He did not stay there. He triumphed over death and brought us redemption. "In him we have redemption

through his blood, and forgiveness of sins, in accordance with the riches of God's grace" (Ephesians 1:7, NIV).

It is wrong to think of the events of Good Friday as being a tragedy. It is a very good day! It produced highly favorable results for us.

Without Christ's death there would be no resurrection. Without His resurrection, there would be no hope. "Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead" (1 Peter 1:3, NIV).

"Good" Friday is a *good* day, because of what it represents, and because of what took place as a result of it. As Clarence W. Hall has written, "Easter says you can put truth in a grave, but it won't stay there." □

SOWING AND REAPING



by FRANCES SIMPSON

THE WHEAT FIELD behind our house is taking on softer hue these blustery March days. The arid brown has turned to pale gold, and soon a carpet of green will spread across the land. Last fall I watched as the farmer brought in his big machinery, tilled the ground, and sowed the seed. I saw him wipe the dirty perspiration from his brow and stop to drink from his flask. The sun beat down, the humidity soared, but he completed his task. These days he is waiting—even patiently, I think—for he knows he has done all he can and must now commit the harvest to God, who drew the blueprints for the seasons and set in motion the laws of nature.

Jesus likened the job of the Christian to that of the farmer—sowing and reaping, breaking up fallow ground, digging up thorns, pushing up rocks. He talked about the necessity of using good seed, of watering at times. He warned about false prophets who would come in and scatter weeds of error and discontent.

One morning in Galilee Jesus gathered around Him a group of His followers and sent them out into the field to harvest. Said He, "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2). He advised the 70 to travel lightly, to offer peace to each household, to teach and heal in His name. He warned that not all the grain would be ready for harvesting, that some would even perish along the way.

FRANCES SIMPSON is the pastor's wife at Marion, Ohio, First Church of the Nazarene.

The assignment given by Jesus has now come down to us, the Christians of our generation. I've watched as men and women planted the seed, and I've rejoiced as fruit was brought in.

One Sunday morning in southern Florida, I wept with joy as a daughter brought her father to the place of prayer. We had all sowed and watered so much that we thought there was no possibility of life left. But the new life in Christ that was born that day has reproduced itself again and again.

For seven years I went with my husband to visit a lovely family in our city. For seven years they smiled and thanked us for coming. But one day the seed began to germinate. How great was the rejoicing when one by one they found the Lord and joined the church.

You've seen it—wives bringing husbands, parents bringing children, teachers bringing pupils—the thrilling reward of seeing the harvest brought in.

But for those who are still sowing—take a lesson from the wheat farmer. Wait patiently, if need be, for the long winter to pass. The sunshine of God's love, flowing through His people coupled with showers of blessing upon the church services, can work together to produce ripened grain. It is in that moment, that unforgettable moment, that God can give you the signal to thrust in the sickle. It may be a simple invitation to worship with you in your church. It may be a telephone call, a letter, a pointed, "Let's pray about it now." But the harvest will occur. Then you, too, can "come rejoicing, bringing in the sheaves." □



I HAD A DIALOGUE with death a few evenings ago, following the passing of three close friends: Rev. Nathan A. Adams, Dr. G. B. Williamson, and Dr. Wilfred L. Winget.

Nathan was my brother-in-law and for years we had been like David and Jonathan. We understood each other and could talk in perfect freedom and confidence. I find myself, after three months, thinking, "I will discuss this with Nathan the next time we get together." And then suddenly I remember that there will be no next time; he is gone. We won't be talking in the car or out on the lawn or over a cup of coffee. And I take time to read again from a letter that was found among his papers after his death: "I have graduated. Praise the Lord! I want my memorial service to proclaim victory. Death was not easy. We were not created for earth only . . . we were made to soar. So when you hear that I am gone, sing."

A week or so ago, word came of the passing of Dr. Williamson, one of the great leaders of our church. He was a guest in our home on a number of occasions while he was president of Eastern Nazarene College and I have sat under his forceful ministry with great profit, the last time just over a week ago by way of a tape recording. He brought a great change into my life when he called me to teach at ENC, saying that he would find me another position if I did not like that one. I have liked it for 30 years.

Two days after the funeral of our deceased general superintendent, my wife and I were reading in the quiet of our apartment when Mrs. Winget (Betty) called to tell us of Bill's passing—a peaceful release from suffering. I responded with words of love and sympathy as best I could at such a moment. Then Esther and I sat in silence, a vacuum kind of silence in which both time and sense stand still and the mind seeks to adjust to the inevitable.

Bill had been a student in my college classes and later we taught together in the Department of Religion at ENC. He was like a son or a young brother. When he learned that his days in this life were

HARVEY J. S. BLANEY is serving as chairman of the Department of Religion at Eastern Nazarene College.

Philip D. Gendreau

Where, O Death, Is Your *Sting?*

by HARVEY J. S. BLANEY

limited, he wrote, "I have served Christ too long to be troubled by these small contingencies. I have no fears. My only concern is for my family."

Later that evening during a telephone conversation, Dr. Stephen Nease told of the beautiful closing of Dr. Williamson's funeral service. Following the benediction the organist played "The Hallelujah Chorus" with all the stops open. Hands were lifted, faces were raised heavenward, and the presence of the Holy Spirit became very real.

The atmosphere in our living room changed. I said to Esther, "What marvelous people we are privileged to associate with! These are our friends, our kind of people. 'We follow in their train.'" The vacuum of silence was filled with blessed recollections. Tears came to our eyes—tears of gladness diluting the tears of sadness. Our faces broke into smiles, for we knew the answer to the problem that death had laid before us, and we rejoiced in the face of that last great enemy to be conquered.

Not sobbing but singing; not terror but triumph; not depression but a Presence! In the words of St. Paul,

Death has been swallowed up in victory.

Where, O death, is your victory?

Where, O death, is your sting? . . .

Thanks be to God! He gives us the victory through our Lord Jesus Christ.

(1 Corinthians 15:54-56, NIV) □

The Valley of Weeping

"As they pass through the valley of Baca, they make it a place of springs" (Psalm 84:6, NIV).

*Have you been in the valley of Baca,
The valley of weeping and loss?
Are you bearing a heavy burden;
Are you carrying a wearisome cross?*

*Life is filled with a great many sorrows,
Some tragedy may come our way,
So we weep in the valley of Baca
And wish for another day.*

*There's a spring in the valley of Baca
That flows with the tears of the strong,
Who, carrying life's heavy burdens,
Still hear in their hearts a song.*

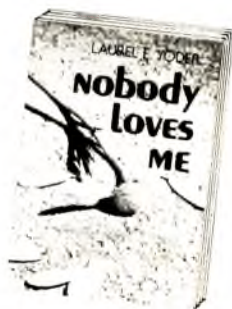
*And Christ is the theme of their singing;
Faith's victory within their hearts.
You may weep in the valley of Baca,
Then find there another start.*

—JOHN A. WRIGHT
Weidman, Michigan

Book Brief

NOBODY LOVES ME

LAUREL E. YODER,
author



NOBODY LOVES ME;
Everybody hates me;
I'm going out and eat worms. . .

Who knows who is responsible for this childhood jingle? It may be anonymous in authorship but it can easily be considered the tragic theme song of far too many adults today. Through hurts, disappointments, and personal upheavals, the conclusion is reached that "nobody loves me," and this self-deception drives an individual from one fractured relationship to another.

Now, along comes Laurel Yoder, who looks the reader straight in the mental eye and declares, "Life doesn't have to be lived on this level." Writing from the perspective of her own experience, author Yoder continues, "Nobody loves you? You are wrong, friend. God loves you; He will reveal to you those

people who really love you too; and what's more, He will enable you to love yourself."

The latter phrase, "He will enable you to love yourself," strikes at the very heart of Yoder's concerns in NOBODY LOVES ME. Writing from personal experience, the author reveals her own battles with insecurity. She claims to have fought tremendous longings to be anyone except herself. She recalls many days and nights of tears and turmoil and feelings of despair.

Readers raised on a theology that denies skirmishes of self-doubt to the sanctified will raise their eyebrows over Yoder's positive "Was I saved? Yes! Sanctified? Without a doubt! Yet all the while I felt I could never become the person I wanted to be, or that God wanted me to be."

This rare book is for all who say, "Hey, I respond to what Laurel Yoder is saying. That's me too." To you, even the chapter titles may be a breath of fresh air: "Nobody Loves Me," "I Can't Love Myself," "How Can God Love Me like I Am?" "Loving Me All the Time," "Don't Hurt Me Any More," "I Am a Lovely Lady." Read this book, even if this is not your particular problem. It will give you sympathetic insight, and allow you to share an inexpensive volume with the many who are engaged in this same battle. □

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



GIDEON B. WILLIAMSON

GIDEON B. WILLIAMSON, general superintendent emeritus, died on Wednesday, December 30, 1981, in Mesa, Ariz.

The funeral service was conducted on January 5 in College Church of the Nazarene, Olathe, Kans. Interment was in Kansas City, Mo.

Dr. Williamson was born in New Florence, Mo. He graduated from John Fletcher College, University Park, Ia. (near Oskaloosa), in 1924. Graduate work was done at McCormick Theological Seminary and Northern Baptist Seminary, Chicago, Ill.

His service to the church was richly varied. He served as a pastor, general NYPS president, college president, general superintendent, and college teacher. He authored several books relating to the task of the minister and to the doctrine of holiness.

Survivors include his wife, Audrey; two sons, Dr. Joseph Williamson, Jamaica Plains, Mass.; and Dr. John Williamson, Mesa, Ariz.; a daughter, Mrs. Maylou Cook, Mesa, Ariz.; and seven grandchildren.

VALIANT FOR TRUTH

John Bunyan, that untutored preacher of three centuries ago who spent 12 years in a Bedford jail for his devotion to truth, introduces us to literature's first *Mr. Valiant for Truth*. Our own beloved Gideon B. Williamson, through all his years of service in and through our church, displayed the same steadfast devotion to revealed truth. He drank at the same fountain, the Bible, the Word of God.

Doctor Williamson memorized the Bible and quoted it verbatim in all his preaching, but he never succumbed to bibliolatry as such, for Jesus himself afforded him the fullness of divine revelation. In his early ministry, Jesus' own word to Philip reached "Dr. G. B." as a clear revelation of the Father. "He that hath seen me hath seen the Father" (John 14:9).

Even as a young theologian, he saw clearly that there are only a few cardinal doctrines worth living for and dying for. He found them well stated in the young church, the Church of the Nazarene. His theological line of defense was always a short one.

Christ was his key to Christian living. He observed recently in his latest publication (a devotional book for 366 days): "The most reliable handbook in Christian ethics is *The Sermon on the Mount*."

He had strong personal convictions, but they were born of God-dependence rather than independence. He shunned the legalistic approach to truth as he would a plague. He believed in the beauty of holiness and that it was winsome. In his mature years the Holy Spirit taught him that we should never despise people in whom we find *anything* of Jesus Christ.

Recently he quoted fervently Adam Clarke's sweeping statement: "United with Christ all is heaven; separated all is hell."

As administrators, the writer and Dr. G. B. worked rather closely for some 29 years. He was easy to work with, and my abiding respect and affection for him grew with the passing years. He believed that God's yoke is easy and His burden is light. He learned to trust the manifold wisdom of God and that God's final purposes for His redeemed followers would exceed their fondest dreams. He is now at home in God's presence.

SAMUEL YOUNG
General Superintendent Emeritus

TRIBUTE FROM THE BOARD OF GENERAL SUPERINTENDENTS

In the homegoing of Dr. Gideon B. Williamson, general superintendent emeritus, the Church of the Nazarene and the cause of scriptural holiness have lost one of their most powerful exponents and stalwart leaders. Marked always by apostolic fervor, his ministry exerted a molding influence upon the church he loved and served for more than three score years as pastor, general NYPS president of Eastern Nazarene College, general superintendent, and classroom teacher at Nazarene Bible College. He was a fearless Bible expositor, a fluent writer and author, a wise and courageous leader, a judicious and fair administrator, and a brother beloved to all who knew him. Although his physical presence has been withdrawn from us, "he, being dead, yet speaketh," and his influence lives on in the circle of his family and in the countless lives which were touched by his pulpit, writing, and classroom ministry. We honor the memory of one of God's great and humble men and dedicate ourselves anew to the cause for which he gave the last full measure of his strength. With a confidence born of the Resurrection, we anticipate a glad reunion at the general assembly of the firstborn.

WILLIAM M. GREATHOUSE, *chairman*
Board of General Superintendents

TRIBUTE FROM M. A. LUNN

To pay tribute to Dr. G. B. Williamson imposes no difficult task; his sterling qualities were so abundant. In all aspects of his personality he exemplified the dignity, the vigor, the majesty, the effectiveness of the gospel of the Lord Jesus Christ and the Christian way of life which he graced so convincingly.

I admired him for his leadership qualities. He was forceful without dominating, untouched by the limiting blight of feebleness in thought and action. Moderation just wasn't his style.

I loved him for the warmth of his spirit. He was easy to be with. He carried his office unshadowed by elitism; the common touch was as natural as his hearty laughter. He was indeed, God's gentleman.

He has gone to the land to which all of us hasten, but his memory lives on, spreading as the eddies in a pool, as we follow his example in all-out commitment to the Lord in the task He has given —to "spread the tidings 'round wherever man is found."

M. A. "BUD" LUNN, *manager*
Nazarene Publishing House

TRIBUTE FROM
PAUL CUNNINGHAM

Earlier this morning, a ritual was enacted in Pearl Harbor on the Island of Oahu in the Hawaiian Islands. The American flag was raised over the USS Arizona. It has been that way through the years that this great ship has rested, sunken on the harbor bottom, containing the remains of hundreds of American sailors who perished in that infamous bombing. Out of respect to them and their courageous comrades, each day the flag is raised and lowered on the Arizona Memorial built above the once-proud battleship.

On December 30, in a state called Arizona, a courageous soldier of the cross completed his earthly mission and embraced at last, his Commander-in-chief, whom he had served by faith and now serves by sight. Many of us, though he is gone from us, will continue each day, in some way, to salute his life, to raise the banner of God in his memory. They called him a general and, indeed, he marched through life with his head and heart at attention, ready always to respond to God's will, ready to serve his church, ready to help anyone he knew to be in need. Countless lives have been changed by the force of his life.

This servant life-style had its genesis in the early years of his life when he first came to Christ. Listen to his own words as he speaks of that magnificent moment, "I was very definitely converted when I was seven years old. During the adolescent years, I was not settled in my experience, but when about 18, I settled it to be a Christian once for all. Never after my childhood conversion was I without the knowledge of God's hand on my life and always desired to live for Him. At 21, I made my consecration to God and trusted Him to sanctify me wholly. Light from heaven shone into my soul. It has shone more and more, and I believe it will, on to the perfect day."

And now for him the perfect day has come, and we are left with his legacy of love and powerful example. We think of Tennyson's words as he described the death of Enoch Arden. "And so passed the strong, heroic soul away." Heroic? Yes. But perhaps the description of his scriptural namesake portrays it best of all, for the Word says, "And the angel of the Lord appeared unto Gideon, and said unto him, The Lord is with thee, thou mighty man of valor."

But though he was a mighty man, he was also a warm and loving man, totally committed to his gifted wife, even as she was to him. He adored her and openly admitted so. Once when asked about his courtship and marriage, he responded, "I

asked Audrey Johnson for a date in 1919. Reply, unfavorable. Kept interest with timid, intermittent approaches till 1928. While she was doing graduate study at Northwestern University, I pastored at Austin, Chicago. She began to indicate some readiness to consider my suit with favor. I then pressed it urgently till she promised to marry me in 1929. The promise was fulfilled June 6, 1931." He will be remembered as a remarkable husband and a superior father.

And of course, all of us will remember his pastoral and teaching and administrative achievements that have cast such a lengthy, productive shadow through our great church.

But I shall remember him for even more. Certainly, I will remember him as a beloved friend and strong encourager. I will cherish always the Bible that was given to me, on the occasion of my ordination, by the Williamsons and the beautiful words penned on the flyleaf, but I shall remember him for even more.

Many years ago, one of our Chicago churches invited G. B. Williamson to come and hold a revival. He did, and during that revival, a young man attended who was far from God. He had been separated from his wife and was rapidly becoming an alcoholic. But that night, in that revival meeting, this young man heard the gospel preached and responded to Dr. Williamson's loving altar appeal. He was thoroughly converted and lived for Christ and the church for 46 years. That man was my father.

All of this happened before I was born. As a result, I never knew anything but a sanctified father and a Christian home. Today, then, I thank God for His ability to use a human instrument so effectively, leaving us with powerful memories, a challenging example, and the promise of eventual reunion as we gather together for that ultimate general assembly.

PAUL CUNNINGHAM, *pastor*
College Church of the Nazarene
Olathe, Kansas

EXCERPT FROM
THE FUNERAL PRAYER

Dr. George Coulter, general superintendent emeritus, prayed at the funeral service. Following is an excerpt from that prayer:

"In the midst of our loss, we rejoice in Your faithfulness. You have strengthened and sustained Your servant, Dr. G. B. Williamson, through every experience of life. And we are reminded today that the steps of a good man are ordered of the Lord, and He delighteth in his way. And now, by Your

own mighty power, You have enabled him to burst through the limitations of this earthly life to the unbounded joy and freedom of eternal life with You. Our prayer today is one of praise but also of thanksgiving. Heavenly Father, we thank You that You brought Dr. Williamson into our lives and into the life and ministry of the Church of the Nazarene. We thank You for the anointing of Your Spirit that was upon this great preacher, whose eloquent voice and godly life proclaimed the beauty and necessity of holiness of heart and life. We thank You for his fervency and courage to champion the great causes in which he believed. We thank You for the purity of his life and purpose, for his great warm heart which beat with love for God and man. We thank You for his powerful biblical ministry which made him, indeed, 'a workman that needed not to be ashamed, rightly dividing the word of truth.'"

SOME SPECIAL SCRIPTURES

Dr. Jerald D. Johnson, general superintendent, read scripture at the funeral service for Dr. Williamson. He prefaced the reading with these remarks:

"To many of us, Dr. G. B. Williamson will always be especially remembered as a pulpiter. His expositions of the Word have made indelible marks on the hearts and minds of those who'd been privileged to hear him. It seemed appropriate, when requested to select a scripture reading for this occasion, to review some of the texts which Dr. Williamson loved and used.

"These texts not only remind us of the compassion of his preaching ministry, but I believe they reflect the priorities of his life, as well."

Texts read included Ephesians 4:22-24; John 17:18-21; Matthew 6:33; 1 John 1:7; 1 Thessalonians 5:23-24; Acts 7:22; 1 Peter 5:1-4; and Hebrews 13:12-14.

EXCERPTS FROM TRIBUTES READ AT DR. WILLIAMSON'S FUNERAL

There seems to be a silence in the whole world. That clear convincing voice is quiet. That biblical voice, that holiness voice, is silent. Yet I know it was not simply the voice of the person—it was the largeness of soul, the tenderness of spirit, the depth of compassion, the fire of zeal that made his message so powerful and appealing. It is difficult

to accept the fact that Dr. Williamson is gone. There was always such a presence about him.

BILL SULLIVAN
*Division Director of Church Growth
Kansas City, Missouri*

As a preacher, pastor, church leader, author, and Christian scholar, Dr. Williamson modeled, as few others, the ideals of our Lord.

JOHN A. KNIGHT, *president*
Bethany Nazarene College
Bethany, Oklahoma

Dear Mrs. Williamson, On the day before Dr. Williamson's triumphal entry into the presence of the Lord, we read his words in *Holiness for Every Day*. He wrote of the Lordship of Christ over our years, hours, days, minutes. He and his time are beyond recall but his suggestions, which he wrapped in flesh and lived before us, still speak. We thank you and God for sharing your loving, caring companion with so many as a true and trusted friend. We cry for you and for ourselves, but not for him. He is with his Lord.

B. EDGAR JOHNSON, *general secretary*
Church of the Nazarene International

Gideon Williamson, prince of preachers, and an outstanding administrator, has gone to be with the Lord. We salute his memory. His Christlike bearing and indomitable courage influenced many, making him fearless in any company. He made his mark on the history of our Zion. . . . Dr. Williamson has left a priceless heritage to his preacher sons and his daughter, a preacher's wife, for he above all made preaching a formidable force for the doctrine of heart holiness.

EDWARD LAWLOR
General Superintendent Emeritus

EXCERPT FROM THE PRAYER OF DR. NEIL WISEMAN

We thank You that Gideon Brooks Williamson's life was a symphony of praise to You and an inspiration to thousands of people including all who have gathered here to honor his homegoing. We thank You that his life was given to truth and to principle and to holy living. . . . We remember that through thousands of life's experiences, Dr. Williamson has proven Your promise, "Surely goodness and mercy shall follow me all the days of my life." And now our father in the faith, Gideon Williamson, has experienced your covenant for eternity: "I will dwell in the house of the Lord forever." May it be so for all of us. Amen.

NEIL B. WISEMAN, *pastor*
Pompano Beach, Florida

the editor's STANDPOINT

THE EASTER OFFERING

The time has come to think again about the Easter offering for world mission.

A very challenging goal has been set—\$7,500,000.

Some excuses for failure to reach this goal lie ready to hand. We are passing through an economic recession and living costs continue to outpace income advances. Those who choose to can approach the Easter offering with a negative, pessimistic outlook.

On the other hand, we do not lack incentives for reaching the goal. The offering finances the most important work in the world—the fulfillment of our Lord's Great Commission. Around the world, doors of evangelistic opportunity are open. No one knows how long they will stand ajar. The people in our mission areas, for the most part, are far less privileged than ourselves. Obedience to Christ, compassion for souls, alertness to opportunity—these are compelling reasons for generous response to the Easter offering.

No one can dictate the measure of your giving except the Lord. His alone is the right to demand sacrifice

from us. That right He exercises as the Creator who made us and sustains us, and as the Redeemer who saves us. He earned on Calvary the right to lead us along costly, sacrificial pathways.

Traditionally, Nazarenes have been positive, optimistic and faithful in the face of challenging goals. Behind each of our churches lies a heroic, selfless record of loving, trusting, and giving. The foundation of every local church has been laid through the toil and tears of people who cared more for the cause of Christ than for their own lives and fortunes.

In the same spirit that marked our pioneers, we shall rise to the challenge of the Easter offering. Our celebration of the resurrection of Jesus Christ will include a magnificent expression of generosity in giving to world mission.

Our responsibility is simple. We ought to pray about the measure of our giving, and let the Lord supply an answer. If we do as He directs, surely the goal will be met. □

TRIFLES AND TREASURES

What is a trifle to one may be a treasure to another. The value of an object may be far out of proportion to the cost of its material or the quality of its workmanship. Values are not always inherent. They are often conferred by the human factors involved.

I have a tiny reed basket with the word "Belize" stitched on its cover. As baskets go, it is not impressive looking, and it was never expensive. But I treasure it and wouldn't sell it for any amount or trade it for any object. It was placed in my hand by a little girl, daughter of missionaries, who told me quite solemnly, "You must keep this forever."

Her name is Judy Cornelius, and she is now in college. No doubt she has forgotten me and the basket, for she was only seven at the time. But that little basket remains with me as the symbol of a child's affection and trust, and on these no price can be set. At the time, offering the basket was important to her, and ever since, owning the gift has been important to me.

I think of the basket when I reflect upon ancient

Israel as the Lord's treasured possession, and the Church and His inheritance. When we look at them, do we not see a sinful, unworthy people, often disappointing, frequently failing? But God views His people through eyes of love that gives them a worth they could never have in and of themselves.

According to Jesus, one person's life exceeds the value of the whole world. If we could learn to see as God sees, everyone would become important. We would not begrudge the time, money, and effort required to win them to Christ and to bring them into the church.

The cross on which Christ died would not be worth much as firewood or a fence post. But if we had those rude timbers, a king's ransom could not purchase them from us. The atoning love manifested in His death for us puts an unlimited value upon otherwise ordinary wood.

It all boils down to this—the ultimate value in the world is love, the love of God and of people. Love changes trifles into treasures. □

If we could learn to see as God sees, everyone would become important. We would not begrudge the time, money, and effort required to win them to Christ and to bring them into the church.

PATIENCE

“The fruit of the Spirit is longsuffering.”

In our busy, active lives, few things come harder than waiting. This is especially true if we are suffering while we wait. The Holy Spirit can tame our pacing hearts, quiet our jangled nerves, and create a trust in God that enables us to patiently endure the most adverse circumstances.

We need patience with God. Sometimes He seems to work so slowly, if at all, to change our situations. We pray, but nothing seems to happen. We seize upon scriptures that seem to promise relief, but the trouble continues. Act *now*, our panicky hearts silently scream to God, as each fitful night closes another day without rescue. God keeps His own counsel, works by His own methods, and follows His own schedule.

We need patience with others. If only people would listen to us! How stubborn, exasperating, and unwise they can be! We want to help them, or to be helped by them, but they seem so indifferent to our advice and appeals. Get on with it! Stop dragging your feet! Shape up! Still they hesitate, stumble around,

blunder along, or even rebel. Only the oil of the Spirit can reduce the friction that would erupt into flame and destroy relationships.

We need patience with ourselves. Many Christians are harder on themselves than on others. Toward others, they try to be understanding, forgiving, and patient with failure. From themselves, however, they demand perfect performance, and are intolerant with less. To have the same attitude toward ourselves that the Lord has toward us will promote spiritual health.

Sin, sorrow, sickness, and suffering—our own or that of others—call for long-suffering. Every nerve-stretching, energy-sapping experience through which we pass calls for patience. We can have it, in growing measure, if the Spirit abides. Patience is the fruit of His presence and control.

“I waited patiently for the Lord,” the Psalmist wrote, “and he inclined unto me, and heard my cry” (40:1). To endure in love and faith until that is our testimony requires the patience of the Holy Spirit. □

NEVER ALONE

For the man who travels a lot, a crowded airport can be a lonely place. High altitude flight on jet lines can be boring. After awhile one motel room is so much like another that one has to think twice to remember where he’s at.

Nevertheless, for the Christian there is always an unseen but real Presence at the airport, aboard the plane, and in the motel room. That Presence gives to the traveler a sense of peace, of belonging, of anticipation. Jesus Christ faithfully fulfills His promise, “Lo, I am with you always.” And that makes every day good, every trip adventurous, every assignment challenging.

I’ve found it so. I’ve imagined the plane crashing. The newspaper account would read, “There were no survivors.” The story they could not print would go something like this: “Among those aboard the ill-fated plane when it crashed was an odd little preacher from Kansas City, and Jesus Christ. The preacher was killed, but Jesus Christ was unscratched. *Both* survived and are still together.”

The presence of Jesus Christ is all the comfort and security we have—but that is enough. As we journey with Him, we can relax, for whatever happens, He will work it for our good. All the variegated threads of life, from hilarity to tragedy, He weaves into a pattern that will make sense and bring joy when we see the finished product.

I have formed the habit, whenever I board a plane, approach a pulpit, or ride with Doris driving, to say quietly within my heart, “Father, into your hands I commend my spirit.” Then His peace guards my heart.

On one flight I sat beside a teenage girl. As the plane gathered speed for takeoff, she gripped the seat arms, stiffened her body, and rolled her eyes upward.

“First flight?” I asked—quite unnecessarily.

She nodded; her teeth were clenched too tightly for speech.

“I fly a lot,” I said, “but never alone.” And I told her about Jesus Christ. □

and baptized and now live for God. I know that anyone that has problems should look to God for help and will get it. There is room in everybody's heart for Him and His love. I thank God every day for what He has done for me.

Russ Cartmill
Kingsville, Missouri

CANADIAN READER'S ROOTS

I was converted 65 years ago. I was 17 years old.

Living in Granum, a small town in southern Alberta between Claresholm and Macleod, I was fortunate that my parents entertained the evangelist, Rev. Thomas Bell ("Nazarene Roots," November 15 issue), and Rev. John T. Hatfield during that period of my young life.

The girl I married was also converted under Rev. Bell's ministry in Central Alberta. We celebrated our 43rd anniversary December 29.

We have been members of the

Nazarene Church in Calgary, Alberta, for 52 years and cannot remember not having the *Herald of Holiness* coming to our home.

I have just about finished reading the second edition of the life story of Dr. P. F. Bresee. This seems to be an opportune time to inform Nazarenes what part the pioneers had in the history of the church.

L. G. Blair
Penticton, British Columbia

THANKS FROM PRISONER

I wish to thank you for printing the letters from Christian prisoners.

For many of us, this is the only way that God can reach us. To say that being in prison is a joy is not true, but when it is evident that it is the only way God can get through to some people, it is not the place one would imagine. In my case and in the case of many others, we would never have turned to the Lord any other way.

So for us, even though we are

confined, and often for many years, it is an example of God's love for us. He wants us no matter what it takes, and if we must go to prison to see our need for God, then it is a blessing and not punishment.

I thank God every day that He finally found a way to help me see how much I need Him. I graduated from Bethany Nazarene College, an atheist, in 1965. Nothing could get me to turn to God.

So even though we are confined and we have a debt to pay to society, our debt to the Lord is what counts. He saves us and sustains us and guides us every day. It is a miracle that the very thing that confines us is what helps to set us free.

So in the name of many, many prisoners all over the country, I want to thank you again for being aware of us and the prayers of Christian people can be a sweet incense to the Lord in our behalf.

Norman W. Shelton
Huntsville, Texas

A Humble, Unlearned Housewife

by BESSIE ROBBINS

ON DECEMBER 28, 1981, we buried my oldest sister, Zella. The Lord released her spirit on Christmas Eve, so it was a very different kind of holiday season for our family. God, through this experience, has shown me again why He sent His Son, and how He uses people—all of us who allow Him to.

I don't recall having heard my sister pray in public or give a public testimony. However, as I sat in the funeral home with the family and watched the people who came and went, it was obvious to me that she had been a faithful witness in her daily life. Three of her four children are serving the Lord. One is a Nazarene minister's wife and the other two are involved lay workers. She exerted a strong influence in reaching her brother and sisters for Christ. God worked through her to reach me.

My sister was not well educated, but her daughter

BESSIE ROBBINS is the wife of a retired elder and lives in Kankakee, Illinois.

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

pointed out different ones whom Zella had encouraged and inspired to "make something of themselves"—and they had! She and her husband had come from the South. They rented a very large house, and this became home to many other young people who came north to seek employment. The lives of these young people were deeply influenced by the love and compassion shown them.

Zella visited and ministered to the sick when one wondered how she found the time or energy to do it. She would walk to homes on Sunday morning, get the children fed and dressed and take them to Sunday School. Some of these were in the crowd at the funeral home. In her later years, Zella lost her sight but this did not lessen her love and concern for others. She wasted no time feeling sorry for herself. She would use the telephone—with help—to invite people to church, share their burdens, or talk with them about her Lord. She loved children. Some who were homeless she took into her home and became a mother to them. They were there, too.

If God can take this humble, unlearned housewife and use her in such a might way to change so many lives, He can use any of us; that is, if we are willing to lose our lives for His sake, and the gospel; if we will just forget ourselves and be totally yielded to Him. □

IN THE NEWS

PEOPLE AND PLACES



Chaplain Karla S. Ogden has been selected as one of the *Outstanding Young Women of America for 1981*. The purpose of this award is to recognize the many young women who give their time, talents, and service to enrich the quality of American life. The Board of Advisors choose from thousands of nominations which are submitted by business and civic leaders throughout the country.

Karla has just completed a tour of active duty as a Chaplain in the U.S. Navy and is now once again in the reserves. A member of the Central California District, she is entering the evangelistic field. □



Jim Couchenour of Mid-America Nazarene College, a senior free safety, has been named to the first team defensive unit of the NAIA Division II All-American Football team as a result of his efforts for this year's Pioneer football team. He is the first athlete in Mid-America's history to receive a first team All-American status in any sport and was the first four-year football letterman at MANC. Couchenour was also placed on the AFCA (American Football Coaches Association) Kodak All-American third team. Couchenour finished the 1981 football season with a total of 12 interceptions in 10 varsity games to lead the NAIA Division II, and his 12 interceptions compiled 155 return yards. He finished his career at MANC with a total of 29 interceptions in 28 varsity games.

Some other awards Couchenour has received during his career at Mid-America include Heart of America Athletic Conference First team 1980 and 1981; NAIA All-District 10 first team 1981. He also received the Dr. R. Curtis Smith MVP Award and the Defensive Back of the Year award for the Pioneer team in 1980 and 1981, and

was named to the Associated Press Little All-American team—honorable mention in 1980 and third team in 1981.

Couchenour is the son of Rev. and Mrs. Bill Couchenour, Vicksburg, Mich. □

Kenneth A. Holstein, Olathe, Kans., received his Ph.D. in Development Psychology December 11, 1981, from Ohio State University. He is a graduate of ONC, Kankakee, Ill. His dissertation was an examination of the adjustment to retirement of pre-retired men, ages 62-65. This research will provide basic materials for a series of pre-retirement seminars to assist churches and businesses in retirement counseling.

Currently, Dr. Holstein is on the faculty at Mid-America Nazarene College, teaching in the Psychology Department. His wife, Mary Jane (Lamping), is finishing her M.A. in organ performance at the University of Kansas. In addition, Ken and Mary Jane serve as Links of Love leaders at

Kansas City First Church, where they have been members for the last year and a half. □

TAX SEMINAR HELD



The District Superintendents' and Leaders' Tax Seminar was held on February 16, 1982, in Kansas City in conjunction with the Leaders' Conference. The seminar, sponsored by the Board of Pensions, approved by the General Board in February, 1981, is the first of its type to be offered to this group.

Rev. Manfred Holck, Jr., was the speaker for the event. Rev. Holck is associate pastor of Gethsemane Lutheran Church, Austin, Tex., and a certified public accountant. He is a frequent lecturer on money management and clergy taxes. His articles have appeared in the *Herald of Holiness*, as well as other church periodicals. He is the publisher of *The Clergy Journal*. Rev. Holck has written many books on clergy taxes and money management. His tax seminars have been well attended around the country by many denominations.

Some of the areas discussed during the seminar included: "The Economic Recovery Tax Act of 1981," "Housing for Clergy," "Unreimbursed Professional Expenses," "Employee or Self-employed," and "Social Security for Clergy." □



Thirteen Doctor of Ministry students met at Nazarene Theological Seminary during January for a seminar on "Leadership and Administration." Pictured here is the group in session with Dean Chester O. Galloway and Rev. Gordon Wetmore, pastor of Kansas City First Church and president of the General Board. As part of the requirements for the Doctor of Ministry degree, candidates are required to attend four three-week seminars, which are held in January and June each year. Dr. Galloway coordinated this past seminar, using seminary faculty, outstanding pastors, and denominational leaders as special consultants to the D.Min. students. In addition to Rev. Wetmore, those addressing the group included NTS President Sanders; Professors Paul Bassett, Dee Freeborn and Al Truesdale; Rev. Melt Wienecke; Dr. Paul Cunningham; Mr. Neil Rimington; Col. Thane Minor; and Dr. Millard Reed.



Church Choir Arrangements for **PENTECOST SUNDAY—May 30**

Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene choirs to present music emphasizing the experience of Pentecost.



DOVE DESCENDING

For SATB choir, by Bryan Jeffrey/Tom Fetteke, reviews Christ's life, anticipates the blessing of Pentecost. Includes narration, congregational participations, place for message. Approximately 20 minutes.

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TA-225C	Cassette Tape	\$6.98
L-225C	Book/Cassette	\$8.45

LIFE IN THE SPIRIT

Fifteen well-known hymns for choir with narration and congregation involvement celebrates the wonder and power of Pentecost. Includes "Holy Spirit, Be My Guide," "Fill My Cup, Lord." Approximately 40 minutes.

MB-409	Choral Book*	\$2.95
L-7153	Stereo Album	\$6.98
L-7153C	Book/Album	\$8.95

BY MY SPIRIT

Music and scripture on the mission and ministry of the Holy Spirit. Thirteen songs compiled by R. W. Stringfield and arranged by Tom Keene include "Cleanse Me," "Ye Shall Be Witnesses." Approximately 30 minutes.

MB-348	Choral Book*	\$2.95
L-7084	Stereo Album	\$6.98
L-7084C	Book/Album	\$8.95

*Information on Accompaniment Tapes available upon request.

Octavo Arrangements (SATB) also suitable for Pentecost Sunday . . .

AN-2438	BY HIS SPIRIT, Fetteke	AN-1130	LET THY MANTLE FALL ON ME, Hawkins
AN-1174	CLEANSE ME, Maori Melody/Yarbrough	AN-1145	LET THY MANTLE FALL ON ME (SSATB), Hawkins/Mickelson
AN-2441	COME DOWN AS THE FIRE, Fetteke	AT-1135	O BLESSED HOLY SPIRIT, Fetteke
AN-2446	FILL ME NOW, Pritchard/Fetteke	AT-1155	SPIRIT OF GOD, DESCEND, Atkinson/Linn
AN-2477	GENTLE HOLY SPIRIT, Johnson/Mickelson	AT-1017	YE SHALL BE WITNESSES, Kirk
AN-2419	HOLY SPIRIT, BE MY GUIDE, Cope/Mickelson (SSATB)		

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SPEAKERS ANNOUNCED FOR GREENLAKE '82

Mike Estep, director of GREENLAKE '82, has announced the special speakers planned for the upcoming event. Each speaker will be featured on one evening of the event, and will tie into the small-group discussion theme of that day.



Dr. Jerald D. Johnson, general superintendent of the Church of the Nazarene, will speak on the first evening. Dr. Johnson has served as executive director of the Department of World Mission (1975-1980), and was elected general superintendent in 1980. He is the responsible general superintendent for Youth Ministries.

Other special speakers for the week include:



Rev. Gary Allen Hencke, pastor of the Portland, Ore., First Church. Rev. Hencke has pastored in several churches, and served as the director of Youth Ministries during 1978-1981.



Dr. John A. Knight, president of Bethany Nazarene College. Dr. Knight has served as a pastor, professor, editor of the *Herald of Holiness*, and president of Mount Vernon Nazarene College.



Rev. Stephen A. Manley, evangelist for the Church of the Nazarene. Rev. Manley has been a featured speaker at youth camps, college chapels, and revival services across the denomination.



Dr. Charles Millhuff, evangelist for the Church of the Nazarene. Rev. Millhuff is also an author and is involved in a nationally known television ministry.

Sponsored by Youth Ministries, GREENLAKE '82, a special event for Campus/Career youth, is scheduled for August 17-22, 1982, at the American Baptist Assembly Center in Green Lake, Wis. Students from both Nazarene and state colleges and all career youth are invited to attend.

Further information is available now from the office of the dean of students of each Nazarene college, or by writing:

Mike Estep—GREENLAKE '82
6401 The Paseo
Kansas City, MO 64131.

□

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At the heart of evangelism is a compelling concern for others.



At the Middletown, Ohio, First Church 66th anniversary, November 15, an award was presented to the person present who had been a member the longest. Pastor Michael Hutchens (r.), presents the award to Mrs. Mary Goforth, who joined First Church on November 13, 1931. The featured speaker at the anniversary homecoming was layman Donald Duff, who was raised in the Middletown church. He is now president of Mutual Security Life Insurance Company of Fort Wayne, Ind.

families are covered under the Group Term Life Insurance Plans, which totaled in excess of \$250 million of potential coverage.

7. The revision of the District Group Term Life Insurance Program made it possible to offer most districts a savings of 25 to 45 percent on the premiums they are paying to their present carriers. This program is expanding.

With nearly 11,000 Nazarene ministers, in addition to spouses, children, widows, and church-employed laymen, Dr. Wessels said the purpose of Pensions and Benefits Services remains: "Serving those who serve throughout their ministry." □

PENSIONS AND BENEFITS SERVICES REPORTS 1981 HIGHLIGHTS

Dr. Dean Wessels, director, reported to the members of the Board of Pensions highlights of the past year for Pensions and Benefits Services.


Highlights for 1981 included:

1. Over one-quarter of a million dollars was paid out each month to 2,195 ministers and widows receiving monthly retirement checks.
2. During the year, 167 individuals or families were granted benevolence assistance.
3. The denominational average for payment of the Pensions and Benefits Fund for the 1980-81 assembly year was 91.76 percent.
4. Enrollment in the Nazarene Supplemental Retirement Program (a tax-sheltered annuity) grew at the rate of about one per day. Accumulative enrollment now stands at nearly 2,600 with total deposits in the program since its beginning exceeding \$12 million. Negotiations were completed to increase the rate of interest on TSA deposits effective January 1, 1982. All monies deposited before January 1, 1980, which have been receiving 9 percent interest, will receive 10 percent interest. All monies deposited during 1980 and 1981, which have been receiving 11 percent interest, will receive 11 1/4 percent interest. All new

deposits during 1982 will receive 13 1/2 percent interest!

5. Two new insurance programs were offered this year to church employees and full-time evangelists. They are the Long-term Disability Income Protection Plan and the Daily Hospital Indemnity Plan.

6. More than 10,000 Nazarene ministers, church-employed laymen, and



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FULL MARRIAGE ENRICHMENT CERTIFICATION

The Office of Marriage and Family Life has announced the addition of four couples to the roster of fully certified Marriage Enrichment Leaders.



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The four couples are: Dan and Kay Croy, Denver; Alan and Beth Scott, Grand Rapids, Mich.; Arlan and Denise Hoskins, Cedarville, Ohio; and Jay and Faye Smith, Lancaster, Ohio.

Dan Croy is an associate pastor at Denver First Church; Alan Scott is now serving as associate pastor at Grand Rapids First; Arlan Hoskins is the current pastor of the Cedarville church and Jay Smith is now serving the Lancaster church as pastor.

These couples have shown a dependency on the Holy Spirit as they have offered their marriage in ministry. As they model teachability, they are also models of dependency on the Helper, the Holy Spirit, who has promised to teach all things, John 14:26.

Full certification is granted as these couples each complete a minimum of one year or more in leading marital health experiences.

The Office of Marriage and Family Life invites inquiries as to how your church or district can have its own trained couples involved in this equipping and nurturing ministry. Write the office at 6401 The Paseo, Kansas City, MO 64131, or phone (816) 333-7000, Exts. 364, 365. □

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

BASSETT NEW WTS PRESIDENT

Dr. Paul M. Bassett, professor of the history of Christianity at Nazarene Theological Seminary, was elected president of the Wesleyan Theological Society at its most recent meeting. Several different denominations are represented in this association of evangelical Wesleyan scholars.

Dr. Alex Deasley, professor of the New Testament at NTS, was elected to serve as editor of the society's scholarly journal for the coming year. Several Nazarenes presented research papers at the annual convention held in the fall of 1981. □

INTERMOUNTAIN DISTRICT HONORS RETIRED MINISTERS

As it has been for the past several Christmas seasons, the Intermountain District parsonage was the setting for an "Open House" for those of the district who are retired ministers, wives, and widows of ministers in the Church of the Nazarene.

On Saturday, December 12, 1981, 45 of this select group met and shared a delicious buffet dinner and warm fellowship, hosted by Dr. and Mrs. Hoyle Thomas. The guests were encouraged to "make themselves com-

pletely at home" as they filled the living room, dining room, and family room to capacity. Most were able to remain for the entire afternoon. For many it was the "highlight" of the Christmas season.

Superintendent Hoyle Thomas reported that this year's group repre-

sented approximately 1,200 years of total ministry to the church. He also states, "As the Church of the Nazarene marches into a 'New Day,' we must remember the great spiritual legacy which pioneer ministers and wives have left to us. May their work and spirit never be forgotten." □



Pictured (l. to r.) are Mrs. Hoyle Thomas, Dr. Thomas, and Rev. and Mrs. Lyle Robinson.



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April
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Seek to perfect holiness of heart and life by:

Living the life of holiness in the home;
Demonstrating holiness in my social life;
Exhibiting holiness on my job.
(1 Thessalonians 5:23-24)

Avoid, as much as possible, the appearance of evil in:

What I read;
What I watch;
Where I go. (1 Thessalonians 5:22)

REGULARLY—Attend the services of my church. (Hebrews 10:25)

SYSTEMATICALLY—Return to the Lord at least the first tenth of all I gain. (Malachi 3:10)

AS I HAVE OPPORTUNITY, SHARE:

My goods with those in need. (1 John 3:17)
Myself through caring for others. (1 John 4:7)
My testimony of life and word. (Acts 1:8)

DEPENDING COMPLETELY ON THE HOLY SPIRIT, I WILL ENDEAVOR TO KEEP THIS COVENANT DURING THE "YEAR OF THE LAYMAN."

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GUATEMALA SOUTHEAST—Joel Buenafe, 3a Calle 7-23, Zona 2, Guatemala City, Guatemala
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***PERU SAN MARTIN**—Alberto Zamora, Alonso de Alvarado 1032, Mayobamba, Peru
****PERU SOUTH**—Ernesto Lozano, Chaquiras 182 Ate - Salamanca, Lima, Peru

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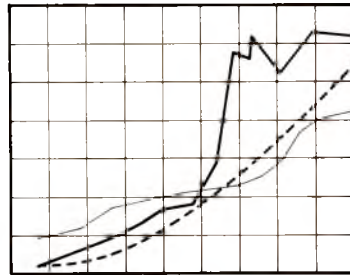
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SACRAMENTO—Walter M. Hubbard, P.O. Box 160382, Sacramento, CA 95816
SOUTHERN CALIFORNIA—Robert Scott, 524 E. Chapman Ave., Orange, CA 92666
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DISTRICT ASSEMBLY INFORMATION

WASHINGTON—April 21-22. Baltimore First Church of the Nazarene, 8801 Rogers Ave., Ellicott City, MD 21043. Host Pastor: Mike Norris. General Superintendent: Dr. William M. Greathouse.
CENTRAL LATIN AMERICAN—April 22-23. Central Church of the Nazarene, 1418 W. Woodlawn Ave., San Antonio, TX 78201. Host Pastor: Rigoberto Acosta. General Superintendent: Dr. V. H. Lewis.
MISSISSIPPI—April 22-23. Emmanuel Church of the Nazarene, 3775 Terry Rd., Jackson, MS 30212. Host Pastor: Richard Boone. General Superintendent: Dr. Charles H. Strickland.
SACRAMENTO—April 23-24. Church of the Nazarene, 1301 Main St., Roseville, CA 95678. Host Pastor: Eugene Riddle. General Superintendent: Dr. Jerald D. Johnson.
EASTERN LATIN AMERICAN—April 24. Jersey City Hispanic Church, 251 Grove St., Jersey City, NJ 07304. Host Pastor: Ferdinand Santiago. General Superintendent: Dr. William M. Greathouse.
WESTERN LATIN AMERICAN—April 28-29. Boyle Heights Church of the Nazarene Latin, 213 S. Breed St., Los Angeles, CA 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. Orville W. Jenkins.
WASHINGTON PACIFIC—April 29-30. Church

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of the Nazarene, 2204 N.E. Birch St., Camas, WA 98607. Host Pastor: Daniel R. White. General Superintendent: Dr. Eugene L. Stowe.

WEST TEXAS—April 29-30. First Church of the Nazarene, 4510 Ave. Q., Lubbock, TX 79412. Host Pastor: Jerome Hancock. General Superintendent: Dr. V. H. Lewis.

CENTRAL CALIFORNIA—April 30—May 1. The Peoples Church, 7172 N. Cedar Ave., Fresno, CA 93710. Host Pastor: D.S. Wil M. Spaite. General Superintendent: Dr. Jerald D. Johnson.

NEW YORK—April 30—May 1. Lakeland Church, 52 Cooper Rd., Denver, NJ 07834. Host Pastor: Carl Sherman. General Superintendent: Dr. William M. Greathouse.

MOVING MINISTERS

LARRY T. ABBOTT from Yankton, S.D., to La-Moure, N.D.

THOMAS E. AKESTER from Brookville, Pa., to Pittsburgh Terrace

THOMAS W. CAHILL to Philipsburg, Pa.

ROBERT B. CALHOON from Beaver Falls (Pa.) College Hill to Butler, Pa.

EDGAR S. CAMPBELL III from Huron, S.D., to Mason City, Ia.

CHARLES L. CHAFFIN from Ray, N.D., to Yankton, S.D.

DONALD E. CHAMBERLAIN from Boswell, Pa., to Pittsburgh North Hills

DAVID R. COOK from evangelism to Edinburgh, Ind.

JOHN F. EVANS from Wolcott, Vt., to Belfast, Me.

STEPHEN R. HAWKINS from student, Nazarene Theological Seminary, Kansas City, to Ray, N. D.

ARCHIE R. HOFFPAUIR to Waco (Tex.) First

JAMES B. HOLDEN from Liberty, Ind., to Pleasant View, Tenn.

MARK H. HOLLAND from associate, Landsdale, Pa., to Huron, S.D.

WILLIAM C. HOPKINS from student, Nazarene Bible College, Colorado Springs, to Clarion, Pa.

GARLAND JOHNSON from New Castle (Ind.) First to Shelbyville (Ind.) First

J. DENNIS JOHNSON from Overland Park, Kans., to Kent (Wash.) First

RICHARD C. KEELEY from Brownsburg, Ind., to Shirley, Ind.

DAVID L. PRATER from Richmond (Ky.) First to Crossroads, Pa.

ROBERT J. RETER, JR., from LaMoure, N.D., to Zellenople, Pa.

BARNEY T. RICHARDSON from Newtonsville, Ohio, to Carmel, Ind.

W. DALE ROSE to Liberty, Ind.

STANLEY L. ROSS from Cundy's Harbor, Me., to Oakland, Me.

ARTHUR T. ROXBY, JR., from Freedom, Pa., to Boswell, Pa.

PETER J. SCHARLER to Arona, Pa.

RICHARD J. SCHENCK from Many, La., to Brookville, Pa.

WILLIAM E. SHELTON from associate, Columbia (Tenn.) First to Fayetteville, Tenn.

G. ERVIN SHRECKENGAST from Arcata, Calif., to Corapolis, Pa.

ORVILLE STEWART from Shirley, Ind., to Indianapolis Ritter Avenue

STEPHEN P. WALLACE from East Millinocket, Me., to Cundy's Harbor, Me.

BILLY H. WILLERSON from Pittsburgh North Hills to Greensboro, Pa.

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HILBERT MILLER, Republic of South Africa, South, Furlough address: c/o Ed Miller, P.O. Box 349, Somerville, IN 47683

RUTH RAWLINGS, Japan, Furlough address: 203 Bass Ave., Yukon, OK 73099

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PEGGY ULMET, Japan, Furlough address: P.O. Box 32093, Louisville, KY 40232

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NORMA WILSON, Swaziland, Stateside address: 301 Grand, Apt. 4, Bourbonnais, IL 60914

*Specialized Assignment Personnel.

RECOMMENDATION

I recommend MISS ROBIN BATERS as a registered song evangelist on the North Central Ohio District. Her address until June 1 is Mount Vernon Nazarene College, Box 2042, Mount Vernon, OH 43050; phone (614) 393-6941. After June 1, contact her at 3955 Rometant Rd., Norton, OH 44203; (216) 825-3015.—D. E. Clay, *North Central district superintendent.*

VITAL STATISTICS

DEATHS

MINNIE HAZEL ANDERSON, 79, died Sept. 18 at Hugoton, Kans. Funeral services were conducted by Rev. Thomas Trimble and Rev. Robert Bailey. Survivors include a son, Dr. John M.; 1 daughter, Mrs. George (Ruth) Johnson; 9 grandchildren; 13 great-grandchildren; 1 brother; and 2 sisters.

MRS. JEANNE M. ARNOLD, 50, died Jan. 2 in Nampa, Ida. Funeral services were conducted by Rev. Clarence J. Kinsler. She is survived by

her husband, Harvey; and 3 children, Bruce, Steven, and Cathy.

FREADA L. CALBERG, 67, died Jan. 21 in Springfield, Mass. Revs. Clarence Hilyard, Elton Stetson, and Marjorie Brooks officiated at the funeral. Surviving are her husband, Paul; 2 sons, Paul, Jr., and Stephen; 2 daughters, Judith Ball and Sharon Brown; and 5 grandchildren.

ELSIE CHINN, 72, died Jan 21 in Huntington, W.Va. Funeral services were conducted by Rev. Robert E. Snodgrass and Rev. John R. Brown- ing. She is survived by 1 son, Bayless Chinn, Jr.

MARY ROSS WOODYARD CRABTREE, 56, died Feb. 1 in Chesapeake, Ohio. Funeral services were conducted by Rev. Robert E. Snodgrass. She is survived by her husband, Dallas; 2 sons, Barry Smith and Darrell Smith; and a daughter, Linda Warden.

WILLIAM M. DEARMITT, 83, died Nov. 13 at Lakeland, Fla. Funeral services were conducted by Rev. Stanley Rycroft. Interment was in New Kensington. Survivors include his wife, Charlotte Hess DeArmitt; 2 sons, James V. and Gerald W.; 7 grandchildren; 4 great-grandchildren; 1 brother; and 2 sisters.

JUDITH HELMS DEMPSTER, 42, died Jan. 20 in Merriam, Kans. Funeral services were conducted by Rev. Richard Bond and Rev. Herman Spencer. She is survived by 2 daughters, Pamela and Nancy; her mother and stepfather; 1 sister; 1 brother; 2 stepsisters; and 2 stepbrothers.

REV. LASTON DENNIS, 69, died Dec. 4 in Indianapolis, Ind. Funeral services were conducted by District Superintendent John F. Hay and Rev. Carl Amos. Most of Rev. Dennis' ministry was in the Indianapolis District. He is survived by his wife, Ruth; 3 sons, Rev. Garnald, Rev. Darrell, and Douglas; 3 daughters, Carolyn

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Williams, Marilyn Hatfield, and Charlene Brown; 17 grandchildren; 1 great-grandchild; and 3 brothers.

DONNA JEAN BALDWIN GREEN, 38, died Jan. 16 in Oklahoma City, Okla. Funeral services were conducted by Rev. James W. Rodgers. Interment was in Norman, Okla. She is survived by her husband, William J. (Joe); her parents; and 1 brother.

MRS. ADA HINTON, 89, died Jan. 30 in Floyd, Tex. Funeral services were conducted by Rev. William E. Clark and Rev. Jim Smith. She is survived by 2 daughters, Mrs. Harry (Lois) Hughes and Mrs. John (Christine) Lyles; 2 sons, William P. and Henry; 16 grandchildren; 8 great-grandchildren; and 1 brother.

FRANCES JOHNSON, 71, died Jan. 21 in Capitol Heights, Md. Funeral services were conducted by District Superintendent Reeford L. Chaney and Revs. C. L. Thompson and Don Mank. She is survived by her husband, Rev. A. H. Johnson; and 3 children, Jerry, Mrs. Patricia Ester, and Mrs. Carol Parmer.

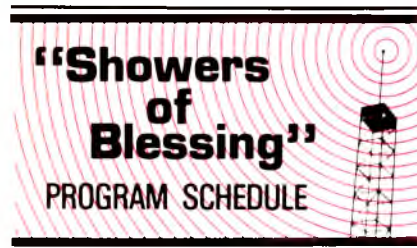
REV. OLIVER T. KING, 68, died Feb. 1 in Whittier, Calif. Funeral services were conducted by District Superintendent Robert Scott and Revs. Charles W. Ogden and Robert Nye. Rev. King had pastored churches in West Virginia, North Carolina, Indiana, and California. He is survived by his wife, Rachel; 2 daughters, Audrey Mitchel and Sue Cunningham; 1 son, Harold.

REV. CLARENCE W. LINDEMAN died Dec. 13 in Nashville, Tenn. Funeral services were conducted by Revs. Millard Reed, Sylvester Smith, and Lee Woolery. Rev. Lindeman served churches in Ohio, Pennsylvania, West Virginia, California, Tennessee, North Carolina, New York, Vermont, and Virginia. He is survived by his wife, Rozelia; 1 daughter, Mrs. Shirley Bickel; 1 son, Dr. Richard Lindeman; 3 grandchildren; and 1 great-granddaughter.

MRS. METTIE PARRICK, 89, died Dec. 11 in Galax, Va. Funeral services were conducted by Rev. W. A. Dayton in Floyd, Va. She is survived by 2 daughters, Mrs. Opal Britt and Mrs. Martha Britt; 10 grandchildren; 11 great-grandchildren; and 1 great-great-grandchild.

ELLIS P. ROBERTSON, 91, died Feb. 3 in Newton, Kans. Funeral services were conducted by Rev. Leon Jennings, District Superintendent C. Marselle Knight, and Rev. Clifton Norell. He is survived by his wife, Mrs. E. P. Robertson; and 3 daughters, Mrs. Marjorie Sullivan, Mrs. Helen Hill, and Mrs. Mary Joan Anderson.

EARL E. SATCHELL, 54, of Ellensburg, Wash., died Jan. 1 in Juneau, Alaska, where he had been working. Funeral services were conducted in Yakima, Wash., by Rev. G. Brad Saffell. He is survived by his wife, Betty J.; 4 daughters, Sylvia Lamping, Karen Schrick, Darlene Hughes, and Marcia Satchell; 6 grandchildren; and his mother.



March 21
"Love Your Neighbor!"

March 28
"Hearing and Doing"

April 4
"Life's Greatest Lesson"

by W. E. McCumber, speaker

NEWS OF RELIGION

THE CHRISTIAN HOLINESS ASSOCIATION TO CONVENE. The Christian Holiness Association, which represents 17 denominations, 50 educational institutions, and 2 missionary organizations, will host its 114th annual Convention at the Sheraton Royal Hotel and Conference Center in Kansas City, April 20-22.

Among the featured speakers are Rev. Wingrove Taylor, general superintendent of the Caribbean Wesleyan Church, and Mr. Chuck Colson, founder and president of Prison Ministry Fellowship. Colson's celebrated conversion to Christ was documented in the international best-seller *Born Again*, published in 1976; and his second book, *Life Sentence*, published in November of 1979, chronicles both his own growth as a Christian and the first years of Prison Fellowship's ministry.

There will be a total of eight seminars offered, among them "Revival Through Holiness Evangelism" and "To Assist Pastors and Laypersons in Becoming Partners in Ministry."

The theme for this year's convention is "Holiness and Revival." The Bible studies, seminars, and evangelistic rallies will not only explore the history of revival, but will seek to equip the college or church in implementing revival and spiritual renewal. □

RELIGIOUS PRESS ASSOCIATIONS PLAN MAJOR POSTAL RATE EFFORT. Executives of four major religious press associations expressed alarm at the doubling of postal rates for their member publications. Meeting in Philadelphia January 28, executives of the American Jewish Press Association, the Associated Church Press, the Catholic Press Association, and the Evangelical Press Association found that most of their members' postal rates jumped by 90 to 180 percent on January 10.

"A major united effort by second-class nonprofit mailers is required," according to the group. Religious periodicals are grouped with labor, professional, educational, and cultural publications for postal rate purposes. The religious press executives considered plans for pressing the United States Congress for restoration of postal funds.

Until January 10, nonprofit periodicals were subject to annual rate increases which would have brought them to full rates in mid-1987. The rates implemented on January 10 compressed the next six years of a 16-year rate program into a single, unexpected hike. The religious press executives estimated that 10 percent of America's religious press would have to cease publication as a result of this postal hike and that severe financial burdens will be added to those who survive. □

HUNGARY RECEIVES BOOK OF REVELATION IN BRAILLE. Five hundred copies of the Book of Revelation in Hungarian Braille have been sent to Hungary by the United Bible Societies headquartered in Stuttgart, West Germany.

In a report to the American Bible Society in New York, it was learned that the Braille Scripture portion was prepared on behalf of the U.B.S. by the Lutheran Braille Workers of the U.S.A. based in California.

Advance copies were rushed to the Hungarian Bible Council in Budapest and to the Rev. Miklos Jakob who prepared the Hungarian Braille manuscript.

In addition to the Book of Revelation, the Lutheran Braille Workers have already produced Mark's Gospel, Romans, and Job in Hungarian Braille on behalf of the U.B.S. □

CHARLES L. SIMPKINS, 63, died Jan. 23 in Huntington, W. Va. Rev. Robert E. Snodgrass conducted the funeral services. Mr. Simpkins is survived by his mother, Mrs. Mary Barney; 1 sister; and 1 brother.

MACK SPILLMAN, 52, died Jan. 29 in Colorado Springs, Colo. Funeral services were conducted by Rev. Charles Jones and Rev. Henry Cheatwood. He is survived by his wife, Mildred; 1 daughter, Brenda; his mother; 7 sisters; and 2 brothers.

REV. GARVEL D. VAUGHN, 65, died Jan. 31 in Houston, Tex. Funeral services were conducted by his brothers, Rev. Merrill R. Vaughn and Rev. Viola L. Vaughn. Rev. Garvel Vaughn had pastored at South Pasadena, Monterey Park, North Hollywood, and Chatsworth, all on the Los Angeles District. He is survived by 1 son, Arlan D., 1 daughter, Ruth Wellman; 6 grandchildren; and 4 brothers.

BIRTHS

to RANDY AND KAREN (SIMPSON) ALMOND, Chanute, Kans., a boy, Joshua Brandon, Sept. 12

to REV. DENNIS AND JACKIE (GRIESINGER) BATERS, Bethany, Okla., a girl, Denessa Sue, Oct. 9

to RANDY AND LORIE (ORJALA) BECKUM, Kansas City, Mo., a boy, Aaron Paul, Nov. 23

to NELSON AND TERI (WYATT) BORROR, Chanute, Kans., a girl, Natalie Joleen, Oct. 31
to GEORGE "BUD" AND JO ANN (MACE) CARGILL, O' Fallon, Mo., a boy, Eric James, Nov. 30

to JIMMY AND JAN (JENNINGS) HOWELL, Carlsbad, N.M., a girl, Erin Noelle, Dec. 19

to MIKE AND CATHY (SMITH) JENNINGS, Springfield, Mo., a boy, Steven Michael, Jan. 13
to R. LUKE AND DEBRA (PLUMMER) LESTER, Olathe, Kans., a girl, Andrea Suzzane, Jan. 19

to HOWARD AND JOANNA (CONIGLIO) MARKWELL, Greenup, Ill., a girl, Jordan Lee, Dec. 13

to RANDY AND SHARON (KING) MYRICK, Yukon, Okla., a girl, Lindsey Renae, Jan. 14
to STEVE AND CINDY (BOWMAN) PETERSON, Olathe, Kans., a boy, Robert David, Dec. 10

to GARY AND KAREN RINEBARGER, Chandler, Ariz., a girl, Ashli Ann, Jan. 25
to MARK AND MARCIA (WILDS) SELLERS, Clarksville, Ark., a boy, Matthew James, Jan. 27

to JERRY AND DEBI (BOSTON) SETLIFF, Corpus Christi, Tex., a girl, Shannon Lee, Oct. 3
to REV. STEVE AND VICKI SISSON, Scottsbluff, Neb., a girl, Lexi Lynn, Jan. 16

to DR. MERRILL AND JOYCE (CRISSUP)

THOMAS, Miami, Okla., a boy, Reuben Seth, Dec. 28

to HOUSTON AND MARTHA (MARTIN) THOMPSON, Olathe, Kans., a girl, Rebekah Joy, Jan. 27

to LARRY AND PAT (WILSON) TURNBILL, Chanute, Kans., a boy, Kevin Scott, Aug. 16

to JOHN AND CONNIE VETTER, Jacksonville, Fla., a boy, John Andrew Jr., Jan. 24

to JOHN AND CONNIE (DARDEN) WILLISON, Denver, Colo., a girl, Julie Brianna, Jan. 22

MARRIAGES

LINDA REBECCA GOULD and WILLARD EDWARD KEY at Greenfield, Ohio, Sept. 26

RHONDA (RONI) SUZETTE ALMOND and DOUGLAS CARL ARNOLD at Chanute, Kans., Dec. 5

CAROL RUTH WOOD and ELIZEU SANTOS LIMA at Campinas, Sau Paulo, Brazil, Dec. 5

TERESA MARIE HODGE and MARK EDWARD HOLCOMB at Kalamazoo, Mich., Jan. 9

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THE ANSWER

CORNER

Conducted by W. E. McCumber, Editor

Some years ago, I was healed two different times!

Now, I am 82 years old. I have had four surgeries on my legs. I get about with great difficulty and extreme pain.

I have been praying for healing, and have been anointed a couple of times, but it doesn't happen. I want again to make homemade soup, baked custard, etc., and take around to sick people.

What did Jesus mean when He said: "If ye shall ask anything in my name, I will do it"?

Why God healed you before and does not heal you now, only He knows. One thing is certain, His love, power, and wisdom are unchanging, and on that your faith can rest in sickness and in health.

The verse you quote is found in John 14:14. The words "in my name" impose a significant condition upon this broad promise. "Name" is equivalent to "authority." To ask in Jesus name is to ask according to Jesus' will. Our prayers must recognize His Lordship. This verse doesn't mean that any prayer will be answered to which we tack on the words "in Jesus' name." This is a promise that we can receive through prayer whatever Jesus wills for us, not a promise that we can get whatever we want for ourselves.

Notice verse 13: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Jesus promises to do, in answer to our prayers, that which glorifies the Father. Perhaps at this point in your life, the patient endurance of infirmity and pain will bring greater glory to God than your former ministry of making soup and custard and taking

them to the sick. Perhaps, in God's wisdom, someone needs to bring you the soup and custard as their ministry.

We don't always know what is best, but He does. That is exactly why we pray in His name, and pray as He did, "Thy will be done."

Your difficulty and pain are not arguments for God's absence, but opportunities for His presence in ways, and for reasons that may not have occurred to you. Don't yield to discouragement, but keep trusting God. □

What do you think of a Nazarene church that would install a Coke machine in its youth department where drinks can be bought seven days a week?

I have been real concerned about this as I feel that we don't need to encourage our youth to do things that are contrary to the Bible and the Manual of the Nazarene Church.

We have always been taught that it is wrong to buy and sell on Sunday; how could our leadership allow this to happen?

Let me answer you like this: As a pastor I wouldn't want vending machines around the church available to people on Sunday. It creates unnecessary conflicts and problems and it is all I can ever do to handle the unavoidable ones.

I'd locate the machine where it could be placed off limits and out of service on the Lord's day. Then I'd be sure that cool, healthy, refreshing water was conveniently available to the thirsty on Sunday.

In that way I'd accomplish three things at once: (1) Honor the *Manual* admonition; (2) Avoid an unnecessary conflict which would save my strength for an important battlefield; and (3) qualify for the reward promised in Mark 9:41, a reward not offered for soda pop. □

NEWS OF EVANGELISM

Flint, Mich., West Flint Church recently had an excellent weekend revival with *Rev. R. Erwin Bush* as the evangelist. Some people prayed through before the revival, knowing that God was going to do some wonderful things within the body-life of the church. The music ministry of small local groups added a tremendous spirit to each service. The altar was lined with seekers all four services. More than two dozen victories resulted—such praising of God as has not been heard in a long time. □

—Robert L. Bush, *pastor*

Indianapolis, Ind.: The Lawrence Church recently experienced an extended visitation of the Holy Spirit, beginning a week prior to a scheduled revival meeting with *Dr. Ross Lee*, evangelist, and *Wayne and June Haas*, singers. The revival spirit continued after the services closed, so another revival was scheduled with *David and Pam Garner*, singers, and

the *pastor as evangelist*. There have been over 50 seekers at the altar during a two-month period, and half of them went on to seek the experience of holiness. Nine new members have been added to the church. □

—Harmon Thrasher, *pastor*

Lewiston, Ida., Orchards Church recently had an excellent revival with *Rev. Wayne Lawson* as evangelist. It was a time of refreshing with the presence of the Lord very near and there were seekers nearly every service. We are encouraged to press on to greater things. □

—E. H. Edwards, *associate pastor*

Dayton, Ohio, Grace Church (formerly Glen Road) had a good revival under the preaching of *Evangelist Leonard Daws*, who once pastored this church. The revival spirit has continued in the regular services, with new folk finding victory, joining the church and being baptized. □

—Jim Weeks, *pastor*

Norman, Okla., Grace Church recently had a good revival with *Rev. and Mrs. Jim Dorough*. God came, souls were stirred, saved, and sanctified. In every service, there were seek-

ers. The church is growing spiritually and in numbers. □

—Charles C. Powers, *pastor*

Dallas, Tex.: The Spanish Church of the Nazarene had a very successful revival with *Rev. W. E. Boggs*, accompanied by his wife, as the evangelist. *Rev. and Mrs. H. F. Crews* were the song evangelists. *Pastor and Mrs. Martin Hernandez* served as interpreters.

The church is about a year old, with 16 members. There was an average attendance of 44 in the meeting, with 41 seekers. There are good prospects of new members. □

—Martin Hernandez, *pastor*

Shreveport, La., Southern Hills Church recently had a revival with *Evangelist Frank Whittaker*. He was used by the Lord to encourage and uplift the congregation. Many received spiritual help. □

—Ronald Estes, *pastor*

Pearson's Chapel, Miss.: The church recently had a good revival with *Rev. Don Ballard* of Memphis, Tenn., as the evangelist. Brother Ballard preached pointed and practical messages from the Word of God under the anointing of the Holy Spirit. God came in every service with much conviction with souls praying through for salvation and sanctification. Revival has come to the church. □

—Oren Vance, *pastor*



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THE CHURCH SCENE



On Sunday afternoon, November 8, 1981, District Superintendent Gene Fuller and Pastor Don Hallam dedicated phase I of the new church building for the Abilene, Tex., Southwest Church. The sanctuary, with a seating capacity for 245 people, has 4,275 sq. ft. and is appraised for \$175,000. The building also includes two offices (now being used as classrooms) and rest rooms. A four-bedroom brick parsonage, finished in 1979, and valued at \$75,000, and the church building were completed with an indebtedness of less than \$35,000. Much labor was donated by the congregation and friends.

CHRISTMAS FOR CAMBODIANS AT LONG BEACH FIRST CHURCH

What is Christmas? To over 360 Cambodians and Laotians who live in Long Beach, Calif., Christmas, 1981, was love extended to them by the members and friends of Long Beach First Church. This love was shared by the junior high choir as it presented the musical, "Scrooge," and by Jeanne Orjala as she played several Christmas carols on her violin. A Cambodian minister from Los Angeles preached an evangelistic message.

The director of the Cambodian work at Long Beach First Church, Jim Miller, a layman, conceived the idea of a Christmas party for the Cambodian congregation. With the help of other laymen, the evening took shape as they planned and prepared for the December 20 party. Refreshments were furnished and served by laymen. Christmas gifts, donated by several Sunday School classes, were distributed to the children.

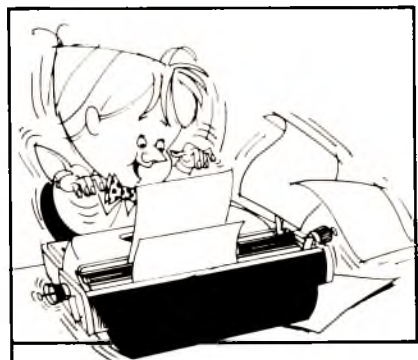
Most of those attending the Christ-



Pictured (l to r.) at the Christmas party are Jim Miller, Mr. and Mrs. Glen George, Mrs. Mildred Schmidt, and John Schmidt, leaders of the Cambodian ministry at Long Beach First Church.

mas party attend the Cambodian Sunday School classes regularly. Mrs. Letha George, a laywoman, teaches

the adult Sunday School class in English while a 25-year-old Cambodian man translates for her. The adults read from their English Bibles and sing choruses in English. God is using laymen, such as Mr. and Mrs. Glen George, Mr. and Mrs. John Schmidt, and Jim Miller, to win the Cambodians and Laotians to himself. □



MEMO to: church board members from: Mr. Benny Fitz

Social Security can be a very complicated matter for the lay employee of the local church. As a church board member, you will want to familiarize yourself with the difficulties involved.

Because of the separation of church and state, a local church can maintain a tax-exempt status. If the church employer has not waived its exemption from payment of Social Security tax, by express desire or by usual practice, the lay employee of the local church is not covered by Social Security and cannot participate. (Neither is he able to file quarterly, as if self-employed.)

The church can, of course, choose to waive its exemption by signing Form SS-15. If the exemption is waived, then the employer MUST withhold for FICA at the current employee rate from all lay employee's wages that are subject to Social Security and match it with another equal amount from their own church funds. This total amount is then paid to the government for the individual.

A great deal of thought should go into making a decision concerning this subject. You will want to explore the alternatives and to seek competent advice from your professional advisors.

—Pensions and Benefits Services

The information contained in this column is of a general nature. It is not offered as specific legal or tax "advice." Each church and individual should evaluate their own unique situation in consultation with their personal legal and tax advisors.



People involved in the Cambodian work at Long Beach First Church are shown (l. to r.): Rev. Ed Robinson; Mr. Glen George; Rev. Jerry White, pastor; Dr. Robert Goslaw, district administrative assistant; Miss Davy Thepsilik, interpreter; Mrs. Mildred Schmidt; Mr. John Schmidt; and Mr. Anong Nihm, interpreter.



Part of the crowd at the Christmas party at Long Beach First Church

SOME VERY IMPORTANT PEOPLE

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

ESTHER CARSON WINANS AWARD

Tracey Adams , Bethany, Okla.	Lucinda Marquis , Colorado Springs, Colo.
Tabitha Barker , Prairie Village, Kans.	Anne Pooran , Cambridge, Ont.
Tammy Berry , Charleston, Ill.	Dawn Price , Brunswick, Ga.
Robin Bloesser , Sidney, Mont.	Debra Lynn Pulley , Taylorsville, Ill.
Anita Carley , Houston, Tex.	Pamela Reed , North Haverhill, N.H.
Brenda Carter , Houston, Tex.	Sherry Rutherford , Houston, Tex.
Crystal Clanton , Houston, Tex.	Elaine Slotegraaf , Cambridge, Ont.
Sheri Cohu , Prairie Village, Kans.	Lynne Smith , Brunswick, Ga.
Lisa Cotton , Houston, Tex.	Jenny Stephens , Brunswick, Ga.
Lisa Ferguson , Bethany, Okla.	Kendra Stordy , Summerside, P.E.I.
Leigh Anna Flutter , West Grove, Pa.	Laura Swinehart , Prairie Village, Kans.
Jackie Gilmar , Cambridge, Ont.	Kelly Taylor , Oak Harbor, Wash.
Barbara Green , West Grove, Pa.	Susan Vogel , Cambridge, Ont.
Jennifer Hawk , Lake Worth, Fla.	Christy Walden , Oak Harbor, Wash.
Margaret Holt , Prairie Village, Kans.	Stephanie Walden , Oak Harbor, Wash.
Joann Johnson , Brunswick, Ga.	Kim Ward , New Brighton, Pa.
Theresa Johnson , Sidney, Mont.	Roxane Ward , New Brighton, Pa.
Trina Lynn Koenig , Portland, Ore.	Danette Wheeler , Prairie Village, Kans.
Lori Larsen , Prairie Village, Kans.	Meshelle White , Prairie Village, Kans.
Deanna Leioatts , West Grove, Pa.	Debbie Wilson , Cambridge, Ont.
Renee Lineburg , Oak Harbor, Wash.	Jennifer Wood , Prairie Village, Kans.

PHINEAS F. BRESEE AWARD

Robert Berard , Lenexa, Kans.	Alan Mendoza , East Wareham, Mass.
Jeff Bowser , Yukon, Okla.	Steven Carl Odle , Yukon, Okla.
Alan Carley , Houston, Tex.	Brian Penrod , Kankakee, Ill.
Brad Cobb , Brunswick, Ga.	Richard Pooran , Cambridge, Ont.
John R. Dunn , Seattle, Wash.	Danny Schmit , Oak Harbor, Wash.
Edward Evanson , Sidney, Mont.	Stanley Stark , Prairie Village, Kans.
Shawn Gustafson , Kankakee, Ill.	Kent Smith , Houston, Tex.
Jim Jackson , Kankakee, Ill.	Daniel D. Tippitt , Mechanicsburg, Ill.
Lee Joyner , Brunswick, Ga.	John Henry VandenOever , Kankakee, Ill.
Kevin Lewis , Houston, Tex.	Matt Waters , Prairie Village, Kans.
David Long , Oklahoma City, Okla.	Mark Yoesting , Bethany, Okla.

The list of winners will be continued in future issues.

ART EDUCATION PROGRAM APPROVED AT MVNC

The Art Education Program at Mount Vernon Nazarene College was approved for certification purposes by the State Board of Education at its December 14, 1981, meeting, according to Dr. Paul W. Haily, director of Teacher Education and Certification for the Ohio Department of Education. This approval makes it possible for students who complete the approved art education program to receive certification to teach art at the elementary and secondary levels.

The action by the State Board of Education has culminated a four-year effort by the college faculty and administration to provide a quality art education program which meets the standards of the State Board of Education. During this period of time, a fine arts studio complex which consists of 1,040 sq. ft. was constructed to house the program, and many art materials and equipment were purchased.

Dr. Daryl Gilley, director of Secondary Education at MVNC, coordinated the development of written documents to support the application for the approval of the State Board of Education. Dr. Mary Zahner, professor of art at the University of Dayton, has served as a consultant in the design of the new program. Currently, courses in the art program at MVNC are being taught by three instructors. Mr. Kenneth Shaffer has a master's degree in art from Illinois State University. His public school teaching experience consists of two years as a junior high art teacher and six years as a high school art teacher.

Mr. James Hendrickx holds a master of arts degree from the University of North Dakota and has recently completed his master of fine arts degree at the Ohio State University.

Mrs. Jeanne Mullendore holds a master of arts degree from the Southern Connecticut State College. Mrs. Mullendore has taught the art methods courses at MVNC for the past three years. Mrs. Mullendore has taught full time as an art teacher in grades 2-12 in the Danville local schools of Danville, Ohio, for the last three years.

According to information received recently from the State of Ohio Department of Education, the prospects for beginning teachers in elementary school art in Ohio public schools are moderate to good for the next five years. □

ANNOUNCEMENT

We are extremely grateful to the people called Nazarenes for the wonderful expression of interest in world evangelism which has been demonstrated again in a great Thanksgiving offering. This offering totaled \$7,191,421. In spite of the financial recession this is still the second largest Thanksgiving offering ever given and came within \$7,383 of being the largest ever. To God be the glory.



JERALD D. JOHNSON, *Secretary*
Board of General Superintendents

LEADERSHIP CONFERENCE FEATURES MANAGEMENT SPEAKER

The Nazarene Leader's Conference concluded Friday, February 19, 1982, at the Sheraton Royal Hotel in Kansas City. The event was attended by district superintendents, college administrators, and general church leaders.

Dr. Eugene L. Stowe, in his opening address, told conference participants, "We must remember that our message is our mission, the message of the church's interest in world missionary endeavor.

Dr. Francis Edwards of Lewis Allen Associates, Palo Alto, Calif., conducted four seminars on professional management principles. While addressing the church leaders on the need for clearly defined objectives, he said, "The mission of the Church of the Nazarene is 'human sanctification.' Your objective is to make it possible for the hearts and minds of men to be sanctified by engaging only in activities that will ultimately lead to that goal."

Other events of the four-day conference included a tax seminar sponsored by Dr. Dean Wessels, Pensions and Benefits Services, and orientation for new district superintendents, with special sessions for leaders' wives. □

—NCN

GENERAL BOARD RECONSTITUTES EXECUTIVE COMMITTEE: MAKES OTHER CHANGES

At its 59th annual session, the General Board of the Church of the Nazarene heard reports from the Committee on Reorganization, general church officers, and division directors.

The major recommendation of the reorganization committee included provision for a reconstituted executive committee of the General Board. In its new form the committee would include the president of the General Board, the vice-president of the General Board and the chairman of the five General Board committees: Christian Life and Sunday School, Church Growth, Communications, Finance and World Mission.

The general secretary, the general treasurer, and the chairman of the Board of General Superintendents will serve ex officio on the executive committee.

In subsequent proceedings, Rev.

Gordon Wetmore, pastor of Kansas City First Church, was elected president. Dr. Robert Wilfong, Eastern Region, was elected vice-president. The five committee chairmen are: Gerald Oliver (Christian Life and Sunday School), Dr. M. E. Clay (Church Growth), Rev. Reeford Chaney (Communications), Dr. Ponder Gilliland (Finance), and Dr. Howard Hamlin (World Mission).

Other highlights of General Board sessions included:

1. An increase of 63 new churches, the largest increase in a single year since 1965.

2. A record \$19.2 million raised for General Budget.

3. Average Sunday School attendance up by plus 151.

4. NPH sales up by 6.7%, a record year for new titles.

5. \$26 million plus given for world evangelism; growing evidence of stability in regional organization around the world.

6. Canada Pacific District granted Regular District status.

7. British Isles North and South districts transferred administratively to World Mission.

8. The name Christian Service Training changed to Continuing Lay Training (CLT) beginning April 2, 1982.

9. A recommendation to return to the use of the term "departments" instead of ministry and services, and the election of ministry and service directors for a term of office by the General Board was referred to the Committee on Reorganization. □

—NCN

73 CHURCH LEADERS ATTEND VENEZUELA KICKOFF DINNER

Nazarene church leaders from around the world met Monday evening, February 15, 1982, in Kansas City for the Venezuela Kickoff Dinner.

Missionaries Bill and Juanita Por-

ter, who will be opening the work in September, made a presentation entitled "Venezuela: A Door Ajar," and spoke briefly about the groundwork that has already begun for the opening of this new Nazarene mission field.

Among the 73 who attended the dinner were members of the Board of General Superintendents, division directors from Nazarene Church Headquarters, and regional NWMS Council members who were in Kansas City to attend the annual NWMS General Council meeting.

The church-wide offering for the Venezuela project is slated to be taken August 15. The goal is \$200,000. Venezuela is the last Spanish-speaking country in this hemisphere for the Church of the Nazarene to enter.

Nazarene radio broadcasts of "La Hora Nazarena" (The Nazarene Hour) are playing a vital role in the opening of this work. The program has already provided some 600 contacts for the Porters.

The Division of World Mission is still working on obtaining visas for the Porters to enter the country as missionaries. Prayer is requested that God will continue to open the doors necessary to beginning a Nazarene work in Venezuela. □

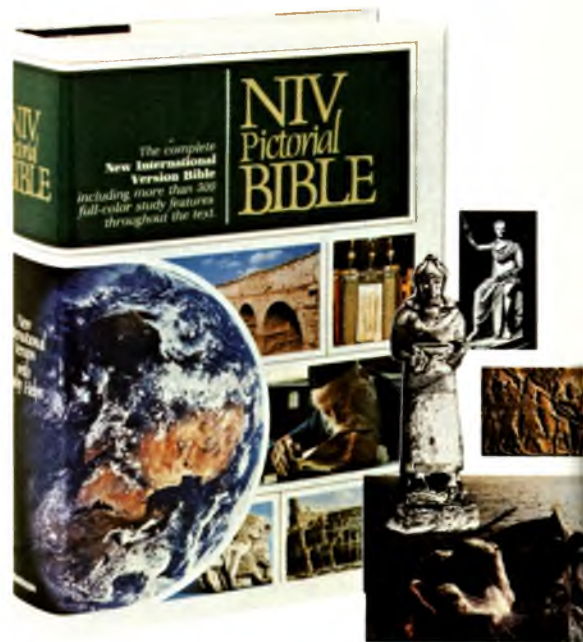
—NCN



Rev. Bill Porter speaking at Venezuela kickoff dinner.



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