

HERALD of HOLINESS

CHURCH OF THE NAZARENE
JUNE 15, 1984



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A DISTURBING STATEMENT

by General Superintendent William M. Greathouse

IN VIEW of the rising tide of pornography and obscenity in modern society, the Committee on Christian Action has prepared a Nazarene Statement of Concern, Confession, and Commitment, to be presented in the district assemblies this summer for their adoption and implementation.

I commend this disturbing statement to every reader of the *Herald*:

• We have *CONCERN* for the social and moral atmosphere of our communities and cities . . .

CONCERN that the laws have become so permissive and tolerance so complete that the will to protect our communities and children from moral filth may be dissolved;

CONCERN that the new technical tools of broadcast, video, films, photography, and printing, lacking in other generations, have come under control of perverted minds to be used by greedy people without regard for the moral well-being of this civilization;

CONCERN that pornography involving children, sex with animals, and every other perversion is now backed by big money, the organized underworld and certain mass media whose self-serving appeal to "rights" and "freedom" is only a cover to practice the distribution of their filth from coast to coast to corrupt and to subvert, until centers of pornography become centers of vice.

• We humbly *CONFESS*, as members of the Body of Christ, that we have not been faithful witnesses in facing the moral decline in our society . . .

We *CONFESS* that unconsciously we have allowed the national entertainment media (55% of whom say they have no religion and 96% of whom acknowledge they seldom or never attend worship) to set our moral standards and dictate the tone of family living by turning our homes into nonstop TV studios;

We *CONFESS*, like the early Methodist class meeting, that "we have failed to rebuke men for their sins" and have faltered in prophetically proclaiming God's judg-

ment upon the floodtide of obscenity, perversion, and violence that saturates so much of modern movies, advertising, publications, radio, and television. We have carelessly absorbed from the media pitchmen, selling us the notions that adulterous living is normal and even desirable, that homosexual practices comprise an acceptable alternate life-style, and that drugs, alcohol, and violence have honored places in life—all of which flaunt biblical commands.

• We are *COMMITTED* to Jesus Christ, the Lord of the Church, who calls us to be the "salt of the earth" and the "light of the world" . . . We, therefore, *COMMIT* ourselves to be the most effective witnesses possible, as God gives us talent and influence, against the violence, vulgarity, profanity, and anti-Christian programming on television.

We *COMMIT* ourselves to worthily challenge the hedonism, materialism, and humanism that will leave our society devoid of the Christian view of man and without the base for determining law and justice, or right or wrong, if we fail;

We *COMMIT* ourselves to cooperation with other churches and organizations locally to support community decency standards and to encourage judges, juries, and other law enforcement officials in their responsibilities to protect the community from the exploitation of pornography in films, video, magazines, and lewd businesses;

We *COMMIT* ourselves to united *ACTION STEPS THAT CAN MAKE A DIFFERENCE*: We can Pray . . . Read . . . Study . . . Survey . . . Speak . . . Write . . . Organize . . . Get Professional Help . . . Set an Example . . . and Adopt Projects.

We *COMMIT* our way unto the Lord, with full assurance that "evildoers . . . [and] workers of iniquity . . . shall soon be cut down like grass, and wither as the green herb. . . . And he shall bring it to pass. . . . For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Psalm 37:1-2, 5, 9). □

"I Never Stick My Neck Out for Anybody"

by PAUL D. ROTHWELL, M.D.

Dear Dad:

The celebration of your homegoing is now two weeks history.* Everything was perfect—the songs, the tributes, the message. You were surrounded by hundreds of friends even though not one member from your side of the family could be present. To many this may have seemed a tragedy, but you understood. Your "family" had always been those who called you friend, professor, evangelist.

You represented the true first generation Nazarene, one who joined the church by faith. Your doctrine was well thought out, tempered by years of study in philosophy. You knew what you believed and had plenty of logical arguments to back up your position. As you told Dr. Edgar Brightman, your major professor at Boston University, "Logic and reason cannot prove there is a God, but neither can they prove there is not a God." How reassuring to me, your son! You had conquered the skepticism of the intellectual world and the materialism of the general populace. Through endless hours of deep meditation and thought, your faith grew; it prospered and bloomed into true Christian love and compassion.

Even though as a child I may have been embarrassed by your advanced age and your lack of athletic prowess, I learned to respect your uniqueness, your true individuality, your ability to be "your own man." Unlike the masses, you shunned the spotlight, popular trends of thought and practice, the so-called American Dream. You found happiness in humility and simplicity, yet you showed inner strength possessed by few. You had true courage, the inner courage of soul and spirit sought by many of the great philosophers throughout history. You found the true meaning of love and it radiated from your spirit.

You had one obvious disability, a chest and neck deformity, the result of a critical early childhood accident, that eventually led to your physical demise. You often told your students, "I never stick my neck out for anybody." That was your humorous way of breaking the ice related to their curiosity over your short, deformed neck. Many would have gone through life bitter and feeling inferior, suppressed by a world catering to "beautiful people." Instead, you made the most of your malady. People knew that your love and concern were genuine. They stood in awe of your intellect, yet felt comfortable in your presence. Most of the time you understood them better than they understood themselves. As was the case with many of the rebel intellectuals on campus during the turbulent '60s, they perceived your genuine concern.

You were not only my father (and I your only son), you were my friend, my pal. You boosted me when I needed boosting. You had confidence in me when I had no confidence in myself. You made me believe I could make it, no matter what the obstacles. No, you did not stick your neck out for anyone, not for me or for your beloved students. But you did one thing that too few are able genuinely to do: you gave us all your heart. If anyone ever made it to heaven, Dad, you surely did.

*Love, your son,
Paul*

*Dr. Mel-Thomas Rothwell died October 10, 1982.

PAUL D. ROTHWELL'S medical practice and home are both in Bethany, Oklahoma, where he is a member of First Church.



HERALD of HOLINESS

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Letters

Please keep your letters brief (50-150 words). Letters responding to other letters are not printed. We cannot reply personally to letters not selected for this feature. Address: LETTERS, *Herald of Holiness*, 6401 The Paseo, Kansas City, MO 64131.

CONTENDS FOR CURE

In reference to the article entitled "Those Housebound by Fear Must Learn to Cope," the statement that motivated me to respond was, "There is no way to cure agoraphobia—only ways to cope."

There is a cure for agoraphobia in the person of Jesus Christ. I had agoraphobia and am now cured. After I received Christ as my Lord and Savior, I clung to His promise of Mark 11:23. Later I learned that as a Christian, Christ now lives in me (Galatians 2:20). From 1 John 4:4: "He who is in you is greater than he who is in the world." Jesus who is now in me makes victory available to me as I apply God's Word to my life. Then God promised from John 8:32, "You shall know the truth and the

truth shall set you free." The truth is Jesus Christ. As I studied the Bible and began to practice these truths, daily saturating my mind with scriptures, the Word of God cleansed my mind (John 15:3). God's Word drained away the impurities in my mind. In this way God helped me break an old thought habit.

Anyone who is willing to spend time with God can be cured of agoraphobia. God will give you His guidance if you continue to . . . "Ask, seek, and knock" (Matthew 7:7-8).

*Carol Brock
Memphis, Tennessee*

COVER COMMENDED

I want to tell you how much I enjoyed the cover of the February 15 *Herald of Holiness*. The picture

could have been taken at any of our Boys' and Girls' Camps—and it epitomizes the love between the races that we experience on the New York District.

Thanks so much for showing us such a beautiful picture of brotherhood.

*Ann C. Rearick
Massapequa Park, New York*

WANTS MORE FELLOWSHIP

I am compelled to express an opinion on an article written by Richard S. Taylor on the carnal-mindedness of the church, January 15 edition. Either I am carnal minded or our church is superspiritual, for we have essentially no fellowship gatherings. Even the few that we do have are small-group oriented.

(Continued on page 20)



H. Armstrong Roberts

"Dad, I Should Have Loved You Out Loud"

by DOUG MARTIN

DAD, in all our years together, you've never failed me, but you don't know that. All my early memories center around you, but I've never told you.

Do you remember the Saturday trips to our country garden? There we would weed and hoe, discuss why the sky was blue, and why all cows didn't have horns. How about those rainy afternoons when you and I would roast potatoes in the basement trash burner? You were always there to advise me on my latest hammer-and-nails project.

I could go on and on with stories of our flying kites on fishing poles, of trips to the goat farm, and of waiting for you at the ferry dock

when you came home from work each evening. I don't suppose you know how close I felt to you at those times, and how I cherished those hours alone together. How could you know? I've never told you.

You were so aware of my desires and needs throughout grade school, and so unaware of my appreciation. From framing my first attempts at art, to never missing a concert or play, you demonstrated your support and your pride in me. I was too busy basking in the glow of that pride to tell you that God had never created a finer dad than mine.

Have I thanked you for letting me bring home my first fish, even though it wasn't edible? Did I ever thank you for helping to convince Mom that a seven-year-old could not survive without a puppy to love? What about all those nights you held my hand while I labored for breath in an oxygen tent?

I suppose I was too busy to thank you. Too busy complaining about having to keep the Sabbath holy. About having to shovel the coal, empty the garbage, and mow the lawn.

Can I tell you now how much I loved you in my high school years? Back then, all I could express to you was my outrage at restrictions and my general teenage surliness. During those years, I somehow lost control of my normal tone of voice. Dissatisfaction was all I could convey.

Remember the car you found for me when I was 16? You were so excited and so apprehensive at the same time. In my mind, that was the only car in the world for me, but all you heard was that it had four doors, instead of the more popular two, and not a shred of carpet. If it were only possible for me to go back and tell you how beautiful you made my life!

Can I convince you that I really did intend to write thank-you notes for the cash gifts that came my way during college? I had always planned to tell you how homesick I was and how I missed being able to sit down and talk with you.

Did I tell you how proud I was of you and Mom the day I got married? How thrilled I was that you drove us in the getaway car? Do you know how much I loved you for loving and accepting the girl of my dreams? I was too busy cutting my ties to share my thoughts with you.

Dad, have I shared with you the grief in my heart when my son died? Did you know I had prayed desperately for a son so I could raise him just as you raised me? So I could relive the precious moments of my childhood? So I could teach him all that you taught me? So he could have you for a granddad?

There are so many things I haven't told you. How I often give you a handshake, when I really want to give you a hug. How I rejoice in the heritage you have given me. You taught me how to love life, how to serve God, but best of all, you've shown me how to be a man, a husband, and a father.

Forgive me for not vocalizing more of my feelings, more of the love and pride I have for you. Dad, I should have loved you out loud. □

DOUG MARTIN, an administrative analyst for Rockwell International, and a free-lance writer, is a member of Richland, Washington, First Church.

“Go home with me”

by RAY HAWKINS

THE HEADLIGHTS of Fred Burch’s car revealed a boy hunched by the side of the road. It was almost eleven o’clock on a cold mid-December night on the high plains of eastern New Mexico in 1940. Fred quickly stopped the car and called to the boy.

“Where are you headed, young fellow?” he asked.

“I’m going to meet some buddies in Grants.”

“You look hungry. When did you eat last?” Fred asked.

The boy’s dark eyes flashed, partly from fear and partly from defiance. “Three days ago. I found some doughnuts in a garbage can in Littlefield, Texas.”

Fred opened the door and a lifelong friendship began. He drove to the hamburger shop and caught the proprietor about ready to close. He asked his friend to feed the boy and said he would be back in a few minutes. When he returned, “Junior,” as he has been affectionately called ever since, had eaten a dollar and a quarter’s worth of 10-cent hamburgers, and 10-cent pie, and 5-cent glasses of milk.

“Why don’t you go home with me?” Fred asked the boy.

Junior replied, “Oh, you wouldn’t want me, I’m part Indian and a lot of folks don’t want me around because I’m too dark.”

Fred said, “You didn’t have anything to do with that!” and slipped his arm around the boy’s shoulder and started toward the car.

At the farm a few miles away, he introduced Junior to his wife, Ida, and Junior was led to the back bedroom and put into bed with Bill and Bob. Baby Marge was in her folks’ bedroom.

This 13-year-old Indian boy had come from Oklahoma. His mother was dead and his father was in the penitentiary. Two uncles had just gotten adoption papers when Junior found them and ran away, taking the papers with him. He and three other boys had been



working their way pulling cotton. In Brownfield, Tex., Junior became sick with a ruptured appendix. A long hospital stay followed and the farmer that he had been working for paid the bills. Junior went to the farm and worked for 25 cents an hour until the farmer felt fully repaid. That was the way Junior did business even as a boy. Now he had made his way into New Mexico.

Junior never joined the buddies at Grants. He refused to go to school with the Burch boys, but his sharp mind was open and consequently being filled. He followed in Fred’s footsteps. He loved Pepsis and when they went to the little town of Melrose, Junior followed a step behind Fred, drinking his ever-present soda.

At home, Ida kept him full and well clothed. Bill and Bob found this new older brother a real help with the farm chores, and his wisdom and knowledge, far beyond his years in mechanical ways, made him fun and useful. He drove the tractor and milked the cows. He became Fred’s “right hand.” At night he read constantly. He would lie on the couch with *Hurlbut’s Story of the Bible* on the floor and hang his head over the side of the couch and read. His knowledge of the Bible grew with reading and rereading this favorite book. Also he was being nurtured in spiritual things by the regular attendance at church and prayer meeting at the little Melrose Church of the Nazarene. Godly parents provided the Christian home that is so vital to every boy. The local judge arranged the papers and Fred and Ida were given permanent guardianship. Junior had found

RAY HAWKINS pastors Hooker, Oklahoma, First Church of the Nazarene.

his way into five hearts and now for all purposes the family was six. It has remained that way.

Junior went into the service and took advantage of every tech school available. He became a master sergeant and master welder. In 1974 he moved back to the Clovis area "to be near Pop and Mom" and to be able to help them if he was needed.

Bill has become district superintendent of the Northwest Oklahoma District; Bob is a successful real estate broker; and Marge and her husband, Joe, run several businesses in Clovis. Junior has "Honest John's Welding Shop" where the "honest" is agreed upon by his customers and he is known for his precise work, often the jobs no one else has the nerve or the knowledge to try.

The story is not over, for all the family are living and serving the Lord.

How does Junior feel about it all? Fred said that recently they were driving together and Junior leaned over and put his arm around Fred's shoulder and said, "Pop, have I told you lately how much I appreciate your stopping to pick me up that night?"

"Yes, many times," Fred answered.

Junior added, "Pop, if you had not stopped for me, I'd either be dead or in the penitentiary."

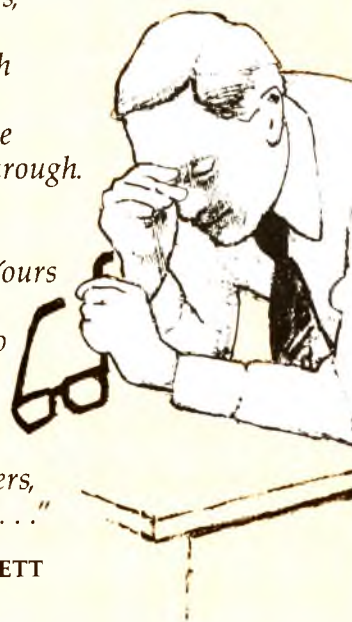
Fred *had* stopped and a new father-son relationship was established. Only eternity can appraise the results.

□

A Father's Prayer for Purity

*God of our fathers,
make me pure,
Like my dad, with
honest eyes.
Father, cleanse me
through and through.
That fatherlike, I
may realize
A heart akin to Yours
so true,
So that those who
follow me
May pray with
guidance sure,
"God of our fathers,
make me pure . . ."*

—ALLEN A. BENNETT
Nampa, Idaho



ORGAN DONATION

A COMPASSIONATE MINISTRY

by WILLIAM GOODMAN

KENNY spent agonizing hours constantly having his blood cleansed on a dialysis machine because his kidney didn't function properly. Daily he prayed that God would give him inner peace, heal him, and provide a new kidney. One day Kenny received a phone call stating that a new kidney was available. A young person in the organ donor program was killed in an accident, but his kidney was healthy and available. Kenny's body has adjusted to the new organ and he now lives a healthy normal life, thanks to answered prayers and the organ donor program.

This question faces all of us: "If I need a vital organ to live, will I be able to get one?"

Since 1954 thousands of organ transplants have taken place. Techniques for transplanting kidneys and corneas are currently the most advanced, but progress is also being made in overcoming transplant problems connected with the liver, pancreas, heart, bone, and other tissue.

Thousands of lives are lost each year because there aren't enough donors of organs. A donated organ successfully transplanted is literally the gift of life—our gift of life. A young mother told me she had just lost

her daughter. The child needed a liver transplant, but there was no liver available for her.

A middle-aged woman said, "Look into my eyes, what do you see?"

I simply said, "Eyes."

"Yes, I lost the sight in my eyes, but through a donation of eyes I will have good sight for years to come."

Moral leaders the world over favor such donations as expressions of high human compassion. The gift of an organ essential to the life of another human being is consistent with the ethical and religious principles held by most people.

Two middle-aged men lived in a large Midwest city. One, a scientist, was suffering from cancer of the liver and had only a few months to live. The other man, a healthy factory worker, seemed to have many years to live. Yet he lost control of his car and died instantly in the crash. The deceased factory worker carried an organ donor card. Within an hour of the accident, preparations were made for a liver transplant for the sick scientist. Within months that scientist was back at work serving society.

Activities such as the organ donor program are made possible by the voluntary contributions of a concerned and generous public. The organ donor program is a great compassionate ministry to be involved in. □

WILLIAM GOODMAN is an ordained elder in the Church of the Nazarene and a free-lance writer. He lives in Kansas City, Missouri.

Holiness Heritage



SERMON

A LIFE OF VICTORY

by C. B. JERNIGAN

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5). "One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you, as he hath promised you" (Joshua 23:10).

HERE ARE TWO of the most wonderful promises given by Jehovah himself to Joshua, the successor of Moses. For 40 years the people had been guided by the hand of Moses through the trackless sea and pathless wilderness, as they followed the pillar of cloud by day and fire by night. Now they stand on the tableland overlooking the Jordan and in sight of the land promised them for an everlasting inheritance.

Joshua was now called and commissioned to "Arise, go over this Jordan," and divide the land among the tribes of Israel. Just there rolls the Jordan with lashing waves covering all the low land. In the distance on the foothills of Canaan stands the city of Jericho with its impregnable walls and mighty army. Across the hills yonder, still farther on, live the sons of Anak, giants as large and terrible as Goli-

ath—the very people that the 10 spies saw 40 years ago, that made them tremble with fear.

As Joshua looks at these giants who are so well fortified, God Almighty tells him to "be strong and of a good courage." The land is yours. Take it. "Every place that the sole of your foot shall tread upon, that have I given unto you."

It is indeed a land flowing with milk and honey, barley and wheat, but the people are mighty men and terrible fighters; they will contest every foot of land; they will fight you fiercely, they will swarm out of their strongholds well armed. But the land is yours, no matter how fierce they look, nor how tall they are. "There shall not any man be able to stand before thee all the days of thy life."

The situation is acute, the foe is mighty, their strongholds are well

nigh impregnable, the men are of enormous stature, their looks are terrible, but the command is, "Arise, go over." Take the land, make tracks everywhere, and the land is yours.

A man of dauntless courage is needed. A man of absolute obedience to every call of God. No lazy man nor coward can be used here. No coward ever won a battle. Jericho must be captured, the giants slain, and the country taken.

God's man cannot fail. Success is sure if you obey the call of God. Hear the New Testament promises: "We are more than conquerors. This is the victory that overcometh the world, even our faith."

If you fail in the work to which you say that you are called, you have either missed your call or proved a traitor to the Holy Ghost. "They that do know their God shall be strong and do exploits. Thanks be unto God, which giveth us the victory."

The Bible rings with the shouts of victory and triumph to those who obey the call of God; but it is filled with the groans and sad wails of the fainthearted and disobedient, from Eden's beautiful garden to the final end of the pending tribulations.

The life of Joshua was one succession of victories, from that day until the day of his death, when he called the elders and all Israel to hear his dying testimony: "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof."

If God ever needed a Joshua, He needs a man today who will stem the tide of worldliness and formality that has crept into the church, and rout the demon of lifelessness in this pleasure crazed and money mad age. Will you furnish the man?

We used to go where we were not wanted and stayed until they thought that they could not get along without us. We did not ask, "What have you to offer?" but "Where can we preach?" It was preach or backslide in those days. But now it is a fat place or I'll sell real estate, or write life insurance.

A certain preacher once wrote me to know if I could use him on my district and then informed me that it would require just so much salary to support him. We passed several letters and his constant plea was, "What have you to offer for a man of my ability?" I finally wrote him that the man needed in the Church of the Nazarene was a man who could take the bull by the horns and break his neck, skin him and make a holiness tent out of his hide, and peddle the meat for a living while he preached holiness, and if he would come over I would show him the pasture where he runs. He suddenly decided that his old church would do for the present.

The church of this age demands men who can do things that the world calls impossible. The church of other ages did it and if we keep the *faith once delivered to the saints*, we must do the same today.

We are living in the most awful

age that has ever been and with it comes the most tremendous responsibility that the church has ever faced, and the admonition to the Corinthian church holds good: "Watch ye, stand fast in the faith, quit you like men, be strong."

We can march to victory, but every step of the way leads up the path of obedience.

Take one glance back over these years and see the carcasses of men who started out good, and ran well for a time, but alas! they hesitated to undertake a difficult task. Jericho's frowning walls stood just ahead and the sons of Anak boasted in the valleys, and they feared and trembled. Then they tried to hire a man to kill Goliath, and afterwards went down in defeat, and called on the witch of Endor, and died in disgrace.

O brother! The land is yours. Take it, if the enemy comes in one way, they will be scattered and flee

several ways, or if the days get too short, the sun may be made to stand still until the battle is over. If the enemy is too great for you, hailstones will beat them to death, or if they hide in the thickets, the hornets will sting them out.

Thank God for such a life of victory. God offers it to every child of Adam. In the Old Testament, "And the Spirit of the Lord came mightily upon them." In the New Testament, it is said, "And they were all filled with the Holy Ghost." "Greater is he that is in you than he that is in the world."

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem . . . shake thyself from the dust." And in the strength of Jehovah go forth to conquer. □

Editor's Note: C. B. Jernigan was a pioneer pastor, evangelist, and district superintendent in the Church of the Nazarene. This sermon is excerpted from *The Nazarene Pulpit*, published in 1925.

NAZARENE ROOTS

An early picture of C. B. Jernigan (1). Masthead from the first issue of *Highways and Hedges*, which printed only six editions before changing its name to the more widely known *Holiness Evangel* (2).



HIGHWAYS AND HEDGES

Pilot Point, Tex., September 15, 1906.

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Jeremiah's Wall.

... the wall, and all the ...
... together into the half ...
... had a mind to work."

... was a captive in Baby ...
... and served for the King, but ...
... had not forgotten his home, and ...
... the Hebrew ... cried out for a ...
... return to Jerusalem? He longed to ...
... see his home, ... had once from

... of his granular ... on ...
... Solomon was compelled to say, "The ...
... half had never been gold."

... Under David, Israel had conquered ...
... all the territory given to them in the ...
... covenant that God had made to them. ...
... Then Solomon had built the temple ...
... that was a joy to all Israel; and under ...
... through her palace and walls were ...
... all well kept. ... took care of ...
... picture of a well-ordered ... enough to

... nearly to begin work. ...
... said, I ...
... had put in my ...
... had the rulers know ...
... whether I was ... what I did, neither ...
... had I told the king ... the ...
... out to the ... to the ...
... When the king ... work ...
... with a ...
... was not ... and ...
... with ...
... ready to ...

A CALL TO THE HIGHWAYS AND HEDGES

"Highways and Hedges' will stand for all its name implies: Our Lord's last call to a sin-cursed earth.

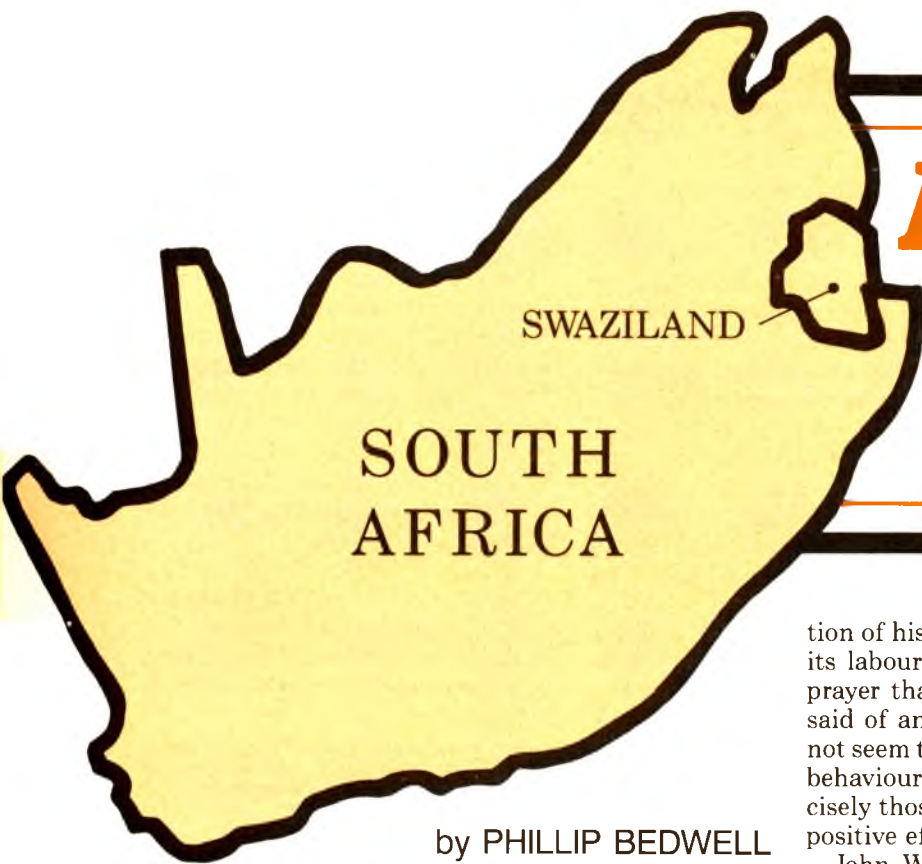
"The respectable have had their call and have rushed madly on after the things of this world; one to his cattle, another to his lands, and some to their merchandise. . . . but there are a few despised and rejected ones in the lanes and alleys of the city and out in the Highways and Hedges that will gladly come if they are bidden. The call is 'go quickly' into the streets and lanes of the city and bring in hither the poor and the maimed and the halt and the blind. Compel them to come in that my house may be filled. . . .

"Say, Brother! Holiness means more than gush and sentiment, just to kick straw and shout. It means push, and send him; go or send. The best evidence that you are going is that you have gone; or that you mean to send is that you have sent.

"Surely we need a paper whose editor has heard this call and will catch up the trumpet and sound the alarm; and blow the bugle blast long and loud until we arouse the church of God to speedy action." (C. B. Jernigan, "Our Name," *Highways and Hedges* 1:2, October 1, 1906.)

With this editorial C. B. Jernigan explained the name for his new paper published in Pilot Point, Tex. Jernigan and his ministry typified the lean, tough Texans who busted sod for the holiness work in the Southwest. Their compassion for the poor, the destitute, and the socially despised sprang from their combative response to sin and a desire to blunt its victimizing influence. Their inner-city missions, orphanages, and rescue homes for unwed mothers were an integral part of their evangelistic ministries and a part of our Nazarene heritage. □

STEVE COOLEY, Director of Archives



A Tribute to My Father

by PHILLIP BEDWELL

I HAVE HAD A GOOD LIFE and am ready to go." These words were breathed out as he set his face toward the gates of glory. On October 3, 1983, my father, Rev. H. K. Bedwell, marched peacefully and triumphantly through the gates of a new and perfect life. His body was laid to rest in Durban. Friends, former students and colleagues, black, brown, and white, of different denominations, came from all over South Africa and Swaziland to pay tribute to him.

His philosophy, spirit, and ministry have had a profound influence upon multitudes across Africa and in many parts of the world. His consistent life left an indelible mark upon mine. Its value is incalculable. It is always difficult to analyse the dynamic qualities of a man's character. There are, however, ingredients in my father's character that are clearly evident, which I will highlight briefly.

He was a man of God. God was "All in all" to him. God was the stabilizing factor in his life, the motivational power in his ministry, and the guiding principle in all of his decisions. "For to me to live is Christ" could be appropriately inscribed across his ministry.

My father lived an exemplary life. Authentic godliness faces its most crucial test in the home, among those to whom it is closest. My father was the incarnation of love, kindness, and consideration. Members of his family were always able to say a fervent "Amen" to his messages on holiness.

He was also a man who firmly believed in the efficacy and power of prayer. His prayer lists were a revela-

tion of his intense burden for the kingdom of God and its labourers as well as the world about him. It was prayer that made him the man he was. George Eliot said of an acquaintance, "His celestial intimacies do not seem to have any effect whatsoever on his domestic behaviour." However, in my father's case, it was precisely those "celestial intimacies" that had a profound positive effect on his "domestic behaviour."

John Wesley was known as a man of "one book." This could be said of my father. While it is true that he read well and widely on many subjects, he was essentially a man of the "Book of God." Preaching at a convention four years ago he said, "I study the Bible more closely today than I have ever done." Both his preaching and his writing reveal an unusual intimacy and familiarity with the Word of God.

Preaching was his passion. His powerful biblical messages, studded with gems of humour, not only arrested his congregation but also probed to the quick of its heart. His messages reverberated with an excitement born of a consciousness that the gospel of Jesus Christ is the only antidote to the sin-sickness of the world in which we live. After his heart attack in 1974, my mother would constantly warn him not to get excited when he preached. His reply was, "How can I help but get excited with a gospel like we have to preach." He was essentially a holiness preacher. He declared "full salvation" with conviction and clarity. His holiness messages reveal a balance between sanctification as a second definite work of God's cleansing power, and growth in grace as the result of a continuing, dynamic relationship with Christ. When he preached holiness, he left the listener in no doubt as to the biblical soundness of the truth.

My father was a man of extremely high principles. I have never ever doubted his integrity. He was transparent in all of his ways. He stood above petty ecclesiastical politics. In his mind there was no place for worldly political methods in the Church of God. He denounced these activities fearlessly as born of the flesh. He did this many times at the expense of his own position and popularity. Lesser men incapable of comprehending this philosophy misunderstood him and as a result criticised him. He was a strong leader and a straight talker. If he believed a certain action was good

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for the work of the Kingdom, he fought for it tenaciously. If he lost the battle, he accepted defeat graciously. He made it an unshakable principle that differences in philosophy or opinion would not influence his relationship with those with whom he differed. He once said in my hearing, and probably for my benefit, "In the business of God's kingdom, leave your differences on the conference table."

He was a joyful Christian. In the early days his black brethren called him "Ya huhuma" meaning running over or bubbling over. He was justly proud of that name. There was an unexplainable dynamic within him that not only drove him in his service for the

Master but also overflowed continually to those about him. After his stroke in 1981 he realised that he would no longer be able to preach or write. This was a staggering blow. He went to his knees and asked the Lord in what way he could serve Him now that this tragedy had entered his life. The Lord told him that he could witness for Him in the community. In his frail condition he shuffled around the community giving out tracts and bearing witness to the great grace of the Lord. However the time came when his frail body could no longer withstand the dynamic of his spirit, and Ya huhuma was called home to a new and more glorious life. □

I WAS FEELING very tired. It seemed like by 3 P.M. each day I was too tired to go any more. I couldn't make the calls that needed to be made; it was a real job just to attend services and meetings.

I went to the doctor and after several visits he put me in the hospital to check for ulcers. After a week of tests, they couldn't find the problem. They made a phone call to a previous doctor and decided that I must have adhesions that were strangling my bowels. Surgery was scheduled and sure enough I was full of adhesions. Everything seemed to go well in surgery.

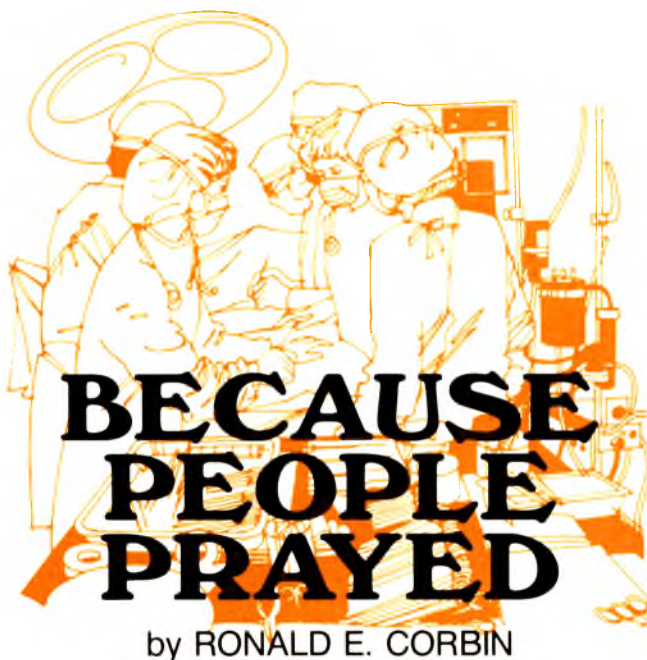
Three days later I began to vomit and got sicker and sicker. They did tests and discovered that now I had a bowel blockage. A second surgery was quickly scheduled.

I was on the operating table before I was put to sleep. I asked the surgeon how long the surgery would take. He said no more than an hour. The assisting surgeon said it couldn't take longer than an hour because he had another surgery in an hour at a different hospital. Five hours later I came out of the operating room.

There had been some major complications in surgery and twice the doctors almost gave up, but each time they tried just one more thing and it worked. My intestines wouldn't sew together; my abdominal cavity was full of peritonitis; the pain, even under anesthetic, was so great that I stopped breathing. They put me on a respirator.

The doctors came and talked to my wife. In effect

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they said it would take a miracle for me to live.

The church called a prayer meeting that night. Most of the members and friends came on very short notice. El Paso First also called its people to prayer. The pastor of El Paso First came to Montwood to pray with our people. God came that night in such a beautiful way. As the people prayed, I woke up and survived the night.

The next morning the nurses from surgery came to see when I had died. They were surprised to find me still alive. Later I was

able to tell them about the prayer meeting and how God had spared my life. It was only by the prayers of God's people all over the country that I survived.

While I was in intensive care one afternoon, it suddenly got peaceful. I am not a mystic nor a visionary, but it was as if the Holy Spirit was in the room. He showed me a beautiful green valley with a stream running through the middle of it. I knew that this was heaven. In my mind I would go from this view of heaven to scenes of my family and my church. I knew I could make a choice between going to heaven now or staying with my family here. Again without a word being spoken, I chose to stay and the view of heaven disappeared. I found myself back in the intensive care room; the decision had been made. I don't know why I was allowed to make this choice, but God in His mercy allowed it.

It has been 10 months since that prayer meeting and view of heaven. I am not completely well yet. Though neither doctor is a professing Christian, each had to admit it took a miracle to keep me alive.

Praise be to God who still answers the prayers of His people and is still able to heal! □

BAD NEWS, GOOD NEWS

THE AIR FLORIDA FLIGHT from Miami to Costa Rica takes one over some very troubled areas. An hour out of Miami we were crossing the midsection of Cuba. My mind raced back 25 years. As a college student, I visited my missionary parents every summer, and we traveled that beautiful island from one end to the other, visiting happy, growing Nazarene churches. In those days, the Spanish radio broadcast "La Hora Nazarena" was heard over 22 stations. Today, things are different. Only the controlled party line is heard on local radio stations. That's bad news!

About an hour later, we were following the eastern coastline of Nicaragua. I could see on the ground a constant series of reddish-orange flashes, over an area of about 20 square miles. I knew these were not lightning flashes but cannon fire in that troubled area. Five years ago, 18 stations in Nicaragua aired "La Hora Nazarena." Today, none are able to do so. That's bad news!

Arriving in San Jose, Costa Rica, I was quickly involved in meetings concerning contractual agreements. During a dinner meeting, two Guatemalan district superintendents and myself discussed the exciting potential of their Kekchi and Pokomchi daily Bible studies broadcasts, which were being transmitted from Coban. No other religious organizations are involved in radio ministries there. However, rising costs and demanding schedules are forcing the districts to phase out this ministry unless the general church can provide financial help. Large segments of several remote tribes faithfully tune in to these daily 30-minute programs and have learned about the saving grace of Jesus Christ. To discontinue the programs meant more bad news.

In February I was at the South American Regional Conference in Lima, Peru. On the final night, we all thrilled to the sight of some 40 pastors being ordained. Among them were 14 Aguaruna Indians. I shall never forget their emotional response as Dr. V. H. Lewis ordained each one. Tears of joy and humility flowed

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freely. It was a historic event—but behind this were years of pioneering work by dedicated individuals who influenced the lives of these ordinands. Now these Aguarunas have caught a vision of bigger things. Radio penetrates where men cannot always go. They want their own radio program to educate and evangelize hundreds at a time. "No other religious group is doing it," they say. "We should be the first. Help us get a station; show us how to run it."

"But," I have to say, "there's a little matter of money. . . ."

The district superintendent in Bolivia is creative, ambitious, and a hard worker. His district started a weekly radio program in Aymara, the most common dialect among those with whom our church works. "It was fine for a while," he said, "but production costs and local station stipulations forced us to cancel. We need financial assistance in order to continue. . . ."

Because the media outreach needs to be couched in terms indigenous to culture and society, the church has established regional offices of communication in Latin America and Africa regions. The Latin American office is in Costa Rica. Under the leadership of Juan Vazquez Pla, this office produced several series of five-minute daily broadcasts aimed at a secular audience. These are being used extensively throughout Latin America. Radio spots, scripts for a series of "women only" programs, and TV spots are also being produced. A variety of nonbroadcast media resources, correspondence courses, videotape instructional materials, etc., are being used. The overwhelming results have increased demands and expectations of the Latin America Communications Regional Office for 1984, which in turn requires higher operational budgets. And that again is bad news.

Under the administration of Dr. Richard Zanner the African Communications Office was established. Bill Wagner, a gifted engineer, was assigned to build adequate studios in which to produce: (1) weekly radio programs in Zulu, Afrikaans, Tsonga, Tswana, Simple English, Pedi; a couple of other regionalized English programs; and other vernacular languages; and (2) provide reinforcement for multimedia presentations directed by missionary Gerald Hayse. The success of



these endeavors has resulted in an overwhelming list of requests for more broadcasting, especially in new fields being opened on the African continent. However, no money, no projects. Bad news!

In India, the Marathi broadcast faces a crisis due to the phasing out of production studios of a sister denomination. These broadcasts generated 6,000 responses in 1983. Many who responded came to know the Lord and also came into the fellowship of the Church of the Nazarene. However, some \$20,000 is needed to build a recording studio adequate for the production of this weekly program that has 300,000,000 potential listeners. Prospects of obtaining this financial assistance are dim, and that's more bad news!

Indian missionary Bronell Greer has managed to coordinate the production of a weekly broadcast in the Tamil language with the talents of Dr. Samuel Kameleson of World Vision International. However, to continue this program on Sri Lanka (formerly Ceylon) Broadcasting Corp. will require a 50 percent increase in production costs and airtime over the next two years.

Requests from missionary John Anderson for a Hindustani broadcast were denied. So was Bronell Greer's request for a Karnataka language program. An Armenian language radio and TV ministry under the leadership of Habib Alajaji could be greatly expanded if funds were available. We continue to say no to requests for an Arabic language program to saturate the explosive Middle East. Our Taiwan leadership has asked for help to launch their own evangelistic thrust. We had to say no. All of this is bad news.

In Europe, Africa, the Middle East, Asia, the South Pacific, and Latin America the "internationalization" mentality has influenced comprehension, fostered efforts of interdependence, contributed to sharing of talents and resources, and deepened the determination not to be controlled or influenced by the world's superpowers. But the area where one sees utmost international dependence is the area of communications. Developing nations and their developing and talented people are literally starving for information.

In the third world, 40 percent of the population has listened to at least 2 of the 16 most powerful stations. Only half of these 16 are religious. Millions will have tuned into some of these, and the only way to do this is through the use of short-wave receivers.

North Americans have a far different concept of the use of radio. Radio entertains us as we mow the lawn, drive to the store, or have a nice dinner with friends. When we want to know what is going on in the world, we depend on the six o'clock and ten o'clock TV news.

For over 70 percent of the world's population, the only way to get somewhat accurate news, world affairs information, and religious programming is to turn to "foreign big-power" stations. Radio is not a companion; it's their "information lifeline!"

That brings some more bad news. We have a serious problem. The WORLD MISSION RADIO OFFERING is the *sole source of support* for the missionary radio ministry. Here is the record for the last four years.

1980—\$206,635	1982—\$235,380
1981—\$263,002	1983—\$237,080

NWMS is the primary promotional channel responsible for generating funds for this ministry. Their support has been strong, but the performance of the last two years causes concern. The official 1984 requests totaled \$340,000. Unofficial requests—those arriving after the deadline—add up to another \$90,000, an immediate need in 1984 of \$430,000. And all requests represent very real programs that are ready to go.

The good news is that the opportunities are unlimited. The commitment to regionalize production is in place and paying off. The Church of the Nazarene is involved in 22 languages and dialects in its regular worldwide radio ministry, resulting in new Christians, new contacts, new members, new congregations, new evangelistic fervor. It is happening! We have incontrovertible evidence of success. But so much more could happen!

We cannot allow the bad news to overshadow the good. Yes, we have problems and obstacles, and World Mission Radio is in trouble. But I wish you could talk to the lady in Venezuela whose life has been literally transformed by God's grace received through "La Hora Nazarena." Or to the cab driver in Peru whose favorite religious program happens to be ours. His testimony would thrill you! If only we could grasp the meaning of this thing called World Mission Radio, giving would not be our biggest crisis.

Imagine what would happen if each U.S. and Canadian Nazarene would give \$1.00 a year to World Mission Radio. Or what would happen if each Nazarene church in the U.S. and Canada gave \$50.00 a year to Radio, or if each NWMS society collected 50¢ a year from each Sunday School class in their church. Just ideas, I know, but somehow, somehow, the bad news I've talked about has to become good news. We *must* obey the command of Christ and continue to tell the GOOD NEWS everywhere, by every means possible, and the WORLD MISSION RADIO OFFERING is one of the best. □

CLOUDS ARE FLEETING

*A cloud obscured the summer sun—
I watched its shadow swiftly run
O'er hill and plain; and in my heart,
I feared that summer's warmth would part.
I saw a deed unkindly done;
I saw a web of evil spun;
Heard cutting words, saw teardrops fall—
And feared my faith in man might pall.
But clouds on high do not mean night,
Nor do life's wrongs outweigh the right,
Though God's face is not always clear,
I hear His voice and know He's near.*

—CHARSTEN CHRISTENSEN
Calgary, Alberta

THE DEVIL'S WEDGE

by G. ROGER SCHOENHALS

THE DEVIL had a garage sale. He stacked several tables with tools and other items.

Poking through the merchandise, a curious buyer came upon a wedge. Finding no tag, he asked the devil how much it cost.

"Oh, that one's not for sale," he said. "If I got rid of the wedge, I'd be out of business."

"Well, what do you use this for?" the man inquired.

"It's my discouragement tool."

Discouragement *does* seem to be a rather popular tool of the devil. If he can get that wedge started in our lives, he can separate us from faith and effectiveness. Discouragement can so cripple us that we become part of the problem instead of part of the answer.

I've got some ideas for overcoming discouragement. You might call them "an antidote for the blahs." Next time you find yourself being dragged down by discouragement, put the following prescription to work.

First, look for the good. In any situation there are positives as well as negatives. A friend of mine recently pointed this out to me. His wife had been in a car accident. Their new car sustained about \$2,000 in damages and his wife suffered a slight whiplash. Nevertheless, Glenn cited the positive elements.

He said the accident was not her fault. It happened right in front of a policeman. Their two small children were not in the car. His wife was wearing a seat belt and was spared serious injury. No one was hurt in the other car. They had adequate insurance. Temporary transportation had been generously provided. Instead of a pessimistic perspective, Glenn chose to see the good.

Discouragement comes because we dwell on the negative. We get depressed not only by the bad things that happen but also by the growing list of bad things we allow ourselves to imagine. The discouraged person lies in bed counting his problems instead of his blessings.

The Psalmist knew the value of looking for the good. At times, when he slipped into discouragement, he

forced himself to begin looking for something positive. He refused to be dragged down. Instead, he said, "I will call to mind the deeds of the Lord; yea, I will remember thy wonders of old. I will meditate on all thy work, and muse on thy mighty deeds" (77:11-12, RSV).

So the next time discouragement knocks on your door, send a positive thought to answer.

Second, exercise your faith. There's nothing more pathetic than a discouraged Christian. It's like the son of a king walking down the street kicking rocks, feeling sorry for himself. The onlooker shakes his head in bewilderment.

To exercise your faith means to act on it. The Scriptures plainly teach that God is sovereign and that He is able to bring good out of even the most impossible situation. Romans 8:28 tells us that "all things work together for good to them that love God, to them who are called according to his purpose."

Now either we believe this verse or we don't. Obviously the discouraged believer is not living up to his name. But faith says, "Yes, I believe it. I claim it. God is on the throne and He will work in and through me that which is pleasing in His sight."

Discouragement says, "Things are going to get worse. Let's lie down and feel sorry for ourselves." Faith says, "The best is yet to be."

So when the flame of faith flickers and the darkness of discouragement rolls in upon you, turn up the lights. Claim the power of God to enable you to burn brightly with the fire of faith.

Express your faith. Verbalize it. Share it with others. Stand up and be counted for the living, sovereign God and you will find your discouragement fleeing, tail between its legs.

Third, you can ward off the wedge of discouragement by encouraging someone else. Get your eyes off yourself and your situation and reach out to others with encouragement. Instead of pulling down the people around you, lift them with encouraging words.

I've tried this and I know it works. When I begin to feel sorry for myself and focus on the negative side of things, I purposefully find someone to praise and encourage. I affirm them and sincerely express my appreciation for them. And, poof, my own discouragement disappears.

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Once I was having a hard time with a former employer. Everything looked gloomy and I had come to the point of striking out. I sat down to write him a searing letter to set him straight.

But instead, I sensed the Lord asking me to write a kind letter. So I thought of all the good things in his life and the positive memories regarding our relationship. (It wasn't easy.) I wrote him a simple, truthful letter thanking him for what he had done for me. I encouraged him in his own responsibilities.

It was a healing experience for me. I came up out of the pit of discouragement and started walking again in the sunshine of hope and happiness. My words of encouragement set me free.

So when you find yourself in the dark den of discouragement, find someone to affirm. By building them up you will step into the light of a new day.

There are additional ways to overcome discouragement. But you will have no need of them if you will look for the good, exercise your faith, and offer encouragement to others. □

Rejoice? Rejoice!

by STEVE RODEHEAVER

THERE'S NOT a whole lot of genuine rejoicing going on in the world today. But then, how can there be? We live in an age threatened by the nuclear war and economic crisis. Even more real than these, however, are the rising rates of crime, unemployment, divorce, disease, etc. Never before has it been so hard to escape these pressing realities. It's no wonder that "rejoicing" is almost extinct.

Along with the world, I too have had difficulty in rejoicing lately. Since graduating from college last spring, I have been plagued by indecision. Should I move away or stay close to home, break up or get more serious, look for work or head for graduate school, etc., etc.? On top of this indecision, I can't find a good job and my best friends are miles away. What is there to rejoice about? Certainly not this situation.

But I have been exceedingly religious since graduation (perhaps out of desperation). I found myself reading my Bible and praying more than ever, yet my situation and state of mind did not change. I could not find a bridge over these troubled waters no matter how hard I looked. Finally, I realized that there was no bridge. It was at this point that I began to be able to rejoice, and also see how radically different Christianity is from the world.

The apostle Paul says in Romans 5:2-3 that we who are Christians stand in grace and also rejoice in our sufferings. This implies that even for the Christian standing in grace there is going to be suffering. And yet, Paul tells us, "Rejoice always, pray constantly, give thanks in all circumstances; for this is the will of God

in Christ Jesus for you" (1 Thessalonians 5:16-18, RSV). This does not mean that we need to be happy about our difficult situations or even be thankful *for* them. Nor does it mean that we should close our eyes and pretend that painful realities don't exist. Rather, we are to rejoice, pray, and to give thanks *in* them. Rejoice in who God is. Rejoice in the meaning and strength that His presence gives. Rejoice in God in the midst of every situation.

But can we really do this? Yes! Because Jesus is present with us. All too often we spend our times in troubled waters looking for some "christ" to come be a bridge over the waters. This is the kind of "christ" that the whole world is looking for. But Jesus Christ is not like this! He does not act as a bridge, rather, He enters into the troubled waters himself and gives us the strength to keep swimming. He doesn't remove us, but He does support us! Thus, we can rejoice because we have a Friend there with us, a Friend who saves us from death, but not from living.

This is the difference between the Christian and the world. The world is looking for a bridge while the Christian recognizes Christ's presence in the troubled waters. The world dies in its effort to be saved from life while the Christian lives as Christ saves him from death. Thus, the Christian can rejoice when the world can't. The presence of Christ makes him radically different, for he is able to "rejoice always, pray constantly, and give thanks in all circumstances."

We need to start being radical. We must start facing our situations, quit looking for bridges, and recognize the presence of Christ. Only then can we rejoice—and we will rejoice! And we will be radically different from the world! □

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Charles Ludwig

LEARNING TO BE CONTENT

by JERRY W. McCANT

A GOSPEL SONG reminds us that we need songs in the night, not just for the sunny hours of life. Anyone can be content when life is going his way. The apostle Paul learned how to be content when life was

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not going his way; he found his “song in the night.” He learned a contentment that is just as valid in the pit as on the mountain height.

Paul puts things in such radical ways that he gets our attention. Look at his “thank you” note to the Philippians as a case in point. He thanks his Philippian friends for sending Epaphroditus with a gift from the Church. Then almost as if taking back his words of thanks, Paul says, “Not that I speak from want . . . Not that I seek the gift itself, but I seek for the profit which increases to your account” (Philippians 4:11, 17, NASB). Can you imagine telling someone, “Thanks for this gift; I didn’t need the gift but you needed to give it to me”?

In this context we hear another radical word from Paul, “I have learned to be content in whatever circumstances I am” (Philippians 4:11, NASB). A more literal rendering of his words is “I have learned in these present circumstances to be content.” Those words are easily spoken when life is pleasant and the sun is shining. If our chronology is correct, Paul wrote these words from a Roman prison. These words were most likely written shortly before his martyrdom.

Gratitude for the gift from Philippi gave Paul a chance to reflect. His reflections were shared with the Philippian Christians, and now in the New Testament they are shared with the world. Paul says he knows how to live in poverty and prosperity; he can be content when he eats to the full as well as when he is hungry. Contentment for Paul is not based on need or abundance. He has learned a contentment that transcends “any and every circumstance” (Philippians 4:12, NASB).

The word that we translate “content” in Philippians 4:11 is significant. This word *autarkes* appears nowhere else in the New Testament. It is a word borrowed from Stoic philosophy and its primary meaning for the Stoics was “self-sufficient.” One need not assume that Paul’s use of this word implies any close connection with Stoicism. However, the concept of self-sufficiency is important in a context where he tells the Philippians that he does not *really* need their help.

Autarkes, contentment or self-sufficiency, could be achieved in Stoic philosophy with three simple steps. First, one was to get rid of desire; he is content who wants least. Second, one must learn to say, “I don’t care.” Begin with breaking a cup and say, “I don’t care.” When your dog dies, say, “I don’t care.” Finally, when one’s spouse dies, he can say, “I don’t care.” Third, one interprets everything as God’s will. Whatever happens in life is good because it is God’s will. Acceptance of this simple fact enables a person to be content. Paul did not accept the Stoic philosophy, but he did use their word to communicate to his friends at Philippi.

What does it mean to be content? Paul gives us his first clue when he says he “learned” to be content. Becoming a Christian did not produce contentment in Paul’s life. Obviously, what Paul has “learned” cannot be taught in a classroom. Rather, Paul has learned contentment from experience; he has *discovered* what it means. No one can teach another person to be content. Like many other lessons, contentment is learned

from life. One must discover contentment of the Pauline variety; it comes to us as insight, not as just one more fact to be learned.

What a powerful lesson! Paul is so content that the walls of his Roman prison cannot negate it. He has learned his lesson in the crucible. Out of his suffering, Paul learned that it is a high privilege to suffer for Christ (Philippians 1:29). He has learned to empty himself as Jesus did (2:5-11). In the act of self-emptying he gives up his prerogative and power; he gives up his own rights. He has learned the worthlessness of all his claims to goodness (3:3-5). He comes to the place of counting his religious heritage "as loss for the sake of Christ" (v. 7, NASB) and his deep desire is "that I may know Him, and the power of His resurrection" (v. 10, NASB). He has "learned" from all these experiences to be content in his present circumstances. From the disciplines of his experiences, the apostle has learned the secret (the meaning of "learn" in v. 11) of contentment in Christ.

Circumstances do not determine our state of being. As Viktor Frankl has reminded us, in addition to heredity and environment, there is the possibility of personal response. I am always free and I am always the final monitor of my emotional state. No, Paul is not a Stoic; his self-sufficiency (*autarkes*) is really Christ-sufficiency. Paul puts it this way, "I can do all things through Christ who strengthens me" (Philippians 4:13, NKJV). All of life's circumstances are transformed by the indwelling presence of Christ.

We are so quick to blame our own problems on outward circumstances. We forget that peace and happiness are qualities of life that are independent of circumstances. Paul accepted responsibility for his own life and his response to life. Through the sufficiency of Christ, Paul stands up to the life situations he faces, and he controls them rather than being controlled by them.

A few months ago, I walked into an office. On the wall was a sign that read: "Misery Is Optional." At first I rejected the sign's message, but Philippians 4:11 haunted me. Paul believed that misery was an option to be accepted or refused. Except on a temporary basis, no one and no circumstances have the power to make us miserable. Misery has to be chosen!

Your protest is no doubt the same as mine. We like to say, "You just don't know my situation." The claim for uniqueness in our circumstances is usually only a way of legitimating the misery we have chosen for ourselves. If we are miserable, it is because we have chosen misery, not because misery is forced on us. Life does have its problems. Even big men sometimes hurt out loud. The controlling factor is attitude.

I have learned in my present circumstances (Philippians 4:11) and in all of life's circumstances (v. 12) to be content. I cannot teach you to be content, but I can commend you to Him who strengthens me (v. 13). Refuse the dubious "rights" of misery knowing that "my God shall supply all your needs according to His riches in glory in Christ Jesus" (v. 19, NASB). □

Book Brief

THE INTERNATIONAL DIMENSION Six Expressions of the Great Commission



R. FRANKLIN COOK
author

AUTO PRODUCTION in 86 countries! Brazilian cowhide shipped to Japan to make American baseball mitts! Whatever happened to the lepers wrapped in the sheets we tore in strips? Or the comfortable image of "natives" eager to don our old clothes? Where did they learn to tan leather, manufacture mitts, and drive cars?

That foreign missions have radically changed is the theme of *The International Dimension*. R. Franklin Cook, with his three-generation missionary heritage, is qualified to tell us what happened, how it has affected

our missions program, and how we can best fulfill our end of the Great Commission in the future.

A question naturally arises as to the differences between this book and some of the others on the subject. *Into All the World* (Parker) and *Into the Eighties* record the full history of Nazarene Missions. *The International Experience* (Jerald D. Johnson) introduces the concept of internationalization and explains the restructure plan established in the 1980 General Assembly.

Picking up here, *The International Dimension* sorts out and explains key phases of world mission, which is a big order. Volumes have been written since Schmelzenbach, Ingram, Tracy, Hynd, and others obeyed God's call and sailed to distant shores. Cook has capsulized the past and organized the present into a very understandable and interesting bird's-eye view of yesterday, today, and tomorrow.

I think I've got it all down pat now, thanks to Franklin Cook. His writing is colorful and it seems to me that either as part of the denomination-wide study (a study guide is available) or for personal reading, you would find this book informative. It's a good "catch-up" for new Nazarenes and could be a valuable addition to new members' packets. □

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

the editor's STANDPOINT

THE COMING HORSES

There seems to be no end to the number of things you can advocate or advertise with bumper stickers. Yesterday, while driving to the office, the rear bumper of a car ahead of me sported two stickers. The one on the left asked, "Have You Hugged Your Horse Today?" The one on the right declared, "The Horses Are Coming!"

Well, if I had a horse I would certainly want to be on hugging terms with it. Those beasts are big enough to stomp the mud out of a fellow my size. However, it was the other sticker that held my interest.

"The Horses Are Coming!" According to *Revelation* some very special horses will ride into history during its closing days. Mounted astride them will be "the four horsemen of the Apocalypse"—Oppression on a white horse, War on a red horse, Famine on a black horse, and Death on a "pale" horse. Their furious gallop through history will result in the destruction of one-fourth of the earth's population.

I don't know what horses the printer of that bumper sticker or the driver of that car had in mind, but many

interpreters of Scripture and current events believe that the horses summoned to action in *Revelation 6* will soon be coming. The thunderous hoofbeats of these symbolic steeds may be heard in the distance, getting louder as they draw nearer.

"Nevertheless, God"—to borrow one of the Bible's most heartening phrases—will not allow forces of evil to write the last chapter of our history. Before *Revelation* ends another horse and rider appear. Heaven opens and a white horse is seen, mounted by Jesus Christ, "King of Kings and Lord of Lords." Leading the armies of heaven, He executes the wrath of God upon evil and assumes His reign over the earth.

Revelation, like history, is filled with battle and blood, disasters and destruction, but it doesn't end with these! Beyond war, famine, pestilence, death, and all the heartbreak of humanity is "a new heaven and a new earth" filled with the glory of Him who affirms, "I am coming soon."

The horses are coming, but the last shall be first!

LET'S KEEP AFLOAT

An old Chinese saying reminds us that enough water can float a ship, too much water can sink it.

That's the point to consider with regard to church administration. We need sufficient organization to achieve our mission. Overloaded we become a religious bureaucracy with too much energy and money consumed to preserve the system and too little to create the product.

Wisdom may be found in the New Testament account of Early Church life. Offices, meetings, and reports do not appear there in abundance. Structure evolved in response to needs, structure that freed leadership to get on with the mission. Creative minds and eager hands were not stifled by paper shuffling, unproductive meetings, and red tape. Abilities and energies were focused on the growth of the Church through the spread of the gospel in the power of the Spirit.

A point comes in every organization's life, unless diligently guarded against, when simply maintaining the organization takes precedence—in time, costs, and ef-

fort—over achieving the purpose for which the organization came into existence. The water that floated the ship begins to sink it.

Simplicity characterized the worship services of the New Testament Church, too. These services were modeled after the synagogue meetings, where prayers, hymns, and Scripture exposition were the ingredients.

Across the years these elements of worship have become increasingly elaborate, requiring constantly larger outlays of time, money, and equipment. The congregation becomes a group of spectators viewing a performance rather than participants engaging in worship. Increasing amounts of time are required to announce church activities and enlist financial manpower support.

Precisely how much structure and system are needed is hard to say. One thing is sure—too much impedes our progress and diminishes our product. The water in the ship threatens the ship in the water. We need to fit machinery to the mission, not the mission to the machinery.

A point comes in every organization's life, unless diligently guarded against, when simply maintaining the organization takes precedence—in time, costs, and effort—over achieving the purpose for which the organization came into existence. The water that floated the ship begins to sink it.

THE UNREAL WORLD

Christians are frequently accused of living in an unreal world—especially “holiness people” who do not drink, smoke, curse, attend theaters, help pack stadiums on Sundays, or chase flesh for sexual thrills.

Ministers, more than anybody, are pitied as denizens of an unreal world. How many times I've had someone say, rather patronizingly, “If you had to earn a living in the real world . . .”

Such remarks do not impress me. Only the Christian, who understands and believes the Bible, sees this world as it really is. Sin, by its very nature, distorts reality. Sin is pressure on the optic nerve, film on the lens, fog on the landscape, all at once. No one is more fully deceived about himself, the world, and God than the person who lives in sin.

Robert MacNeil wrote of Henry Miller's “serene indifference to any social duty except to perceive the world clearly, consume its pleasures avidly, and communicate them joyously.” But Henry Miller does not perceive the world clearly, nor does any man with his philosophy of life. Most of what passes for hardheaded and clear-

eyed realism is miscalled, for it ignores God, rejects the Bible, and structures its values without reference to sin and judgment.

Everyone who lives in conscious or unconscious rebellion against God lives in a fool's mirage. To call life “real” when its Creator and Redeemer is rejected turns language upside down.

“The whole world,” wrote John, “lies in the wicked one.” The world in its total experience—social, political, cultural, and religious, exists in a fallen condition. It has collapsed under the weight of its deceptions and corruptions. Its lust, greed, and violence have spawned twisted values and grotesque relationships that no more correspond to reality than the limp witches that hang draped over limbs in a Dalí painting.

God is Ultimate Reality. All that is wrenched out of joint with the will of God has forfeited the nature of reality. Apart from God everything becomes an illusion and snare. Only those who are redeemed from their sins and who live in communion with God inhabit a real world. □

CRITICISM

Criticism, like castor oil, is easy to get and hard to take. It's easy to get because most of us react swiftly and vocally to what we perceive as failures, mistakes, and wrongs by others.

It's hard to take because we tend to resent those who can't see or won't admit that we are right, and if we are wrong, our pride, sensitivity, or embarrassment makes us defensive.

However, criticism is inescapable whatever one's task, whatever one's level of performance. Face it, we are critics by nature and nothing changes that. The grace of God affects the motive and manner of our criticism, but it does not eliminate it.

Since criticizing and being criticized is everyone's lot, we can help ourselves and others by giving and receiving it in the most helpful way.

A few suggestions for giving criticism effectively might include these elements:

1. Be positive.
2. Be temperate.

3. Be sympathetic; do not gloat.
4. Aim to correct, not to demolish.
5. Offer criticism rationally, not emotionally.
6. Respect the person even when you reject his actions or ideas.
7. Don't give what you are unwilling to take.

Paul just about summed it all up in one phrase—“speaking the truth in love.”

As for receiving criticism:

1. Expect it.
2. Listen carefully to it.
3. Benefit from it in every possible way.
4. Welcome the truth however roughly garbed it comes.

I've learned that a critic isn't necessarily wrong just because he is hopping mad. We can profit from truth even when it is not spoken in love.

Ye olde golden rule will make us all better givers and receivers of criticism. □

I believe a social gathering adds to the unity of the church body as a whole, both spiritually and emotionally, as it grows closer together. I know that an unsaved person is more likely to attend and participate in an informal social gathering. This would include such people as our cradle roll parents or those of our junior churches. The saints of the church then have an opportunity to be living testimonies in shoes rather than just in the sanctuary.

I believe that fellowship is a New Testament principle that is essential to the spiritual life and well-being of our church.

Gregory B. Deans
Confluence, Pennsylvania

TALE OF TWO FIRES

In a recent Sunday evening service, as the song service began the Holy Spirit came in our midst and blessed our hearts. People were at the altar praying, more songs followed and testimonies were given. Our hearts had been set newly aflame by our Heavenly Father. It was good to be in His house.

When I came home, I felt the warmth of the fireplace in our family

room, but my eyes caught a glimpse of reflections out our window of what appeared to be a fire. I ran out the back door and saw the chimney covered with flames, sprinkling the rooftop and lighting the sky. I alerted the family and we proceeded to put the fire out within a few minutes.

Later, as I tried to sleep, I continued to think of our church service a few hours before, how we were warmly touched by God's presence, and thought, "Lord, continue to keep the fire burning in my heart for my family, friends, and loved ones. Help me not to get so busy with the everyday cares of this life to let the flame burn out for my Lord and Savior."

I thanked the Lord our home was safe again, but most of all I thanked Him for His presence in my heart and life. His promise is true in Isaiah 43:2.

Lynda J. Wilson
Versailles, Kentucky

AGAINST PRAYER AMENDMENT

I have just read your editorials in the March 1 issue. I especially like the ones, "Do We Really Believe in Freedom?" and "A Strong Horse."

I am thoroughly convinced that millions of people, especially those

of the persuasion of the right religiously and politically, do not.

I talked with some Nazarenes last Sunday who believe that the Christian religion should be able to put over a constitutional amendment for prayer in the schools because there are more of the Christian faith than of other faiths in America.

I well remember the outcry of Nazarenes to opposition to them in missionary work where other religions dominate; they don't really believe what they believe.

The Constitution protects the rights of all peoples, not just certain religions. America was not established as a Christian nation as many seem to think; it was based on the philosophy of freedom of religion, period.

Should there ever be a constitutional amendment ratified in behalf of school prayer, and God forbid there should be, it will mean every religious denomination, cult, or sect, and every religion known to man will have the right to propagate their prayers and religions in the schools. This will turn the schools and the nation into a battleground of religion.

Thomas G. Carson
Decatur, Georgia

WHAT IS RETIREMENT?

by M. D. CLINE

I HAD PASTORED Nazarene churches for 38 years and in June 1982, my wife and I retired. We had often talked about it, and now it had actually happened. We decided to make our home in Cayce, S.C., but what now? Our plans were to take it a little easy, go fishing, build me a shop, and help Esther do a little gardening. It wasn't long until the shop was built, the garden was planted, but what now?

I said, "Lord, is this the end of 38 years of ministry?" After a few months, things began to change. I caught my second breath, and my retirement became revivals, supplying for pastors, and burying the dead.

One evening the phone rang and I was asked to visit a young man. I will never forget that visit. I called my pastor, and he and I made our way to the home. The

M. D. CLINE is a Nazarene elder living in Cayce, South Carolina.

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

home was everything but happy. We realized that Satan had control.

A fine-looking young man said, "I am Mike. I am glad you have come to help me." His dad and mother had been the object of his hate, but their love was reaching out to him.

We listened to this troubled young man as he related his drug trips, brushes with the law, and how Satan had dethroned his reason. He had not been able to sleep for weeks. Satan had been planting terrible thoughts in his mind. Mike was convinced there was no way out.

I said, "Mike, there is a way, and that WAY is Jesus." Oh how we talked and prayed with Mike, and that night Mike found the answer. He became a new creation in Christ and the light of heaven came down into that room.

We encouraged Mike to begin witnessing to his friends and letting them meet the Source of his happiness.

Today Mike and his family regularly attend the Cayce Church of the Nazarene.

Retirement is being willing to say, "Lord, send me." □

IN THE NEWS

PEOPLE AND PLACES

Darlene Bergers, daughter of Mr. and Mrs. Paul Bergers of St. Petersburg, Fla., has been selected as one of the *Outstanding Young Women of America*.

Following her graduation as valedictorian of her high school class, Darlene attended Bethany Nazarene College and graduated in 1981, summa cum laude. She received her master of education degree in 1982. For the past three years she has taught in the Western Heights Public Schools in Oklahoma City. Currently, she is teacher of the Gifted Program at the elementary level. □

C. Dale German, pastor of the San Ramon Valley, Calif., church, was awarded the doctor of ministry degree from San Francisco Theological Seminary on May 19. Dr. German wrote his dissertation on "An Inquiry Into the Relationship Between Church Music and Wesleyan Doctrine as it Relates to the Church of the Nazarene, with Implications for a Ministry of Music."

Dale is a graduate of Bethany Nazarene College, Nazarene Theological Seminary, and has formerly pastored in Show Low, Ariz., and Fremont Central, Calif. He is married to Emmalyn Carter German and has one son, Lauren Dale. □

NAZARENE EDUCATORS ORGANIZE

The Church of the Nazarene has a long tradition of support for education. Currently its involvement ranges from teacher education programs in Nazarene colleges to Christian schools sponsored by local churches.

April 16-17 marked the beginning of a new era in the church's recognition of education as an avenue of ministry. The Christian Schools Steering Committee met at the Southern California District Center to establish a professional organization designed to resource and support Nazarene educators: the Nazarene International Education Association (NIEA). The NIEA's mission is to provide communication and fellowship among Nazarene educators in both public and private schools. Its primary thrust will be to resource the growing number of Nazarene schools. School accreditation, teacher certification, and curriculum evaluation are a few of the organization's goals.

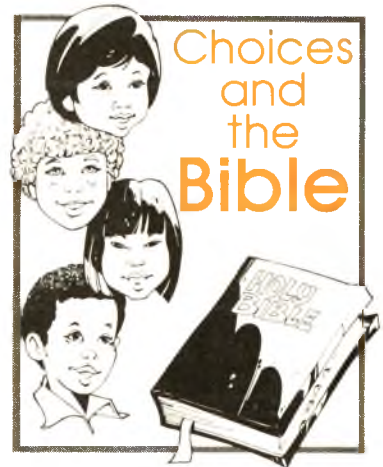
The NIEA is sponsored by Children's Ministries which was given responsibility for schools by the 1980 General Assembly. The NIEA's leadership, however, includes professional persons actively involved in education: Dwight Collins, NIEA chairman; Rose Marie Oliphant, vice-chairman in charge of early childhood education; Shegay Vanderpool, vice-chairman in charge of elementary education; and

Beryl Dillman, vice-chairman in charge of secondary education.

NIEA is open for membership to all Nazarenes professionally involved in education: teachers, administrators, pastors of churches with Christian schools, and other school or church personnel.

Contact Mark A. York, General Coordinator of Christian Schools, Children's Ministries, 6401 The Paseo, Kansas City, MO 64131 for further information. □

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Pictured (l. to r.) are: Mark A. York; Rev. Phil Riley, general director of the Division of Christian Life and Sunday School; Dr. Beryl Dillman; Dwight Collins; Shegay Vanderpool; Rose Marie Oliphant; and Miriam Hall, general director of Children's Ministries.

OUR COLLEGES AND SEMINARIES



THREE TNC PROFESSORS RECEIVE DEGREES

Hal A. Cauthron, associate professor of New Testament language and literature, received his Ph.D. degree from Vanderbilt University in May. Dr. Cauthron, a graduate of Bethany Nazarene College with both a B.A. and an M.A., received an M.Div. from Nazarene Theological Seminary and an M.A. from Vanderbilt. A member of the American Academy of Religion, Council for the Study of Religion, Society of Biblical Literature, and the Wesleyan Theological Society, he has been teaching at Trevecca since 1972.

Dr. Cauthron was listed in *Who's Who in American Colleges and Universities* and *Outstanding Young Men in America*. He is a member of Phi Delta Lambda Honor Society. He and his wife Nancy (Brunson) have a daughter Melissa and a son Everett.

Susie Johnson-Miller, director of Kinderhaus and instructor in education, received her master's degree from Middle Tennessee State University in

May. A graduate of Olivet Nazarene College, Mrs. Johnson-Miller has directed Kinderhaus, an early childhood development center, since its beginning in 1981. She was listed in *Who's Who in American Colleges and Universities* in 1969.

Morris H. Stocks, assistant professor of business, received his M.S. in accounting from Middle Tennessee State University in May. Mr. Stocks graduated from Trevecca in 1977. He is a Certified Public Accountant in Tennessee and has taught at the college since 1979. □

NEW TNC STUDENT LIFE CENTER REACHES COMPLETION

Trevecca Nazarene College's new Student Life Center, reaching completion this summer, will be named the Jernigan Student Center, in honor of Dr. Don and Lee Marvin Jernigan. Dr. Jernigan, superintendent of the Alabama South District of the Church of the Nazarene, was the architect for the building.

The Jernigans have been major benefactors to the college, having recently given a \$1 million endowment gift. Dr. Jernigan has been sharing at Trevecca's Nashville Businessmen's dinners on campus, the impact of Trevecca on his life and why he gave the million dollar gift. These dinners have been instrumental in helping the Development Office raise more than \$1.5 million from Nashville businesses, foundations, and from others, to raise, in pledges, the \$2.3 million needed for the building. The church campaign raised \$703,454 in pledges.

The fund drive was launched in September 1982 and was successfully completed in March 1984. The largest major gift was \$200,000 from the Kresge Foundation. □

JOURNALISM EMPHASIS ADOPTED AT PLNC

The Department of Literature and Modern Languages of Point Loma Nazarene College has just adopted a journalism emphasis within the literature major. The program will begin in the fall of 1984 and will prepare students for work in newspapers, magazine production, public relations, or advertising.

Dean Nelson, graduate of Mid-America Nazarene College, and current editor for 3M Corporate Employee Communications in St. Paul, Minn., has been chosen to head the program. Dean received his masters in journalism from the University of Missouri and has a wide background of journalism experience. He has served on the editorial staffs of the following newspa-

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pers and magazines: *Columbia Missourian Newspaper*, *Vibrations Magazine*, *The Missouri Times*, and *Bread Magazine*.

As well as these editorial positions, Dean has published several articles in various magazines, newspapers, and educational curriculum. He has also written several plays and is the co-author of the book, *God Never Said We'd Be Leading at the Half*. □

MABEL F. WINGET ENDOWS LECTURESHIP AT NTS

President Terrell C. Sanders, Jr., of Nazarene Theological Seminary, presented a plaque to Mrs. Mabel F. Winget in appreciation for her generous gift. She endowed a lectureship in honor of Dr. J. Kenneth Grider, professor of theology at NTS for 31 years, and in memory of her son, Dr. Wilfred L. Winget, now deceased. Dr. Winget was a student of Dr. Grider's, graduating from NTS in 1955. He taught Bi-



Shown (l. to r.) are: Dr. Terrell C. Sanders, Jr., Mrs. Mabel F. Winget, and Dr. J. Kenneth Grider.

ble and theology at Eastern Nazarene College and Spring Arbor College.

The new lectureship appears for the first time in the new 1984-85 seminary catalog and is entitled, "Grider-Winget Lectures on Theology." Income from this endowment will enable seminary faculty and administration to invite scholars to campus from time to time to give a series of four lectures on a theological subject. □

BNC ENGLISH DEPARTMENT OFFERS UNIQUE SERVICE

The English Department of Bethany Nazarene College has started a "Grammar Hotline" as a service to the Oklahoma City area.

Although the original purpose was to aid students on the campus with term papers, themes, and other writing assignments, the entire metropolitan area has caught hold of the idea. It has been featured in several newspapers and on radio stations and has been contacted by one television station.

The callers range from students to secretaries, law firms to company executives, industry to academics. About half of the half-dozen daily calls are for spelling and punctuation, but some have been real "stumpers."

Prof. Jim Wilcox gives an example: "What's the term for a word that is spelled the same backward as forward?" □

ENC OBSERVES COMMUNITY WEEK

Eastern Nazarene College celebrated Community Week April 23-29. It was the beginning of what is hoped to be an annual event. The week was designed to express appreciation to the city of Quincy for being "home" to ENC for the past 65 years, and to create greater awareness on the part of the Quincy/South Shore community as to the programs and services offered by the college.

The Quincy Rotary, Kiwanis, and Lions Clubs all held their weekly meetings in the President's Dining Room where they were entertained by the pi-

ano music of Professor Brady Millican, as well as the ENC Barbershop Quartet. Dr. Nease spoke about the mission of the college and its relationship to the community.

The three chapel services of the week featured leading members of the community. The speakers were Dr. Clayton Johnson, president of Quincy Junior College; State Senator Paul Harold; and Rev. Roger Kvam, pastor of the First Presbyterian Church of Quincy.

The week was also highlighted with a concert by the Choral Union, which is composed of students, faculty, and community singers.

An open house concluded the week on Sunday afternoon. Activities included tours of the campus, a concert by Professor Millican, a presidential reception, and the evening service at Wollaston Church of the Nazarene, which featured ENC's A Capella Choir and Brass Ensemble.

This week resulted in excellent press coverage by the local media and was extremely well received by the community. Dr. Stephen W. Nease, president of ENC, expressed pleasure with the results of the week and the responsiveness of the city and its leaders. □

MANC HOLDS AGRICULTURAL AWARDS BANQUET

The Mid-America Nazarene College Agricultural Program was recently featured at the college's campus center, with 65 faculty members, agricultural students, and administrative staff participating in the annual Awards Banquet. The banquet is held yearly to recognize American agriculture's role in the world and to honor graduating agribusiness seniors. MANC is unique as


one of the few liberal arts colleges with four degree options in agriculture, the only Nazarene college to have such a program.

MANC President R. Curtis Smith and former Academic Dean Don Metz envisioned the need for agricultural career preparation at a Nazarene college. They and other invited guests joined in an evening of good food, awards, music, and inspiration. Master of ceremonies and Agricultural Club President Scott Laird, from Knoxville, Iowa, greeted those in attendance. Special music was provided by agricultural students who sang old-fashioned gospel songs.

Guest speaker David Webb, Kansas State Representative (R) and local agribusinessman, spoke to the audience on self-motivation and faith. Webb, a former MANC student, spoke from the perspective of involving one's self in any phase of life—agriculture, politics, education—and challenged the group to take a stand on issues that impact individual lives.

A special highlight of the evening was the recognition of graduating seniors by the agriculture faculty. Mark Mehlhoff (North Dakota), Rodney Anderson (Kansas), Brink Arnold (Kansas), Sam Yangmi (Thailand), Andy Jones (Iowa), Robin Sweeney (Wisconsin), and Rick Kettles (Iowa) were presented with plaques designating honorary life membership in the collegiate agriculture club.

The agriculture faculty were pleasantly surprised by the graduating seniors of 1984. Spokesman Sam Yangmi presented special awards fitting the attributes of "honor," "excellence," and "enthusiasm" to Prof. Lawrence Goodman, Prof. Charles Morrow, and Dr. Steve Forsythe. □



Book Briefs

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Youth Ministries, in cooperation with Church Extension Ministries, announces the appointment of 23 MISSION TO THE CITIES teams to serve 30 churches throughout North America this summer.

MISSION TO THE CITIES is a program unit of YOUTH IN MISSION, the summer ministries program for college-career youth sponsored by Youth Ministries. This summer the MISSION TO THE CITIES program has been expanded to help Church Extension Ministries reach their goal of beginning 1,000 new works during the diamond anniversary year.

Training for the MISSION TO THE CITIES teams will be June 10-26. The first 10 days will be spent at the YOUTH IN MISSION Training Camp at the Camp Taconic campgrounds in New York. The emphasis there will be on building team unity and learning ministry tools that will include evangelism, puppetry, canvassing, and music. Following this, the 69 participants will travel to New York City where they will be involved in an "ur-

MISSION TO

Oregon Pacific District



Vicki Gaskill
MANC



Howard Horton
MVNC



Judith Jenkins
ENC

"URBAN PLUNGE"

ban plunge" experience. Students will learn how to minister in the inner city through firsthand experience, working with the staff from the Lamb's Club Manhattan Church of the Nazarene, as well as with other urban ministry experts.

Once at their location, the MISSION TO THE CITIES teams will be holding "Sunshine Clubs," a children's community Bible club; leading Bible study groups; working in crisis care centers and social relief programs; conducting Vacation Bible Schools; and will be involved in music ministries and in numerous age-level ministries. The ministry program will conclude August 13, when students return to school or full-time employment.

Shown are 12 of the 23 MISSION TO THE CITIES teams. The other 11 teams will be listed in the next issue of the *Herald of Holiness*.

For further information concerning the YOUTH IN MISSION PROGRAM, write to Dale Fallon, Program Director, 6401 The Paseo, Kansas City, MO 64131.

East Chicago, Ind.



Kelly Crockett
NTS



Dennis Dalton
MVNC



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Sharon Barr
ONC



Janet Benlien
PLNC



Tami Henry
NNC

Arlington, Va.—First



Debbie Dutridge
MVNC



Darren Bowler
PLNC



Debbie Turley
NNC

Central Florida District



Lynn Cross
NNC



Steve McGraw
MVNC



Denise Hill
NNC

THE CITIES

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

SOUTHWEST INDIANA—July 18-19. Vanderburgh Auditorium Convention Center, 715 Locust St., Evansville, IN 47708. Host Pastor: Curtis Martin. General Superintendent: Dr. Eugene L. Stowe.

EAST TENNESSEE—July 19-20. First Church of the Nazarene, Main at Willow Sts., Chattanooga, TN 37404. Host Pastor: John R. Andrus. General Superintendent: Dr. Orville W. Jenkins.

ILLINOIS—July 19-20. First Church of the Nazarene, 5200 S. Sixth St. Rd., Springfield, IL 62703. Host Pastor: L. Dale Horton. General Superintendent: Dr. William M. Greathouse.

SOUTHWESTERN OHIO—July 20-21. Towne Boulevard Church of God, 3722 Towne Blvd., Middletown, OH 45042. Host Pastor: Virgil Applegate. General Superintendent: Dr. V. H. Lewis.

MINNESOTA—July 25. First Church of the Nazarene, 1501 W. 54th St., Minneapolis, MN 55419. Host Pastor: Rodger B. Manning. General Superintendent: Dr. Jerald D. Johnson.

NORTHWEST OKLAHOMA—July 25. First Church of the Nazarene, 6789 N.W. 39 Expressway, Bethany, OK 73008. Host Pastor: Ponder Gilliland. General Superintendent: Dr. Charles H. Strickland.

NORTHEASTERN INDIANA—July 26-27. District Center, 1794 S. 350 E., Marion IN 46953. Host Pastor: Russell Shalley. General Superintendent: Dr. V. H. Lewis.

PITTSBURGH—July 27-28. Mt. Chestnut Nazarene District Center, 177 North Rd., Butler, PA 16001.



The Samoa District has recently progressed from being a pioneer district to a national mission district. Rev. Voi Pomele was appointed district superintendent this past February. Pictured are Rev. Voi and Mrs. Sinu'u Pomele standing before the altar, and Dr. Eugene L. Stowe, general superintendent, at the time of appointment.

Host Pastor: James E. Huggins, District Office Manager. General Superintendent: Dr. Jerald D. Johnson.

DISTRICT ASSEMBLY REPORTS

WASHINGTON PACIFIC

The 41st annual assembly of the Washington Pacific District met at Puyallup, Wash. District Superin-

tendent Melvin McCullough, reelected to a four-year term, reported a new church at Covington, Wash.

Dr. William M. Greathouse, presiding general superintendent, ordained Michael E. Bannon, Patrick M. Conway, Jerry Kester, Claude Ledbetter, Dean M. McKee, Kevin Francis O'Connor, and Brian D. Smith.

Elders Paul Anderson, Dennis Johnson, Winston Ketchum, and Earl Wheeler, and laymen Curtis Bontemiller, Larry Hull, Robert Woodroof, and John Wordsworth were elected to the Advisory Board.

Sara Little was reelected NWMS president; Steve Carpenter was elected NYI president; and Elvin Hicks was reelected chairman of the Board of CL/SS.

WASHINGTON

The 27th annual assembly of the Washington District met at Cumberland, Md. District Superintendent Roy E. Carnahan, completing the second year of an extended term, reported.

Presiding General Superintendent Jerald D. Johnson ordained John Michael Porch and William Steven Russell, and recognized the credentials of D. J. Wooten and David Joseph Wooten, Jr.

Elected to the Advisory Board were elders William Ballew, Quentin C. Caswell, and John S. Cramer, and laymen Paul Freese, David Krutenat, and Earl Pape.

Mrs. Roy (Doris) Carnahan, R. Wayne Lynch, and S. Paul Wehr were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

NORTHWEST

The 80th annual assembly of the Northwest District met at Spokane, Wash. District Superintendent Walter E. Lanman, reelected to a four-year term, reported.

Presiding General Superintendent William M. Greathouse ordained Meredith Alan Mortimer, Jerry Dean Powers, and Floyd Raymond Wilkes.

Elders Ronald Hunter, Harold Perkins, and Charles Wilkes, and laymen Gil Craker, Ted Finkbeiner, and Wayne Slonaker were elected to the Advisory Board.

Carol Stueckle, Randall Craker, and Paul Barber were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

SOUTHERN CALIFORNIA

The 78th annual assembly of the Southern California District met at Riverside, Calif. District Superintendent Robert H. Scott, reelected to a four-year term, reported.

Dr. Charles H. Strickland was the presiding general superintendent.

Elected to the Advisory Board were elders Thomas Goble, Paul Simpson, Charles Ogden, and Frank Watkin, and laymen Robert Foster, David Barton, Robert Ferris, and Jack Morris.

Evelyn Sutton was reelected NWMS president;



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July Selections

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 Bible Study: John 17:8, 14—*Reuben Welch*
 Pause of Spiritual Refreshment—*Mendell Taylor*
 Africa Update—*Richard Zanner*
 Devotional Nuggets

Side Two:
 I Love Books: Blue Caboose/Mystery of the Old Clock Shop—*Betty Fuhrman*
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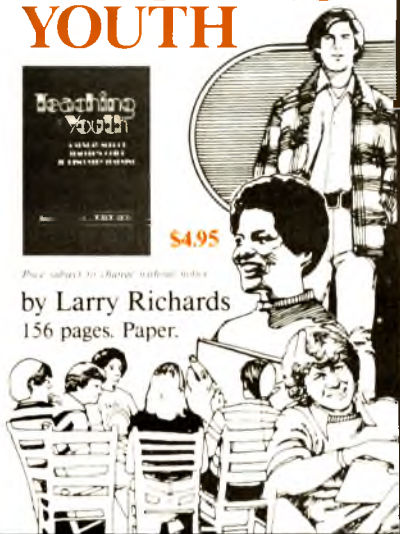
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John Moore was elected NYI president; and Marion McCandless was elected chairman of the Board of CL/SS.

LOUISIANA

The 74th annual assembly of the Louisiana District met at Shreveport, La. District Superintendent Ralph E. West, completing the first year of an extended term, reported.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Michael C. Hurdman and Charles L. Witte, Sr.

Elders Everette Johnson and John Hazelton, and laymen J. T. Henderson and D. A. Peterson were elected to the Advisory Board.

Mrs. Donna O'Neal was elected NWMS president; Ronald Lambright was reelected NYI president; and Donald R. Reed was reelected chairman of the Board of CL/SS.

NAZARENE CAMP MEETINGS

NEW MEXICO—July 30—August 5. Bonita Park, District Campground, Alto Rte., Capitan, NM 88316. Special workers: Wendell Paris and Reuben Welch, evangelists; Rod and Sharon Cathey, and the Shoremen Quartet, song evangelists. Leon F. Wyss, district superintendent.

KANSAS—August 1-5, evenings and Sunday. First Church of the Nazarene, 1400 E. Kellogg St., Wichita, KS 67211. Special workers: Dr. Edward Lawlor, evangelist; Jim and Rosemary Green, song evangelists, R. J. Cerrato, district superintendent.

ARIZONA—August 3-12. Camp Pinerock, 1400 Pine Dr., Prescott, AZ 86301. Special workers: Harold Daniels, Jim Bond, Ron Lush, and Dee Harris. Crawford T. Vanderpool, district superintendent.

AKRON—August 5-12. District Center, 8020 Nazarene Ave., Louisville, OH 44641. Special workers: Steve Manley and Nelson Perdue, evangelists; Dan Steele, song evangelist. Floyd O. Flemming, district superintendent.

CANADA WEST (Alberta)—August 5-12. Camp Harmattan, 22 km. west of Olds, Alberta. Special workers: Dr. Charles H. Strickland and Orval Nease, evangelists; Mrs. Gerry Patterson, song evangelist. Alexander Ardrey, district superintendent.

EASTERN MICHIGAN—August 5-12. District Center, 6477 N. Burkhart Rd., Howell, MI 48843. Special workers: Chuck Millhuff and Bob Hoots, evangelists; and Wally and Ginger Laxson, song evangelists. C. Marselle Knight, district superintendent.

WEST VIRGINIA NORTH and WEST VIRGINIA SOUTH—August 5-12. Nazarene Campgrounds, Summersville, WV 26651. Special workers: John Cayton and Les Bearden, evangelists; Larry and Pat Neff, song evangelists. District superintendents: John W. Dennis (North) and C. Harold Smith (South).

NEW YORK—August 10-19. Camp Taconic, Red Hook, N.Y. Special workers: Stephen Manley, Dennis Kinlaw, and Stephen Nease, evangelists; Gene Braun, song evangelist. Dallas D. Mucci, district superintendent.

PHILADELPHIA—August 11-19. North East Nazarene Center, North East, Md. Special workers: Albert Neuschwanger and Albert Truesdale. Paul D. Mangum, district superintendent.

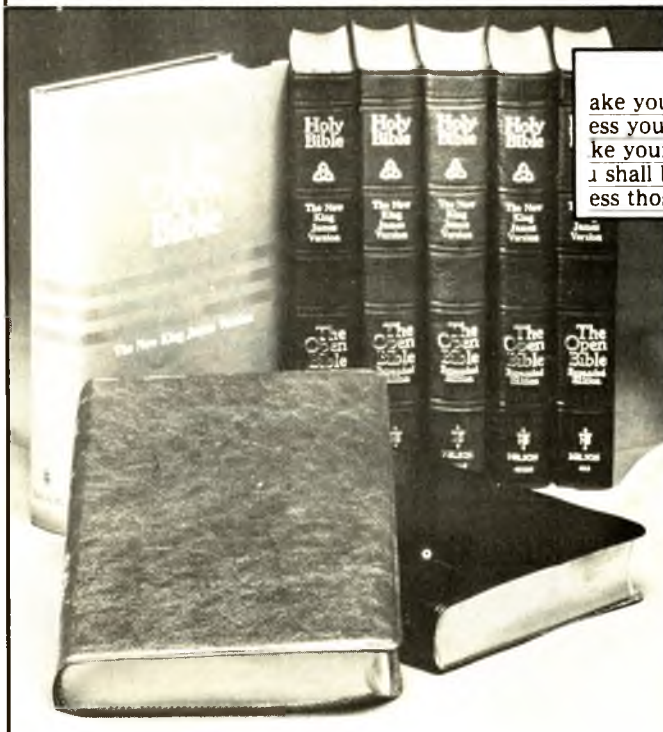
VIRGINIA—August 13-18, evenings, Sunday, August 19, morning and evening. District Campground, Sprouses Corner, Intersection of Hwy. 60 and Hwy. 15. Special workers: Harold and Lane Loman. Reeford L. Chaney, district superintendent.

NORTHWEST INDIANA—August 14-18, evenings, Sunday, August 19, morning and 4 P.M. First Church of the Nazarene, 2734 S. Washington, Kokomo, IN 46902. Special workers: Dr. Edward

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Lawlor, evangelist; Boyce and Catherine Pierce, song evangelists. Thomas M. Hermon, district superintendent.

MOVING MINISTERS

JOSEPH D. ATKINSON from Pleasanton, Kans., to Erie, Kans.
 LARRY W. CHANDLER from Bath, N.Y., to Farmington Falls, Maine
 WILLIAM D. CHENAULT from Collinsville (Ill.) First to Fortville, Ind.
 ROBERT J. DAVISON from Wilmington, Ill., to Monticello, Fla.
 DWIGHT M. GUNTER to Spartanburg, S.C.
 CARL N. HALL from evangelism to Valdosta (Ga.) First
 L. DAN HEINCKER from Carl Junction, Mo., to Minot (N.Dak.) First
 SCOTT HILLIGUS to Leon, Iowa
 HAROLD E. KEETON from Sebring (Ohio) First to evangelism
 LARRY R. LAWRENCE from Lincoln Park, Mich., to chaplaincy
 WILLIAM C. MANNING from associate, Kansas City First, to Charlotte (N.C.) First
 HARLIE E. PATTERSON from Mena, Ark., to Little Rock (Ark.) Calvary
 SCOTT M. SCUTT from Bells Chapel (Blevens, Ark.) to associate, Texarkana (Ark.) First
 CHARLES L. SELF from Alturas, Calif., to West Helena, Ark.
 CHESTER A. SMITH, JR., from Meridian (Miss.) Central to Rock Hill (S.C.) Oakdale

MOVING MISSIONARIES

REV. LINDELL and KAY BROWNING, Holy Land, Furlough address: 518 Oxford, Anderson, IN 46012



Pictured (l. to r.) at an ordination service held in the Almada, Portugal, church are Duane E. Srader, district superintendent; Dr. Charles H. Strickland, general superintendent; ordinand Eduardo H. Meixieira and wife; and Dr. Tom W. Schofield, regional director.

REV. WESLEY and ALETA HARRIS, Paraguay, Field address: c/o Kenneth Jones, Casilla 713, Asuncion, Paraguay
 REV. GERALD and GAYLE HAYSE, Africa Communications Council, Field address: P.O. Box 114, Florida 1710, Republic of South Africa
 DR. DAVID HYNDS, Swaziland, retired, Home address: P.O. Box 384, Manzini, Swaziland
 REV. DANNY and CHERYL McMAHAN, Philippines, Field address: P.O. Box 14, Baguio City, 0201, Republic of the Philippines
 MISS JUANITA PATE, Southern Africa, North, Field

address: P.O. Box 899, Pietersberg 0700, Republic of South Africa
 REV. DOUG and ELAINE PERKINS, Uruguay, Temporary furlough address: c/o Dr. Floyd Perkins, 1529 Lyle Dr., Colorado Springs, CO 80915
 REV. JERRY and TONI PORTER, Costa Rica, Temporary Furlough address: c/o L. R. Dubs, R.D. 8, Box 87, Day's Mill Rd., York, PA 17403
 REV. BYRON and LEANNA SCHORTINGHOUSE, Philippines, Field address: P.O. Box 179, Greenhills 3113, Metro Manila, Republic of the Philippines
 MISS JANIE SEMLAR, Africa Communications Council, Field address: P.O. Box 44, Florida 1710, Republic of South Africa
 REV. KENNETH and MINNIE SINGLETON, Mozambique and Mines, retired, Home address: One Pumula, Arbutnot Street, Scottburgh 4180, Natal, Republic of the Philippines
 MISS CLAUDIA STEVENSON, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
 MR. DAVID and PAT TAYLOR, Haiti, Furlough address: 120 Westhumber Blvd., Rexdale, Ontario, Canada M9W 3N2
 MISS EVELYN WIENS, Southern Africa, North, Resigned—New Permanent address: 105-2540 Ontario St., Vancouver, B.C., Canada V5T 2X6
 REV. MERRILL and JANICE WILLIAMS, Philippines, Field address: P.O. Box 641, Greenhills 3113, Metro Manila, Republic of the Philippines



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ANNOUNCEMENT

Rev. Frank Webster will be in the United States and available for preaching from October 17 to November 15 this year. He is a respected pastor and fine holiness preacher. Contact him through Rev. Ross Hayslip, Nazarene Bible College, P.O. Box 15749, Colorado Springs, CO 80935.

Rev. Herbert McGonigle,
British Isles South district superintendent

ANNOUNCEMENTS

Columbus, Ind., First Church will celebrate its 50th anniversary Sunday, July 8. The congregation and Pastor Roger A. Flemming invite all former members, friends, and pastors and their families to the celebration. It will include a dinner following the morning service at Donner's Park. The Owen Family Singers from Kankakee, Ill., have been invited to sing and former pastors will participate throughout the day. For more information contact the church at 13th and California Sts., Columbus, IN 47201. Phone (812) 372-1411.

The Mt. Carmel, Ill., church will celebrate its 50th anniversary August 19, 1984. Pastor Jesse Klingman will speak in the morning service. A carry-in dinner will follow at the 4-H center. District Superintendent John Hancock will speak during the after-

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noon service at 3 P.M., with music provided by the Rev. Paul White family. There will be no evening service. All former pastors, members, and friends are invited to attend. For further information, contact Mrs. Helen Wilson, R.R. 1, Box 99, Browns, IL 62818, phone (618) 446-5271.

The Hillsboro, Ohio, church will celebrate its 50th anniversary on the weekend of August 24-26. All former pastors, members, and friends are invited to attend or send greetings. Many events are planned; former pastors will be speaking. On August 26, a homecoming picnic will be held at a nearby park, with Dr. Harold B. Graves, superintendent of the Southwestern Ohio District, speaking in the afternoon. For more information, contact Pastor Dan McCollum, 8230 U.S. 50 E., Hillsboro, OH 45133, or call (513) 393-3545.

Columbus, Ohio, First Church will celebrate its 70th anniversary October 21. A special invitation is extended to former members to attend the event. In the morning service, city officials will participate in the celebration. The church choir will present a musical concert, "A Song of Thanksgiving," with Steve Nielson and Ovid Young. Rev. Robert Simmons is the pastor. For further information, contact the church at 142 King Ave., Columbus, OH 43201.

Winfield, Kans., First Church will celebrate its 50th anniversary on Sunday, October 21, with services in the morning, afternoon, and evening. All former pastors, members, and friends are invited. For more information, contact the church at 1920 Millington, Winfield, KS 67156.

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

RECOMMENDATIONS

JOHN AND JUNE BALLARD, licensed ministers, are reentering the field of evangelism and children's ministries. They've done an outstanding job pastoring the Knoxville, Tenn., South Church. John is a true preacher of the Word and June is a fine singer/musician and an excellent children's worker. They travel in their motor home and ask only for free hookup and a love offering. A bivocational pastor in California for years, John took early retirement as director of maintenance and operations of Eureka City Schools and now ministers to the small churches who can't afford full-time evangelists. They're available for Sunday services, short or long revivals, workshops or seminars, children's ministries, and public relations. I heartily recommend this fine couple and their unique and versatile ministry to small churches. Contact them at 335 Cedar St., Chadron, NE 69337, phone (308) 432-4822.—*Doyle C. Smith, East Tennessee district superintendent.*

REV. BERNARD HERTEL has recently retired after a long and fruitful ministry. He is an excellent preacher of the Word and desires to be used in evangelism. His spirit and preaching will help any church. Contact him at 2313 Corbin Lane, Lodi, CA 95240, phone (209) 369-2816.—*Walter M. Hubbard, Sacramento district superintendent.*

It is my privilege to recommend REV. AND MRS. ROBERT MUNCIE, who are entering the field of evangelism. Rev. Muncie has served effectively as a pastor on the Indianapolis District since 1977. Besides being a good preacher, Rev. and Mrs. Muncie are excellent musicians. They are able to care for the preaching and music in revivals. Contact them at P.O.

Box 707, Williamsburg, IN 47393, or call (317) 886-6175.—*John F. Hay, Indianapolis district superintendent.*

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

VITAL STATISTICS

OLIVET MUSIC PROFESSOR DIES

Wanda M. Kranich, 59, of Bourbonnais, Ill., died February 28, 1984, after a one-year illness.

She was born June 20, 1924 in Loudonville, Ohio to Harve and Gladys Fulmer. She married Irving L. Kranich on March 17, 1951, in Kankakee, Ill. Both Wanda and Irving are graduates of Olivet Nazarene College.

Wanda earned her bachelor's degree from ONC in piano and organ, and a master's degree from the American Conservatory of Music in Chicago. She was assistant professor of music at Olivet for 25 years. She was a member of the American Guild of Organists, of Kankakee College Church, and of the Chancel Choir From 1976-80, she and her husband taught at European Nazarene Bible College in Switzerland.

Survivors include her husband; three daughters, Virginia Vanciel of Bourbonnais, Ill.; Sylvia Locher of Kaiserslautern, West Germany; and Lois, at home; one son, Douglas of Millinocket, Maine; one grandson; her mother in Elyria, Ohio; and a sister, Wava Eberle of Orange City, Fla.

Dr. John Bowling, pastor of Kankakee College Church, and Dr. Leslie Parrott, president of ONC, presided at the services March 1 in College Church. Memorials have been made to the Music Department of ONC.



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- When one of the "old gang" expires suddenly.
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(Month) (Day) (Year)
Birth Date of Spouse _____

Beginning with this issue, the obituary format is slightly different. Names of surviving members of the immediate family will be printed if we receive them; otherwise the number surviving will be reported without names. Please report deaths to us as soon as possible.

DEATHS

BRIDELLE BARTH, 80, Jan. 14, San Leandro, Calif. Survivors: son Warren Pope; six grandchildren; eight great-grandchildren.

MRS. OLLIE C. BRINKMAN, 83, Dec. 14, Pittsfield, Ill. Survivors: daughters Marjorie Baumann and Helen Mundy; four grandchildren; two great-grandchildren.

MRS. RUTH COX DAVIDSON, 74, Apr. 6, Avon Park, Fla. Survivors: husband James; son Roger Cox; three grandchildren; one brother.

MRS. EDNA DUNN, 89, May 2, Hastings, Nebr. Survivors: sons Kenneth and Raymond; daughter Verna Brown; 9 grandchildren; 10 great-grandchildren.

MR. J. D. HARP, 73, Apr. 26, Minden, La. Survivors: wife Glowie; daughter Nan Edwards; two grandchildren.

REV. MERLE R. MANSELLE, 76, Apr. 3, Eau Claire, Wis. Interment: Wadena, Minn. Survivors: wife Margaret; 12 children; 34 grandchildren; 12 great-grandchildren; 4 brothers; 3 sisters. Ministry: Illinois, Minnesota, North Dakota, Montana, Colorado, Wisconsin, Kentucky, and Iowa.

LEE ROY MASSEY, 85, Apr. 6, Ventura, Calif. Survivors: daughter Emma Jean Corlett; three grandchildren; four great-grandchildren; three brothers; three sisters.

V. R. (BOB) OLIPHANT, Apr. 12, Oklahoma City. Survivors: son Kenneth; daughter Doris Alexander.

VELMA LOUISE SLOAN, 55, Apr. 13, Oklahoma City. Survivors: husband Rev. Roy; her mother; two brothers; two sisters.

ROY H. STANSBURY, 93, Apr. 30, Milford, Nebr. Survivors: wife Artis; son Richard; daughters Dorothy Godfrey, Marjorie DeVries, Miriam Stinchcomb; 12 grandchildren; 17 great-grandchildren.

PHYLLIS WISSBROECKER, 58, Apr. 14, Bourbonnais, Ill. Interment: St. Augustine, Fla. Survivors: husband Ed; son Ray; daughters Margaret Winter, Karen Wirth, Judy; seven grandchildren; her parents; three brothers; four sisters.

BIRTHS

to **RUSSELL CARSON AND CRYSTAL RENEE (WALBORN) ADAIR**, Denver, Colo., *twins, a boy, Mathew Carson, and a girl, Kieva Rose*, Feb. 26

to **JEFFREY AND DARLENE (WOODY) BEARINGER**, Miami, Fla., *a girl, Elizabeth Ashley*, Feb. 15
to **WAYNE AND BEVERLY BOISE**, Elk City, Okla., *a boy, Justin Wayne*, Apr. 14

to **REV. DAVID AND NADINE FILSINGER**, Calgary, Alberta, Canada, *a girl, Reanne Nadine*, Apr. 5

“Showers of Blessing”
PROGRAM SCHEDULE



June 24
“Better than Sheep”

July 1
“Sinking Times”

by *W. E. McCumber, speaker*

MAJORITY OF AMERICANS BELIEVE IN SECOND COMING. According to a survey conducted by the Gallup organization, a majority of Americans (62 percent) have no doubts that Jesus will return to the earth someday as he promised in the Bible. This figure jumps to 79 percent among those who say religion is very important in their lives. The findings are part of a study conducted for Robert Schuller Ministries.

About one-fourth (16 percent) have some doubts, while 10 percent have serious doubts that Jesus will return again. Eleven percent had no opinion, and 1 percent said it has already happened or is happening.

The following table reveals the results of the survey by groups:

National	62 percent
Protestants	74 percent
Catholics	59 percent
18-24 years old	61 percent
25-29 years old	58 percent
30-49 years old	59 percent
50-64 years old	65 percent
65 and older	68 percent

The results of this poll were very similar to those of a 1960 Gallup survey that revealed 55 percent believed Christ would return to earth. □

SALVATION ARMY DEFIES MAYOR'S RULE ON HOMOSEXUALS; LOSES \$4.4 MILLION. The Salvation Army will lose \$4.4 million in 10 social service contracts with New York City because it refuses to comply with the mayor's executive order for nondiscrimination against homosexuals in employment practices. The Salvation Army, citing religious principles, is the only religious agency that refused to sign the revised city contracts. □

NEARLY EVERY FIFTH MISSIONARY COMES FROM THE THIRD WORLD. The number of missionaries from the Third World is on the rise. Patrick J. Johnstone, an English expert on missions, informed the German Evangelical Alliance that it can be assumed that today nearly 20 percent of Protestant missionaries come from the Third World. Their total number amounts to about 88,000.

Dr. Dayfinn Solheim, Norwegian missionary in Japan, added that Christians in the Third World are especially interested in mission because they themselves were evangelized by Western missionaries not long ago. Of the 333 Korean missionaries in foreign countries in 1982, 50 were working in West Germany and Norway. By the year 2000 the Koreans plan to send out 2,000 missionaries. Seventy-three percent of the Asian missionary agencies came into being within the last 25 years. □

TEN MILLION BELIEVERS NOW IN ONE CHINESE PROVINCE. There are now 10 million believers out of 74.5 million people in Henan, China's second most populous province, claims the Open Doors organization.

“Our research clearly indicates the 10 million figure,” said a spokesman for Open Doors, the ministry started nearly 30 years ago by Dutchman Brother Andrew to provide Bibles to Christians in restricted countries.

The authorities in China “are applying greater pressure than ever against believers.” □

LEPROSY STILL WIDESPREAD. The World Health Organization reports that 11 million people in 70 countries have leprosy. Most cases are in Africa and Asia, but the disease is also present in Central and South America. □

to STEPHEN AND JANIS (STEGEMOLLER) GEARHART, Spencer, Ind., a girl, Kristen Marie, Mar. 16

to EDUARDO AND BEVERLY (ARMSTRONG) GONZALEZ, Quito, Ecuador, a boy, Roberto Eduardo, Mar. 24

to BILL AND JAN (LEE) GREER, Marseilles, Ill., a boy, Daniel Robert, Apr. 10

to MICHAEL AND BEVERLY (TABER) HILLIARD, Hampton, Va., a boy, Ian Michael, Apr. 20

to CHARLES P. AND CYNTHIA (DEATON) HOULROYD, New Orleans, La., a girl, Amanda Kay, Feb. 17

to REV. CURTIS AND DONNA MARTIN, Evansville, Ind., triplets, a girl, Esther, and two boys, Chester and Lester, Apr. 29

to DENNIS AND LAVONNE (KELDERMAN) RIECK, Olathe, Kans., a girl, Jennifer Lynn, May 11
to DR. JOHN NORMAN AND RENEE (MASSEY)

SMITH, Fort Worth, Tex., a boy, Brian Mathew, Apr. 19
to VERNON AND COLLEEN (PATRICK) TEW, Kansas City, Mo., a girl, Patricia Marie, May 1

MARRIAGES

DARLA SUE BROWER and WILLIAM EDWARD HALL, at Lakeland, Fla., Feb. 11

CHARLENE ELLEN BREAZEALE and CHARLES W. SANGREY, JR., at Cheyenne, Wyo., Mar. 3

KIMBERLY SUE NORTHUP and MARK DOUGLAS GROVES at Grove City, Ohio, Apr. 28

MARILYN MARIE HICKS and KEVIN HECTOR MOKHTARIAN at Seattle, Wash., May 5

VICKIE LYNN GODDARD and CHRISTOPHER SIMMONS at Atlanta, Ga., May 26

ANNIVERSARIES

REV. AND MRS. CLYDE RHONE, of Sun City, Ariz., recently celebrated their 50th wedding anniversary

at Pasadena, Calif., Bresee Avenue Church, where Dr. D. I. Vanderpool had solemnized their marriage vows in 1933.

Sponsored by their two children, Mrs. Paul Berry and Mr. David Rhone, the occasion was attended by over 100 former Pasadena College classmates.

Having pastored on the Southern California, Sacramento, and Arizona districts, Rev. Rhone presently serves part-time as pastor of senior adult ministries at the Phoenix Orangewood Church, and is Arizona District director of Senior Adult Ministries.

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THE ANSWER CORNER

Conducted
by W. E.
McCumber,
Editor

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

Is the Church of the Nazarene opposed to aerobic dancing (or exercise) in our fellowship hall? Please explain paragraph 904.6

Paragraph 904.6 opposes "all forms of social or folk dancing." However, in 1982 the Board of General Superintendents, kindly responding to a note from me, stated that "aerobic exercises set to Christian music" would not be included in social or folk dancing. □

When did the laws of clean and unclean meats originate? Leviticus 11 is where God gives them to Moses, yet, in Genesis 7:2-3 to Noah God makes a distinction between clean and unclean.

Genesis 7:2-3 is the first mention of clean and unclean animals in the Bible. Scripture nowhere tells us when or how this distinction first arose, and speculation about it on my part would have little value.

Under the law this distinction served as a test of obedience and a means of moral education.

Of this we can be certain, for Noah and Israel the distinction was grounded ultimately in God's expressed will, not simply in man's decision. □

We have an all-news channel now. We get the news as it happens. Are world conditions much worse than they have ever been or does it just seem that way? We surely must be living in the end times. Even the storms seem worse. If it wasn't for our hope in Christ, we could crack-up if we listened to the news much. Thank goodness we can change channels or push the off button.

In some ways, things are worse than ever—at least worse than ever before in my lifetime. Some things are better—more Bibles, more Christians, more remedies for illness, more advanced techniques for communicating the gospel, etc. Wheat and tares are growing together!

Our blessed hope does prevent crack-ups. We look beyond the present age, with its evil and carnage, to a new heaven and new earth in which righteousness shall be at home (Hebrews 10:32—12:2).

The barrage of bad news makes it urgent that we get the good news out to everyone everywhere. This is not a time for wringing our hands or hiding our faces, but for telling others about Jesus Christ! □

If, as Romans 9:20-23 implies, God made some of us as vessels of dishonor purposely, is there no hope that these vessels can become vessels of honor? In other words, are some people predestined to be wicked without hope of change? This seems contradictory to the statement, "God is not willing that any should perish but that all should come to the saving knowledge of Christ." The Living Bible version seems to imply that some of us are purposely made for destruction.

Adequate comment on this passage would require pages. Let me say this much, however. "Vessels of wrath fitted for destruction" here includes Israel, which had rejected Christ. Paul makes it clear that Israel's rejection was her own fault, not God's. And he further looks forward to a "re-grafting" of Israel "If they do not continue in their unbelief" (chaps. 10, 11). And, originally, all men were "vessels of wrath" because all have sinned, but God's grace prevailed to make them "vessels of mercy" as they trusted in Christ.

Only *sin* incurs God's wrath, and only *man* is responsible for sin. We prepare ourselves for destruction by our sins; God prepares us for glory by His saving grace. Vessels can be changed, remade, passing from death to life—that is the great message of the gospel. But sinners can reject the gospel, persist in their revolt, and come to destruction—that is the great danger of human freedom. I agree with Franz Leenhardt's comment, "When creatures attain glory, that is the work of God; but when they move towards destruction, it is their own doing." God prepares for glory, sin prepares for destruction.

Christ died for all and all who will repent and believe in Christ can escape destruction. □

NEWS OF EVANGELISM

REVIVAL MEETING MINISTERS TO ALL AGES

Spiritual victory during the first week of revival prompted **Waycross, Ga., First Church** to carry services over to the second week. Besides the effective preaching of Vel Sutton, there were women's and children's meetings.

At a ladies' luncheon on Saturday, Mrs. Arlene Sutton conducted a workshop on how to work with children and how to win them to Christ. A men's breakfast was held, and children were ministered to through puppets and other means by the Sutton girls and Mrs. Sutton.

According to Pastor Mike Dittmer the revival spirit still tarries and results are being obtained.

EASTER OFFERING IS REVIVAL HIGHLIGHT

Because of the number who prayed around the altar and the spiritual tide of the meetings, Pastor Marlin Moyer and the people of **Loveland, Ohio,**

First Church voted to extend the revival effort into a second week. Evangelist A. W. McQueen is in his first year of evangelism. According to the pastor, "Everyone who attended was lifted to higher ground" by Rev. McQueen's preaching. The Testers family were the song evangelists.

A highlight of the meeting was the Easter Offering in which \$2,000 was pledged.

GOD'S KINGDOM ADVANCED

Following 12 weeks of "cottage prayer meetings" at **Ballwin Church, near St. Louis,** six people were saved and five were sanctified. R. Odis James was the evangelist.

According to Pastor Christopher J. Grube, "Brother James preached under the Lord's anointing and the kingdom of God was advanced here. There were seekers in every service."

THE CHURCH SCENE

Sunday, April 8, at 3 P.M., approximately 350 people gathered to celebrate the official opening of the first of three phases of the new facilities for the **Edmonton, Alberta, Southside Church.** The first phase includes the office and service facilities as well as a large multipurpose fellowship centre and several classrooms. The 10,000 sq. ft. facility was constructed at a cost of \$650,000. Land cost for the relocation of the church was \$386,000.

The second phase sanctuary, with a

seating capacity of 500, awaits the satisfactory sale of the former properties. Rev. Glenn Follis has served as pastor for the past 11 years.

"Day of Triumph," a pageant of drama and music, was presented by the combined choirs of the **Champion, Ohio, church** and the **Hubbard, Ohio, church.** The choirs formed a living cross. The music was directed by Ron Messett and the drama was directed by Gayle Knapp. They combined "His Last Days" with "Then Came Sunday."


Approximately 1,500 people viewed the performances, held April 14 at the Hubbard High School, and April 21 at the Packard Music Hall in Warren, Ohio. A number accepted Christ as their personal Savior during the times of invitation.

A groundbreaking service was held for the **Aberdeen, S.Dak., church** March 25. District Superintendent F. Thomas Bailey and Pastor Dan Schaubert participated with members of the local church building committee and district officers Fritz Hieb, Wayne Morehead, and David Doerr. The church can accommodate 255 for church and Sunday School, and will be completed by November 1984.

The Lake Mirror Civic Center comes alive with songs and laughter the second Wednesday morning of each month when the Lakeland, Fla., Breakfast Club meets for song, fellowship, and a free brunch. Sponsored by the **Lakeland South Florida Heights Church,** this nondenominational gathering is a highlight for many local senior citizens.

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The **Eustis, Fla., church** recently completed its new church building. It was dedicated by Dr. Jonathan Gasset, district superintendent. The church is located in an oak grove consisting of 8.4 acres. The building contains the sanctuary with seating capacity of 300. There are 12 classrooms, pastor's office, and a fellowship room with a kitchen. The building with furnishings cost nearly \$200,000. Many hours of labor were donated by pastor and laymen. The value of the church and lot is estimated over \$450,000 with an indebtedness of \$68,000. Rev. Franklin Stephens is pastor and Rev. Willis Clock is assistant pastor.

tend the Breakfast Club. "About a third of our members are Nazarenes, but the rest come from every denomination in town," says the Rev. Nathan Price, pastor of South Florida Heights.

The church began the Breakfast Club last winter. "We wanted to reach Polk County's seniors and offer them something entertaining and spiritual, as well as something that would not cost them anything," Rev. Price said.

"Last year, in our first season, we reached a peak of 360 people. This year we expect to draw 550 people. It's been a most successful and popular program." People aged 55 and older are invited. □

South Charleston, W.Va., First Church celebrated the groundbreaking of its "Family Life Center" Sunday, February 19. Participating in the ceremonies were U.S. Senator Jay Rock-

efeller, South Charleston Mayor Richard Robb, West Virginia District Superintendent Harold Smith, Pastor Morton Estep, and the church board and wives, along with the congregation.

Construction began in mid-April with a completion date of summer 1985. This complex, estimated at \$1.3 million, will house a gymnasium, fire-side room, choir room, individual music rooms, office complex, kitchen, and classrooms. It will expand the present day-care facilities and the Sunday School space. □



By April 19, the building program of the West Lebanon, Ind., church neared completion. The old building, 40 x 60 ft., received a new roof. A new entrance foyer of 40 x 16 ft. was added. A new sanctuary area of 76 x 50 ft. was also constructed, providing a seating capacity of 275 in addition to choir seating. The project provides a total of 6,840 sq. ft. of ground floor area in addition to 2,400 sq. ft. to basement area. The building project was completed by local Sunday School superintendent, Ken Pavlick, acting as contractor and builder, with the help of thousands of hours of donated labor from the church and community. Rev. Ralph Price is the pastor.



The most recently organized church on the British Isles South District is Pentwyn, North Cardiff, in Wales. It was organized on April 27 with 10 members. The Church of the Nazarene first came to South Wales in 1962, through the pioneering efforts of Rev. and Mrs. Frank Webster and family. Rev. Webster resigned his former pastorate to pioneer this latest effort. While a choice site is in the process of being purchased, the enthusiastic congregation is meeting in a school. Pictured are some of the charter members with Rev. and Mrs. Webster on the back row, and District Superintendent Herbert McGonigle.

MEMO

to church board members:

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

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

All Memos listed are revised periodically to keep up-to-date with tax law changes.

- "Housing for Your Pastor: Parsonage or Housing Allowance?"
- "Church Employees or Independent Contractors?"
- "The Local Church as Employer—What Are the Tax Implications?"
- "Basic" Pension Plan for District-Credentialed Laymen"
- "Minimizing Income Taxes for Church Employees"
- "Annual Wage Statements for Church Employees"
- "Payroll Tax Procedures for Congregations"
- "Double Tax Benefit for Home-Ownning Clergy Revoked by IRS"
- "P & B Policy Summary"
- "Minister's Parsonage Allowance and Social Security"
- Information on Group Term Life Insurance for Church Employees
- Information on Supplemental Retirement Program for Church Employees: ___ TSA, ___ KEOGH, ___ IRA
- Information on Long-Term Disability Income Protection for Church Employees
- Information on Accidental Death and Dismemberment Insurance for Church Employees

—Pensions and Benefits Services



Conferees of the third annual ANSR meeting

ANSR HOLDS THIRD MEETING

The Association of Nazarene Sociologists of Religion held its third annual conference March 5-7. The meeting was held at Kansas City's King Conference Center under the auspices of the Church Growth Division.

Dr. Jon Johnston, chairman of the


ANSR Executive Committee, states the purposes of the organization as "serving our church and responding to research needs." To assist the Church of the Nazarene to understand its potential in this world, "Sociological Implications of the Doctrine of Holiness" was the theme of this year's meeting. Papers were presented by various

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scholars, and implications of the studies were analyzed by the sociologists.

Besides responding to such presentations, the sociologists offered assistance to several general church workers. Membership losses, pastor/church relationships, and effects of district sizes were studied.

The Smaller Church in a Super Church Era, the book created during the 1983 ANSR meeting, was discussed, and an interdenominational edition is planned for later this year. In addition, the ongoing work of ANSR was carried out. A constitution was finalized, plans were made for the next conference, and initial steps were taken to prepare for the 1985 General Assembly.

ANSR began each day with a devotional time. Dr. William M. Greathouse, general superintendent, and William McCumber, editor of the *Herald of Holiness*, challenged the group from God's Word.

The sessions were attended by Nazarene sociologists from over half the Nazarene liberal arts colleges and Nazarene Theological Seminary. Others attending included faculty members from other institutions of higher education, headquarters personnel, and interested pastors.

The theme for the November 14-16, 1984 meeting is "Assimilation." Topics to be explored include the retention of church members, the incorporation of ministers on a district, and the rate of return among college students. Those desiring further information about ANSR, or those interested in attending this November's meeting, should contact the Church Growth Division, Nazarene Headquarters, 6401 The Paseo, Kansas City, MO 64131.

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THANKS FROM SWAZILAND

In a letter to Dr. Richard Zanner, regional director of Africa, Dr. Samuel Hynd expressed the gratitude of the Swazi nation for aid received from the Nazarene Hunger and Disaster Fund following the devastation of Cyclone Demoina.

"We have been most impressed at the interest both in spirit and in kind that you have shown toward our tragedy," said Dr. Hynd. "Your donations will strengthen our ability to meet the demands of restoring and rehabilitating many of the destroyed homes and huts."

Dr. Hynd adds that the immediate needs of food, clothing, and blankets have been met. They are now turning to the restoration of destroyed homes and providing medicine and other items necessary to help the residents survive the winter season. □

—NN

FAIRBANKS NEW PRESIDENT OF APNTS



Dr. E. LeBron Fairbanks has been elected president of Asia-Pacific Nazarene Theological Seminary by the APNTS Board of Trustees. Dr. Fairbanks succeeds the

founding president of the institution, Dr. Donald Owens, who requested release from the assignment due to his heavy schedule as regional director of Asia.

Dr. Fairbanks moves to the assignment from Bethany Nazarene College where he has served as associate professor of Christian Education and Lay Ministry Development and coordinator of the Master of Ministry and the Continuing Education for Ministry programs.

A 1964 graduate of Trevecca Nazarene College, Dr. Fairbanks holds the M.A. from Scarritt College, the M.Div. and D.Min. from Nazarene Theological Seminary, and the Th.M. from Princeton University.

He has held pastorates in Pennsylvania and Tennessee; served as an editor in the Department of Church Schools; and as academic dean of European Nazarene Bible College in Switzerland.

Dr. Fairbanks was born in Chattanooga, Tenn. He and his wife, Anne (James), have one son, Stephen. They plan to begin their new duties in the Philippines in early September.

The Asia-Pacific Nazarene Theological Seminary and Nazarene Theological Seminary in Kansas City serve as the graduate institutions of the denomination. □

—NN

TOP ACHIEVERS IN SPRING SUNDAY SCHOOL DRIVE

The Christian Life and Sunday School Division has announced the districts that excelled in the spring Sunday School drive, "What Do These Stones Mean?" The six-week series was highlighted by Easter Sunday, which saw more than 575,000 persons in Nazarene Sunday Schools around the world—the largest attendance in the history of the denomination. The average weekly attendance was 410,838.

The top 10 districts in numerical gain included:

DISTRICT	OVERALL GAIN
Northwest Oklahoma	+14,678
Southwestern Ohio	+ 9,135
Central Florida	+ 7,537
Indianapolis	+ 7,286
Michigan	+ 6,967
Illinois	+ 6,630
Central Ohio	+ 6,375
Kansas	+ 6,343
Eastern Kentucky	+ 5,074
Southwest Indiana	+ 4,551

The top 10 districts in percentage gain included:

DISTRICT	PERCENTAGE GAIN
Northwest Oklahoma	36.9%
Alaska	32.0%
Canada Quebec	20.5%
Eastern Kentucky	18.1%
Central Florida	18.0%
Southwestern Ohio	16.7%
Indianapolis	14.5%
Kansas	13.6%
Illinois	13.1%
Michigan	13.1%

—NN

CHURCH REPRESENTED AT ASSEMBLIES OF SISTER DENOMINATIONS



Fraternal representatives of the Church of the Nazarene are participating in the general conferences of at least three sister denominations this summer. Dr. Jerald D. Johnson, general superintendent, will represent the Church of the Nazarene at the general meetings of the Church of God (Anderson, Ind.) and The Wesleyan Church this month.

Dr. B. Edgar Johnson, general secretary, represented the church at the recent General Conference of the United Methodist Church in Baltimore and

was asked to speak on behalf of the ecumenical representatives at the meeting.

Major actions taken at the United Methodist Conference included maintaining the denomination's stand against homosexuality as incompatible with Christian teaching and the authorization of the use of inclusive language in any new hymnal published by the church. □

—NN

NAZARENE EARNS NATIONAL HONOR FOR WORK WITH HANDICAPPED SCOUTS

Seventy-one-year-old Lewis Johnson of Oklahoma City was honored last month for his work with handicapped Boy Scouts.

Johnson, a retired aircraft mechanic and member of the Oklahoma City Britton Church, was honored with the Woods Schools Award for "exceptional service and leadership in the field of Scouting for the handicapped."

The honor was presented during a special program in Salt Lake City as part of the biennial National Council Meeting of the Boy Scouts of America.

The father of 10 children, Johnson began working with handicapped Scouts in 1960. Since then he has served as a Cubmaster, Scoutmaster, Explorer advisor, and Webelos leader in a dozen Oklahoma City and Yukon, Okla., Scout units. He currently leads three groups of Scouts and a program for the elderly at a Oklahoma City nursing home.

Brother Johnson is credited with developing a portable handicapped awareness trail used at the Slippery Falls Scout Ranch during 1979 and 1980. During the same period, with his own funds, labor, and design, he developed a wheelchair camp and trail at Kickapoo Scout Camp. Both camps are operated by the Last Frontier Council, BSA, in Oklahoma City.

Today the wheelchair camp serves more than 400 young people annually.

Johnson received a Presidential Meritorious Award from the Oklahoma Association for Retarded Citizens in 1981 and has been recognized for his work in preparing a National Resource Handbook on Scouting for the Handicapped. He was also honored last year by a local television station for his concern for the handicapped.

The Woods Schools and Residential Treatment Center is a residential and day school for the exceptional child and adult in Langhorne, Pa. It serves learning and developmentally disabled, neurologically impaired, emotionally disturbed, and multi-handicapped individuals. □

—NN

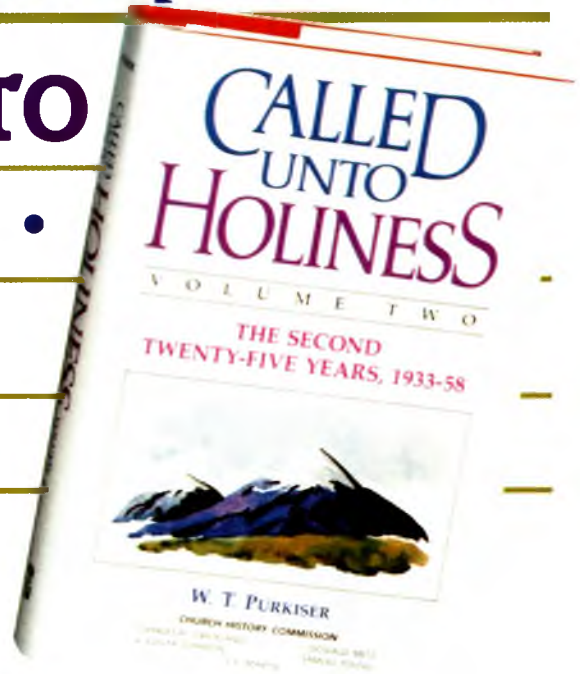


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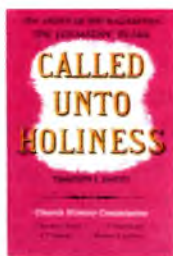
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