

HERALD of HOLINESS

THE CHURCH OF THE NAZARENE / APRIL 15, 1981



AN EDITORIAL

IT'S NEARLY IMPOSSIBLE for us to even imagine a world without preachers. Not only those "in the church" but those "outside" find their lives intertwined with and dependent upon the clergy. Weddings, funerals, happy times, and sad occasions all very frequently occasion the presence of a minister.

The preaching ministry is God's special design for saving those who believe. The process of validating the plan has been clearly delineated by Paul in the 10th chapter of Romans, especially in verses 14-15: "How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!'" (Romans 10:14-15, NIV).

In the first place, no one can call upon someone in whom they have not believed. Secondly, one cannot even believe without first having heard. Thirdly, there's no way to even hear unless someone preaches to them. Finally, no one can preach unless the preacher has been sent. Then comes the exclamation, "How beautiful are

the feet of those who bring good news."

By the authority of the Scriptures, then, the preacher is assured his special place within ecclesiastical framework. How fitting it is that in the Church of the Nazarene we have designated this year to be the year of the minister.

My minister (and yours) stands before me with the expressed confidence of his church to proclaim "the Word." He is not just

another man, but a man of God. I owe him my best attention. He deserves my respect. I shall give heed to the truth he reveals to me. Through him I have learned to call on the One in whom I have believed. Through his ministry I find the words which bring salvation to my soul. How beautiful indeed are the feet of those who bring good news. I thank God for my minister, and today give him my respect for his authority over my soul. □

THOSE WHO BRING GOOD NEWS



by General Superintendent Jerald D. Johnson

Two Borrowed Tombs



BY A STRANGE TWIST of history Lord Nelson, the great hero of England, lies in a tomb that was prepared for another person's burial.

Cardinal Wolsey at the height of his power was the Cardinal Legate, Archbishop of York and Canon of Windsor. It was at Windsor in the small chapel of Henry III, where many of the kings of England were buried, that he built his own sepulchre—"an enormous marble sarcophagus surrounded by railings, candlesticks and angels, all cast in bronze."

When Wolsey died on his way to stand trial for high treason, Henry VIII seized all his wealth and property and ordered the sepulchre at Windsor to be prepared for his own burial. When Henry himself died some 17 years later, he left a will directing that his body should be buried by that of his third wife, Jane Seymour, in St. George's Chapel. Thus it was that Wolsey's tomb was left without an occupant and the surrounding small chapel was locked up and allowed to fall into partial decay. It was said that Charles I had intended to repair Wolsey's tomb for his own burial but instead he was buried in the same vault as Henry VIII.

Stripped of its bronze angels and candlesticks during the years of Cromwell's Commonwealth govern-

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Three Lions

Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own tomb that he had cut out of the rock.

Matthew 27:59. NIV

ment, the empty tomb remained in the decaying chapel for 150 years or so. When Nelson's body was brought home for burial in St. Paul's, the problem arose of finding a place of burial suitable for a man as great as Nelson. The Dean of St. Paul's suggested that the tomb prepared for Wolsey be used for Lord Nelson. Today the body of Lord Nelson lies in this elaborate burial place. Like many wealthy men with orderly minds, Joseph of Arimathea had made preparations for his burial in a dignified manner in a newly made fine tomb. Now after the event of Calvary his own burial mattered nothing to him in comparison with the need for a resting place for the Lord's body. Joseph and Nicodemus prepared the body of Jesus for burial as best they could. It was late in the day and they could not perform the Eastern ritual of embalming the body. They must wait until the morrow of the Sabbath had passed and the third day had come. But they did what they could, washing the beloved body, wrapping it in a winding sheet with a napkin around the head. They rolled a rock, sealing in the opening and making the tomb safe.

The tomb in the garden is now empty. The one stone was rolled away and the body that had occupied the tomb is no longer there. The empty, borrowed tomb testifies that "Death is swallowed up in victory." □



by ROSS W. HAYSLIP



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IN THIS ISSUE

THOSE WHO BRING GOOD NEWS	2	FROM OUR HOME TO YOURS	13
<i>General Superintendent Jerald D. Johnson</i>		<i>Book Brief</i>	<i>Walter and Caroline Gilroy</i>
TWO BORROWED TOMBS	3	EVERYBODY WON BUT THE LOSERS	14
<i>Ross W. Hayslip</i>			<i>William L. Poteet</i>
LETTERS	4	WHO'LL ROLL AWAY THE STONE?	15
THEY CRUCIFIED HIM, BUT ON THE THIRD DAY— ..	5	<i>Poem</i>	<i>Elma Brooks Compfort</i>
<i>Charles Hastings Smith</i>		NAZARENE ROOTS	15
THE GARDENER?	6	SUSAN WITNESSES WITH HER TRUMPET	16
<i>Poem</i>			<i>Celeste Rhea</i>
<i>Jean Hogan Dudley</i>		THE GUEST	17
PULLING THE STING OF DEATH	6	<i>Poem</i>	<i>Dorothy Conant Stroud</i>
<i>J. Melton Thomas</i>		THE EDITOR'S STANDPOINT	18
EASTER'S ANSWER TO EVIL'S CHALLENGE	8		<i>W. E. McCumber</i>
<i>Gordon Chilvers</i>		BY ALL MEANS	20
HE CAME AS A SERVANT	9	<i>How Sanford's Tavern Was Closed</i>	<i>Glenn E. Sneed</i>
<i>Poem</i>		IN THE NEWS	21
<i>Sherry Yerkes</i>		NEWS OF RELIGION	30
IF I DIED TOMORROW ... WHAT WOULD I		ANSWER CORNER	31
TAKE WITH ME?	10	LATE NEWS	34
		EASTER ON REVIEW	35
<i>Pauline E. Spray</i>		<i>Poem</i>	<i>Leita Tuweffort</i>
THE MEASURE	12		
<i>Helps to Holy Living</i>			
<i>John M. Nielson</i>			
COMMUNION MEDITATION	13		
<i>Poem</i>			
<i>Lois B. Eades</i>			

Letters

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

COMMENDATION

I wish to commend you and staff for your efforts in making the *Herald* such an outstanding publication and medium for Christian growth. It is a literary treasure second only to the Bible.

I must add my feelings that the *Herald* has a unique "universal" appeal and hope that it finds its way into more hands and hearts of Christians and non-Christians who are seeking the truly "abundant life."

*James J. Siravo
Harlingen, Texas*

LIKES "LETTERS"

I wish to express my appreciation to you for starting the "Letters to the Editor" section of the *Herald* because it provides an oppor-

tunity for readers to respond and encourages the sharing of ideas.

I commend you for publishing David Wright's article entitled "Holiness, Hope for the Homosexual." More needs to be written on this complex and growing problem.

Although I was pleased to see the article, there are several points of concern. I will address just one, "Homosexuality is a condition from which there is always a complete cure and total deliverance." I believe this statement may lead the new convert who was a practicing homosexual and his/her family into confession. I believe this could be the case, because homosexuality that is manifested in behavior comes from psychopathology as a result of early life

experience, where the parents fail to provide the child with an "Average Expected Environment."

I believe that the homosexual, just as the heterosexual, needs to be born again (saved) and to have the carnal nature removed (entire sanctification); but many homosexuals will need psychotherapy to gain insight into the dynamics behind the strong homosexual impulses.

*Rev. E. A. Glendenning
Jackson, Ohio*

THANK YOU NOTE

I want to thank you for the truly excellent work you are doing as editor of the *Herald of Holiness*. God has given me the privilege of being a regular reader for consid-

(Continued on page 20)

THE CARPENTER WAS DEAD.

The Stranger from Judea was finished. The quiet, sandaled revolutionist was now riveted to a Roman crossarm. The Nomad from Nazareth had been tried and found guilty. The Teacher from the stable was silenced. The Rabble Rouser was crucified.

His thorn-crowned head hung limp on His pulseless breast. The splattered blood on His face was beginning to dry as the morning sun rode higher above Golgotha. The muscles in His arms and legs no longer jerked or convulsed against the spikes. The slicing spear had ruptured His side. The gory butchery was done. The Prophet of the Poor was dead.

The closeted contrivances of the Sanhedrin had worked well. Their collusion had paid off. The gloating, tongue-wagging Pharisees were pleased. The bribery of Judas had accomplished its subtle mission. Ironically, the 30 pieces of silver had now been returned—thrown down in contrition at the bribers' feet by the betrayer. In repugnant quandary, they could not agree what to do with the coins: it was blood money now. In desperation to salve their ulcered conscience, they bought a potter's field in which to bury strangers, the unclaimed and the unknown.

Somewhere in the moon-gauzed night, a solitary tree stood like a dark tangled gallows—still burdened with the grotesque dangling corpse of the disciple who took the most infamous leap in history.

The gamblers had rattled black-eyed dice while He hemorrhaged and had cast lots for His vesture while He died. The soldiers had cleaned their bloody hammers. His mother was still collapsed in grief at His ankles. A timid, curious onlooker retched at His final spasm. The centurion who supervised the triple massacre stood reverently and sobbed, "Certainly, this was a righteous man."

Suddenly, nature erupted in violent protest. Earthquakes rocked Mount Calvary and the valley below. The rocks rent and boulders split with thunderous explosions. The sun blanketed its face and refused to lighten the spectacle of horror. Tremors shook Jerusalem and the Great Temple veil was rent from top to bottom as the hand of God would rend it. The silent graves burst wide and the shrouded dead walked out.

It was all over for the Galilean. No more would He walk the seashores and entreat men to leave their nets and follow Him. No longer would He stride through their temples, breaking their fragile idols, overturning their money stalls, and declaring their commerce had profaned His house and made it a den of thieves. No longer would little children run early toward His lap and curl their dimpled fingers around His silken locks and beg Him to tell them another story.

No longer would He bring daylight to the blind, banish fevers, or break cripples' crutches across His knees. No longer would He attend sparrows' funerals or fry His own fish dinners by the lonely banks of Gennesaret. No longer would He visit Bethany or Bethesda's crowded pool. No longer would He heal paralytics in Capernaum or converse with women from Samaria. No longer would He exhort His follow-



Paul M. Schruck

THEY CRUCIFIED HIM BUT ON THE THIRD DAY...



Three Lions

by CHARLES HASTINGS SMITH

ers to love their enemies and proclaim the ecstasy of going the second mile.

No longer would He lament over Jerusalem or dine with Zacchaeus or compliment the widow's gift. No longer would He denounce the futility of laying up treasures on earth or the banality of vain repetition. No longer would He condemn Sabbath sacrilege, and devouring orphans' goods, or decree the penalties for fornication, adultery and lust. No longer would He restore sanity to demoniacs in Gadara or heal epileptics by the wayside. No longer would he visit the house of Jairus to awaken his sleeping daughter. No longer would He decry the broad road and the wide gate, a house divided against itself, the folly of serving two masters, or the bondage of covetousness.

No longer would he teach of salt and light and leaven. Silenced were His parables of the sower, the mustard seed, the lost sheep, the lost coin, and the returning prodigal. No longer would He teach of wise and foolish virgins, the value of fasting, or the remorse of the unjust steward. No longer would He walk on the water, sleep alone under the stars, or expose himself to the trauma of Gethsemane. No longer would He match wits with crafty lawyers or lead the Twelve across the brook Cedron or stagger under the floggings of Herod. No longer would He make a drowsied man shout for joy, or cleanse 10 lepers without fee or favor.

It was over. Death had taken Him prisoner. Tender hands took Him off the nails and lowered Him from the Tree. Joseph, a counsellor of Arimathaea, begged for His body and Nicodemus brought a mixture of 100 pounds of myrrh and aloes. They wrapped His body in linen with the spices as was the manner of the

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BUT ON THE THIRD DAY . . .

Jews and laid it in a sepulchre that was hewn in stone wherein never man before was laid.

But on the third day came Easter! Death could not hold dominion over Him. He descended into hell and led captivity captive. He annihilated the sting of death, abolished its fear, broke its scepter, and flood-lighted the grave with immortality. He hung a lamp in every casket, planted a lily in the grinning skull, and dropped the seeds of resurrection around the portal of every tomb. He gathered back His divine, dormant energies and came forth conquering and a Conqueror—giving joy to the living and hope to those who sleep.

He lives! Preach that from every pulpit. Celebrate that at every altar. Sing that from every choir loft. Flash that on every television screen. Print that in every newspaper. Ring it from every bell. Blow it from every trumpet. Declare it from every housetop. Shout it in every cemetery. Echo it through every graveyard. Pipe it into every crypt. Bugle it through every mausoleum. Let all who have breath shout: "Hallelujah, Christ arose!" □



Keystone View Co

The Gardener?

*Jesus,
Walk in the garden
of my heart
this Easter sunrise,
And don't let me think
that You are
only a gardener!
Let me see You,
Let me know
that You are Lord!*

—JEAN HOGAN DUDLEY
Harlingen, Texas

DOES THE CHRISTIAN GOSPEL
HAVE ANYTHING TO SAY
IN THE PRESENCE OF THIS
DEVASTATING EXPERIENCE
CALLED DEATH? CAN IT
SAY ANYTHING TO THE PERSON
WHO IS HIMSELF FACING DEATH?

CAN IT SAY ANYTHING to the one who grieves for a loved one taken in death? Paul felt the importance of such questions, saying, "If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:19).

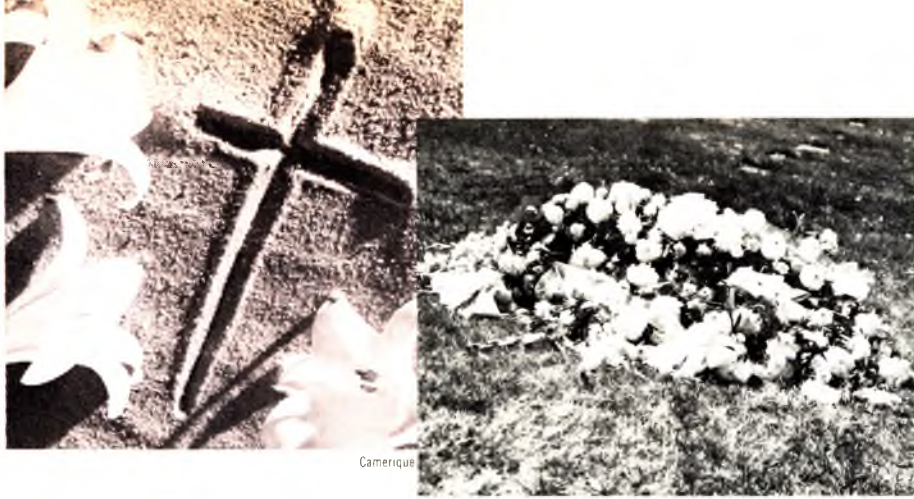
Paul's faith carried him farther, however, and he could exclaim, "Now is Christ risen from the dead, and become the firstfruits of them that slept"; and "For as in Adam all die, even so in Christ shall all be made alive" (vv. 20, 22). So Easter is a time of death, and of life, and in that order.

Because of Easter, darkness can become light; guilt can become forgiveness; sin can be replaced with holiness. Yes, and death can be swallowed up in life, and the horrors of hell can give way to the hope of heaven. The sting of death can be pulled. "O death where is thy sting? O grave where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (vv. 55-57).

I remember skirmishes with death, and remembering, I have learned that there is a vast difference between the sting of death and the hurt of death.

When *I remember death*, I remember the lonesome whistle of a locomotive as the train pulled into a little eastern Oklahoma town. That train carried the physical remains of a young cousin of mine in the baggage coach; it carried his young widow as a grieving passenger in the passenger coach. From that time in my early boyhood, I have been able to recapture the mood of subdued grief that moved like a hot and stifling Oklahoma wind through the large family of parents, brothers, sisters, aunts, uncles, and cousins gathered around that tiny railroad depot that day.

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Camerique

by J. MELTON THOMAS

Pulling the Sting of Death

When *I remember death*, I remember a country graveyard. In that gaping wound in the earth, my oldest brother would be placed. His death by drowning had been announced earlier to a shocked and shattered family; and now the final things had come. My parents' mourning still pushes through over 50 years to me today.

When *I remember death*, I remember a rainy night succeeding the burial of my mother in the afternoon. It had been a strain on me as a young man to bear my own loss, and to assume responsibilities, rightfully my father's, that he seemed unable to cope with. The family had found a measure of release from the sorrows we bore, as we had a meal together after those last rites. As the evening turned to night, however, and the rains came, even though I knew that what was out there in the cemetery was really not my mother, I had trouble adjusting my mind to the fact that even the house she had lived in was out there in the rain.

When *I remember death*, I remember a country high school gymnasium where, as a minister, I was called on to say something that would try to bring meaning out of the tragic loss of five members from one of our church families. The father, mother, a grown son, a daughter in her mid-teens, and a son about 12 had all been killed in a head-on automobile collision. When I had said all I could say, 800 people silently filed past those five forms. The shuffle of those 1,600 feet made me understand the awful solemnity of the final judgment.

These things, the sadness, the sorrow, the separation, and all the other accoutrements of death, are only *the hurt of death, not the sting of death*. The hurt of death is human, and if my experience is criteria, it shall ever remain. Tears will flow at death's touch; sorrow will come at its beginnings; loneliness

will result from its separation. The hurt of death is human, and will remain; the sting of death is demonic, and this can be done away with. Christ Jesus can pull the sting of death!

Hurt but not sting, this is the bright and bracing promise of Easter!

There was hurt in my mother's death, but not sting. We all knew that through a risen Lord she had dealt with death's sting, which is sin. We knew that she was now in a land fairer than day, which we by faith could see afar. There was hurt but not sting in my brother's death, for he had remembered his Creator in the days of his youth. While we couldn't understand, then or now, why his life was taken at 16, and his preaching stopped before it had even started, we know that we shall see, know, and understand later—and *there is no sting!*

There was an absence of sting in the funeral service for those five from the same family. Hurt, yes, very much. A son in the armed forces, whom they were traveling to see when the accident happened, remained. The one daughter, a young girl, who survived the crash remained. For them the pain and loss were bitter. However, the five that were killed were Christians. Interestingly, there had been public testimony from three of them the previous week.

You see, Jesus Christ went into death, and through death, and out of death! ". . . that he by the grace of God should taste death for every man" (Hebrews 2:9). Because of that bitter cup which could not pass from Him, He made sacrifice that equipped Him to take care of the sting, which is sin, and the strength of sin, which is the broken law. By the new birth from that sacrifice, a new law is created within us, and a new nature which will never be at home in this earth but only in heaven. Death is the way into that life! And so, though hurt remains, the sting is gone!

□



Easter's Answer

TO EVIL'S CHALLENGE

by GORDON CHILVERS

H. Armstrong Roberts

WHO IS WINNING?

In our dark times it looks as if evil is winning, as it did when Christ died.

The forces of evil converged on the one really good Man then living. With gathering hatred, the religious rulers of the land had sought His death. Evidence of guilt was not important. They determined to remove Him at all costs. They captured Him with the help of a bribed traitor. They had made their own verdict by ignoring the rules of justice. They had obtained a condemnation by putting the Roman judge under duress.

They had killed Him. They had assured themselves He was buried. A huge stone had been placed at the entrance of the tomb and had been sealed. A guard had been placed at the tomb to prevent any unauthorized removal of the corpse.

This was a darker hour than the day the earth was flooded, darker than the day of the Jewish exile. It was darker than the day of the concentration camps and the massacre of 6,000,000 Jews. It was darker than the explosion of the first atom bomb.

The men who had mocked Him and said He could not save himself could proclaim their victory over Him. Hatred could boast it had stopped the voice of love. His followers then heard all the sounds of defeat. Their ears were haunted by the hammer blows on the nails, the jeers of the crowds, and the scoffing of the soldiers. No darkness was ever so intense as that which reigned over the land for three hours and in the disciples' hearts for days.

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After His crucifixion, despair was the only sound to be heard. Grief bit hard into the hearts and lives of His followers. It was not just His death, but the seeming defeat, humiliating and crushing defeat, that was so terrible. His unexpected death silenced them. What could be more shattering?

On Sunday morning a dramatic change occurred. The seal of the tomb had been broken. The guards had fled to their employers, relating their dismal failure. Women who were plagued with the problem of how to move the heavy stone from the tomb's mouth found it had been rolled away.

The main event was made known by the confident announcement of the angels: "He is not here: for he is risen" (Matthew 28:6). Theirs was a shout of victory.

Mary Magdalene lost her tears and found joy when she heard the risen Christ say, "Mary." Trembling disciples lost their fear when they heard the risen Christ say, "Peace." Sinning Peter lost his burden of guilt when he heard the risen Christ say, "Go."

The trials and crucifixion looked so different in the light of Jesus' resurrection. This fact bears a vital message to us about the apparent defeat of God and the triumph of evil.

The triumph of evil is short-lived. Friday and Saturday passed and all was over. Jesus rose again. That was the brief era of evil's victory that earlier seemed so final.

The darkness had gone forever. John tells us, "The light shines in the darkness: and the darkness did not overpower it" (John 1:5, NASB, margin). No triumph of darkness can ever be final.

Even the short-lived triumph was not real, only an illusion. God had not ceased His activity. He was triumphing over the powers of evil all the while. He was announcing their downfall.

Jesus Christ was winning, too. He was not inactive. He was welcoming the dying thief to Paradise. He was proclaiming the victory of God over all the power of evil. He was announcing that while Satan had employed all his strength and ability to defeat God and right, he had been beaten decisively, once and for all.

This is not the position of those who have lost, but of those who have gained a tremendous victory. That victory was essentially God's master stroke for right and blessing for the world. As Peter put it, "by wicked hands" (Acts 2:23) men crucified Jesus. The power behind the wicked hands of the Pharisees, Judas, and Caiaphas was the devil, "the prince of this world" (John 14:30), as Jesus called him.

Even so, God was at work in those wicked plans, and Peter adds that Jesus was "delivered by the determinate counsel and foreknowledge of God."

Evil cannot have the last word. It will not win the final battle. Just now, the powers of evil are strong and victory for truth and justice are not apparent to us. We shall see disturbing scenes as the forces of evil mass against God and right. We shall have to look in to the face of many storms. Wicked men can have a stranglehold on the world and its commerce.

Even so, no enemy can arise against God and defeat Him. Indeed, He would not be God if sin or wicked men could overcome Him. God alone has universal power.

In opposition to evil, we see God on His throne ruling the universe. He is at the center of the worlds He earlier brought into being. He upholds them in their course. He holds the reins of creation and the world must bow to His will. No being anywhere is beyond His power or outside His control. Every plan men devise for heaven or earth is subject to God's permissive will. God is reigning at the present moment and will continue to reign. It is no wonder the heavenly hosts shout with joy: "Alleluia: for the Lord God omnipotent reigneth" (Revelation 19:6).

Jesus' resurrection also assures us that the grave will not have the final victory. It is not the end of our existence. The one dead body that cruel men would love most to have retained escaped their grasp. God raised Jesus from the dead. Jesus rose again to become "the firstfruits of them that slept" (1 Corinthians 15:20).

Week after week we bury our Christian loved ones "in the sure and certain hope of resurrection." They have not left us forever. They are facing toward the dawn. They will share in the victory that God has over death and evil. As we are certain that God raised Jesus Christ from the dead, so we are certain that He will raise up all those who sleep in Jesus. We echo Paul's triumphant cry: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Corinthians 15:54-55).

Day always follows night. The light of God is waiting to break through the darkness of evil and rule forever. □



Religious News Service Photo

HE CAME AS A SERVANT

*They wanted a king on a golden throne,
Bearing a scepter and wearing a crown,
Riding a chariot, with slaves of his own,
In a king's raiment, a rich purple gown.
He came as a servant, to suffer and die,
A staff for His scepter, and thorns for a
crown.
Riding a donkey, He heard the crowd's cry,
Clad in white garments, He scarcely was
known.
By some He was seen, but they knew Him
not,
He looked like a man, not a Master and
Lord.
To others He spoke, but they soon forgot,
Only a few really heeded His Word.
He spoke to the crowds, and by faith some
believed,
He healed and cleansed men of sickness
and sin.
He sat among sinners, and many received,
He came as a Savior, to seek and to win.
His throne upon earth was the cross that He
bore,
He carried my sin as He climbed up that
hill.
Never has anyone cared for me more,
Nor has anyone died, my need to fulfill.
Now He lives and He reigns on a great white
throne,
Next to the Father, my case He does plead.
He's coming again, to carry me home,
And, until that day, He supplies all my
need.*

—SHERRY YERKES
Veradale, Washington



Dave Anderson

ITEMIZE WHAT YOU HOLD IMPORTANT . . .
IF YOU KNEW THIS WERE YOUR LAST DAY
ON EARTH, WHAT WOULD YOUR VALUES BE?

If I died to

I THINK IT'S YOUR HEART," the doctor said one Sunday evening after being called to our home because I was having severe chest pains.

Those words came as a real shock! In my mid 30s, life was filled with dreams, ambition, and promise. Having come face-to-face with the possibility of death, however, my desire for the temporal completely vanished.

At that time the only place we could really call home was a small, unfinished cottage on our lot at Indian Lake Campgrounds. Since we lived in a parsonage, it was also the only place where I was truly free to paint, hammer nails, and vent my creative urge. But following that doctor's diagnosis, I lost all desire for anything but the simple necessities of life.

Craving the utmost in simplicity, I yearned to live as free from earthly encumbrances and as close to God and nature as possible. Even the bare wooden walls, visible studs, *et al*, appealed to me. Facing reality, I recognized that "we brought nothing into this world, and it is certain we can carry nothing out" (1 Timothy 6:7).

Now I know money makes the world go round. It makes Christians go round, too—in circles! People dare not be different anymore. Keeping up with the Joneses has become compulsive. Obtaining every "time saver" and latest gimmick is a must. Many have come to think they must have everything they see advertised on television. And this has become their "magnificent obsession." The "god of this world hath blinded" their minds to what is truly important.

Certainly our modern age places many demands on

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by PAULINE E. SPRAY



Carlos Morales

tomorrow... What would I take with me?

the pocketbook. It takes a bundle of money to educate children, drive a car away from the filling station, and pay for groceries at the checkout counter.

Nevertheless, life would not put as severe a strain on us if we shucked off the unnecessary, if we learned to live more simply, if we omitted the nonessentials and luxury items. And it might help the inflation problem.

Fortunately, yes, fortunately, we older citizens lived through the Great Depression of the 30s. We learned how to cope with less, how to make do, do without, and live creatively on a pittance.

Not so with many younger Americans! They have come up thinking they must have the latest in everything and as much of everything as they desire. Eating out has become the norm whenever one does not feel like cooking. Luxury items—boats, planes, snowmobiles, electronic equipment, a car for each adult in the family, expensive vacations—are a must. Even the costly “little” items—instant mixes and frozen dinners—are considered necessities.

I honestly look on this condition with a twinge of sadness. Aren't such persons missing a great deal? People who do not know how to derive pleasure from the simple, elementary things of life are really the losers.

Furthermore, superfluous spending and complex living are robbing many families of a normal, fulfilling homelife. When both parents work to meet the “easy” installment payments, something has to be sacrificed. Often it is the children who suffer. They are deprived of parental guidance and companionship. And family devotions. When time does not permit the family to worship together in the regular church services, the spiritual foundation of the home

soon weakens. Pursuing pleasure and striving to accumulate things can lead to the damnation of souls.

Nor are the laity the only ones affected. In too many cases, the clerical family is also overly concerned with monetary income. One sometimes wonders what became of the divine call to sacrificial living. Trying to keep up with the more affluent laymen can get one's eyes off the Great Commission.

They say that if you don't want to fall out of bed, you should avoid sleeping too near the edge. Likewise, if we don't want to fall from grace, we must move closer to the middle, making Christ and His will the core of our affections. Jesus promised: “Seek ye first the kingdom of God, and his righteousness; and all [the things you truly need] shall be added unto you” (Matthew 6:33).

Not long ago my husband and I stopped at a lovely home where an estate sale was in progress. After choosing a piece of glass from a table in the living room, we wandered into the kitchen and looked over the items on display there.

It's so sad! I thought. *Such beautiful possessions! Cherished for years by their former owner. Now they are being exposed to public scrutiny, clamored over and desecrated by strangers.*

After many years, a doctor recently gave me the “all clear” signal. Thank the Lord for His healing touch! Nevertheless, I am grateful for that alarm I received years ago. It taught me the importance of traveling lightly in this life, and it made me realize that each of us must go out to meet God just as we came in—naked and unadorned.

If I died tomorrow, what would I take with me? That's a question every Christian should ask. □



THE MEASURE

by JOHN M. NIELSON

WHENEVER YOU USE the wrong measure, you are in for trouble! A cake made with two tablespoons of flour instead of two cups will be just a little bit runny. A lake bass that measures 15 centimeters instead of 15 inches will earn you a nasty experience with a game warden. If you pack your winter coat for a European vacation because you heard the temperature was 32°, you will swelter when you get there and find that in Fahrenheit, that is 90°. Using the proper measure is always essential to obtaining the desired results.

We must be equally careful in the realm of the Spirit. Holiness cannot be measured by appearances. Ministerial ability is not necessarily reflected in statistical charts. Righteousness is not evidenced by material success. Charts and graphs cannot define the spheres affected by our influence.

Our modern measuring sticks are deceiving. We tend to measure our success in numbers, our spirituality by emotion, our success by materialism, our achievement by comparison to what is accomplished by those around us.

Paul stated clearly and forcefully that all such measurements are wrong. In writing to the Ephesians, he spoke about the quality of their faith (4:4-6, 14), the quality of their service (4:7-13), and the qual-

ity of their life-style (4:1-3, 17-31). He is referring to each of these areas when he states in verse 13 that we are to be "*measured by nothing less than the full stature of Christ*" (NEB). Nothing less. Nothing more. Jesus is our ultimate Model; the final Measure of our faith, our service, and our life-style.

When we fully understand this truth, we find that *the measure is liberating*. We are freed from the pressure to perform for the grandstand; released from the guilt of not meeting someone else's expectations; emancipated from the rat race of materialistic comparisons; and delivered from the false guilt that often hounds even our successes. What the world views as defeat is often success when we measure it by Christ rather than by the world's standard. What others in the church see as inadequate may well be triumphant when measured against the person of Jesus rather than ecclesiastical expectations. And that is liberating. It frees us to reach even greater heights.

When we fully understand this truth, we find that *the measure is exacting*. To be "measured by nothing less than the full stature of Christ" can never become a cop-out for lowered expectations of ourselves. It is a standard that always remains just beyond our full realization. Even when He measures us by His standard and gives us His approval, we still have a long way to go. It would be easier to measure up to what our friends expect than to what He is. So, as long as we live, as mature as we become, as well as we do, we will never really measure up. And God understands and accepts that. We are measured by His stature and *nothing less*.

When we fully understand this truth, we find that *the measure is the essence of holiness*. Holiness is not phariseeism. It is neither external nor subjective good works. It is a matter of being, not of doing. Holiness

Helps to
HOLY Living

is the cleansing of the inner self so that it conforms to the stature of Christ. Purity is not seen in conformity to rules or even to acts of love. They could all be counterfeited. Purity lies in the essence of my being; in the conformity of myself to the person of Christ.

When we fully understand this truth, we find that *the measure is non-observable*. Others may be able to see that we do NOT measure up to His stature, but they can never really see that we do. It is what His Spirit witnesses to our spirits that gives us the assurance that we are measured and found not lacking. Others cannot see that. Others may even misunderstand that. But when He approves what I am doing and why, then whether others think me successful or not does not break me. I am fulfilled because He has said, "Well done."

When we fully understand this truth, we find that *the measure is non-judgmental*. If "the full stature of Christ" is the true measure, and if He alone knows when that measure is reached, then there is no place for my measuring those around me with my little yardstick. I have no right to find them wanting or to declare them a success. Because I too often do so, there are going to be some surprises for me in the judgment when He passes out the crowns.

Measured by nothing less than the full stature of Christ. When we fully comprehend that, it will free us. It will inspire us. It will keep us from judging others and give us inner peace when they judge us. It is at the heart of being holy. It is a standard that will challenge us for a lifetime. □

COMMUNION MEDITATION

The Lord drew near and walked along with them.

"Their eyes were holden" and their spirits low.

*They'd left Him dead in old Jerusalem;
And blinded by their tears, how could they know*

That it was He? So, though He broke the Word,

*And though they listened, eager for belief,
Their burning hearts rejected what they heard.*

"Their eyes were holden," shrouded by their grief.

*Then at the table as He broke the bread,
"Their eyes were opened" and their faith restored;*

*And to the holy city straight they sped
To give their witness: they had seen the Lord!*

*So in the breaking of the bread may we
Our resurrected Savior truly see.*

—LOIS B. EADES
Dickson, Tennessee

Book Brief

FROM OUR HOME TO YOURS



WALTER and
CAROLINE GILROY
authors



MOST BOOKSTORES are well stocked with one of the day's most popular self-help themes, *The Family*. Many of these books wrestle with solving the day-to-day crises that a growing number of families experience.

The professional marriage and family counselor has his work cut out in dealing with husbands and wives who are desperately seeking solutions to their marriage conflicts and deteriorating family life.

How refreshing, then, to find this book by Walter and Caroline Gilroy. It's not just another volume in an already glutted market; it is an unusually frank

discussion of "how to" and "how to be" as Christian parents. The title of this rare book is *From Our Home to Yours*.

The Gilroys are a family of four; they have two daughters, Charity and Tabitha. They have made some priceless discoveries in building togetherness.

"It is our prayer that couples will not try to duplicate our style of parenting," say Caroline and Walter, "but that they will strive to become the parents that they have the ability to become."

It's difficult not to attempt to pick up their pattern and try to duplicate it—it seems to be a winner. Three unusual features about their parenting stand out: (1) They have a perception of the important things that build love and self-worth; (2) They have a vision of the importance of a child's nurture for determining his destiny; and (3) They have a dedication to the belief that nurturing children in the Christian faith is at least as important as making a living or keeping house.

Chapter (or section) titles give an idea of the format of the book: "Do You Really Have Family Devotions?" "Monday Night Is Family Night," "Saturday Is Our Family Day," "Following God's Plan Through the Year," plus nine others. Ideas for family "doing" and "being" fill the 61 pages of this welcome book. □

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



EVERYBODY WON...

BUT THE LOSERS!

by WILLIAM L. POTEET

FOLLOWING the last election prior to his death in 1978, Chicago Mayor Richard J. Daley was quoted by the press as commenting, "Everybody won but the losers!" While scarcely making an astute political observation, this wily and seasoned politician was saying, in essence, that there are "winners" and there are "losers," persons whose very lives are patterned by an inner orientation toward success or failure.

The Scriptures are filled with examples of both types. Joseph was clearly a "winner" while Jabez was stigmatized from birth as a "loser." Jacob and Esau exhibited not only the natural sibling rivalry of twins, but the "winner-loser" dichotomy as well. Jacob, by cunning, chicanery and "with a little help from his friends," succeeded, while Esau abysmally missed the mark so that the book of Hebrews brands him as one of life's colossal "losers."

Yet such a propensity to failure, the gospel declares, can be overcome by the power of Christ. Six times a "loser," the woman who visited Sychar's well at high noon to escape the scornful gaze and wagging tongues of the village women was transformed by her encounter with the Savior. The sniveling, self-pitying cripple who haunted the environs of the pool of Bethesda for 38 years, waiting for the moving of the water, was changed instantaneously from "loser" to "winner" by a word from the Master.

Emerging from the current emphasis on church growth and the exercising of one's spiritual gifts, has come a rediscovery of the place of individual Christians, "ordinary laymen" if you will, in ministry in the Body of Christ. The recognition that every believer is gifted by the Holy Spirit and has a unique role to play in Christ's Body gives believers a special sense of worth. Yet Bill Gaither's affirmation that "I'm something special. I'm the only one of my kind" must be balanced by the fact that

I stand amazed in the presence

Of Jesus the Nazarene,

And wonder how He could love me,

A sinner, condemned, unclean.

The Scriptures succinctly put it this way: "we have this treasure in jars of clay" (or as Howard Hendricks phrases it, "in an old peanut butter jar") "to show

that this all-surpassing power is from God and not from us" (2 Corinthians 4:7, NIV).

How does one strike this balance and maintain a winning attitude in the Christian life? God's Word offers three practical suggestions.

1. Be reminded of the *assurance* that is yours.

This is the theological dimension of spiritual victory and centers on the Spirit's witness. Insecurity and defeatism dissipate when you remember that "you are Christ's; and Christ is God's" (1 Corinthians 3:23, RSV).

Perhaps John Wesley's chief contribution to the theology of Christendom was the proclamation of the doctrine of Assurance. As his spiritual descendants, a knowable, verifiable relationship with God through His Son and attested to by the Holy Spirit, is the very heart of our faith. You can know that you know that you know!

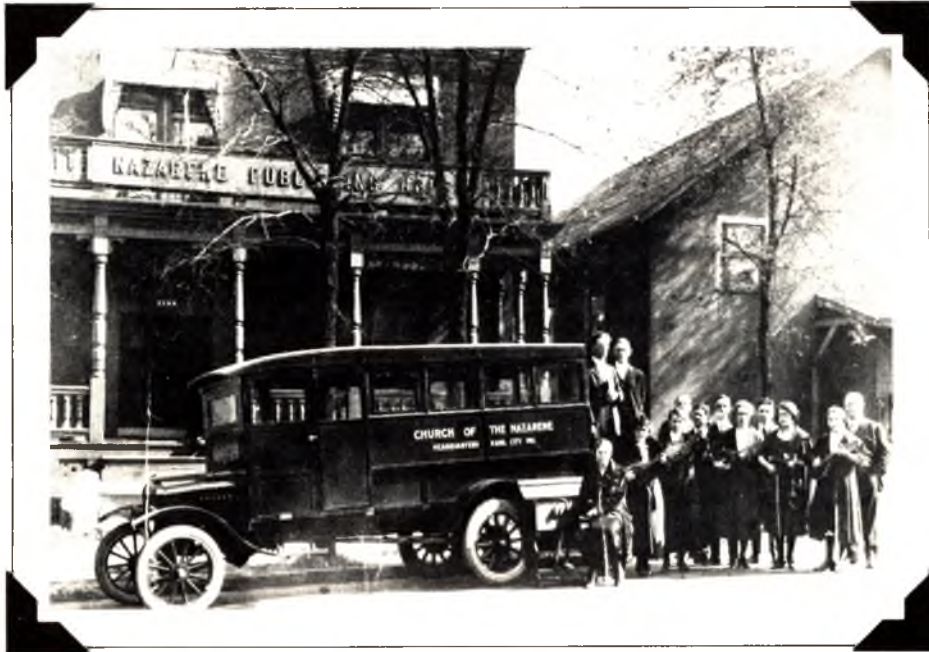
2. Be conscious of the *affirmation* of the Body. This is the sociological dimension of spiritual success, or to use Ann Kiemel's favorite phrase, "God loves you and I love you and that's the way it should be!" The focus of affirmation is on the gifts of the Spirit in the context of the Body of Christ. We affirm one another as we interactively use our gifts and see the fruit of the Spirit produced in our lives. In Ephesians 4, Paul reminds us that the aim of God's "body building" program is to bring us to a place of unity and maturity in the faith.

3. Learn the *acceptance* of self. This is the psychological dimension of being a "winner" spiritually. While superintendent of the Sacramento District, Dr. Kenneth Vogt sent each of his pastors a desk motto inscribed "I'm a Winner!" and containing the words of Philippians 4:13: "I can do all things through Christ which strengtheneth me." Good pastoral psychology? Surely, but more than this; it is the biblical expression of a winning philosophy of life.

Massachusetts Governor Edward King won election on the campaign promise that he would be the "Can Do" governor. You too, "can do" and be a "winner" in the power of the risen Christ! □

WILLIAM L. POTEET is pastor of the Melrose, Massachusetts, Church of the Nazarene.

NAZARENE ROOTS



Publishing House and Headquarters employees leaving for a downtown street meeting. The building to the right was the NPH bindery, where on Sunday mornings the congregation of Kansas City First Church gathered to worship.

The General Assembly of 1911, acting upon the report of its Committee on Publishing Interests, ordered a Board of Publication which began to select a location for a central Nazarene Publishing House. The Board chose Kansas City, Missouri, due to its central location and purchased an old resi-

dential property on Troost Avenue in the spring of 1912. The first issue of the new official church paper, the "Herald of Holiness," appeared on April 17, 1912.

*From the General Church Archives
Kansas City, Missouri*

Who'll Roll Away the Stone?

*How heavy was the stone that blocked
The entrance to Christ's tomb,
When Mary came with weeping eyes
Where lilies were in bloom?*

*Did it weigh more than Peter's guilt
Or Thomas's doubting heart?
Or fear that caused the friends of Christ
In terror to depart?*

*Did it outweigh our grief or care
When darkness fills the day
Till we cry out as Mary did,
"Who'll roll this stone away?"*

*Will God remove, as He did then,
The obstacles we face?
Will He restore the one who fails?
With faith our doubts replace?*

*Does perfect love still cast out fear?
Are angels standing by
To do the Father's bidding
When for His help we cry?*

*I'm glad I know God does not change.
He's just the same today.
He'll care for us as He did them.
He'll roll our stones away.*

—ELMA BROOKS COMFORT
Olean, New York

Susan



WITNESSES WITH HER TRUMPET

AS FIRST CHAIR TRUMPETER WITH THE ST. LOUIS SYMPHONY, HERE'S A NAZARENE WOMAN WHOSE PROFESSIONAL EXPERTISE AND CHRISTIAN WITNESS GO HAND IN HAND.

by CELESTE RHEA

SUSAN SLAUGHTER is the first and only female trumpeter with a major symphony in the world, so far as she knows. Although this is the fulfillment of her dream, she enjoys giving Christian concerts, interspersed with her testimony, even more.

This redhead, now in her 30s, releases her vast reservoir of controlled breath in mellow trumpet tones that march tirelessly into the audience with such gusto that even the slowest pulse is quickened. "There's no tired blood anywhere around during one of Susan's concerts," one elderly church member remarked, "and I doubt that there is a Christian present who hasn't been revived."

Upon completion of one of her numbers, "Jesus Is Coming Again," Miss Slaughter stops to explain: "That's a terrific message. If you haven't received Christ you don't have to wait until His second coming, though. You can receive Him tonight if you invite Him.

"When we do go home, there are a few things I would like to talk over with the Lord; especially thank Him for being so good to me. So my next number is, 'Just a Little Talk with Jesus.'"

Susan had been fourth trumpet with the St. Louis Symphony two years before she learned what happened the day of her audition back in 1969. Because her competitors were men, the audition committee

chose her audition period to step out for coffee. Standing under the bright lights, and blinded so she could not see them leaving, she luckily started playing before they left the room. One by one they quickly turned around and heard her through. About 11:30 that night, upon her return to Toledo, she received a long distance call from one of the committee. She was their first choice!

At that time Susan was principal trumpet with the Toledo Symphony Orchestra, ranking 70th or 80th down the list from St. Louis. However, she recalls, "I did not want to step down from *first* to *fourth*. I had only auditioned for practice, so I wouldn't get nervous when the right opening came along." Whether or not to accept the St. Louis offer required much prayer. A few days later, convinced it was God's place for her, she accepted.

Miss Slaughter gave her life to Jesus at age 12, but during her teens vacillated "hot and cold." "As I look back on it," she explains, "these ups and downs were caused, not because I wasn't living close to the Lord, but because I didn't think God really loved me." For this reason her objective is to communicate that "God loves everyone. You may think 'God could never love me. I'm mean,' but it's not true. He loves you more than anyone else can. He sent His Son to die for your sins and mine."

Her testimony is often challenged. After one church concert, as she was hurrying to another performance, she was stopped by a girl on the parking lot. In a belligerent manner she asked, "Do you really believe what you just said?"

"Yes," Susan told her, and wrote down her name and phone number, asking the girl to phone her. After several months of correspondence and visits, the girl accepted Christ. "I encouraged her to talk with the

CELESTE RHEA is a free-lance writer, living in St. Louis, Missouri.

“PRAISE HIM WITH THE SOUND OF THE TRUMPET”

—Psalm 150:3

pastor,” Susan recalls, “but she refused, saying, ‘Too many people know me here. I’m a member.’”

Susan was born in the little town of McCordsville, Indiana, and attended public school there. When she was in the fifth grade, the wonders of playing in a band captured her imagination. She was soon playing cornet in the school band because she “liked the sound.” At the end of her sophomore year she went to Indianapolis and took lessons from Dan Minter, who influenced her ambition toward the orchestral field. She studied hard and the last two years of high school played in the all-state high school band.

“During my senior year I switched from cornet to trumpet. I made this change because cornet is a band instrument, trumpet is orchestral, and I had set my goal to play in an orchestra.”

Upon graduation from high school, a big decision faced her. “I prayed for God’s guidance and felt He wanted me to enter Indiana University, so I did, enrolling in the Bachelor of Music program. I feel that was the right decision, as I was able to get a lot of good experience there.”

Out of 80 trumpet students, Susan was the only female majoring in performance. She recalls a freshman male asking her, “Can you transpose?” She answered, “A little.” When the lesson began, she took off, leaving him far behind.

At the close of her junior year, she received the coveted Performer’s Certificate (similar to Juilliard’s). She studied at the Aspen Festival for nine weeks on a scholarship. She also received a fellowship to Tanglewood where she played with their orchestra. The top orchestra at Indiana University was the Philharmonic; in her senior year she was their principal trumpet.

Susan prefers the first chair “because, in this position, one gets to play the most difficult parts.” Therefore, in St. Louis she was harrassed with a gnawing problem. She brings this period of her life into her church concert testimonies. “There wasn’t much to do. There just aren’t many pieces written for fourth trumpet. I had been playing more in Toledo even though they have a 20 or 30 week season and St. Louis 52. So I became minister of music in the Nazarene church (I am a Nazarene). Maybe the Lord was leading me in a different direction, and my dream of being principal trumpet in a major symphony as a woman was not to be. In essence, I gave up the trumpet. I said to the Lord in my prayers that His will for my life meant more than my own desires. After accepting what I thought was God’s will in giving up the trumpet, He gave me back far more than I anticipated. The first chair in the symphony was vacated and, although there were 60 or 70 applicants, I got the job.”

With the St. Louis Symphony Susan has traveled extensively across the nation and abroad. Her interpretations of Gershwin’s music have been given

special recognition. A London magazine critic said he found it hard to imagine better trumpet playing, and a Lincoln, Nebraska, reviewer said, “The soft muted work of Susan Slaughter was a thing of beauty to hear.”

Although her profession demands two hours’ practice at home daily, she continues to give church concerts throughout the city. One week of her vacation each year is spent performing recitals and making solo appearances with college and regional bands and orchestras. Both weekends are given over to Christian concerts in churches.

Having realized her dream of being first trumpet in a major symphony orchestra, her life’s goal is, “To use my skills to communicate God’s love—to love everyone as God loves them. That is difficult at times, but that’s what I want to do—talk to them, to treat them the way Jesus would.” □



The Guest



*The warm and fragrant loaves were
placed*

*Upon the table there;
I wonder if the hands that worked
Were old, or young and fair.*

*Those hands had ground the grain
for bread*

*For serving at this meal;
’Twas simple, but the welcome there
Was glad, and warm and real.*

*The newly risen Christ had come,
Though they knew not their Guest
Until He broke the bread that He
In tender love had blessed.*

*O Lord, we pray that You will come
To this, our table spread,
And may our eyes be opened as
We bless and break this bread.*

—DOROTHY CONANT STROUD
Mount Eaton, Ohio

the editor's STANDPOINT

THE ENEMIES OF EASTER

Easter Sunday is the highest of high days in the calendar of the Church. Its mood is one of celebration. Jesus is alive! Sin and death have been defeated! The gates of eternal life have been flung open! A power for righteousness has been set loose in the world! All the trumpets of faith are sounding for the glory of God!

But Easter has enemies. One list is obvious and easy to catalog: the bunnies, the chickens, the eggs, the fashion parade, the candy—all that commercializes and secularizes the day. But there are other and subtler enemies of Easter within the church. Any preacher worth his salt is burning within to declare the triumphant, liberating message of the resurrection of Jesus Christ. *Whatever erodes the time he needs to proclaim the message he prepared is the enemy of Easter.*

I remember a disappointing Easter. The front of the rostrum was covered with potted lilies. Each had been placed there in memory of a deceased loved one by a person or family in the church. Our pastor was

expected to read the name of each person memorialized, and the name of the donor, with appropriate comments on them all. The tribute to the dead took so much time that he could hardly proclaim the Living One who was powerfully and dramatically acclaimed Lord of all by His resurrection. I went away sorry for the pastor and feeling robbed of the true meaning of the day.

On Easter Sunday, the number of visitors is larger than usual. I've been in services where it was thought necessary to welcome each visitor by name, mention family connections in the church, and toss in brief anecdotal references to some of those involved. So much time was spent rolling out the red carpet for people that the pastor had to abbreviate greatly the gospel message. The full house was honored above the empty tomb. Nor was he free to extend the service. Elaborate dinners were planned, and if he went beyond the usual time for closing the service, he was in hot water.

Whether we make the gospel central on Easter Sunday has a lot to say about the reality of our faith. □

IN THE BEGINNING

“In the beginning God created the heaven and the earth.” With these majestic words, profound in their simplicity, simple in their profundity, the Bible begins.

The Bible is essentially history, the history of God's disclosure of himself to Israel, and in Jesus Christ, for all mankind. This sublime opening statement of Scripture, and the context which follows it, identifies the world and its people as the creation of God. The stage upon which history's drama unfolds has itself been made by God. He does not enter the stage as an intruder. He does not enter the lives of men and nations as an alien invader, usurping rights not legitimately His. No, He created the stage, the actors, the drama. All belongs essentially and rightfully to Him.

“In the beginning” there were no witnesses to His creative acts. There was only God. The biblical account of creation, like the whole biblical witness to God, can only be affirmed and received as a confession of faith. Men can neither prove nor disprove

it. They can only accept or reject it. Arguments can be framed in faith to “demonstrate” the reasonableness of divine creation. Counterarguments can be summoned in disbelief to “demonstrate” the absurdity of it. Ultimately, however, Genesis 1:1 is a confession of faith.

But what a difference that confession of faith makes! Those who accept the opening statement are prepared to read on, to pursue the entire history to its predicted end. Those who reject the first line will not find the rest of the story convincing. After all, it is a history of redemption that Scripture records and affirms. Who can believe that God would intervene to rescue creatures not His in a world not His? Furthermore, that redemption was infinitely costly to God, requiring the death of His incarnate Word, His only begotten Son. Would God pay such a price for a world and its people that were not His own creation? Genesis 1:1 determines the whole story. And it determines as well our relationship to the drama of redemption. □

Any preacher worth his salt is burning within to declare the triumphant, liberating message of the resurrection of Jesus Christ. Whatever erodes the time he needs to proclaim the message he prepared is the enemy of Easter.

WHAT'S IN A NAME?

In Colorado a man named Jesus Gutierrez is serving a life sentence in the state penitentiary. According to the papers, he tossed two Molotov cocktails into the home of his brother-in-law. On the same night he attacked a man with a machete. The state Supreme Court rejected the appeal of his conviction on charges of firebombing and assault, labeling him a habitual criminal.

It's tragic when any man becomes a criminal and seeks to destroy property and life. It seems even more tragic when his name is Jesus. Our Lord's name means Savior, not destroyer, and He came "not to destroy men's lives, but to save them." His holy name is dragged through mud when anyone who bears it becomes a criminal.

One does not have to be a violent criminal, however, to profane the name of Jesus. Everyone who is called Christian but does not live a Christlike life has emptied His name of its true meaning. The label "Christian" has been given to many teachings and actions that are inconsistent with the words and works of Jesus.

Our Lord said of the church in Sardis, "You have a name that you are alive, and you are dead" (Revelation 3:1, NASB). Theirs was an empty name.

Our church bears a name that imposes heavy responsibility upon its members—Church of the Nazarene. The Nazarene is a name that identifies Jesus in His lowliness, as He stooped to serve the lost, broken, and defiled of earth. If we become proud, worldly, uncaring, and self-centered, we bear that name in vain. If we are unwilling to feed the hungry, clothe the naked, minister to the sick, and evangelize the poor, we make a mockery of His name.

Most of us are in far less danger of disgracing His name by vicious or rotten conduct than by careless disregard of the oppressed and hurting people for whom He died. We grieve if a professing Christian betrays the name of Jesus by theft, murder, or sexual misconduct. We ought to grieve as fully when His name is dishonored by selfish, indulgent, and materialistic lives. □

TO KEEP FROM BACKSLIDING

Every church is saddened by those within its fellowship who have fallen away from Christ. Every Christian is in danger of backsliding. A busy devil and a pressure-cooker world are constant enemies of spiritual life. Sidetracks exist to lure and trap the unwary.

Preaching at the Missouri District camp meeting, John L. Knight said, "I never knew a fellow to backslide who was doing everything he could to keep from it." Backsliding is rarely, if ever, a deliberate act. It results from carelessness and drifting.

What can be done to prevent backsliding?

The most obvious answer is to maintain a faithful devotional life. I've counseled with hundreds of backsliders. Almost without exception, they have confessed that they neglected the Word of God and the place of prayer. You might as well neglect food, water, and exercise and expect to be an Olympic hurdler as to neglect Scripture and prayer and expect to maintain spiritual strength. A Christian without

devotions is like Popeye without spinach, no match for the pressures and problems of life. Through prayer and faith, we abide in Christ as branches of the Vine. Apart from Him, we are helpless; all our strength is drawn from the Vine.

Daily devotions are not the whole answer, however. Many stumble because they do not resolve to be deeply spiritual. Little compromises lead to big failures. The best way to keep from backsliding is to see how close to God you can live, not how near the world you can survive. This means prompt and complete obedience to the teachings of the Word and the guidance of the Spirit. We can't drag our heels and hope to climb "the steep ascent to heaven." Our obedience to the Lord must be swift and decisive. Don't argue, don't hedge—just salute and carry out orders as "a good soldier of Jesus Christ."

The secret of not going back is really simple—just keep forging ahead. Three things are required: Read the Bible and pray. Trust the Lord and obey. And keep doing this day after day. □

erably more than 50 years, and you are producing for us a faithful witness—a true *Herald of Holiness*—in the highest tradition. Sometimes we are so busy in the area of our own endeavor. I think, that we forget to tell those who make a great contribution to our own lives. You are an inspiration to me, and to the whole church. Well, at least to most of us!

E. E. Zachary
Vancouver, Washington

ON TARGET

Your editorial, "Old Evangelist—New Victories," (Jan. 15 issue) was right on target.

Evangelist Paul J. Stewart is a

good example of a truly saved and sanctified Christian.

Satan is indeed doing his utmost to keep God's children from spreading the gospel.

Oh, how we need more evangelists, pastors, and laymen who, like Rev. Stewart, will "hang in"—even when the going gets rough.

God's promise, "Greater is he that is in you than he that is in the world," is still true, I know! For, you see, I was recently and suddenly stricken with vascular heart disease and was pronounced by the physicians as being "totally and permanently disabled."

Rev. Charles C. Davidson
Fremont, Ohio

BEAUTIFUL PEOPLE

This is to call your attention to a couple from your church in Joplin, Mo., who have been instruments of our Lord in sharing His love with me, a prisoner in Louisiana State Penitentiary, Angola. La. Lonnie and Maureen Peck are beautiful people who have corresponded with me on a weekly basis. sent to me subscriptions to your fine magazine, as well as *Christianity Today*, along with other gifts of love. They are a blessing to me, an asset to your church, and true reflections of the type person Jesus calls all of us to be.

Terry Denman
Angola, Louisiana

IT WAS the calm before the storm. The clock read 3:15. In 15 minutes the high school would let out. A crowd of students would thunder into the drugstore, ordering Cokes and shakes and discussing boyfriends or some unpleasant episode with a teacher.

Danny Sanford entered and ordered a Coke. Why should he buy a Coke from the drugstore? His father owned the Blue Light Tavern. They had cases of bottled Coke.

"I'm running away from home tonight," Danny announced.

"Why?" Clara asked, handing him his Coke.

"Because my dad treats me like a dog. I play for him in the tavern, I help him behind the bar, and I never get thanks for it. He doesn't care anything for me."

"Now Danny," Clara replied, "Your daddy loves you. Why don't you tell him why you are unhappy and what you would like for him to do? Don't run away from home. What you and your whole family need is the Lord."

Just then a crowd of high school girls burst in and the conversation ended.

GLENN J. SNEED is a retired Nazarene minister living in Royalton, Illinois.

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

HOW SANFORD'S TAVERN WAS CLOSED

by GLENN J. SNEED

Later that evening Danny came to the drugstore and said "Clara, you were like a mother to me this afternoon. I have been thinking about what you said and I am not going to run away from home.

"How could our family get the Lord?"

"First," Clara explained, "You must admit

you have done wrong."

"The Lord knows that," Dan admitted.

"Then you must ask the Lord to forgive you. In turn you must give yourself to Him and pray for Him to accept you as His child."

"I'll think about that," Danny replied and sauntered out the door.

The rest of the evening was slow. The few customers were adults.

The next morning Clara had been working about an hour when Danny entered the drugstore. He and Clara were the only people present.

"Clara, I accepted the Lord last night. I told Dad I would not play my guitar or sing in the tavern anymore."

"What did your father say?" Clara asked.

"He cried. So did Mother."

Danny was much in demand to play and sing in local churches. He remained true to his faith, and it had a profound effect on his parents. Danny's father closed the tavern and he and the mother went to church to hear Danny play and sing. The sermon seemed especially for the Sanfords. The altar call was too much for Mrs. Sanford. She made her way forward, and Mr. Sanford soon followed. Sanford's Tavern closed and never reopened. Instead, the building houses a second-hand furniture store. □

IN THE NEWS

PEOPLE AND PLACES

Janet Loman, of Nashville, was chosen an Outstanding Young Woman of America for 1980. Her husband, Evangelist Lane Loman, received similar recognition in 1977 and 1979.



This award is given by the Jaycees of America and recognizes the achievements of young men and women who make outstanding contributions to their community and profession.

The Lomans are members of Nashville Trinity Church. □

Recently the Louisiana Civil Service League honored 10 persons with the Chas. E. Dunbar Award. **Miss Esther Ruth Henderson** was one of those honored. She was selected from 53 dossiers supplied from 400 official agencies and more than 70,000 workers in Louisiana.

Miss Henderson is Resident Training Specialist I at the Southwest Louisiana State School for the mentally retarded. Esther Ruth is a member of the Crowley, La., Ellis Church. She teaches a Sunday School class, is the church pianist, and is a youth leader. □

NAZARENE LAYMAN KILLED

Dean Spencer, 37, member of Detroit First Church, and chairman of the Building Committee, was the pilot of a private turbojet plane which crashed February 18, killing all three occupants.



The three men were returning from a business trip to Tulsa. Dense fog surrounded the airport and during the landing approach the plane struck several light towers, causing it to burst into flames.

Three years ago Dean had been a victim of a Louisville, Ky., hotel fire, but had managed to crawl to safety despite horrendous burns to his body and a broken neck caused by falling

from a hotel landing. From this experience came his book, *God Never Said We'd Be Leading at the Half*. It is a vivid account of the hotel fire, the long weeks of recuperation in a burn unit, the encounter with basic questions on suffering, and their resolution in the fact, "Jesus Christ is bigger than any problem we face."

A columnist for one of the newspapers in the area and who knew Dean personally, wrote an article, "Born a Man, Not a Legend," in which he concluded: "A private man, Dean kept to himself the deeds he did for others. But still we knew him as a Good Samaritan—as someone who loved and served God and man equally well."

A memorial service was held for him Wednesday evening, February 25, at Detroit First Church. He is survived by his wife, Joanne, and three daughters: Shelly 13; Sheri and Shannon, 9. □

STUDENT REVIVAL AT MVNC

The annual Student Revival was held on the campus of Mount Vernon Nazarene College, March 10-13. Students preached, sang, and organized the services.

The revival services began on Tuesday morning with Mike Wehner, a junior religion major from Columbus, Ohio, bringing the message. Mike has served on a Living Witness team. Special music was provided by Eric Anderson, Kristi Shafer, and Cindy

Slaughter. The song service was led by Mona Melvin.

Jonathan Merki, a sophomore English literature/Christian education major from Louisville, Ohio, brought Tuesday evening's message. Special music was provided by John Crum, Daryl Flemming, Tim Hudson, Mark Mayle, Sue Jaynes, and Nancy Rhodes. The song service was under the direction of Karen Frederick.

Wednesday morning's sermon was delivered by Don Lain, a sophomore Christian education major from Cape Haitian, Haiti. Special music was provided by the Collegians under the direction of Mrs. Cameron.

Jan Sharpes, a senior religion major from Lima, Ohio, spoke on Wednesday evening. Special music was provided by Mike Fehlauer, Linda Burgess, Steve Jenkins, Bill Saunders, and Laura McFarland. Bob Jones was in charge of the music.

Scott Henry was the speaker for the Thursday morning service. Scott is a freshman religion major from Lucy, Tenn. Special music was provided by Robin Baters, Terry Blosser, Rob Myatt, Tracy Penfound, and Traci Willoughby. Kathie Fiegeil led the singing.

Ed Estep, a junior religion and Christian education major from Paden City, W. Va., brought the evening message. Ed has served as a youth minister. Ruth Cockerham, Dave Drake, Gary Hartke, Hubie King, and Jana Lillimon provided special music, and Renee Crisp led the song service.

The final message was given by Ben Spittler, a junior behavioral science/pre-seminary major from Dayton, Ohio. He has been a youth pastor for the last two years. Special music was provided by Renee Crisp, Ellen Grafton, Mark Koch, Ester Lail, and Todd Pierce. Ruth Cockerham directed the song service. □

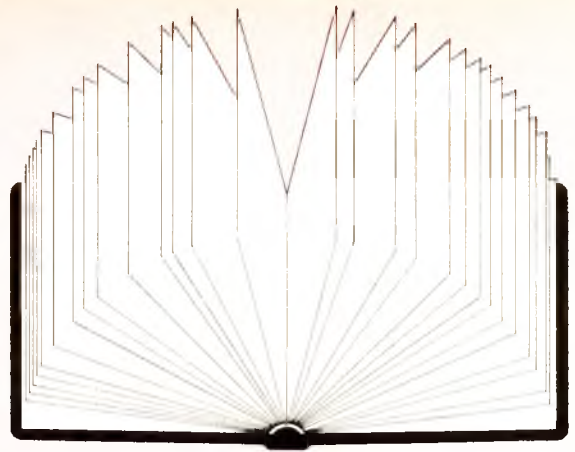


MVNC Student Revival speakers are shown (l. to r.): Don Lain, Ben Spittler, Jonathan Merki, Jan Sharpes, Ed Estep, Mike Wehner, Scott Henry.

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- Volume 16 REVELATION



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HOSPITAL CHAPLAIN HONORED

Rev. Alden E. Sproull, pastor of the Cancer Care Center, Lutheran General Hospital, Park Ridge, Ill., has recently met the requirements of the American Protestant Hospital Association College of Chaplains for Certification and Fellow of the College. The process toward this realization involved the recommendation of peers in ministry, biographical materials, and essays focusing on professional and theological competencies.



Mr. Sproull met the Certification Committee on January 30, 1981, for oral review. On March 2, at the College of Chaplains Convention in San Antonio, Tex., his credentials were presented to him.

The Board of General Superintendents appointed Alden Sproull as the Institutional Representative on the Chaplaincy Advisory Council for the 1980-85 quinquennium.

Chaplain Sproull is a member of the Chicago Central District Church of the Nazarene. He served six years as a pastor in Pennsylvania prior to attending Nazarene Theological Seminary where he received the M.Div. degree in 1976. Since graduating from seminary, he has pursued additional studies to continue to improve his professional qualifications as a hospital chaplain. □

—Earl C. Wolf
Chaplaincy Services

COVINGTON MISSION BACKS GENERAL BUDGET

Officially, the Covington, Ohio, Nazarenes aren't a church yet. But they are so much a part of the Church of the Nazarene that in three months they sent in \$300 on the General Budget that was not required of them.

Pastor Robert W. Ralph, with his wife, Carla, and children, were sent to Covington to begin a new work. They had no Nazarene families to serve as a nucleus, but they had faith that God would send them people.

At the first service 22 were in attendance. Pastor Ralph shared with his people his burden for world missions and that he would like to see his people play a part in world evangelism.

Those who were attending agreed with the pastor that even though they were a new home mission church with little income, they wanted to send money for General Budget. The church decided to send 10 percent of all the money it raised for the General Budget.

When the first \$60 was sent to the general treasurer, it left the church treasury without any funds, but the church had decided to step out on faith, believing God would take care of their needs if they gave this 10 percent.

Two weeks later a man in Covington who wished to remain anonymous gave Pastor Ralph a check for \$1,000, telling him that he felt led by the Holy Spirit to help out the new church. When this happened, Pastor Ralph told his people that as a result of their willingness to give to missions, the Lord was blessing them.

Upon receipt of this check, the pastor sent \$100 to Kansas City. The following Wednesday a person gave the pastor a check for \$100, saying they felt led to give a little extra to help out the church.

The church has really been blessed, not only with cash contributions, but also with two pianos, chairs, and many of the things a new church often has to go without. The church recently moved into a building that was completely remodeled into a nice sanctuary at no expense to the church.

Pastor Ralph states that ever since they started giving that 10 percent to the General Budget, the church has made continued progress. □

FIRST CENSUS TAPES TO REVEAL ETHNICITY

Release of the 1980 census data on computer tapes will unleash a flood of information that is vital to the ministry of the Church of the Nazarene.

Final release of the tapes is being delayed at the source. It now appears

that the complete tapes will be available this fall.

When the tapes are released, the Church of the Nazarene, through its membership in CAPC (Census Access for Planning in the Church), will be ready to make them immediately available to local Nazarene churches.

Census tapes dealing with ethnicity should be available by mid-March.

Although these figures will not be the "final" ones, they will give an indication of the current ethnicity of each community.

The Census Bureau has not revealed in advance the exact breakdown of the data that will be released, but indications are that the counts will be broken down into 14 racial and 4 additional Hispanic language categories.


Racial Groups—White, Black, Japanese, Chinese, Filipino, Korean, Vietnamese, American Indian, Asian Indian, Hawaiian, Guamanian, Samoan, Eskimo, and Aleut.

Hispanic Language Groups—Mexican, Puerto Rican, Cuban, and other Hispanic.

The early release of this information will help local Nazarene Mission Action Committees to target those areas with high concentrations of specific ethnic groups.

When these groups are identified within the mission perimeter of the local church, special language and ethnic ministries including church-type missions (CTMs) can be launched.

Those wishing further information should contact Dale Jones, statistical analyst, Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131. □



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BIBLE QUIZ MINISTRY GETS NEW LOOK

Rev. Gary Henecke, director of Youth Ministries, and Rev. Bruce Oldham, general Quiz director, have announced several changes in the program and materials of youth Bible Quizzing for 1981-82 on the Book of Matthew.

The Bible study workbook, *Discovering Matthew*, will feature a new cover and new artwork. *Discovering Matthew* and the *Leader's Guide* are designed for both small-group and individual study. They can be used for group study with teens involved in quizzing and with those not involved in the competitive aspects of the program. Special features of the materials make them practical Bible study tools in both quizzing and non-quizzing settings. A new training piece for youth leaders, *Discovering The Word: A Training Manual for Bible Study and Quizzing Leaders*, has been developed to help guide this approach.

"I am excited about the prospects ahead for Bible Quizzing," states Rev. Oldham, who took on the position of general Quiz director in November, 1980. "The new materials will give an added boost to quizzing, plus supply-

ing quality discipleship tools for local youth groups. I hope that every teen in the Church of the Nazarene will be involved in an extensive study of Matthew this year."

A new rulebook for NYI Bible Quizzing has also been adopted by the General NYI Council. It becomes effective for the 1981-82 quiz year, and is available from Nazarene Publishing House. The General NYI Council has recommended that all quizzing leaders secure a set of the new rules and align their program with them. □

CAPC SEMINARS WILL TRAIN DISTRICT LEADERS ON CENSUS

Thirteen training seminars have been tentatively planned across the United States to acquaint district leaders with the many uses of the 1980 census materials, according to Dale Jones, statistical analyst.

The training seminars are sponsored and conducted by CAPC (Census Access for Planning in the Church), a consortium of denominations including the Church of the Nazarene.

Jones has served as chairman of the interdenominational group which has

developed the computer programs to be applied to the 1980 Census as it becomes available.

All services of CAPC are available to local Nazarene churches through Church Extension Ministries.

A computer terminal will be utilized at each training seminar to give immediate experience to those district leaders who are in attendance.

Tentative locations for the training seminars are New York City; Valley Forge, Pa.; Columbus, Ohio; Atlanta, Ga.; Dallas; St. Louis; Minneapolis; Chicago; Denver; Albuquerque, N.M.; San Francisco; Los Angeles; and Portland, Ore.

Additional sites may be added if there is sufficient demand. CAPC officials would like to limit each training seminar to about 20 persons to provide for the necessary individualized instruction.

The dates for the seminars will be established as soon as it is known for sure when the census tapes will be released.

Nazarene district leaders, including superintendents, planners, church planters, and ethnic coordinators and others interested in attending one of these seminars, should contact Church Extension Ministries, immediately and you will be kept informed as dates and additional seminar locations are established. □

PERSONAL EVANGELISM CLINIC AT NAZARENE BIBLE COLLEGE

Evangelism Ministries sponsored a Nazarenes in Action Personal Evangelism Clinic at Nazarene Bible College in Colorado Springs on January 19-24. Dr. James Blankenship, superintendent of San Antonio District, and Mrs. Ruth DeLong, minister of outreach at the Phoenix, Ariz., Orangewood Church, conducted the clinic. Rev. Jim Bond, professor of evangelism at Nazarene Bible College, gave pre-clinic training in his classes.

During the on-the-job training, 74 trainees were taken into homes and saw a demonstration of how to present the gospel in a home situation. There was a total of 68 proclamations, with 14 people praying to invite Christ into their hearts. Sixteen gave witness of their faith in Christ.

The seniors who had previous training last year served as trainers for the sophomores who took the training. Other trainers were Rev. Earl Wayne Moore, pastor in Amarillo, Tex.; Rev. Chris Hale, pastor in Dumas, Tex. (both former students of the college); and Mrs. Beverly Burgess, office manager in Evangelism Ministries. □



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Shown at the Papua New Guinea Highland's District Assembly (l. to r.) are: (front row) District Superintendent Taime Dirye; ordinands James Yali, Taime Marke, and James Beri; (back row) Mission Director Lee Eby and General Superintendent Eugene L. Stowe.

PAPUA NEW GUINEA ASSEMBLY REPORTS

Dr. Eugene L. Stowe recently visited Papua New Guinea to preside at three district assemblies. Madang District convened at Dusing church in the remote Kaironk Valley. The district has seen good growth with Sanggapi church reporting 36 new members.

The Highlands assembly was held at Knox Memorial Church at Kudjip. A highlight of the assembly was the ordination of Pastors James Yali, Taime Marke, and James Beri.

The Coastal assembly was held in Port Moresby, the capital city. A new church is being started in another metropolitan area, the coastal city of Lae. God's presence was felt in all the

assembly proceedings and Dr. and Mrs. Stowe's ministry was appreciated greatly by all. □

DELHI DISTRICT ASSEMBLY REPORT

The second Delhi District Assembly was held January 3, 1981, with General Superintendent William M. Greathouse officiating.

Reports were given by District Superintendent John Anderson, Jr.; Pastors Shivaji Dongardive, Basant Kumar, Victor Peter, and Desmond Tully. Recognition was given Captain David Meshramkar, district secretary, as the lay Nazarene nucleus when the Delhi Pioneer District came into being three years ago.

Reports showed five organized

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churches, 203 members with a total weekly ministry to over 900 persons. Dr. Greathouse answered questions from delegates regarding the working of the church and their part in its international program. A good spirit prevailed throughout.

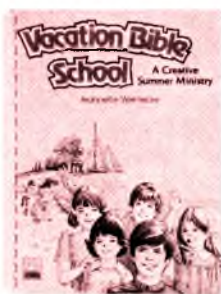
On January 4, representatives from every church met in a packed YMCA hall for a combined service. Dr. Great-



Jesse Miller (l.), member of the Boonville, Ind., church, was recently honored in a special service for 30 years as treasurer of the church. Pastor C. R. Mitchum (r.) presented him with a plaque of recognition. Jesse and his wife, Alvena, have both served the church in several other capacities; he, as Sunday School superintendent, trustee on the church board, Men for Missions, and on the Church Finance Committee. Alvena has served as Sunday School secretary and steward on the church board.

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Pictured (l. to r.) are Rev. John Anderson, superintendent of the Delhi Pioneer District; ordinands Rev. Shivaji Dongardive and Rev. Basant Kumar; and Dr. William M. Greathouse, general superintendent.

house brought the message and afterwards ordained Pastors Shivaji Dongardive and Basant Kumar. District licences were given to Pastors Victor Peter and Desmond Tully. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

NORTHERN CALIFORNIA—May 20-21. Church of the Nazarene, 2233 Hoen Ave., Santa Rosa, CA 95405. Host Pastor: Kenn R. Coil. General Superintendent: Dr. Jerald D. Johnson.

SOUTHERN FLORIDA—May 20-21. First Church, 2300 S.W. 15th Ave., Fort Lauderdale, FL 33315. Host Pastor: Park Burkhart. General Superintendent: Dr. William M. Greathouse.

NEW MEXICO—May 21-22. First Church of the Nazarene, 6605 Bell S. E., Albuquerque, NM 87108. Host Pastor: Joe Wright. General Superintendent: Dr. Charles H. Strickland.

SOUTH ARKANSAS—May 21-22. First Church of the Nazarene, 1200 N. Mississippi, Little Rock, AK 72207. Host Pastor: Larry H. Lewis. General Superintendent: Dr. Eugene L. Stowe.

OREGON PACIFIC—May 22-23. First Church of the Nazarene, 6100 Raab Rd., Portland, OR 97221. Host Pastor: Alan Rodda. General Superintendent: Dr. Orville W. Jenkins.

INTERMOUNTAIN—May 28-29. First Church of the Nazarene, 600 15th Ave. S., Nampa, ID 83651. Host Pastor: Charles E. Higgins. General Superintendent: Dr. Charles H. Strickland.

NORTH FLORIDA—May 28-29. Oak Hill Church of the Nazarene, 4151 Old Middleburg Road (Mailing address--P.O. Box 7774), Jacksonville, FL 32238. Host Pastor: Samuel Pickenpaugh. General Superintendent: Dr. William M. Greathouse.

LOS ANGELES—May 29-30. First Church of the Nazarene, 3700 E. Sierra Madre Blvd.,

Pasadena, CA 91107. Host Pastor: Earl G. Lee. General Superintendent: Dr. Orville W. Jenkins.

EASTERN LATIN AMERICA—May 30. Church of the Nazarene, 212-216 Fulton St., Elizabeth, NJ 07206. Host Pastor: Pedro Valez. General Superintendent: Dr. Eugene L. Stowe.

NAZARENE CAMP MEETINGS

June 8-13—**NORTH ARKANSAS** Baptist Campground, Siloam Springs, Ark. Special workers: Jim Diehl and singers Bill and Terri Cobb. Thomas M. Cox, district superintendent.

June 14-21—**TENNESSEE** District Center, Garner's Creek Rd., Rte. 1, Box 324, Dickson, TN 37055. Special workers: John A. Knight and singers Chuck and Mary Jackson. W. Talmadge Johnson, district superintendent.

June 15-21—**MISSISSIPPI**, Church of God Campground, Hwy. 51 South, Jackson, Miss. Special workers: Curtis Smith, Harold Loman, the Al Woods, and the Beaty Family. J. W. Lancaster, district superintendent.

June 15-21—**WEST TEXAS**, Camp Arrowhead, Glen Rose Star Rte., Cleburne, TX 76031. Special workers: Don Pfeifer and Mark and Sue Fuller, musicians. Gene Fuller, district superintendent.

June 15-21 evenings—**KENTUCKY** Community Center, 404 S. Mulberry St., Elizabethtown, KY 42701. Special workers: Leslie Parrott and singers Wally and Ginger Laxson. Aleck G. Ulmet, district superintendent.

MOVING MINISTERS

A. GENE ARCHER from El Sobrante, Calif., to Willits, Calif.

DONALD W. ARDREY from Grande Prairie, Alta., Canada, to Winnipeg (Manitoba, Canada) Beulah

GALE M. ASHBY from Mooresville, Ind., to Owensboro (Ky.) Second Street

BARNEY S. BAGGOTT from Williamsburg, Va., to Jacksonville (Fla.) First

STEVE D. BALL from student, Xenia, Ohio, to Cincinnati (Ohio) Western Hills

GARY D. BALLARD from Grenada, Miss., to Gallatin, Tenn.

PAUL E. BARNES from Louisville (Ky.) Hikes Point to Charleston (S.C.) Dorchester Road

RONALD L. BARNHART from Grafton, N.D., to Bradford (Pa.) Bolivar Drive

CURTIS F. BLAKE to Welch, W.Va.

WILLIAM H. BRAY from Marshall (Tex.) Fairview to Stillwater (Okla.) First

RODNEY C. BROOKS to Arkadelphia (Ark.) First

CHLEO O. BROWN from student, Nazarene Bible College, Colorado Springs, to Carrington, N.D.

RAYMOND A. BUCKLEY from evangelism to Tucson (Ariz.) Central

DURWOOD CANNON from evangelism to Langdale, Ala.

ABE CHRISTIAN from Haywood (Okla.) Arpelar to associate, McAlester (Okla.) First

C. MICHAEL COURTNEY from associate, Augusta (Ga.) First, to associate, Mount Vernon (Ohio) First

RONALD D. CREES from Alameda, Calif., to San Jose (Calif.) Cambrian Park

T. LARRY DAVIS from Geneva, Ohio, to Upper Montclair (N.J.) Trinity

G. DONALD DEHAVEN from Confluence, Pa., to Easton, Md.

KENNETH A. DONLEY from Waltersburg, Pa., to Cleveland (Ohio) Garfield Heights

CARLOS W. FANDINO from Pitman, N.J., to Holtville, Calif.

JIMMIE A. FRANKLIN from associate, Yakima (Wash.) West Valley, to Bingen (Wash.) Pinecrest

PETER E. GANTZ from Colorado Springs to Delta, Ohio

NORRIS B. GIBSON from associate, Columbus (Ga.) Macon Road, to Cairo, Ga.

DANIEL HALL from North Little Rock (Ark.) Rose City to Paragould (Ark.) First

THOMAS A. HARVEY from Miami, W.Va., to Sistersville, W.Va.

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RECOMMENDATIONS

REV. DAVE HALL is reentering the field of evangelism after serving a pastorate on the Joplin District and is available for revivals. He may be reached at P.O. Box 681, Springfield, Mo. He is a veteran evangelist with many years of experience.—James C. Hester, Joplin district superintendent.

I heartily recommend to our people everywhere the services of DR. NETTIE MILLER as an evangelist. Her health is much improved and she will now be able to accept special services and revivals. She may be contacted at: Apt. 801, 1313 14th St., Columbus, GA 31994 (tele-



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Rev. F. B. Whittaker. Rev. Carroll pastored for 31 years in Oklahoma and Missouri. He is survived by his wife, Thelma; two sons, Bill and Robert; three grandchildren; two brothers; and one sister.

REV. W. I. COUCHENOUR died Feb. 3 in Columbiana, Ohio. Funeral services were conducted by District Superintendent Floyd Fleming. Rev. Couchenour had pastored churches in Pennsylvania and Ohio. Survivors include his wife, Gladys; 3 sons, Melvin A., William A., and James R.; 1 daughter, Gladys Hofaker; and 17 grandchildren and great-grandchildren.

REV. CHARLES R. DANNER, 78, died Jan. 5 in Kansas City. Funeral services were conducted by Rev. Howard Borgeson. Rev. Danner pastored in Nebraska and also was an evangelist. Survivors include his wife, Alberta; one son, Dannie Lee; a daughter, Dianne Beard; and one granddaughter.

HAZEL IRMA DAVID, 81, died Feb. 6 in Alamogordo, N.M. Funeral services were conducted by Rev. Kenneth Yocom. She is survived by her husband, Rev. Charles J. Davis; two sons; six grandchildren; and four great-grandchildren.

LENA HOGUE, 94, died Feb. 19 in Nevada, Ia. Funeral services were conducted by Rev. Timothy G. Tinker in Ames, Ia. There were no survivors.

REV. WILLIAM BENSON KING, SR., 69, died Jan. 19 in Albemarle, N.C. Revs. Oval Stone, W.B. Welch, and Carroll Edge conducted the funeral services. Rev. King founded the Albemarle church and served as its pastor for over 22 years. He is survived by his wife, Cor-

nelia; two sons, Gary and W. B., Jr.; one daughter, Loutee Broome; six grandchildren; three great-grandchildren; three brothers; and six sisters.

BERTHA E. KIRLEY, 80, died Jan. 16 in Pine, Ariz. Funeral services were conducted by M. S. Mann, retired district superintendent, and Rev. Stanley McElrath and William Jones. Survivors include her husband, Rev. Leo Kirley; three daughters, Loisanne Louviere, Patricia Adamson, and Virginia Leih; and eight grandchildren.

REV. DELL AUSTIN LAMBERT, 81, died Feb. 16 in Arlington, Tex. Funeral services were conducted by Rev. Jim Hudson and Rev. Hugh L. Smith. Interment was in Ranger, Tex. Rev. Lambert pastored for 53 years on the West Texas and Houston districts. He is survived by 5 sons, Terry, Ansel, Claude, George, and Jimmy; 13 grandchildren; 18 great-grandchildren; 4 brothers; and 5 sisters.

MRS. SYBIL MARTIN, 72, died Feb. 26 in Ashland, Ky. Funeral services were conducted by Rev. Frank B. Shepherd and Rev. John W. Dennis. Surviving are two sons, Carroll W. and Rev. W. Dale.

MARY HAZEL PITTS, 91, died Feb. 17 in Kankakee, Ill. Funeral services were conducted by Rev. Melburn Sorensen in Brazil, Ind. She is survived by 1 daughter, Thelma Mitten; 3 sons, Robert, Jesse, and Philip; 16 grandchildren; 23 great-grandchildren; and 1 great-great-grandchild.

MAE JONES PRATHER, 85, died Feb. 2 in New Albany, Miss. Funeral services were conducted by Rev. Donald E. Burnes and Rev. Marvin Grubbs. Survivors include 1 son, Jimmy;

phone 404-324-6303).—*Jack H. Lee, Georgia district superintendent.*

LEON AND LINDA ARMSTRONG of Roanoke, Va., are entering the field of evangelism in July, 1981. They carry a full program of music and preaching, along with a ministry to children. I am happy to recommend them. Contact them at: 727 Highland Ave. S.E., Roanoke, VA 24013.—*Reeford Chaney, Virginia district superintendent.*

This is to introduce REV. CLYDE DILLEY, who has pastored for a number of years on the Intermountain District, and feels called of God to the field of evangelism. As a registered evangelist, he is willing to go to churches of any size. Rev. Dilley has the heart and thrust of a true evangelist and has proved to be very successful in "drawing the net." We commend him to our pastors and trust that he will be kept busy in this high calling. Contact him at: P.O. Box 241, Notus, ID 83656.—*Holye C. Thomas, Intermountain district superintendent.*

Evangelists may be reached through the Department of Evangelism's toll-free number, 800-821-2154

VITAL STATISTICS

RETIRED MISSIONARY DIES

Miss Jessie Rennie, missionary from Scotland to the Republic of South Africa for 32 years, died in Scotland, February 17, 1981, after an extended illness.

She served in Africa from 1939 to 1970, when she took her final furlough and retired in 1971. Miss Rennie was a Nazarene missionary nurse at the Raleigh Fitkin Memorial Hospital in Swaziland, and later at the Ethel Lucas Memorial Hospital in Acornhoek, now known as Tintswalo Hospital. She headed the Nurses' Training Program for many years. She had resided in Paisley, Scotland, since her retirement.

—NCN

DEATHS

REV. CLARENCE H. CARROLL, 76, died March 5 in Oklahoma City. Funeral services were conducted by Rev. W. B. Livingston and

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State _____ Zip _____
Birthdate _____ Tel. _____

4 daughters, Jewel Medlin, Annie Rucker, Edna Clark, and Ada Loyd; 15 grandchildren; and 23 great-grandchildren.

MRS. REBA ESTELLE STARK, 60, died Feb. 22 in Madison, Tenn. Rev. Carl M. Brown officiated at the funeral services. She is survived by an adopted son, Paul; her adopted daughter, Tina; five grandchildren; one great-grandson; two brothers; and two sisters.

BERNARD EARL STEWART, 80, died Dec. 15 in Maysville, Ky. Funeral services were conducted by Rev. Clifton DeBord. Survivors are two daughters, Mrs. Morris (Edna) Porter and Mrs. Harold (Helen) Stewart; seven grandchildren; and five great-grandchildren.

MRS. ROSE (HARTMAN) TIMBLIN, 57, died Nov. 22 in Portland, Ore. Funeral services were conducted by Rev. Curtis Mock. She is survived by her husband, George; one son, Daniel; three daughters, Letha Miller, Kathy Culp, and Sue Hogarty; six grandchildren; her mother; one brother; and two sisters.

BIRTHS

to LARRY AND PAMELA (CONNER) ALLEN, Jeffersonville, Ind., a girl, Kamela Rachelle Dec. 25

to KEVIN AND TAWANA (BOLES) ALM, Duncan, Okla., a girl, Lori De'an, Jan. 19

to RON AND JULIE (OLSON) BURCH, Olathe, Kans., a girl, Jennifer Kristen, March 4

to DAN AND TERRY CALLEJO, Anchorage, Alaska, a boy, Adam Jared, Feb. 26

to LARRY AND THERESA (CHAMBERS) CARLSON, Monrovia, Calif., a girl, Sherry Lynn, Feb. 4

to DONALD RAY AND WANDA (BROOKS) FINNEY, SR., Gainesville, Ga., a boy, Kevin Dale, Feb. 22

to MARK AND VANESSA (MAYLE) HARMON, Avondale, Ariz., a girl, Stefanie Lynn, Feb. 13

to STEVEN AND DEBORAH (DOWNING) HOFFERBERT, Flint, Mich., a boy, Daniel Steven, Jan. 16

to RONNIE AND LISA (BUCHANAN) HOPPER, Memphis, Tenn., a girl, Jennifer Denise, March 2

to REV. RON AND SUSAN (MYLER) HUTCHISON, Marshall, Tex., a boy, Bryan Keith, Feb. 23

to WALLY AND MIRIAM (DUELL) KEY, Fort Worth, Tex., a boy, Nathan Gabriel, Feb. 12

to BOB AND CANDY KEY, Norco, Calif., a girl, Krystal Danielle, Feb. 18

to JOSEPH AND PAULETTE LANHAM, Anchorage, Alaska, a boy, Jared Andrew, Feb. 26

to DAVID AND IRENE (LUCAS) LEATHERMAN, Opelika, Ala., a girl, Melissa Gayle, Feb. 1

to STUART AND SUSIE (SANDERS) MALLOY, Lubbock, Tex., a boy, Chad Christian, Feb. 13

to DANIEL AND JANICE (HANSELL) MATTHEWS, Whitehouse, Tex., a boy, Benjamin Grant, Nov. 26

to RANDY AND BEVERLY McBurnett, Hanover, Ind., a girl, Kristen Kathryn, Dec. 30

NEWS OF RELIGION

NEW SENATE BILL SEEKS TUITION TAX CREDITS. A comprehensive tax credit proposal which has tacit Reagan Administration support has been introduced in the U.S. Senate. The bill is sponsored by Sen. Bob Packwood, R-Ore.; and cosponsored by Sen. Daniel P. Moynihan, D-N.Y.; and Sen. William V. Roth, Jr., R-Del. Packwood is a Unitarian, Moynihan a Catholic, and Roth an Episcopalian.

Packwood's proposal calls for a credit against federal taxes owed for 50 percent of tuition payments up to a maximum of \$500. It covers tuition for private elementary and secondary schools, private and public colleges and vocational schools. Specifically, the proposal would allow a credit of up to \$250 for full-time undergraduate, vocational, elementary and secondary students by August, 1982; a credit of up to \$500 for the same students by August, 1983; and an extension of the full credit to graduate students and half-time students at colleges and vocational schools by August, 1984. □

SWEDEN MAY BE FULLY SECULARIZED BY A.D. 2,000. Sweden will be completely secularized within 20 years if present trends in society continue, predicts a professor of sociology of religion at the University in Lund, Sweden. Goran Gustafsson says that since less and less Christian education is being given in schools and since society is more and more ignoring Christian activities, the danger exists that Swedes now have only 20 years to show if the Christian faith means anything to them. Almost 95 percent of Sweden is at least nominally Lutheran.

The church itself has documented a drop in the number of people who take part in its activities. Recently, some church leaders have proposed two ways to increase church effectiveness and knowledge of the Bible. Closing half the churches is one idea, suggested to the church's association of parishes by Per-Ola Larsson, one of its board members. Larsson, a priest and also a civil servant working in the Swedish internal revenue office, maintains that shutting sparsely attended churches would free at least 1,000 pastors and other church workers to do evangelization, counseling, and other forms of Christian service within Swedish society. Giving Swedes the Bible with their breakfast is the other idea, proposed by a church committee charged with stimulating an interest in Scripture reading. Noting that fewer and fewer Swedes seem to be familiar with Bible stories and sayings, the committee announced a campaign to put verses on cardboard milk cartons that go to every home in the land. □

ANTI-CHURCH TV CAMPAIGN HAS "WRONG" EFFECT IN CZECHOSLOVAKIA. "You only need to bring a few more programs like that and we'll all believe in Jesus, who founded the Church. He lived, that's a fact. He was willing to be crucified for what He taught. He rose from the dead, thus confirming the truth of what He taught. If you are willing to be crucified for your convictions, we'll believe you—but not before."

Hundreds of young people from the Zilina area in Czechoslovakia signed this letter sent to the Czech State TV company, according to the German Evangelical Alliance. The young people thanked the company for the TV program "From Myths to Science," in which the Christian faith was made fun of. This program, the young people write, opened their eyes for God.

They continue: "If there were no God, atheism would have nothing to deny. We want freedom, freedom of thought, freedom of word! We have come to the conclusion that the only true, external freedom is God, whom you deny and thus actually confess that He is. Why go to so much effort and trouble for something that does not exist?" At the end of their letter the young people express the wish that "you will follow us one day, we who believe that the day will come when you will all confess 'You have won the victory, Man of Galilee!'" □

"Showers of Blessing"
PROGRAM SCHEDULE

April 26
"When the Devil Drives"

May 3
"Jesus Destroys Sin"

by W. E. McCumber, speaker

to REV. SID AND MARSHA MENOUGH, Akron, Ohio, a *girl*, Kristin Noel, Feb. 25
 to REV. VIRGIL AND PATTY (COLLINS) MILLS, Chicago Heights, Ill., a *girl*, Jennifer Leigh, Jan. 31
 to LARRY AND CHERYL PATTON, Norco, Calif., a *girl*, Kelly Dawn, March 5
 to VERNON AND JUDY (KINDER) PRIOR, Bourbonnais, Ill., a *girl*, Lindsay Nicole, Feb. 14
 to DARRELL AND DEBBIE RICHARDS, Norco, Calif., a *girl*, Nicole Janae, Feb. 16
 to REV. MICHAEL AND DIANNE (PHILLIPS) ROACH, Clarksville, Ark., a *boy*, Justin Michael, Jan. 4
 to STAN AND CINDY (TOLAND) RODES, Kansas City, Mo., a *girl*, Stephanie Christine, March 11
 to DANNY AND DOROTHY (RUBIO) ROLSMA, Norco, Calif., a *girl*, Krisann Monique, Feb. 27
 to PETER AND AMY (CRESWELL) SCOTT, Quincy, Mass., a *girl*, Angela Joy, Jan. 12
 to LARRY ALLAN AND CONNIE JOY (NORRIS) SHEETS, Kansas City, Mo., a *girl*, Christy Joy, March 1
 to KEVIN AND MARGARET (FOORE) SHIP-

MAN, Monroe, Mich., a *boy*, Gregory Kevin, Feb. 25
 to REV. JERRY AND RUTH (WRIGHT) SUD-DUTH, Ronceverte, W.Va., a *girl*, Erin Michelle, Jan. 28
 to DAVID M. AND SHIRLEY (DOOL) WILSON, Wiesbaden, West Germany, a *girl*, Tiffany Leigh, Feb. 19
 to ALAN AND BARBARA (MYLER) WYETT, Yukon, Okla., a *girl*, Kimberly Erin, Feb. 16
 to REV. CHARLES AND KAREN (PHILLIPS) WYLIE, Winfield, Kans., a *boy*, Timothy Ray, Jan. 12

MARRIAGES

MARSHA CONKLING and ROBERT ROLAND at Lincoln, Neb., Sept. 26
 KAREN EILEEN (KAY) MILLS and DONALD LEE IRWIN at Houston, Tex., Feb. 20
 CHERYL CRENSHAW and MICHAEL DUGAS at Prairie Village, Kans., April 11

ANNIVERSARIES

REV. AND MRS. H. B. PARSONS, of the Dunbar, W.Va., church, celebrated their 50th wedding anniversary with a reception at the

church on March 1, 1981. Rev. Parsons has pastored for the past 27 years in the Church of the Nazarene. Many friends and family helped Rev. and Mrs. Parsons celebrate this happy occasion.

February 14, 1981, CLIFFORD AND VIRGINIA SMITH were honored by their children and grandchildren with a reception held in their church home, Spokane, Wash., Pasadena Park Church. Rev. Smith has been active in the church for 54 years. Their children are: Mr. and Mrs. Jack (Phyllis) Morrow of Valdez, Alaska; Mrs. Glee Smith of Spokane; Mr. and Mrs. Quentin Smith of San Jose, Calif.; and Mr. and Mrs. Gerry (Rachelle) Bryson of Centralia, Wash.; 13 grandchildren and 1 great-granddaughter.

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

How can I adequately describe or explain the Triune Godhead—the Father, the Son, and the Holy Ghost—to a new Christian or nonbeliever so that they can understand? Our pastor illustrates it as water that can also be in the form of ice or vapor.

I regret so much that I must disappoint you, but I cannot adequately or simply explain the Trinity either. I've read volumes on the subject, and they have convinced me that no one can.

We confess the Trinity as a mystery of faith, because we believe the Bible's witness to God. You can share with new Christians and non-believers those passages of Scripture in which the names, titles, actions and functions of deity are given to Father, Son, and Holy Spirit. This is the foundation of our faith, but it lies beyond adequate description and explanation in terms of "making sense" to those who do not believe.

A good catalogue and brief discussion of these passages can be found in H. Orton Wiley's *Christian Theology*, Vol. 1, pages 393-405. □

Re: 1 Thessalonians 5:23: This is a great text on the subject of holiness. The KJV has "unto the coming of our Lord Jesus Christ" but the RSV has "at the coming of our Lord Jesus Christ." That seems to make quite a difference in timing. The Lord will come quickly, yet it speaks of being "kept sound and blameless" at that moment. Would you please explain this to me?

It seems to me that Paul is viewing holiness as a process which will be consummated at the coming of Christ. The process includes a crisis of inward cleansing leading on to continuous growth. Sanctification *commences* when we come to know God as "the God of peace"—namely, at the time we are justified and have

peace with God. It *continues* through a crisis of cleansing that makes us holy "through and through," when inbred sin is destroyed. And it is *completed* at the return of Jesus Christ.

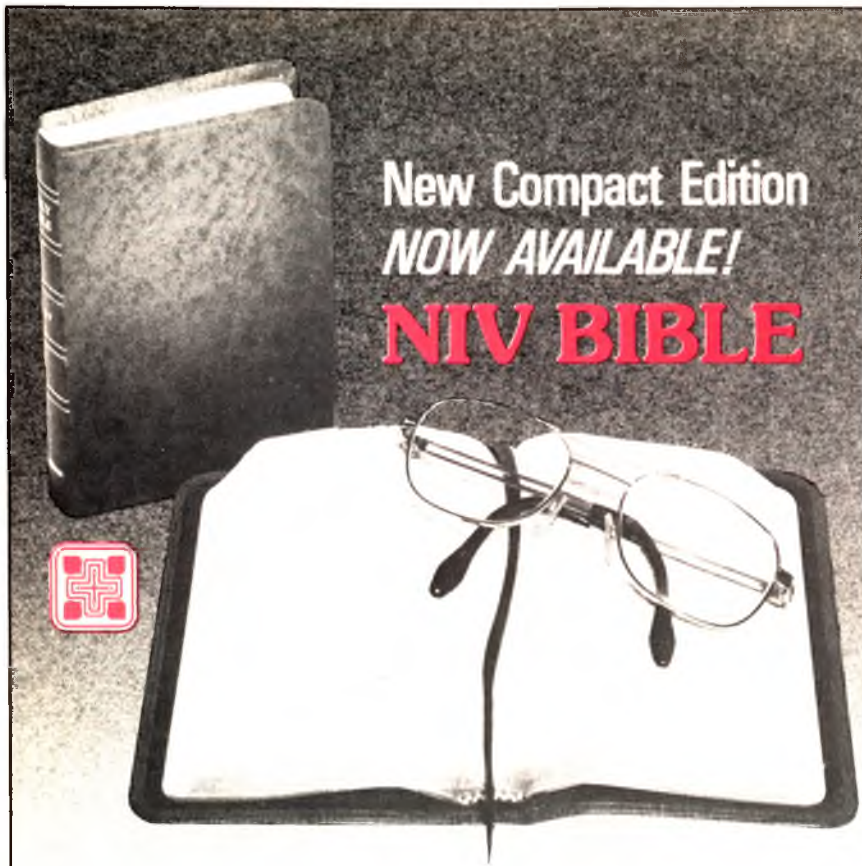
To be "preserved" blameless at His coming we must be made so *before* His coming. You can't preserve what doesn't exist.

That we can be made holy, in the sense of inward purity and perfect love, here and now is clearly attested in this very letter. Paul affirms the holiness of his own life in 2:10-12, and uses his own catholic and abounding love as a model in 3:12-13.

As one commentator remarks, the reference to Christ's coming makes sanctification "far reaching." But it doesn't make it far off. God will *make* us holy and *keep* us holy until Jesus comes. Thus we will be found blameless at His coming. □

Does section 180 in our Manual under Local Government titled "Church-sponsored Corporation," mean that our church is against any of our groups making money through money-making projects such as a car wash, selling merchandise, etc? What is our general church's view in this area?

Section 180 protects our people from being preyed upon by money-raisers who are soliciting or selling for their own purposes. It does not address the issue of funds raised by the church for its own work. That issue is covered by section 37.2, "Fund Raising and Distribution." Read it carefully and you will see that it dodges the specific questions of "car washes" and "garage sales" etc. It states principles, and tells us to avoid any money-raising methods that would "hinder the gospel message, sully the name of the church, discriminate against the poor," or "misdirect the people's energies from promoting the gospel." It places upon the local church the responsibility of deciding whether a proposed fund-raising project would be compatible with these principles and prohibitions. □



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Houlka, Miss.: The **Pearson's Chapel Church** experienced 2 revivals in 12 months with *Evangelist Don Ballard*. In both meetings up to 100 people sought victory at the altar of prayer. The Lord poured out His Spirit in each service with new people finding help and old members being revived. We feel there are great days ahead for our church. □

—Oren Vance, pastor

Batavia, Ohio: **Community Church** has had two revivals with *Evangelist Don Ballard* in less than a year. There was not one service with a barren altar. Many people were helped spiritually, and the church was strengthened because of Rev. Ballard's ministry. □

—Terry Kidd, pastor

Caro, Mich.: **Ellington Church** had a good revival under the ministry of *Evangelist Rick Eastman*. New people were reached and saved, and older members encouraged and strengthened in their faith. □

—Glenn R. Evans, pastor

Blackwell, Okla.: **Southside Church** recently had a revival of outreach with *Evangelists Rev. and Mrs. Robert C. Wellmon*, former missionaries to Central America. Rev. Wellmon's ministry was clear, compassionate, and convicting through the ministry of the Holy Spirit. A number were won to the Lord and several new members added to the church. □

—J. Walter Hall, Jr., pastor

Norman, Okla.: **Grace Church** had a profitable revival with *Rev. Robert Swanson* as the evangelist. *Rev. and Mrs. Larry Boatman* were the singers. Souls were saved and some problems were resolved. Members are being prepared to be received into the church and several are to be baptized. □

—Charles C. Powers, pastor

THE CHURCH SCENE

Pastor Bert Collins, of the **Oxford, Nova Scotia, church**, and Clinton Daveson, church secretary, participated in a mortgage-burning cere-

mony during the annual watchnight service. The indebtedness on a house and property next to the church, purchased for needed Sunday School rooms and parking, was paid off in less than three years. □

NIAGARA FALLS FIRST CHURCH PRODUCES THREE CHURCHES IN THREE YEARS

Niagara Falls, N.Y., First Church was running about 140 in attendance when Pastor Blair McKim envisioned sponsoring a new home mission church. Consequently, St. Paul's Church was organized.

After about a year, St. Paul's moved into a new building valued at \$250,000 and was running more than 100 in attendance. A year later they had the vision of starting a church nearby on the Lake Shore at Lockport.

More recently (January, 1981), Pastor Blair McKim was inspired to plant a new church in downtown Niagara Falls. Some of his members were as-

tounded, but they launched a church without giving up any members or any money.

By mid-February 1981, attendance in these churches totaled nearly 350 on

a given Sunday. Niagara Falls First Church had 120; St. Paul's Church had 103; Lockport Church had 20; and Niagara Cataract, the inner-city work, had more than 40. □



A work and witness team of 35 persons from the Pittsburgh District were at the Central American Nazarene Seminary in San Jose, Costa Rica, January 24—February 7. The group was under the leadership of Willis Whitting, district NWMS Men in Missions director. The first single-bedroom duplex for the housing of married students was completed except for interior and exterior finish work. A second two-bedroom duplex was readied for the roof. The team is shown here at work.

MEMO
to church board members:

“Consider a Cost of Living Wage Boost”

by Manfred Holck, Jr.*

The squeeze is on, inflation won't go away. Congregational leaders are feeling pressed to spread the dollars around.

Consider your pastor's financial plight. Inflation rates for the last few years have been: 1974—12.2%; 1975—7.0%; 1976—4.8%; 1977—6.8%; 1978—9.0%; 1979—13.3%; 1980—12.4%. That means your pastor's pay should have gone up by more than 86 percent since 1973, just to stay even! A \$7,000 pay package then must be \$13,055 now. Dramatic, but true.

Any increase less than the cost of living may mean no pay increase at all. Something the same as last year's rate at least keeps the pastor even. But, if you want to encourage your pastor, express your appreciation, and keep him or her around for a while, your congregation will simply have to do more than even a cost-of-living adjustment each year. Unless you do more, your pastor's family will always be worse off financially. Most congregational leaders don't want that to happen.

*Manfred Holck, Jr., is publisher/editor of the *Clergy Journal*, an ordained Lutheran minister, and a Certified Public Accountant.



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CANADA REGION SET FOR FIRST PALCON II

The first of the PALCON II programs for 1981 will be held at Canadian Nazarene College, April 27-30. Working in cooperation with the Board of General Superintendents, Dr. Mark Moore, secretary of Education Services and John M. Nielson, PALCON II coordinator, will direct the four-day ministerial development conference. They report that CNC Region registrations are running right at equivalency.

The CNC PALCON II will feature the following programs: *Model Preachers*—Dr. Arnold Airhart and Dr. Dennis Kinlaw; *Basic Elements of Holiness Theology*—Dr. Alex Deasley and Dr. John A. Knight; *Discipleship*—Rev. Bill Sullivan; *Reflection and Application*—John M. Nielson.

General Superintendent Orville W. Jenkins will give the keynote address on Monday evening, April 27, and preach in a service of holiness emphasis on Wednesday evening. Afternoon sessions will be devoted to seminars geared to some of the practical needs of the ministry.

On the evening of Tuesday, April 28, D. Paul Thomas will perform the PALCON II premier of "The Sun Never Sets in the Morning," a one-man dramatic production about the life of P. F. Bresee. A group of counselors, headed by Dr. James Hamilton, will be available for personal counseling. □

—NCN

PALCON II EXPANDS TO INCLUDE BRITISH ISLES AND EUROPE

The PALCON II season has been extended into the month of September to include conferences at both British Isles Nazarene College and European Nazarene Bible College. Special gifts by interested individuals are helping to make it possible to take these Pastors And Leaders Conferences beyond the North American Continent.

The conference at BINC is scheduled for August 31 to September 2,

ANNOUNCEMENT

The NWMS Prayer Mobilization Line telephone number was misprinted in the April issue of *World Mission* magazine (p. 21). The correct number is 816-444-0588.

1981, and will be hosted by Dr. Hugh Rae, president of the college. Dr. Bennett Dudney, rector at ENBC, will host the sessions to be held there September 2-5.

The featured speak for these two PALCONS will be Dr. L. Guy Nees, director of the Division of World Mission, who will also bring the message on Sunday, September 6, for the dedication of the newest building on the ENBC campus.

While the basic program will be the same as for the sessions in the U.S. and Canada, PALCON leaders are working with the church and college leaders in England and on the continent in an attempt to meet the specific needs of the various cultures that will be present. □

—NCN

BETHANY WINS NATIONAL ASSOCIATION OF INTERCOLLEGIATE ATHLETICS TOURNAMENT

On Saturday, March 14, 1981, the Bethany Nazarene College Redskins climaxed their 1981 basketball season by winning the National Association of Intercollegiate Athletics Championship in Kansas City's Kemper Arena before a crowd including several thousand Nazarenes from the Bethany and Kansas City areas. The Redskins squeezed out an 86-85 overtime victory over the University of Alabama-Huntsville. It was the first overtime championship game in NAIA history, and was also the first time a Nazarene college has won the championship.

Todd Thurman, sophomore forward from Yukon, Okla., led the Redskins in scoring with 39 points. George Torres, senior guard from Puerto Rico, was voted Most Valuable Player of the Tournament. Torres and Thurman

were both elected to the first all-tournament team.

Earlier, Bethany defeated four other teams to qualify for the championship game. They won over Chicago State 69-63; over Southern Tech of Georgia 88-58; over Augsburg of Minnesota 84-69; and over Wisconsin Eau Claire 62-54. □

—NCN

LAND ELECTED NAIA PRESIDENT

Dr. Carroll Land, director of athletics at Point Loma College in San Diego, was elected as the national president of the National Association of Intercollegiate Athletics for the year 1981-82.

He was elected at the annual meeting of the NAIA member colleges held during the NAIA championships in Kansas City the week of March 9. □

—NCN

STOWE FAMILY SUFFERS TRAGIC LOSS

Brian Stowe, the four-year-old son of Don and Kathi Stowe, and grandson of Dr. and Mrs. Eugene L. Stowe, died Saturday, March 14, 1981, at 7:30 a.m. Brian had been in a coma for one year and seven months following a near-drowning accident.

A memorial service was held at the Foothill Community Church of the Nazarene in Alta Loma, Calif. Burial services were held Tuesday, March 17, at the Forest Lawn Cemetery in Covina, Calif. □

—NCN

The Stowe family wishes to express its deep gratitude to the many friends in the Nazarene family who have supported them in prayer and in assurances of love and understanding. □



EASTER ON REVIEW

*Songs of Peter Cottontail,
Easter eggs of blue;
Baskets full of candy eggs
And chocolate bunnies too.*

*Fancy clothes and bonnets,
Patent leather shoes—
If that's all Easter is for you
Then, friend, I bring Good News!*

*It's all about a torch-lit night,
A mocking, hateful mob;
A shambles that they called a trial,
A scourging, then a robe.*

*Upon a bleeding back was laid
A beam of splintery wood,
And though surrounded by a crowd,
It was alone He stood*

*To take His place, to lead the crowd
That lined the chosen way.
A walk to death, Golgotha's hill,
Was His parade that day.*

*Iron pegs to pierce His hands and feet,
Thorns that cut and tore;
A gaping, blood-and-water wound
Is all our Savior wore.*

*A blameless Man nailed to a cross,
Then raised against the sky.
Abuse and jeers and vinegar,
Then left by God to die.*

*But more than wounds upon His frame,
It was my shame He wore.
He took my punishment, my guilt;
It was my sin He bore.*

*The cross-stains left upon the Son
Now in His glory shine.
The vict'ry over death He claimed.
That vict'ry too, is mine.*

*Whether I've finery to wear,
It matters not to me.
Easter means I have new life
And that eternally.*

—LEITA TWYEFFORT
Sparks, Nevada



Daniel D. Gomes



Religious News Service Photo



Happiness

is Jesus

CHURCH OF THE NAZARENE EASTER OFFERING FOR WORLD EVANGELISM