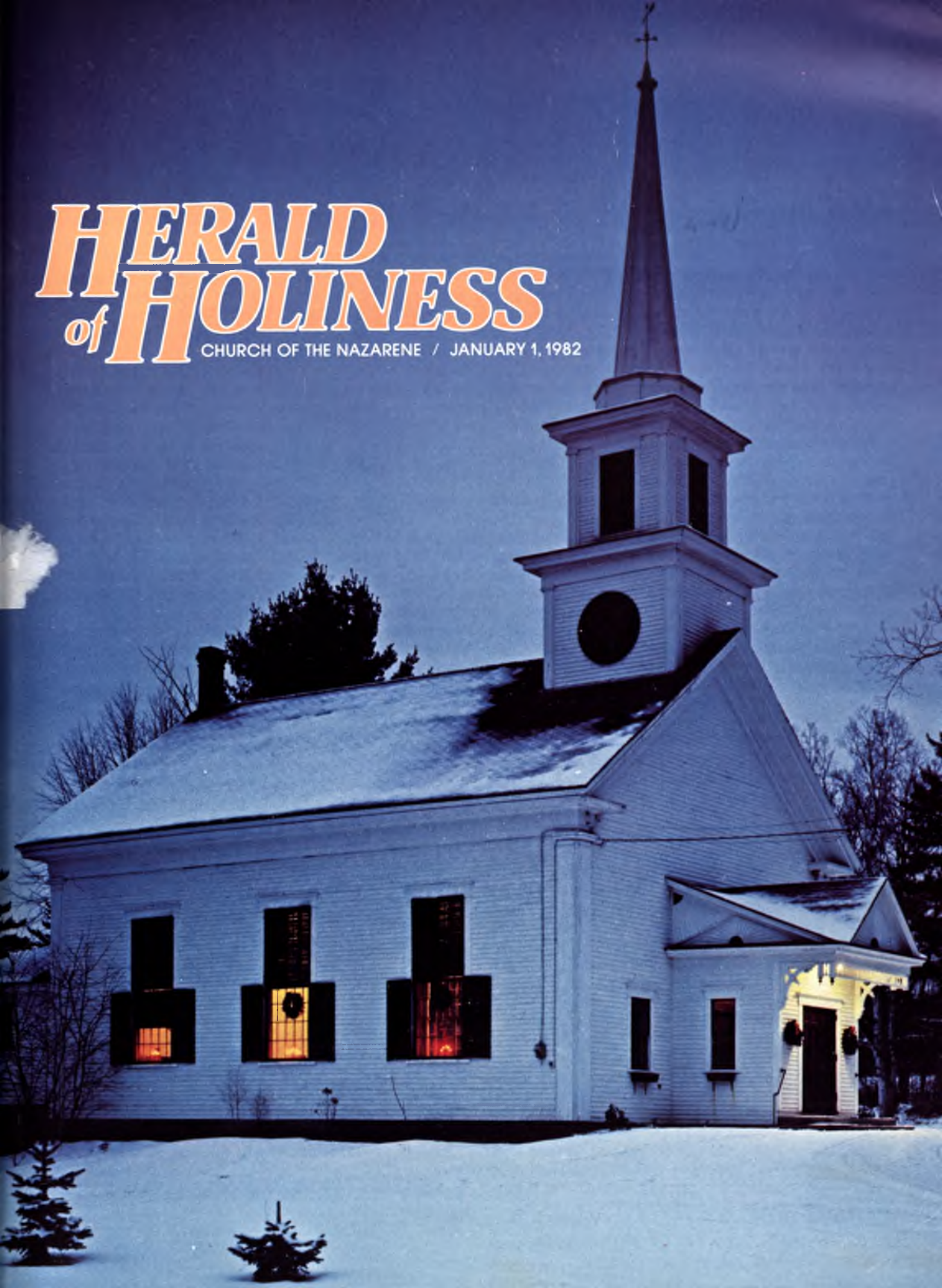


HERALD of HOLINESS

CHURCH OF THE NAZARENE / JANUARY 1, 1982



AN EDITORIAL

MOST of our present generation Nazarenes accept the Nazarene Publishing House as having always been a part of the church they joined. It was there when most of us came into the church. Because of this we tend to take its service to the denomination for granted.

We are always sure the Sunday School supplies, the church periodicals, and music will be delivered on time, and most of us accept it all as the best available in Christian literature.

Perhaps not all of our people have been aware of the intense and dedicated efforts to keep it a growing institution in step with a rapidly developing church with the capability of supplying holiness literature for a worldwide communion.

The holiness movement, from its earliest beginnings, has been characterized by a firm conviction that the printed page was an important ministry and backup to the expanding evangelism of the movement.

Dr. S. S. White observed, in his editorial in the *Herald of Holiness*, December 24, 1958, as he gave some characteristics of the early holiness movement: "They believed in the printed page as well as the educational institution. There were ten weeklies or monthlies started in the south; some of them didn't last long, but they did good while they were being published."

Twenty-nine twenty-three

Troost Avenue is known around the world as the address of Nazarene Publishing House—publishers of gospel sunshine to the ends of our darkened earth. Its massive presses roll daily to publish the joyful news of salvation, and the whole atmosphere of its several departments throbs with dedication and anticipation as the good news issues forth in periodical, book and music.

From a humble beginning, it is the largest publisher of Wesleyan holiness literature and is among the top group of Christian publishers in America. To this great institution is being entrusted the preservation and publication of Wesleyan literature for the present and future generations.

During 1981, 75,176,460 pieces

of literature rolled from the presses. The gross income for 1981 will be \$11,668,858. A large percentage of these profits is placed in the church.

In a time when many publishing firms have quit business or amalgamated with others for survival, Nazarene Publishing House remains alive and well and continues to expand its services to a growing denomination worldwide.

Our sincerest congratulations to the tireless and totally committed manager, Mr. M. A. (Bud) Lunn, and the 280 dedicated employees of Nazarene Publishing House.

"The Lord gave the Word: great was the company of those that published it" (Psalm 68:11). □

NAZARENE PUBLISHING HOUSE— ALIVE AND WELL

**"IT IS THE LARGEST PUBLISHER OF
WESLEYAN HOLINESS LITERATURE
AND IS AMONG THE TOP GROUP OF
CHRISTIAN PUBLISHERS IN AMERICA."**



by General Superintendent Charles H. Strickland

THE HALFWAY HOUSE OF HARAN

Keystone View Co



AND TERAH took Abram his son . . . to go into the land of Canaan." Father and son, along with their families, began to trek to what later became known as "the Promised Land." They were leaving forever their native Ur, because the Lord called them.

If you recall your high school geography, you can trace the trip which followed the Fertile Crescent. Beginning at the eastern end of the Crescent, their destination was at the western end, the area we now designate Palestine, or the Holy Land.

But Terah never made it. The record states, "And they came unto Haran, and dwelt there. . . . and Terah died in Haran" (Genesis 11:31-32). Haran is located at the top of the Crescent. So the journey was just halfway over when they came to Haran and "dwelt there," and Terah died.

But after his father's death, Abraham remembered The Call. Chapter 11 ends with, "and Terah died in Haran." Chapter 12 opens with, "Now the Lord had said unto Abram, get thee out of thy country . . . unto a land that I will shew thee. . . . so Abram departed, as the Lord had spoken." It wasn't a new call but obedience to the old one that brought him from Haran to Canaan. "The Lord *had* said . . ."

The "what ifs" of history always intrigue. What if Abraham had become enamored of Haran (as his father seems to have been), forgot about The Call and contentedly settled down? Would he have become the spiritual "father of all them that believe" (Romans 4:11)? Doubtless not.

He wasn't satisfied to travel halfway to Canaan. He intended to fully follow God's call. So "into the land of Canaan they came," and as a result, in him have "all the families of the earth [been] blessed" (Genesis 12:3-5).

It's tempting to settle in a halfway house, meaning

CLARE ST. JOHN is the pastor of our Oak Hill Church in Jacksonville, Florida.

by CLARE ST. JOHN

to rest awhile, only to dwell and die there! It requires sustained effort and full obedience to enter the Promised Land.

The application is as varied as life itself. An old man came to a master

artist to ask his opinion of some of his work. The master told him the paintings were mediocre and of little worth.

Then the old man produced some sketches by a young artist for evaluation. "They show great promise," the master said with excitement, "there is real potential here! Encourage the young man to further study and apply himself to his work!"

"Ah, sir," sighed the old man, "I was that young artist."

Those halfway houses of Haran! How many dwell there who once heard the high call and began the journey for the Promised Land, only to settle in at Haran!

To be true to the "types" of Scripture, we should let Canaan represent the sanctified life—the Spirit-filled heart. It is the land "flowing with milk and honey" that God has promised His people. It is His intent that we live victorious lives, as suggested by David's shout, "My cup runneth over"!

It is sad to reflect that there are those who heard God's high call to holiness, began the journey, only to stop short of "entering in." With a half-full cup they dwell at the halfway house!

Are you defeated in your Christian life? Do you love God but love the world too? Are you committed but not *fully*—which is really no commitment at all?

Though you have wasted time and opportunity, God's call is yet valid. Canaan is still yours if you will enter. You don't need to live and die at Haran." Follow the path of *perfect obedience* to the call you once heard. The promise is yet yours if you hasten from the halfway house of Haran!

Best of all, when you venture out on the path once more, you will find Him there waiting to help and guide you into the land! "Faithful is he who calleth you, who also will do it" (1 Thessalonians 5:24). □



HERALD of HOLINESS

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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.

PEACE AMID TRIALS

On August 18 I was sitting in my husband's hospital room where he had been confined for eight weeks, looking through the August 15 edition of the *Herald*. He is diabetic and an infection necessitated the amputation of the leg above the knee.

Sitting there, I was thanking God for such a wonderful church. The prayers, visits, cards, and constant care of this great Alabama District has had such a sustaining effect in this, the darkest hour of our lives.

I thank God for a great local church (Albertville First) and an excellent pastor, a wonderful district whose superintendent found

time in his busy schedule to visit a layman in a hospital and comfort a distressed wife; and above all a General Church with publications like the *Herald of Holiness* to guide our lives. "The Editor's Standpoint" is my favorite. I thought I should let you know that we find no fault with the Church of the Nazarene or its great writers.

God's grace is sufficient. Of course, the "Why, God?" questions were almost impossible to eliminate from my mind, but I have never sensed such peace, past all understanding.

God spared my husband's life and we are now at home. Our life-style is different, but we have begun to attend church again, even

though he is confined to the wheelchair. We are with those wonderful people who bombarded heaven with prayer in our behalf, and I know from this came the peace that brought us through it all.

Thank God for the Church of the Nazarene, and to God be the glory, great things He has done.

*Margie Story
Albertville, Alabama*

OZARK WATER SOUCE

To clarify a point in the article "God's Blue Spring" in the November 1, 1981, issue of the *Herald*, it should be noted that all the springs in the Ozarks are fed by

(Continued on page 20)



Dave Anderson

“THE YEAR OF THE LAYMAN”

by General Superintendent V. H. LEWIS

WE ARE WELL into our five-year program of “Celebrating Christian Holiness.” “The Year of the Minister” was blessed of God. Our ministers reported their preaching, calling, and soul-winning work at this year’s assemblies. It has been a good year, a very good year. Holiness as doctrine and experience has been highlighted and emphasized, and it looms large in our eyes again.

But now the great year, “The Year of the Layman,” is in full swing. Your church is beckoning, urging all to become personally involved in this great “celebration.”

The “beginning place” in any personal endeavor is with number one. You have pursued your Bible studies in the area of the sanctifying power of God. Only in the sound soberness and satisfaction of your own experience can you enter into the outward/forward thrust of this great year.

Your church is saying to you, “Come and be an active part of our renewal, revival, teaching holiness, outreach.”

It is really by laymen that, in the power of the Spirit, we march on into this God-blessed quinquennium.

The church offers you a cause great enough for your best. It can enable your life, enrich your soul,

give you a place to do for God what you should do to serve Him.

Don’t pass this opportunity for personal involvement in the great program of the worldwide church, the entire church, your district, your local church. Now is the time for all laymen to put prayer, strength, and effort into the holiness emphasis and the ensuing outreach of evangelism.

During this year, these things you can do:

1. Center your personal devotions on the experience of holiness.
2. Read books to further your knowledge of this experience (ask the Nazarene Publishing House for a good one).
3. Have family devotions—be sure all in your family are clear in the knowledge and experience of the baptism with the Holy Spirit.
4. Attend church regularly.
5. Testify to your personal experience so listeners may be encouraged.
6. Bring someone/some family into your circle of friendship and to church and into the saving and sanctifying knowledge of Christ. The Holy Spirit will help you.
7. Do something nice to/for your church.

This “Year of the Layman” will then be a very good year. □



THE FUTURE IS CERTAIN

by GORDON CHILVERS

THE LONGING for certainty lies deep in all our hearts, especially as we face the New Year. We need the confidence that comes from finding some place or person that is completely dependable. The more difficult our situation, the more urgently we seek this security.

A few people have this blessing; what peace and joy this inner se-

curity brings to them! Our question is: How do we get it?

A psalmist points us to the One who is utterly dependable. He said to Him: "My times are in thy hand" (Psalm 31:15), the hand of God. These times are all varieties of events, whether happy or sad, which make up the substance of life. As George Rawlinson has put it: "Our times are made up of the daily circumstances, the whole plan and arrangement of our life; the number of days and years, life

and death, seasons of joy and sorrow, strength and weakness, prosperity and adversity."

God rules all creation. David, the man after God's own heart, said: "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all" (1 Chronicles 29:11). God is greater than any of His creation, inert matter, man, or beast.

God exercises this authority without any restraint imposed upon Him by any creatures. God, Paul said, "worketh all things after the counsel of his own will" (Ephesians 1:11). He can always carry out His plans. Unexpected complications, illness, or a stronger power arrives, and we fail in what we should dearly love to do. But God has the last word, whoever has the first.

God's sovereignty extends over any sort of life a person lives. Years of experience of walking with God assured Paul that the joys and sorrows of life were in God's hand. Sunshine and shadow come. Although lots of sunshine make for sunstroke and desert, we often crave it. God alone overrules and controls the blend of sunshine and shadow. He gives us the best possible combination of the two.

Failure and success are included in God's providence. David, who knew God better than any other king, said: "Both riches and honour come of thee . . . and in thine hand it is to make great, and to give strength unto all" (1 Chronicles 29:12). David was enormously successful. The former shepherd boy became the mightiest monarch of his day. He did not attribute his success to his own cleverness or courage, but to the God who had promoted him.

We are in the hands of a loving Father who overrules all the affairs of life for us with wisdom that never errs and with a love that never fails. Nothing can come

GORDON CHILVERS is a freelance writer from Norwich, England.

to us that is beyond His control. We can never drift outside His reach and care.

Realizing that our lives are in the hands of One who cares for us so marvelously gives us great assurance. He can work out all the events of life for our benefit. This rings true as we read: "All things work together for good to them that love God" (Romans 8:28).

A Sunday School teacher told me she was recently teaching the story of Abraham's preparing to sacrifice Isaac. She was telling it as vividly as she could, when a little girl interrupted: "Please don't go on; I think that's a horrible story."

At once another girl answered: "It will be all right, Cheryl. This is one of God's stories and all God's stories come out all right." God's actions as well as His stories always lead to the best conclusions.

God is present with us, so He shares all experiences with us. Prosperity and all blessings are in His keeping. He also is with us when life brings a series of losses, disappointments, and failures. When injustice, oppression, and adversity come, He prevents life from becoming unbearable.

A woman whose husband died suddenly of a heart seizure showed remarkable fortitude. She explained: "Had it not been for the Lord's presence, I never could have taken it."

Further, the times that are in God's hands include those of critical seriousness when the whole of life turns on a tiny hinge. Then, especially, we rejoice that God is acting; we might open the wrong door or shut the one that would lead to our greatest blessing.

Because our times are in God's hands, we shall trust Him for all things. We shall not fear the harm that men plan to bring us, for He has all our life in His control. He will not permit anyone to do us permanent harm. We may live among lions, but He can shut the lions' mouths. We shall not have any groundless fears for tomorrow,

because we trust the God who holds the future.

Since our future is with God, we know that we are not left to the changes of wind and tide. We are assured that we shall not be tossed about by the events of life, whether we understand them or not. We are convinced that God has a plan for our lives and is working it out. This gives meaning to life.

Our future is in God's hands. We are content. Were it in men's hands, we should fear that they had some evil design that would bring about our downfall. Were our future in our own hands, we should be troubled lest we left out something from our reckoning.

C. H. Spurgeon said: "God holds in His own power all the issues of our life; we are not waifs and strays upon the ocean of fate, but are steered by infinite wisdom toward our desired haven. Provi-

dence is a soft pillow for anxious heads, an anodyne for care, a grave for despair."

Our part is to look to Him constantly and commit ourselves and all we have to Him. Then we trust Him to work out His purposes in our lives. We cannot see what lies ahead. We need protection from dangers. Sometimes we shall see God at work. When we do not see His hand, we shall be like a child who holds his father's hand in the dark. In either situation, God is there and active. Our hand is in the hand of Him who controls all. Certainty!

God holds the world in His hand. We can face the future with complete confidence. We are not dependent on our own powers or the goodwill of others. We are looking to the Lord. We can trust the One who gave His Son to die on Calvary's Cross for us. □

I FEAR NOT THE FUTURE

*I look to the future and see whirling fog;
There's marshland ahead and treacherous bog;
The storm clouds are lowering, the wind has a moan,
And thunder is threatening in ominous tone.*

*I see milling crowds, going to, going fro,
As sheep without shepherd, knowing not where to go.
They feel the earth quake, they see heaven frown,
As idols they trusted come clattering down.*

*I look to the future, see turmoil, unrest;
Earthquake and storm clouds; strife east and west;
But back of the turmoil—and this calms my soul—
The God of Creation stands watching the whole.*

*He knows this is coming, so He said through His Son,
"Fear not, but look up; the battle's near done!"
Distress may surround, yet redemption draws nigh,
Soon Jesus will gather His own up on high!*

—CHARSTEN CHRISTENSEN
Calgary, Alberta



“It’s Awful Dark in Our Alley”

by MORRIS CHALFANT

Eva Luoma

A SMALL GIRL one night was wandering aimlessly through the slums of a large city in the depression days of the early 30s. She was attracted by the lights of a small storefront church. Quietly she slipped in and sat in a back seat. The service was about half over, and the pastor was already preaching. His text was Jesus’ declaration in John 8:12, “I am the light of the world.” Being unfamiliar with the Bible, the child didn’t understand that these words were spoken by Christ, so she thought the minister was referring to himself. After the service when he greeted her at the door, she asked, “Sir, did you say you were the light of the world?”

“Oh, no,” he exclaimed, “I was speaking of the Savior. But since I’m His child, I have been ‘lit up’ by Him.”

The girl replied, “If that’s true, I wish you’d come to our neighborhood and shine, ‘cause it’s awful dark in our alley!”

On the day when Christ introduced himself as the Light of the World, He stood in the crowded Temple courts. The Feast of Tabernacles had just been

celebrated. From far and near people had come to spend seven days in booths to commemorate Israel’s deliverance out of Egypt and God’s provision for them during the 40 years of wilderness wanderings. Each night the large lamps were lit in the women’s court, spreading their radiance over city and country side as a reminder that God had led the people by a pillar of fire through the desert.

It was on the morning after this great Feast of Tabernacles, when the great lights had gone out and the people of Jerusalem had returned to the drab routine of their everyday existence, that Jesus stood up in the Temple and cried out: “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of Life (John 8:12).

With this background, there could be no doubt in the minds of the Jews as to what Jesus meant. He was the Light which had been prefigured in Old Testament symbols. He was the Light of the World, the “Light of the Gentiles,” the Light that had been promised of old (Isaiah 42:6; 49:6; 60:1-3; Luke 2:32; John 1:9).

Jesus Christ brought fresh light by which we see our world. In His light we see the stern realities of struggle and the dark tragedies of suffering without

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losing faith and hope and love. In His light we see the sins of men in all their virulence, but we see also that where sin abounds, grace much more abounds. His words are a lamp unto our feet, showing us the next steps of duty, and a light unto our path, pointing toward the ultimate goals of our pilgrimage.

Before Christ, the life of the common people in all lands was drab almost beyond imagining. Long hours of work without much pay, houses to come home to without much light and heat, sickness without intelligent treatment, pain without sedatives or surgery, hunger without sufficient food. Now the world's improved standards of living are not all due to Christ. Science has played its part. Even in Jesus' day the wealthy in all lands had lush luxuries. But the Boy born in a manger brought the good things of life to the common people.

Boris Pasternak, late author of the prize-winning book *Dr. Zhivago*, wrote some words which appeared on a commercial Christmas card: "And then He came, emphatically human, deliberately provincial, and at the moment gods and nations ceased to be, and Man came into being—Man the Carpenter, Man the plowman, Man the shepherd with his flock of sheep at sunset, Man thankfully celebrated in all the cradle songs of mothers and in all the picture galleries the world over."

One by one the candles of man's reason have been lighted and lifted, but one by one they have sputtered and gone out, leaving the darkness deeper than before. Philosophy, science, education, religion—one after the other has held forth bright promise, but all have contributed their ashes to the darkness which "covers the people." None of them has produced the Light of Life!

In the midst of these broken lamps and melted candles our blessed Lord towers heavenward as that "true Light, which lighteth every man that cometh into the world" (John 1:9). "In him was life; and the life was the light of men" (John 1:4). "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

He came to "give light to them that sit in darkness and in the shadow of death" (Luke 1:79). And, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

How wonderful it is to give our lives into the control of Jesus Christ and allow Him to change darkness into light, and resentment into love. Then we can anticipate the glories ahead, of which it is written: "And there shall be no night there" (Revelation 22:5).

We are given a choice. We can have perfect light to walk by or we can choose to stumble and crawl in inferior light. We will never stumble into heaven by accident, misinformation, lies, or unlighted paths. Our choice must be made with eternal results in mind.

Will you walk in the light or the darkness? The correct decision is plain to see. Walk in the light! □



LIFE IS MEASURED BY OUR WALK

by ELMER W. PANNIER

ENOCH walked with God" (Genesis 5:24). "John . . . looked upon Jesus as he walked, and said, 'Behold, the Lamb of God'" (John 1:36, NASB).

I had always thought that the test of a man's character would come in the exceptional moments of his life—in times of great crisis. But God measured Enoch's life by his walk, not his dash or his high jump.

It was while He was walking that Jesus was observed to be the Lamb of God. It wasn't only after the performance of a miracle or His agony on the Cross, but it was as He lived a normal life in uneventful days that His divinity was discovered.

Don't wait for great moments to demonstrate your devotion to Jesus. Every moment is a great one for you! It's in the little things, routinely performed, that your true character is revealed.

It is what you do while you are in the camp, not on the front lines, that reveals your true courage. It is your walk, not your run or jump, that divulges true self.

O Master, teach me to walk with You, this moment, this day, and forever. Help me to get into Your stride in the dreary, hot, dirty, monotony-paved roads of life. What I really need is Your power in the common and ordinary places of my life. Give me grace for the lusterless tasks. Show me Your glory when I tend to despair. Teach me that "to run and not be weary" is great grace; but to "walk and not faint" is abundant grace! □

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

A STACK of letters lay on the desk awaiting my signature before being dropped into the mail. Hurriedly I glanced down a page of neatly typed copy on crisp white stationery—a note to an evangelist friend inviting him to our church to hold a meeting—when suddenly my eyes were drawn back to the salutation. To my chagrin I realized it was addressed not “Dear *Brother*,” but “Dear *Bother*.”

Just a simple typographical error, to be sure. No malicious intent was involved, nor was it a Freudian slip.” The brother to whom the letter was addressed is a fine supportive member of my congregation for whom I have the greatest respect and the deepest appreciation. But it did remind me that there are occasions, all too frequent, I’m afraid, when a *brother* becomes a *bother*.

There were times in my boyhood when I fit that mold exactly and was a thorn in the flesh for my older brother, like the time he took me to my first minor league base-

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

ball game. My incessant questions about everything and everybody around us drove him nearly to distraction, and I’m sure to this day he never knew whether the Harrisburg Patriots or the York White Roses won the game. Or how about when his seven-year-old brother Billy monopolized the conversation for an entire evening with the girl he’d brought home to meet the folks!

In the family of God this is also a classic problem that often divides churches and destroys people. What a sad experience to watch the disintegration of a relationship as Satan drives wedges between Christians! Is it any wonder the apostle John cautions us, “Little children, let us stop just saying we love people; let us really love them, and show it by our actions” (1 John 3:18, TLB).

While yet in the Upper Room with the Master, the disciples experienced the rending blows of the devil’s divisive activity. Luke tells us “a dispute arose among them as to which of them was considered to be the greatest” (Luke 22:24, NIV). Even following the Resurrection, the irrepressible Peter was agitated because John tagged along as the big fisherman and the Lord walked by the seashore. At that moment, for Peter, John was a pest instead of a partner.

The missionary team of Paul

and Barnabas was dissolved by irreconcilable differences over John Mark, Barnabas’s cousin. Paul viewed the desertion of the fledgling missionary as a fault without excuse and refused him a chance to redeem himself. But Paul was man enough to recognize his hasty judgment and to correct his error. “Get Mark and bring him with you,” he later told Timothy, “because he is helpful to me in my ministry” (2 Timothy 4:11, NIV).

In the Sermon on the Mount, Jesus spoke of three instances when a brother becomes a bother. He gives us the reasons for this occurrence and the solution to the difficulty as well.

A brother becomes a bother, first of all, when the problem lies within me. In Matthew 5:21-22, Jesus depicts the seething cauldron of pent-up emotions that, without warning, spews forth a torrent of anger, rage, hostility, and malice. The emphasis here is not on the effect of my words or my emotions upon my brother, but on *me*.

One psychiatrist estimates that as many as 97 percent of his patients who have ulcers have them because of anger. One of his first questions to them is, “Who are you mad at?” “Ironically,” he adds, “they usually end up getting mad at me!”

Dale Carnegie tells of watching



When a **BROTHER** Becomes a **BOTHER**

by WILLIAM L. POTEET

a grizzly bear feeding in Yellowstone Park. As a group of tourists looked on, the huge grizzly, which could have whipped any animal in the West, allowed a lowly skunk to eat nearby. He surely resented the skunk's presence and would liked to have paid him back for his brazen impudence, but he knew the high cost of getting even! If folks really understood the high price paid for pent-up anger, bitterness, and hatred, they would surely seek some remedy for it.

The cleansing power of the Holy Spirit is required to deal with the root cause of anger, the carnal nature, and to assure continued victory over it in the Christian life. The beginning point is to recognize the enemy within.

Sometimes a brother becomes a bother when he is the source of the problem, but I am a contributing factor and a necessary part of the solution. Jesus declares, in Matthew 5:23-24, that though my brother is at fault, I must initiate forgiveness, healing, and restoration.

No clearer example of this is given in Scripture than that of Jesus attempting to reach and reclaim Judas, even in the last hours before his death. Contrary to the popular conception, William Barclay suggests Jesus and the disciples shared the Last Supper reclining on their left sides on couches around the outside of a low U-shaped table.

The biblical accounts make it clear Judas was in a position in which Jesus could speak to him privately without being overheard. Barclay contends Judas must have been to Jesus' left, the place of honor reserved to the host's most intimate friend. Jesus' head would have been in Judas' breast and Christ made love's last appeal to His wayward follower even though Judas was the one at fault, not the Savior.

Thus for Jesus, forgiveness is not a 50-50 proposition, no meeting halfway on a swinging bridge to work it out (or to slug it out). If a wrong, real or imagined, is keeping my brother from spiritual victory, I am responsible to see it corrected to the degree I am able.

Often the precipitator of a division is a rather insignificant issue. The Corinthians were divided as to which preacher they preferred! But the reconciliation Jesus referred to as being necessary before my gift is acceptable to God involves "mutual concession after mutual hostility." There is no place for a whining "If I've done anything to hurt you" in such a restoration.

A third set of circumstances which causes a brother to become a bother is when my ability to see or perceive things objectively is adversely affected. In Matthew 7:3-5, Jesus uses a hyperbole in overstating the case to make a point. The idea of a man with a tiny speck in his eye being aided by someone with a telephone pole or an eight-foot two-by-four protruding from his own eye is so ridiculous that we immediately get the Lord's message.

Yet there are less obvious spiritual eye difficulties that affect our vision daily. Sometimes differences with a brother are heightened by viewing them through jaundiced eyes, our vision colored by prejudice or envy. Myopic vision, or nearsightedness, prohibits us from seeing the big picture, the distant view. We can only see what is in our immediate line of sight. We can suffer from tunnel vision (a blindness to things on the periphery), night and snow blindness (our ability to see hindered by too little or too much light), or from spiritual cataracts which give a blurred and distorted image to things.

Erwin Lutzer of the Canadian Revival Fellowship tells of two brothers, Sam and Arnold, who had been feuding for 13 years. Although both were active members of the same church in Saskatoon, Saskatchewan, they had not spoken to each other in two years! If Arnold walked down one aisle of the church, Sam walked out the other. The bitterness that separated them grew out of their mutual involvement in the music program of the church and their differences in ideas, tastes, and their evaluation of each other's abilities. Their

animosity toward each other was so skillfully masked, however, that some folks in the church were unaware that the hostility existed.

When the great Canadian revival began in October, 1971, the pastor and some laymen cornered the brothers and tried to counsel and pray with them in the church basement following a service. But when Sam finally asked Arnold for forgiveness, he was rebuffed. "Well, it's about time!" Arnold snapped at his brother.

But the pastor was determined not to let them go with the issue unresolved. As the men prayed, the Holy Spirit broke through. Arnold began to weep and pray, loud enough to be heard in the sanctuary, and sometime later the two were emerged, hand-in-hand, hugging, kissing, and laughing to meet their rejoicing families. The next evening the reconciled brothers sang a duet and revival descended!

In Matthew 5, Jesus linked happiness and holiness; the chapter begins with a recital of the beatitudes and ends with the imperative, "Be perfect, therefore, as your heavenly Father is perfect" (Matthew 5:48, NIV). True happiness finds its source and its end in holiness. The only lasting solution to the brother-bother dilemma is holiness of heart and life. □

REPRIEVE

*Hours fall like dominoes
clattering into twilight,
leaving me with hands full
of unreached goals,
unfinished tasks,
cobwebs undisturbed
in hidden corners;
and time again retreats
into dim corridors of sleep.*

*Yet God sends morning,
opening softly like a flower,
bringing to me
the heady scent
of new beginnings.*

—LINDA BAGSHAW
Elkhart, Indiana



LIFE AFTER DIVORCE

by RICHARD B. ROBISON

THERE WAS A TIME when I wondered whether there was such a thing as life after divorce. Certainly I believed in life after death, but sitting through the irreverent legal ritual that put my marriage to death on January 5, 1977, only to go through it again on September 19, 1979, shook my stability. I know well the experience some people call double death, because the vision of a call to the ministry had died in the courtroom chair.

In 1964, when I started college with a new bride and eyes on the pastoral ministry, I would never have imagined that the road would lead to tragedy. The cause of that tragedy would haunt me for many, many months. Why? Why? Why? It took a long time for me to learn. I guess I am just stubborn, and what I began to understand was painful. I do know that I fell victim to a prevailing philosophy in our humanistic society, that if something is suffering and you don't have the patience for the cure, or the will to face your own shortcomings, then kill it and let the living try again.

I have tried again and again, and I know well the daily struggles of being a single parent, caring for children, juggling schedules, preparing meals, cleaning house, earning an income, and in the midst of the hectic routine, sensing the loneliness and isolation that marks the "leprosy" of divorce, bearing a load of guilt for all the things I should have done, but didn't, while simultaneously nursing a bitterness toward my ex-wife.

The hardest lessons had to be dealt with first. God was not going to let me think that I had done

something right. When I was confronted by the scriptures, I realized that God hates divorce (Malachi 2:16); that for a divorced person to remarry (which I did before I realized this) is committing adultery (Luke 16:17-18); that bitterness toward and ex-spouse is sin (Matthew 6:14-15); and that guilt resulted because of giving in to the temptation of expediency (1 Peter 2:18; 3:9). Initially these lessons were devastating; I tried to rationalize them away. Yet, when I allowed myself to be confronted by them, I began to see a miracle take place.

Out of my experience I do know the certainty of God's forgiveness through Jesus Christ, the release from bitterness, and the freedom to serve God. Following is a fivefold approach—the same road I took—to bring about the miraculous:

(1) *Remove the guilt.* In order to remove guilt you need to understand what failures have caused the guilt, confess the failures to God, and ask forgiveness of each one whom you offended. For me this meant talking to my ex-wife, her parents, my parents, my children, and my present wife. This is not easy, but it is indispensable to the rest of these principles.

(2) *Submit to God.* Make your primary goal to please God, even if your marriage cannot be restored. Our salvation still requires a total abandonment of self, and God can only work the miraculous as we are yielded totally to him. God promises that when our ways please Him, He will make even our enemies to be at peace with us (Proverbs 16:7).

(3) *Rebuild relationships.* If you and your first spouse have not remarried (see Deuteronomy 24:4; Jeremiah 3:1; 1 Corinthians 7:11), seek to rebuild your original marriage. You must actively seek the

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good of the ex-spouse and stimulate the scriptural relationship between a child and the "other" parent by encouraging loyalty and appreciation for his mother or father. The extended family should also be involved to strengthen ties and maintain a heritage for the children.

(4) *Expect pressures.* God tests our commitment and Satan tempts our weaknesses. As a single person, it takes time to become accustomed to a new life-style. Our determination to maintain standards will be tried, but confidence will come with overcoming practical problems in managing a daily routine, and developing a pioneer spirit to face the world. Remember, some of the greatest men and women of God were single.

(5) *Develop a purpose.* You have a testimony! There was a time when I didn't want anyone to know that I was divorced, but now I can stand like the apostle Paul and proclaim the unsearchable riches of God's grace. There are opportunities to share insights from your experience, and recognize the message that God has for others through you.

These five principles are not magic wands, but they are God's methods. If you are divorced, you can have the satisfaction of seeing God's solutions and the hope of service in His Church. The first step is the most difficult, but the rewards more than repay the effort. □



*I find the comfort for each care
Wrapped in a promise wondrous fair.
No matter what the grief or pain,
There will be sunshine after rain;
A softest rainbow spans the sky
As the clouds lay still on high.
We can never lose our way
If we abide in Him each day.
His love through time to be
Is what He planned for you and me.
Accept His help, turn not away
There is new hope in God each day.*

—MARY SARACINO
Rockville, Maryland

I HAVE A PART

by CRANE DELBERT BENNETT

I WAS DISCOURAGED because our church and Sunday School wasn't reaching out as I thought it should. We have a dedicated pastor and good people in our church. Why weren't we more effective?

One Sunday my wife and I were taking an elderly woman home from morning worship service. As we drove into the apartment parking lot, I noticed a fellow in a pickup truck starting to back into a parking space. When he saw us he stopped to wait for us to park. How considerate of him, I thought. But realizing it would take some time to let our elderly passenger out of our car, I waved for him to go ahead. He acknowledged my wave and backed into his parking space. As I drove in beside him, he got out of his pickup, smiled and waved a friendly farewell as he went into the apartment house. It was then I noticed the Bible in his hand. *He was returning from church and that explained his courteousness.*

Later in the week I was driving a school bus when I noticed one of my passengers, a girl about 6 years old, was trying to memorize John 3:16. She would begin the verse, but couldn't complete it. Then an older boy, perhaps 10 years of age, helped her. With his help she soon had the verse memorized. *Some church or Sunday School had instilled a desire in these two children to memorize scripture.*

Recently a girl who had just been divorced by her husband stopped to see us. We had become acquainted through our son, who had helped her move to a new home. While we were talking with her, she mentioned our pastor. She told us how he had helped her during the divorce proceedings, how sympathetic he had been to her, and how he had counseled her on several occasions. She said he was a true Christian and one of the kindest men she had ever known. *Our pastor is counseling people who are not members of our church and who do not even attend our church.*

Now, I am encouraged! Perhaps we aren't seeing the increase in attendance I would like to see, but our church is surely reaching out in many areas through its members, its teachings, and the pastor. I'm glad I have a part in this. □

CRANE DELBERT BENNETT is chairman of the Board of Christian Life, Grace Church of the Nazarene, Norman, Oklahoma.

A Devaney, Inc.



RAINBOW Over Her Clouds

by STAN MEEK

IT IS ONE OF THOSE CALM, uneventful summer days when a gentle breeze jiggles a million leaves on the old cottonwood tree, and everything is lazy—even dreams.

Nature has surprises, though. Suddenly the air is unnaturally calm. Rumbling thunder signals warning, and a large cloud bank makes its dark appearance over housetops. A storm has quietly, but quickly slipped up on the day.

How quickly everything had changed for her, too, Shirley thought, as the two doctors left her hospital room. They had tried hard to be kind and fair as they explained to her the grave risks involved in her surgery for the removal of a brain tumor. They had explained the possibility of paralysis or even death.

But even as they spoke, there had been a calm look on Shirley's face, and an even deeper calm inside as she replied, "That's all right, I'm ready to go." The doctors marvelled at her confidence and poise.

Shirley lay there thinking about it all. A few months before her life was like that supposed cloudless summer day. She had been busy helping her

orthodontist husband host a state meeting. Her thoughts and activities were taken up with a 19-year-old college son's life, a 14-year-old daughter's school activities, and the excitement of building a new lakeside home in the Ozarks.

Suddenly a threatening cloud bank: unexplainable nervous reactions, headaches, vomiting, doubts, and fears. Church, which had always been so important in her life, no longer held attraction for her. Why? "What is wrong with me?" she cried out. Now she knew!

Tracing God's ways through tragedy can be fascinating and thrilling, though. Shirley's first night in the hospital proved to be a "Peniel" in the journey through her storm, a crucible giving birth to her calm.

Her mind had been muddled with a million questions. Sleep would not come. "My world had caved in upon me," Shirley said, "but two of God's 'angels in white' were on duty that night. Sensing my need, they asked if I'd like them to pray for me, and of course, I did."

Those two nurses laid their hands, like angel wings, on Shirley's body, and with strong prayers, lifted her burden above the storm clouds.

Shirley prayed too. "It wasn't easy to do," she said, "but I relinquished myself, my husband, and my children into the hands of God, and I knew that if I didn't make it through the surgery, I would soon be with my mother again." There followed a great peace. Shirley had wrestled with God, and God had won!

When God wins, we win too. That night God placed a rainbow above Shirley's clouds—a bow that began to break around her and her family in variegated colors.

Shirley said, "I now faced the CAT scan and arteriogram tests without fear. I remember running around the hospital floor checking on others and trying to help them. I had always had a hard time testifying, but now it was just bubbling out of me."

Following the surgery, Shirley began to recover quickly. Instead of a full week in intensive care, she was out of the hospital and back home one week to the day.

The battle was certainly not over for Shirley though. She now faced more than 30 cobalt treatments. "I was scared to death on that first day," Shirley admitted. "There was a pall of death that seemed to hang over the people in that waiting room."

She found herself very nauseated as a result of her treatments. She could not sleep or rest well. Then, one Thursday night, she went to bed around nine o'clock and slid into a deep rest.

"I awoke the next morning without nausea," Shirley said, "I felt so good I came all the way home, and even made a 325 mile trip to Topeka over the weekend.

"I did not know how God was working behind the scenes. I was only living with results, but on Saturday I received a letter from my pastor telling of a special healing service at my home church during a revival

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with Rev. Lawrence Williams, a blind evangelist. Several had gone forward vicariously for others, and the pastor's wife went forward for me."

When I told my sister, Jo, about this later, she replied, "Shirley, that same night, I was awakened at 2 a.m. and had special prayer for you." From that time, Shirley's cobalt treatments seemed to go much better, and God's healing touch was beginning to be felt.

One of the most brilliant bands of color observed in the bow God placed above Shirley's storm clouds was the "ministry of shared suffering" God gave to her. As someone has put it, "I do not understand another's crisis unless it has touched my life or I have gone through a similar experience."

Shirley said, "I determined to lift the spirits of the people in that cobalt waiting room, and eventually the whole room would brighten up when I walked in."

When she returned home, Shirley asked her pastor for a list of people who needed to be visited and encouraged. She began to minister hope to others in need, illustrating what the apostle Paul meant when he spoke of the One who "strengthen us in our hardships and trials. And why does he do this? So that when others are troubled, needing our sympathy and encouragement, we can pass on to them the same help and comfort God has given us" (2 Corinthians 1:3-4, TLB).

Perhaps the most beautiful color in that "benign bow" God placed above Shirley's clouds was what happened within her own family. Shirley believed

her illness was necessary to help her family make some adjustments in their life-style. "We had sort of drifted apart, but this has drawn our family closer together."

The family pitched in to help Shirley with her rehabilitation. There were trips to be made for treatment and therapy. She even had to learn to read again.

About nine months from the date of her surgery, following some remarkable days of recovery, Shirley began experiencing further complications. Early one morning, following one of her many trips to the doctor, Shirley placed a call to her pastor. "The doctors say I'm going to die," she tearfully explained. She quickly recovered her poise and exhibited a faith and a hope that seemed to be drawn from deep inner wells.

On April 3, 1981, Shirley died, but shed no tears for her! She truly believed that God's healing touch had been laid upon her life. You see, Shirley knew that there is more than one kind of healing. She knew there is a greater healing than the instant miraculous cure for physical disease, which is at best only temporary.

Shirley knew that there is a healing more profound—one that goes beyond the physical and touches the spirit, a healing for the inner person and for human relationships.

On April 3, Shirley's healing was completed. She was restored, not to life in a suffering world, but to everlasting life with stormless summers and cloudless days. □

Book Brief

PARTNERS IN MINISTRY



JAMES L. GARLOW,
author



WHO CAN BETTER SPEAK to the importance of laity-clergy cooperation in ministry than a layperson? And what Nazarene layman has the innate talent, as well as developed skills, to prepare a study book on the subject? The answer is James L. Garlow, minister of lay development at Bethany, Okla., First Church of the Nazarene.

Garlow's book, *PARTNERS IN MINISTRY*, has taken as its thesis the concept that every layperson is called to minister if he or she is a Christian.

Elton Trueblood, as quoted in the Preface, states: "If the average church should suddenly take seriously the notion that every lay member is really a minister of Christ, we could have something like a revolution in very short time."

PARTNERS IN MINISTRY takes the reader through six chapters of philosophy, how-to-do-it instruction, and inspiration. The chapter titles indicate Garlow's perception for the task; "The Biblical Basis," "A Look at the Theology," "What History Tells Us," "Our Gifts for Ministry," "Training for Ministry," and "Sent into Ministry."

Cartoons lighten the text and add to an understanding of the central message. Appendix A, "How to Be a Lay Ministry Watcher," is especially clever in helping us recognize ourselves and others within the church.

Author Jim Garlow is a highly respected speaker and workshop teacher. This book is an outgrowth of his doctoral dissertation, "John Wesley's Understanding of the Laity as Demonstrated by His Use of Lay Preachers." But don't let that scare you away from this helpful and necessary book. □

Beacon Hill Press of Kansas City
To order, see page 27.

the editor's STANDPOINT

NPH, BUD LUNN, AND EBENEZER

Sitting in a committee meeting, I opened my notebook and my eyes fell on a quotation from the Bible, imprinted in gold: "Hitherto hath the Lord helped us."

Beneath the scripture was the signature of Bud Lunn, for the notebook came from our publishing house, and the scripture expresses Mr. Lunn's conviction that the Lord has actively and directly guided the publishing ventures of our church.

This does not mean, of course, that we have made no mistakes. NPH has published several of my books. Anyone who claims to have discerned and done God's will without mistake is convincing only to himself.

The choice of this scripture does mean that, in the main, God has signally blessed and prospered our publishing work. Though we are little among denominations, we are large among religious publishers. The steady growth of NPH's output and impact has been achieved without contracting outside, that is, secular, printing jobs. And NPH publishes for other churches than ours.

GET ON WITH IT

1982 is here.

Did 1981 really contain 365 days? How quickly a year passes—unless you are under 21.

This year will go by just as rapidly. Whatever you plan to do that is really important, don't delay. "The king's business required haste," said David to Ahimelech. And the business of King Jesus requires haste as we face the new year.

Are you in sin? In the words of the angel to Lot, "Haste thee, escape thither." You cannot get out of sin too soon. Every day you linger tightens its grip on your life. If you die in sin, you will perish forever. 1982 can be the date on your tombstone and the date you entered hell.

Do you need Jesus? Waste no time in coming to Him. To Zacchaeus, Jesus said, "Make haste and come down." The tax-collector promptly obeyed, and the story of their encounter ends on a happy note—"This day is salvation come to this house." Like the shepherds who "came with haste and found" Jesus at His

Herald of Holiness readers are probably familiar with the place of this scripture in biblical history. When Samuel was Israel's leader, before the monarchy was established, he placed a stone between Mizpeh and Shen to commemorate a military victory over the Philistines, "and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us" (1 Samuel 7:12).

While the progress of NPH has been unusual, it has not occurred without difficulty. There have been Philistines to whip. Hard work and great faith have been required. God has been faithful, and the sacrifices and trials have been rewarded. Every NPH building and piece of equipment is a kind of "Ebenezer" monument.

The stone called Ebenezer not only testified, it prophesied. As surely as it confessed God's past help and blessing, it declared Israel's faith in His future goodness and mercy. That's why this particular inscription was placed on those notebooks—to proclaim our confidence in the future of NPH under the hand of God. □

birth, you should make the beginning of the new year the threshold of your salvation.

Have you been wholly sanctified? If not, enter that spiritual inheritance just as Israel entered its earthly inheritance—"the people hasted over" the Jordan into Canaan. God's rest of faith is promised to those who hear the voice of the Lord saying, "Today."

Has God given you some marching orders? Obedience must be swift and decisive to insure spiritual strength and growth. The Psalmist said, "I made haste and delayed not to keep thy commandments." There's no other way to serve God. When He speaks, salute and obey. Don't drag disobedient feet across the year.

If there is anything you need to do for the Lord, and you have been hesitating, get on with it. The prayer of the Psalmist, occurring several times in the Psalms, is a good one for us all: "O Lord, make haste to help me." As we claim His help to repent, believe, obey, and serve, we can count on His promise—"I will hasten my word to perform it." □

"Knock, and it shall be opened unto you"—if you knock on the right door and trust in the true God. Otherwise, you will need a supply of Band-Aids for your knuckles.

McCUMBER'S MAXIMS (3)

Here is another maxim by which I seek to live: *Don't keep pounding on the door if no one is home—you will only bruise your knuckles.*

In his recently published memoirs, economist John Kenneth Galbraith tells of an early morning when he and his wife drove into Jonköping, Sweden. Through empty, silent streets they made their way to its largest hotel. A sign over the door proclaimed it to be Hotel Stängt. The door was locked, and Galbraith rang in vain for several minutes. Later he learned that *stängt* means closed.

Knocking at locked doors on closed buildings is an exercise in futility. Ask the priests of Baal. In their contest with Elijah on Mount Carmel, they prayed to Baal "from morning even until noon." When nothing happened they leaped and cried and cut themselves with knives, adding their blood to that of their animal sacrifice. They carried on in mounting frenzy until evening, but the record says, "There was neither voice, nor any to answer, nor any that regarded" (1 Kings 17:29).

BONFIRES

Most of the time fire is bad news, but not always. Not long ago, 50 teenagers set a fire that was good news. They burned records and tapes worth thousands of dollars as a protest against immoral lyrics. These teens were from a Reformed Presbyterian church in Maryland.

When I read of the incident, I thought of a similar happening in ancient Ephesus. It is recorded in Acts 19. Paul had preached the gospel in that city and many were converted to Christ. Until then, these people had practiced "magic arts." At a public bonfire they confessed Christ and burned their books of magic, books valued at 50,000 "pieces of silver."

People who intend to follow Christ need to get rid of everything in their lives which is morally objectionable and spiritually damaging. God will not share His throne with mammon, and lovers of this world will forfeit the glories of the world to come. Uncompromised loyalty to all that promotes holiness, and uncompromised rejection of all that hinders holiness, is the only way to go.

When they were exhausted, Elijah prepared his altar, laid on a sacrifice, and prayed a prayer about as long as my hand. "Then the fire of the Lord fell," consuming the sacrifice and convincing the people that "the Lord, he is God."

Jesus said, "Knock, and it shall be opened unto you" (Matthew 7:7). God is always in, and always willing to hear and help us.

While that is true of the door of prayer, it isn't true of the door of opportunity. Someone has said, "God never closes a door without opening another." In Paul's ministry, God closed the door to Bithynia and opened the door to Macedonia (Acts 16:6-12). Unlike some frustrated ministers, Paul didn't wear out his knuckles hammering on the wrong door. He decided that God knows best, and that His "no" is as loving as His "yes."

"Knock, and it shall be opened unto you"—if you knock on the right door and trust in the true God. Otherwise, you will need a supply of Band-Aids for your knuckles. God knows what is behind each door. Let Him decide which to open and to close. □

Radical changes in life-style have always marked genuine revival. Bridges are burned behind those who set out to follow Christ with "no reservation, no retreat, no regret," as a courageous missionary once put it. Some energies and activities can be rechanneled, but some activities must be abruptly halted and forever abandoned. There's nothing like the burning of books and records to dramatize one's new moral direction.

More significant than the flames that reduce once-cherished idols to ashes is the inward-burning fire of the Holy Spirit that purifies and energizes the hearts of believers. But that holy, cleansing, illuminating flame will not burn within if our lives are filled with moral compromise. A clean break with evil, and an enduring grasp of good, is essential to biblical Christianity. "Abhor that which is evil; cleave to that which is good" (Romans 12:9).

A few more holy bonfires would enhance the credibility of the church. □

GOOD READING

by M. A. (BUD) LUNN



Christian Holiness

in Scripture,
in History,
& in Life

George Allen Turner

WE NEED A REVIVAL of good reading. We need to read that which is intellectually stimulating, morally uplifting, and spiritually challenging. Be discriminating in your selection of books.

Without disparaging the power and impact of the spoken word, we must not overlook the influence of the printed page. Someone has said, "Written messages have, in all ages, been the greatest agent to personal testimony in furthering the work of God in the souls of men." Another has voiced this truth, "The spoken word sometimes fades quickly from memory, but the written message is there, unaltered, whenever the mind turns to it."

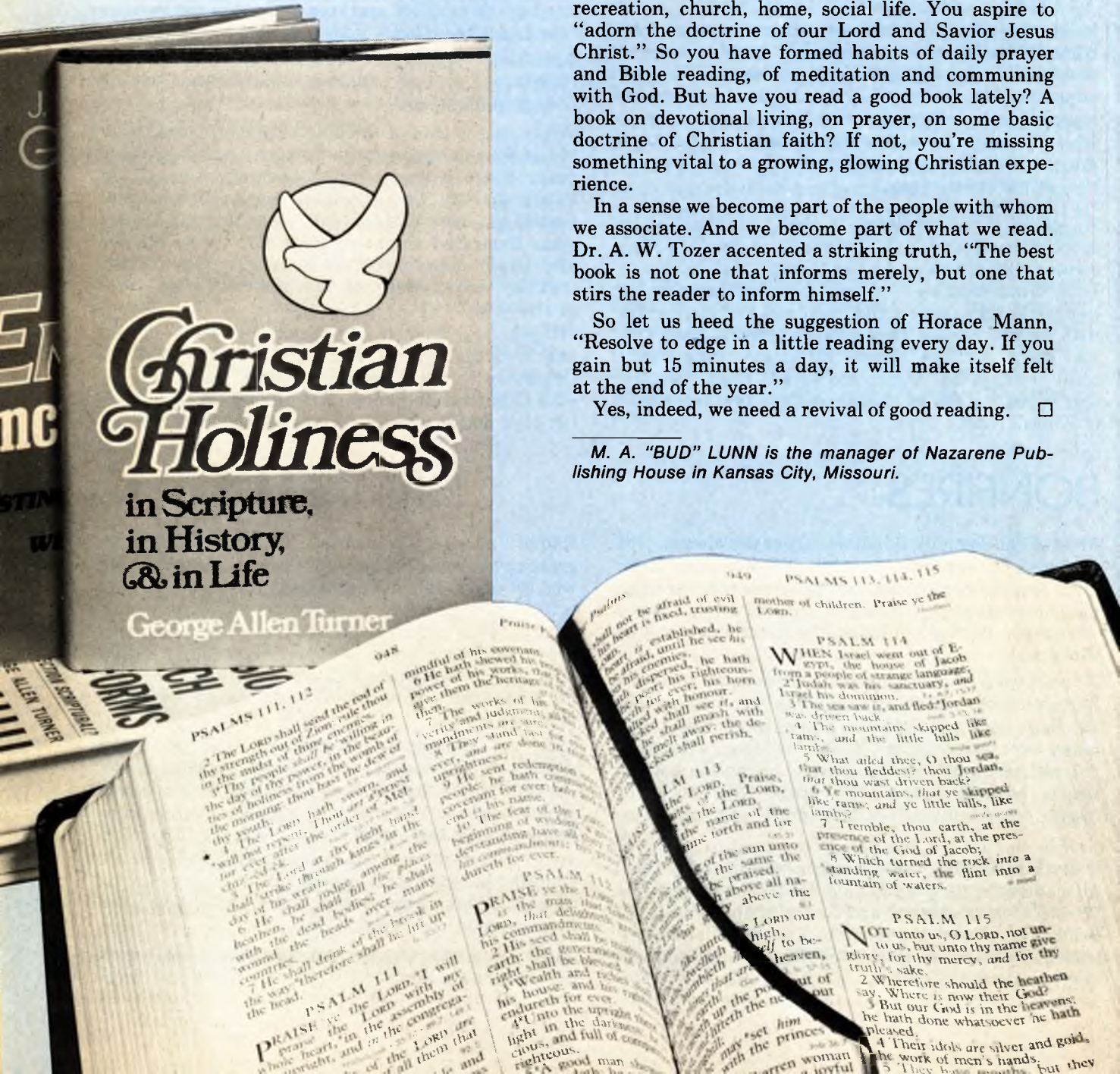
Sure, you're caught up in a whirl of activity: work, recreation, church, home, social life. You aspire to "adorn the doctrine of our Lord and Savior Jesus Christ." So you have formed habits of daily prayer and Bible reading, of meditation and communing with God. But have you read a good book lately? A book on devotional living, on prayer, on some basic doctrine of Christian faith? If not, you're missing something vital to a growing, glowing Christian experience.

In a sense we become part of the people with whom we associate. And we become part of what we read. Dr. A. W. Tozer accented a striking truth, "The best book is not one that informs merely, but one that stirs the reader to inform himself."

So let us heed the suggestion of Horace Mann, "Resolve to edge in a little reading every day. If you gain but 15 minutes a day, it will make itself felt at the end of the year."

Yes, indeed, we need a revival of good reading. □

M. A. "BUD" LUNN is the manager of Nazarene Publishing House in Kansas City, Missouri.



TELL IT WELL

COMMUNICATING THE
GOSPEL ACROSS CULTURES
By John T. Seamands

The Chinese, Koreans, Vietnamese, Arabs, Mexicans, Cambodians, Asian Indians, and others are no longer vaguely perceived inhabitants of the other side of the globe: they are our neighbors—with them they have brought their religions. The author, an experienced missionary and now a seminary professor, has written a significant book about communicating the gospel across cultures—at home and abroad. **\$6.95**

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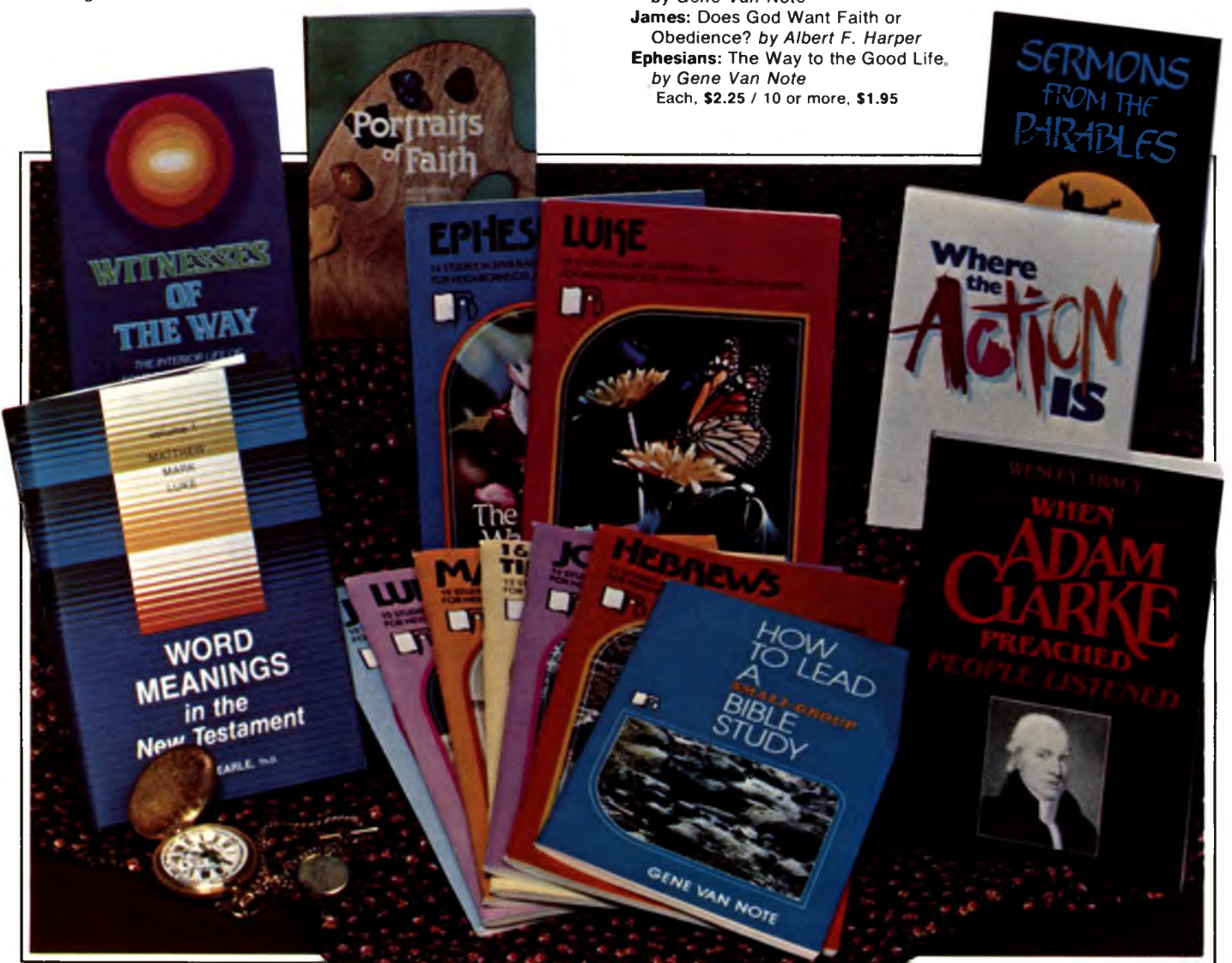
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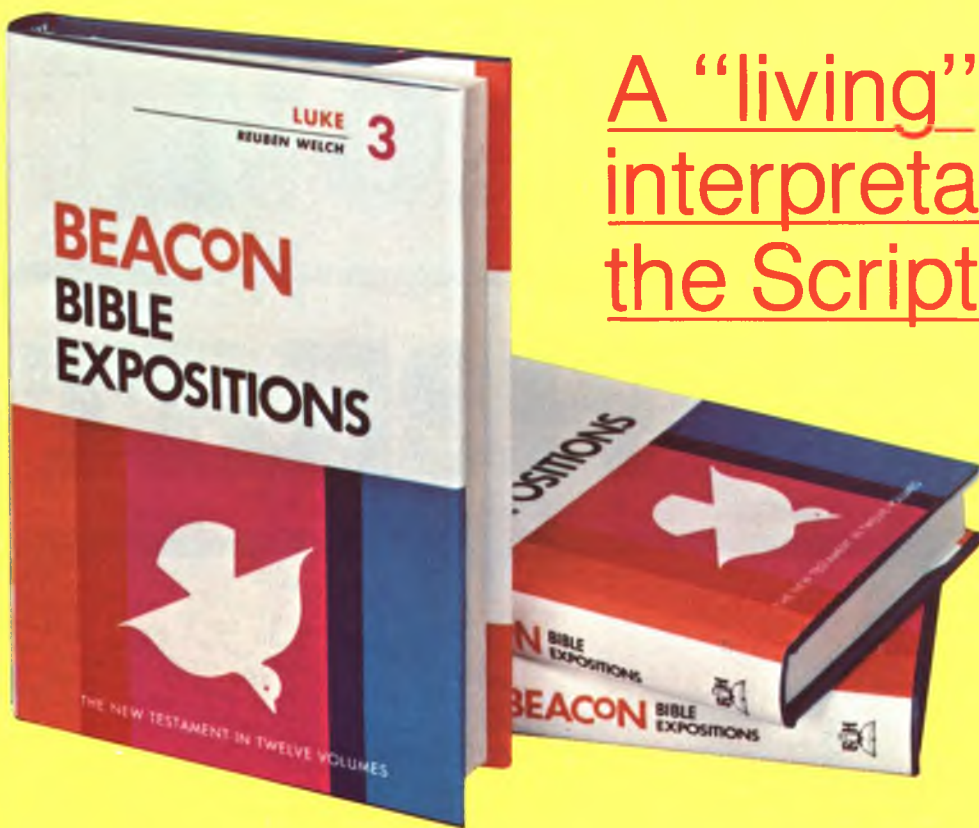
Mr. Van Note deals with the practical principles in teaching adults effectively. He considers the opening and closing minutes as the most important times in the class period, supporting this with excellent illustrations. Chapters such as "Changing Lives Is Our Business," and "Selecting the Tools" are idea-stimulators for every teacher of adults. **\$2.95**

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Section XI Final Greetings Ephesians 6:21-24

A. COMMENTATION OF TYCHICUS, 6:21-22

The customary list of greetings to individuals in the churches to which Paul wrote this letter was intended as a general one to be circulated among the churches of Asia Minor. Most naturally, any of the church people to whom it would be read would want to know about Paul's circumstances. The apostle writes here that the bearer of the communication, Tychicus, would be prepared to inform them.

1. The Messenger's Commendation (6:21)

Tychicus' name appears in several places in Paul's letters, and we learn a little of his background from Acts 20:4. His home was somewhere in Asia and he went with Paul to Jerusalem to deliver to the Christians there the offering which the apostle had collected over several years. Tychicus is mentioned in Col. 4:7-9 as the bearer of the Epistle to the Colossian church and probably the letter to Philemon. It is possible that he delivered the lost letter to the Laodiceans, mentioned in Col. 4:16. His name appears again in II Tim. 4:12 and Titus 3:12. These service to the church show why the apostle calls him a beloved brother (ho agapetos adelphos) and faithful minister (pistos diakonos lit., attendant). The loyalty of Tychicus in serving Paul created a bond of fellowship between them until Paul could call his dear brother" and trusted him with this assignment. He could send anywhere by Paul, and he would fulfill the task.

2. The Messenger's Task (6:21-22)

Tychicus will convey two bits of information. First make known Paul's affairs, literally, "the things concerning (ta kata' eme). He will tell them about the apostle's household and generally how things are going with him. Second, he will give them word about Paul's health. How I do might be translated "how I fare," or "how I am" (N

¹Salmond, op. cit., III, 392.

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NO TRESPASSING

by MARCIA OLSEN

LIVING IN A RURAL COMMUNITY, I pass by many farms with the sign "No Trespassing" staked on the edge of the field. This is understandable, particularly during hunting season when Treasure Valley hunters inundate the country roads, scouring the fields and sky for pheasants. Some farmers leave their land open; others prefer to keep their privacy. One day as I was out driving I was particularly taken by one of these signs, because I happened to be talking to God and I was making this personal request, "Search me, O God, and know my heart." My eyes and heart caught the "No Trespassing" sign, and I began to contemplate the opposite attitudes of that moment—"No Trespassing" versus "Search Me."

How many of us, I thought that day, have unconsciously put up a bold "No Trespassing" sign in an area of our lives where we do not want Jesus to be Lord? Perhaps we've never verbalized the off-limits of that area, but for any number of reasons we've kept God out. Or to state the point more precisely, unless we have willfully and deliberately asked Jesus to be Lord of *every* area, then in some areas we *do* have a "No Trespassing" sign printed in bold red letters. That's blunt. It's also true. Maybe we've become familiar with our style of living, allowing the obvious outward things to be in God's control, like praying for the Lord to bless the Sunday services (nonpersonal, nonthreatening situations). But we have held back in our own control the intimate personal areas which need His Lordship. We squirm uneasily when we are forced to probe every area of our lives.

Some people have "No Trespassing" signs on the field of the past. They feel cheated and abused by those years, but rather than releasing them to God's healing they caress them, allowing what may have been an injustice of life to fester, thus molding their present life and thereby denying joy for their future.

Equally pathetic are the "No Trespassing" signs posted on the future. Some people become so self-assured, so confident in their human abilities, so self-reliant, that they can't release their planned future to Him for fear He may desire to bring change. Most often, however, we find He adds His blessing to our desires and then with the sign down He can permeate every facet of the future with His love.

Others may have a "No Trespassing" sign on their interpersonal relationships, whether that be husband-wife, parent-child, or adult-adult. They analyze intellectually whether circumstances are unsolvable and irreconcilable. That's tragic, for God wants to enter this realm of His children's lives and create an atmosphere in which they may be healed. But we must be willing to let down the barrier, to remove that "No Trespassing" sign, and ask Him to show us how He would have us behave in a situation. Radical changes may ensue; tensions may even increase as God's probing power reveals changes we must make for the rebuilding of the hurt relationship.

Frequently people put up a bold "No Trespassing" sign on the attitudinal area of their lives. They do so unknowingly. They really believe the Holy Spirit abides in all His fullness. However, when they are crossed, they respond, "That's just me." How sad to see potentially influential lives chained to "that's just the way I am," when by taking down the "No Trespassing" signs, they could allow God to sanctify their attitudes, mellow their opinions, and strengthen their self-esteem.

Taking down the "No Trespassing" sign always results in changed lives. This frightens those who are content with the *status quo*. It's a daring adventure to unstack the sign and humbly say, "Search me, O God, and know my heart today." It's risky, for a rearrangement of values and priorities may be required. But the prayer, "try me and know my thoughts and see if there be any wicked way in me," allows God to pervade our lives with His Holy Spirit. The results are miraculous when the "No Trespassing" signs are removed and Jesus becomes Lord of all. □

MARCIA OLSEN is a free-lance writer and a member of the Nampa, Idaho, College Church.

local rainfall. Local mythology may suggest that the waters come from Lake Michigan, the Pacific Northwest, or other exotic locations, but this is not accurate geologically.

Max Reams, Chairman
Dept. Earth & Space Sciences
Olivet Nazarene College

WANTS APOLOGY

I am almost 80 but not senile or

bedfast. I just think I should write and tell you to read 1 Thessalonians 4:13-18.

I know my Heavenly Father loves His children too much to let us go through the tribulation seven years; also He loves the little children who are not yet to the accountable years.

I was so disappointed when I read your answer in the October 15th *Herald*. I sincerely hope you will apologize soon in the *Herald*.

I had wanted to write and tell you how much I had enjoyed the *Herald* after you became the editor.

Mrs. Annie C. Spooner
Hernando, Florida

Editor's note: Mrs. Spooner is referring to a statement in the Answer Corner, which said in part: "I do not accept the teaching of a pretribulation rapture of the church." I know Mrs. Spooner, a fine Christian woman, and almost wish I could apologize just to please her. But I cannot honestly apologize for beliefs sincerely held.

God Has Time to Listen

by CLAUDIA M. SCHULTZE



MY DAD was very belligerent towards religion. We were never allowed to talk to him about God, but he was always concerned that his grandchildren should be trained properly towards believing in God. Because of his special feelings towards the grandchildren, I had always thought that they would be the ones to lead him to Christ.

He had been in the hospital often, for long periods of time, within the last two years. During this last stay, we knew he was really bad. The emphysema, which had obstructed his breathing, had caused him to need oxygen, even when he was at home. Fifteen years before he had been given only a short while to live. His suffering was now being increased by the cancer which was taking his life.

I was very concerned about my dad's spiritual condition, and felt led to go to see him in the hospital. I prayed that God would help me to talk to him about his soul. Fear was overwhelming, and rejection would hinder me from telling him just how much God really loves each one of us. I visited the Christian bookstore and found a tie tack attached to a card which read, "If you have time to pray, God has time to listen."

I slipped the card into my purse and left early the next morning to drive 125 miles to visit my dad.

CLAUDIA M. SCHULTZE is a member of our Orange-wood Church in Phoenix, Arizona.

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

When I walked into the room, I was hushed before I spoke a word. They had been trying to reach me. My mother directed me back out in the hall and said, "This is it, he is dying."

I reentered the room, went over to Dad, and slipped my arms around him. I put the card I had purchased for him in his hand and read the verse to him. I explained to him that the hands on the tie tack were praying hands.

We visited for the rest of the day. As I was leaving, my dad asked, "Where's my gift?"

"What gift?" my mother asked.

Dad said, "The gift that Claudia brought to me!" When I left, he was holding the praying hands.

Within the week, we had news that a local minister had visited my dad and prayed with him for his salvation.

A close friend of the family visited with him later and Dad told her that even as the family was being called to his bedside, he had already shaken hands with Satan. He was being shown into hell when he realized the terror of it all. Very soon after this encounter, I had walked into the room with the tie tack and told him, "If you have time to pray, God has time to listen." He hung onto that card from Saturday morning until the minister visited on Thursday.

His belligerency was gone, replaced with a kind, loving spirit as the result of Christ's love being present in his life.

My dad was able to hang onto life for just about another month.

We sorrowed when he died, but also rejoiced, for he left this world with the love of God in his heart. Praise the Lord! □

IN THE NEWS

PEOPLE AND PLACES



John David Hicks, pastor of the McMinnville, Ore., church has accepted a part-time teaching position as professor of Homiletics at Western Evangelical Seminary, Milwaukie, Ore.

Rev. Hicks received his B.A. degree from Pasadena College and his M.A. from California State in Sacramento. Prior to his present pastorate in McMinnville, he was professor of speech and evangelism and director of public relations at Canadian Nazarene College. He has pastored for 13 years and was a commissioned evangelist for 3.

He is married to the former June Schurter and they have three children, John 16, Dana 15, and Sandra 11. □

At the 40th district assembly of the Virginia District, August 12-13, layman **J. E. Fox** was presented with a plaque and a check from the district. The occasion was upon his resignation from the District Advisory Board after 25 years of continuous service as a lay member of the board. Mr. Fox has been a member of the Virginia District since its organization in 1941, and has been elected as a lay delegate to represent the Virginia District at the last seven consecutive general assemblies.

Mr. Fox and his wife, Clara, have been active members of the Victoria, Va., church for many years and have held various positions of leadership. □

Larry Mills, chairman of the Department of Professional Services, Bethany Nazarene College, Bethany, Okla., has earned the Certificate in Management Accounting. The CMA is awarded to those who pass a comprehensive two-and-one-half-day examination, and who have at least two years of management accounting experience. The National Association of Accountants, a 95,000-member organization for accounting and financial management, established the CMA program in 1972 to recognize profes-

sional competence and educational attainment in management accounting.

More than 3,290 candidates sat for the most recent examinations held in 1980, in 45 different locations around the nation. Of the group, 595 passed all five parts of the examination. □

Dr. Dean Baldwin of Olathe, Kans., recently returned from a trip to the Far East, where he worked with the evangelistic team of Dr. Herbert Boudin, head of the Methodist Hour based in Orlando, Fla. The principle thrust of the trip was a city-wide crusade in Seongnam City, just outside Seoul, Korea. Side trips were made to Tokyo, Taipei, Hong Kong, and Canton, China.

Two hundred Bibles that Dr. Baldwin intended for distribution in China were confiscated by the Chinese government.

Dr. Baldwin spoke at the Baptist Church in Seoul, Korea, on Sunday morning after the crusade, and at a union service of all five Churches of the Nazarene in Seongnam City that evening. A highlight of the trip was attending the Gospel Assembly church in Seoul, where 115,000 people worshiped on Sunday in six services, from 6:30 a.m. to 5 p.m. Dr. Baldwin is scheduled to hold a city-wide crusade in Korea again next August. □

DR. CECIL PAUL SELECTED AS GREENLAKE '82 SPEAKER

The planning committees of GREENLAKE '82 announce the selection of Dr. Cecil Paul as the morning speaker at the upcoming event. Dr. Paul's sessions will deal with contemporary issues confronting college students in the 80s. He will guide participants in finding what the Bible says about Christian life-style and in applying those truths in practical ways. Each morning will highlight new biblical concepts and new opportunities for growth, ministry, and service. Dr. Paul's presentations will also relate to small-group forums and the evening services.

Dr. Cecil Paul currently serves as professor and director of graduate studies at Eastern Nazarene College. He is the founder and executive di-

rector of Beechwood Community Life Center and Beechwood Counseling Services, working in both individual and group counseling in the Boston area. Dr. Paul is a graduate of Canadian Nazarene College and Nazarene Theological Seminary, and holds a Ph.D. in psychology and pastoral counseling from Boston University. He has been with ENC since 1963.

GREENLAKE '82, a special event for campus/career youth, is scheduled for August 17-22, 1982, at the American Baptist Assembly Center in Green Lake, Wis. The conference is sponsored by Youth Ministries. Students from both Nazarene and state colleges and all career youth are invited to attend. Further information is available now from the office of the dean of students at each Nazarene college, or by writing: Mike Estep—GREENLAKE'82, 6401 The Paseo, Kansas City, MO 64131. □



Give thanks unto the Lord for he is good: for his love endures forever. A sign with these words greeted Nazarene Publishing House employees on what they dubbed "turkey day" at a noon-hour buffet dinner during Thanksgiving week. In keeping with the theme of the day, the picture below could be captioned, "gobble, gobble," as employees piled their plates high with the delicious food. Music was added to the praise and thanksgiving hour by the Mid-America Nazarene College Colonial Quartet, who presented a segment of old-time music in harmony with the day.



THE CHURCH AT WORK

1981 GENERAL STATISTICS

CHURCH OF THE NAZARENE

	Africa	Asian	Canada
DISTRICTS	31	13	
CHURCHES	668	380	14
MEMBERSHIP			
Full Members	23,358	22,467	9,263
Probationary Members	12,482	20,083	3,300
Total	35,840	42,550	9,300
MINISTERS			
Ordained	218	254	214
Licensed	288	146	4
SUNDAY SCHOOLS			
Children—Enrollment	26,036	18,995	7,643
Aver. Wkly. Attn.	14,049	11,236	4,375
Cradle Roll	122	44	25
Youth—Enrollment	18,643	15,462	2,990
Aver. Wkly. Attn.	12,396	10,494	1,630
Adult—Enrollment	14,810	15,233	4,670
Aver. Wkly. Attn.	9,369	10,427	2,930
Summary—Officers & Teachers	2,721	1,831	1,550
Home Department			28
Outreach	7,380	1,504	60
Totals—Enrollment*	62,332	51,565	17,410
Aver. S.S. Attn.	35,814	32,157	8,950
Aver. Outreach Attn.	6,349	1,017	46
Aver. Total Attn.	42,163	33,174	9,410
NYI SOCIETIES	321	197	13
Membership	9,141	8,723	3,610
NWMS SOCIETIES	340	237	13
Membership	13,429	11,894	6,810
VACATION BIBLE SCHOOLS	160	185	5
Membership	26,626	18,423	3,440
CST CHURCHES	5	1	3
Credit	1,920	6	58
PROPERTY VALUES			
Local Churches	\$2,866,575	\$7,223,532	\$34,823,670
Local Parsonages	1,369,891	1,430,462	5,827,810
District Centers & Others	315,502		1,176,000
District Parsonages			307,000
Educational Institutions			
Nazarene Publishing House			
International Center			
Total	\$4,551,968	\$8,653,994	\$42,134,490
PROPERTY INDEBTEDNESS			
Church & Parsonage Local	\$ 57,550	\$ 3,455	\$ 7,471,260
All District Property	99,871		306,600
Educational Institutions			
Total	\$ 157,421	\$ 3,455	\$ 7,777,870
CHURCH FINANCES (Paid)			
Local	\$ 889,747	\$1,763,115	\$ 5,408,200
District	163,596	243,982	456,120
Educational	8,775	1,486	182,680
General	99,138	24,962	665,360
Total	\$1,161,256	\$2,033,545	\$ 6,712,380
ANALYSIS OF TOTAL			
Paid by Church	\$1,153,516	\$2,033,545	\$ 6,182,670
Paid by Sunday Schools	787		212,200
Paid by NYI	527		30,920
Paid by NWMS	6,426		251,940
Supplemental Giving			34,640
PER CAPITA			
Local	\$ 24.83	\$ 41.44	\$ 581.40
District	4.56	5.73	49.00
Educational	.24	.03	19.64
General	2.77	.59	71.50
Total	\$ 32.40	\$ 47.79	\$ 721.64

*The data base has been changed, last year's totals included outreach.

Europe, Middle East	Mexico, Cent. Amer. Caribbean	South America	South Pacific	United States	General Church	Total	Gain
10	29	16	8	74		186	3
161	811	304	87	4,888		7,445	172
5,752	49,923	14,595	3,145	490,852		619,360	
467	30,631	2,185	391	1,351		67,624	
6,219	80,554	16,780	3,536	492,203		686,984	12,655 (1.88%)
133	360	125	57	7,989		9,347	240
46	364	160	36	2,509		3,597	-14
126	836	409	105	4,766		7,397	
5,256	42,299	11,229	4,028	259,578		375,069	
4,932	25,430	7,321	3,004	149,036		219,386	
527	47	106	130	10,892		12,120	
1,752	30,254	9,867	2,053	149,917		230,942	
1,686	21,446	7,160	1,799	73,990		130,610	
1,657	34,670	9,287	2,207	323,316		405,855	
1,599	21,492	6,889	1,876	189,215		243,801	
944	7,164	2,274	723	63,544		80,760	
385			123	12,694		13,484	
645	3,113	507	154	50,070		63,974	5,461
10,521	114,434	32,763	9,264	819,941		1,118,230*	-6,962
8,217	68,368	21,370	6,679	412,241		593,797	
316	638	620	112	38,023		47,537	
8,533	69,006	21,990	6,791	450,264		641,334	151
80	623	193	32	4,027		5,606	
1,534	16,864	6,512	767	157,947		205,100	59,179
118	646	209	43	4,533		6,257	
4,494	20,387	10,041	1,568	364,081		432,712	-360
38	342	107	9	2,881		3,773	
2,722	30,754	6,054	937	250,630		339,593	-5,187
2	6	1	1	1,526		1,575	
215	142	45	54	44,757		47,721	437
\$17,281,244	\$8,928,158	\$7,596,516	\$3,176,894	\$1,151,945,365		\$1,233,841,960	
3,538,432	1,030,298	1,556,021	1,159,781	191,683,774		207,596,474	
142,806			104,494	45,878,697		47,617,499	
57,123			189,514	4,408,652		4,962,289	
					\$139,260,148	139,260,148	
					2,930,194	2,930,194	
					3,890,258	3,890,258	
\$21,019,605	\$9,958,456	\$9,152,537	\$4,630,683	\$1,393,916,488	\$146,080,600	\$1,640,098,822	
\$ 1,700,129	\$ 10,677	\$ 159,860	\$ 423,828	\$ 237,309,578		\$ 247,136,344	
2,970			58,270	12,198,597		12,666,317	
					\$ 54,279,126	54,279,126	
\$ 1,703,099	\$ 10,677	\$ 159,860	\$ 482,098	\$ 249,508,175	\$ 54,279,126	\$ 314,081,787	
\$ 1,497,688	\$1,888,003	\$ 561,864	\$ 522,420	\$ 203,145,992		\$ 215,677,038	
76,149	135,154	76,824	77,002	14,058,125		15,286,957	
28,172	26,285	5,102	10,626	7,839,273		8,102,402	
130,803	219,711	113,232	55,810	28,186,765	\$ 829,416	30,325,203	
\$ 1,732,812	\$2,269,153	\$ 757,022	\$ 665,858	\$ 253,230,155	\$ 829,416	\$ 269,391,600	\$17,707,179
\$ 1,643,181	\$2,269,153	\$ 754,256	\$ 594,152	\$ 222,621,289		\$ 237,251,763	
29,945		1,738	13,428	7,743,472		8,011,570	
11,590		412	6,390	1,257,419		1,307,260	
48,096		616	51,888	20,771,229		21,130,201	
				836,746	\$ 829,416	1,700,806	
\$ 240.82	\$ 23.44	\$ 33.48	\$ 147.74	\$ 412.73		\$ 313.96	
12.24	1.68	4.58	21.78	28.56		22.25	
4.53	.33	.30	3.00	15.93		11.79	
21.03	2.72	6.75	15.78	57.27		44.14	
\$ 278.62	\$ 28.17	\$ 45.11	\$ 188.30	\$ 514.49		\$ 392.14	



EVANGELIST'S SLATES

BALDWIN, DEAN: Indianapolis, IN, Evangelists' Conference, Jan. 4-6
BEARDEN, LES: Tampa, FL (Forrest Hills), Jan. 10-17
BELL, JAMES & JEAN: Farmington, AR (First), Jan. 20-24 Yukon, OK, Jan. 27-31
BLUE, DAVID & DANA: Florida Concert Tour, Jan. 1-24; Canton, OH (Price Park), Jan. 29-31
BLYTHE, ELLIS: Indianapolis, IN, Evangelists' Conference, Jan. 4-6
BOCK, DON: Ashland, KY (Independent), Jan. 13-17
BOHI, JAMES AND COMPANY: Falls City, NE (First), Jan. 3; Greeley, CO (First), Jan. 29-31
BOND, GARY & BETH: Jackson, MS (Grace), Jan. 5-10; Jacksonville, FL (Grace), Jan. 12-17; Jacksonville, FL (Central), Jan. 19-24; Sheffield, AL (First), Jan. 26-31
BREWINGTON, JANE: Chattanooga, TN (Calvary), Jan. 26-Feb. 7
BRISCOE FAMILY, THE JOHN: Indianapolis, IN, Evangelists' Conference, Jan. 4-6
CAYTON, JOHN: East Wareham, MA (Emanuel), Jan. 12-17; Cordova, AL, Jan. 19-24
CHAMBERLAIN, DOROTHY: Corry, PA, Jan. 20-24
CHRISTNER, JACK: Clymer, PA (Penns Manor), Jan. 19-24
COLLINS, LUTHER: Waterford, CA, Jan. 12-17; Santee, CA, Jan. 19-24
CRANDALL, VERNON & BARBARA: Wagoner, OK, Jan. 26-31
DARNELL, H. E.: Haverhill, OH, Jan. 7-17; Oklahoma City, OK, Jan. 21-31
DAWS, LEONARD J.: Reserved, Jan. 4-6 and 19-21
DELL, JIMMY: Coolidge, AZ, Jan. 3; Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Mesa, AZ (First), Jan. 10-15; Lancaster, CA (Valley View), Jan. 16-20; Wichita, KS (Wes.), Jan. 24-27; Winfield, KS (First), Jan. 28-31
DENNIS, DARRELL AND FAMILY: Jacksonville, FL, Jan. 12-17
DIXON, GEORGE & CHARLOTTE: Gospel Concerts in Arizona, Month of January
DUNMIRE, RALPH & JOANN: Okeechobee, FL (First), Jan. 19-24
EASTMAN, RICK: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Barberton, OH (First), Jan. 9-17; Hammond, IN (N.W. Zone NYI Revival), Jan. 19-24; Eureka, IL (First), Jan. 26-31
ESSELBURN, BUD, "THE KING'S MESSENGERS": Lucasville, OH (First), Jan. 5-10; Utica, OH (Hillside), Jan. 12-17
FELTER, JASON: Reserved for Florida, Month of January
FILES, DOROTHY; & ADAMS, GLORIA: Reserved, Month of January
FISHER, WILLIAM: Kona, HI, Jan. 5-10; Ewa Beach, HI (Oahu), Jan. 12-17; Kaneohe, HI (Oahu), Jan. 19-24; Hanapepe, HI (Kauai), Jan. 26-31
FRODGE, HAROLD: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Decherd, TN (First), Jan. 26-31
GORMAN, HUGH: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; North Battleford, Saskatchewan, Canada, Jan. 25-31
GRAY, BOB & BECKY: Mannford, OK, Jan. 26-31
GREEN, JIM & ROSEMARY: Tyler, TX (Lakeview), Jan. 5-10; Houston, TX (Sun Valley), Jan. 12-17; Wintersville, OH, Jan. 19-24; Nashville, TN (Donelson), Jan. 27-31
GRINDLEY, GERALD & JANICE: Concerts in Florida, Jan. 10-17; Zephyrhills, FL (First—Indoor Camp), Jan. 24-31
GROVES, C. WILLIAM: Chillicothe, OH (First), Jan. 27-31
GUSTIN, STEVE: Month of January, Nigeria, Africa
HAIL, D. F.: Indianapolis, IN, Evangelists' Conference, Jan. 4-6
HANSON, BRIAN & CHERYL: Britt, IA, Jan. 8-10; Muscatine, IA (First), Jan. 15-17; Springfield, MO (First), Jan. 22-24
HOWARD, RICHARD: Fullerton, CA (First), Jan. 26-31
JACKSON, CHUCK & MARY: Ashland, KY (First), Dec. 31—Jan. 3; Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Austin, TX (Grace), Jan. 13-17; Tuscaloosa, AL (First), Jan. 19-24; Reserved, Jan. 26-31
JACKSON, PAUL & TRISH: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Concert Tour, Jan. 7-31
JAMES, RANDY & MARY JANE: Middletown, IN, Jan. 7-10
JANITZ, CALVIN & MARJORIE: Indianapolis, IN, Evangelists' Conference, Jan. 4-6

JOHNSON, RON: Concerts in Oregon and California, Month of January
JUSTICE, MEL & DONNA: Hillsboro, OH, Dec. 31—Jan. 3; Cincinnati, OH (Fairfax), Jan. 15-17; Middletown, OH, Jan. 24; Pioneer, OH, Jan. 28-31
LASSELL, RAY & JAN: Havelock, NC, Jan. 5-10; Harkers Island, NC, Jan. 12-17; Montgomery, AL, Jan. 19-24; Montgomery, AL (Capital City), Jan. 26-31
LAWSON, WAYNE: Yakima, WA (Bethel), Jan. 9-10; Moses Lake, WA, Jan. 26-31
LAXSON, WALLY & GINGER: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Dublin, GA (Camp), Jan. 13-17; Reserved, Jan. 18-24; Rockledge, FL, Jan. 26-31
LEONARD, J. C.: Indianapolis, IN, Evangelists' Conference, Jan. 4-6
MANLEY, STEPHEN: Lufkin, TX (Bethel), Jan. 8-10; Fort Worth, TX (Westridge), Jan. 12-17; San Antonio, TX (First), Jan. 19-24; Bethany, OK (Calvary), Jan. 26-31
MANN, L. THURL & MARY KAY: Lindsay, CA, Jan. 5-10; Rialto, CA, Jan. 12-17; Clovis, CA (First), Jan. 19-24; Dinuba, CA, Jan. 26-31
MARTIN, W. DALE: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Houston, TX (Bellaire), Jan. 19-24; Reserved, Jan. 26-31
MATTER, DAN & ANN: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Winchester, IN, Jan. 8-10; Kissimmee, FL (Osceola), Jan. 18-24
MCCUITION, MARK & PATRICIA: Albuquerque, NM (Sandia), Jan. 5-10; Drexel, MO, Jan. 12-17; Reserved, Jan. 19-24; Dover, DE (Calvary), Jan. 26-31
MCWHIRTER, G. STEWART: Nashville, TN (College Hill), Jan. 10-13; Lockwood, AL, Jan. 20-24; Cocoa Beach, FL (Rockledge), Jan. 26-31
MEYER, BOB & BARBARA, DYNAMICS OF SPIRITUAL GROWTH: Reserved, Month of January
MILLHUFF, CHUCK: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; St. Joseph, MO (First), Jan. 7-10; Olathe, KS (College Church), Jan. 13-17; Shawnee Mission, KS (Youth for Christ), Jan. 22-23; Greensboro, NC (White Rock), Jan. 27-31
MOORE, NORMAN: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Holtville, MO, Jan. 10-13; Fontana, CA, Jan. 14-17
MULLEN, DEVERNE: East Wareham, MA, Jan. 12-17; Lakeville, MA, Jan. 19-24
MURPHY, MARK: Lombard, IL, Jan. 3; Detroit, MI (First), Jan. 17; Mount Sterling, IL, Jan. 26-31
NEFF, LARRY & PAT: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Spring Hill, FL, Jan. 19-24
PASSMORE EVANGELISTIC PARTY: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Wilmington, DE, Jan. 19-24; Bristol, PA, Jan. 26-31
PATTERSON, DORMAN J.: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Mooresville, IN, Jan. 8-10; St. Clairsville, OH, Jan. 12-17
PERDUE, NELSON: Rochester, NY (Trinity), Jan. 6-10; St.

Paris, OH, Jan. 12-17; Barberton, OH (Mount Summit), Jan. 26-31
PITTS, PAUL: Concert Tour, Month of January
PORTER, JOHN & PATSY: White Springs, FL (Suwannee River), Jan. 5-10; Orange Park, FL (First), Jan. 12-17; Leesburg, FL (First), Jan. 19-24
QUALLS, PAUL M.: Sebring, FL, Jan. 12-17; Charleston, SC (Indoor Camp), Jan. 19-24
RICHARDS, LARRY & PHYLLIS: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Knightstown, IN (Zone Indoor Camp), Jan. 19-24
ROBINSON, TED: East Liverpool, OH (LaCroft), Jan. 5-10; Fayette, OH, Jan. 12-17; Veedersburg, IN, Jan. 19-24; Colorado Springs, CO (Southgate), Jan. 26-31
ROSS, MICHAEL: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Fort Lauderdale, FL (Faith), Jan. 19-24; Margate, FL, Jan. 26-31
SHANK, JOHN: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Washington, D.C. (First—Extended Ministry), Jan. 10-24; Decatur, IL (First), Jan. 27-31
SMITH, DENNIS: Fullerton, CA, Jan. 10, a.m.; Santa Paula, CA, Jan. 10, p.m.; Pico Rivera, CA (First Bilingual Baptist), Jan. 17, a.m.; San Gabriel, CA (Wes.), Jan. 17, p.m.; Baldwin Park, CA, Jan. 19-24; San Bernardino, CA (Mountain View Open Bible), Jan. 31, p.m.
SMITH, DUANE: West Virginia Dist. (Parkersburg NYI Zone Youth Revival), Jan. 12-17; West Virginia Dist. (Upper Kanawha NYI Zone Youth Revival), Jan. 19-24; Jasper, AL (Snoddy Chapel), Jan. 26-31
SMITH, OTTIS & MARGUERITE: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Clearfield, PA, Jan. 12-17; Coraopolis, PA, Jan. 19-24; Reserved, Jan. 26-31
STEVENSON, GEORGE: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; New Castle, PA (First), Jan. 12-17; Daytona Beach, FL (Zone Rally), Jan. 19-22; Zephyrhills, FL (First), Jan. 24-31
STREET, DAVID: St. Louis, MO (Southside), Jan. 26-31
TAYLOR, ROBERT: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; Clayton, PA, Jan. 26-31
TUCKER, BILL & JEANETTE: Washington, PA (First), Jan. 26-31
VARIAN, BILL: Shreveport, LA (First), Jan. 19-24; Alexandria, LA (First), Jan. 26-31
WADE, E. BRUCE: Odon, IN, Jan. 6-10
WADE, KENNETH: Indianapolis, IN, Evangelists' Conference, Jan. 4-6; York, NE, Jan. 12-17
WALLACE, J. C. & MARIE: Indianapolis, IN, Evangelists' Conference, Jan. 4-6
WELLS, LINARD: Odon, IN (First), Jan. 6-10; Jacksonville, TX (First), Jan. 26-31
WHITLATCH, CRAIG: Waterloo, IA, Jan. 8-10; Council Bluffs, IA, Jan. 15-17
WOODWARD, S. OREN & FAYE: Central Florida Home Missions, Month of January
WYRICK, DENNIS: Indianapolis, IN, Evangelists' Conference, Jan. 4-6

EVANGELIST'S DIRECTORY

A

ABNEY, JOHN. (C) Rte. 14, Box 249, Maryville, TN 37801 (Full time)
ALLEN, ARTHUR L. (C) 2440 Castletower Ln., Tallahassee, FL 32301
ALLEN, JIMMIE (R) 205 N. Murray, Sp. 244, Colorado Springs, CO 80916
● **ANDERSON, LAWRENCE & KAREN-LOUISE.** (C) 43 Mammoth Rd., Rte. 3, Londonderry, NH 03053
ANDERSON, ROBERT. (C) 6365 S.W. Hall Blvd., Beaverton, OR 97005
ARMSTRONG, C. R. (C) 2614 E. Yukon St., Tampa, FL 33605
● **ARMSTRONG, DONNELL.** (R) Rte. 9, Box 464K, Fairmont, WV 26554
ARMSTRONGS, LEON, LINDA & CHILDREN. (R) 3906 Poplar Grove Drive, Vinton, VA 24179
ASBURY, MILDRED. (R) 404 Perrymont Ave., Lynchburg, VA 24502 (Full-time)
ATKINSONS FAMILY CRUSADES, THE. (R) c/o NPH* (Full time)
ATTIG, WALTER W. (C) 21 Larkspur Dr., Belleville, IL 62221

B

BAILEY, JAMES. (R) Rte. 1, Box 99, Loretta, TN 38469
● **BAKER, RICHARD C.** (C) 3590 Coal Fork Rd., Charleston, WV 25306
BALDWIN, DEAN. (R) 18155 S. Ridgeview, Olathe, KS 66061
BALLARD, O. H. (C) 7113 S. Blackwater, Okla. City, OK 73159
BARR, RAYMOND. (R) Rte. 1, Box 2288, Overtown, IN 46531
BEARDEN, LESLIE R. (C) c/o NPH*
● **BELL, JAMES & JEAN.** (C) c/o NPH*
● **BENDER EVANGELISTIC PARTY, JAMES U.** (C) P.O. Box 952, Shelbyville, TN 37160
● **BERTOLETS, THE MUSICAL (FRED & GRACE).** (C) c/o NPH*
● **BICKFORD, BERNADETTE.** (R) 1315 W. Ave. I, Temple, TX 76501
● **BLUE, DAVID & DANA.** (C) Box 60567, Nashville, TN 37206
BLYTHE, ELLIS G. (C) 7810 S.W. 36th Ave., Gainesville, FL 32601
BOCK, DON. (C) Box 412, Washington Court House, OH 43160
● **BOHANNON, C. G. & GERALDINE.** (R) 420 S. Curry Pike, Bloomington, IN 47401
BOHI, ROY. (C) 349 Choctaw Pl., Yukon, OK 73099
● **BOHI, JAMES T.** (C) 1600 College Way, Olathe, KS 66061

◆**BOND, GARY C.** (C) 410 S. Clay St., Sturgis, MI 49091
 ◆**BOWERS, E. J. & LUCILLE.** (C) 701 N Buchanan, Little Rock, AR 72205
 ◆**BOWKER, A. STEPHEN.** (R) 235 S Coats Rd., Oxford, MI 48051
 ◆**BRAUN, GENE.** (C) 4418 Silkirk Ln. E., Lakeland, FL 33803
 ◆**BREWINGTON, JANE.** (C) 281 Hendley Rd., Penn Wynne, PA 19151
 ◆**BRISCOE, JOHN.** (C) Box 78, Canadian, OK 74425
 ◆**BROOKS, GERALD & JUNE.** (C) c/o NPH*
 ◆**BROOKS, STANLEY E., JR.** (C) Rte. 1, Box 245, Westmoreland, NH 03467
 ◆**BROWN, ROGER N.** (C) Box 724, Kankakee, IL 60901
 ◆**BUCKLES-BURKE EVANGELISTIC TEAM.** (C) 6028 Miami Rd., South Bend, IN 46614
 ◆**BUDD, JAY.** (C) 1385 Hentz Dr., Reynoldsburg, OH 43068
 ◆**BURCH, SAMUEL.** (R) 210 S Water, No. 4, Olathe, KS 66061 (Full-time)
 ◆**BURKHALTER, PAT.** (R) P.O. Box 801, Atlanta, TX 75551

C

◆**CANEN, DAVID.** (C) 100 Pine Bower Rd., Rome, GA 30161
 ◆**CASTEEL, HOWARD.** (R) c/o S. Hodges, 23 Meadowbrook, Little Rock, AR 72205
 ◆**CAYTON, JOHN.** (C) Box 675, Middleboro, MA 02346
 ◆**CHAMBERLAIN, DOROTHY.** (R) Rte 1, Carmichaels, PA 15320
 ◆**CHAPMAN, L. J. (R)** Box 44, Bethany, OK 73008
 ◆**CHAPMAN, W. EMERSON & LOIS.** (C) Rte 1, Box 115a, Miltonvale, KS 67466
 ◆**CHASE, FRANK.** (R) Box 544, Bethany, OK 73008
 ◆**CHRISTNER, JACK.** (R) 27 Pleasant St., Bradford, PA 16701
 ◆**COBB, BILL & TERRI.** (C) Box 761, Bethany, OK 73008
 ◆**COFFEY, REV. & MRS. RUSSELL E.** (C) 1841 128th Ave., Hopkins, MI 49328
 ◆**COLLINS, LUTHER.** (C) 1215 Lyndon St., South Pasadena, CA 91030
 ◆**CONE, ANDREW F.** (C) 173 E. Puente Covina, CA 91723
 ◆**CONNETT, JOHN W.** (R) 807 Fair Oaks Dr., Champaign, IL 71820 (Full-time)
 ◆**COOK, DAVID & EVA.** (R) 757 S. Bosart, Indianapolis, IN 46203
 ◆**COOK, RALPH.** (R) 6355 N. Oak, Temple City, CA 91780
 ◆**COOPER, DALLAS.** (C) Box 596, Aztec, NM 87410
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SOCIAL SECURITY CONTRIBUTION RATES INCREASE AFFECTS CHURCH EMPLOYEES

All employees who have earnings covered by Social Security will be affected by the new contribution rates the IRS has announced for 1982. Em-

ployers (including many local church employers) will also be affected.

For most employees, the Social Security tax rate will change from 6.65 percent to 6.70 percent on the first \$32,400 of income. This tax is withheld from the employee's pay and is matched by the employer for a total paid to the IRS of 13.4 percent for 1982.

Churches which have waived their exemption from Social Security tax are required to withhold FICA taxes at the new employee rate from that portion of their church-employed laymen's wages that are subject to Social Security tax. Such churches are also required to match that amount with an equal amount from their own church fund. Both portions are then paid to the government for the individual.

The ministerial employees of the local church face a different situation. Although the pastor and ministerial staff are "employees" of the local church, they are treated for Social Security purposes as self-employed. They, therefore, pay the self-employed rate which has been 9.3 percent for 1981 and increases to 9.35 percent for the new year. Social Security tax is paid on the first \$32,400 of income, including cash housing allowance or the parsonage rental value and utilities provided.

In a sense, the minister gets Social Security credit at a "discount." (The total contribution is 9.35 percent as opposed to a total contribution of 13.4 percent.) However, the minister must report and pay the full Social Security tax, quarterly, and in advance. The local church employer does not withhold Social Security tax from the ministerial employee's wages.

If there were not the separation of church and state provision, a church would have to be paying 6.70 percent as an employer, by law, like other employers. This is only 2.65 percent less than the total tax a minister must pay; therefore most church boards are reimbursing the minister with all of the Social Security tax on a quarterly basis. This benefits the minister, even though the reimbursement must be reported as taxable income.

—Pensions and Benefits Services

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January 18-24, 1982—CENTRAL FLORIDA, Christian Life World District Center, 10900 Turkey Lake Road, Orlando, FL 32809. Special workers Curtis Smith, Albert Lown, and Gene Braun. RV camping facilities and many area motel rooms available. J. V. Morsch, district superintendent.

MOVING MINISTERS

AARON R. ABNEY from New Matamoras, Ohio, to Coal Grove, Ohio
 VERNON ADAMS from Beattyville, Ky., to Erlanger, Ky.
 CALVIN A. ALEXANDER, SR., from Providence, R.I., to Hooksett, N.H.
 DAVID D. BARKLEY to Sidney, Ill.
 DELROY BENDER from Benedict, N.D., to Oakes, N.D.
 KENNETH L. BOOK from Hicksville, Ohio, to Millington, Mich.
 DON E. BREWER to Triton (Ind.) Central
 LONNIE BULLOCK from associate, Flat Rock, Mich., to Gageton, Mich.
 RICHARD A. BUSHEY, JR., from Waynesville, Mo., to Howell, Mich.
 J. MICHAEL CLYBURN from Opelika, Ala., to Frankfort (Ky.) Capital
 RONALD D. CROSLEY from Colorado Springs Indian Heights to Hutchinson (Kans.) Bethany
 G. R. CUNDIFF from San Antonio (Tex.) Dellview to Killeen (Tex.) First



Gordon Dawn has gone through the doors of Nazarene Publishing House around 13,000 times. September 28, he completed 25 years of service in the Production Department. Gordon is senior pressman on the big web press. The package he holds contains a gold watch, making him a member of a growing group, the 25-year club at NPH.



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Pictured (l. to r.) are the ordinands of the Minnesota District assembly: front row, Rex Douglas and wife; Donald Leming and wife; second row, Dr. Eugene L. Stowe, general superintendent; Milton Wilson and wife; Merv Kelly and wife; District Superintendent Virgil K. Grover; third row, Charles Sheridan and wife.

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 DOUGLAS LITSEY from Belton, Mo., to Indianapolis (Ind.) Westside
 RICHARD J. MARK from Bonner Springs, Mo., to Santa Cruz, Calif.
 RICHARD E. MILBY from associate, Harlingen (Tex.) First, to Corpus Christi (Tex.) Arlington Heights
 JOHN E. MILLER, JR., from Cooperdale, Ohio, to Loudonville, Ohio
 DONALD W. NICKLES from Corning, Calif., to Elk Grove, Calif.
 W. GARY O'BRYANT from Tippicanoe, Ohio, to Kentucky Heights, Ky.
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 PRESTON G. SMITH to Oklahoma City Central
 THOMAS J. STINSON from Cumberland, Ky.
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Pastor Keith Bottles (r.) of Danville, Ill., First Church presents a plaque to Rev. J. T. Myers during a special "J. T. Myers Day" on Sunday, September 27. Rev. Myers, age 91, preached both morning and evening services. He served as a pastor for 60 years. During World War II, while pastor of Danville First, Rev. Myers conducted a radio program entitled "Chapel of the Air" which was aired to servicemen around the world. A newsletter, "Chimes of the Air," was sent to over 10,000 servicemen and their families. The United States Marine Color Guard honored Rev. Myers with a plaque as the oldest Marine in Central Illinois and for the contribution he has made to servicemen.



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LARRY WRIGHT, Zimbabwe, Furlough address: c/o John H. Young, 2294 Pershing Ave., Apt. D, Las Vegas, NV 89103

ANNOUNCEMENT

Mount Vernon, Ill., First Church is planning to celebrate its 60th anniversary of organization on January 10. In the afternoon, there will be a dedication for the new church building. Rev. John Hancock, superintendent of the Illinois District, will be speaking in both the morning and afternoon services. All former pastors, members, and friends are encouraged to at-

tend. For further information, please contact the pastor, Edwin L. Retter, 3109 Blackberry, Mount Vernon, IL 62864; phone (618) 242-5049.

RECOMMENDATIONS

I am pleased to recommend DONALD M. COLE as a registered evangelist to our churches. He is an excellent evangelist, as well as a capable trainer in personal evangelism. He will fit churches that want either one or both of these emphases. Contact him at 3315 Lessia Dr., Clio, MI 48420.—Don J. Gibson, Eastern Michigan district superintendent.

REV. DALLAS McKELLIPS is now entering the evangelistic field. He is an excellent preacher and effective soul winner. Contact him at Box 527, Kansas City, MO 64141.—M. Harold Daniels, Colorado district superintendent.

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

VITAL STATISTICS

DEATHS

MRS. NETTIE JEANETTE ANDERSON, 79, died Oct. 15 in DeRidder, La. Funeral services were conducted by Rev. Don R. Reed. She is survived by 3 daughters, Mrs. Genevieve Codispoti, Mrs. Melba Coffey and Mrs. Willodean Young; 5 sons, J. L., Llection, Clyde, Elvin, and Buddy; 25 grandchildren; 26 great-grandchildren; and 3 sisters.

BILL BENNETT, 65, died Nov. 17 in San Bernardino, Calif. Funeral services were conducted by Rev. Bryce K. Pelren and Rev. David Holman. He is survived by his wife, Dolie; three daughters, Billie Weaver, Brenda Allacco, and Jerri Jenkins; four grandchildren; four brothers; and three sisters.



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C. ALFRED BURKETT, 58, died Nov. 2 in Cadillac, Mich. Funeral services were conducted by Rev. Jerry D. Ulrich. He is survived by his wife, Julia; 4 sons, Carl, Stanley, Rodney, and Lonnie; 3 daughters, Geraldine Ford, Judy Schafer, and Shirley Schafer; 10 grandchildren; and 2 brothers.

LILLIAN KATHERINE GREER, 70, died Oct. 20 in Dallas, Tex. Funeral services were conducted by Revs. Clifton Wooldridge, John Bowling, and Willis Lambert. She is survived by her daughter, Mrs. Bill (Laura) Antle; one grandson; one sister; and two brothers.

DONALD LESTER HARMON, 68, died Nov. 16 in Grants Pass, Ore. Funeral services were conducted by Rev. Ralph J. Huit. He is survived by his wife, Ruth; one son, Donald; four daughters, Mary Ellen Hinson, Jane Harper, Ruth Anne Campbell, and Linda Peters; nine grandchildren; and three sisters.

REV. MRS. WALTER (NELLIE MABE) IRWIN died Nov. 10 in Dubuque, Ia. Funeral services were conducted by Rev. Burnie Burnside and Rev. Sherman Hunter. She is survived by her husband, Walter; two daughters, Mrs. Richard (Pauline) Proctor and Mrs. Raymond (Dorothy) Hoskins; two sons, Rev. Kenneth and Morris; two grandchildren; two great-grandchildren; two sisters; and two brothers.

IDA MAE MILLER, 70, died June 27 in Spokane, Wash. Funeral services were conducted by Rev. James Tapley and Rev. Kent Conrad. She is survived by three sons, Ralph E., Leroy W., and Eugene R.; one daughter, Dorothy R.; four grandsons; and one brother.

BIRDYE F. STANSELL, 82, died Nov. 4 in Warr Acres, Okla. Funeral services were held by Rev. Carl Summer. She is survived by one daughter, Alvalyn McClure; two granddaughters; three great-grandchildren; and two brothers.

GEORGE A. STROUP died Oct. 27 in Kirwin, Kans. Funeral services were conducted by Rev. M. J. Flowers. He is survived by his wife, Faye; four sons, George E., Donald, Virgil, and Melford; six daughters, Nellie Campbell, Jean Kincaid, Joy Givens, Karen Evans, Beulah Jones, and Judy Yarger.

HUGH VICTOR, 82, died Oct. 19 in Woodburn, Ore. Funeral services were conducted by Rev. Bill Kitchen and Rev. Austin McNaught. He is survived by his wife, Ethel Ann, and stepdaughter, Frances Bosch.

BIRTHS

to ROBERT AND MARSHA (MONTGOMERY) BALLARD, Kansas City, Mo., a boy, Robert LeRoy, Jr., Nov. 22

to HAROLD AND KATHY (SAMPSON) COLVARD, Tulsa, Okla., a girl, Heather Diane, Aug. 13

to REV. BILL AND JOY (FIELD) EVANS, Moadoc, Ind., a girl, Lisa Renee, Oct. 25

to CHUCK AND DEBBIE (DEBORD) HARRIS, Rossville, Ga., a boy, Matthew Ryan, Sept. 2

"Showers of Blessing"

PROGRAM SCHEDULE



January 10
"An IRS Man Saved!"

January 17
"Conqueror of Death"

by W. E. McCumber, Speaker

HIGH COURT AFFIRMS RULING ON RELIGIOUS ACCOMMODATION: The U.S. Supreme Court left standing a ruling by the Seventh Circuit Court of Appeals in Chicago upholding the constitutionality of a section of the Civil Rights Act of 1964 requiring employers and unions to "reasonably accommodate" the religious beliefs of employees unless doing so would create "undue hardship." The Seventh Circuit's Action upheld a ruling by U.S. District Judge Robert W. Warren of Eastern Wisconsin that Title VII provisions of the Civil Rights Act do not violate the First Amendment's no establishment clause.

Warren had ordered the reinstatement of a Wisconsin production worker, Darrel C. Nottelson, who was fired from his job with A. O. Smith Corporation when he refused on religious grounds to participate in the Smith Steel Union. Nottelson is a member of the Seventh-Day Adventist Church which teaches it is morally wrong to be a member of or pay dues to a labor union. In requiring Nottelson's reinstatement, as well as payment of actual and exemplary damages and attorney's fees, Warren ruled that Nottelson's proposal to pay a sum equivalent to union dues to a nonreligious, non-union charity could have been accommodated by the company and the union without undue hardship and, therefore, both had violated Title VII provisions. □

BUSH ASSURES NEW RIGHTS GROUP: REAGAN ADMINISTRATION TO BACK RELIGIOUS FREEDOM: Vice-president George Bush emphasized the rights of every individual to religious freedom throughout the world as he welcomed delegates at a recent reception honoring the creation of the Christian Rescue Effort for the Emancipation of Dissidents (CREED) at Taylor House in the capital. "This administration is going to stand up for religious freedom," Bush told the capacity audience which included exiled Soviet dissidents Georgi Vins and Alexander Ginzburg, and several U.S. Congressmen.

CREED has been in the formation stages for more than two years. Senator Roger Jepsen (R-Iowa), one of the CREED founders, predicts CREED will have a "tremendous impact" as it becomes a political resource base for the defense of Christians and other religious people who are persecuted in Marxist nations—which is CREED's intention.

Defining freedom as the very basis of Christian thought, CREED president and founding member Dr. Ernest Gordon extended upon Jepsen's comments: "It is the Christian view of freedom that defines true human rights. Human rights, after all, are nothing more than the divine rights given to us by our Creator in the act of creation," Gordon, the former dean of the Princeton University Chapel, said. □

EAST GERMANY PLANS HUGE OBSERVANCE OF LUTHER'S 500TH BIRTHDAY IN 1983: Plans of the East German government to observe the 500th anniversary of Martin Luther's birth were shared in Minneapolis with staff members of The American Lutheran Church by Klaus Wolff, cultural attache of the East German embassy in Washington, D.C. Wolff said the event has significance for both the church and the state in East Germany.

"Luther's place in history must include an understanding of the fact that he began a revolution," Wolff said. He said that while at the beginning the revolution was chiefly religious, its far-reaching implications paved the way for later political revolutions.

Wolff said a large number of Americans are expected as tourists in East Germany during the observance of "Luther year," and attempts will be made to ease the manner of obtaining visas.

Many of the important places associated with Luther's life are in East Germany, such as Wartburg Castle; Wittenberg, where Luther taught at the university; Eisleben, where he was born; and Erfurt where he attended the university. The Lutheran Church of East Germany, with assistance from other churches in Europe and North America, is restoring the Augustinian monastery that Luther attended. □

THE CHURCH SCENE



On September 20, 1981, the Cold Spring, Ky., Heritage Church had a ground-breaking ceremony. Dr. John W. May, superintendent of the Eastern Kentucky District, and Rev. Dan Kunselman turned the first shovels of earth.

Newport First Church is parenting the new congregation, transferring 32 members to Heritage. The church was organized at the altars of the Newport Church. The church will continue to meet with the Newport congregation until their building is erected. Offerings are being kept separately. Rev. Kunselman will pastor both congregations for one year, or until the fledgling congregation is able to function by itself. □

The North Attleboro, Mass., church has concluded a year of celebrating 90 years as a church. The church was first organized in 1891 as the Emmanuel Mission Church. The congregation began observing this event with a week of services in May with Rev. Harold Parry, pastor of the Marly Park, Md., church, as speaker.

On September 27 the congregation rededicated the church building which they had extensively remodeled and



October 11 marked the opening of the newest church on the Eastern Michigan District. Rev. Bruce Banks, recent graduate of Nazarene Theological Seminary and pastor of the new church in Chesterfield Township, welcomed the 100 people in attendance and led the service. Les Hart of the Sterling Heights church led the singing, and Glenn Culver of Detroit Grace Church sang "My Tribute." Dr. Don J. Gibson, district superintendent, gave a brief statement regarding the Chesterfield area. Rev. and Mrs. Banks told how God had worked in their lives, leading them to the Eastern Michigan District. Pictured are several of the people who joined this new home mission church and gave testimonies of praise for a church in their area. The following Sunday, 27 people attended the Sunday morning service and 29 people attended the evening service conducted in the Green Elementary School.

winterized. Rev. William Taylor, district superintendent, conducted the service of dedication in the morning. Pastor Prescott Newhall led an evening service of praise with Rev. Richard Clifford of Wareham, Mass.; Rev. James McNeil of New Bedford, Mass.; and Rev. Robert Lockwood, a church planting pastor from Falmouth, Mass., participating. The church had an exciting year of growth. □

MEMO

to church board members:

Did you know that, although your pastor is an employee of the local church, he is treated for Social Security purposes as a self-employed person and therefore pays the self-employed rate? The rate is 9.35 percent for 1982. For 1982, the Social Security tax is paid on the first \$32,400 of income, including parsonage rental value and utilities provided.

On secular employment, the Social Security tax rate will change from 6.65 percent to 6.70 percent. This is withheld from the employee's pay and is matched by the employer for a total paid to IRS of 13.4 percent. In a sense, the minister gets Social Security at a "discount" (9.35 percent). However, the minister must report and pay the full Social Security tax himself. It must be paid quarterly and in advance.

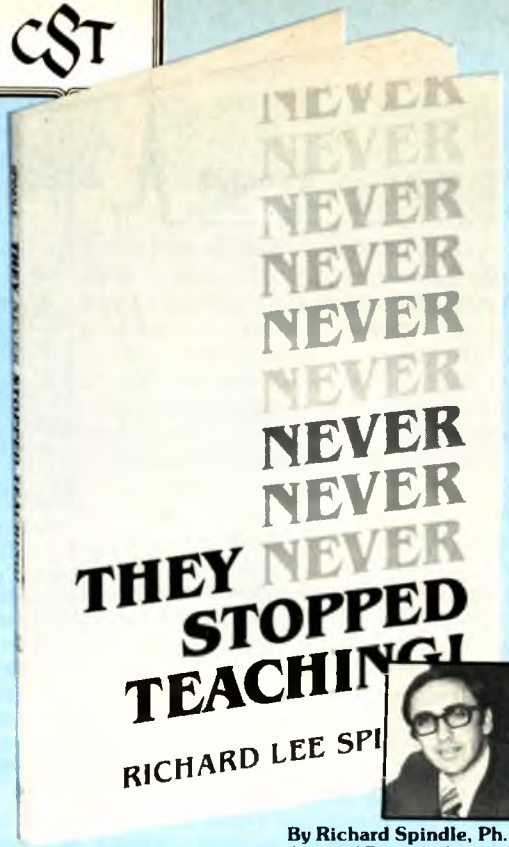
Most church boards realize that if there was not the separation of church and state provision, it would have to be paying 6.70 percent as an employer, by law, like other employers. This is only 2.65 percent less than the total tax a minister must pay; therefore, most church boards are reimbursing the minister with *all* of the Social Security tax on a quarterly basis. This is of a great benefit to the minister, even though the reimbursement must be reported as taxable income.

—Pensions and Benefits Services



Rev. Sydney Martin was honored with the title "Minister Emmeritus of the Sharpe Memorial Church of the Nazarene" on the occasion of the 75th anniversary of the church, held October 3-4 at Parkhead, Glasgow, Scotland. Rev. Martin was pastor of this church for 25 years (1950-75), and since his retirement has been active in writing and preaching. He was a member of the PALCON II team. Pictured with Rev. and Mrs. Martin are the present pastor, Rev. Colin Wood (*l.*) and church secretary, Mr. S. A. Boal. (*r.*).

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 College Church of the Nazarene, Olathe, Kansas

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NAZARENES REPORT SLIGHT INCREASES; CANADA LEADS WAY IN PER CAPITA GIVING

The 1981 statistics for the international Church of the Nazarene have been released by the office of the General Secretary. Membership increased 1.88 percent or 12,655 to a worldwide total of 686,984.

Accessions by profession of faith were 38,432, a gain of 3,239 over last year. With 2,091 received from other denominations, there were 40,523 new Nazarenes. While Sunday School enrollment of 1,118,230 is down by nearly 7,000, the weekly average attendance of 641,334 shows an increase of 151.

Nazarenes paid a total of \$269,391,000 for all purposes, an increase of \$17,707,179 (7.04 percent) over last year. Per capita giving for the international church was \$392.14. Nazarenes in the Canada Region led the way in per capita giving with a record of \$721.16 rate. □

—NCN

DENNIS APPLE ACCEPTS SINGLES MINISTRY POST

Rev. Dennis Apple, minister with single adults and senior adults at Indianapolis Westside Church, has accepted the assignment as director of Single Adult Ministries at International Headquarters. His appointment was announced by Dr. Kenneth Rice, director of Adult Ministries/Division of Christian Life. Apple succeeds Harold Ivan Smith who resigned in November.

"With Rev. Apple's experience in initiating and developing a very successful single adult ministry in the local church," commented Dr. Rice, "we anticipate real growth in ministering to this significant segment of the adult population."

In 1976, Rev. Apple joined the staff of Westside Church to initiate a single adult ministry that has grown to four groups today. He also started a local chapter of THEOS as a ministry to widows and widowers. Previously, he had pastored churches in Richton

Park, Ill., and Indianapolis Broad Ripple. He is a graduate of Olivet Nazarene College and Nazarene Theological Seminary.

Rev. Apple is married to the former Beulah McAnelly. They have two sons: Dennis and Andrew. The Apples will move to Kansas City in January. □

—NCN

NAZARENE EVANGELISTS TO MEET IN INDIANAPOLIS

Nazarene commissioned and registered evangelists and song evangelists, both active and retired, will be meeting in Indianapolis for a denominational "Gathering of Nazarene Evangelists" January 4-6, 1982. Sessions are scheduled for the downtown Hyatt Regency Hotel.

The purpose of the evangelists' meeting, according to the office of Evangelism Ministries, is to provide fellowship, inspiration, and instruction. Featured speakers at the three-day event include: Dr. Dennis Kinlaw, former president of Asbury College; General Superintendent Eugene L. Stowe; and Rev. Donald Wellman, pastor of Denver First Church.

Evangelists will be offered a variety of seminar workshops. The theme for the gathering is "The Adventure of Biblical Evangelism." Rev. Bill Sullivan, director of the Division of Church Growth, will host the convention. □

—NCN

ANNOUNCEMENT

God has given to the church, evangelists, pastors, and teachers (Ephesians 4:11).

Nazarene Theological Seminary exists to help prepare them for effective and fruitful ministries.

The Board of General Superintendents urges all our churches to share generously in the seminary offering on Sunday, January 31.

*Jerald D. Johnson, Secretary
Board of General Superintendents*

RACIAL MINORITY COORDINATORS TO MEET IN KANSAS CITY

Nazarene coordinators of Racial Minority Missions will meet at the King Conference Center in Kansas City, January 2-5, 1982, for a specialized training exercise. They will be meeting with Rev. Jerry Appleby, new coordinator of Ethnic/Urban Ministries, for the first time.

Dr. Raymond Hurn, director of Church Extension Ministries, says that Rev. Appleby will give leadership at the meeting to "lend strong support to this effort of assisting churches to birth new ethnic missions, congregations, language classes, and other ministries."

The number of ethnic minority congregations in the Church of the Nazarene doubled from 1970 to 1980, and indications are that the ethnic minority groups will continue to be the fastest growing sector within the church.

The regional coordinators and 13 district coordinators eligible to attend the specialized training sessions are expected to play a crucial role in this continued growth. Ethnic minority coordinators working through Church Extension Ministries with regional or national responsibility include:

American Black Coordinator/Consultants:

Roland Chopfield, Richmond, Va., Eastern States; Charles Johnson, Meridian, Miss., Central States; Warren Rogers, Sr., Prescott, Ariz., Western States.

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Clarence Jacobs, Brooklyn, N.Y.

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Korean Consultant:

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North American Indian Consultant:

Michael Wauqua, Oklahoma City.

French/Italian Consultant:

Roy Fuller, Montreal, Canada

Haitian Consultant:

Paul Orjala, Kansas City.

Hispanic Coordinator/Consultant:

Jose Cardona, Fairlawn, N.J., Eastern States (includes Northeast and Great Lakes). □

—NCN



1982 DISTRICT CAMPAIGN SCHEDULE

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- Alaska
- Canada Central
- Canada West
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- Central Ohio
- Dallas
- Houston
- Indianapolis
- Kansas
- Kansas City
- Louisiana
- Minnesota
- Mississippi
- North Florida
- Northeast Oklahoma
- Northeastern Indiana
- Northern California
- Northwest Indiana
- Northwestern Illinois
- Northwestern Ohio
- Rocky Mountain
- Sacramento
- San Antonio
- Southeast Oklahoma
- Southern California
- Southern Florida
- Southwest Oklahoma
- Southwestern Ohio
- Upstate New York
- Washington Pacific
- West Texas
- West Virginia

MARCH

- Alabama
- Central California
- Chicago Central
- Colorado
- Dakota
- East Tennessee
- Eastern Kentucky
- Kentucky
- New York
- North Carolina
- South Carolina
- Southwest Indiana
- Tennessee
- Virginia
- Wisconsin

APRIL

- Eastern Michigan
- Iowa
- Missouri
- New Mexico
- North Arkansas
- Northwest Oklahoma
- South Arkansas

SEPTEMBER

- Nebraska
- New England

OCTOBER

- Akron
- Arizona
- Canada Atlantic
- Illinois
- Intermountain
- Joplin
- Maine
- Michigan
- North Central Ohio
- Northwest
- Oregon Pacific
- Philadelphia
- Washington

NOVEMBER

- Canada Pacific
- Georgia
- Hawaii
- Los Angeles
- Pittsburgh

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