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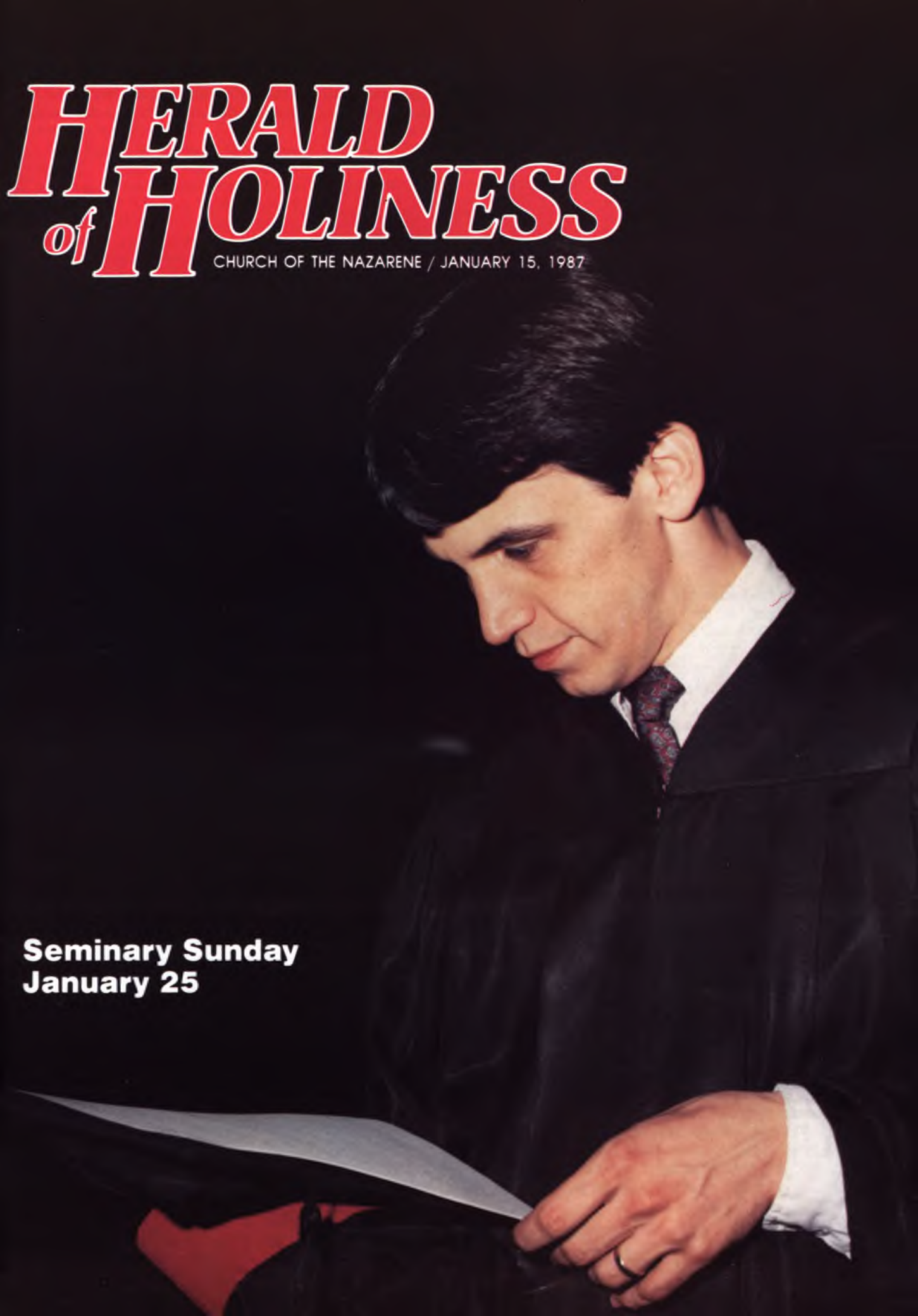
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HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / JANUARY 15, 1987

Seminary Sunday
January 25

A photograph of a man with dark hair, wearing a black academic gown over a white shirt and a patterned tie. He is looking down at a book he is holding with both hands. The background is dark and out of focus.



NTS—A GREAT DECISION

by General Superintendent Jerald D. Johnson

Great decisions that have profoundly affected the church had their roots in leaders of courage and conviction. The late Dr. J. B. Chapman staunchly declared his conviction to the General Assembly of 1944 that a graduate seminary for the Church of the Nazarene was an absolute must. And the church responded. Since its founding in 1945, the Nazarene Theological Seminary has been a significant and vital institution serving our denomination.

It seemed important to our leaders at that time that a seminary which would have major influence on the entire church be geographically located at the heart of International Headquarters. Sitting on top of a hill overlooking the Headquarters complex the seminary has come to be a symbol of the biblical truth the church is committed to proclaim. Those of us who are privileged to be a part of the Headquarters scene never cease to be amazed at the quality of students who enroll at NTS. Each new freshman group is additional confirmation that God is calling our finest into His service.

It is of utmost importance that we provide these young people with the very best in graduate education. The church is doing just that. The NTS faculty is composed of servants of the church who in response to God's specific call to educate and train our future pastors, missionaries, and other church leaders have sacrificed in order to prepare themselves for their assignments. Thus we have a faculty with impressive academic credentials, ranking our seminary on an equal basis with the more excellent seminaries of America. Nor are they simply academicians; they love God and the church, and serve faithfully; and each one represents deep spiritual commitment. This same dedication is ex-

pressed in the lives and service of the administrators who so efficiently and prayerfully direct the school's operation. The chapel services, the emphasis on evangelism and missions, as well as the general spiritual overtone on the campus, bears this out.

The Nazarene Theological Seminary is not a heavily endowed institution with little or no financial concerns. To the contrary, the administration works with a tight budget every year. They supervise a fiscally sound enterprise with no embarrassing cost overruns the church must cover. Some General Budget funds are channeled their direction, which, along with modest tuition costs, provide the basis for their financial support. The annual offering provides an amount to meet unexpected and additional needs of the school. The faculty and administrators of NTS are among those who lovingly serve their church at personal sacrifice; this sacrifice includes the salary they are paid. We owe them our thanks.

It is inconceivable to think to what extent the Church of the Nazarene would be limited in its worldwide ministries today if it were not for NTS. As our young people flow into the seminary from all over the world and then flow out again to minister to the far corners of our globe, let Nazarenes everywhere pause to thank God for the courage and conviction that brought this great and significant part of our church into existence. Let us then continue in expressing thanks for those who serve our Lord and the church at NTS today.

Finally, let us pray for the young people enrolled in the seminary—for both spiritual and intellectual development as they prepare to fill key roles in tomorrow's church. □

The "Wall Street jitters" of recent months have prompted many to ask the question, "What are you investing in?"

Dr. Ralph Earle said to me recently, "There is no greater investment than investing in the lives of people." That is dramatically true when the people you invest in are preparing for mission to others. That is why I rejoice in the privilege of teaching future missionaries at NTS!

And why shouldn't I rejoice in such an investment when among this year's new students are people like Karen Jones, an M.B.A. from Tennessee State University (and instructor for several years at Trevecca Nazarene College), who arrived at NTS this fall? Several days ago she said to me, "I can see now that I wasn't ready for missionary service, and I've gained enough already in these few weeks to make my coming worthwhile!"

Or consider Dan Clark, a Ph.D. in pharmacology from Indiana University School of Medicine. Already appointed by the Church of the Nazarene to Ecuador, he stopped me outside my office today and said, "You are broadening my horizons." What a dividend on investment!

Joe Noonan, for five years pastor

of an inner-city church in Toledo, Ohio, arrived at NTS this year "to prepare myself more adequately to fulfill the call on my life for urban ministry." Now engaged as a youth pastor in a local church, Joe is already beginning to reproduce himself in ministry.

Or consider Pam Davis, an emergency room R.N. from Vineland, N.J., who came to NTS this year "to integrate my gifts, my nursing, His Word and . . . adapt it to another culture and country." Or Karen Askins, a junior high school teacher from Oklahoma. What a privilege to teach Pam and Karen!

CHARLES R. GAILEY is professor of missiology at Nazarene Theological Seminary in Kansas City.

Janet Anderson



When I consider these, and many others who have joined our great group of students preparing for missions I think also of those of last year: Jeff and Melissa Jakobitz, now on their way to Mexico; Donna Steffey, already in the Philippines; the Gonzalezes on their way to South America; the Adamses in Brazil; and others.

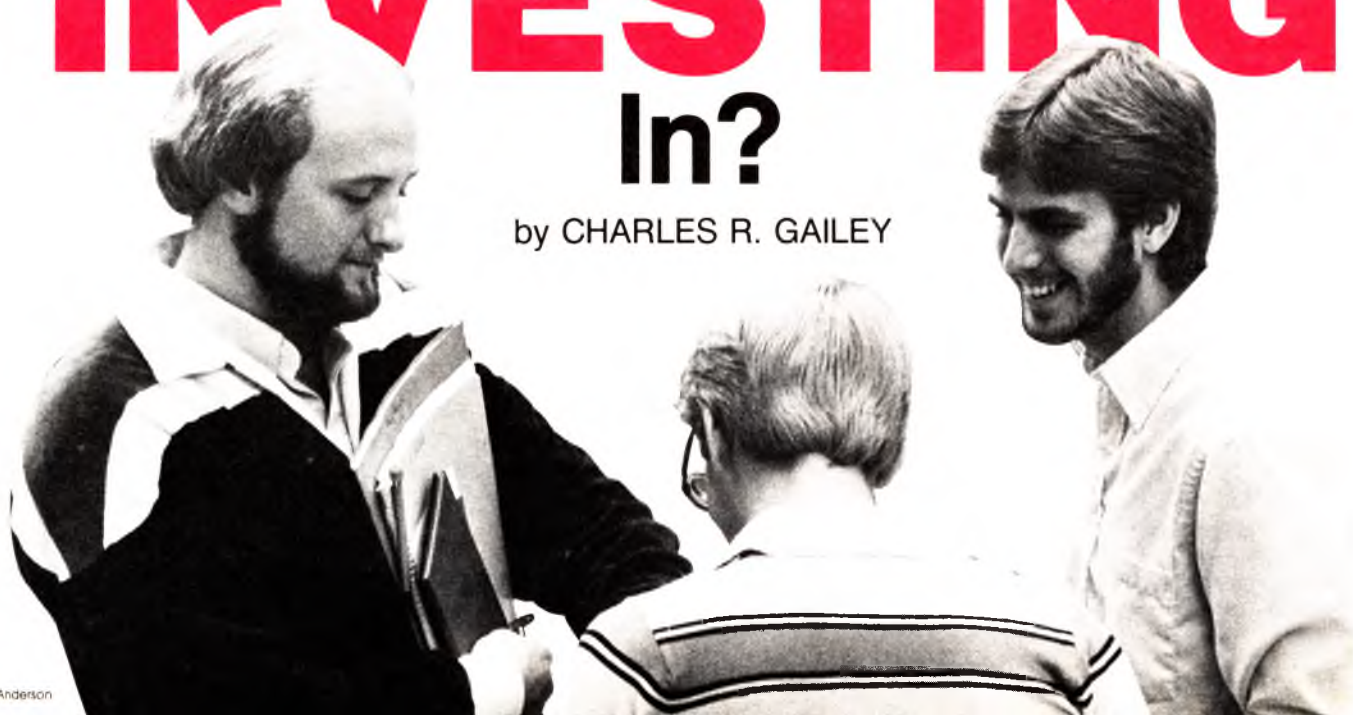
Then I think back to students of former years—the Wades, now in Botswana; the Hofferberts in Brazil; the Levers in New Guinea; the Ryans in Costa Rica; Jo Ann Wood in Swaziland; the Rensberrys in Honduras . . .

What more shall I say? Time would fail me to tell of Dennis Riggs in Africa; Louie Bustle, now regional director of South America; the Cunninghams in the Ciskei; the Beckums in France; Julie Macainan in the Philippines; the Restricks in Africa; the Browns at the Lamb's Club; the Johnstons in Haiti; Carol High and Pam Buttery in New Guinea, . . . and many others.

What more can I say? Just this: "There is no greater investment than investing in the lives of people." As you give in the NTS offering this year, remember that it is an investment in *mission*. And the dividends on *this* investment are eternal! □

What Are You INVESTING In?

by CHARLES R. GAILEY





HERALD of HOLINESS

W. E. McCUMBER, Editor in Chief
IVAN A. BEALS, Office Editor
MABEL ADAMSON, Editorial Assistant

Contributing Editors: **EUGENE L. STOWE** • **CHARLES H. STRICKLAND**
WILLIAM M. GREATHOUSE • **JERALD D. JOHNSON**
JOHN A. KNIGHT • **RAYMOND W. HURN**
General Superintendents, Church of the Nazarene

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I.D. John Whitsett, 1986 NTS Grad

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Letters

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

MOST HELPFUL

I think, of all the articles I have ever read that are meant to help the Christian to realize, and experience, and to "apprehend that for which he was apprehended by God," "The Sin of Trying Too Hard" by Dr. Greathouse in the August 15 issue was far and away the most needed and helpful! This should be incorporated into the Nazarene Creed—and the creed of every denomination.

*Mrs. Virginia Foxworthy
Athens, Alabama*

INSPIRING VISIT

While on a family vacation this past summer, we visited the Grant Swanks, Sr., in Denton, Tex. Thanks to their thoughtfulness, we were encouraged to visit the birthplace of the Church of the Nazarene at Pilot Point, Tex. It was inspiring to visit the

place we had both heard about all our lives. The resident pastor and wife are to be commended for maintaining the chapel and grounds so beautifully. It is our purpose by this letter to encourage all who travel near the Dallas-Fort Worth area to make the effort to visit this memorial. It is easily accessible, just a few miles from a large interstate highway, route 35, northeast of Dallas. We are thankful for a place such as this, which reminds us of the marvelous heritage we possess in the Church of the Nazarene.

*The Carl Thatcher family
Sellersville, Pennsylvania*

MIND BROADENED

I really enjoyed and was blessed by "The Editor's Standpoint" in the September 1 issue. When my copy

of the *Herald* came the other day I noticed the word *stewardship* on the front cover. My first reaction was, "Oh no! They want more money!" Two days later I read the editorial page and was reminded that stewardship is a way of life, not merely a financial matter. It helped me realize that to automatically think of money only, upon hearing the word *stewardship*, is being very narrow-minded.

*Dave Allen
St. Lawrence, South Dakota*

ENCOURAGED

I really enjoyed "God Is Making a Purpose." We do know that God works with those who love Him, to bring about what is good.

We can't understand why a loved one is taken because of cancer or any disease.

(Continued on page 18)



AND THE MISSION OF THE CHURCH

by TERRELL C. SANDERS, JR.

At its last meeting, the Board of Trustees of Nazarene Theological Seminary voted unanimously and enthusiastically to establish the Nazarene Theological Seminary School of World Mission and Evangelism. This action emphasizes the fact that NTS has become the primary missionary training school of the Church of the Nazarene and is closely identified with the church in her world mission.

Pastors are educated and equipped to serve the local churches. Two hundred and forty-five of our present student body have indicated that they are preparing for pastoral ministry. The required courses for prospective pastors in biblical literature, theology, church history, and practices also include the study of missiology and evangelism. Every student preparing for pastoral ministry is required to take courses in the history of Nazarene missions and evangelism in the local church. Scores of them also take courses in personal evangelism and serve as soul winners in local churches in the Kansas City area.

Seventy-seven prospective missionaries are presently pursuing their education at NTS. Many of them will go to world areas outside of North America. Others will plant churches in the great cities, suburbs, and towns of the U.S.A. and Canada.

Seventeen young people have indicated a call to full-time evangelism. Who knows which of these will be the Millhuff, Wisheart, Elwanger, or Fisher in the years ahead!

NTS offers 51 courses in missiology and evangelism. These courses afford strong academics background



Crandall Hall

and many practical skills to prepare men and women for service as missionaries and evangelists. There are three highly qualified full-time and four excellent adjunctive faculty members who teach in these vital areas of ministry. All of these men hold doctorates in their areas of teaching as well as having broad practical experience in active ministry.

The impact of the work of missionaries who received their graduate education at NTS cannot be measured. I was thrilled as I sat in the Kansas City district assembly and saw 16 missionaries as speakers and guests and realized

that 15 of them were NTS graduates or spouses of seminary graduates.

It is exciting to know that four of the six world region directors are NTS graduates. There are scores of our missionary graduates around the world fulfilling the Great Commission! They are in the great cities. They are in our 37 seminaries and Bible colleges in world areas. They are in the jungles of New Guinea. They are on the five continents and islands of the sea. They are on the highways and byways of a broken world—loving people and proclaiming the glorious gospel of reconciliation.

Nazarene Theological Seminary has established a School of World Mission and Evangelism because we are deeply involved in the mission of our great church in its outreach to a lost world. This new school will help us to do an even better job of preparing men and women as servants for various Christian ministries.

TERRELL C. SANDERS, JR., is president of Nazarene Theological Seminary in Kansas City.

Me— A Church Planter?

by JOHN WHITSETT



Me—a church planter? Are You kidding, God? I need some ministerial experience before I could ever do something like that. We've made a commitment to a child; I need more security than a church planting situation provides. I've gone through four years of college and four years of graduate training . . . I shouldn't get paid less than some high school drop-outs make! I want to plant a church someday, but, God, this is not the time."

I must say that when Dallas District Superintendent W. M. Lynch approached me last February about planting a church south of Dallas, I was not engrossed by the idea. I felt that I was not gifted for that type of assignment, and that my lack of experience would be a drawback. I needed to know how a church operates before I could ever start one from scratch. Nonetheless, there was something about planting that I could not dismiss from my mind. I had been contacted about some other church assignments. They offered more money and security, and although they challenged me, none of them "felt right." So I contacted Dr. Lynch and informed him that I was open enough to the idea to come for an interview. On Monday, March 31, 1986, my wife and I flew out of Kansas City to discuss the project at greater length.

Angie and I met that evening at a steak house in Waxahachie, Tex., with Dr. and Mrs. Lynch, three of the neighboring parsonage families (the Paul Horners of Waxahachie, the William Dukes of DeSoto, and the Bob Williamses of Duncanville); Mr. Homer Shearer (the building contractor); and Dr. and Mrs. Jim Williams (the one family that said they wanted to be involved in this project). As we discussed the possibilities in this location, I felt an excitement in regard to this project that I had not felt about any other. This feeling built on Tuesday as Dr. Lynch took us to see the 3.8-acre parcel of land (valued at \$420,000, but given to the district absolutely free) and the surrounding community. It was almost scary that I felt this excited about planting a church.

However, it was not a case of knowing then and there that this was the assignment for us. There were a number of obstacles to deal with; we were expecting our first child in September; we had to sell the place where we were living, and a host of other difficulties. But, with time, we realized that obstacles dissolve when God is in a situation. So many details, which might seem trivial to others, confirmed to us that this was where God wanted us at this time.

Even the assurance that God had led us to this assignment did not mean that I was doubt-free. One of the fiercest times of questioning came while I was attending the Church Planting Institute of the Rockies in Colorado Springs (cosponsored by the Nazarene Bible College and Church Extension Ministries in Kansas City). After one day of the seminar, I remember the feeling of despair and utter helplessness that gripped me when I realized I had said "yes" to a task that was over my head. I had never before felt that I had given my word to something that was so totally beyond my capabilities. I remember sitting on the patio outside the hotel room of my good friend Rich Bisson (who is presently planting a church in suburban Kansas City), sobbing, and saying "What have I done? What have I gotten myself into?"

It was so frustrating because districts don't send someone to a conference so he can come back and say, "Hey! I made a mistake. I want out." I felt trapped. It

seems that when I confronted my frustrations and feelings of inadequacy head-on that God was able to deal with me. By the end of the week, I sensed God saying to me, "John, I don't ask that you be adequate. I ask that you be available. If you'll be available, then I'll go with you and make you adequate."

There is a parable recorded in Mark's Gospel that has come to hold a special place in my life these days. It says: "This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come" (Mark 4:26-29, NIV).

That tells me I am not responsible for growth. That's not my job; that's God's job. My ego and reputation are no longer on the line. I am free of the burden

to produce or meet some expectation. My job is simple: I am to sow the seed of the gospel so that growth can happen. If I am faithful in sowing, God will be faithful in growing, and together we will reap a harvest for the Kingdom.

The challenge of church planting is awesome. It demands that one plunge himself into a situation so void of resources and security that he has no choice but to turn to God. I've found that in God I have all the resources and security I could ever need. He is equal to the challenge. Church planting has stretched my vision and increased my faith. Plus, I've yet to hear the words, "We've never done it this way before." Looking back, there is no place I would rather start my ministry than in a church planting setting. □

JOHN WHITSETT, a 1986 graduate of NTS, is a church planter at the Ovilla Road Church of the Nazarene, Glen Heights, Texas.

PROMPT SERVICE IS REQUIRED

I drive one of those cars that talks. It was a novelty when we first bought it four years ago. Our son, Ryan, was six years old at the time, and he was enamored with its messages.

If you leave your keys in the ignition it warns, "Don't forget your keys." If you forget to release the parking brake it reminds you, "Your parking brake is on." After you release the brake it promptly responds, "Thank you." Nothing nicer than a polite car!

After a while the novelty of the talking sort of wore off. Every time you put the keys in the ignition it calls out, "Please fasten your seat belt." When the gas gets below one-eighth of a tank it reprimands you, "Your fuel is low, your fuel is low." I've often wondered, if I run completely out of gas will it chide, "I told you your fuel was low"?

It wasn't long until my son and my wife got tired of the chatter. Ryan has even been known to quip, "Aw, shut up!"

On vacation last summer we were cruising along at freeway speeds, minding our own business. We were suddenly startled by a voice coming from the dashboard saying, "Your



by D. MARTIN BUTLER

electrical system is malfunctioning. Prompt service is required." Needless to say, the talking car immediately had our undivided attention.

A few miles later we pulled off at a truck stop to see about repairs. I turned the car off and they checked it out. They recommended that I drive another mile or two down the road to another repair shop to have the alternator fixed. When I started the car the "little man" in the dash was nearly dead. He tried to tell us to fasten our seat belts, but the charge in the battery was so low that his words were garbled. He sounded as if he were in pain.

To my surprise Ryan began to cry. "I never thought I'd say this, Dad, but I wish our little man could talk again." I assured him that the voice was from a computer and that no pain was being suffered by the faceless man behind the voice.

Ryan and his mom went for an ice cream cone while the repairman worked on the car. A short while later the problem was fixed. I loaded up the family and turned the key in the ignition. In his normal voice the man reminded, "Please fasten your seat belts." Ryan was relieved.

This morning in prayer meeting here at the seminary chapel, the Lord reminded me of this incident. He reminded me that it is easy to grow accustomed to the still small voice of God. It is possible to tune it out and even ignore His messages in the rush of our daily living.

He reminded me that I should not wait until He warns, "Your spiritual life is malfunctioning. Prompt service is required," to spend time with Him and to listen to His guiding voice.

"O God, help us today to listen when You speak. Help us to quiet ourselves before You long enough to hear Your messages. May we recognize that Your words to us are not intended to nag us but to instruct us. We rest in the assurance that if we don't hear from You today it will not be because You have quit speaking, but because we have stopped listening. Thank You, Lord, for listening when we speak to You. Thank You for speaking to us even when we fail to listen. Amen." □

D. MARTIN BUTLER is administrative assistant to the president at Nazarene Theological Seminary in Kansas City.

The AMAZING NAZARENES

by J. KENNETH GRIDER



The Church of the Nazarene, like its Lord and Head, Jesus Christ, partakes of what is human as well as of what is divine.

Yet, the Holy Spirit has so guided the Nazarene denomination that its human side is not seamy but amazing.

The denomination has been amazing in being ahead of time in certain ways. One of these is in ordaining women. Many other denominations have only recently begun to ordain women. Yet in 1908, the official natal date of our denomination, 20 percent of those who were ordained were women. From 1853 onward, when Oberlin College graduate Antoinette Browne was ordained in New York State by Luther Lee of the Wesleyan Methodist church, to ordain women in the holiness movement had become increasingly practiced. While the Quakers and the Salvation Army had already given women places of service, including that of preaching, neither men nor women had been ordained in those groups. Women were first ordained in the history of Christianity, according to checking I have done, in the holiness movement—and then soon, in the Church of the Nazarene.

Another way in which the Nazarenes have been ahead of time is in prohibiting tobacco from 1908 onward. At that time, it was not known that the use of tobacco is a risk to one's life. Only a few decades ago was this established scientifically. Yet it was proscribed by the Nazarenes way back there. Only very recently have studies shown that to breathe another person's

smoke might be even worse than to smoke the weed firsthand. Only now have many cities and other societal groups begun to prohibit smoking in public places. One suspects that the Holy Spirit was guiding the Nazarenes, even as He guided the ancient Jews to wash their hands before eating, thousands of years before disease germs were discovered.

The Nazarene denomination is also amazing in locating between the extremes in many ways. In policy, it locates between the extremes of the episcopal and the congregational forms of government, so that, for example, local churches vote on pastors and yet they are not permitted to sever themselves from the denomination and take with them the local church property. The denomination is evangelical in doctrine and evangelistic in practice, yet it views as important respect for church tradition all the way back to the time of the apostles. It teaches complete consecration to God, that He may use us as he wishes, yet it does not deny the created order by requiring or even encouraging lifelong celibacy or poverty. It promotes sports in all its colleges, yet in that area, the tail does not wag the dog.

On a number of doctrines, too, the Nazarenes tend to locate between the extremes. The Bible is believed to be inspired and fully authoritative for doctrine and practice. Yet Nazarenes are not bibliolotrous. They worship the God who is back of the Bible, and understand that the authority of the Bible derives from the authority of God. When they come to the Bible, they are hunters after what is salvational and after what will help a person to live the holy life.

Nazarenes are generally creationists instead of evolutionists, but they tend not to be creationists who also believe in a young earth and universe. The Creation Science

people, teaching a young earth, are required to say that, since it takes millions of years for light to get from the stars to us, God also, several thousand years ago, created not only all the stars and the earth but also the light between the stars and the earth. Most Nazarene creationists, I suspect, do not mind the fact that the degree of loss of radioactivity in moon rocks suggests the moons' age to be 2 billion years or more. Since God is eternal, He might have created the universe billions of years ago, and Adam and Eve much more recently. H. Orton Wiley might be correct in understanding that the six Genesis days of creation were six geological ages of indefinite duration.

Nazarenes locate between the extremes on other doctrines as well. Baptism may be administered by immersion, pouring, or sprinkling, both to believers and to infants. In millennial views, the premillennial or the postmillennial or the no-millennium views are acceptable, along with the rapture being before or after the Tribulation period, or in the middle.

Nazarenes believe in divine physical and psychological healing, but do not understand that such healing is open to everyone the way conversion and entire sanctification are. What God did not make clear in Scripture, Nazarenes are content to leave open as optional for denominational membership.

Besides being amazing in being ahead of time in some ways and in often locating between the extremes, the Nazarenes are amazing in two other somewhat related areas: in education and in camaraderie.

From the start, and even before our official beginning, education has been promoted among the Nazarenes. Phineas Bresee figured significantly at Methodism's Simpson College in Iowa and at its University of Southern California. That interest carried over into the Church of the Nazarene in his support of such schools as what is now Point Loma Nazarene College. The Nazarenes have had outstanding significant leaders in education, such as Wiley, Chapman, White, DeLong, Munro, Culbertson, Purkiser, and Earle to list only a few. All the eight liberal arts colleges in the U.S.A., along with Nazarene

J. KENNETH GRIDER is professor of theology at Nazarene Theological Seminary in Kansas City.

Theological Seminary and Nazarene Bible College, are fully accredited and promote quality education. And the more than 40 schools in other countries strive also for quality clergy and lay education. Support of these schools on a regular basis has been no less than amazing, and long-range wills and annuities support is catching on to some extent.

Camaraderie, promoted somewhat by the alumni associations of the schools, but being an experience larger than what is regional or zonal, is another way in which the Nazarenes are amazing. The Nazarene experience is familiar. As of the early 1980s, according to our general secretary, Nazarene general assemblies are the largest attended regular religious gatherings in the United States. Some 40,000 to 50,000 people attend these gather-

ings whereas, a few years ago, only 11,000 were in attendance at a quadrennial gathering of a denomination some 20 times the size of the Church of the Nazarene. Something like 1 Nazarene in 15, the world over, has been attending the General Assemblies in America.

In 1944, I wanted to get to Minneapolis for the General Assembly, but on a \$13.00 weekly pastor's salary, I had only a few dollars. I rode a bus 17 miles from my town and hitchhiked the 600 miles each way, sleeping at night under the seating areas, avoiding the auditorium's cleaners. I have also attended all the others except one, and sometimes it has strained the family budget. Yet attending the General Assemblies and other gatherings of Nazarenes has been important to me, as to so many others. Whether the Nazarenes gather at a college or

a General Assembly, to attend the gatherings fulfills many of the functions of the Jewish pilgrimages to Jerusalem in Old Testament times.

The mere humanity of the Nazarenes sometimes protrudes embarrassingly, as when someone falls from saving grace. Sometimes turns that are taken have seemed disadvantageous to some, such as the rather recent Headquarters reorganization and the increasing authority of the superintendency. Sometimes it seems to some that the Nazarenes move too slowly in a turn taken, as in the internationalization of the denomination. Yet, after over 40 years as an elder and over 33 years as a theology teacher at Nazarene Theological Seminary, no one needed to nudge me to write about the amazing people called the Nazarenes. □

NAZARENE ROOTS

THE NAZARENE SEMINARY AND ASPIRING LOVE

"We are losing scores of our best college graduates to other seminaries and institutions of higher learning . . . The Nazarene Seminary, if it is adequately supported and properly manned, will help to save most of these young people for our own work. On the other hand, if these . . . are to be attracted to the Seminary, it must be set on such a satisfactory basis that it can command their respect and will measure up to proper educational standards. That is why the selection of a President and staff of professors need be men who are trained in their fields and have adequate scholastic background as well as deep Christian piety."

Writing to the officers of the Seminary Board in 1944, S. T. Ludwig, general secretary of the church, expressed one of the aspirations of those preparing for ministry: the desire for quality theological education. One year later, at the First Annual Convocation of Nazarene Theological Seminary, General Superintendent J. B. Chapman again brought the point into focus:

"This seminary is a specialized school. It is really built . . . upon our colleges, for the matriculants are required to be college graduates. Those who come here have already been going to school on the average of sixteen years. They have supported their profession of love for learning with extended application, and are here through no compulsion save their own inner urge. It is the obligation of any church to provide



Early faculty of Nazarene Theological Seminary. (Inset) Hugh C. Benner, first seminary president.

for the expert training of its ministers, and the Seminary is the Nazarene answer to this obligation . . .

"The students who come here come because they are stirred by the ideal of becoming not only ministers of Jesus Christ, but *good* ministers of Jesus Christ. We feel that the church has met a heavy obligation by providing the Seminary, and we propose that the church will support and strengthen the institution in days to come from its sense of obligation both to its ministry and to its people. The idea that only educated people need a trained ministry is a false one. . . . We expect that men and women from this place shall go to challenging tasks presented by our Foreign Missionary enterprise. The acquisition of true knowledge and efficiency ministers to humility. Only the shallow are proud."

(Sources: S. T. Ludwig to M. Lunn, Sept. 6, 1944; and J. B. Chapman, Convocation Address, "What We Expect of Our Seminary," Sept. 28, 1945.) □

STAN INGERSOL, Archivist

NTS
EQUIPS
FOR

WORLD EVANGELIZ



by CHARLES "CHIC" SHAVER

It was natural for Frank, serving as secretary of his local church board in Omaha, to call Dr. Marty Butler and ask for a seminary student to preach a Sunday or two until their new pastor arrived. You see, Frank and his wife, Peggy, had come to know Jesus Christ as Savior and Lord, in part because of Nazarene Theological Seminary.

In February 1975, Frank and Peggy made their first visit to First Church of the Nazarene in Kansas City. I met them that Sunday because I serve part-time on the staff of First Church, while carrying the full-time responsibility of teaching evangelism at seminary. Seminary allows and encourages that, because it desires

CHARLES "CHIC" SHAVER is professor of evangelism at Nazarene Theological Seminary in Kansas City.

that classroom teaching be put into practice in a local church.

The apostle Paul taught that God has given evangelists, pastors, and teachers "to prepare God's people for works of service, so that the body of Christ may be built up" (Ephesians 4:12, NIV). This concept has been popularized today as "the equipping ministry." In the local church, it means the pastor does not do all the ministries of the church himself, but he equips and prepares the laity so that each can find and carry out his ministry. In the seminary, the equipping ministry means that I, as teacher, train future ministers, not only by lecture, discussion, and reading but also by example, pouring my life into students, and on-the-job training, so that they will "catch" evangelism. After I lecture on how to lead people to Christ, I take students with me out into a home setting where we endeavor to lead people to Christ. There is nothing that lights the fire of evangelism in a heart any brighter than to see a person come to Christ before your very eyes.

With an equipping ministry in mind, I took a layman and laywoman to call on Frank and Peggy on February 13, 1975. Through their many questions, the gospel was presented and at 11 P.M. that night Frank and Peggy prayed to receive Christ as Savior. The woman on the call said that next to her own conversion, that call had been the greatest experience of her life.

The next night, the man who accompanied me on the call took Rod and Sue, a seminary couple, back to meet with Frank and Peggy and go over their first *Basic Bible Study*. Frank and Peggy were rejoicing in the Lord and had their studies complete and correct. Over the next weeks Rod and Sue became adoptive spiritual parents to these new Christians, meeting with them regularly, studying the Scripture, and praying together. Frank and Peggy grew spiritually, got victory over the tobacco habit, became faithful in all the services of the church, began tithing, and joined the Church of the Nazarene by profession of faith. Later they moved to Omaha and became active in a Church of the Nazarene there.

With that background, Frank had warm memories of the seminary. It was natural to turn in our direction for help. Dr. Butler arranged for two fledgling evangelists and one seasoned evangelist to fill the Omaha pulpit till the new pastor arrived. Rob and Kevin came to seminary with a call to full-time evangelism on their

ATION

hearts. Special classes geared to full-time evangelism will help them grow, and preaching in Frank's church will give experience. Oh, yes, Dr. Butler also arranged for seasoned evangelist President Jack Sanders to preach one of those Sundays in Omaha.

Rich and Cathy are a seminary couple approaching graduation. Rich recently testified that seminary meant an enrichment and clarification of his understanding of the doctrine of holiness. Furthermore, his training in evangelism classes and calls has enabled him to break the fear barrier. When he entered seminary, the idea of planting a church would have set him quaking in his shoes, but today he combines his last few classes with a church planting ministry in a Kansas City suburb. After about five Sundays, his new church is averaging 65 a Sunday and a whole new section of the city is hearing of God's sanctifying grace.

I'm concluding this article on a Wednesday morning. We have been on our knees praying for our seminary and our world in a prayer group under the leadership of President Sanders. In the summer of 1985, the Lord seemed to speak to me and call me to two special prayer burdens: Pray for the life of the seminary and pray for world evangelization. I look back at the layman and laywoman who saw Frank and Peggy get saved; one who now serves in a Colorado church and one who is on the way to ministry in the Lamb's Church of the Nazarene in New York City, and I pray for our impact on the great cities.

I think of Rod and Sue who today are Nazarene missionaries to Malawi, Africa, and I pray for present students at NTS expressing a call to missions.

I recall Rob and Kevin returning from their preaching assignment at Omaha with rejoicing, and I pray for our present NTS students expressing a call to full time evangelism.

I think of Charles, pastor, and Rich and Cathy, church planters, and I lift our students expressing a call to the pastorate before our Father.

I pray for others—teachers, chaplains, religious education directors, associates, counselors—all of this semester's student body. And for the Franks and Peggys of local churches who have been led to salvation, love Jesus, and worship the Father, raise Christian families, are sanctified wholly, and witness to neighbors. These all inspire me to glorify God because *NTS is an equipping center for world evangelization.* □

Can You Pass the LOVE TEST?

by FRED TURNER

The president had a great idea. He also believed it would make the corporation a half million dollars. A renowned consulting firm was hired to verify the conclusion, which of course was done. I was the manager in charge of implementing and change. I was in favor of the change, but according to my calculations the project would lose money for a few years. I went privately to the president with my study before he took any action. To my consternation, he labeled me uncooperative, and stupid to question a renowned consultant. I was publicly ridiculed for trying to stop progress.

The plan went into action, and the president took much praise for his great coup. As the dollars were counted, they were short of the goal. Money was mysteriously added to the fund to cover the shortage, and profit was not mentioned. I noticed the president's travel allowance, contingency fund, and emergency funds depleting early and knew I should start looking for another job.

I never made any move to embarrass the president or hint that a problem existed. The president found himself unable to face the truth, admit a gross error, and extend an apology. The only solution was to compound the injustice with a further injustice. I would need to find another job.

This was not my only encounter with misunderstanding, nor the most difficult, and surely not the last. Injustice! Injustice or felt injustice will be your toughest test. It will probably knock your feet from under you. The test will come from your closest associations—your job, your church, your family. It seems to come the hardest to nice people—teachers, ministers, good neighbors.

I often wondered about this and then a glimmer of understanding seemed to make a faint impression on my mind. Many people by their occupation or status are isolated from the hard knocks and trials of life. How could it be proven that they really loved God and their neighbor? Of course, by injustice, the test of love. Can you forgive injustice? Can you forgive, forget, and love?

Tests are not easy to pass. Some take more than one try. Some take study, and some may require outside assistance. Most will require a touch from God. This is a required course in the class of life. You can pass the love test. □

FRED TURNER is a computer consultant. He resides in Olathe, Kansas, and is a member of Kansas City First Church.

Worth the Walk

by CHUCK MILLHUFF



It's a long walk from 36th Street to 64th Street and then over two blocks farther in the dead middle of a Kansas City winter at 6:30 in the morning. But when you can't buy gas and class starts at 7:30 A.M., that's the way you get there. As the days went by, I really wondered if I even belonged there. Here I was, a freshman at the Nazarene Theological Seminary, right next door to the portals of heaven, or so it seemed. Walking past the International Headquarters into a stiff snowy wind, heading up Seminary Hill, I began to doubt seriously my call to evangelism. You see, so much had gone wrong.

We were married on a Friday night in Peoria, Ill., and I was in the registration line for school on Monday. We had moved into our little two-room apartment on 36th Street Sunday afternoon. Jeanne had a good teaching job in the Shawnee Mission School District. Then came the real blow. Though she was a college graduate, she lacked one course of satisfying the school district's requirements for their particular qualifications. She could keep her job and do it, but without one dime's pay until the required course was completed. With much frenzy she enrolled in a correspondence course from the University of Illinois. To our dismay, we learned that though the course could be finished in a few weeks of endless work, the credit could not be granted until the official semester was complete in January. By now, our money was all gone. We were eating very little, and I was walking a lot. Jeanne got a ride to school, and our understanding landlord let us stay. My pride kept me from admitting our plight to anyone except Dr. Gish whose wife, Carol, helped Jeanne with her crash course. To our friends and profs and even our pastor, Dr. Orville Jenkins, this evangelist kid from Chicago was making it fine, but in my heart I knew enough was enough. I was ready to go home. My call to preach was a farce.

Three things saved me. Outside Dr. S. S. White's classroom, Jim Bond stopped to talk to me. He was an upperclassman, a basketball star, and one of the most respected students in the school. He took the time to ask how I was getting along. I told him not too good. Without asking me for details, he prayed for me right there in the hall at the end of the second floor as doors closed and classes began. I'll never forget it. Two nights later there was a knock at our apartment door. When I opened it no one was there. I looked down and there was a pot of chili with a whole box of crackers on the lid, a big chocolate cake, and a note. "Leave this pot and dish in the seminary lounge when the chili and cake are gone."

That night was the breaking point. It was now mid-December and our first Christmas was bleak. Ray Moore, who taught at the seminary and directed the music at our church, stopped me in the First Church parking lot and asked if we were going home for Christmas. I said no. That afternoon he found out why. That night he came to me and said, "Chuck, Edith and I want to give you and Jeanne a little gift. This is not for car payments or rent or seminary bills. It's for Christmas—period! Your first Christmas! This is not a

CHUCK MILLHUFF is a commissioned evangelist who resides in Olathe, Kansas.

loan." With that he gave me five \$20.00 bills. The big boy from Chicago couldn't help it, he just stood there and wept.

We came that close to throwing it all over. A prayer, a pot of chili, a chocolate cake, and five \$20.00 bills. That was December 1960. I had come to the seminary to learn theology, but what I really learned was love. For three years I felt loved. It was really not a school, it was a family. It still is! But understand, the degrees earned were and are academically as sound and fine as any graduate school of theology in the world can offer. During a cold winter of hard times that imposing seminary tower became a home to me, filled with people who loved me, and if I live to be 100 years old I'll never forget it. There have been other cold winters, but that school has continued to stand by us. You see, those classmates and professors have become my lifelong friends. They have been there time after time. Since

then, I have held 1,000 revivals. This school has had a part in every one of them.

As I look back, it was worth the walk. That apartment building has long since been razed. The hill where the seminary stands is now shared by other larger and even more imposing buildings than when we attended. But in my memory's eye, I always see the school in the snow at the end of a long curving drive up on the top of a hill where it belongs. Inside it is warm. There is the great chapel, the classrooms and library, the offices and the small prayer chapel with its oak pews, stained and bleached with the tears of young preachers and teachers in the making. But most of all it is the family. The names have almost all changed and the faces are different, but their hearts beat to the same rhythm of care and concern. It deserves our prayers, our respect, our support, and our love. That's the way I feel about it, and now you know why. □

Because You Gave... MEDICAL BILLS WERE PAID

by ERNIE GRAY

In December 1985 my wife, Amelia, had open-heart surgery, a frightening thing to undergo. In your early 30s it's extra frightening. But knowing the Lord is there to help you through it makes a lot of difference. And to know your church is praying for you means a lot too.

Amelia's heart condition began when she was only four years old, when it was discovered that she had rheumatic fever. This dreadful disease has recurred three more times. Rheumatic fever will affect either your joints or your heart. Three times the heart was the target and once her joints. When it struck her joints, she was paralyzed from the waist down for a year. The doctor said she would never be able to walk again, but because of her strong faith in God, she was healed.

The mitral valve in Amelia's heart had to be replaced with an artificial valve. This is why: Six years ago she gave birth to our son, Adam. She was unable to have a normal delivery. She carried him for 10 months, and then her doctor decided to put her in the hospital and induce labor. She was in her fourth day of induced labor when her doctor came to her mother and me to tell us that Amelia was going to die. Her heart had so weakened under the stress that she was dying, and there was nothing they could do about it. But we called on the Lord, along with our church, and God came through.

When the doctor told Amelia that she was going to die (he had to because she was conscious) she testified

that God had given us this child and that He wasn't about to let us down now. Well, in just a few hours the baby was born and both mother and baby were doing fine. Afterward, the doctor who had delivered the child went to his office and got down on his knees to invite the Lord into his heart. He then came to my wife's room and said, "Because of your strong faith I went to my office and asked the Lord to save me." He said, "I was raised in a Christian home, but I didn't think God got personally involved with our lives. I thought healing only came from doctors." Then we understood why Amelia had to go through all that suffering; it was so her doctor would get saved. My wife says that it was worth it for his salvation.

But about three years later Amelia had rheumatic fever for the fourth time. This time it had caused a valve to collapse. She had to have the mitral valve replaced with an artificial one. Praise God, she came through the surgery just fine, and today she is feeling better than ever. But it takes those times to make us lean on the Lord Jesus.

Our God and our church proved to be true friends. After the surgery we discovered that our insurance would pay only a small fraction of the medical bills. We resorted to prayer again. Our district superintendent, John May, called a special day on the district to help us with the medical bills. He called it "Gray Day." The churches across the district sent checks to help out. Headquarters also sent us a check for \$1,500. I don't know of any denomination that stands behind its pastors more than the Church of the Nazarene.

I'm happy to be a Christian, and I'm glad to be a member and a pastor in the Church of the Nazarene!

ERNIE GRAY is pastor of the Eastside Church in Covington, Kentucky.

**"Because
YOU GAVE..."**
PROVIDED BY STEWARDSHIP SERVICES



WHAT THE SPIRIT *Means*

A Faith to Stand

Lord,

*Give me the faith to stand
in the midst of men who doubt.
Give me the faith to stand
in the midst of men who shout:
"It cannot be done."*

*Give me the faith to stand
in the midst of men who cannot see.
Give me the faith to stand
in the midst of men who wish to flee
a victory almost won.*

*Give me the faith to stand
in the midst of men who will not dream.
Give me the faith to stand
in the midst of men who only seem
my dreams to shun.*

*Give me the faith to stand
and dream the dreams You have for me.
Give me the faith to stand
and see for me the things You see,
the race that I must run.*

*Give me the faith to stand
and invest my life in dreamless men.
Give me the faith to stand
and dream, and work and win
until we are one.*

—MARK A. HARMON
Tucson, Arizona

Growing up as the son of a Nazarene minister, I heard terms like *sanctification*, *holiness*, *being filled with the Spirit*, and *second blessing* from as far back as I can remember. I was only a youngster when I first "gave my heart to Jesus" and determined to let Him guide me.

As the years passed, the Lord led me to Eastern Nazarene College to do a B.Sc. degree in biology and eventually on to Swaziland where I taught in one of our Nazarene high schools for three and a half years. The Lord was leading and I was following, and as far as I was concerned, that was what the Spirit-filled life was all about. While teaching in the high school, the Lord plainly showed me that I should prepare to teach in one of our Bible colleges. Since I had no formal theological training, I enrolled in our Nazarene Theological Seminary at Kansas City.

At first I was out of my element at the seminary. I had been accustomed to measuring things, observing specimens under the microscope, and performing tests in the laboratory. Now instead of analysing specimens I was being challenged to analyse thoughts, concepts, and ideas. And I was also being challenged by the Scriptures, both to know them better and to know them more deeply.

Seminary was a time of personal and spiritual growth for me, but sometimes growth can be uncomfortable. I had come to the seminary planning to finish as soon as possible and to return to the mission field, but the Lord began to speak and raise pressing issues and seemed to be asking, "Would you be willing to take a pastorate?" My initial response was, "Oh, no, Lord! Not that!" I'd grown up in a manse and that was enough for me. But eventually I came to the place where I said, "Lord, if that is what You want, I'll do it, with Your help." For me the Spirit-filled life means saying yes to the Lord in these major issues of life. But that isn't all.

During the summer session before my last year at the seminary I took the course "Doctrine of Holiness" with Dr. J. Kenneth Grider. One statement he made during the course brought me up short. He said, "Don't ever testify to the experience of entire sanctification unless you know for sure that you have in fact been sanctified."

As much as I hated to, I had to admit that I was not 100 percent sure that I had been sanctified. Spiritually,

by DAVID W. RESTRICK

FILLED LIFE to Me

I was miserable the rest of that summer. I wanted to be sanctified, I knew I needed to be sanctified, but I knew that I wasn't. I had told the Lord that He could have everything that was important to me. My wife was His, my children were His, I'd go to the mission field, I'd even take a pastorate if He wanted me to. What more was left to give to the Lord? Wasn't that everything? And the Lord's answer came back, "No. There is one more thing. I want your chequebook."

It wasn't that we didn't tithe. We did, and more so. We gave to missions through our church's Faith Promise program, and there was the building fund pledge as well.

The issue was not whether I was going to give to the Lord but who was going to control the rest. As a youngster our family never had an abundance of finances. We had always lived from week to week, and sometimes day to day, but we had never lacked anything we really needed. But I wanted a bit more security than

that. I wanted to control our finances and I wanted to be sure there was a balance at the end of the month. I wanted a cushion we could fall back on if we needed it. I wanted some financial security.

And the Lord said, "What are you going to trust in for your security, your bank balance or Me?" It became clearer to me that the Lord was giving me an ultimatum. It would either be one or the other. Either the Lord would have everything, or nothing. And it was a chapel service early in my last year at seminary that I gave my chequebook to the Lord. And from that day on I have known for sure that I have been sanctified. The selfishness, even though it concerned one item, was gone and the Holy Spirit filled me.

So you ask, "What does the Spirit-filled life mean to me?" I sum it up with one word—*commitment*.

In Luke 14:33 Jesus says, "Any of you who does not give up everything he has cannot be my disciple" (NIV). He didn't mean we should sell all we have, give the money to the poor, and become hermits. But He did mean that He must take first place in all that we have and in all that we are; in the big things as well as the little things. That is commitment. The Spirit-filled life is surrendering everything to Jesus in full commitment to Him. Only then do we find the joy that Jesus promises. As a well-known hymn puts it,

All to Jesus I surrender.

Now I feel the sacred flame.

Oh, the joy of full salvation!

Glory, glory to His name! □

DAVID W. RESTRICK is a Nazarene missionary on the Southern Africa North Field.

Book Brief

BUILDING SELF-ESTEEM



GENE VAN NOTE
Editor



An appropriate subtitle for this book might be, "The land beyond the altar." It is important for Christians—especially "newborns"—to realize that being converted does not always change our temperament.

We hear someone testify to God's working in his life, then we see him "lose his cool" in a tough situation at home or on the job, and we doubt his spirituality. It is so easy to judge without knowing the inner struggles.

This book reminds us that we need to allow for humanness in fellow believers, to take into consideration individual hurts, disappointments, backgrounds, and environments. More importantly, we need to consider

the lack of self-esteem in a person's life that can lead to continual depression and defeat.

But there is help! Among the 13 topics discussed in this book are: "Symptoms of a Lack of Self-esteem"; "Building on Failure"; "Guilt—Its Causes, Its Cures"; "How Can I Set Others Free to Grow?" "How to Handle Success: My Own and Others'." The fact that it is authored by 13 different writers adds to its strength.

My favorite chapter is "Harry Is a Welder," in which James L. Johnson describes the Christian who feels guilty because he is not "called" to be a missionary or a preacher. To compensate for "missing the boat," he takes on an excess of church duties to "balance the books" and ends up totally exhausted. Johnson concludes, "There is no need to feel guilt or anxiety about what occupation a man or woman holds as long as there is devotion to God to be the best in that occupation."

There are many nuggets in this book. I began jotting down notes on a separate piece of paper, only to find the next paragraph even richer. I found underlining worked better.

This book is written to be used in a class study. A teacher's guide is also available. □

—Donna Clark Goodrich

Beacon Hill Press of Kansas City

112 pages. Paper. To order see page 23.

the editor's STANDPOINT

ENOUGH

Fabled for wealth, the Hunt brothers of Texas made headlines in 1985 with a series of bankruptcy filings that distressed their creditors. These are the men who sent shock waves through the financial world a few years ago when they tried to corner the silver market.

As I read of their ploys I thought of a passage in Ecclesiastes that reads, "He that loves silver shall not be satisfied with silver; nor he that loves abundance with increase: this is also vanity" (5:10, paraphrased).

Things do not satisfy. A famous hotel owner was asked, "What would it take to satisfy you?" His answer was, "Another hotel." One calls for another—endlessly. He who loves hotels will not be satisfied with hotels.

Some modern theorists to the contrary, man and his world have spiritual dimensions. He may try to find his reason for existence in material goals, but he cannot. He was made by God and for God and can never be fulfilled without God. He is more than a hog who refines his grunts and his garbage. A materialist is doomed to perpetual frustration.

Jacob was an avid scrambler for things. He became adept at manipulation and deception to achieve his goals. After some years he was rich but unsatisfied. Then he had an all-night wrestling match with God and his name and nature were changed. Next day, he urged upon his brother a handsome gift of cattle, saying, "I have enough." We can never say, "I have enough," until the inner hunger for God has been satisfied.

A person is often obsessed with things because he misreads a hunger for God as a hunger for His gifts. The gifts become destructive idols, substitutes for God that cannot satisfy. When the inner craving is correctly interpreted and life is opened by faith to God's forgiveness and fellowship, the heart finds peace and contentment.

Without God no measure of wealth satisfies. With God no lack of wealth dismays. Paul, in prison and facing death, could write, "I have learned in whatever state I am to be content." No number of idols can fill God's place in our hearts. □

RESISTANCE TO HOLINESS

There is a second work of grace. There is a crisis experience of entire sanctification by which the heart is cleansed from inbred sin and empowered for holy living and faithful service.

In a moment of time, a moment of faith, God's promise of cleansing and wholeness can become our experience of that purity, peace, and power. Self-centered life becomes Christ-centered and other-oriented.

To proclaim this possibility of grace was the reason our Church of the Nazarene came into existence. The doctrine and experience of "second blessing holiness" is our reason for being. If we cease to preach, teach, and experience this, we have failed our Lord, our forbears, and our generation.

Against the clear and earnest proclamation of this truth a rising measure of resistance has developed. This prejudice has been rationalized by citing the aberrations of some who preached it and the hypocrisies of some who professed it. Such arguments, however, could be used to justify discreet silence on every cardinal doctrine of the Christian faith.

A Nazarene preacher who is silent on the subject needs to ask himself if he maintains that silence because he lacks the experience. A Nazarene layman who is opposed to the preaching of holiness needs to ask himself if his objection rises from an unwillingness to reject the world's values and subject his whole life to the Lordship of Christ. Without this radical submission we cannot exercise the faith that brings heart holiness.

Holiness preaching is vastly more than the mouthing of inherited clichés. It is essentially the exposition of Holy Scriptures. Holy living is vastly more than legalistic adherence to a list of rules. It is the expression of Christlike love in every relationship of life.

Such preaching and living is the antithesis of selfishness and worldliness, of materialism and hedonism. From the depraved heart, bent toward these unchristian ways, stems most of the opposition to the doctrinal and ethical truths of holiness. The carnal mind fights for its life. We must see that the fight is lost. □

In a moment of time, a moment of faith, God's promise of cleansing and wholeness can become our experience of that purity, peace, and power. Self-centered life becomes Christ-centered and other-oriented.

"NEW AGE" IS AN OLD LIE

If you want to understand the New Age movement, read 2 Thessalonians 2:11-12.

"New" is a misnomer. The movement advocates philosophical and religious ideas as old as sin and as false as Satan. It is a stew of mystical and occult thinking that rejects Judeo-Christian truths and values. It is the enemy of Christian faith and freedom.

The movement has gathered momentum, but its direction is backward. "New Age" doctrine presents man as his own god with potential for creating his own world. The movement advocates altering one's state of consciousness through various psychological gimmicks, such as chanting, hypnosis, meditation, and bio-feedback. The whole thing is a form of manipulation and mind-control that preys upon empty, lonely, frustrated people whose spiritual vacuums cry out to be filled.

If man is god, there can be no sin. If there is no sin, there should be no guilt. If there is no sin and guilt,

there is no need for a Savior, for an atonement, or for reconciliation with God. By affirming the deity of men every truth of Scripture is emptied of meaning. Man as god is Satan's chief ideological weapon.

The appeal is simple. "New Age" thinking offers sinful man a way to affirm and assure his worth without sacrificing his vanity. To keep from sacrificing pride, people are often willing to sacrifice common sense and money. Thousands of people in North America fork over \$400 each to watch and listen as a psychic claims to transform herself into a 35,000-year-old man. This alter ego, named Ramtha, spouts "New Age" claptrap and exalts man by denying God.

The original sin was man's rejection of stewardship, his grasp for lordship, for moral autonomy. Man's attempt to play God flooded human history with sin, misery, and death. "New Age" is as old as Eden, as deceitful as the serpent, as ruinous as hell. It helps pave the way for Antichrist and will perish in the judgment brought against evil by Christ at His return. ☐

SUPPORT NAZARENE THEOLOGICAL SEMINARY!

Participate in the church-wide offering for the seminary on Sunday, January 25.

Your help is needed, implored, and appreciated. Every local church should take a seminary offering.

If, for any reason, your church does not, send a personal contribution to the general treasurer or to the seminary.

As the seminary goes, so goes the ministry. As the

ministry goes, so goes the church. For the sake of our mission we need a strong, ably-staffed, well-supported seminary.

Do what you can, with money and prayers, for NTS! ☐



It's beyond our understanding. We do know that God sees, and His perfect will for our lives is being taken care of.

This article has really encouraged me.

Mary Stiggleman
Richmond, Indiana

STRONG FAITH

I was shocked by the article titled "Mental Health." It indicated that only people of a sound mind are able to experience the power of God. I work in a mental hospital and have met many that seemed to lack a sound mind yet had a strong faith developed in struggle to understand their illness. In many cases there has been a realization of God's love and continued presence even during depression, mania, or delusions. God's love has been experienced despite the loss of friends that did

not understand, the church being unsympathetic, the embarrassment of treatment at a mental hospital, and a devastating illness.

Many identify with Psalm 46 and know God to be their Shelter and a Source of strength when the earth shakes, because many have experience and continue to experience the earth shaking beneath their feet.

I hope that we can be more sensitive to others in need and more careful about our assumptions of others.

Don York
Arlington, Virginia

GOOD HERITAGE

"They met the Savior," the special issue (October 1), bothered me. As I read the articles I rejoiced with the people who had been saved from "their past." I do not have such a "past." Guess I would be considered a "goody two-shoes," never having been involved with drugs or smok-

ing, having never been to a movie or a dance. I was born and raised in a Nazarene home; my grandparents were both ordained elders in the church. Even growing up in the church and spending my summers at camps and institutes, the scripture is still true, "All have sinned and come short of the glory of God." I made quite a few trips to the altar to be saved, and God always forgave me. After marrying a "P.K." and while pastoring our first church in Delaware, Ohio, I was sanctified wholly in the middle of the night in the parsonage. He is just as real to me as He is to a person saved out of the gutter. I know it was my parents' and grandparents' prayers that kept me from getting out into the world, and I thank God for them. He saves, sanctifies, satisfies, and keeps, and answers prayer daily.

Charlene Smith Acheson
Orlando, Florida

FOLLOW HIS LEADING!

by KENNETH VOGT

Mrs. Moore is one of those gracious, white-haired ladies who still has more than average spunk and a tender, listening heart. The Canadian Nazarenes found her and brought her to the Lord when she was a teenager living in the north country. She never turned back. Wherever her construction worker husband took them, Churches of the Nazarene tended to spring up. But that is not the present story.

Now her husband has gone to heaven, and she is living alone here in Sequestra in Abbotsford, B.C. A few months ago she felt led to leave the security of her comfortable residence and go to the end of the next block and just start knocking on doors calling on people. She didn't have any prepared speech to make. She just followed the prompting in her heart as best she could interpret it.

With the people at the first three doors there was a pleasant, brief conversation and a "God bless you." But the fourth door was different.

A young lady lived there with her common-law husband and three children. At Mrs. Moore's greeting she burst into tears, confessing her unhappiness with their life-style.

Now this story of caring, gentle counseling, and in-

roducing the Savior as the answer to the deepest need really begins. After a while there were some invitations to church.

Hope began to burn in the little mother's life, and her life-style changed. This brought even greater discomfort with their common-law relationship. The father also began to attend church and found more caring people like Mrs. Moore. Gentle, kind, thoughtful Pastor Shell reached out to the young couple. Before too long, under his guidance, they were making their marriage commitments to each other in the name of the Lord.

Now three children are being brought up in a different atmosphere under Christian instruction. Where will this story end? The harvest will surely multiply. Only God knows the full fruition!

Suppose Mrs. Moore had denied that impulse to take that walk and begin knocking on doors that day. Suppose she had rationalized that it was just one of her foolish notions. We now know it was the Lord, the ever-seeking Shepherd, sending out one of His helpers to find the lost.

Have you come to the place in your Christian journey where you are willing to trust the impulses of your sanctified heart without debating, even in little things? Don't we know the consequences of obedience are always the Lord's responsibility? It was certainly true last night as I went back, prompted by His Spirit, to sit with a lonely man in church. In the late night hours he phoned to confess his need. O God, make me always "foolish" enough to obey the promptings of my sanctified heart! □

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

KENNETH VOGT is a former district superintendent who resides in Abbotsford, British Columbia.

Church Extension Ministries

U P F R O N T

200 SPONSOR CHURCHES NEEDED



Playground Is Fertile Soil for Gospel in Southwestern Ohio

Crossing an imaginary, but very real, racial line drawn between Norwood's white community and Evanston's black community would not be easy. But Rev. Morris Chalfant and some Ohio Nazarenes decided to try it. They first engaged Rev. Joe Noonan, pastor of Toledo Inter City Church of the Nazarene, to use his recommended strategy for outreach in this Cincinnati suburb.

"When you are trying to reach the inner city, or across racial lines," Noonan says, "visibility is credibility. There's no other way."

With the sponsorship of the Southwestern Ohio District, they pitched a tent in the city park adjacent to a basketball court and bleachers where they could hardly be ignored. The first couple of nights the people wouldn't make the transition into the tent, but a few hung around outside.

Rev. Noonan brought with him four young people from his church. The two teenage boys and Noonan slept all night in the tent. During the day they offered a recreation VBS with a kind of Olympics format for children ages 5 through 12, establishing meaningful relationships so they could invite the kids to the evening services.

"Sometimes we played basketball

with the older boys until one o'clock in the morning, just to establish relationships of trust on which to proclaim the Word," Noonan said.

The four teenagers sang "rap" in the evenings, a kind of urban folk music that the young blacks of the area related to. According to Rev. Morris Chalfant this was the key to the final breakdown of resistance to the meetings. Interest grew and so did the crowd.

Rev. Noonan's strategy is not to go into an environment where you are not aware of the needs or the way the people function, and attempt to place a structure without developing relationships, thus alienating yourself before you get started. It is better to find a consistent time to continue relationship-building on a weekly basis and develop outreach ministry right in the community. "This should be done in *their* environment," Noonan says, "where they are comfortable. Had we attempted to get these children onto a bus and bring them across Dana Avenue (that separates the two communities), we wouldn't have seen the kind of success we did."

Their success was surprising, however, in that 20 children from the tent

Church Extension Ministries is looking for 200 churches to sponsor new works in 1987.

The 200 sponsor churches represent one-third of the CEM goal of 600 new works in the United States and Canada in 1987.

Sponsor churches and their pastors will be responsible for shepherding the new works in cooperation with their districts.

Church Extension Ministries will provide special training for sponsor pastors (or their designated representatives) and for local congregations. A new resource notebook titled *The Great Commission Church Planting Strategy* will be used for training in local churches.

If you or your church is interested in sponsoring a new work during 1987, please contact Church Extension Ministries today by calling 816-333-7000, extension 278.

The 200 sponsor pastors will be commissioned during the Wednesday evening session of the Evangelism Conference, February 24-26, 1987. □

crusade are now attending the Norwood Sunday School. The church is launching a Caravan program to hang onto these children and youth until a pastor can be obtained to build on the 35 responsive families that emerged from the tent meeting. Pastor Chalfant reports that he and his people are warmly received in these homes, and they are ripe for a new church.

Rev. Chalfant, who planted a church in Johannesburg, said, "It's the same here in the Cincinnati area as it is in Africa. You have to go to them and show them you love them." This he had done, assisted by another missionary to Africa, Rev. George Hayes. Together they knocked on about 200 doors, welcoming people to the meetings and praying for the sick. □

—Nina Beegle
Church Growth Editor

NBC HOSTS SECOND ANNUAL BROTHERHOOD WEEK



Directors of Ethnic Training Centers, Ethnic Evangelism Committees, and ethnic coordinators spent many hours planning and strategizing in meetings during Brotherhood Week.

The second annual Brotherhood Week was held November 17-21, 1986, at the Nazarene Bible College, with Michael R. Estep, Church Extension Ministries director, as keynote speaker and instructor. Other speakers were Rev. Gilbert Leigh, New World Christian Ministries, Chicago; John Nells, superintendent of the Navajo Nation District, Arizona; Filipino Robertson, pastor, Long Beach Samoan church; Janet Williams, professor of English and history, NBC; and Samuel Wilson, pastor, Springfield Gardens, N.Y. The event was hosted by NBC president, Jerry Lambert.

Directors of Ethnic Training Centers and other ethnic churchmen came together with Bible college students and professors to learn from one another better methods and strategies for evangelizing ethnic America. □

ETHNIC EVANGELISM STRATEGIES COMMITTEES NAMED

During Brotherhood Week the five Ethnic Evangelism Committees, commissioned by Church Extension Ministries Director Michael R. Estep and approved by the Board of General Superintendents, met to begin planning strategy for evangelization among their respective groups.

Committees were composed as follows:

ARABIC

- Rev. Jerry L. Appleby, chairman; pastor, Pasadena, Calif., Bresee Church
- Rev. Jamil D. Fakhoury, pastor, Pasadena, Calif., Arab Evangelical Church
- Rev. Jadella Ghayyeb, Voice of Truth, Colorado Springs, Colo.

ARMENIAN

- Rev. Jerry Appleby, chairman
- Rev. Habib Alajaji, pastor, Glendale, Calif., Armenian Church
- Dr. Yeghia Babikian, president, Ar-

menian Bible College, Pasadena, Calif.

ASIAN

- Dr. Steve Ratlief, chairman; Mission director, Long Beach, Calif., First Church
- Rev. Yoon K. Chun, Korean consultant; pastor, Oklahoma City, Okla., First Korean Church
- Mrs. Nancy Clark, consultant, Southeast Asian Ministries, Minnesota
- Members representing other Asian groups will be named later.

KOREAN

- Rev. Yoon K. Chun, chairman; Pastor, Oklahoma City, Okla., First Korean Church
- Rev. Chang S. Kong, pastor, St. Louis, Mo., Kirkwood Korean Church
- Rev. Stephen B. Lee, pastor, Castro Valley, Calif., Korean Church
- Rev. Ik B. Chun, pastor, Denver Calvary Korean Church, Aurora, Colo.

NATIVE AMERICAN

- Rev. Denny Owens, chairman; president, Nazarene Indian Bible College, Albuquerque, N.Mex.
- Dr. Julian Gunn, superintendent, Southwest Indian District, Phoenix, Ariz.
- Rev. John Nells, superintendent, Navajo Nation District, Winslow, Ariz.
- Dr. Wendell Paris, superintendent, Southeast Oklahoma District
- Rev. Roger Wegner, superintendent, Alaska District

SAMOAN

- Rev. Jerry Appleby, chairman
- Mr. Taulima Oge, graduate of Nazarene Bible College; student MANC
- Rev. Filipino Robertson, pastor, Long Beach, Calif., Samoan Church

Committees for other ethnic groups not yet formed in time for Brotherhood Week will be announced in the near future. □

ETC DIRECTORS MEET

Directors of the Ethnic Extension Training Centers in the U.S. met during Brotherhood Week at Nazarene Bible College, November 17-21, to plan, compare, and discuss common problems as well as those unique to each ethnic group. R. T. Bolerjack, assistant to the president, Nazarene Bible College, is coordinator of Ethnic Extension Training Centers.

Directors are: Dr. Yeghia Babikian, Armenian Bible College, Pasadena, Calif.; Dr. R. W. Cunningham, Nazarene Bible School, Institute, W.Va.; Rev. Dan Flemming, Northeast Extension Center, Danbury, Conn.; Rev. Ed Husband, Georgia Nazarene Bible Institute, East Point, Ga.; Rev. Ralph Mosgrove, Orlando Extension Center, St. Petersburg, Fla.; Dr. Steve Ratlief, Asian Nazarene Bible College, Long Beach, Calif.; Dr. Jose Rodriguez, Instituto Teologico Nazarene, Los Angeles, Calif. □

Central Florida Keeps Lead in Church Planting

Someone must be doing something right in Central Florida. Once again they led all other districts in number of new Fully Organized Churches (FOCs) in 1986. With the organization of Orlando Bethany Church in November, the year's total will be 13. This is in addition to 33 new works that remain unorganized.

"Our goal for the new calendar year," said District Superintendent J. V. Morsch, "is 20 additional new works. We plan to organize 12 more (FOCs) between January 1, 1987, and our district assembly in May 1987."

All this planting has, of course, helped Central Florida to maintain the lead in Sunday School gains. They have led in this category for more than a year.

Sunday School attendance for the six months of 1986, May—October, showed an increase of 750 over the same six months in 1985. And in 1985 they were running 915 above the same six months in 1984.

"We are running against ourselves," quipped Dr. Morsch. "Our worst enemy is our record from the last year."

Central Florida District has 10 new Home Mission Sunday Schools so far this year and Morsch says, "Our commitment is to have every Sunday School sponsoring one mission Sunday School. I'm talking bonafide, flag-waving, apple-pie Sunday Schools with teachers in charge of classes." □

E V E N T S

January 26-30, 1987

NTS Advanced Church Planting Seminar

It's not too late!

Call 816-333-7000—Church Extension Ministries or 816-333-6254—Nazarene Theological Seminary, and
REGISTER NOW

February 2-4, 1987

Native American Leadership Conference

Deer Valley Church of the Nazarene
13002 N. 33rd, Phoenix, Ariz.
For information call Denny Owens, president, Nazarene Indian Bible College, or write: P.O. Box 12295, Albuquerque, NM 87105.
For native American pastors, district superintendents, lay leaders, and others interested in working with native Americans.

March 9-11, 1987

Mid-America Korean Fellowship

Dallas, Tex.

Host Church: Duncanville Trinity Church of the Nazarene

SPEAKERS:

■ Michael R. Estep, director, Church Extension Ministries, Kansas City, Mo.

■ Steve Ratlief, coordinator, North American Asian Ministries; pastor, New Life Church of the Nazarene, Long Beach, Calif.

■ Yoon Kyu Chun, Korean ethnic consultant; pastor, First Korean Church of the Nazarene, Oklahoma City; member, Commission on the Multicongregational Church

■ Other speakers to be announced later.

This conference is for Korean pastors, laymen, church planters, and others interested in ministry to Koreans.

For more information write to

Church Extension Ministries or call 816-333-7000.

June 25-28, 1987

Atlanta '87

Sponsored by the National Black Churchmen's Conference
Atlanta, Ga., Convention Center

Reserve your room. A deposit of \$42.00 for the first night is due June 9. The cost is \$42.00 per night regardless of the number of people in the room. Contact the

Radisson Inn/Attn.: Kris Sieradzki

1-75 Howell Mill Road

Atlanta, GA 30318

404-351-6100

Dr. Charles Johnson, national

ethnic consultant for Church Extension Ministries, is in charge of the event. Contact him for more information: 3808 N. Hill St., Meridian, MS 29305. Phone 601-483-9389.

Churches of 50 members or more are asked to contribute \$100. Churches of under 50 members are asked to contribute \$50.00. If you cannot pay this amount, do what you can to help defray expenses.

Please send your check for convention expenses to: Rev. Roland Chopfield, 500 Hazelhurst, Richmond VA 23222.

Do you have a good choir, instrumentalist, or vocalist? Call or write:

Rev. Warren Rogers, Jr., P.O. Box 428, Institute, WV 25112. Phone 304-768-6823

H O M E M I S S I O N S U N D A Y

PLAN AHEAD. MAKE THIS A GREAT DAY IN YOUR CHURCH.

Show a Film

Begin by motivating your congregation toward church planting with one of these films:

Planned Parenthood for Churches

A Church Is Born

A Church for Tomorrow

Love Makes It Happen

Invite a Speaker

There is excitement in church planting. Call church planter pastor or layperson who could share his excitement with your congregation.

Select a MAC

Pick up on your congregation's enthusiasm by prayerfully selecting a Mission Action Committee. Provide them with a *Mission Action Sourcebook* to guide them in research, planning, and implementation.

Train in P.E.

Begin Personal Evangelism Training classes. The new Personal Evangelism Training books, available from Nazarene Publishing House, will take the fear out of presenting the gospel and give your people the confidence to knock on doors in their neighborhoods.

Sponsor a New Work

Start something appropriate to your community, but **START SOMETHING:**

- a home Bible study
- an extension VBS
- an extension revival
- an outreach compassionate ministry
- an ethnic or other-language work
- a Sunday School

For more information, contact Michael R. Estep,
Church Extension Ministries, 6401 The Paseo, Kansas City, MO 64131.

THE FIVE LARGEST CHURCHES IN FIVE ETHNIC GROUPS

The five largest organized churches (by membership) in each of five ethnic groups are listed here.

	1986 MEMBERS	1986 SS ATTEND.	A.M. ATTEND.
AMERICAN BLACK			
Orlando Gorman Memorial (Fla.)	433	102	400
Meridian Fitkin Memorial (Miss.)	353	205	305
K.C. Blue Hills Comm. (Mo.)	306	78	258
Richmond Woodville (La.)	208	140	200
St. Louis Bible Way (Mo.)	200	137	158

Church-type missions with significantly large attendance are the Frontline Outreach Mission, Orlando, Fla., 250, and the Cleveland Church on Wheels with 1,026.

KOREAN

Daly City Western Korean (Ill.)	109	36	53
New York Korean	95	43	65
Los Angeles Korean	86	29	61
Anaheim Korean (Calif.)	80	70	75
Chicago Korean	74	63	63

Oklahoma City First Korean Church has an average attendance of 110 but did not appear in the list because membership is only 45.

NATIVE AMERICAN

Cache (Okla.)	131	60	80
Chilchinbeto (Ariz.)	112	70	75
Leupp (Ariz.)	92	61	64
Lehi (Ariz.)	67	53	59
Cocopah (Ariz.)	63	46	38

SPANISH

	1986 MEMBERS	1986 SS ATTEND.	A.M. ATTEND.
L.A. Belvedere (Calif.)	177	328	385
L.A. Boyle Heights (Calif.)	170	272	375
Hialeah Hispanic (Fla.)	154	120	170
Homestead First Spanish (Fla.)	143	152	132
Huntington Park (Calif.)	127	107	148

12 other Hispanic churches show attendance of more than 100.

SOUTHEAST ASIANS

Long Beach, Calif., New Life Laotian (CTM)	400
Minneapolis, Minn., First Cambodian (CTM)	115
Long Beach, Calif., New Life Cambodian (CTM)	100
Richmond, Va., Southside Cambodian (CTM)	85
Columbus, Ohio, Cambodian (FOC)	83

Membership figures are not available for the Southeast Asian works: Cambodian, Vietnamese, Thai, Laotian, etc., since most of them are Church-Type Missions (CTM). Only one, Columbus, Ohio, Cambodian, is fully organized (FOC). For this reason we are listing only the average attendance figures for morning worship congregations in Southeast Asian churches.

Five other Southeast Asian groups report regular attendance of from 60 to 75. They are: Rochester, Minn., First Cambodian; Stockton, Calif., Fremont Cambodian; Kansas City, Mo., Cambodian; North St. Paul, Minn., Cambodian; and Cleveland, Ohio, Cambodian, LBC.

Statistics for Southeast Asian congregations are taken from information received in Church Extension Ministries. There may be other Southeast Asian works of comparable size, not included here, for which we have no figures. Reports of attendance in these CTMs or LBCs to our office would be appreciated.

NAZARENE ETHNICS STATISTICS

As of November 5, 1986
Canada and the United States

Church Extension Ministries					Church of the Nazarene			
Group	1/1/70 Works	1/1/80 Works	11/5/86 FOCs CTMs	LBCs	1986 Members	1986 SS Att.*	1986 SS Enr.*	1986 Raised
Afghan	0	0	0	0	1			
American Black	62	75	91	11	1	6,182	5,244	9,924
American Indian	32	42	39	10	8	1,738	1,650	2,814
Arabic	0	0	1	1	1	33	17	34
Armenian	0	1	1	3	0	14	17	55
Cambodian	0	0	1	9	9			
Chinese	5	5	6	8	2	318	274	437
Deaf	0	0	1	0	1			
East Indian	0	1	1	0	1	65	50	65
Eskimo	1	1	1	0	0	25	27	202
Ethiopian	0	0	0	0	1			
Filipino	1	1	2	1	1	86	81	149
French	0	1	3	3	0	123	50	99
Haitian	0	4	14	8	9	1,682	1,514	2,002
Hawaiian	0	0	0	1	0			
Indo-Pak	0	0	0	1	0			
Japanese	1	1	1	1	1	59	40	53
Jewish	0	0	0	1	0			
Korean	0	14	28	12	4	1,192	936	1,436
Laotian	0	0	0	1	9			
Portuguese	2	3	3	1	1	630	509	1,044
Samoan	1	2	4	2	0	452	258	411
Spanish	68	105	114	43	34	5,477	6,284	12,382
Vietnamese	0	0	0	0	8			
West Indian	9	13	14	2	0	1,424	1,081	2,147
Multiracial	1	1	6	3	2	393	313	674
			331	122	94			
TOTAL	183	270				19,893	18,345	333,928
								\$6,666,613

NAZARENE ETHNICS STATISTICS

A work can be either "FOC" (Fully Organized Church), "CTM" (Church-Type Mission), or "LBC" (Language Bible Class). These columns include latest data as reported to Church Extension Ministries. Other columns reflect data as presented in the 1985 assembly minutes.

*Sunday School attendance and enrollment figures include outreach.

The 270 works for 1/1/80 include 235 FOCs, 33 CTMs, and 2 LBCs.

IN THE NEWS

PEOPLE AND PLACES



Joe Saunders, of South Charleston, W.Va., recently was awarded the doctor of philosophy degree from Ohio University in the field of counselor education. The title of his dissertation is "The Effect of Stress on Job Satisfaction as Moderated by Coping Resources."

Dr. Saunders is a professor in the Counseling Department of the West Virginia College of Graduate Studies, Institute, W.Va. He is project director/coordinator for a comprehensive dropout prevention program funded by the Appalachian Foundation. Services are provided by graduate students, teachers, parents, and community volunteers to students who have been identified as being potential dropouts at a large area high school.

In addition to his other activities, Dr. Saunders operates a private counseling practice. For many years, he was a minister of Christian education, music, and youth in churches in Iowa, Ohio, Indiana, and West Virginia. He and his wife, Leola, graduated from Olivet Nazarene College. He is active in South Charleston First Church as board member, Sunday School teacher, and music director; Leola is a public educator, Sunday School teacher, and education secretary for NWMS. The Saunders have three children, Larry (a Mount Vernon graduate), Lon (bound for Mount Vernon this fall), and Jana. □

Randall C. Simmons, reference librarian at Northwest Nazarene College, has completed the doctor of philosophy degree in library and information science at the University of Illinois.

Simmons graduated from NNC in 1973 and earned a master's degree from the University of Oregon in 1975. He has served on the NNC faculty since 1982.

Simmons and his wife, Leola (Bailey), have two children and are members of the Nampa, Idaho, College Church.

His parents, Mr. and Mrs. Ray Sim-

mons, are members of the Myrtle Creek, Ore., church. His wife's parents, Mr. and Mrs. Leo E. Bailey, are members of the Nampa College Church. □



A pressing need of Nazarene preschools, day-care centers, and day schools is a sound Bible curriculum from a Wesleyan theological perspective. Point Loma Nazarene College, the Nazarene International Education Association, Nazarene Christian School of Norwalk, Calif., the Southern California District, and Children's Ministries have joined forces to address this need. Eleven Nazarene educators from across the denomination met on the PLNC campus for the first two weeks of July to launch the third year in a three-year Bible curriculum writing project. When completed, the project will include teacher-prepared instructional materials for children in preschool through third grade and seventh and eighth grades. The workshop participants are pictured (row 1, l. to r.): Dorothy Madden; Cheryl Ramsey; Rose Marie Oliphant; and Sheryl Good; (row 2) Mark Hendrickson; Joyce King; Nancy Swift, and Mark York, worship director. Not pictured are Shegay Vanderpool, Dwight Collins; and Dr. Beryl Dillman PLNC coordinator.



PRAYER PARTNERS

Petition

Will you join us in prayer for our youth and our workers with the young. So many are in fractured families where life's realities come too early. Who are specific young persons upon whom you could focus prayer in your own community?

And . . . pray for our workers among single-parent families who account for between 13 million and 15 million children.

Pray for Nazarene Theological Seminary with its 422 students and 35 faculty and staff.

Pray for the effort of our Sunday School superintendents and pastors as they attempt to identify, recruit, train, affirm, and deploy 6,000 addi-

tional Sunday School teachers in the U.S.A. and Canada during the year 1987. We must have a renewed burden for Sunday School workers and a larger work force.

Praise

We are praising God for His traveling mercies throughout 1986 when district assemblies were conducted by the Board of General Superintendents among the 248 districts around the world. Though it is not possible for a general superintendent to be present in all of the mission districts, in many cases mission districts also had a general superintendent present for the assembly.

Raymond W. Hurn, Secretary
BOARD OF GENERAL SUPERINTENDENTS



Keynote speakers at the first Regional Conference of the Association of Nazarenes in Social Work included (l. to r.) Dr. Raymond W. Hurn, Michael Malloy, Dr. Tom Nees, and C. J. Sizemore, conference chairman.



Members of the ANSW Conference planning committee included (l. to r.) Joe Tucker, Tom Tucker, Faye Voyles, C. J. Sizemore, John Ewing, Denise Carson, and Dr. Joe Neilson (not pictured, Harold Curl).

FIRST ANSW REGIONAL CONFERENCE

An enthusiastic group of human service workers met in Indianapolis, September 26-27, to participate in the first Regional Conference of the Association of Nazarenes in Social Work (ANSW).

Attendees represented 12 states and many different aspects of human services. They were encouraged with information gained from the different workshops and keynote addresses related to improving their knowledge and skills in their field. God's presence was felt throughout the conference, and everyone left looking forward to next year's conference in Nashville, October 8, 1987. ☐

STEWARDSHIP SERVICES ANNOUNCES SERMON CONTEST WINNERS

Rev. Danny Goddard of the Wilmington, N.C., First Church is the grand prize winner of the Stewardship Sermon Contest that was announced in the June, July, August 1986 issue of *Preacher's Magazine*. As the winner, he is the recipient of a videocassette recorder.

Five first prize winners also selected were Rev. Larry Haffey of the Weatherford, Tex., church; Rev. Kenneth L. Dodge of the San Leandro, Calif., church; Rev. LaVerne D. Wilson of Sikeston, Mo., First Church; Rev. Steve Gladding of South Bend, Ind., First Church; and Rev. Ramesh Deosarran of the St. Lucia, Windward Island, church.

Their sermons will be included in a planned Stewardship Sermon Book to be published in 1987. ☐

RESULTS OF FIRST "LISTENING POST"

The "Listening Post" is a representative sample of the Nazarene ministers and lay leaders in the United States. The sample group includes 608 local church officers, listed in district minutes, and pastors from 598 churches. These persons, from randomly selected congregations, will be surveyed several times per year for the next four years.

This "Nazarene Gallup Poll" was established by the Association of Nazarene Sociologists of Religion (ANSR) and the Research Center of the Division of Church Growth. Its purpose is articulated by Dr. Bill Sullivan, Church Growth Division director, "Through it (the Post) we can test theories and collect data, allowing the information gathered to speak for itself. We believe this will be an invaluable tool in the development of programs and policies for the denomination."

Some significant facts surfaced in



LAYMEN'S TAPE CLUB

February
Selections

Ltc

FOR
YOUR
Encouragement

Side One

Bible Reading: John 17:6-12, 17-19
—John Corrigan

Bible Study: Parable of the Good Samaritan
—John C. Bowling

"Call Him Lord Medley"
Devotional Nuggets

Side Two

Prayer Pointers—E. M. Bounds

Friendship and Service—Ross Hayslip

"Until Then Medley"
Sunday School Reflections—Gene Van Note

Mail today

Yes! I, too, want to be a member of the LAYMEN'S TAPE CLUB. Unless providentially hindered, I commit myself to a full year's subscription and understand that unless I indicate a cancellation in writing, my subscription will continue indefinitely. Cassette tapes are \$3.98 per month, but will be billed quarterly at \$11.94 plus 4% for handling and postage. All cassettes are guaranteed.

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the results of the first (May 1986) mailing of the Nazarene Listening Post. The average age of Nazarene pastors is 45, and nearly 80% of them have earned a college degree or more. The same percentage of ministers and lay leaders strongly support the "Thrust to the Cities" program.

Other results from this first mailing are as follows:

75% of the pastors, but only 25% of the lay leaders, attended one of the Nazarene colleges.

In both categories, 97% "regularly" tithe, 83% pray privately, 77% read the Bible, and 63% read religious periodicals.

71% answered "yes" to this question: "Would you wish to be taken off life-support systems if you were terminally ill?"

3 of 10 considered capital punishment to be appropriate "for whatever crimes the legislature permits it."

About one-third of both groups perceived a problem in the way pastors are initially called; the same fraction of lay leaders saw difficulties in the renewal vote; and almost twice that amount of pastors saw problems.

Half of the pastors, and 40% of the lay leaders, agreed with the statement: "I feel that some funds should be diverted from our world mission activities to develop ethnic ministries in Canada and the U.S.A."

2 out of 10 pastors and one-third of the lay leaders agreed with the statement: "A General Superintendent should speak at least one foreign language."

The second "Listening Post" has been sent out, and it focuses on attitudes related to Nazarene Colleges. ☐

Jon Johnston
Chairperson, ANSR

CONTINUING EDUCATION MODULE III HELD IN KANSAS CITY

The third module of the newly developed Continuing Education Series was conducted at Nazarene headquarters in the facilities of Media Services, October 20-23, 1986, by Dr. Millard Reed, pastor of Nashville First Church.

Dr. Reed delivered a challenging presentation on "Pastoral Authority." Topics included "The Pastor and Identity" and "The Pastor and Community." Reed also portrayed the pastor as a theologian, presenting case studies.

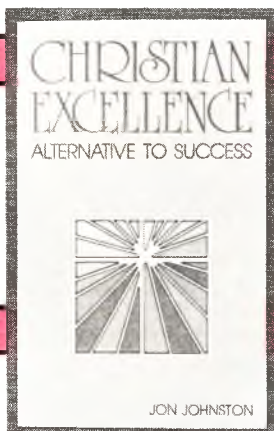
The 12-hour module was attended by pastors from across the country who participated in the videotaping. The seminar will be used in a continuing education course offering. Pastoral Ministries is making an effort to capture such events on video so that more

pastors can take advantage of the continuing education opportunities they offer.

Information about this mode of continuing education is available from Pastoral Ministries. ☐



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Chaplain Candidate James Leston (*r., facing*) chats with a ROTC (Reserve Officer Training Candidate) at Fort Riley, Kans. A picnic was held for the potential officers behind the chapel. Leston plans to go into the full-time chaplaincy after graduation from seminary and ordination.



Chaplain and Mrs. Curt Bowers host a dinner for CH (CPT) Steve Ralph, stationed at Fort Lewis, Wash., and the host pastors serving the Nazarene servicemembers assigned to Fort Lewis, McChord AFB, and Puget Sound Naval Station. Strategies were discussed for ministering more effectively to the mobile Nazarene servicemembers. Pictured (*front row, l. to r.*) are: Verlayne Beadles, Doris Bowers, CH Steve Ralph, and Judi Ralph; (*back row, l. to r.*) are: Rev. John Beadles, Rev. Mike Grimshaw, Judi Grimshaw, and Marlys Bancel (*not pictured*), Rev. Don Bancel).



Pictured (*r. to l.*) are Pastor Montgomery, Andrew Hickerman, Lord Mayor Harry Oakes of Stoke-on-Trent, Andrew Bould, Lady Mayoress Mrs. Oakes, and Mrs. Montgomery. The two 12-year-old boys recently received the Phineas F. Bresee Award and a Bible in reaching the highest achievement of the Caravan program at the church, Smithpool Road, Fenton, England. Over the past three years both boys have earned 36 badges. They began at age 7 in the Brave program. Mrs. Chris Marlow, British Isles South District Caravan director, reports over 700 Caravaners in 28 churches. Barry Buzzard and Karen Knowles of the Balmoral Road, Watford Church, also received the Phineas F. Bresee Award.



On Military Personnel Appreciation Day (MILPAD), November 9, 1986, Chaplain Curt Bowers spoke at Omaha, Nebr., Central Church, pastored by Gary Hutcheson. The church is near Offutt Air Force Base and is attended by a number of active military members and retired military personnel. When the invitation was given for military personnel to come forward for special prayer, over half the congregation came forward, representing the military of four wars: World War I, World War II, Korea, and Vietnam. Shown with Col. Bowers (*l.*) is Mr. Art Huwe, a 93-year-old World War I veteran.

CHURCH PLANTER LOOKS AT UNREACHED COUNTIES

When the new Central Pennsylvania Pioneer Area began, Pastor Tim Eyring and his wife, Ardith, of the Ridgway church along with their area pioneer leader, Rev. Tom Cahill, became concerned about a holiness witness in the surrounding area and began praying about it. Ridgway was the only Nazarene church for at least three counties, east to west. Two towns in the immediate area, St. Marys and Johnsonburg, each having a population of 6,000, were targeted.

At the pioneer assembly, it was decided to concentrate first efforts on making the church known to the St. Marys community. The Bradford church and the Ridgway church teamed up, forming a joint Mission Action Committee to build a congregation to which the district could call a pastor.

Following a personal evangelism clinic with June Cole, when much door-to-door work was done, Dr. William M. Greathouse, general superintendent, was called for a revival effort. The revival was followed by a Youth in Mission (YIM) team.

The team spent one week in Ridgway. The second week they held four backyard Bible clubs at St. Marys, two in public parks, with an enrollment of around 70.

Two families contacted through the revival effort and several from the YIM Bible clubs are now attending Sunday School and worship in the newly formed group.

The interesting part, according to

SOME VERY IMPORTANT PEOPLE

The highest award issued in our Caravan program is the Phineas F. Bresee Award. We congratulate these award winners and all who worked with them in the program.

Jim Schulz, Clarion, Pa.
Holly Seybert, Clarion, Pa.
Jennifer Switzer, Clarion, Pa.
Brady Rex, Clarion, Pa.
Karen Hannold, Clarion, Pa.
Bill Hannold, Clarion, Pa.
Michelle Ritts, Clarion, Pa.
Billy Weaver, Mexico, Mo.
Carrie Anderson, Mexico, Mo.
Randal Buckner, Jane, Mo.
Josh Vanas, West Chester, Ohio
Becky Love, Muncie, Ind.
Heidi Littlefield, Meridian, Idaho
Mickie Poindexter, Meridian, Idaho
Holly Rye, Meridian, Idaho
Michelle Clark, Meridian, Idaho
Jeff Jastriper, Meridian, Idaho
Patricia Collins, Denton, Md.
Kevin Bohannon, Bethany, Okla.
Kim Estep, Bethany, Okla.
Darin Everett, Bethany, Okla.
Angela Garman, Bethany, Okla.
Teresa Hall, Bethany, Okla.
Aimee Jennings, Bethany, Okla.
Cortis Sloan, Bethany, Okla.
Kevin White, Bethany, Okla.
Denise Yoesting, Bethany, Okla.
Tim Whetstone, Flushing, N.Y.
Justin Kay, Reynoldsburg, Ohio
Brad Fields, Reynoldsburg, Ohio
Victor Gonzales, Denver, Colo.
Abigail Ownbey, Princeton, Idaho
Paul Johnson, Kansas City, Mo.
Todd Boardman, Decatur, Ala.
Michelle Young, Warren, Pa.
Mark Jennings, Grandview, Mo.
Julie Edwards, Kansas City, Mo.
Krista Hill, Grandview, Mo.

Jason Bible, Kansas City, Mo.
Felicia Warburton, Clermont, Fla.
Rosemary Lafferty, Collingdale, Pa.
Renee Johnson, Collingdale, Pa.
Kim Haas, Collingdale, Pa.
Kellye Donald, Altamonte Springs, Fla.
Nancy McKee, Orlando, Fla.
Tara Evans, Orlando, Fla.
Jimmy LaPointe, Orlando, Fla.
Robin Nolen, Orlando, Fla.
David Williams, Bourbonnais, Ill.
Shelly Caron, Bourbonnais, Ill.
Jennifer Bell, Bourbonnais, Ill.
Will Patton, Bourbonnais, Ill.
Tawni Grable, Bourbonnais, Ill.
Mason Vail, Bourbonnais, Ill.
Mary Greer, Fenton, Mich.
Karen Bushey, Howell, Mich.
Kara Grill, Howell, Mich.
Lisa Maher, Howell, Mich.
Matt Warner, Howell, Mich.
Kelly Hayman, Eden, Md.
Christy Knechtel, Eden, Md.
Brenei Wilkerson, Eden, Md.
Melissa Hope, Eden Md.
Kory Watson, Eden, Md.
Kevin Wright, Eden, Md.
Mary Bayliss, Eden, Md.
Lisa O'Berry, Mason, Mich.
Nicole Woodland, Mason, Mich.
Jimmie Presley, Olathe, Kans.
Stephanie Brewer, Olathe, Kans.
Jeannie Deisher, Olathe, Kans.
Christine Fine, Olathe, Kans.
Shelly Hayes, Olathe, Kans.
Meg Sandbloom, Olathe, Kans.
Kaley Simon, Olathe, Kans.
Kerrie Coswell, Olathe, Kans.

Ivy McElhaney, Thornton, Colo.
Kimberly Christensen, Englewood, Colo.
Nikki Pate, Aurora, Colo.
Janean Helgren, Denver, Colo.
Jennifer Decker, Denver, Colo.
Jeff Gunstream, Littleton, Colo.
Matthew Schell, Littleton, Colo.
Jon VonSeggen, Englewood, Colo.
Jamey Stiefel, Burlington, Iowa
Michelle Madrell, Burlington, Iowa
Larry Lile, Burlington, Iowa
Crystal Ison, Appleton, Wis.
Pamela Wilkum, Appleton, Wis.
Belinda Steiner, Longview, Wash.
Heather Albertson, Richardson, Tex.
Amy Davis, Lakeland, Fla.
Michelle Baldwin, Lakeland, Fla.
Philip Baker, Kent, Wash.
Steve Bias, Wheeling, W.Va.
Jim Wallman, Dallas, Tex.
Aaron Casey, Marysville, Wash.
Kimberly Weaver, Midwest City, Okla.
Crystal Mehl, Midwest City, Okla.
Steven Davis, Midwest City, Okla.
Matthew Ward, Wichita, Kans.
Kristi Strehlow, Madison, Wis.
Shane Rackley, Oklahoma City, Okla.
Don Epling, Pineville, W.Va.
Joey Bailey, Pineville, W.Va.
Nicole Thompson, Dodge City, Kans.
Kendra Schneider, Dodge City, Kans.
Brenton Johnson, Dodge City, Kans.
Chad Cook, Dodge City, Kans.
David Heald, Durham, N.C.
Patrick Webb, Durham, N.C.
Kelly Myers, Wellsburg, W.Va.
Kathy White, Wellsburg, W.Va.
Beth Williams, Wellsburg, W.Va.

Alan Beveridge, Elkhart, Ind.
Clark Sherwood, Elkhart, Ind.
Christi Smith, Elkhart, Ind.
Michael Wenger, Elkhart, Ind.
Brian Postlewait, Shawnee, Kans.
Grace Cook, Homer City, Pa.
Amilcar Frey, Marion, Mass.
Todd Sauter, Marion, Mass.
Annalise LaBlanc, Marion, Mass.
Lindy Arrowwood, New Lothrop, Mich.
Lanya Ocho, New Lothrop, Mich.
Becky Ford, Grand Ledge, Mich.
Elizabeth Olds, Grand Ledge, Mich.
Leah Gibbs, Grand Ledge, Mich.
Krista Starkweather, Grand Ledge, Mich.
Trina Fryman, Midland, Mich.
Brook Cornelius, Lansing, Mich.
Karen Iversen, Lansing, Mich.
Jeremy Landfair, Lansing, Mich.
Jeffrey Osbo, Lansing, Mich.
Marcie Hills, Mattoon, Ill.
Peter Sisi, Mattoon, Ill.
Jackie Hyatt, Mattoon, Ill.
Matthew Blackie, Oxford, N.S.
Gregory Bushen, Oxford, N.S.
David Macintosh, Oxford, N.S.
Elizabeth Jenkins, Oxford, N.S.
Sonia MacMaster, Oxford, N.S.
Tammy Tower, Oxford, N.S.
Tina Fraser, Oxford, N.S.
Trena Rushlon, Oxford, N.S.
Sean Henry, Defiance, Ohio
Jeff Jones, Skowhegan, Maine
Eric Langfried, Alum Creek, W.Va.
Kevin Uffer, Beardstown, Ill.
Darrell Krahe, Beardstown, Ill.
Greg Miller, Carnegie, Okla.

the Eyrings, is that these people came out of a cultural church situation in which they were dissatisfied with their mechanical kind of religion and were hungry for a worship that did something for them. "They have been brought to an understanding of what holiness is all about," says Rev. Eyring, "and they are here to stay."

The first Sunday worship service was held in time for their VBS presentation. Thirty people attended.

Pastor Paul Rahenkamp, his wife, Ann, and their two children became the church planters at St. Marys, living in a trailer home. The church group now meets in a health and fitness center.

"Their church has been their culture," Eyring said, "their connection with the Old World, and that has been very difficult to break into. A church that provides a new family unit for them is one that can really minister to them."

According to Rev. Eyring, the pioneer area leader, Rev. Tom Cahill, and

the catalyst for the church planting, is himself planting three churches. One

of them is across the border in another district. ☐



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OUR COLLEGES AND SEMINARIES



DR. MOORE AT NAICU PLANNING SESSION

Dr. Mark R. Moore, Education Services secretary, attended the annual planning session of the Secretariat of the National Association of Independent Colleges and Universities (NAICU) in Washington, D.C., October 29-30.

Nine Nazarene institutions, including the eight liberal arts colleges/universities and Nazarene Bible College, belong to NAICU, which represents 1,500 private and church-related institutions of higher education. The organization deals with public policy, including taxes, finances, and aspects of government/church/college relationships.

The Secretariat is comprised of the secretaries of denominational organizations and serves as an advisory committee to the parent body. □



Dr. Mark R. Moore chats with Richard F. Rosser, past president of De Pauw University, and Lee Haines, general secretary of the Department of Education and the Ministry of The Wesleyan Church, at the NAICU Secretariat meeting in Washington.

NTS OFFERS URBAN TRAINING

Students seeking first-hand experience in urban ministry can now do so and earn a degree through a new program being offered at Nazarene Theological Seminary. The program, which began this fall, allows a student to earn a master of divinity in missiology with an emphasis in urban ministry.

Specialized courses are being offered to equip students for ministry to the city, including practical experience in such places as the Kansas City Rescue Mission. Assistance in promotion and practical experience is being provided by the Church Growth Division—Thrust to the Cities.

"NTS is at the heart of the mission of the Church of the Nazarene in educating and equipping missionaries for the denomination's Thrust to the



Members of the original planning committee for the Urban Ministries curriculum at NTS are shown (l. to r.): Dr. Charles Gailey, Dr. Sergio Franco, Dr. Tom Nees, Professor Ken Crow, Dr. Barry Cunningham, Dr. Raymond W. Hurn, and Rev. Tim Kilby.

Cities, as well as for the entire World Mission program," said Dr. Terrell C. (Jack) Sanders, NTS president.

"The success of the Thrust to the Cities will largely depend on the quality of the urban church planters who go into the cities to open new works," said Rev. Michael Estep, Thrust to the Cities director. "This program will give us a real advantage in producing qualified church planters."

Dr. Charles Gailey serves as NTS Urban Training coordinator and professor of missiology. Among those who will be teaching specialized courses in the new program are Dr. Gailey; Dr. Tom Nees, founder and director of Washington, D.C., Community of Hope; and Dr. Barry Cunningham, former executive director of a community action center in Ann Arbor.

The seminary now offers 51 courses in missiology and evangelism, according to Dr. Sanders. □

—NN

MANC HAS NEW VICE PRESIDENT



Dr. Darrell Moore, 55, has accepted the position of vice president for Institutional Advancement at Mid-America Nazarene College, according to Dr. Donald D. Owens, president. Dr. Moore, who was given a unanimous vote by the college's Board of Trustees, assumed this position January 1, 1987.

Dr. Moore has been an active part of Spring Arbor College in Spring Arbor, Mich., since 1967, serving most recently as dean of academic administration. Dr. Moore and his wife, Donna, have pastored Nazarene churches in Topeka and Emporia, Kans., and Abilene, Tex. The Moores are currently members of the Michigan District Church of the Nazarene.

He holds the B.A. from Bethany Nazarene College, the B.D. from Nazarene Theological Seminary, the M.S. from Emporia State University, and a Ph.D. from Michigan State University in college and university administration.

Dr. Moore will oversee the offices of

Institutional Advancement, Admissions, Alumni, Public and Church Relations, and Financial Aid and Development. □

NEW REGISTRAR AT NNC



Frank Wiley is the new registrar at Northwest Nazarene College, according to Dr. Kenneth Watson, vice president for academic affairs. Wiley previously served as registrar at Judson Baptist College in The Dalles, Oreg., and College of Notre Dame in the San Francisco Bay area.

Wiley received a B.A. degree in applied music from Seattle Pacific College after transferring from Cascade College. While teaching at Vennard College in Iowa, Wiley earned a mas-



The Wiley Alumni House at Northwest Nazarene College has been nominated to the National Register of Historic Places. The nomination was made by the Idaho State Historical Society, according to Jennifer Eastman Attebery, state architecture historian. The Wiley Alumni House, also known as the H. Orton Wiley House, is historically significant for its association with and early development of NNC, the Historical Society wrote in its nomination. Built in 1922-23, the house at 524 East Dewey Avenue is the only building that survives to represent the early era in NNC history. Wiley became NNC's first president in 1916, serving 10 years. The house now serves as the NNC Alumni Office for Director Myron Finkbeiner. The upstairs portion of the house was converted into four motel-type rooms furnished in 1920s decor. The rooms are used to house visiting dignitaries and alumni.

ter's degree in music performance at the University of Iowa.

He has been a church music director, taught vocal music at George Fox College, Warner Pacific College, Western Evangelical Seminary, and Clackamas Community College. He was a doctoral fellow at Ball State University. He has also worked in church camps, directed his own vocal group, and performed extensively as a soloist.

He and his wife, Helen, have three children. Jennie works in the Fred Meyer Corporate headquarters in Portland, Oreg.; Tom is a student at Oregon State University; and David is in elementary school.

Wiley replaces Wanda McMichael, who retired October 31. □

SNU SELECTS ALUMNUS FOR TOP POST



Dr. Ponder Gilliland, president of Southern Nazarene University of Bethany, Okla., has announced the appointment of Dr. Jarrell W. Garsee to the position of

campus pastor/executive director of student development. Dr. Garsee returns to the Bethany region from Boise, Idaho, where for the past 10 years he has served as senior pastor of Boise First Church.

An alumnus of Southern Nazarene University, Dr. Garsee is a 1951 graduate with a degree in theology with post-graduate work from the Nazarene Theological Seminary in Kansas City. He holds a master of science degree in psychology from the University of Oklahoma and received his Ph.D. in developmental psychology and sociology in 1972 from Ohio State University.

From 1971 to 1973, Dr. Garsee was chaplain for Mount Vernon Nazarene College, Mount Vernon, Ohio. Then in 1973 he was named to the position of dean of students until taking the post at Boise, Idaho. His practical experience includes eight years as a missionary to Samoa for the Nazarene Department of Home Missions, and eight years as a counselor and instructor in social and behavioral sciences at MVNC.

He authored *Samoa Diary*, and co-authored *What You Always Wanted to Know About Your Pastor-Husband*. Many of his articles have been published in periodicals and journals. He also contributed to the textbook *The Process of Human Development: A Holistic Approach*. In honor of his personal achievements and merits, Dr. Garsee was selected recipient of the SNU Alumni "B" Award in 1974.

Dr. Garsee returns to Bethany with his wife, Bernice Irene Miller Garsee,

whom he met while attending SNU. They have a daughter, Jan Denise, and a son, John Waldon. □

NBC ADDS TWO FACULTY MEMBERS

Two new professors are joining the Nazarene Bible College faculty to specifically resource the seven new ethnic ministerial extension training centers. Dr. Barry Cunningham and Dr. Jonathan Salgado will teach on the Colorado Springs campus half-time and serve as professors and resource personnel half-time in the extension centers, according to Dr. R. T. Bolerjack who heads the Ethnic Training Center Program for NBC.

These centers are located in Los Angeles, Pasadena, and Long Beach, Calif.; New York City, Brooklyn, and Jersey City; Atlanta; Charleston, W.Va.; and Orlando, Fla.

Dr. Cunningham, now teaching courses in psychology, counseling, and practice of ministry, is an experienced inner-city pastor and college teacher. He received his Ph.D. degree in com-

munity psychology from the University of Michigan and has held administrative positions in the field of mental health, corrections, labor relations, and education. Most recently, he was assistant professor and coordinator of the Psychology Department at Mid-America Nazarene College. He and his wife, Marian, have a son, Barry, and a daughter, Cynthia.

Dr. Salgado, who is scheduled to arrive in Colorado Springs in July 1987, will teach courses in theology, Bible, and the practice of ministry. He holds a doctorate from the School of Theology at Claremont, Calif., and is currently dean of the Nazarene Seminary of the Americas in San Jose, Costa Rica. Dr. Salgado is also president of the Latin American Association of Theological Schools in Central and South America, an organization that evaluates theological training. Previously, Dr. Salgado taught at European Nazarene Bible College and served in local ministries at Anaheim, Calif., and Nampa, Idaho. He and his wife, Maggie, have two daughters, Marvel and Marshella. □



Shown at an Adult Studies Certificate presentation are (l. to r.) Dr. William Prince, president of Mount Vernon Nazarene College; students James Bess of Charleston, W.Va.; Josephus A. Foster of Columbus, Ohio; and Michael Mathews of Williamsburg, Ohio; Dr. Robert Lawrence, vice president for academic affairs; and Dr. William Youngman, director of adult studies for Christian Service. Not pictured is student Douglas R. Manson of New Vienna, Ohio. This is an organized program of ministerial studies, meeting the educational requirements for ordination in the Church of the Nazarene.

SPECIAL NOTICE

NAZARENE COACHES' BREAKFAST

The Nazarene Athletic Association (NAA) will meet for breakfast on Saturday, March 14, 1987, during the NAIA Basketball Finals. All Nazarene coaches are invited. For further details, contact:

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FEBRUARY 26, 1987

8:00 A.M.

Music, Prayer, and Worship

Charles Shaver—*Personal Evangelism*

Ron Benefiel—*Ethnic Evangelism*

Orville Jenkins, Jr.—*Urban Evangelism*

Tom Nees—*Compassion Evangelism*

11:00-11:45 A.M.

Workshops

THURSDAY AFTERNOON

2:00-2:45 P.M.

Workshops (session two)

Plenary Sessions

Bill Burch—*Creative Evangelism*

Jim Garlow—*Relational Evangelism*

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WEDNESDAY MORNING

FEBRUARY 25, 1987

7:30 A.M.—Prayer Time

8:00 A.M.—Music and Prayer

Special Music*

Evangelist Norman Moore

Congregational Singing

Evangelist Nelson Perdue

Special Music*

Evangelist Stephen Manley

Congregational Singing

Evangelist Richard Strickland

Special Music*

Evangelist Charles Millhuff

Special Music*

Evangelist Stuart McWhirter

Lunch

WEDNESDAY AFTERNOON

2:00 P.M.

"Another Way to People," Part 1

Film—*Local Church Evangelism*

Evangelist C. Hastings Smith

Film—*Outdoor Evangelism*, Part 2

Special Music*

Evangelist Robert Taylor

Film—*Group Evangelism*, Part 3

Special Music*

Evangelist Sybil Holder

Film—*Special Event Evangelism*, Part 4

Special Music*

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The special advisory committee to the new systematic theology, *Grace, Faith, and Holiness* by Dr. Ray Dunning, met for the final clearance of the completed manuscript in the Publishing House Board Room. Shown (l. to r.) are Dr. Richard Taylor; Dr. Elwood Sanner; Dr. W. T. Purkiser; Dr. John A. Knight, chairman; Betty Fuhrman; Dr. Ray Dunning; and Dr. William M. Greathouse.

DISTRICT SUPERINTENDENTS RECEIVE TAX VIDEOTAPE

The Board of Pensions and Benefits USA has updated the annual videotape on tax laws and how they affect churches and ministers. According to Dr. Dean Wessels, a complimentary copy has been sent to each district office in the United States.

This year's videotape deals with the following topics: (1) 1986 Income Tax Filing for Ministers; (2) 1987 Payroll Tax Procedures for Local Churches; and (3) Tax Strategies for Ministers and Churches.

Rev. Manfred Holck, Jr., a certified public accountant and an attorney, is featured on the videotape. He is a well-known authority on income taxes for ministers and is the editor of two newsletters on clergy finances. Rev. Holck's articles have appeared in the *Herald of Holiness* and the *Preacher's Magazine*.

Local churches or church leaders interested in viewing this resource should contact their district office. □

1986 TAX BOOKLETS TO BE MAILED TO U.S. MINISTERS

During January, the Board of Pensions and Benefits USA will mail to active ministers in the United States booklets that give guidance for the preparation of 1986 income tax forms.

The *Minister's Guide for 1986 Income Tax* has been prepared by tax specialist Conrad Teitell. It gives current information on how a minister reports income and expenses. All ministers should read this booklet carefully before preparing their tax forms.

A new publication by Teitell, *What the Minister Needs to Know*, discusses the 1986 tax law. This booklet will be mailed along with the tax guide.

Any minister not receiving these booklets by January 30 may request them by writing to Dr. Dean Wessels, 6401 The Paseo, Kansas City, MO 64131.

Also available upon request is another of Teitell's publications, titled

Minister's Parsonage Allowance, Social Security, and Automobile Expenses. □

FOR THE RECORD

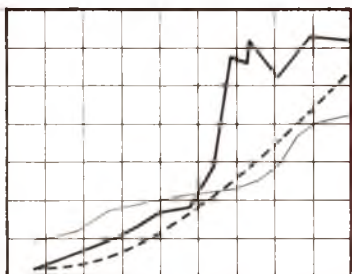
MOVING MINISTERS

MICHAEL R. ARNOLD from Craig (Mo) First to Florence (Oreg.) First
MONTE ASBURY to Washington (Iowa) First
TERRY M. GREGORY to Hanging Rock (Ohio) First

ROBERT L. GRUBB from evangelism to Proctorville (Ohio) Holiday Drive
JOHN DAVID HICKS from McMinnville (Oreg.) First to evangelism
CURTIS C. KAPTEIN from McConnelsville (Ohio) First to Arona (Pa.) First
DENNIS L. LIBERTY from Shenandoah, Iowa, to Ankeny (Iowa) First
KENNETH W. MURRAY from West Columbia (S.C.) First to Shreveport (La.) First
DAVID W. NASH from Twin Hills (Muncy, Pa.) to Hermitage (Tenn.) First
RICHARD K. OLSEN from Mustang, Okla., to Midland (Tex.) Permian
J. L. POWER from Bennettsville (S.C.) First to Cayce (S.C.) First
RONALD L. REAGLE, student, Fralin, Pa., to Coaltown (Slippery Rock, Pa.)
CHARLES ROBERTS from Plainview (Tex.) First to St. Louis (Mo.) Southwest
G. DANE SPURGEON from Zelienople (Pa.) First to Midview (Grafton, Ohio)
RAYMOND E. STARK from Claytonia (West Sunberg, Pa.) to Norristown (Pa.) First
CHARLES H. SUNBERG from St. Louis (Mo.) Southwest to Austin (Tex.) First
HOUSTON E. THOMPSON from South Milwaukee (Wis.) to Twin Hills (Muncy, Pa.)
PAUL WIGGS from Cayce, S.C., to Lincoln Boulevard (Marion, Ind.)
J. BARRY WILSON from evangelism to Temple (Tex.) Grace

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REV. CARL and SHIRLEY ROMNEY, Brazil, Furlough address: Rte. 5, Box 60, Frankfort, IN 46041

REV. PHIL and MARY LOU STEIGLEDER, South Africa, Furlough address: 404 E. La Mesa, Stockton, CA 95207

REV. ROD and SUE TRIM, Malawi, Field address: P.O. Box 5566, Limbe, Malawi

ANNOUNCEMENT

Indian Lake Nazarene Camp, operated by the Michigan District, will celebrate its 60th anniversary, during activities July 3-5, 1987. A historical museum depicting 60 years of camp meetings with men such as J. B. Chapman, R. T. Williams, and Bud Robinson will be part of the celebration. Saturday, July 4, the Speer Family will be in concert. For information write to C. Neil Strait, 2754 Barfield Dr. S.E., Grand Rapids, MI 49504.

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

RECOMMENDATIONS

This is to recommend REV. AND MRS. WALLACE O. THORNTON, SR., who are reentering the evangelistic field. The Thorntons previously spent 5 years in evangelism and 19 years in the pastorate. Brother Thornton is a commissioned evangelist and Mrs. Thornton is a commissioned song evangelist. They travel by trailer and will carry the entire program. Contact them: Rte. 2, Box 277, Milton, KY 40045. —J. Ted Holstein, Kentucky district superintendent.

The location of evangelists may be secured through Evangelism Ministries' toll-free number, 800-821-2154.

VITAL STATISTICS

DEATHS

SYLVIA R. CARLTON, Nov. 25, Kirksville, Mo. Survivors: daughters Rita Gouker, Reva Berg, Wanda Hunt, Esther Marsh, and JoAnn Ralston; 24 grandchildren; 43 great-grandchildren; 2 brothers; 3 sisters.

GERALD E. "JERRY" HURSH, 52, Nov. 3, Houston, Tex. Survivors: wife Joy Lou; daughter Anna Lee Hursh; sons David and Tim; one grandson; one brother; his mother.

REV. L. CHARLES JENNINGS, 73, June 5, Bethany, Okla. Survivors: wife Helen; son David; daughters Lydia Windom and Rebecca Worthington; six grandchildren. Ministry: Kansas City, Canada West, Oregon Pacific, and Northwest Oklahoma districts.

HELEN M. KILGORE, of Oklahoma City, Okla., June 23, Houston, Tex. Interment: Parkersburg, W.Va. Survivors: husband Rev. J. L.; son Michael L.

MRS. T. T. (ADELE) LIDDELL, 82, June 7, Kanakakee, Ill. Survivors: sons P. L. Liddell and Dan Liddell; daughter Janene Hansen; three grandchildren; eight great-grandchildren.

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NEWS OF RELIGION

FEW AMERICANS OBJECT TO RELIGIOUS MEETINGS, COURSES IN PUBLIC SCHOOLS. Few Americans object to having a variety of religious studies available in public schools, including elective Bible study courses; using the Bible in literature, history, and social studies classes; teaching about the major religions of the world; and making facilities available after school for student religious groups, according to a Gallup Poll done in conjunction with the Laymen's National Bible Committee.

Comparative religion classes were opposed by only 16 percent of those polled. Using the Bible in literature, history, and social studies classes was opposed by only 20 percent. Making facilities available after school for use by student religious groups and organizations was opposed by 21 percent, and offering elective courses in Bible studies was opposed by 20 percent. Five percent of those polled had no opinion, and others said they would not oppose such activities.

The survey also asked Americans, "How often do you read the Bible?" Only 1 percent said they read the Bible more than once daily. Daily Bible reading was indicated by 10 percent of those polled. Others said they read the Bible two or three times a week (9 percent); weekly (13 percent); two or three times a month (6 percent); monthly (8 percent); less than once a month (26 percent); and never (22 percent). Five percent of those polled were unable to say how often they read the Bible.

The survey showed that women, Blacks, older people, the less-well-educated, Protestants, evangelicals, and Southerners were more likely to be regular Bible readers than the general population. □

MISSIONARIES SHOULD PLAN TO STAY IN HONG KONG AFTER 1997. Foreign missionaries should plan to continue their work in Hong Kong after Britain's lease on the country expires and it reverts back to Chinese control in 1997, according to Theodore Hsueh, general manager of Hong Kong's Christian Communications Limited.

"China is changing and allows Christians from other parts of the world to come into a limited area inside the country now," he said. "We can expect the door to open further in the near future. The presence of foreign missionaries in Hong Kong will contribute to the confidence of local Christians as well as lend support to their status as Christians in Hong Kong Society."

Hsueh concluded, "Unless they are pressured or asked to leave by the majority of local Christians, Western missionaries should seek to serve with the local church more closely than ever." □

MINISTERS SHUN COUNSELING, METHODIST SURVEY REVEALS. Although pastors are often involved in providing counseling as part of their ministry, they are reluctant to seek it for themselves, according to a United Methodist survey. The survey also found that most pastors feel ill-prepared for the task of counseling their parishioners.

About 1,900 pastors responded to the survey, which was sent to 3,000 of the 32,000 ministers in the 9.4-million-member Methodist church. Of the respondents, 46 percent said they do not feel free to seek counseling, and only 5 percent said they would turn to their bishop for counseling. Most feared that such an overture would be a sign of weakness, according to the survey.

Some ministers seek friendships with clergy from other denominations to exchange gripes and unload burdens, the survey showed. The study also found that counseling and administration create the most headaches for pastors, who feel better qualified to tackle preaching and educating. □

STELLA M. MORLEY, 77, Nov. 10, Colorado Springs, Colo. Survivors: sons Ralph G. and Paul D.; four grandchildren; one great-grandchild; three brothers; three sisters.

FRANK D. ROZZELL, 83, June 6, Chattanooga, Tenn. Survivors: son Grady; daughter Peggy Campbell; one brother; one sister.

BIRTHS

to JAMES AND CHRISTINA (HUTCHENS) BOWLING, San Antonio, Venezuela, a girl, Jessica Noel, Dec. 11

to JAMES AND ARLA JEANNE (PLEYER) BUCHANAN, South Africa, a boy, Jay Thomas, Dec. 4
to CHARLES AND JENIFER CASEY, Little Rock, Ark., a boy, Charles Wiley III, Oct. 12

to RICK AND JAN (MALLICOAT) COLE, Greeley, Colo., a girl, Jodi Lynn, Nov. 15

to JOHN AND VICKIE (PRAITHER) DAY, Rantoul, Ill., a boy, Jacob Charles, Nov. 17

to JOHNNY AND KAY GRAVES, Little Rock, Ark., a girl, Cara Nicole, Dec. 1

to ROD AND KAREN GRIFFIN, Little Rock, Ark., a boy, Zachary Clay, Nov. 28

to TONY AND TANA KERSTETTER, Selinsgrove, Pa., a boy, Kane Eric, July 26

to JOHN AND KATHY KLINGER, Selinsgrove, Pa., a boy, Paul Andrew, Dec. 2

to RUSS AND LORI (ACHESON) LAWLOR, Idaho Falls, Idaho, a boy, David Russell, Dec. 9

to RAY AND CHRIS MACMILLAN, Anderson, Ind., a girl, Jill Diane, Oct. 26

to JEFF AND CAROL (MILLS) McNABB, Clark, Wyo., a girl, Danielle Marie, Mar. 17

to KURT AND LAVONNE (LIDDELL) McNABB, Clark, Wyo., a boy, Clancy James, Mar. 21

to JAMIL AND MERJA (KINNUNEN) QANDAH, Cyprus, a girl, Heidi Jamil, Nov. 13

to JOHN AND JERRI REEVES, Bloomington, Ind., a boy, Zachary Kyle, Nov. 7

to RICHARD AND KRISTY STROUSE, Selinsgrove, Pa., a boy, Jesse Lee, Oct. 21

to RICK AND DORITA (YORK) WAITLEY, Meridian, Idaho, a girl, Kyra Lynn, Nov. 8

to KEN AND JANE ANN (BATES) WILSON, Aurora, Colo., a boy, Courtland Andrew, Nov. 21

to JIM AND JANIS (HILLIKER) WOOLBRIGHT, Enterprise, Oreg., a girl, Julie Ann Elizabeth, Aug. 30

ANNIVERSARIES

RAYMOND D. AND OPAL E. SNOW, of De Bary, Fla., celebrated their 50th wedding anniversary Sunday, August 24, following the worship services at Deltona, Fla., First Church. The couple was married September 3, 1936, at the Coshocton, Ohio, church; Rev. M. R. Fitch officiated.

Dinner was served by First Church members to 75 friends, relatives, and out-of-town guests. Following a trip to Niagara Falls, the Coshocton, Ohio, church also held a celebration with 75 friends and relatives attending.

The Snows have two children: Marilyn K. Seel of Minneapolis; and Rev. M. Ray Snow, pastor of the Vero Beach, Fla., church; seven grandchildren, and one great-grandchild.

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

A radio preacher said those who die in infancy, if their parents are unsaved, will not go to heaven. I've always believed that babies were precious in God's sight and were in His hands if they died before reaching the age of accountability. What do you think?

First, let me share the statement on this matter found in our church's "Articles of Faith." Article VI on "Atonement" says, in part, "The Atonement is graciously efficacious for the salvation of the irresponsible and for the children in innocence, but is efficacious for the salvation of those who reach the age of responsibility only when they repent and believe."

I am happy with that statement, but I must also admit that I have not read a convincing argument for either position based directly upon Scripture, but only upon implications and logical deductions drawn from a few scripture texts. □

In a Bible study on the life of Moses, a statement was made that Moses' wife, Zipporah, was black. I felt very uncomfortable with that remark. Could you please help me on this statement? What does the Bible say about interracial marriage?

In Numbers 12:1 the wife of Moses is called "an Ethiopian woman" in the KJV. Modern versions render the Hebrew word "a Cushite woman." Zipporah was a Midianitess, and many scholars believe that "Cushan" is a poetic parallel for Midian. Habakkuk 3:7 says, "I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble." The Hebrew poetic structure would indicate that "Cushan" and "Midian" are synonyms.

We cannot be dogmatic about the racial origin and color of Moses' wife, not even if the reference in Numbers 12:1 is to a *second* wife taken by Moses after Zipporah's death, as some scholars think.

Israel was to avoid marriages to "outsiders" for religious reasons—lest they be influenced by mixed marriages to idolatry (see Exodus 34:11-16 and Deuteronomy 7:1-5). Such marriages prompted vigorous reforms by Nehemiah (Nehemiah 13:23-27) and by Ezra (Ezra 10:10-44). These passages do not apply to the church as law, but serve in principle to caution Christians against marriage to anyone who would jeopardize the believer's faith in, and faithfulness to, Jesus Christ (see 2 Corinthians 6:14—7:1).

So, to answer more directly, interracial marriages as such were not taboo, but interfaith marriages were. The law was frequently ignored, and a chief offender was Solomon. In his old age these foreign and pagan wives turned his heart from God to idols, with tragic consequences. □

During the service, the minister invites parishioners to pray. Often these prayers cannot be heard, and are very personal. We are sensitive to the importance of these prayers in the service. But why doesn't the congregation ever say a prayer together, in unison (i.e., the Lord's Prayer), or read a psalm together? Couldn't the power of corporate worship come not only through hymn singing but also through praying together?

I am confident that God can and does channel power and blessing through corporate prayers. I've been in a number of our churches where the Lord's Prayer is so used, and in most of our churches, the reading of Scripture in unison and/or responsively is practiced.

Any such practice, if we are careless, can degenerate into an empty formality. But such practices can also be life-filled and power-packed. And our *extempore* prayers can become "vain repetitions" also unless we keep them fresh, sincere, and anointed. □

NEWS OF EVANGELISM

LAY LEADERSHIP SPARKS CAMP MEETING IN NOVEMBER

Reporting on their recent revival services, Pastor David L. West of the Mifflinburg, Pa., church stated, "The people came each evening with a sense of anticipation, enthusiasm, and expectation. It was a camp meeting atmosphere in November!"

Eight weeks prior to the scheduled revival with Evangelist D. J. Wooten and Song Evangelists Roger and Evelyn Brown, a layman in the church organized 27 prayer cells. These "cells" met each week, praying and fasting for individuals and other concerns in the church.

Attendance at the services averaged 250 throughout the week. Many people sought help at an altar of prayer for various problems in their lives. Twenty-two people, including children, teens, and adults, found salvation, and 8 were sanctified wholly. □

REVIVAL CLIMAXES IN JERICO MARCH

The Cove, Ark., Pleasant Grove church recently recalled its spiritual heritage with an "old-time Holy

Ghost" revival with Evangelist Howard Casteel.

Prior to the special services, a prayer box was placed at the front of the sanctuary. As people had prayer requests for the revival, they wrote them on a slip of paper and placed them in the box. According to Rev. Buz Lassiter, pastor, many of the prayers placed in the box were answered during the revival. Pastor Lassiter reports, "Souls were saved and sanctified, and backsliders were reclaimed."

As an expression of praise and victory, the revival ended in "an old-time Jericho march." The congregation marched around the outside of the church seven times, singing and praising the Lord, carrying the prayer box.


The Pleasant Grove church has flourished from such revivals. Running 12 in attendance six years ago, the church now has a congregation of 200 in their town of less than 400. □

THE CHURCH SCENE

The Dadeville, Ala., church was closed early in 1984 when the last of its few remaining members moved away. The building was rented to another denomination.

Rev. Roland Pitts, a former pastor, now retired, remained concerned for the community where he once planted a Church of the Nazarene. After conferring with District Superintendent J. Donald Jernigan, Sr., Alabama South, Rev. Pitts left Florida and his chaplain's position and returned to Dade-

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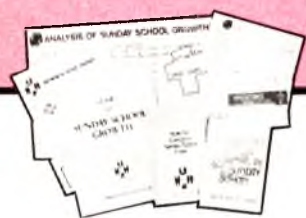
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The Howell, Mich., church held a dedication service for its new sanctuary June 1, 1986. The building project involved the construction of a 1,000-seat sanctuary in coordination with existing facilities. Dr. Charles Strickland, general superintendent, was the speaker. Dr. Marselle Knight, superintendent of Eastern Michigan District, and Pastor Richard A. Bushey also participated in the service.



Pictured is the Senior Adult Choir of Little Rock, Ark., First Church, after their recent presentation of the musical "Sweeter Every Day." The choir is directed by Margaret Poindexter.



The original place of worship for Nazarenes in Morley, Yorkshire, England, was blown down by a freak gale during the winter of 1984. September 6, 1986, a new structure was opened to the glory of God by Mrs. Marion Schofield, wife of Regional Director T. W. Schofield. The building consists of a main sanctuary seating 150, an all-purpose hall, crèche and lounge facilities, and a fully furnished kitchen. Costing £325,000, it is debt-free. The building was dedicated by District Superintendent J. R. Packard, who also shared the day's preaching with Regional Director Schofield. Former Pastor Andy Spence flew in from his retirement home in Australia for the occasion. Allan Longworth is the present pastor. The church bus is shown at the left of the picture.

church building was another revival. A 73-year-old man, who had divorced his wife and gone to Las Vegas 40 years prior, decided to return to Dadeville. He found Christ as his Savior, repented of his wasted years of gambling in the casinos, and remarried the wife of his youth. This man was one of the charter members of the new Dadeville church when it was organized in 1986. His crippled wife was healed and saved in the church, and also became a member. She has since gone to be with the Lord. ☐

As a part of the 62nd Miami, Fla., Central Church birthday celebration a mortgage retirement/burning ceremony was conducted. Individual members representing the past, present, and future participated. Members of the congregation represent over 12 countries.

The celebration recognized the blessing of God in providing over \$1.25 million worth of property that is now debt free; a church and two parsonages. A former associate pastor, Rev. Wayne Thomas, of Gastonia, N.C., was the

day's guest speaker. Rev. Ron Keller has served as pastor of the church since 1981. ☐

Sunday, November 30 was a historic day for two of Albuquerque's oldest churches. First Church, founded in 1919 and Montgomery Heights Church, founded in 1945, have formally merged into a new church.

Rev. Paul Hetrick, pastor of First Church, and Rev. Charles McKinney, pastor of the Montgomery Heights congregation, concluded after deliberations, and in consultation with the general and district superintendents, that a united church could make a better impact upon this fast growing southwestern city, than by operating

separately. In the meetings of the respective church boards, every issue presented received unanimous support.

The First Church property has been sold and the merged church is meeting temporarily in the Montgomery Heights facilities while a new church complex is under construction in the growing northeast part of the city.

The newly formed church begins with about 800 members. A vision for growth and outreach ministry has been the motivating factor in the merging process. Rev. Paul Hetrick will serve as senior pastor, and Rev. Charles McKinney will assume an associate pastoral role in the new arrangement. The church will have a staff of five pastors ministering to various ages and needs.



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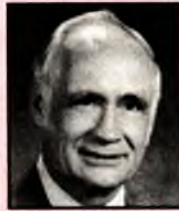
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The following listing is the current catalog of books in print for current full-time faculty members. Past NTS professors and staff members are well represented in the current NPH book catalog.

AUTHOR	TITLE	NO.	PRICE
Bassett, Paul M.	Exploring Christian Holiness, 2	PA083-410-9263	\$15.95
Finley, Harvey	Biblical Hebrew	PA083-410-3508	\$13.95
Galloway, Chester	Team Teaching with Adults	PA083-410-1106	\$ 1.75
Grider, J. Kenneth	Born Again and Growing	PA083-410-7589	\$ 3.50
	Entire Sanctification: The Distinctive Doctrine of Wesleyanism	PA083-410-6493	\$ 5.95
	Gibraltars of the Faith	PA083-410-8283	\$ 1.25
Hamilton, James	The Faces of God	PA083-410-9409	\$ 3.95
	The Pair in Your Parsonage	PA083-410-7724	\$ 4.50
	What You Always Wanted to Know About Your Pastor/Husband	PA083-410-5543	\$ 2.50
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	Conserve the Converts	PA083-410-4113	\$ 1.95
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	Living in the Power of the Spirit**	PAS-250	\$12.95
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	Strategies for Vital Christian Living***	PA083-410-4660	\$ 2.95
	When Adam Clarke Preached, People Listened	PA083-410-7147	\$ 4.95
Truesdale, Albert	Dictionary of the Bible and Christian Doctrine in Everyday English***	PA083-411-075X	\$14.95
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TERRORISTS SLAY PHILIPPINE SUPERINTENDENT



Rev. Stephen Azura, 40, Eastern Visayan (Philippines) district superintendent, was slain by terrorists following church services, Sunday evening, December 7.

According to Asia-Pacific Regional Director Rev. George Rench, Rev. Azura had been conducting revival services at the Borongan church on the Philippine island of Samar and was shot at 9:30 P.M. by five terrorists. He died instantly.

Reports did not indicate if the group responsible for the minister's death had connections with any particular dissident group or the motive behind the killing.

Rev. Azura was ordained in 1979 and was appointed national district superintendent in 1983. Prior to this he had pastored churches since 1970. He and his wife, Alicia, have four children, ages 6 to 14. He is the brother of Dr. Mary Nacionales, Nazarene medical doctor who serves at the Raleigh Fitkin Memorial Hospital in Swaziland.

The Eastern Visayan District is located in an area of considerable unrest, which has led to recommendations against foreign travel there. No American Nazarene missionaries are stationed there.

—NN

REV. PLA JOINS PUBLICATIONS INTERNATIONAL



Rev. Juan Vázquez Pla joined the Spanish Publications staff December 1 as editorial director of Spanish Adult Curriculum Publications. This announcement was made jointly by Dr. Bennett Dudney, director of Publication Services, and Dr. Sergio Franco, administrator of Spanish Publications. Rev. Vázquez Pla was converted in Puerto Rico under the ministry of Rev. Lyle Prescott. The Pla family was among those founding the Church of the Nazarene in Puerto Rico.

His ministry includes 15 years of pastoral experience in his native Puer-

to Rico. Since June of 1982 he has served as coordinator of Latin American Media Resources for the Division of Communications, from their office in San José, Costa Rica. A part of that assignment was the production and supervision of "La Hora Nazarena" (the Spanish radio program of the denomination).

Rev. Vázquez Pla has also taught at the Nazarene Central American Seminary in Costa Rica, and at the Inter-American University in Puerto Rico. His training includes the B.A. and M.A. degrees from Southern Nazarene University (BNC), and additional post-graduate studies. He and Mrs. Vázquez Pla have three children, two of whom are residing with them in the Kansas City area.

Rev. Vázquez Pla is a gifted communicator and writer. His articles have been published throughout Latin America.

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Kansas District, I have appointed Dr. W. T. Dougharty (presently superintendent of Northeast Oklahoma District) as superintendent of the Kansas District effective February 1, 1987.

—Charles H. Strickland
General Superintendent

CERRATO RESIGNS— DOUGHARTY APPOINTED



Dr. W. T. Dougharty, 58, has been appointed superintendent of the Kansas District by Dr. Charles H. Strickland, effective February 1, 1987. The action was taken in consultation with the Kansas District Advisory Board and district officers with unanimous approval of the Board of General Superintendents.



He replaces Dr. R. J. Cerrato, 62, who is resigning from the post of superintendent at the advice of his physician. Dr. Cerrato has been experiencing some dizziness and his doctor encouraged him to "get off the road" and into a less stressful role of ministry. He plans to return to the Chicago area at the end of January

to recuperate for about six months, after which he will enter the evangelistic field, holding revivals and Faith Promise conventions. Since his appointment four years ago, Dr. Cerrato has filled 55 churches and has averaged 65,000 miles annually on the road. His new address will be: The Timbers, 11210 Cherry Ct.—Unit 52C, Palos Hills, IL 60465.

Dr. Dougharty comes to Kansas from the Northeast Oklahoma District where he was appointed superintendent by Dr. George Coulter in September 1973.

—NN

GUANG ELECTED TO SUCCEED REZA



Rev. Alberto Guang has been elected president of Seminario Nazareno Mexicano, A.C., by the school's board of regents. He succeeds Dr. H. T. Reza who retires

this month.

Dr. Guang holds the bachelor of theology as well as the licenciado in theology and is completing his Ph.D. dissertation for Fuller Seminary School of Missions. He has been a professor and administrator at the Nazarene seminary in Costa Rica and most recently served as pastor of the Baldwin Park, Calif., church. He and his wife, Lillian, have two children.



Dr. Reza has ministered in the Church of the Nazarene most of his life. He earned his undergraduate degree at Pasadena College and the M.A. from the University of Mexico. BNC awarded him the doctor of divinity in 1958. The author of six books, he has translated many hymns into Spanish. He was the speaker on the Spanish language broadcast of the denomination for 23 years. In 1946 he came to Kansas City where he began the Department of Spanish Publications. In 1976 he was given supervision of Nazarene publications throughout World Mission areas of the denomination. While in Kansas City, Dr. Reza also served as an adjunct faculty member at Nazarene Theological Seminary.

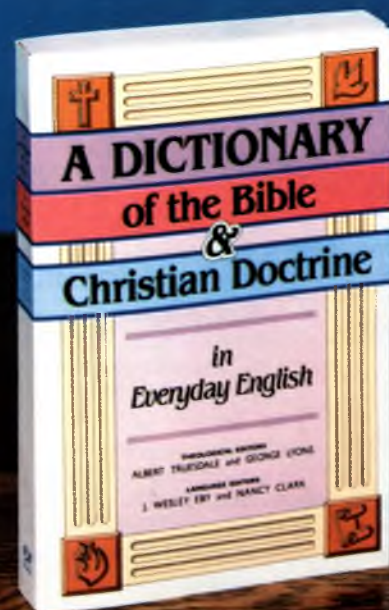
In 1981 Dr. Reza was elected president of the new seminary to be opened in Mexico. Under his leadership, land was secured, buildings constructed, and staff and faculty recruited.

—NN

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Ephesians 4:7-16; 1 Peter 2:4-10
See Christian, Church, Clergy, Layman, Priest

Lamb of God (LAM uv GAHD)
The Lamb of God is a name given to Jesus Christ (John 1:36). Lambs were used as sacrifices in the Old Testament. Jesus Christ is the final sacrifice.
Genesis 22:1-14; Exodus 12:1-7; Isaiah 53:7; 1 Peter 1:18-20; Revelation 5:1-14
See Christ, Cross, Expiation, Jesus, Propitiation, Sacrifice, Sacrificial Lamb

lament (luh-MENT)
1. *verb*: To lament is to show deep sorrow and grief. The prophet Jeremiah lamented the sins of his people. He lamented the destruction of Jerusalem. Jesus lamented when the people rejected Him.
2. *noun*: A lament is the cry of one who is in deep sorrow or grief.
2 Samuel 1:17; Isaiah 3:26; Jeremiah 4:5-8; 7:29; Matthew 23:37-39
See Jeremiah, Jerusalem, Jesus, Lamentations, Suffering
Lamentations (LAM-un-TAY-shunz) *proper noun*:
Lamentations is a book in the Old Testament. The book tells

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