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HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1987

75 Years Proclaiming Christian Holiness

CHRISTUS VICTOR!

by General Superintendent William M. Greathouse

News of the battle of Waterloo was transmitted to the people of England by signalers with semaphores, stationed on the roofs of cathedrals across the land, beginning near the site of the battle.

Signaling with his flags, the first herald began to spell out his message, W-E-L-L-I-N-G-T-O-N D-E-F-E-A-T-E-D, when the fog moved in from the sea and obscured the signaler. The incomplete sentence was then wig-wagged northward across the land, and England was soon submerged in the despair of defeat.

As the sun rose over the channel the fog lifted and the signaler continued his message, W-E-L-L-I-N-G-T-O-N D-E-F-E-A-T-E-D N-A-P-O-L-E-O-N. As the completed message made its way across the country, gloom was dispelled and all England was filled with the jubilation of victory.

On Good Friday the message was signaled from Golgotha, C-H-R-I-S-T D-E-F-E-A-T-E-D, and gross darkness enveloped the earth. "We were hoping that it was He who was going to redeem Israel," the disillusioned disciples sighed. Hopes blasted, hearts filled with despair, the apostles hid behind closed doors for fear of the Jews who had crucified their Master. Then on Easter morning the message was completed, C-H-R-I-S-T D-E-F-E-A-T-E-D T-H-E E-N-E-M-Y! As the news spread, despair turned to joy, defeat gave way to victory. The Sun of righteousness had risen with healing in His wings! (see Malachi 4:2).

In his sermon on the Day of Pentecost the apostle Peter announced to the multitudes of Jerusalem: "Men of Israel, listen to this: Jesus of Nazareth was a man accredited by God to you by miracles, wonders and signs, which God did among you through him, as you yourselves know. This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross. *But God raised him from the dead* . . . and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear. . . . Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ" (Acts 2:22-24, 32-33, 36, NIV, emphasis added).

In Richard Jeffries' *Bevis: the Story of a Boy,* there is a reference to the Crucifixion. After looking a long time at the picture of Jesus on the Cross, the boy remarks, "If God had been there, He would not have let them do it!" If God had been there! The whole of Christian gospel rests on the fact that God *was* there. Out of the lowest depth to which a race of sinners could go, God made His highest revelation. God has made Jesus, whom men crucified, both Lord and Christ!

"The Lord is risen!" early Christians would greet one another on meeting. "He is risen indeed!" was the unvarying response. The Easter faith is the Christian faith.

by W. T. PURKISER

THE POWER OF HIS RESURRECTION

To many in our church, including the present editor, former editor W. T. Purkiser has been "Mr. Nazarene." In this issue, which combines the observance of our 75th anniversary and the Easter message, we are pleased to reprint one of Dr. Purkiser's editorials on the resurrection of Christ.

Dr. Purkiser, now retired, lives in Sun City, Calif., and continues to serve the church with pen, voice, and spirit.

It is a gripping phrase Paul uses, "the power of his resurrection" (Philippians 3:10).

He is speaking of the excellency he had found in Christ. What his heart could not find in striving for self-righteousness, he had discovered in the grace of God. All that had seemed gain to him before, he now counts but loss. The goal and center of his whole life was changed. He who had trusted in the external righteousness of the Law now rejoiced in the righteousness of God that comes by faith.

There is something very challenging in this way of presenting the meaning of Easter. We are all interested, by necessity if in no other way, in power and the sources of power. Within the last two decades, man has tapped resources of almost unbelievable power, and the end is not yet. It takes tremendous power to hurl a man-made vehicle into space and send it around the earth. Yet no earthly power can get beyond the limits of the finite and pass the borders of time and space. For that, we must look to the power of His resurrection.

The resurrection of Christ was the manifestation of God's power. Man can kill, but only God can make alive. Jesus was "declared to be the Son of God with power, . . . by the resurrection from the dead" (Romans 1:4). It was God's mighty power that broke the bands of death and gave the Saviour His glorified body.

But even more, the resurrection of Christ is the channel of God's power. There is no saving virtue in a dead Messiah. All power in heaven and earth is given to the living Lord. Not Christ on a crucifix; but the risen Redeemer breaks the shackles of sin and brings the dead to life. Everything related to man's moral life and eternal destiny changed during the events of that week so long ago when Christ was crucified and raised again by the power of God.

The power of His resurrection is *the power of a new life.* The gospel is the power of God unto salvation because in it is the power of an endless life. It is important that we give our lives to Him, but what is more important is that He gives His life to us. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11-12).

Here is life with the tang of eternity about it. Here is life with the promise of unending peace and victory in it. Here is life that dispels the darkness of sin and lights the path to God.

The power of His resurrection is *power for a full salvation.* "Wherefore he is able also to save them to the uttermost that come unto God by him, *seeing he ever liveth* to make intercession for them" (Hebrews 7:25, italics added). It is Christ, risen, exalted at the right hand of God, who sends the Holy Spirit in sanctifying Lordship to the consecrated believer's heart.

One of Christendom's major tragedies is that it has broken the normal sequence between Passover and Pentecost. It has lost its way between the garden of the empty tomb and the Upper Room. For the last recorded words of the Saviour were the familiar phrases of Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

The power of His resurrection is *power for a new assurance in the face of death.* Joyfully the New Testament proclaims the fact that the Lord Jesus Christ has defeated the devil, who had the power of death, and delivered those who through its fear were all their lives subject to bondage (Hebrews 2:14-15).

Job, groping toward the light that had not yet been fully revealed, asked the human question, "If a man die, shall he live again?" Not until Jesus Christ brought life and immortality to light through the gospel could there be a perfectly satisfactory answer to that question. We find it on Easter morning in the emptiness of a new tomb in a private garden. We find it in the Presence that transformed defeated and baffled disciples into joyous witnesses. We hear it in His treasured words, "Because I live, ye shall live also."

The power of His resurrection sets aside forever for Christians the sentiment in the sad and skeptical lines of the Persian poet:

Strange, is it not? that of the myriads who
Before us pass'd the door of Darkness through,
Not one returns to tell us of the Road,
Which to discover we must travel too.

For Christ has traveled that road and has returned to lighten the darkness with His promise and presence. □

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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.

SODOMY CONDEMNED

As a church we must clearly stand against the sin of sodomy.

There are those who seek to convince us that sodomites are a minority in need of protection because they are just made that way.

It is clear from the Scriptures that sodomites are a class of sinners in need of salvation. Sodomy is an abomination (Leviticus 18:22; 20:31). It is flatly condemned in the New Testament (1 Corinthians 6:9-10; 1 Timothy 1:9-10) and is a sin for which God abandoned sinners (Romans 1:28).

With only 4% of the adult population, sodomites account for 49% of all syphilis, 51% of throat gonorrhea, 53% of enteric disease, and 71% of AIDS fatalities. Every sodomite known to have AIDS in 1979 is now dead. Sodomites have brought a plague.

Is sodomy an alternate way of life? Not at all. It is a perversion that needs to be stopped. Christ can make the difference.

Thomas H. Lorimer
Clarion, Iowa

DIVIDENDS FOREVER

"We Are Glad We Made Room." So read an article by W. T. Purkiser in the *Herald of Holiness* many years ago. It referred to making room for Paul Orjala at Pasadena College. Paul with his wife, Mary, began our missionary work in Haiti. The dividends will never cease! Now the Orjalas, with a daughter and son-in-law, are in France as missionaries —still spreading the gospel. Missionary work—or preparation for it —does not cost; it pays!

James H. Whitaker
Pasadena, California

LIKES NIV

I am writing to express my appreciation for the Sunday School *Adult Student* scripture portions being printed in the NIV of the Bible. I am really thankful for this version, as it is more accurate than any translation we have had heretofore, and is written in the language we speak.

(Continued on page 20)

by PAUL M. BASSETT

SOME SPIRITUAL ASPECTS OF AGING

As we observe the 75th anniversary of the *Herald of Holiness,* we are offering anew some articles from the past that address issues and needs of the present.

Dr. Bassett, who shared these pastoral insights in 1969, is now retired and resides in Troy, Ohio.

Today "old soldiers" aren't the only ones who fade away. "Old saints" do, too!

Some who serve Christ today wonder why we do not hear the bright testimonies at death that seemed so common among the saints of the past. But we must realize that with modern medicine, quick-killing diseases such as small pox, typhoid fever, and pneumonia —to name a few—are controlled so that people are living 10 to 15 years longer. Their minds consequently have time to age and falter before they die. Today, the clear and victorious testimony of the aged Christian is often given a long time before death comes.

An elderly lady of one of my congregations had lived with a lifelong handicap. Her service to God had always been restricted. But there was one thing she was sure she could do for her Saviour and that was to die gloriously.

Like many a Christian who lives longer today, senility set in and she began to lose her acute awareness of God's presence. Soon she was saying she was no longer a Christian. "In fact," she came to declare, "I never have been a Christian!"

Yet for years her cheerful spirit and consistent faith under adverse circumstances had been a challenging inspiration to those who met her. Her apparent loss of faith was the evident result of growing older and losing her ability to be self-controlled and rational. Her problem was not spiritual but physical.

As old age advances, blood circulation diminishes. Due to deterioration of arterial elasticity, particularly in the brain, and the consequent decreased flow of blood, an individual's personality may be greatly af-

Ed Carlin

fected, and it is impossible for him to be himself under these circumstances.

When an elderly gentleman of my acquaintance came to this point physically, his physician said to his daughter, "If his circulation is faulty in the chest area, your father will be short of breath. If the circulation is faulty in the brain, he will tell fairy tales." This latter came true, and what fantastic tales they were too!

Another doctor explained the bizarre talk sometimes found in the aged in this way: "Their irrational talk results from confused thinking and generally centers on what had previously occupied their mind for most of their life. But they will weave fabrications around this subject matter."

He added, "Relatives and friends who do not realize that this is not responsible talk will often believe their 'tales' and become needlessly alarmed and upset. Trying to reason and argue with the senile person will not 'straighten him out' but will succeed only in aggravating the person and deepen family frustration."

Personally, as a pastor, I have found that to listen interestedly, respond kindly, firmly, and positively generally produces quieting effects. An old hymn or familiar passage of Scripture followed by prayer in a conversational tone of voice for God's assuring presence aids further quieting.

The tendency of the aged is to regress to the past in their thinking like a chronological film in reverse. It may be that old wrongs will be recalled and become an obsession. When this occurs, family and friends need to remind themselves of the consistent Christian life lived and the strong faith exhibited when the elderly person had his full mental and emotional faculties. Such an aged individual is answerable to God for the responsible adult that by the grace of God he was, not for the confused, senile individual he presently is!

We often take statements along spiritual lines as 100 percent truth because of their religious character. We therefore fail to realize that even this area can be subject to fantasy. If an aged person talks about seeing long-dead relatives, frets about getting back to his childhood home before dark, or spins a "fairy tale," we quickly diagnose it as fantasy. In the same way statements to the effect that God no longer loves him, that Christ no longer saves him, that there is nothing to salvation, can likewise be fanciful! And this fantasy most certainly is obvious when unaccustomed profane language characterizes the elderly Christian's speech.

An old gentleman one night telephoned his son who lived nearby and asked for help. He said he was lost and could not find his way back home. Quick checking revealed that this man was not lost but really in his own house. He failed to recognize his very own furniture and familiar surroundings of many years. It is possible for God's aged, senile child to not realize where he is. And it is also possible for him to call for spiritual help for a situation that does not exist.

Longevity certainly presents some new problems that have not been solved. And as long as we live in a material world, "old saints" will pass through some of the same experiences as "old soldiers." Because of senility the bright "deathbed" testimony of modern saints may be heard some time before they actually die. Let us remember that God understands and loves them. Let us be sure we do, too! □

75 YEARS

by J. GLENN GOULD

NEIGHBORLY LOVE IN THE CHRISTIAN LIFE

"Helps to Holy Living" captures in a phrase what the *Herald of Holiness* has tried to achieve throughout its 75 years. Among our people none lived, taught, and wrote the holiness message more truly than the late Dr. J. Glenn Gould, who was associated for years with Eastern Nazarene College.

One of the stock theological quibbles among the Jews of the first century was the question Jesus often faced: "Which is the great commandment in the law?"

Our Lord had only one answer for all such questioners: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

But Jesus never failed to parallel this first with the second commandment, which "is like unto it": "Thou shalt love thy neighbour as thyself."

Moreover, when John Wesley was pressed for a definition of Christian perfection, his answer invariably was this same demand: "The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions, are governed by pure love."

In another place, Wesley amplified this definition by adding the phrase: ". . . and the loving of our neighbor, every man, as ourselves, as our own souls." This is the irreducible minimum of the Christian demand upon all men.

But how should the term *love,* as here employed, be understood?

Our English term *love* has a wide variety of meanings, including the love of parents for their children, the love of brothers and sisters in the family circle, the love that exists between understanding and devoted friends, the love of a man for a maid that prompts him to seek to unite his life with hers, and the compassionate love of God for a lost and sinning world.

Of these many meanings, it is this last that must

determine our use of the term. It is the love that in the New Testament is set forth by the Greek term *agape* and that by some authors is described as "agapeic love."

The difference between God's kind of love and the love that is merely human is indeed profound.

Erotic or sexual love is, as C. E. B. Cranfield puts it, "a love that is called forth by the inherent worth of its object, and desires to possess and enjoy its object." While it would be incorrect to describe such a love as merely an emotion, yet the emotional element is one of its principal factors.

But to quote Paul Ramsey, "Christian love . . . has nothing to do with feelings, emotions, taste, preferences, temperament, or any of the qualities in other people which arouse feelings of revulsion or attraction, negative or positive preferences. Christian love depends on the direction of the will . . . not on stirring emotion."

This is evident in the fact that our love for God and neighbor is commanded. But emotion cannot be commanded. Only attitudes of will can be subject to such direction.

Joseph Fletcher, in his controversial book *Situation Ethics*, sees this clearly and correctly. Says he: "There can be no command, no obligation, no duty to love if love is affection, as it most assuredly is in friendship love. . . . Genuine emotion . . . cannot be turned on and off like water from a faucet, simply by an act of will or willing obedience to a command. But the works of will, of love, *can!*"

Christian love thus becomes the response of a yielded will to what is clearly a command of the God who "is love."

Jesus makes no attempt to soften the rigors of this command. In its mildest form it is stated, "Thou shalt love thy neighbour as thyself." And when faced with the question, "Who is my neighbour?" He made it clear that every man who needs me and to whom I can minister is one to whom I must be neighbor.

Again Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

This clearly suggests that there need be nothing about the neighbor that awakens interest or arouses sympathy in us. Our love is in no sense a response to anything inherent in him, but rather is directed toward him because he bears the image of God, is a divinely created person in his own right, and is one for whom Christ died.

It is not necessary that the neighbor be likeable, or that one approve of him. Indeed he may be guilty of the most odious practices. The Christian must oppose what he does and deplore what he is, but must cherish an attitude of kindness and compassion for the man himself because of what, by the grace of God, he may become.

It is said of General Robert E. Lee that on one occasion he was asked by President Jefferson Davis concerning the qualifications of a certain military officer for a responsible post. The man in question had been archly critical of General Lee. Yet Lee gave him an unqualified recommendation.

Later Lee's aide said to him, "Do you not know how virulent that man's attitude toward you has been? How then can you recommend him?"

Lee's reply was memorable: "The President was not asking what that man thinks of me, but rather what I think of him."

Is not this love perfectly exemplified by our Lord himself when He prayed on the Cross, "Father, forgive them; for they know not what they do"? And this is the love that can be shed abroad in our hearts by the Holy Spirit. □

Dr. Haldor Lillenas, best known for his songs, once saluted the *Herald of Holiness* with a few verses of rhyme. Because the magazine still seeks to fulfill his description, we are printing it again.

HERALD OF HOLINESS

"Herald of Holiness," herald of hope,
Tell of the gospel of Christ, and its scope,
Reaching to those who are deepest in sin,
Bringing the poor, weary wanderers in.

"Herald of Holiness," herald of joy,
Telling of purity without alloy,
Spreading the message of freedom from sin;
Showing that all in the battle may win.

"Herald of Holiness," herald of love,
Pointing the weary to mansions above;
Guiding the erring and cheering the sad,
Making the lonely and sorrowing glad.

"Herald of Holiness," herald of peace,
Telling of Him who is bringing release
From ev'ry fetter by which men are bound—
Publish the tidings the whole world around.

"Herald of Holiness," herald of light,
Go on thy mission, dispersing the night;
Shedding the glittering sunlight abroad,
Until the world shall be won back to God.

—HALDOR LILLENAS

Nazarene Publishing and the Central Idea Church of the Nazare

(Above) **First offices and plant of the Nazarene Publishing House, with mail wagons ready to carry a special revival issue of the *Herald of Holiness*. *(Below)* Last location of the Los Angeles-based Nazarene Publishing Company before its merger with the Pentecostal Nazarene Publishing House in 1912.**

The Church of the Nazarene came into existence to solve a specific problem of space, time, and social structure. Space, in this instance, was American space. The time was the late 19th and early 20th centuries. The dimension involving "social structure" was this: how best to organize the work and witness of Wesleyan-holiness revivalism?

By 1900, some of the chief advocates of Wesleyan-holiness doctrine were perplexed and dismayed by part of the legacy of seven decades of aggressive promotion of the cause. The holiness movement of the 19th century stood fragmented and divided by major fault-lines of race, regional identity, national boundary, and sectarianisms of various kinds. About half of those committed to the Wesleyan-holiness message were loyalists in one of the two major branches of Episcopal Methodism. The other half were scattered over the institutional landscape. Uniquely holiness denominations, such as the Free Methodists and the Wesleyan Methodists, were closely tied to constituencies in the Northeast and Midwest and in half a century had not advanced significantly outside their region of origin. New holiness sects appeared in virtually every region of the United States, and dozens—if not hundreds—of independent holiness ministries could be found throughout the nation.

The founders of the Church of the Nazarene did not try to solve all of these problems, but they took aim at one they judged most basic—the one that, if overcome, could lay the groundwork for solving some of the others. Their focus was on a union of the regional bodies that had grown out of the holiness revival, with the hope that smaller independent ministries would gravitate toward a new and dynamic body with a national vision. "Unitive holiness" was the intention of the denomination's founders, and nothing symbolized it better than the creation in 1912 of the Pentecostal

STAN INGERSOL is the archivist for the Church of the Nazarene at international headquarters in Kansas City, Missouri.

nterests of the ne

C. J. Kinne, first manager of the Nazarene Publishing House.

Benjamin F. Haynes, first editor of the *Herald of Holiness.*

Charles A. McConnell in 1890 as a member of the South Dakota legislature. He later became editor of the *Pentecostal Advocate* in Greenville, Tex., and then first office editor of the *Herald of Holiness.*

by STAN INGERSOL

Nazarene Publishing House, the founding of the *Herald of Holiness,* and the location of the publishing interests and headquarters in Kansas City.

Each of the three principal bodies that merged in 1907 and 1908 had its own paper and publishing interests. The *Beulah Christian* was published at Providence, R.I., while Los Angeles was home to the *Nazarene Messenger.* The southern body was served first by the *Holiness Evangel* and then, after 1910, by the *Pentecostal Advocate.* Each regional paper continued to serve its unique constituency after the Pilot Point union assembly of 1908.

Regional papers and publishing interests, however, tended to cultivate regional prejudices at the expense of the central idea behind the union of the churches. The General Assembly of 1911 laid the axe to the tree by creating the Board of Publication and authorizing it to establish a central publishing house, to select its site, and to find an editor for a new church paper.

The Board of Publication did its work quickly. Its first major decision was to select Kansas City as the site for the new publishing house. While General Superintendent H. F. Reynolds had previously urged establishing a church headquarters in Chicago, Kansas City lay in the border state of Missouri and satisfied the need to strike a balance not only between East and West but also between North and South.

The board also moved to merge the Nazarene Publishing Company and the Pentecostal Advocate Company, along with their respective papers. Clarence J. Kinne, the key individual in the western-based Nazarene Publishing Company, was selected to manage the new Pentecostal Nazarene Publishing House. Charles A. McConnell, Kinne's counterpart in the South, was named office editor of the *Herald of Holiness,* while Benjamin F. Haynes of Nashville was elected its senior editor. Less than six months later, the publishing companies in California and Texas had been merged and the first issue of the *Herald of Holiness* rolled off the presses in Kansas City, dated April 17, 1912.

The *Beulah Christian* never united with the new church paper. Its sponsors sought its continued recognition as an official church organ, but the denomination was determined to have only one. Even H. F. Reynolds, closely identified with the *Beulah Christian,* supported this fundamental decision. Similarly, the *Pentecostal Messenger* of Pilot Point, Tex., sought an enlarged role among Nazarenes in the Southwest after the *Pentecostal Advocate* moved to Kansas City from Texas. Like the *Beulah Christian,* the *Pentecostal Messenger* found it hard to go against the denominational flow, and it eventually narrowed its focus to the specific interests of the Rest Cottage Association.

The creation of the publishing house and the *Herald of Holiness* in 1912 both symbolized and carried forward the union of regional churches that had been accomplished 4 years earlier. These institutions constituted significant and necessary steps in achieving what historian Timothy Smith has phrased "the inner reality of union." In celebrating 75 years of the *Herald of Holiness* and the Nazarene Publishing House, the Church of the Nazarene gives its thanks to a distinguished record of service and remembers the inclusive ideals upon which these two institutions of the church are based. □

Nazarene Messenger

"The Blood of Jesus Christ His Son Cleanseth us From All Sin."

Vol. XIII. Los Angeles, California, October 22, 1908

STRONG DEFINITE AND SCRIPTURAL ARTICLES FROM SPIRITUAL WRITERS

BEULAH CHRISTIAN

A HERALD OF SCRIPTURAL HOLINESS

VOL. XVII. PROVIDENCE, R. I., JANUARY 28, 1909.

The New Year

Masthead of the *Nazarene Messenger,* published in Los Angeles until 1911. The *Beulah Christian* served Nazarene interests in the East but lost its bid to continue as an official paper after the *Herald of Holiness* was established.

The NEVERTHELESS

In the Lord's Prayer, Jesus was teaching precepts. He instructed His disciples to pray, "Thy kingdom come. Thy will be done" (Matthew 6:10). In Gethsemane, Jesus modeled that instruction. There He prayed, "O my Father, if it be possible, let this cup pass from me: *nevertheless* not as I will, but as thou wilt" (Matthew 26:39, italics mine).

As His followers, we must meet our Gethsemanes as the Master did, seeking above all else the will of the Father. Too often we try to get God to say "Amen" to our desires and plans rather than saying "Amen" to His purposes for our lives. We find ourselves giving God instructions rather than seeking His guidance.

The cup Jesus faced in Gethsemane was extremely bitter. The physical suffering would be incredible. More than the pain of the body, however, would be that of the spirit, suffering as the sinless One—"innocent of sin" (2 Corinthians 5:21, NEB)—being completely identified with the shame of the human race. He would become "a curse for us" (Galatians 3:13).

The ultimate pain, however, of the Calvary experience was doubtless the complete, temporary alienation from the Father that He would sense as He died for every one of us (Hebrews 2:9). Surely it was this facet of His agony that prompted Him to cry out, "O my Father, if it be possible, let this cup pass from me" (Matthew 26:39). To be forsaken by His Father, even for a moment, was torturous—"an inconceivable abandonment." But He was to be forsaken so that no member of the human race need ever be forsaken.

Then comes Gethsemane's high moment. Jesus prayed, "Nevertheless, not as I will, but as thou wilt" (Matthew 26:39). This was the moment of victory. Not a mere victim of Calvary's dreadful circumstances, but a victor! With a full view of His coming agony, Jesus chose the way of submission, honoring His Father's will above His own.

When Jesus said "nevertheless" in Gethsemane's garden, He went from precept to practice, from teaching to doing. That was a significant transition. It always is. There He gave us a pattern for facing life's difficult circumstances. All roads leads to Gethsemane. Only two roads lead out of such experiences—embitterment or enrichment. If we follow the Master, we shall triumph, taking the way of enrichment.

The *nevertheless* of Gethsemane is a recognition of who God is. In Mark's account of the Gethsemane prayer, Jesus said, "Father, all things are possible unto thee; take away this cup from me" (14:36). While God is in charge of our world, He has given us a measure of autonomy and freedom. We are invited to bring our petitions to Him. We are to ask boldly and persistently. We are to trust His promises. But we do not, however, demand that God come to our terms or approve our plans, or badger Him into granting our requests. God is always God. Our requests must come within the limits of His plans and purposes for us.

The *nevertheless* of Gethsemane is respect for the wisdom of God. In Luke's account of the Gethsemane prayer, Jesus said, "Father, if thou be willing, remove this cup from me" (22:42). Was He not saying, "Father, You know what is best in this situation. You make no mistakes. You know the past and the future. Your kingdom must come and Your will be done"?

If we believe that God is all-wise, we will seek His guidance in all the circumstances of life. Dean Bertha Munro said, "Never risk asking God for anything without quickly adding, 'If it be Thy will.'" Dr. Samuel Young says, "God edits our prayers." And we should be grateful that He does.

The apostle Paul reminds us that the appropriate response to the greatness and wisdom of God is that of

Crucifixion, Resurrection, Gift

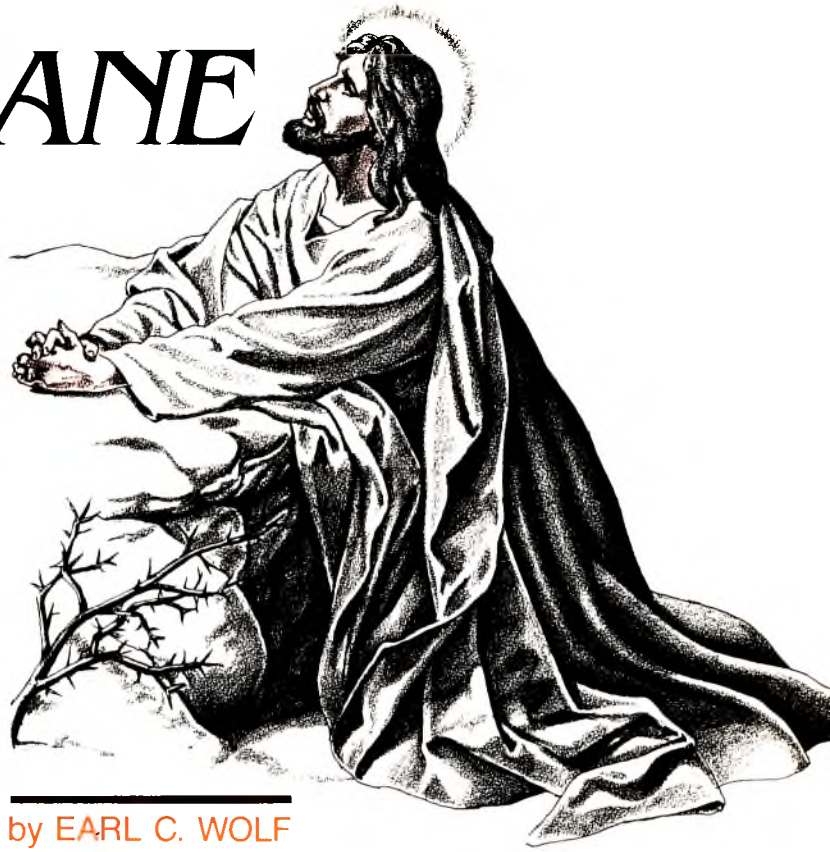
CRUCIFIXION: That moment,
that present, that now
had to be the presence,
the essence of past/present/future
darkness, the awful gathering up of pain
suffered by One hung upon the Cross,
done in, then hid within a Tomb
to be mourned, forgotten . . .

RESURRECTION: That moment,
that present, that now
had to be the presence,
the essence of all past/present/future Light
dawning from within the heart
of One who chose to do far more than cope,
but let His pure faith breathe and hope
until it rose, rolled back the stone,
arose, arose to give the Gift supreme . . .

GIFT: This moment, this present, right now
we don't have to be resigned to barely cope,
but we can claim our Victor's wings
over disease and pain and every human death
but one: Our poor human doubts—
Oh, may these wither on their woeful crosses
one by one, and die, and hide
themselves forever in their wanton tombs;
for we are free to choose to grow
and love and soar. Oh, right now we can leap
and fly—and more!

—**VIVIAN STEWART**
Oklahoma City, Oklahoma

f GETHSEMANE



praise. He wrote, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! . . . For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Romans 11:33, 36).

The *nevertheless* of Gethsemane is a resolve to do God's will. The victory of Gethsemane was not a fatalistic submission to a supreme will but a firm decision to be identified with God's will and redemptive purposes in His universe. Jesus' second prayer in Gethsemane ended with the declaration, "Thy will be done" (Matthew 26:42). As His disciples, we are to meet every circumstance with that attitude. If we do this, we shall triumph now—and always.

My Jesus, as Thou wilt! Oh, may Thy will be mine!
Into Thy hand of love I would my all resign.
Thro' sorrow or thro' joy, Conduct me as thine own,
And help me still to say, "My Lord, Thy will be done."
—Benjamin Schmolck

EARL C. WOLF is a Nazarene elder and free-lance writer residing in St. Louis, Missouri.

by EARL C. WOLF

CHAPLAINS AND CHANGED LIVES

A Letter That Saved a Soul and a Marriage

by EARL D. HUNTER

Under orders to replace some worn-out chaplain, I was moving to north Italy. I found myself a total stranger, lonely, with people all around me.

On first contact with my new outfit I was sent to a supply tent to get sleeping gear and a few other items required for life on the battlefield. But before I could submit my requisition list, a private fixed his gaze on my chaplain's insignia.

Very politely and timidly he opened a grave conversation with me and asked if I would look at a letter. He pulled this message from his pocket:

Dear Dale,

We have always agreed that if we ever found someone else we loved more, we could be free to marry that one. I have found one, and this is to ask you for a divorce.

Love, Judy

Then the soldier told me this was from the mother of his four sweet children. I learned that he had been in the war three years, away from his family, but had been faithful. Absence had enhanced his love for his wife. But some "returned" soldier had enticed her. He was as devastated as a man could be and still function.

I got behind the counter in the supply tent and borrowed the only typewriter within miles and wrote that wife a call to repentance, and a call to decency, and a reminder of patriotic responsibilities.

I missed supper and a briefing. But that "wounded" soldier's wife got a letter she should never forget from a U.S. Army chaplain. I even asked her to leave off the accustomed entertainments and find a church of people who would pray with her and lead her into a righteous life.

Well, that was the only time I ever saw Dale. But months later I got an answer from Judy. (This was a wonder because I was moving often and some of the letters my wife wrote haven't found me yet!)

Judy said she had done what I suggested. She had repented, had found a church, was serving God, and wouldn't need a divorce.

How rewarding! There is no paycheck to compare with this kind of triumph. □

EARL D. HUNTER is associate minister at the Church of the Nazarene in Coeur d'Alene, Idaho.

Planting a Seed and Watching It Grow

by RAMONA McELWAIN

On Sunday, September 7, 1986, 115 excited people gathered in an elementary school cafeteria in Blue Valley, Kans. They had been anxiously awaiting the start of a new church plant in their area.

It all began in June when Richard and Cathy Bisson began working to develop a Church of the Nazarene. People living in the Blue Valley area felt the need for the church and wanted to participate. Several established Christians wanted to have a part in this new church, also. Seminary students wanted to put into practice the lessons they were learning. Christians with previous experience in youth work, Sunday School, visitation, canvassing, women's ministries, and other ministries indicated a desire to be a part of the Blue Valley endeavor.

A Bible study began on Tuesday evenings in the pastor's home, with a core group drawing from each other's talents and abilities.

A "Backyard Bible Club" opened the door for 31 children to be loved and taught about God. Through those five days of the Bible Club, a visit to each home brought a special invitation to the September 7 celebration.

A mass effort sent written invitations through the mail, with about 10 people addressing envelopes until midnight the week before. A group of excited core people knocked on several hundred doors, giving a printed invitation to the celebration, as well as a warm and smiling one.

Of the 115 people who came, some were well-wishers from other established Nazarene churches, but many were neighbors in the community. As we looked around, a definite need to evangelize sounded loud and clear. We did want to evangelize the community of Blue Valley and establish a church, but we needed to get into individual homes and make our efforts personal.

Two personal evangelism teams developed. The core group had three people who could act as trainers and three people who wanted to be trained in how to make the gospel a personal tool of evangelism.

Dr. "Chic" Shaver, professor of evangelism at Nazarene Theological Seminary, conducts a personal evangelism class at NTS. Two teams started taking classes on Thursday evenings. The gospel is taught in brief outline form with scriptures and illustrations to support the statements about God's saving grace. It is simple enough for a preteen to understand, yet brings to a mature adult a clear understanding of the plan of salvation.

Blue Valley's teams began visiting those neighbors who wanted to learn more about Jesus Christ and the work of the church. To date we have completed 15

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visits/calls and have been able to present the gospel of Jesus Christ nine times. Telling someone about Jesus is exciting, but seeing six people accept the Lord because of these presentations is wonderful. "Exciting" cannot express the thrill of leading someone to the Lord!

Through these presentations of the gospel, several have also made recommitments to Jesus Christ.

A *Basic Bible Study* is given to the person accepting the Lord. This allows for desperately needed follow-up. A new Christian needs much care and love. The Bible study is designed for eight sessions and instructs the new believer in Bible reading and a growing relationship to Jesus.

Because of these seeds planted, a teenager accepted Christ as her personal Savior, and her parents made a new commitment to Christ. They are now bringing new people, friends and neighbors, to share in their newfound love.

A mother of several children accepted the Lord through one of the presentations and now has her children in as many services as possible. Her husband has asked about joining the church as well.

One evening a team presented the gospel to a mother. Her preteen daughter accepted the Lord, and the mother confirmed her previous relationship to Christ. There are others who have demonstrated growth from the seed presented by the teams.

People are assured that they are loved and needed in the fellowship of the church. Many are bringing husbands, wives, parents, children, neighbors, and friends with them to share the love of Christ found among His people.

Blue Valley is a growing and exciting church because people care about people. The Blue Valley pastor believes that "meeting the needs of individual people" is the key to sharing Jesus Christ with others, and his members agree.

Yes, it is important to have a community church and a center of activity, but the real call of the Great Commission is to evangelize. And the best way to evangelize is for you to do it personally. □

HE LIVES!

by MARY L. SCOTT

I awakened to the patter of rain on the roof—not unusual in South China, for there you drip from perspiration in the summer and rain in the winter. But this Sunday morning in April 1949 was *special.* It was Easter Sunday!

We had announced a six o'clock Easter sunrise service, our first (and last) in the new Nazarene field in South China. At the appointed time the missionaries were on the hill west of the city where, someday, we hoped to build the Fitkin Memorial Bible Training School. None of the Chinese Christians had arrived.

While we waited for the people to gather, I glanced around me and was swept by a feeling of sadness. Just beyond our property walls were hundreds of Chinese burial mounds, almost all of them with marks indicating that those buried there had died probably without ever hearing of Jesus. For them we had come too late.

I could not be sad long. As I looked to the east I saw several groups of people coming to join us on the hill. Sixty Chinese Christians gathered with us that Easter Sunday. Under big Chinese umbrellas we began to sing "Up from the Grave He Arose." The rain became a downpour, and we hurried to the carpenter shed where equipment and building materials were stored. Our spirits were not dampened by our surroundings—indeed where more fitting to celebrate the Resurrection? Jesus would have felt at home there.

The Bible school students acted out the first Resurrection morning using the words from the Scriptures. The Chinese pastor brought a powerful message on the resurrected Christ to these people who for years had worshiped dead gods.

The service closed with everyone singing the familiar Easter hymn of triumph: "He Lives!"

As I heard those 60 Chinese Christians singing of victory in Christ Jesus, my heart was thrilled. We had indeed come too late for those hundreds who lay buried in the graves outside our Bible school wall, but thank God, we were not too late for these 60 who testified to the reality of a living Savior.

And thank God for faithful Nazarenes who gave to the General Budget through the Easter and Thanksgiving Offerings, and Prayer and Fasting, to make it possible for the missionaries to be there in South China on that Easter morning.

Those 60 Chinese Christians were your "sheaves"—your "first fruits"—representing many hundreds more who would believe because of their testimonies after the missionaries were forced to leave.

As we come to the celebration of Easter, and the time for our Easter Offering this year, may each of us give as generously as we would want others to give, if we were the ones waiting to hear of a risen Savior.

Truly the General Budget is the very lifeline of Nazarene missionary effort in over 80 areas of the world. Without it, missionary support would be haphazard, uncertain, and insufficient. With it, missionaries go out secure and confident in the knowledge that their church is behind them, and they can give full time to the work the church has sent them to do.

Indeed, the General Budget is even more than a lifeline of support for missionaries; it is light to those who live in darkness; it is hope to those in despair; it is *life* to those who are dead in trespasses and sin.

Give this Easter, as God has given to you. Share His blessings with a seeking world. □

DR. MARY L. SCOTT, who now resides in Olathe, Kansas, was a missionary to China and then served for 25 years as our executive NWMS secretary.

H. Armstrong Roberts

ROLLED AWAY!

by G. ROGER SCHOENHALS

As the curtain rises on the first Easter morning, we see a handful of women winding their way to the garden tomb. They carry containers of spices and ointments. And they bear grief. Jesus, their Lord, is dead, and they come to anoint His body.

Though they know a boulder blocks the opening of the grave, they come, hoping that somehow, someone will roll it away. What they see when they arrive makes them gasp. It's gone! The door is open!

Entering, they see a young man wearing white and sitting next to a stone. He speaks to the bewildered women, "Don't be alarmed." And then he delivers the first Easter sermon. In that dark, hollow tomb he proclaims the five affirmations of Easter.

He lives! The angel begins at the point of their experience. "You are looking for Jesus . . . He is not here. See the place where they laid him." But along with the obvious, he adds something new, heard for the first time. He tells them plainly, "He has risen!"

Three words! Three historical words! Words that form the foundation of our faith! Words of life and hope!

Every week we gather to celebrate these words and to worship the living Christ. And every year when Easter rolls around we *really* let it ring. We heartily sing words such as, "Up from the grave He arose" and "He rose triumphantly, in power and majesty." We nearly yell it, "Jesus Christ lives!"

And because Jesus lives, we live. We experience the results of His atoning death. We enjoy His daily presence. And we have His immeasurable power working inside of us to mold us into His image and to help us win our daily battles with temptation.

He sends us out! The second affirmation of Easter takes us outside of ourselves. Again, the angel says it plainly—"Go, tell"! Speaking for the Lord, He gives them a mission to spread the Good News.

We express our belief in the Resurrection not only with our hearts but also with our feet. By sharing the Easter event with others we fulfill the will of God.

To me, the most vivid picture of Easter is not a tourist's photograph of the garden tomb. It's the portrait John paints of Peter racing to the empty grave. We see his robes flying in the wind. We see his face—eager, excited. He runs with purpose.

Easter reminds us of our highest purpose. Life is more than eating, sleeping, working, and playing. It's even more than enjoying God's love and forgiveness. What matters most is that we take seriously His command to "Go into all the world and preach the good news to all creation."

Maybe we won't literally "Go tell it on the mountain," but we can dust off some other means of getting out the message. Sincerely expressing a word of concern, sharing what God has done for us, offering encouragement, performing a thoughtful deed—these are some of the ways we can make known the realness of Easter.

He goes before us. He sends us out, but not alone. The angel told the women, "He is going ahead of you." And so the third affirmation of Easter is the promise of His leadership.

The empty tomb means we can have confidence in the future. We know that when we get to tomorrow or next year, Jesus is already there. When troubles come or tragedy strikes, Jesus knows of it beforehand. He abides both in the present and in the future.

The disciples discovered this when they were fishing on the Sea of Galilee. Jesus called from shore, telling them where to throw their nets. And then He called them to the campfire and to the breakfast He had prepared for them. Heaven will be like that. When we arrive we will find our Host ready and waiting for us.

Jesus lives to guide us through rough seas and to lead us beside still waters. He lives to lead us in paths of righteousness. We serve a risen shepherd!

He reveals himself! The angel told the women that if the disciples went to Galilee, they would see Jesus. He would reveal himself to them. The fourth affirmation of Easter, then, is the possibility of having a personal experience with Jesus Christ. We can *know* Him.

After leaving the tomb, Mary of Magdala met Jesus in the garden. She thought He was a gardener. But Jesus revealed His identity to her, and she saw Him as the Lord.

And what about the two men who walked along the Emmaus road with the Stranger? That evening, as He blessed the meal, their eyes were opened and they recognized Him.

The risen Christ is not hiding. He desires to make

himself known to anyone who will confess with the mouth that Jesus is Lord and believe in the heart that God raised Him from the dead.

Easter means we can know Jesus as personal Savior and Lord. That's why a popular Easter song ends with the words, "You ask me how I know He lives, He lives within my heart."

He keeps His word! Jesus said He would be crucified and buried and on the third day arise. He said it three times during the week prior to His death. And through His prophets, He said it repeatedly in the Old Testament.

When He rose from the dead He proved to us He could be trusted. The angel reminded the women of this when he added the words, "just as he told you."

Easter means affirming the faithfulness of God. It means taking fresh hold on the promises of God—promises about His help in times of temptation—promises about His going to prepare a place for us in heaven—promises about His return.

Friends will let us down. At times our own family will fail us. But not Jesus! We can count on Him.

When our children were young we organized an annual Easter egg hunt. We hosted several dozen youngsters from the neighborhood. As the parents scurried around hiding the eggs in the vacant lot next door, I met with the children in a makeshift chapel in our double garage. During those few moments with the children, I tried desperately to hold their attention as I told the Easter story. I showed them a brightly colored egg and attempted to draw comparisons between it and new life and the Resurrection.

For some of the children it was probably their first hearing of the Easter story. Maybe the only hearing. That's not true for most of us. We've heard it over and over.

But how good to hear it again. Five affirmations that lift us and carry us forward. Jesus lives! He sends us out! He goes before us! He reveals himself! He keeps His word! □

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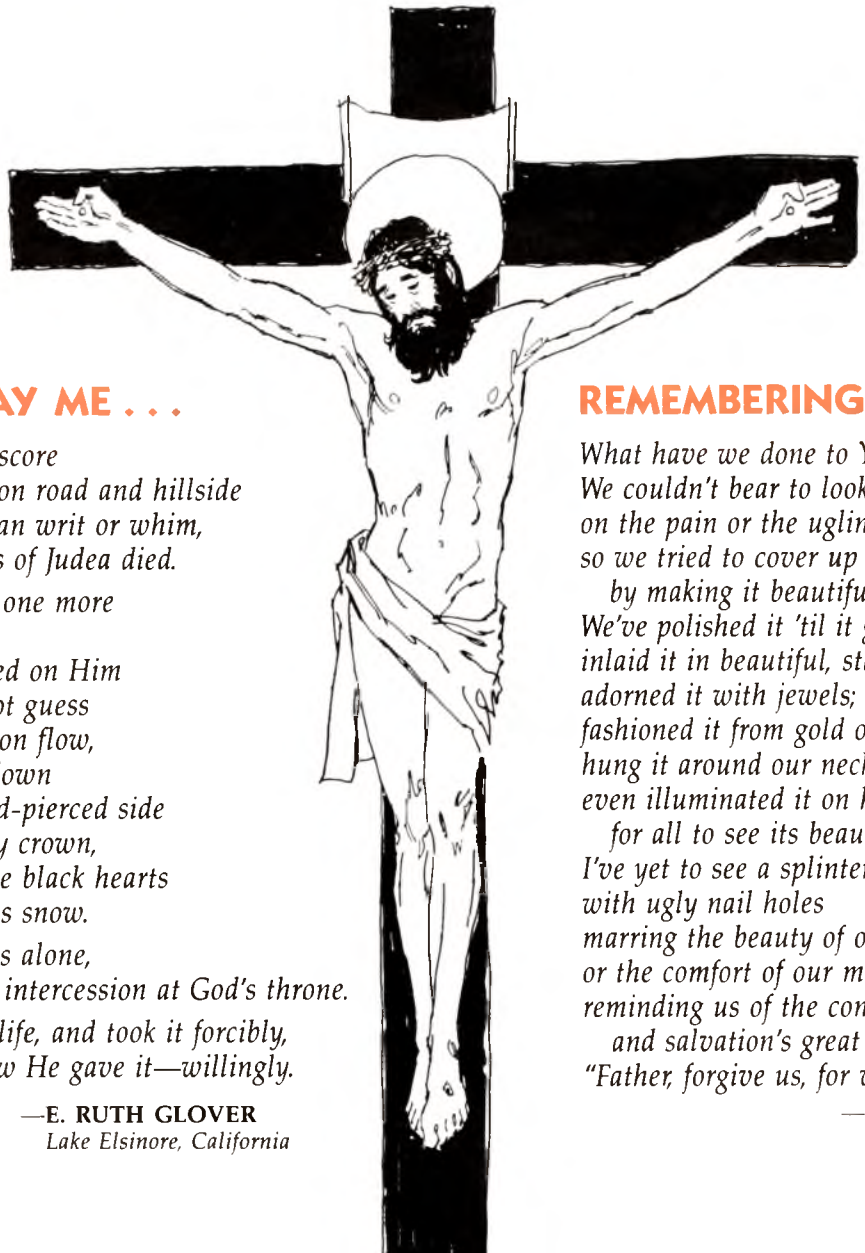

NOW I LAY ME . . .

Crosses by the score
were strung on road and hillside
where, by Roman writ or whim,
the criminals of Judea died.

What was one more
or less?
They looked on Him
and did not guess
that crimson flow,
as it ran down
from sword-pierced side
and thorny crown,
could make black hearts
as white as snow.

His cry and His alone,
would be their intercession at God's throne.

They took His life, and took it forcibly,
And never knew He gave it—willingly.

—**E. RUTH GLOVER**
Lake Elsinore, California

REMEMBERING THE CROSS

What have we done to Your cross, Lord?
We couldn't bear to look
on the pain or the ugliness of it,
so we tried to cover up its gruesome reality
by making it beautiful.
We've polished it 'til it gleams;
inlaid it in beautiful, stained-glass windows;
adorned it with jewels;
fashioned it from gold or silver and
hung it around our necks or pinned it on lapels;
even illuminated it on hilltops
for all to see its beauty.
I've yet to see a splintery, blood-soaked cross
with ugly nail holes
marring the beauty of our environment
or the comfort of our minds,
reminding us of the consequences of our sins
and salvation's great cost.
"Father, forgive us, for we know not what we do."

—**NOLA DEFFENBAUGH**
Coffeyville, Kansas

by JERRY W. McCANT

JESUS IS WITH US!

Harold M. Lambert

Easter is the most important day on the Christian calendar. Undoubtedly it was the most important day of the year for early Christians. In fact, every Sunday was Easter for the early Christians. Gradually they forsook the Sabbath day as the day of worship because they considered it Jewish. Instead, they chose to worship on the Lord's Day, the day of the Lord's resurrection. Every Lord's Day was Easter!

Resurrection seems an incredible event for modern persons with rational minds. As incredible as it may seem, it is the most prominent theme in the New Testament. Of the 27 documents that comprise the New Testament, 23 discuss the resurrection of Jesus. While none of the New Testament writers narrate the event itself, three of the evangelists report that certain persons saw Jesus after His resurrection. In 1 Corinthians 15, Paul gives a different report, but nonetheless he claims that Jesus was seen after His resurrection. Paul even witnesses that he has seen the Resurrected One.

Every sermon in the Acts of the Apostles speaks of the resurrection of Jesus. Paul is giving more than personal opinion when he declares, "If Christ has not been raised, your faith is worthless; you are still in your sins" (1 Corinthians 15:17, NASB). Without the Resurrection both preaching and faith are "in vain." No subject was as important to the Early Church as the proclamation of the resurrection of Jesus from the dead.

From earliest times there have been some who raised questions about the historicity of the resurrection event. Apparently no one ever doubted that the tomb in which Jesus was buried had become empty. It may be counted as a historical fact that there was an empty tomb. Accounting for the *cause* behind the fact created differences of opinion. Certain Jews claimed the disciples had stolen the body of Jesus and had invented the story of the Resurrection. Countering the Jewish claims, Christians proclaimed in the face of great danger that God had raised their Lord from the dead. Furthermore, they claimed to have seen the risen Lord.

Writers of the New Testament made little or no effort to *prove* the Resurrection; they were too busy proclaiming it. They did tell stories of women finding an empty tomb; the women reported angelic messages that Jesus had been raised from the dead. Disciples and a few other Christians testified that they had been privileged to see the resurrected Lord. Those persons who had seen Him needed no proof; the ones who had not seen Him could not have enough proof to convince them of its reality.

There is still not enough incontrovertible evidence of the resurrection of Jesus to convince the cynical skeptic. Still, Christians are not without resources. Despite differences in the accounts, the Gospel writers are unanimous in saying that Jesus was raised on the third day. The Christian Church was built on the confidence that Jesus had been raised from the dead. Hopeless disciples who believed His death was the end soon returned to Jerusalem to dauntlessly declare that He had been raised and was their living Lord. For nearly two millennia, men and women have lived and died by their faith that Jesus was raised and still lives.

In the final analysis, faith, not historical proofs, is the only basis for accepting the Resurrection. Faith is not irrational but neither can it be secured by historical proofs. Nothing is more radical than faith, and sometimes the radical nature of faith makes Christians nervous. Faith in the resurrected Jesus can only be made secure by the reality of the living Jesus in one's life.

Pentecost assured early believers that Jesus was still present in the life of the Church. Because of their strong faith that Jesus was alive, it is sometimes difficult, even in the Gospel accounts of Jesus' ministry, to know if they are speaking in the past or present tense. So real was the presence of Jesus that it propelled early Christians to declare, under threat of death, that Jesus was still alive. They did not preach merely from their memories of the earthly Jesus; they spoke of His everyday presence in their lives.

Matthew wrote his Gospel from the resurrection perspective; he believed that Jesus was still alive. So firm was his conviction that the whole structure of his Gospel account proclaims it. He writes about the earthly Jesus with the full assurance that Jesus was still with all believers. Never does he assume that Jesus came, tarried for a brief ministry, and then left His followers. The presence of Jesus was real and every Lord's Day was another occasion for proclaiming the Easter message: *He lives!*

Only Matthew reports that an angel said, "They shall call His name Immanuel" (1:23, NASB). Leaving

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no room for doubt, Matthew translated the name for his readers: "God is with us." While this certainly referred to the Incarnation and the deity of Jesus, it was never limited to that meaning. Certainly it meant that much, but it also included the thought that God in Jesus Christ is still with us.

Writing some six decades after the resurrection event, Matthew would still remind the Church that Jesus had said, "Where two or three have gathered together in My name, there I am in their midst" (18:20, NASB). This saying was never meant to be a mathematical formula for assuring the presence of Jesus. Boldly it proclaims: Wherever there are believers, Jesus will be present with them. That is still true!

According to Matthew's account, Jesus' final words to His disciples were: "I am with you always, even to the end of the age" (28:20, NASB). Jesus would not leave His disciples as "orphans" (John 14:18); He would always be with them. They would never be alone, for He would always be in their midst. This is the resurrection perspective on which the Church was founded and on which it has been sustained.

Condolence cards sometimes say, "He is not dead; he is just away." That will never do when we talk about Jesus. We must always say, "He is not dead; He is present in my life today!" What then does the Easter message mean? Emphatically it means that *Jesus is with us* today. Although I cannot prove the Resurrection, and have no desire for anyone to prove it, I have staked my whole life by faith on the resurrected Lord who is the living Christ and is with us today. Oh, that the Church would return to the simple faith of those first believers and proclaim every Lord's Day that Jesus is with us. And He will be with us until the end!

RISEN AND COMING AGAIN!

He is risen! He is risen!
That glad message loud and clear
keeps on ringing through the ages.
Oh, that all mankind would hear
and accept this gift of Easter,
God's dear Son, who died to save
every contrite heart. Oh, listen!
He has conquered death—the grave!

He is risen and the angels
that proclaimed His lowly birth
must be bursting with the good news
that He's coming back to earth!
He is risen, hallelujah!
Jesus Christ the crucified,
conquered death! Oh, let's be ready
when He comes to claim His bride!

—**ALICE HANSCHE MORTENSON**
Racine, Wisconsin

Book Brief

BEACON SMALL-GROUP BIBLE STUDIES GENESIS 1 & 2, EXODUS, AND DEUTERONOMY

Good News! The *Beacon Small-Group Bible Studies* are here. These aren't commentaries or Bible expositions; they are quarterly studies in a workbook format. They're discussion guides for small study groups desiring a better understanding of God's Word and closer personal relationships within the church community. Using them will unveil exciting truths and nurture your daily Christian growth.

How It All Began, by Robert D. Branson, covers Genesis, Part 1 (Chapters 1—25). Basics of the Christian faith are here. A created holy man and woman became sinful through disobedience and rebellion. This study traces the trail of redemption from the Garden of Eden to the birth of Jacob and Esau and relates the first promises given by God to us today.

Ken Bible completes Genesis in *Faithful to His Promises.* You'll learn that people like Isaac, Jacob, and Joseph ". . . are not cardboard characters or plaster saints; they are real human beings . . . their fears and faults, their hopes and struggles are much like ours . . . as we watch God working in their lives, we begin to see more clearly this same God working in our own world."

Exodus is more than a historical account of the deliverance of the nation of Israel from the bondage of Egypt. Earl C. Wolf in *Set Free* will lead you through the typology of Exodus, which portrays the great act of God's redeeming love. The bondage of sin can be broken! A disciplined life-style pleasing to God is attainable.

Clayton Bonar's study guide for Deuteronomy is aptly titled *Words to Live By.* Before his death Moses repeats God's Law to a new generation of Israelites. God loves them but He expects a life of obedience, holiness, and righteousness. Every generation needs revival—a personal Savior.

The *Beacon Small-Group Bible Studies* are systematic, dynamic, and challenging. They afford a golden opportunity to become firmly grounded in saving faith and an understanding of Christian holiness. You'll grow, love, care, and share. Although each study is a complete unit with leader's guide available, I suggest you begin where it all began, "In the beginning. . . ."

—Jack Conn
Knoxville, Tennessee

Beacon Hill Press of Kansas City
Paper, pages vary. *To order, see page 23.*

the editor's STANDPOINT

WHEN SEEING GIVES JOY

The risen Christ appeared suddenly to His disciples. They were hiding out in a closed room, fearful of His crucifiers. Then He came, displaying the marks of the Cross, and saying, "Peace be with you!" Scripture says, "The disciples were overjoyed when they saw the Lord" (John 20:19-20, NIV).

They found no joy in seeing themselves or in seeing one another. Each man's face mirrored the fear, guilt, and shame felt in the other's heart, for all of them had forsaken Christ, scurrying from the scene of His death to save their own skins.

There are times when you can't get a bang out of seeing others, even people you love. One January I was battling pneumonia and asthma. At the same time Doris took a cold—a rare experience for her—and was coughing severely. In my *Journal* during that period I wrote: "Another day lengthened by illness. Doris is worse, with a terrible cough that sounds almost like whooping cough. We got very little encouragement from looking at one another." Two sickies are no comfort to one another.

But the presence of Jesus Christ is an unfailing source of joy, peace, and strength to His people. He has conquered sin and death. He brings forgiveness and freedom. He offers cleansing and power. His presence is the assurance that nothing can defeat us. The struggle He endured and the victory He gained were for all who will trust and follow Him.

That good news opens the closed rooms in which we hide. Life is freed from the paralyzing grip of failure, guilt, and fear. In His name and power we can dare to be and to do what God commands. Today will not be a carbon copy of yesterday's sin and loss. The risen Christ is in charge, with all authority in heaven and on earth.

Looking in the mirror may sadden. Looking at others may depress. Looking at circumstances may overwhelm. But when we see the Lord we are overjoyed. He is the risen, living, unconquered Amen to all the promises of God.

The disciples were never the same again, nor are we when eyes of faith rest upon the Conqueror of sin and death. Those who remain depressed and defeated are looking in the wrong direction at the wrong person. □

DEAD AMONG THE LIVING

I stood on a breeze-kissed balcony overlooking a heavily forested mountain slope. The trees were tall and green, the shades of green darkening as the distance increased. The view was magnificent—soul-expanding and life-enriching.

Smack in the middle of that mountainside was one dead tree. All its foliage had turned a lusterless brown. Against the unbroken green backdrop it was conspicuous. My eyes were drawn to it immediately because it was so different from all the other trees.

I thought about churches. How sad if a church stands out only because it is dead. A brown church among the green and growing ones—on its way out. How tragic!

Can a church be dead and not know it? Such a church is described in Revelation 3:1-6. "You have the name of being alive," Jesus said, "and you are dead" (v. 1, RSV). There was activity. "Works" were going on. But to the discerning eyes of Christ, their programs were *rigor mortis* setting in.

I thought about individuals. Where others are vibrantly alive in faith, hope, and love, are you dead? Is your heart cold? Has your devotion withered? Are your prayers mechanical and your Bible reading perfunctory?

Like churches, individuals can be dead and yet busily engaged in a multiplicity of activities. They can be unaware of their death. "She who is self-indulgent," wrote Paul, "is dead even while she lives" (1 Timothy 5:6, RSV).

A dead church among living churches, a dead churchman among living Christians, are outstanding for the worst of reasons. Jesus, "the resurrection and the life," can revive and restore both. He calls them to "awake," "remember," "repent," and "hear." If they do these things, they will live anew.

I began writing this while waiting for a camp meeting service to begin. Now the congregation is singing vigorously, "Look to Jesus now and live." That is the right stopping point. Life comes, not by our doubled efforts, but simply by looking to Jesus Christ. He brings the dead to life. □

Dr. James B. Chapman, one of our best-loved general superintendents, served for years as editor of the *Herald of Holiness.*

We are happy to reprint two of his earliest editorials, which still speak to current problems.

MOSSBACKS ON THE CHURCH BOARD

Being sound in doctrine, clear in experience, and rigid in discipline are means rather than ends in the Church of the Nazarene. The end with us is to bring men to God and build up His kingdom among men. A Nazarene is a peculiar type of Christian; he is even a particular type of sanctified Christian. A Nazarene is a man who believes in undertaking great things for God. There is a "Nazarene swing" that some people never get. They may be members of the Nazarene church; but their thought is to have "a church home," to have a place where they can rest and be at ease. The real Nazarene is a crusader and an adventurer in the realm of faith. Exploits are necessary to him.

There are some people who are naturally opposed to any project of worthwhile proportions. Even the grace of holiness does not always seem to cure them of their overdrawn conservatism. We can carry quite a few of this class in the rank and file of our movement and not be especially hurt by them; but when one of these "reactionaries" happens to be elected on the church board, the situation becomes serious. You can count on this man to oppose everything in the nature of real progress. He usually wants a reduction in the preacher's salary, even when the treasury of the church does not require it; he thinks that a well equipped Sunday school is unnecessary; and he naturally complains that there are so many calls for money. He does not distinguish between the man who has visions and the one who is only visionary. No man should be on the board in a Nazarene church who is not a pusher and who does not feel the impulse of the "Nazarene swing." If we must have a few "mossbacks" on our church boards, at least, let us have just as few as possible. □

EVERYBODY IS ON THE BUM

These were the words of a beggar when pressed for an explanation of the cause of his shiftless life. He may have spoken in some sincerity; for it is every one's tendency to "Measure everybody's corn in his own half-bushel." Half the time we think we are looking on conditions around us when we are only looking at conditions within us.

I have attended some testimony meetings that were not edifying because they were taken up principally with wailings and complainings concerning persecutions and sufferings, a great deal of which was imaginary rather than strictly real. I heard a minister's wife say she had attended a meeting in which the ladies occupied the time rehearsing the things which they had suffered. She said that when they were all through she told them that she had nothing of the kind to relate, as she had virtually suffered nothing worthy of the mention. That woman was the mother of five children and her husband is a humble Nazarene pastor who has moved frequently and served poor charges. The woman herself is not robust, yet her grace and humility made her feel that others had endured so much that she should not mention any of the things that had been annoying.

I have known a man who tried to confess for the church and community. He would stand up in the meetings and say, "We are not where we used to be; we have lost our zeal and power; we do not pray through like we used to and we let the devil discourage us." I made inquiry and decided that he was just giving a general tinge to his own experience. When we backslide, nearly everybody else backslides. And we may almost say that when we conclude that everybody else is backslidden it is a good hint that our own spiritual tide is ebbing low. The Lord deliver us from the chronic knocker, the professional grumbler, the self-pitier and from the self-appointed arbiter of others' spiritual state! It is not quite so bad for a man to be on the bum himself as it is for him to reach that state of degeneration where he contends that "Everybody is on the bum." Looking through blue goggles makes the whole world look blue. □

Letters (Continued from page 4)

I would also like to see the responsive readings in the back of the hymnal from the NIV. I sincerely hope this will be taken into consideration when the next Nazarene hymnal is compiled.

Ruth E. Quarles
Midland, Texas

VETERAN READER

I have read the *Herald of Holiness* and *World Mission* from cover to cover for over 70 years.

When I was a new Christian in a non-Christian home, dear brother Eugene Emmerson, founder of our NNC and First Church in Nampa, Idaho, came bouncing over our chuckhole road—40 miles—to bring me a Bible and the *Herald of Holiness* lest I should backslide. He subscribed for a year for me, and we continued subscribing when my husband and I established our home.

I sent five subscriptions to friends this year and others down through the years.

May the Lord continue to bless and reward you for your wonderful ministry.

Vivian Hart
Prescott, Arizona

STILL LEARNING

Anna B. Mow said someone asked a little girl what she had learned on her first day in school. She replied, *"I learned things I didn't understand and then I learned to understand them."*

This is so true of the lessons God teaches His children all through life. . . . He's not through with me yet, and I am 70. Appreciate the light that comes through the windows of the *Herald of Holiness*. God bless you and all His workers at the Publishing House!

D. H.
Medford, Oregon

GOD'S PATIENT LOVE

by STUART L. WOLKOMIR

My wife, Annette, works at the Kansas City Pulmonary Clinic as a medical transcriptionist. Many of their patients are elderly, lonely, and sick. Such was the case of Ruth Sweers.

One day the pain and depression were so great that Mrs. Sweers, a shut-in, called the doctor's office to ask if someone could come over to her apartment and pay her a visit. She thought that perhaps all she needed was to get out of her apartment, get some fresh air, and everything would be better. But God knew what she really needed and was about to bring it to pass.

As Annette related Ruth's need to me we agreed to befriend her. Two weeks passed, and Ruth was hospitalized with a mild heart attack. This provided us a golden opportunity to show her our concern and God's love.

A few minutes of conversation turned Ruth into a friend. We discovered that we had a number of mutual friends and acquaintances. Ruth had a neighbor who "just happened" to work at the Nazarene Publishing House where I work. She also had a sister, Lois York, who "just happened" to attend our church. We learned that our church—Kansas City First Church of the Nazarene—had been praying for and witnessing to her for the past five years. Now God had brought two more Nazarenes into Ruth's life!

Our visit took place on Saturday afternoon. By Wednesday evening I became heavily burdened for Ruth. With each passing hour my burden grew stronger and more urgent. That evening our choir prayed for her.

Thursday morning I woke with the same burden, now almost constraining. All day long as I worked, I prayed without ceasing that God would make a way for me to visit her. That evening I had a class in personal evangelism at the Nazarene Theological Seminary. Soon we would be calling on people, hopefully sharing the gospel of Christ with them, but I knew God had ordained me to witness this night to Ruth Sweers.

With two trainees I entered Ruth's room and discovered the meaning of my burden. Due to severe circulatory problems she was scheduled for surgery the following morning to have a leg amputated. During those hours she had thought over the implications of the surgery. God drew near and assured her that He would be with her.

We did not have to convince Ruth that she needed Jesus or persuade her that the time had come to give her heart to the Savior. As we shared with Ruth the "good news" about Jesus, she gratefully accepted the gift of eternal life. When we had prayed, Ruth turned to me and said, "Why did I wait so long to do this?" After 61 years without Christ, Ruth found that Jesus was still there, loving and merciful even to the end.

The next day her leg was amputated. Her health continued to deteriorate, however, and 13 days later she passed on to be with the Lord.

Ruth never got to publicly profess her newfound faith in Christ. Perhaps it is proper that I, on her behalf, can do so. Her message would be something like this: "Let my life be proof that God loves us all unconditionally. His love never wanes and never ceases, but waits patiently for our stubborn wills to repent and accept His gracious offer of eternal life. In the light of His amazing love, how can anyone say no to such a Savior?" □

STUART L. WOLKOMIR is a student at Nazarene Theological Seminary in Kansas City.

"By ALL MEANS... Save Some"

CORRECTION

Kenneth Vogt's article, "Follow His Leading" (January 15 issue), contained an inadvertent error. The Nazarenes found Mrs. Moore, not in her teens, but when she was 33.

IN THE NEWS

PEOPLE AND PLACES

Richard F. Wilson, vice president/division manager of Safeway Stores, Inc., received the City of Hope National Spirit of Life Award, as a tribute to his leadership in industry and dedication to the service of humanity. The award was presented at a banquet held in his honor on August 14, 1986, at Kansas City's Alameda Plaza Hotel.

Wilson started with Safeway while attending high school in Okmulgee, Okla. Since that time, he has received eight managerial promotions and in 1983 was named vice president/division manager.

In Kansas City, Dick is affiliated with the Board of Directors-Kansas Food Bank; a Paul Harris Fellow of Rotary Club 13; National F.F.A. Advisory Board; Big Brothers and Little Sisters; Governor-American Royal; and the Kansas City, Mo., Chamber of Commerce; trustee of Mid-America Nazarene College Foundation; and, member of the Overland Park, Kans., church. □

BEST NAMED L.A. '88 COMPASSIONATE MINISTRIES DIRECTOR

Rev. David Best has accepted the post as director of Compassionate Ministries for the Thrust to the City of Los Angeles, Los Angeles '88. The appointment was made by Los Angeles District Superintendent Paul Benefiel and Rev. Michael Estep, Thrust to the Cities director. While serving in this half-time position Rev. Best will also be pursuing a graduate degree in theology and Christian ethics at Azusa Pacific University.

He has served as senior pastor of Santa Barbara Trinity Church since 1983. Prior to this he served in Youth Ministries where he was editor of *ONE* magazine and College/Career Youth director. He will continue to serve as director of Towel and Basin Ministries, an organization that works to facilitate Christian servanthood. □

—*NN*

PARIS/SÃO PAULO/TORONTO SELECTED AS THRUST CITIES

The General Board has concurred with the Board of General Superintendents to approve Paris, France, and São Paulo, Brazil, as the targets for Thrust to the Cities in 1989. Toronto, Ont., was also approved as the Thrust city for 1990.

"After reviewing the 11 proposals made by cities wanting to be the targets for 1989, the Board of General Superintendents felt the timing was appropriate to select Paris and São Paulo," said Rev. Michael Estep, Thrust to the Cities director.

"All districts in the nation of Canada determined that they would support one city from their country applying for selection as the 1990 city. With the support of the entire country and the denomination, Toronto has a potential of being one of our most successful targets.

"The momentum of Thrust is growing," added Rev. Estep. "This is being expressed not only by the support of Thrust efforts by many Nazarenes in various ways but also by the desires of so many major cities around the world, who have expressed an interest in becoming target cities by submiting applications for consideration."

Chicago was the first Thrust city in 1986, and Mexico City is the target for this year. □

—*NN*

Eleven-year-old Andrew Keith MacKenzie died November 5, 1986, from injuries received in an automobile accident that occurred as he was returning from a Caravan meeting at the Brantford, Ont., church. Andy was actively involved in Sunday School, Caravans, and music. Pastor West Coburn said, "He lived with contagious enthusiasm that touched the lives of many." Andy is survived by his parents, Keith and Sheila MacKenzie, and a sister, Amy.

PRAYER PARTNERS

Petitions

The Board of General Superintendents meet for a week of meetings April 1-6. During these times together the Word of God will be read, prayers will be offered, and a large amount of denominational work will be tackled. Will you pray for the six men whom you have elected to lead the church that they will have wisdom in their judgments and in their planning for the future?

Don't forget to continue to pray for a giant Easter Offering for the cause of world evangelism . . . and that it will once again go beyond the goal of $9 million as it did at Thanksgiving time when we gave $9,800,000. What an encouragement this has been to all in general leadership as well as to our missionary force around the world!

Praisings

We are praising God for a victorious Conference on Evangelism. A positive, forward-looking note was sounded again and again in messages, workshops, and testimonies . . . and for the launching of 52 missions, preaching points, or fully organized churches in Mexico City before March 1. Pray for Mexico Nazarenes that we may reach the goal of 100 churches by January 1, 1988.

Raymond W. Hurn, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

Shown *(l. to r.)* Mexico and Central America Regional Director Jerry Porter and Dr. Raymond W. Hurn join the Nicaragua district assembly as they honor their new district superintendent, Rev. Nicanor Mairena.

DR. HURN VISITS NICARAGUA

Dr. Raymond W. Hurn became the first general superintendent to visit Nicaragua in years during his recent trip to chair Central American district assemblies.

"While the country is divided into two major political factions, and there are food shortages and deprivation on every hand, the Nazarene assembly was a high point for me," said Dr. Hurn. "The Nazarenes, although divided politically, are united under the authority of Jesus Christ."

Membership on the 13 districts of Central America reached 23,382, a 5% gain over last year. Sunday School attendance averaged 33,301, a 15% gain. The total of money raised for all purposes increased 65%.

As required by national law, there was a vote on the endorsement of the newly appointed district superintendent, Nicanor Mairena. There were only 10 negative votes in the 190 ballots cast.

A series of church growth conferences were also held on the Mexico and Central America Region. One of the conferences in Nicaragua attracted 60 pastors. They set goals to double in two years the number of churches, pastors, and church members. □

—*NN*

Dr. Raymond W. Hurn ordains elders at the Nicaragua district assembly.

THE STOWES RETURN FROM CHINA

Dr. and Mrs. Eugene L. Stowe returned from a three-week visit to China, January 24, where they visited their daughter, Gayla, and had an opportunity see the world's most populous country in a very intimate way.

The Stowes were invited to the country by the University of Yanshan where Gayla is an English teacher sponsored by the English Language Institute-China, a para-church group based in San Dimas, Calif., that provides Christian English teachers for Chinese universities.

Dr. Stowe spoke to a class at Yanshan, showed slides of the United States, and answered questions from students about life in America.

"I think we were most encouraged by what we saw in the government-approved Chinese churches we visited," said Dr. Stowe. "Nearly 800 turned out for a service in Beijing, despite a driving snowstorm and bitter cold.

"In both of the services that we attended we were amazed that at least

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WHY MILLIONS BELIEVE—Parrott
YEAR OF THE LOCUST, THE—Nixon

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50% of those present were young people.

"I don't know if missionaries will ever be allowed into China again, but it is certainly encouraging to see that evangelism is taking place and youth are not ashamed to stand up for their faith in a Communist country." (Missionaries and all religions have been officially banned from China since 1949.)

Dr. and Mrs. Stowe join their daughter, Gayla, for an excursion in the icy Chinese city of Yanshan.

A banquet honoring Dr. and Mrs. Stowe was held at the University of Yanshan. Dr. Stowe is joined by two pastors of the United Church in Beijing.

Dr. Stowe added that there is a tremendous house-church movement in China that is not recognized by the government.

While in Shanghai the Stowes visited with Dr. and Mrs. P. K. Li. Mrs. Li is a Nazarene elder who was converted in the Church of the Nazarene and pastored the first Nazarene congregation in San Francisco before returning to China in the early 50s. □

—*NN*

AVERAGE TOTAL MINISTERIAL COMPENSATION SHOWS GAIN

The average total compensation for Nazarene pastors increased 5.06 percent from the previous assembly year to the 1985-86 assembly year, according to a recent study by Pensions and Benefits Services USA. Total compensation includes an amount for salary and an assumed value for housing and utilities. The study is based on statistics released by the general secretary's office.

Although this year's report shows additional progress, Dr. Dean Wessels, director of Pensions and Benefits Services USA, advises that the compensation study indicates that most Nazarene ministers are still underpaid. Statistics also revealed that the average total compensation of nearly 50 percent of Nazarene pastors *did not* keep pace with inflation.

Nazarene ministers depend upon the sensitivity, spiritual wisdom, and financial stewardship of their church leadership to care for their adequate compensation.

Dr. Wessels urges each local church board to review the compensation package for their pastor and staff. Church boards are advised to follow respective district assembly guidelines for review of the pastor's salary. These guidelines are usually printed in the District Assembly Journal, or they may be requested from the district superintendent.

Review of the pastor's compensation package is also important for tax purposes. Due to changes in the tax codes for 1987, many deductions for professional expenses are being limited or eliminated. The annual tax videotape sent without cost to each district includes important information on how to restructure compensation to save taxes. □

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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Anna, IL (First), April 7-12; Pinconning, MI (Wesleyan), April 14-19; Saginaw, MI (Central), April 21-26; Sterling Heights, MI (Community), April 28—May 3

ARMSTRONG, LEON, LINDA AND FAMILY: Washington, PA (Hart Avenue), April 7-12; Monongahela, PA, April 14-19; Timberville, VA, April 21-26

ARMSTRONG, ROBERT W.: Wells, ME, April 26—May 4

ATTIG, WALTER W.: Astoria, IL, April 14-19

•**BAGGETT, DALLAS W.:** Reserved, April 7-19; Chandler, IN, April 21-26

BAKER, RICHARD C.: Imperial, PA, April 7-12; Parsons, WV, April 14-19; Columbus, GA (Macon Road), April 21-26; Bedford, IN (Davis Memorial), April 28—May 3

•**BALLARD, DON:** Reserved, April 1-5; April 15-19; Memphis, TN (Eastside), April 22-26

BELZER, DAVID A.: Ottawa, KS, April 1-5; Gillette, WY, April 12-19; New Rockford, ND, April 21-26; Bemidji, MN, April 28—May 3

BLYTHE, ELLIS G., SR.: High Point, NC (Calvary), April 7-12; Fort Wayne, IN (Elmhurst), April 14-19; Cedarville, OH, April 21-26; Dalton, GA (First), April 28—May 3

BOICOURT, MARLA J.: Dayton, OH (First), April 1-5; Fredericktown, MO, April 21-26

BOND, GARY AND BETH: Longview, TX (First), April 1-5; Troy, OH (First), April 8-12; New Albany, IN (Zone Indoor Camp), April 14-19; Marshall, MO, April 22-26; Newton, KS (First), April 28—May 3

BOONE, FORD L.: Reserved, April 6-12; Reserved, April 13-19; Sikeston, MO (First), April 21-26; Indianapolis, IN (Southport), April 28—May 3

BOQUIST, DOUG AND DEB: Lombard, IL, April 2-5; New Cumberland, PA (First), April 7-12; Shippensburg, PA, April 14-19; Newark, OH (Central), April 24-26

BOWDEN, AL: Melbourne, FL (Eau Gallie), April 24-29

BREWINGTON, JANE A.: Sikeston, MO (Eastside), April 7-19; Ashtabula, OH (Edgewood), April 21—May 3

BRISCOE, JOHN B.: Reserved, April 14-19; Burr Oak, KS, April 19-24

BROWN, FRED D.: New Carlisle, OH (Bethel Community), April 7-12; Fredricktown, OH, April 21-26; Beattyville, KY, April 28—May 3

BROWN, MARK A.: Gaston, IN (King's Chapel Christian), April 3-5; Wilmington, IL, April 7-12; Lexington, KY (Calvary), April 14-19; Upland, IN, April 28—May 3

BROWN, RONALD D.: Doverhill, IN (Church of Christ in Christian Union), April 14-19; Wurtland, KY, April 21-26

BROWN, ROGER N.: Beardstown, IL, April 1-5; Anna, IL (First), April 7-12; Nashville, MI, April 19

BUDD, JAY B.: Dickson, TN (First), April 7-12; Wheeling, WV (Mar-Win), April 14-19; Reserved, April 21-26; Shinnston, WV, April 28—May 3

•**BURKE, OWEN M.:** Dickinson, ND, April 1-5; Sidney, MT (First), April 21-26; Williston, ND, April 28—May 3

BURKHALTER, G. PAT: Benton, AR (First), April 7-12; Wright City, MO, April 14-19; Seymour, MO (Dogwood), April 21-26; Nowata, OK (First), April 28—May 3

BYERS, CHARLES AND MILDRED: Clinton, AR, April 1-5; Gravity, IA, April 12-19; Esther, MO (Esther-Flat River), April 21-26; Iowa Preachers' Meeting, April 28-30

CANEN, DAVID L.: Newell, WV (First), April 7-12; Jonesboro, GA, April 15-26; Dayton, OH (Fort McKinley), April 29—May 3

CANFIELD, DAVID B.: Lake Wales, FL, April 8-12; Flatwoods, KY (First), April 14-19; Hickory, NC, April 21-26; Dayton, OH (West Acres), April 29—May 3

CASTEEL, HOWARD H.: Cove, AR (Pleasant Grove), April 21-26

CAYTON, JOHN: Brockton, MA, April 1-5; Reserved, April 6-30

CHAMBERS, LEON AND MILDRED: Reserved, April 1-30

•**CHANEY, REEFORD L.:** Bridgewater, VA (Spring Creek), April 7-12; Norfolk, VA (Calvary), April 25-29

CHASE, FRANK: Elizabethtown, KY (First), April 7-12; Buffalo, KY, April 14-19; Shelbyville, IN (First), April 24—May 3

CHRISTNER, JACK M.: Belle Vernon, PA, April 7-12; Portsmouth, VA, April 14-19; Hanover, PA, April 21-26; Binghamton, NY, April 28—May 3

•**CLAY, M. E.:** Geneva, OH, April 7-12; Brunswick, OH, April 21-26; Blanchester, OH, April 28—May 3

COFFEY, REV. AND MRS. RUSSELL: Fayetteville, TN, April 7-12; Chattanooga, TN (Lookout Valley), April 14-19; Pelham, TN (Chapman's Chapel), April 21-26; Indianapolis, IN (Fall Creek), April 29—May 3

COVINGTON, NATHAN A.: Broken Arrow, OK, April 7-12; Glenpool, OK, April 14-19; Alma, AR (Maple Shade), April 21-26; Wagoner, OK, April 28—May 3

•**CULBERTSON, BERNARD W.:** Reserved, April 28—May 1

•**DANIELS, M. HAROLD:** Berthoud, CO (Garden Valley), April 3-5; Hurricane, WV (First), April 15-19

•**DARNELL, H. E.:** Millmont, PA (G.M.C.), April 2-12; Winchester, IN (W.H.C.), April 24—May 3

DELL, JIMMY: Edmond, OK (Waterloo), April 4-8; De Soto, TX (First), April 9-12; Cimarron, KS, April 22-26; Pueblo, CO (First), April 28—May 3

DENNISON, MARVIN E.: Kingston, MO, April 7-12; Belton, MO, April 14-19; Blevins, AR (Bells Chapel), April 21-26; Hope, AR (Hinton United Methodist), April 28—May 3

•**DIXON, GEORGE AND CHARLOTTE:** Yates Center, KS, April 8-12; Chesterhill, OH, April 22-26; McConnelsville, OH, April 29—May 3

DODDS, JOHN E.: Archbold, OH, April 7-12

DOOLITTLE, KEVIN C.: Bradford, PA (First), April 21-26; Columbia City, IN, April 28—May 3

DUNMIRE, RALPH AND JOANN: Fortville, IN, April 14-19; Portland, TN, April 28—May 3

DUNN, DONALD R.: Quaker City, OH (United Methodist), April 9-12; Waterford, OH, April 21-26; College Corner, OH, April 28—May 3

DUTTON, BARRY AND TAVIA: El Dorado, AR (United), April 7-12; Jamestown, NY, April 14-19; Bunola, PA, April 21-26; Hawthorn, PA, April 28—May 3

•**FLORENCE, EARNEST:** Winchester, TN (Brownington), April 7-12; Macomb, IL, April 21-26

ESSELBURN, BUD, THE KING'S MESSENGERS: Coshocton, OH (Gray Ridge Mennonite), April 7-12; Windham, OH, April 21-26; Cincinnati, OH (Fairfax), April 28—May 3

EVERMAN, RUSSELL W.: Roseville, OH, April 8-12; Greenup, KY (Lloyd), April 15-19; Covington, KY (Eastside), April 28—May 3

FADER, WES AND MARY: Petersburg, PA, April 14-19; Cambridge, MA (West Somerville), April 22-26; Summerside, P.E.I., April 28—May 3

•**FISHER, C. WILLIAM:** Independence, MO (First), April 7-12; Bethany, OK (Calvary), April 21-26; Ferguson, MO, April 28—May 3

FRANK, RICHARD A.: South Hutchinson, KS (Yoder Grade School), April 3; Holly, CO, April 5-12; Pueblo, CO (Fairmount), April 15; Rocky Ford, CO, April 19-26

FREELAND, RONALD E.: Glens Fork, KY, April 5-12; New Castle, IN (Westview), April 14-19; Rockport, IN, April 21-26; Silvis, IL, April 28—May 3

FREY, DONALD E.: Grand Haven, MI, April 5; Burton, MI (Evergreen Valley Wesleyan, a.m.), April 19; Burton, MI (Bentley Wesleyan, p.m.), April 19; Vestaburg, MI (Michigan Gospel Music State Sing), April 25; Kalamazoo, MI (First), April 26

•**FRODGE, HAROLD C.:** Olive Hill, KY, April 14-19; Bedford, IN (Zone Meeting), April 21-26

GARDNER, JOHN M.: Moundsville, WV, April 7-12; Lansing, MI (Woodview), April 17-26; Roseville, MI (Metropolitan), April 28—May 3

GINTER, TIMOTHY E.: Uhrichsville, OH, April 7-12; Reserved, April 14-19; New Cumberland, WV, April 21-26; Bellevue, OH, April 28—May 3

GORMAN, CHARLES: Eastview, KY (Wesleyan), April 14-19

GOULD, LOREN W.: Lynchburg, VA, April 7-12

GREEN, JAMES AND ROSEMARY: Westlake, OH (Parkside), April 12-19; Waxahachie, TX, April 26; Reserved, April 29—May 3

HAINES, GARY W.: Highland, IN, April 2-5; Payne, OH, April 11-15; Germantown, OH, April 16-19; Hereford, TX, April 25—May 3

HALL, CARL N.: Aroma Park, IL, April 7-12; Wilmington, NC, April 14-19; Covington, VA (Wesleyan), April 21-26

•**HANCOCK, BOYD C.:** Reserved, April 1-10; Memphis, TN (Calvary), April 12-15; Mayfield, KY, April 17-22; Creve Coeur, IL, April 24-29

HAYES, ALVIN B.: Independence, MO (Trinity), April 7-12; Reserved, April 14-19; Muskogee, OK (Trinity), April 21-26; Mannford, OK, April 28—May 3

HAYNES, CHARLES AND MYRT: Chester, GA (Rowland Chapel), April 7-12; Albion, IL (Free Methodist), April 14-19; Kokomo, IN (Eagle Creek Friends Church), April 21-26

HELMS, MIKE AND GLORIA: Delta, OH, April 7-12; Anderson, IN (Parkview), April 14-19; McArthur, OH, April 21-26; Rising Sun, IN, April 27—May 3

•**HENDERSON, LATTIE V.:** Elizabeth City, NC (Evangelical Methodist), April 3-5; Hamlet, NC (Wesleyan Methodist), April 6-12; Canton, OH (Fairmount), April 13-19; Johnstown, OH, April 26—May 3

HICKS, JOHN DAVID: Carlsbad, NM (Church Street), April 8-12; Spokane, WA (Bethel), April 21; Pomeroy, WA, April 22-26

HIGGINS, CHARLES E.: Covina, CA (Valley Center), April 5-9; Temple City, CA, April 12-16; Atwater, CA, April 19-23; Dinuba, CA, April 26-30

HILL, BEN E.: Nashville, TN (Glencliff), April 7-12; Nashville, TN (Radnor), April 14-19; Freeport, IL, April 21-26; Eldon, MO, April 28—May 3

HUGHES, A. JOYCE: Colorado Springs, CO (Central), April 5-12

JAYMES, RICHARD: Port Allegany, PA, April 26—May 3

JEFFRIES, JEFF AND JAN: Sacramento, CA (North, a.m.), April 5; Sacramento, CA (Trinity, p.m.), April 5; Reserved, April 10-11; Rio Linda, CA (Rio Linda, a.m.), April 12; Vacaville, CA (p.m.), April 12; Eugene, OR (Faith), April 19-24; Harrisburg, OR, April 26

JOHNSON, RON: California, Nevada (Concerts), April 5-15; Lewiston, ID (First), April 19; Wyoming, Colorado, New Mexico (Concerts), April 24-27; Artesia, NM, April 28—May 3

JONES, TERRY L.: Little Rock, AR (Rose Hill), April 7-12; Pine Bluff, AR (Oak Park), April 14-19; Hensley, AR (Little Rock Springlake), April 22-26; Bentonville, AR, April 28—May 3

JUSTICE, MEL AND DONNA: Anderson, IN (East 38th Street), April 7-12; Confluence, PA, April 14-19; Eaton, OH (First), April 28—May 3

KEENA, EARL E.: Reserved, April 9-11

KENT, JAMES T.: Larimore, ND, April 7-12; Watertown, SD, April 14-19; Cleo Springs, OK, April 29—May 3

•**KNIGHT, JOHN L.:** Fortson, GA (Columbus First), April 7-12; Lawrenceville, GA, April 14-19; Charleston Heights, SC (Dorchester Road), April 21-26; Ocala, FL (First), April 28—May 3

KOHR, CHARLES A.: Jerome, PA, April 7-12; Hillsdale, MI, April 14-19; Homer City, PA, April 21-26; New Freedom, PA (New Freedom Trail), April 28—May 3

LASSELL, RAY: Rutland, OH, April 7-12; Indianapolis, IN (Southwest), April 14-19; Alton, IL (Hillcrest), April 21-26; North Little Rock, AR (Sylvan Hills), April 28—May 3

LAWSON, WAYNE T.: Snohomish, WA, April 5-11; Sunnyside, WA, April 12-17; Pendleton, OR, April 19-24; Ketchikan, AK, April 26—May 1

LAXSON, WALLY AND GINGER: Dickson, TN (Jason Chapel), April 1-5; East Liverpool, Ohio (First), April 8-12; Hayden, AL (Baptist Camp), April 22-24; Birmingham, AL (Glen Iris Baptist Camp), April 26-29

LECKRONE, LARRY D.: Elryia, OH, April 7-12; Effingham, IL, April 14-19; Logan, OH, April 20-26

LEONARD, J. C.: Shenandoah, IA, April 7

LEPTER, DOUGLAS AND SAMUELLA: Brandon, VT (Leicester), April 7-12; Decatur, IL (Oak Grove), April 14-26; Mount Vernon, IL (First), April 28—May 3

•**LESTER, FRED R.:** Jacksonville, TX, April 7-12

LIDDELL, P. L.: Westlake, OH (Parkside), April 12-19; Decatur, IL (Trinity), April 21-26; Marseilles, IL, April 28—May 3

LOETSCHER, O'NEAL & LINDA: Hutchinson, KS (Westside), April 7-12; Plainville, KS, April 14-19; Dallas, TX (Bruton Terrace), April 21-26; St. Louis, MO (Southside), April 28—May 3

LOHR, DONALD A.: Delphos, OH, April 7-12; Winfield, WV, April 14-19; Lizemores, WV, April 21-26; St. Marys, OH (First), April 28—May 3

LORENZEN, LINDA B.: South Point, OH, April 10-12; Wilmington, OH (Church of Christ), April 26

LYBARGER, O. EVERETT, JR.: Spearfish, SD (Hills View), April 21-26

MANER, ROBERT E., JR.: Floyd, VA, April 7-12; Madison, FL (First), April 14-19; Marietta, GA, April 21-26; Memphis, TN (First), April 28—May 3

MANLEY, STEPHEN L.: San Diego, CA (PLNC), April 1-5; Warren, OH (Zone Meeting), April 7-12; South Portland, ME, April 14-19; Columbus, OH (Whitehall), April 21-26; Grove City, OH, April 28—May 3

•**MAX, HOMER L.:** Iowa Falls, IA, April 21-26

McCORKLE, ROB: Papillion, NE (Omaha Heritage), April 3-5

McELFRESH, RONALD D.: Gothenburg, NE, April 8-12

McFERRIN, RICK AND LANETTE: Portland, IN, April 7-12; Nappanee, IN, April 14-19; Greenwood, IN, April 21-26; Belleville, IL (Emmanuel), April 28—May 3

McKELLIPS, DALLAS A., SR.: Allen Park, MI, April 21-26; Plymouth, MI, April 28—May 3

McMAHAN, W. T. AND MARGARET: Indianapolis, IN (University Heights), April 14-19

McWHIRTER, G. STUART: Nashville, TN (McClurkan Memorial), April 29—May 3

MELVIN, L. DOLORES: Van Cleve, KY (Tallega Community Church), April 3-5; Borger, TX (Trinity), April 12-19; Okemos, MI, April 28—May 3

MEREDITH, DWIGHT AND NORMA JEAN: Ardmore, OK (First), April 14-19; Indianapolis, IN (Southport), April 28—May 3

•**MEYER, VIRGIL AND DOROTHY:** Belize City (Belize Pastors' Retreat), April 21-25; April 26—May 17

MICKEY, BOB: Britt, IA (Zion), April 7-12

•**MILLER, PAULINE O.:** Marion, OH (Shiloh Baptist), April 7-12

MILLER, WALLY AND CARROLL: Battle Ground, WA (Faith), April 5-9; Princeton, ID, April 12-16; Wapato, WA, April 19-23; Prineville, OR, April 26-30

MILLS, CARLTON A.: Fayetteville, AR, April 7-12; Larned, KS, April 14-19; Grove City, PA, April 21-26; Philipsburg, PA, April 28—May 3

MOORE, NORMAN L.: Oklahoma City, OK (Western Oaks), April 8-12; Santa Ana, CA (Edinger Street), April 15-19; Kingman, AZ, April 22-26

MORLEY, FRANK W.: Watertown, NY, April 7-12; New Brighton, PA, April 21-26; Ravenna, OH (First), April 28—May 3

MOSS, UDELL G.: Cresaptown, MD (First Wesleyan), April 7-12; Nanty Glo, PA, April 14-19; Johnstown, PA (First), April 21-26; California, PA (Calvary), April 28—May 3

MUNCIE, ROBERT AND JANE: Crothersville, IN, April 7-12; Mid-

dletown, IN, April 21-26; Terre Haute, IN (Southside), April 28—May 3

MYERS, HAROLD L.: Reserved, April 6-20; Hastings, MI, April 21-26; Potterville, MI, April 28—May 3

NAJARIAN, BERGE AND DORIS: Hernando, FL, April 3-5; Reserved, April 7-12; April 21-30

•**NASH, FORREST W.:** Reserved, April 1-30

NEFF, LARRY AND PAT: Hernando, FL, April 7-30

•**OLIVER, L. S.:** Benton, IL, April 21-26; Selma, IN (Muncie Indoor Camp), April 28—May 3

OYLER, CALVIN AND VIRGINIA: Kirkwood, MO (St. Louis Kirkwood English), April 7-12; Butler, MO, April 15-19; Mount Pleasant, IA, April 21-26; St. Joseph, MO (First), April 28—May 3

PAGE, MARK: Summersville, WV (United Methodist), April 8-12; Pilot, VA (Pilot Holiness Church), April 19-23; Indiana, PA (Calvary Evangelical), April 24-26

PASSMORE EVANGELISTIC PARTY: Kincaid, IL, April 14-19; Arenzville, IL (Bethel), April 21-26; Monticello, IL, April 28—May 3

PERDUE, NELSON S.: Bucyrus, OH, April 1-5; Chillicothe, OH (First), April 8-12; Westlake, OH (Parkside), April 14-19; Mount Vernon, OH (MVNC), April 21-24; Kokomo, IN (First), April 29—May 3

PFEIFER, DON, EVANGELISTIC TEAM: Huntington, WV (First), April 3-5; Martinsville, IN (First), April 12-15; Huntsville, AL (First), April 19-22; Waverly, OH (Benefit Gospel Concert), April 24

PFEIFER, MARK: Harrah, OK, April 5-8; Pike County, OH (Western High School), April 10; New Carlisle, OH, April 12-16; Volga, WV (Queens Chapel United Methodist), April 22-26; New Galilee, PA, April 28—May 3

PRICE, JACK L.: Wyoming, IL, April 7-12; St. David, IL, April 14-19; Peru, IL, April 21-26

PRICE, JOHN H.: Farmington, AR, April 1-5; Mount Pleasant, TX, April 28—May 3

QUALLS, PAUL M.: Rochester, MN, April 1-30

RICHARDSON, KEN: Jerseyville, IL, April 1-5; Fairbury, IL, April 7-12; Bloomington, IL (First), April 21-26; Centerville, IA, April 28—May 3

RICHARDS, LARRY & PHYLLIS: Huntington, WV (First), April 19; Richmond, IN (St. Paul), April 28—May 3

ROBINSON, TED L.: Irondale, OH, April 1-5; Topeka, KS (Wanamaker Woods), April 7-12; Toronto, OH, April 14-19; Logan, OH, April 21-26; Columbus, OH (Wilson Avenue), April 28—May 3

ROTH, RONALD W.: Murfreesboro, TN, April 7-12; Gordonsville, TN, April 14-19; St. Clair, MO (Parkway), April 21-26

•**SELFRIDGE, CARL D.:** Oswego, KS, April 28—May 3

SEMRAN, KIM & CINDY: Midland, MI (Salvation Army), April 12; Howell, MI (Salvation Army), April 24-25

SMITH, CHARLES HASTINGS: Florien, LA (District Laymen's Retreat), April 3-5; Indianapolis, IN (Southside), April 8-12; Sandusky, OH, April 14-19; Decatur, IL (First), April 26—May 3

SMITH, DOYLE C.: Douglasville, GA (First), April 7-12; Lewisburg, PA (Crossroads), April 20-26; Richmond, IN (St. Paul), April 28—May 3

SMITH, LARRY: Martins Ferry, OH, April 7-12; Powhatan Point, OH, April 14-19; Wichita, KS (Olivet), April 28—May 3

•**SMITH, OTTIS AND MARGUERITE:** Dayton, OH (Wesleyan), April 7-12; Kittanning, PA, April 14-19; Sumner, MI (Center), April 21-26

SMITH, DUANE: Annapolis, MD, April 1-5; Gaithersburg, MD, April 7-12; Spencer, WV, April 14-19; Nitro, WV, April 21-26; Perry, FL, April 28-30

STANIFORTH, KENNETH: Mount Shasta, CA (Central), April 12-19; Weaverville, CA, April 21-26

STANTON, TED AND DONNA: Conneaut, OH, April 7-12; Alpena, MI, April 14-19; Lapeer, MI, April 21-26; Williamsburg, IN, April 28—May 3

STARK, EDDIE G.: Fargo, OK, April 7-12

STEVENSON, GEORGE E.: Wooster, OH, April 7-12; Jackson, OH, April 14-19; Bradford, PA (First), April 21-26; Orbisonia, PA, April 28—May 3

STREET, A. DAVID: Marshall, IL, April 5-12; Wayne, OH (Rising Sun), April 14-19

STRICKLAND, RICHARD L.: Muncie, IN (South Side), April 1-5; Burlington, WI, April 8-12; Cambridge, OH (First), April 15-19; Bridgeton, MO (St. Louis Bridgeton), April 22-26; West Carrollton, OH, April 29—May 3

TAYLOR, BOBBY, EVANGELISTIC TEAM: North Middletown, KY, April 7-12

TAYLOR, CLIFFORD E.: Wenatchee, WA (Family Life Convention), April 9-10; Boise, ID (Overland), April 21-26

TAYLOR, ROBERT W.: Dayton, OH (First), April 1-5; Hamilton, OH (First), April 8-12; Coshocton, OH (First), April 15-19; Xenia, OH, April 22-29; Middletown, OH (First), April 29—May 3

TINSLEY, MARVIN & DENISE: Reserved, April 6-11; Indianapolis, IN (Central), April 12-19; Martinsville, IN (Trinity), April 21-26; Indianapolis, IN (Lawrence), April 28—May 3

TRIPP, HOWARD M.: Lexington, OH, April 7-12; North Vernon, IN, April 15-19; Dayton, OH, (Drexel), April 21-26; Princeton, IN (Indoor Camp), April 28—May 3

TURNER, BEVERLY A.: Trinidad and Tobago, April 11-22

•**ULMET, ALECK G.:** Nicholasville, KY, April 7-12; Hiwasse, AR, April 17-26; Columbia, KY, April 28—May 3

•**WATSON, LOY L.:** Enid, OK (Maine Supply), April 1-30

WELLS, LINARD O.: Tell City, IN, April 7-12; Dexter, MO (First), April 14-19; Dallas, TX (Casa View), April 21-26; Troup, TX (Martins Chapel), April 28—May 3

WHITWORTH, MARCUS A.: Broken Arrow, OK, April 8-12; Reserved, April 13-20; Sikeston, MO (First), April 21-26

•**WILLIAMS, E. VERBAL:** Reserved, April 1-30

WILLIAMS, LAWRENCE Z.: Oklahoma City, OK (Britton), April 12-19; Longview, TX (Aldersgate), April 29—May 3

WOODWARD FAMILY EVANGELISM: Catlett, VA, April 7-12; Allison, PA, April 21-26; Warren, OH (Morgandale), April 28—May 3

•**WOOLMAN, JESSE L.:** Yankton, SD, April 7-12

WRIGHT, E. GUY: Fairmont, WV (Central), April 7-12; Colliers, WV, April 14-19; St. Marys, WV, April 21-26; Mannington, WV, April 28—May 3

•**WYRICK, DENNIS E.:** Mansfield, IL, April 7-12

•designates retired elder

NEWS OF EVANGELISM

"STRANGE" REVIVAL IN DUBLIN

Dublin, Ga., First Church recently had what Evangelist Ellis Blythe terms, "one of the strangest revivals I've ever experienced."

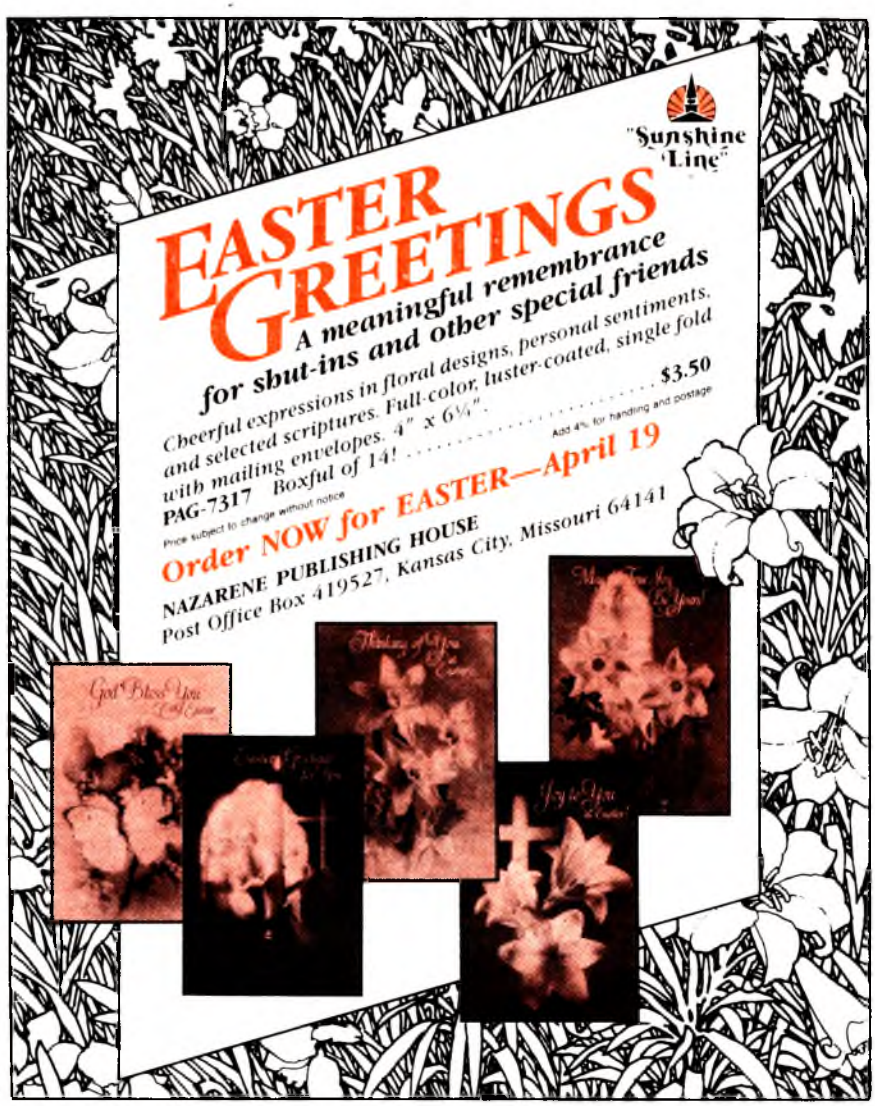
In preparation for the special services, 91 people from the Dublin church agreed to pray for revival every day. According to Pastor T. Daniel Casey, these "prayer warriors" began praying several weeks before the scheduled revival, and continued throughout the services.

Meanwhile, according to Rev. Blythe, "God had really been dealing with me in my motel room. He gave me new and unique messages for every service. I was sure He wanted to do something unusual for Dublin First Church."

"Something unusual is exactly what happened," reports Pastor Casey. "God heard our prayers and met with us in a powerful way. About 25 people testified to definite answers to prayers about spiritual needs. Scores of others were refreshed and renewed."

Following both Sunday services "some of our church family talked about how they needed this refreshing touch after 'long dry spells.'" One visitor remarked, "I'll tell you one thing, the Holy Spirit was here. I felt Him."

Pastor Casey concludes, "Only eternity will reveal just how much was accomplished. It may have been a 'strange' revival, but it was also one of the best [I've experienced]." □



"Honoring the Trust"

The Church of the Nazarene is indebted to the men and women who have served so faithfully in active ministry. Individuals like Rev. and Mrs. H. L. Kennedy have spent their entire careers serving God through the ministry of the Church of the Nazarene.

The bond of love that exists between the Kennedys and their church is understandable. It was in a Nazarene church that Rev. Kennedy found Christ as his Savior . . . he and his sweetheart were married in a Nazarene church. *"We took our first pastorate at the age of 21,"* the Kennedys write. *"So we have been in His work 60 years or more . . . and still trying to hang in there."*

Stories similar to the Kennedys' can be told by other members of the Pension Roll family. Time and again these individuals served sacrificially, yet with great joy, as they helped build the kingdom of God through the Church of the Nazarene. Today, their church honors those years of service by providing a "basic" pension to help with their retirement income.

More than 2,800 retired ministers and widows or widowers of ministers are members of the Pension Roll. Well over one-third million dollars is dispersed each month in pension checks. While facts and figures help present the need for full participation in the Pensions and Benefits Fund, the real understanding that "The Fund" exists for **people** must never be forgotten.

The following excerpts from some of the many letters received in the Pensions office convey the gratitude of those whom "The Fund" serves.

"It seems that your concern for us retired ministers has no end, for again and again you show your concern in so many ways. It is so much comfort to us older Nazarenes to know that we are loved and not forgotten. God bless you for it all. We sure have a great church."

"Just a few lines to say a big 'thank you' for the extra pension check I received in December. It couldn't have come at a better time. I do appreciate every check, and especially the extra ones."

"I wish to express my gratitude to the church for making available the Pension program. . . . It is important to us, and it is very helpful."

"Thank you for the faithful check from our church! How very much it helps in these retirement days. We thank God often for this help we receive."

Rev. and Mrs. H. L. Kennedy
New Smyrna Beach, Florida

These responses represent the trust that thousands of Nazarene ministers place in the ministry of the Board of Pensions and Benefits USA, for today and for the future. **Full payment of "The Fund" ensures the honoring of that trust.**

FIVE REASONS

Why **"The Fund"** Is So Important

1. General Budget moneys are not allocated for payment of the pensions and benefits made available to Nazarene ministers and widows or widowers of ministers.

2. Payment of the pension is both a moral and a legal obligation to which the church is committed.

3. Thousands of years of service credit were earned before the establishment of the "Basic" Pension Fund in 1971, yet these years still count toward pension credit.

4. The "Basic" Pension Program has approximately two-thirds the amount of money needed to be fully funded.

5. The compounding of interest earned on reserve funds makes every dollar contributed *now* worth far more than one contributed *later.*

The Association of Nazarenes in Social Work

INVITES Social Workers, Pastors, Social Service Providers, Laypeople, Paraprofessionals, Clinicians
TO NASHVILLE
OCTOBER 8, 1987
for the

SECOND NATIONAL ANSW CONFERENCE

Luncheon Banquet Speaker: Dr. Don Bartlette. Social worker, counselor, educator, advocate, consultant. Don shares his life experiences as a handicapped Indian child and his Christian conversion. Appeals to Christians to respond to human needs around them.

$20.00 fee for one-day ANSW Conference includes banquet.

Begins at 8 A.M.; ends at 5 P.M. At College Hill Church of the Nazarene, 333 Murfreesboro Road, Nashville.

Followed at 7 P.M. by the **37th Annual Convention of the N.A. Assn. of Christians in Social Work, Oct. 8-11.** The ANSW Steering Committee encourages participants to attend the NACSW Convention also.

The Maxwell House Hotel has agreed to extend the special NACSW conference rates to those who wish to arrive in time for the ANSW conference (single: $58.00; double: $68.00; student/quad.: $57.00).

American Airlines is providing special airfare rates available by calling 1-800-433-1790 and using S.T.A.R. #92084.

For further information contact Church Extension Ministries, Church of the Nazarene, 816-333-7000, ext. 514.

ANSW is sponsored by Church Extension Ministries.

OUR COLLEGES AND SEMINARIES

REV. GUANG INAUGURATED AS SECOND PRESIDENT OF MEXICAN SEMINARY

Rev. Alberto Guang was inaugurated as the second president of Seminario Nazareno Mexicano, A.C. in a special ceremony at the institution, January 31. Rev. Jerry Porter, Mexico and Central America regional director, officiated at the service that saw the keys of the institution handed over from founding president Dr. H. T. Reza to Rev. Guang.

Other special activities of the weekend included the dedication of a special fountain, the Fountain of Faith, and a walkway, the Path of International Friendship, in honor of Mrs. H. T. Reza. The 12-ft.-tall, hand-carved fountain was a gift from Wichita, Kans., First Church. Dr. Gene Williams, pastor of Wichita First, was present for the dedication; along with Dr. Reza, the new president, the board of regents for the Mexican seminary, and visitors. Mrs. Reza could not attend due to poor health.

The Path of International Friendship leads from the administration building to the chapel. Rocks along the path were gathered from around the world by the General NWMS Council under former general director Dr. Phyllis Perkins. Plaques are located along the path to give the history of the rocks.

The board of regents also honored Dr. Reza for his efforts to construct and staff the new campus in Mexico City by naming the administration building the H. T. Reza Administration Building. The regents also named the library after Dr. Harry Dickerson. □

—NN

The administration building is named in honor of Dr. Reza *(l.)*. Rev. Armando Cortez *(r.)* is chairman of the Board of Regents for Seminario Nazareno Mexicano, A.C.

Pictured *(l. to r.)* Dr. Gene Williams, Dr. H. T. Reza, and Rev. Alberto Guang stand in front of the Reza Fountain of Faith that joins together the "Path of International Friendship."

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NWMS RECOGNIZES OUTSTANDING DISTRICTS

The General NWMS Office reports that the following districts were outstanding in achievement in 1985-86.

MISSION AWARD DISTRICTS 1985-86

Alabama South
Alaska*
Australia North Pacific
British Isles North
Canada Central
Canada Pacific*
Central California
Central Florida
Central Ohio
Chicago Central
Dallas*
East Tennessee
Georgia
Hawaii Pacific*
Houston
Illinois
Indianapolis
Iowa
Kansas
Kansas City
Maine*
Mexico South
Michigan
Missouri
New England*
North Arkansas*
North Carolina
North Central Ohio
North Florida
Northeastern Indiana
Northeast Oklahoma
Northwest
Northwest Indiana
Northwestern Illinois
Northwestern Ohio
Philadelphia*
Pittsburgh
Sacramento*
South Carolina*
Southeast Oklahoma
Southern Florida
Southwest Indiana
Southwestern Ohio
Tennessee
Washington
Washington Pacific*
West Texas
West Virginia North
Western Latin American

Denotes districts that paid 100% or more of their General Budget.

DISTRICTS WITH 100% PARTICIPATION WORLD MISSION RADIO OFFERING

Akron
Chicago Central
Illinois
Indianapolis
Michigan
Northern Michigan
Northwestern Illinois
Oregon Pacific
South Carolina
Southwest Indiana
Wisconsin

TOP TEN DISTRICTS "WORLD MISSION" SUBSCRIPTIONS

Central Ohio	3,403
Southwestern Ohio	3,211
Southern California	3,107
Sacramento	2,422
South Carolina	2,365
Southwest Indiana	2,300
Michigan	2,242
Northeastern Indiana	2,242
Colorado	2,183
Akron	2,111

TOP TEN DISTRICTS MEDICAL PLAN GIVING

Southwestern Ohio	$8,618.14
South Carolina	8,503.36
Southwest Indiana	7,969.46
Arizona	7,640.00
Washington Pacific	7,475.53
Georgia	7,344.97
Dallas	7,303.20
Washington	6,993.24
Michigan	6,752.59
Tennessee	6,749.39

TOP TEN DISTRICTS ALABASTER OFFERING

Northeastern Indiana	$49,009.43
Akron	44,701.09
Kansas	41,165.30
Washington	40,567.23
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AUSTRALIA SOUTHERN DISTRICT ASSEMBLY

The 10th District Assembly was held in Adelaide, South Australia, January 15-18. District Superintendent Max W. Stone, completing the third year of a four-year term, reported the organization of an Armenian church in Sydney with 20 charter members. Over $21,000 had been raised in the past 12 months by the churches on the district for further church planting.

Dr. Jerald D. Johnson, general superintendent, ordained elders Bruce Allder and Steve Walsh. Evangelistic Honor Roll Certificates were presented to the Sydney Armenian church and the Northmead church.

Mrs. B. Turner was reelected NWMS president, Rev. Steve Walsh was elected NYI president, and Rev. Bruce Allder was elected chairman of the Board of Christian Life. □

FOR THE RECORD

DISTRICT ASSEMBLY INFORMATION

MISSISSIPPI DISTRICT ASSEMBLY

There has been a change in the location of the Mississippi district assembly. It will be at First Church, 1285 Raymond Rd., Jackson, MS 39204, with host pastor Earl Rowan. The date is April 9.

NORTHWEST—May 1-2. Church of the Nazarene, 1400 E. 7th St., Moscow, ID 83843. Host Pastor: Harold (Hal) Perkins. General Superintendent: Dr. Jerald D. Johnson.

SAN ANTONIO—May 1-2. Grace Church of the Nazarene, 1006 Goenig Ln., Austin, TX 78756. Host Pastor: Harry Evans. General Superintendent: Dr Eugene L. Stowe.

ALABAMA SOUTH—May 6-7. First Church of the Nazarene, 629 29th St., Tuscaloosa, AL 35401. Host Pastor: W. E. Carruth. General Superintendent: Dr. Eugene L. Stowe.

LOUISIANA—May 6-7. First Church of the Nazarene, 9955 Old Hammond Highway, Baton Rouge, LA 70816. Host Pastor: S. C. Stevenson, Jr. General Superintendent: Dr. John A. Knight.

NORTH FLORIDA—May 7-8. First Church of the Nazarene, 5020 N.W. 23rd Ave., Gainesville, FL 32606. Host Pastor: Thurl Mann. General Superintendent: Dr. Charles H. Strickland.

SOUTHERN CALIFORNIA—May 7-8. Riverside Convention Center, 3443 Orange St., Riverside, CA 92501. Host Pastor: Larry Brooke. General Superintendent: Dr. Raymond W. Hurn.

CENTRAL FLORIDA—May 12-13. Lake Gibson Church of the Nazarene, 6868 N. Socrum Loop, Lakeland, FL 33809. Host Pastor: Robert L. Cook. General Superintendent: Dr John A. Knight.

SOUTHERN FLORIDA—May 13-14. First Church of the Nazarene, 1616 59th St. W., Bradenton, FL 33529. Host Pastor: Robert Simmons. General Superintendent: Dr. Charles H. Strickland.

OREGON PACIFIC—May 14 (7 P.M.)-16. First Church of the Nazarene, 1550 Market St. N.E. (P.O. Box 7075), Salem, OR 97303. Host Pastor: Tom Wilson. General Superintendent: Dr. Jerald D. Johnson.

NORTHERN CALIFORNIA—May 15. Church of the Nazarene, 1650 Ashbury Dr., Concord, CA 94520. Host Pastor: Daniel Kellogg. General Superintendent: Dr. Raymond W. Hurn.

NAZARENE CAMP MEETINGS

KANSAS CITY—May 26-31. College Church of the Nazarene, 2020 E. Sheridan, Olathe, KS 66062. Milton B. Parrish, district superintendent.

SOUTHWEST OKLAHOMA—May 29—June 7. District camp, Hwy. 9, 3.5 miles west of Anadarko, Okla. Special workers: V. H. Lewis, Stephen Manley, and Wally and Ginger Laxson. Carl B. Summer, district superintendent.

MOVING MINISTERS

DELROY BENDER to Ozark (Mo.) First

WAYNE L. BOGUE from Tipton, Ind., to Michigan City (Ind.) First

MARK D. BOICE to Williamston (Mich.) First

LOY BROWN to Mishawaka (Ind.) Southside

ROBERT LEMUEL BUSH from Knoxville (Tenn.) First to Science Hill (Ky.) First

THOMAS CHARLES from Lebanon (Ind.) Northwest to Confluence (Pa.) First

DAVID CRAMER from Elmira (N.Y.) Calvary to Fulton (N.Y.) First

RAYMOND DANIELS to Buffalo (Kans.) First

ROBERT A. HAYES from Shreveport (La.) Werner Park to Waldron (Ark.) First

ORVILLE JENKINS, JR., from Manhattan (N.Y.) "Lamb's Club" to Dallas (Tex.) Central

MARK JUSTICE, student, NTS, Kansas City, to Wilmington (N.Y.) First

TIMOTHY KILBY, Chicago Thrust, to Clinton (Mo.) First

WILLIAM A. LEWIS from Atlasburg (Pa.) First to West Sunbury (Pa.) Claytonia

THOMAS H. MAITLAND from Flint (Mich.) North to Coraopolis (Pa.) First

RANDY P. MURPHY from East Tawas, Mich., to Wyoming (Mich.) Grand Rapids Clyde Park

J. DONALD NICHOLAS from Abbotsford (B.C.) to Edmonton (Alta.) Southside

CHRISTOPHER E. NICHOLS from Buffalo (N.Y.) New Life to associate, Binghamton (N.Y.) First

GEORGE P. PRENTICE from Norman (Okla.) First to Mount Vernon (Mo.) First

ARTHUR R. SALISBURY to Lansing (Mich.) Waverly

PAUL SHELP from Sarcoxie, Mo., to Harrisonville (Mo.) First

NICHOLAS W. SMITH from Copley (Ohio) Emmanuel to Atwater (Ohio) First

LARRY TURNBILL to Humboldt (Kans.) First

MOVING MISSIONARIES

REV. BILL and BARBARA CHILDS,* Swaziland, Furlough address: 723 Nectarine, Nampa, ID 83651

REV. HUGH and EVELYN FRIBERG, South Africa, Furlough address: 3435 Auburn Way S., No. 37, Auburn, WA 98002

DR. KAREN FRYE, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland

REV. BRONELL and PAULA GREER, India, Field address: Box 38, Anandagiri, Bangarapet 563 114, Karnataka, South India

REV. MARK and ROVINA HATCHER, Korea, Field address: 178 Yongjon-dong, Tong-ku, Chungnam, Taejon 300, Korea

MISS CONNIE MacKENZIE, South Africa, Field address: P.O. Box 21, Letaba 0870, Republic of South Africa

MISS MARY MEIGHAN, Swaziland, Furlough address: c/o Johnson, Rte. 7, Box 585, Arcadia, FL 33821

MISS JUANITA PATE, South Africa, Field address: P.O. Box 21, Letaba 0870, Republic of South Africa

MISS VIRGINIA STIMER, Papua New Guinea, Furlough address: 814 E. Kearsley, No. 118, Flint, MI 48503

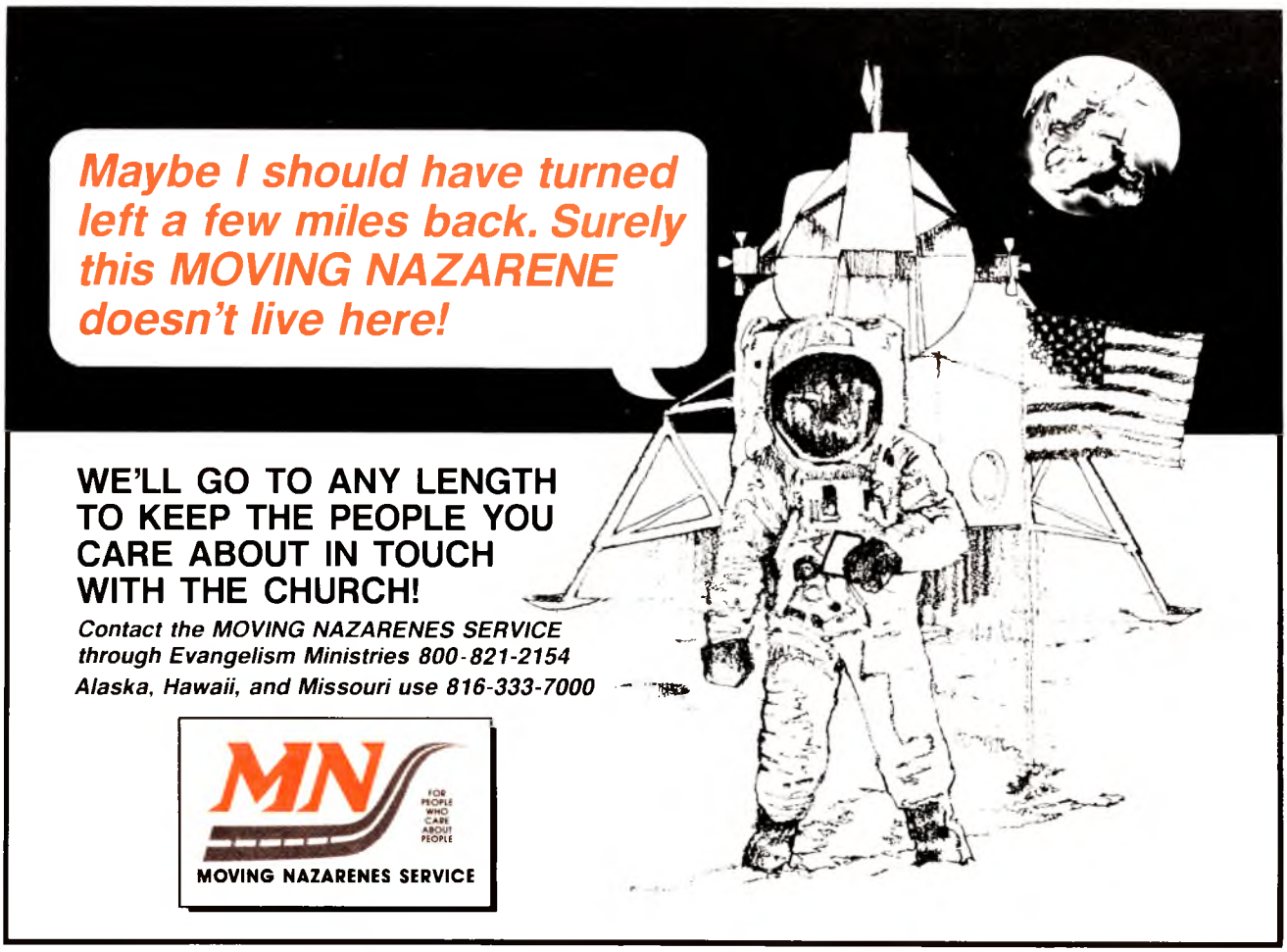
*Specialized Assignment Personnel.

ANNOUNCEMENTS

The **St. Joseph, Mich., church** will celebrate its 40th anniversary Sunday, May 17. Special speaker for the morning service will be Rev. Lester Hale, first pastor of the church. There will be a church dinner at noon. At the 2:30 P.M. service District Superintendent C. Neil Strait will be speaking. The 6 P.M. service will feature special music and a message by Rev. Wm. E. Rothman, a former pastor. There will also be special services May 15 and 16.

All former members and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings and if possible a picture of yourself and family to Mrs. Mildred Clemons, 1722 W. Glenlord, Stevensville, MI 49085. For further information contact the church office, 616-429-5937.

Nacogdoches, Tex., First Church will celebrate its 60th anniversary June 7. It will be called the "Heritage Anniversary Homecoming." Dr. W. M. Lynch, Dallas district superintendent and former pastor, will be the keynote speaker for the day. All former



pastors, members, and friends of the church are invited to attend.

For further information, contact the church, 211 S.E. Stallings Dr., P.O. Box 952, Nacogdoches, TX 75963-0952, or call 409-564-7132.

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

VITAL STATISTICS

WELL-KNOWN MINISTER DIES

Dr Glen C. Jones, 75, died February 14 at a Chattanooga, Tenn., hospital.

Dr. Jones was born in Coalgate, Okla., and was a son of the late Rev. Lum Jones, a pioneer evangelist in the Church of the Nazarene. He was an outstanding minister, having pastored and served as an evangelist for 10 years. He served as district superintendent of the Eastern and Southeast Oklahoma districts for 23 years. He was appointed to East Tennessee and served for a period of 9 years. During his retirement he held many revivals. He was a graduate of Bethany Nazarene College, which conferred an honorary doctoral degree upon him in 1967.

He is survived by his wife, Charlotte; two sisters, Mrs. Katherine Hovey, Tucson, Ariz.; Mrs. Marcia Jean Jenkins, Oklahoma City; and nieces and nephews.

Services were conducted February 17 at Chattanooga First Church. Dr. Orville W. Jenkins, general Superintendent emeritus, delivered the sermon, assisted by Dr. Thomas Cox, Rev. John Andrus, and Rev. Calvin Privett. Dr. Wendell Paris, representing the Southeast Oklahoma District, spoke words of appreciation at the committal service. Burial was in Hamilton Memorial Gardens in Chattanooga.

CORRECTION

The name of Ruth Gunter, wife of Rev. E. N. Gunter, was inadvertently omitted in the list of survivors that appeared in his obituary in our February 15 issue. We apologize for the omission but unfortunately, the information supplied to us was incomplete.

DEATHS

REYMUS B. BROYLES, SR., of Alma, Ark., 78, Feb. 9, Van Buren, Ark. Survivors: wife Winnie; daughters Loreta Hatfield, Shirley Eichenberger, Brenda Sheets; son R. B., Jr.; five grandchildren; two brothers; one sister.

RAY B. BUNNELL, 74, Feb. 14, Oklahoma City, Okla. Survivors: wife Ruth; son Ray, Jr.; daughters Martha Shearer, Lenna Hayward, Nettie Stroud.

MRS. EXIE DOYLE, 90, Jan. 13, formerly of Abilene, Tex., Arlington, Tex. Survivors: sons Roy and Bill; daughters Evelyn Bonine, Juanita Snow, Clara Bentley; 12 grandchildren; 19 great-grandchildren; 1 great-great-grandchild.

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NEWS OF RELIGION

LAYMEN'S NATIONAL BIBLE ASSOCIATION CHALLENGED BY SURVEY RESULTS. The leadership of the Laymen's National Bible Association (LNBA) was challenged to get the education community to respond to "surprising findings" of a survey conducted in conjunction with National Bible Week. Dr. Martin Quigley, who teaches at Baruch College of the City University of New York, reported on the Gallup Organization survey and laid down the challenge at the annual meeting of the LNBA, held in late January.

Quigley, chairman of the LNBA's Education Committee, said the Gallup findings indicate that 75 percent of all Americans favor using the Bible in public school classes such as history, literature, and social studies; only 20 percent object. Offering elective courses on the Bible met with identical approval. Teaching about the religions of the world is favored by 79 percent, while 74 percent favor making public school facilities available after school hours for use by student religious groups. □

KOREAN CHRISTIANS PREPARE FOR 1988 OLYMPICS. A Christian presence will be very evident at next year's Olympic Games in Seoul, South Korea. The nation's churches and Christian mission agencies are gearing up for the outreach.

More than 8,500 volunteers from 15 Korean churches and 28 evangelistic organizations tested their strategies last fall at the Tenth Asian Games held in Seoul.

A Christian Centre in the Players' Village was a hive of activity where Christian athletes fellowshipped with other believers, and where non-Christians could ask questions and receive literature. Two tennis players from a Muslim nation came late one night to inquire. "After we shared the gospel with them, they left with some Arabic Bibles and some evangelistic tracts," reported C. S. Lee, national director of World Literature Crusade.

"A few days later, several other Arab players came to the centre for some gospel materials," continued Lee. "We gave them 60 Arabic Bibles, 550 gospel tracts, and 300 cassette tapes in Arabic."

Several Chinese athletes and coaches came to the centre daily for devotions, and one coach was converted after meeting with Christian athletes.

More than 200,000 evangelistic booklets and Bibles were distributed at the warm-up for the Olympics. Among those providing literature and volunteer workers were the Korean Bible Society, Campus Crusade for Christ, World Literature Crusade, and The Marians. An even larger gospel literature outreach is planned for the 1988 Olympics. □

POLL ASSESSES DANISH RELIGIOUS LIFE. Four percent of all Danes attend church at least once a month, according to a national survey. *Lutheran World Information* reports, however, that only 1 percent of those between the ages of 25 and 34 go to church once a month.

About 56 percent of Danes polled owned a Bible and 23 percent read it "now and then." One-quarter believe in Jesus Christ as the Son of God; 16 percent are not sure. Only 30 percent of Danes are convinced that there is life after death.

More than 90 percent of Denmark's 5.1 million people claim to be Lutherans. The Lutheran state church has about 2,300 congregations and just over 2,000 pastors. □

MRS. LOIS JOHNSON, 64, Dec. 24, Monroeville, Ala. Interment: Excel, Ala. Survivors: husband Edwin; son Eddie; daughter Marsha Hanks; two grandchildren; one brother; one sister.

OLIVER RICHARD SHARPTON, 81, Feb. 4, Logan, Ala. Interment: Cullman, Ala. Survivors: wife Bertha Mae; daughters Mavis Sharpton, Mrs. Beatrice Cottle, Mrs. Mary Ruth Guthrie; sons Edwin R., Billy Ray, Harold E.; seven grandchildren; one great-grandchild; five sisters; two brothers.

LULA J. CONNER WEAVER, 106, Feb. 10, Austin, Tex. Survivors: sons Hoyt and Bruce; daughters Effie Prewitt, Opal Ault, Lillian Huber; 23 grandchildren; 47 great-grandchildren; 13 great-great-grandchildren.

REV. JIM W. WOMACK, 55, Nov. 5, Kirksville, Mo. Interment: Oklahoma City, Okla. Survivors: wife Ann; daughters Carolyn Kent and Pamela Holladay; sons Gregory and Kenneth; two grandchildren; seven brothers; two sisters; his mother. Ministry: Oklahoma, Illinois, and Missouri.

BIRTHS

to REV. PAUL AND DeeANN (JENNER) HORNER, Waxahachie, Tex., *a boy*, Christopher Paul, Jan. 31

to LARRY AND GAY (LYNCH) LEONARD, Hutchinson, Kans., *a girl*, Christina Deeann, Jan. 31

to SCOTT AND FAITH (WEAVER) MAPES, Waynesburg, Pa., *a boy*, Stephen Scott II, Feb. 9

to C. STEPHEN AND SUSAN (FLACK) PENCE, Seattle, Wash., *a girl*, Sarah Marie, Feb. 6

to JOHN AND JACKIE RUTHERFORD, Augusta, Ga., *a boy*, Jonathan Andrew, Dec. 30

to DANNY R. AND MARILYN S. (CUNDIFF) SHOWN, Jonesboro, Ark., *a girl*, Kayla Irene, Jan. 22

to REV. PHIL AND PAULA (STROUD) TROUTMAN, Aurora, Ill., *a boy*, Christopher Paul, Jan. 9

MARRIAGES

JOYCE RUTH MITCHELL and ROY LEE HOBBS at Tulsa, Okla., Nov. 22

ANNIVERSARIES

MR. AND MRS. L. RYAN HANSON (ROSE) celebrated their 50th wedding anniversary October 28, 1986, at a reception given in their honor by their four children and eight grandchildren. They were married October 28, 1936, in San Francisco. The Hansons are members of the Placerville, Calif., church.

Children include Janet (Hanson) Fox of San Diego; Mrs. David (Linda) Rhone of Los Altos, Calif.; William of Sacramento, Calif.; and Larry of Park Forest, Ill.

REV. AND MRS. HOWARD W. (VERNETTE) HILL of Clearwater, Fla., were honored with a reception for their 50th anniversary at Clearwater First Church, February 7. The reception was hosted by their children and families.

The couple have two children, Mrs. Larry Finger (Tamara) of Bourbonnais, Ill., and Dr. Ted W. Hill of Gallatin, Tenn. They also have five grandchildren.

Rev. Hill is an elder in the Church of the Nazarene. He has been in active ministry for over 54 years. His pastoral ministry has been in Illinois, Missouri, Ohio, Alabama, and Florida.

REV. WILLIAM AND ELLEN E. (LYTLE) McMAHON of Monte Rio, Calif., were honored February 14 at a reception hosted by their children and grandchildren in observance of their 50th wedding anniversary. The couple was married March 10, 1937, at Warren, Ohio, First Church. Rev. D. D. Palmer officiated.

The McMahons have two children: William A. McMahon, Jr., of Camarillo, Calif., and Rutheda Baumgartner of Sacramento, Calif., six grandchildren, and two great-grandchildren.

Rev. McMahon is an elder in the Church of the Nazarene and pastored for 37 years in Pennsylvania, New Mexico, and California before retiring in 1981. The McMahons are now doing supply work in Northern California.

MR. AND MRS. ERNEST S. WOOD celebrated their 50th wedding anniversary December 28, 1986, in Jamestown, Tenn. They were married December 25, 1936, in Cookeville, Tenn.

Their five children, Mrs. Eugene (Joyce) Campbell, Cincinnati; Mrs. Curtis (Patsy) Lewis, Dayton, Ohio; Rev. Sam Wood, Birmingham, Ala.; Danny Wood, Nashville; and Mrs. Michael (Mitsy) Collins, Murfreesboro, Tenn.; hosted a reception in their honor. They have 10 grandchildren and one great-grandchild.

Mr and Mrs. Wood are members of the Jamestown Pine Haven Church. Presently Mr. Wood is the Sunday School superintendent and church treasurer.

DIRECTORIES

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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.

Dr. James B. Chapman initiated the question-and-answer feature of this magazine. Here are some of his earliest responses to readers' questions.

What is the meaning of election as taught in the Bible?

All theologians agree that the Bible teaches (1) that God chooses nations, communities, and bodies of men and takes them into external covenant with himself (Deut. 7:6); and (2) that He designates particular persons for special stations and offices (1 Sam. 10:24). In these two applications, election has nothing to do with present salvation from sin or final salvation from the consequences of sin; hence in these forms election presents no special difficulties. But the Bible also speaks of election in connection with salvation and eternal glory (Eph. 1:4; 2 Thess. 2:15). Here the proposition is not so simple and the agreement is not so general. Calvinistic theologians hold that this choice was and is wholly an act of the Divine sovereign will and that it has no dependence upon the will and choice of the creature. It is urged that God "elected" certain of mankind to eternal salvation and that He, also, elects the means to bring about the salvation to which He has elected these certain ones. Arminian theologians hold that this election is conditional; and that the real meaning is that God elected "That all who *should* believe on Him should be conformed to the image of His Son and be made heirs of eternal glory." Being an Arminian, the last statement is what I understand to be the teaching of the Bible concerning this particular phase of election. □

Why was it said of David that he was a man after God's own heart when he lived so ungodly?

In the first place we must allow David to be measured by the standards of his own day, in which case he stands out far above his fellows. Even his three blackest crimes: the seduction of Bathsheba, the murder of Uriah, and the torture of the Ammonites are somewhat palliated when compared with the crimes of other Oriental rulers. But David was a man "after God's own heart" in that he was usually uniformly, genuinely, and devoutly religious; when he was overcome by sin, he was God-like in his remorse, and in his repentance, and in his hatred for his sin. He was not always God-like in his judgment and in his conduct; he was human and weak even in his affections many times, but considering that he was only a man, he always finally took the very attitude toward good and bad that God himself felt and approved. David loathed and exposed himself when he discovered sin within; and rejoiced and gave praise when he realized that his transgressions were forgiven and his sin covered. Thus he was as God-like in heart as it is possible for one possessed with his measure of light and grace to be. □

Watonga, Okla., First Church recently dedicated its new building. Dr. John A. Knight, general superintendent, was the special speaker for the dedication service. The 14,000-sq. ft. building has an appraised value of $1.1 million with an indebtedness of $220,000. In a town of 3,500, 375 people attended the dedication. Rev. Jesse C. Middendorf is the district superintendent, and Rev. Joseph L. Predaina is the pastor.

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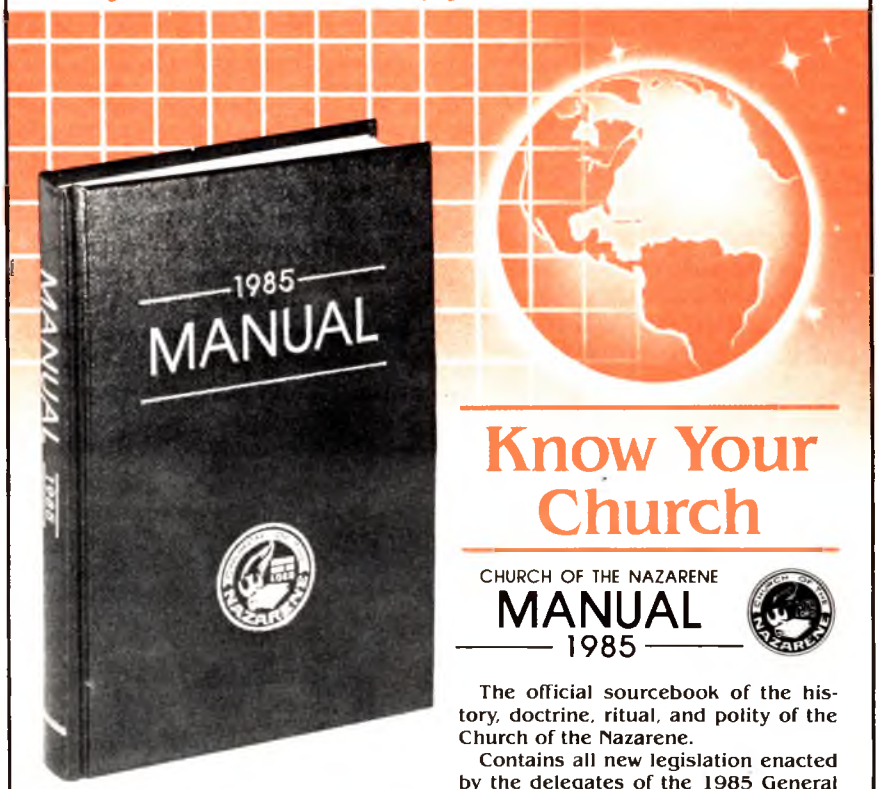

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THE CHURCH SCENE

The **Arlington, Va., Calvary Church** had another successful outreach program. January 11, the teen group launched "Project Cover-up." Teens and chaperones handed out a hundred coats and blankets to the homeless in Washington, D.C. Half of the load was given to the men in a shelter for the homeless, and the other half went to men found lying on outdoor grates around the Ellipse. These items were donated, and some bought with a special offering of $105! □

Colorado Springs First Church celebrated its 75th anniversary January 10-11. Dr. Jim Bond, president of Point Loma Nazarene College and former pastor, was the featured speaker at the banquet Saturday evening. Dr. Bill M. Sullivan, director of the Division of Church Growth and former pastor, delivered the Sunday morning sermon to the 826 people present. His message focused on the theme for the anniversary: "Celebrating God's Faithfulness."

The afternoon service of celebration featured memories of the past and a challenge for the future. An alumni choir provided special music under the direction of Dean Neff, former minister of music. Long-term members were interviewed. Dr. Woodie J. Stevens, new pastor as of February 1, spoke of God's faithfulness for future years.

Eight former pastors returned to share highlights from their years of leadership: Rev. Bill Coulter (1981-86), Dr. Melvin McCullough (1978-81), Dr. Jim Bond (1975-78), Dr. Bill Sullivan (1966-75), Rev. Wilford Vanderpool (1956-66), Dr. Harold Daniels (1946-48), Dr. C. E. Shumake (1945-46), and Dr. G. A. Gough (1939-43).

Shown *(l. to r.)*: Adaile Wilkins receives appreciation from Pastor Ed Comandella of the Okemos, Mich., church. Adaile has taught a Sunday School class for 46 years. She has also served as a supervisor. This past year she taught the kindergarten class. She was one of the first teachers on the Michigan District to be certified.

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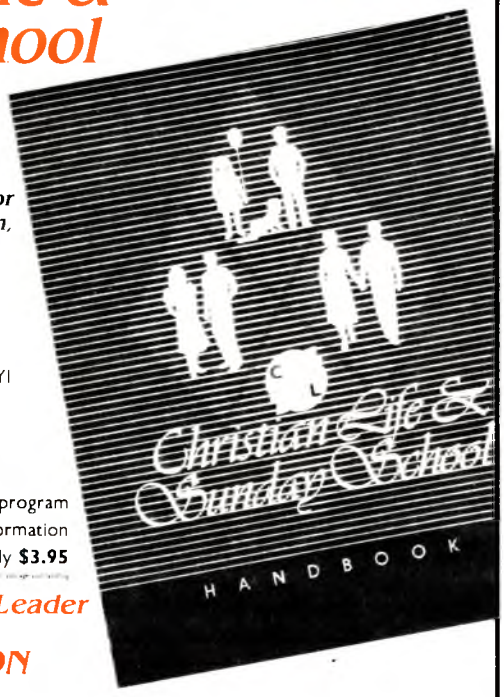

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The celebration service climaxed with a rare and sacred moment. Rev. Jim Diehl, Colorado district superintendent, prayed as the eight former pastors laid hands on the new pastor and his wife at the altar. □

VIETNAMESE AND LAO WORKS BEGIN IN CHICAGO

Chicago Central District hosted a Vietnamese-American Christmas party in the Uptown Chicago area, December 13. More than 200 attended, including Christians from the Church of the Nazarene, Vietnamese Christians from the Northwestern and Wheaton Christian and Missionary Alliance churches, and from the Uptown Baptist church.

Prayer and support were pledged by the Christians for the new Vietnamese work, to begin under the sponsorship of Pastor James Bledsaw and the Northside Church of the Nazarene and Chicago Thrust. Nancy Clark, consultant for Southeast Asian Ministries, spoke at the gathering, sharing her love for the Vietnamese people and the call of God on the Church of the Nazarene to evangelize them.

One of the special concerns of the group who met in Chicago was the need for prayer for the 17 Vietnamese pastors still imprisoned in Vietnam and for their families who are being starved, persecuted, and imprisoned.

Ngan Tran, who left a lucrative job in radiobiology, moved from Houston to Chicago in December to lead the newly formed Vietnamese church-type mission. She is working with Barbara Nichols who recently sponsored five Vietnamese from refugee camps. All five have been won to the Lord.

A Lao Church of the Nazarene is also forming in Chicago with Vorachet Kounthapanya of St. Paul, who feels called of God to move to Chicago and pastor the church. His father was postmaster general of Laos and is now president of the Lao Conference of Churches in the U.S. and Canada.

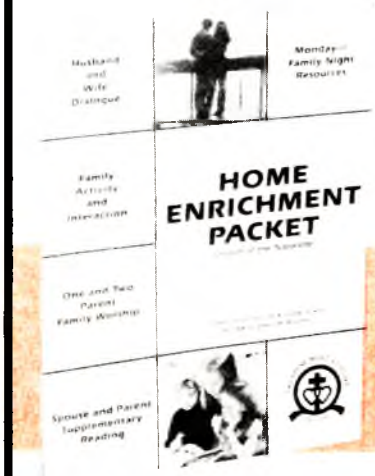
A personal evangelism training team came in January to help the two new churches. Demographic studies and strategy were formed along with the training. Sophie Tran, wife of Nhuon Thuong Tran, former adviser to the president of Vietnam from 1967 to 1969 and a presidential nominee in the 1969 election, taught. The Tran family, with four children, was sponsored by the Fort Smith, Ark., Trinity Church.

Sophie has completed James Kennedy's Evangelism Explosion training. She recently returned from a missionary trip to France where she had a radio broadcast beamed to the 200,000 Vietnamese living there. She will go back as a missionary to the Vietnamese people. She was an interpreter for Dr. Billy Graham during his crusade in France. She is the daughter of Pastor Nam Pham who was a missionary and pastor in Vietnam 52 years and now pastors in the U.S. among the Vietnamese.

This team will train Vietnamese, Lao, and Americans to do personal evangelism, using the Nazarenes' Personal Evangelism Training material, adapting it to the Asian context. □

HOME ENRICHMENT PACKET

J. Paul and Marilyn Turner, *Editors*



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Celebrating Our Fifteenth Anniversary

MOORE HONORED

Dr. Mark R. Moore, chaplain, educator, district superintendent, college president, and headquarters administrator, was honored, along with his wife, Clarice, at a retirement luncheon, February 16. The Board of General Superintendents, general church officers, and division directors gathered to salute Dr. Moore for his roles in the advancement of God's work. He retired from the post as Education Services secretary at the 1987 session of the General Board.

Dr. Moore earned his A.B. and Th.B. from BNC before entering the Chaplain's Corps during World War II. In Europe, he was captured in the Battle of the Bulge and placed in a German POW camp. After being freed, he returned to school, earning an M.A. in biblical literature from Baylor University.

He taught at Bethany before entering the district superintendency on the Northwest Oklahoma District in 1948. In 1952 he became superintendent of the Chicago Central District, serving there until 1968, at which time he was selected as president of Trevecca Nazarene College. He left TNC in 1979 to become Education Services secretary at general headquarters.

While he was a superintendent, Dr. Moore's wife served as district missionary president and as a member of the General NWMS Council. Mrs. Moore always had a 5-Star society.

During his presidency at TNC, the school was accredited. Dr. Moore also led in the construction of the Science Building, a men's dorm, three apartment buildings for married students, and a $1,000,000 repair program.

Among his other activities in retirement, Dr. Moore will be program director of Celebration at Sea '88, which provides chartered cruises in a Christian atmosphere. □

—*NN*

ANAHEIM IS NEW DISTRICT IN SOUTHERN CALIFORNIA

The Board of General Superintendents has approved the boundaries for a new district in Southern California, which will be formed following the 81st assembly of the Southern California District, May 7-8. The Southern California District voted last year to divide at their 1987 assembly.

The boundaries for division will follow the southern Orange County line from the Pacific Ocean to Highway 74. The line would go easterly along 74 to I-15, then north along 15 to Highway 138. From that point, the line would follow 138 northwesterly to the Los Angeles County line.

The Board of General Superintendents has voted to name the larger land area of southern and desert counties the Southern California District and the northern area the Anaheim District. Rev. Maurice Hall will remain the superintendent for the Southern California District, since he was elected in 1986 for a two-year term, according to Dr. Raymond W. Hurn, responsible general superintendent for Southern California.

Dr. Hurn will preside over the presentation of reports for the 81st assembly, after which he will declare the work of the assembly ended and the creation of the two new districts. He will preside over the elections of a new superintendent, along with district boards and officers for the Anaheim District. Dr. Jerald D. Johnson will preside over the election of new boards and officers for the new Southern California District.

The boundaries for the new districts adopted by the Board of General Superintendents were recommended by a special committee appointed to study the matter of division on the Southern California District.

Southern California District, with 17,034 full members in 1986, is the largest district in the denomination. □

—*NN*

SNOWBARGER APPOINTED ACTING EDUCATION SERVICES SECRETARY

Dr. Willis Snowbarger has been appointed acting Education Services secretary, according to Dr. John A. Knight, general superintendent. He replaces Dr. Mark R. Moore, who retired at the 1987 General Board.

"Dr. Snowbarger will serve as acting Education Services secretary at least until the completion of the report of the Education Commission in March 1988," said Dr. Knight. "It is possible that he would continue to hold the post until the 1989 General Assembly."

Dr. Snowbarger was the first executive secretary of the Department of Education for the denomination from 1965 to 1970. He retired in 1986 from the post of vice president for academic affairs and dean at Olivet Nazarene University. He has been named vice president for academic affairs emeritus by ONU.

Dr. Snowbarger holds the B.A. in history from Bethany Nazarene College, the M.A. in American history from the University of Oklahoma, and the Ph.D. in history and international relations from the University of California, Berkeley. He and his wife, Nona, have a son and a daughter. □

—*NN*

CORK COORDINATES MUSIC FOR INTERNATIONAL LAYMEN'S CONFERENCE

Mike Cork, associate pastor of public services at Denver First Church, serves as the music program director for the 6th International Laymen's Conference in Fort Worth, July 1-5, 1987. He has been responsible for booking all of the musical artists that will appear during the conference as well as coordinating when they will perform. He is working with Dr. Harold Ivan Smith, who is program director for the event.

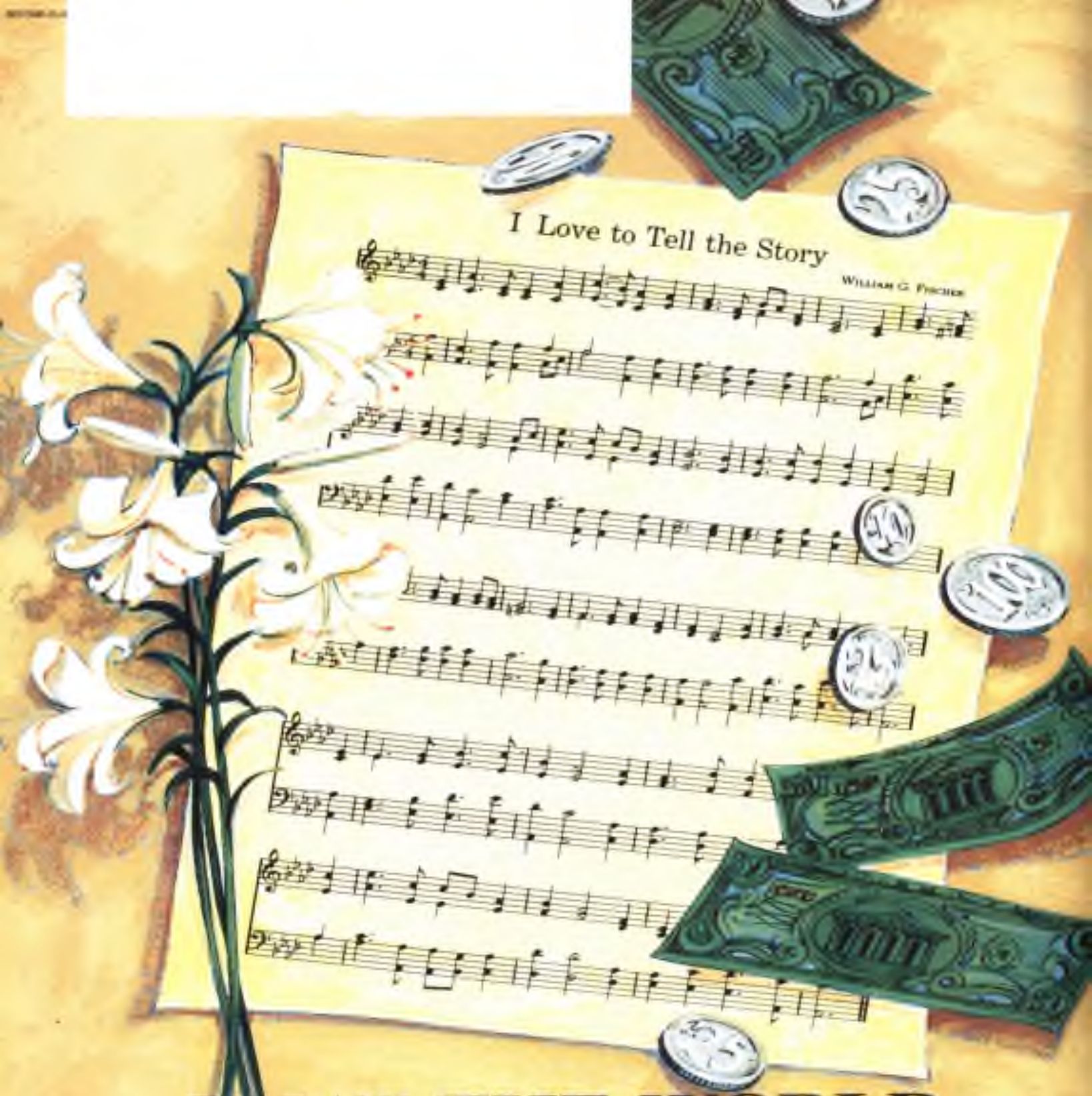
Musical artists for this ILC include harpist Greg Buchanan; vocalist Steve Green; Southern Gospel favorites, The Speers; a trio of brothers, The Sharretts; duos Dave and Dana Blue; Mike and Denise Cork; and others.

Late evening concerts will include Dove Award winner Steve Green, who will perform on Thursday night after the service with Chuck Colson; and a group of four pianists (Jerry Nelson, Steve Nielson, Ovid Young, and Steve Betts); organist David Miller; and harpist Greg Buchanan, who will present a special concert called "Keyboards of Praise" on Saturday evening, following the service with Ann Kiemel Anderson.

A gala fourth of July picnic on Saturday will feature a variety of guests including a dixieland band, Carlton Mills as Uncle Bud Robinson, the comedy duo of Hicks and Cohagan, The King's Men from Wichita, Kans., First Church, Dave and Dana Blue, and trombonist Tom Dale.

For more information on the 6th International Laymen's Conference, see the insert in the March 15 *Herald of Holiness*. □

—*NN*



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