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HERALD *of* HOLINESS

CHURCH OF THE NAZARENE
SEPTEMBER 15, 1987

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**NAZARENE
BIBLE COLLEGE
OFFERING
October 11**



BIBLICAL DISCIPLESHIP

by General Superintendent Charles H. Strickland

The "good-life syndrome" has become an important consideration in our modern evangelism. The principle being expounded is that an acceptance of Christ opens the door to a successful pursuit of life and insures a profitable career in our vocational choices. There can be no doubt that a relationship with God and adherence to moral principles are necessary elements of success. It is erroneous, however, to allow this to become the motivation for our service to our Lord.

Biblical discipleship has a different definition, and the Bible supports a different concept of discipleship. One of these concepts is self-denial and crossbearing. In Matthew 16:24 Jesus reminds His disciples, "If anyone would come after me, let him deny himself and take up his cross and follow me" (NIV). This is demonstrated in the life of the apostle Paul who describes his condition in his second Corinthian letter, "We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed" (2 Corinthians 4:8-9, NIV). This is not the language of the "good life" but rather an indication of crossbearing that became a daily experience of the apostle.

Biblical discipleship involves renunciation. Jesus again reminds us in Luke 14:33, "So likewise, who-

soever he be of you that forsaketh not all that he hath, he cannot be my disciple." Without question the materialism of this age has had great effect upon our discipleship. Our personal affluence has softened our dedication. The word *renounce* does not fit the vocabulary of this selfish age. Yet the Word of God stands. If we would be true disciples, all material things must be forsaken to the extent they become secondary to our primary goal of discipleship.

Biblical discipleship means steadfastness. John 8:31 declares: "If ye continue in my word, then are ye my disciples." The experience of heart holiness enables us to develop a spiritual maturity and strengthens us against the temptation of materialism.

Biblical discipleship also involves fruitfulness. Speaking to the disciples on the subject, Jesus said, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:8). Our pursuit in life is not to find material wealth or personal pleasure but to bear fruit for our Lord.

It is difficult to change a life-style. But if we in this generation are to become true disciples, we must develop a spiritual maturity that enables us to put material things secondary and totally make Jesus the Lord of all. □

THE NAZARENE BIBLE COLLEGE

Experience



by EARL B. WHEELER

Coming to Nazarene Bible College has been quite an experience for me. I never dreamed that I would do anything else but pastor.

The pastorate has always been the goal of my ministerial life. After 24 years in three churches I felt this was the place for me. Even the four-year mission assignment in the Caribbean was pastoral in nature, and I felt good about working with the people of Trinidad and Jamaica as a pastor and friend.

The assignment as dean of student life at NBC was really a career change for me. Much to my surprise, I really was a pastor, only in a different environment. Now, I had students, really families, from all over the United States who were

making life-changing decisions about their futures. They needed advice, guidance, discipline, and encouragement. This was really being a pastor, one who cares and encourages, to these fine families. I began to see my role as one to help make the years at NBC as meaningful as possible, and see the preparation for ministry a positive realization of all the potential God had for each one.

I guess I now saw myself as one who could contribute to someone else so that they might be able to succeed in life as well as in ministry.

Sure, I missed the congregations of the pastorate. They have always been so loving and accepting. They were willing to love in spite of my weaknesses. The personal relationships and bonds of friendship cannot be easily forgotten.

Yes, I miss the preaching too. I miss the opportunity to proclaim eternal truth week after week to the

family of believers and challenge God's people to the great commission to bring the "good news" to all people.

I suppose I miss, as much as anything, the weddings and dedications and just being closely involved in the lives of families. There is no greater satisfaction than knowing you have been a part of the life of others so that they know a positive, good, and right relationship with God.

I am discovering that many of these opportunities are mine here on campus at NBC. The needs of our students and families are often severe. A kind voice, a sympathetic ear, and an understanding spirit are often open avenues of service.

It is not uncommon for students to leave their hometowns and take a great step of faith to attend NBC. Many have homes and good jobs. The support system of family and friends is intact. There is a degree of security at home and great uncertainty about a move to Colorado Springs and NBC.

The college community is ready to respond to the new students. Every member of the faculty, staff, and administration as well as every student is committed to making the new students feel they are in the right place, at the right time. If God has led them here, His grace will sustain them.

What marvelous miracles of grace walk about our campus. Some are young, most are older. Many are married with families and have heavy responsibilities. Some are educated, needing special training. Others seek both to be educated and trained. All students must work and attend school either during the day or at night. Many cultural backgrounds are represented. They are all here.

What a glorious opportunity to lift up our God, who has called all men to Him. What a challenge to encourage perseverance in preparation for an acceptable ministry. What a delight to encourage, laugh, smile, weep, rejoice with the graduates as you see God's purposes accomplished in the lives of the redeemed.

Yes, a change for me. But what a meaningful change! It's a privilege to be part of the equipping for Decade III and the 21st Century. □

EARL B. WHEELER is dean of student life at Nazarene Bible College in Colorado Springs, Colorado.



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ALL HANDS ON DECK

Retired preachers were called forth and individually recognized by a district assembly that I recently attended. The chairman of the assembly then urged that those "retirees" be used by our churches and pastors. Good!

The "dinosaur" man-made theory that, in the name of church growth, only the clever, "go-getter" preachers can really get the job done has failed, miserably failed!

Christians should know what the Bible says about the whole body of the church and the importance of each part. Therefore, it's time for the church to get its act together in this matter, with the old joining hands

with the young and together "building up" the body of Christ.

Charles C. Davidson
Eustis, Florida

BAPTISM IMPORTANT

As I read the New Testament, it appears that every time someone "believed" and became saved, he was immediately baptized. Even Jesus regarded the practice important enough that He was baptized before He began His ministry. Since He is our Supreme Example, I feel baptism is an important step to take as a newborn Christian.

No doubt having weekly baptisms would become a meaningless ritual. However, many of our Nazarene

churches hardly have an annual time of baptism. There seems to be such a ho-hum, "take it or leave it" attitude toward baptism. It's nice to know that our churches have started including baptistries in their structures, but are they being used?

I think we should look again at those who were saved throughout the New Testament and the example of Jesus.

Carol Casarez
Cleveland, Tennessee

CHANGES DEPLORED

Some Nazarenes do not believe they have to keep all the special rules of our church as stated in the *Manual*. I have always thought that

(Continued on page 20)



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Where Women Prepare for Ministry

by VERLA OKE LAMBERT

When God calls a man into ministry with a family, that call involves his *whole* family. This brings a flood of emotions to the mind of his wife. She may experience feelings of inadequacy for the task or of hurt at having to pull up roots and relocate for the purpose of an education. Sometimes there are feelings of loneliness at leaving loved ones and close friends behind, even of despair at giving up a home and security for the unknown in a strange city.

When a laywoman is called to become a minister's wife, she feels the need for training and discipling that will help her move into her new role gracefully. The people at Nazarene Bible College understand these feelings of transition.

The Program for Women's Studies was begun in the early days of the college and redesigned in 1985, with courses and seminars for women going into ministry with their husbands. The classes are practical, with emphasis on three primary areas of learning: spiritual enrichment, personal growth and development, and equipping for ministry. In the area of spiritual enrichment, courses are offered such as "Introduction to Nazarene Doctrine," "Personal Relationships," "Discovering Your Spiritual Gifts," and "Contemporary Ethical and Moral Issues." In the area of personal growth and development, there are courses titled "The Marriage Relationship," "Self-esteem," and "Parsonage Parenting." The equipping courses include "Developing Women's Ministries in the Local Church," "Basic Counseling Skills," "Introduction to Christian

Education," "Children's Ministries," and "Preparing for Parsonage Living."

The Program for Women's Studies is designed for busy wives and mothers. Many women coming to Nazarene Bible College find it necessary to work outside the home, limiting their time for classwork. The course requirements for the classes therefore are reasonable, allowing the bulk of the learning to be done in the classroom.

A diploma in women's studies is granted to those earning a total of 20 hours of credit, and is presented at the time of commencement. A certificate in women's studies is presented to those who earn a total of 10 hours of credit. This gives added incentive and status to the program.

There are many benefits from participating in the Program for Women's Studies. The most valuable is, perhaps, the increased confidence that comes from being better prepared for a lifetime of service to God and to the church. There is also the benefit of personal growth which comes from interacting with other women who are preparing for ministry. The wives are able to feel the satisfaction of being a team member with their husbands, ready to serve side by side as partners in ministry.

We who teach at Nazarene Bible College believe that God is pleased when His called-out servants spend time in preparation. We devote ourselves to making that preparation as thorough and complete as possible. We covet your prayers, for students and faculty alike, that we would be workers "who do not need to be ashamed, and who correctly handle the word of truth" (2 Timothy 2:15, NIV). □

VERLA OKE LAMBERT is director for the Program for Women's Studies at Nazarene Bible College.

God Is the Reason We Are Here

God is the reason we are here," exclaimed Lynda, a sophomore student wife at Nazarene Bible College. She was sharing enthusiastically with new freshmen student wives in an informal coffee circle prior to the opening of the fall term. Lynda's summary statement underscored the miracles being related by both "new" and "old" student women in the group—miracles wrought by God to bring them to this place at the foot of Pike's Peak to train for further ministry.

As I sat there with tears in my eyes, I seemed to hear a familiar echo to Lynda's words, an echo from Africa. Just last month my husband and I saw nine NBC alumni in active ministry in Africa. In effect, they had said to us, "God is the reason we are here," and (parenthetically) "Thanks for the years of preparation at NBC."

Diane Gilbert glowed as she told me how God was helping her family—her husband, Ron; her son, 6; and her daughter, 11—as they plant churches on the new pioneer North Zulu District. They have served just 2½ years in South Africa. The Gilberts work under the direction of another NBC alumni couple, Rev. and Mrs. George Hurst. George was graduated in the first NBC class of 1970 and is now mission director of the South Africa South Council.

On our stopover in Swaziland, we found Russ and Marci Slaughter

by PHYLLIS H. PERKINS

with their two children almost ready for their first furlough. Russ was graduated in the class of 1983 and has served as X-ray technician at Raleigh Fitkin Memorial Hospital.

At the South Africa European District Preachers' Meeting where we were speaking, we fellowshipped with Chuck and Anna-Marie Lockard (class of 1978). The Lockards pastor the Port Elizabeth Church of the Nazarene.

Then in Johannesburg, Miss Janie Semlar, a former NBC student, shook my hand at the close of a service at Horizon Church. Janie serves on the Africa Communications Council and has been a missionary to South Africa since 1975.

Although we didn't get to see them, Russell and Christiana Collett (class of 1978) are assigned to the South Africa North Church Growth Council. Three other NBC alumni couples have also served in Africa previously: the Earl Boyles in Swaziland (class of 1973), Kenneth and Mona Williams (class of 1975) in South Africa, and John and Rosalie Sipes (class of 1976) in Zimbabwe on specialized assignment.

However, Africa is not the only world area where NBC graduates have gone to minister.

The Robert Diperts (class of 1971), the Donald Walkers (class of 1972), the Gary Glasscos (class of 1974), and Regina Barr (class of 1982) all went to Papua New Guinea.

The Wesley Harrises (class of 1975) served in Bolivia and then in Paraguay.

The Christian Sarmientos (class of 1979) also went to Bolivia.

The James Johnsons (class of 1975) went to Samoa.

The Michael Robinsons have served in Honduras since 1983.

The Glen Thompsons (class of 1973) were on specialized assignment in Australia.

The Larry Wagners (class of 1977) went to Japan and are now in the Philippines.

The David Bentleys (class of 1972) served in Australia.

The Mario Zani family (class of 1977) was sent to Guatemala.

The Dwain Zimmermans (class of 1972) went to Peru and later to Bolivia.

The David Jordans (class of 1982) were church planters in French-speaking Canada.

And what of the ministry of those who came to NBC from other world areas and went back to their own countries or elsewhere to minister? They included:

Petros Pato (class of 1974) from Swaziland

Lawrence Wacho (class of 1974) from New Zealand



Filipo Roberts (class of 1975) from Samoa
 Abraham Santo (class of 1977) from Puerto Rico
 Oliver Ottley (class of 1978) from Belize
 Tony Whittal (class of 1978) from South Africa
 Keith Farquharson (class of 1980) from Jamaica
 Rolando González (class of 1980) from Guatemala
 Suplice Re'my Cherefant (class of 1982) from Haiti
 Tony Winter (class of 1982) from South Africa

Mau Laufiso (class of 1984) from Samoa
 Emmanuel Raymond (class of 1984) from Haiti
 Taulima Oge (class of 1986) from Samoa
 Lieut Curry (class of 1987) from the Bahamas.

What of the students now in training from Korea and Scotland as well as the ethnic students who train on campus and in the 11 extension training centers across the U.S.? What about the missionary spirit of the NBC campus? Perhaps it could be checked through (1) the 90 students who are members of

the Mission in Action group, (2) the full enrollments in missions courses and missions enrichment seminars, (3) the enthusiasm for Work and Witness projects, and (4) the lives of those who are feeling called to full-time missionary endeavor.

Nazarene Bible College is committed to carrying out the Great Commission through its graduates and present students . . . because "God is the reason we are here!" □

PHYLLIS H. PERKINS is director of admissions and recruitment and assistant professor of English and missions at the Nazarene Bible College.

Because You Gave... GIFTS ARE MULTIPLIED

by ROBERT HEMPEL

- Nazarene pastors, in the United States and Canada, reported their churches received almost four million (\$3,890,545) spendable dollars from bequests in the 1985-86 church year.
- District superintendents reported receiving some one quarter million dollars for district interests.
- During the same time span, approximately 1.4 million dollars (\$1,374,429) passed to the General Board for varied ministries of the church, including world missions, home missions, and education.
- The above report adds up to well over five million known spendable dollars that benefited Nazarene ministries last year.

Because you gave to the General Budget, money was available to fund Life Income Gifts Services, which supports six full-time field representatives plus the director and a support staff of seven, including an office/property manager, estate planners, trust accountants, and secretaries.

Life Income Gifts Services works for the entire church. Although they do not claim credit for the total of the spendable dollars reported raised, yet they do represent the primary sustained effort in arousing Nazarenes to their stewardship responsibilities and opportunities within their estates. The office (although once under a different name) has served the church for more than 15 consecutive years. General

Budget dollars, used to fund the ministry, represent less than 10 percent of the spendable dollar figure reported last year. Indeed, General Budget dollars to Life Income Gifts Services, "like the loaves and the fishes," have been multiplied to serve multitudes throughout the world! □

Filled Up, Poured Out

*Do you owe a debt of mercy?
 Yet for all your tears and toil,
 Is there nothing in your cupboard
 Save a little pot of oil?
 Do you turn the hungry-hearted
 From a storehouse bleak and bare?
 Do you send him on, still empty,
 With no overflow to share?
 'Tis the time of God's outpouring!
 Come apart, and shut the door;
 Spread your vessels out, rejoicing
 When the oil begins to pour.
 From the riches of His giving,
 Freely pay the debt you owe;
 Pouring out, yet still receiving,
 From the Spirit's endless flow.*

—E. RUTH GLOVER
 Lake Elsinore, California

**"Because
 YOU GAVE..."**

PROVIDED BY STEWARDSHIP SERVICES

FROM THE “IVORY TOWER” TO THE “GRASS ROOTS”

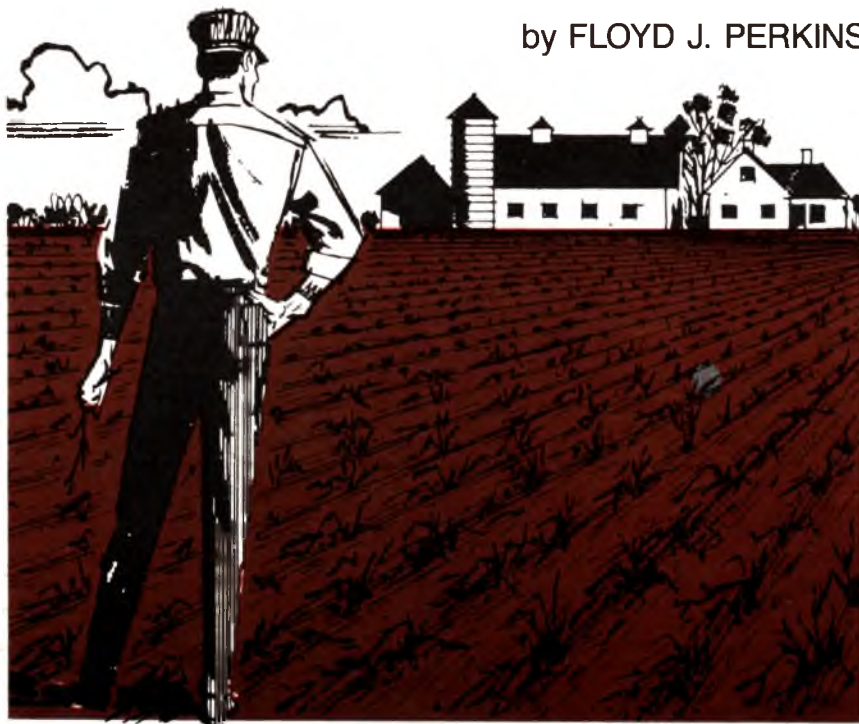
Most of my life I have experienced some tension between the “ivory tower” and the “grass roots,” the academic and the practical, the world of theory and the world of work. Undoubtedly, it is the result of my childhood and youth. The farming community where I grew up left the impression on my mind that the girls should go to Normal School, get educated,

FLOYD J. PERKINS is professor of theology and church history at the Bible college in Colorado Springs.

and come back to teach in those rural schools, but if a young fellow did this he was a kind of “sissy” who was then unable to keep up his turn in the “threshing ring” and the silo-filling exchange. I suppose that attitude has now changed, but during my college years I deliberately registered late so that I could finish the threshing and start the silo-filling “run” to prove to my friends that the academic need not impair one’s ability to perform practically. I still believe that this can be the case.

It appears that most of us must

by FLOYD J. PERKINS



think in the “either-or” pattern while the “both-and” concept tends to elude us. Generally speaking, full truth does not lie at either extreme but rather in the center. There is certainly partial truth on either wing, but whole truth tends to hover at the midpoint of thought and action.

During the days of the American frontier much of church building was done by the “both-and” kinds of workers. These were men who often worked through the week and preached and exhorted on Sunday. Had it not been for these dedicated farmers and lay ministers, the western part of the United States would have been lost to the Christian faith. In the rural areas of our country the faith was kept alive by farmer-preachers and their wives working with the American Sunday School Union and other groups, who faithfully preached and taught Sunday after Sunday, winter and summer, in school houses, grange halls, and prairie churches.

In the urban centers, lay preachers and their wives laid down their tools of industry at the close of the week’s work and preached in vacant storefront buildings and warehouses to keep “old-time religion” alive in the growing cities and towns of the expanding west. This is somewhat descriptive of the way the holiness movement in the United States grew and how the Church of the Nazarene was born. In the part of the country where I grew up, my grandfather on my mother’s side and my great-grandfather on my father’s side were these kinds of preachers. On a recent preaching trip back to my roots, numbers of senior citizens told me that they had sought the Lord under my Grandfather Kelley’s ministry. He had very little formal training, never received a salary, but preached because he was “called” to preach.

Probably I am somewhat of an “ivory-tower” person, for I have spent nearly 30 years training preachers and ministering on four continents. In ministering this past year from the Pennsylvania border to Washington state with stops in between, I have seen a new “center” appearing in Christian service. Numbers of men and women are answering a “call” to minister in

homes, small rented quarters, and in prairie towns. New life is flowing through the church. In rural areas where farms have, in the past several years, moved toward consolidation into larger and specialized farming endeavors, farmers are now beginning to diversify, thus making it possible to support their children's growing families and to provide a future place for their grandchildren and their families.

This will produce a revitalized rural church. The church will always need a well-trained ministry, but how refreshing to meet men and women who, with minimal training but maximum zeal and faith, are taking their places again on the cutting edge of evangelism.

We in the *ivory tower* need to once more plant our feet on the "green grass" of the prairie and the tarred pavement of the cities, and again sense the heartbeat of humanity.

May God refresh us with a new vision of mission, and a renewed understanding of the meaning of God's "call." Everywhere hungry hearts are prepared and waiting to receive dedicated "called" lay leaders who, with hearts aflame, will go to storefront buildings, warehouses, garage facilities, and cottage homes to minister to bleeding hearts, broken and distorted lives, and the distressed and disinherited. For too long *we* in the "ivory tower" have suffered from the impression that *we* must be the teachers, *we*

must be the disciplers, *we* must be the trainers, *we* must discover the "gifted." The present day demands that "called" ones go out under the inspiration of the Holy Spirit to do what the church has always done—evangelize. "And they that were scattered abroad went every where preaching the word" (Acts 8:4). "Ivory-tower" people must ever more touch "grass roots," as "grass-roots" people are listening to the voice of God and are going out to minister with the gifts God has given them. History reveals that periods of growth in the church have spontaneously sprung up at the "grass roots" and not from the "ivory tower." It is not "either-or"; it is "both-and." □

NAZARENE ROOTS

THEOLOGY FOR LIFE AND MINISTRY

"In these days when the teachings of the Bible and of the Church are being spurned and the Theology of a Watson, Ralston, Pope, Wakefield, or Miley is being ignored, the Theological Department of a school is of no secondary importance. And this, not to those preparing for the ministry only, but to all students. Every person has some theological beliefs, however little he may think of it. These theological beliefs have most to do with the soul's destiny. The teachings of every school have some effect, good or bad, upon the theological beliefs, hence the soul-destiny of each pupil. This may not be by special design, but the influence is there just the same."

From the denomination's earliest days, the conviction that theology was intertwined with life lay at

the basis of the church's educational institutions. Literary schools for children and, for adults, Bible colleges, liberal arts colleges, and eventually a seminary were all undergirded by this central idea.

If the integration of theology and life was basic for all, it was so especially for those preparing for ministry. In 1910, the "Texas Holiness University" page of the *Pentecostal Advocate* included this statement: "Our course in Theology is not only orthodox, but is strong in scholarship. Besides a thorough course in other essential studies, to receive our degree we require a year in Hebrew History, Church History, Homiletics, and Systematic Theology, and a half year's work in Christian Evidences, History of Philosophy, Philosophy of Theism, Hermeneutics, Archaeology, History of Missions, and Comparative Religions. We also require eight different courses in Bible." Thus the goal of a well-balanced course of study was evident early on.

(Sources: *Pentecostal Advocate*, May 26, 1910; Franklin College Collection; Bresee College Collection.) □

STAN INGERSOL, Archivist



Class in theological course of study, Franklin College, circa 1908, led by R. M. Guy (holding hat).



Ministerial students, Bresee College, 1930s, under the direction of S. T. Ludwig and Rev. Mrs. E. J. Sheeks.

THE EVOLUTION OF TRIMBLE LIBRARY

by ROGER M. WILLIAMS

Trimble Library began on a shoestring in a small room in Colorado Springs First Church of the Nazarene. There were no library furnishings, no professional librarians, no budget allocated, and only donated books.

Early resources came from three main sources: (1) duplicate copies of books from sister Nazarene colleges, (2) donations from retired preachers and the widows and children of former preachers, and (3) copies of Nazarene Publishing House books donated by Bud Lunn.

According to Mrs. Charles Strickland, first full-time library director, the books were stacked six feet high around the four walls of the room set aside for the library.

The next year Nazarene Bible College moved to the present 65-acre campus, and the library was assigned one half of the administration building for its use. Furniture for the new facility was acquired with \$10,000 given by Mr. Elmer Trimble, who has been a continuing benefactor across the years.

Library organization at the beginning was rather primitive. Mrs. Strickland began by asking the teaching faculty to come one evening a month and share their expertise with her. She had books spread out on several library tables, and would then ask the faculty to segregate them into specific subject areas. This was the basis upon which the books would then be shelved. There was a section for theology, a section for church history, and a section for other areas.

Later Mrs. Strickland asked Robert Crabtree, NTS Library Director, to visit the campus. He offered some valuable suggestions and guidelines. With these guidelines and the part-time help of Mrs. Elisabeth Hall, former professional librarian for 10 years at Pasadena



Mr. and Mrs. Trimble in front of the library

College, the books were classified and cataloged. Mrs. Hall served as cataloger from 1970 until 1974.

This resulted in a rather unique situation where the books were being used *while* they were being cataloged! The students could not wait for books to be professionally processed. They needed them immediately!

With the election of her husband as General Superintendent in 1972, Mrs. Strickland's tenure as library director ended. She was succeeded by Donna Hayes, whose husband was a student, and who herself was working on a degree in library science.

In 1974 Mrs. Hayes left, and Roger Williams was hired as the first full-time professional library

director. By this time the collection had grown to over 17,000 volumes, and there was an annual book budget of \$10,000. The collection was housed on two floors, with appropriate space for study areas, and library offices. This was at the end of seven years.

During the next 13 years, under the direction of Roger Williams, the library holdings have increased to 41,000 volumes, plus 6,500 audio-visuals, and the book budget has increased to \$16,500. The library has added another floor to accommodate the expansion. All holdings are now cataloged according to Library of Congress classification schedules; and circulation, acquisition, and accounting records are computerized.

The addition of the third level to the library in 1982 was made possible through the donation of \$75,000 by longtime supporters and benefactors Elmer and Evelyn Trimble. This addition, projected as a future possibility by Dr. Charles Strickland when the building was first erected, increased the capacity of the library stack and study area by 33%.

The Board of Trustees voted to name the building "Trimble Li-



Shown (l. to r.) are Librarian Roger Williams and Mr. Elmer Trimble

brary" in honor of Elmer and Evelyn Trimble, who have supported it in many ways across the years. Plans are that Trimble Library will occupy the entirety of the building in the future, and that the administrative offices will be moved to another location.

In 1983 the local NBC chapter of the Wesleyan Theological Society sponsored the building of a Wesley Room for Reading and Research.

They were assisted financially by a gift from the senior class. The Wesley Room is located on the second level of Trimble Library and houses approximately 525 volumes of Wesleyan and Arminian books and 154 volumes of very early Methodist bound periodicals.

The Wesley Room is designed for individual study by seniors or others with special assignments relating to the Wesleys and early

Methodism. In addition to shelving for bound volumes, it has 11 framed pictures, two display cabinets containing 14 items of memorabilia and some rare publications. The rarest item is a publication dated 1792, of which there are only two other known copies in the United States. □

ROGER M. WILLIAMS is librarian and archivist at Nazarene Bible College.

Education

WITH A PURPOSE FOR MINISTRY

by ROSS W. HAYSLIP



Students conducting a service in a convalescent home

The Nazarene Bible College came into being with the prime purpose of providing training for adults for Christian ministry. The focus is now and has been on students who, for reasons of age or family responsibility, could not attend a liberal arts college and/or seminary. Now entering the 20th year of such endeavor, the institution's history has established the fact that its existence is indeed justified and its purpose has been, and is being, fulfilled.

Together with our liberal arts colleges and our seminary, we have contributed to an ongoing education program in our denomination. Without being a competitive force we have worked in cooperative effort to send forth workers into the plenteous harvest fields.

As I observe our students at Nazarene Bible College I see people not only preparing for ministry, but already involved in ministry. I have watched them in serving people in at least 11 convalescent homes in our city. Words of appreciation and love come freely from tongues and hearts of the elderly folks to whom this service is given. I have observed students in prison ministry as they conduct worship services and provide Bible study classes for those whose lives are lived behind iron bars. A group of them preach in an interde-

nominal rescue mission on a weekly schedule. The director of the mission speaks highly of their dedication to and love for this task. We have others who are involved in church planting projects and are not afraid to make "second-mile sacrifices" in order that they may carry on this type of service. Some work in the difficult area of street ministry. To go into the socially blighted sections of the city and seek to snatch brands from the burning is a challenging undertaking, but we have those who do so. Many of the students are involved in local churches in our city. They work in the Sunday School, youth group, and anywhere they can find an opening for duty.

These folk enrolled at Nazarene Bible College are individuals who have been saved by God's grace, but are still very human personalities. The challenge to Nazarene Bible College is to cooperate with God in the shaping of the lives of these whom God has sent to the school. As Nazarene Bible College faces the future, it plans to continue to center its curriculum in the Bible as the inspired word of God. It will emphasize radical conversion and entire sanctification for all people. It will seek to fulfill the Great Commission of our Lord to take the gospel to the whole world. Those who are involved in ministry at Nazarene Bible College feel that God has given us a sense of direction. By His help, those involved shall continue to seek to carry out the mission to which God has called them. □

ROSS W. HAYSLIP is chaplain at the Bible college and associate professor of practical ministries.



WESLEY

ON CHILD REARING?

by WILLIAM H. BRAY

John Wesley referred to the doctrine of Christian perfection as “the ‘grand depositum’ which God has lodged with the people called Methodists.” This fact is fairly common knowledge among Wesleyans today. Less common, however, is the knowledge that Wesley similarly referred to family religion as “the ‘grand desideratum’ among Methodists.” Webster defines the word “desideratum” to mean “something desired as essential.” In other words, John Wesley did not consider family religion optional, like we would consider electric windows, power locks, and a tilt steering wheel on a new car. He considered it standard equipment in the Christian life.

Not only did Wesley believe family religion to be essential, he believed its neglect would seriously and adversely affect the church. “What will the consequence be,” he asked, “if family religion be neglected? If care be not taken of the rising generation? Will not the present revival of religion in a short time die away?” So important was this to him that he instructed his Methodist preachers to promote it in the homes of their parishioners. One of the stated questions Wesley asked preachers seeking admittance into the Methodist Conference was “Will you diligently and earnestly instruct the children, and visit from house to house?” If anyone objected that he was not gifted for doing such a thing, Wesley responded, “Gift or no gift, you are to do it, else you are not called to be a Methodist preacher.” In the Methodist Conference of 1768, Wesley challenged his

preachers with the necessity of family religion: “But what shall we do for the rising generation? Unless we take care of this, the present revival will . . . last only the age of a man.”

It seems to me that Wesley’s strong emphasis on family religion has not been given equal time with his other emphases. In fact, it may be the most neglected aspect of his teachings. True, Wesley wasn’t a parent, but he was very interested in and committed to the religious education of the young. His child rearing views were essentially those of his remarkable mother, Susanna, and no one would question her credibility as a Christian parent. Her many children developed into one of the most eminent families in English history. And finally, the early Methodist people themselves were distinguished for their “sense of family.” One of the reasons why early Methodism grew so rapidly is because family religion was practiced.

Obviously, there is much John Wesley cannot tell us about Christian child rearing. The 18th century had a very limited understanding of childhood, and Wesley was no exception. On the other hand, many of the child rearing principles Wesley believed and taught can still help us today as Christian parents. Principles like:

“You should particularly endeavour to instruct your children early, plainly, frequently and patiently.”

“If [parents] . . . use no punishment at all, or more than is necessary, the leaning either to one extreme or the other may frustrate all their endeavours.”

“Some of the best parents have the worst children.”
[That’s encouraging to hear, isn’t it, parents?]

WILLIAM H. BRAY is registrar and the director of the intern program at Nazarene Bible College.

If Wesley felt so strongly about family religion, then why don't we hear it emphasized more in Wesleyan circles? I mean, this man claimed it had direct bearing on the survival of the church. We emphasize personal religion and ecclesiastical religion (and rightly so), but what about family religion? Even people who are not particularly concerned about themselves spiritually understand and demonstrate the need for ecclesiastical religion. How do I know that? As a pastor, I saw many of them send their children to church every Sunday. They firmly believe the church has something their children desperately need, though they're not always sure what that is. I remember one father who sent his little preschool-age daughter to our church. He sent her with the message that if her Sunday School class ever needed anything, to let him know. I didn't say it, but probably should have, "She doesn't need anything

but for you to bring her to church, not send her!" The reasoning behind that father's actions—and the many like him—is clear: Religion is the responsibility of the church. How terrible! Doesn't that man know that the family is the most basic unit of society? Doesn't that father realize that his daughter is in continuous contact with the family, not the church? Let it be known loudly and clearly that Christian parents are called to bring up their children in the Christian faith. While the church has an obligation to nurture children in the Christian faith, parents do not have the right to abdicate and expect the church to nurture their children for them. Church training, at best, is only an extension or supplement to the training children receive at home from their parents. It's what family religion is all about. It's what John Wesley called "The Grand Consideratum." □

He's Yours, Lord; Please Heal Him or Take Him Home

by JOSEPH HARSHMAN

My second year at Nazarene Bible College in Colorado Springs was ending. I was in the midst of final exams. Money was scarce and we had no food in the house. My youngest son had been sick with chicken pox and then he came down with the flu. These two ailments together caused a viral infection. We took Joey to the doctor and from there to the emergency room of the hospital for tests. The doctor took my wife and me into his office and explained Joey's condition. "Your son has viral encephalitis, a form of sleeping sickness. I don't like to give bad news, but your son probably will not make it. Even if he pulls through this, he will surely have severe brain damage. Take him home with you. Give him soda pop to keep him from dehydrating. I am sorry, but there is just nothing we can do."

For six weeks we would kneel to-

gether around Joey as he lay on the couch in a semi-conscious state. I felt as though my whole world was coming to an end. Satan was buffeting me, "See what you get for bringing your family so far away from your home." The load at school was heavy, what with finals and all. I was working 10 hours a day. There was just nowhere for me to turn. As we knelt to pray one morning, all I could do was sob. I took hold of Joey's hand and prayed a prayer that not only opened heaven but changed my whole understanding of prayer and how God works. With uncontrollable sobs I let every fear and heartache I was carrying rush out. I reminded God of all that I had given up to attend the Bible college. I reminded Him of the work load that I was carrying, of all the sacrifices that I was making.

God gently spoke to me. "You have given me all that you are and all that you have, but you are still holding onto your family." I thought about this and I realized for the first time that He was right. I was always overly protective of my family—putting everything in God's hands except my family. I

would take care of them. I had always been able to trust God to do everything except when it came to my family. But now, with my son's limp hand in mine, I realized how foolish I had been.

The hardest words I have ever spoken came that morning as I prayed. I told God how much I loved my son, but I couldn't stand seeing this handsome child wasting away and not be able to do anything about it. "Dear God," I prayed, "he is Your child. You have given him to us for this short while. Please, God, either heal him or take him home. I would rather he be with You than be here like this." Then for the first time in my life as a Christian, I had the peace that we sing of, peace that passes understanding.

After my sobbing had ceased and we had finished praying, I got up to prepare for school. I was in the bathroom shaving when I heard my wife scream. I feared that my son had died and I ran into the living room. There before my eyes was my son standing on his feet and, with the help of the couch, walking toward the kitchen. The words I heard were music to my ears. "Mom, I'm hungry." Our son was healed. He has since grown and joined the Marines, married a lovely young lady, and they are now expecting their first child.

The lesson I learned is important for all. We truly have only that which we have given to God—our life, our family, and our service. Thank God for hearing and answering prayer. He is worthy of all praise and honor. □

JOSEPH HARSHMAN pastors the Church of the Nazarene in New Haven, Indiana.

STEWARD

All or Nothing

by GARY ALLEN HENECKE

STEWARDSHIP has joined those words in the English language which have almost disappeared from daily conversation. It is in the process of becoming a part of strictly church vocabulary, while losing the original sense of how the apostles wrote and understood it when recording Jesus' teachings for us. Today such words as *soul*, *abiding*, and *blessed* are all but vanished from the daily conversation. Their meanings have evolved into less than their rich heritage, and the Bible's message often lessened along with the change of meaning.

"Stewards"—that is what Paul called us when he said, "Let [all men] regard us in this manner, as servants of Christ, and stewards of the mysteries of God" (1 Corinthians 4:1, NASB). To emphasize the obligation, the great Apostle added: "In this case, moreover, it is required of stewards that one be found trustworthy" (4:2, NASB). Here we find a very different usage for that which automatically comes to the modern Christian's mind when he hears the words *stewards* or *stewardship*. Usually today's believer thinks in terms of tithing and faithful giving.

An unswerving pattern of giving in response to both thankfulness for God's blessings and recognition of His ownership of all is true of a steward. Yet, storehouse tithing, truly instituted by God, required in the prophets, and emphatically reaffirmed by our Lord in

imperative language, is just the tip of the proverbial iceberg. A steward is a trusted servant made overseer of the master's possessions. This goes much deeper than regular tithing.

A steward is a trusted one who is entrusted with oversight (management) of what the Lord has put in his care. In New Testament times it may have been property or people as well as currency. The care of receipts and records often included the education of the children of the estate as well as concern for the estate itself. Fidelity was the number one virtue. Watchful care for detail and interest in the master's wishes were necessary to being a good steward.

In the parable of the unrighteous steward (Luke 16), the Lord himself established the very groundwork of stewardship by: "He who is faithful in a very little thing is faithful also in much; and he who is unrighteous in a very little thing is unrighteous also in much" (16:10, NASB). The Christian who still struggles with 10% tithing is certainly incapable of wrestling with, or ready for, the trust of God in total dependence and ownership of life as well as goods. Mammon (Aramaic term for the ancient Canaanite god of riches and possessions) cannot be the love of a trusted steward (Luke 16:13). God requires all of everyone.

Often when beautiful stories from scripture are being discussed that challenge our levels of commitment, we tend to isolate the meaning and not make its truths applicable to all. An example of this is the story from Luke we call "the Rich Young Ruler." After the local synagogue leader came seeking what he must do to gain eternal life, Jesus responds by reinforcing the keeping of the Law. When the young man confessed his scriptural disciplines since childhood, our Lord pointed out that his one lack was not in areas of theology, but stewardship. "Go sell all that you have," is often explained as applying to this one man and him only. Truth reveals that Jesus always requires we give all to Him.

The fishermen had to leave their boats and nets and follow. The widow gave her total livelihood, not just two coins, when Jesus said she gave more than all. We own all and own nothing at all with a total surrender of values to Him (our Lord). Like Paul, we now see everything we once valued as nothing, compared to the love of the knowledge of Christ.

True stewardship can't stoop to simply tithe because all has been given to the steward's control by Christ. Jesus becomes the central love. As the ancient stew-

GARY ALLEN HENECKE pastors the Portland, Oregon, First Church of the Nazarene.

SHIP

ards of scripture, we care for all as entrusted managers but know that the true owner is Christ. More than all of this, our Lord is to evaluate our conduct of His family and estate upon His return.

Jesus owns our home. He is our employer—at the school, factory, or store. The whole paycheck is His to provide for the singular church (me) and the collective church where I worship, as well as the worldwide body through missionary world evangelism. To this, we could add the familiar saying from scripture, "Whether, then, you eat or drink or whatever you do, do all to the glory of God" (1 Corinthians 10:31, NASB).

The ancient steward was left in charge as a manager or executor of the master's estate. This left the true owner free from details. As stewards we also await the return of the True Owner of everything, who shall reward us for faithful service (stewardship) in the most minute details of His possessions and family.

This faithful accounting of Luke 16 brings the loving servant's response in Revelation 22:20.

Amen. Come, Lord Jesus!



O, Guard My Lips!

*Forgive me, Lord, for words I spoke
that day while under stress.*

*I somehow can't forget them now,
although I did confess.*

*O help me, Lord, to weigh my words,
no matter what the trial,
lest I hurt Thee, Your sheep, Your lambs;
rob someone of their smile!*

*O guard my lips, and let my words
reflect Your loving voice.*

*And if listening is best,
let silence be my choice.*

*O let no unkind words escape
from these clay lips of mine.*

*Forgive me, Lord, and guard my lips
until the end of time!*

—ALICE HANSCH MORTENSON
Racine, Wisconsin

Book Brief

MILESTONES AND LANDMARKS



by GENE VAN NOTE
Editor

Is there really life after 30? How about feelings after 40? For some writers there appears to be nothing you can tell a person over 20. We have been sold a bill of goods that includes the concept that adults can't and don't change.

Here is a collection of chapters that makes mincemeat out of some deceitful myths about what it's like to be an adult and survive to tell about it.

Greater than the danger of "hardening of the arter-

ies" is the danger of "hardening of the attitudes." If that strikes a chord, you really should buy and read this book. Or if you think you've got it all together, then why not give it to a good friend and improve your friendship even more.

There is so much jammed into the pages of this book that it should have been expanded 100 more pages. (In fact the only criticism I have of this little volume is the non-adult print size—it's too small for my 20 plus 20 and more eyesight.)

The writings of 13 good writers are collected here in enough chapters to make an extended study by a small group of folks who minister to adults or who are adults needing nurturing. The book is one of the fine series of Aldersgate Dialog volumes that are published with an available study guide.

Better read this one. At the turn of the century, those of us over a half-century old will be in the majority according to all present projections. In fact, everyone now alive will be an adult—if they survive all those child-rearing books!

—Glen Lewis Van Dyne
Pasadena, California

Beacon Hill Press of Kansas City
Paper, 112 pages. To order, see page 23.

the editor's STANDPOINT

NEW DAY, GREATER PRESSURES?

From time to time I express a desire to write “30” to my work as an editor and finish my career in a small town pastorate somewhere.

Doris responds by reminding me that the change would be too radical, given my age and pace. Besides, she insists, it’s harder to be a pastor these days. The pressures are much greater than when we first began.

I’ll admit that I have now the most pressure-free job since my ministry began. And I do believe that it’s harder to be a pastor today than it was 40, 30, or 20 years ago.

For one thing, people view pastors differently, generally speaking. The church was affected by the anti-authority mood that swept the world in the sixties and is pervasive—though less vocal—yet today.

Some of the problems we brought on ourselves. We listened to a few misguided persons who clamored for pastors to become church managers instead of spiritual leaders—a folly the apostles decisively rejected. Now we are victims of the “fire the manager” syn-

drome that marks unhappy stockholders in corporations whose products can be quantified and whose “bottom line” is fiscal.

However, if times are tougher, I will not despair. If men like me cannot make it now as pastors, God will raise up a hardier breed who can handle the pressures and move the work forward. I refuse to sing duets with any who think my generation represents the last of the “real” pastors and preachers. God can breathe the spirit of life into ordinary lumps of clay and make them equal to the challenge of ministry in any age. He always has; He always will.

Jesus Christ promised invincibility to the church. The gates of hell shall not prevail against it, though they earn A for effort while getting F for a final grade. If the church abides, it will have leaders who can inform and inspire people to be faithful disciples of Christ under whatever circumstances occur. A new crop of ministers will succeed the former ones, and even exceed their achievements. That’s my faith. □

PEOPLE MAKE THE PLACE

Some time ago I preached to our church at Levelland, Tex. I was there for the first time in my life, and probably my last, for very few churches have wanted me more than once.

Levelland is well named. The land is as flat as a flapjack. It is also dry. I was told there were no bridges in the entire county. It is a land of oil wells, cotton fields, and cattle ranches, where you can climb a fence post and see for miles.

I found a people there who are on the level. They were warm, sincere, gracious people who loved the Lord and one another. Their pastor, Kenneth Frey, and his wife, Verna, are friends of mine from my teaching days at Pasadena College. They are the soul of integrity. To be around them is to become a better person.

To be honest, Levelland does not appeal to me. I love hills, mountains, rivers, and oceans. Miles and miles unbroken by such topographical features have a strange, depressing effect upon me. Special effort is required to overcome this psychological idiosyncrasy when I am in flat regions.

But I deeply appreciate honest, hardworking, God-fearing people, and such persons made my brief sojourn in Levelland spiritually enriching.

People are more important than places, as I learned long ago. Indeed, people make the place ultimately. A choice between scenic wonder and lovely people would not be difficult. Fulfillment can be found in a dreary wasteland if one’s human company is exciting, but marvelous scenery would only mock the person doomed to evil, hateful companions.

Lot chose a well-watered valley surrounded by towering mountains, but the people there proved to be his ruin. Abraham was left with a rougher trail and poorer land, but he journeyed with God and God-fearers, enriching his life forever.

People matter more than places. I don’t know what heaven’s topography will be, but I do know what its population will be like. With those people I want to live for eternity. Sartre was not totally wrong when he said that hell is other people. With the right people there is no wrong place. With the wrong people there is no right place. □

If men like me cannot make it now as pastors, God will raise up a hardier breed who can handle the pressures and move the work forward. I refuse to sing duets with any who think my generation represents the last of the "real" pastors and preachers.

FALSE FRONTS

Jeremiah, the prophet, put a stabbing question to Shallum, the king of Judah: "Does it make you a king to have more and more cedar?" (22:15, NIV).

Cedar was prized for beauty and durability. Shallum was planning a great palace with rooms paneled in cedar. But he was exploiting slave labor for this monument to a massive ego, and he was ruling unjustly, thereby incurring God's wrath. Judgment soon fell upon him.

An extravagant palace doesn't make one a king. God is not impressed by a man who seeks status through the acquisition of things. Wearing feathers won't make you a peacock. Growing hair on your neck won't make you a lion. In God's sight, righteousness, not ostentation, makes the man. If a man does not have a regal spirit, sticking him in a palace won't make him a king.

Clothes don't make the man. Throughout Christendom there are clergymen who adorn themselves in

splendid robes and bear lofty titles, but whose gospel is false and whose lives are corrupt. They are heretics in thought and libertines in behavior, earning the contempt of honest people. Gorgeous appearance doesn't make them ministers. Wool on wolves is a devil's trick.

"Man looks at the outward appearance, but the Lord looks at the heart" (1 Samuel 16:7, NIV). Because man is evil, appearances too readily impress him. In homespun clothes with a crown of thorns Jesus was kinglier than "Solomon in all his glory." The heart, the heart, the heart! That is the true measure of a man.

Possession, honors, titles—how madly do men scramble for them in church and world, often trampling divine demands for righteousness and justice to acquire them. They are hollow victories, the cosmetics on corpses. God looks upon facades with holy anger, asking, "Does it make you a king to have more and more cedar?" □

A NEEDED ENCOURAGEMENT

Acceptance is the desire of every person. Who does not want his talents and efforts appreciated, even applauded? Are any so dead to this desire that they can be ignored or rejected without feeling deep hurt? Conversely, does not anyone work harder and perform better when encouraged by what are commonly termed "positive strokes"?

Gerard Manley Hopkins was an English poet-priest who struggled against bitterness when some of his work, wrung from his soul at great cost, was poorly received. Paddy Kitchen, in her biography of Hopkins, said, "Despite his belief that any fruits of talent were God's gift and should be dedicated solely back to Him in a spirit of sacrifice, his earthly rejection introduced an insidious corrosion into his supply of creative energy."

Perhaps I am sensitive to this subject because, as an editor, I am in the unhappy position of having to reject so much that people write. While many manuscripts display scant talent, even the meanest material represents some measure of human striving to express ideas

and feelings that seek sympathetic recognition. Receiving annually 10 times the amount of material we can use, I must say no far more than yes. This I dislike, because I know rejection slips can be terribly disheartening.

One of the huge attractions of heaven, to me, is the fact that there every human talent and skill will gain maximum development and consummate expression, to be enjoyed by myriads as a vehicle for glorifying God and blessing one another. There nothing will be rejected, nothing will need editing, and nothing will seem wasted.

Meanwhile, we should strive to do the best work possible, however it is received, knowing that God always appreciates what people sometimes cannot or do not. And we should give all possible encouragement to those who are struggling to harness their knowledge and abilities to the task of honoring God and helping others. No man's heart should fail or hands fall slack because no one spoke words of appreciation. □

CHOOSE YOUR ATTITUDE

by CARLTON D. HANSEN

In his book *Man's Search for Meaning*, Viktor Frankl says, "We have a right to choose our attitude."

Frankl was speaking from the experience of a desperate situation. Thrown into a concentration camp, he was torn from his family, stripped of his clothing, and forced to dig with his bare hands in the frozen ground for food.

He determined, though, that his captors would not deprive him of his right to choose his attitude.

Because Viktor Frankl *chose his attitude*, he was able to work out his ingenious psychiatric theory of Logotherapy in a concentration camp surrounded by Nazi guards.

Fred Smith, businessman, consultant, and lecturer, tells of being in New York on business. He needed to get home quickly to Cincinnati, so he went to the airport to stand by for a seat home.

He said, "I failed and dejectedly went back into Manhattan to spend the night waiting on the 10:00 A.M. Saturday flight.

The next morning when they boarded the plane, the pilot revved up the engines for a few minutes and then shut them down.

Soon the pilot said there was engine trouble and the flight would be delayed—for four hours.

Smith said the passengers went into a tizzy.

One thin, tightly wound-up gentleman jumped up, grabbed his hat, and with some choice words about incompetence, bolted off the plane to tell the young woman at the counter (who naturally controls all jet mechanical problems) what he thought of the way they ran the airline.

Smith said he was so irritated by the inconvenience that he started to join him.

"After all," he said, "nothing would be more effective than two fools up there screaming at some poor young woman who could do nothing but try to pacify two juvenile adults who had been delayed for four hours."

Then he remembered Frankl's words—"We have a right to choose our attitude."

He said he sheepishly sat back down, realizing that he hadn't chosen his own attitude, but had absorbed

the attitude of the circumstances and the crowd around him. In four hours he accomplished more work in the quiet of the plane than if he had been in his office.

He said, "If I had seen an advertisement for a job with the same sort of favorable working conditions I was given on that airplane, I would have applied for it."

Unfortunately most of us become emotional slaves to the circumstances around us. Instead of using them to our advantage, we allow them to control us.

None of us are exempt from the issues that beg daily for us to choose the right attitude. It's not always easy. It takes great discipline to choose our words and actions carefully. But by doing so we become better persons.

William James said, "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind."

The sage of old was right when he said, "As a man thinketh in his heart, so is he."

How can you choose the right attitude? Simply by following some basic rules.

1. Your attitude toward life and others determines the attitude held toward you.

2. Before a person can achieve the kind of life he wants, he must think, act, walk, talk, and conduct himself in all of his affairs as would the person he wishes to become.

3. Look for the best in everyone. There is good in the worst of us and bad in the best of us. What you look for is what you see.

4. Treat everyone you come into contact with as the most important person on earth, because they are.

5. Hold successful positive thoughts in your mind.

6. Don't talk about your health unless it's good.

7. Radiate an attitude of confidence, of one who knows where he is going.

8. Set your mind on things above and not on earthly things (Colossians 3:2).

9. Begin today. □

CARLTON D. HANSEN is pastor of the Dayton, Ohio, Parkview Church of the Nazarene.

Discover the Living Word

THROUGH MUSIC



Someone has said, "Let me hear the music performed on any given Sunday morning, and I can tell you the spiritual health of that church." As overdrawn as that statement may be, it does underscore an important truth—music is an indispensable element of worship, and a "means of

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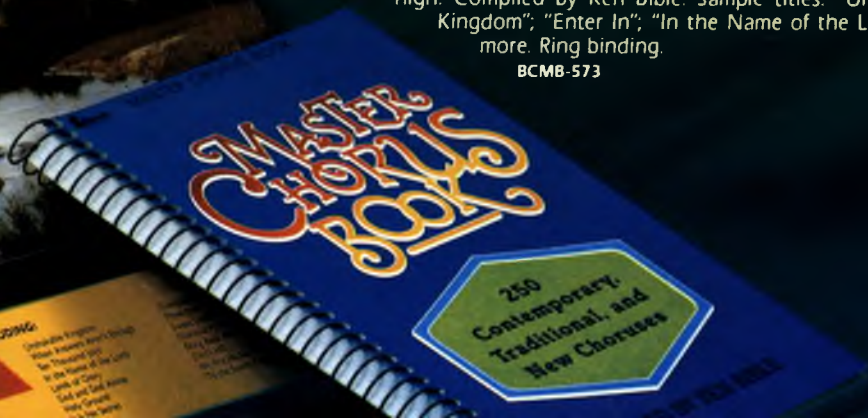
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Top-quality arrangements for the instrumental soloist. The arrangement book has 12 arrangements with keyboard accompaniment. The solo lines are included in a detachable center insert. The stereo cassette has each solo performed by a virtuoso soloist and full orchestra. Accompaniment trax for the full collection on a single tape, or as individual selections are available. Arranged by Joseph Linn. Selections include: "A Perfect Heart—Medley"; "Beautiful Savior"; "Easter Song"; "Majesty," and more.

BCMB-534 Arrangement Book \$7.95
 BCTA-9081C Stereo Cassette (violin solos) \$8.98
 Accompaniment tapes and cassettes available.

A HANDY SONGBOOK FOR KIDS
POCKETFUL OF
PRAISE

Here are 50 contemporary and traditional favorites for group anytime-singing. All songs were selected from *Sing a Song of Scripture* and printed here in a smaller format (6 3/8" x 9"). Easily held by young hands. Compiled by Ken Bible, all titles are scripture songs. Sample songs: "The Trees of the Field"; "I Wonder How It Felt"; "Seek Ye First"; "Sandy Land."

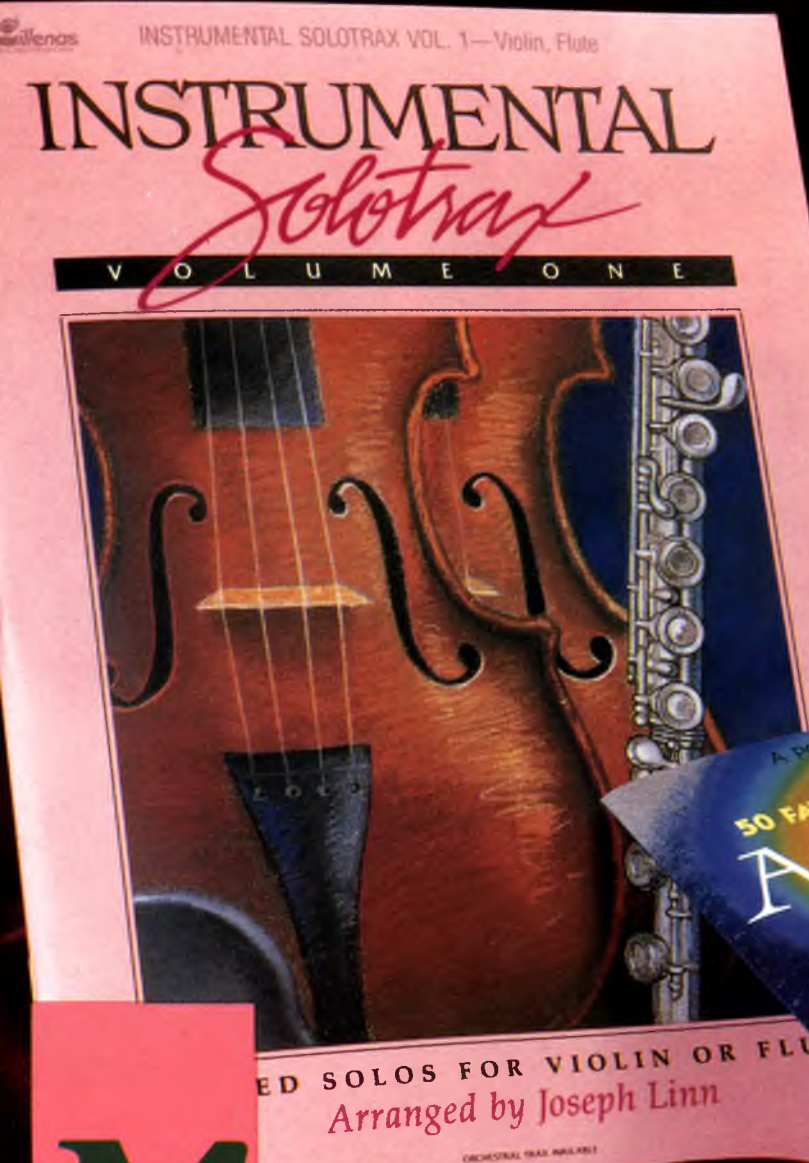
BCMB-574 Songbook \$2.95
 BCTA-9085C Double-length Cassette, split-channel \$10.98

AND FOR THE TRUMPET SOLOIST
INSTRUMENTAL
SOLOTRAX VOL. 2
—B♭ Trumpet

(also useful for B♭ Clarinet)

For sheer listening the stereo cassette recording of these arrangements is unbeatable. All that has been said about the violin collection relates to this trumpet book. Most of the solo lines are moderately easy; easy enough for young players, yet musically interesting enough for advanced musicians. Arranged by Joseph Linn, the trumpet arrangements include: "He Giveth More Grace"; "He H Surely Borne Our Sorrow"; "If My People Will Pray"; "My Tribute," and eight more.

BCMB-572 Arrangement book \$6.95
 BCTA-9082C Stereo Cassette (trumpet solos) \$8.95
 Accompaniment tapes and cassettes available.



M

usic to Make the Heart

FOR GOSPEL CHOIR HALLELUJAH FOUNTAIN

The Mosie Lister touch is obvious in these 25 gospel songs arranged for easy SATB choir. All are full sounding and interesting, yet within the reach of choirs with limited resources or rehearsal time. Themes include praise, testimony and rejoicing, God's love, the Second Coming, faith, and consecration. Titles included: "It Is No Secret"; "Dwelling in Beulah Land"; "Free at Last"; "Unfailing Love"; "A Name I Highly Treasure"; "Come and Dine," and more.

BCMB-562	Book	\$5.25
BCTA-9078C	Double-length Stereo Cassette	\$10.98
BCL-9078C	Book/Cassette	\$15.25

Accompaniment trax and orchestration available.

PIANO SOLOS FOR THE EARLY ADVANCED TIMELESS TRIBUTE

Another piano solo collection by Marilyn Ham, arranger of the best-selling *Ivory Exaltation*. Ten full arrangements (with eight medleys) of contemporary favorites and standard hymns. For contest solos, offertories, etc. Songs include: "I'd Rather Have Jesus"; "El Shaddai"; "Holy, Holy, Holy"; "Were You There?" "A Mighty Fortress Is Our God"; "Victory in Jesus," and four more.

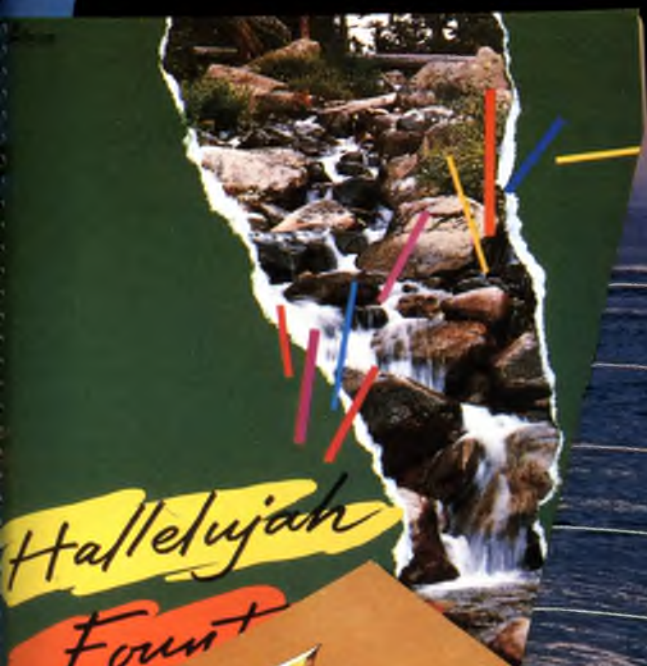
BCMB-568 Book \$5.95

WORSHIP AND REDEMPTION SONGS DAY STAR

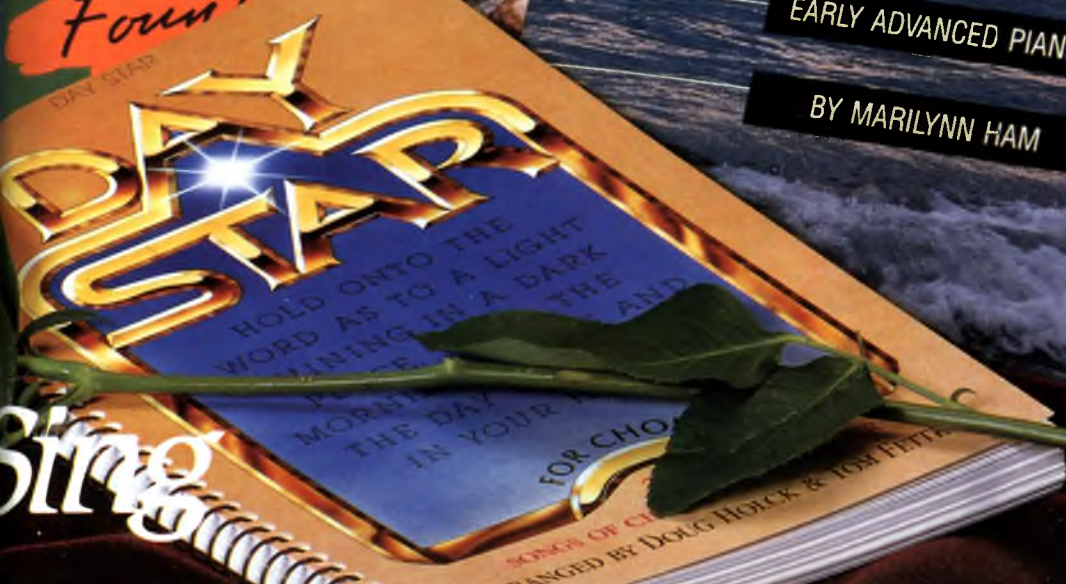
Tom Fettke and Doug Holck give us this sequel to *MorningStar*. Included are 35 songs, arranged for SATB choir, suitable not only for Easter but also for year round use. The selections cover a wide gamut of styles. It is possible to put together musical programs and worship features of any length. A variety of outlines and scripts based on the book are found in *Day Star Program Resources*, by Paul M. Miller. Sample songs: "In the Name of the Lord"; "Lift High the Cross"; "Glorious Morning"; "Were You There?" "Jesus Shall Reign."

BCMB-567	Book	\$5.25
BCTA-9079C	Double-length Stereo Cassette	\$10.98
BCL-9079C	Book/Cassette	\$15.25
BCMB-567A	Day Star Program Resources	\$6.00

Accompaniment trax and orchestration available.



Hallelujah
Fountain



Sing

FOR CHOIR
ARRANGED BY DOUG HOLCK & TOM FETTK



TIMELESS
TRIBUTE

ARRANGEMENTS FOR THE
EARLY ADVANCED PIANIST
BY MARILYNN HAM

Drama Resources

TANGLED IN THE TINSEL

You'll have fun with these 19 humorous sketches and monologues by best-selling Martha Bolton. Easy to stage and difficult to forget, these scripts are reminders of what Christmas is really about. Fun to read, to give as a gift, and to stage. Titles include: "Store Wars"; "Mistletoe Macho"; "The Great Parking Space Race."

BCMC-268 Book \$6.50

VANTAGE POINTS

They run the range from comedy to poignancy, these 17 short plays with accompanying scripture passages and discussion questions. For youth or adult, they are easily staged, requiring small casts and generally no scenery. Writer Paul McCusker knows of what he writes. Sample titles: "The Marriage Rehearsal"; "Len's Birthday"; "Conversions"; "Academics"; "Getting Rid of Programs."

BCMP-636 Book \$6.50

AND THE RACE GOES ON

Gail Blanton has written 15 thought-provoking and entertaining dramatic sketches, urging Christians to diligent and disciplined living. Easily staged and requiring few props, each employs a contemporary theme. Some are humorous; three have biblical settings. Youth and adults will find them useful. Included are: "The Disabled Body"; "Calling or Falling"; "Sara Mae's Offering."

BCMP-637 Book \$6.50

SCRIPTURE SKETCHES

Included are 10 scripts designed to present Scripture for the purpose of provoking thought and discussion. Written by Beth Sharpton with additional material by Tim Miller, each is based on a familiar Bible story. Some are written for reader's theatre. Some titles: "Death or Scepter"; "In Spirit and in Truth."

BCMP-614 Book \$4.50

FIRST LIGHT

No matter what time of year they are presented, these five scripts will communicate the heart of the Passion and Resurrection events. Included are four one-acts and a monologue, with all but one having a biblical setting. Titles include: "Sunrise Surprise"; "Claudia"; "The Job"; and "Third Day's Morning."

BCMP-635 Book \$6.50



RESTITUTION

by HAROLD L. BOWLBY

The letter is showing its age now. It is discolored and slightly ragged at the edges. The envelope is torn and hardly a suitable vessel for its valuable contents. The writer has perhaps long forgotten the incident that led to its dictation. It may have been, for him, a routine matter of business. My letter to him, which precipitated his response, was much more.

In the summer of 1961, my three-year enlistment in the Army was coming to a close. I took 10 of my remaining 15 days' leave a few weeks before discharge, planning to receive a cash payment for the five days not taken. However, a \$5.00 deal with the company clerk kept my name off the leave record and I received payment for all 15 days, or \$57.00 more than I was entitled to.

Two years later I yielded my life to Jesus Christ. The joy I felt in those first few days came to an abrupt end when the Holy Spirit began speaking to me about restitution. I struggled for weeks, but finally realized that if I was to have peace in my soul, this matter must be settled. I sent a money order and a letter of explanation, telling of my conversion and my desire to repay that which I had wrongfully received. The reply I received cleared my account with the U.S. Government. I have read and reread it many times since, and it has become for me a symbol of an account cleared in heaven as well as on earth.

Restitution wasn't easy, but 22 years of peace have proven to me it was well worth the momentary pain of surrender.

Richard drove for an oil company. He had once taken advantage of a customer by charging him for oil never delivered. The money went into Richard's pocket. One day he found Jesus and his sins were forgiven. A few days later, as he was about to leave on his delivery run, he noticed that cheated customer walking toward the company office. God spoke to this new Christian about his

obligation to make restitution. Satan implied that Richard's job would be in jeopardy if he revealed what he had done.

His first impulse was to drive away and say nothing, but his new-found love for Jesus wouldn't let him go. He ran to meet the man, explained what he had done, told how Christ had saved him, took out his wallet and paid the man, and asked for forgiveness. The man listened to his story, accepted the money and said, "I'm happy for what has happened to you, son. Thanks, and don't worry about anything. I forgive you." On Wednesday evening, Richard testified with tears of joy. Little did we know that a tragic accident would soon take his life. He died at peace with God and man. His account was cleared with both.

A man sat in my office reminiscing about our church. His father had been the pastor years before. Suddenly, tears came to his eyes. He reached into his pocket and passed some bills across the desk to me, confessing, "When we left here, I stole an item from the church. I want to pay for it to clear my conscience."

I looked into his face, now free from the guilt that had burdened him for years. There was relief, great joy, and praise to God as we prayed and thanked Him for this moment of complete surrender.

We must continue to emphasize restitution as a vital part of conversion. It is as relevant today as it always has been. We must encourage new Christians to practice it lest we rob them of the joy and peace that is rightfully theirs when all the past is yielded to Christ. Failure to do so may leave them burdened with guilt for months, even years, to come.

My one moment of restitution has lived with me for years. It has been a point of victory and joy. If I could show everyone who struggles at this point of surrender the joy and peace restitution will bring, none would hold back but each would gladly restore all he owes. The pain of restitution lasts for a moment. The joy is for eternity. □

HAROLD L. BOWLBY is a Nazarene elder residing in Centerville, Indiana.

when we become members of the Church of the Nazarene that we made a promise to keep the special rules. Now I find persons who think they can go by their own convictions and attend the movies because they see no harm in it, or serve wine in their homes because their guests are used to drinking wine with their meals. What has happened that we no longer keep our promises? Is our church falling into the trap of the permissive society around us? Also I find young people who are not concerned about avoiding the appearance of evil as long as they know that they are not themselves doing anything wrong. I am referring to persons of the opposite sex being together overnight without a chaperone.

Something else that I find a bit hard to coincide with the way I was

brought up as a Nazarene is the use of Broadway musicals in our colleges. When I attended ENC, Dean Bertha Munro told us that she refused to attend a Shakespearean play that was required by her university professor because she felt God would not be pleased. So why do our present-day professors think theatricals are necessary to our young persons' education? And if so, why not present Christian plays instead of plays produced by Broadway with their worldly appeal and background? Some things we call progress today are really compromise with the world, which John says we are not to love or take part in because it will pass away.

Mrs. Elmer M. Schrag
APO New York

PLEA FOR PRAYER

A glance at Elijah or a look at intercessory praying such as was done

by some of our parents makes us cry out for an almighty God to work miracles today.

With lost millions about us and an arrogant brand of humanism ram-paging through the world there is elicited from us a soul-searching cry, "O God, send us a revival."

If a pagan queen could have her godless schemes thwarted and her idolatrous priests destroyed as the result of the 63-word prayer of one prophet who thought he was alone, how much more ought we to be able to do if thousands would really unite for revival?

Do we "hold meetings" with negligible results? Let's try praying like saints before us have done.

There is little time to waste—men are dying, opportunities are fleeting! By turning to Him, surely God would be God amongst us one more time!

J. M. Yarbrough
Valrico, Florida

ONE LITTLE BOY

by FRANK DIZMANG

She was a Junior Sunday School teacher. One beautiful Sunday morning, instead of the 9 or 10 youngsters she usually had in her class, only one little boy, about 11 years old, was present. She thought to herself, "There's only one. I'll just let him go into another class and I'll sit in the adult class and I can be fed." But the Spirit checked her, so she had class with this one little boy.

The subject of the lesson was Communion and she asked Ernie, "What does Communion mean to you?"

"Oh," he said, "Mrs. Dizmang, when I take Communion I just feel so close to Jesus and I love Him so."

That, she said, was one of the best Sunday School classes she had ever taught. It meant so much to her.

The next Wednesday night the little guy stood up in church and led the people in prayer, asking for blessing upon the church and the pastor and all the family of God. The following Monday morning a tragic accident occurred in front of his house which claimed the lives of his sister-in-law, her sister, and two little children. Ernie witnessed that. Ernie was an epileptic. That very night he had a seizure and died. What a blessing that teacher could have missed!

It had all started some months before when four little girls and one little boy started coming to church. I

drove out to pick these children up for every service, then took them home afterward. Their father, who was in his 70s, was quite a gardner. Every time I showed up the father would run to the garden, bring in the best he had, and tell me to take it home to my wife.

Before long these children bowed at an altar of prayer and accepted Christ into their hearts. They tarried at the altar, and I asked, "What's the matter?"

"Well, we want a Christian mother."

I prayed, "Lord, convict this mother—put rocks in her bed so she'll not be able to sleep until she gives in."

The children went home and put gravel in their mother's bed! She said, "What in the world is this?" They told her they had been praying that the Lord would convict her and make her a Christian. One evening with tears in her eyes she made her way to the altar and gave her heart to the Lord.

This same family, not too long after Ernie died, had an argument and the girls and the mother came to the parsonage one night, afraid to go home. They asked me to go and talk to the dad, and, of course, I jumped in the car and went right away. Mr. Skinner met me at the door. We had a nice talk and I read some scriptures. With tears in his eyes, he said, "I want to make sure that I go to the place where my boy Ernie is." In that humble home, a white-haired man and I were kneeling in prayer when the Holy Spirit came and cleansed his heart. □

FRANK DIZMANG is the senior adult pastor at the Woodland Hills Church of the Nazarene in Spokane, Washington.

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

IN THE NEWS

PEOPLE AND PLACES



Point Loma Nazarene College selected **Jon P. Johnston** as "Distinguished Minister of the Year" though his pulpit has most often been the classroom or the type-

writer. For the past 10 years, this 1962 alumnus of Pasadena College has served as a full professor at Pepperdine University where his classroom engagement and campus leadership has been characterized by quality, innovation, and compassion.

He was born in 1940, the son of a Nazarene pastor. Suffering or enjoying—depending on the place and the day—living in six different states during his youth, he still was voted president of his class on more than one occasion, and he gained a growing accumulation of trophies and awards for academic and leadership performance.

He earned a bachelor of arts degree in sociology at Pasadena College and then in 1964, a master's degree from California State University. In 1967 he graduated from Nazarene Theological Seminary and in 1973 received the Ph.D. from Ohio State University.

He has been especially active in the areas of education and theology. He has taught at Mount Vernon Nazarene College, MidAmerica Nazarene College, Nazarene Theological Seminary, Fuller Theological Seminary, and Point Loma Nazarene College.

When he is not teaching, he is writing a book. His latest, *Christian Excellence: Alternative to Success*, is receiving prominent visibility and strong sales in leading secular, as well as religious, bookstores. Earlier, he authored *Will Evangelicalism Survive Its Own Popularity?* now in its third printing and selected by the church as a Dialog Series book.

PLNC's "Minister of the Year" is founder and president of the Association for Nazarene Sociologists of Religion and is a frequent lecturer and speaker in both academic and church conferences.

He is a member of the Northridge Community Church of the Nazarene

where he is often church organist, regularly teaches a Sunday School class, and is currently a member of the church board.

Cherry, his wife of 20 years, in addition to serving as a photojournalist and travel agent, provides background data and edits final copy for her husband's writings. □

NEWS OF EVANGELISM



FAMILIES CALLED TO COMMITMENT

Thirty-seven persons responded to Evangelist Chuck Millhuff's challenge



PRAYER PARTNERS

Petitions

We must not neglect prayer for the 617 career missionaries and 58 unpaid volunteer missionaries who represent the church in places far from home.

October and November will be important revival months. Let us begin now to pray for God's anointing on our God-called evangelists and . . . for the hundreds of Nazarene revivals being conducted this fall. Pray for local churches that they won't wait for the arrival of the evangelistic specialist to experience renewal but will be renewed, on fire, prayed up, and ready with many unsaved prospects to reach for Christ.

Praisings

We praise God for the bright prospects for the work

to the people of Stillwater, Okla., First Church to be godly people.

This was the result of First Church's revival preparation. For three weeks prior to the special services, the adults of the church prayed from noon on Saturdays to noon on Sundays. The teens of the church held their own prayer meetings for revival as well.

According to Pastor Philip Heap, "Rev. Millhuff preached with great effectiveness, seeking to rekindle the flame in the lives of our people." A total of 45 persons of all ages found spiritual help at the altar, including one couple in their 60s, who made their first public profession of faith.

Pastor Heap reports, "The whole church was deeply moved by Rev. Millhuff's messages. He spoke to the deep-felt needs of Christians, while giving them realistic challenges and answers."

CORRECTION

The percentage of increase in membership in Honduras for the past five-year period is 339 percent. We apologize for the incorrect figure in the July 15 "Prayer Partners."

of the Church of the Nazarene on the new Switzerland pioneer district. Rev. Rudy Quiram pastors the church in Neuhausen, which is already sponsoring three Bible study groups in neighboring communities. A young Nazarene family from Holland has recently moved to Geneva and will become the nucleus for a church there. Superintendent Quiram is projecting entry into Zurich and other major cities in the near future.

We are grateful for the opportunity for Hispanic pastors and laymen to come together to learn and share about how to plant new works in Hispanic communities. IMPACTO '87 will be held in San Antonio October 21-23.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS



Many turned the front of the huge auditorium into a place of prayer in response to the movement of the Holy Spirit.



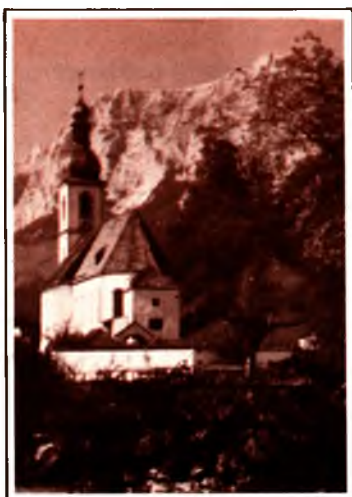
Dr. Reuben Welch, PLNC professor, spoke each morning of the conference.



Music was a significant part of Laymen's Conference. Michael Cork, pastor of public services at Denver First Church, served as the music program director for the 6th ILC. He and wife, Denise, contributed their own music as well.



The daily seminars drew large crowds



30th Annual **CHURCH OF THE NAZARENE** **European Retreat**

12-17 OCTOBER 1987
Berchtesgadener Hof Hotel

Special Speaker:
Dr. William M. Greathouse,
General Superintendent

Registration begins 1200 Monday.
Retreat begins 1930 Monday and ends
1200 Saturday. Reservations can be
made by contacting:
Chaplain Lawrence Fenton
HHC 4th TRANSCOM,
APO NY 09451-4006
Military phone 3252-807

Reservation cutoff date is 1 October

NIGHTLY ROOM RATES (subject to change)

	E-5 & Below	E-6 & Above
Single Room	\$12.00-\$20.00	\$16.00-\$22.00
Double Room	\$17.00-\$26.00	\$21.00-\$29.00

For more than two occupants add \$5.00 per person to double rate. With the AFRC Family Plan, children under 12 years of age are FREE in parents' room if no additional beds are required. Rollaway beds are available at \$5.00 per night. Cribs are FREE!

ALL MEALS ARE PAY AS YOU GO

Military personnel who wish to visit Salzburg should bring leave orders stating, "Individual is authorized to visit Austria." Civilians should bring passports.

Retreat coordinator is Chaplain Dan Parker, Office of the Chaplain,
HHC, 1/13 Inf. Bn., APO NY 09034-2156 (Baumholder, Germany)
Military phone 2231-6602



Popular Christian sociologist and educator Anthony Campolo addressed the conference in the Thursday evening session.



Dr. Charles Colson challenged his audience to serve Christ despite the cost.

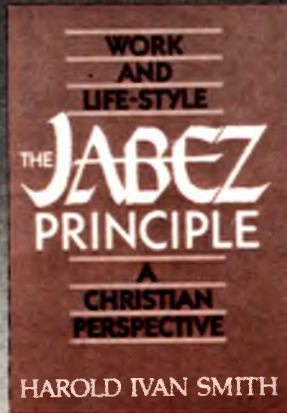


Dr. Dennis Kinlaw's opening night message helped create an atmosphere of sensitivity for the entire conference.



Nazarenes from the Dallas and West Texas districts worked to make the Sixth ILC a success. Chuck Watson, a Dallas/Fort Worth area layman, served as vice-chairman of the conference and coordinated many of the local arrangements.

An abundant alternative to our filled-but-unfilled lives



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By HAROLD IVAN SMITH
● Just Published ●

Meet Jabez of Old Testament history with a message of urgency for us living in these last few years of this 20th century.

In presenting Jabez's brief plea to God, Harold Ivan Smith assures us that the "busy, fragmented, hurrying here and there, doing good things" life can be replaced by a dynamic way of living and walking in the Spirit. Life-related issues such as self-centeredness, superspirituality, loneliness, hobbies, naps, marriage, singleness, rape, divorce, money, death—that might have an influence on our reaching this goal are helpfully discussed.

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HOLY SPIRIT EVIDENCED AT SIXTH INTERNATIONAL LAYMEN'S CONFERENCE

"We seek above everything else the anointing of the Holy Spirit on all aspects of our conference." These words by Bud Tollie, general chairman of the Sixth International Laymen's Confer-

ence, set the tone for the entire week of activities in Fort Worth, July 1-5.

More than 2,500 persons came to Fort Worth for this first International Laymen's Conference to be held inland. They were able to hear one of the finest groups of speakers, seminar leaders, and musicians ever assembled



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for a single event in the history of the denomination.

There were familiar names—Tony Campolo, Chuck Colson, Dennis Kinlaw, Steve Green, and many more. There was the tender fellowship that comes with the visiting of old friends and with the making of new ones. There was good food, fine accommodations, shopping, and places to visit. But most significantly there was the presence of God's Spirit.

The Holy Spirit was clearly a participant in all of the events of the week. Many came forward at the close of services to recommit their lives to God.

Topics in the services and seminars dwelt on the hard realities Christians face in a world where Satan seeks our destruction. Participants took time to ponder the Christian's response to such things as dual-career marriages, how to cling to God's values rather than the world's, and how to hear God's voice in the hectic pace of the computer age.

Speakers pointed to the importance of living life free from the bondage of sin and the past; and of being open to God's leadership—no matter what the circumstances.

God was there. The people knew He

was there, and there was sweet fellowship on both the horizontal and vertical levels.

Those who attended were asked to give their reactions to International Laymen's Conference. Here are just a few representative comments: "I won't miss another one if at all possible to attend. It was great!" "A life-changing experience. I will never be the same!" "Conference was the best!" "All the seminars were very helpful." "It was a wonderful time and the speakers were great!"

The Sixth International Laymen's Conference was made possible through the joint efforts of the Christian Life and Sunday School Division and Nazarene Publishing House, with some assistance from a variety of offices at Nazarene headquarters. Headquarters personnel worked hand-in-hand with the General Conference Committee, district coordinators, local church representatives, and other laypersons to make the event a success. Special thanks is extended to District Superintendents Gene Fuller (West Texas) and W. M. Lynch (Dallas) and the members of the Texas Committee for their efforts and hospitality.

—NN

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 God's call to holy living for believers.
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Author and speaker Harold Ivan Smith served as the seminar and program director for the 6th International Laymen's Conference, as well as the host for many of the services.



Nazarene author and educator Jon Johnston led one of the 16 seminars during Laymen's Conference.



Author Carolyn Koons captivated the conference with her message.



World-class harpist Greg Buchanan delighted the audience with his spirit and his dazzling music.



The comedy duo of Hicks and Cohagan reminded those attending the conference that Christianity must be lived out in the daily experiences of life.



Laymen's Conference was a time for fun. Here (l. to r.) brothers Vernon and M. A. (Bud) Lunn were honored with gifts, which among other things included pillows and ten-gallon hats, for their significant efforts toward making Laymen's Conference (past and present) rewarding experiences.



The Board of General Superintendents participated in the closing service of Laymen's Conference, which included the partaking of Communion. (Dr. William M. Greathouse had to leave the conference early due to an illness in his family.)



Mr. Bud Tollie (l.) served as the general chairman for the 6th International Laymen's Conference. He and wife, Nancy, were presented with a set of gold-plated flatware by Carolyn Lunn (r.), wife of Vernon Lunn, who chaired previous laymen's conferences.



Peggy Benson (center), whose late husband, Bob, was a key contributor to past Laymen's Conferences, was honored by the crowd.



LAYMEN'S TAPE CLUB

October
Selections

Ltc

**FOR
YOUR
Encouragement**

Side One

Bible Reading: Philippians 2:1-11
—John Corrigan

Bible Study: Psalm 46—Richard Spindle

A Father's Diary: Children Teach—Ron Attig

"Jesus Is Coming Soon"

Devotional Nuggets

Side Two

The Unique Galilean—Russell V. DeLong

"I Bowd on My Knees and Cried Holy"

Sunday School Reflections—Gene Van Note

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DISTRICT ASSEMBLY REPORTS

SOUTHERN FLORIDA

Dr. Robert H. Spear, Jr., district superintendent, reported a new church organized: Fort Pierce Maranatha (Haitian). Dr. Charles H. Strickland, general superintendent, ordained Thomas Todd. Pastors and churches that received the Great Commission Leader Award were: Category I, Pastor Ardee Coolidge, Miami Sweetwater; Category II, Pastor Gary Durham, Stuart; Category III, Pastor Mel Santiestaban, Hialeah; and Category IV, Pastor Myron Wise, Princeton.

Others who received the Great Commission Fellowship Award were Pastor Ken Hostetler, Bradenton Bayshore; Pastor James Bailey, Fort Lauderdale First; Pastor Michael B. Ross, Fort Myers First; Pastor W. L. Chambers, Jr., Homestead; Pastor James Finchum, Lake Placid; Pastor Jose Roldan, Lake Worth Getsemani; Pastor Randall Cook, Naples; and Pastor Gary Ball, Venice.

DAKOTA

At the Dakota district assembly, Dr. John A. Knight, general superintendent, presided. District Superintendent F. Thomas Bailey, completing the second year of an extended term, reported. Pastors receiving the Great Commission Leader Award were: Category I, Rev. Buddy Cook, Watertown, S.Dak.; and Category II, Rev. Roger Liebig, Rapid City, S.Dak. Others receiving the Great Commission Fellowship Award were Rev. Tim Brown, Ellendale, N.Dak., and Rev. Ward Satterlee, Spencer, S.Dak.

CANADA QUEBEC

Dr. William M. Greathouse, general superintendent, presided. District Superintendent Harry A. Rich reported a new church organized at Beauport, Que. All budgets were paid in full. Receiving the Great Commission Leader Award were Rev. Donald Latouche, St. Eustache, Category I, and Rev. Pierre-Michel Paul, Centre Evangelique, Category II.

Rev. Denis Doyon, Beauport, received the Church Planter Award; Rev. Eugene Morris, Ste-Foy, received the New Church Citation.

NORTH FLORIDA

At the North Florida district assembly, District Superintendent Edmond P. Nash reported 237 new Nazarenes. Dr. Charles H. Strickland, general superintendent, ordained R. Dale Barnett and Richard C. Wagner; the credentials of Kenneth Hawn were recognized.

Those who received the Great Commission Leader Award were: Category I, Macclenny, Pastor Martin Bass; Category II, Deltona, Pastor A. Craig Vandiver; Category III, Jacksonville First, Pastor James I. Tripp; and Category IV, Jacksonville University Boulevard, Pastor R. E. Zollinhofer. Others who received the Great Commission Fellowship Award were: Eustis, Pastor Franklin Stephens; Hernando, Pastor Lamar F. Guyton; and Daytona South, Pastor Richard Reynolds.

CENTRAL OHIO

Dr. J. Wilmer Lambert, district superintendent, reported four new churches organized during the year: Dublin, Gloryland, Oak Hill, and Hocking Valley.

Dr. William M. Greathouse, general superintendent, ordained J. Kevin Dennis, Ted R. Hambrick, Jeffrey Allen Mason, Glenn B. McMillan, Mrs. Sandra Sue Rockwell, and Mark Page.

The Great Commission Leader's Award was given: Category I—Trinity, Rev. Ted R. Hambrick; Category II—Pickerington, Rev. G. Martin Gentzler; Category III—Chillicothe Westside, Rev. Robert S. Snyder; Category IV—Columbus Shepherd, Rev. Newell D. Smith.

Others receiving the Great Commission Fellowship Award were: Columbus Northland, Rev. Larry B. Hodges; Columbus Northwest, Rev. Clyde R. Barnhart; Dresden, Rev. Thomas H. Collier; Lancaster



At the *Southwestern Ohio district assembly*, District Superintendent Harold B. Graves completed the second year of an extended term. Dr. Charles H. Strickland, general superintendent, ordained Timothy Allen Gocha, Michael P. Mathews, Gary L. Morgan, Keith Edward Sarver, Beverly Ann Turner. Pictured (l. to r.) are the Great Commission Leader Award winners: Category I, Pastor Curtis Williams, Dayton Fort McKinley; Category II, Pastor Gary L. Morgan, Eaton First; Category III, Pastor Michael Dennis, Amelia; and Category IV, Pastor Stephen Green, Cincinnati Springdale. Dr. Harold B. Graves is standing at the podium. Also receiving the Great Commission Fellowship Award were: Pastor Joseph Madden, Centerville; Pastor David Frauenknecht, New Burlington; Pastor James Newsome, West Union; Pastor John Williamson, Georgetown; Pastor Howard Becker, Bethel; Pastor David Schooler, Lebanon; and Pastor Virgil Applegate, Middletown First.



Shown at the district assembly are those who received the Citation of Merit Award: (l. to r.) Dr. Charles H. Strickland, general superintendent; Rev. Thomas Davis, Ripley; Rev. Gary L. Morgan, Eaton; Rev. Jerry Sudduth, Cedarville; Dr. Virgil Applegate, Middletown First; and Dr. Harold B. Graves, district superintendent.



At the *Kentucky district assembly*, District Superintendent J. Ted Holstein reported. Dr. Jerald D. Johnson, general superintendent, ordained Harry Curry, Darrell Denton, Karl Kesselring, and Don Harmon. Pictured (l. to r.) are pastors who received the Great Commission Leader Award, and/or the Great Commission Fellowship Award: Leader, Category I, Don Harmon, King Bee; Fellowship, John S. Broadbent, Hopkinsville; Leader, Category II, Karl Kesselring, Franklin First; Fellowship Awards: Harry Curry, Elkton; James W. Sherrill, Albany First; David E. Wilson, Albany Northside; John E. Williams, Scottsville; Bobby Grant, Glasgow First; and Lonny Karnes, Sparksville. Rev. Coolidge Grant retired from the pastorate and as district secretary after serving 11 years.



At the *Michigan district assembly*, the 60th anniversary of the Michigan District Center was observed. Pictured (*r. to l.*) is District Superintendent C. Neil Strait announcing the start of a new mission church in South Haven, with Duane and Joan Royston as lay pastors. Dr. Charles H. Strickland, general superintendent, ordained Floyd Eugene Disney, Tracy Dean Hoskins, Frederick Frank Wheeler, Paul Ardon Mingus, Paul Russell Dickinson, Randall William Rucker, Jr., and John Rudolph Maurer.

Calvary, Rev. Paul A. Pugh; Pataskala, Rev. Cecil A. Jones; and Westerville, Rev. Dixon J. Lang.

MOVING MINISTERS

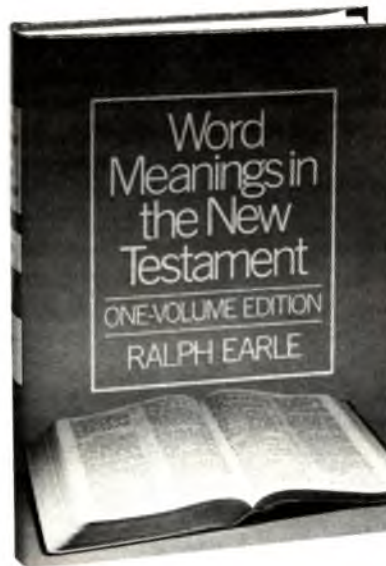
ROBERT E. ARNDT, associate, North Platte, Nebr., to pastor, Dubuque (Iowa) First
GLENN A. BAUM from Callett (Va.) First to associate, Nashville (Tenn.) Old Hickory
WILLIAM E. CLARK from Gaylord, Kans., to Boone (Iowa) First
CRAIG K. CROMBAR, student, NTS, Kansas City, to Griggsville (Ill.) First
WALTER CROW from education, European Nazarene Bible College, to associate, Wichita (Kans.) First
BARRY K. CUNNINGHAM, education, MANC, Olathe, Kans., to NBC, Colorado Springs, Colo.
CLARENCE DAVIS to Herrington (Kans.) First
TERRY W. DOUGLAS from Brush (Colo.) First to Colorado Springs (Colo.) Central
EVERETT FOSKEY from Vidalia (Ga.) First to Emanuel (Ga.) First
BRYAN S. HOCHHALTER, student, NTS, Kansas City, to associate, San Jose (Calif.) Central
JOHN D. LIGHTLY to Okeechobee (Fla.) First
STEPHEN W. LOGSDON to Glen Burnie (Md.) Margate
WILLIAM McCLUSKEY from Columbus (Ga.) Grace to Vidalia (Ga.) First
HUGH McELROY, student, NTS, Kansas City, to Portsmouth (Ohio) West
RONALD R. MACHADO from NBC, Colorado Springs, Colo., to Manzanola (Colo.) First
DENNIS MARKS to Crest (Ga.) First
JAMES R. MAYES to Killbuck (Ohio) First
K. WAYNE NELSON to Denver (Colo.) Thornton
JERRY D. POWERS from Colville, Wash., to Tehachapi (Calif.) First
DONALD R. REED from Ardmore, Okla., to Kenner (La.) First
RICHARD L. RICHEY, JR., from Kansas City (Mo.) Antioch to Sarcoxie (Mo.) First
H. DOYLE SMITH to Romney (W.Va.) First
JIM ELBERT SMITH from Lawrence (Tenn.) Vaughn Memorial to Lexington (Ala.) Mary's Chapel
KEN STALLINGS, associate, Olathe (Kans.) College, to Jonesboro (Ark.) Forest Home
NOAH SULLIVAN from Decatur (Ill.) Trinity to Louisville (Ky.) Southside
MICHAEL C. TRAVIS from West Frankfort, Ill., to Janesville (Wis.) First
CLIFFORD VANDER BURGH to Estherville (Iowa) First



Shown (*l. to r.*) are the pastors of the Michigan District who received the Great Commission Leadership Award and/or the Great Commission Fellowship Award: Edwin E. Self, Mount Pleasant First (Fellowship); Rick L. Upchurch, Lowell (Fellowship); Category IV (Leadership), Harold M. DeMott, Lansing South; Category I (Leadership), Jack E. Calhoun, Lake Odessa; Category II (Leadership), Allen E. Cobb, Eaton Rapids; George W. Whetstone, Chapman Memorial (Fellowship); Randall William Rucker, Jr., Albion (Fellowship); and District Superintendent C. Neil Strait.

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Pictured (l. to r.) at the *Minnesota district assembly* are winners of the Great Commission Leader Award: Category II, Pastor David L. Frisbie, Minneapolis Faith; Category III, Pastor Merv Kelley, Fergus Falls; District Superintendent Russell Human; and Category I, Pastor Robert Kilpatrick, Little Falls. District Superintendent Human reported a new church organized at Park Rapids. Dr. John A. Knight, general superintendent, ordained Paul David Platter.



Those receiving the Great Commission Fellowship Award are shown (l. to r.): Pastor Ronald J. McGilvra, Osseo; Pastor Stephen M. Gahagen, Mankato; Pastor Robert J. Kilpatrick, Little Falls; Pastor Stephen D. Cecil, Inver Grove Heights Grace; Pastor Merv Kelley, Fergus Falls; and Pastor David L. Frisbie, Minneapolis Faith.



At the *Pittsburgh district assembly* District Superintendent J. Roy Fuller reported two new churches organized at Saltsburg and Uniontown. Dr. John A. Knight, general superintendent, ordained Stephen C. Egidio, Robert E. Henderson, James S. Burlingame, Gerald A. Law, and Gary L. Sansom. The credentials of Robert G. Casler were recognized. Pictured (l. to r.) is Dr. John A. Knight with the Great Commission Leader Award winners: Category IV, Pastor James H. Ingalls, Warren; Category III, Pastor Paul F. Knight, Washington First; Category I, Pastor Rick W. Newman, Indiana; Category II, Pastor Michael W. McGarry, Boswell; and Rev. Donald E. Chamberlain, district secretary. Others receiving the Great Commission Fellowship Award were: Pastor Robert G. Casler, Bolivar Drive; Pastor Dean R. Schlosser, Erie Millcreek; Pastor Paul R. George, Jr., Saltsburg; pastor David P. Kent, Uniontown; Pastor Louis W. Staubs, Franklin; Pastor David B. Crary, Grove City; Pastor Peter J. Scharler, Jerome; Pastor Robert M. England, Jr., Scottdale; and Pastor Albert W. Shaw, Oil City. Those receiving the Citation of Merit Award were Albert Shaw, Oil City; and Thomas G. Trimble, Waltersburg.

FRANK A. WATSON from York (Pa.) First to Fort Collins (Colo.) First
DELVIN D. WILES from Hurst, Tex., to Perry, Okla.

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REV. RANDY and LORIE BECKUM, France, Field address: 9, alee du Faneur, Coignieres, 78310 Maurepes, France

REV. RUSS and THELMA BRUNT, Trinidad, Field address: P.O. Box 1245, Port of Spain, Trinidad

DR. BERT and LOLA DANIELS,* New Zealand, Furlough address: P.O. Box 75412, Oklahoma City, OK 73147

REV. LARRY and FRANCINE DUCKWORTH, Samoa, Field address: Box 1025, Apia, Western Samoa

DR. DAVID and DAWN FALK, Ivory Coast, Field address (language study): AFEB Centre Missionaire, 50, Rue des Galibouds, F73200, Albertville, France

DR. RON and ANITA FARRIS, Ivory Coast, Field address (language study): AFEB, Centre Missionaire, 50, Rue des Galibouds, F73200, Albertville, France

MR. JOHN and CAROLYN MILLER,* Peru, Furlough address: c/o Barrows, 1809 N. 12th St., Zephyrhills, FL 34248

REV. BOB and NANCY SAY,* Haiti, Furlough address: c/o Crummer, 19 E. Preston St., Orlando, FL 32804

MISS JUDY SLATER, South Africa, Furlough address: 2204 Huron St., Bellingham, WA 98226

REV. STAN and NORMA STOREY, MAC Region, Furlough address: 454 Bernardo Ave., Morro Bay, CA 93442

*Specialized Assignment Personnel

ANNOUNCEMENTS

The 60th anniversary of the **Heber Springs, Ark., church** will be observed October 17-18. There will be special services of music and fellowship. Among the special speakers attending will be many of the former pastors. All former pastors, members, and friends are invited to attend, or to send words of greeting to the church. For further information contact the church at 8th and Quitman, Heber Springs, AR 72543, or call Rev. James Browning at 501-362-3513.

The **Canton, Ill., Maples Mill Church** will have a Heritage Day and 84th anniversary celebration of the church October 18. Former pastor Rev. Willard Hollis will be preaching. All former pastors and friends are invited to attend.

For further information, contact Pastor Stephan C. Love, R.R. 1, Hwy. 78 S., Canton, IL 61520.

Lake Wales, Fla., First Church will celebrate its 50th anniversary October 25.

Former pastor Rev. Larry Leeper will be the guest speaker, and former pastor Rev. Paul Newby will lead the song services.

Following dinner on the grounds, there will be a 2:30 praise service. There will be special music and former pastors and friends will share memories.

All former pastors, members, and friends are invited to attend. If you cannot attend, please send greetings and recent pictures to: Rev. Donald W. Williams, Pastor, 101 E. Johnson Ave., Lake Wales, FL 33853.

Nowata, Okla., First Church will celebrate its 50th anniversary Sunday, October 25. Following the morning service there will be a potluck dinner on the grounds. There will be a 2:30 P.M. praise service with special music and a sharing time by former members.

All former pastors, members, and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings with a family picture to the church, P.O. Box 774, Nowata, OK 74048. Phone 918-273-0545.

The **Shreveport, La., Huntington Park Church** (formerly known as Queensborough) will celebrate its 50th anniversary Sunday, December 6. There will be a church dinner and a special program.

All former members, pastors, and friends are invited to attend our celebration. If you plan to attend or wish to send greetings, write to: Rosie Warden,



At the South Arkansas district assembly, Dr. Donald Irwin reported a new mission-type church at Mount Ida. Dr. John A. Knight, general superintendent, ordained Roy Edwards, Larry Hanson, and James Mitchell. Pictured (l. to r.) are Dr. Irwin and the Great Commission Leader Award winners: Pastor Gavin Raath, Little Rock First Church, Category IV; Pastor Larry Hanson, Benton First Church, Category III; Pastor J. B. Evans, Glenwood Church, Category II; and Pastor George Yarberry, Little Rock New Hope Church, Category I. Also receiving Great Commission Fellowship Awards were: Pastor Ithel Kenser, Greenwood church; Pastor Kenneth Campbell, Arkadelphia church; Pastor William Roberts, DeWitt church; Pastor Terry Buchanan, Little Rock Springlake; Pastor Paul Holderfield, North Little Rock Friendly Chapel; Pastor Harris Jamison, North Little Rock Grace; Pastor Henry Mills, North Little Rock First; Pastor Harold Durham, Texarkana; and Pastor Harlie Patterson, Little Rock Calvary.

8400 Bea Ln., Shreveport, LA 71129; phone 318-938-1669.

Attica, Mich., Beulah Church will celebrate its 75th anniversary Sunday, November 1, and dedicate its new sanctuary. A former pastor will speak in both the 11 A.M. and 6 P.M. services. A potluck dinner will be served following the morning service.

Dr. Marselle Knight, district superintendent, will speak in the 2 P.M. dedication service.

All former members, pastors, and friends are encouraged to send greetings if unable to attend. For more information, contact Rev. Robert K. Welch, 1247 N. Five Lakes Rd., Attica, MI 48412, or phone 313-664-7083.

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

RECOMMENDATIONS

It is my privilege to recommend REV. W. E. CARRUTH as a registered evangelist on the Alabama South District effective June 1987. Rev. Carruth has served pastorates in Louisiana, Mississippi, and Alabama and recently concluded 18 years as pastor of Tuscaloosa, Ala., First Church. He may be reached at: Rte. 1, Box 634-D, Cottondale, AL 35453; phone 205-553-6582.—Don Jernigan, Alabama South district superintendent.

REV. D. WAYNE ROSE, pastor at Monett, Mo., for the past 16 years, is entering the field of evangelism as of September 1, 1987. Rev. Rose is a strong preacher and soul winner. The Roses will reside in Olathe, Kans., after August 31, 1987. Contact them at 16007 W. 136th Terr., Olathe, KS 66062.—James C. Hester, Joplin district superintendent.

REV. CARL J. SWANSON was converted on this district. He worked in development for Olivet Nazarene University and pastored both in Northwestern Illinois and in North Carolina. He is a strong believer and preacher of the life and message of holiness. As one who was in the business world before conversion, he knows how to approach business people with the gospel. I commend him to you. He may be reached at 374 Sunset Dr., Morehead City, NC 28557; or phone 919-726-6766.—Floyd H. Pounds, Northwestern Illinois district superintendent.

I am happy to recommend JAMES A. DAWSON, elder, as an evangelist. He is a graduate of Nazarene Bible College and for three years served very effectively as pastor in Martinsburg, W.Va. I know James Dawson as a committed Christian and dedicated minister of the gospel. He resigned the Martinsburg church because he felt God was leading him into the evangelistic ministry. I believe he can give a good revival message to any church who may call him. He can be reached at Rte. 1, Box 189, Wapakoneta, OH

45895, or telephone 513-843-5018.—Roy E. Carrahan, Washington district superintendent.

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

VITAL STATISTICS

FORMER DISTRICT NWMS LEADER DIES

Margaret E. Bloom, 63, of Bourbonnais, Ill., died April 4, at St. Mary's Hospital following a long illness.

Services were held at College Church with Dr. John Bowling officiating and Dr. Leslie Parrott assisting.

Mrs. Bloom was born October 17, 1923, in Chariton, Iowa, to Ralph and Nellie Newman Baker. She was married August 24, 1945, to Norman W. Bloom, who survives.

Also surviving are a son and daughter-in-law, Mark and Mary Bloom of Minneapolis; a daughter, Mary Beth Bloom of Minneapolis; two grandsons, Brian and Eric; a sister, Helen Louise Wesselius of Santa Barbara, Calif.; and a brother, Rodney Lee Baker, of Montesano, Calif.; and four nephews.

Her parents are deceased.

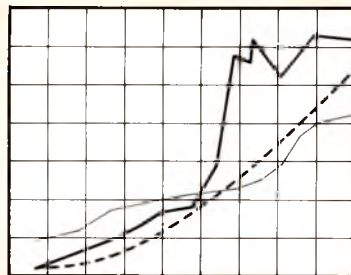
Mrs. Bloom had been state president of the Missionary Society of the Church of the Nazarene in Nebraska and Minnesota for 22 years. She had been on the General Missionary Council for 6 years.

Burial was in Chariton, Iowa. Chaplain Archel Meredith and Dr. Forrest Whitlatch officiated.

EDUCATOR DIES

Melvin O. Unruh, 62, died July 19 at an Oklahoma City hospital. Prof. Unruh graduated from Buhler, Kans., High School. He received his bachelor of music degree from Bethany Nazarene College, his masters of music and masters of library science from Oklahoma University.

He was professor emeritus in the Fine Arts Department of Bethany Nazarene College, serving from 1962 to 1987. He was a member of the Bethany, Okla., First Church and was voted Church Choir Member of the Year in 1987. He was also a member



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of the American Historical Society of Germans from Russia and the Bethany Kiwanis Club. Melvin served as music director for many Oklahoma City churches through the years.

He is survived by his wife, Anna Lee, of the home; by two sons, Don and his wife, Annetta, of Knoxville, Tenn.; Gary and his wife, Kathi, of Bethany; a brother, Ramon, of Colorado Springs; four sisters, Veola Owens of Nickerson, Kans.; Luella Acheson of Covington, La.; Winifred George of Phoenix; Grace Wallace of Lebanon, Tenn.; five granddaughters; several nieces and nephews.

Services were held July 21 at Bethany First Church officiated by Dr. Melvin McCullough and Rev. Sam Stearman. Interment was in Bethany Cemetery, directed by Guardian West.

CORRECTION

Rev. Elmer R. Curtis died May 1, 1987. His obituary appeared in our July 1 issue.

DEATHS

SAMUEL FINCHUM of Blue Island, Ill., 84, July 8, Chicago Heights, Ill. Survivors: wife Ethel G.; daughters Marian Gorman and Rebecca Sutton; son Earl; 8 grandchildren; 12 great-grandchildren; 4 great-great-grandchildren; 1 sister.

REV. ROBERT FREDERICK, 77, July 19, New Castle, Pa. Survivors: wife Beth; daughter Brenda Hostetler. Ministry: Wesleyville, Sligo, Ebensburg, Waynesburg, Confluence, and Grove City, Pennsylvania.

GEORGE R. GARVIN, SR., 91, May 16, Maywood, Ill. Survivors: daughters Naomi Smith and Bette; son George R., Jr.; eight grandchildren; six great-grandchildren.

CARL W. GROUS, 92, July 25, Longmont, Colo. Survivors: wife Alethia; daughters Phyllis McCall and Ramona Grous; two grandchildren; three great-grandchildren one brother.

CHANTEL MARIE HODGSON, 83, July 24, Oklahoma City, Okla. Survivors: husband Rev. R. E.; sons Robert, Jr., and Dr. J. Marlin; daughters Jeanine Herbaugh, Shelda Beals, Sherrill Holcomb, Arlys Edmonds; 11 grandchildren; 1 great-grandson; 1 brother.

MRS. JOHN IRA (LUCY) KING, SR., 91, July 25, Donalsonville, Ga. Survivors: sons John I., Jr., and James Merrian King; daughters Mrs. Elizabeth Ivey and Mrs. Margaret (Doyle C.) Smith; 14 grandchildren; 22 great-grandchildren; 1 great-great-grandchild.

REV. FRANCES L. NANCE, 78, July 18, Bethany, Okla. Survivors: wife Willie Mae (Dent); sons Dr. Jack and Dr. Dwight; four grandchildren; one great-grandchild; two sisters; one brother. Ministry: Oklahoma and California.

ALVIN "SONNY" NEUBERT, 66, July 14, Ridge

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NEWS OF RELIGION

REAGAN SAYS BIBLE SHAPED OUR REPUBLIC. "Certainly the Bible is one of the most profound of all the forces that have shaped our own Republic," President Ronald Reagan said in his message for National Bible Week. "That is especially clear this year, when we celebrate the bicentennial of the Constitution, because we know of the enduring place of the Bible in the intellectual and spiritual lives of the founders of our country, including those who framed our great charter of liberty."

National Bible Week will be celebrated November 22-29. This will be the 47th consecutive such nonsectarian observance, with the purpose of increasing public perception of the value of Bible reading and study and to promote appreciation of the Bible in the history and culture of America.

Reagan added, "I salute the efforts of the Laymen's National Bible Association to recall our national spiritual heritage during National Bible Week and to encourage reexamination of the priceless and timeless message of the Scriptures. The theme for the 47th annual observance, 'To Know Where You're Going, Read the Bible,' should inspire us to become increasingly familiar with what John Adams called 'the best book in the world.'"

Since 1941, each president has issued an annual National Bible Week message. □

BIBLICAL HISTORY A GROWING INTEREST AMONG ARCHAEOLOGISTS. Biblical archaeology is a booming field, according to a recent report from *Newsweek*. This summer, many looked for evidence of the people, battles, and exiles described in the Bible, in order to gain new insight into Judeo-Christian history.

One dig has been conducted on the ancient site of Timnah, where Samson attacked the Philistines in anger over an incident with his bride and her family. Scientists led by George L. Kelm of Southwestern Baptist Theological Seminary have excavated ruins of a well-planned Philistine town. In the layer above are relics of a later city, from the time of David (about 1000 B.C.). And above that are remains of massive gates and walls that may have been built to protect the city from the Assyrian siege of the Kingdom of Judah around 700 B.C. as well as storage jars stamped with the royal seal, indicating possible preparation for the siege.

Most archaeologists are using the Bible as a guide, but not as an infallible historical document. One such archaeologist, Juris Zarins of Southwest Missouri State University, regards the Genesis account of creation and the beginning of the human race as a metaphor for a step in human history. He scrutinized satellite images of the Middle East in search of the once existing Pison River mentioned in Genesis to find the possible site of Eden. Genesis clearly states that a river flowing out of Eden parted "into four heads"—the Pison, the Gihon, the Tigris, and the Euphrates. Zarins believes he located the Pison as a fossil river and has concluded that Eden lies under the mouth of the Persian Gulf between Iraq and Iran.

One common archaeological search has been for Noah's ark, which is often thought to be resting on Mount Ararat in Turkey. Ron Wyatt, one of the latest to claim he has located it, found a boat-shaped object using electronic sensors in the vicinity where in 1977 he found seven stone anchors, 10 feet high and 6 feet wide. Carbon dating, he says, indicates the wood from the object is nearly 6,000 years old.

Currently, archaeological digs are being threatened by the development of roads, farms, and bridges. Hundreds of sites discovered this decade are being bulldozed; developers are not likely to report artifacts they find for fear of being prohibited from building on the site. □

Farm, Ill. Survivors: wife Joy Hamer; son Garold "Gary"; two brothers.

MARTHA ELLEN NISWENDER, 61, July 2, Evansville, Ind. Survivors: stepdaughters Nancy Goe and Linda Weiler; several stepgrandchildren; two sisters; three brothers; her parents.

WILLIAM FRANKLIN PLATT, 67, June 6, Daguchonda, Pa. Survivors: daughters Mrs. Eugene (Evelyn) Green, Eileen Hubbard, Mrs. Victor (Bonnie) Caggiano, Mrs. Victor (Naomi) Pritchett; son William Edward; five grandchildren; one brother; four sisters.

BESSIE A. TAPLEY, 92, May 9, Sallisaw, Okla. Survivors: daughters Geneva McCallister, Earlene Tapley, Dellamae Smith; sons Cornelius and Rev. James; 10 grandchildren; 15 great-grandchildren; one sister.

CLAUDE YATES, 74, July 11, Millbrae, Calif. Survivors: wife Loreane; son Wesley; five grandchildren.

BIRTHS

to JONATHAN AND DANA (LAMBERT) CAMP-

BELL, Kansas City, Mo., a girl, Eryn Elizabeth, July 12 to JIM AND ANITA COMBS, Baumholder, West Germany, a boy, Justin David, July 15

to MARK AND CHERYL COOPER, Peoria, Ill., a boy, Cameron Tyler, July 27 to HANK AND ELLEN (GAILEY) DECKER, Fairfield, Ohio, a boy, Jason Robert, Aug. 7

to GERRON AND JACQUE (LANE) GIBSON, Boise, Idaho, a girl, Amanda Nichole, July 15

to DON AND LISA (HALBERT) HOLT, Dallas, Tex., a girl, Jessica Lee, June 18

to CHAPLAIN (CPT) DWIGHT AND NANCY (PAYNE) JENNINGS, Eatontown, N.J., a boy, Matthew Ryan, May 27

to MICHAEL AND STEPHANIE (MARKER) JOHNSON, Lakeland, Fla., a girl, Deanna Lynn, July 5

to DONNIS AND KIM (ESTEP) MEEK, Kansas City, Mo., a boy, Nathaniel Garon, Aug. 2

to DAN AND JOANNE (ZELL) REXROTH, Gurnee, Ill., a girl, Bethany Joy, July 14

to LT. ALAN GRANT AND LEA ANN (CARLEY)

SATTLER, Kaiserslautern, West Germany, a girl, Anna Gail, June 28

to BOB AND WENDY (WALKER) SHRAUNER, Kansas City, Mo., a girl, Lauren Elizabeth, July 20 to THOMAS E. AND JUDY ANN (FERGUSON) SMITH, Portsmouth, Ohio, a girl, Emily Ann, May 28 to BILL AND ROSALYNN (LYNCH) WADE, Bartlesville, Okla., a boy, Christopher William, July 8

MARRIAGES

JULIE DIANNE KITCHEN and JERRY DON BAYLESS at Dallas, Tex., Feb. 7

RENEE ELLEN KEENAN and JOHN WILLIAM MARKER at Moundsville, W.Va., June 6

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.

Acts 10:46 says, "For [or because] they heard them speak with tongues, and magnify God."

Acts 19:6 says, "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied."

Neither scripture says "other" tongues. This has confused me for some time.

The adjective "other" does not occur in these verses as it does in Acts 2:4. However, "other" is implied, for speaking in the language they normally used in daily conversation would not be an effect of the Spirit's outpouring and would have no significance for these passages at all. □

Our *Manual* commits us to the avoidance of "entertainments that dishonor God." How can this be reconciled with church-sponsored Halloween parties featuring witches, ghosts, monsters, haunted houses, etc.?

It can't. Halloween is celebrated in pagan ways, and the church would be wise to ignore it and deplore it, not explore it. Its occult symbols and features are condemned in Scripture. Even the phrase "trick or treat" implies a species of blackmail. If our children need entertainment at this time of year, we are sadly lacking in imagination and enterprise when we cannot offer a wholesome, fun-filled alternative utterly divorced from the superstitious and demonic aspects of the world's celebrations. □

We are created in God's image, so where do the different skin colorings and facial features originate? Perhaps it's all in the eye of the beholder, I don't know.

Differences of color and features are *real*, not merely in the eye of the beholder. When these differences became so pronounced I don't know—

it was certainly "long ago and far away." Climate, environment, and genes played a part, no doubt. It is tragic that the differences should ever become the basis for feelings of superiority or inferiority. Claiming innate superiority for any race or color is the result of pride, not reason, and of the insecurity pride breeds. □

Discussing the Tower of Babel in Bible study, and the confounding of tongues, we noticed in Genesis 10:5, "Gentiles divided in their lands; every one after his tongue," etc. Chapter 11:7 God came down and confounded them. Had the peoples been scattered over the earth and came together at Babel?

The problem you encountered arises from supposing that everything recorded in chapter 10 preceded in time what is recorded in chapter 11. This is not so. 10:5 tells of a condition that existed and 11:7 explains how that condition was produced. "Every one after his tongue" refers to "a time posterior to the confusion of tongues and dispersion from Babel," as Adam Clarke comments. □

In the November 15, 1986, issue a person wrote questioning Matthew 20:1-16, in which all the laborers were paid the same no matter how long they worked. The answer you gave seems to contradict 1 Corinthians 3:8, in which it is stated, "Every man shall receive his own reward according to his own labour." I always thought this meant that who does the most and best works gets the biggest reward in heaven. Would you clarify this for me, please.

I don't think I contradicted 1 Corinthians 3:8. Paul's statement there assures every laborer of a reward, but does not say anything about the *quantity* of those rewards. He is expressly refuting the attitude of competitiveness and rivalry that would elevate one workman above another. The *kind* and *amount* of work done by each is assigned by the Master, not decided by the servant. Each of us is responsible for doing *all* God assigns, and faithfulness to the assignment is the criterion for reward. Ability and capability varies from one servant to another, but fidelity is required of all. □



NAZARENE YOUTH CONGRESS '87

Here was the setting: Lt. Colonel Oliver North was about to begin his testimony to Congress on his role in the Iran/Contra Scandal; it was the summer of the 200th birthday of the U.S. Constitution; it was the start of one of the East Coast's worst heat waves; the congress took place in Cole Fieldhouse that starred one of college basketball's greatest players—Len Bias—until he died from a cocaine overdose; it was just after Washington, D.C.'s biggest party of the year—July 4; it was the week when the world's 5 billionth baby was born; and it was the largest gathering of Nazarene teens in the history of the world.

Within that setting came a state-

ment from Norm Shoemaker as he spoke in the final evening service that explained NYC '87's place in it all: "One hundreds years from now, how much of the Iran/Contra affair will be forgotten?" he asked. "Perhaps the most historic event of July 1987 will have been NYC."

He very possibly could be right. A group of 4,000 teens and youth leaders spent one sweltering week at the University of Maryland, just outside of Washington, D.C., to hear some of the most provocative speakers in America, and to help clean up some of the most blighted areas in the capital of the richest nation of the world.

Stephen Manley brought the evening messages Tuesday through Saturday. He got right to the heart of the matter with his uncompromising view of what is necessary to follow Jesus: death to self; self-sacrifice; losing your life. Just the kind of message kids wait outside of stadiums and pay lots of money to hear. Right? He admits that he wants the decision for Christ to be the most difficult one a person can make.

One example: "Do you know what

you got into when you joined this outfit called Christianity? You joined a group that counts its life as nothing. You are expendable for the cause of Christ.

"One teen told me, 'The harder you made it sound, the more I wanted it.' He said later in an interview, 'I think kids are sick of being bored. They want to be challenged.'"

They were so challenged by Manley that the entire stage at the fieldhouse was surrounded two and four deep by young people and staff who were sick of living "me first" and desired Jesus to be liberated in them.

They also heard from Pat Hurley, who told them there was no such thing as peer pressure for the Christian.

"People say the number one problem for kids today is peer pressure," he said. "The number one problem for kids today is that they are sinning."

Tony Campolo brought his radical message of conformity to Jesus' lifestyle. Actually, if one reads Matthew, it isn't Campolo's message but Christ's.

"We are not at this congress to make you nice boys and girls," he told the NYC. "We're here to make you revolutionaries for the cause of Christ. I'm

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Almost 4,000 NYC participants gathered to form the official NYC '87 photo.



Stephen Manley and Sherman Andrus led the nightly worship celebrations.



Personal spiritual renewal provided the fitting climax to many of the week's services.

sick of kids who say they are Christians because they don't smoke, or dance, or go to movies. We need people who will say, 'In the name of Jesus, I have to be opposed to anything that dehumanizes a brother or sister.'

"If you're not ready to pay that price, fine. Then get out of this ball game and stop calling yourself a Christian."

Buster Soaries, an inner-city pastor from New Jersey, spoke on the allegory of Jonah sleeping through a storm instead of preaching the gospel, comparing that story today's culture.

"While our friends and children and neighbors are going to hell on a skateboard, we're sleeping through the storm, just like Jonah," he said.

Josh McDowell spoke frankly to the teens about sex—that they have been lied to for years that having sex was a private act between two people.

"That's a lie," he told them. "With the frequency of sexually transmitted diseases, two people having sex are really having it with everyone else those two have been with before. There's a health reason in addition to the moral reason for being told that adultery and fornication are sin."

But it didn't stop with just taking in the speakers and seminars. There were service projects that turned about 4,000 people loose on the streets of Washington for three afternoons. They were witnessing through the hard work of cleaning streets, parking lots, apartment buildings, roadside trash, playgrounds—young people using their hands and feet to serve, and their hearts and lips to tell about Jesus.



A major emphasis during the week included service projects in the downtown Washington, D.C., area.



Sunday afternoon was spent at the Washington Monument in concert featuring local church singing groups.

The service projects were reported on three television stations and in the *Washington Post* newspaper.

There were evening concerts, ball games, sight-seeing tours, and Bible quizzing. The highlight for most, though, in the sweltering heat, was the chance to serve and interact with D.C. residents. Many of the projects ended with residents and NYCers in a circle, hands joined, singing spirituals. They all ended with new friends, new awareness of responsibility for others, and new appreciation for how good most NYCers have it.

Lives were changed at NYC, but not just those of the participants. The hundreds of Washington residents who watched and worked and played with them won't forget the spirit and message taken to the streets of D.C. in the shape of shovels, gloves, brooms, and rakes. It was awesome. Employees at the university were touched, too. Some brought their families to the evening services. Many expressed thanks for being Christlike to them.

Paul Skiles, who led Nazarene young people when it was the Nazarene Young People's Society, directed several congresses similar to this in the 1960s and

early 70s. They weren't in urban areas like NYC '87 but were in the Rocky Mountains of Colorado. There were fewer teens at those International Institutes, and the focus was on quiet times with God in nature. Most of the Nazarene Youth Department staff, including present NYI director, Gary Sivewright, attended them.

"Wherever you have one of these, the important thing to remember is that not much has changed," Skiles said. "Technology has changed, the pace of things has changed, but basic needs have not changed. Teenagers still have the same questions, the same feelings of insecurity, guilt and fear.

"And the answer to those questions is still the same. I'm not saying the answer is an easy one, but it is simple."

As in all youth gatherings, from retreats to congresses, there were very intense feelings at NYC. The intensity came from the power of 4,000 like-spirited people gathered under one roof, from the power of the challenges laid out by the speakers, from the power of doing Christ's work with hands and feet. By the last night, the most frequent feeling was that the NYCers didn't want it to end. □

—Dean Nelson, reporter



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Becky Morsch visits with students outside of the high school in Mount Hagen, Papua New Guinea.

CHILD SPONSORSHIP PROGRAM GROWING

Ms. Becky Morsch, Nazarene Compassionate Ministries Child Sponsorship coordinator, visited the Asia-Pacific Region, June 6-26. Her travel included visits to the Asia-Pacific Re-

gional Conference in Manila and to Papua New Guinea.

She gave a presentation on the work of Nazarene Compassionate Ministries to the delegates attending the Manila conference. During her stay in the Philippines, she met with the child sponsorship field coordinators for

Burma, Indonesia, Taiwan, Samoa, and the Philippines. The field coordinators updated her on their progress and presented information and pictures of the national pastors' children still waiting to be assigned sponsors.

During a three-day trip to Papua New Guinea, Ms. Morsch met with Miss Edna Peters. Miss Peters is on her second Nazarene In Volunteer Service (NIVS) assignment as nurse at the Nazarene hospital in Kudjip.

The main reason for the trip to Papua New Guinea was to establish the national pastors' children sponsorship program. Miss Ev Wiens will handle the field coordinator responsibilities along with her duties at the nursing school and hospital in Kudjip.

Ms. Morsch is a graduate of Southern Nazarene University. Prior to her work with Nazarene Compassionate Ministries in the World Mission Division, she supervised the foster care and adopted services at Christian Counseling Services in Nashville. Under her supervision, more than 2,300 children are being sponsored in 30 nations where the Church of the Nazarene is already established. Child Sponsorship has established a goal of sponsoring 10,400 children by 1990. □

—NN



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Don't forget to recognize your service members on Military Personnel Appreciation Day (MHPAD), November 3, 1987.



NAZARENE LOSES LIFE IN CRASH OF JETLINER



Harry Brown, 51, a lifelong Nazarene and a member of the Plymouth, Mich., church, was among the more than 150 persons who died in the crash of a jetliner shortly

after take-off from Detroit Metropolitan Airport, Sunday evening, August 16. Mr. Brown, a construction consultant, was en route to Phoenix on a business trip. He was retired from the Air Force where he served 23 years as a civil engineer.

He was a member of the local church board where he served on the Building Committee. He formerly served as local Christian Life and Sunday School chairman and had participated in a number of Work and Witness trips. An usher in his church, Mr. Brown had served in this role on the Sunday morning of his death.

"He loved the Lord, and he wanted to use his talents for Him," said his wife, Sarah. She and Mr. Brown first met as children at the Monongahela, Pa., church. They were married for almost 31 years.

Other survivors include four children: Renatta Adams, Deborah Brown, Sharon McLaughlin, and James Brown; and three grandchildren.

Funeral services were held in Plymouth, August 22. □

—NN

Mark Graham, Reporter

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Northwestern Illinois District, I have appointed Rev. F. Thomas Bailey (presently district superintendent of the Dakota District) as superintendent of the Northwestern Illinois District effective September 15, 1987.

—John A. Knight
General Superintendent

NAZARENE BIBLE COLLEGE OFFERING ANNOUNCEMENT

The Nazarene Bible College has 450 students planning ministry in the Church of the Nazarene. They deserve our united support in the annual offering October 11, 1987.

The product of Nazarene Bible College is needed now more than ever. Let us not neglect this golden moment of support for those who will help us fulfill the Great Commission.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS

REV. BAILEY APPOINTED TO NORTHWESTERN ILLINOIS



Rev. F. Thomas Bailey, Jr., 43, has been appointed superintendent of the Northwestern Illinois District. The appointment was made by Dr. John A. Knight, general superintendent, with unanimous approval of the Board of General Superintendents and in consultation with the Northwestern Illinois District Advisory Board and district officers.

The appointment was necessitated by the decision of Rev. Phil Riley, Christian Life and Sunday School Division director, to not accept the post. Rev. Riley was elected to the position by the Northwestern Illinois district assembly, August 6. The selection of a new superintendent for the district was prompted by the retirement of Dr. Floyd Pounds at the 1987 assembly.

Rev. Bailey has served as superintendent of the Dakota District since being

elected in June 1981. Prior to this he pastored churches in Sapulpa, Okla.; Davenport, Iowa; and Plainfield, Ind. He began his new assignment September 15.

Ordained in 1967 on the Indianapolis District, Rev. Bailey attended the American Institute of Banking and holds the bachelor in religious education degree from Union Bible Seminary. He and his wife, Judith, have two children.

—NN

REV. PLEMONS APPOINTED SUPERINTENDENT OF DAKOTA



Rev. L. Eugene Plemons, 59, senior pastor at Tyler, Tex., Lakeview Church since 1985, has been appointed superintendent of the Dakota District. The appointment was made by Dr. John A. Knight, general superintendent, with unanimous approval of the Board of General Superintendents and in consultation with the Dakota District Advisory Board and district officers. The appointment became effective September 15.

Rev. Plemons attended Baylor University and is a graduate of Southern Nazarene University. He was ordained in 1954 on the San Antonio District. He has pastored churches in Pasadena, Dallas, Richardson, and San Antonio, Tex.; St. Louis; and Little Rock, Ark. He has also served as church relations and recruitment director at Southern Nazarene University and as director of development at MidAmerica Nazarene College.

He and his wife, Pat, have two sons. The appointment of Rev. Plemons was prompted by the resignation of Rev. F. Thomas Bailey, who was appointed superintendent of the Northwestern Illinois District.

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Dakota District, I have appointed Rev. L. Eugene Plemons (present pastor of the Tyler, Tex., Lakeview Church of the Nazarene) as superintendent of the Dakota District effective September 15, 1987.

—John A. Knight
General Superintendent

THANKSGIVING OFFERING FOR WORLD EVANGELISM

The challenge of the Great Commission, "to make disciples," is our urgent priority. No work on earth is of more importance. Plan, pray, and give with generosity that others may "live" anew in Christ.

The Thanksgiving Offering goal has been set at \$9,250,000 and is received in Canada on October 11 and in the U.S.A. on November 22. Let's make this offering our best effort.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS

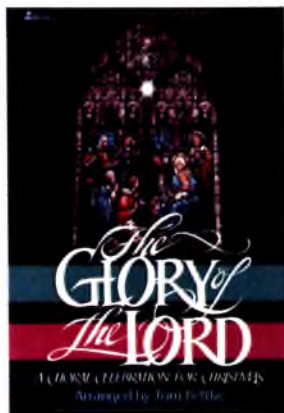
CORRECTION

The names of Dr. Jack Archer's daughters in the article concerning his election to the district superintendency were erroneous. Their names are Jacquelynne Rutherford and Terri Tackett. We apologize for the error.

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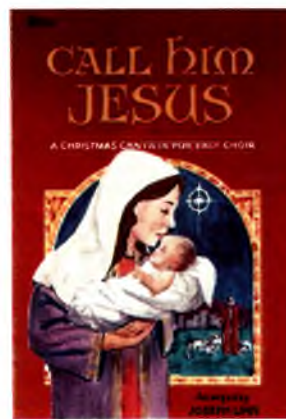
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