

1-15-1986

Herald of Holiness Volume 75 Number 02 (1986)

W. E. McCumber (Editor)
Nazarene Publishing House

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Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 75 Number 02 (1986)" (1986). *Herald of Holiness/Holiness Today*. 176.
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JANUARY 15, 1986



But the
goal
of our
instruction
is love
from a
pure heart
and a good
conscience
and a
sincere
faith.

1 Timothy 1:5, NASB

SEMINARY SUNDAY • January 26



NAZARENE THEOLOGICAL SEMINARY— SERVANT OF THE CHURCH

by General Superintendent William M. Greathouse

FROM ITS BEGINNING the Church of the Nazarene has recognized the importance of higher education and a prepared ministry. It started and developed a number of colleges to meet the needs of its constituency. For over a generation the church depended on the religion departments of the colleges to prepare its ministers.

By the early '40s the need for a Nazarene graduate seminary was becoming evident. Feeling their need for more thorough preparation for ministry, many young preachers were matriculating in seminaries of various theological persuasions.

It was General Superintendent James B. Chapman who saw most clearly the urgent need for a Nazarene seminary. Addressing the Superintendents' Conference in January 1944, he declared, "We should set in motion now—right now—to build a seminary for the training of our preachers. This seminary should be a real seminary with courses adapted to college graduates, and high standard courses in theology and the preaching art, as well as the original languages in which the Scriptures appeared, and practices adapted to our needs.

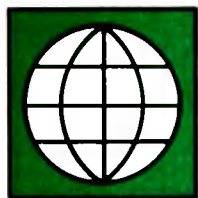
"If we don't do something like I am recommending here," Dr. Chapman urged, "one of two things will result—either an increasing number of our most promising preachers will go to modernistic seminaries and be lost to us, or we will settle down to a type and caliber of ministry that will be inadequate to meet the challenge already so largely forced upon us."

Responding to this prophetic call, the Eleventh General Assembly in session in Minneapolis in June 1944

voted to establish a graduate seminary and elected a Board of Trustees. In September 1945 Nazarene Theological Seminary opened its doors to its first students. During the 40 years of its history, NTS has provided the church multiplied hundreds of Spirit-filled pastors, missionaries, evangelists, teachers, chaplains, Christian education and youth ministers, authors and writers and other specialized ministers prepared in mind and heart for servanthood. NTS graduates hold key positions throughout our church and also in sister holiness denominations. Dr. Chapman's vision and the church's faith have been beautifully justified by the servant ministry of NTS.

NTS is among the 25 largest seminaries in the United States and Canada and has one of the outstanding facilities in the Wesleyan theological tradition. NTS is committed without reservation to the message of scriptural holiness and the mission of the Church of the Nazarene. Fully accredited by the Association of Theological Schools in the United States and Canada, it offers the master of divinity, master of religious education, master of arts (missions), and doctor of ministry degrees.

On Sunday, January 26, the annual seminary offering will be received through the churches of North America. Let us make this offering a generous expression of appreciation to President Terrell C. Sanders and the seminary family. This offering provides an opportunity for every Nazarene not only to say thanks to NTS but also to invest personally in its servant ministry to Christ and the church. □



MISSIONS, EVANGELISM, AND EDUCATION AT NTS



by TERRELL C. SANDERS, JR.

CHAPEL TIME at Nazarene Theological Seminary is always an inspiring experience. It was especially so recently as our faculty and student body listened to Dr. Charles R. Gailey speak on Jonah and the call of God for him to "Go to the great city of Nineveh . . ." The Holy Spirit spoke to all of us concerning our obedience to God's call.

Our hearts were warmed as Dr. Gailey related stories from his 12 years as a missionary to Africa. Sitting in the service was Dr. Paul Orjala, who was our pioneer missionary to Haiti, serving there for 14 years. Both of these men are now on the faculty of the seminary and bring to our school broad backgrounds of practical missionary service, as well as excellent academic degrees from leading universities.

Both of these men have given of themselves in missionary service on overseas fields in recent months. Dr. Gailey and family spent the summer in Africa in 1984, teaching in various Bible colleges. Dr. and Mrs. Orjala spent second semester last year, and the past summer, in France, assisting our churches in that great country.

How fortunate we are to have these men on our faculty. Our young men and women who are preparing for missionary service are privileged to have such strong professors as their teachers in missiology courses.

Evangelism is also emphasized at NTS through the outstanding teaching ministry of Dr. Charles (Chic) Shaver. He is well qualified not only academically but also practically. He is minister of outreach at First Church of the Nazarene in Kansas City, where he leads

a weekly evangelism program. In addition to this, he is engaged in crusade evangelism in camps and churches across our denomination.

He teaches a course in personal evangelism every Thursday evening. During the first semester he had 70 enrolled in this class. Thirty were seminary students, and 40 came from various churches in the Kansas City area. They not only receive classroom instruction but also go out week after week in soul-winning visitation.

Every student who graduates from the seminary is required to take the course from Dr. Shaver titled "Evangelism in the Local Church."

On November 19, Dr. "Chic" Shaver was installed in the first endowed chair at NTS—The Frank A. and Gladys L. Cooper Memorial Chair of Evangelism. This historic event marks a renewed resolve and vigor in calling the attention of our faculty and students to our deep commitment to win the lost for Christ.

Eleven courses in evangelism and 30 in missiology are offered. This means that missions and evangelism go hand in hand in the educational process here at the seminary.

Nazarene Theological Seminary is the cutting edge of our church's world mission and evangelistic thrust. Indeed, our mission is "PREPARING SERVANTS—THAT THE WORLD MAY KNOW."

We deeply appreciate the excellent support we receive from our general church, district superintendents, pastors, and local churches. Through your prayers and gifts, you are sharing in our mission of educating and equipping servants of God to go to the end of the earth "that the world may know" Jesus in His saving and sanctifying grace. □

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



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Cover Photo: by Russ Hansen

Volume 75, Number 2 January 15, 1986 Whole Number 3438

Bible Quotations in this issue:

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HERALD OF HOLINESS (USPS 241-440) is published semimonthly by NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141. Copyright 1985 by Nazarene Publishing House. POSTMASTER: Please send change of address to Herald of Holiness, P.O. Box 527, Kansas City, MO 64141. SUBSCRIPTION PRICE: \$6.50 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.

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Letters

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

LIKE A FRIEND FROM HOME

Other than one time while I was in the process of changing pastors and our *Herald* took months to catch up with us, we have never been without the *Herald* in more than 26 years of ministry in the Church of the Nazarene.

We have always enjoyed the *Herald*, but since we have come to isolated Western Samoa, it is like a friend from home. We are serving a one-year term as specialized missionaries in Samoa Nazarene Bible College. The high-quality magazine keeps us informed and blessed and challenged, and appreciative of our church.

There is a great demand for any extra issues we get for the *Herald*.

Our Samoan people treat them with a reverence, always passing the copies from one family to another. They, as we, are proud of the *Herald*.

Michael Hutchens
Apia, Western Samoa

PREPARING THE WAY

Noting your articles on the Chicago '86 Impact, I was pleased that the Indiana paper of the International Gideons for November announced that in October 1985 a massive distribution program of Testaments and full Bibles was in operation covering the metropolitan Chicago area.

All of this dovetails toward growth of His kingdom and souls reclaimed. I might add, more Nazarenes

might consider a role in the ministry of Gideons, International.

A Nazarene Gideon
Shelbyville, Indiana

GOD'S LOVE SUSTAINS

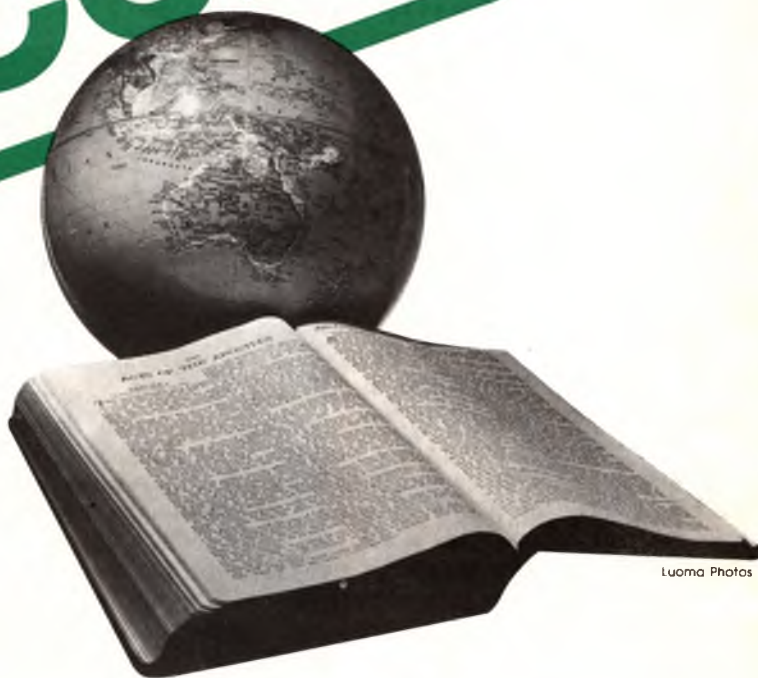
I was greatly troubled by "Wally Becomes a Man" (Nov. 15). Poor Wally! Just wanted to reach out to someone who knew Christ; he recognized the sin in his life, and met with hostility and judgment. Praise God for the pastor who took the time and shared Christ's love.

I would be willing to guess that there are many homosexuals that come into our fellowship but are afraid to share their burden for fear of being rejected. I know God doesn't condone their sin. I don't ei-

(Continued on page 20)



RESCUE!



Luoma Photos

by CHARLES R. GAILEY

AT 7:18 A.M. on September 19, 1985, "a noise like thunder" rolled through the streets. A catastrophic convulsion hit the city. Buildings collapsed like toy blocks, burying their occupants beneath the rubble. Thousands died and tens of thousands were homeless. One of the greatest earthquakes of the century had devastated Mexico City.

One thought gripped people everywhere: Rescue! The world was quick to respond. A massive rescue effort was mounted by the nations.

France sent 280 rescue specialists, including 60 doctors and 30 search dogs. West Germany dispatched 56 members of a disaster relief unit, along with five paramedics and twelve search dogs, heavy salvage gear, a medical emergency center, a mobile kitchen and medical supplies. From Britain came four London firemen . . . (*"Time,"* Oct. 7, 1985, p. 37). The Church of the Nazarene appropriated \$100,000 from the Hunger and Disaster Fund. Soon, some of our own Nazarenes were on their way to help. A great rescue operation was underway.

The Bible tells us of another, much larger rescue operation. In Genesis, God looked down at the catastrophic convulsion that sin had brought into the world. In the shattering wake of man and woman's abuse of personal freedom, God mounted a gigantic rescue operation. In His judgment on the serpent

(Genesis 3:14-15), His redemptive plan for humans was announced. This plan was further enhanced in the calling of Abraham. He stated that "all peoples on earth" (12:3, NIV) will be blessed through Abraham. This same promise, repeated to Isaac and Jacob, made it clear at the beginning that His rescue operation was not to be just for one city, but for the whole world. It is not narrowly ethnocentric, but all people are to be included.

This principle was continued in God's covenant with David. David himself echoed a world vision in much of his writing, including the beautiful Psalm 96: "Declare his glory among the nations" (v. 3, NIV; see also 1 Chronicles 16:24-32). It is clear that God wanted to use Israel as His vehicle of salvation to rescue the world. Amos speaks of "all the nations" (9:12, NIV) that bear God's name, and Zechariah speaks of His Lordship over the whole earth (14:9).

My own call to missionary service came through the words of David's son, Solomon: "That all the peoples of the earth may know that the Lord is God and that there is no other" (1 Kings 8:60, NIV). Jeremiah, Ezekiel, Jonah, and Isaiah (especially chapters 9, 42, and 49), all confirm that God's rescue plans were to use Israel to reach all nations. But God again and again witnessed the failure of His chosen instrument. God then sent Jesus, that "other Israel," into the world.

Jesus, having been sent into the world "to rescue us" (Galatians 1:4, NIV), gathered disciples around Him who were then sent into the world, establishing the

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

concept of mission that persists to our day. What a responsibility! He, who “has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins” (Colossians 1:13-14, NIV), asks us to go out and help to rescue others! The idea of mission is central to the Christian faith. It is not a “tack-on” or an “add-on” to the gospel. The Great Commission is not the Great Suggestion! It is a command.

Inasmuch as mission is an integral part of the gospel, it must be an important part of our lives. That is why we are a mission-minded church. That is why we have the NWMS. That is why we have Thanksgiving and Easter offerings and Faith Promise Conventions in our churches. That is why our young people are responding to God’s call to rescue others. *That is why approximately 20 percent of the students at Nazarene Theological Seminary are planning on missionary service.*

God expects all of us, in some way, to be part of His rescue operation for the world. The character of the gospel is such that it must be shared. If we hug it to ourselves, it will shrivel and die. God has always wrapped His message up in people.

Let us not forget that we are talking about life-and-death matters. This rescue plan is for the souls of men. The U.S. Center for World Mission has enumerated 16,750 people groups in the world who still need the gospel. Every Christian should be involved, somehow, in reaching them. Will you be part of God’s rescue operation for the world? □

Like a Candle

*O, please let me be
like a candle, dear Lord,
quietly shedding a light;
Perhaps in a limited sphere
unsung, but making
the pathway bright
for someone who happens
to come my way,
needing a bit of cheer—
Then letting them go
with a heart that’s light
to quiet another’s fear.*

*O, let me be
like a candle, dear Lord,
for all of my earthly stay,
just giving myself
that somebody lost
may see You and find the Way!*

—ALICE HANSCHKE MORTENSON
Racine, Wisconsin

EVA PUTT

by CHARLES “CHIC” SHAVER

TO INVITE THE WORLD into a transforming encounter with Jesus Christ—that is the major task of the Church. To prepare for that task, students gather at Nazarene Theological Seminary to study in order to better know Jesus Christ. Fortunately, the student need not wait till graduation to see the study of theology and Bible and history finally have an application to life. Right in the midst of books, research, and papers, the evangelism classes of the seminary take the student into churches, and Bible studies, and preaching, and homes where God’s grace meets raw sin with amazing results.

Jon had studied that “the foolishness of God is wiser than man’s wisdom, and the weakness of God is stronger than man’s strength” (1 Corinthians 1:25, NIV) and that the gospel was “the power of God for the salvation of everyone who believes” (Romans 1:16, NIV). So Jon met Jim—Ph.D., cancer research, toxicologist, and one who did not know Jesus, and thought that it would be hard to believe in Him since everything must be provable and logical. Scientist Jim and seminarian Jon were invited to a home Bible study led by a seminary prof. The study met for about eight weeks. To Jon’s amazement, the week-by-week exposure to the Word broke down the defenses of the Ph.D. Jon was also with the seminary prof the night they sat in Jim’s living room and shared the plan of salvation. Jim accepted Jesus right there in his home. Today Jim and his wife are Nazarenes and Jon is a Nazarene pastor, leaving NTS convinced that the gospel is the power of God for salvation. Not a bad concept to begin a first pastorate.

Hugh’s seminary classes taught him the self-emptying love of Christ (Philippians 2:6-11). Further, that Hugh’s attitude was to be like Jesus’ attitude (v. 5). Already having laid down a costly chunk of his life to come to seminary with his family of four, Hugh laid down some more life. Hugh, the Carolina Protestant, built a bridge of friendship to Daniel, a Missouri-raised Catholic, who was in Kansas City for tech school. Dale, called from Hawaii and a school director’s job to prepare for ministry at NTS, went with Hugh to call on Daniel, and they saw Daniel find Christ. Today Daniel worships regularly at a Kansas City Nazarene church, and Hugh and Dale remember their church history when an earlier man, raised Roman Catholic and yet in sin, heard a voice, “Take, read. Take, read” and reading Romans 13:13-14 found his “heart flooded with a light

CHARLES “CHIC” SHAVER is professor of evangelism at NTS.

ANGELISM:

ING THEOLOGY INTO LIFE



Harold M. Lambert

of peace." And Hugh and Dale dream their dreams for Daniel and wonder if an Augustine of the past could happen again.

Jim, raised Presbyterian, experienced God's call to holiness, while he read the holiness classics in the library of Taylor University. At NTS, he has learned of original sin and prevenient grace in the theology classroom. With others, the call to change the inner city has plagued him. Then an evangelism class required him to go out to share Christ. Before long, he was sitting across from Robert, a Black marine, bigger than Jim, and tougher due to inner-city life in hometown Philadelphia. Jim found that sin had its grip on Robert, yet Robert was hungering for God. The most exciting mo-

ment of that night was after Robert prayed and Jim asked, "Where is Jesus living now?" Flashing the big smile that has now become the trademark of Robert's new life in Christ, Robert responded, "In my heart!" He is one of the first persons Jim had ever led to Christ personally, and it was the result of a seminary class.

With a true understanding of the biblical teaching on security, Jim has carefully nurtured and disciplined Robert. At this writing, Robert and his wife are taking membership instruction to join the Nazarene church. Jim has found the theology of the classroom works in life and has discovered the key to inner-city renewal. Jim testifies, "I came to seminary to study the Bible and learn how to preach—and along the way I learned to lead people to Christ." Not bad, Jim, not bad!

Of course, getting into homes, facing sin, wrestling with the spiritual forces of evil, and loving like Jesus is costly business. Students get under the demand, and often

their own hearts' needy condition is exposed. Another Jim laid his head on a seminary desk, wept over a carnal nature that loved money, surrendered it all to the cross, and was gloriously sanctified wholly. No wonder God is able to use him so beautifully as a full-time evangelist today. George, a lawyer's boy—a new Christian—wept his way through to sanctifying fullness and victory out of the concern of seminary profs. Only that overcoming grace has equipped him for the rigors of his present, highly effective church planting ministry. Now the classroom's holiness doctrine has become life's dynamic. Nazarene seminary's evangelism classes work in cooperation with the whole curriculum and repeatedly put theology into life. □

THE SPIRIT OF NTS

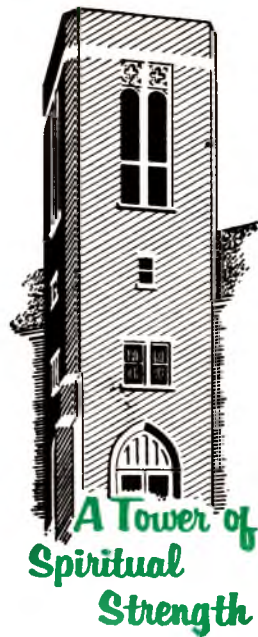
INSTITUTIONS are often characterized by a prevailing mood or spirit. Newspaper and television reporters often speak of the “mood of the White House” or “the spirit of the Kremlin.” Sociologists and pollsters try to identify the prevailing moods or trends of major institutions within a society. They may speak of the spirit or mood of the universities, of banking, or labor.

Nazarene Theological Seminary also has an identifiable spirit. Its spirit has been purposely cultivated and maintained through the years, even though changes in administration, faculty, and students have occurred.

The spirit of NTS is characterized by a dual commitment to the evangelical faith, and to excellence in the preparation of Christian ministers. Both of these commitments are a part of its commitment to Christian holiness. Quiz any of the NTS faculty or administrators, listen to lectures, and sermons in chapel, and a common theme will stand out: the gospel of Jesus Christ demands and deserves excellence in faith, thought, life, and speech. The respective assignments made to each faculty member and administrator are carried out on the basis of a shared conviction that Nazarene seminary exists to glorify the God who in His Son acted to freely reconcile the world to himself. Jesus Christ—God’s “Good News” to all people—is the happy Center of life at NTS. That the gospel demands excellence in those who proclaim it is essential to the NTS philosophy of education.

The spirit of NTS is character-

AL TRUESDALE is associate professor of philosophy of religion and Christian ethics at Nazarene Theological Seminary.



by AL TRUESDALE

ized by a commitment to people. At NTS the word *person* is not an abstraction. Always an effort is made to prepare students to minister in love to people and not to faceless entities who are merely incidental to doctrines, ideas, and ecclesiastical goals. The life of faith that must be achieved by Christians amidst everyday challenges and opportunities is our concern. Not ecclesiastical functionaries, but pastors, teachers, shepherds is what we

hope to produce. Attend a lecture at NTS and you will know that the life of the homemaker, the truck driver, the computer salesman, the student, the aged, is the professor’s underlying concern.

The spirit of NTS is also characterized by a commitment to the Church of Jesus Christ. Here we strive to do our work as a part of the church. Repeatedly an NTS professor comes from having written for the church, taught a Sunday School lesson, served on a church board, or preached in a revival or camp meeting.

A seminary plays a unique role in a denomination, one that may be misunderstood by either the seminary or the denomination that sponsors it. For a wholesome relationship to exist between a seminary and its sponsoring denomination, a number of factors must unite. A seminary faculty and administration must possess a high degree of maturity in understanding the seminary’s relationship and responsibility to its sponsoring denomination. They must understand and appreciate the denomination’s place in the broader Christian community, and they must embrace the doctrines of the denomination with conviction. To the seminary the denomination must extend the trust necessary for a faculty to conduct responsible scholarship (a responsibility to the church and to the broader scholarly community). It must offer oversight; acceptance of its graduates as pastors, missionaries, and teachers; financial and prayer support; and the general goodwill of the denomination.

Early in the history of our denomination, perceptive leaders recognized the important role of a graduate school of religion in pre-

paring ministerial leadership for the Church of the Nazarene. Throughout its history Nazarene Theological Seminary has been the beneficiary of the church's confidence and the seminary has not betrayed that confidence. Through the years NTS has earned a position of leadership in the Church of the Nazarene. The names of W. T. Purkiser, Richard Taylor, Willard Taylor, Alex Deasley, and Kenneth

Grider symbolize the place of Nazarene Theological Seminary in the Church of the Nazarene. They also express its spirit. A similar list could be drawn from NTS graduates who are pastors, teachers, missionaries, district superintendents, etc.

Nazarene Theological Seminary lives for its Lord. He is preeminent. He provides its spirit. But in living for Christ, NTS also lives for

Christ's church, and particularly for the Church of the Nazarene as a part of the church universal. The spirit of NTS is fed by the church. Without the church, NTS would die. But neither would the church remain the same. The spirit of NTS is that of a co-laborer. Look for it and you will find it in the vineyards, in the fields, in the cities—wherever the gospel meets the world. □

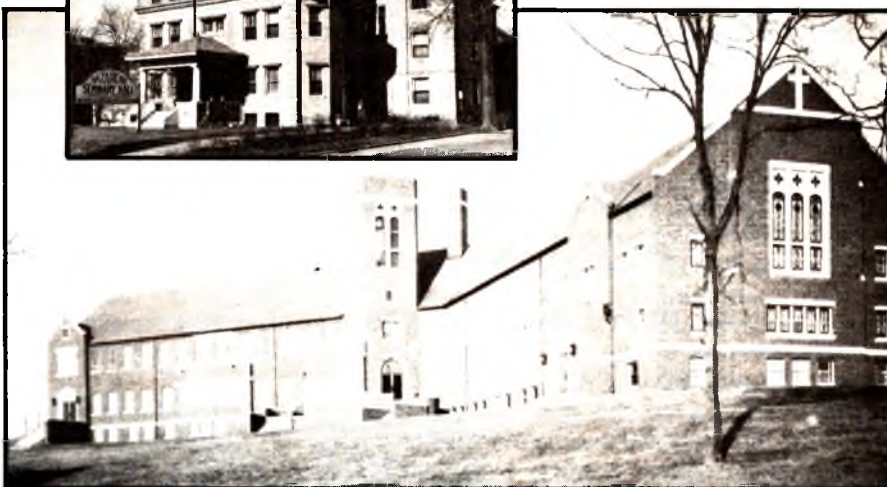
NAZARENE ROOTS



J. B. Chapman's address to the 1944 district superintendents' conference prepared the way for the establishment of Nazarene Theological Seminary the following year.



This small hotel on 30th and Harrison was purchased for dormitory space in 1945 and named Nazarene Seminary Hall.



"Like a city set on a hill." Present site of NTS on Meyer Boulevard

THE ADVOCATE OF GRADUATE THEOLOGICAL EDUCATION

"Where the idea [originated] that holiness people do not believe in education . . . is a mystery. [Those] who believe that God works His sovereign will without the consent of the human will may well think of education as non-essential. But for people like us, who hold that the element of intelligent cooperation with God is essential from the very beginning and even to the end of the Christian course, there is no escape from the necessity of education. And the great men of the Holiness movement have been scholars and seminary men; like John Wesley, Adam Clarke, John Fletcher, Joseph Benson, Binney, Daniel Steele, Asbury, Lowery, etc. That there have been many effective preachers who were not well educated in the schools is largely creditable to the fact that the educated ones worked out our theses so well and defended our tenets so well that the others were able to project our doctrines in confidence. . . . I do not think you will find in the annals of Christianity any instances of where God overlooked the necessity for human training before entrance into successful propagation of the gospel." So wrote J. B. Chapman in the fall of 1946 to a committed Nazarene who was uncertain of the church's wisdom in establishing Nazarene Theological Seminary.

Was it not the case, Chapman's correspondent wrote, that "Uncle Buddy" was a successful worker in the Kingdom without seminary education? "If you are familiar with the life of Bud Robinson," Chapman replied, "you know that he served an apprenticeship of twenty years after his conversion before he actually became effective in his work . . . and is not an exception at all; he might have made it quicker with the help of schools."

Chapman then testified, "I cannot speak for the other General Superintendents, but my own story is this: I was called to the ministry and began to preach at 16. Later I finished college with an A.B., stayed on two years for the theological course and received a B.D., and then spent six years teaching Philosophy, Theism, and Christian Evidences . . . And all I can say, if I had it to do again, is that I would try to get better training than I did. I believe our Seminary is a necessary step in the forward program of our church, and my interest in it is exactly like my interest on any other branch of the church—souls and the kingdom's increase." (Chapman Correspondence files, letter to M. O. Osborn, Oct. 15, 1946.) □

STAN INGERSOL, Archivist



by DALE KREPS

A CALL TO PREPARE

TO A CLUSTER of rustic weathered cabins situated in the saddle of two majestic snow-capped mountains, the congregations of two Nazarene churches retreated for fellowship and reflection. From various locations in the campground I could look upon a royal blue ocean that fringed the land 9,000 feet below, where the gentle slopes of these volcanic giants encountered the mighty Pacific Ocean. At that vantage point it was hard to comprehend that this was the island of Hawaii.

As I gazed at the landscape, I found myself appreciating God's handiwork with nearly the same reverence as on the day I had arrived, eight years earlier; however, God had since become much more real to me. I had no idea when I first set foot in that island paradise that I would later visit the Church of the Nazarene, whose people would love and encourage me like I had never been loved and encouraged before. Under solid biblical preaching in that church, I had sought and found the Christ whose love was reaching out to me.

I remembered the intense hunger for the things of God and the accompanying conviction that I had not given Him all of my life. But there was also the wonderful memory of God's sanctifying work in my life and the sense of a call to ministry. The pastor's invitation to serve through a job in the local church seemed like a confirmation to that call. Indeed, I marveled at how real God had become and how much I had changed in the process.

As we gathered in the dining hall for the first meeting of our retreat, I

was introduced to a professor from Nazarene Theological Seminary who would serve as our special speaker for the retreat. I was immediately impressed by how approachable he was and his sincere interest in me. He preached with great authority and God's Spirit began to speak to me through him.

Some time during the course of the weekend I became aware of God's call upon my life to preach. An inner struggle ensued but was conquered by obedience as I made my way to a makeshift altar on the last night and surrendered to Him.

When learning of what God had done in my life, the speaker almost prophetically mentioned that he might see me at the seminary in a couple of years. The thought had not even entered my mind, but I said I would pray about it.

In the weeks and months that followed I did pray about attending the seminary. It was a great struggle as my wife and I considered the consequences of such a move. We realized that it might require us to sell many of our possessions and begin all over in a new and strange place. We wondered what the effect

The Moving of the Water

*O Lord, it feels so good when rivers rise
From fountains You have opened deep inside,
When from the inner well
Your living waters swell
And inundate my life with sweet surprise.
Your floodtide cleans the channels of debris,
And, Lord, it seems so good when streams run free,
When in the desert ground
Some parching seeds are found,
And flowers bud and blossom fragrantly.
O Lord, it means so much when wells o'erflow;
Your blessed hand unstops, and lets them go;
Men kneel, and take,
and drink, and slake,
And all who come, a sweet refreshing know.
Lord, search me out and all my depths explore,
Then fill me up, O Lord, and run me o'er;
O give me full recourse
To my abounding Source
And as You pour me forth, Lord, fill me more!*

—E. RUTH GLOVER
Pasadena, California

DALE KREPS is a student at Nazarene Theological Seminary in Kansas City.

of such a move would be on our two children. We had so many questions. Finally assurance of His will came and with it the confidence that He would provide our needs. We could only choose to obey. I found great help in the statement, "A call to preach is a call to prepare." From that point on we set our sights on Kansas City.

Now, two years later, I find myself in the second year of the master of divinity program at Nazarene Theological Seminary. I am thankful for this opportunity to prepare to respond more effectively to God's call in my life. I stand amazed when I reflect on how shallow my

theological understanding was but how enriched I have become. Evangelistic instruction has given me new confidence and zeal to share my faith in Jesus Christ with others. My vision for the world for whom Christ died has been enlarged as I have learned new concepts through missions courses.

The staff and faculty have helped me a great deal and have demonstrated care and concern for my life. I regularly see and fellowship with that seminary professor under whose preaching I sensed God's call.

Chapel services have been a continued source of spiritual strength

and renewal. In the midst of the stress and pressure of life as a seminarian, it is refreshing to participate in worship in chapel.

The friendships that I have established in seminary are some of the best I have had and will undoubtedly last a lifetime.

I thank God for my church, which has not only endeavored to provide me with a quality seminary education but has made it affordable for me to attend. I am convinced that with God's help, I will go into the world with a strong educational foundation and better prepared to be used as an instrument for His glory. □

Because You Gave... Military Ministry Happens

by BILLY SHARP

ONE FRIDAY NIGHT at 10:15 the phone rang. I knew it probably wouldn't be good news, for no one ever seems to call late at night with good news. I was right; a military police sergeant was calling to inform me of a "domestic disturbance" in the housing area. This was just a sophisticated way of saying that some guy was beating his wife. Wife abuse and child abuse are sensitive topics in the military these days, and swift disciplinary action is taken by the army. The sergeant asked if I would go with him to the home. I told him I would be ready to go in 10 minutes.

When we arrived in the housing area, there were three other military police vehicles in the area and a group of people out in the street. With all the commotion going on, it looked like they were having a block party.

The military police office at the scene said that a young enlisted couple had been at a unit party all that afternoon and had had too much to drink. They got into an argument. She began throwing things around the house; he tried to calm her down and in the process slapped her a couple of times. She took off running through the neighborhood in her pajamas. At this point the military police were called. The couple were too intoxicated to talk sense that evening, so we took the usual precaution of separating them for the rest of the night. He was sent to the barracks for the night.

I met with them the following day and was very impressed with both of them. It seems that the unfortunate incident was just a result of the culprit alcohol. The husband said he was going to quit drinking (a promise I have heard from many young soldiers across the years who had gotten themselves into a jam because of drinking), and he was going to get his act together and even start going to church. That wasn't the first time I'd heard that promise either, but I picked up on it and said, "Well, tomorrow is Sunday and our service is at 11 a.m. I will be looking for you guys." They left the office hand in hand and were feeling much better about each other now, but I didn't really expect to see them in chapel on Sunday.

Much to my surprise and delight, on Sunday morning they walked into chapel, still hand in hand. After the service they said they would be back, and then they asked me if it would be OK for them to come to the adult Bible class that was mentioned in the announcements. I gave them my best smile and warm handshake and said we would be delighted for them to come.

As I write this, Sunday is a few days away and I keep wondering if they'll be back. There are a lot of pressures and problems for a young couple in the military today. Stan and Lynn are typical of countless other couples in the military who need God's presence in their lives. Remember to pray for your military chaplains who serve our church in a difficult environment. I'm not sure what will happen to Stan and Lynn. I have sown the seed and I pray that God will give the increase.

Because of your faithfulness in giving to the General Budget, the Military Chaplaincy Ministry is made possible, and because you gave, we are able to receive the encouragement and support we need to carry on in these hard places. □

BILLY SHARP is an Army chaplain at Yuma Proving Grounds, Yuma, Arizona.

"Because YOU GAVE..."

LOOK OUT!

The Church Planters Are Coming!

by LARRY D. McKAIN

I HEAR THE SOUNDS of a new army coming! Not the sounds of an organized church, revived to new life, much as we need that. The sounds I hear are the marching of a growing group within our movement. They are innovators, risk-takers, anxious for adventure. They are called and spiritually gifted by God. They are church planters in the Church of the Nazarene.

Church planters are a breed apart. Their spiritual gifts have uniquely enabled them to multiply entry points into the kingdom of God. Not content with the ordinary routine of congregation life, they feel the same urge as was felt in the heart of Paul. He put it this way: "It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation" (Romans 15:20, NIV). Whether we call Paul's spiritual church-planting gift the gift of apostle, the gift of missionary, or some other name is unimportant. It is the missionary, church-planting gift that God is still giving to persons in His Church, even in the 1980s. The apostolic gift is mentioned first in the biblical list of spiritual gifts (Ephesians 4:11; 1 Corinthians 12:28). The reason for its position may be that it is the most crucial spiritual gift for bringing the Church of Jesus Christ into being. It is the gift of going into the place where

there is *no* established church, and working to dig one out from scratch. In our day, we are rediscovering the place and importance of the church-planting gift in the Church of the Nazarene.

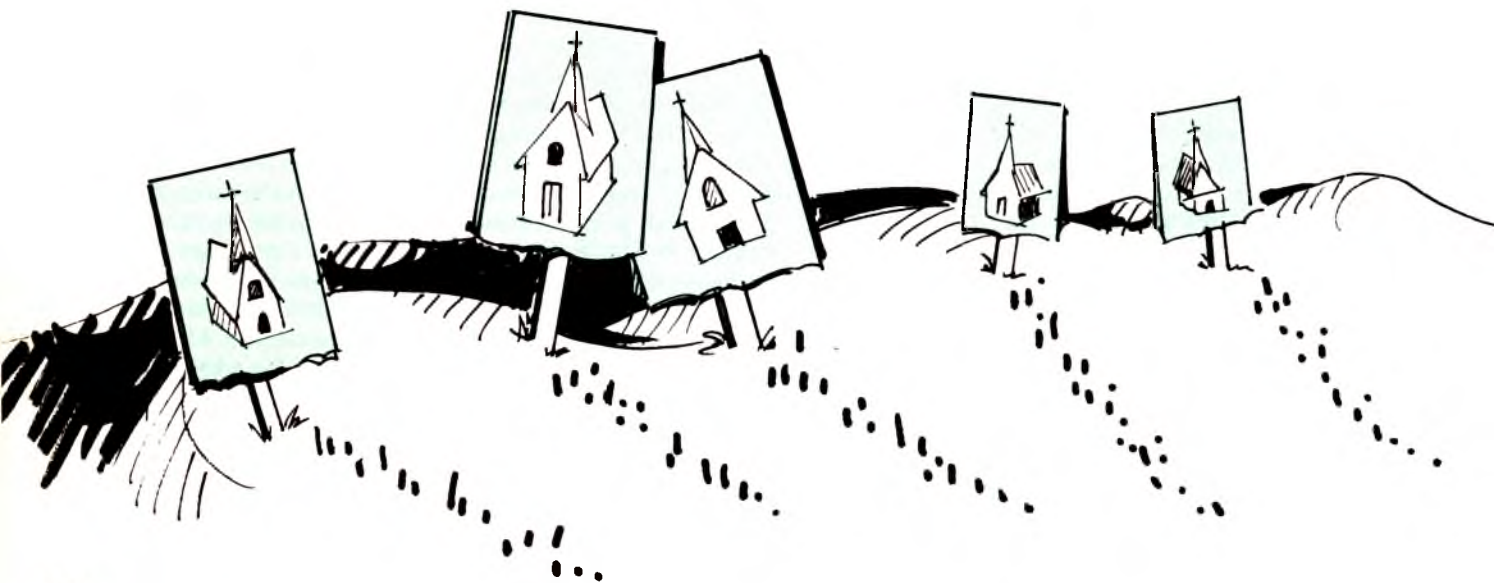
At Nazarene Theological Seminary, this discovery began for me. I am only one of many who have felt the hand of God setting them apart for this type of ministry. During my seminary days, I began to uncover my own particular gift-mix. I discovered that I had the *gift of faith*—I was excited about going where we had no church and working in the power of the Spirit to form a new Body of Christ. In Bible classes, men like Dr. Alex Deasley expounded the Word, and the hearing of that Word increased my faith.

It was at NTS that I developed the *gift of evangelism* and the *gift of hospitality*. Through the teaching/discipling ministry of Dr. "Chic" Shaver, I improved my skills in meeting unbelievers, building bridges of friendship, and effectively sharing my faith.

Also, during my seminary experience, I developed the *gift of leadership*. Dr. Paul Orjala gave me practical skills and techniques in how to start a church, as well as the principles involved in both church planting and church growth.

Along with these mentioned, there are other professors in the seminary who are committed to equipping the church planter as best they can—in Bible, in administration, in church history, and in theology. To-

LARRY D. McKAIN, former pastor at Waterloo, Iowa, is planting a new church in Springfield, Virginia.



gether they form a team that is sending out across our church an equipped army of trained church planters.

The church-planting gift-mix is not found only in those who have a call to the full-time ministry of planting churches. The experience of hundreds of churches that have been planted across the United States and around the world proves that laymen have been given this mix of gifts as well. How glorious for a church planter to arrive at his destination to find several families already there and thrilled about the possibilities of planting a new church! Some of them have even been led to move to a new location where there is no Nazarene church for the specific purpose of helping to bring a new church into being. Glory to God!

Think what could happen in the Church of the Nazarene if we somehow recaptured the spirit of our founding fathers who wanted to create a center of holy fire in every city and hamlet that did not have the

message of holiness ringing out loud and clear! The result would be a host of laymen and clergy who would feel God's call to make sacrifices and become part of a new movement that would plant hundreds of Nazarene churches where we desperately need them.

There are scores of men and women, from Michigan to Texas, from Oregon to Florida, who are anxious to see God work the miraculous. They have placed themselves in a position of service to the church. Unchurched Americans must be found and won to Christ. New churches must be brought into existence.

In the next 10 years, the church needs at least 1,000 church planters.

Has God given you the gift-mix necessary for this work? Has God placed His hand upon your life for church-planting ministry? This is a high calling. It was the calling of the apostle Paul. Whether you are laymen or clergy, it just may be God's call for you! □

THE CHURCH: COMFORTER OR TROUBLEMAKER?

by LAWRENCE WALKER

EARLY IN MY MINISTRY I lived in New York City, often riding the "elevated" between Brooklyn and Manhattan. On that ride, at a certain place, many of the passengers would tip their hats. Puzzled by this gesture, I asked a native New Yorker what this meant. "Oh," he said, "we are passing the Church of St. James—and some tip their hats to honor the church."

Not only riders of the New York "el," but many others are fond of tipping their hats to the church. They are glad it is there. It is a comforting presence in a troubled world. Their emotion (however faint) may be likened unto that of a boat passenger upon observing a life-preserver. Its presence is enough. He certainly does not contemplate getting involved with it in any personal way.

Many churches are a "comforting presence" but nothing more. However, when the church becomes

evangelistic and possesses the boldness to confront sin, it then ceases to be comforting to a sinful world. Such a church may be accused of "meddling" and charged with bigotry! In fact, those who faithfully proclaim the gospel have frequently been indicted as troublemakers. The Thessalonians complained of Paul and Silas, "These that have turned the world upside down are come thither also." Centuries before, Ahab accosted Elijah with the challenge, "Art thou he that troubleth Israel?" The prophets of the Old Testament, the apostles of the New Testament, and all who have followed in their footsteps have been magnificent troublemakers.

We should pray that the church will never cease to be evangelistic. Such churches will be considered radical. Voices may be raised to suggest that such a church "endangers freedom." The notion will be fostered that all life-styles ought to be tolerated in a free society. Why such an outcry? Because it is not popular; nor has it ever been, to confront sin, to oppose an indulgent and permissive society, and to challenge immoral life-styles and practices. Jesus was not crucified because He said, "Behold the lilies," but because He exposed sin in the heart and likened it unto "whited sepulchres . . . full of dead men's bones."

The church must not be disquieted because it does not fit in with the times. It never has. Many an Ahab will arise to accuse the church of "troubling" modern society. A church, so accused, should consider itself complimented, not offended. The danger is that the church will permit itself to become merely a comforting presence when it ought rather to be a confronting power against sin and all unrighteousness. If the church is to nullify the influences of modern-day cults and false religions, then the gospel must be proclaimed with all boldness and conviction. To preach with boldness and conviction does not imply arrogance or even abrasiveness. The scriptural admonition is that we "speak the truth in love." Indeed, we are to serve the Bread of Life on the silver tray of Christian courtesy. □

LAWRENCE WALKER is a commissioned evangelist in the Church of the Nazarene. He resides in New Philadelphia, Ohio.



Alan Gann

A Bible for the King's House

by NINA BEEGLE

SULEIMAN RIHANI hung up the phone and contemplated for a few seconds the momentous call he had just received from the hospital.

Would he come and translate for them? The prince of Saudi Arabia was there and no one could speak his language!

It was not unusual for Rev. Rihani, a Nazarene elder from Jordan, to be called on to translate. He had left his name with every hospital in Chicago as well as at other helping agencies. He was available to translate for Arabic-speaking people, free of charge, and had left his name and phone number at all these places.

On this occasion he phoned Pastor James Bledsaw of Northside Church of the Nazarene and together they went to see the prince. He was so grateful for Suleiman's help that he did a rare and significant thing. He handed him his book of Koran (accepted by Islamics as sacred writings). A Moslem does not hand his book of Koran to another except to show special favor. Suleiman graciously accepted the book, knowing he was not to keep it. It was an expression of deep gratitude, not a gift. He held it for 30 minutes or so and then returned it.

Suleiman reciprocated by handing his Bible to the prince.

The prince had never seen a Bible, he said, but he would take it home. He graciously accepted it.

After the prince returned to Saudi Arabia, Suleiman received a letter stating that the Bible was in the home of the king of Saudi Arabia.

"The Word of God in the palace of the king!" Suleiman responded. "If I had tried to take a Bible on the plane to Saudi Arabia, it would have been confiscated and destroyed. But God has put one in the palace of the king!"

Rev. Rihani ministers to people from the Middle East all over Chicago.

"The Arabic people are scattered across the city, most of them around the Black-peopled areas," Suleiman said. "About 60 percent of these are Moslems who have immigrated to the United States."

Rev. Rihani has begun a mission church for Arabic-speaking people at Northside Church of the Nazarene, the third such work in the denomination. Two other Arabic groups meet in California, one of which is a fully organized church.

Not all his endeavors to spread the gospel are so safe and secure. Suleiman's life is endangered because of his work among Moslems, particularly since he has twice preached in Moslem mosques. The sheikh who invited him was dismissed and his whereabouts is unknown.

Suleiman regrets his bold action for, he says, he should not have challenged the Moslems so but should have reached the people individually.

"I hurt Christianity in this way," he laments, "for now Saudi Arabia has purchased one of those mosques and uses it for an Islamic college. They send people here for the specific purpose of educating Moslems against Christianity. Great opposition has arisen since I preached there."

In his passion to reach his people, Suleiman wrote tracts in the Arabic language. He passes them out everywhere, usually taking other Christians with him so they will be trained in personal evangelism. One night he was passing out tracts in a tavern. The bartender, angered, wadded his up and threw it in the wastebasket, but a man at the bar put down his drink and followed Suleiman out the door.

"I want to talk to you," he told Suleiman. "For the last couple of days I have been contemplating suicide. But I have godly parents who have been praying for me

NINA E. BEEGLE is Division of Church Growth editor at International Headquarters in Kansas City.

for years. I came from a little denomination—you probably wouldn't recognize the name of it—the Church of the Nazarene. This morning I prayed that somehow today God would give me a sign that He hadn't given up on me—that it wasn't too late to turn back."

Gently, Suleiman led him back to God and together they prayed a prayer of repentance. Such instances are not unusual in his ministry. "He is a fantastic fellow," says Pastor Bledsaw, "and God uses him in unusual ways."

Rev. Rihani helped three other evangelical pastors in the Chicago area to plant churches for Arab-speaking groups. But he himself pastors only the group at Northside Church.

"The work goes slowly," he says, "but I am searching for a building. We have only five people who can give financial support in our small group, but the feelings of the Americans are with us, and many prayers are going up for us. We are part of the Body of Christ, and I'm trusting God to help us so we can become an organized church."

Suleiman Rihani is a bellwether of the new move of Third World Christians immigrating to America to minister to their own races.

"The Nazarene church came to my country and introduced the Christian faith to my family and my people," Suleiman said. "Now God has called me to bring that life-changing message back to America. This is the way of our God." □

BENEFACTOR

He came . . .

to dwell in flesh

so He could identify with our humanity—

not sometimes,

but always.

He came . . .

to share in our experiences:

joy, grief, pain, success, failure—

not sometimes,

but always.

He came . . .

to bring us deliverance

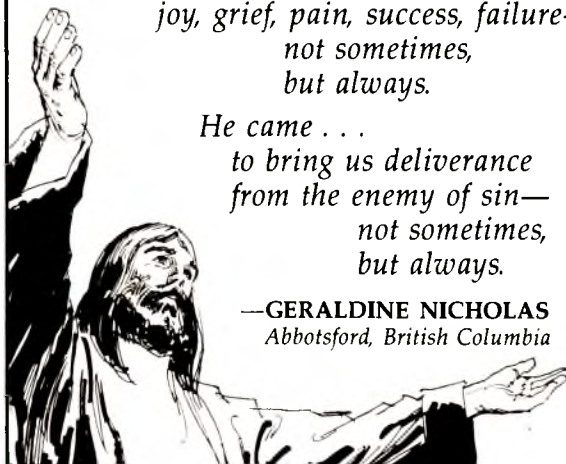
from the enemy of sin—

not sometimes,

but always.

—GERALDINE NICHOLAS

Abbotsford, British Columbia



Book Brief

YOU CAN BE A JOYFUL TITHER



FLETCHER C. SPRUCE
author



JIM SPRUCE
study guide author

HERE'S A BOOK that will answer the question new Nazarenes may be asking about the tithe, and—let's face it—some old-timers need to

read it, too.

Being among the old-timers (speaking of Christian experience, mind you, not age), my response when I picked up the book was "ho-hum." What can you say about such a well-worn and widely practiced subject? Then I spotted a question and a statement that grabbed me. I read the book.

The question: "Did Jesus tithe?" I had never thought

about it. What would He have tithed? My mind went to the song that speaks about Him borrowing "a room on the way to the tomb," borrowing the Cross, borrowing the tomb itself. Still, He didn't borrow money for taxes. He had His beautiful robe. And after all, until He was 30, He worked as a carpenter. So, did He tithe?

The statement: "Even Sinners Should Tithe." Now, wait a minute. I've always heard that the cattle on a thousand hills belong to the Lord, and He doesn't need the devil's money. That "sinners should tithe" interested me. The reasons given for accepting their tithe are valid enough.

Punchy anecdotes are sprinkled through the book. I smiled about the church worker who felt exempt from tithing on the basis that he gave his services to the church. I knew such a man. You should have seen the bill he gave the pastor as he walked out the door never to return! And there's a sweet story about a ministerial couple who gave six dimes to the Lord from their \$6.00 a week salary. When their house burned, they sifted through the ashes, found the dimes, cleaned them, and turned them in on schedule! There's an excellent quotation you could use, too, if your pastor needs a raise.

With the 16-page leader's guide by Jim Spruce (who also updated his father's book for this year's denominational study), this is a solid group study. It's also enlightening reading for individuals, and a nice book to lend out. □

—Evelyn A. Stenbock

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



the editor's STANDPOINT

OUR SEMINARY FACULTY

What an awesome task the seminary faculty has! They are responsible for teaching the Christian faith, as that faith has been founded upon Scripture and expressed in history. The witness of Scripture to Jesus Christ, and the meaning of Christ for human life and destiny—can anything surpass *that* in significance?

My devotional reading today included the Epistle of James. James warns his brothers against jumping into the task of teaching, reminding them that teachers will be judged more strictly than others (3:1). Responsibility measures accountability.

In view of this, how seriously those who teach at NTS should take their task! They are impacting the minds and hearts of those who will be preachers and teachers also. They are training the trainers. What is at stake in their work is the very future of the church. They influence the degree to which the church will view Christ with accuracy and pursue its mission with fidelity.

If men and women are entrusted and charged with so

vital and serious a task, we owe to them our love, prayers, respect, and support, commensurate to the staggering dimensions of their responsibility and influence.

The seminary faculty was recruited by the church. The personnel and processes involved in selecting these teachers were mandated by the church. These teachers did not usurp their positions; they did not grasp their leadership roles in aggressive ambition. They were selected and requested to teach by representatives of the church who perceived in them gifts and grace requisite for the effective discharge of their task.

This doesn't place them beyond criticism. It does caution us against criticism that is petty, malicious, rumor-based, or arising from ignorance. And it obligates us to provide them with the fairest and fullest support we can, both spiritually and materially.

Let us encourage and honor them in love for their work's sake. □

SPREADING SCRIPTURAL HOLINESS

Years ago a lovely Christian woman, a member of a Presbyterian church in Knoxville, Tenn., obtained the experience of entire sanctification through the influence of Phoebe Palmer's book, *The Way of Faith*. At the time, no one else in her church professed the experience.

She had two friends with whom she met weekly for prayer, interceding for themselves and for others. She testified to them, prayed for them, and soon both of these women were rejoicing in "the fulness of the blessing."

They became burdened for their pastor. He was "a good man," and everyone liked him; but still there was lack of real unction in his preaching.

For five years these women prayed each week for him, never saying anything to him directly. They did occasionally share copies of *The Guide to Holiness* with him.

Amanda Smith tells of attending a Saturday afternoon service in that church. The pastor, to her delight, "preached a straight, clear, orthodox holiness sermon;

and the Spirit of the Lord came upon him and upon all the people."

This incident confirms a number of convictions I have about "second blessing holiness."

For one thing, I am convinced from Scripture and experience that the Lord can sanctify wholly the hearts of His preachers and people, enabling them to be holy in all their conduct.

I am also persuaded that distribution of holiness literature is a significant instrument in the spread of the doctrine. We need to put books, tracts, and magazines in people's hands that will encourage them to seek and find our sanctifying God.

Clear testimony to the experience, supported by godly living, is also vital. Many of our people first got interested in holiness as a possibility of grace through testimonies from friends.

Capping it all is intercessory prayer. People cannot be driven into holiness, but prayer can release a tremendous drawing power! □

The kingdom of Christ represents the only complete spiritual freedom possible for people. Should we not be willing to bear anything, dare anything, to get the message of that kingdom out to others?

A SERVANTHOOD

It is easier to bloody heads than to wash feet. It is easier to demand rights than to render service. Clamoring for one's rights and bashing those who disagree or oppose comes naturally, for human nature is "fallen." Humble, unselfish service to others only comes supernaturally—by the grace of God that changes our hearts and lives.

The teachings of Jesus Christ at this point are radical—radical enough to scandalize a proud world and a worldly church.

Do not resist an evil person.

Blessed are the peacemakers.

*If someone strikes you on the right cheek,
turn to him the other also.*

*Love your enemies and pray for those who
persecute you.*

Do not store up for yourself treasures on earth.

*Whoever wants to be great among you must
be your servant.*

*A man's life does not consist in the abundance
of his possessions.*

These sayings of Jesus (cited at random from the NIV) are completely contrary to the spirit and practice of the world. They strike the ears of human society as naive, unrealistic, and impossible. To the degree that a church is permeated by the spirit of the world, these teachings sound strange also to professing Christians. In the face of them, men bristle and say, "Not me! I'm nobody's doormat. Every man for himself."

But Christ is not offering these teachings as a substitute for authority. This is precisely how authority is to be exercised in His church—authority through servanthood.

Will it work? Demonstrating these principles, Jesus conquered sin, death, and hell! When we borrow the world's arrogant, domineering, self-centered power modes, we are defeated by sin, death, and hell. Servanthood is not in lieu of authority; it is the kind of power by which the Kingdom comes. □

A MUDDY MEDITATION

Things are seldom as bad as they could be.

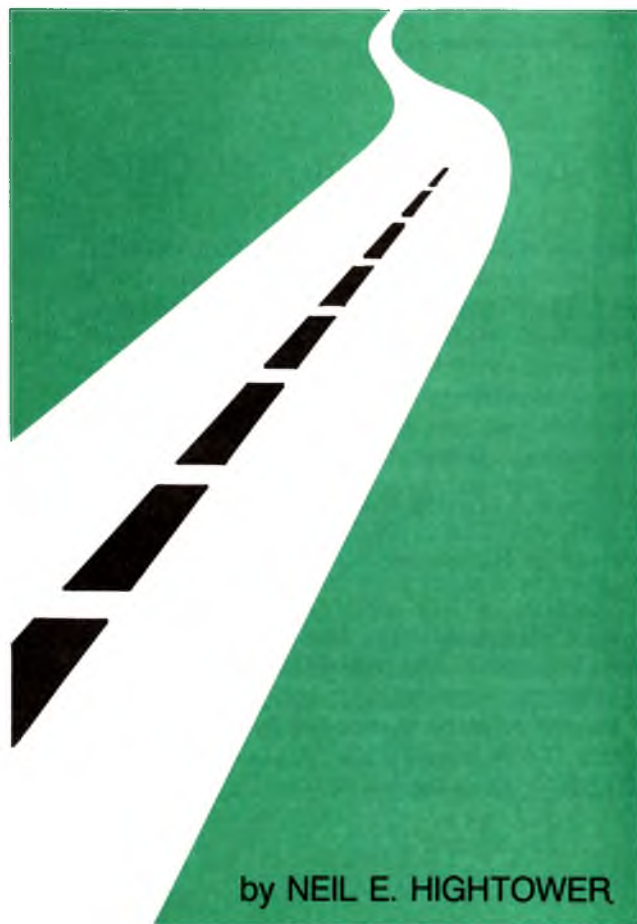
Last summer I was preaching in a camp meeting when record rains fell. For two days and nights it poured incessantly. Roofs leaked. Benches were soaked. Songbooks became limp. The ground was soggy. All of this had a measure of adverse effect upon the services, despite the loyalty and faith of some wonderful people.

I had with me a biography of Robert E. Lee and filled some of the shut-in hours reading it. At Cheat Mountain in Virginia, as Union and Rebel troops deployed for battle, rain fell for days. One Southern soldier complained that it rained 32 days in August! The roads became impassable. Men would not sleep on the ground for fear of drowning. John Worsham, who fought under Stonewall Jackson, wrote, "I never saw as much mud. . . . I saw dead mules lying in the road with nothing but their ears showing above the mud." Then and there I stopped grumbling about the muddy campground!

The hardships endured by soldiers in combat can only be fully appreciated by the veterans of those battles. What many of them have survived is incredible, stamping shock, horror, and tragedy too deeply upon the human psyche for removal. Should those of us who "fight the good fight of faith," enlisted for the duration under the banner of Christ, refuse tough assignments or testing privations? Men and women have been willing to sacrifice homes, fortunes, and lives to strike what blows they could in defense of political liberty. The kingdom of Christ represents the only complete spiritual freedom possible for people. Should we not be willing to bear anything, dare anything, to get the message of that kingdom out to others?

When I think of what some believers have suffered, and are suffering, for Christ's sake, it puts petty issues and minor problems into perspective. It helps to keep all I am and have at Christ's disposal. Things could be worse, and should they get worse, we will find that He was never better! □

The Middle of the Road



NAZARENES have usually, in our historical development, been characterized by a middle-of-the-road position. We have struggled through the question of what we are organizationally, and decided that we are neither congregational nor episcopal but *representative*. We said that in 1907, in 1919, and in 1922; and it is to be hoped that when the present “restructuring process” is done, which was begun in 1976, we will still be saying that.

We have struggled through the question of what we are in behavioral patterns, or life-style, and decided that we are neither legalists nor liberals but *moderates*. We said that in 1907, in 1928, in 1952, and again in 1976. With a balanced view we said it simply and clearly:

The Church of the Nazarene purposes to relate timeless biblical principles to contemporary society in such a way that the doctrines and rules of the church may be known and understood in many lands and within a variety of cultures. We hold that the Ten Commandments, as reaffirmed in the New Tes-

tament, . . . constitute the basic Christian ethic and ought to be obeyed in all particulars (*“Manual,”* 32.1, 1980).

In that same 1980 statement we also recognized the validity and importance of the illuminated corporate Christian conscience; likewise, the reality of differing cultural atmospheres. We also recognized another important element, namely, the power of sharpened personal discrimination. This need for discernment is spread throughout our ethical positions. We acknowledge that “in listing practices to be avoided we recognize that no catalog, however inclusive, can hope to encompass all forms of evil throughout the world. Therefore it is imperative that our people earnestly seek the aid of the Spirit in cultivating a sensitivity to evil which transcends the mere letter of the law . . .” (*Manual*, 32.3, 1980).

Herein lies our hope to keep the middle of the road, our rightful historical space: spiritual discernment and sensitivity on a personal level. Middle-of-the-road territory is always harder to hold because it is born of an unwillingness to be led off course by either extreme. It is far easier, and to some extent more emotionally satisfying, to roam around in the ditch, whether it’s the legalist or liberal ditch. Neither of these is forced to make careful evaluations.

From time to time, we are more in danger of one ditch than the other. During the second generation of this century we were endangered by legalism; and the wise counsel of General Superintendent R. T. Williams, Sr., was so appropriate:

Legalism is the enemy to be feared. Legalism gives more attention to the law than it does to human beings. It emphasizes the letter of the law. In other words, it is law without love. No church can survive unless it fulfills the law of love, both in experience and practice (*quoted by W. T. Purkiser, “Called unto Holiness,”* 2:269).

In the third generation of this century some see our danger to be the liberal ditch. Perhaps we are in danger of obscuring our ethical guideposts. There has never been a time when the spirit of individualism prevailed as it does now. The familiar word of Judges 21:25 describes society and, at times, even the church: “In those days Israel had no king; everyone did as he saw fit” (NIV). This is the continuing legacy of a non-biblical humanism.

The middle of the road, however, is still very strong among Nazarenes. For that we should be grateful. We cannot depend upon moral discrimination alone, for even an enlightened and sensitive discernment must be coupled with an illuminated corporate conscience and the timeless principles of the Bible. The Holy Spirit is our enlightening, illuminating, and sensitizing force. He, the third Person of the Holy Trinity, is the guarantor of orthodoxy, both in doctrine and practice.

□

NEIL E. HIGHTOWER is president of Canadian Nazarene College in Winnipeg, Manitoba.

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Opens Spanish Work

RECENTLY eight of us went out for dinner in a little restaurant. The young lady who waited on us was of foreign descent but had no name badge. We learned she was Jennie, recently from Peru. She was married and had a little boy about five years old.

Jennie had worked every Sunday since moving to Memphis. We invited her to come to church when she was not working. She said, "Well, my mother would like to come to church. She's only been in Memphis three weeks."

Her mother, she said, had gone to church one time, but did not understand the language, nor did the people understand her, and she was very unhappy. My wife said, "Oh, that's great."

Jennie looked stricken. "What do you mean, 'that's great'?"

"We have a lady in our church named Eva," my wife said. "Eva is a linguist and speaks several languages fluently and would be happy to help your mother. If you could bring your mother to Sunday School and to church, Eva would teach her in Spanish and would translate the service for her." Jennie was quite taken by that.

During the meal, I got Jennie's full name, her address, and her mother's name and telephone number. That week I wrote letters to Jennie and her mother, translated by Eva. Eva also telephoned Mrs. Rodriguez.

The next Sunday, on her way to work, Jennie brought her mother, Mrs. Rodriguez, to Sunday School. Eva was not in the foyer when Mrs. Rodriguez arrived, so Jennie brought her in.

Here we were, my Christian Life chairman, another greeter, and myself in the foyer, trying to converse with this lady who understood not one word of English. Jennie translated for us. During this time, someone scurried to find Eva.



by RON JORDAN

Eva came and began speaking to her in Spanish. Mrs. Rodriguez wept and hugged every one of us. Eva took her to the Sunday School room where a man, originally from south Texas, spoke to her in good, conversational Spanish. Two or three of our high school students in their second year of Spanish attended Mrs. Rodriguez' Sunday School class to make her feel more at home.

A week ago, Mrs. Rodriguez went to the altar when I gave the invitation on Sunday morning. Right behind her came Eva, and around on the other side of the altar, the man from south Texas. I prayed for her, but I could not deal with her. Bill and Eva dealt with her, and she prayed so passionately it seemed

she brought heaven and earth together. When she got up, Eva said, "Pastor, I want you to know that the last part of her prayer was concern for her son-in-law. She wants him to be saved."

Since that day, we have had a Spanish Sunday School class. In fact, last week we ordered some Spanish materials from the Nazarene Publishing House.

Last Sunday, in our kindergarten class, we had 27 children; 1 from Peru, 3 from Vietnam, the rest Anglo-Saxon American. The kindergarten teacher and her three workers met the challenge.

On my desk yesterday morning was a note from my day-care director, saying a mid-state university student, a Spanish-speaking man, would be in our Spanish Sunday School class next Sunday.

I don't know how we are going to handle them, but we are endeavoring to find out where the Spanish community is in Memphis, now that we have some who can speak their language. A part of Eva's desire is to teach these people English so they can get along better in shopping at the grocery store and in other relationships.

We don't know the future; Mrs. Rodriguez may go back to Peru. But if she does, we may send her back as a Nazarene missionary to her own people! □

RON JORDAN pastors the Calvary Church of the Nazarene in Memphis.

ther, but our responsibility is to pray for them, to love them. God is responsible for changing them.

When a parent finds out their child is a homosexual, it is *devastating!* You blame yourself—you question your ability as a parent—you cry a lot—your heart is broken. But God's love is all-encompassing. He carries you through your trial. He *never* leaves you. His Word soothes your broken heart. You take it *one day at a time*, with Christ.

*A Loving Mother
California*

AN ENCOURAGING LETTER

I just received the November 1 issue of the *Herald*. Here's hoping your obituary is a ways off yet . . . not that I would mind a guest editorial from Doris.

I particularly enjoyed the special issue of "Modern-day Miracles." I sat down to glance through it and before you knew it, I had read the whole thing.

I don't know if it's me or if the *Herald* itself is getting better. When it comes, I find myself reading it from cover to cover (back cover to front cover, of course). Thanks!

*Randy Bynum
Santa Cruz, Bolivia*

A WORTHY MINISTER

My husband, Thomas C. Riddle, was a minister in the Church of the Nazarene for 41 years. He was a devoted husband, loving father, and doting grandfather.

Thomas was a bright, creative man, an avid reader and disciplined student. Unable to attend college, he studied through correspondence courses. While studying, he was working full time in a coal mine, fathering a family of five children, and starting a new church in Odon, Ind. There was no "Home Mission" budget in 1937 when he started that church in an old store with 8 adults. Within five years there were over 200 in attendance. There is a lovely church building there now.

He left Odon and pastored for 33 years in Michigan.

All five of his children love the Lord. Two sons are Nazarene ministers in California. His eldest son-in-law is a Methodist minister. The younger one is executive director of Logos Bookstores. His daughters are school teachers.

Thomas Riddle left his children and grandchildren a legacy of faith in a God who provides for them and who loves them. Thomas went to be with the Lord on Christmas Day in 1974. He is an example of the kind of men and ministers who made the Church of the Nazarene.

*Inez Riddle
Bolton, Massachusetts*

WANTS OLD HERALDS

I would like to ask your readers to send me their old copies of the *Herald of Holiness* and other religious magazines. I place them in jails, hospitals, nursing homes, etc.

*Clarence Bode
Palmyra, MO 63461*

CONVERSING FOR CHRIST

by JANN SALUTZ

LORD, am I an effective witness for You? I want to witness, but I don't always feel like it's making a difference. Teach me what to say and how to say it, so I can be a soul winner for You."

This was the sincere prayer of my heart earlier this year. In talking with other Christians, I found I was not unique in my feelings. I wanted to make a difference, but at that point, I was not satisfied, so I enrolled in a personal evangelism course. Through the class, I have learned by the "Kennedy Plan," with revisions made by the Nazarene Evangelism Ministries, a systematic and effective means of presenting the gospel.

Currently, I am in an advanced course, helping to train other people how to present the gospel. Each week, calling teams of men and women visit homes of recent visitors to the church, shut-ins, or the sick. As a trained person, with two people I am training, our calling team can present the gospel if the Spirit opens the door. Already, I have seen people invite Jesus into their hearts.

JANN SALUTZ is a registered nurse. She attends Kansas City First Church of the Nazarene.

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

Since I enrolled in personal evangelism, I have sharpened my skills of communicating with patients and friends about spiritual needs. One evening while I was working, I was able to share the gospel with a coworker named Carol. The conversation started when Carol asked me what I was studying this semester. I shared with her some of the aspects of the class, hoping curiosity would create further questioning. Carol commented that if she died, she didn't think she'd go to heaven. I didn't even have to ask her the "first Kennedy question," because she had volunteered the answer. I asked, "Lord, do You want me to share the gospel with Carol?" I felt a definite "yes" from God. Carol said she had work to do but would return.

After Carol was off duty, she came back to the unit where I was working to finish our conversation. Her curiosity had been aroused. That night, while the unit was quiet, I shared what my life was like before I met Christ, and what He has done for me since I invited Him into my heart. I shared the scriptures, clarifying the five major portions of the gospel presentation: Grace, Man, God, Christ, and Faith. Carol prayed for forgiveness, opened the door of her heart, and invited Jesus to come in. What a privilege it is to welcome a friend into the family of God!

My prayers have been answered. I now feel confident to share my faith with others. Evangelism has become a way of life to me. I am still learning and gaining new experience each week. □

IN THE NEWS

PEOPLE AND PLACES

Sue Justis, assistant professor of biology at Point Loma Nazarene College, received her doctorate in zoology at Miami University of Ohio in August 1985. She joined the PLNC faculty in 1982 after completing her master's at Miami University and teaching high school for five years.

Sue is presently involved with campus ministries, conducting Bible studies and discipleship groups for students.

The PLNC Alumni Teacher's Award was also awarded to Sue this past June to do experimental research in comparative physiology during the current school year. □



Dr. George S. Halliwell graduated from Fuller Theological Seminary on June 8, 1985, with the doctor of ministry degree in church growth. His project was titled "Spiritual Gifts, God's Design for Growth."

Dr. Halliwell is a '76 graduate of Point Loma Nazarene College, and of Nazarene Theological Seminary in '79. He has pastored churches in Los Angeles and Sacramento, Calif. He just recently moved to become senior pastor of the Newport, Oreg., church on the Oregon Pacific District. George is married to Pamela (Saxton). They have two daughters, Natalie, 5, and Janelle, 22 months. □

ANBP EXPERTISE OFFERED TO WORK AND WITNESS PROJECTS

The Association of Nazarene Building Professionals (ANBP) officers, Edward Levin and John Westmoreland, met with David Hayse, director of Work and Witness, World Mission Division, and Bill Sullivan, Church Growth director, November 12, 1985, to confer on the use of ANBP expertise for Work and Witness projects.

The ANBP presented to Hayse a skills/availability survey indicating the types of volunteer professional and technical abilities available within



Edward W. Levin (l.), construction manager and president of ANBP, and **John S. Westmoreland (r.)**, treasurer of ANBP and an architect, present a skills/availability survey of ANBP members to **David Hayse (center)**, director of Work and Witness, World Mission Division.

their membership. This offers a new cooperative relationship between the two organizations, with the ANBP serving in a supportive role to Work and Witness.

ANBP membership consists of Nazarene architects, designers, builders, engineers, contractors; and real estate, finance, and other building professionals. These men and women provide advice and counsel on building programs as a Christian service to Nazarene churches, districts, and institutions. They also provide preliminary designs for church planters and ethnic congregations who have limited financial resources.

Since the ANBP was founded in 1979, they have saved churches from \$5,000 to \$50,000 on the costs of their proposed buildings by providing simple, basic counseling before churches engage in the services of their own architects. In some instances, ANBP architects, engineers, or contractors have shown churches how to revise the use of present facilities so that building programs could be postponed for a number of years.

Investigations are conducted within the ANBP for more efficient and cost-effective church building design and less costly financing. They do not interfere with a local congregation's selection of design and construction professionals. But if requested, they do provide lists of local ANBP professionals in the church's geographical region.

Why have an Association of Nazarene Building Professionals?

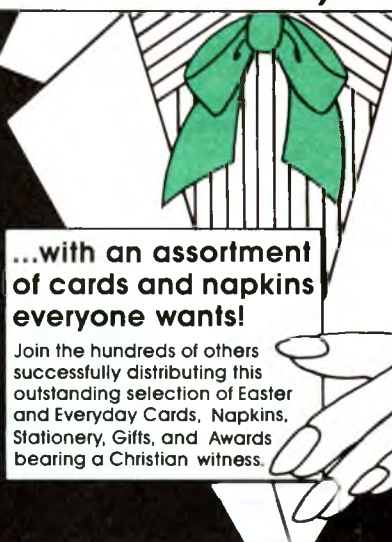
The Church of the Nazarene is

spending three and a half times more a year on building indebtedness than it is on General Budget, according to a survey by the Statistical Research Center of the Church Growth Division. With \$1.7 billion worth of buildings across the U.S., the church is seeking to open up new world mission areas as well as to meet the challenge of church planting and ethnic ministries on domestic fields. The denomination is burdened with overly built and poorly utilized facilities across the nation that are draining off finances from local and world ministries. To prevent perpetuation of this problem, Work and Witness Director David Hayse asked the ANBP for their help with preliminary design needs for certain overseas and domestic projects.

The Division of Church Growth also has asked the ANBP to give advice and counsel during the decadal "Thrust to the Cities" with emphasis on Chicago in 1986. As leaders develop interest in the acquisition of particular properties and buildings, ANBP members have volunteered to provide professional guidance before decisions are made.

The ANBP may be reached through Church Extension Ministries, its sponsoring agency at Nazarene Headquarters. □

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The group planned and conducted the first Christian Cambodian New Year celebration as an alternative to the celebration observed by the Buddhist Cambodian community. Held at Eastertime to coincide with the beginning of the Cambodian calendar, the event was hosted by Minneapolis First Church. Over 300 people participated in three days of traditional games, Bible memorization, music, and worship services. Special guest, Rev. Reach Yea, was one of only four Christian pastors to survive the Pol Pot regime in Cambodia.

The first annual Cambodian Conference was sponsored by the Cambodian Christian Community September 13-15 at Rochester, Minn., First Church. Mr. Sara Sarith Chum, student pastor of Rochester First Church, is president of the Cambodian Christian Community. The featured speakers were Rev. and Mrs. Harry Taylor, missionaries in Cambodia for 28 years with the Christian and Missionary Alliance.

The conference, planned and executed by the Cambodian Christian organization, was to evangelize and bring Christian growth to Cambodians of the region. A Scripture memorization contest and the ministry of choirs from several churches added interest, according to Nancy Clark, national consultant for Southeast Asians.

A first North American Southeast Asian Conference will be held July 28—August 3, 1986, in Columbus, Ohio. Organizers are planning for 5,000 Cambodian, Lao, Hmein, and Hmong Christians to be in attendance with a simultaneous seminar in cross-cultural communication to be held for pastors and others working with refugees in their churches.

Besides the Nazarene churches, others involved in the Cambodian Christian Community are the Christian and Missionary Alliance, Minnetonka Baptist Church, Wayzata Grace Evangelical Lutheran Church, and St. Paul Assemblies of God. □

EDITOR OF NEW MISSION EDUCATION QUARTERLY



Sylvette Rivera, 29, of Rio Piedras, Puerto Rico, and a seven-year veteran of Publications International, has just been named editor of the new *Mission Education Quarterly*, designed to serve the Spanish constituency of the church, but which is also to be a prototype for similar publications in other languages. This new publication is a joint venture of Publications International and the Nazarene World Mission Society and



Pictured at the Christian Cambodian New Year's celebration at Rochester, Minn., First Church are the leaders of four Cambodian congregations with Rev. Reach Yea (front row center).

CAMBODIAN CHRISTIAN COMMUNITY HOLDS FIRST CONFERENCE

The Cambodian Christian Community, an interdenominational outreach ministry, is working to spread the revival already begun among Cambodians in Thai and Philippine refugee camps. Evangelical leaders from several Min-

nesota cities have joined forces to reach the 100,000 Cambodians living in the United States.

Churches of the Nazarene involved in Cambodian Christian Community are: Minneapolis First, North St. Paul, and Rochester, Minn., First Church. All three churches have Cambodian congregations on their way to becoming fully organized churches.

will largely replace the program of missionary books currently being used by Spanish-speaking Nazarenes. It is expected that publication will begin in early 1987.

Miss Rivera is a graduate of Bethany Nazarene College, and she earned an M.A. in education at UMKC. She has also done studies at Nazarene Theological Seminary. Sylvette has successfully filled several editorial assignments in the production of Spanish Nazarene literature. Since 1980 she has been the editor of *Lección Bíblica*, an adult Sunday School leaflet. She will continue serving as the office editor of *El Heraldo de Santidad* (Spanish *Herald of Holiness*), a position she has held for the last three years.

Sylvette brings to this new assignment a personal deep commitment to Christian missions. In 1983 she was one of a group of youth leaders who participated in the opening of the Nazarene work in Venezuela. □

ONC TRUSTEES MEETING

In his annual report to the Board of Trustees, Dr. Parrott noted he is beginning his third five-year term as president of Olivet Nazarene College.

He noted that the college has again operated in the black—within budget, meaning that more money was received than was paid out in the fiscal year 1984-85. Cumulative fund balances rose by \$1,242,742.

Long-term debt was reduced by \$950,000, including completed payment for the construction loan on the Larsen Fine Arts Center. Total long-term debt on the college is \$2.8 million, and annual interest is only \$196,000.

Three major campus remodeling projects this year included the third floor of Burke Administration Building for the Business, History, and Sociology departments; remodeling of rest rooms, hallways, and general areas of Williams Residence Hall for Women, which was completed in 1952; and installation of a new computer system.

Faculty development under the Title III program has included grants for 33 faculty members to pursue graduate studies in the past two years. A new graduate education program in English has been started by Dr. Gary Streit, director of graduate studies, with 41 persons enrolled. Also presented is a new undergraduate program in special education in cooperation with Northern Illinois University.

Mr. Pat Duncan and the financial aids office processed nearly \$6.6 million in aid this past year, an increase of 5 percent. The bill signed by Illinois Governor James Thompson raises the maximum state grant for tuition to \$2,850 a year, an increase of 20 percent.



At the luncheon for Nazarene personnel assigned to Yokota Air Force Base, Japan, hosted by Chaplain Curt Bowers, director of Chaplaincy Ministries, are (far l.) Rev. Larry Wagner, pastor, Far East Church of the Nazarene, and Janet, his wife; and (far r.) Ch Lt Col Earl De Blieux, USAF, Sr. Catholic Chaplain.



Nazarenes stationed at Yokota AFB are pictured (l. to r.): SSGT Keith and SA Lisa Jeffrey; A1C Norman and Lori Hinton; Janet and Rev. Larry Wagner; AMN Lynette Clouse; and AMN Richard and Kim Brown.

Olivet received \$1,591,360.05 from Nazarene churches of Illinois, Indiana, Michigan, and Wisconsin this year through the educational budget of 850 congregations. This is an increase of \$52,323.58 over last year.

In 1984, Olivet was reaccredited by the National Council for Accreditation of Teacher Education, and in June 1985, the North Central Association of Colleges and Schools gave its full blessing without conditions to all of Olivet's graduate and undergraduate programs for the next 10 years. □

CHAPLAINCY MINISTRIES DIRECTOR HOSTS LUNCHEON

October 2 Chaplain Curt Bowers, on his way to the Far East Servicemembers Retreat in Korea, hosted a luncheon for Nazarene personnel assigned to Yokota Air Force Base.

Rev. Larry Wagner was officially recognized as the new pastor for the Far East Church of the Nazarene in Japan. The church was started by servicemembers and was dedicated in 1971 by Chaplain Bowers when he served as a chaplain in Japan. □



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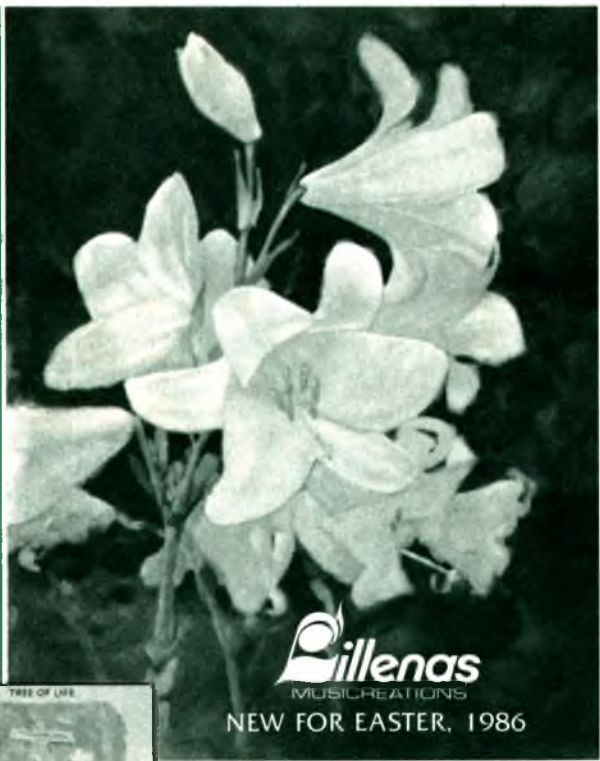
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Dan Croy (l.), Christian Counseling Center, Nashville, explains to District Superintendent J. V. Morsch, Central Florida, some of the technicalities of Heartline hookup.

CONET HEARTLINE TO BE EXTENDED

Rev. Wilbur Brannon, director of Pastoral Ministries, and Mr. Dan Croy, "Heartline" coordinator at Christian Counseling Center in Nashville, recently met with the district superintendents of the Northwest and Southeast Regions to prepare for possible hookup to the confidential toll-free Heartline number for Nazarene clergy and their families.

Research is now being conducted in the Northwest, North Central, and South Central Regions. It is predicted that all U.S. regions will have availability to the CONET "Heartline" by the spring of 1986.

Information brochures about the "Heartline" are available upon request from Pastoral Ministries. □

TEN DISTRICTS REACH THEIR PENSIONS AND BENEFITS FUND GOAL

For the 1984-85 assembly year, 10 districts in the United States and Canada paid 100 percent or more of their Pensions and Benefits Fund.

Regular districts achieving this goal include Alaska, Canada Pacific, Central Florida, Maine, North Florida, Sacramento, South Carolina, and Western Latin American. Mission districts achieving the 100 percent goal include Canada Quebec and Hawaii Pacific. The Canada Pacific District lead all districts this year with 105.11 percent. The Hawaii Pacific District has paid in full or overpaid their Pensions and Benefits Fund amount for 18 consecutive years! The Alaska District has paid at least 100 percent for 10 straight years.

There were nine districts that achieved status as a "95% District." They are East Tennessee, Kansas, Kansas City, Nebraska, New England, North American Indian, North Central Ohio, Southwest Oklahoma, and Washington.

A total of 68 districts out of the 81 United States and Canadian districts participating last year paid 90 percent or more of their assembly year fund amount.

The denominational average for pay-



Shown (l. to r.) are Dan Croy; Walter Lanman, superintendent, Northwest District; Gerald E. Manker, superintendent, Oregon Pacific District; Arnold R. Carlson, Jr., superintendent, Rocky Mountain District; and Jim Diehl, superintendent, Colorado District.

ment of the Pensions and Benefits Fund during the 1984-85 assembly year was 91.15 percent. This was the second highest denominational average since the 1980-81 assembly year! The districts of the United States paid an average of 91.22 percent and the districts of Canada paid an average of 88.14 percent.

Full payment of the Pensions and Benefits Fund is vital since it currently provides a monthly pension for over 2,600 ministers and widows of ministers. Approximately one third of a million dollars is mailed out each month to those qualifying for a monthly pension. Over 11,000 ministers are expecting a pension in future years and are depending upon the Pensions and Benefits Fund.

Since the fund receives no allocation from General Budget monies, Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, reports that full payment of the fund by each church on every district is extremely important to the maintenance of the "Basic" Pension Program for retired ministers and widows of ministers. Although reserve funds are growing, they are not yet sufficient to meet the needs of the many years of service credit earned by ministers prior to the beginning of the "Basic" Pension Program in 1971. □

DISTRICT SUPERINTENDENTS RECEIVE TAX VIDEOTAPE

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

This year's videotape deals with the following topics: (1) 1985 Income Tax Filing for Ministers; (2) 1986 Payroll Tax Procedures for Local Churches; and (3) Tax Strategies for Ministers and Churches.



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

Any local church or church leader who is interested in borrowing the resource should contact their district office. □

SOUTH AFRICAN MARRIAGE ENRICHMENT A FIRST

Regents Park Church of the Nazarene in Johannesburg, South Africa, recently sponsored a Nazarene Mar-



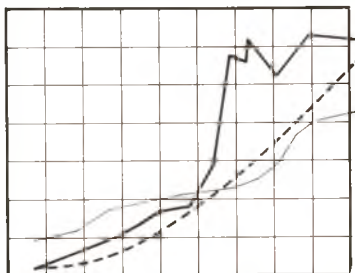
Shown (l. to r.) are Larry and Susan Wright; Terrance and Sandy Mazzolini; Rob and Gloria Caldwell; Mike and Debbie Yiannakis; Derek and Pat Vermaak; Ernest and Pat Dean; Freddie and Debbie Wessels; Basil and Jennie Wilson; Peter and Chanel Allen; and Gerry and Gayle Hayse.

riage Enrichment retreat. The event was led by leader couple, Gerry and Gayle Hayse of Africa Vision Communications.

Gerry writes, "We were conscious of our own inadequacies, but also conscious of the adequacy we find in Him. The positive results of the weekend were reinforced Sunday night in the

church service as different couples shared of the fresh commitments made to each other and to the Lord."

Regents Park Church is pastored by Rev. Larry Wright. He comments, "The event exceeded my expectations in every way. What a wonderful ministry! Marriage Enrichment will be an ongoing emphasis in our church." □



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FIRST NAZARENE COMPASSIONATE MINISTRIES CONFERENCE ATTRACTS HUGE CROWD

When representatives of Nazarene Compassionate Ministries and Nazarene Theological Seminary first got together to discuss the possibility of holding a conference on compassionate ministries, they envisioned attracting a group of about 130 students and faculty members who would be interested and willing to come to Kansas City for such a meeting.

With little publicity, the conference (the first of its kind in the history of the Church of the Nazarene) attracted 540 students, faculty members, district and general church and para-church leaders, and social ministry professionals from within and outside the denomination. It was the largest conference ever held at the Nazarene headquarters-seminary complex.

The names and the organizations represented were impressive. They included: Dr. Richard Schubert, president of the American Red Cross; Dr. Paul Rees, pastor, Bible teacher, author, and past vice president for World Vision International; Dr. Paul McCleary, former executive director for Church World Service; Dr. Tom Nees, director of the Community of Hope in the inner city of Washington, D.C.; Dr. John L. Peters, founder and past presi-

dent of World Neighbors; Dr. Wallace Erickson, president of Compassion International; Rev. George Hoffman, executive director of The Evangelical Alliance Relief of Great Britain; Dr. William M. Greathouse, general superintendent of the Church of the Nazarene; and many others too numerous to list.

They came together for three days in November 1985 to share and to learn about compassionate ministries—not just “how to” but “why.” One got the impression that most of those attending already understood the importance of compassionate ministries.

All of the plenary sessions featured speakers who addressed the biblical and theological foundations of compassionate ministries. Eighty-five-year-old Dr. Paul Rees opened the first plenary session with words that set the tone for the entire conference: “In Christ’s name, don’t domesticate your compassion by restricting it to individuals and to private morals. Let it warmly embrace the wider issues of social justice—economic reform, life-profaning abortion, and raging proliferation of nuclear weapons. Dr. Bresee would have done it.”

Symposia dealt with specific elements

of compassion such as providing help to young men and women who are caught up in a life-style of drugs, the political ramifications of furnishing food to thousands starving in Africa, the sanctuary movement for refugees from Third World countries, the causes of world hunger, and even the history of compassionate ministries in the holiness movement.

The sponsors were amazed, the participants were enthusiastic, and the speakers were delighted.

“The totally unexpected response from the hundreds of you who have gathered here in this Compassionate Ministries Conference is eloquent testimony that we are witnessing in the Church of the Nazarene a rebirth of social concern and compassion as an authentic expression of Christian holiness,” said Dr. William M. Greathouse, addressing the Saturday evening session.

Other participants expressed similar feelings: “Only the Holy Spirit could bring together this conference at this time in the history of our church,” said Nazarene author, elder, historian, and educator Dr. Timothy L. Smith, who participated in a seminar on the history of compassionate ministries in the holiness movement.



Rev. Johnny Nells, superintendent of the Navajo Nations District, addresses one of the symposia.



A wide-angle lens captures part of the crowded pews in the NTS chapel during one of the plenary sessions.

"I think what we heard at this conference was really tremendous," said Melinda Nabors, president of the Student Government Association at Trevecca Nazarene College. "I believe the question that we'll take back with us is, 'How can we apply these things on our campus and in our situations as we go out into life?'"

"The subject is nothing new. We've always had compassionate ministries in the Church of the Nazarene," said Dr. J. V. Morsch, superintendent of the Central Florida District. "But I think this conference is significant because of the caliber of participants and the ecumenicity involved, as well as the strong interest expressed by our own denomination as evidenced by the excellent attendance by our own church leaders, college students, faculty, and other professionals."

The principal coordinator of the conference for the general church was Dr. Steve Weber, Compassionate Ministries coordinator. He emphasized that the impact of the conference should continue: "All of the sessions and symposia were either video or audio taped, and these will be made available to each of our Nazarene college campuses along with a collection of core materials for courses. For interested ministers, excerpts from the conference are being compiled and will be disseminated through the Ministers Tape Club."

"I also think that this conference will leave an impact because of the impression that it has made on those who attended. For the first time in this current generation in the majority of Nazarene churches, young people are going to be confronted with the fact that there are compassionate ministries and secondly that they must wrestle with how they can become involved in this kind of ministry."

Several speakers emphasized the fact that Jesus did more than proclaim salvation—that He also brought healing and comfort to minister to the whole person. Perhaps this was one of the greatest results of this conference. It emphasized that Christian ministry is holistic—it is more than winning souls—it is bringing wholeness to body, mind, and spirit.

Dr. Richard Schubert, speaking on the subject "Christian Leadership in a Broken World," called on the conference participants to become "brokenness repairers." "Individually as well as collectively we are stewards of God's grace and expected to be extensions of His love and His grace for all people," said the former president of Bethlehem Steel. "We are literally His arms, His legs, His hands, His feet; responsible to change the world at the end of our fingertips."

Almost all of the principal speakers paid their own expenses so that they could help pass on their vision for compassionate ministries to a new generation. □

—NN



Octogenarian Dr. Paul Rees addresses the first plenary session of the Compassionate Ministries Conference.



C. R. Smith, a Nazarene businessman who founded and now serves as president of frontline Outreach Ministries, Inc., talks to the Urban Crisis symposium about ministering to Black youths in the inner city of Orlando, Fla.



Dr. Al Truesdale (l.), NTS associate professor of philosophy of religion and Christian ethics, has a hurried conference with Dr. Steve Weber, Compassionate Ministries coordinator for the denomination. The two served as the principal coordinators of the three-day event.



Kansas City mayor Richard Berkley (center), presents Dr. Richard Schubert (l.) and Dr. Eugene L. Stowe (r.) with keys to the city at the Friday evening session where Dr. Schubert spoke.



Dr. John A. Knight visits with students from Bethany Nazarene College where he served as president until his election to the general superintendency in June of 1985.



Mr. Joe Trower, director of Church World Services for the state of Missouri, addressed the symposium on emergency relief. While in Moçambique earlier this year, he shot this photograph of another CWS staffer with a couple of Nazarene youths who were unloading rice at the port of Maputo. The grain had been sent by Nazarene churches in the United States.



Pictured at the Mexico North district assembly (l. to r.) are Dr. Raymond W. Hurn, general superintendent; Rev. Samuel Ovando, assistant regional director; ordinand and wife Rev. and Mrs. Aarón Catalán de León; District Superintendent Aarón Catalán Olea; and Abraham Blas, district secretary.



Shown at the Mexico East district assembly (l. to r.) are District Superintendent Antonio Alvarado; ordinands Rev. Mariano Moo P., Rev. Juan Rios, Rev. José Cahuich, Rev. Lorenzo Gutierrez C., and Rev. Ricardo de Leon; and Dr. Raymond W. Hurn, general superintendent.



Shown at the Mexico Central district assembly (l. to r.) are Dr. Raymond W. Hurn, general superintendent; ordinands and wives Rev. and Mrs. Ismael Bazaldua, Rev. and Mrs. Alvaro Martínez, and Rev. and Mrs. Salvador Chávez; and District Superintendent José Palacios.



Pictured (l. to r.) at the Mexico South district assembly are District Superintendent Rene Jimenez; ordinands, Rev. Román Castillo and Rev. Moises Simuta Hernandez and wife; and General Superintendent Raymond W. Hurn.

ASIA REGION LITERATURE NEEDS SURVEYED



Dr. Bennett Dudney, director of Publications International, recently traveled to Korea, Taiwan, and the Philippines. In each country conferences were held with representative leaders and literature development committees. Contacts were made with publishers and bookstores in each country to learn what literature is available and the cost of publishing.

The Korean Literature Committee has made progress in planning and has begun to produce Sunday School literature. The Korean edition of the *Beacon Bible Commentary* has been translated, with four volumes already in print. The other six volumes will be printed in 1986.

The Taiwan/Hong Kong literature board met in Taipei. Plans were made for the new quadrennium. One project approved was for Samuel Chung from Hong Kong to go to southern Taiwan to write a book on the revival that is sweeping that area.

The church in the Philippines is showing growth. There is a need of holiness literature for the churches in the major dialects. The Literature Development

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opment Committee met to formulate plans for further literature development and distribution. Plans include a central distribution point. English textbooks are needed in the colleges, but the economy in the Philippines makes it difficult to purchase books printed in America. It is reported that the average salary is \$2.50 a day.

Literature committees in each country are charged with the responsibility of researching to see what is available, to determine priorities, and to implement a plan for publishing, instruction, and distribution. When necessary, funding assistance is provided when funds are available. Publications International is a part of the support system for World Mission. The church is now working in over 50 languages. □

FOR THE RECORD

MOVING MINISTERS

HERMANN ANDRE from Haiti to St. Petersburg (Fla.) Haitian
LARRY A. ATTIG from St. Petersburg (Fla.) First to Ferguson (Mo.)
LANCE G. BIRD from Saco-Biddeford (Maine) to Auburndale (Fla.)
DANIEL BLANCO to Lakeland Spanish Mission (Fla.)
W. F. (BILL) CRISS to Wimauma (Fla.)
JOHN EUTON to Kingsport (Tenn.) First
MICHAEL J. FEHLAUER from Jacksonville (Ill.) to Merritt Island (Fla.) Word Alive
MERLE W. FORMAN from Hudson Falls (N.Y.) to Green Bay (Wis.)
TIM FRANKLIN from Kansas City to Sun Chapel (Fla.)
STANLEY GORMAN to Calvary Community (Fla.)
DAVID JONES from Chaney (Kans.) to Melbourne (Fla.) Life Community
JEFFREY LILES from Kingfisher (Okla.) to Lakeland (Fla.) South Florida Heights
J. RICHARD LORD, JR., from Orlando (Fla.) First to Palm Bay (Fla.) Discovery
J. RICHARD LORD, SR., to Port Saint John (Fla.) Faith
ROBERT W. LOVELESS from Houston (Tex.) Southwest to Houston (Tex.) Northshore
SIMON MANGRU from Guyana to Titusville (Fla.) Calvary
KEITH A. MAULE from Kingfisher (Okla.) to Lakeland (Fla.) South Florida Heights
RUDY MORGAN from Jamaica to Palm Bay (Fla.) Miracle Baptism
WAYNE MORRIS to Roark Cove (Tenn.)
BRUCE E. OLDHAM from Birmingham (Ala.) First to Winter Haven (Fla.)
LYNN R. RIDDLE from Asheville (N.C.) to Sweetwater (Tenn.)
STUART ROWAN from Kansas City to Palm Bay (Fla.) Christian Development
GARY SLATER from interdenominational work to Hill Top (Tenn.)
JAMES M. STEELE to West Melbourne (Fla.)
WILLIAM (BILL) STONE from Lexington (Ky.) to Johnson City (Tenn.)
WILLIAM F. THIGPEN from Hill Top (Tenn.) to Gloster (Miss.)
TERRY TURNER from Houston (Tex.) First to Clearwater (Fla.) First

MOVING MISSIONARIES

REV. CHARLES and MARTHA DAWSON, Haiti, Field address: c/o M.F.I., P.O. Box 15665, West Palm Beach, FL 33406

MISS RUTH DECH, Costa Rica, retired, Home address: 6355 N. Oak Ave., Temple City, CA 91780
REV. ROBERT and MYRNA DIPERT, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea
REV. THEODORE and JOAN ESSELSTYN, Africa Nazarene Theological College, Field address: P.O. Box 5140, Horison 1730, Republic of South Africa
REV. TREVOR and MARY JOHNSTON, Haiti, Furlough address: 18 Aldringham Ct., Langridge Way, Morecambe LA4 4TN, England
REV. MICHAEL and RACHEL MCCARTY, Indonesia, Field address: P.O. Box 75, Yogyakarta, Indonesia
MRS. LOUISE MCKINLEY MEDCALF, Switzerland, Field address: Postfach 109, CH8201, Schaffhausen, Switzerland
MR. JOHN and CAROLYN MILLER, Ecuador, Field address: Casilla 4964, Sucursal 11 CCI, Quito, Ecuador

MR. TERRY and MARY NEWTON, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
REV. WILLIAM and GAIL PATCH, Korea, Field address: P.O. Box 18, Cheonan City, 330 Korea
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ANNOUNCEMENTS

All former and current friends and members of the **Alaska District** are invited to the land of the midnight sun to celebrate the 50th anniversary for the Church of the Nazarene in Alaska. Special events are planned for June 21, 1986, at **Fairbanks First Church** (Mother of the North). For further information contact Harry Reimer, Box 10161, Fairbanks, AK 99710; phone (907) 457-3223.

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

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For additional information, contact your CLT director or pastor.

RECOMMENDATIONS

REV. GREG WHITE is entering the field of evangelism. He is a very strong evangelistic preacher. His pulpit ministry is anointed and productive. He has a genuine zeal for evangelism and feels this is his call. I recommend him for revivals.—*James R. Blankenship, San Antonio district superintendent.*

REV. GLENDON D. STROUD is entering the field of evangelism after serving pastorates in Illinois, Ohio, and West Virginia. I commend him to churches for revivals. He may be contacted at P.O. Box 245, Williamstown, WV 26187 (phone: 304-375-3899).—*John W. Dennis, West Virginia North district superintendent.*

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

VITAL STATISTICS

DEATHS

REV. CHARLES M. COLLIER, 74, Nov. 17, Pennsylvania Furnace, Pa. Survivors: wife Flornell; sons David J., Arthur C., and Glenn M.; five grandchildren; and one great-granddaughter. Ministry: Jerome, Greensboro, Lincoln Place, and Monongahela, Pa.

LAURA ETHYL PARSONS, 95, Dec. 2, Hagerstown, Ind. Survivors: no immediate family.

FRANKLIN THEODORE REED, 80, Nov. 29, San Jose, Calif. Survivors: sons Robert Eugene, Vincent, and Lewis; 15 grandchildren; 25 great-grandchildren; 1 brother; and 2 sisters.

WYATT L. SISSON, 82, Aug. 31, Hobbs, N.Mex. Survivors: wife Rosalea; son Paul; three grandchildren; three great-grandchildren; one brother; and one sister.

MRS. ROBBIE STAPLES, 86, Nov. 3, Murray, Ky. Interment: Kirksey, Ky. Survivors: husband Bryan; son Dr. Rob L.; two granddaughters; and two great-grandchildren.

KATHY SUMAN, 51, Oct. 23, Indianapolis, Ind. Interment: Defiance, Ohio. Survivors: husband Rev. Harold E. Suman; daughters Mrs. Brenda Young and Mrs. Mary Beth Trent; sons Gene, Samuel, and Jon; and 13 grandchildren.

MYRTLE ALICE EVANS WAGNER, 82, Nov. 2, Sacramento, Calif. Survivors: husband Osee P.; sons John and Paul; daughters Anna Olea, Rose Foster, Ruth Smith, Ora Gregory, and Doris Hall; 25 grandchildren; 12 great-grandchildren; 1 brother; and 1 sister.

MR. FRANK WHETZELL, 54, Nov. 16, Chattanooga, Tenn. Survivors: wife Joyce; sons Stacy and Terry; daughters Peggy Cornett and Shelia Smith; seven grandchildren; two brothers; and two sisters.

BIRTHS

to MARTY AND JULIE (CRESWELL) BAUSMAN, Big Rapids, Mich., a girl, Janelle Marie, Nov. 20

to RONALD J. AND SUSANNE (WHITE) BLAKE, Syracuse, Ind., a boy, Bennett James, Dec. 10

to RICHARD AND BETTY (ALLEN) BOATRIGHT, Sanford, Fla., a boy, Ryan David, Sept. 30

to REV. CLAIR AND PAM (CONKLIN) BUDD, Milwaukie, Oreg., a boy, Timothy Joel, Nov. 29

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NEWS OF RELIGION

EVERY HOME IN POLAND WILL BE REACHED WITH THE GOSPEL.

Every home in Poland is to be reached with the gospel in a house-to-house literature program that has been approved by the Communist government. Already, thousands of Poles have written into the Every Home Crusade offices in Poland, asking for Bible correspondence courses and registering decisions for Christ.

"What is so incredible is that the literature is being printed on presses owned by the Polish government," said Dr. Dale Kietzman, president of World Literature Crusade, sponsors of the Every Home Crusade in Poland. "Permission for this crusade was given by the Polish Ministry of Culture and Art, but the paper and funds are being provided by Christians outside of Poland."

A pilot project has already taken place in Krakow. Evangelical believers from several churches, including Baptist, the Church of Christ, Evangelical Free, Pentecostal, and United Evangelical, visited 250,000 homes in Krakow with specially designed Christian literature for both children and adults.

"To our utter amazement, decision cards began to come in, then increased until we had 25,000 responses after the coverage was completed," said Dr. Kietzman.

After the Krakow crusade, the government put a ban on any further distribution. But recently they have given permission for Every Home Crusade to continue their distribution project, and it has now included the capital city of Warsaw. □

PRISONERS' CHILDREN HELPED THROUGH NATIONAL "ANGEL TREE" PROGRAM. Some 20,000 children of prisoners received Christmas gifts this year through an outreach program conducted in 200 U.S. cities. The national program, Project Angel Tree, is coordinated by Prison Fellowship Ministries.

Prison Fellowship volunteers investigated the needs of families of prisoners with whom they have contact. Christmas trees were set up in shopping malls, banks, churches, and other public locations, with the names and gift wishes of the children of prisoners listed on paper "angels." Shoppers then selected an angel and purchased gifts, which were distributed to families.

The program began in Birmingham, Ala., three years ago, with just one tree in a suburban shopping mall. Last year the project had grown to 57 cities, with nearly 10,000 children receiving gifts.

"Due to family separation and economic hardship, Christmas for the children of prisoners can be a lonely and empty day. In a sense, these children are some of the saddest victims of crime in our society," said former presidential aide Charles W. Colson, now chairman of Prison Fellowship. □

BRAZIL/NEW LIFE '90 DISTRIBUTES BIBLES. Nearly 2.7 million Brazilian schoolchildren now have their own copy of the New Testament, thanks to the efforts of a massive Scripture outreach program called Brazil/New Life '90. Under the coordination of the Rev. Chester Schemper of the World Home Bible League, and Erno Englestorff, administrator of New Life '90, 25 million children in Brazil will receive their own Portuguese New Testament by the year 1990.

The project is the outgrowth of Brazilian law that—unlike U.S. law—mandates Bible instruction in the classroom. The government stance has created a demand for 8 million New Testaments from evangelical groups throughout Brazil. The government is entrusting the churches with the responsibility of supervising the placement of Scriptures in the classrooms and with recommending qualified teachers.

Brazil/New Life '90—the largest Scripture placement project in the history of Christianity—began in 1983, when Rev. Nilson Fanini, the "Billy Graham of the Portuguese-speaking world," extended the challenge to distribute 25 million New Testaments to Brazilian schoolchildren. □

to JOEL AND CHARLOTTE (ARNOLD) CAPPS, Fallbrook, Calif., a girl, Rachele Marie, Sept. 26

to STANLEY AND JOE DOERR, South Africa, a boy, Jonathan Paul, Nov. 25

to GLENN AND JEANNE FELL, South Africa, a boy, Andrew, Oct. 17

to MICHAEL AND BECKY HANCOCK, Middleburg Heights, Ohio, a boy, Nathan Scott, Oct. 20

to DAVID AND LINDA (JOHNSON) HURSH, Houston, Tex., a boy, Charles Anthony, Nov. 19

to BRYANT AND STEPHANIE (BRYAN) JAGGERS, Aurora, Colo., a boy, Landon Geoffrey, Nov. 17

to DON AND DEE (MANION) KAUFFMAN, Winnipeg, Manitoba, Canada, a boy, Matthew William, Aug. 20

to RICK AND EMILY (MOSSHART) MOORE, Denton, Tex., a girl, Lindsey Marie, Nov. 14

to STEPHEN AND SUSAN (FLACK) PENCE, Seattle, Wash., a boy, Joshua Stephen, Oct. 11

to SCOTT AND ROBIN (LARSON) PETERSON, Spokane, Wash., a girl, Megan Louise, July 30

to PHILLIP AND JULIE (HINKLE) ROSS, Villa Hills, Ky., a boy, Nicholas Keith, Nov. 30

to REV. KEN AND DIANNE (BYRD) TURNER, Somerville, Mass., a girl, Ashley Elizabeth, Apr. 12

to DEAN AND SUZANNE (MAYHEW) WALKER, Loveland, Colo., a boy, Daniel Max, Aug. 29

MARRIAGES

TAMMIE L. SALMON and TIMOTHY E. GENTRY at Houston, Tex., June 8

JOY JOHNSON and DAVE NESS at Farnam, Nebr., Oct. 12

ELIZABETH ANN EVANS and CHARLES EDWARD DAVIS at Austin, Tex., Nov. 2

JANA KAYE PRENTICE and GREGORY KENT WOMACK at Edmond, Okla., Nov. 22

ANNIVERSARIES

LEWIS AND MARIE AGNES (BROWN) CARTE were honored by Pastor Robert Green and the Wellsburg Nazarene church on November 10 for their 64 years of marriage. They were united in marriage by Rev. Lewis Andrea in the Follansbee Free Methodist Church October 29, 1921. To this couple were born 4 sons. They also have 16 grandchildren, 13 great-grandchildren, and 2 great-great-grandchildren.

Mr. Carte has been a member of the Wellsburg Christian Church for almost 36 years. He is a World War I veteran and also a Gideon. Mrs. Carte has been with the Wellsburg Nazarene church for over 50 years, ever since the church was originated in a little

storeroom. Mrs. Carte led the singing from 1945 to 1957.

JOE AND DESSIE COEN WHITE were also honored by the Wellsburg church on November 10 for their 63rd wedding anniversary. The couple were united in marriage October 25, 1922, at her parents' home. Rev. C. F. Johnson, minister of the Free Methodist Church, performed the ceremony. Six years later, February 10, Dessie became a Christian and she has attended the Wellsburg, WVa., Nazarene church since it was organized.

Dessie faithfully prayed for Joe and after 55 years of praying, she saw her prayers answered on June 23, 1984. At the age of 81 Joe accepted Christ as Savior and joined the Wellsburg church on November 3, 1984, in his home.

Thie Whites have 4 children, 10 grandchildren, and 17 great-grandchildren.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Charles H. Strickland, Chairman; Eugene L. Stowe, Vice-Chairman; Raymond W. Hurn, Secretary; William M. Greathouse; Jerald D. Johnson; John A. Knight.

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.

How are Nazarenes supposed to understand the "Articles of Faith" in the *Manual*? Are these articles the only correct way of describing how God acts, or are they a possible and very good way of describing God's actions? Can statements of faith produced by other Christians be considered equally valid ways of describing God's actions? Are our doctrines human descriptions or divine revelations? Also, I have heard that a person does not have to accept the "Articles of Faith" to be a member of the Nazarene church but only the "Agreed Statement of Belief," which is much shorter. Is this true?

The doctrines of any church are "human descriptions" and not "divine revelations." They are the distilled understandings of human efforts to interpret what God has spoken in His Word, the Bible.

For our "Articles of Faith" we do not claim infallibility. These summaries of doctrine, however, we take with utmost seriousness, and believe that our effectiveness in mission depends upon doctrinal unity. Those who have substantial disagreements with the "Articles of Faith" should not unite with or preach in the Church of the Nazarene. They will not be happy and their discontent will be a leaven that erodes strength for, and commitment to, our mission.

Obviously, we would not regard as "equally valid" any doctrinal interpretations and confessions that disagree with and oppose ours. We would not because we could not—the structure and function of the human mind makes that impossible.

There is an as-yet-unresolved conflict (or at least,

confusion) between the relationship of the "Articles of Faith" and the "Agreed Statement of Belief" to membership in the church. The latter is briefer, less detailed, making it possible for one to subscribe to it who may not subscribe to every detail of the longer "Articles of Faith." The General Assembly needs to resolve this conflict. The "Agreed Statement" itself contains an ambiguity, if not a contradiction, that needs attention also. □

Paragraph 405 of the *Manual* states: "Elders from other evangelical denominations, desiring to unite with the Church of the Nazarene and presenting their ordination papers, may have their orders recognized . . ." Why are evangelical denominations stipulated? What denominations would this exclude? How is ordination in an evangelical denomination different from ordination in a denomination that is not? Does this mean that the Church of the Nazarene only recognizes evangelicals as true Christians?

I think the statement is inclusive enough. An "evangelical" denomination would be one whose creed is essentially the *evangel*, the gospel of Jesus Christ. I cannot conceive of any ordained minister who was not evangelical wanting to be an elder in the Church of the Nazarene. But in case he did, he couldn't.

The vital question here is not how ordination differs but whether or not a religious group believes in and proclaims the gospel of Jesus Christ.

A "true Christian" is one who truly believes in the Lord Jesus Christ as his Savior and seeks to be informed and guided by the teachings of the New Testament. To the extent that the definition of "evangelical" and "Christian" are congruent, the answer to your last question would be "yes." To the extent that one can truly believe in Christ while being poorly informed about Him, the answer would be "no."

In any case, only an evangelical Christian can meet the stated requirements for membership and ministry in the Church of the Nazarene. □

REVIVAL CATALYST FOR FUTURE GROWTH

Dublin, Ga., First Church has experienced remarkable growth. Attendance in Sunday School and worship services, as well as financial support, has doubled in the past five years.

Amid this atmosphere, the church entered revival services with Evangelist Ellis Blythe. Through his preaching, the church received spiritual encouragement. Several were saved, including one young man who was raised in the church but had never made a spiritual commitment.

Among the victories during the revival was the healing of one person suffering from cancer. The cancer had progressed to the point that doctors were going to perform an amputation. The church was called to prayer, and the Great Physician intervened. All her tests returned negative, and the surgery was cancelled.

Pastor Myron G. Wise sees the revival as a catalyst for future growth. New families are being added to the fellowship weekly. ☐

LET'S GO FISHING

The recent revival in the Vilonia, Ark., church, actually started some months before, when Pastor J. Ray Hollis met an elderly couple on a fishing bank. He invited them to church, and they began attending on a regular basis.

Within a few weeks, the man entered the hospital with an undiagnosed illness. As Pastor Hollis called on him in the hospital, he also met and counseled with his son, who had not attended a church service in 14 years.

Shortly after the elderly man's death, the church began revival with Evangelists Bob and Jane Muncie. Under their anointed ministry, many, including the son of the elderly fisherman, were saved. What's more, his wife began considering spiritual matters. His mother and sister were saved and, with four others, joined the church by profession of faith during the closing service of the revival. ☐

The Brea, Calif., church recently sold some property to the Nazarene Federal Credit Union. NFCU dedicated the relocated home office building in Brea, November 16, 1985. The new office has 18,500 sq. ft., more than triple the space previously occupied for 10 years in Whittier, Calif. ("Nazarene Federal Credit Union is not an affiliate of the general Church of the Nazarene.")

Nazarene FCU chairman Howard Wolf noted, "The past 10 years has seen the credit union's assets grow by more than 637%, and we believe God will continue to lead and guide in its operation." T. R. Partee, president/treasurer, and Mendell L. Thompson, vice president/manager, shared similar views.

The new facility will enable improvement in the areas of member services, support of the branch network now in four states, and administration.

The Brea Church of the Nazarene had purchased the land some years ago for future expansion, but due to zoning changes were unable to proceed with plans. The sale to the credit union has enabled the Brea church and pastor Ken Atkins to buy property and begin construction on a new building in the heart of one of Orange County's fastest growing communities. ☐

The first Military Personnel Appreciation Sunday, November 10, 1985, was celebrated by Tidewater Central Church of the Nazarene in Virginia Beach, Va. With a number of naval bases in the area, Tidewater Central has a large group of military personnel among their membership.

Ron Hale, commander, U.S. Navy, led the congregation in the pledge of allegiance; Ray Deese, ensign, U.S. Navy, prayed the invocation; Lorena Whitehead, sergeant, U.S. Army, read Psalm 91; and Chaplain Mark Farris, lieutenant, U.S. Navy, brought the morning message. The pastor is William B. Dodd. ☐

November 23, 1985, volunteers from Eastern Nazarene College, Bethel church, and the Wollaston, Mass., church gave of themselves to the homeless in the city of Quincy. Between 20 and 30 people cleaned the new Homeless Shelter. After a sharing time of devotions (1 John 3:16-24), they mopped, washed windows, scrubbed walls, cleaned bathrooms, and made needed repairs. The group was organized by Tim Lanham, associate pastor



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of Bethel church; Don Reed, zone coordinator, Men for Missions; and Steve Thomas, director of Student Minis-

tries at ENC. Mr. Kent Vandervort, a layperson at the Bethel church, provided the supplies and equipment.



Pictured (l. to r.) at the ribbon-cutting ceremony for the Family Life Center of the South Charleston, W.Va., First Church are Richard Robb, mayor of the city of South Charleston; Wes Holden, representing Senator Jay Rockefeller; Pastor Morton L. Estep; Senator Robert Byrd; Dr. Raymond W. Hurn, general superintendent; and Robert Wise, West Virginia congressman. The two-story, 24,000 sq. ft. facility contains educational classrooms, music practice rooms, full-size gymnasium, day-care center offices, and meeting and conference rooms with fireplace and kitchen. Rev. Morton Estep, pastor of the church for 18 years, led the \$1.24 million project.



The York, Pa., First Church was allowed an area to participate in the Interstate Fair, September 6-14, 1985. Don and Elaine Leiphart, of First Church, who had opened a small booth on the fairgrounds in 1984, applied for the space for the Nazarene Pavilion this year. A tent was pitched and the project hosted more than 10,000 persons. Pastor John Friend and over 100 church people were involved in the organizing and work. The Don Pfeifer Evangelistic Association of Piketon, Ohio, served throughout the week. Other groups also participated: The Stewards, Fort Royal, Va.; The Lighthouse Singers, Keymore, Md.; The Jordan Valley Quartet, Blair, Pa.; The Nottingham Four, Rising Sun, Md.; and from the York area: Eyewitness, Rizen, The Gloryland Singers, The Versetones, The Jacobs Brothers, The King's Messengers, and the First Church children's choir, directed by Rosie Stoltzfus. Over \$2,000 was received in donations. The Pfeifer Evangelistic Team is shown in concert.



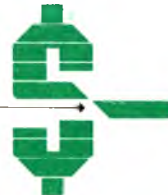
The Brooklyn Miller Memorial Church and the Manhattan Church of the Nazarene held a joint open-air meeting in the parking lot of the Miller Memorial Church. Seated in front is Rev. Orville W. Jenkins, Jr., pastor of the Manhattan church. Rev. Clarence Jacobs is pastor of the Miller Memorial Church. Three young ladies gave their hearts to the Lord.

The Homeless Shelter opened December 15 and will accommodate 33 men and women. It will have a 24-hour-a-day program that offers shelter, showers, meals, clothing, and a full range of social services to the homeless. Mrs. Nancy Powers, B.S.W., the program director (alumnus of ENC), stated the success of the shelter depends upon the support of community churches. Pastor Lanham serves on the Board of Directors of the Homeless Shelter. □



The Columbia City, Ind., church recently dedicated a new family life center, with 4,900 sq. ft., consisting of a gym area, five classrooms, kitchen, rest rooms, and maintenance room. The cost was \$135,000, and completed in record time by the contractor. Speaker for the dedication was Dr. Bruce Taylor, superintendent of the Northeastern Indiana District. Raymond Hann is pastor, and Hubert King is associate pastor.

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By Fletcher C. Spruce

FEBRUARY—MARCH 1986

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RAYMOND W. HURN
General Superintendent
Church of the Nazarene

For additional information contact your CLT director or pastor.



Shown is Dr. H. B. London, Jr., leading the first module in the continuing education series.

CE SERIES FOR PASTORS HELD AT KING CONFERENCE CENTER

The first segment of a pilot program in continuing education for Nazarene pastors was held December 2-5 at the King Conference Center on the Nazarene headquarters campus. The pilot, developed by education program manager Rev. David Felter of Pastoral Ministries, consists of four modules, which include Experimental, Intentional, Formational, and Inquiring Ministry.

Dr. H. B. London, Jr., senior pastor at Pasadena First Church, served as the facilitator of the first module, Ex-

perimental Ministry. He encouraged the 24 pastors attending from across the nation to be "dreamers—men of vision."

"Never discard or ignore beautiful dreams just because they're impossible," said Dr. London. "Almost all of God's dreams seem impossible when they first come. If we don't reach beyond our grasp, we will never depend on God to see great things happen."

He also encouraged the pastors to allow the Holy Spirit to become the source of their dreams.

"The modular program is aimed at helping ministers to develop new and original ways of ministry in these

days," said Rev. Felter. "Pastoral Ministries is in the process of trying to determine the continuing educational needs and interests of our pastors, and we want to tailor programs such as this to meet these needs."

"We are hoping that a number of continuing education programs can be offered here in Kansas City at the King Conference Center, but we're also working hand in hand with our regional educational institutions to provide a CE experience that will be available to a wide variety of Nazarene clergy."

The next module, Intentional Ministry, will be March 3-5, 1986, and will feature Dr. Bill Burch, superintendent of the Arizona District, as facilitator.

—NN

PORTUGUESE RADIO TO BROADCAST "A HORA NAZARENA"

Nazarene Media Services has signed a contract with the principal government-owned radio network in Portugal. This will allow the airing of the Portuguese radio program "A Hora Nazarena," featuring Dr. Jorge de Barros as speaker. Due to financial limitations, the contract is limited to two airings a month beginning January 28, 1986. The broadcast will be simulcast throughout the entire nation of Portugal as well as the Azores and Madeira.

"This step represents a significant breakthrough, but more importantly, an answer to prayer," said Ray Hendrix, Nazarene director of International Broadcasting. "Increased giving to World Mission Radio/Media in the coming year would allow the contract to be revised so that the program is aired on a weekly basis. Help pray to that end."

—NN

DOBSON BOOK TO BE PRINTED IN POLAND



The Communist government of Poland has given permission to use its printing presses to print 20,000 copies in Polish of Dr. Dobson's *Answers Your Questions*, a question-and-answer book about marriage and family relationships by Nazarene psychologist and author Dr. James Dobson.

Negotiations to print the book began two years ago when Roman Catholic and Protestant church leaders wanted a practical book on marriage and family relationships to counter the growing trend of marriage breakdowns in Poland where Christian literature is scarce. The book will be distributed in 1986 through local Polish churches.

—NN



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LATE NEWS

NINE DISTRICTS EXCEED 1985 MEMBERSHIP GOALS

Nine districts in the United States exceeded their stated decadal membership goals in 1985, according to recent statistics released by the Church Growth Division. They are:

District	Goal	Actual Membership
C. Florida	9,129	9,145
E. Kentucky	6,082	6,086
Louisiana	3,661	3,732
New York	5,272	5,349
North Carolina	5,634	5,654
N. Florida	4,528	4,599
Northwest	8,894	8,913
N.W. Indiana	6,958	6,961
S. Florida	7,137	7,234

United States and Canadian district superintendents were each asked to set their own decadal goals for membership and new churches at the 1985 Leaders' Conference in Kansas City. These figures were broken down into yearly goals that are represented in the preceding chart. □

—NN

1986 INTEREST RATE ANNOUNCED FOR NAZARENE SUPPLEMENTAL RETIREMENT PROGRAM

While many market interest rates have fallen, the Board of Pensions and Benefits USA has announced that all "new money" contributions to the Nazarene Supplemental Retirement Program received during 1986 will be credited with no less than 10 percent annual effective interest. This minimum rate is guaranteed through December 31, 1986. If the interest rate climate improves, there are provisions for this rate to be reviewed and possibly increased.

This supplemental retirement program is made up of three plans: the Tax-Sheltered Annuity (TSA), the Individual Retirement Annuity (IRA), and the KEOGH Plan (HR-10). More than 4,100 have now enrolled from among all church and church-agency employees, including ministers, lay employees, and evangelists.

All monies contributed prior to January 1, 1983, will continue to be credited with 13.5 percent annual effective interest for 1986.

All contributions received during 1983 will continue to be credited with 11 percent annual effective interest for 1986.

All contributions received during

OFFICIAL ANNOUNCEMENT

The Christian Holiness Association National Convention will convene at Columbus, Ohio, Sheraton Columbus Plaza for its 118th annual convention, April 22-24, 1986. The Church of the Nazarene may send 50 official representatives to that convention.

I am authorized to issue a call for volunteer ministers and laymen at large who wish to be delegates for the Church of the Nazarene to this convention and attend without expense to the General Board.

If you are interested, please submit your name, address, and the local church of which you are a member to the general secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegation will be selected and notified on or about March 15, 1986.

1984 will continue to be credited with 11.75 percent annual effective interest for 1986.

Even with the falling interest rates nationwide during 1985, all contributions to the Nazarene Supplemental Retirement Program received during 1985 will continue to be credited with 10.5 percent annual effective interest for 1986.

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, reports that although recent market rates have declined, the average weighted return on the Nazarene Supplemental Retirement Program remains at a high mark for 1986—12.62 percent!

More details of the program, interest rates, and enrollment procedures are available from the Pensions office, 6401 The Paseo, Kansas City, MO 64131. □

CHURCH ADOPTS OFFICIAL FLAG

A Nazarene candidate for the chaplaincy noticed that there was no flag representing his denomination at the U.S. Army Chaplain's School in Fort Monmouth, N.J. He made a phone call to Rev. Curt Bowers, Chaplaincy Ministries director at Nazarene headquarters in Kansas City, to inquire about why the church had no flag at the training center.

"I contacted the Board of General Superintendents about the existence of a denominational flag and learned that we have had banners, but never a flag," said Rev. Bowers. "I asked them if they would mind if I designed one and they said, 'Go for it,' so I did."

With the help of Connie Disney, Rev. Bowers designed a flag using the logo of the Church of the Nazarene in gold

on a background of royal purple. The finished product was presented to the Board of General Superintendents in September who unanimously adopted it as the official flag for the denomination.

It will be displayed at the U.S. Army Chaplains' Museum in Fort Monmouth along with those of other denominations who have members represented in the Army chaplaincy.

Churches or individuals interested in purchasing one of the beautiful flags should contact the Nazarene Publishing House for more information. □

—NN



General Superintendent Jerald D. Johnson (l.) joins Rev. Curt Bowers in examining the recently adopted official flag of the Church of the Nazarene as it was placed on display in the General Superintendents' Boardroom.

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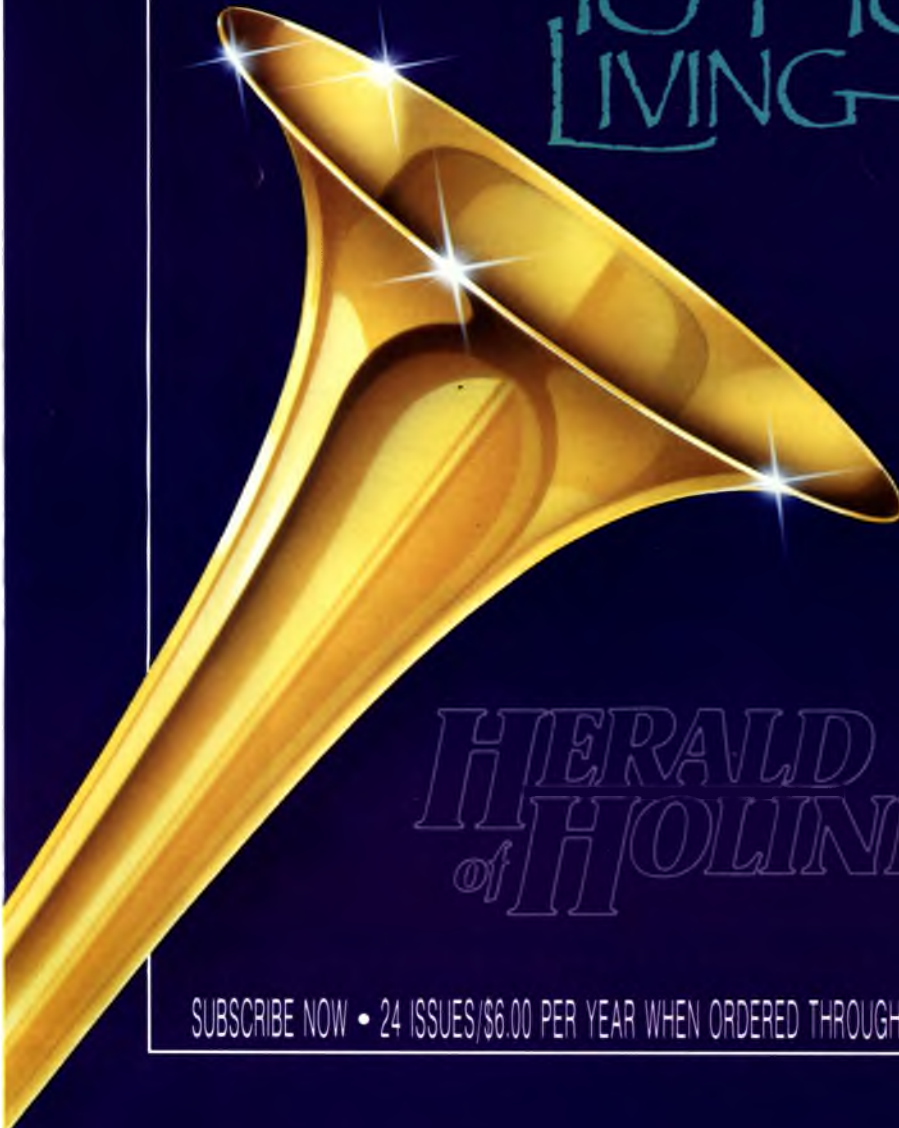
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