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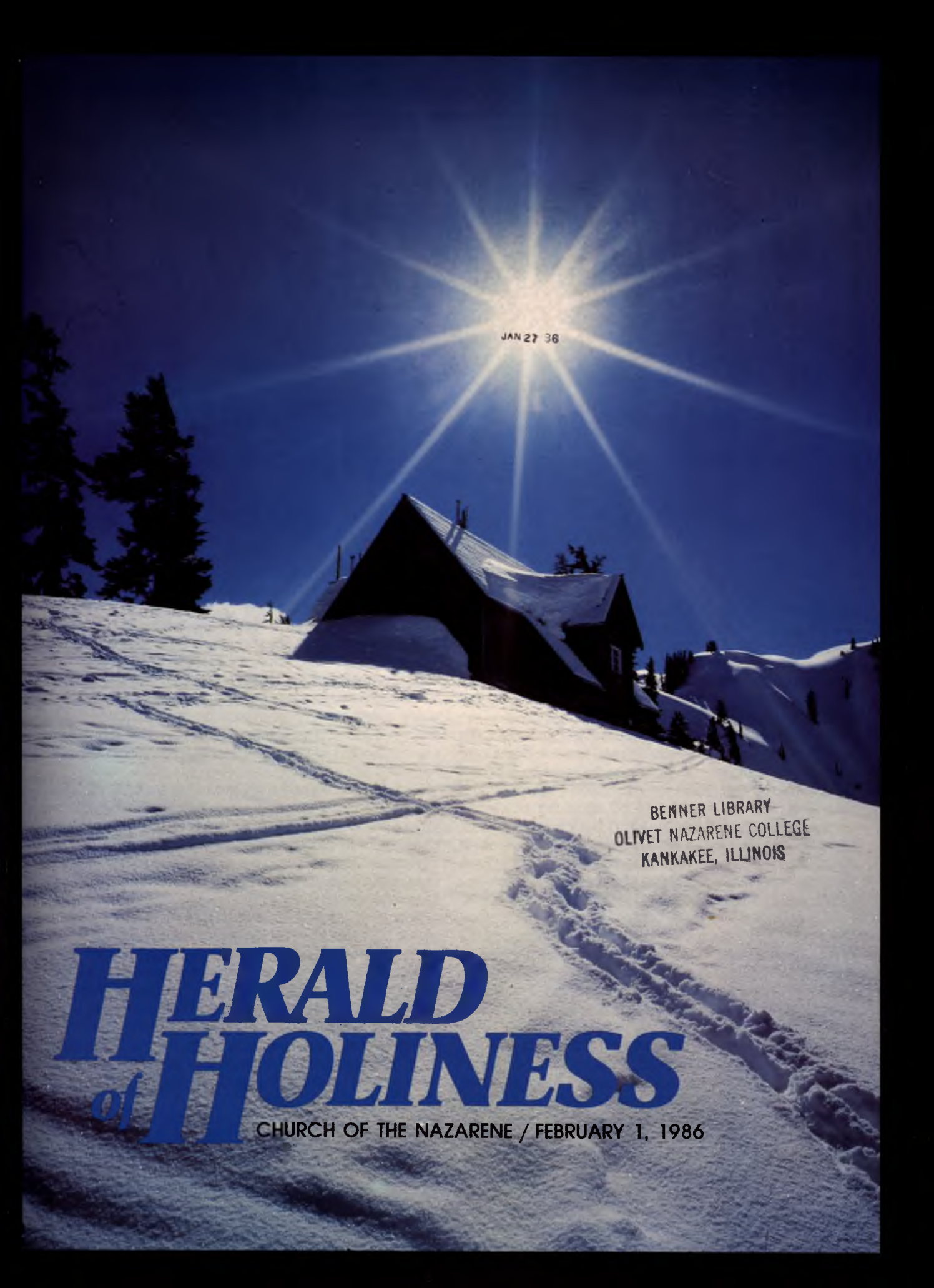
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HERALD *of* HOLINESS

CHURCH OF THE NAZARENE / FEBRUARY 1, 1986



“BAD APPLES”

by General Superintendent Jerald D. Johnson

HOW MANY TIMES has the analogy of the bad apple in the barrel supported drastic action in the church. A saint becomes a sinner. He must, therefore, be removed from the official board, from the ministry, even from membership in the church. Once the bad apple is thrown out the rest will remain pure and unspoiled, we argue.

I don't know that Jesus had access to apples. I am not sure if He did that He would have used the analogy. Everything He taught and practiced seems to reflect a different approach. It is true, He talked of pruning and cleansing. But He seemed to be speaking of His redemptive and far-reaching work in the lives of individuals. The prodigal was a “bad apple,” but he was never cast out of the family. The lost sheep was a disobedient, straying “bad apple,” but the shepherd could not rest until it was rescued. The thief was a societal “bad apple” but found a place in God's eternal kingdom.

Is it perhaps time for us to bar the back door of the church? Would Jesus not direct us to find the backslider, minister to him, and get him back into the fellowship of believers? What about the carnal Christian who is disruptive, critical, and divisive? Does not God's sanctifying power still meet this need?

We have much to learn in this matter of being redemptive. It takes no great skill, no demonstration of Christian grace and love to throw out bad apples. But it certainly takes a lot of patience, intercessory prayer, and faith to save an erring, one-time Christian from eternal damnation.

It is a temptation to place the leadership of the church under pressure to do something about the straying member. Sometimes that pressure is exerted on our colleges to expel “bad apples.” There are, of course, limitations to what may be tolerated. But allowance must be granted for leadership and Christian friends to try every redemptive means possible before other radical steps are taken. The criteria is, if the offending one were my loved one, my son or daughter, what would I want to happen?

Sometimes the name on the roll is that person's last link to a redemptive solution to their problems, and we must think twice before that final connection is severed. Little people demonstrate little effort in worthwhile assignments. Big people have a large capacity to love, to care, and to win back those who may now be lost unless someone reaches out to them.

This is an appeal for our church to establish everywhere stations of redemption for wandering and wayward backsliders as well as for those who have never heard. Let's keep the front doors open and the back ones closed. I believe there are those who are homesick for what they once knew and are ready to return if we, like the prodigal's father, will keep our arms and hearts open to them. The celebration of the father, the rejoicing of the shepherd, and the joy of the angels of heaven will all be ours to experience as well as we share in God's great redemptive processes. □



Let's Talk Turkey

by RAY HENDRIX

RECENTLY I spoke at an NWMS District Convention. My subject, as usual, was the World Mission Radio worldwide ministries. In one of my three sessions I asked the delegates and visitors to jot down three questions they had about World Mission Radio before I started speaking.

Now you need to know one thing about me right from the start. Being a layman makes me no less a "churchman" than any other person—clergy or not. So when I speak at NWMS conventions, at district leaders' missions workshops, at preachers' meetings, or in local churches, I don't let up one bit on my commitment to flood the audience with facts and figures they probably never heard or even imagined regarding the role that media (radio, TV, and print) plays in all of the world, especially in non-North American areas.

The questions I get are starting to reveal two things to me. One—I know too much about media usage in particular areas of the world, and consequently, I take too much of the information for granted. Second, a growing percentage of our membership in North America are first-generation Nazarenes. They are new Christians or have transferred from other denominations. Consequently, what they know about the Church of the Nazarene is simply what they hear in their local churches. To most of them, the only Church of the Nazarene they know is the one they attend week after week. They don't know about our structure, our diversified worldwide ministries, all of our special offerings, the General Budget, retirement and pension funds, Easter and Thanksgiving offerings, seminary and educational offerings, our educational system, our seminary, our compassionate ministries, our hospitals, and legal denominational registrations in the 75-plus countries where the Church of the Nazarene is registered.

I become exhilarated when I talk about missions at these special NWMS and Faith Promise conventions. It's like dealing with excited participants at a weekend

retreat. They are receptive, curious, analytical, and very responsive. WOW—do I enjoy that!

Well, I just want to let you know once again—World Mission Radio is still at it. We've begun production on a series of pilot programs in the Turkish language. Once we have a backlog of about three months' worth of programs and our budget permits, we will be dealing with two or three key super-power stations that will blanket the Turkish-speaking world with Nazarene messages of God's forgiving and sanctifying grace, His love and compassion. Rev. Iza Stanboli, a Nazarene elder, is doing the speaking.

I'm not ashamed to tell you, folks, don't let up. The Great Commission is quite demanding. It's far more demanding than the Church of the Nazarene has ever been. So your response does not leave you with too many options. As I see it, you have three alternatives:

1. Remain indifferent and do nothing.
2. Pray for World Mission Radio but don't support it.
3. Pray for World Mission Radio and support it.

When you look at it closely, there are only two alternatives.

By the way, responses are drastically increasing to almost all of your 27 language broadcasts around the world. There's a spiritually hungry world out there. They are listening, but still confused. Truth doesn't easily prevail, especially when the devil is fighting against it. But remember, God is in control of this business. Our only responsibility is to proclaim His Word. We need not be one bit concerned about results. Let's let God worry about that.

So what about Turkey? Well, we are providing programs. Now if the World Mission Radio meets its 1985-86 goals, we may be able to sign contracts with a key station or two. The alternative is to place several months of programs on the shelf, and wait for better financial days.

If every Nazarene gave \$10.00 a year to World Mission Radio . . . well, you probably wouldn't be reading so many of my "pleading for money" articles. I would be writing more and more reports about results!

Well—are we talking Turkey yet? ☐

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IN THIS ISSUE

"BAD APPLES"	2	HEIDI	12
<i>General Superintendent Jerald D. Johnson</i>		<i>Dan Holom</i>	
LET'S TALK TURKEY	3	IT WAS HARD TO PRAY FOR HIM	13
<i>Ray Hendrix</i>		<i>Harold L. Bowlby</i>	
LETTERS	4	TELL ME HOW TO LOVE MYSELF	14
TAKE THE HANDLE OFF THE BROAD STREET PUMP ..	5	<i>John A. Wright</i>	
<i>Ralph T. Wilson</i>		THE SOLITARY PLACE	15
PLENTY OF WATER	6	<i>Poem</i>	
<i>Catherine Lawton</i>		TEENS AND SELF-ESTEEM	15
ENCOURAGEMENT	7	<i>Book Brief</i>	
<i>Poem</i>		<i>Jerry McCant</i>	
FREE AT LAST	8	THE EDITOR'S STANDPOINT	16
<i>John W. May</i>		<i>W. E. McCumber</i>	
CHAPLAINS AND CHANGED LIVES	9	BY ALL MEANS	18
<i>New Life in a Jail Cell</i>		<i>Leroy Came Home</i>	
<i>Charles Panoyan</i>		IN THE NEWS	19
THE LADY IN 214	10	NEWS OF RELIGION	30
<i>Marsha Hamilton</i>		ANSWER CORNER	31
TO MY CHILDREN	11	LATE NEWS	35
<i>Poem</i>			
<i>Lorayne Friesen</i>			

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OBJECTS TO NEWS ITEM

So now the *Herald of Holiness* finds it newsworthy that a Mount Vernon Nazarene College athlete was No. 1 draft for the New York Yankees (March 1, 1984). Just how this news exalts the name of Christ or furthers the name or cause of holiness is beyond me.

It was a sad day when Nazarene colleges went from intramural sports to extramural sports. How many more national athletes will our "holiness colleges" produce to become active participants in such worldly organizations?

Granted, our Nazarene schools do much more important things than produce "Christian athletes." Much more. Thank God for our Nazarene schools and the good work they are doing! But does the Church of the Nazarene need the "prestige" that

comes with the achievements of even Christian athletes? Should it not be a cause for sadness that even *one* of our fine young people should devote himself to such a worldly sport as professional baseball?

*M. H. Rozzell
Americus, Georgia*

THANKS FOR "PLEA"

I want to thank you for printing "A Plea for the Poor."

I also want to express my approval of the editorial "A Neglected Truth" and your answer to the question about helping in Communist Africa.

I have an arthritic condition in my body from a fractured disc in my spine. I would appreciate your prayers. Naturally I would like deliverance from this helplessness, but as God's Word says, there is a pur-

pose for suffering and God doesn't always deliver, at least for a time.

*Hattie Laughbaum
Pellston, Michigan*

"MANUAL PREACHING" URGED

We need to return to the "Old Paths" in our well-rounded preaching of the gospel that made the Church of the Nazarene an outstanding proponent of holiness, including "Manual Preaching."

A number of our pastors are using the "soft pedal" when it comes to church rules. When have you heard a sermon lately on the *Manual*, or received a copy of the rules printed with appropriate comments from the pastor?

When the great evangelists of the past preached sermons on the negative and positive sides of salvation, the people were moved with

(Continued on page 18)

Take the Handle Off the Broad Street Pump

by RALPH F. WILSON

IN 1848 London was stricken with a devastating cholera epidemic. No one knew the cause of the disease: Panic was widespread.

Dr. John Snow, studying the deaths of 89 people in one week in a certain district of the city, discovered that all but two of these drank from the Broad Street well. When asked his advice at an emergency meeting of concerned leaders, Snow suggested, "Take the handle off the Broad Street pump." It was done, and the epidemic in that quarter of the city ceased.

But removing the pump handle didn't solve the fundamental problem. Sewage was seeping into the well, poisoning it. The well must be protected from contamination to secure a safe water supply for the future.

The Bible pictures the heart as a spring or well. Proverbs 4:23 exhorts us, "Keep your heart with all

RALPH F. WILSON is a Baptist pastor and writer who resides in Reseda, California.

Dave Anderson



vigilance;" for from it flow the springs of life" (RSV). Sewage in the heart poisons the whole life.

We must be continually on our guard against the subtle spiritual sewage that would trickle in and pollute. A hurt, an offense, can fill us with bitterness. A hint of gossip can finish a friendship. A repeated sin can plunge us into the depression of guilt. A frantic busyness or the laziness of leisure can dull the heart with apathy toward God.

We have all met people whose spiritual lives have been sidetracked and crippled by failing to guard their hearts diligently. It could easily happen to us.

How then are we to guard our hearts? Several principles are essential: First, we must confess sin just as soon as the Holy Spirit convicts us. We cannot afford to allow it to filter into our hearts. We can receive God's cleansing immediately (1 John 1:9).

Second, we must refuse to harbor a grudge. Jesus teaches that immediate forgiveness and reconciliation are mandatory for His disciples (Matthew 5:23-24; Mark 11:25). To delay is to invite bitterness within.

Third, we must be quick to humble ourselves. Humility never hurts relationships; pride always does. Pride barricades the heart against God's voice.

Fourth, we must turn away wrong thoughts at the door. Martin Luther once said, "You cannot stop a bird from flying over your head, but you can stop it from making a nest in your hair." We may not be able to prevent evil thoughts, but we are under no obligation to nurture them. We must test our thoughts by God's Word. If we let seeds of unbelief, lust, or sin linger to germinate, we reap their grim harvest of an enfeebled faith.

Finally, we must fellowship with God's people in order to keep our well sweet. There is a cleansing, renewing effect from the encouragement and lifting faith of other Christians (Hebrews 10:24-25).

Is Christ in your heart? Are you forcing Him to live among filth? If we allow Him, He will cleanse our hearts. As we love Him, we will guard our hearts with all diligence from anything that will prevent them from being places fit for the King. □

PLENTY OF WATER

by CATHERINE LAWTON

NOTHING is more frustrating than trying to swim in six inches of muddy water when a clear, inviting river is flowing by. Or trying to quench your thirst with a few musty drops when living water is springing up.

In our local church most of our energies were exhausted in keeping ourselves afloat. We had few resources left to reach out for those drowning around us. We had just enough water to slake our thirst, but not enough to flow out to those famishing on the shore.

We had just enough "religion" to call ourselves Christians, just enough "good works" to pacify our consciences, just enough prayer to make us feel good, just enough converts to save face when reporting to our denomination. We had just enough Bible study to challenge our minds but not to change our hearts; just enough positive thinking to say our cup was half full.

But one day we faced the truth. Our cup really was half empty, and the water was stale. What, then, did we do about the words of Jesus, "From [your] innermost being shall flow rivers of living water" (John 7:38, NASB)?

A genuine thirst for revival drove us to search for something to satisfy. We heard of past holiness movements out of which our church was born. We heard of revival centers in the world today where God manifests His power. We thought, Why not us?

We had tried to do all the right things to be a growing, effective church—good preachers, musical talent, building programs, long-range plans, measurable goals,

small groups, and seminars. We tried to be relevant, attractive, and appealing.

But board members could have problems with lust. Workers could go home and lose their tempers with their children. We could bicker among ourselves and criticize our pastors.

And we wondered why new converts had trouble breaking ties with the world . . . Why church work grew dry and routine . . . Why young people strayed . . . Why altar services dwindled . . . Why only a few did all the work . . . Why we fell short of our goals . . . Why marriages broke up . . . *Why the world was so unaffected by us!*

Many of us had been taught that we could live a holy life and we accepted it mentally. But we could not incorporate this doctrine into our daily words, actions, and thoughts. A number of people felt a gnawing hunger to really *know God*.

Finally, a group of us decided we could bear lukewarmness no longer. We came together to pray until God came in fire upon the altar of our sacrifice and in floods of mercy upon our dry ground.

First, we examined ourselves individually and as a church. Then we asked God to show us where we had failed Him and how He wanted us to change.

We found that our "religion" contained a mixture of truth, but denied power . . . that our "good works" represented self-efforts, producing few lasting results. We found that we had to experience the kind of prayer that doesn't make you feel good at all, a "holy mourning."

God dropped His plumb line into our midst, raising a standard of Christianity far higher than we had considered possible for us. We saw our crookedness, our waywardness, how far we had "missed the mark." The

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Encouragement

Encourage one another!
Don't be afraid!
Your brother
won't get a fat head
if you tell him
you appreciate him.
It might even do you some good;
why, you may find
it actually feels great
to compliment somebody else
instead of resenting him
for his talents and abilities.
(Holding resentment spends
valuable energy. It is a
heavy load.)
You may find your attitude
begin to change toward someone
you "never really liked"
(for whatever the myriad,
self-appointed reasons).

You may even find that the cause
of the gospel is furthered
because you've put away
"petty jealousies" and
brought out love and admonition.
You may find that a revival is underway
and that faith is renewed,
and your brother has responded
in kind by encouraging you
(boy, hasn't he changed!)
Encourage one another in the Lord.
It is imperative,
it is immediate,
it is urgent.
"But encourage one another day after day,
as long as it is still called "Today,"
lest any one of you be hardened
by the deceitfulness of sin.
For we have become partakers of Christ,
if we hold fast the beginning of our assurance
firm until the end" (Hebrews 3:13-14, NASB).

—C. P. BERGMAN
Chicago, Illinois

fear of God shook us awake to see a holy God who expects His people to be holy, a perfect Savior who died to remove all those weights we were carrying around.

A purging swept every level of our church. The church board repented of past policies concerning finances and personnel. Sunday School teachers repented for teaching how to cope with sin rather than how to be rid of sin. Musicians repented for performing rather than worshiping in spirit and in truth. Planners repented for developing their own master plan rather than seeking the Master's plan. Children's leaders repented for entertaining rather than evangelizing. Youth workers repented for seeking worldly appeal rather than godly approval. Servers repented for doing it "my way," not bowing to others, as was *His* way.

After long months of confession, prevailing prayer, and examining our hearts by the light of God's Word, the Lord himself took us by the hand and led us into His river. As He had shown Ezekiel long ago, he measured out for us a thousand cubits and we plunged into the river that "makes glad the children of God." Then He measured another thousand cubits, and we swam deeper into this river that flows from the throne of God. As we continue to obey God, taking His Word simply and literally for our lives, He carries us upon the current of His Holy Spirit.

At first, it's a little scary to get out to where your feet no longer touch bottom. Is this why we stumbled along in the muddy sidelines so long? Not wanting to let go of the measurable, the familiar, the safe ground? Wanting to follow *our* plans, carry out *our* programs, hold to the methods we had been taught, *keep control*?

Many Christians congregate in the shallows, finding

safety in numbers. Fear of man paralyzes them into obeying the shouts of, "Hold on tight to the banks of tradition."

To whom are we listening? The authors of textbooks and how-to manuals, or the Author who writes His commandments on our hearts, makes our lives "living letters"?

By what are we swayed? Winds of doctrine or winds of the Holy Spirit?

What do we feed on daily? Humanistic hash or the "hidden manna" promised to those who conquer?

Can anyone deny today that many of our churches are dry, wilderness deserts? Yet we are promised water.

... Water will gush forth in the wilderness and streams in the desert. The burning sand will become a pool, the thirsty ground bubbling springs ... And a highway will be there; it will be called the Way of Holiness ... (Isaiah 35:6-8, NIV).

Have we strayed from that highway of holiness?

The Bible tells us Ezra lived at a time of spiritual dryness, when the captivity had induced a thorough purging and it was time to rebuild the Temple. He grieved over the sin of the people. But he exclaimed, "Yet now there is hope for Israel."

"Hope" here in the Hebrew means "plenty of water."

It's OK to admit we are thirsty, and dry, and in need of washing. Because in doing so, we have hope. There is plenty of water!

At Pentecost, the Holy Spirit was poured out like water. Today, our only hope is a fresh outpouring of the Holy Spirit upon our churches.

Pray for floods upon the dry ground. Plunge into the River of Life. Be revived! □

Daniel D. Gomes



FREE AT LAST

by JOHN W. MAY

FREE AT LAST! Free at last!" There is something poignantly beautiful in the phrase Martin Luther King used expressing freedom from ethnic bondage. The emotion must be akin to that of the Israelites when they left Egypt. It must be like that of a creature meant to roam the forests or skim the skies being suddenly released from its cage. It also strikes a responsive chord in the hearts of believers who have been sanctified wholly as a second work of grace.

Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36). Although He was speaking to ordinary believers, as compared with the

criticizing and condescending Pharisees, His message is full of truth and promise today.

You can be free! This is the best news yet to seekers after spiritual victory. The promise was given to the people who "believed on" Christ (8:30-31). John used these words earlier as a requirement for conversion: "But as many as received him, to them gave he power [right, or privilege] to become the sons of God, even to them that believe on his name" (1:12). Jesus indicated His acceptance of these people by saying, "If ye continue in my word, then are ye my disciples indeed" (8:31).

There is no question of their conversion, and Jesus promises a further work by which they would be made free by the truth (8:32). This is what He prayed about in John 17:17: "Sanctify them through thy truth: thy word is truth."

If there is any word that characterizes sanctification, it has to be *freedom*, freedom from not only the guilt of sin but also the pollution of sin. They were freed from guilt when they believed on Him; they were freed from the carnal nature when they accepted the terms and the truth of sanctification as proposed by Jesus. The freedom of conversion and the freedom of cleansing are two separate crisis experiences.

So many who have struggled so long with carnal propensities have found freedom and victory in the sanctifying experience. What a wonderful feeling. Free at last!

You can be free now! Believers do not have to wait for spiritual maturity to experience purity. They do not need to wait for death to deliver them. There is an instantaneous work of grace following regeneration to which thousands testify.

It means freedom from the bondage of sin. The Lion of the tribe of Judah breaks every fetter and sets the prisoner free.

When Jesus intimated that freedom was available, some of Abraham's children ridiculously retorted they had never been in bondage. At that very moment they were in bondage to the Romans. But before we condemn them too quickly we may think of those people we know who are in bondage to self, society, and sin. Some are depending on the church or godly relatives to get them through. Relating to the church does not guarantee a holy relationship with God in daily living.

No one is more in bondage than the slave who does not acknowledge it. Jesus said, "Whosoever committeth sin is the servant of sin" (8:34).

Slaves to sin! All we need to do is look around us to see abundant evidence of people who are slaves to Satan and self. Some may need to look no further than their own homes or hearts. They won't admit it! They can quit sinning any time, they assert, but they don't or won't, and the shackles of the carnal nature bind them more firmly as time goes on.

Glorious freedom is present tense in the lives and hearts of believers. Just as soon as the will bends and the consecrated heart acknowledges that Christ is Lord of all, sanctification becomes a living reality.

You can be free forever! Jesus points out that a servant has only a temporary arrangement. The slave has no claim on the house or family. He can be sold, traded, or otherwise removed. The son, however, abides forever. He is not a slave, he is an heir, and he never ceases

JOHN W. MAY is superintendent of the Eastern Kentucky District and lives in Mount Sterling, Kentucky.

to be an heir until he is no longer a member of the family. To become a full part of the family of God in sanctification is to have at hand the resources of God. Sin is the only power that can change our relationship of sons.

Sanctification is more than a crisis, it is a life-style that continues day by day. It works in the crooks and turns of everyday life. It is as powerful today as it was yesterday, and will be as effective tomorrow.

The experience is continued freedom from carnal traits and propensities. In the hymn "Glorious Freedom," Haldor Lillenas listed a host of them: carnal affections, envy, hatred, strife, vain and worldly ambitions, pride, sinful follies, love and glitter of gold, evil temper and anger, fear, and care.

From these and more the sanctified are free; free now, and free forever. Whom the Son makes free is free indeed. Free at last! □

CHAPLAINS AND CHANGED LIVES

New Life in a Jail Cell

by CHARLES PANOYAN

SOMETIMES a day can be so filled with surprises that workers for the Lord can only exclaim, "This is the Lord's doing, and it is marvelous in our eyes!" Recently, I received a telephone call asking if I would visit a 25-year-old man who, while under the influence of drugs and alcohol, had murdered his mother. The gentleman who asked this favor was an engineer, a friend of the bereaved family. He thought I might be able to help the young criminal. I was told that the prisoner had already revealed suicidal tendencies and had tried to commit suicide in the jail cell.

Eventually he was brought to me in the conference room of the prison, and as he sat there he appeared to be totally lost. I asked him why he had murdered his mother. He replied, "I don't know. We must have been quarreling, then suddenly something happened. I must have had a blackout, for I cannot remember anything else."

He had no recollection of the final phases of the assault and seemed unaware of the serious bodily injuries that terminated his mother's life. I looked at him and said, "You don't know why you did it! Then let me tell you. The devil blinded your eyes so that you would become a criminal and spend the rest of your life in prison. The Bible says that what you did must be punished."

CHARLES PANOYAN is a prison chaplain from Santa Barbara, California, who conducts the "Brother Charles Prison Ministry, Inc."



Strix Pix

Tears rolled down the man's cheeks and he said, "I miss my mother. Do you think that God can forgive me?"

"Yes," I replied. "The First Epistle of John, chapter one, verse nine, says, 'If we confess our sins, [God] is faithful and just forgive us our sins, and to cleanse us from all unrighteousness.' But that only applies to this life. If you commit suicide, what good will that do? If you are dead, you cannot tell God you are sorry for what you did."

It was both sad and joyful to see that man sincerely surrender himself to Christ and ask forgiveness of his sins. Since that day, he has written to me many times, but all his letters refer to the time and date—3 p.m. on July 15, 1985—when his new life began.

Shortly after his conversion, I was on my way to visit him. On my way to the jail, I walked from my car, carrying my Bible. A gentle-

man had been watching me and came over to say, "Sir, I like the way you walk. You do it with dignity; and you must have a lot of courage to carry that Bible publicly."

I smiled and replied, "I am a Christian."

"I wish I could say that with certainty," he answered, "but I cannot, for God has turned His face away from me."

He seemed terribly bitter and sad. He went on to say, "I am 52 years old. I am a doctor, but drinking and drugs have ruined my life. I had a beautiful wife and family. I had a wonderful home; but they are all gone. Yes, God has turned away from me."

The poor man did not realize that actually, *he had turned away from God*. Very gently, I reminded him how even the dying thief had been forgiven, and he could know the same experience if he also sought the help of the Savior. Soon the tears were rolling down his face, but alas, he turned and walked away saying, "No. There is no hope left for me. I have lost my wife, and I have lost my children. There is no hope for me—I'm lost."

When I reached my young friend in the jail, I told him about the doctor, and repeated what had been said. Instantly he said, "Oh, I wish I could have talked with him." I was so thrilled, for the boy's statement was a window through which I could see into the depths of his redeemed soul.

There are many people in our world who have little if any hope or happiness. As a prison chaplain it is my inestimable privilege to remind them of the never-failing love of God. □

I WAS FILLED with thoughts of self-pity—one of those “why me?” situations. Everything had been going so well for us in our first pastorate. Then at a wedding shower I collapsed and was rushed to the hospital unconscious. So far the reason for this untimely illness was a mystery. In order to determine the cause I remained in the hospital for nearly three weeks undergoing various tests.

One morning as I tried to read from the magazine that I found in the drawer by the hospital bed, the words of a friend began to haunt me. He was a minister who had visited me an hour before.

He said, “We don’t always understand the why of our situations, but we can try and make the best of the circumstances. While you are here for tests, why not make the most of it? There are a lot of people in here that need help. Why, just a few minutes ago the nurse told me about an elderly lady down the hall.”

“I’ve got my own problems to think about,” I interrupted. He told me to think about what he had said and then he left.

“Easy for him to say,” I mumbled to myself when he went out the door. But somehow I knew that he was right.

Helping someone else is a good way to get your mind off your own problems.

Just then, the nurse came into my room talking. “We have an unusual situation in room 214.”

“Are you talking to me?” I asked.

“An elderly lady,” she went right on as though she had not heard me, “with no family except for a niece. The poor lady is severely depressed about her circumstances. We can’t get her to eat or take medication. We thought you might be able to, well, get some response.”

“Me?” I said.

“Will you try?” she continued.

“Oh, why not? I’ve nothing else to do. What’s her name?” I asked.

THE LADY IN 214



by MARSHA HAMILTON

“Mary,” she said.

I gently slid out of bed and the nurse promptly went to the door and reached around the corner, where she had a wheelchair waiting.

As she wheeled me down to the old lady’s room, I thought, Pretty sure of yourself, huh, nurse? I found out later that nurse and minister were in cahoots!

Mary sat in her bed beside the window. She stared out at the rooftop of the hospital kitchen below. As I wheeled closer I could hardly believe the beauty of this gentle face, little heart-shaped lips locked into position. She was not about to acknowledge my intrusion. Her sparkling blue eyes were framed with long white hair upswept into a prim little bun on top of her head.

I had to control the urge within me to gleefully yell “Grandmother!” and fling myself into her arms to be petted.

“Good morning, Miss Mary,” I said.

No movement, no reply. She just sat with her arms stretched out listlessly on either side of her small frame.

“My name is Marsha, I came down from room 202 to visit you. I need somebody to talk with.”

She turned her head slightly to investigate the noisy invader.

I continued, “We don’t know each other, but I think you’re beautiful. You remind me of my grandmother.”

The sparkle grew brighter in her eyes as she turned to face me. She said, “Can you sing, child?”

Oh boy, I thought to myself, she’s going to be fun.

“Yes ma’am,” I replied, in my Southern style. “What would you like to hear?” I grinned at her.

“Whatever you choose will be fine,” she answered.

Right off the top of my head I chimed, “Tra la la, twittle te dee dee, it gives me a thrill, to wake up in the morning to the mocking birds’ trill,” etc.

“That’s pretty good, but your voice is in need of training,” she told me.

“Well, I’m not exactly a professional, just in-the-shower type stuff,” I answered.

She smiled and grew wistful. Then softly she said, “I

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would like to show you something. Bring me those books on the table."

I looked around and saw two large books, like old photograph albums, and sensing the priceless value contained within the covers of these books, I carefully picked them up and placed them on my lap. Wheeling over to her bed, I glanced down at the treasured books with purple satin brocade trim along the borders of the covers.

Mary took the books. Laying one aside, she opened the other, and turned it around so that I could see "her life." These scrapbooks were packed with news clippings, reviews, announcements, billboard pictures, and lovely photographs of the young woman once acclaimed as an international opera star. European tours and American tours had prompted headlines of praise for one of the most beautiful voices ever heard.

All of a sudden I felt very awkward. Mary isn't just another little old lady! She is an internationally famous opera star, now retired, and here I am with my tra la la twittle te dee dee in the presence of greatness!

I enjoyed every moment I spent with Mary that day. We had "dinner" together in her room. The nurse had my tray sent to room 214 and while we ate Mary told me about her life.

This intimate dinner with my new friend made the hospital sights and sounds seem a hundred miles away. We chatted and laughed together like two chums meeting at a local restaurant. The self-pity that I had experienced earlier soon drowned in the split pea soup.

Then Mary began telling me about her "children"—the gifted vocal students that she coached in the local high school. She has taught voice lessons to these special kids since her retirement a few years ago. No longer singing publicly, she enjoys this "job" very much.

The source of her depression was the news from her niece that Mary would have to go into a nursing home, leaving her beloved students and Pretty Pete, a pet canary that has sung for her in her retirement years. She had fallen in her apartment and her niece was concerned that she would fall again and hurt herself, and there would be no one to help her. The niece lives 60 miles away.

"I might as well be dead," Mary said. "I just can't give up my special children, not yet anyway."

"I know Someone who might be able to help you, Mary." I offered the only help I knew. "We could say a prayer and ask God for help."

"Do you think God would do anything for me?" She looked to me for an answer.

"All we can do is ask and see what happens," I told her. "God is the one who gave you the beautiful voice to sing for people, maybe He will help you so that you can go on giving."

We said a simple prayer, and I went to my room. The next day Mary sent word for me to come. When I saw her smiling face, I was happy that she seemed to be feeling better.

"My niece is coming to take me home. The doctor said he had helped to arrange for a lady to look in on me three days a week." Then she added, "My special students will be brought to my apartment for their lessons by van."

"Wow, that's great, Mary," I said. She just kept mumbling and shaking her head.

The next morning they wheeled Mary down the hallway to my room. She was on her way home. I had a visitor, so she had her niece stop at the doorway. I glanced at her. She looked vibrant and fresh for one over 80 years old. She waved good-bye and then pointed with her index finger toward heaven and winked!

I haven't had the privilege of seeing her since then. I've thought of her many times. When I think of our meeting, I never remember the problems that I had at that time! Helping her did take my mind off myself and my circumstances. In helping Mary I really helped myself.

My minister friend turned out to be right after all. □

TO MY CHILDREN

*Be still, and know
that I am God!
Omnipotent am I.
Have I not made you, flesh and bone;
... the sea, the sod, the sky ...
and all unknown?*

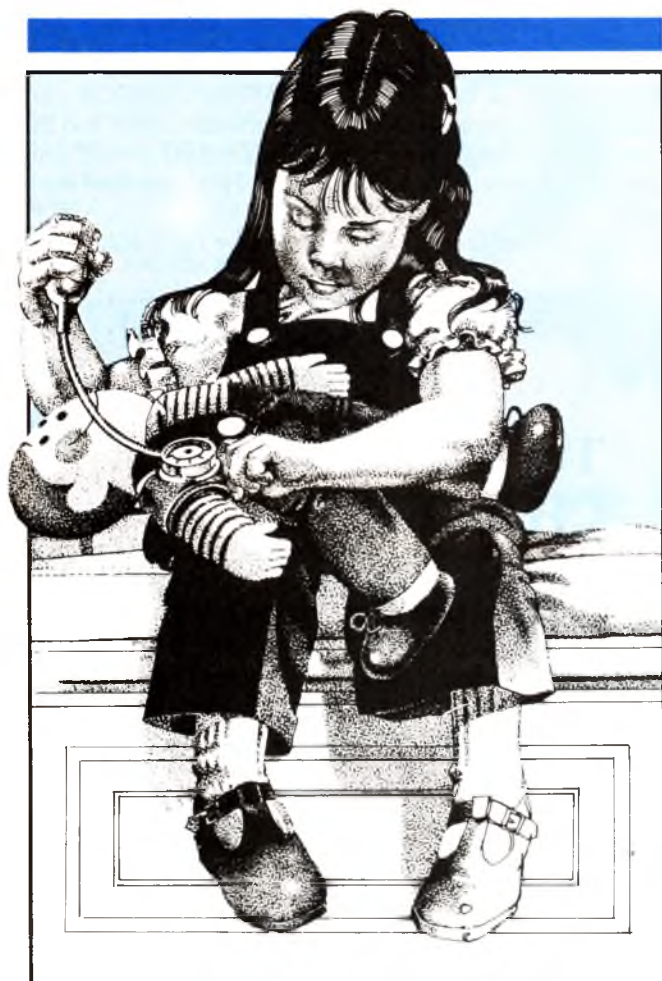
*Be still, and rest
for I am God
Who knows your every need.
When you are weary, and give way,
In My green pastures feed ...
therein find rest.*

*Be still, and wait
since I am God.
I have not failed you yet.
This is My time; lean hard on Me ...
I keep My word, you see,
I work on high.*

*Be still, and watch,
for Christ will come!
It won't be long; time's short.
As He went up, so shall He come.
Be strong, obey, and trust ...
We'll take you home!*

—LORAYNE FRIESEN
Kirkland, Washington

HEIDI



by DAN HOLOM

CLEFT PALATE. Tracheal, esophagus malfunctions. She can't nurse. She can't swallow. How would she eat?

When there is one congenital defect, there is usually more than one. Would she have a speech impediment? Hearing problem? Or worse, be retarded? Heidi spent her first 10 days of life away from us in a specially designed unit in the hospital's Intensive Care Nursery.

Even as those traumatic facts and questions arrived with Heidi's birth, so did promises from the Word of God. They were not general. On the contrary, they brought comfort, courage, and a childlike faith as we took Him at His Word.

Heidi, our firstborn, arrived at 11:21 A.M. Saturday, January 30, 1982. The delivery room was ice cold. The

obstetrician appeared to be in full control. Suddenly, one nurse whispered a brief message to the physician and took Heidi from us. The doctor said the baby needed oxygen.

After my wife, Vicki, was taken to recovery, I found the nurse who had left a question in my mind. Twice I asked her, "What did you tell the doctor?" Twice she asked me to talk to him personally. The third time I wildly guessed, "Does the baby have a cleft palate?" She gulped and nodded. We have no history of this in either of our families.

Isaiah 43:2-3 says, "When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze. For I am the Lord, your God, the Holy One of Israel, your Savior" (NIV). This passage was God's first assurance to us. It lifted me. I quietly worshiped the Holy One.

Four days later Heidi was transported to an internationally known children's hospital to undergo an X-ray motion picture of her swallowing. The IC supervisor, a Nazarene friend, accompanied Heidi. In trying situations, God wonderfully uses friends to do His comforting.

Vicki, her mother, and I waited. We prayed and praised God for His help. At midday we received word that the trachea and esophagus were perfect.

About two days later I discovered why He gave us Isaiah 43:18-19, which reads: "Forget the former things; do not dwell on the past. See, I am doing a new thing! Now it springs up; do you not perceive it?" (NIV). We were visiting Heidi when her attending physician was making rounds. I tried to persuade him to dismiss the question of retardation. He responded, "At this time I cannot eliminate that." God knows our fears. Mine was stimulated by what doctors *didn't* say. God used the above scripture to explain that often physicians do not know what they are looking for. They are forced to compare the patient with former cases. This is a necessary practice.

But the instructions from the promise said, "Do not dwell on the past." Something new was promised.

Heidi was nine weeks old when our physician informed us of the results of her chromosome test. No retardation! "Behold, I will do something new."

When Heidi went for her sixth month checkup, the growth graph showed that she was far below average weight. Also, the physician indicted that her body was too limp for her age. She was diagnosed as hypotonic, or deficient in muscle tone.

Circumstances were trying to dictate a tragedy—muscular disease. But again, during Heidi's first days of life God had given promises. Our trust now focused on Isaiah 42:8: "I am the Lord; that is my name! I will not give my glory to another or my praise to idols" (NIV).

It was recommended that we see a neurologist. An appointment early in the week required a blood test for muscular disease. We would receive the results on Friday.

Encouraging ourselves in His promises, acknowledging her progress, and praying and fasting, I resolved that we would wait on God to show His power. On

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Friday the test results eliminated some muscular disorders. But the neurologist wanted to see Heidi in February 1983. Early on, my mother gave us a promise she had received before Heidi was born. Colossians 4:2 says, "Devote yourselves to prayer, being watchful and thankful" (NIV). Multiplied times this verse has been a part of our conversations and prayer.

Heidi has a lazy eye, which can be an indicator of muscular disease. At the February appointment the neurologist didn't see much progress and got right to the point. He tested for myasthenia gravis, a serious biochemical muscular disorder. Isaiah 42:9 says, "See, the former things have taken place, and new things I declare; before they spring into being I announce them to you" (NIV).

I stood and watched them hold that tiny wrist and poke for a vein to transmit the testing chemical. I listened to Heidi scream. Silently I reminded God, "You promised, You promised." He kept His word. Myasthenia gravis was eliminated.

Heidi's cleft palate surgery was scheduled for Tuesday, May 10, 1983. Early Monday we registered her at

Children's Hospital. We had waited 16 months for this day. We had just settled down in our assigned room when the neurologist entered. His words were heavy. If Heidi had an undetected muscular disease, he informed us, the anesthetic used during surgery could possibly cause brain damage or death if not properly monitored. He prescribed a drug to observe Heidi's reaction and rescheduled surgery for that Thursday.

What could we do? She had to have the corrective surgery or face an untold amount of disability and suffering. We had come too far to doubt. God keeps His word. My prayer consisted of taking Heidi from my arms and placing her in Jesus' arms. I asked Him to supervise the surgical team. He did. The cleft palate was completely repaired, and a muscle biopsy was done by another surgeon.

The surgery was a success and the biopsy was normal. Today Heidi is a vibrant, active, talking, healthy three-year-old.

God gave us promises and has proven himself. It wasn't an instant healing but a process. Ask Him for scriptural promises. He won't fail you. □

IT WAS HARD TO PRAY FOR HIM

by HAROLD L. BOWLBY

HE was the most difficult man I have ever worked for. Nothing seemed to satisfy him. As a result, some workers resorted to retaliation; others became inwardly bitter; still others openly expressed their hatred for him.

My own spirit did not escape clean, for under the torrent of threats and verbal abuse, hostile feelings surfaced in my own soul. I seemed helpless against them as day after day the situation persisted. I constantly prayed for a better spirit but sensed no relief.

One day God seemed to say, "Pray for him." That was the one thing I hadn't done. I was so concerned about myself that I ignored him completely in my prayers. It seemed such a simple thing to do. However, when I attempted to pray for him the ill feelings resurfaced, and I found myself in a spiritual struggle.

Yet, God had said "Pray for him," so I knew I must bring my

feelings into subjection to His will. Day after day I persisted in prayer for him, often reluctantly, always looking for some sign of improvement in his attitude and character, yet no change took place.

Weeks later God showed me how blind I was. Although no change had taken place in the man I was praying for, there had been a change in me. I found I was praying without the uncomfortable feelings of the past. I was now seeing him through God's eyes—not as one to be despised and hated but as one for whom Christ died. I saw him in his lost, sinful condition and felt sorry for him. My feelings had undergone a remarkable transformation.

I learned something about prayer that day. The subject of our prayer does not always change. Situations and people may remain the same no matter how much we pray for them. But when we pray for them obediently, even reluctantly, God has a chance to make a positive change in us. We will never see everything we pray for come to pass, but we will always find that God has made us better people because we have prayed. □

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I HAD been visiting patients in the tuberculosis sanatorium in northern Wisconsin. It is different than most hospitals. The grounds are beautiful, there is not the smell of medicine and disinfectant, and the rooms are light and airy. Most of all, the patients do not seem to be sick; many are up and around.

Leaving a room where I had been talking to a patient I said, "Keep trusting."

She called me back and said, "That is just like you preachers, you tell us what to do but not how

to do it." I determined to write a "How To" article.

I have been hearing and reading from some of the most trusted and spiritual men how I ought to love myself. That is not easy to do. In fact, I have found it a lifelong battle. So I tried to think of and write down what valid reasons I had for having a good opinion of myself. I wanted them to be universal principles that would apply to everyone so that I might share them, for I think a great many people may feel as I do.

The problem arises, of course, because we remember every dirty, evil, and sinful thing we ever did. At least they have a habit of coming to mind easily. We are conscious of a

temptation-filled world around us and bear some of its guilt. We find it hard to love ourselves because of the good things we might have done and didn't do. Somebody said it would be a hell for him if God were to show him all the things he might have done and failed to do because of his lack of faith. You must admit that all of us could write a long indictment against ourselves.

Remembering all this, can we like ourselves? I think we can; for God, in His great mercy, has forgiven us and remembers it against us no more.

There is a powerful story of a nun who said that Jesus had come to her and talked with her. When her superior heard of it he called her for a conference. After some conversation, and thinking to test the vision, he asked her, "Do you think He will come again?"

"Yes," she said.

"When He comes, ask Him what my besetting sin was."

Sometime later he heard that she had had another vision. He called her. "Did you talk with Him again?"

"Yes," she said.

A little fearfully he asked, "Did you ask Him what my besetting sin was?"

"Yes," she said.

"What did He say?"

"He said that He forgot."

Bible history is full of men and women who sinned in some of the worst ways and yet they found a peace with God and a restoration of their self-esteem. Church history is also full of men and women, some of whom sank deep in sin, and yet lived to rise to a love for God and others and themselves. No, the past need be no reason why I should not have a healthy attitude toward myself.

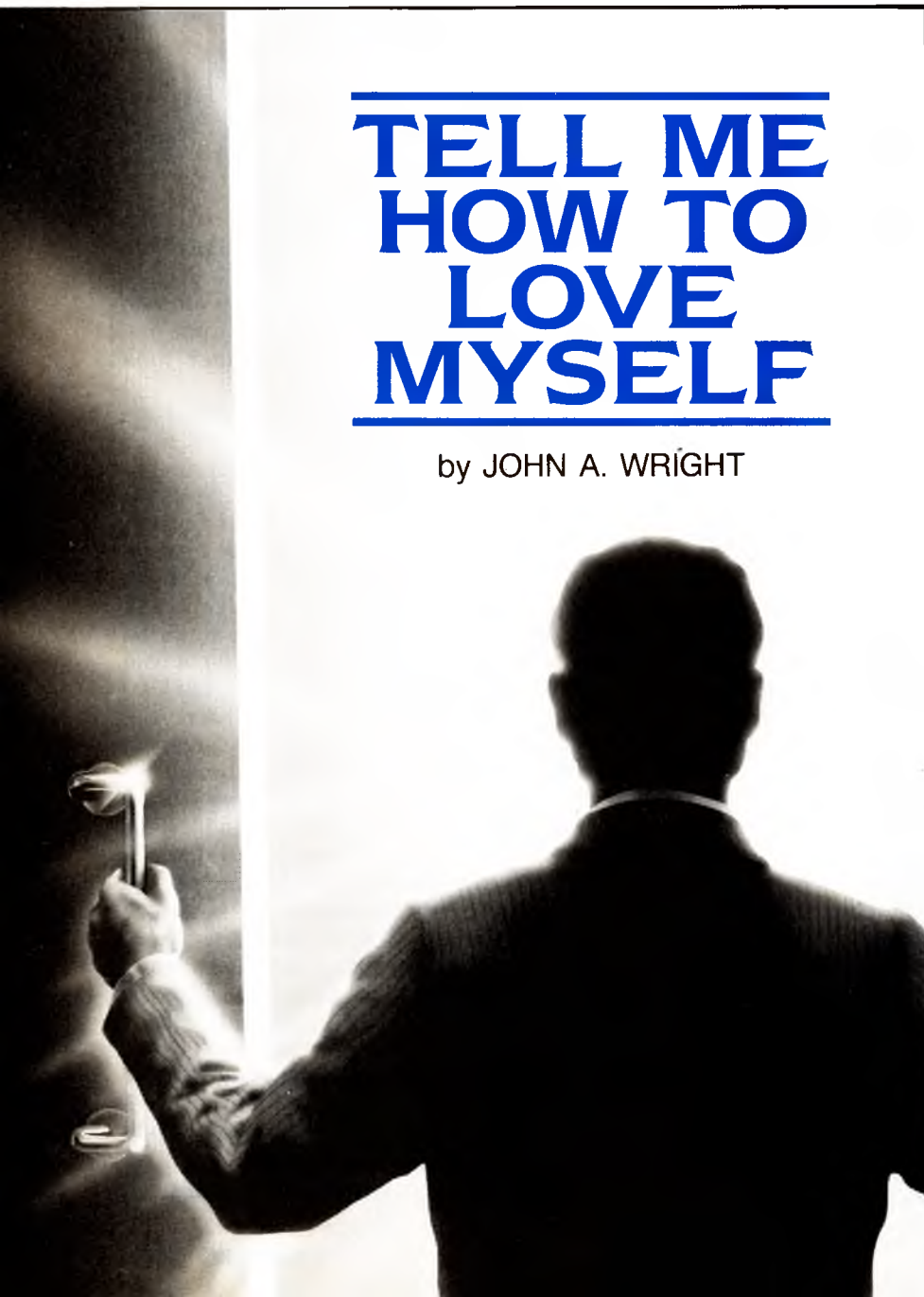
The possibilities and potential that lie within each human being are strong evidence that we are worthy of self-esteem. I don't mean that we should sing "I Love Me Truly," but neither are we worms. The prophet Isaiah called the children of Israel, "O worm Jacob," but added, "See, I will make you into a threshing sledge, new and sharp, with many teeth. You will thresh the mountains and crush them" (Isaiah 41:14a, 15, NIV).

Dr. Paul Brand, in his book *In*

JOHN A. WRIGHT is a Nazarene elder and free-lance writer who resides in Weidman, Michigan. He is active in the St. Louis, Michigan, Church of the Nazarene.

TELL ME HOW TO LOVE MYSELF

by JOHN A. WRIGHT



His Image, makes you aware of the great complexity, the minute detail, and the tremendous efficiency of the human body. What a miracle! How much more miraculous the human mind and the human spirit.

The woman who wrote "Just as I Am" was an invalid and bedridden for over 20 years. John Newton, Fanny Crosby, and a host of others overcame severe handicaps but were aware of a potential and made a useful contribution to the world. Most of us, if not all, have handicaps of some kind but the potential is there as well.

Jesus told a story of a man who found a treasure in a field, and when he saw how valuable it was, he sold all he had and bought the field. Our lives are the field and the possibilities buried in us is the treasure. What we have to sell is anything that keeps us from getting the treasure, and one of those things is a poor opinion of ourselves.

To be needed is also to feel a sense of worth. Only our lack of insight and imagination would make us fail to see how great is the need around us. In the old Elson reader,

there was a story of the Dutch boy going home from school who saw a small leak in the dike. Putting his hand in the hole, he held back the sea until help came. The story is an old one but has a lesson for us. There are needs just the size of our hands, ones that just fit us, and what a good feeling of worth to be needed!

The last reason for self-esteem boggles my mind. "Know ye not," the apostle said, "that your body is the temple of the Holy Ghost" (1 Corinthians 6:19). This gift of God is the epitome of blessings. How valuable in His sight we must be if He sees fit to make these "earthen vessels" the place of dwelling for His Spirit. When we consider that we are His by creation, His by redemption, and His by His indwelling, it is impossible not to feel valuable in His sight. Who are we to discount His judgment?

I must not think of myself more highly than I ought to think, but neither must I lose my self-confidence and self-esteem. A correct and healthy view of self is the basis for usefulness and contentment in life. □

The Solitary Place

*From the solitary place,
I came strengthened,
renewed
in body and in soul.
I have encountered You, Lord.
I have heard Your voice
speaking peace to me
in my struggles,
my fears,
my uncertainties.
From the solitary place,
I return
to a world unchanged,
yet I am changed.
My frailty becomes strength,
my struggles—victory.
My weakness has become
precious,
for it has caused me
to turn to You.*

—HERTHA FOLLIS
Edmonton, Alberta, Canada

Book Brief

TEENS AND SELF-ESTEEM Helping Christian Youth Discover Their Self-worth



JERRY McCANT
author



I LOVE reviewing NYI books! I truly believe that our inner being remains young and exuberant, though all else may feeble grow! Thus, we have in this issue a book I consider "for teens of all ages." As Dr. William M. Greathouse writes in the foreword, this book "should be read by every person who yearns to know himself as the Heavenly Father knows and loves him."

The book is a singular attempt to blend contemporary psychology with Wesleyan theology to come up with a formula that can be used "to fill young men and women with joy, enthusiasm, security, and self-

esteem." Building on the Thomas A. Harris "I'M OK—YOU'RE OK" life positions, McCant shows that the fourth position (I'M OK—YOU'RE OK) differs from the others, in that one can consciously choose to accept it, and change. This position he ties in to Wesleyan theology, which also emphasizes the freedom of choice and the possibility of a changed life.

The careful presentation of the Harris positions shows that problems brought into adolescence and teen years can upset a whole youth group or weigh down a life. While loading guilt, sin, and unworthiness onto such an individual may be counterproductive, the need is shown for emphasizing the person's worth in God's sight, and the means to acceptance with Him. Such an approach can in time bring down the barriers.

This is meaty, enlightening reading, not to be skimmed. It came to me two days after a deep discussion with a cynical inquirer, however, and wading through it was *well* worth the effort. I suddenly saw the person in a new light, and it sent me to my knees with increased faith and ideas for a new approach. Anyone dealing with tough cases, young or old, could experience a similar liberty, as God uses this message in unique ways.

And, as it concludes, in the words of Charles L. Childers, it will help all of us to "bloom into ourselves, a unique masterpiece." □

—Evelyn A. Stenbock

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

the editor's STANDPOINT

THE BOUNDARIES OF AUTHORITY

The authority exercised by one person becomes a problem for another person. Often, the former seeks to push out the boundaries of his command while the latter seeks to pull in the perimeter of his submission. This push-pull can result in destructive conflict.

According to Scripture, "God created man in his own image," and said to *them*, "Have dominion . . ." Part of what it means for man to exist in the image of God is to possess and exercise authority. All persons, however, are like the army officer who said to Jesus, "I also am a man placed under authority, having soldiers under me . . ." (Luke 7:8, NKJV). We are *in* authority and *under* authority at the same time. Where to draw the lines is a constant challenge.

We move between two temptations—to absolutize our authority and to absolutize our freedom. A balance must be struck, in which we submit to God-intended structures of authority while we also maintain responsible freedom. Where authority becomes tyranny, slavery results. Where freedom becomes license, anarchy results. We are not created to be either slaves or anarchists.

Some authority is necessary if life is to have meaning and security. Some freedom is necessary if life is to be human and fulfilling. The push-pull goes on.

A few Christian leaders have advocated unconditional obedience to human authority. The wife, for example, should be subject to the husband "in everything." This can include commanded wrongdoing, but God will hold the commanding husband and not the obeying wife responsible for the wrong done. The disciples, however, refused to obey political rulers who ordered them to act contrary to God's will. "We ought to obey God rather than men." If the state's authority cannot be absolutized, neither can the home's or the church's.

To absolutize human authority is to construct an idol. Submission then becomes idolatry. For the Christian, all human authority is limited by the revealed will of God. God's will invalidates both absolute authority and unabridged freedom on the human level. Only total obedience to God is total freedom for us. "Jesus is Lord," not Caesar, or Mr. Caesar, or Rev. Caesar. □

A SPIRIT OF SHAKING

In his *Journal*, Charles Wesley tells of a man named Abraham Staples who was saved while listening to Wesley preach from the words, "Lazarus, come forth." Then and there he was called from his death in sin to a new life of faith in Christ.

Testifying to Mr. Wesley three weeks later, the convert said, "I felt that my sins were forgiven, by a peace and warmth within me, which have continued ever since."

Wesley answered, "Then you know that the Spirit of God is a Spirit of burning?"

"Yes," Staples replied, "and a Spirit of shaking, too, for he turns me upside down."

Every sinner needs to be turned upside down in order to be right side up. Sin distorts what it does not destroy, and salvation brings a new relationship to God, to people, and to things. Part of the Christian's new life is a new value system, governed by the concepts of Christ as Lord and the believer as steward.

It takes a mighty shaking to wrench a sinner from his sins. Sometimes it takes a mighty shaking to rouse the

church from lethargy and worldliness. But the Holy Spirit is the greatest of all "movers and shakers" at work in our world. He loves us too much to leave us alone in our sins or in our sleep.

John Chrysostom viewed an earthquake as an expression of "the goodness and severity of God." His severity in shaking the solid earth, His goodness in supporting the shaken earth. Precisely because He is good, God will shake us as severely as necessary to save us from our sin and folly. Even as we endure the shaking, we ought to praise Him for His goodness.

Paul and his coworkers were accused of turning the world upside down. This was cogent evidence that the Spirit of God was at work through their ministry. When Christ died, an earthquake shook the area, and some dead people were restored to life, according to Matthew 27:52-53. The message of "Christ crucified" has power to bring sinners from spiritual tombs and to turn their lives upside down.

The Spirit of God is a Spirit of shaking! □

Where authority becomes tyranny, slavery results.
Where freedom becomes license, anarchy results. We
are not created to be either slaves or anarchists.

SIGHT AND INSIGHT: A CALL FOR PATIENCE

Jesus said, "I am the light of the world."

He was facing a man "blind from birth" when He uttered those words.

Light is essential to life. Nothing lives in absolute darkness. To demonstrate that He is necessary to life, Jesus healed the man.

The physical healing took place in a moment. Insight, however, did not occur as rapidly as sight was restored. The now-sighted man only gradually realized who Jesus was and what Jesus meant to life spiritually.

When he was asked, "How were your eyes opened?" the happy man replied, "The man who is called Jesus . . ."

Later, when some Pharisees were branding Jesus "a sinner" because He healed on the Sabbath, the stubborn man rejoined, "He is a prophet."

For refusing to budge from his opinion, the unyielding beneficiary of Christ's love and power was excommunicated from the synagogue.

Hearing of this mistreatment, Jesus found him. In our last glimpse of the fellow in Scripture, he is worshipping

Jesus, and exclaiming, "Lord, I believe" (John 9:38, NASB).

It is amazing how much a person can receive from the Lord Jesus Christ despite a very limited awareness of His person and mission. But the Lord is infinite and unwearied in patience, content to allow time and opportunity for insight to catch up to sight.

We need to learn this lesson. Too many new and immature believers have been harshly judged and even rejected because they know Christ but not Christology. When they could not give "orthodox" answers to catechisms that were really inquisitions, the reality of their experience was denied.

How little I knew of God in Christ when I was first saved! Thank God, the church was patient while the Light broke slowly over the shadowed landscapes of my mind.

Rejoice with those whom Christ touches, and be patient with them as learners. The "synagogue" needs them! ☐

COMMONPLACE COMMUNION

In her autobiography, Amanda Smith tells how glad she was to learn that busy hands did not keep the pure heart from its communion with Christ. "Many times," she wrote, "over my washtub and ironing table, and while making my bed and sweeping my house and washing my dishes I have had some of the richest blessings."

Sanctification does not mean "isolation from the natural and legitimate duties of life. It means God in you, supplying all your needs," including "our need of grace and patience and longsuffering and forbearance . . . with infirmities of ourselves and others." It brings power for daily routines; it is suited to home, school, market, and factory as surely as to a cloister.

Some people mistakenly assume that God must change their circumstances, making life easier, more pleasant, less crowded with trouble, before they can be holy. It isn't our circumstances that need changing but our hearts. The experience of holiness doesn't purify our surroundings or eliminate our hardships, but it

enables us to commune joyfully with God in the midst of them.

I recall a woman whose testimonies were really complaints registered in a whining voice. She often blamed her poor spiritual condition on her neighborhood, lamenting, "I live on Sin street."

I went calling on "Sin" street. Next door to her house, I found a couple in severe circumstances. The man was disabled. The wife had to keep house, care for him, and hold down a job besides. Their home was bright and clean, and their lives were radiant and peaceful, and their testimonies to saving grace struck notes of courage, faith, and joy.

In the midst of toil and tears, you can commune with God. Many of your richest blessings will come, not in isolated moments of tranquil ease, but in the faithful pursuit of routine work. The heart can be fixed on God when everything else is in motion—or even in commotion. Periods of retreat are needed, but God is present and active in our busiest hours also. ☐

Holy Ghost conviction—such men as L. Milton Williams, Billy Sunday, Jonathan Edwards, and Cartwright, to name a few.

*Rev Byron B. Conner
Rockwood, Pennsylvania*

AVID BIBLE READERS

I read the Bible through 11 times many years ago, and many times since.

Wife and I have just finished the fifth time each for 1985, as of October 23.

One of our daughters has read it 61 times; one of her daughters once at age 10; and one of her boys at age 9.

We stayed with King James except I once read 410 chapters in German.

*G. A. Neuenswander
Natchitoches, Louisiana*

COMMITMENT, NOT ESCAPE

I feel that we as Christians should stop thinking of a way of escape out of trouble and tribulation.

Christians often refer to Noah and

the Hebrew children as being *delivered out* of their troubles. They were *not* delivered but were kept. Jesus has promised the same for us. So let us all be willing to say, "Not my will but Thine be done." If He was willing to suffer for us, can we not be willing to do the same for Him?

Stop looking for escape and search to do His will, whatever that might be.

*Mrs. Doris McGehee
Orangevale, California*

GOD HEALS TODAY

About three years ago we heard one of our favorite teachers in Sunday School say he had never seen a miracle. We responded that we had seen many. The next Sunday we produced a letter and handed it to him to read to the class. It was from the wife of an elder in our church, and stated that over 25 years before she and her husband were going through the town where we were pastors. They had stopped by for prayer, for she was terminally ill with cancer and expected to die in a short time. We anointed her and prayed for healing and God had

healed her instantly. This was Rev. H. J. Hart and wife, and every year she reported to us and thanked us for complete healing. In that same church there was a very sick young woman who came up for prayer for healing. We anointed her and prayed for her, and she was healed and filled with the Spirit. Years later I saw her in church, the picture of health and I barely recognized her. Yes, we have a great God who heals today.

*V. W. Anglin
Hood River, Oregon*

CONCERNED ABOUT DRESS

I am beginning to become concerned about the worldly appearance of Nazarene women—earrings, a lot of unnecessary jewelry, and makeup. Romans 12:2 says we're not to conform to the world. Pants are worn to church now instead of dresses (Deuteronomy 22:5). It seems modesty is no longer a way of dress. It means passing on to our youth the modern way of dress. God help us!

*Mable Harvey
Portland, Oregon*

LEROY CAME HOME

by **MIKE MORGAN**

LEROY was deep in sin and far from God. One by one, other members of his family were saved, but not Leroy.

My mom prayed long and hard for her brother, as did others in her family, but as the years passed, Leroy became worse. He'd disappear for months at a time, without a word. Then when things started to go bad, he'd show up wanting forgiveness and a place to stay, but it wouldn't last long. Soon he would be gone again, usually without notice, until he needed a place to rest up once more. The rest of the family began to tire of his routine, but Mom kept on praying.

Years passed. Finally Leroy's hard life began to take a toll on his body. He called my mother and asked if he could come and live with her. It took three days of prayer to persuade my dad to allow it, because he had been "used" by Leroy before. Another brother told my

mom, "Sis, you don't want him. He doesn't think of anyone but himself."

My mom replied, "How are we ever going to get him saved if we keep shoving him around." So it was arranged. Mom and Dad fixed up a small one-room house next to theirs.

Not long after Leroy moved in, cancer was discovered in one of his lungs. He began a series of stays at the veteran's hospital 70 miles away. But whenever he could, he would come "home" to the little house on the hill. Three times a day Mom would visit him there, just to talk and perhaps have a word of prayer.

But Mom felt that she wasn't really reaching him. She prayed, "Lord, please send some one that can reach Leroy."

During his next stay at the V.A. hospital, Leroy's son became so burdened for his dad that he traveled 1,000 miles to talk with him about his soul. In just a few days he was able to lead Leroy to the Lord.

By his next trip "home," his physical condition had worsened, but his spiritual condition was better than ever. He told Mom of his desire to join the church, but due to his deteriorating condition was not able to attend. The preacher came out to his little house the following Monday evening and took Leroy into the church fellowship. On Thursday morning Leroy went to be with his Lord. Now he is really home at last. □

MIKE MORGAN is music director and NWMS president in our church in Flat Rock, Michigan.

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

IN THE NEWS

PEOPLE AND PLACES

John W. Laufer III, member of the Media, Pa., Rose Tree Park Church, has become known as the "Hero of Springfield Mall." October 30, 1985, John helped subdue and disarm a tragically disturbed woman who fired a semiautomatic rifle in the mall, killing two and wounding seven.

John is a 24-year-old graduate student enrolled at Widener University, working toward an M.B.A. in hospital administration. He lives at home with his parents and sister, Louise. His father works in accounting at Scott Paper Co., and his mother is director of nursing at Riddle Memorial Hospital.

Stephen H. Farnsley, associate professor of music at Trevecca Nazarene College, has completed all requirements for the doctor of arts degree at Ball State University in music history and musicology. He presented his completed dissertation at the New England Conservatory in Boston November 19, 1985.

Farnsley received his B.S. degree from Indiana Central University, his M.Mus. from Ball State, and has been on the TNC faculty since 1981. He has had outstanding success with the concert band and stage band. □

George W. Coleman, member of Portland, Oreg., First Church, is regional director of the interdenominational organization Alcoholics Victorious. A group of men and women meet every Monday night at First Church to celebrate victory over alcohol or over both alcohol and drugs. Members of Alcoholics Victorious rely on Christian precepts as the way toward freedom from former dependencies.

The AV creed states that the healing power of Jesus can be applied to overcome alcohol and drug dependency. The creed also advocates morning and evening prayer, daily Bible reading, the sharing of Christian fellowship through a church of choice, and avoidance of alcohol and drugs.

Coleman, who once wrestled in the Portland area as "Roughhouse Cole-

man," said that, except for a four-year dry period, he drank from the time he was 13 until he was about 45. He went through treatment at the Southwestern Washington Alcoholic Recovery Foundation in 1973. After that he came in contact with AV and received the first charter for an AV group in Oregon in 1974.

Now Coleman and his wife, Ann, consider it a personal ministry to help alcoholics and drug abusers through the group. An average of 20 to 30 members attend the weekly meetings. The sessions include a support group that includes wives, mothers, other relatives, and friends who meet separately for discussion. □

Darrell Moore of Spring Arbor, Mich., successfully defended his dis-

sertation for the Ph.D. degree in educational administration at Michigan State University. Dr. Moore, associate dean for instruction at Spring Arbor College, came to the college in 1967 with degrees from Bethany Nazarene College (A.B.) and Nazarene Theological Seminary (B.D.) where he graduated cum laude.

Before employment at Spring Arbor College, Dr. Moore and his wife, Donna, served Nazarene churches in Texas and Kansas. Dr. Moore completed his M.S. in philosophy at Kansas State University at Emporia during his years in the pastorate.

Dr. and Mrs. Moore are members of the Church of the Nazarene in Spring Arbor. □

CORRECTION

In the December 15, 1985, *Herald*, the 1985 Stewardship Services Honor Roll listing of churches that have been Honor Roll churches for 30 years or more had an error. The church we listed as a 30-year Honor Roll Church of Fort Recovery, *Oklahoma*, should have been listed as Fort Recovery, *Ohio*.

—Stewardship Services

NAZARENE MARRIAGE ENRICHMENT MINISTRIES

The following four couples have achieved certification as marriage enrichment leaders:

Larry and Cindy Hooker, associate pastor and wife from Arlington, Tex., First Church; **Larry and Darlene Thomas**, pastor and wife at Leavenworth, Kans.; and two lay couples: **Paul and Becky Willis** of Danville, Va., and **T. A. and Nancy Littlefield** of San Antonio, Tex., Valley-Hi Church.

We praise God for the vision and commitment of these couples.

J. Paul and Marilyn Turner, reporting



Larry and Cindy Hooker



Larry and Darlene Thomas



Paul and Becky Willis



T. A. and Nancy Littlefield

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SPECIAL WAYS TO REMEMBER

EASTER—MARCH 30

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C. **EASTER GREETING PENCIL.** Meaningful giveaway item for the teacher. Imprinted, "Easter Greetings—Church of the Nazarene." 7½" long. No. 2½ lead, durable eraser. Pkg. 20/\$2.95; 5 pkgs./\$9.25 BAPE-59

D. **CROSS AND FLOWERS.** Sun catcher cross and flowers makes an attractive Easter gift. A brilliant colored window decoration with pewterlike solid metal detail, catches light to give stained-glass look. 2.50; 10/\$22.50 BAGI-30

E. **EASTER PROGRAM BUILDER No. 18.** In this 32-page book, Paul M. Miller has compiled poems, skits, music, and recitations for church program use. 2.50 BAME-118

F. **GLOW-IN-THE-DARK CROSS.** Molded of luminous plastic and gold stamped with "He Lives" text. Each has a colored cord and tassel. Size, 2½" x 1½". 29¢; 10/\$2.61; 25/\$5.80 Add 5% for handling and postage. BAAW-5295

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OUR COLLEGES AND SEMINARIES

MEN'S BASKETBALL COACH NAMED AT BNC



Bobby Martin, executive director of Student Development and athletic director at Bethany Nazarene College, has been named men's head basketball coach, announced BNC provost, Dr. Loren Gresham. Martin will assume coaching responsibilities at the close of the 1985-86 season and will retain his duties as athletic director. The head coaching position became available when Gresham was appointed provost of the college at the fall meeting of the Board of Trustees.

Martin, a graduate of Bethany Nazarene College, served as an assistant to Jim Poteet at BNC for a year before taking over the head coaching job at Mount Vernon Nazarene College in 1976. Martin was the head basketball coach for three years and was head baseball coach two of those three years. Martin returned to Bethany in 1979 as athletic director and assistant basketball coach.

Martin has been named to the Outstanding College Athletes of America Hall of Fame and Who's Who in Junior College. He was awarded the BNC Scholar Athlete award in 1973 and was listed in the Who's Who in American Colleges in 1974. He was awarded BNC's highest honor his senior year, the Good Citizenship Award.

Martin is a native of Canyon, Tex., and has received degrees from Clarendon Junior College, BNC (B.A.), and Central State University (M.A.). He is married to the former Jan Tyler of Conway, Ark., and they have one son, Tyler Lane. □

NEW STAFF MEMBER AT NNC



Dr. Richard Hagood has been appointed vice president for Institutional Advancement at Northwest Nazarene College. He most recently was the vice provost for Extended University Services at Washington State University.

Dr. Hagood is a 1964 graduate of Northwest Nazarene College with an A.B. in history. He received his M.S. in history education from the University of Oregon, Eugene, in 1968. In 1973, Dr. Hagood received his Ph.D. from the University of Illinois, Urbana, in history and philosophy of education.

Hagood and his wife, Junella, have



Two pastors have completed the first summer of classes on their way to bachelor's degrees at Northwest Nazarene College, Nampa, Idaho. Dean McKee, Kellogg, Idaho, and James Todd, Chelan, Wash., graduates of the Nazarene Bible College, were the first participants in this program. They spent four weeks at NNC in concentrated work as a first step in reaching their graduation in three years, while continuing their pastoral responsibilities. This program will continue with new participants joining each summer. Pictured is Prof. Edwin Crawford, head of the program, teaching a class.

three children—Heidi, a junior at NNC; Holly in junior high; and their son, Lincoln, three years old. □

WITTER NAMED COORDINATOR OF MVNC ALUMNI RELATIONS



Dan Witter has been named coordinator of alumni relations and development assistant at Mount Vernon Nazarene College, President William J. Prince announced. Witter will work closely with Dr. Ron J. Phillips, director of development and college relations, in coordinating the activities of the Alumni Association.

Homecoming and Alumni Day are two major events on campus that Witter will be planning and organizing. Other alumni responsibilities include fund-raising, preparation of communication materials, maintaining and updating alumni records, working with class representatives in developing interclass communication, and involvement with alumni in job networking. As development assistant, Witter will assist the director of development and college relations with various duties upon assignment.

Witter comes to the college from the Kenton, Ohio, church where he served as pastor. Prior to Kenton, he also pastored the Bradford and Hebron, Ohio, churches.

Witter, a 1977 MVNC graduate, has completed his course work towards a master's degree in English at Wright State University. He has had articles published in *Preacher's Magazine* and the *Herald of Holiness*. Dan is married to Sandra L. Witter. They have two

children, Joshua, four, and Rachelle, one. Sandra has joined the staff as head resident counselor at the Elmwood/Maplewood apartment complex on campus. □

PLNC BENEFITS FROM MULTI-MILLION DOLLAR ESTATE

Point Loma Nazarene College will realize nearly \$6 million in matured gift annuities and in gifts from the estate of the late Gladys L. Cooper of Tipton, Calif. Mrs. Cooper gave cash, real estate, and other property valued at \$5.7 million to be used for student scholarships and the construction of a fine arts building on the college campus. College president Dr. Jim L. Bond noted that the Cooper gifts were the largest realized from a single donor in the institution's 83-year history.

In accordance with Mrs. Cooper's wishes, \$5.1 million will be used toward the construction of a fine arts building, presently scheduled by the master plan of the college to be built in 1991. The remaining \$600,000 will be used to endow scholarships for the college's students. Both the scholarship and the building will be named in memory of Mrs. Cooper and her late husband, Frank A. Cooper, who were ranchers in Central California.

The Coopers' association with Point Loma Nazarene College began in 1911 when they hired students from the college (then located in Pasadena, Calif., and known as Pasadena College) to work in their feed and fuel business. The Coopers were active in the Church of the Nazarene, engaging in evangelistic work. In 1919, they began a cattle ranching business in central California, developing a sophisticated

operation of several hundred acres and a valued thoroughbred strain of Hereford breeding stock.

After Mr. Cooper's death in 1944, Mrs. Cooper remained active in the cattle breeding business, showing her prized cattle at California State Fairs and maintaining prominent visibility in the Hereford Association on the West Coast. She also became a benefactor of educational and church organizations within the Church of the Nazarene.

Mrs. Cooper died in February 1984 at the age of 95. However, her estate has only recently been settled. A sister, Mrs. Charlena Z. Parker, survives Mrs. Cooper.

Commenting on Mrs. Cooper's generosity, Dr. Bond said, "A keen sense of stewardship and a deep conviction that her financial success was the gift of God were the driving forces in her life. Point Loma Nazarene College is grateful to be a beneficiary of her deep commitment." □



President Homer Adams of Trevecca Nazarene College presented the "President's Award" to three TNC faculty and staff members. Pictured (l. to r.) are: Pleais Hampton, administrator of the year; Charlotte Scott, staff member of the year; and Dr. Don Dunnington, faculty member of the year.

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Participants in the European Nazarene Retreat held in Berchtesgaden, Germany

EUROPEAN SERVICEMEMBER'S RETREAT HELD IN GERMANY

The 28th European Nazarene Servicemember's Retreat met in Berchtesgaden, Germany, October 14-17, 1985.

General Superintendent Jerald D. Johnson was the keynote speaker. Chaplain Curt Bowers, director of

Chaplaincy Ministries, was the retreat leader. Chaplain Dwight Jennings and Chaplain Dan Parker were retreat coordinators.

Joy, fellowship, and commitment were the key words that describe the atmosphere of the recent Servicemember's Retreat in Berchtesgaden. Joy was apparent in the singing. The

fellowship flowed. There was a feeling of homecoming—like long lost brothers and sisters coming together. Commitment came after the group soaked up the seminars and listened to the Spirit-filled teaching of Dr. Tom Findley, professor at European Nazarene Bible College, and the preaching of Dr. Johnson.

Dr. Tom Findley; Walter Crow, president of European Nazarene Bible College, and his wife, Linda; Alice Johnson, wife of Dr. Johnson; and Doris Bowers, wife of Chaplain Bowers, conducted seminars every morning on such topics as marriage enrichment, Bible study, and devotional life.

Attendance was tripled this year, and morale was high among the European servicemembers and their families. Under the inspiration of the Holy Spirit and Dr. Johnson's preaching, the altar was filled and overflowing with commitments and covenants made with the living Lord.

With skyrocketing costs in Europe, Chaplain Bowers, Chaplaincy Ministries director, urges home pastors to assist the servicemembers financially to enable them to attend next year's retreat scheduled October 13-16, 1986.

CHAPLAIN PARKER HEADS EUROPEAN RETREAT FOR 1986

Chaplain Dan Parker, battalion chaplain for the 1/13 Infantry Battal-



Shown (l. to r.) are Chaplain Curt Bowers, Chaplain Dan Parker, and LTC Ted Severn, commander of 1/13 Infantry Battalion.

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ion in Baumholder, Germany, has been appointed by Chaplain Curt Bowers, general director of Chaplaincy Ministries, to coordinate the European Servicemembers Retreat for 1986. Bowers visited Parker and his battalion commander, LTC Severn, following the European Servicemembers Retreat in Germany in October 1985.

Before entering chaplaincy service, Chaplain Parker pastored the Blue Springs, Mo., church for two years following graduation from Nazarene Theological Seminary. Iona, his wife will assist him in coordinating the retreat. They reside in Germany with their three children, Suzanne, Wendy, and David.

Chaplain Jennings, battalion chaplain for the 2/64 Armor Battalion in Schweinfurt, Germany, was the coordinator for servicemembers' retreats in 1984 and 1985 and will be attending the advanced course of the U.S.A. Chaplains School in 1986. □

NEW NAZARENE CHAPLAINS



CH Paul K. Bradford has been accepted for active duty as a chaplain in the army. He has been assigned to the U.S.A. Chaplains School in Fort Monmouth, N.J., January 1986.



CH David A. Pollok has been accepted for active duty as a chaplain in the army. His first assignment is at Fort Sill, Okla., reporting December 2, 1985.



CH Paul R. Looper has been accepted for active duty as a chaplain in the army. He has been assigned to the U.S.A. Chaplains School in Fort Monmouth, N.J., January 1986. □

PERSONAL GRIEF PROMPTS PASTOR TO JOIN CHAPLAINCY PROGRAM

Rev. Ken Childress, pastor of Simi Valley, Calif., church, recently joined the Simi Valley Police Department chaplaincy program. He is an unpaid volunteer who may be summoned at any time day or night to assist police officers on emergency calls.

The chaplains may be asked to notify a local family that a relative was killed or injured in a traffic accident, join the family at the hospital while they await word on a patient's condition, summon the family's own minister, or work with a depressed person on the verge of suicide.



Participants in the Far East Nazarene Servicemember's Retreat held in Seoul, Korea.

Having faced grief in his own life—his parents divorced when he was 11 and in 1984, his 13-year-old son, Scott, was killed in a senseless tragedy—Childress said he understands the anger and frustration that accompany loss.

Senior traffic officer, Rex Jones, said he frequently summons chaplains when dispatched to serious accidents. "As officers, we're not trained to deal with grief and give consolation," he said. "Having chaplains helps lift a great burden from me personally."

Pastor Childress is also responsible for a congregation of about 100 members. He lives in Simi Valley with his wife, Debbie, and sons, Steven, 10, and Matthew, 5. □

FAR EAST NAZARENE SERVICEMEMBER'S RETREAT HELD IN KOREA

Rev. Grady Cantrell, principal of the Australasian Nazarene Theological

College, was the keynote speaker for the Far East Nazarene Servicemember's Retreat in Seoul, Korea, October 4-6, 1985. Chaplain Bowers, Chaplaincy Ministries director, was the retreat leader, assisted by Ken and Joanna Schubert, mission directors for Korea.

Although the number of retreaters was small, their faith was great as Rev. Cantrell challenged them to live totally for Christ. A deep fellowship of missionaries and the military was the hallmark of this gathering. They met in a quiet, secluded area nestled at the base of Namsan Mountain near the center of Seoul.

An offering of \$285 was received from the 45 participants to assist in building a parsonage for one of the Korean pastors.

The next two Far East Retreats will be conducted in Korea, September 19-21, 1986, and in Okinawa (date to be announced). □



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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Millinocket, ME, February 7-16; Reserved, February 18-23; Orlando, FL (Emmanuel), February 25—March 1

ARCHER, DREX: Concerts in Texas, February 2-16

ARMSTRONG, LEON, LINDA & FAMILY: Brazil, IN, February 4-9; Orange, VA, February 18-23; Harrisonburg, VA, February 25—March 2

BAGGETT, DALLAS W.: Eustis, FL, February 9-14; Vero Beach, FL (First), February 18-23

BAKER, RICHARD C.: Warner Robins, GA (First), February 5-16; Decatur, AL (Larkwood), February 18-23; Albany, GA, February 25—March 2

BALLARD, DON: Cleveland, MS, February 4-9; Reserved, February 10-16; Meridian, MS (Oakland Heights), February 19-23

BALLARD, JOHN & JUNE EVANGELISTIC TEAM: La Grange, GA, February 17—March 2

BELZER, DAVID A.: Phoenix, AZ (Emmanuel), February 17-23

BLUE, DAVE & DANA: Bradenton, FL (Concerts), February 6-13; Bradenton, FL (Concerts), February 14; Sarasota, FL (Concert, First Brethren), February 16; Bradenton, FL (Concerts), February 20-27

BLYTHER, ELLIS G., SR.: Wrightsville, GA, February 4-9; Vidalia, GA, February 11-16; North Fort Myers, FL, February 25—March 2

BOCK, DON: Utica, OH (Hillside), February 25—March 2

BOICOURT, MARLA J.: Concerts in Alaska, February 9-23

BOND, GARY & BETH: St. Augustine, FL (First), February 4-9; Jackson, MS (Grace), February 18-23; Worthington, KY, February 25—March 2

BOQUIST, DOUG & DEB: Mason, MI (First, Youth Revival), February 2-7; Mansfield, OH (Baptist Youth Revival), February 9; Parma, OH (Presbyterian), February 14-15; Wooster, OH, February 16 (AM), New London, OH (Church of God), February 16 (PM); Toledo, OH (Cub Scouts), February 20; Cincinnati, OH (Northern Hill), February 23

BREWINGTON, JANE A.: Smithfield, IL, February 24—March 1

BROWN, FRED D.: Athens, OH (Athens Zone Revival), February 2-9; Zanesville, OH (Northside), February 18-23; Jackson Center, OH, February 25—March 2

BROWN, ROGER N.: Lakeland, FL (Lakeside), February 2; Vero Beach, FL (First), February 11-16; Orlando, FL (Colonial), February 18-23; Bloomington, IL (First), February 25—March 2

BUDD, JAY B.: Athens, GA (First), February 11-16; Bossier City, LA (First), February 18-23; Weston, MO (Iatan), February 28—March 2

BURKHALTER, G. PAT: Benton, AR (Valley View), February 11-16; Elk City, KS, February 25—March 2

BYERS, CHARLES & MILDRED: Deep River, IA, February 25—March 2

CASTEEL, HOWARD H.: Ropesville, TX, February 4-9; Tucson, AZ (Northside), February 11-16

CAYTON, JOHN, JR.: St. Clairsville, OH, February 4-9; Stow, OH (Akron First), February 11-16

CHAMBERS, LEON & MILDRED: Lakeland, FL (Lakeland Camp), February 13-23; Brooksville, FL (Wesleyan Bible Conference), February 25—March 2

CHASE, FRANK: Oklahoma City, OK (Oklahoma City May Avenue), February 4-9

CHIPP, VERLIN E.: Decherd, TN, February 11-16

CHRISTNER, JACK M.: Vermontville, NY, February 9-16; Knox, PA (Faith), February 23—March 2

COLLINS, LUTHER O.: Anderson, CA, February 18-23

COVINGTON, NATHAN A.: Dewey, OK, February 4-9; Norman, OK (Bennett), February 13-15; Henryetta, OK, February 25—March 2

CRABTREE, JAMES C.: York, PA, February 18-23

CRANDALL, VERNON & BARBARA: Goshen, AR, February 4-9; Terre Haute, IN (East Side), February 18-23; Logansport, IN (Fairview), February 25—March 2

• **DANIELS, M. HAROLD:** Monterrey, CA (Community Faith Mission), February 16-21

DARNELL, H. E.: Boise, ID, February 6-16; Emmett, ID, February 20—March 2

DELL, JIMMY: Reserved, February 3-9; Augusta, KS, February 16-19; El Dorado, KS, February 20-23

DOOLITTLE, KEVIN C.: Haverhill, MA, February 2; South Weymouth,

MA, February 9; Fitchburg, MA, February 16; New Bedford, MA (International), February 17-23; Easton, PA, February 28—March 2

DUNMIRE, RALPH & JOANN: Toledo, OH (Chapman Memorial), February 11-16

DUNN, DONALD R.: Zanesville, OH (First), February 11-16

DUTTON, BARRY & TAVIA: Yarmouth, N.S. (Wesleyan), February 2-7; Amherst, N.S. (Wesleyan), February 9-14; Joliet, IL (Crystal Lawns), February 25—March 2

• **ECKLEY, LYLE E.:** Forestburg, TX (Prairie Point), February 18-23; Fort Worth, TX (Northside), February 25—March 2

FADER, WES & MARY: Montrose, PA (Independent Bible Conference), February 7-9; Saugus, MA (Cliftondale), February 11-16; Melrose, MA, February 18-23; South Weymouth, MA, February 25—March 2

• **FARRIS, ALBERT A.:** Georgetown, KY, February 12-16

• **FISHER, C. WILLIAM:** Vacaville, CA, February 4-9; Sacramento, CA (First), February 11-16; Moses Lake, WA (Moses Lake), February 26—March 2

FRANK, RICHARD A.: Alexandria, VA (First), February 2; Woodstock, VA, February 9 (AM), Front Royal, VA, February 9 (PM)

FREELAND, RONALD E.: Linton, IN, February 25—March 2

FRODGE, HAROLD C.: Bedford, IN (Valley Mission), February 11-16

GAUTHORP, WAYLAND W.: Mount Carmel, IL, February 25—March 2

GRAY, BOB & BECKY: Houston, TX (Greater Holiness Crusade), February 5-9; NBC, February 10-12; Reserved, February 12-16; NBC, February 17-19; Reserved, February 19-23; Chicago, IL (Chicago Holiness Crusade), February 26—March 2

GREEN, JAMES & ROSEMARY: Tucson, AZ (Central), February 5-9; Kingman, AZ, February 12-16; Woodland Park, CO, February 23—March 2

GROVES, C. WILLIAM: Marietta, OH (Harmar Hill), February 25—March 2

HAINES, GARY W.: Big Spring, TX, February 2-9; Abilene, TX (First), February 15-19; Austin, TX (Grace), February 20-23

HAYNES, CHARLES & MYRT: Gainesville, FL (Trinity), February 4-9; Geneva, FL, February 11-16; Martinez, GA, February 18-23; Lafayette, GA (First), February 25—March 2

HELMS, MIKE & GLORIA: Arlington, TX (Calvary), February 4-9; Fort Wayne, IN (Nease Memorial), February 18-23; Portland, IN, February 25—March 2

HIGGINS, CHARLES E.: Gresham, OR, February 2-6; Federal Way, WA, February 9-12; Mount Vernon, WA, February 16-20; Albany, OR, February 23-27

HILDIE, DWAYNE W.: Guam, February 2-9

HILL, BEN E.: Washington, IL (Sunnyland), February 25—March 2

HOWARD, RICHARD E.: Coquille, OR, February 11-16; Sun Valley, CA, February 25—March 2

JOHNSON, RONALD E.: Ewan and Othello, WA (Concerts), February 2; Kennewick, WA, February 3-9; Idaho and Washington (Concerts), February 11-16; Idaho, Nevada, California (Concerts), February 19-24; Yuma, AZ (First), February 25—March 2

JONES, TERRY L.: Scottsdale, AZ, February 5-9; Alvin, TX, February 12-16; Webster, TX (NASA), February 19-23; York, NE, February 26—March 2

• **KNIGHT, JOHN L.:** Atlantic Beach, FL (Jacksonville Beaches First), February 4-9; Jacksonville, FL (Central), February 11-16; Plainview, TX (Trinity), February 19-23; Gladewater, TX, February 25—March 2

KRATZER, RAYMOND C.: Concord, CA, February 4-9

LAWSON, WAYNE T.: Goldendale, WA, February 2-7; Addy, WA (Community Church), February 9-14; Bellingham, WA (First), February 16-21; Port Townsend, WA, February 23-28

LAXSON, WALLY & GINGER: Shreveport, LA (Huntington Park), February 5-9; Reserved, February 16-23; Phenix City, AL, February 26—March 2

LeCRONE, JON & BETH: Salem, OR (South), February 2-9; Concerts in Oregon, February 11-15; Woodburn, OR, February 16-23; Ashland, OR, February 25—March 2

LEE, RALPH: Jackson, MS (Grace), February 19-23

LIDDELL, P. L.: Valdosta, GA (First), February 4-9; Fort Wayne, IN (Fairfield Avenue), February 11-16; Archbold, OH, February 18-23; McPherson, KS, February 25—March 2

LOETSCHER, O'NEAL & LINDA: Hermiston, OR, February 4-9; Zillah, WA, February 11-16; Vancouver, WA (Central), February 18-23; Oakdale, CA, February 25—March 2

LOHR, DON: Tallahassee, FL (First), February 18-23

LYBARGER, O. EVERETT, JR.: Hurst, TX, February 18-23; Paragould, AR (Woodland Hills), February 25—March 2

MANER, ROBERT E., JR.: Toledo, OH (Chapman Memorial), February 11-16; Millington, TN, February 18-23; Wrightsville, GA, February 21-23; Memphis, TN (Berclair), February 25—March 2

MANLEY, STEPHEN L.: Houston, TX (Holston Holiness Crusade), February 5-9; NBC, February 10-12; Reserved, February 12-17; NBC, February 17-19; Reserved, February 19-23; Chicago, IL (Chicago Holiness Crusade), February 26—March 2

MARTIN, LEON: Athens, TX, February 9-16

McFERRIN, RICK & LANETTE: Louisville, KY (St. Matthews), February 11-16; West Monroe, LA (First), February 18-23; Ruston, LA, February 25—March 2

MEREDITH, DWIGHT & NORMA JEAN: Hattiesburg, MS, February 11-16

MILLER, NETTIE A.: Chattanooga, TN (East Lake), February 18-23

MILLER, PAULINE O.: Reserved, February 10-16

MILLER, WALLY & CARROLL: Casa Grande, AZ, February 11-16; Sweet Home, OR, February 17—March 2; Brookings, OR, February 23

MILLS, CARLTON A.: Kenneth City, FL (St. Petersburg Kenneth City), February 5; Ocala, FL (First), February 9; Sarasota, FL (Swift Road), February 12; Lake City, FL (Trinity), February 15-16; Venice, FL, February 19; Greenacres City, FL (Free Methodist), February 23; St. Augustine, FL (First), February 26

MOORE, NORMAN L.: Apache Junction, AZ (First), February 5-9; Naples, FL, February 12-16; Spokane, WA (First), February 18-23; Portland, OR (Central), February 25—March 2

MORLEY, FRANK W.: Newhall, CA, February 2-9; Indio, CA, February 10-16; Crescent City, CA, February 18-23

MOSS, UDELL G.: Winnsboro, LA (First), February 4-9; Grenada, MS, February 11-16; Reserved, February 25—March 2; Kissimmee, FL (First), February 25—March 2

MULLEN, DEVERNE H.: New Market, N.B., February 16

MUNCIE, ROBERT W.: Mackey, IN, February 18-23

NAJARIAN, BERGE & DORIS: Jacksonville, FL (North), February 11-16; Dothan, AL (First), February 25—March 2

• **OLIVER, L. S.:** Calvert, AL, February 18-23; Hutchinson, KS (Bethany), February 26—March 2

PAGE, MARK: Columbus, OH (Reese Chapel), February 4-9; Elwood City, PA (United Brethren in Christ), February 11-16; Lockbourne, OH (Duxall Community), February 18-23; Pilot, VA (Pilot Holiness Church), February 25—March 2

PALMER, JAMES E.: Moberly, MO, February 12-23; Springfield, IL (First), February 25—March 2

PERDUE, NELSON S.: Winchester, IN, February 5-9; Cleveland, OH (West Side), February 12-16; Akron, OH (Arlington), February 18-23; Bloomington, IL (First), February 25—March 2

PFEIFER, DON, EVANGELISTIC TEAM: Woodward, OK, February 9-12; Dallas, TX (Central), February 16-19; Columbiana, AL, February 23-27; Steele, AL, February 28

PIERCE, BOYCE & CATHERINE: Effingham, IL (Zone Camp), February 25—March 2

QUALLS, PAUL M.: Eustis, FL, February 9-14; Kissimmee, FL (Kissimmee First), February 25—March 2

RICHARDS, LARRY & PHYLLIS: Chandler, IN, February 25—March 2

RICKEY, HOWARD: Chillicothe, OH (West), February 14-16; Orlando, FL (Central), February 18-23

ROBINSON, TED L.: Grants Pass, OR, February 4-9; Eagle Point, OR (Eagle Point), February 11-16; Stockton, CA (Delta), February 18-23

ROTH, RONALD W.: Pittsfield, IL, February 4-9; Pittsburg, IL (Herrin Union Gospel Mission), February 18-23; Murfreesboro, TN, February 25—March 2

SMITH, DUANE: Columbia, TN (Grace), February 4; Meansville, GA (Pine Mountain), February 11-16; Huntsville, AL (University), February 18-23; Barnesville, GA, February 25—March 2

STANTON, TED & DONNA: Berry, AL, February 18-23

STEVENSON, GEORGE E.: Morehead City, NC (Crystal Coast), February 11-16; Orangeburg, SC (First), February 18-23; Goose Creek, SC (Charleston Calvary), February 25—March 2

STRICKLAND, RICHARD: Traverse City, MI (First), February 12-16; New Albany, IN (First), February 19-23; North East, MD, February 26—March 2

SWANSON, ROBERT L.: Reserved, February 25—March 9

TAYLOR, CLIFFORD E.: Spokane, WA (Spokane Area Schools), February 3-14; Spokane, WA (Spokane Zone Crusade), February 18-23

• **TAYLOR, MENDELL L.:** Beardstown, IL, February 26—March 2

TAYLOR, ROBERT W.: North Miami, FL, February 4-9; Hollywood, FL, February 11-16; Venice, FL, February 18-23; Kearney, NE, February 26—March 2

• **THOMAS, J. MELTON:** Plant City, FL (Wagoner Memorial), February 5-9

TRIPP, HOWARD M.: Broken Bow, OK, February 18-23; Morrilton, AR, February 25—March 2

TRISSEL, PAUL D., SR.: Concerts in Florida, February 1—March 31

WATKINS, FRANK C.: San Bernardino, CA (East), February 2-9

WELLS, LINARD O.: Prescott, AR (First), February 4-9; Texarkana, TX (North), February 11-16; Dallas, TX (North Dallas), February 18-23; Waxahachie, TX, February 25—March 2

WISEHART, LENNY & JOY: Yakima, WA (West Valley), February 18-23

WRIGHT, E. GUY: Fitzgerald, GA, February 4-9; Clendenin, WV, February 11-16; Amarillo, TX (North Beacon), February 25—March 2

• **WYRICK, DENNIS E.:** Georgia and Florida, February 1-28

• designates retired elder

As reported to Visual Arts Department, Nazarene Publishing House, P.O. Box 527, Kansas City, MO 64141

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Each pension is determined by years of full-time service. Since churches did not start participating in the "Basic" Pension Fund until 1971, and since thousands of years of service credit were earned before that, 100 percent participation is vital to provide adequate reserves for the past years of service!

The Board of Pensions and Benefits USA must exercise wise stewardship not on funds "hoped for" but on funds "actually received." The payment of the pension is both a moral and a legal obligation to which the church has committed herself. Such a responsibility calls for the commitment of local church funds.

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Western Latin American District

NATIONAL ETHNIC CONSULTANTS MEET

Discuss problems, possibilities; Set goals



Director Bill Sullivan, Church Growth Division, called together the nine national ethnic consultants for annual reports and discussion. Eight of the nine consultants met in Kansas City, November 14 and 15.

The consultants shared common problems as well as those distinctive to their particular ethnic group ministry. Common to all groups was the urgent need for educated, trained, ethnic pastors and for a denominational communique that crosses ethnic lines with regular news and inspiration. More credibility for the consultants within the denominational structure was also a concern.

The consultants are busy professional people who volunteer their services to districts and churches interested in church planting among the ethnic groups they represent. Nancy Clark, consultant for Southeast Asian work, is the exception. She resigned from a college teaching position to minister full-time among Southeast Asians.

District superintendents and pastors interested in beginning ministry to an ethnic group may contact consultants directly or through Church Extension Ministries at Nazarene Headquarters.

1. Pictured (l. to r., back row) are Rev. Roger Bowman, Los Angeles, American Black consultant—West; Rev. Roland Chopfield, Richmond, Va., American Black consultant—East; Rev. Charles Johnson, Meridian, Miss., American Black consultant—National; Dr. Paul Orjala, Kansas City, Haitian consultant; Rev. Denny Owens, president, Nazarene Indian Bible College; Rev. Yoon K. Chun, Oklahoma City, Korean consultant; and Rev. Clarence Jacobs, Brooklyn, Caribbean consultant. Seated (l. to r.) are Nina Beegle, editor, Division of Church Growth;



2. Rev. Johnny Nells, Winslow, Ariz., North American Indian consultant; Dr. Bill M. Sullivan, Church Growth Division director; and Nancy Clark, Rochester, Minn., Southeast Asia consultant.

2. Nancy Clark, national consultant for Southeast Asians, discusses ESL materials with Dr. Paul Orjala. According to World Relief (NAE agency) she has planted more ethnic churches than any other individual—49 in all. Nancy pleads for 225,000 refugees still at border camps who, if not sponsored, will be turned back to face annihilation. "We have only two and a half years, three at the most, and it will be too late." Concerning the refugees here she says, "If we wait for Americans to learn their languages, we will lose a whole generation. We must train indigenous leaders among the Southeast Asians." Dr. Orjala, Nazarene Theological Seminary, consultant for Haitians, spoke of the need for services in Creole for churches in Montreal, Canada, where people are not fully fluent in French. Six Haitian pastors are now working through the extension center of Canadian Nazarene College, which equips them for ministry while involving them in church planting. Dr. Orjala's consultant responsibilities include France, where he hopes to develop a second Haitian congregation in Paris. French manuals and Sunday School quarterlies were



3 provided for the new Haitian Pioneer Area in Central Florida.

3. Rev. Yoon K. Chun, national Korean consultant, has been planting Korean churches since 1974. He pastors a growing congregation in Oklahoma City that ministers to Korean, Japanese, Chinese, Vietnamese, Blacks, Indians, and Spanish. There are 1,200,000 Koreans in the United States, and his goal is to have one Nazarene Korean church in each state.

4. Rev. Charles Johnson, national American Black consultant, has pastored the Meridian, Miss., Fitkin Memorial Church for 24 years. "The Church of the Nazarene will fit into any culture, any place," he said. "This is our hour. The Black people are like sheep without shepherds, going through the formalities of church, but not being nurtured like they should be. They are hungry for a gospel that changes—gives life and hope. It is going to take the districts and the general church saying, 'Here is one of the greatest mission fields we will ever see.'"



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PRODUCTIVE DIALOGUE SUPERSEDED COFFEE SIPPING DURING BREAKS

5. Rev. Roger Bowman, national American Black consultant—West, decried the lack of trained Black leaders and the dearth of new churches in predominantly Black areas in the West. Accelerated recruitment among Black youth through Nazarene colleges, churches, and Bible schools, he said, "along with closer supervision and more accountability in Black and other ethnic churches built into the system, would avoid some of the setbacks and disappointments." More dialogue between ethnic leaders and pastors was suggested as a way to keep needs before the denomination and to give motivation and challenge to those who are "doing the job."

6. Clarence Jacobs, Brooklyn, N.Y., Caribbean national consultant, is a specialist in crosscultural communication. For 25 years he has pastored Brooklyn Miller Memorial Church, a culturally mixed congregation including people from Asia, Cuba, Trinidad, Guyana, Jamaica, and Haiti. More recently Koreans, Chinese, and Spanish are moving into the community, and he is searching for a Spanish pastor for special ministry. His church is also renovating an apartment for a Chinese pastor and family who have started work there.

7. Roland Chopfield, Richmond, Va., American Black consultant—East, has pastored a growing, multiethnic congregation in Richmond for 22 years. The church presently operates a day nursery and is in a building expansion program. Chopfield also expressed concern for well-trained Blacks, particularly in middle class environments. He saw, as part of the solution, an extension of Nazarene Bible College in Atlanta where Blacks can more easily adapt and emulate the strong Black leadership and ministry in that city. "We need trained ministers who can represent the church. Untrained men do not work out; uneducated people are hard to pastor, and trained persons are essential to this ministry," Chopfield had particular con-



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cern for a more ethnically oriented publication that his people could relate to. "Our people . . . seldom see anything about the Chinese work, the Indian work, the Korean work. They feel they are not represented in the church's structure or communications." His daughter's recent placement on the faculty of Eastern Nazarene College is an encouragement in this area.

8. Rev. Johnny Nells (*l.*), North American Indian consultant, confers with Dr. Orjala. Nells is also leader of the Navajo Nation Mission District formed this year from the North American Indian District. He reported that the 30,000 square miles on the Navajo reservation is divided into eastern, central, and northern zones, with 104 chapter precincts. "We are working toward one new church a year on each of our three zones," said Nells. "We now have 19 fully organized churches and four CTMs."

9. Rev. Denny Owens, president, Nazarene Indian Bible College, reported that the North American Indian District had just concluded its 42nd year . . . "the best-kept secret in the whole church." NIBC



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just finished self-study for accreditation and the document has been accepted by AABC. "Next year they will be coming to investigate our facilities. Work and Witness teams are giving tremendous help with building needs. Our teachers all have graduate degrees, though they are frightfully underpaid. We have added two faculty and staff people."

—Nina Beegle, Reporter
Division of Church Growth

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At the annual Nazarene Publishing House Christmas luncheon, Evangelist Chuck Millhuff (l.) brought a heartwarming and encouraging message. Lyndell Leatherman and Jackie Smith (r.), music editor and headquarters data processor, respectively, played Christmas medleys during the hour. The caterer provided Christmas lunches (center) in mini-baskets, appropriately decorated in red and green with a fresh carnation in each basket for the 280 employees.

COLORADO DISTRICT REACHES RECORD GROWTH IN SIX-WEEK DRIVE

The Colorado District enrolled a record 5,208 persons in Sunday School during their recent fall SS emphasis—the largest number of enrollments in such a brief time period in recent history, according to CL/SS records. The drive, "40 Days and 40 Nights," coincided with the fall denominational emphasis, but actually ran from the first

Sunday in October through the second Sunday in November.

"It's a thrilling story, and it just didn't happen by accident," says Rev. Jim Diehl, superintendent of the Colorado District. "We had a district tour, encouraged pastors to develop prospect lists, and called on them to commit their churches to 100 percent, 50 percent, or 20 percent growth. No pastor went for less than 50 percent. The pastors went home, went to work and we have seen some exciting results. Some

churches have actually doubled their Sunday School enrollment."

Rev. Diehl adds that the enrollment is only part of the story. "I was privileged to preach at the Loveland, Colo., church November 17. There were almost 60 more persons in the morning service than a year earlier. Following the message there were four adults and one teen at the altar. The pastor (Rev. Gary Abke) told me that those seekers at the altar weren't even in his church the month before."

The Colorado District has set a Sunday School enrollment goal of 20,000 by district assembly time in May (enrollment on the district now totals 19,582). They also want to see 1,000



Colorado district superintendent, Rev. Jim Diehl (r.), congratulates Rev. Jay Bynum (center), Christian Life and Sunday School chairman, and Dr. Gerald Oliver (l.) for promoting record 1985 fall enrollment drive.



November 11-12 the National Board of NIROGA directors met in Kansas City for their annual meeting. The combined attendance at all seven NIROGAs for 1985 was over 3,000. The board planned seven NIROGAs for 1986, which includes a new NIROGA at Victoria on Vancouver Island, B.C., Canada. The board consists of (l. to r.) Eldon Kirks, Chuck Acheson, General Director Dennis Apple, Hilton Gillespie, and Jack Dell.

persons added to the Church of the Nazarene on the district by profession of faith by that time. The district had a loss of 380 in Sunday School enrollment in 1984.

"We have really been helped by layman Jerry Oliver of Denver First Church," notes Rev. Diehl. "Since moving to our district from Illinois, he has been holding Sunday School seminars and rallies all over the district. He's excited, our pastors are excited, our people are excited, and I'm excited."

The Colorado district superintendent says the next phase in the plan is to add 100 new classes in district churches in January and February 1986.

—NN

FOR THE RECORD

MOVING MINISTERS

JIM ARMSTRONG from Wister (Okla.) to Harrah (Okla.)
 MARTIN J. BAUSMAN from Kalamazoo (Mich.) First to Big Rapids (Mich.)
 WILLIAM BEDELL to Munnith (Mich.)
 ROLLIE BECKER from Parkway (Mo.) to Pueblo (Colo.) Belmont
 DAVID BLACK from Sherwood (Ark.) to DeRidder (La.)
 BILLY BUETTNER from Harrisonville (Mo.) to Ada (Okla.)
 JUDY CABLE from Chapman Memorial (Mich.) to Lansing (Mich.) South
 DONALD CANADY to Union Chapel (Ind.)
 KENN R. COIL from Fresno (Calif.) Calvary to Australia Nazarene Bible College (Thornlands, Queensland)
 STEVEN CLOSE from Olivet Nazarene College to Kalamazoo (Mich.) First
 FLOYD EUGENE DISNEY to Grand Rapids (Mich.) West
 JON DODDS from Delphos (Ohio) to Wapakoneta (Ohio)
 MAX L. DOWNS from Waynesville (Mo.) to New Castle (Ind.) Westview
 BRADLEY R. DYRNESS from St. Louis (Mich.) to West Branch (Mich.)
 LARRY FOSTER from Bluefield (W.Va.) to Lake Charles (La.) First
 DAVID GAGNON from Pineville (N.C.) to Winter Haven (Fla.)
 BRUCE HAYSE from Morgantown (W.Va.) First to Tallahassee (Fla.) First
 ALAN HILGENDORF to Three Rivers (Mich.)
 ROBERT HOFFMAN to Greensburg (Mich.)

KENNETH JAGGER from Sidney (Mich.) to Montrose (Colo.)
 JAMES B. KITTLE from Zanesville (Ohio) to Nelsonville (Ohio)
 LARRY H. LEWIS from Little Rock (Ark.) First to Garden City (Kans.)
 MARK LINER from Sheffield (Ala.) to Baker (La.)
 WILLIAM S. MERCER from Cenchréa (La.) to Crowley (La.)

PAUL A. MINGUS from Nazarene Bible College to Alma (Mich.)
 RANDY H. MURRAY from Carl Junction (Mo.) to St. Louis (Mo.) Kirkwood—English
 DUANE NELSON from Olivet Nazarene College to Charlevoix (Mich.)
 DENNIS J. NOBLE to Hart (Mich.)
 RONALD L. PERRY to Connersville (Ind.) Gortner Memorial
 JODY POSTIN from Winter Haven (Fla.) to Lansing (Mich.) First
 ALLEN ROSEGRANT from Glenwood (Ark.) to Moss Bluff (La.)
 RANDALL W. RUCKER, Jr., from Nazarene Theological Seminary to Albion (Mich.)
 WILLIAM STARK from Breckenridge (Tex.) to Trout (La.)
 DANIEL L. STEMEN from Nazarene Theological Seminary to Harbert (Mich.)
 DAN TURNER to Tahina (Okla.)
 RICK L. UPCHURCH from Nelsonville (Ohio) to Lowell (Mich.)
 HUTSON WARNER from Chicago (Ill.) Austin to Vero Beach (Fla.) Universal
 LESLIE WALTZ from Greensburg (Ind.) to Clayton (Ind.)
 JERRY WELLS from Mid-America Nazarene College to Gladwin (Mich.)
 LUTHER J. YODER from LaGrange (Ind.) to Sault Ste. Marie (Mich.)

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REV. STEPHEN and SHEILA PETTIS, Bermuda, Furlough address: 1249 San Moritz Dr., San Jose, CA 95132

MRS. MATTIE SHEPHERD, Japan, retired, Home address: 1875 N. Hill Ave., Pasadena, CA 91104

VITAL STATISTICS

NAZARENE EVANGELIST DIES FROM HEART ATTACK

Commissioned evangelist Rev. William E. (Bill) Varian, 56, died from a massive heart attack Sunday afternoon, December 15. Rev. Varian was holding a revival in Westerville, Ohio, when he suffered a heart attack December 13. Doctors implanted a pace-maker at that time. He was still at the hospital when he suffered the fatal attack.

He is survived by his wife, Doris; three daughters, Juanita Copley, Valerie Beeman, and Virginia Bauer; and one son, John Varian.

Rev. Varian lived in Traverse City, Mich., and had been a commissioned evangelist for the past 13 years. Prior to this he pastored a number of churches, including Chicago First and Kankakee, Ill., First.

Funeral services were held December 19 at Kankakee First Church, with Rev. Marian McCandless, Rev. Bryan Solomon, and Rev. John Shoup officiating. Burial was in Memorial Gardens in rural Kankakee.

—NN

DEATHS

RUTH L. EWING BRANDYBERRY, 77, Mar. 22, Bayonet Point, Fla. Survivors: husband Rev. O. Paul Brandyberry; son Charles Winston; two grandchildren; and two brothers.

REV. GLENN DALE BRUNSON, 64, Nov. 16, Shattuck, Okla. Survivors: wife Esther; sons David and Richard; daughter Linda Skinner; seven grandchildren; and two brothers. Ministry: Northwest Oklahoma District.

JOHN B. CARRUTHERS, 69, Dec. 7, Juneau, Alaska. Survivors: wife Clara; daughter Judy Smathers; sons John, Paul, and Frank; six grandchildren; and three sisters.

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NEWS OF RELIGION

CHRISTIAN BROADCASTERS PLAN TO "BLANKET THE EARTH" BY YEAR 2000. Leaders of the world's three largest Christian broadcasting organizations have agreed to cooperate in an effort to blanket the planet with the gospel by the year 2000.

"We are committed to provide every man, woman, and child on earth with the opportunity to turn on their radio and hear the gospel of Jesus Christ in a language they can understand, so that they can become followers of Christ and responsible members of His church," said the joint statement issued by the presidents of HCJB in Quito, Ecuador; Far East Broadcasting Company; and Trans World Radio.

The statement noted that radio can cross barriers—like the Iron and Bamboo Curtains—that prevent missionaries from entering many countries. "Not even television could ever get into countries like China or the Soviet Union . . . but we can!" said Dr. Ron Cline, president of HCJB.

Shortwave signals can travel thousands of miles, and the three major Christian broadcasters already preach in more than 100 languages. Cline estimated that 90% of the world's population can now hear the gospel in a language they can understand, although not necessarily in their own language. □

INCREASED CHINESE LISTENER RESPONSE. In the first 10 months of 1985, letters from listeners responding to Far East Broadcasting Company Chinese programs increased 110% over the previous year.

For 30 years, from 1949 through 1978, very few letters came out of China to FEBC. Then, when official relations were established between the United States and China in 1979, the letters overwhelmed the FEBC-Hong Kong staff. There were over 10,000 letters in 1979, with a high of 13,000 in 1981. After that there was a drastic drop, as restrictions in China were tightened again. Letters leveled off at around 1,000 to 2,000 a year until 1985 when the number again rose to 4,035 by the end of October.

FEBC, which began in 1945, now has 30 shortwave and medium wave stations with a total power of 1,500,000 watts. Chinese broadcasts in several dialects are aired from FEBC stations in the Philippines, Saipan, and Korea. In over 100 languages, the FEBC radio ministry reaches an area containing two-thirds of the world's population. □

CHILD PORN CONVICTIONS INCREASE. Since passage of the Child's Protection Act of 1984, there has been a dramatic jump in convictions for child pornography. The Justice Department reported only 62 such convictions from 1978-84, compared to 50 convictions secured in the first year following the child protection legislation. This illustrates what can happen when prosecutors are given the tools they need to pursue cases, and when the Attorney General of the United States encourages prosecution.

Additional legislation deserving support has been introduced by Sen. Paul Trible (R-VA). The Computer Pornography and Child Exploitation Prevention Act, S 1305, would prohibit the use of computers for immoral purposes by child molesters and pedophiles. According to testimony in the Senate's Juvenile Justice subcommittees, there are at least five computer "bulletin boards" in the nation's capital alone, containing names, addresses, and descriptions of children who may be available as sexual partners. With Justice Department modifications, a companion House measure will soon be introduced. □

BESSIE ALICE CLINE, 86, Dec. 16, Lancaster, Calif. Interment: Seminole, Okla. Survivors: daughter Blanche E. Edwards; two grandchildren, one great-granddaughter; two sisters; and two brothers.

REV. MAURICE FINGER, 80, Nov. 30, Lincolnton, N.C. Survivors: wife Naomi. Ministry: Evangelism.

HARVEY LEE RENEAU, 84, Dec. 19, Watonga, Okla. Survivors: sons Rev. Cliff and Noel G.; 10 grandchildren; 12 great-grandchildren; and 2 brothers.

MARY C. TROMBURG, 86, Dec. 1, Nampa, Idaho. Interment: Boise, Idaho. Survivors: sons Herman H., Edgar J., Clarence I., John R., Stanley O., and Earl H.; daughters Mrs. Violet Johnson, Mrs. Grace (Ralph) Pettis, and Mrs. Pearl (Arvid) Kreps; 26 grandchildren; 37 great-grandchildren; 3 great-great-grandchildren; 2 brothers; and 2 sisters.

ROBERTA TRINE, 52, Dec. 15, Paris, Ill. Survivors: brothers Robert, James, and Leslie; and sister Dorothy Colter.

LAURA RUTH WALKER, 72, Nov. 14, Boulder, Colo. Survivors: one cousin.

BIRTHS

to STEVE AND REBECCA CRAWFORD, St. Joseph, Mo., a girl, Bethany Lynn, Dec. 13

to JACK AND JUDY (HALL) DAVIS, Olathe, Kans., a girl, Jessica Lynn, Dec. 8

to FRED AND CAROLYN (SEELIG) EBRAHIMI, San Diego, Calif., a boy, Ramin A., July 3
to BYRON AND PAMELA (MEDSKER) FLORA, Eldon, Mo., a boy, Marcus Wayne, Dec. 5
to WAYNE AND CYNDI (DICK) FRANK, Phoenix, Ariz., a boy, Austin Wayne, Dec. 19

to WILLIAM AND SHARON (CONSTANTINE) McFERRIN, Olathe, Kans., a boy, Leighton Henry, Dec. 25

to CHARLES AND JUDY MEINECKE, Kansas City, Mo., a girl, Julianne Joy, Nov. 30

to WES AND BRENDA (BRODIEN) SCHAEFFER, Fort Lauderdale, Fla., a boy, Bryant Wesley, Dec. 13
to STEPHEN AND MARY (NORRIS) TOWNE, Poneto, Ind., a girl, Stefanie Michelle, Oct. 5

MARRIAGES

KRISTIN FINKBEINER and MICHAEL FARRAND at San Diego, Calif., June 15

JULIE FINKBEINER and BRIAN VERMILLION in Oklahoma City, Okla., Nov. 2

ANNIVERSARIES

REV. CHARLES AND ETHEL WIANDT of Phoenix celebrated their 50th wedding anniversary with a

reception hosted by their family at the Phoenix Maryvale Church.

The Wiandts were married September 7, 1935, in Cambridge Springs, Pa. They have 3 children: Lily Messenger, Richland, Wash.; Phoebe Severson, Nampa, Idaho; and Lois Severson, Phoenix. They also have 13 grandchildren.

Rev. Wiandt is associate pastor at the Phoenix Maryvale Church.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

Since becoming acquainted with the Church of the Nazarene in 1970, I have grown in respect for it to the point of total affiliation in membership and support.

One of the things I appreciated so much about the church was the area of freedom they allowed in respect to the belief in our Lord's return. As long as we firmly believed in His return and our being caught up to meet Him in the air, we had freedom in other areas surrounding this doctrine.

Why is it that now so many visiting pastors and evangelists are demanding belief in a "secret" pre-Tribulation rapture? Why are so many films being shown in our church that demand that single point of view?

As I search the Scriptures, I find it impossible to come to firm convictions along that line for myself.

Is there any way that our church can be lovingly reminded that freedom should be allowed in these beliefs? Occasionally I have left a meeting feeling that my very spirit has been assaulted by the demand that "you must believe this way."

I wish there were some way that all the church could be told that just as important as being prepared for a secret rapture is being prepared for it to happen another way.

To promote what they believed to be essential—namely, the doctrine and experience of entire sanctification—the groups who merged to form the Church of the Nazarene agreed to permit doctrinal liberty and plurality in what they regarded as nonessential. One of these areas of liberty was

the timetable of events connected with the return of Christ.

The Church of the Nazarene has never required its members to be "pre," "post," or "a" millennialists. We do affirm belief in the coming again of Jesus Christ in our "Articles of Faith" (number XI), but we do not commit ministers or members to a single view of how end-time events shall be precisely ordered.

This being true, holy love should prevent any of us from making a particular interpretation of these events a test of orthodoxy or a basis of fellowship for the rest of us. □

Some time ago you had something about tithing in the Answer Corner. To say that I was surprised by it would be putting it very mildly. Read it over and then tell me what to do about Luke 11:42.

Luke 11:42 contains words addressed by Jesus to Jews who were living under the law of Moses. Honest exegesis cannot make these words a command to tithe addressed to the church.

Christian giving should be regular, systematic, and proportionate as 1 Corinthians 16:2 indicates. By implication, Christian giving would equal or exceed a tithe, for it is unthinkable that love would inspire less than law would demand.

For a Christian the tithe should be the floor and not the ceiling, the minimum and not the maximum.

A laborer, after tithing, might be hard pressed to meet living costs. A multimillionaire, after tithing, could live in pagan luxury. Obviously, how much more than a tithe one should give depends upon what remains above modest living costs after tithing.

But at the risk of surprising you again, I will repeat that a *commandment* to tithe, addressed to the church, is not found in the New Testament.

The example of Spirit-filled disciples (Acts 2:44-47; 2 Corinthians 8:1-5) makes it clear that where love reigns law is fulfilled and exceeded. □

NEWS OF EVANGELISM

PREPARATION HELPS BRING REVIVAL

Extensive preparation preceded the Richfield, Mich., church's revival with Evangelist Gary Haines. Pastor E. Eu-

gene Frame reports, "A very definite change occurred in the church as people prayed, prepared, expected, and attended the revival."

Average attendance for this Sunday through Sunday revival was 310, with 500 present for the final morning worship, and 400 for the closing service.

One hundred and thirty people received spiritual help at the altar, 18 seeking entire sanctification. Of 40

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who sought salvation, one was a 45-year-old man who had been in the church all his life, yet had never been a Christian. He, along with his family, accepted Christ during the week.

"Follow-up is now being done," says Pastor Frame. "More victories are expected ahead!" □

THE CHURCH SCENE

December 8, 1985, the **Westchester, Calif., church** congregation celebrated 80 years of ministry and dedicated new facilities. They include over 4,000 sq. ft. of new buildings and 1,500 sq. ft. of remodeled buildings. Special guests for this celebration included Dr. William M. Greathouse, general superintendent. Dr. Greathouse preached in the morning worship celebration as well as the afternoon dedication service.

Special music was provided by past and present church members. Four former pastors participated in the services. Those pastors included Perry Pults (1952-60), George Crawburg (1966-70), Herb Smith (1970-72), and Herman Rouse (1972-75). Gene Carter, honorary mayor of Westchester, and Jan Baird, executive director of the Chamber of Commerce, made presentations on behalf of the community. Mr. Dick Willis, administrative assistant for the Los Angeles District, also brought words of commendation. Mr. Gene Frye, vice-president of Cogun Industries, represented the contractors at the dedication service.

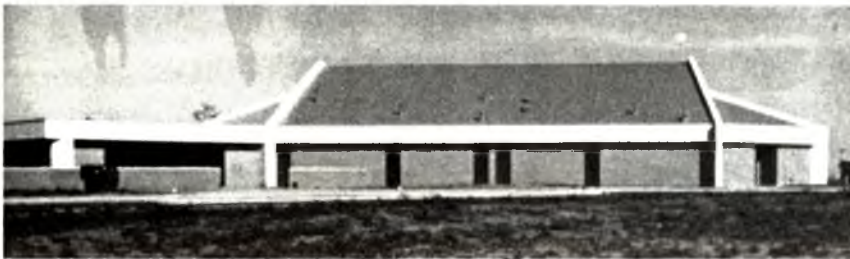
Pastor Harold Parry, beginning his fifth year of ministry at the church, served as master of ceremonies. The new facilities are for Christian education, fellowship, hospitality ministries, and administration. Many work hours



The Senior Adult Choir of the Drayton Plains, Mich., Williams Lake Church, presented the cantata "The Time of Our Lives," October 27, 1985, in the morning service. This was a first for the church and the senior adults. Ages in the choir range from 53 to 82 years. There were over 300 present for the performance. The pastor is Rev. Gerald Carnes; Jim Ewers is music director; and Mrs. Gerald Carnes accompanied the choir.



Pictured is the Durant, Okla., First Church as it celebrated its 80th anniversary October 20th. First Church was organized in 1905 by Dr. J. B. Chapman. There were 14 charter members. The early days were spent in a blacksmith shop on Lost Street. The congregation grew and at the end of two years built their first building. The celebration included pictures, memorabilia, visits by former pastors and many friends of the church. Rev. Harold Blankenship is the pastor.



Dr. Eugene L. Stowe, general superintendent, and Dr. Gene Fuller, district superintendent, led the dedication services for the new Phase I facility of the Amarillo, Tex., Valleyview Church, Sunday, September 29, 1985. It is a unique multipurpose building with full-size gymnasium, which also serves as the worship center with a seating capacity of about 750 in the "sanctinasion" area. Over 30,000 sq. ft. in the building includes 11 classrooms, large modern kitchen, 4 offices, reception room, friendship social hall, men's and women's rest rooms with shower rooms. The building cost \$750,000 and has an indebtedness of \$450,000. Rev. Richard H. Leffel has been the pastor since 1980.



The Columbia City, Ind., church youth group came to work at the Kansas City Rescue Mission and to see the church's headquarters, seminary, and publishing house. Rev. Raymond Hann is the pastor.

were given by members of the congregation and Cogun staff. Thousands of dollars of materials were also donated by various individuals and contractors. The new church buildings are valued in excess of 1.2 million dollars. The present indebtedness on these buildings is approximately \$333,000. □

The Royalton, Ill., church honored its last charter member, Elta Mason, for 40 years of Christian service, October 27, 1985. A total of 126 family and friends attended, with a dinner given in her honor.

Just one week later, November 3, Sister Mason went to be with the Lord. In memory of their mother, the Mason family purchased a new communion table for the Royalton church. Rev. Dennis Middleton is the pastor. □

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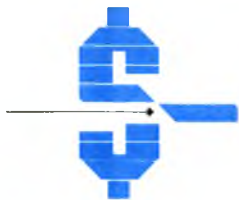
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By Fletcher C. Spruce

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.



As the ribbon falls away, Dr. W. Talmadge Johnson (r.), superintendent of the Tennessee District, opens new educational and fellowship facilities at Portland, Tenn. Pictured with Dr. Johnson (l. to r.) are Lisa McGuire, Troy Givens, and Ricky Graves, while other members of the Building Committee look on. The 1,500 sq. ft. building provides four classrooms plus a large fellowship hall, and was constructed at a cost of \$19,000 including furnishings. The building was framed and dried-in by the Sumner County Vocational Education School for the sum of \$500. Other donated labor by church members held the cost to a minimum. Rev. Carlos H. Sparks has been the pastor over the past seven years.



The Bridlewood Community Church of the Nazarene was organized September 15 1985. It is located in Kanata, a suburb of Ottawa, Ont. About three years ago two couples from the Ottawa Trinity Church purchased homes in the new addition. Out of concern for their neighbors, Alan and Goldie MacMillan, along with Brian and Linda Jamieson, started an evening Bible study. The response was so positive that in a few months their homes were not big enough. They were granted permission to use the Bridlewood Community Centre for Sunday afternoon services. Soon the group wanted classes for their children. A portable classroom was purchased and placed adjacent to the Centre. Ottawa Trinity and the Bridlewood Community Church are purchasing 2.4 acres to build a new church. Rev. Alan MacMillan (r.) is the bivocational pastor. He is shown in the picture with District Superintendent Lorne V. MacMillan (second from r.) as he welcomes 34 charter members into the new church.



Grand Saline, Tex., Church celebrated its 75th anniversary October 25-27. Dr. Paul Gray of Bethany, Okla., was guest speaker at the Friday evening banquet. Saturday night, Dr. Gray showed slides on the beginnings of the denomination. Participating in the Sunday morning service were Dr. Paul Garrett, former district superintendent; Dr. W. M. Lynch, present district superintendent; and Dr. Gray. Following a noon luncheon, a taped message was heard from Mrs. Lena Boyles, oldest living member of the church. Dr. Paul Garrett preached in the afternoon service. Pictured (l. to r.) are J. Lewis Engle, Dr. W. M. Lynch, Pastor B. A. Patton, Dr. Paul Garrett, and Dr. Paul Gray.

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GUNTER ELECTED FINANCE DIVISION DIRECTOR



Dr. D. Moody Gunter, 51, has been elected by the General Board and has accepted the position of Finance Division director for the International Church of the Nazarene, according to Dr. Jerald D. Johnson, responsible general superintendent for the division, who has been serving as acting director.

Dr. Gunter comes to the post from the superintendency of the South Carolina District where he has served since being elected in August 1976. He holds the A.B. from Trevecca Nazarene College, attended Nazarene Theological Seminary, and holds the honorary doctor of divinity degree from TNC. He served most of his career in his home district of South Carolina, pastoring churches in Charleston, Hartsville, and Sumter before being elected to the superintendency.

He and his wife, Nina, have two sons, Rev. Dwight M. Gunter II and Dwayne Mark.

He will assume his new responsibilities on March 1. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the Northeastern Indiana District, I have appointed Rev. Oval Stone (formerly superintendent of the North Carolina District) as superintendent of the Northeastern Indiana District, effective January 15, 1986.

—John A. Knight
General Superintendent

STONE APPOINTED TO NORTHEASTERN INDIANA DISTRICT



Rev. Oval L. Stone has been appointed superintendent of the Northeastern Indiana District by Dr. John A. Knight. The action was taken with unanimous approval of the Board of General Superintendents

and in consultation with the Northeastern Indiana District Advisory Board. He replaces Dr. Bruce Taylor who resigned the post to become a consultant for the Church of the Nazarene in Nigeria.

Rev. Stone moves to the new post from the superintendency of the North Carolina District. He was appointed to that position in March 1980. Prior to this he pastored churches in Kentucky, Tennessee, West Virginia, and Ohio. □

—NN

ANNOUNCEMENT

With the unanimous approval of the Board of General Superintendents and in consultation with the Advisory Council of the North Carolina District, I have appointed Rev. D. Eugene Simpson (presently pastor of Marion, Ohio, First Church) as superintendent of the North Carolina District, effective February 15, 1986.

—John A. Knight
General Superintendent

SIMPSON APPOINTED SUPERINTENDENT OF THE NORTH CAROLINA DISTRICT



General Superintendent Dr. John A. Knight has appointed Rev. Donald Eugene Simpson as superintendent of the North Carolina District, effective February 15, 1986. The appointment was made with the unanimous approval of the Board of General Superintendents and in consultation with the North Carolina District Advisory Board. He replaces Rev. Oval Stone who was recently appointed superintendent of the Northeastern Indiana District.

Rev. Simpson is a graduate of Trevecca Nazarene College and holds the B.D. and M.Div. degrees from Nazarene Theological Seminary. He has served as pastor of Marion, Ohio, First Church on the North Central Ohio District since August 1980. Prior to this he pastored churches in Wichita, Kans.; Anderson, Ind.; and Pompano Beach and Gainesville, Fla.

Ordained in May 1958 on the Florida District, Rev. Simpson is a native of

Monroe, N.C. He and his wife, Frances, have two children, Mark and Karen. □

—NN

WANDA KNOX AT REST



Missionary and former NWMS executive secretary Wanda Knox, 54, passed away January 3 at her home in Olathe, Kans., following an extended battle with abdominal cancer. She is survived by her children, Mrs. Dennis (Janie) Norrick of Marshall, Tex., and Geron Knox of Olathe; her mother, Mrs. Vera Prather, two brothers, James and Larry Fulton, all of Oklahoma City; and two grandchildren. Her husband, Sidney, died of cancer in October 1958.

Dr. Paul Cunningham officiated at the funeral service, which was held Monday, January 6, at Olathe, Kans., College Church. Dr. Charles H. Strickland, general superintendent, delivered a tribute to Mrs. Knox on behalf of the general church; the message was presented by Dr. L. Guy Nees, World Mission Division director. Burial was at the Restview Cemetery in Lubbock, Tex.

Mrs. Knox and husband, Sidney, were appointed by the General Board in 1955 as the first Nazarene missionaries to Papua New Guinea. Following Sidney's death, Wanda continued to feel God's call to serve in New Guinea.

In October 1960, with two-and-a-half-year-old Janie and six-and-a-half-year-old Geron, she returned to the land for which she had a vision, and where she would continue to serve as teacher, preacher, and facilitator until she was called to serve as NWMS executive secretary in 1975.

Mrs. Knox served at headquarters until 1980 when she requested reassignment to the mission field. She served in Jerusalem from 1980 to 1982 and was then appointed to a teaching position at Caribbean Nazarene Theological College in Trinidad, West Indies, where she was serving when she returned to Kansas City for cancer surgery in January 1984. □

—NN

Editor's note: A tribute to Wanda Knox will be printed in the February 15 issue of the *Herald*.

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