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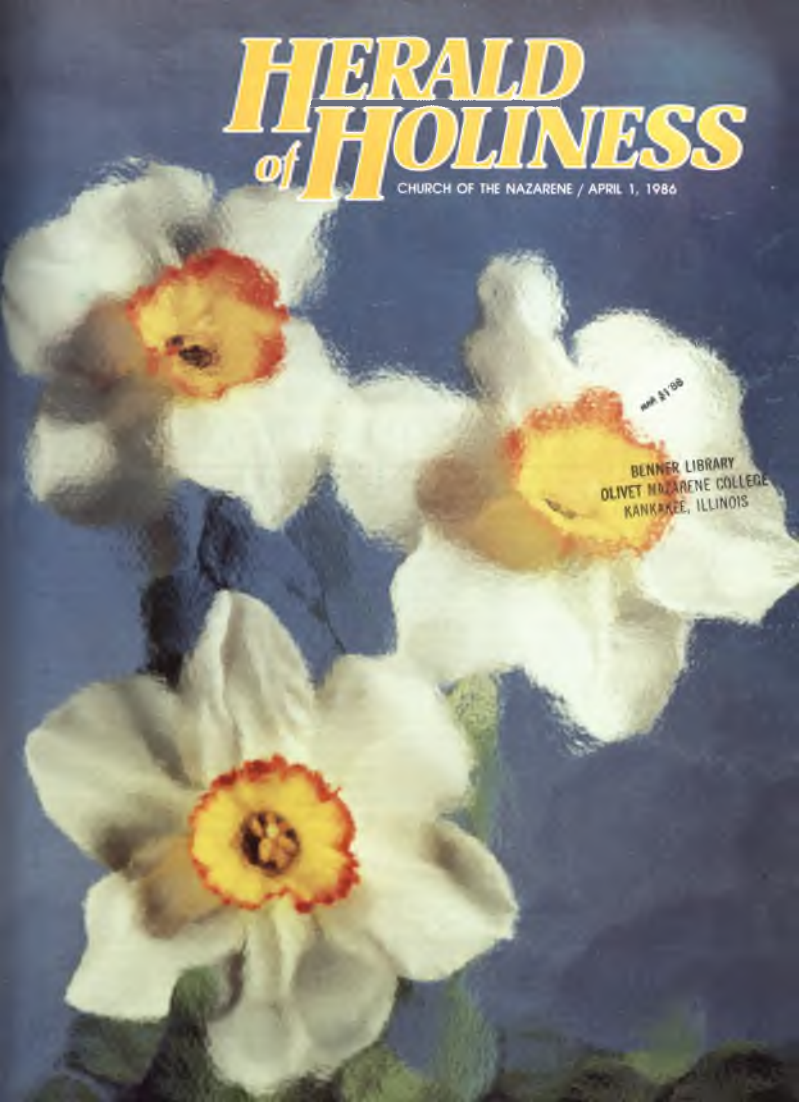
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 1, 1986

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RESURRECTION AND REVIVAL

by General Superintendent Eugene L. Stowe

Thank God for Easter!

Though Easter Sunday, 1986, is now history, Christians will bask in the afterglow of this meaningful spiritual event all year long. Resurrection is a glorious reality for all seasons.

It is appropriate that Christ's rising from death and the grave comes during the spring of the year when nature around us is being revived from the cold, harsh grip of winter. Bare trees will soon be wrapped in fresh green foliage. Daffodils and tulips will explode in a riot of color. Animals will awaken from their long winter's nap of hibernation. New life will be resurrected from lifelessness.

What an eloquent picture this is of the revival that is our resurrection heritage! Thousands of Prayer Partners are joining the Board of General Superintendents in daily intercession for a mighty spiritual awakening in our church. This chain of prayer reaches around the world. That means that earnest petition for genuine revival is ascending to the throne of grace in unbroken continuity day and night. While some sleep, others are keeping the prayer watch. And God will answer this prayer!

The revival we need will resurrect spiritual priorities in the lives of God's people. The abrasiveness of the sinful world around us all too often dulls the keen edge of our discipleship. Revival produces a first love for Christ, which gives Him prior claim on every area of life. One of these areas is our time. A young businessman experienced real renewal during a revival campaign in his local church. He went to his pastor and testified that God had convicted him about the small amount of time he de-

voted to the work of the church. He committed himself to giving a half day a week out of his busy schedule to do visitation evangelism. Within a year he died at the ripe young age of 35. But in that year he had led a number of people to Christ and left an undying influence in the lives of hundreds of others. Yes, real revival puts our time at His disposal.

Revival also resurrects a priority on holy living. The apostle Peter states it clearly: "Do not be conformed to the former lusts . . . but like the Holy One who called you, be holy yourselves also in all your behavior" (1 Peter 1:14-15, NASB). In the following chapter he exhorts, "You are holy and pure . . . so that you may show to others how God called you out of the darkness into his wonderful light. . . . Keep away from the evil pleasures of this world; they are not for you, for they fight against your very souls" (2:9-11, TLB). Yes, spiritual renewal does speak to our life-style.

Presbyterian David Redding reinforces this truth:

We have lived down Puritanism and sneer at every sign of strictness or standards. There is a danger of making too much of externals. Could our danger be in making too little? We have regarded our Father's rules as restrictions instead of constructions. According to Daniel, the secret to our salvation may be the good habits and sacred customs that put flesh on our faith.¹

O God, let the church experience a spiritual resurrection that will revive every area of our Christian life, "That the World May Know." Amen. □

1. *What Is the Man?* (Grand Rapids: Eerdmans), 56-57.

THE NORMAL CHRISTIAN LIFE

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by FRANK W. MORLEY



Almost everyone, at some time or other, has expressed a wish for the return of normality. "If only things would get back to normal." The only problem is, what is "normal"?

For some people the normal day begins with a cold shower at 4:30 a.m., a glass of orange juice, and a five-mile run. Most others find that regimen abnormal and have a sneaking feeling that the one who lives that way can be so described. Whatever area of life one considers, the state of normality is hard to find, except, perhaps, for the area of Christian living.

The normal Christian life is described for us very clearly in God's Word, in two different ways. That might seem strange, but look at what is said.

Paul, writing to the Roman Christians, said, "I do not understand what I do. . . . I have the desire to do what is good, but I cannot carry it out. For what I do is not the good I want to do; no, the evil I do not want to do—this I keep on doing" (Romans 7:15, 18-19, NIV).

No one needs a degree in theology to understand Paul, for, sad as it may be, those words of Paul describe the normal Christian life for far too many people. It has its good points, of course. There is a high desire for good. "The good I want to do" was not only Paul's testimony. It is true for thousands upon thousands of Christians. There is, in addition to that desire, a delight in the law of God. No worldling feels that way, it is the mark of the Christian life. Unfortunately, "desire" and "delight" are not enough. Like the Lord said, "The spirit is willing, but the flesh is weak." The desire is there, the will is present, but the power to perform is missing.

That is true because this normal Christian life is a life hindered by sin. As the poet put it:

I see the right, and approve it too;

I hate the wrong, and yet the wrong pursue.

There is an assurance that Jesus is Savior, sin has been forgiven, and yet at the same time there has to be an acknowledgment of sin's presence, sin hindering, sin causing one to fall. It is for all the world like trying to walk on ice; no matter how careful one is, falling constantly happens. The sense of joy and peace experienced when Christ came into the life vanishes, for

every bit of concentration is put on keeping one's balance.

Nor is this sin that hinders something that troubles us just now and then. Like Paul said, "If I do what I do not want to do, it is no longer I who do it, but it is sin living in me" (7:20, NIV). The problem is indwelling sin. It hinders and almost destroys every effort to live for God; and that is, for very many people, the normal Christian life.

It does not seem right, does it? When Jesus died on the Cross, He cried out, "It is finished," but from the way life is lived it seems more like it has just begun. To accept these words of Romans 7 as the norm for Christian living is a denial of those words of triumph spoken from the Cross. Yet it must be admitted that even a casual review of life indicates that Romans 7 is the norm for most people.

The problem is solved when a second answer is considered. Review may indicate what the normal Christian life *is*, but revelation—the Word of God—proclaims for all to see what the norm *should be*. The words of Romans 7 are really nothing more than the "before" part of the Christian advertisement. As Paul moves into chapter 8, there is a dramatic change. In 7 he is a slave, in 8 he is free. In 7 the Spirit is mentioned only once, in 8 He is spoken of 20 times. No longer is Paul a slave to the law of sin and death, for the Spirit of life has set him free. If anything is the picture of the normal Christian life, this is. It is a picture of a power-filled life, a victorious life. Jesus Christ did not die to patch man up. His plan was to make man a new creation. The freeways of this land are littered with tires, or parts of tires; many of them are retreads that came apart when pressure and heat built up. Tragically, the roads of life are littered with those who tried to face the pressures and fires of temptation in their own strength, and failed. Christ did not leave heaven's glory to provide a "retread" experience. His plan was to defeat the power of sin and send the Holy Spirit, so that filled with His presence, the Christian may triumph over sin. That is normal as God intended it to be.

Norval Geldenhuys, a Dutch Reformed preacher, wrote: "In God's sight no man is truly normal unless he is filled with the Holy Spirit and lives by His power." The normal Christian life should be a life of victory over sin's power and cleansing from sin's presence; a life that is free from the law of sin and death; a life filled with the Spirit.

Is your life normal according to review, or according to revelation? Is it marked by weakness and sinfulness or freedom and victory? Does sin dwell within, or does the Spirit fill? God's plan for all is that we might be normal. □

FRANK W. MORLEY is a commissioned evangelist in the Church of the Nazarene and currently resides in Torrance, California.



HERALD of HOLINESS

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

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

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GOD NEVER FAILS

One day I gave a young bum a dollar on the street of Oakland, Calif. Two hours later, on my way to Redwood City to see my mother (it was our last visit before she died), the Lord spoke to me, "Get off the bus right here." I told the driver to stop, got off, and up the street a few yards lay a dollar bill. I walked on to my folks' home praising God. We had a blessed time.

Then I got a phone call to be at Page, Ariz., as quick as I could to work on the Glen Canyon Dam.

Just a few days before this, I had written a check for \$1,000 to the church in Wenatchee, Wash., my last

money. My five-year-old son told his mother, "Don't worry, Mommy. God will send down manna from heaven."

I could fill a book telling about the things God has done for me. He is perfect in goodness and mercy. I love him with all my heart.

Henry Perrin

Colorado Springs, Colorado

THRILLED BY CALL TO PRAYER

In times like these it is thrilling to know that the Board of General Superintendents has publicly invited Christians to join with them as prayer partners in daily intercession for a genuine revival and world evangelism.

I believe that many of our good

people will respond now. For those who have intended to but not as yet done so, I trust they will not stand around waiting for a "nod" from the pulpit before making their commitment.

I am indeed proud to report that our pastor, John Gardner, has announced our leaders' call to prayer and action to our local church.

Charles C. Davidson

Brandon, Florida

RARE BIRTHDAYS

On February 25, 1981 (my birthday), our youngest daughter, Margaret, gave birth to our first grandson, Gregory. On the 2nd of January, 1986, the same daughter

(Continued on page 20)

DOLLARS THAT MADE A DIFFERENCE



John N. White

by IRMGARD L. WILLIAMS

The rocky path that led to the aged run-down cottage in the woods was well worn, possibly due to the many children who traveled it. Twice daily they made trips to the spring to get water.

The secluded house, hidden in the shadows of the southern pines, was their residence for only a little while as they had to move from one house to another rented house, whatever was affordable. Surprisingly, the nine children who lived here were immaculately clean and well dressed in their feed-sack clothes. The proud young mother was an excellent seamstress and tried to instill a sense of pride so that the children could hold their heads up in spite of the reputation their name held. Dad, a very intelligent man of many trades, was unwise enough to drink up his salary before it ever reached home. Perseverance, and hope that someday things would be different, buoyed the mother's mind. Wasn't there a better way of life?

After a few years the grandmother decided that her daughter and children must have a more permanent residence. Moving twice a

school year wasn't good. At last, they were in the old home-place. The lack of a few facilities did not offset the advantages of being within walking distance of a bus line and close to a good school.

In another southern city, a fervent pastor wrote a burdened letter to the local pastor. "Would you please take this \$5.00 for gas and visit this family? They are in real spiritual need. We will be praying."

Visits began to this needy family, and it wasn't long before the children were in Sunday School. Soon a tent revival started, and among those who sought the Lord were two of these children.

Could changed lives of children bring radical changes in the home? Soon the mother was saved and new goals were made within that home. Where survival had depended on borrowed beans before, soon the two oldest children found jobs and began to help change their conditions. Church became part of their lives, and before long the 15-year-old son announced that he felt called to the ministry. Later, he went by faith to a Christian college to prepare, while still supporting his family.

He inspired and motivated necessary changes. God made the difference in that family.

Today that family includes two ordained elders, one of them a mis-

sionary; four college graduates; six who attend college; and on any Sunday, over 40 family members are in church finding their place of service. Only eternity will reveal the true worth of that \$5.00 investment. Dollars made a difference because someone cared! □

EYES TO SEE, EARS TO HEAR

*If I could only see
The things He's planned for me,
I'd close my eyes and ears
To present sighs and tears,
And tune my doleful heart
To melody.*

*If I could only know
The way He'd have me go,
I'd turn my lagging feet
From ways of sad defeat,
And mount with eager steps
That high plateau.*

*If I am to perceive
The good I may receive
And know by God's design
The blessings that are mine,
I'll take Him at His word,
And just believe.*

—RUTH GLOVER
Pasadena, California

IRMGARD L. WILLIAMS is a first grade teacher and a free-lance writer, residing in Henderson, Kentucky.

A New Home Mission Frontier

by JAMES R. STAGGS



Rick McClain

August 11, 1985, Sunday School class began as usual with people greeting one another with smiles, handshakes, and an occasional hug. At the door these people are laughing, signing, and visibly enjoying each other's presence.

Something is different about the group in this Sunday School class. There is silence among them, broken only by the occasional "clapping" sound of hands coming together. A young man enters the doorway and greets the gathered group with a simultaneous vocal greeting and in manual sign language. He is Rev. Rickey A. McClain, the pastor of this small group. Like their pastor, the group is deaf. They comprise the first ever Deaf Church of the Nazarene.

In August 1982, returning from the district assembly, Pam Corn was talking with Rev. James R. Staggs, pastor of Asheville, N.C., First Church of the Nazarene. Rev. Staggs was getting better acquainted with Pam, one of his new parishioners. He learned that Pam had some family members who were deaf. Her father, Kramer; an uncle and aunt, Mike and Louella Phillips; and some deaf sisters.

Pastor Staggs asked Pam to invite her deaf family members to church and suggested that she could interpret at least the sermon for them. At this time, Pam did not have the confidence nor feel impressed of the Lord to undertake such a ministry.

Later, Pam told the pastor about sign language classes she was attending and wanted him to meet her teacher, Vickie Hosteller. Rev. Staggs, Pam, and Vickie met and talked. By invitation of the pastor, Vickie came to a church board meeting and presented the need for a deaf ministry in Asheville. The board unanimously voted to begin this ministry with a basic sign language class on Wednesday nights for the entire church. Before the end of the sign language classes (10 weeks) they decided to have interpreted services on Sunday nights.

In March 1983 it became necessary to interpret all the services of the church. Mike and Louella Phillips (the first deaf couple) were soon joined by J. W. and Alice Bradley and children.

The Deaf Sunday School class was taught by Vickie Hosteller and later by Rev. Lynn Riddle, the youth minister, who has taken an interest in the deaf.

A revival for the deaf was held in September 1983 with Rev. Delbert Hosteller, pastor of Immanuel Church of the Deaf in Los Angeles, as the evangelist.

JAMES R. STAGGS pastors the First Church of the Nazarene in Asheville, North Carolina.

More than 20 deaf people, plus 60 to 80 hearing people, gathered to share in this unusual revival in Asheville First Church of the Nazarene.

In the summer of 1984, another revival for the deaf was held with Rev. Rickey A. McClain, a deaf graduate of Nazarene Theological Seminary, as evangelist. More than 30 deaf people, joined by the hearing church, gathered to share in this exciting revival.

Pastor Staggs could now see that these deaf people needed a pastor to preach in their language and culture. He talked with Rev. Jerry Appleby and Dr. Raymond Hurn about the deaf as he represented them at the ethnic reception in conjunction with the Evangelism Conference in Tampa, Fla. Over the months that followed, letters were written and conversations held with church leaders and supporters

who gave encouragement. Among them were Dr. Jerald Johnson, Dr. Bill Sullivan, Rev. Jerry Appleby, and Dr. Raymond Hurn.

Rev. McClain, then an associate pastor in St. Louis, began to sense the time had come to fulfill his call as a full-time pastor to the deaf, and he sent résumés to several district superintendents. One of those was forwarded from Rev. Oval Stone to Rev. Staggs, and this seemed another reminder of what God wanted done in Asheville.

Rev. McClain was hired as of August 1, 1985. Sunday morning, August 11, 1985, following a statement of charge and commission, and amidst shouts of praise, the first deaf pastor and wife and daughter led their deaf charges down the center aisle to another area of the church to begin pioneering the first deaf church in the denomination.

This Church-Type Mission is transforming a vision into a reality. Two young deaf men have been baptized, four deaf members received into the church, and one deaf young lady has committed her life to the Lord since that serious discussion three years ago.

This Deaf Ministry would not be taking place without the support of the district superintendent, District Advisory Board, District Home Missions Board, and the loving, caring board and congregation of Asheville First.

A main concern of this new congregation lies in the area of finances. More monetary support is needed. However, the work has been approved for 10% missions giving and the church is trusting that the needs will be met. Some local churches have already sent monies to the general treasurer for this purpose.

To God be the glory! His church marches on in a new pioneer mission adventure. □

THE SIGNIFICANCE OF THE INSIGNIFICANT by RAYMOND C. KRATZER



The world was horrified by a tragedy in India resulting from the accidental leak of poisonous gases from the Union Carbide Company. More than 2,000 people were killed and hundreds more were seriously injured. A whole city of people were so terrified they left homes and belongings and fled miles away to shelters where they would be safe.

Recent investigation indicates that a pint of water that accidentally leaked into the chemical holding tank had triggered the holocaust. Just a pint of water! An insignificant amount of an innocent element did irreparable damage.

Such a catastrophe is a parable of the deadliness of the smallest sin that is allowed to pollute the soul. There are no safe sins. There may be seemingly small sins, but even the most insignificant sin has the potential for great destruction.

The Bible continually emphasizes the importance of small things, especially in the area of evil. James speaks of the ills that can result from the wrong use of the tongue (James 3). Such a small member of our anatomy! But what a destructive force it embodies when used wrongly. A familiar verse called "Words"* puts it succinctly:

*Boys flying kites haul in their white-winged birds,
You can't do that when you're flying words.
Careful with fire is good advice, we know;
Careful with words is ten times doubly so.
Thoughts unexpressed sometimes fall back dead,
But God himself can't kill them once they're said.*

—Author unknown

We need a fresh awareness of the awfulness of sin, until we would more readily expose ourselves to the fangs of a rattlesnake than to indulge in the seemingly most insignificant sin. Our culture today has tried to eliminate sin, or at least to make it something to laugh at or to toy with. But this does not change the picture. Someone has said the reason God wrote the Ten Commandments in tablets of stone was that you could do only one of two things with them—either keep them or break them. You could not bend them.

One day an electrician prepared himself to correct a fallen power line by putting on his insulated gloves. He was unaware of a tiny hole in one of the fingers, and when he took hold of the hot wire, he was electrocuted. Just a tiny hole! But it augured death.

May we never discount the significance of the apparently insignificant, especially when it comes to violating God's laws.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalm 19:14). □

*From *1000 Quotable Poems* (New York: Harper and Brothers, 1937).

RAYMOND C. KRATZER is a retired elder and former district superintendent, now residing in Yakima, Washington.

Out from the choir stepped a little fellow, perhaps the littlest in the group. He was going to sing a solo during the next selection. He had an air of purpose about him.

With ringing tones he sang lustily, lifting his voice in sonorous notes of praise to Jesus Christ. As the choir continued the song's chorus, the congregation erupted in spontaneous applause in response to the boy's heartfelt solo.

What especially caught my attention that night was the effect of this spontaneous appreciation upon the little boy. He began to applaud for himself right along

JAMES LEE WEST pastors the Church of the Nazarene in Bellevue, Washington.

A JOB WELL DONE

by JAMES LEE WEST



with the crowd. A big smile burst across his serious lips and then, with an exuberance akin to a football star, he thrust his arms into the air and waved them as if he had just scored a winning touchdown for his team.

Now a sight like that is not uncommon at the football game, but did it fit here at church? We all laughed at his childish enthusiasm. He must have been all of five years old. But that night I couldn't get away from what I had experienced. I pondered the event from a different perspective. The little boy knew he had done well. He couldn't have explained the affirmation he felt, but he knew in his spirit he had performed at his best. He sensed the joy of accomplishment. It seems to me that this is certainly an experience that every-person desperately needs to have, to feel worth and self-esteem.

I suppose theologically there is a fine line, and I am not always sure when it is crossed, between honest or holy pride for a "good job" and unrighteous pride that is despicable to God and humanity. I have sensed unrighteous pride, and I know it when I see it; pride that is haughty and snooty, leaving a sour taste and a cold heart.

But I have sensed the honest variety too, and I believe that God knows our hearts. I think I sensed a good example of honest pride that night, and it warmed every heart in attendance and blessed God too.

Can adults experience honest pride for a good job? Well, I think so. The outward physical exuberance may have a little more restraint and dignity, perhaps, but adults also need to feel honest, holy pride—feelings of "I did a good job."

Husbands and wives can become insensitive to one another and seldom compliment their spouse for a good job. Parents can become insensitive to their children, causing them to become discouraged because they seldom hear, "Good job."

Every human being has a normal need to feel appreciated and loved for what they do, especially when they give their very best. Even though I preach for God and may sense God saying, "Good job," I still feel a special exuberance in my soul when one of my hearers says, "Pastor, that was a good sermon. That really blessed me"—or helped me, or encouraged me, or lifted me, or challenged me. "That was just what I needed today. Thanks."

I suppose we all run the risk of crossing the line into unrighteous pride. But I believe the Holy Spirit alerts us to that danger, and we can correct this with a submissive spirit. There may be a greater risk from which many in the Body of Christ suffer: the plight of doing their best and yet never feeling the affirmative response of love and appreciation from those whom they serve.

Ultimately, I know, God is going to say to us, if we have been faithful, "Well done, thou good and faithful servant." But I believe before we get to that final awards assembly we need a lot of "good jobs" both from God and from our fellow travelers.

Those special times when we hear "good job" make us feel good all over. Those affirmations seem to propel us along our journey, and we all need all the help we can get. □

Melvin and the Deathbed Conversion

by RENÉ ESCALANTE

Pausing outside the hospital room, I drew a deep breath. Inside was a young woman dying of cancer. The doctors were considering treatments, but the prognosis was grim. I had never met Renata* before; I didn't even know if she was aware how critical her condition was. I had been told only a few details about this patient who needed to see the chaplain.



I decided I would let her tell me how much she knew.

Pushing open the heavy hospital door, I entered the room. Renata lay on the crisp, white sheets as her mother and grandmother sat in vigil. Beside her on the bed lay a doll—one of those so-homely-it's-cute kind, with shaggy hair, tattered clothes, and bare feet. He seemed so incongruous to my knowledge of the situation. Summoning a smile, I reached for her hand. "Hi, Renata," I said cheerfully, "I'm Chaplain Escalante." Renata was easy to talk to. She, as well as her mother and grandmother, made me feel welcome.

On my next visit, Renata still had her rubber "country bumpkin" at her side. Giving him a nod, I asked, "What's his name?"

"He doesn't have a name," she replied. "I guess I never thought of giving him one."

Picking up the doll and turning him over a couple of times, I suggested, "Well, he looks like a Melvin to me." And so Melvin he became.

I can't think of Renata without picturing Melvin. He never left her side. And he performed some valuable services. When conversations became stressful, he helped to lighten the situation somewhat. Melvin was also the silent witness to some significant milestones in Renata's life.

He was there when Renata learned she was dying. She didn't want to die; she was only 30 years old! Melvin and I could only stand beside her, sharing her tears and her pain.

Melvin was there when Renata accepted Jesus Christ as her personal Savior. We rejoiced with her when she found a faith that lifted her above her pain and acquired a hope for a future beyond her short life on earth.

Melvin was there when we prayed together; when we read Scripture; when we talked about nothing; when we said nothing.

And Melvin was there, laying beside her, when she died.

But there was one thing Melvin couldn't witness. He couldn't see Renata's homecoming, when her Savior welcomed her. He didn't see the realization of her hope for a life beyond pain and suffering. No, Renata has no further need of Melvin. She has found Someone else who will never leave her side—throughout eternity! □

*Name has been changed to protect identity.

He Will Come Again

*He will come again!
Like a longed-for spring
that never seems to arrive;
like a stirring child,
past due to enter his world.*

*Like a rose containing its beauty
till the smoky dawn,
the newness,
the life, and
the glory
comes forth in its time . . . in splendor.
Like this—He will come again!*

—GAIL PALMER HARRIS
Clermont, Florida

RENÉ ESCALANTE is a Nazarene elder residing in Kansas City, Missouri. He serves as chaplain at Baptist Medical Center in Kansas City.

God's Clock Keeps Perfect Time

by GWEN RICE CLARK

The heavy door slammed shut. The key turned in the lock. The tall, stoop-shouldered, heavy-set guard shuffled across the waiting room floor, turned into the hall and sat down, out of sight and hearing. I was locked in the prisoners' waiting room, locked in with our youngest son. He was 19 years old.

Hindsight is a terrible slave driver. As Whittier said in *Maud Muller*, "... of all sad words of tongue or pen, / The saddest are these: 'It might have been!'" If we, as parents, could go back and live our lives over again, what would we change? Which actions and decisions were right? Which were wrong? Someone wrote, "The film of childhood is run but once. We are not allowed a second showing."

My husband discovered a marijuana pipe hidden in the cab of our farm truck the summer of 1976. We talked to Tim about the dangers of pot. He wasn't ignorant. In school he had participated in drug education classes. My own first grade class had been part of an experi-

GWEN RICE CLARK, first grade teacher and free-lance writer, resides in Danville, Ohio. She is a member of the Hillsboro, Ohio, church.



mental preventive program, which I helped write.

Something was terribly wrong with Tim. In October of 1976 I found him in an old cellar, behind the summer kitchen of a neighbor's home. Overdose! Our family entered into a time of agony and trauma: lies, deceit, rebellion, school problems, thievery, fights between child and parents and between parents.

Tim was hospitalized in the psychiatric ward of two Cincinnati hospitals three times: two weeks in November of 1976; two weeks in February of 1977 (he had written a threatening letter to a local doctor, trying to get a prescription for Quaaludes, and the local authorities gave us a choice—jail or hospital); and the entire summer of 1977. Here he became more addicted to prescription drugs than he ever was to street drugs.

During Tim's first year on drugs, my husband and I were filled with guilt and questions. We blamed ourselves and one another; we questioned each other and God. We almost lost each other in the process.

But God did not leave us alone, and He did not let us go too far. He helped us realize we could not relive

the past. Of course we had made mistakes—all parents do—but we remembered *we had done the best we knew how, at the time*. We had dedicated our children to the Lord, we had surrounded them with love, prayer, and training. Now we had to start where we were. Our son was a victim of this terrible epidemic.

God helped us love, care, hug, and touch, when we wanted to scream, to accuse, to punish in an effort to make him see what he was doing to himself.

God helped us love as we called the county sheriff and declared him incorrigible when we found a sock full of needles and syringes hidden in a drawer. He could not be allowed to harm others to feed his own appetite.

God held us steady as we said no to his cry to get him out on bond as he awaited trial for altering a prescription, and for stealing another prescription. God helped us realize Tim had to pay for his sins against others and himself.

Tim was sentenced to the Mansfield reformatory for two to five years, on my birthday, April 24, 1980. I'll never forget the look on his face. Until the last minute he expected to get shock probation. He could not believe he was actual-

ly going to prison. He had been in jail on several occasions for two to three days. He had been in the juvenile delinquent home for two weeks. But Mansfield! We had all heard how terrible it was.

We kissed him good-bye and drove home. Delmar went to the garage and got out two rakes. He gave me one, and he went to the front yard. I took my rake and went to the backyard overlooking the lovely valley and hills of Highland County. Delmar knew I needed that view. But today it was no help. My heart weighed a ton. I dug the rake into the matted grass and accumulation of winter trash. It had to be removed for a beautiful new growth of grass to appear. I could not do my job. I dropped to my knees and buried my fingers and my face in the still cool earth, and I cried for a new beginning for our son.

I knew then I had to see Tim one more time. I had to tell him we loved him, regardless; that we forgave him all the hurts; he was our son and we would stand by him and help him get a new start when he got out. I could have written all this, but I was impressed to tell him face-to-face. This was April 24. He had been in jail since February 22. Our only visits had been two 15-minute sessions a week through glass in the crowded visitors' room.

We had kept nothing from our church. They were our family. During these years neither of us had heard one word of criticism or blame laid on us as poor parents. Many times Delmar and I knelt at the altar and our family gathered round to pray for us, weep with us, and encourage us.

Now I went to them again and asked them to pray that I might visit Tim alone. Our young pastor went to the sheriff and pled my cause, reminding him how Delmar and I had cooperated with his department in every way.

Four days later my phone rang and Sheriff Hugh Rogers said, "Mrs. Clark, you may see your son tomorrow at 9:30, for 30 minutes." Praise God! I called the ladies' prayer group. I am a weeper. My request to them was, "Pray that I will not cry. That I will say what I have to say to Tim clearly, lovingly, and tenderly."

Now here I was, locked in the

Highland County Jail with Tim. We hugged and hugged. Then we sat down, knee to knee. I placed my hands on his knees, and *without one tear* or a quaver in my voice I reminded Tim of God's unfailing love, of my belief (founded on Scripture) that God has a plan for every life, his included. I told him of his father's love, of my love, promised our support while he was in prison, and shared our plans to help him go to college and make a new life for himself when he was released.

Our time was almost up. Tim put his hand on my arm. With tears in his eyes and awe in his voice, he said, "Mom, the deputy in here told me that I would have been accused of the murder of ——— if I had not already been in jail. At least I am not going to prison for taking another man's life."

Tim had been picked up in Covington, Ky., the night of February 22, on a bench warrant for forgery. After being kept in jail overnight, he was returned to our county. That same night a young man in our community was shot down in what the police decided was a drug-related affair.

God's clock does keep perfect time! I kissed Tim and left. The next day he was transferred to Mansfield Reformatory.

We did not know, as we made our visits to Lebanon, where Tim was later transferred, that we still had almost three years of heartache and grief ahead of us. As Tim added alcohol to drug abuse my faith in God and His Word took root, like our sturdy trees have to do on this windy hill top where you survive only if you are rooted deep. As things got worse I took God at His word and started praising Him for Tim's deliverance. Philippians 4:6 tells us, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God." And 1 John 5:14-15 admonishes us to have confidence as we pray in His will.

On August 10, 1983, after a desperate attempt to end his life, Tim called on God. He admitted himself to a drug and alcohol program at Miami Valley Hospital in Dayton.

Of those experiences in MVH, Tim says, "I discovered a lot about

myself during my stay at the hospital, but dependence on God and fellowship with other recovering alcoholics will help me to recover one day at a time." He and Cindy, his wife, now attend Dayton Central Church of the Nazarene, where Tim grew up. Tim has been drug and alcohol free now for over two years and gives God complete credit for working this miracle in his life. He is studying criminal justice at a local college and feels God's leading into this area of study.

I teach a class of young marrieds in our local church. I stress to them, "Train your children in the church, live true before them, pray, and believe God's Word." I do believe these four things are the lubricants God will use to help His clock keep perfect time for our salvation. □

WHEN WILL HE COME?

*When will He come
to stand
on Olivet again,
to tell the world
that He is King
of His great universe
and will forever reign?
When will He come
and all our loved ones bring?*

*When will He come?
Our hearts are crushed
beholding
all the evil,
all the pain!
When will He come?
We know His promise
is not vain.
Satan will be bound
and sorrows flee away!
When will He come?
Oh, soon, dear Lord, we pray!
But let every Christian
seek the lost—
the straying lambs,
until that glorious day!*

—ALICE HANSCH
MORTENSON
Racine, Wisconsin

MISSION ON A Shoestring

by JOYCE RONER

When Pastor Everett Jantzen of the Madras, Oreg., Church of the Nazarene pondered the vision God had given him to start a mission, he wasn't anticipating guests from nearby Rajneeshpuram. Widespread media coverage has kept the world informed about the Bhagwan Shree Rajneesh who came from India and, with his followers, built the city of Rajneeshpuram a few miles east of Madras.

In God's timing, Pastor Jantzen was able to establish the mission just before the people of Rajneeshpuram began evicting hundreds of homeless street people they had previously recruited in the nation's cities. Many of these disillusioned men and women were bussed to Portland by Rajneeshes, but 180 found their way to Pastor Jantzen's mission, where 15 of those accepted Jesus as Savior.

Before the mission became a reality, Pastor Jantzen had tried unsuccessfully to interest local people in such a project. "Finally, in December of 1983, a young [American] Indian man came to me," Pastor Jantzen says. "He had been on alcohol and drugs and was even thinking about suicide." Then, one by one, other men approached Pastor Jantzen. "We ended up with four people staying in the church building, and we knew the Lord wanted us to have a mission," he says.

With \$100, Pastor and Mrs. Jantzen started the mission. Soon they were able to lease a large house and began extensive remodeling. "We tore down the walls and got prepared to put up Sheetrock, but we didn't have the money for Sheetrock," Pastor Jantzen explains. Then, a young man who was helping with the remodeling offered the use of his charge account at a local building supply store. "You just go over there and get the Sheetrock that you need for the chapel area. They'll let you have it. You can pay them back at \$50.00 a month," he said.

With this help the small chapel began to take shape. Then as Pastor Jantzen and volunteers prepared to finish the walls, the first local businessman stepped forward with financial help. Handing Pastor Jantzen a check for \$500, he said, "The Lord has laid it on my heart to bring this to you."



Pastor Everett Jantzen stands at the pulpit in the mission chapel.

Someone else brought paint. A smile sends crinkles to Pastor Jantzen's relaxed countenance as he remembers. "Danny brought about 12 gallons of paint that had little dabs used out of it. We mixed the paint together and always said that was the Lord's color!"

Several individuals donated used carpeting, and the mission became a community project.

Then Pastor Jantzen's congregation moved to the chapel area of the mission for church services.

Soon the state corrections department and local police officials began referring people to Pastor

Jantzen, as well as the county mental health department and county alcohol and drug program. In August of 1984 the mission was designated as the food bank distributor for Jefferson County and the regional coordinating agency for the state Food Share program.

With almost split-second timing, the mission was in operation when, in September of 1984, street people began to arrive from nearby Rajneeshpuram. Rejected by the red-clad disciples of Bhagwan, they were street people far from familiar streets.

The mission quickly mobilized to meet an emergency influx of 180 street people. For one thing, the amount of food to be "prayed in" multiplied. "As we prayed for food, there'd be somebody come in with a box of food," Pastor Jantzen says. "As the need increased, the food increased."

Reflecting on the wave of street people who came, Pastor Jantzen says, "The challenge awakened us to the needs of the poor—probably more than we had been before." A large majority of these people ousted from Rajneeshpuram were young men under the age of 25 years. "They had been on the city streets—not by choice, but by circumstances. And it broke our hearts to send them back. We were able to minister to them for just a short while."

Eleven street people accepted Christ after being at Rajneeshpuram. Four accepted Christ on their way to Rajneeshpuram, and they never went there.

For the most part, however, the mission ministers to transients and people from the Madras community. Pastor Jantzen says, "We had 400 people through the program last year [1984] and 47 commitments to Christ. We served 9,028 meals.

"Several youth in the community have come through the mission program," says Pastor Jantzen. Some have

JOYCE RONER is a free-lance writer who resides in Salem, Oregon.

had emotional or mental problems; some have had alcohol or drug dependency.

Because the Jantzens had to turn away families and single women, they extended their vision to establish a ladies' shelter. One day Everett Jantzen passed by a large empty building in Madras and asked if it might be for lease. As a result, the mission was invited to move into the facilities before they had money to pay the rent. Thus, they retained the first building, including chapel area, as a ladies' shelter.

Although the second building was in a bad state of repair, the lease payments were high. The building had included a cafe, a bar, and a dance floor, with rooms on the second floor. A man of vision, Pastor Jantzen saw how the building could meet the needs of the mission.

"We came in and opened up the cafe," Pastor Jantzen says. Even now, he and his wife Edna and their children work long hours in the cafe, hoping this business will help pay mission expenses. It does open a door for the Jantzens to minister to businessmen and businesswomen of the community who come in for coffee or a sandwich. City Hall and the police department are located across the street.

The room that housed the dance floor has been converted to use as a chapel. Sparsely furnished with a few pews, a pulpit, and carpeting on the floor, it now serves the congregation of Madras Church of the Nazarene and replaces the chapel in the building that is now a ladies' shelter.

Pastor Jantzen dreams of turning the bar area into an ice cream parlor for local teenagers. A group of Christian single ladies meet there now, as well as the local ministerial association and a Bible study group.

Rent and utilities on the two buildings amount to \$3,000 each month. "We went into the program saying that we would ask nothing from anyone, except that we'd pray it in; the Lord would be our source," Pastor Jantzen says. So it has been, and the Lord has provided. As He provides, men, women, and teenagers find new life.

Without the mission, what would have happened to Raymond who recommitted his life to the Lord there, and then went home to his family in Guam?

Or what would have happened to the young woman who was brought by bus from Rajneeshpuram to the door of the mission? She wrote to the Jantzens from California later and said, "I kept on asking what would have become of me if there were no Christians—true Christians—like you."

And Jeff wrote to the Jantzens after he had been at the mission. "I want all of you to know that I love you as if you were my real relatives." Jeff added that he had let God lead him away from drugs.

Then, there's the middle-aged man who had a stroke and could find no place to live. Pastor Jantzen says, "He's our miracle." A bitter, hard man, he finally accepted the Lord during morning Bible study and prayer at the mission.

God has called the mission into being at Madras, Oreg. He knew the street people would need this ministry in the shadow of Rajneeshpuram. He knew, too, that the men and women drifting through central Oregon would need someone to love them to Christ. □

MATERIALISM IS A FORM OF HUMANISM

by ROSS W. HAYSLIP

A humanist is defined as a person who is concerned with the study of mankind and human affairs—as opposed to theology or the physical sciences—and seeks to promote human welfare. Humanism is a flawed philosophy because it ignores God and places too much dependence upon man and his natural abilities.

There is no wrong in studying the human race and its affairs. The Christian religion is humanistic as far as this part of the definition is concerned. The promotion of human welfare is also a vital aspect of the activity of the followers of Christ. The rich fool in the parable of Jesus was a thorough humanist. He made no place for God in his life. He sought to satisfy his soul with material goods. He was looking after "No. 1." Someone has said that the number of the Beast is "No. 1."

Some famous men who embraced philosophical humanism have made some outstanding contributions to our civilization. An example is Erasmus, whose Greek New Testament formed the basic text from which our beloved King James New Testament was produced.

The writings of Thomas Jefferson indicate his strong humanistic philosophy of life, and yet he authored the beautiful Declaration of Independence and helped to lay the constitutional foundation of United States government. He was of invaluable help in the formation of his nation.

The humanism that proposes the greatest threat to our day is the one that wears the garment of materialism, that loves the things of this present world. The desire for the "good life" can easily overcome the pursuit of the holy life. Efforts to attain financial security can easily slip into the piling up of needless wealth.

It is easy for us to become aggressive against philosophical humanism and to at the same time pursue the path of personal wealth and accumulation of this world's goods.

Great care and concern is involved in accumulating money. We face the fear of losing it; the temptation of misusing it; and the awesome fact that somewhere, sometime, we shall give an account of our stewardship of it.

Jesus concluded his story of the "rich fool" in Luke 12:21 by saying, "So is he that layeth up treasure for himself, and is not rich toward God." This is a fitting epitaph for the materialist whose hopes are centered in humanism and the things of this age. □

ROSS W. HAYSLIP is the chaplain at Nazarene Bible College in Colorado Springs, Colorado.



A Lesson in

by DONNIE SAXE

Electricity

Prayer changes things! More precisely, prayer changes us, thereby changing our environment. Prayer taps the source of all power, allowing us mortals access to the hand of God—the Creator of our universe!

An evangelist friend of mine shared with me the outline of a recent sermon titled “The Power of the Hidden Man.” My mind stuck on that one word, *power*. All of us form word associations and, to me, power is associated with electricity. Because I sleep in an iron lung every night, I am instantly aware of any disruptions in the flow of the electrical current. That power is my life!

Allowing my mind to wander further along that line, I thought of the turbines in gigantic dam projects as the “source,” or God’s power. The water that turns the turbines and generates power can represent the prayers of the saints. The more water behind the dam, the more power can be released. United prayer can likewise release more of God’s power and blessing into our lives.

As God continues to release His power on our behalf, He uses many means of distributions. One of the most common is through the church, comparable to the substations used by the electric supply companies. These substations—or churches—receive power from the main source and direct it to the homes connected with them.

Imagine a fine home built along the highway. Fill that house with a family possessing luxuries and appli-

ances of every description. The family would live in darkness until they contacted the power supplier with a request to be connected to the source.

When connected, their darkness would be turned to light. The sweeper would become energized and start functioning the way its designer intended. The radio that had been simply taking up shelf space would now send out important news and beautiful music. The mixer would mix, the toaster toast, and everything would take on new life.

Should the family now praise and worship the glowing bulb? How foolish that would be, for without the “source,” the bulb is nothing. Likewise, without God, any talents and gifts we possess are worthless. It is God who gives all to us and then adds usefulness to the marvelous capacities He has provided.

Since I am seriously affected by the absence of electricity, I have purchased a scanner receiver so I can listen to the workers of the power company. It is really neat how one man sitting in this office can direct his workers to the problem areas with detailed instruction from him on how to remedy the situation.

Now, I have never seen this supervisor, but I know his voice . . . and I know his concern. He does everything he can to keep our electric power on, even if he has to work overtime.

And that’s the way God works in our lives. Prayer brings us into the blessed watch care of the Giver of Light. As we send prayers down God’s spiritual river, there is a powerful force accumulated that will generate enough power for all who will receive. I want to be connected to the power! □

DONNIE SAXE, a quadriplegic, is a member of the Fairfield, Illinois, Church of the Nazarene.



How to Handle Hurts

by KENNETH L. DODGE

There was time when Benedict Arnold was a loyal citizen of the United States, a brave soldier, a gallant five-star general. He was highly regarded by those who knew him, and he enjoyed the friendship of people such as Benjamin Franklin and George Washington. His place in the future of this young nation was considered to be one of great prominence.

During the Revolutionary War, he saw five subordinates promoted over his head, and the blow to his pride was more than he could handle. The imagined injustice so rankled in his breast that he laid plans to get his revenge. He accepted a commission as a brigadier general in the British army and, for \$20,000, surrendered the American Fort at West Point.

He had to flee to England, but there he was regarded as a traitor, a man of no character, devoid of integrity and unworthy of respect. He was ridiculed, rejected, scorned, and eventually died a most unhappy man.

How very subtly the enemy of our soul preys on our weaknesses! How very careful we must be! How diligently we must seek the strength that only God can give! How many Christians with promising futures have "sold out" over some imagined insult or injustice. And how bitterly disappointing is the "reward" of Satan.

Even if we succeed in getting our "revenge," we still lose. The grizzly bear can beat almost any other animal in a fight, with the possible exception of the buffalo and the Kodiak bear. When the grizzly feeds, the other animals leave him alone—with the exception of one.

KENNETH L. DODGE is pastor of the San Leandro, California, Church of the Nazarene.

And that is not the buffalo or the Kodiak Bear. It is a skunk! Of course the grizzly could beat the skunk in any fight. But he doesn't try. Why? Because he has sense enough to know he would have to pay too big a price for getting even!

There is a better way. A friend of mine told me of receiving a bitter, anonymous letter in which he was roundly taken to a task for his "failures" as a pastor. He said he wondered how the letter got through the post office without setting it on fire.

"Naturally," he said, "as soon as I finished reading that poisonous letter, I hurried to the bank to tuck it into my safety deposit box for safe keeping. I didn't want to lose it because I wanted to be able to read it over again each day so that I could be hurt by it every day for the rest of my life."

Of course he was being facetious. We can all see how very foolish that would be. What he really did was to tear up that letter, throw it away, and forget it!

And the best way to handle the insults, injuries, hurts, and resentments of life is to tear them up, throw them away, and forget them. If we cannot do this in our own strength, the Holy Spirit is "... able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us ..." (Ephesians 3:20). □

An Innocent Comment

*How a word flies!
Harshly flung from eager lips
Like the silent and malice-free projectile
From a smoking, barking weapon.
Just a word or two*

—or three—

*No real harm meant,
An innocent comment.*

*Morning, and the hurler finds
His favorite place,
Where birds sing and fresh brew warms
thoughts.*

*His word forgotten now.
Fallen to the ground
—lifeless—*

*No real harm meant,
An innocent comment.*

*And somewhere, the receiver paces
Through a sleepless, paining darkness
That smothers the gentle rays of dawning.
Bleeding from a wound
That burrows deeper
—deeper—*

*No real harm meant,
An innocent comment.*

—M. V. SCUTT
St. Marys, Ohio

HEALING —AND— GOD'S WILL

by J. GRANT SWANK, JR.

I was attending a fellowship meal in a neighborhood church other than my own denomination.

Before the proceedings began, an old man—about 80 years old—stopped me in the hall and said, “Pastor, so good to see you. By the way, I will be giving you a call at the end of this year.”

That would be in about three weeks. But I could not figure out why he was going to phone me.

“Why is that?” I asked.

“Because that’s when I’m going to be healed!”

I did not want to appear shocked by his statement, so I gulped and continued to smile. I was certainly appreciative of his simple faith in an all-powerful God, but I was not all that comfortable with what he had said.

“Is that so?” I asked.

“Yes, I am going to be healed by the end of December. And when I throw away this crutch, you will be among the first to hear about it. Besides that, I know my wife is going to be healed, too.”

Then I recalled another occasion when this elderly gentleman had told me about the various pains of old age experienced by his wife. None of them were major; most of them were characteristics of her stage in life.

Quickly my thoughts flashed over so many believers, much younger than this couple, who were severely crippled. And I wondered how they would handle the sentences coming from this man standing in front of me.

“Yep, I told my minister that I am going to be healed and so is my wife. So, don’t forget it, you’ll hear from me before long.”

I thanked him for remembering me and then watched him walk away. That was a long time ago, and I have not received any phone calls from him or his wife. I presume that he still has the same ailments he



Religious News Service Photo

had when I saw him; no doubt his wife does, too.

However, I had visited in his church on one occasion when I heard the pastor tell the people that they could be healed of any disease. All they had to do was ask for it. And if they did not get healed, they were lacking in faith. The fault was theirs.

That triggered memories of the time my wife was sick prior to her brain surgery. A well-meaning Christian woman kept coming to our living room to tell my wife the same thing. After this woman left, my wife would be upset. I was left with the task of trying to aid my wife with her physical illness plus the emotional turmoil instigated by this sincere sister in the Lord. From personal experience, we have come to know what weights fellow believers can pile on top of the ailing.

Frankly, I think it’s sad that this kind of thing has to happen. Yet it does, over and over. And now, with certain religious celebrities stressing this as a part of their broadcast ministries, more and more people are being hurt by such teachings.

It is difficult enough to be sick without having someone telling you in the name of God that you are also holding back spiritually or lacking in faith—otherwise healing would come instantly. This is not Christian compassion, let alone spiritual understanding.

According to the Bible, Jesus did not heal all the sick any more than He raised all the dead. At the pool of Bethesda, only one invalid was healed while the others were left in their illnesses.

Further, other biblical instances of sickness include Timothy (1 Timothy 5:23) and Trophimus at Miletum (2 Timothy 4:20), as well as Paul who, even with the gift of healing (Acts 19:11-16), could not heal indiscriminately but only according to the Holy Spirit’s sovereign will (1 Corinthians 12:7, 11).

Paul himself suffered with the “thorn in the flesh,” the latter used to God’s glory and for Paul’s strengthening in soul (2 Corinthians 12:7-10).

J. GRANT SWANK, JR., pastors the Walpole, Massachusetts, Church of the Nazarene.

Epaphroditus was ill “for the work of Christ” (Philippians 2:27-30). Lazarus was sick for God’s glory (John 11:4). Job was sick, not because of his sin, but because of God’s permissive will (Job 2:8, 6; 4:7-8).

I think that one of the best balances to the one-sided healing emphasis of so many today is the biblical accent on seeking God’s will in all things. Take for instance the following clarifying passages: Matthew 6:10; 7:21; 26:42; Mark 3:35; Luke 2:49; 4:12-13; John 4:34; 5:30; 6:38; 15:10, 14; 17:4; Romans 1:10; 8:27; 12:1-2; 1 Corinthians 4:19; Ephesians 5:17; and Philippians 2:8, 12-13.

My favorite is, “And this is the confidence that we have in him, that, if we ask any thing according to his will he heareth us” (1 John 5:14).

There are some who say that concluding a prayer with “Thy will be done” is a confession of weakness. In my experience it is a confession of wisdom. Jesus prayed thus in the Garden; certainly we would do well to follow His example.

I know personally, from those living closest to me, that there are many spiritual lessons learned from illness. These lessons could not have been discovered if life had been completely healthy.

To say that God wants perfect health for all His

children in this life is to be cruel to those utterly sincere believers who suffer. When I hear that flip formula spouted forth from a healthy person behind a pulpit, I think of the line: “Into each life a little rain must fall.” And when it falls on the one giving forth with the empty cliché, watch out!

Just recently I heard of a pastor friend who had a heart attack. He is sick in his bed. For years he has told his congregation that if they had enough faith, they would be whole. They would never know sickness. God has guaranteed them perfect health. I wonder what they think now.

God wants us to have perfect spiritual health—complete consecration of all that we have and are. He wants us to live the healthy spirit life—that is, holiness—but that is far different from being totally free from bodily or emotional ailments.

I wish I could see again that old man mentioned at the outset. I’d give him a big hug. Then I’d say, “Look here. God has given you and your wife many fine years together. Your souls are saved through the blood of Jesus. Now live with some aches for the moment and find out what the Lord is telling you through them. If He sets you free, fine. If not, fine. In all things, before you see Him face-to-face, give thanks.” □

Book Brief

A DICTIONARY OF THE BIBLE AND CHRISTIAN DOCTRINE IN EVERYDAY ENGLISH



ALBERT TRUESDALE and
GEORGE LYONS, *editors*
J. WESLEY EBY and NANCY CLARK
associate editors

The long-awaited simple English Bible dictionary is now a reality! Its possible uses are numerous, but we can briefly say that it is for:

- newcomers to the English language
- newcomers to the faith
- newcomers to theological studies
- and for young and old alike who love the Word!

At first glance, this Bible dictionary appears easy to read. Since the compilers followed principles of ESL (English as a second/foreign language), the sentences are short. The print is large, not unlike an elementary schoolbook. The 2,500-word controlled vocabulary

limits the language to familiar terms most frequently used in everyday speaking.

Still, the purpose of a dictionary is to clarify new terms for a learner; thus the vocabulary is far from juvenile and lifts the average lay reader (and certainly the adult foreign language individual) to a level beyond his norm.

Dictionary definitions are included (“rapture”—*noun*: Rapture is a condition of being carried away with the emotion of joy). But the definition includes the meaning in religious circles—“*proper noun*: The Rapture is what will happen to living believers when Christ comes again.” Pronunciation symbols are not used (Adam—’ad-əm), but rather the English alphabet is spelled out in simple phonetics (Adam—A-dum; virtue—VER-chew).

The word choices range from Aaron to Zwingli. They are not all common words; for example, “parousia” (PEHR-ew-SEE-uh) is a word most of us would need to look up.

Bible references are listed under each definition; a few geographical places are referenced on maps, which are from the *Good News Bible*. Time lines (also from the *Good News Bible*) are used as well, to give the user a sense of chronology.

The Everyday-English Bible dictionary will be beneficial for family use, small groups, Sunday School teachers, and lay students of the Word. Sharp elementary pupils will enjoy it, and of course it’s tops for its original purpose—those to whom English is a foreign language. □

—Evelyn A. Stenbock

Beacon Hill Press of Kansas City
356 pages. Kivar. To order, see page 23.

the editor's STANDPOINT

NO MORE TEARS

One of the most beautiful touches in John's vision of "a new heaven and a new earth" is found in the simple, comforting statement: "He will wipe every tear from their eyes" (Revelation 21:4, NIV).

God as a fatherly being, as one who loves and consoles, is implied in these words. God as power, wisdom, justice, and holiness features prominently in John's depiction of final judgment and new creation. Crowning it all, however, is God as love, erasing the experience of sorrow forever from His children's lives. Hands mighty enough to fashion worlds are gentle enough to sponge away tears! This blessed truth has its sign and symbol displayed every time a father or mother gently brushes tears from a hurt child's face and softly reassures his troubled heart. That is the kind of God before whom we shall come at last!

The future tense of God's action has its shadow side. Here and now the pain and loss that occasion sorrow are inescapable. This world has been justly called "a vale of tears." None of us elude sorrow, and our experi-

ences of sorrow are not widely spaced. For many reasons our tears flow and our hearts ache. Sin, pain, and death ambush every traveler. Some have denied these harsh facts, but even those mistaken souls have not escaped the hard realities.

Much of life is a struggle to cope effectively with sorrow and to triumph through tears. Think kindly and speak gently, for whoever you meet has known great hurt.

As sure as God lives and Christ saves, our tears cannot survive the "first heaven and the first earth." For those who serve God, all that grieves the heart is temporal. Life in heaven will be sinless, painless, and deathless. Perfect communion with God has its corollary in perfect fellowship with others, and this will make tears as irrelevant to heaven as they are unwelcome on earth.

Joy forever! It staggers the mind to imagine such a world. But it's coming—God's future for earth's pilgrims! No more tears! □

WHO IS INFALLIBLE?

Back in 1932 Benito Mussolini, fascist dictator of Italy, convened 2,000 intellectuals and professional men for one of his harangues. "Only one person in Italy is infallible," he boasted. Denis Mack Smith, a biographer of *il Duce*, adds wryly, "and he did not mean the pope." Subsequent events revealed how empty was his boast.

In 1870 the pope was declared infallible by the Roman Catholic church. Not in everything, mind you, but in his decisions and decrees about doctrines and practices of the church whenever he speaks *ex cathedra* (in his official capacity as "Christ's vicar on earth"). Protestants have never accepted the dogma of papal infallibility, finding the arguments upon which it is based very fallible. And these days, in some places, the pope is hard put to maintain loyalty to the dogma among his own subjects.

Nazarenes, in their creedal statements, have affirmed the infallibility of Holy Scripture, but they have not ascribed infallibility to any interpreter of Scripture. They have not done so officially, at any rate, though a few may have treated some of the fathers as infallible.

There is no man or woman who cannot be mistaken. Indeed, there is no man or woman who is not at times mistaken. The Bible does not teach that any church official is preserved, in or out of office, from the consequences of partial knowledge, limited judgment, and conditioned prejudice.

Since Scripture is infallible, we can and should test all human pronouncements by its clear teachings. Since we are testing, not simply by what Scripture says, but by what we are convinced it means, we must constantly bring our conclusions and decisions and actions back to the light of Scripture for possible reformation. We are never totally objective, but the Word of God, by inerrantly revealing the will of God concerning us in all things necessary to our salvation, keeps us from floundering and drowning in swamps of subjectivism.

The surest way for any person among us to discredit himself is to make noises of infallibility! Our court of appeal is Holy Scripture. There is only one person in Italy or elsewhere who is infallible, Jesus Christ, who speaks to us through the Bible. □

None of us elude sorrow, and our experiences of sorrow are not widely spaced. For many reasons our tears flow and our hearts ache. Sin, pain, and death ambush every traveler.

BE PEOPLE, NOT PIGS

In *The Miracle of Dunkirk*, Walter Lord tells of a bomb that fell nosedown into the slime of a barnyard without exploding. While a soldier moved gingerly toward it, a large pig waddled over and began to lick at it! To a pig every unidentified object appears to be something to eat.

Man develops an instinct for danger. On seeing a bomb, his immediate thought is distance—self-protection. But a hog does not share this reasoned approach; it is governed by appetite and its first reaction is self-indulgence.

How sad when men become pigs! In the presence of temptation, would that all could act like reasoning men, not like careless pigs. Men and women plunge recklessly into situations loaded with danger, ignoring conscience, reason, and truth as clamoring appetite drives them on. When the bomb explodes, they realize that the indulgence wasn't worth the damage.

Unless we respond to the checks of the Holy Spirit, a

divine "early warning system," such foolish behavior and tragic results can happen to anyone. None are exempt from temptation, none immune to destruction.

David is a classic example. Ignoring law and indulging lust, he careened down a trail of adultery, murder, and hypocrisy to unceasing misery. Had David lived by Psalm 1, he would have spared himself the sorrow that poured like poison through his family. Instead of "blessed is the man," he acted on the notion, "happy is the pig." Indulgence brought grief, not happiness.

Was David weaker or sillier than we are? No. He was made of the same stuff. His fall is a caution for us, just as his recovery is a comfort for the fallen. The strongest of us can become weak, the wisest of us can play the fool, if we are not vigilant. Our defense is our dependence on, and obedience to, the Lord.

Do not trifle with sin. Do not be deceived by the tempter. Keep your distance from the dangerous situations. Bombs are to run from, not to lick at! ☐

DISAPPOINTING WISDOM

"The world by wisdom," said Paul, "knew not God." Every substitute for the gospel, offered by the world in its wisdom, is disappointing. The mountain travails and brings forth mice.

Leonard and Dorothy Elmhirst organized an exhibition of Japanese pottery crafted by the famous Hamada. From a long distance at great expense, they brought Arthur Waley to deliver a speech to open the exhibit. The noted Zen scholar was introduced as the one person best qualified "to express the inner essence of Hamada's art." When the applause died, Waley said, "I hope that you will enjoy this exhibition as you would if you were eating a peach," and sat down!

That's how disappointing philosophers, sociologists, psychologists, and theologians are when they offer their systems of thought for the redemption of mankind, in place of the truths revealed in Holy Scripture. You expect so much, you get so little. The letdown is measured by the buildup.

A "freethinker" named Waggoner went to hear his idol,

Robert Ingersoll, the most celebrated of American infidels. In a dialogue session, to every question posed about God, judgment, and destiny, the speaker shrugged and said, "I don't know." His patience breaking, Waggoner exclaimed, "Then why are you charging us to hear your ignorance?"

He went home angry and frustrated, burned his library of atheism, and began to read the Bible. Christ took captive his mind and heart. He repented, believed, and became a powerful witness for Christ. The world's wisdom has never supplied answers to the questions of origins so satisfying to mind and heart as Genesis 1:1. The world's wisdom has never provided answers to the problem of sin and guilt as satisfying as Romans 3:21-26. The world's wisdom has never given an answer to man's query about destiny as satisfying as John 5:21-24. To turn from God's Word to men's words is to go from brilliant light to abysmal darkness.

God has spoken creatively, redemptively, everlastingly in Christ. "Hear Him." ☐

gave birth to twin boys on my wife's birthday. I have never heard of this happening!

My wife, Elaine, and I attend the Community Church of the Nazarene in Goodrich, Mich. Our son-in-law, Kevin Shipman, and our daughter, Margaret, live in Monroe, Mich., and attend the Church of the Nazarene there.

The twins' names are Brett Douglas and Bryan Alan.

Wayne E. Foore
Goodrich, Michigan

CHRISTIAN ATHLETES NEEDED

In reference to the Mount Vernon Nazarene College athlete who was No. 1 draft choice for the New York Yankees, how fantastic! What an opportunity to share God's love with fellow teammates!

How can we as Christians fulfill Jesus' command, "Go ye therefore . . ." if all we do is stay out of the world? I believe that an athlete from a Nazarene college playing for a "worldly" team (of any sport!) is great and can be used as an extension of Jesus' love to that particular team.

I know people who keep their children out of public schools so as not to subject them to sin. If we as

Christians stay locked up in our safe little world and refuse to go unto the people who need to hear and see what Christianity really is, God forgive us. We are held responsible for the lost souls of our generation.

Kathy Masher
Cucamonga, California

PRISON MINISTRY URGED

I am writing you again about the urgent need for volunteers for the all-important Prison Ministry, in which many caring Christians are now involved.

Senior citizens, English and Spanish speaking, who are now retired can render a great service to the Lord by corresponding with prison inmates who are hungering for God's love and His Word.

If any would like to become involved in this wonderful and inspiring ministry, I urge them to write to Reverend Harold A. Baker, 1818 S. Summerlin Ave., Orlando, FL 32806.

This man of God, though confined to a wheelchair and now almost 90 years of age, has devoted his time, energy, and money for more than 17 years to prison ministry. By the grace of God working through him, thousands of lost souls have been led to the "throne of grace."

I personally became involved in the prison ministry several years ago

through the encouragement of Rev. Baker, and in that time, with the Lord's help, I have reached hundreds of dying souls who were hungry for God's love and His saving grace. What God has done through me He can and will do through anyone who will *choose* to serve Him—and time is fast running out.

H. J. Gamba
Glenwood Springs, Colorado

QUEEN OF THE MANSE

My wife, Ruth L. Brandyberry, was indeed a Queen of the Manse. For 37 years she was a devoted pastor's wife, a loving mother, and a proud grandmother.

She was brilliant and creative. She won first place in national sewing contest while a junior in high school. She was the valedictorian of her high school.

For 26 years she was the district treasurer for our Northeastern Indiana District and our Southern California District.

Our son, Charles Winston, is a devoted father and churchman.

Ruth Ewing Brandyberry left her son, grandchildren, and husband a legacy of devout faith in God who provides for them adequately.

Ruth went to be with her Lord March 22, 1985.

Oliver Paul Brandyberry
Bayonet Point, Florida

THE POWER OF PRAYER

by DANIEL HAYS

I am employed in a hospital as a CAT scan technologist. As I was running a scan on a cancer patient one day, I viewed his serious condition on the screen before me. I was suddenly impressed with an unmistakable feeling that I needed to share Christ with this man, and that I needed to do it immediately.

DANIEL HAYS is a member of the Central Church of the Nazarene in Flint, Michigan.

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

So, as I was performing the next phase of the exam, I began to share Christ with him. He prayed with me there as he lay on the table, receiving Jesus as his Savior.

It was only after his death (approximately one month later) that I learned a startling fact. A church in another area had placed a prayer request card on an altar of prayer in regard to this man. They were praying that an *employee in the hospital* would witness to him. Then I understood the strong prompting of the Lord that I felt on the day of the man's salvation. God was working in response to the prayers of His people miles away, in a very specific way! What an encouragement this can be to our hearts as we come before the Lord with our burdens for others. □

IN THE NEWS

PEOPLE AND PLACES



Joseph H. Waldrop

retired from Port Authority of Allegheny County December 21, 1985. He began his career as a street car operator December 18, 1948. In 1960

Joseph joined the bus fleet.

In 1983, Joseph was honored by the Bus Association of Pennsylvania. Gov. Richard Thornburgh presented him with a gold Pulsar quartz wristwatch engraved on the back "Driver of Distinction 1983." Representative Richard D. Olasz also presented Joseph with a citation by the House of Representatives of the Commonwealth of Pennsylvania. He has driven over a million miles in Pittsburgh and is credited by Port Authority with 32 years of accident-free driving.

He and his wife have been involved with Work and Witness since it began on the Pittsburgh District. They have been on trips to the Bahamas; Costa Rica; Albuquerque, N.Mex.; and Montreal. They have attended the Pittsburgh Lincoln Place Church since 1960. □



Rev. William Goodman

has been appointed by The Salvation Army as director of Correctional Services for Western Missouri and Kansas District. Rev. Goodman

will work primarily at Leavenworth Penitentiary. U.S. Disciplinary Barracks, Lansing, Kans., State Penitentiary, and established prisoner release programs in the Kansas City area.

Mr. Goodman has served the past two years as assistant to the administrator of The Salvation Army Adult Rehabilitation Center in Kansas City. Rev. Goodman is a graduate of California Teachers College and holds the B.D. and M.Div. degrees from Nazarene Theological Seminary. He organized the first Black church in the Kansas City District and served as pastor at Unionville, Pa.; Ogdensburg, N.Y.;

Kailua and Ewa Beach, Hawaii; and Streator, Ill. He also served as an officer with the Kansas City police. He is the author of *Symbolism in the Word, Only Dopes Use Drugs*, and the Beacon Small-Group Bible Study on *Revelation*. □

Eastern Nazarene College and Research Studies Press of John Wiley & Sons, Inc., announce the publication of the book *Molecular Connectivity in Structure—Activity Analysis* by **Lowell H. Hall** and **Lemont B. Kier**. Dr. Hall is chairman of the Department of Chemistry and Division of Natural Sciences and Mathematics at Eastern Nazarene College, Quincy, Mass. Dr. Kier is chairman of the Department of Medicinal Chemistry at the Virginia Commonwealth University. Hall and Kier were invited to write the book as part of the John Wiley Chemometric Series.

The book is the culmination of 10 years of collaboration between Hall and Kier, which began during a sabbatical leave in which Hall worked with Kier to develop the new method known

as molecular connectivity. This work led to more than 30 research papers by Hall and Kier and over 200 by other researchers making use of the molecular connectivity method.

Dr. Lowell H. Hall has served on the faculty of ENC since 1967. A native of Cuyahoga Falls, Ohio, he graduated from ENC with a B.S. degree in 1959. In 1963 he received the Ph.D. degree from the Johns Hopkins University. Dr. Hall is a member of the American Chemical Society, Sigma Xi scientific honorary, Phi Lambda Upsilon chemistry honorary, Phi Delta Lambda Nazarene honorary, and Phi Beta Kappa. He and his wife, Dorla (Drumm), have two children, Sheryl, a senior at ENC, and L. Mark, a freshman. □

CHRISTIANS CONTINUE USELESS CAMPAIGN

The Federal Communications Commission says it continues to receive 100,000 letters per month concerning the bogus Madalyn Murray O'Hair petition RM 2493 from well-meaning but uninformed Christians. The petition was resolved a decade ago, and it was not targeted at eliminating religious broadcasting. Reports indicate that the petition drive was actually started by atheists in an attempt to get Christians to waste their time and to make them look foolish.

Nazarenes are encouraged to contact the general secretary's office at headquarters about such matters. □



Dr. Jonathan Salgado (r.), academic dean of Seminario Nazareno de las Americas, visited Formosa, Argentina, to teach two intensive courses of C.E.N.E.T.A. (Center for affiliated Nazarene Theological Studies): "Culture and Gospel" and "Advanced Homiletics." These courses form part of the last year of the first promotion of C.E.N.E.T.A. in Argentina in which students will graduate. Dr. Salgado was interviewed for the TV newscast and by the local newspaper. He also participated in a special TV program. This is the fourth year that such theological studies have been offered in Argentina North District, where five centers function. The director of the district is Rev. Aurelia F. de Bauza. Pictured (l. to r.) are Rev. Salvador Pereyra, superintendent of Argentina North District; Rev. Aurelia Bauza; Rev. Ramon Bauza, local center director; and Jonathan Salgado.



Church Choir Arrangements for PENTECOST SUNDAY—MAY 18

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BAAN-2419	HOLY SPIRIT, BE MY GUIDE (SSATB), Cope/Mickelson
BAAN-1145	LET THY MANTLE FALL ON ME (SSATB), Hawkins/Mickelson

BAAT-1080	RISE UP, O CHURCH, Skillings
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BASIC PENSION SERVES OVER 2,700

During 1985, 2,758 people were served by the "Basic" Pension Program. Dr. Dean Wessels, director of Pensions and Benefits Services USA, reports that continued support of the Pensions and Benefits Fund by churches and districts makes possible the yearly disbursements of over \$4 million in pension checks.

Special "13th month" and "14th month" checks were issued in June and December. These checks were sent to all members of the "Basic" Pension Roll. Each extra check was equal to the member's regular monthly pension check. This bonus resulted from the strong denominational payment of the Pensions and Benefits Fund and the rate of return received on invested pension reserves.

An amendment to the "Basic" Pension Plan Document, effective July 1, 1985, allowed the choice of an Early Retirement Pension. Dr. Wessels reports that 31 took advantage of this option during the first half year.

The establishment of the "Basic" Pension Plan in 1971 created a large debt of unfunded liability. Through faithful stewardship the Church of the Nazarene "Honors the Trust" of its retired ministers, evangelists, and district-credentialed laymen. □

ARIZONA TRIAD MINISTRY HAS HARMONIOUS RESULT IN AUCKLAND

Arizona Nazarenes traveled over miles of ocean to Auckland, New Zealand, for a three-pronged ministry. Pastor Marion McKellips, Phoenix Orangewood Church, led a group of 16 from Arizona District churches in Work and Witness during Thanksgiving week, 1985, returning December 7.

Ruth DeLong, minister of evangelism and outreach at Orangewood Church and personal evangelism coordinator for the general church, reports that while one group manned hammers and paintbrushes to complete the inside of the parsonage for Auckland Mangere Church, another, under her direction, trained pastors and laypeople in personal evangelism and presented the gospel in homes. Rev. Norman Moore, commissioned evangelist, and Rev. McKellips preached in a series of evangelistic services and held church growth seminars. Three Auckland area churches—Hamilton, Mangere, and Otara—were all recipients of one or more of these ministries.

Ruth DeLong held a School of Evangelism in the Otara Church. Twelve people were trained, including pastors



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and short-term missionary Fred Huff. Fred and his wife, Nina, left for South Africa immediately following, where he will be coordinator of church growth.

The personal evangelism teams had opportunity to share the gospel message with 25 people. Seventeen committed their lives to Christ.

Schools of Evangelism were not new to all New Zealand Nazarenes. In the 1970s Dr. and Mrs. Donald Gibson and the Dwight Neuenschwanders held personal evangelism clinics in New Zealand and some of the people who received Christ as Savior then are still in the Auckland churches today. In 1983 Beverly Burgess, program director for Evangelism Ministries at Nazarene headquarters, spent three weeks in Australia and New Zealand, along with Ruth. Personal evangelism training took place in four New Zealand churches at that time. Some who had taken the training then, Ruth used as trainers on her teams.

Otara Church, more than other area Nazarene churches, has a preponderance of Maori people who are the original New Zealanders. Pukerua



Sunday dinner is enjoyed by the workers. A number of the Work and Witness volunteers were retirees. Orangewood Church has sent at least one Work and Witness team to another country every year since 1981.

Parai, their pastor, is also Maori. The majority population are of English and European descent. Nazarenes presently have no missionaries in New Zealand. Auckland churches are pastored by New Zealanders.

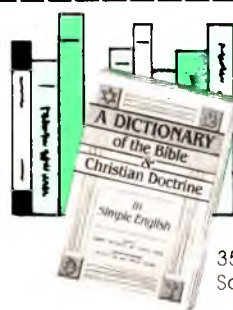
Pastor Pukai was enthusiastic about the training and promised Ruth on departure, "Now, when you come back, we will be doing this, and you'll see, our church will be growing."

An inspired pastor went from one of Moore's church growth seminars and shared the gospel with two people he had never met. Both committed their lives to Christ.

There is a new spirit of church growth among Nazarenes in New Zealand because of the Work and Witness teams who gave their time and paid their own travel expense to share their gifts of ministry. □



Pictured (l. to r.) are Rev. Grant Hema, pastor of the Mangere Church of the Nazarene, Auckland, New Zealand; Rev. Marion McKellips, pastor of the Phoenix Orangewood Church and leader of the Work and Witness group; and Rev. James Dunkley, retired elder and member of the Mangere Church, stand outside the newly finished parsonage where the Hemas now live.



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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Columbus, OH (West Broad), April 1-6; Mount Vernon, OH (MVNC Chapel Service), April 7; Ashtabula, OH (First), April 8-13; Barberton, OH (First), April 15-20; Lakeview, OH (Indian Lake Northside), April 22-27; Tipp City, OH, April 29—May 4

ARCHER, DREX: Kenmare, ND, April 2-6; Livingston, MT, April 15-20; Beulah, ND (First), April 29—May 4

AREY, DONALD I.: Auburn, ME, April 1-6

ARMSTRONG, LEON, LINDA, AND FAMILY: Manchester, GA (First), April 1-6; Yukon, OK (Richland), April 8-13; Mabelvale, AR (Little Rock Trinity), April 15-20; Searcy, AR, April 22-27

ATTIG, WALTER W.: Stewardson, IL (United Methodist), April 1-6; Ottumwa, IA (Trinity), April 15-20

BAGGETT, DALLAS W.: Brownstown, IN, April 29—May 4

BAKER, RICHARD C.: Huntington, WV (Central), April 1-6; Marlinton, WV, April 8-13; Newell, WV (First), April 15-20; New Cumberland, WV, April 22-27; McConnellsville, OH, April 29—May 4

BALLARD, DON: Alma, AR (Maple Shade), April 8-13; Reserved, April 15-20; Louisville, KY (Okolona), April 23-27

BEELER, LOWELL E.: Portland, IN (CCCU), April 8-13; Franklin, IN (Wesleyan), April 15-20; Martinsville, IN (Evangelical Methodist), April 22-27; Franklin, IN, April 29—May 4

BELZER, DAVID A.: Moorhead, MN, April 8-13; Ray, ND, April 15-20; Grand Forks, ND, April 22-27

BERRIAN, HAROLD F.: Shelbyville, TN (Mount Hermon), April 6-13

BLYTHE, ELLIS G., SR.: Bessemer City, NC (First Wesleyan), April 1-6; Campbellsville, KY, April 8-13; Cedar Rapids, IA (First), April 15-20; Rossville, GA (Fairview), April 29—May 4

BOCK, DON: Pandora, OH (Trinity Wesleyan), April 1-6; South Solon, OH (CCCU), April 8-13; Ironton, OH (Elm Street), April 15-20; Xenia, OH (New Burlington), April 22-27; Point Pleasant, WV (CCCU), April 29—May 4

BOICOURT, MARLA J.: Elkhart, KS, April 1-6; Topeka, KS (Oakland), April 12-13; Lambertville, MI (Bedford), April 18-20; Newton, KS, April 21-27

BOND, GARY AND BETH: Newport, KY (First), April 1-6; Dayton, OH (First), April 8-13; Grand Rapids, MI (Fuller Avenue), April 15-20; Oregon, OH (Toledo First), April 22-27; Bloomington, IN (First), April 29—May 4

BOONE, FORD L.: Ardmore, OK (First), April 1-6; Centralia, IL, April 15-20; Benton, IL (First), April 22-27; Natchez, MS, April 29—May 4

BOQUIST, DOUG AND DEB: Frederick, MD, April 3-6; Elyria, OH, April 13; Dayton, OH (Parkview), April 18-20; Louisville, KY (Trinity), April 25-27

BOSHELL, T. JAMES: Terra Alta, WV, April 8-13; Hershaw, WV (Lens Creek), April 22-27

BROWN, FRED D.: Paulding, OH, April 2-6; Grafton, OH (Midview), April 8-13; Columbus, OH (Beechwood), April 15-20; Circleville, OH, April 22-27; Union Lake, MI, April 28—May 4

BROWN, MARK A.: Muncie, IN (First), April 1-6; Cuba, IL, April 8-13; Sullivan, MO (First), April 15-20; Santa Fe, NM, April 22-27

BROWN, ROGER N.: Nashville, MI, April 5-6; Nebo, IL, April 8-13; Barberton, OH (First), April 15-20; Lima, OH (Northwestern Ohio District Tour), April 21-27; Muncie, IN (Muncie Zone Tour), April 29—May 4

BUDD, JAY B.: Reserved, April 1-6; Syracuse, OH, April 8-13; Corry, PA, April 15-20; Sharon, PA, April 22-26; South Point, OH, April 29—May 4

BURKE, OWEN M.: Dover, TN (First), April 1-6; Attica, IN, April 15-20; Cayuga, IN, April 22-27; Orland, IN, April 29—May 4

BURKHALTER, G. PAT: Ibera, MO, April 1-13; Cabot, AR (Russell Chapel), April 15-20; Jonesboro, AR (Rogers Chapel), April 22-27; Blytheville, AR (First), April 29—May 4

BURNHAM, KENNETH H.: Johnson, KS (Bethel), April 1-6; Wichita, KS (Park City), April 8-13; Newton, KS, April 15-20; Anthony, KS, April 29—May 4

BUSH, R. ERWIN: Knoxville, TN (First), April 15-20

BYERS, CHARLES AND MILDRED: Lincoln, NE (Wesleyan), April 1-6; Shenandoah, IA, April 8-13; Iowa Falls, IA, April 15-20; Reserved, April 22-27

CARRICO, J. DONALD: Lexington, OH, April 6-13; Johnstown, OH, April 29—May 4

CASTEEL, HOWARD H.: Charleston, MO, April 1-6; Peoria, IL (Forrest

Hill), April 8-13; Rochester, MN, April 15-20; Canton, IL (East Side), April 22-27; Piedmont, MO, April 29—May 4

CAYTON, JOHN, JR.: Hamburg, NY, April 1-6; Reserved, April 7-13; Hendersonville, NC (First), April 15-20; Hanover, PA (Independent Holiness), April 22-27; South Point, OH, April 29—May 4

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

CHASE, FRANK: Hutchinson, KS (Peniel), April 8-13; Derby, KS, April 15-20; Marengo, IA, April 22-27; Smith Center, KS, April 29—May 4

CHIPP, VERLIN E.: Cayuga, IN, April 4-13; Williamsburg, IN, April 15-20; Olney, IL, April 22-27; Bettendorf, IA, April 29—May 4

CHRISTNER, JACK M.: Clarion, PA (Free Methodist), April 1-6; Johnstown, PA, April 8-13; Redkey, IN, April 15-20; Broad Top, PA (Broad Top City), April 22-27; Huntingdon, PA (McConnells-town), April 29—May 4

THE BILL COBB FAMILY: Conroe, TX, April 1-6; Port Arthur, TX (First), April 8-13; North Little Rock, AR (First), April 16-20; Cushing, OK, April 23-27; Lima, OH (First), April 29—May 4

COFFEY, RUSSELL E.: Tullahoma, TN (First), April 1-6; Chattanooga, TN (Calvary), April 8-13; Elizabethton, TN, April 15-20; Cookeville, TN, April 22-27; Reserved, April 28—May 4

COLLINS, LUTHER O.: Larimore, ND, April 15-20; Pablo, MT, April 22-27; Snohomish, WA, April 29—May 4

COVINGTON, NATHAN A.: Elk City, OK, April 1-6; Tulsa, OK (Calvary), April 8-13; Tulsa, OK (Southwest), April 15-20; Midwest City, OK (Chapman Memorial), April 22-27; Sheridan, IL, April 30—May 4

COX, CURTIS B.: Waverly, OH (CCCU), April 1-6; Blacksburg, VA (Mission), April 8-13; Vivian, LA, April 22-27

CRABTREE, JIM: Youngstown, OH (First), April 22-27

CRANDALL, VERNON AND BARBARA: Indianapolis, IN (East Side), April 1-6; Middletown, OH, April 11-20; London, KY (First), April 22-27

DARNELL, H. E.: Portage, PA, April 3-13; Muncie, IN (Pilgrim Holiness), April 18-27

DELL, JIMMY: Dodge City, KS (First), April 2-6; Pueblo, CO (Belmont), April 8-13; Plainview, TX (First), April 16-20; Topeka, KS (Wesleyan Laymen's Retreat), April 25-27; Flagstaff, AZ, April 30—May 4

DENNIS, DARRELL & FAMILY: El Paso, IL, April 1-8; O'Fallon, MO, April 8-13; Marysville, OH, April 15-20; Indianapolis, IN, April 22-27

DISHON, MELVIN: Shepherdsburg, KY, April 1-6; Indianapolis, IN (Friendly), April 8-13; Indianapolis, IN, April 22-27

DODDS, JOHN E.: Walbridge, OH, April 15-20; Napoleon, OH, April 22-27

DOOLITTLE, KEVIN C.: Carthage, MO, April 30—May 4

DRISKELL, G. TIMOTHY: Joplin, MO (Westside), April 1-6; Indianola, IA, April 8-13; Newton, IA, April 15-20

DUNMIRE, RALPH AND JOANN: Nashville, TN (Donelson), April 15-20; Parkersburg, WV (Broadway), April 22-27

DUTTON, BARRY AND TAVIA: Hartland, NB (Wesleyan), April 6-11; Grand Harbor, NB (Wesleyan), April 13-18; Monticello, ME (Wesleyan), April 20-25; Trenton, NS, April 27—May 2

ECKLEY, LYLE E.: Fairfield, IA, April 1-6; Kewanee, IL (Grace), April 8-13; Chrisman, IL, April 15-20

ESSELBURN, BUD—THE KING'S MESSENGERS: Dolton, IL, April 1-6; Worth, IL, April 8-13; Richmond Heights, OH (Cleveland Richmond Heights), April 15-20; North Ridgeville, OH (Calvary Ridge), April 22-27; Ravenswood, WV, April 29—May 4

FADER, WES AND MARY: Cambridge, MD (Wesleyan), April 1-6; Winston-Salem, NC (First), April 8-13; Reserved, April 15-20; Mohall, ND, April 22-27; Mandan, ND, April 29—May 4

FARRIS, ALBERT A.: Franklin Furnace, OH (Plymouth Heights), April 8-13

FISHER, C. WILLIAM: Amarillo, TX (Valleyview), April 8-13; Hereford, TX, April 15-20; Pasadena, TX (First), April 22-27; Watseka, IL, April 29—May 4

FORTNER, ROBERT E.: Rockton, IL, April 1-6; Nebo, IL, April 8-13; Kampsville, IL (Summit Grove), April 15-20; Ionia, MI, April 22-27; St. Joseph, MI, April 29—May 4

FOSTER, ALFRED D.: Sikeston, MO (First), April 1-6; Washington, IA, April 8-13; Mansfield, IL, April 15-20; Moravia, IA, April 22-27

FRANK, RICHARD A.: Colonial Heights, VA, April 6; Front Royal, VA, April 8-13; Billy Graham School of Evangelism, April 28—May 2

FREY, DONALD E.: Sterling, MI (Wesleyan), April 6 (a.m.); Pinconning, MI (Wesleyan), April 6 (p.m.); Saginaw, MI (Wesleyan), April 13; Lansing, MI (Central Free Methodist), April 19; Lansing, MI (First), April 20; Muskegon, MI (Oakwood Wesleyan), April 27 (a.m.); Muskegon, MI (Friendship Wesleyan), April 27 (p.m.)

GADBOW, CLINTON D.: Grinnell, IA, April 2-6; Dodge City, KS (College Heights), April 8-13; Minneapolis, MN (Spring Lake), April 22-27

GARDNER, JOHN M.: Wellsburg, WV, April 1-6; Tampa, FL (Calvary), April 9-13; Kissimmee, FL (First), April 16-20; Mulberry, FL, April 27-30

GAWTHORP, WAYLAND W.: Albion, IL (Brown's Methodist), April 1-6; Metropolis, IL, April 8-13; Dexter, MO (Southwest), April 15-20; New Martinsville, WV, April 22-27

GINTER, TIMOTHY E.: Creston, OH, April 1-6; Lorain, OH, April 8-13; Reserved, April 15-20; Orrville, OH, April 22-27; Canton, OH (Calvary), April 29—May 4

GORMAN, CHARLES: Louisville, KY (Okolona), April 22-27

GREEN, JAMES AND ROSEMARY: Muskogee, OK (First), April 1-6; Reading, PA (Calvary), April 9-13; Modoc, IN, April 16-20;

Hawaiian Islands, April 22-29; Austin, TX (San Antonio District Assembly), April 30—May 4

GRINDLEY, GERALD AND JANICE: Lansing, MI (Trinity Wesleyan), April 8-13; Perry, MI, April 15-20

GROVES, C. WILLIAM: West Lafayette, OH, April 1-6; Conneaut, OH (Kelloggsville), April 8-13; Hamilton, OH (Tuley Road), April 15-20; Catlettsburg, KY (Southside), April 22-27; East Liverpool, OH (Lacroft), April 29—May 4

HAIL, DAVID F.: Owensboro, KY (First), April 22-27; Cincinnati, OH (Chase Avenue), April 29—May 4

HAINES, GARY W.: Fort Smith, AR (Trinity), April 3-6; Champaign, IL (Westside), April 12-16; Kankakee, IL (Limestone), April 17-20; Bethel Park, PA (Pittsburgh South Hills), April 26-30

HANCOCK, BOYD C.: Reserved, April 1-7; Elkhart, IN (First), April 8-13; Fulton, KY, April 15-20; Batesville, AR, April 29—May 4

HAYES, ALVIN B.: Birmamwood, WI (Mattoon), April 1-6; Eagle River, WI, April 8-13; Mauston, WI, April 15-20; Reserved, April 21-27

HECKATHORN, JAMES R.: Waitsburg, WA, April 1-13; Arlington, OR, April 15-20

HELMS, MIKE AND GLORIA: Van Buren, IN, April 1-6; Warren, IN (Hillcrest), April 8-13; Ridgeville, IN, April 15-20; Upland, IN, April 22-27; New Matamoras, OH, April 29—May 4

HICKE, SHIRLEY F.: Bloomington, IL (Fairway Knolls), April 22-27

HILDIE, DWAYNE W.: Longmont, CO (First), April 20-27

HILL, BEN E.: Binghamton, NY (First), April 1-6; Huntington, IN (First), April 8-13; Lombard, IL, April 15-20; Parkersburg, WV (Broadway), April 22-27; Upper Sandusky, OH, April 29—May 4

HOWARD, RICHARD E.: Sandwich, IL, April 22-27

HUGHES, A. JOYCE: Plover, WI (Plover-Point), April 5-6

HULL, DIANE L.: Marshfield, WI, April 8-13

JAMES, RANDY AND MARY JANE: Washington, IN, April 1-6; Columbus, IN (Church of the Galleian), April 8-13; Waynesville, NC (Lakeview), April 15-20; Royalton, IL (First), April 22-27; Hamilton, OH, April 29—May 4

JEFFRIES, JEFF AND JAN: Willows, CA, April 7 (a.m.); Sacramento, CA (Trinity), April 7 (p.m.); Reserved, April 11-12; Sacramento, CA (North), April 13 (p.m.); Minden, NV (Carson Valley), April 15-20; Caruthers, CA, April 27 (a.m.); Visalia, CA (Walnut Grove), April 27 (p.m.); Page, AZ (Lake Powell), April 30—May 4

JOHNSON, BOB R.: Oakland, CA (Emmanuel), April 9-13

JOHNSON, RON: Montana, Colorado, Wyoming, Concert Tour, April 6-23; Lewiston, ID (Concerts), April 27

KEENA, EARL E.: Sacramento, CA, April 10-12

KNIGHT, JOHN L.: Independence, MO (Trinity), April 1-6; Joplin, MO (Calvary), April 8-13; Monett, MO, April 15-20; Bethany, OK (Williams Memorial), April 22-27; Center, TX, April 29—May 5

KOHR, CHARLES A.: Smithton, PA, April 8-13; Bradford, PA, April 15-20; Watkins Glen, NY, April 22-27; Fort Wayne, IN (First), April 29—May 4

LAWSON, WAYNE T.: Addy, WA (Summitview Community Church), April 6-11; Ellensburg, WA, April 15-20; Yuma, CO, April 27—May 2

LAXSON, WALLY AND GINGER: Macon, GA (Independent), April 6; Amelia, OH, April 9-12; Circleville, OH (CCCU Tour), April 15-20

LECKRON, LARRY D.: Springfield, OH (High Street), April 1-6; Athens, OH, April 8-13; Ridge Farm, IL, April 15-20; St. Croix Falls, WI, April 22-27; Woodruff, WI (Arbor-Vitae Woodruff), April 29—May 4

LEONARD, J. C.: Reserved, April 29—May 1

LEPTER, J. DOUGLAS: Downsview, Ont. (Toronto Emmanuel), April 1-6; Angola, IN, April 8-13; Steubenville, OH, April 15-20; Akron, OH (Elet), April 22-27

LIDDELL, P. L.: Muskogee, OK (First), April 1-6; Reading, PA (Calvary), April 8-13; Trenton, NJ, April 15-20; Norwood, OH (Cincinnati Norwood), April 22-27; Anderson, IN (Goodwin Memorial), April 29—May 4

LOETSCHER, O'NEAL AND LINDA: Upland, CA, April 6-9; Mountainair, NM, April 13-20; Port Arthur, TX (Grace), April 22-27; Hot Springs, AR (Lockhaven), April 29—May 4

LOHR, DONALD A.: Charleston, WV (Northside), April 2-6; Oak Hill, WV, April 8-13; Hurricane, WV, April 15-20; Kingwood, WV, April 22-27

LORENZEN, LINDA B.: New Vienna, OH (United Methodist), April 8; Rutland, OH, April 9-13; Hillsboro, OH, April 20; Hot Springs, AR (Concerts), April 27; Hot Springs, AR (Lockhaven), April 29—May 4

LUFF, CLAUD: Mitchell, IN (Shoals), April 1-6

LYBARGER, O. EVERETT, JR.: Creve Coeur, IL, April 1-6; Van Buren, AR, April 15-20; Dickinson, ND, April 22-27; Watertown, SD, April 29—May 4

MANER, ROBERT E., JR.: Rome, GA (First), April 1-6; Harrodsburg, KY, April 15-20; Glens Fork, KY, April 22-27; Elkins, WV, April 29—May 4

MANLEY, STEPHEN L.: Stinesville, IN, April 1-6; Otisville, MI (Richfield), April 8-13; Reserved, April 15-20; Anderson, IN (First), April 22-27; Marion, IN (First), April 29—May 4

MAX, HOMER L.: Clarion, IA, April 1-6; Sioux City, IA (Grace), April 15-20

McFERRIN, RICK AND LANETTE: New Castle, IN (Westview), April 1-6; Detroit Lakes, MN, April 13; Merrifield, MN, April 15-20; Pana, IL (First), April 22-27; Eureka, IL, April 29—May 3

MELVIN, L. DOLORES: Okemos, MI, April 9-11; Cadillac, MI (Cherry Grove), April 16-20

MEREDITH, DWIGHT AND NORMA JEAN: Council Bluffs, IA (First),

April 1-6; Dodge City, KS (College Heights), April 8-13; Larned, KS, April 20; Gaylord, KS, April 25-27

MEYER, ROBERT F.: Reserved, April 6-10; Bridgeton, MO (St. Louis Bridgeton), April 13-17; Bedford, OH, April 20-24; Watertown, NY, April 27—May 1

•**MEYER, VIRGIL AND DOROTHY**: New Richmond, OH, April 1-6; Marion, IN (Lincoln Boulevard), April 15-20

MILLER, BERNARD F.: Enid, OK (First), April 2-6; Ashland, KY (Plaza), April 12-13; Farmington Hills, MI (Detroit First), April 16-20; San Jose, CA (First), April 23-27

MILLER, WALLACE C.: The Dalles, OR, April 1-6; Lynden, WA, April 8-13; Carson, WA, April 15-20; Caldwell, ID (Ustick Road), April 22-27; Rock Springs, WY, April 29—May 4

MILLS, CARLTON A.: Jacksonville, FL (University Boulevard), April 2; Mount Airy, MD (New Market Valley Fellowship), April 6-10; Manassas, VA, April 12-13; West Point, VA, April 15-20; Lynchburg, VA, April 22-27; Richmond, KY (First), April 30

MIZ MAUDIE MINISTRIES: Wichita, KS (Westside), April 2; Hutchinson, KS (Bethany), April 5-6; Salina, KS (First), April 7-8; Emporia, KS (First), April 9; Dodge City, KS (First), April 10; Cimarron, KS, April 11; Johnson, KS (Bethel), April 12-13; Concerts in Colorado, April 14-20; Great Bend, KS (First), April 22-27

MOORE, NORMAN: Reserved, April 1-5; Conference in Dallas, April 6-11; Canyon City, CO (First), April 16-20; Hastings, NE, April 23-27

MORLEY, FRANK: Newberg, OR, April 6-11; Twin Falls, ID (First), April 13; Idaho Falls, ID (First), April 15-20; Emmett, ID, April 22-27; Sacramento, CA (Arden), April 30—May 4

MOSS, UDELL G.: New Brighton, PA, April 1-6; Monongahela, PA, April 8-13; Belle Vernon, PA, April 13-20; Bunola, PA, April 22-27; Skowhegan, ME, April 29—May 4

MOYER, BRANCE E.: Hoisington, KS, April 1-6; Reserved, April 29—May 4

MUNCIE, ROBERT AND JANE: Eureka, KS, April 1-6; Bradley, IL, April 8-13; Danville, IN (Calvary), April 15-20; Rising Sun, IN, April 22-26; Brownsburg, IN, April 25—May 4

MURPHY, MARK N.: Mount Prospect, IL, April 1-6; Painesville, OH, April 8-13; Canton, OH (First), April 15-20; Unionville, MI (Colling), April 29—May 4

MYERS, HAROLD L.: Aroma Park, IL, April 1-6; Reserved, April 7-27; Uhrichsville, OH (Rush Community), April 29—May 4

NAJARIAN, BERGE AND DORIS: Lima, OH (Community), April 18-20; Rochester, NY (Calvary), April 25-27

NEFF, LARRY AND PAT: Overland, MO (St. Louis Overland), April 1-6; Kalamazoo, MI (South Side), April 9-13; Bradford, PA, April 15-20; Point Pleasant, WV, April 23-27; Elkins, WV, April 29—May 4

•**OLIVER, L. S.**: Knoxville, TN (Rock Mount), April 1-6; Fortville, IN, April 8-13; Puerto Rico, April 15-19; Jackson, MI (First), April 22-27; Grand Ledge, MI, April 29—May 4

OYLER, CALVIN AND VIRGINIA: McCloud, OK (Twin Lakes), April 1-6; Meade, KS, April 8-13; Kansas City, KS (Metropolitan), April 15-20; Farmington, IA, April 22-27; Galion, OH, April 29—May 4

PAGE, MARK: Columbus, OH (CCCU), April 1-6; New Lexington, OH, April 15-20; Portsmouth, OH (First), April 23-27; Bel Air, MD, April 29—May 4

PASSMORE EVANGELISTIC PARTY: Milford, IL, April 1-6; Flemington, PA (First Wesleyan), April 8-13; Greenfield, OH, April 15-20; Alma, MI, April 29—May 4

PEAL, DONALD V.: Weirton, WV, April 1-6; Marmet, WV, April 8-13; Dayton, OH (West Acres), April 22; Columbus, NE, April 29—May 4

PERDUE, NELSON S.: Moundsville, WV, April 1-6; Decatur, IL (Trinity), April 8-13; St. Charles, MO (Harvester), April 15-20; Muncie, IN (Northeastern Indiana Zone Indoor Camp), April 29—May 4

PFEIFER, DON—EVANGELISTIC TEAM: Bellington, WV (Light of Christ Chapel), April 4; Erwin, TN (Concert), April 5; Clarksville, TN (Concert), April 6; Waverly, OH (Benefit Concert), April 11; Belpre, OH, April 13-16; Raleigh, NC (First), April 20-24; Charlotte, NC (Trinity), April 27-30

PIERCE, BOYCE AND CATHERINE: Mansfield, IL, April 13; Watseka, IL, April 29—May 4

PRICE, JOHN H.: Blossom, TX, April 1-6; Paris, TX, April 7-13; Anadarko, OK, April 22-27

PRICE, ROSS E.: Rosemead, CA, April 15-20

PRINTUP, JUANITA: Reserved, April 12-20

READER, GEORGE H.: Duplo, IL, April 20-27

RICHARDSON, KENNETH L.: Erie, IL, April 1-6; Peoria, IL (North Side), April 8-13; Rock Island, IL (First), April 15-20; Peru, IL, April 22-27; La Harpe, IL, April 29—May 4

RICHARDS, LARRY AND PHYLLIS: North Vernon, IN, April 8-13; Indianapolis, IN (Southside), April 15-20; Mitchell, IN, April 22-27; Anderson, IN (Goodwin Memorial), April 29—May 4

ROBINSON, TED L.: Norwood, OH (Wesleyan), April 1-6; Marshall, MI, April 8-13; Chillicothe, OH (Westside), April 15-20; Tiffin, OH, April 22-27; Gallipolis, OH, April 29—May 4

ROTH, RONALD W.: Granite City, IL (First), April 1-6; Troy, MI, April 8-13; Washington Court House, OH, April 15-20; Belle, WV, April 22-27; Lancaster, KY, April 29—May 4

SMITH, CHARLES HASTINGS: Yukon, OK, April 2-6; Long Beach, CA (First), April 13-20

•**SMITH, HAROLD AND ORPHA**: Hillman, MI (Pleasant Valley Free Methodist), April 16-20

SMITH, OTTIS AND MARGUERITE: Cape May, NJ (Erma), April 1-6;

Winchester, VA, April 8-13; Warsaw, IN, April 15-20; Tipton, IN, April 22-27

SMITH, DUANE: Union City, PA, April 1-6; Union City, IN, April 8-13; Crothersville, IN, April 15-20; West Plains, MO, April 22-27; Benton, AR (First), April 29—May 4

SPONDEL, RAYMOND D.: Bath, IL, April 13-20

SPRAGUE EVANGELISTIC FAMILY: Columbus, OH (Whitehall), April 8-13; Akron, OH (East Liberty), April 15-20; Wyoming, IL, April 22-27; Hollywood, MO, April 29—May 4

STANTON, TED AND DONNA: Fredericksburg, VA, April 1-6; Chilochoe, VA (Seven Mile Ford), April 8-13; Mount Vernon, IL (First), April 15-20; Lapeer, MI, April 29—May 4

STARK, EDDIE G.: Reserved, April 1-12; Yukon, OK, April 13; Moore, OK, April 15-20; Bristow, OK, April 22-27

STEVENSON, GEORGE E.: Louisville, KY (Farmdale), April 8-13; Perry, MI, April 15-20; St. Johns, MI, April 22-27; Mattoon, IL (First), April 29—May 4

STREET, DAVID: Marengo, IN (Christian Missionary Church), April 1-6; Monticello, IA, April 8-13; Lawrenceville, IL, April 15-20; Lexington, KY (Lafayette), April 22-27; Carbon, IN, April 29—May 4

STRICKLAND, RICHARD L.: Louisville, KY (Trinity), April 2-6; Amelia, OH, April 9-13; Mount Sterling, OH, April 16-20; Eaton, OH (First), April 23-27; Carthage, MO, April 30—May 4

BOBBY TAYLOR EVANGELISTIC TEAM: Morristown, IN, April 15-20

TAYLOR, BOB W.: Potomac, IL, April 1-6; Crawfordville, IN (First), April 8-13; Kansas City, KS (Stony Point), April 15-20; Charleston, WV (Tyler Heights), April 22-27; Lima, OH (First), April 29—May 4

TAYLOR, CLIFFORD E.: Washington Pacific District Christian Life Conference, April 3-5; Northwest District Christian Life Conference, April 10-11

•**TAYLOR, MENDELL L.**: Elkhart, KS, April 2-6; Keokuk, IA, April 16-20

TAYLOR, RONNIE F.: Bernie, MO, April 1-6; Albany, KY (Northside), April 8-13; Crossville, TN, April 15-20; Chattanooga, TN (Lookout Valley), April 22-27

•**THOMAS, J. MELTON**: Gillette, WY, April 1-6; Torrington, WY, April 8-13; Minneapolis, KS, April 15-20; Lawton, OK (First), April 22-27

•**THRASHER, OREN D.**: Francisco, IN, April 18-20

TINSLEY, MARVIN AND DENISE: Indianapolis, IN (Clermont), April 1-6; Fortville, IN, April 8-13; Nashville, TN (Radnor), April 15-20; Spencer, IN, April 29—May 4

TRIPP, HOWARD M.: Dickson, TN, April 8-13; Dayton, OH (Central), April 15-20; Centerville, TN, April 22-27; Indianapolis, IN (Southport), April 29—May 4

TRISSEL, PAUL D., SR.: Concerts in Florida, April 16-20, 23-27

WALKER, LAWRENCE C.: Windham, OH, April 15-20; Garfield Heights, OH (Cleveland Garfield Heights), April 22-27

WELCH, MRS. DARLENE: Oakland City, IN, April 26-27

WELCH, W. B.: Kingstree, SC (Home Missions), April 1-20; Laurens, SC, April 22-27

WELLS, LINARD O.: Irving, TX (Faith), April 1-6; Little Rock, AR (Calvary), April 8-13; Malden, MO (Heritage), April 15-20; Odon, IN, April 22-27; Stinesville, IN, April 29—May 4

WEST, EDNA M.: Mount Morris, MI (North Flint), April 6-13

WHITWORTH, ARTIE H.: Garden City, KS (Church of God, Anderson), April 1-6; Davenport, OK, April 22-27

WHITWORTH, MARCUS: Springfield, MO (Holiness Crusade), April 2-6; Larned, KS, April 8-13; Mountain Grove, MO, April 29—May 4

WILLIAMS, E. VERBAL: Saltcoats, Sask., April 8-13; Milford, Sask., April 15-20; Yorkton, Sask., April 22-27

WILSON, J. BARRY: Anderson, IN (Indian Meadows), April 6-10; Farmland, IN, April 13-17; North Manchester, IN, April 22-27

WOODWARD FAMILY EVANGELISM: New Philadelphia, OH, April 6-13; Wauseon, OH, April 15-20; Canton, OH (South), April 22-27; Reserved, April 28—May 3

WOOTEN, D. J.: Morgantown, WV (Pierpont), April 1-6; Boothwyn, PA (Wesleyan), April 18-20

•**WRIGHT, AUSTIN H.**: Oil City, PA, April 15-20; Dellroy, OH, April 22-27; Harrison, OH, April 29—May 4

•**WRIGHT, E. GUY**: Newell, WV (Glendale), April 1-6; Blanchester, OH, April 8-13; California, PA, April 15-20; Charleston, WV (South-east), April 22-27; Ashland, OH (Rowsbury), April 29—May 4

•**WYRICK, DENNIS E.**: Brunswick, OH, April 8-13; South Charleston, WV (Grace), April 16-20; Tilden, IL, April 22-27; Spencer, IN, April 29—May 4

•designates retired elder

NEWS OF EVANGELISM

REVIVAL SPAWNS RESTITUTION

Prompted by the Holy Spirit, a 15-year-old girl confessed that, years

before, she had stolen candy from a store and needed to make restitution.

This was just one result of the Washington, D.C., Trinity Church's recent revival with Evangelist Gary Milburn.

"Rev. Milburn was very effective in deepening our people's walk with the Lord," said Pastor Daniel W. Thew. "There was an openness about him and a simplicity to his messages that spoke right to our people."

According to Rev. Thew, over 30 people received spiritual help, including 3 who were sanctified wholly. Among these was a man converted before the revival and sanctified during the special services. One lady received inner healing from a past hurt that had plagued her even after sanctification. A 15-year-old boy was healed of dyslexia and is now working to catch up in his schoolwork.

One 15-year-old girl had been wondering about restitution for some time. When Rev. Milburn preached on the subject, she felt it to be the Holy Spirit's confirmation that she should make restitution for the candy she had stolen years before. Taking the pastor with her as a witness, she explained to the store's assistant manager why she was there and offered to make full restitution. When the assistant manager stated that she had no way of knowing how much the candy would have cost, this teenaged girl gave her the exact figure—plus interest! □

PRAYER BRINGS COMMITMENT

The St. Croix Falls, Wis., church recently held revival services with Evangelists George and Charlotte Dixon.

According to Pastor Dennis Thomasson, an emphasis on prayer during revival preparation resulted in "the best revival we've had in a while." This small church, whose average Sunday attendance runs 50-70, averaged 40 in the weeknight services.

Two new families came to the Lord during the revival. One, a Hispanic family from a strong Catholic background, felt the call to full-time Christian service. The change in their lives has been evident to other family members as well. As the father's brother put it, they "got something." Though this family subsequently moved from St. Croix Falls, the effect of their conversion is still felt in the church. The brother's wife is now attending services there.

One night of the revival, several young adults knelt around the altar signifying they were open to God's call and committed to His will in their lives.

Mrs. Thomasson reports a better spirit in the church and a higher level of commitment to the Lord's work. □

BABY DAY May 4, 1986

A. BABY DAYS IN THE CHURCH No. 2. Betty Bowes and Joy Latham have compiled poems, readings, and music honoring babies and mothers. New prearranged programs, plus suggestions for weekday activities. Delightfully illustrated. 32 pages. **ADMP-2** \$2.50

MUSICAL ANIMALS. An excellent gift for the church or Sunday School to give to that new arrival. Children will find these bedtime toys cuddly friends. Each measures approximately 12" tall and is foam-filled with washable surface. Contains music box that plays "Jesus Loves Me."
B. ADGI-2390 Dog \$11.95
C. ADGI-2389 Lamb \$11.95
D. ADGI-2398 Panda Bear \$11.95

DECORATIVE MINI-PLAQUES. These plaques feature original full-color art that is especially appealing to young eyes. A nice gift to brighten Baby's room.
E. ADM-25 "Walk in the Sunshine..." \$1.50
F. ADM-27 "Love Lifted Me" \$1.50

G. ILLUMINATED NIGHT-LIGHT. Imprinted with "Jesus Loves You" and a smiley face, this plug-in light is ideal for any room or passageway in the home. Very high efficiency, glows for 25,000 hours. UL approved.
ADGI-190105 "Smile, Jesus Loves You" \$1.95

H. CHILD'S TUMBLER. Tumbler is made of unbreakable polyethylene plastic. White imprint of smiley face and hearts with "Jesus Is Your Friend/ALWAYS" message. Assorted colors. each, \$5.99
ADAW-712B

I. HOW TO TEACH YOUR CHILDREN ABOUT GOD. Brief statements and cartoon-style illustrations teach basic Christian concepts in a way boys and girls can easily understand. Two color. 16 pages.
ADBL-723 \$2.79

CHILDREN'S DAY June 8, 1986

LITTLE HAPPY DAYS BOOKS. These colorful paperback books, written for older preschoolers and early readers, are small enough to be carried in a child's hand or pocket. Youngsters love the Bible-based stories with full-color illustrations.
A. ADBL-2163 My Good Manners Book each, \$4.99
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C. ADBL-2192 Two by Two each, \$4.99
D. ADBL-2193 Color, Color Everywhere each, \$4.99



PUFFY BALLPOINT PENS. White ballpoint pen with soft pom-poms and amusing moveable eyes. The attached ribbon carries a message. Available in assorted colors.
E. AW-333R Indian (Smile, God Loves You) \$1.49
F. AW-328CR Cowboy (Jesus Loves Cowboys) \$1.49



G. CHILDREN'S DAY PROGRAM BUILDER No. 9. Help make your children's program a success with recitations, readings, poems, and original songs, all from one handy source. 32 pages of ideas and graded material for the entire children's department.
ADMP-108 \$2.50

H. LIFE OF CHRIST RULER. Eight full-color pictures depict important scenes in the life of Christ. A useful gift for all ages. 12-inch plastic ruler also has centimeter markings. each, \$8.99
ADAW-7889

I. STICKER COLLECTOR'S ALBUMS. Children now collect and trade stickers like baseball cards, coins, or stamps. Here's a way to keep the sticker collection neat and orderly. Colorful 16-page books are conveniently divided into sections for scenes, stickers, seasons, special days, animals, Bible pictures, and other similar categories. Does not include stickers. each, \$8.99
ADH-2380 each, \$8.99
ADH-2381

J. FLYING SAUCER. An ever-popular toy for all ages. Made of unbreakable plastic in an assortment of colors. Imprinted, "Church of the Nazarene," with picture of children. Diameter: 9 1/4". each, \$1.29
ADGI-105

SPECIAL DAY REMEMBRANCES FOR SPECIAL PEOPLE



MOTHER'S DAY May 11, 1986

A. MOTHER'S DAY & FATHER'S DAY PROGRAM BUILDER No. 6. Planning is easy with this 36-page collection of plays, readings, and songs. Includes decorations, exercises, and graded material make this a valuable tool for planning and giving a Mother's Day or Father's Day program. **ADMP-306** each, \$2.50

B. MOTHER'S DAY BOOKMARK. Colorful bookmark sealed in clear, embossed vinyl, and set off by a silken tassel. Imprinted with "To Mother, May God's Love Bless You Always." **ADMP-3128** each, \$0.69

C. LORD, I'M NOT SMART ENOUGH. By Caroline Gilroy. "Lord Jesus, help us mothers everywhere" is the theme of this book of anecdotes and prayers. "for we humbly admit we are not smart enough to do this job alone!" A nice gift book for mothers, but appropriate for moms of all ages. 64 pages. Paper. 5 1/4" x 7 1/2". **AD083-410-8798** \$2.50



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ADM-51 Mother each, \$4.95

F. SEWING KIT. In vinyl case imprinted with 1 Peter 5:7, "Casting all your care upon him." Contains needle threader, two needles, six colors of thread. **ADAW-9002** each, \$7.99

FATHER'S DAY June 15, 1986

A. "DAD" BOOKMARK. A nice way to recognize fathers on their special day. Woven bookmark of colorful threads, laminated in clear plastic. Imprinted with Proverbs 22:1, and 3 John 4. **ADBM-7120** each, \$0.90

B. 4-WAY POCKET SCREWDRIVER. Nickel-plated steel, has four different size bits. Imprinted with 1 1/2". **ADAW-17** each, \$0.98

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C. 5-WAY KNIFE. Precision steel chrome finished, includes knife, nail file, screwdriver, and bottle opener. Length closed: 2 1/2". **ADAW-7** each, \$1.79

D. FATHER'S DAY PEN. Comes in assortment of colors with imprint, "Father's Day Greeting. 'As for me and my house, we will serve the Lord' (Joshua 24:15b)." **ADPE-496F** each, \$0.35

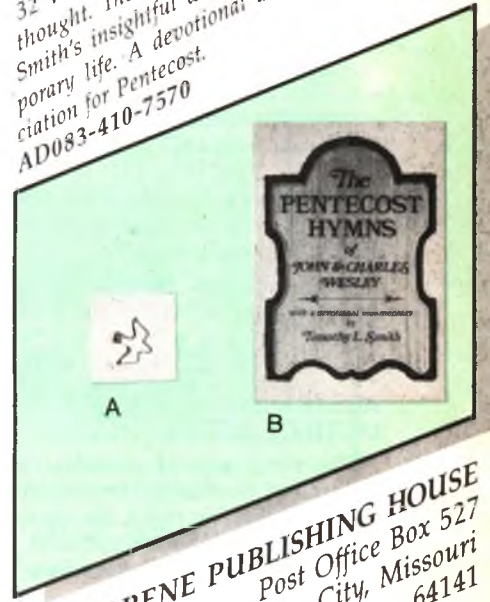
E. "DAD" PLAQUE. Antiqued-finished wood plaque with silk-screen, "DAD, May you be blessed 115:15." **ADM-54** each, \$4.95

F. GILBRALTORS OF THE FAITH. By J. Kenneth Grider. The Apostle's Creed, the Lord's Prayer, and the Ten Commandments provide solid foundations of doctrine, devotion, and Christian practice. A devotional survey of these spiritual "Gibraltar's." Paper. 48 pages. 4 1/2" x 6". **AD083-410-8283** \$1.25

PENTECOST May 18, 1986

A. PETITE DOVE LAPEL PIN. Gold-finished pin makes an excellent gift honoring the Pentecost season. **ADPI-7400** each, \$0.39

B. THE PENTECOST HYMNS OF JOHN AND CHARLES WESLEY. By Timothy L. Smith. These 32 Wesley hymns are a storehouse of devotional thought. Included with the hymn lyrics are Dr. Smith's insightful words relating them to contemporary life. A devotional aid that deepens appreciation for Pentecost. **AD083-410-7570** \$2.95



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*Therefore, I urge you . . .
to offer your bodies as living
sacrifices, holy and pleasing
to God (Romans 12:1, NIV).*



Ron Howard, Media Services

THE ALTAR OF CONSECRRATION

EVANGELISM MINISTRIES

REV. SANDERS REPLACES DR. GILLILAND ON GENERAL BOARD

Rev. Eugene Sanders, pastor of the Houston Spring Branch Church, has been elected as a ministerial representative to the General Board from the Central U.S.A. Region. He replaces Dr. Ponder Gilliland who resigned the post following his election to the presidency of Bethany Nazarene College.

A graduate of Olivet Nazarene College, Rev. Sanders has served as pastor of a number of churches including Tulsa Central from 1967 to 1977 and Lubbock, Tex., First from 1977 to 1981. He has served as a delegate to the General Assembly and has held a number of district and regional posts.

He serves as a member of the Finance Department on the General Board. □

—NN

AUSTRALIA SOUTHERN DISTRICT MEETS

The ninth annual assembly of the Australian Southern District met at Lilydale, Victoria, with Dr. Jerald D. Johnson, general superintendent, presiding. District Superintendent Max

W. Stone, completing the second year of an extended term, reported plans to organize new churches.

Elected to the Advisory Board were elders Peter Robinson and Ron Ketchum and laymen Dr. Laurie Cahill and Kevin Turner.

Barbara Turner, NWMS president; Carolyn Ransley, NYI president; and Val Thomson, chairman of the Board of CL/SS, were each reelected to their offices. □

DALLAS DISTRICT GIVES SPIRITED HOME MISSION OFFERING

The people stood to their feet, shouted, clapped, amen-ed, and called for more! Such was the beginning of an outstanding district Home Mission service held at Dallas Central Church. District Superintendent W. M. Lynch reports, "Never have people been used by the Lord in a more beautiful way on the Dallas District than they were that night."

They came from every area of the church to the microphone to announce their gift. And give they did: three and a half acres on Ovilla Road, two acres of land in Rowlett, cars, boats, cash,

jewelry, labor, roofs, air conditioners, pledges, pianos and paintings.

They came from the balcony, the platform, and the lower floor. Some came with \$100 bills. Some came with



January 14, Mr. Gary Hollingsworth conveyed to the Dallas District 3.8 acres of land in a choice subdivision south of Dallas. The property, valued at more than \$412,000, represents the largest single gift the district has ever received. It also represents the site of the next proposed home missions effort of the district. Pictured with Mr. Hollingsworth are Mr. H. T. Shearer, a friend and church builder (r.), and District Superintendent W. M. Lynch (l.).

checks in large amounts. Some came weeping. Some came rejoicing. Some gave from inheritance. Some gave from insurance. One gave his hunting trip.

They gave for a new church on Ovilla Road. They gave for a new church in Rowlett, Tex. Phone calls expressing great joy and personal greetings expressing sincere elation reached the district office for days afterward. □

FOR THE RECORD

CORRECTION

The date of the Northwest District Assembly has been changed to May 2-3, 1986.

DISTRICT ASSEMBLY INFORMATION

ALABAMA NORTH—May 1-2. Civic Center, 510 5th W., Cullman, AL 35055. Host Pastor: James Walker. General Superintendent: Dr. William M. Greathouse.

SAN ANTONIO—May 2-3. Grace Church of the Nazarene, 1006 Koenig Ln., Austin, TX 78756. Host Pastor: Harry Evans. General Superintendent: Dr. Eugene L. Stowe.

ALABAMA SOUTH—May 7-8. First Church of the Nazarene, 1206 S. Jennings Ave., Lanett, AL 36863. Host Pastor: Phillip Sessions. General Superintendent: Dr. Eugene L. Stowe.

LOUISIANA—May 7-8. Huntington Park Church of the Nazarene, 6825 Pines Rd., Shreveport, LA 71129. Host Pastor: L. Wayne Guinn. General Superintendent: Dr. John A. Knight.

NORTH FLORIDA—May 8-9. First Church of the Nazarene, 5020 N.W. 23rd Ave., Gainesville, FL 32605. Host Pastor: L. Thurl Mann. General Superintendent: Dr. Charles H. Strickland.

SOUTHERN CALIFORNIA—May 8-9. Raincross Auditorium, 3443 Orange St., Riverside, CA 92501. Host Pastor: Larry Brooke. General Superintendent: Dr. Raymond W. Hurn.

CENTRAL FLORIDA—May 13-14. Lakeland South Florida Heights, 3003 S. Florida Ave., Lakeland, FL 33803. Host Pastor: Keith Maule. General Superintendent: Dr. John A. Knight.

SOUTHERN FLORIDA—May 14-15. Church of the Nazarene, 916 N.E. 4th St., Pompano Beach, FL 33060. Host Pastor: Crawford Howe. General Superintendent: Dr. Charles H. Strickland.

NORTHERN CALIFORNIA—May 15-16. Church of the Nazarene, 1650 Ashbury Dr., Concord, CA 94520. Host Pastor: James S. Shaw. General Superintendent: Dr. Raymond W. Hurn.

OREGON PACIFIC—May 15 (7 P.M.)-17. First Church of the Nazarene, 6100 S.W. Raab Rd., Portland, OR 97221. Host Pastor: Gary Henecke. General Superintendent: Dr. Jerald D. Johnson.

MOVING MINISTERS

SYLVESTER BALLARD to Gary (Ind.) Universal **WILLIAM E. BLAIN, JR.**, from Springfield (Ohio) Maplewood to St. Paris, Ohio

CHARLES E. BULLOCK from Indio, Calif., to Torrance (Calif.) Community

DAVE L. CURTISS from Oskaloosa (Iowa) First to San Luis Obispo, Calif.

JON B. EVANS to Glenwood, Ark.

HAROLD E. HENDERSON from New Philadelphia, Ohio, to Xenia, Ohio

RON "ZERO" JACKSON from Lake View Park, Okla., to Richardson (Tex.) First

PHILLIP C. JONES from Winslow, Ind., to Monterey, Tenn.

MICHAEL L. KESLING from Robinson (Ill.) First to Hays, Kans.

JOEL C. ORTIZ from Los Angeles Belvedere to Jersey City, N.J.

THOMAS PAINE from Sherwood, Oreg., to Silverton, Oreg.

ABELINO PALMA to Elizabeth, N.J.

PAUL PLATTER from Kingman, Kans., to Hewitt, Minn.

KEVIN RODGERS from Plano (Tex.) Westside to Ponca City, Okla.

ROBERT C. SIMMONS from Columbus (Ohio) First to Bradenton (Fla.) First

STEVEN V. SMITH from Waterloo, Okla., to St. Louis Trinity

JOHN STRICKLAND to Blairsville, Ga.

MOVING MISSIONARIES

MR. DICK and MARGE BASTIAN,* Papua New Guinea, Furlough address: 3115 N.E. 109th Ave., Vancouver, WA 98662

REV. BRUCE and RUTH BLOWERS, Papua New Guinea, Furlough address: c/o M. Brooks, 6700 N.W. 34th St., Bethany, OK 73008

MR. EDWARD and CHARLEEN DISANTE,* Swaziland, 15 Alexandra Rd., Pietermaritzburg 3201, Republic of South Africa

REV. TREVOR and MARY JOHNSON, Haiti, Furlough address: 78 South Rd., Morecambe LA4 6JR, England

MISS JUDY MARTIN, Japan, Furlough address: c/o Mrs. C. Martin, 6709 Stonycreek Dr., Oklahoma City, OK 73132

REV. ROBERT and PEGGY PERRY, Swaziland, Furlough address: 512-A Russell, Nashville, TN 37206

REV. DOUG and PEGGY TERRY, Scandinavia, Furlough address: 101 Briarwood Cove, Milan, TN 38358

*Specialized Assignment Personnel

ANNOUNCEMENTS

The **Ironton, Mo., church** will celebrate its 50th anniversary with a weekend meeting May 30—June 1, 1986. Rev. Odis James will be the special speaker, and special singing will be provided. Sunday, June 1, there will be a dinner in the newly completed fellowship hall. All former pastors, members, and friends are invited to attend or send greetings. The address is 423 N. Main, Ironton, MO 63650; phone 314-546-2375.

The **Hastings, Nebr., church** will celebrate its 75th anniversary, May 24-25, 1986. The church was organized May 25, 1911, with 30 charter members, and Rev. Q. A. Deck was elected pastor. The special speakers are former pastors: Rev. Tommy Burton, Rev. Douglas Clem, and Rev. James Tapely. Rev. Dave Ringhiser, a former associate, will lead an alumni choir. There will also be a "praise service" on a new piece of property that has recently been purchased. The Hastings church family invites all former pastors, former members, and friends for this special

occasion. Those who cannot attend are encouraged to send letters of greetings. For more information, write the Church at 1204 W. 5th St., Hastings, NE 68901, or phone 402-463-6776.

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

RECOMMENDATION

I am pleased to recommend **REV. DAVID L. CANEN**, who has reentered the field of evangelism after a successful four-year term as pastor at Panama City, Fla., First Church. He is a gifted evangelist whose messages are Bible-centered and compassionate. Contact him at P.O. Box 97, Careyville, FL 32427, 904-548-5314.—*Jonathan T. Gassett, North Florida district superintendent*

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

VITAL STATISTICS

MISSIONARY JOSEPH DRINKWATER, JR., DIES

Rev. Joseph Edward Drinkwater, Jr., 64, died February 10, at a Danvers, Mass., hospital after an illness of several months. He was born in Brewer, Maine, December 25, 1921, the son of Joseph E. and Harriet (Seavey) Drinkwater. He served in the U.S. Navy from 1942-45. He married Eleanor A. Youmans March 27, 1943. In June of 1961, he entered Eastern Nazarene College in Wollaston, Mass., and graduated in 1964 with a B.A. degree in religion. In 1965, he received a B.A. in theology.

In August of 1965, Joseph and his wife were sent to Africa as missionaries with the Church of the Nazarene. They served in the countries of Swaziland, Zambia, Zimbabwe, and Malawi until 1985, when they returned to the United States because of Rev. Drinkwater's ill health.

Survivors include his wife, Eleanor A. of Danvers, Mass., two sons, David A. Drinkwater of Terryville, Conn., and Wayne E. Drinkwater of Grants Pass, Oreg.; a daughter, Mrs. Michael L. (Ann) Llewellyn of Danvers, Mass.; a sister, Mrs. Preston (Deborah) Rand of Brewer; an aunt, Miss Mabel Seavey of Rockland; five grandchildren and several nieces and nephews. Funeral services were held at the Bangor, Maine, Union Street Church, with Rev. Jack Shankel, Rev. Calvin Alexander, and Rev. Don Messer of Malawi, officiating. Spring burial will be in Woodlawn Cemetery in Brewer.

PASTOR KILLED IN CAR CRASH

Rev. Dale Parry, 36, pastor of Concord, N.H., church, was killed in an auto accident Monday evening, February 17. Rev. Parry was returning from Maine to Concord with a couple from his church when his car spun out of control on an icy road and collided with another vehicle. The minister died en route to the hospital. The other man in the pastor's car was hospitalized but his wife was uninjured.

Rev. Parry was a native of Jefferson, Vt., and a graduate of Eastern Nazarene College and Nazarene Theological Seminary. He had served the Concord congregation since September 1984. Prior to this, he

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MARCH 9—APRIL 13

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pastored churches in Philadelphia and Washington, D.C. During college, he served as a youth minister at Melrose, Mass., and at Kansas City St. Paul's church. He was ordained in 1977 on the Washington District.

He is survived by his wife, Donna, a daughter, Dana; a son, Darin; a sister, Mrs. Gary (Juanita) Jones; and his parents, Rev. and Mrs. John Parry.

Services were conducted February 20 at the Concord church by Rev. Neale O. McLain, superintendent of the New England District.

—NN

DEATHS

IDA G. ANDREWS, 92, Jan. 23, Ashland, Ohio. Interment: North Ridgeville, Ohio. Survivors: daughters Mrs. Pearl Bird, Mrs. Bonniere Young, Mrs. Harriett Young, and Mrs. Mary Garman; nine grandchildren; and four great-grandchildren.

REV. LONNIE A. BALTZ, 71, Feb. 4, Louisville, Ohio. Survivors: wife Thelma L., daughter Mrs. Wesley (Linda) Jones; son Raymond; four grandchildren; and one brother. Ministry: Akron District.

LLOYD B. HAZZARD, 91, July 5, Lapeer, Mich. Survivors: wife Elsie; daughters Mrs. Evelyn Shepherd, Mrs. Maxine Wentworth, and Mrs. Charlotte Bailey; son Preston; 16 grandchildren; and 30 great-grandchildren.

MRS. LOISA A. HIGGINS, 61, Feb. 6, Nampa, Idaho. Survivors: husband Rev. Lyle J.; daughters Linda Moreland, Diane Bolles, and Peggy Wenner; sons Larry and Steve; 12 grandchildren; 1 great-granddaughter; 3 brothers; and 2 sisters.

PEARL JOBBINS, 96, July 16, Puyallup, Wash. Interment: Spanaway, Wash. Survivors: sons Fred Harmon and Rev. Clifford; daughter Doris Cruts; 21 grandchildren; 42 great-grandchildren; and 12 great-grandchildren.

REV. HOWARD H. McDONOUGH, 78, Feb. 11, Alton, Ill. Memorial Service: Roxana, Ill. Survivors: wife Florence Evelyn; daughters Jeanette Campbell, Sylvia Banks, and Joan Watkins; 8 grandchildren; 12 great-grandchildren; and 5 brothers. Ministry: Illinois, Iowa, and Kentucky.

FRANK W. SHARP, 77, Jan. 28, Paris, Ill. Survivors: wife Rev. Wilma C. (Geeding); daughter Charlotte Knoll; and one granddaughter.

BIRTHS

to BRENT AND LESA (STILFIELD) BLYTHE, Omaha, Nebr., a boy, Chad Anthony, Jan. 20

to GARY AND PATTI BOHANNON, Katy, Tex., a girl, Lisa Dawn, Feb. 4

to DAVID AND CARRIE (CASH) CARLSON, Oklahoma City, Okla., a boy, Martin Bradford, Nov. 5

to JACK AND CINDY (HERREN) CARTER, Burleson, Tex., a boy, Tony Shawn, Jan. 16

to REV. HARRY J. AND ANITA (BROWN) CURRY, Elkton, Ky., a boy, James Marion, Jan. 12

to RON AND MARTHA (GOMER) DALTON, Cincinnati, Ohio, a boy, Stephen Wade, Aug. 25

to DR. LES AND ROSE ANN (STROMAN) HALL, Upper Marlboro, Md., a girl, Valerie Rose, Nov. 15

to REX PETER AND LORAL (MCDONALD) HENCK, Kansas City, Mo., a girl, Mallory Ann, Feb. 12

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April 20

"Where Is He?—Meaning of Ministry"

Stephen L. Manley, speaker

NEWS OF RELIGION

TEXTBOOKS IGNORE RELIGION, SAYS GOVERNMENT STUDY. Textbooks used in America's public schools virtually ignore religion as an element in American life, as well as playing down traditional family values, according to a government-funded study of public school texts.

The study, funded by the U.S. Department of Education and conducted by New York University psychology professor Paul C. Vitz, found that social studies texts contain no mention of ordinary religious activities—such as praying or going to church—that are part of American society. The report also found that texts through fourth grade make no reference to the nation's dominant faith, Protestantism, and only indirectly refer to Catholicism and Judaism.

Vitz studied 60 books, including social studies texts for grades one through four, reading texts for grades one through six, and history books for grades five and up. He said, "The dominant theme is the denial of religion as an actual important part of American life."

Vitz says that in reference to the Pilgrim's first Thanksgiving, "No mention is made of God to whom the thanks were given." World history textbooks gave the founder of the Moslem faith, Muhammad, "much more coverage" than the life of Christ. Vitz also notes a textbook's treatment of Joan of Arc, which avoided any reference to God, religion, or her being named a saint. "The treatment is entirely secular," Vitz says.

The study also found the traditional family models were nonexistent in school textbooks. "There is not one textual reference to marriage as the foundation of the family. There was not one portrayal of a contemporary American family that clearly featured traditional sex roles," notes Vitz. The words *husband*, *wife*, *homemaker*, and *marriage* are not used in discussing the family, which is instead defined as "the people you live with."

FINAL AGREEMENT SIGNED FOR \$6.7 MILLION PRESS FOR CHINA. A formal agreement has been signed between the Amity Foundation, with the financial assistance of the United Bible Societies, and Nanjing Normal University, to establish the Amity Printing Press, which will give priority to the printing of Bibles and New Testaments for Christians in the People's Republic of China, according to the American Bible Society.

The Amity Foundation, founded March 21, 1985, was created on the initiative of Chinese Christians to help them take a more active role in Chinese society, express their Christian witness to their fellow countrymen, and serve as a channel for the international sharing of resources.

The new printing facilities, to be located on the campus of Nanjing Normal University, will have a minimum annual production capacity of 250,000 Bibles and 500,000 New Testaments, and will also be used for printing other Christian literature and educational works.

1986 IS A YEAR OF BIBLE ANNIVERSARIES. 1986 is a year of anniversaries associated with the Bible, according to the American Bible Society, which celebrates its 170th birthday this year.

The first copies of the King James Version of the Bible were produced 375 years ago. The KJV Bible was produced on the orders of a king who hoped to reconcile factions within the Church of England who were strongly divided over which version should be read from the pulpit. The reconciliation effort was unsuccessful, but the KJV Bible has been an enduring success.

Two Bibles celebrate their 20th anniversaries this year. The Spanish "Versión Popular" is a common-language Spanish New Testament. The "Good News for Modern Man" is an easy-reading English translation. Both were published with assistance from the American Bible Society.

to ROBERT AND JOANN (ALDRIDGE) HILL, Lake Jackson, Tex., a girl, Kimberly Joann, Jan. 27
to BRUCE AND KAREN (WOODS) LARRABEE, Racine, Wis., a girl, Rebecca Emily, Nov. 2
to REV. MIKE AND MARY (HULL) PALMER, Burlington, Iowa, a boy, Michael Ryan, Oct. 24
to DOUG AND GLYNNA (McARTHUR) POSS, Bethany, Okla., a girl, Laura Addie, Jan. 29
to JAMES AND SANDRA (CONN) RICE, Gilroy, Calif., a boy, Greg Daniel, Dec. 26
to BRIAN AND JOAN (SMITH) WILSON, Kansas City, Mo., a boy, David Allen, Feb. 1
to DAN AND SHERYL (MUMBOWER) YODER, Alamosa, Colo., a boy, Forest Logan, Dec. 23

ADOPTIONS

by REV. DAVID AND CONNIE NASH, Muncy, Pa., a girl, Kaila Soo, born Aug. 19, 1985, adopted Feb. 4

ANNIVERSARIES

REV. DON AND FERN ADAMS recently celebrated their 50th wedding anniversary. Don and Fern have served the Church of the Nazarene faithfully for over 50 years. Don has been a pastor in Montana, Texas, and Washington. He has also served as a

builder for the Washington Pacific District since retiring from pastoral ministry. He has supported Kent, Wash., First Church as a teacher and church board member.

H. C. AND WILLENE BRAZIER of Jasper, Ala., celebrated their 50th wedding anniversary December 22, 1985, at the Grace Chapel Nazarene Church Fellowship Hall. They have one child, Sarah Swindle, of Jasper and two grandchildren. The couple was married December 21, 1936.

REV. ORVILLE AND PAULINE HESS recently celebrated their 50th wedding anniversary. The Hesses have served the Church of the Nazarene over 50 years. Graduates of Pasadena Nazarene College, they pastored primarily in Kansas. Rev. Hess has been local church treasurer of Kent, Wash., First Church and was the Washington Pacific District treasurer.

MR. AND MRS. ELBERT L. SMITH of Jasper, Ala., celebrated their 50th wedding anniversary December 21, 1985. A reception for the couple was held at the Grace Chapel Church of the Nazarene December 15.

HERBERT AND ALICE WHEELER of Hooksett, N.H., celebrated their 50th wedding anniversary, February 22, 1986. A reception in their honor was held at the Hooksett, N.H., church, where Alice Wheeler has been a charter member. The reception was given by their children, Mrs. Pauline Bennett and John and Natalie Holstead, missionaries from Hong Kong.

DIRECTORIES

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

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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.

My first pastor often told how God called him to preach. It helped me listen more closely to what he had to say, knowing God had called him. Also, it would help me if my pastor would often mention the vision God has given him for our church and how we will accomplish it. Do you agree that the pastor should have a vision for the church he is pastoring, and should he tell the congregation?

How often a pastor should refer to his call to preach is a matter of his response to the leadership of the Holy Spirit. Jesus Christ spoke of such a commission but once—that we know of—but His teaching and preaching was anointed and fruitful (see Luke 4:16-21). He referred a number of times to being sent by the Father, according to John's Gospel.

Yes, I think a pastor should have a vision for the church and even set goals for its mission. And these can be shared with the people to encourage and challenge them. At the same time, faithful proclamation of the gospel through exposition of the Bible is more important than autobiographical materials in sermons.

No two pastors are alike, nor should they be. Each must be himself—his best self filled with the Spirit—to work effectively. □

In general, can we accept the Sunday School literature and the *Herald of Holiness* as reflecting the beliefs and thinking of the church?

In general, yes. In every particular, no. We have "official" positions on vital doctrines, which are stated in our Articles of Faith. The precise exegesis of various passages of Scripture that some

use to support or explain these doctrines may reflect, not a consensus within the church, but idiosyncracies of the individual interpreter. No one person can speak for the whole church.

Some features in the *Herald of Holiness* are explicitly designed to express opinions with which some good people—sometimes many good people—may disagree in full or part. Examples are "Letters" and "Standpoint" and "Answer Corner." The editorials and articles we do not intend to countenance any opinions in patent contradiction to our creedal statements, but total opinions expressed are seldom congruent with the total opinions of all readers. Indeed, such a magazine would be sheerly impossible.

What we have always tried for is well summed up in the old formula, "unity in essentials, liberty in nonessentials, charity in all things." □

A Christian schoolteacher made light of, and even laughed about, a pregnant teenaged girl in her class. I think we should look upon this teenager with compassion and pity. Sin is never a laughing matter.

Your last sentence leads me to assume the teenager is unwed and the child was conceived during fornication. Indeed, this is not a laughing matter, and we should treat such a girl with the same love, compassion, and helpfulness we would offer in the situation if she were our daughter.

Compassion should be extended the teacher, too. Laughter, like words, can be misinterpreted. But even if she was being insensitive and uncaring, haven't we all been so at times? Someone should gently inform her that she is being "read" as insensitive and lacking in compassion, and for the sake of her own spiritual health and influence she will probably change her thinking and conduct.

We must rebuke sin, but in love—a love that can be firm and frank without being harsh and condemning. We all need mercy; we cannot afford to impose judgment. Yet we must also apply the Word of God to every situation, a Word that brings its own mercy and judgment. □

CHICAGO AREA CHURCHES RECEIVE TWO NEW SPANISH-SPEAKING PASTORS



Brian and Joan Wilson

Brian and Joan Wilson accepted the call to Blue Island Church of the Nazarene on the outskirts of Chicago following two great events: the conferment of his M.Div. degree from Nazarene Theological Seminary and the birth of their baby in January. Their new appointment began in March.

Blue Island church was without a pastor for six months because Spanish-speaking pastors are hard to find. The members are mostly Anglo, but they felt it was important to minister to the Hispanic population around them. With increasing numbers, they are becoming the predominant ethnic group in the community.

Rev. Wilson spent most of his growing-up years in Guatemala, El Salvador, and Costa Rica, where his parents were missionaries. Spanish was the language of the people.

Joan Wilson has an associate degree in social welfare. She will be learning Spanish while they pastor. Joan attended the Riviera Beach Church of the Nazarene in southern Florida before she and Brian met and married during their college years at Olivet Nazarene College.

Of her part in ministry at Blue Island, Joan says, "I hope to minister to the people in whatever ways the Lord opens up. I expect Him to use me in ways I haven't even thought about."

The Wilsons have made application to the World Mission Division for missionary service. In the meantime, they are making a contribution in pastoral ministry.

"No Spanish ministry had been established," Brian said, "and in that sense we are in a church planting situation; however, we actually went into an existing church."



Philip and Paula Troutman with baby Nathaniel.

Speaking of the Aurora, Ill., Spanish Church he is committed to pastor, Philip Troutman said, "There's nothing here now but a list of contacts." He and his wife, Paula, assumed this church planting project in March 1986—their first pastoral experience. Aurora is on the Chicago Central District.

Several attempts had been made to start a Nazarene church among the Hispanic people of Aurora. But without a full-time pastor, it never got beyond the stage of "lots of contacts." There is, however, a parsonage for the Troutmans.

Both Philip and Paula have a B.A. degree in Spanish and both have been employed at International Publications—Paula as secretary to Dr. Jorge de Barros and Philip as a typesetter. Philip received his M.Div. degree from Nazarene Theological Seminary this past winter.

The Hispanic population in Aurora is estimated at 25,000 to 30,000 with about 70 percent of Mexican descent and 20 percent of Puerto Rican descent.

Philip says, "We will begin with Bible studies and expect to begin regular services sometime in the summer of 1986."

Rev. Troutman is the son of Robert Troutman, who has served in some capacity of church schools at the Nazarene headquarters for the past 33 years. Philip's mother is an administrator in the Kansas City public school system.

Paula Troutman is the daughter of Mr. and Mrs. Paul E. Stroud, missionaries to Cape Verde.

Philip and Paula have one son, Nathaniel Philip.

THE CHURCH SCENE

The **Fritch, Tex., church** recently took a stand against the convenience stores in the area that sold pornographic magazines. Letters were sent to the president of the chain, and phone calls were made to the managers of the stores in question. The stand issued was a voluntary boycott by members and friends of the church—that they would no longer shop in the stores until the magazines were removed.

The head office immediately told those stores to discontinue the sale of these magazines in the area. Pastor Kenneth Chamberlain and the church people have thanked the stores and have resumed normal business with them. □

January 11, Rev. and Mrs. Irving E. Sullivan completed 10 years of ministry at **Bakersfield, Calif., First Church**. A dinner was held in their honor January 24 with approximately 215 members and friends in attendance.

Pastor and Mrs. Sullivan were picked up at their home and given a tour of Bakersfield in a "stretch" limousine, and driven to the church where



Waco, Tex., First Church recently celebrated the 75th anniversary of its organization February 12, 1911. It was organized at the climax of a "holiness tent meeting" conducted by Evangelist J. E. Threadgill. Pictured (l. to r.) are Rev. Frank J. Kemendo, speaker for the anniversary service; Miss Roberta Toole, member since 1926; and Rev. Archie Hoffpauir, present pastor. Rev. Kemendo was saved and called to preach in First Church 52 years ago. Besides Rev. Kemendo, more than 24 men and women from First Church have entered full-time ministry. Among them are Curtis Smith, recently retired president of Mid-America Nazarene College, and Dianna Gilbert, presently a missionary to South Africa. Former pastors include Dr. Mark R. Moore, education services secretary; and Dr. W. M. Lynch, Dallas district superintendent.

they were greeted by a "search light," heralding trumpets, and a 35-ft. red carpet. After a ham dinner, a program of "This Is Your Life" was presented covering their 10 years of ministry at the church. Many former associates were present, and those that were unable to attend sent congratulations on tape. □

Rev. Marshall Griffith, mission director for the Dominican Republic, reports that **Indianapolis First Church** completed its 10th Work and Witness Tour to the Dominican Republic January 11, 1986. This trip involved 23 men and women from the church and saw the construction of three metal buildings that will serve as the first dorms and kitchen of the new campground for the East District.

In the mid-1970s, Rev. William Griffin, senior pastor of Indianapolis First Church, had a vision that his church should make 10 trips to the Republic to build 10 buildings. Since the first Work and Witness trip in April 1976, the laymen from his church have completed 14 structures, which include church buildings, parsonages, and a school that was later converted into a parsonage. Indianapolis First has also sponsored concert tours to the island that featured songs performed in Spanish.



The children's department of the Charleston, WVa., Elk River Church, under the leadership of children's pastors, Jim and Cherry Morris, set a Thanksgiving Offering goal of a "Mile of Pennies." Pastor Jim figured this to be \$844.80. People shared with friends on the job and told them about the "Mile of Pennies" and boys and girls began to bring in their pennies by the fistful. Sunday morning, November 24, Pastor Jim wheeled a wheelbarrow and a child's red wagon down the aisle of the church and presented to Pastor Robert E. Snodgrass; district Children's Missions director, Cherry Morris; and local NWMS president, Drema Clark; \$1,000 in pennies from the boys and girls for the World Mission Offering. The boys and girls reached a mile and a half of pennies!

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FUND PAYMENT EXCEEDS 91 PERCENT

During the 1984-85 assembly year, the denominational average for payment of the Pensions and Benefits Fund was 91.15 percent, reports Dr. Dean Wessels, administrator of the Board of Pensions. Districts in the United States paid an average of 91.22 percent. A total of 68 districts out of the 81 United States and Canadian districts participating last year paid 90 percent or more of their assembly year fund amount.

While the pension reserve is growing each year, professional actuarial consultants report it is about half the amount needed to be "fully funded." Churches did not start participating in the fund until 1971. However, thousands of years of service credit were earned before then.

Dr. Wessels cautions that although giving is good, plans for the future must continue. Cost of living will increase. So will the number of pensioners in the church. Every dollar paid into the fund now can save the church \$10.00 to \$20.00 in pension payments later since interest compounds on the reserve funds.

Each individual pension is determined by years of full-time service. Currently, the number of pensioners

exceeds 2,700. Total participation in the Pensions and Benefits Fund is vital to provide for past service and to plan for future needs. □

CHURCH DESTROYED BY ARSONIST

A 33-year-old man, who was found overcome by smoke in a wing of Olympia, Wash., First Church, has been charged in connection with the blaze that caused an estimated \$1 million in damage to the facility February 8.

Senior Pastor Ray Morrison reported that the arsonist, who reportedly has a history of psychiatric problems, was found unconscious on the floor by firemen as they fought the morning blaze. He was taken to a local hospital where he was listed in critical condition and placed under police guard. There was no known connection between the man and the church.

Rev. Morrison said the church foyer was totally destroyed and that major damage occurred in the education and administrative wings. There was also substantial smoke and water damage to the main sanctuary. The church's insurance coverage is expected to provide for reconstruction.

"The entire community has responded beautifully to our loss," said Rev. Morrison. "We were invited to use the sanctuary of a nearby Seventh-Day

Adventist church even before the fire had been extinguished." About 380 persons (about the norm for a Sunday morning at Olympia) worshiped in the "borrowed" church Sunday, February 9.

The church's preschool, day-care, and elementary school are continuing to meet as a result of space being provided by a neighboring church and by increasing the size of some classes that meet in undamaged mobile buildings on the church's property.

"Our people were sorry to see their church destroyed, but they realize that our insurance will cover the loss. On Sunday morning, they were touched by the fact that such disasters occur in churches in other parts of the world that have no resources. As a result, they gave \$1,200 to the Nazarene Hunger and Disaster Fund," added Rev. Morrison.

The church has been in the process of purchasing 19 acres for relocation. Rev. Morrison thinks that the renovation and refurbishing of the damaged facility that will be performed in the wake of the fire will probably enhance the value of the present property when the church goes to sell it.

The church is in the process of acquiring some temporary buildings for office space. Renovation is expected to take at least six months. □

—NN

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KJV TO RETURN TO ADULT "STUDENT"

Concern from some areas for use of the King James Version of the Bible in Sunday School literature has prompted the return to using the KJV alongside the *New International Version* scripture passages in the "Adult Student." Rev. Phil Riley announced the action in his report to the General Board.

Extra space is being provided by NPH to permit the inclusion of both versions. The first quarterly with the new format will appear in September 1986.

Several resolutions were introduced at the 21st General Assembly calling for the inclusion of KJV passages in Nazarene Sunday School literature. □

—NN

DENOMINATIONAL THEME FOR 1987 ANNOUNCED

"The Year of Equipping Youth to Share His Spirit" has been approved as the denominational theme for 1987, according to Dr. Raymond W. Hurn, secretary of the Board of General Superintendents.

The theme was selected by a special committee and approved by the Board of General Superintendents. □

—NN

REGIONAL DIRECTORS FOR REVAMPED REGIONS

At the 1986 session, the General Board adopted the recommendation of the World Mission Department of the following regional directors, which were elected by the Board of General Superintendents for the newly revamped world regions:

Africa Richard Zanner
Asia-Pacific George Rench
Caribbean James Hudson
Eurasia T. W. Schofield
South America Louie Bustle
Mexico and Central

America Pending

In the realignment of the regions enacted by the board, Rev. Darrell Teare chose to devote full time to the superintendency of the Hawaii Pacific District. Rev. Teare has served as director of the South Pacific Region for the

past three years in addition to his responsibility as district superintendent.

In a related action the General Board also adopted the recommendation of the World Mission Department concerning the particular World Mission regions. The following boundaries were established: Africa: Republic of Cape Verde, and the countries of the African Continent, except those bordering the Mediterranean Sea; Asia-Pacific: countries of the South Pacific and Asia westward to and including Burma; Eurasia: countries of Europe, Middle East, and Northern Africa, bordering on the Mediterranean Sea, and the subcontinent, including India, Bangladesh, Nepal, Bhutan, and Afghanistan; Caribbean: countries of the Caribbean, Belize, Central America, Guyana, Suriname, and French Guyana in South America, and Bermuda; Mexico, Central America: countries of Mexico, Central America, and Panama (excluding Belize); and South America: countries of South America excluding Guyana, Suriname, and French Guyana. □

—NN



Directors of the world regions of the denomination are pictured at the 1986 General Board meeting in Kansas City. They are (l. to r.) Dr. Richard Zanner, Rev. Louie Bustle, Dr. Thomas Schofield, Rev. George Rench, and Dr. James Hudson.

BNC BECOMES SNU

The board of trustees of Bethany Nazarene College has voted to change the name of that institution to Southern Nazarene University (SNU). The vote, taken March 5, was 44 to 1. It followed a vote conducted February 21 by district superintendents on the Bethany region who unanimously supported the name change. The official corporate name of the school became Southern Nazarene University at the adjournment of the board of trust-

ees session at 2:30 p.m., Wednesday, March 5.

"The change of name marks an important forward movement in the vision and direction of our institution," according to a news release issued by the college. "The name accurately reflects both the school's academic programs and reputation as well as the geographic areas it serves. The term *university* in the title recognizes the school's four masters degree programs and its plan to offer more in the future.

"University and board officials alike stated the change in the corporate name will have no effect on the institution's traditions, guidelines, or philosophies."

The 87-year-old school had the name Bethany-Peniel College from 1920 until 1955 when the board of trustees selected the name Bethany Nazarene College.

SNU was founded as a result of the merger of a number of holiness colleges including: Peniel University, Peniel, Tex.; Arkansas Holiness College, Vilonia, Ark.; Bresee College, Hutchinson, Kans.; Beulah Heights College, Oklahoma City; Oklahoma Holiness College, Bethany, Okla.; and Central Nazarene University, Hamlin, Tex. □

—NN

HELP AVAILABLE FOR CAMP DIRECTORS

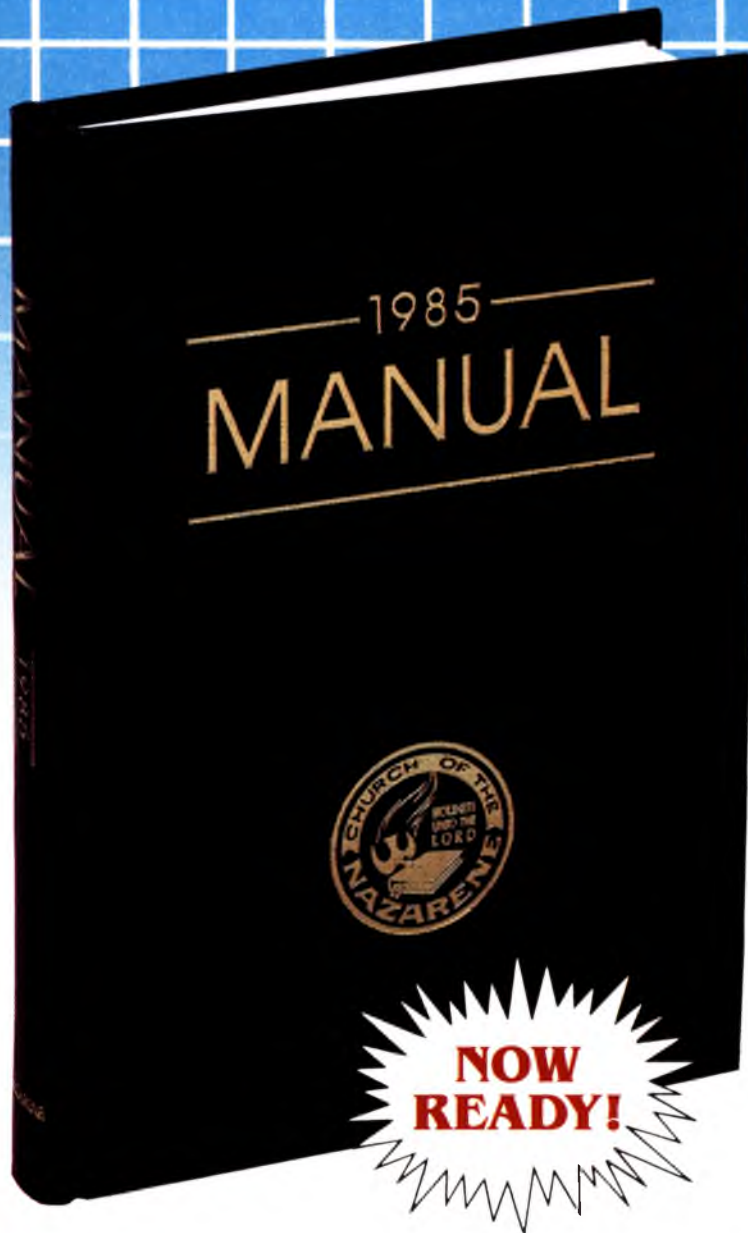
New and experienced district summer camp directors can find ideas and guidelines in "The Total Summer Ministries Notebook" just released by Youth Ministries.

Besides giving specific details for directing a camp, the notebook contains media and recreation resources, summer quizzing materials, and "Rally" outlines. It also includes a newly developed camp curriculum of five Bible studies: Teen-Parent Relationships; Temptation; Dating; Holiness; and World Responsibility.

"Some of our camps get new directors every other year, and these persons sometimes need 'handles' on how to put a camp together. The 'Total Summer Ministries Notebook' puts the 'how-to-do-it' all together under one cover," said Fred Fullerton, who compiled the book.

The book draws ideas from a number of successful camping ministries, which should be helpful to the experienced camp director as well. The notebook is available from Nazarene Publishing House. □

—NN



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