

12-1-1986

## Herald of Holiness Volume 75 Number 23 (1986)

W. E. McCumber (Editor)  
*Nazarene Publishing House*

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### Recommended Citation

McCumber, W. E. (Editor), "Herald of Holiness Volume 75 Number 23 (1986)" (1986). *Herald of Holiness/Holiness Today*. 197.  
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# HERALD of HOLINESS

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## SOCIAL SERVICE— FRUIT OR FOCUS?

*by General Superintendent Raymond W. Hurn*

**J**esus taught that when He came in His glory, sitting on His heavenly throne, He would separate the people as distinctly as a shepherd put sheep in one pen and goats in another. The sheep represented those Christians who tenderly ministered in Christ's name, giving food, water, housing, clothing, and ministering to the sick and imprisoned. He said, "Whatever you did for one of the least of these brothers of mine, you did for me" (Matthew 25:40, NIV).

This teaching of Jesus has its setting in His earlier comments about end times, woes on the hypocrites, and signs of the end of the age. As He departed this earth He gave His Great Commission statement, which has become marching orders for all earnest Christians. We have on the one hand a social challenge to minister to bodies and minds of persons in need while also confronting the challenge to go "make disciples." The tension between these two has created some divisions among Christians in times past.

Happily, Nazarenes are very close to bonding social service with the evangelistic mandate. There are a number of very good models. Every Nazarene college campus is extremely active in some kind of social service (rescue missions, nursing home visitation, food drives, clothing drives, ministries to the homeless, the jobless, refugees, inner cities). They also have evangelistic teams, conduct Vacation Bible Schools, and do other salvation work.

The newly formed Association of Nazarenes in Social Work has a stated commitment to "wed social service with evangelism." The huge response of money and people to Compassionate Ministries of the World Mission Division speaks volumes about our sensitivity to the needs of people around the world. It appears that we are approaching a middle ground of activity and chal-

lenge that is true to the New Testament and true to our Wesleyan heritage and roots. This is not easy and is an improvement over the battles between social gospelers and traditional evangelistic proponents of an earlier generation.

We are a people who tend to be fadistic. We have proven that mind-set over and over again. Let us not fall into the trap of making "compassionate ministries" our focus on social service rather than the fruit of our holiness evangelism.

Some well-meaning Christians have unwittingly made a gradual shift from giving "the Bread of Life" to just giving bread. Our first and greatest commitment is to "make disciples of all the nations," baptizing converts and teaching them everything that Christ has commanded (Matthew 28:19-20). This is to be the great focus of ministry.

Making disciples will not just happen automatically because we give large sums of money for bread. In the emotional atmosphere of giving our money for feeding the hungry, let us not overlook that Jesus also said, "I was a stranger and you invited me in" (Matthew 25:35, NIV). Our expressions of compassionate giving must be more than a hit and run effort to "drop the goods" and "get away." We dare not be condescending else we make those who are objects of our compassion feel degraded.

Is our compassionate ministry true to the New Testament unless it helps those to whom we minister to fall in love with Christ? And how can they fall in love with Christ if we do not "invite them in"?

Faithfulness to the Great Commission will lead us to feed the hungry, heal the sick, clothe the naked; but the real focus will be upon making disciples. Social service is the fruit, not the focus! □

# A Lesson in COMPASSION



by DARRELL TIDWELL

I have been in hundreds of hospital rooms in my 14 years as a pastor. They all look and feel about the same to me now. The only thing that distinguishes one from another is the occupant. Recently I had the dubious privilege of occupying one of those rooms, and through the experience the Lord has taught me some lessons—lessons about compassion.

I knew my arm was broken as soon as I landed on the concrete floor of our garage after a fall. I did not know how badly it was broken until my doctor looked at the emergency room X rays, sat down in a chair, and told me point-blank that he would not even try to set it. So a day later I found myself being admitted to a hospital 60 miles from home where an orthopedic surgeon could try to piece the bone together again. I remember a lot of the details vividly, up to the time orderlies wheeled me into the room with all the masked people. After that, things get hazy.

It seemed like hours later when things began to focus again. The rest of the day I drifted in and out of consciousness as the pain waxed and waned. What went on around me seemed to be of no consequence. But there are some things that stick out in my mind—

the faces of people who had taken time out from their own lives to visit me. First and best was my wife who was there all the time, moving pillows, giving a drink of water, or just being there beside me. But there were others, too.

The hospital nurses could not have been more helpful and kind. One even promised to pray for me as she went off duty that evening.

A pastor from our town came by with one of his parishioners. They were visiting someone in the same hospital but took time to check on me.

Those who made the deepest impression on me were members of a family from a Nazarene church a few miles down the road from us. A young man from that family was on a different floor of the hospital. He had been diagnosed as having a brain tumor, and his family had gathered to support him there. One by one those good people sought me out—his wife and her mother, his brother and, finally, his dad. They came at different times, but I received the same message from all of them—they cared; they were praying for me. And when the father of the family prayed in my room, peace filled that place and flooded my heart. In their own troubled time, they ministered to me.

I remember their faces. I cannot tell you exactly what each of them said with their lips, but I know what they said by their deeds. Each of them said, "God loves you." I knew that, but just then I needed a reminder. So God found some people of His who would give me that reminder.

I learned some lessons from my accident. They are not new, but they were brought home to me with special force.

I learned again that people in trouble and in pain are more likely to remember those who come to minister to them than to recall the words they spoke. A smile, a touch, a gentle act of kindness—these instruments of compassion are truly memorable. Instruction and understanding may come later, but in the midst of a hurt, it is the personal touch that matters most.

I also saw with new clarity that we do not have to be free of trouble ourselves in order to minister to someone else. We can show compassion even when we are hurting, if we are open to the Holy Spirit. He will enable us to bear one another's burdens, and we will find our own burdens being lightened, too. After all, He is our Comforter, and one of His methods is to lead us to serve as comforters also.

I did not like being in the hospital. But good did come to me from it as I perceived the love of Jesus given me through His people. From their example I can better fulfill the words in Colossians 3:12—"And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion" (NASB). Thanks to my teachers. □

DARRELL TIDWELL pastors the Church of the Nazarene in Ritzville, Washington.





# HERALD of HOLINESS

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Cover Photo: by H. Armstrong Roberts/B. Taylor

Volume 75, Number 23 December 1, 1986 Whole Number 3459

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**HERALD OF HOLINESS (USPS 241-440)** is published semimonthly by **NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109**. Editorial offices at 6401 The Paseo, Kansas City, MO 64131. Address all correspondence concerning subscriptions to Nazarene Publishing House, P.O. Box 419527, Kansas City, MO 64141. Copyright 1986 by Nazarene Publishing House. **POSTMASTER:** Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141. **SUBSCRIPTION PRICE:** \$6.50 per year. Second-class postage paid in Kansas City, Mo. Litho in U.S.A.

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### FOR TEACHING INFANTS

Recently I have completed some quite extensive research on teaching infants. I have come to the conclusion that babies can and should be taught before age two.

It is a proven fact that babies are not born with self-esteem or any sense of worth or belonging. Babies learn this after birth. We could take the chance that they pick up this knowledge without a conscious effort on our part to teach them, but this is risky.

It is our responsibility as parents and caregivers to make a conscious effort to teach an infant who he is, what he is, and why he is.

If we don't start filling these very impressionable infants at the earliest possible moment with positive influences, the world will have a

chance to fill that fresh new mind with its negative influences.

I feel that it is time to act, to do research, write curriculum, and educate teachers on this subject.

*Jane Poe  
 Sapulpa, Oklahoma*

### SPONSORING REFUGEES

I appreciate Jean Purcell's article "No Place to Call Home" (July 1). We need to be reminded of the plight of millions in our world.

We also need to be alerted to the fact that it is within the power of nearly every church to sponsor a refugee family for resettlement in the United States. 1 John 3:17 says: "Whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?" (NASB).

(Continued on page 18)

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION			
1. NAME OF PUBLICATION	2. NUMBER OF ISSUES	3. DATE OF FILING	4. YEAR OF FILING
HERALD OF HOLINESS	23	1986	1986
5. OWNER'S NAME AND ADDRESS	6. OWNER'S BUSINESS ADDRESS	7. OWNER'S HOME ADDRESS	8. OWNER'S PHONE NUMBER
NAZARENE PUBLISHING HOUSE, 2923 TROOST AVE., KANSAS CITY, MO 64109	2923 TROOST AVE., KANSAS CITY, MO 64109	2923 TROOST AVE., KANSAS CITY, MO 64109	(816) 431-1111
9. NAME AND ADDRESS OF PUBLISHER	10. NAME AND ADDRESS OF EDITOR	11. NAME AND ADDRESS OF BUSINESS MANAGER	12. NAME AND ADDRESS OF CIRCULATION MANAGER
W. E. McCumber, 6401 The Paseo, Kansas City, MO 64131	W. E. McCumber, 6401 The Paseo, Kansas City, MO 64131	W. E. McCumber, 6401 The Paseo, Kansas City, MO 64131	W. E. McCumber, 6401 The Paseo, Kansas City, MO 64131
13. NAME AND ADDRESS OF POSTMASTER	14. NAME AND ADDRESS OF CARRIER	15. NAME AND ADDRESS OF SUBSCRIBER	16. NAME AND ADDRESS OF DISTRIBUTOR
Postmaster: Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141	Carrier: Please call for delivery instructions	Subscriber: Please send change of address to Herald of Holiness, P.O. Box 419527, Kansas City, MO 64141	Distributor: Please call for delivery instructions
17. NAME AND ADDRESS OF ADVERTISER	18. NAME AND ADDRESS OF ADVERTISER	19. NAME AND ADDRESS OF ADVERTISER	20. NAME AND ADDRESS OF ADVERTISER
21. NAME AND ADDRESS OF ADVERTISER	22. NAME AND ADDRESS OF ADVERTISER	23. NAME AND ADDRESS OF ADVERTISER	24. NAME AND ADDRESS OF ADVERTISER
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# FEEDING THE HUNGRY

*Millions in our world suffer from hunger. Forty thousand people die daily from starvation. Over half are children. Opportunities to act "in Christ's stead" are legion.*

*The Church of the Nazarene is committed to multiple ministries, all of which grow out of the Great Commission of Jesus to go into all the world and preach the gospel. That gospel declares that God was in Christ reconciling the world unto himself. Reconciliation with God is possible only through the atoning death of our Lord who gave His life on the Cross for the sins of all men everywhere (Mark 10:45).*

*The same Christ who died for our sins demonstrated God's mercy and compassion by healing the sick and feeding the hungry. The Bible teaches that we are to "do good unto all men, especially unto them who are of the household of faith" (Galatians 6:10). Christ's disciple is to be rich in good deeds, to be liberal and generous (Timothy 6:18), and to show hospitality to strangers (Hebrews 13:2-3). The Scriptures declare that if we have no compassion for a brother in need, the love of God does not dwell in us (1 John 3:17).*

*Clearly, feeding the hungry and caring for the poor are biblical injunctions. Yet these deeds of mercy may be short-lived. It is therefore imperative, in addition to these efforts, to address root causes of world hunger—such as unequal distribution of the world's food supplies and the lack of resources needed by underdeveloped nations in order to produce adequate food supplies.*

*Through Compassionate Ministries the Church of the Nazarene seeks by all appropriate means—including cooperative efforts with other agencies—to inform her constituents of these causes, some of which reflect a spirit of selfishness and excessive consumption patterns of the industrialized nations. This arm of the church encourages Nazarenes everywhere to become conversant with these causes and to seek creative and sacrificial ways to feed the hungry and to address the causes of poverty and hunger and the waste of human life these engender.*

*We believe the ultimate solution to these tragic social problems and to injustice in the world lies in the salvation and social transformation that comes through Christ's death and resurrection. All efforts to pursue justice that do not recognize the sinfulness of fallen human nature and the fact that sin affects the whole of human life, both individually and corporately, may become little more than "splendid vices" in the eyes of Christ.*

*Any external redistribution of material goods that is not produced or accompanied by spiritual transformation and reconciliation with God—though valuable—falls short of the aims and provisions of the gospel of Jesus Christ.*

*The church prays for the coming of Christ's kingdom and pursues justice and mercy in the world as an essential part and product of its proclamation of full salvation and deliverance from sin and tyranny of all kinds.*

*Nazarenes are catching the vision of the possibilities of compassionate service to the starving millions in the name of Christ. To the faithful at the last day our Lord will say, "I was hungry and you fed Me. Inasmuch as you did it to one of the least of these, you have done it unto Me."*

**Dr. John A. Knight, for the  
BOARD OF GENERAL SUPERINTENDENTS**



# Redemption Language in the Old Testament

by ALVIN S. LAWHEAD

All Christians recognize that human language is inadequate to fully describe what occurs when a person is transformed by divine grace. But since language is the only vehicle at our disposal for communicating our thoughts and feelings to others, we stutter, multiply words, and search for more adequate ways of expressing the glorious reality of full redemption.

Every reader of the New Testament is aware of the multitude of words and phrases used to describe and illuminate the great redemption God has provided for His people. Some of these are "born again" (or "from above"), "redeemed," "saved," "delivered," "reconciled," "justified," "adopted," "regeneration," "sanctification," "translated into the kingdom of his dear Son," "loosed from their sins," and many more. In the original Hebrew

language of the Old Testament there is also a wealth of redemption language. Many of these Hebrew terms parallel the New Testament expressions of redemption, and all of them give added dimensions to our understanding and description of redemption.

One of the most common terms in the Old Testament relating to redemption is the verb *yasha* (from which the names Joshua and Jesus are derived). This verb means to be saved, delivered, given victory, helped. In its broadest meaning this term refers to deliverance in any sphere of life, such as deliverance from one's enemies and various situations of danger or distress. But it reaches its fullest meaning in the spiritual realm when it refers to deliverance from death and sin (see Jeremiah 17:14; Isaiah 45:22). In Hebrew, the word *yasha* stands in contrast to the idea of being restricted or put in a narrow place, both of which cause distress. To move from a situation of distress to one of freedom may require outside help, and the one who brings that help is a deliverer or savior. This is the explanation given for the name Jesus in Matthew 1:21: "You shall call his name Jesus, for he will save his people from their sins" (RSV).

A second common Hebrew word in the Old Testament relating to redemption is the verb *natsal*, which

is usually translated "to deliver." It reflects the basic meaning of drawing or pulling out of danger, hence the sense of rescuing from danger. As one might expect, this word is often used for deliverance from stressful situations in life. It also occurs commonly in the language of prayer and petition, as in Psalm 59:1-2, "Deliver me from my enemies, O my God, protect me from those who rise up against me, deliver me from those who work evil, and save me from bloodthirsty men" (RSV).

Both Psalmist and prophet in the Old Testament reveal a fondness for this word in speaking of God's deliverance in general. But it becomes especially meaningful as part of the vocabulary of redemption, as in Psalm 39:8, "Deliver me from all my transgressions"; and in 79:9, "Help us, O God of our salvation, for the glory of thy name; deliver us, and forgive our sins, for thy name's sake!" (RSV). At the time of the commission of Moses at the burning bush, God says in part, "And I have come down to deliver them out of the hand of the Egyptians" (Exodus 3:8, RSV).

A third significant word in the Hebrew Old Testament vocabulary of redemption is the verb *ga'al*, which means to redeem, avenge, ransom. (A common form of this verb refers to the one who redeems, or the redeemer.) This term has legal and social overtones, since it is used for redeeming property of a near relative (kinsman) or standing up on behalf of a near relative. This is what Boaz does for Naomi and Ruth. Whenever this term is used, a previous relationship has existed and the redeemer is redeeming something of his own. Thus God redeems His lost creation, which had been created in the divine image. As a social term referring to family settings, *ga'al* reminds us of our Christian understanding of adoption into the family of God through

ALVIN S. LAWHEAD is professor of Old Testament at the seminary.



the atonement of Christ, our near Kinsman and Elder Brother.

The application of this term and its action to God in the Old Testament is common. The first occurrence of *ga'al* is in Genesis 48:15-16 where aged Jacob is blessing the two sons of Joseph and says, "The God who has led me all my life long to this day, the angel who has redeemed me from all evil, bless the lads" (RSV). The prophet Isaiah refers to God as Redeemer 13 times, and always in connection with either "the Lord," "Savior," or "our father."

Finally, we notice the Hebrew word *padah* as a meaningful term of redemption in the Old Testament. It is usually translated as "ransom" or "deliver" but differs from *ga'al* in that it was originally a commercial term and signifies the transfer of ownership from one to another. In Leviticus 19:20 there is reference to a slave girl "not yet ransomed" for the purpose of marriage. Thus, in terms of redemption, *padah* points

to a liberating act of God by which there is a transfer of ownership. Children of God who once lived under the dominion of sin and the tyranny of Satan have been ransomed by Christ and now live under the benevolent rule of their Heavenly Father.

These four words from the Hebrew language of the Old Testament are only a small part of the rich scriptural language of redemption. As noted at the beginning of this article, no human language can do full justice to the glory of divine redemption. Perhaps the closest we shall ever come to giving proper expression of the greatness of divine redemption will be in the scene described in Revelation 7:9-10, RSV.

After this I looked, and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, and cry-

## Bible Beacons

*Lighthouses are  
attention-getters,  
their purpose:  
salvation . . .*

—JOYCE A. CHANDLER  
Long Beach, California



ing out with a loud voice, "Salvation belongs to our God who sits upon the throne, and to the Lamb!" □

# EASE OF HEART IN THE CCU

by R. GUILFORD FITZ

**T**he gently spoken words still cut: "That patient insisted he would not see you again; you made him angry when you hospitalized him. But I wouldn't take it personally."

I was pained that somehow I had offended a fellow doctor's patient so much that he would not see me. I was also chagrined because my colleague had to leave his plans to see this patient, even though I was on call. I felt that, to please God, I needed to see the man and make good anything I could. Other episodes flashed through my mind where my apology, made in good faith, was rewarded by extensive put-downs. But I determined that I would not undo my apology by any defensiveness, and I would eat all the humble pie that was served me.

I found him in the Coronary Care Unit, introduced myself, and said, "I understand that I have offended you. I've come to apologize, and to find out what I did, so that I won't do it to anyone else."

A torrent of words and feelings followed. "Yeah, you sure did," he began. "You gave me a heart medicine, and I didn't even have heart disease." He then described in great detail the numerous side-effects the medicine had inflicted on him. Then, it seemed there was a change of direction in the word-flow; it sounded like he was defending me! He noted how the drug in question was just fine for millions of others, how I was treating him on the basis of his regular doctor's findings, and he actually suggested that maybe it was the other doctor's fault anyhow. Then his voice broke, and he said to me, "I haven't meant to hold a grudge against you. I'm a praying man, and that just isn't right."

He could have blown me away with a whisper as he added, "Doctor, would you forgive me for the feelings I've held against you?"

I immediately assured him all was clear as far as I was concerned. He stated likewise and we shook hands.

As I left, I was just dumbfounded—overwhelmed by the exquisite perfection of God's way: His insistence on my doing right insured my own spiritual victory. But it also opened the door for that precious child of God to rid himself of an ugly burden. □

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R. GUILFORD FITZ, medical doctor in Redding, California, is a former missionary to Africa. He resides in Anderson, California.



# THE GOOD NEWS IN FOUR DIMENSIONS

by M. H. ROZZELL

**T**he New Testament contains four Gospels: Matthew, Mark, Luke, and John. God could have given us the gospel in just one book, but He chose to give it to us through four books—and thus we have the good news in four dimensions.

Matthew writes to the Jews about *The Divine King*, come in fulfillment of Jewish prophecy, and his Gospel is marked with such phrases as “that it might be fulfilled”; “Then was fulfilled that which was spoken by the prophet”; “Thus it is written by the prophet”; “this is he that was spoken of the Lord by the prophet.”

Such a king must have the proper lineage, so Matthew speaks of “the book of the generation of Jesus Christ, the Son of David, the son of Abraham.” Such a king must prove himself, so He “is led up of the Spirit” into the wilderness, to be “tempted of the devil”; and after 40 days of fasting, He comes out more than conqueror.

Such a King must have proper laws, and they are spelled out in the Sermon on the Mount. And He must bring benefits to His subjects, and we read that the lepers are cleansed, a woman is raised from the bed of fever, the sick of the palsy are healed, a woman with an issue of blood is made whole, a dead girl is brought back to life and restored to her father, the blind are made to see, the winds and waves are calmed, and demons are cast out.

And this King sends out a proclamation by his followers, who cry out, “The kingdom of heaven is at hand.”

True, Israel as a nation rejected Him and caused Him to be put to death on a cross. But Matthew declares the good news that He conquered death, is alive forevermore, and will yet rule the world as King of kings.

Mark wrote to the Romans, an active and energetic people, about *The Divine Servant*, come to do for us



Harold M. Lambert

what we cannot do for ourselves. He gives no genealogy, for we do not concern ourselves with a servant's family tree—we need only to know that he can do the work he is assigned to do.

And Mark's Divine Servant does His work well. Eighteen of the 36 miracles of Jesus are recorded in the 16 short chapters of Mark's Gospel. It is a book of movement, of action. The words *forthwith*, *straightway*, and *immediately* occur some 41 times.

It is a part of Mark's account that this Divine Servant died on a Roman cross, but he also records that He came back to life and enabled His followers to carry on the work He started.

Luke wrote to the Greeks, a people of culture and refinement, about *The Divine Man*. The Greeks believed that the gods came down in human flesh, and while Matthew traces His genealogy from Abraham, Luke traces His ancestry farther back and concludes with the statement, “which was the son of Adam, which was the son of God.”

The Gospel of Luke has been called the most beautiful piece of literature ever written. It is a book characterized by human interest stories—the story of Zacharias and Elisabeth, of Joseph and Mary, of the 12-year-old Jesus in the Temple with the doctors of the Law, of Jesus' rejection by His neighbors in the synagogue at Nazareth.

It is in Luke's Gospel that we read of the lost sheep, the lost coin, the lost boy. Here we learn about the rich man and Lazarus. And it is in this Gospel that Jesus refers to himself as the Son of Man.

It is the abiding miracle of eternity. It is, and was meant to be, a thing of abiding permanence, the eternal continuity of which is as vital to the everlasting future of the redeemed, and the great purpose of God, as the continuity of creative powers is to the preservation of the universe (*Seiss*).

The world was not ready to follow and identify with this Divine Man, and they nailed Him to a cross. But though He was human enough to die, He was divine enough to live again—forevermore.

M. H. ROZZELL is a retired elder and resides in Americus, Georgia.

And in the closing chapter of his Gospel, Luke tells how Jesus made himself known to the women at the tomb; to the two disciples returning to Emmaus; and to 10 other disciples, instructing them to spread the good news that He had risen from the dead.

While Matthew, Mark, and Luke each wrote to a particular group of people, John addressed his Gospel to those of whatever nationality, and tells, not about a Divine King, or a Divine Servant, or a Divine Man, but about *The Divine Son of God*, come down to the level of mankind.

It is in John's Gospel that we find the personal contacts of the Son of God with humanity. His first miracle is at a wedding in Cana, where He exalts a normal human event by His presence, and John records His one-on-one encounters with Nicodemus and the woman at the well.

And in this Gospel, we find the great discourses of the Son of God—on the Water of Life, the Bread of Life, the Good Shepherd, the Resurrection and the Life, the Light of the World. And here we read of His close relationship with the family at Bethany—Lazarus, Mary, and Martha.

Chapter 17 shows us into the very heart of the Son of God; His deep yearning to bring His creature man into the most intimate relationship to deity—"Sanctify them . . . that they may be one with us."

John records the unbelievable event—"they . . . crucified the Lord of glory." What utterly incredible wickedness, the creature putting to death his Maker!

We cannot explain it. We do not understand it. But the record is there, and we believe and accept it as certain fact:

The Son of God, in that manifestation of His eternal life which He lived in human flesh, died, *was crucified, dead and was buried* (Creed). It was

"God the Mighty Maker died  
For man the creature's sin."

The living One became dead, and the eternal life had its share in the mysterious immolation, giving virtue to the sacrifice, and imparting itself through it (Seiss).

But John tells us that He who died came back to life—and again came into contact with His creature man. And he declares that he has written only a small part of all that the Son of God did on earth, but what he has written is for us to read, and believe that Jesus Christ is the Son of God, and in believing, have eternal life through His name.

*Good news in four dimensions indeed!* The Divine King is here, seeking our allegiance. The Divine Servant is here, to do for us what we cannot do for ourselves. The Divine Son of Man is here, identifying himself with us; our Elder Brother, sharing our limitations, our infirmities, our sorrows, our sufferings. And the Divine Son of God is here, come down to our level that He might lift us to His. What good news indeed!!

To such a King let us pledge our utmost allegiance. To such a Servant let us give our full cooperation. To such a Man let us give our deepest devotion. And before such a Son of the Highest let us humble ourselves in sincere worship and praise. Amen! □

# SPANNING THE GAP

*The scene . . .*

*thick darkness overshadows the city;  
outside the walls  
a disfigured hill—crowned with three crosses.*

*Three crosses . . .*

*bearing the weight of human life  
so soon to be dead.  
A thief,  
a murderer,  
but the Man in the middle—what has He done?*

*The Man . . .*

*innocent of wrong  
yet condemned,  
suspended in torment before an angry mob.*

*The mob . . .*

*moments earlier, their accusations  
filled the air with ribaldry.  
Silent now,  
satisfied.  
The object of their derision hangs—dying.*

*Women watch . . .*

*with aching hearts  
as droplets of red seep  
from His thorn-pierced brow . . .  
with despair  
the suffering of their beloved Lord,  
hearing Him cry, "It is finished."*

*Finished . . .*

*The Son of God is slain,  
taking on himself  
my sin,  
your sin,  
the sin of all mankind;  
the penalty of death is paid,  
the sacrifice complete.*

*And then . . .*

*the limp,  
lifeless  
form of the Savior  
hangs suspended between heaven and earth,  
spanning the gap between God and man.*

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KANKAKEE, ILLINOIS

—JAMES DANIEL MILLIGAN  
Fletcher, Oklahoma







# PENSIONS:

## *“Serving Those Who Serve”*

by DEAN WESSELS

**T**he Church of the Nazarene has recognized from early years the need to provide financial care for ministers and their families. In 1919, the General Assembly created the General Board of Ministerial Relief. The responsibility to help ministers in need was shared throughout the entire denomination. Each district was to contribute 10 cents per church member. Each ordained or licensed minister was to contribute one dollar.

Four years later, the 1923 General Assembly reported that 33 persons had been assisted with payments from \$5.00 to \$25.00 a month. Although the payments were not large, and the number of recipients were few, these statistics testify to the church's compassionate response to the ministers' needs even during those struggling, formative years.

Since then, Nazarenes have continued to provide financial care for ministers and their families. Following are only a few of the advancements the Church of the Nazarene has made in the area of pensions and benefits.

- The much-needed Nazarene Ministers' Benevolent Fund plan became effective in 1941. The fund was based on 1 percent of monies raised for all purposes, with the exception of construction of churches and parsonages.

- In 1950, the church raised its NMBF giving to 2 percent.

- The 1960s brought additional benefits for ministers, including a Supplemental Retirement Program (a tax-sheltered annuity).

- One of the most significant achievements occurred in 1971 with the establishment of the "Basic" Pension Program.

Because of continued faithful support of the Pensions and Benefits Fund, Nazarenes are now able to do

far more than simply supply benevolence payments. Today, through the Board of Pensions and Benefits USA, a "Basic" Pension is provided to over 2,700 retired ministers and widows or widowers of ministers. In addition, a selection of health and life insurance programs are available at low group rates. Through the Nazarene Supplemental Retirement Program, ministers, as well as their employers, may contribute toward the minister's total retirement savings.

One of the great joys in my life is to serve the church in the area of pensions and benefits. The Church of the Nazarene responded to a great challenge when it established in 1971 the "Basic" Pension Program. Even though many years of service credit had been earned in the past, the church elected to recognize these years for pension credit. A retired minister wrote earlier this year, "As a participant, who was promised nothing . . . , I wish to testify that these programs are meaningful beyond that which most ministers currently in active service can understand."

An area of financial ministry that gets little publicity is the medical and disability assistance provided both through insurance and benevolence programs. It is particularly rewarding to know that faithful stewardship has made financial assistance available in cases where the minister or family member has experienced health problems resulting in high medical bills.

Within the last few years, a Nazarene pastor was stricken with lung cancer and heart disease. His declining health forced him to take an early "disability" retirement. Until his social security disability benefit came into effect, he received Temporary Monthly Disability benefits made available by the Board of Pensions and Benefits USA. Now, in addition to his monthly "Basic" pension checks, he is receiving benefits from the District Long-Term Disability insurance plan.

More recently, a retired Nazarene evangelist experienced severe financial hardship. Due to medical prob-

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*DEAN WESSELS is director of Pensions and Benefits Services USA at International Headquarters in Kansas City.*



lems as well as surgery, hospital bills mounted. Even a small payment on these expenses would have taxed the evangelist's ability to provide the minimal needs of life for himself and his wife. Upon recommendation of his District Advisory Board and district superintendent, an application for Emergency Medical Assistance was processed and approved by the Board of Pensions.

Cases like these are many. And because of the love demonstrated through support of the Pensions and Benefits Fund, the church continues to make pensions and benefits available to Nazarene ministers and their families.

The Board of Pensions disburses nearly \$350,000 dollars per month in "Basic" pension checks, and owes nearly \$70 million to those who are retired or who have earned a future benefit. The need still exists for additional financing to fully fund the present pension plan. But with God's help, this will be a reality in the not too distant future.

The Board of Pensions and Benefits USA is already gathering information and recommendations on future improvements in the pensions and benefits programs for which they are responsible.

Thank God for a church that continues to believe in "Serving Those Who Serve"! □

### *Lord, Make Me Bread...*

*There is a hungry world out there  
That must be fed.*

*Take me in Your shaping hands,  
And form me*

*'Til the holy yeast expands;  
Then let me rise, O Lord,  
With zeal and faith and power,  
And place me, if You must,  
Within the fire.*

*Then, Father, parcel me  
In clean and simple guise,  
'Til, on some barren table spread—  
With fresh and fragrant quality—  
I'll nourish one who cries  
For living bread.*

—E. RUTH GLOVER  
Lake Elsinore, California

## CHAPLAINS AND CHANGED LIVES

# A Held Hand

by WESLEY SULLIVAN

A note left for the duty chaplain indicated that I was to visit a patient on Ward 71. The evening was busy, and at 9:45 I looked at the Patient Location Board to determine the room number of the patient. Room 41 was near the nurse's station, indicating that the patient required frequent nursing care. I went in, expecting to see a man, but instead a woman was in the bed. An enlisted medic was holding the phone for her as she said good-bye to someone.

I introduced myself. She seemed glad to see me. Within a few sentences she said, "It's hard to talk." Oxygen was directed to her nose through a tube strapped to her face, and another tube led to her stomach. I've heard that these tubes irritate the throat, but this one was so small I wasn't sure if that was what she meant. She tried again and I assumed she wanted me to translate her thoughts from her native German into English. I checked with her, and her face lit up confirming my guess. I jokingly informed her that the only German I know is: one, two, three; and good night. (I haven't the slightest idea how to spell these words in German.)

I told her she didn't have to talk. As I took her hand and held it in both of mine, I suggested that she could lie there and I would just stay with her. I thought about my mother when she lay dying in a hospital several years ago, and wondered if someone had held her hand.

But this little German lady continued to try to talk. Occasionally the "talk" was disjointed. She would stop

and say, "That really doesn't make sense, does it?" I assured her that it was OK, whether it made sense or not.

She said "Father" a couple of times and I wondered if she thought I was a priest. I rotated her wristband and read: PROTESTANT. We talked some more and she seemed to be asking what kind of chaplain I was. I told her I was a Protestant chaplain. Once more her eyes lit up. Then again came the "Father . . ." She had several false starts then she added the words: ". . . in heaven." I finally understood, she was trying to pray *The Lord's Prayer*.

I said the words, pausing as she mouthed them with me; when I tarried, she filled in the waiting words. As we finished, her eyes welled up with tears and some trickled down her cheeks to the pillow. With some tissue I gently daubed the moisture.

She thanked me and asked, "Is God with me?" I assured her that He was, even though we cannot fully understand it. God has promised. She hesitated, then stated matter-of-factly that it must then be so.

The moment was broken by a nurse who came to do a procedure for her. I released her hand, stroking it gently as I returned it to her side. I wanted to do more, but there was no further opportunity. Sometimes all we can do to bring comfort is to hold a hand and trust God's Holy Spirit for the rest. □

WESLEY SULLIVAN is a major in the army and a chaplain at Walter Reed Army Medical Center in Washington, D.C.

**N**azarene Bible College has developed a new and much-needed emphasis on entire sanctification and the life of holiness.

Born out of need and in answer to prayer, a special Doctrine of Holiness Seminar was launched in mid-January 1985. For 12 consecutive Saturday mornings classes met on campus. The seminar was open to NBC students and all churches in the area.

The classroom was filled from the first Saturday morning—an overwhelming response to an invitation to participate in an in-depth study of the doctrine and life of holiness, based upon the Holy Scriptures.

Lives were visibly changed as a result of that seminar. The class of 55, some of whom drove great distances to attend, often knelt in prayer while a snowstorm raged unmercifully outside. They asked God to move upon their lives and make the experience of entire sanctification real to them. Tears rolled down faces unashamedly, as God heard

desperate prayers and cleansed needy and hungry hearts. People were seeking and experiencing the blessing of entire sanctification.

The news of what God was doing on the campus of NBC spread quickly. Encouraged by this response, an official course on the Principles of Scriptural Holiness was reinstituted and is required of all incoming freshmen in '85. The main emphasis of the course followed the pattern of that first seminar—to present the scriptural basis of holiness; how to enter into the experience; and how to live a holy life in the Spirit.

We realized that the best way to stem the tide of the lack of holiness preaching and living was to get right at the heart of the matter. That meant bringing the Word of God into full play through a course that would meet the needs of students who came to NBC, and which would allow God, by the Holy Spirit, to use His Word in order to accomplish His desire for *all* true, born-again believers. And that is, to

fulfill that grand theme and command to holiness that permeates the very fiber of the Bible—"Be ye holy, for I am holy."

The response to this first class was overwhelmingly positive, appreciative, and supportive. Over half of the class of 100 indicated at the end of the course that they had not been in clear possession of the experience of entire sanctification before they took the course. But now, as a result of the Principles of Scriptural Holiness class, they had either been sanctified wholly while the course was being taught or were now earnestly hungering and thirsting after the second blessing.

Students who had voluntarily attended the winter seminar and had been sanctified as a result, now enrolled and took the course again for credit. Their testimonies of God's transforming power and heart cleansing rippled as an undercurrent of strength throughout the whole course, encouraging and blessing the NBC freshmen.

Some of the responses from this 1985 class of freshmen are: "I have learned more in this class than I have in all my years of being a Christian"; "I can now say that I know what the true meaning of holiness is"; "My understanding of holiness had to be torn down and rebuilt. I praise God for this class because I am now wholly sanctified."

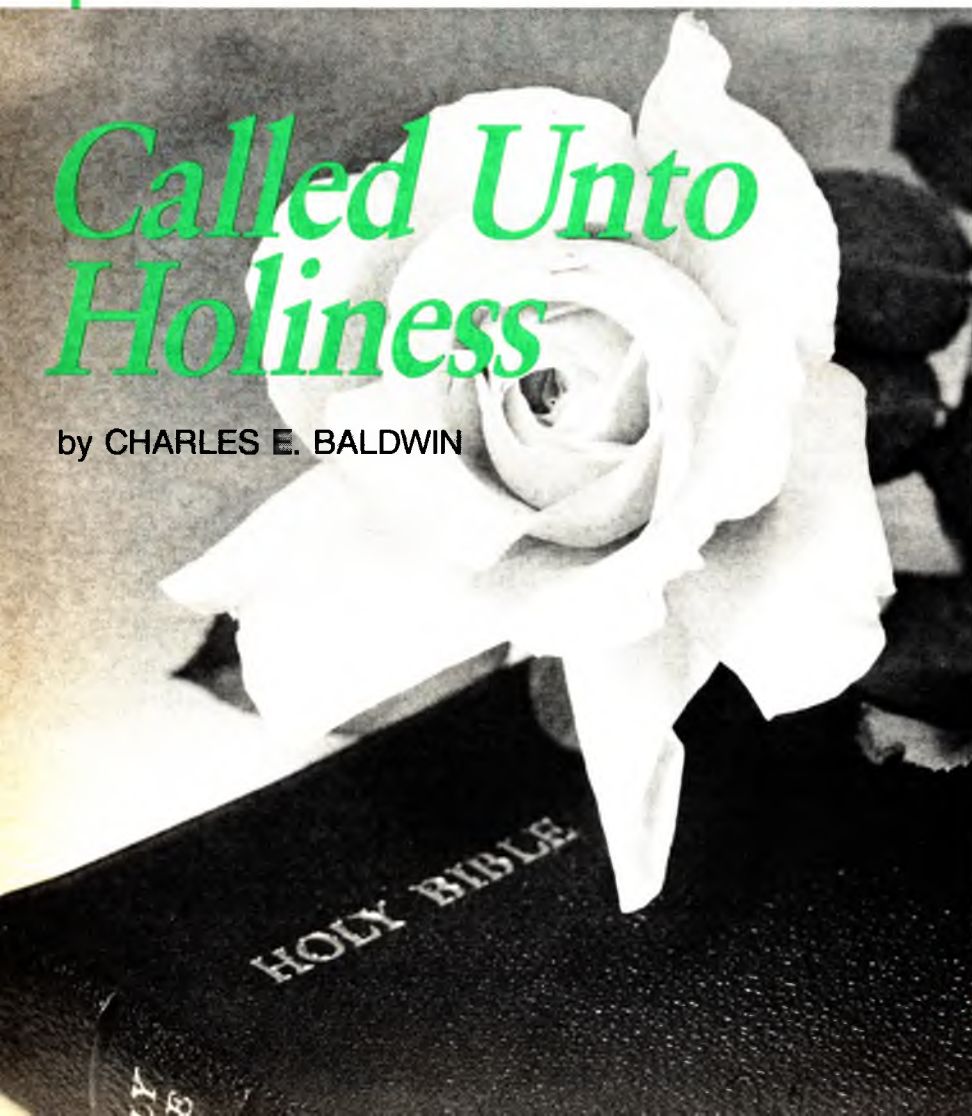
God has used the power of His holy Word to accomplish His will in students at Nazarene Bible College. This holiness course has now become an integral part of the curriculum in the training of ministerial students and Christian workers. It will continue to be a vital point of emphasis for those who will be filling pulpits of our church across the country. The holiness message and emphasis will be strengthened in the church because students who will fill Nazarene pulpits have been given an opportunity at NBC to personally experience holiness in their *own* lives. This can only result in a far-reaching impact for the kingdom of God. □

*CHARLES E. BALDWIN is professor of biblical studies at Nazarene Bible College in Colorado Springs.*

*Camerique*

# Called Unto Holiness

by CHARLES E. BALDWIN









# Rochelle Wessel's GOOD NEIGHBOR STORE



*"Love Thy Neighbor  
as Thy Self"*

by JANET WESTLEY

Being out on the road opened my eyes to the needs of others," Rochelle Wessel recalls. "I was an independent truck driver for a long time."

Independent is the best description of Rochelle. Brown eyes sparkle from behind her glasses. About five-feet five-inches with brown curly hair, Rochelle displays a zest for life that is contagious.

"I saw a family at a stopover. The battery in their car was dead. They didn't have much money for food. The mother was making sugar water for the baby. I gave them 20 dollars," Rochelle shared.

Rochelle gave up trucking, but not her desire to help others.

"I saw people in our community who needed a helping hand, but I

wasn't able to help them as much as I wanted to. My sister worked on a project in her community that helped the mentally retarded. That project grew into a shelter for the mentally retarded."

Rochelle talked with her sister about the shelter. A seed was planted in Rochelle's mind and began to grow. By the time the seed matured the Good Neighbor Store was the result.

"After the plan began to form in my mind, I realized I would have to have help. I had joined the First Nazarene Church of Waldron, Ark., a couple of years ago, so I went to the minister for help," Rochelle said.

Rochelle told her minister, Ronald Estes, about her desire to help the needy in the community. She explained about the Good Neighbor Store.

The Good Neighbor Store was to start out as a thrift shop. As it became established in the community, the store would expand into a food distribution center.

"I had clothes and household items that I no longer was using," Rochelle remembers. "It was a shame to take these usable items to the dump. I had friends who felt the same way, but we didn't know what else to do with them."

With her minister's blessing, Rochelle presented her Good Neighbor Store idea to the women of the church. Soon the whole church was taking part in bringing a dream into a reality.

A deserted doctor's office in the town square was soon established as the site for the thrift shop.

The church project spread into a community project. Clothing, household items, furniture, and food was soon packed into the building.

May 1, 1986, a dream became a reality. The Good Neighbor Store was opened. "Love Thy Neighbor as Thy Self" is written on the store window below the name.

Love, concern, and compassion are found on the inside. The women of the First Nazarene Church volunteer their time to work in the store, often putting in long and hard days.

"The first night after the store was opened, we had a family come in. They were on their way to New York. Their money had run out and they had nowhere to sleep. We had a mattress in a back room, so we let them sleep there," Rochelle said. "They were fed and on their way the next morning."

Home canned vegetables and other nonperishable foods have been brought to the store.

"We need more food," Rochelle says. "Many people need help just before payday. Their money has run out and they need food. How can you turn away hungry families with small children? We have a poor county. Most people scrape by from one payday to the next, but some people just don't make enough money to make it."

A future goal for the Good Neighbor Store is to provide food for those who need it. A distribution center is a big goal to reach.

"We hope to work with the

JANET WESTLEY is a free-lance writer residing in Waldron, Arkansas.

county welfare agencies on the food distribution," Rochelle said. "This way we'll be sure that the people who really need food will get it."

The second day the Good Neighbor Store was open an elderly man came to them for a place to spend the night. He was in his 80s and looking for work.

"After this man left the next morning, we realized we'd have to provide a room for people to sleep in," Rochelle said. "A mattress and bed frame were provided so we could set up the room."

The biggest problems facing the Good Neighbor Store are money and people.

"We'll have to sell enough items to pay the bills," Rochelle sighed. "The items are marked very low, so we'll have to sell a lot of items to make our payments."

Items in the Good Neighbor Store are marked as low or lower than a yard sale. If someone needs clothing and can't afford to pay these low prices, the clothing will be given.

"People are needed to help run the store. Often when a project is started, people donate items, but not their time. I see this as a problem. It takes the love, prayers, and time people can offer," Rochelle says with concern.

The Good Neighbor Store is alive and well and expanding. The store has expanded so much that a larger building was found.

"We hope to get the whole community more involved in this project," Rochelle says.

Other churches in the community have had food and clothing drives to help keep the store supplied. Individuals have found a place to take usable items that are no longer being used in their homes. Supplies are bountiful and welcomed.

When asked about the store's future, Rochelle hopes it will continue to grow and help people in the community. The steady flow of traffic as people in need come to the store seems to be the best testimony.

"I would like to see other communities start a similar project. People are in need everywhere," Rochelle said. "We have to live as Christians, not just talk about being Christians."

"Then I, the King, shall say to those at my right, 'Come, blessed of my Father, into the Kingdom prepared for you from the founding of the world. For I was hungry and you fed me; I was thirsty and you gave me water; I was a stranger and you invited me into your homes; naked

## IN EVERY PEW

*There's a broken heart  
in every pew,  
A handicap unseen  
from human view.*

*There's a shattered life  
in silent pain,  
A struggle within  
to try again.*

*There's a heavy soul  
bowed with care,  
Weeping all alone,  
afraid to share.*

*There's a hurting heart  
in your pew.  
Tell me, is one sitting  
next to you?*

—**BONNIE BENEDIX**  
Orlando, Florida

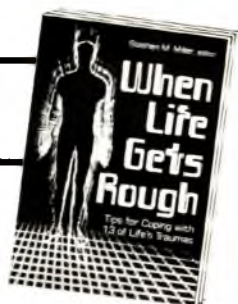
and you clothed me; sick and in prison, and you visited me'" (Matthew 25:34-36, TLB). □

## Book Brief

### WHEN LIFE GETS ROUGH



**STEVE MILLER**  
editor



**A**nother book in the Dialog Series seems to get right down to basics and that is where we live, in the "basicment." I was intrigued with the new book just issued, *When Life Gets Rough*, and is there anyone who hasn't experienced some of these traumas of life?

When Your Friends Let You Down  
The Trauma of Moving  
Out of a Job . . . or About to Be  
Working Through Loneliness  
A Parent's Shattered Dreams

When the Marriage Begins to Wither  
When You Lose Your Health  
Whatever Happened to Integrity?  
Stress—a Christian Survival Kit  
When You Lose Your Hope  
When Someone You Care About Does You Wrong  
Coping with Old Age—Yours and Your Parents'  
Death: The Longest Good-bye  
Steve M. Miller is the editor, and there is a Leadership Guide available if you are interested in group discussions.

"We could blame it on Adam and Eve. After all, if they hadn't developed a taste for forbidden fruit we might not need this book. But they did. And we do. So consider this a survival kit for us outside the Garden. Because it's a jungle out there."

The book opens with a cartoon. The character is standing on earth looking toward heaven with these words, "Er . . . in case you may not have noticed . . . **THE MEEK ARE STILL GETTING CREAMED DOWN HERE.**" □

Walt Moore's review in *The Nazarene Weekly*, September 21, 1986.

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



# the editor's STANDPOINT

## THE BOOK'S MESSAGE

J. B. Maclagan was one of our choice leaders in the British Isles. Some of his writings, mostly sermon notes, have been added to our archives. Among these materials is a Bible used by Maclagan, which has this outline written on the inside front cover:

What Is the Message of the Book?

1. It *exposes* something—the human heart.
2. It *discloses* something—the heart of God.
3. It *proposes* something—a new heart.

This is an excellent summary of the Bible's purpose and message.

The Bible *discloses* God's heart. It proclaims a divine hatred for sin that is deep, fierce, and uncompromised. But it declares a divine love for sinners that stooped to earth, endured a cross, and triumphed over sin and death. The heart of God was bared in the life, death, and resurrection of Jesus Christ as the saving acts of God. Immaculate holiness and compassionate love united in Him to condemn sin and yet atone for sin. The heart of God is thus the hope of humanity.

The Bible *exposes* the human heart. It pulls no punches in its condemnation of sin and draws no curtain over the vile deeds of sinners. As Maclagan also said, the Bible tells the truth about its deepest sinners and its greatest saints, excusing no one's sins. The heart is depicted as a spawning ground for all the moral poisons that threaten the destruction of our fallen race.

The Bible *proposes* a new heart. Man can no more change his heart than a leopard can its spots. But God can so forgive, cleanse, and renew our hearts that our lives are completely changed. Sin can be dethroned and exiled. Christ can rule our hearts through His indwelling Spirit. We can live as He did in this world. Such is the victory of divine grace over human sin.

Bible and gospel are distilled in Maclagan's outline, just as they were demonstrated in his life. For the enduring power of the Bible and the ongoing influence of Maclagan we are grateful. □

## SEIZING SPOIL

The pastor was making announcements. Since they were already printed in the bulletin and I can read, my mind wandered. As it did, my eyes fell upon the Bible lying open on my lap. These words stood out: "Have you come to seize spoil?" (Ezekiel 38:13, RSV).

The words are a challenge to "Gog"—an arrogant ruler, a ravisher of lands and people. The word of God, delivered by the prophet, was, "I am against you, O Gog . . . I will give you to birds of prey" (39:1, 4, RSV). No man is so powerful that God can't feed him to the buzzards or worms.

But seizing spoil, it occurred to me, is not always evil. The quality of the seizure depends upon who does it, why, and with what consequences. Abraham took spoil after defeating "Chedorlaomer and the kings who were with him" (Genesis 14:17, RSV). He tithed the victor's spoils and returned the remains to the original owners.

Israel "spoiled the Egyptians" when fleeing from the land of bondage (Exodus 12:35-36), a just collection of back wages.

In the days of Elisha the people of Israel "spoiled the tents of the Syrians," using the food to relieve the famine-stricken populace of Samaria (2 Kings 7:16).

It dawned on me that I go to church to seize spoil. In the house of God, worshiping with His people, I seize riches of fellowship. When the Word is preached and taught, I gain riches of enlightenment. As the promises of God are appropriated in faith, I have riches of life-changing grace. Glorious plunder, indeed!

When I go to prayer I often seize spoil. Treasures of communion with God and of empathy with people enrich my spirit as I voice my praises and petitions. I lay my eager hands on love and peace and strength and courage as I kneel before the throne of grace. Always I leave the place of prayer a richer and better person.

"Have you come to seize spoil?" I nearly laughed out loud as I answered inwardly, "Yes, for that very reason I am here!" □



No man is so powerful that God can't feed him to the buzzards or worms.

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## LIVING FOR OTHERS

In one of his novels, Louis Auchincloss makes a character say, "That will always be your danger. To live for others. They're never worth it."

There is an element of truth in the caution. If we live for others we have no guarantee that they shall prove worthy of our love and effort. Those for whom we sacrifice may become saints—or beasts.

But if persons are the supreme value in our world, how can we live honestly and meaningfully for anything except "others." In the novel the woman warned against living for others is told to live for "beauty" instead. Beauty is an abstraction, and ultimately subjective. Life spent for an abstraction is bound to become selfish.

Anyhow, the Christian has no choice but to live for others. That is how the Lord Jesus lived and how He commands His followers to live. His earthly life is summed up in the words, He "went about doing good and healing all who were oppressed by the devil, for God was with Him" (Acts 10:38, NKJV).

"It is enough for a disciple that he be like his teacher, and a servant like his master" (Matthew 10:25, NKJV). Jesus said this as He taught His followers to serve others even when their reward was ingratitude, slander, and death.

"The fruit of the Spirit is love," and love expresses itself in living for others. Jesus lived and died for others because He was filled with the Spirit and ruled by love. All who share His spirit and love will live likewise.

I knew a mother who lived for her son, among others for whom she spent her days and strength. He became a criminal and was executed by the state. Who can measure her heartache? Nevertheless, she was a better person for serving the Lord and living for others, though that son wasted her love and his life.

The life of service is worthwhile, even when the recipients of that service prove ungrateful and incorrigible. Jesus demonstrated this fact, and we follow Him, living for persons, not for abstractions. □

## GOOD, BETTER, BEST

Jon Johnston challenged us with the book *Will Evangelicalism Survive It's Own Popularity?* He lamented the superficiality and materialism evident in much popular theology and in many evangelicals' life-styles. Now he has deepened the challenge with another provocative book, *Christian Excellence*, subtitled *Alternative to Success*.

I knew Jon's father. Leo Johnston was a Nazarene pastor, a good and gentle man who lived simply and served faithfully. He is now with the Lord. Jon is still with us and I am glad. He teaches sociology at Pepperdine University and models Christianity wherever he goes.

He presents excellence of character and behavior as an alternative to the world's concept of success—a concept larded with materialism and hedonism but indifferent—at best, or antagonistic—at worst—to spiritual, ethical, and moral values.

Johnston makes it clear that excellence is not to be equated with flawless perfection. His book is a goal-setter for ordinary Christians questing for the most

Christlike life possible in time and on earth. He writes for human beings, not for plaster saints. This life of excellence can be ours "who are plagued with so many inglorious frailties and limitations."

The essence of excellence is love—*agape*. Such love is first of all inward and then outward—purity of heart and integrity of behavior. Such love aims at the glory of God and the good of people. It comes to expression in compassionate servanthood. The hurts of people that break the heart of God become our agenda for service.

An emphasis on simplicity and sincerity will keep you praying as you continue reading this book. Johnston has made himself a sworn foe to hypocrisy and mediocrity, determined to seek the best for himself and to urge the best upon others. "Refusing to Cry 'Uncle'" and "Daring to Act" (two of the chapter titles), Christians should be stretching toward excellence daily.

A denomination-wide study of the book is just ahead. Don't miss it. It will stir you to seek the more excellent way. □

Sponsors have no legal obligation, but certain moral ones should be considered to help refugees toward self-sufficiency: (1) Complete necessary forms to begin this sponsorship ministry; (2) review sponsorship and cultural information materials; initiate a search for housing, furnishings, clothing, etc.; (3) prepare for the arrival of refugees with a reception at the airport and provision of food and housing needs; (4) assist refugees with necessary government forms; (5) provide an orientation to American life; (6) assist with doctor's exams, language training, school enrollment, job search; (7) develop a long-term relationship with refugees.

I would encourage every congregation to contact World Relief Refugee Services, P.O. Box WRC, Nyack, NY 10960, for information about sponsoring refugee families.

*Tom Crider  
Gallup, New Mexico*

### CASUAL ATTIRE DEPLORED

Why have our churches become so slack about the sacredness of God's house? I am referring to the many men and women, boys and girls, attending services in God's holy temple in tight pants or jeans, rather than honoring God's presence in their better clothing. I can't believe how our people have become so much like the world in their worship. I feel as though I am attending a recreation function. I am really having difficulty adjusting to this informal gathering of God's people in His house. It brings tears to my eyes every time I witness this disregard and disrespect for our Lord.

*Carolyn Barger  
Irving, Texas*

### MACK'S FRIEND

I want to commend you for your tribute to Mack Anderson. When I went to Bresee College I was thrown into his company numerous times. He was an up-and-coming

evangelist, and I a student. He conducted a revival for me in my student pastorate. Later we pastored different churches at the same time in Tulsa, Okla., and he recommended me for a pastorate in Northern Indiana, which resulted in 33 years of pastoral work in this area in four churches.

I, too, was an object of his generosity. During an early, struggling home mission pastorate, my wife and I were going to visit a nearby camp meeting where he and Jarrette Aycock were speakers. I remarked to my wife, "My only suit is so far gone, if I don't get a new one soon, I'll have to quit going." After the first service, Mack called me aside and said, "Dibble, I have a brand-new suit. It doesn't fit, and if it will fit you, you can have it." I told my wife and she said, "It will fit," and it did. I like what you said in conclusion . . . "I miss you, Mack, but I'm coming to see you."

*U. D. Dibble  
Walkerton, Indiana*

## Ten Preachers for One Beef

by MARJORIE JANTZ

I vividly recall being seated beside my father in the auction barn located in the county seat of the farming community where I grew up. I watched as they auctioned off our choice young steer.

Riding back to the farm in our now empty truck, I was puzzled. Why had my father sold the beef that was to be OUR meat for the winter months ahead?

Finally I summoned the courage to ask him. A man of few words, he simply replied, "Revival, Honey. We are going to have revival in our church. We have many young people in our church who have never experienced an old-fashioned, Holy Ghost revival. Yep, God will give us a good one."

The pastor called the evangelist, organized cottage prayer meetings, and kept the church open daily for the members to stop by and pray. Revival was top priority in every church home. Posters were printed and distributed all over town. Farmers left the fields, businessmen closed their stores at noon. People fasted and gathered around the church altars each noon praying for a revival. Conviction was gripping the hearts of sinners. God was moving.

The evangelist came for three Sundays. A husband-

and-wife evangelistic team poured out their hearts. The pastor called. The people prayed. The altars were lined night after night as young people were saved, sanctified, and called to the ministry. I shall never forget the shouts of the saints as those for whom they had prayed and fasted were saved and called to spread the good news of God's love.

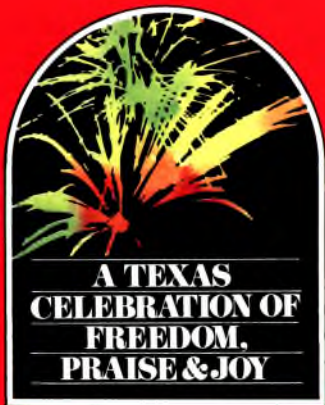
More than 40 people are in active ministry today because of the young people saved in that revival. Missionaries, pastors, pastors' wives, college professors, district superintendents, evangelists, and a United Methodist bishop comprise the saved from that revival, in addition to the offspring who have followed in their way.

The last day I saw my father I reminded him of our day together at the auction. I asked him if he had ever considered the sale of our winter beef to help finance that revival a great sacrifice. He quickly chided me, "Honey, I guess you forgot God saved all three of my children in that revival and called them to preach. God saved my son-in-law and called him to preach. Now my grandchildren are answering the call to preach. God has given me 10 preachers for one beef. Pretty good bargain, eh?"

Friends, revivals don't cost; they pay. Thousands of souls have been saved on several continents because of the ministry of the young people saved in that one revival. I was one of the young people saved, sanctified, and called to the ministry in that revival. Calvin and I have traveled around the world holding revivals for 33 years. Praise God for revivals! □

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

*MARJORIE JANTZ is a Nazarene evangelist with her husband, Calvin. They reside in Olathe, Kansas.*



**6th  
International  
Laymen's  
Conference**

Fort Worth, Texas  
July 1-5, 1987

**SPIRITUAL RENEWAL • FELLOWSHIP • PERSONAL ENRICHMENT**



# 6th International L



## *The time and place are set.*

Once again, Nazarenes and their friends from around the world are coming together for Christian fellowship and spiritual inspiration. This time it will be held in a central location where unlimited accommodations are available at fair prices. And what better time for celebration than the first week in July!

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Tony Campolo



Charles Colson



Ann Kiemel Anderson



Dennis Kinlaw

*for the adult learning experience . . .*

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- Ministry Through Hospitality
- The Incredible Difference Between Living "In Christ" and Living "For Christ"
- The Dual Career Marriage
- The Body Needs Everybody
- Laity Alive: Recovering the Dynamics of the Book of Acts
- Christian Excellence: Alternative to Success
- The Jabez Principle
- The Christian Layman and Politics
- When You or Someone You Love Needs a Counselor
- It's Sunday but Monday's Coming
- Maintaining Balance in the Fast Lane
- Preparing for Retirement



Russell Bredholt



Leon D. Doane



James Garlow



Ross and Sharon Irwin



Jon Johnston



Carolyn Lunn



Ken E. Marchant



Jeffrey A. Moseley



Mary Margaret Reed



Harold Ivan Smith



Vickie Watson

*. . . and others, too!*

# Laymen's Conference

*The adventure is waiting.*

This 6th International Laymen's Conference promises excitement, excellent fellowship, personal enrichment, but most of all, a challenging adventure in spiritual renewal.

**All we need is you!**  
Nazarenes sharing their lives from a Christian perspective is a "plus benefit" for everyone. So, please plan now to join us for a Texas Celebration of Freedom, Praise, and Joy!

**BE THERE!**

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Carolyn Koons



H. B. London, Jr.



Reuben Welch

*There'll be*

## MUSIC and DRAMA



The Speers



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*They'll be with us*

## GENERAL SUPERINTENDENTS



Eugene L. Stowe



Charles H. Strickland



William M. Greathouse



Jerald D. Johnson



John A. Knight



Raymond W. Hurn

*Read on* ➡

# There's a place for you in Texas

**T**he International Laymen's Conference is more than just another event on the denominational calendar. It's a General Assembly without business. It's a family reunion. It's a hint of camp meeting.

It's a gathering, a blending. People come from big churches, small churches, new churches, old churches; firm, solid churches, and struggling congregations. New Nazarenes, old Nazarenes. First-timers and those who proclaim, "Wouldn't miss it!"

What draws them? I've wondered that as I have thumbed through registrations or passed them in hallways.

Great speakers? Sensational music? Exciting workshops?

Possibly. But for many it's more than any one factor. For some, it's a chance to get away. A vacation with a purpose. For many, it's a time of refreshing.

Moments make an International Laymen's Conference. It's a Zig Ziglar, keeping us laughing, then zeroing in to make his point. It's a David Seamands, quieting a hotel hall as he addresses issues near to our hearts.

It's a moment when one wipes a tear, expresses an "Amen!" or "amen." A moment when one looks up, stunned by the good word he has just heard. A word that he needed to hear. A word worth driving to hear.

It's a moment in a coffee shop or restaurant line. A moment after a "How are things going?" when you know the one who asked really wants to

know and will make time to listen.

It's Nazarenes praying together, singing together, listening together.

It's bigger than a district laymen's retreat, smaller than a General Assembly. It creates an anticipation each night that sends you early to get a good seat.

It's a moment when God seems so close that makes the trip a memory.

The International Laymen's Conference has strengthened the weak. It has given some the courage to go back home to face a tough situation with renewed courage and a new sense of commitment.

It has given some the hope that a family problem will improve.

It has given some a fresh glimpse of how much God loves them.

It has given some a new appreciation for their great church.

One doesn't go home from an International Laymen's Conference the same person who came. Almost all feel more equipped to be a layperson in a local church as a result of the experience.

It's Texas this time. And several thousand Nazarenes will gather, knowing that this conference is special. That the God who met us in Miami or San Diego or Toronto is anxious again to bless the gathering.

I learned that they always make a special place for the first-timers. So there's a place for you in Fort Worth. A conference that could make a big difference in your life.

—Harold Ivan Smith

## Official Registration 6th International Laymen's Conference

Mr. ☐ \_\_\_\_\_

Mrs. ☐ \_\_\_\_\_

Miss ☐ \_\_\_\_\_ (Last Name) (First Name)

Address \_\_\_\_\_ Phone ( ) \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

District \_\_\_\_\_

Age-group

\_\_\_\_ Under 25    \_\_\_\_ 26 to 40    \_\_\_\_ 41 to 55    \_\_\_\_ Over 55

\_\_\_\_ Married    \_\_\_\_ Single

Please charge my Visa \_\_\_\_\_ OR MasterCard \_\_\_\_\_ account in the amount of \$ \_\_\_\_\_ (\$40 per person Registration Fee) to cover the registration cost of \_\_\_\_\_ people.

Visa Card No. \_\_\_\_\_ Expiration date \_\_\_\_\_

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Please find enclosed my check for \$ \_\_\_\_\_ to cover the registration cost of \_\_\_\_\_ people (\$40 per person)

Make all checks payable and mail to:

**International Laymen's Conference**

6401 The Paseo

Kansas City, MO 64131

(Hotel information available)



# IN THE NEWS

## PEOPLE AND PLACES

After 25 years, **Rev. William D. Mowen** retired as pastor of the Ephrata, Pa., church. He has served 40 years in full-time pastoral ministry.

Rev. Mowen and his wife, the former Anna Mae Rose of New Brighton, Pa., moved to Greenville, S.C., July 15. He will serve as minister of pastoral education at the Greenville church.

Pastor Mowen is a native of Beaver Falls, Pa., was licensed in 1946, and served in Ridgeway, Elk County, Md., and Frederick, Md. Under his direction, Grandview Heights Nursery School was started in September 1964.

The congregation held a retirement reception at the church, and the Mowens were honored by the congregation and friends. They were presented with scrapbooks, a quilt crafted by the ladies of the church and friends, a watercolor painting of the church by a local artist, and a check for \$2,000.

The program contained tributes from every church department, and they were honored by their children—Donna L. Mowen, R.N., at New England Deaconesses Hospital in Boston; Ralph E., vice president of the Farmers First Bank and vice president of the Ephrata Borough Council; William D., Jr., businessman in Bozeman, Mont.; and Keith, pastor of the Millville, N.J., church. They have one granddaughter, Erica, daughter of Mr. and Mrs. Ralph Mowen. □

**Dr. H. Ray Dunning**, professor of theology and philosophy at Trevecca Nazarene College, was presented with a faculty scholarship award by President Homer J. Adams at his recent dinner for faculty, administration, and staff. The award includes a \$500 stipend and is given annually to honor a faculty member for his scholarship. The major criteria for selecting the recipient are the publication of books or articles and professional presentations at conferences, workshops, or seminars.

Throughout the past academic year, Dunning had published commentaries on four books of the Bible, one professional article, and one book review. He also conducted lectures and seminars

at several professional meetings. He is presently writing a major theological work due to be finished this year. Dunning, a faculty member since 1964, also received this award in 1984. □

### HISTORIC MEETING OF SOUTHEAST ASIANS

The first Southeast Asian Conference cosponsored by World Vision and World Relief, was held at the Chicago Central District campground, July 28—August 3.

The conference was led by Nancy Clark, a Nazarene layperson from Rochester, Minn., who serves as a Southeast Asian consultant for Church Extension Ministries.



Mrs. Beverly Burgess, Evangelism Ministries program director, conducts a School of Evangelism to teach Cambodians who attended the North American Southeast Asian Conference how to lead others to Christ. Sokhoeurt Suos (second from left) served as translator. He has been pastor to the Cambodians at Kansas City First Church.



## PRAYER PARTNERS

During the first week of December the Board of General Superintendents will be in session for a week of meetings. The 1987 programs and budgeting will be ready to go to General Board soon. We will begin to look ahead to 1988 and 1989 in our planning. We feel the need of prayer support for Holy Spirit guidance.

Also pray for the 12 new district superintendents in the U.S.A. and Canada who have been recently

The purpose of the conference was to provide fellowship and training for Cambodian, Laotian, and Vietnamese people. This was the first time these three groups have been brought together in any one conference since the influx of Southeast Asian refugees into the United States in 1979, according to the State Department.

"It is encouraging that the Church of the Nazarene is at the forefront of ministry to these groups," said Dr. Raymond W. Hurn, general superintendent.

According to Mrs. Clark, 70 percent of the conference participants were Nazarenes. Nazarene speakers and workshop leaders included: Dr. Raymond W. Hurn, Dr. and Mrs. Jim Purcell, Mrs. Beverly Burgess, Mrs. Yvonne Neuenschwander, Rev. Jerry Appleby, Rev. Dennis Scott, and Rev. Michael Estep.

Dr. Purcell served as director of Refugee Services for the State Department beginning in 1978. He and his wife, Jean, are members at Washington, D.C., First Church. □

—NN

elected or appointed and almost as many new superintendents in world mission fields.

The Board of General Superintendents will meet with 80 of our district superintendents in mid-December for a week of intensive church growth study, but they need most of all God's mighty anointing. Will you pray with us?

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





Pictured are the Nazarene members of EWS Committee (front row, l. to r.): Vernon Houser, Ann Rearick, Gene Van Note, Jorge de Barros, H. Ray Dunning, and Mario Zani; (middle row) John Bowling, Sergio Franco, Jim Spruce, Eunice Bryant, Stephen Miller, and Alvin Lawhead; (back row) Morris Weigelt, Riley Coulter, Tom Barnard, Clayton Bonar, and Millard Reed.

## ENDURING WORD SERIES CURRICULUM COMMITTEE MEETS

Gene Van Note, executive editor for Adult Ministries, reports that the 12th annual meeting of the Enduring Word Series (EWS) Curriculum was held July 21-25 at the King Conference Center at Nazarene Headquarters in Kansas City.

"This was a historic meeting," Van Note reported, "because the Free Methodist Church joined the committee for the first time. This means that now nearly all the holiness denominations are basing their Sunday School lessons on outlines developed by the EWS Curriculum Committee."

At this year's meeting, outlines were finalized for the 1988-89 curriculum year. Those Bible studies will be: September, October, November 1988—1 and 2 Thessalonians; December, January, February 1988-89—Revelations of Jesus, Psalms; March, April, May 1989—Gospel of John; June, July, August 1989—Classic Devotional Passages in the Bible.

Sunday School lesson outlines were developed for the 1989-90 curriculum year. These will be critiqued and finalized when the committee meets next July. They are as follows: SON 1989—Joshua, Judges; DJF 1989-90—Miracles and Parables of Jesus; MAM 1990—Ephesians and Philippians; JJA 1990—Great Sermons and Great Prayers of the Bible.

The EWS lesson outlines are also used for the development of Sunday School lessons in Spanish and Portuguese, and for the Basic English Lessons.

Nazarene members of the EWS Curriculum Committee are: Gene Van Note, chairman; Stephen Miller, secretary; Tom Barnard, Jorge de Barros, Clayton Bonar, Eunice Bryant, John Bowling, Riley Coulter, H. Ray Dunning, Sergio Franco, Vernon Houser, Alvin Lawhead, Ann Cubie Rearick, Millard Reed, James Spruce, Morris Weigelt, and Mario Zani. □

## RECORD SET FOR 100 PERCENT P & B FUND PAYMENT

A record number of districts, 13, have already paid 100 percent or more of their Pensions and Benefits Fund, according to Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA.

Although funds are received and the final reports are not completed until the end of November, it appears that at least 66 of the 83 U.S. and Canadian districts participating in the P & B Fund will reach or exceed the 90 percent payment level. They will receive at least "Double Coverage" under the Basic Group Term Life Insurance Program. Sixteen districts have already

paid 95 percent or more and will receive "Triple Coverage."\* The 13 districts paying 100 percent or more will receive "Double-Double Coverage."\*

Continued full payment of the Pensions and Benefits Fund is needed to make further progress toward full funding. The "Basic" amount of life insurance was increased as of October 1, 1986, to \$2,500 for an ordained minister and \$1,500 for a district licensed minister, giving up to \$10,000 coverage at no cost to an ordained minister on a 100 percent participation district. (\*Coverage awarded ministers under age 70.) □

## STEWARDSHIP SERVICES ANNOUNCES POSTER CONTEST WINNER



Mrs. Sandra L. Hayes is the winner of the Easter/Thanksgiving Poster Contest that was announced in the January 1, 1986, *Herald*. Her entry will be the official

1987 Easter poster for the international Church of the Nazarene, to be used worldwide.

In recognition for winning the contest, Mrs. Hayes received a framed Easter poster and a bronze plaque stating that she was the winner of the contest.

Mrs. Hayes is a member of the Man-nington, WVa., church. □



Thirty-five institutional and military chaplains and wives thrived under the inspirational preaching and teaching of Dr. and Mrs. James Hamilton. The retreat/workshop setting was at the YMCA of the Rockies Snow Mountain Ranch, Colo.



There were 142 single adults from 17 states who gathered in Front Royal, Va., Labor Day weekend. It was a great time of spiritual fellowship with guest speaker Dr. Homer Keeney. Music was provided by Mark Murphy and Rio Clemente.

# OUR COLLEGES AND SEMINARIES



## NIBC ENROLLMENT DOUBLES

Twenty-nine students enrolled for classes at Nazarene Indian Bible College this fall. This is almost twice the number enrolled at the school in fall 1985, according to Rev. Denny Owens, NIBC president. The Albuquerque institution currently has housing for only about 30 students.

NIBC is seeking accreditation by the American Association of Bible Colleges. School officials will appear before the AABC next month in Indianapolis to seek candidate status. NIBC submitted a self-study to the AABC about a year ago. That was fol-

lowed by an on-campus visit by an AABC team who filed their own report on the Bible college.

"If we are approved for accreditation, we could apply for government aid, grants, and other forms of assistance," said Rev. Owens. "This would allow our students to perform accredited work that would transfer anywhere in the nation."

—NN

## NCATE HONORS SNU WITH CONTINUED ACCREDITATION

For officials at Southern Nazarene University, July was a time of celebration for academic success. In mid-July, Dr. Ponder Gilliland, president of the university, and Dr. Wayne Murrow, director of Teacher Education, received notification from the National Council for Accreditation of Teacher Education

(NCATE) extending to SNU full accreditation through 1991.

The School of Education, in the Bethany College of Humanities and the Ministry at Southern Nazarene University, first received accreditation by NCATE September 1, 1981.

This followed a full review by NCATE of all the education programs offered at the time. A 10-year accreditation was granted to SNU, the highest recommendation possible. However, all schools approved by NCATE have a 5-year interim visit to monitor the progress of each institution. SNU received its interim visit by NCATE officials last March.

NCATE is the only national teacher education accreditation in the country. Dr. Joy Beaver, director of Early Childhood at SNU, said that it is becoming a necessity for teacher to have graduated

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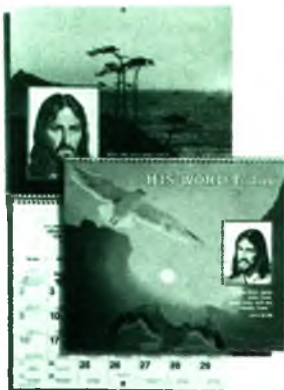
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## SEMINAR ON EVANGELISM AT MEXICAN SEMINARY

Seminario Nazareno Mexicano, A.C., hosted a Seminar of Evangelism in Cuernavaca, August 11-15. Almost 300 persons representing all of the eight districts in Mexico attended and participated in the special event, according to Dr. H. T. Reza, president of the institution in Mexico City. The purpose of the seminar was to bring together pastors and other church leaders from across Mexico for evangelism training. Mexico City is the target for the first international Thrust to the Cities (Mexico '87), which begins next year.

"This was the first time that we have had such a large number of persons from each of our districts for any function," said Dr. Reza, who said the smallest number of representatives from a single district was 13. "The seminar was a tremendous inspiration to our people. They returned to their respective churches with a desire to organize something like Mexico '87 in their own cities."

Dr. Reza said he anticipates outreach efforts will be spawned in such cities as Tuxtla Gutierrez, Veracruz, Monterrey, Guadalajara, Hermosillo, and Puebla.

The keynote address for the seminar was brought by Dr. Robert Scott, World Mission Division director. Dr. Raymond W. Hurn, responsible general superintendent for Mexico and Central America, brought greetings on behalf of the general church. Other seminar participants included evangelist Dr. C. William Fisher; Rev. Jerry Porter, Mexico and Central America regional director; Dr. William Greve, who has gathered research on Nazarene educational institutions outside the United States; and Dr. Harry Dickerson, who provided financial support for the seminar.

"We are very grateful to Dr. Harry Dickerson and to the World Mission Division for their help in making the

sessions possible," added President Reza.

"I was very impressed with the quality of leadership and personnel in all areas," said Dr. Scott. "The perspective of these men and women on what the Church of the Nazarene is, and what it is to do in Mexico, was most impressive indeed."

Dr. Hurn presented Rev. Julio Cesar

Perez S. at the opening meeting of the seminar. Dr. Hurn has appointed Rev. Perez as the new superintendent of the Mexico Central District, replacing Rev. Jose Palacios who resigned the post to plant a new church in San Antonio on the Central Latin American District. Rev. Perez's appointment was made with approval of the Advisory Council of the Mexico Central District. □

—NN



The capacity crowd is shown in the new multipurpose building at the Mexican seminary.



Seminary president Dr. H. T. Reza addresses those in attendance. Behind him are seminar participants (l. to r.) Dr. Robert Scott, Rev. Jerry Porter, Dr. C. William Fisher, Rev. Michael Estep, and Mrs. Harry Dickerson.



Dr. Robert Scott (l.) was keynote speaker for the seminar. He is shown with Ron Galloway (r.), who served as a translator.



The seminar was highlighted by several altar services. Many of those attending made the head table and their chairs places of prayer.

## PLNC HOLDS HERITAGE DAY

Point Loma Nazarene College, founded in 1902 by Nazarene holiness leader Phineas F. Bresee, recalled its 84-year history with a Heritage Day celebration held October 1, 1986.

Eleven emeriti faculty and two emeriti presidents were honored during a special chapel service held in the recently completed chapel/sanctuary. The ceremony featured a slide show honoring the emeriti faculty and presidents.

PLNC emeriti faculty are Chester C. Crill, D.Mus. (music), Paul T. Culbertson, Ph.D. (psychology), Henry A. Ernst, Ph.D. (history and German), L. Paul Gresham, Ph.D. (history), M. Estes Haney, D.D. (religion and philosophy), Ruth Ellis Howckle, M.A. (literature), Cecil W. Miller, Ed.D. (education), Garth E. Morse, Ph.D. (physics), Elizabeth Nelson, M.A. (music), Esther Schandorff, M.S. (library science), and Harvey B. Snyder, Ed.D. (education).

Emeriti presidents honored on Heritage Day were W. T. Purkiser and Oscar J. Finch.

That evening, a one-man play based on the life of John Wesley concluded the day's activities. "The Man from Aldersgate," a 75-minute production based on Wesley's personal journals, was performed by former off-Broadway actor Roger Nelson.

PLNC President Jim Bond scheduled this year's Heritage Day celebration, normally a part of homecoming weekend in November, at the beginning of the school year in order to increase participation in the event and cultivate an awareness on campus of the importance of the history of the college.



Pictured (l. to r.) at PLNC's Heritage Day celebration are Eugene Mallory, chairman of the Department of Psychology; Esther Bresee, descendant of P. F. Bresee; and Jim Bond, PLNC president.

## BENNER-COX RELIGION LIBRARY DEDICATED AT MVNC

The Mount Vernon Nazarene College Division of Religion and Philosophy dedicated the Benner-Cox Library, named after retiring religion professors Dr. Forest Benner and Dr. Edward Cox,



Pictured (l. to r.) are Dr. Robert G. Lawrence, vice president of academic affairs at MVNC; Dr. Forest Benner, retired religion professor; Dr. Edward Cox, retired chaplain and religion professor; and Dr. David Cubie, chairman of the Division of Religion and Philosophy at the college.

in a brief reception honoring the distinguished pair recently.

The Benner-Cox Library has already been useful for religion majors, faculty, and ministers.

Dr. David Cubie, chairman for the Division of Religion and Philosophy, said the idea for the library occurred when Benner made arrangements to contribute his books to the religion department, and expressed an interest in those books being placed into a religion department library.

"He and Mrs. Benner contributed \$500, and plan to give an additional \$1,000 for developing the library as a research center for the faculty and upper division religion majors," said Cubie.

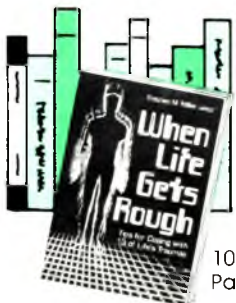
It will also be a resource center for visiting pastors for study and the interviewing of ministerial candidates.

The plans for the library, located within the offices of the religion office complex in Founder's Hall, were in-

cluded in the recent remodeling. A vote was taken by the religion faculty and approved by the administration to name the facility after Dr. Benner and Dr. Cox.

Benner served as a part-time religion professor at MVNC since 1981. He earned his Ph.D. from Temple University in 1966, his Th.M. degree from Eastern Baptist Seminary in 1960, S.T.B. degree from Temple University in 1958, and B.S. degree from Johns Hopkins University in 1951. Prior to coming to MVNC, Benner taught at Olivet Nazarene College for 17 years.

Cox served as the college's chaplain since 1976 and also taught a half-load as an assistant professor of religion. He earned his M.A. degree from Scarritt College in 1969, M.Div. from Vanderbilt University in 1951, and A.B. from Trevecca Nazarene College in 1948. Prior to coming to the college, Cox served in the pastorate for 30 years.



# Book Briefs

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## EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Reserved, December 8—January 1  
 ARCHER, DREX: Concerts in North Dakota, December 2-7; Reserved, December 8—January 1  
 AREY, DONALD I.: Reserved, December 1-31  
 ARMSTRONG, LEON, LINDA & FAMILY: Greensboro, NC (Guilford Wesleyan), December 26; Greensboro, NC (Jim Green Memorial), December 31  
 ARMSTRONG, ROBERT W.: Reserved, December 22-28  
 •BAGGETT, DALLAS W.: Pulaski, TN, December 5-6; Reserved, December 8-31  
 BAKER, RICHARD C.: South Point, OH (Sunrise), December 2-7; Lanham, WV (Harmons Creek), December 9-14  
 •BALLARD, DON: Reserved, December 8-31  
 BEATY, BRYAN & FAMILY: Birmingham, AL (Centerpoint), December 5-11  
 BELZER, DAVID A.: Lander, WY, December 2-7  
 BLUE, DAVE & DANA: Reserved, December 1-31  
 BOCK, DON: Logan, OH (C.C.C.U.), December 2-7; Laurelville, OH (Community), December 10-14; Portsmouth, OH (Rubyville Community), December 31  
 BOND, GARY & BETH: Fort Wayne, IN (Trinity), December 2-7; Mackey, IN, December 9-14  
 BOQUIST, DOUG & DEB: Nanty Glo, PA, December 5-7; Frederick, MD, December 28; Wash. Dist. Youth Retreat, December 29-31  
 BRISCOE, JOHN B.: Reserved, December 15-31  
 BROWN, ROGER N.: Auburn, IN, December 10-14  
 BUDD, JAY B.: Kane, PA, December 2-7; Colliers, WV, December 9-14; Reserved, December 15-31  
 •BURKE, OWEN M.: Tucson, AZ (Palmdale), December 2-7; Reserved, December 8-31  
 BURKHALTER, G. PAT: Loveland, OH, December 2-7  
 BYERS, CHARLES & MILDRED: Reserved, December 1-31  
 CANFIELD, DAVID B.: New Boston, OH (Christian Baptist), December 3; Wurland, KY, December 14; Reserved, December 16-31  
 CAYTON, JOHN: Reserved, December 1-31  
 CHAMBERS, LEON & MILDRED: Reserved, December 1-31  
 COFFEY, REV. & MRS. RUSSELL: Alma, MI, December 2-7; Essexville, MI (Bay City First), December 9-14; Colon, MI (First Church of God), December 16-21; Reserved, December 22—January 4  
 COVINGTON, NATHAN A.: Reserved, December 22—January 4  
 CRABTREE, JAMES C.: Smithfield, IL, December 2-7  
 •DARNELL, H. E.: Columbia, SC (Holiness Baptist), December 4-14; Summertown, TN, December 16-21  
 DAVIS, HAROLD C.: North Richland Hills, TX (Grapevine), December 2-7; Vernon, TX, December 9-14  
 DELL, JIMMY: Reserved, December 4-7; Baker, OR, December 7-12  
 DIXON, GEORGE & CHARLOTTE: Reserved, December 1-31  
 DOOLITTLE, KEVIN C.: Baltimore, MD (United Methodist—Concert), December 13-14  
 DUNMIRE, RALPH & JOANN: Glenmont, OH (Wesleyan), December 3-7  
 DUTTON, BARRY & TAVIA: Van Buren, AR, December 2-7; Horsehead, NY (Christian & Missionary Alliance), December 9-14; Millinocket, ME, December 27-28  
 ESSELBURN, BUD—THE KING'S MESSENGERS: Warsaw, OH, December 2-7; Reserved, December 22-31  
 FADER, WES & MARY: Cameron, MO, December 2-7; Kingston, MO, December 9-14  
 •FISHER, C. WILLIAM: Reserved, December 1-31  
 FORTNER, ROBERT E.: Monticello, IL, December 11-14; Reserved, December 23-28  
 FOSTER, A. D.: Cedar Rapids, IA (Oakland), December 1-31  
 FRANK, RICHARD A.: Purcellville, VA (Loudoun Valley), December 7; Lancaster, PA, December 21  
 FREELAND, RONALD E.: Dana, IN, December 3-7; Vincennes, IN (Reel Avenue), December 12-14  
 GARDNER, JOHN M.: Valrico, FL (Brandon First Spanish), December 5-7; Reserved, December 15-31  
 GAWTHORP, WAYLAND W.: Plainfield, IN (Trinity), December 2-7; Morehead City, NC (Crystal Coast), December 9-14  
 GINTER, TIMOTHY E.: Reserved, December 2-7; Windham, OH, December 9-14; Caledonia, OH, December 16-21  
 GREEN, JAMES & ROSEMARY: Indianapolis, IN (Clermont), December 3-7; Kalspell, MT, December 10-14

GROVES, C. WILLIAM: Reserved, December 15-28  
 HAINES, GARY W.: Burlington, NC (First), December 6-10; Sebring, FL, December 12-17; Reserved, December 18-31  
 HAYES, ALVIN B.: Edmond, OK (Grace), December 2-7  
 HAYNES, CHARLES & MYRT: Wartburg, TN, December 1-7; Mobile, AL (Riverside), December 9-14  
 HECKATHORN, JAMES R.: Reserved, December 8-31  
 HELMS, MIKE & GLORIA: Tice, FL (Fort Myers Palm Beach Boulevard), December 9-14; Reserved, December 23-28  
 •HENDERSON, LATTIE V.: Reserved, December 1-31  
 HIGGINS, CHARLES E.: Reserved, December 7-31  
 HILL, BEN E.: Milan, IL, December 2-7; Reserved, December 23-31  
 HOOTS, BOB: Reserved, December 1-31  
 •HOWARD, RICHARD E.: Wolfeboro, NH, December 2-7  
 JANTZ, CALVIN & MARJORIE: Reserved, December 1-31  
 JEFFRIES, JEFF & JAN: Concerts in Southern California & Arizona, December 1-31  
 JOHNSON, RONALD E.: Concerts in Oregon & California, December 3-16; Concerts in Washington, December 19-21; Reserved, December 22—January 2  
 JONES, ROBERT A., JR.: Reserved, December 21, 28  
 JONES, TERRY L.: Memphis, TN (Grace), December 3-7; Osceola, AR, December 10-14; Reserved, December 15-31  
 JUSTICE, MEL & DONNA: Bedford, OH, December 1-31  
 KEENA, EARL E.: Reserved, December 21—January 4  
 KENT, JAMES T.: Scottsbluff, NE, December 2-7; Tilton, IL (Interdenominational), December 12-14  
 •KNIGHT, JOHN L.: Tyler, TX (First), December 2-7; Kilgore, TX, December 9-14  
 KOHR, CHARLES A.: Bradford, PA (First), December 2-7; Indiana, PA, December 9-14  
 LASSELL, RAY: Salem, IL (Grace), December 2-7; Denton, TX (First), December 9-14; Reserved, December 23-28  
 LAWSON, WAYNE T.: San Jose, CA (Valley), December 7-14; Yakima, WA (Trinity), December 26-31  
 LECKRONE, LARRY D.: Norfolk, VA (Calvary), December 2-7; Ionia, MI, December 10-14  
 LEPTER, DOUGLAS & SAMUELLA: Powhatan Point, OH, December 2-7; Fulton, NY, December 9-14; Reserved, December 23-28  
 LIDDELL, P. L.: Macomb, IL, December 2-7  
 MANER, ROBERT E.: Nashville, TN (Radnor), December 2-7  
 MANLEY, STEPHEN L.: Nazarene Bible College, December 1-3; Nacogdoches, TX, December 4-7; Nazarene Bible College, December 8-10; Montrose, CO (First), December 11-14; Nazarene Bible College, December 15-17; Reserved, December 18-31  
 McFERRIN, RICK & LANETTE: Anderson, IN (East 38th Street), December 2-7; North Manchester, IN, December 9-14; Reserved, December 22-28; Muncie, IN (Riverview), December 30—January 4  
 McGEE, JERRY: Smithfield, NC (Christian Life Holiness Church), December 1-7; Dudley, NC (Freewill Baptist), December 9-14  
 MEENACH, CHRIS F.: Reserved, December 1-31  
 MELVIN, L. DOLORES: New Boston, OH (First Christian Holiness), December 10-14  
 MEYER, BOB & BARBARA: Reserved, December 1-31  
 MILLER, WALLY & CARROLL: Palouse, WA, December 2-7  
 MILLHUFF, CHARLES R.: Pittsburg, KS, December 3-7; Kalspell, MT, December 10-14  
 MILLS, CARLTON A.: Fullerton, CA, December 3; Anaheim, CA (First, p.m.), December 7; Chula Vista, CA, December 10; Escondido, CA (First, p.m.), December 14; Riverside, CA (Arlington Avenue, p.m.), December 28  
 MOORE, NORMAN L.: West Chester, CA (Los Angeles Zone Crusade), December 7-14  
 MORLEY, FRANK W.: Tour in England, December 26-31  
 MOSS, UDELL G.: Holt, MI, December 2-7; Arenzville, IL (Bethel), December 9-14; Reserved, December 15-31  
 MYERS, HAROLD L.: Monroe, MI (Wesleyan), December 2-7; Reserved, December 15-30  
 NAJARIAN, BERGE & DORIS: San Jose, CA (First), December 7; Reserved, December 23-28  
 NEFF, LARRY & PAT: Reserved, December 1-31  
 •OLIVER, L. S.: Yuma, CO, December 2-7  
 OVERTON, WILLIAM D.: Indian work in Southeast United States, December 1-31  
 PAGE, MARK: Steubenville, OH (United Brethren in Christ), December 9-14; Reserved, December 15-31  
 PASSMORE EVANGELISTIC PARTY: Reserved, December 2-7, 31—January 4  
 PERDUE, NELSON S.: Flora, IL, December 2-7; Pineville, WV, December 9-14; Reserved, December 16-28; Kenton, OH, December 30—January 4  
 PFEIFER, DON, EVANGELISTIC TEAM: Henryetta, OK, December 7-10; Chillicothe, OH (Brookside C.C.C.U.), December 14-17; Columbus, OH (Grace Memorial C.C.C.U.—Concert), December 31  
 PFEIFER, MARK: Sunbury, OH (Olive Green C.C.C.U.), December 7; Coal Grove, OH, December 12-14  
 PRINTUP, JUANITA: Reserved, December 15—January 1  
 •RAKER, WILMER C.: Cookeville, TN, December 1; Barnesville, GA, December 3  
 RICKEY, HOWARD L.: Roseburg, OR (First), December 1-31  
 ROBINSON, TED L.: Garfield Heights, OH (Cleveland Garfield Heights), December 2-7; Dellroy, OH, December 9-14

ROTH, RONALD W.: Ironton, MO, December 2-7; Macon, MO, December 9-14  
 SMITH, CHARLES HASTINGS: Lincoln, NE (First), December 13-14  
 SMITH, DUANE: West Lebanon, IN, December 3-7  
 STANFORTH, KENNETH: Alturas, CA, December 2-7; Santa Ana, CA (Edinger Street), December 10-14  
 STEVENSON, GEORGE E.: Kingsport, TN (First), December 2-7; Bedford, PA, December 10-14  
 STRICKLAND, RICHARD L.: Kokomo, IN (First), December 3-7; Auburn, IN, December 10-14  
 TAYLOR, DAVID & NORMA: Reserved, December 23—January 4  
 TAYLOR, RONNIE F.: Calvert, AL, December 2-7; Reserved, December 8-31  
 TAYLOR, ROBERT W.: St. Marys, WV, December 2-7; Mercer, PA, December 9-14; Charleston, WV (Davis Creek), December 28  
 THOMPSON, ROBERT & TERESA: Reserved, December 1-31  
 TINSLEY, MARVIN & DENISE: Reserved, December 15-31  
 WALKER, BRIAN & DEBI: Woodinville, WA (Christian), December 14; Reserved, December 15-31  
 •WATSON, LOY L.: Enid, OK (Maine), December 1-31  
 WELLS, LINARD O.: Wister, OK, December 2-7; Reserved, December 22-31  
 WHITWORTH, ARTIE H.: Reserved, December 23-28  
 WHITWORTH, MARCUS A.: Kansas City, KS (Stony Point), December 5-7  
 WOODWARD FAMILY EVANGELISM: Reserved, December 1-31  
 WRIGHT, E. GUY: Weaver, WV, December 2-7; Hinton, WV, December 9-14  
 •designates retired elder



"Uncle Bud" Robinson, the noted turn-of-the-century evangelist, recently returned to preach at the Warren, Ohio, Champion Church, as Rev. Carlton Mills reenacted some of his homespun sermons. Evangelist Mills is shown walking down the aisle as "Uncle Bud," who was born in 1860 and died in 1942, before which he had preached 33,000 times, and traveled over 2 million miles. Robert D. Chew, the Champion Church pastor, reports, "The altar was lined."

## NEWS OF EVANGELISM



### REVIVAL IN A YOUTH HOME

Recently, "Uncle Bud" Platter, a layman who is director of Long Stretch Youth Homes, Inc., in Frostburg, Md., felt led to invite Evangelist John Cayton to hold special services at the facility. An old barn on the facility's property was christened "The Glory Barn" and became the site of the services. It was quickly converted into a tabernacle by the addition of chairs from Nazarene Compassionate Ministries.

When the first scheduled night of



## Meditations for the Advent Season



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the revival arrived, Evangelist Carlton Mills, an "Uncle Bud" Robinson impersonator, "happened" to be in the area. Bud Platter and Rev. Cayton felt led to invite Rev. Mills to perform "God Ran a River Through My Heart." Three persons found spiritual help as a result.

Several staff members as well as residents of the home accepted Jesus Christ as their personal Savior, and one person was sanctified wholly.

By the end of the week, according to Brother Platter, "Word was out that God was in the 'Glory Barn'! Two of the local Nazarene churches joined us for the Sunday evening service. Rev. Cayton preached, and church members, group home residents, and neighbors all knew we were having revival!"

The "Glory Barn Revival" proved so successful that the directors are exploring the possibility of making it an annual event. □

### REVIVAL CAN'T WAIT

The Lewistown, Ill., church carefully scheduled their recent special services with the Beaty Evangelistic Team — only to learn that revival couldn't be confined to the calendar!

According to Pastor Terry L. Vance,

revival broke out as the ladies of the church prayed for it in their Bible studies, and as church members met for cottage prayer meetings. Before the scheduled time for special services arrived, seekers were at the altar asking for, and receiving, forgiveness of sins and the empowering of the Holy Spirit.

By the time the Beaty family arrived, revival was in full swing. Again ignoring the calendar, the Holy Spirit kept the Beatys in Lewistown for three weeks of revival services.

"Under Evangelist Bryan Beaty's preaching," said Pastor Vance, "we had an 'old-fashioned, Holy Ghost revival.'" Fifteen teenagers were among those who found Jesus Christ as their personal Savior. Many people were sanctified or drawn closer to the Lord. A spirit of reconciliation was evident as people made public apologies. There was one tangible evidence of the Holy Spirit's prompting as one man obeyed Him and donated a 16-passenger minibus to the church. □

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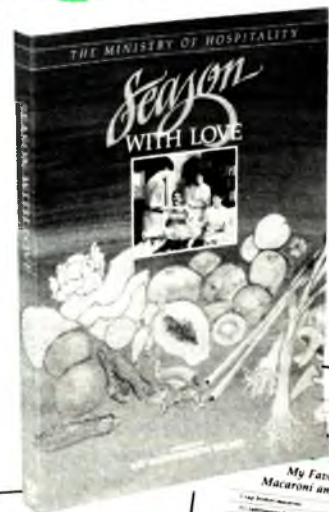
- A generous sprinkling of how-I-did-it paragraphs from men and women who know the secret of hospitality ministry.

- The expertise of home economist and longtime Benner family friend, Kay Wilder.

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Evangelist Joyce Hughes, in white dress, was one of the few women evangelists who attended Amsterdam '86.

### NAZARENE EVANGELIST HUGHES ATTENDS AMSTERDAM '86

The second International Conference for Itinerant Evangelists, sponsored by the Billy Graham Evangelistic Association, was held July 12-21 in Amsterdam, The Netherlands. More than 8,000 evangelists from 174 countries and territories attended. The services were translated simultaneously in 14 languages.

Commissioned Nazarene Evangelist Joyce Hughes reports, "One theme ran throughout that great conference. God has called us to do a task, and we must be about our Father's business."

Other Nazarene evangelists whose slates indicated attendance at Amsterdam '86 were Russell Coffey, Paul and Trish Jackson, Richard Strickland, E. Verbal Williams, and James Heckathorn.

"The international flair of Amsterdam '86 will never be forgotten by this lady evangelist," Hughes said. "We worshiped, prayed, and praised God with other evangelists who could not speak our language, but we were one in Spirit, and the message of God came through."

Joyce Hughes reports that most

beneficial to her were the sessions on evangelists and church planting and evangelism in university churches. "But the greatest lessons were the lessons in prayer." It came through again and again that if we want power in revival, we must have people praying!"

The mealtimes were one of the highlights, when 8,000 people, seated in six large dining rooms with six at each table, were served in just 1½ hours. "Only about 1,000 were there from North America," Hughes said. "And usually I was the only English-speaking person at the table. I was also the only lady and the only American in my hotel, but many there from Kenya spoke English, along with others."

While Evangelist Hughes sat in the lobby of the auditorium one day, a medical doctor from Pakistan, who was doing volunteer service for Amsterdam '86, conversed with her. He asked if she would come to Pakistan and hold revival services. Upon her return to the U.S. she received correspondence confirming the request to come to Khuram Pura, Khanewal, Pakistan, in 1987.

"Another exciting thing that happened," she said, "was the direct lead I had to groups who may want to join the Church of the Nazarene. One in partic-

ular, a minister in Ghana who has five churches, is not connected with any denomination. I have given his name to our church leaders." □

### SHERMAN ANDRUS TO LEAD MUSIC AT YOUTH CONGRESS



Sherman Andrus, of the musical group, Andrus, Blackwood and Co., has been slated to lead singing and provide music specials at the Nazarene Youth Congress, to be held at Washington, D.C., July 7-14, 1987. He will team with evangelist Stephen Manley, who will be ministering to the 5,000 or more youth participants and sponsors expected to attend.

Sherman Andrus first appeared on the gospel music scene as featured soloist with Andrae Crouch and the Disciples. Sherman joined the Imperials in 1972, and in 1977 with Terry Blackwood to form his current group.

Sherman has been a frequent guest on the "700 Club." He has recorded several solo albums, along with numerous albums from the various groups. His first solo album, titled *I've Got Confidence*, is now a classic.

His goal is "to keep singing for the Lord, and to reach as many people for Christ as possible. Any way I can be used for the Lord, I want to be used." This desire to be used is one more way that NYC '87 is shaping up to be an unforgettable week of ministry for Nazarene teens. □

### SOCIAL SECURITY CONTINUES 1986 TAX RATES

The Social Security tax rates for 1987 will be a continuation of those for 1986. Employees will have 7.15 percent of their wages withheld for Social Security (FICA) taxes. The employer will also pay a matching amount (7.15 percent of wages paid to employees). The combined amount of 14.30 percent will be sent to the Internal Revenue Service (IRS) by the employer for each employee. According to current law, these rates will affect Nazarene churches with lay employees.

Social Security tax rates for ministers will be different. Although employed by the local church, ordained and district-credentialed ministers are required to pay Social Security (SECA) at the self-employment rate. For 1987, that gross rate will be 14.30 percent. A transitional rule is in effect, however, that allows a credit of 2 percent. This results in the net Social Security (SECA) tax rate of 12.30 percent for 1987.

The minister is individually obligated to pay the Social Security tax quarterly, along with estimated income





taxes. Nearly all local church boards help their ministerial employees with the payment of Social Security taxes by way of a taxable cash reimbursement equal to the full amount due.

Local churches should follow the instructions found in IRS Publication 15 "Circular E-Employer's Tax Guide" for 1987. The IRS makes this publication available to all employers.

Questions on how the Social Security taxes affect local Nazarene churches may be directed to Pensions and Benefits Services USA, 6401 The Paseo, Kansas City, MO 64131, phone 816-333-7000. □

## PRIMER SUNDAY SCHOOL SERIES READY FOR NEW CHRISTIANS

Just off the press is the first quarter in a four-quarter series of adult Sunday School lessons for newcomers to the church:

- new Christians
- potential Christians
- people transferring in from other denominations

*The New Life Primer* is an undated, elective series that, in plain English, explains the Christian faith to secular folks—people who don't have much background in Bible study.

"The *Primer* answers the tough, basic questions people ask about Christianity," said Stephen M. Miller, editor of the series.

Lesson titles include:

"Where did the Bible come from?"

"Which Bible translation should I use?"

"How do we know there is a God?"

"What am I agreeing to when I join the Church of the Nazarene?"

Each quarter of studies will include a 96-page teacher's guide covering 13 lessons, as well as a packet of student handouts designed for use during the class session. Each packet of handouts will have enough material for eight people per class. Extras may be photocopied or ordered from the Nazarene Publishing House.

Every quarter is broken down into units that contain several lessons. QUARTER 1 includes: New Life First Steps, The Bible, and Prayer; QUARTER 2 (available March 1) includes: God the Father, Jesus, and The Holy Spirit; QUARTER 3 (available June 1) includes: Man and Sin, Salvation, and Holy Living; QUARTER 4 (available September 1) includes: The Church and New Life Issues (abortion, divorce, etc.).

The *Primer* was developed for two main reasons, according to the editor. "We wanted to give local churches a tool for introducing their newcomers to the Christian faith. And we wanted to give church planters a Sunday School



The Korea Central District Pastors' and Wives' Retreat was held in Suwon, South Korea, June 16-18. The new district superintendent, Rev. Dong-hyung YU, was chairman of the retreat. Shown is a portion of the 200 participants.

series they could use to start an adult class." But in creating the series, Miller said he found himself working with material he thinks would interest long-time Christians as well.

Scores of ministers and laymen helped direct the development of the *Primer*. "Both in selecting the topics of study, and in the evaluation of first-draft lessons, we sought the advice of

those who have been working with new and potential Christians," Miller said.

Release dates of the four quarters have been set up so that classes beginning the series now will finish each quarter at the time the next quarter of lessons is ready.

Available from NPH is a free brochure that outlines the entire four-quarter set of lessons. □

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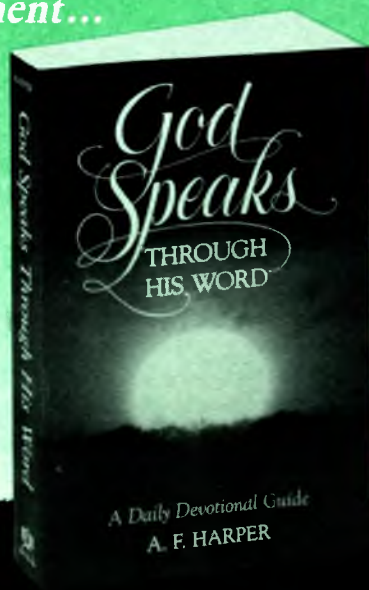
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At the *Canada Central district assembly*, Rev. Lorne V. MacMillan completed the third year of a four-year term. New churches organized were Ottawa Bridlewood and Toronto Armenian. Pictured (l. to r.): Pastor Mark Caldwell of Ottawa Trinity Church is presented a plaque by District Superintendent MacMillan for "mothering" the Bridlewood church. The Great Commission Leaders Award was presented to: Category I, Mississauga Bethel, Pastor Ian Fitzpatrick; and Category II, Toronto Rosewood, Pastor Nick Stavropoulos. Great Commission Fellowship Awards were also presented to London First, Pastor Owen Underwood; and Newmarket, Pastor Gerald MacKinnon.



Rev. C. Dexter Westhafer (l.) is presented a retirement plaque for 46 years of service by Dr. William M. Greathouse (r.), general superintendent. Dr. Greathouse ordained David Ian Fitzpatrick and Bruce Alan Lewis. The elder's orders of Gerald Frank MacKinnon were recognized.



Pictured (l. to r.): Missionary Jean Darling receives an engraved plaque from General Superintendent William M. Greathouse, on behalf of the World Mission Division in recognition of her 40 years of service in India.



# FOR THE RECORD

## DISTRICT ASSEMBLY REPORTS

### AKRON

At the Akron district assembly, District Superintendent Floyd O. Fleming was reelected to a four-year term. Dr. William M. Greathouse, general superintendent ordained Kevin Ray Baird, Dale Edward Bellis, Terry Lee Schmelzenbach, and Nicholas William Smith.

The Great Commission Leaders Award was presented to: Pastor Nicholas W. Smith, Emmanuel, Category I; Pastor John Taylor, Akron Ellet, Category II; and Pastor Michael E. Hull, Youngstown First, Category III. Others receiving the Great Commission Fellowship Award were: Pastor Ronald L. Whittenberger, Akron East Liberty; Pastor Joseph Q. Pearce, Cambridge; Pastor David Johnston, Cuyahoga Falls; and pastor Edson Myers, Delroy.

### HOUSTON

The Houston district assembly reelected Rev. D. W. Thaxton to a four-year term as district superintendent. He reported the new Cypress, Tex., chapel organized with 25 charter members.

Dr. Jerald D. Johnson, general superintendent, ordained Al Gary Pettigrew, Marshall Dwayne Edwards, Orvel Winston Wilson, and Michael Alan Worrell. The elder's orders of Steven Mark Shelley were recognized.

The Great Commission Leaders Award winners were: Category I, Pastor Winston Wilson, the Woodlands; Category II, Pastor Keven Wentworth, Conroe; and Category III, Pastor Bob Lothenore, Nacogdoches. Eight churches qualified for the Great Commission Fellowship Award.

## MOVING CHAPLAINS

Ch. Capt. J. Mark Donnelly, USAF, from Upper Heyford, Oxfordshire, England, to Barksdale AFB, La.

## MOVING MINISTERS

JAMES E. BARNETT from Harlan (Ky.) Steven Fisher Memorial to Cheylan (WVa.) First  
 TONY BRANCH to Toledo, Ohio, Community  
 ADAM R. CARILLO from Sheridan, Oreg., to assoc., Indio (Calif.) First  
 WILLIAM E. CARTE from Buffalo, WVa., to Charleston, WVa.  
 ROBERT CHASON to Davis Creek (Cleveland, Miss.)  
 ROY CHILDRESS from Calhoun City, Miss., to Kosciusko (Miss.) First  
 LYLE W. CURTIS from Joplin (Mo.) First to Miami (Okla.) First  
 PETER GANTZ from Bowling Green (Ohio) First to Ann Arbor (Mich.) First  
 LAWRENCE W. GOLDEN to Lawrenceburg, Tenn.  
 H. PAUL GRANDY from Texas City, Tex., to Ruston (La.) First  
 DAVID HAYES from district assignment to pastor, Nashville (Ind.) Parkview  
 DALLAS W. JOHNSON from Lizemore, WVa., to Rand (WVa.) First  
 JAMES L. JOHNSON from Lake Worth, Fla., to Chattanooga (Tenn.) First  
 STANLEY G. JOHNSON from Community Bible Covenant (Avon Park, Fla.) to Gallagher (WVa.) First  
 CLINTON E. JONES, Sr., from Wray (Colo.) First to Tom's River (N.J.) First  
 GARY KLINGER from Goodwin Memorial (Anderson, Ind.) to assoc., Oskaloosa (Iowa) First  
 MICHAEL C. KONKLE from Anderson (Ind.) Fifth Street to assoc., Anderson Goodwin Memorial (Anderson, Ind.)  
 DONALD LAMBERT to Long Beach (Miss.) First  
 MARK A. LINER from Baker (La.) First to Bedford (Ind.) First  
 ROY L. LYONS to Winfield First (Charleston, WVa.)  
 DENNIS W. MADTES from Tom's River, N.J., to chaplaincy  
 GREG MASON from Baraboo, Wis., to Georgetown (Ky.) First



**At the Southwest Indiana district assembly, Dr. B. G. Wiggs, district superintendent, was reelected to a four-year term. Dr. William M. Greathouse, general superintendent, ordained Daniel Taylor, Randy Sherwood, and Michael Buck. Ralph Barger reopened the church at Patricksburg, Rick King reopened the church at Milltown, and the Tell City church sponsored the establishment of a new church at Hawsville, Ky. The Great Commission Leaders Award winners are pictured (l. to r.): Category I, Clarksville Parkwood, Pastor Robert Shepherd; Category II, Salem, Pastor Rick Main; Category III, Seymour First, Frank Zagar for Pastor Roy Quanstrom; and Dr. Greathouse. Don Walker received the Nazarene Bible College Alumni of the Year Award. There were 484 new members received. The total money raised for all purposes was a new record, \$5,076,920.**

WESLEY L. MEYERS, student, NTS, Kansas City, to Goshen (Ind.) First  
 JOE NOONAN, pastor, Toledo (Ohio) Community, to student, NTS, Kansas City  
 DALE M. ORIHOD from Washington Court House, Ohio, to Huntington (WVa.) Walnut Hills  
 DAVID C. PINSON to Seth (WVa.) First  
 G. ERWIN SHRECKENGAST from Coraopolis, Pa., to Logan (WVa.) First  
 SAMUEL STARNES to Grover Hill (Ohio) First  
 JIM PAUL STEWARD to Bellefontaine (Ohio) First  
 SCOTT B. STICKNEY, from student, NTS, Kansas City, to assoc., Lakewood, Colo.  
 RUSSELL STONE to Hamlin (WVa.) First  
 WILLIAM E. TAYLOR from Bolindale (Warren, Ohio) to Angola (Ind.) First  
 JEFFRY C. WATTERS from Coshocton, Ohio, to Chicago Oak Park, Ill.  
 PAUL WHITE, student, to Easton, (Ind.) First  
 PAUL WIGGINS from Cayce, S.C., to Marion (Ind.) Lincoln Boulevard  
 RANDOLPH B. WILLIAMS from Covington, Ind., to Carbon, Ind.  
 FRANK WILLS to Philadelphia (Miss.) First  
 ALFRED WOOD from Brookhaven Faith (Magnolia, Miss.) to assoc., Jackson (Miss.) Northside

## MOVING MISSIONARIES

MISS FRANCES COURTNEY-SMITH, South Africa, Furlough address: 6355 Oak Ave., NO. 12, Temple City, CA 91780  
 REV. MARK and ROVINA HATCHER, Korea, Field address: c/o Schubert, Kwang Jang Apt. 7-203, 28 Yoido Dong, Seoul 150, Korea  
 REV. JIM and MICHELENE LARRABEE, Malawi, Field address: Box 253, Mzuzu, Malawi  
 DR. PAT and CHRIS PAGE, Swaziland, Furlough address: 6 Gingko, Wichita, KS 67230  
 REV. MIKE and KATHERINE ROBINSON, Honduras, Field address: Apartado 1832, San Pedro Sula, Honduras  
 REV. JIM and CAROL ROTZ, South Africa, Furlough address: 398 Burke St., Bourbonnais, IL 60914  
 REV. MARK and KRISTEEN RYAN, Colombia, Field address: Apartado Aereo 100.034, Bogota 10, Colombia  
 REV. JUAN and NOEMI VAZQUEZ, Latin American

Radio, Furlough address: 112 W. 103rd, No. 23, Kansas City, MO 64114

REV. ALLEN and ELIZABETH WILSON, Colombia, Furlough address: 32 Jordan, Bourbonnais, IL 60914

REV. J. ELTON and MARGARET WOOD, Brazil, Field address: C.P. 6586, Ag. B. Geraldo, 13.100 Campinas, Sao Paulo, Brazil

## ANNOUNCEMENTS

**Colorado Springs First Church** will celebrate its 75th anniversary January 10-11, 1987. All former pastors, staff, members, and friends are invited to attend or send letters of greeting. Dr. Jim Bond and Dr. Bill Sullivan, former pastors, will speak at the Saturday evening banquet and Sunday morning service. The Sunday afternoon celebration will feature an alumni choir under the direction of Mr. Dean Neff, former minister of music.

Two former pastors, Dr. M. H. Daniels and Dr. Wilford Vanderpool, will be preaching in the morning and evening services the preceding Sunday, January 4.

For banquet reservations or further information about the celebration please direct correspondence to Ronald Attig, 5445 Red Sky Dr., Colorado Springs, CO 80915.

## RECOMMENDATIONS

I recommend REV. ANDREW GRIMES for revival work in the Church of the Nazarene. Rev. Grimes has served as an associate minister in one of our churches and is an excellent preacher of the doctrine of holiness. Any church that can use Brother Grimes will profit by his spirit and his faithfulness to the doctrines of the church. Rev. Grimes is also a capable musician and can carry the music program in revival work. Write him at 444 W. Main St., Chillicothe, OH 45601. Phone: 614-773-3051.—J. Wilmer Lambert, Central Ohio district superintendent.

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

## VITAL STATISTICS

### DR. A. E. SANNER DEAD



Dr. Asa Everette Sanner, 96, died October 22 at a hospital in Seal Beach, Calif., where he had been for about a week. Dr. Sanner had been in failing health for some time and most recently was experiencing digestive problems.

Funeral services were held October 28 in Cypress, Calif., under the direction of Rev. John Calhoun, pastor of Long Beach First Church, assisted by District Superintendent B. Maurice Hall.

Dr. Sanner's wife, Marie, died in 1983 after 69 years of marriage. Survivors include five children, Dr. Elwood Sanner, professor of religion at Northwest Nazarene College; Wesley, a layman in Pasadena, Calif.; Harold, recently retired from the pastorate in Ontario, Oreg.; Mrs. George (Ruth) Westmoreland, a businesswoman in Long Beach; and Kenneth, a physician in Palo Alto, Calif.; several grandchildren and great-grandchildren.

Dr. Sanner began preaching at the age of 16 and continued until he was 76. He was a district superintendent for 31 years on the Colorado-Wyoming, Idaho-Oregon, Southern California, and Los Angeles districts. During this time he was responsible for organizing 106 churches. His favorite saying to his pastors was, "Let's do something!"

—NN

## DEATHS

GILBERT O. BROWN, 85, Sept. 4, Woodburn, Oreg. Survivors: wife Ruby; sons Eldon and Allan Harriid and John J. and Daniel E. Brown; daughters Virginia Cassanette, Barbara L. Hanon, Joanne E. Michael; Nancy Foley; 3 sisters; 2 brothers; 31 grandchildren; 38 great-grandchildren.

HERMAN DE BRUIN, 90, Sept. 20, Baldwin Park, Calif. Survivors: three grandchildren; two great-granddaughters; four great-grandchildren.

J. D. FARTHING, 66, Sept. 13, Temple, Tex. Interment: Austin, Tex. Survivors: wife Tomy Jean; daugh-

ters Mrs. Valria Gayle Zinn and Mrs. Julia Ann Mendell; sons Jonathan David and James Randolph; five grandchildren; two sisters; one brother.

FRED ROBERT GOSLAW, 44, Oct. 23, Apple Valley, Calif. Survivors: mother and father Dr. Robert I. and Marjorie; brothers Glen and Orval; maternal grandmother Frances Spaulding.

DENNIS EARL HARTMAN, 39, May 22, Nampa, Idaho. Survivors: parents Jim and Ramona Hartman; sisters Dena Furuyama, Jana McKim, Jeri Jahn; grandmothers Letha Hartman and Effie Isgrigg.

LILE KENT HAMILTON, 35, July 4, Sinton, Tex. Survivors: son Lile Kent, Jr.; parents Mr. and Mrs. R. S. Hamilton, Sr.; maternal grandparents; one brother; two sisters.

MRS. VINTER C. ROOKS, 63, Aug. 1, Hortense, Ga. Survivors: husband Henry C.; daughters Linda Standish and Glenda Patterson; sons Joseph F., Jerome H., Roy R., Glenn C., Lonnie W.; 15 grandchildren; 2 great-grandchildren; 3 sisters; 2 brothers.

CHARLES BURTEN SANDERS, 76, Sept. 10, West Covina, Calif. Survivors: wife Neva; son Carl; daughters Elaine Teel, Lynette Bachman, Lois Sanders; eight grandchildren; one great-granddaughter.

MRS. MINNIE G. SMITH, 84, Oct. 18, Cordova, Ala. Survivors: daughter Gertrude Jenkins; son Harvey Smith; five grandchildren; six great-grandchildren.

HERMAN O. STEARLEY, 91, Oct. 10, Brazil, Ind. Survivors: daughter Rosemary Stearley; Ministry: song evangelist.

ORVIL R. STILSON, 72, Oct. 7, Prudenville, Mich. Survivors: wife Evelyn F.; daughters Alice Brown, Sharron McMichael, Diane Briggs, Joanne Rhoads; sons David, Orvil Jr. (Ray), Paul; 19 grandchildren; 1 brother.

MRS. JOANN UNDERWOOD, 50, July 27, Homestead, Fla. Survivors: husband Thomas; sons Rick and Jeff; daughter Vickie Stone; five grandchildren; two sisters; one brother; her mother.

VIRGIL RAY YORK, 77, Oct. 3, Hominy, Okla. Survivors: wife Lois; daughters Shelly Chandler and Patricia Sponagel; eight grandchildren; four great-grandchildren; two sisters.

#### BIRTHS

to JOHN AND CINDY BARKER, Wellington, Kans., a girl, Leah Rochelle, Oct. 9

to MICHAEL RAY AND PATRICIA (DONSON) BRINKMAN, Griffin, Ga., a boy, Scott Anthony, Aug. 21

to REV. JOHN AND MARY (BROWN) CANNON, Fort Oglethorpe, Ga., a girl, Alice Katherine, Oct. 6

to FRANK AND SUSIE (GOUGH) DICKARD, San Antonio, Tex., a boy, Kevin Michael, Apr. 30

to GREGORY AND PATRICE (TAYLOR) JACOBS, Dallas, Tex., a girl, Jessica Lynn, Sept. 13

to REV. DARYL AND BRENDA (GREEK) JOHNSON, Eugene, Oreg., a boy, Dustin James, Oct. 8

to DOUG AND JANICE (CLARK) KARL, Burlington, Iowa, a boy, Tyler Christopher, Oct. 7

to BOB AND SHERRI (TRAMMELL) KELLER, West Africa, a boy, Jeremy Steven, born in France Oct. 1

to ALAN AND SUZY (THOMPSON) LAKE, Olympia, Wash., a boy, Devin Michael, Oct. 26

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# NEWS OF RELIGION

**MEESE UNVEILS PLAN TO FIGHT PORNOGRAPHY.** Peddlers of illegal pronography will be "pursued with a vengeance and prosecuted to the hilt," according to Attorney General Edwin Meese, who unveiled proposals to increase the Justice Department's role in fighting pornography October 22.

The crackdown announced by Meese includes: a Justice Department obscenity prosecution center to train prosecutors and advise state and local governments; a task force of at least six lawyers to prosecute pornography that is controlled by organized crime; coordinated efforts to reduce child pornography; laws barring anyone under 21 years of age from being in pornographic materials; a ban on obscene cable television programs; seizure of proceeds of pornography sales; and an end to "dial-a-porn" services.

Efforts will be taken only against materials that are illegal under U.S. obscenity laws. The Supreme Court requires materials pass a three-part test before being judged obscene: "the average person applying contemporary community standards would find that the work taken as a whole appeals to the prurient interest; the word must depict or describe in a patently offensive way sexual conduct specifically defined by the applicable state law; and the word taken as a whole must lack serious artistic, political or scientific value."

Magazines such as *Playboy* and *Penthouse* will not be targets of the pornography crackdown. □

## FLORIDA CHRISTMAS CASE WON IN OUT-OF-COURT SETTLEMENT.

A Florida case involving Christmas celebrations in public schools has been settled out of court in a manner reaffirming that such celebrations do not violate the U.S. Constitution, according to Concerned Women for America (CWA), which handled the case. Michael Farris, General Legal Counsel for CWA, successfully negotiated an out-of-court settlement to the lawsuit just days before the case was scheduled to go to trial.

The school district admitted that it violated the constitutional rights of then-second-grade-student Olivia Meyers and then-eighth-grade-student Rebecca Reichert, when it restricted their Christmas-oriented communications. A teacher and vice-principal forbade Olivia from distributing Christmas cards to her classmates, and another teacher ordered Rebecca to remove and destroy an art project depicting the Nativity, which was posted on the door for a school-wide art contest. The school district also agreed to pay damages to the two families for violating their constitutional rights. □

**ISRAEL APPROVES MORMON CAMPUS.** An Israeli government committee has recommended that construction of a 6.5-acre campus of Brigham Young University be completed. The committee also said officials of the Mormon university, and of the Church of Jesus Christ of Latter-day Saints (Mormons) should be prepared to provide a written guarantee that the campus will not become a center for missionary activity.

Jewish religious leaders have opposed the campus, saying it will lead to Mormon proselytism of Jews. However, university officials have promised the campus will not be used as a base for missionary efforts, and the government has determined it has no legal basis for halting construction. □

**ISRAELI CENSUS.** Israel's population is now 4,225,000, according to Israel's Central Bureau of Statistics.

Of that population, 82.5 percent are Jews, 13.5 percent Muslim, 2.3 percent Christian, and 1.7 percent Druse and others. In the past year the Jewish population growth was 1.6 percent and the Muslim growth was 3.2. □



to REV. PAUL AND JOAN (STROMAN) PLATTER, Hewitt, Minn., a boy, Jonathan Marc, June 13  
to BEN AND KRIS (SMITH) RUSHING, Shawnee Mission, Kans., a girl, Amy Jo, Oct. 13  
to LARRY AND KANDI (LEWIS) SANBACK, Saranac, Mich., a girl, Lisa Nicole, Sept. 24  
to JIM AND SHARON (CULLISON) SOLUM, Fargo, N.Dak., a boy, Benjamin Roy, Sept. 1  
to LARRY G. AND MELISSA DAWN (HOPE) SPRINGER, Chattanooga, Tenn., a girl, Whitney Paige, Oct. 17  
to REV. MARK AND VICKIE (UNDERWOOD) STONE, Wichita, Kans., a girl, Shannon Renée, June 23  
to JOE AND KATHY TRUMPOUER, Kaiserslautern, West Germany, a girl, Jennifer Arlene, Sept. 26  
to MARK AND KATHLEEN (LINCICOME) WANNER, Williamsburg, Va., a girl, Bethany Kathleen, Sept. 17  
to WAYNE AND BEVERLY (DENNIS) WOOLUM, Wartburg, Tenn., a girl, Hannah Marie, Sept. 2  
to JOHN AND ANGIE (LUNSFORD) WHITSETT, Kansas City, Mo., a boy, Kevin Lowell, Sept. 18

#### ADOPTIONS

by TERRY AND DONNA (VASEY) REXROTH, Port Charlotte, Fla., a girl, Dena Janene, born Oct. 2, adopted Oct. 6

#### MARRIAGES

PATRICIA RIECK and PATRICK GROVER at Council Bluffs, Iowa, July 12  
LOIS E. KRANICH and ROBERT J. GRIFFITH at Bourbonnais, Ill., Aug. 9  
LYNNE ANN SUNDAY and SIDNEY LEE QUIGLEY at Claremore, Okla., Aug. 27  
KRYSTAL ELAINE MCAULY and CARL JAMES KITCHIN at Overland Park, Kans., Sept. 27  
CHRISTINE ANN HUNTER and DONALD LEE DIXON at Cincinnati, Ohio, Oct. 18

#### ANNIVERSARIES

The members and friends of Tidewater Beach, Va., Central Church celebrated the 50th wedding anniversary of REV. AND MRS. WALTER MASTERS Oct. 26. Walter and Anna Masters were married Oct. 24, 1936. Many friends, along with Pastor and Mrs. Bill Dodd, attended and shared their joy.

REV. AND MRS. MARION KEMPER of Eugene, Oreg., celebrated their 50th wedding anniversary in July. It was celebrated with an open house at the home of their children, Bill and Mary Anne Manley. Rev. Kemper has been an elder in the Nazarene church since 1935.

CARROLL AND FRANCIS McMINN celebrated their 50th wedding anniversary Oct. 27. They were married in South Gate, Calif., by Pastor Miss Bessie

Sickman. They have been longtime members of the Church of the Nazarene and are presently members of the Downey, Calif., Telegraph Road Church.

MR. AND MRS. RAY SNOW, SR., celebrated their 50th anniversary Sept. 3. The Deltona, Fla., church honored them with a special reunion of friends and family. A reception followed in the couple's honor. For a second honeymoon, the couple traveled to Niagara Falls for three weeks. Their son is a minister of the Vero Beach, Fla., church.

#### 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.

**In the light of what the *Manual* says about fund-raising (37.2), how do you feel about churches that use fund-raisers to buy things for the church, such as Bibles for the pews, or a freezer for the kitchen, just to name a few. The church I attend uses fund-raisers, but these funds do not go for things tithes go for, such as pastor's salary, utility payments, or district or general budgets, etc.**

If your "fund-raisers" meet the qualifications and restrictions listed in 37.2, I suppose you are within your legal rights.

As for how I "feel"—I wish our commitment and generosity made all forms of fund-raising unnecessary except through tithes and freewill offerings. These are the only forms of fund-raising I endorse and in which I participate—that's how I feel.

Restricting fund-raising to these two forms would eliminate the controversy and question marks that attend other methods. A Spirit-filled church should have no need to resort to other methods. I think other methods advertise a spiritual deficiency. ☐

**Who was "that disciple whom Jesus loved" mentioned in John's Gospel? Why was he designated in this way—didn't Jesus love *all* of the disciples?**

Yes, Jesus loved them all, even Judas, in spite of their sins and failures and misunderstandings, just as He does us (see 13:1).

On casual reading, this self-designation by the writer of the Gospel (21:20-24) may sound like egotism, but it is really the self-designation

of a man overwhelmed by the thought that *he*, of all people, has been loved and is loved by Jesus Christ.

As for his identity, the internal evidence points to Lazarus (see 11:3, 5, 36; 13:23; 19:26; 20:2, 8), but an early, strong tradition has attributed this Gospel to John, the son of Zebedee, the brother of James—a fisherman from Galilee (see Mark 1:16-20). The Church has gone along with this tradition, and I have gone along with the Church.

Since the writer never names himself, author-identification is a scholars' guessing game. Whoever he was, thank God for what he wrote! ☐

**What happened to the "God is dead" theology that was making such a stir in the 60s and 70s?**

It died like Jehoram, "to no one's sorrow," with the possible exception of those whose books on the subject were hot copy for a while. May it rest in peace in the graveyard of theological fads. ☐

**I suffer from frequent headaches. Sometimes the pain is excruciating. The other day a friend told me that if I really had faith in God I would not have headaches. This hurt me deeply, for I do trust Jesus as my Savior and I am trying to serve Him faithfully. Do you think my friend was right? She never has headaches and says its because of her faith.**

Faith will keep you from headaches only if the headaches are caused by unbelief. There are many causes of headaches, some psychological and spiritual, but many physical. Christian faith will no more guarantee against headaches than against hangnails. This side of the resurrection, physical ailments will be our lot.

Keep trusting and serving Christ, and when headaches come, (1) pray for help, (2) take the best remedies available, and (3) avoid insensitive friends.

Lack of headaches no more prove faith than headaches disprove faith. I've known pagans, very wicked ones, who never had headaches. ☐

# THE CHURCH SCENE



Recently, **Flint, Mich., First Church** celebrated "Vision Sunday"—a day dedicated to visionary faith that many lost souls would come to know the Lord.

There was earnest intercession of God's people for the entire week around the clock, making sincere petitions for the Holy Spirit to have His way. The Church people prayed, invited, witnessed, and believed for weeks prior to the day. Some fasted for God's will to be done in the lives of every person in attendance.

Pastor Larry A. Fouts reports Vision Sunday was a glorious day. During August the church service had averaged 560 per week. There were 915 in attendance September 7, Vision Sunday. Approximately 70 came to know Jesus. That evening many of those new Christians were baptized. There is a 24-hour prayer band—every minute of the day, someone is in prayer for the church. Sunday services have averaged over 800 people since. □

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Charlotte, N.C., Trinity Church (formerly Charlotte Thomasboro) was dedicated June 15, with Dr. Bill Sullivan, Church Growth Division director, bringing the dedicatory message. Dr. Sullivan was superintendent of the North Carolina District when the building site of six acres was purchased. He was assisted by Rev. D. Eugene Simpson, present superintendent; and the pastor, Rev. James Wandling. This multipurpose unit is the first of a three-phase building plan. The pastor's skills and the many hours of labor by the people built this functional facility of 10,000 sq. ft. valued at \$500,000. It has a debt of only \$65,000, including furnishings.



The Weatherford, Tex., church was dedicated July 13. Dr. Gene Fuller, West Texas district superintendent, was the special speaker. This first phase building has 3,800 sq. ft., located on six acres. The church building and property is valued at \$285,000, with an indebtedness of \$50,000. Pastor Larry Haffey also served as general contractor. This first phase is a combination fellowship hall and sanctuary, with Sunday School classrooms and offices. The church is now relocated some two miles from where they used to worship in a wood clapboard building. Sunday School has increased from 35 to 50 in just three weeks.



The Spring Arbor, Mich., church recently purchased King's Chapel Wesleyan Church, a 96,000 sq. ft. building on 11.5 acres of land. The property is appraised at \$650,000 with only \$105,000 indebtedness. Their first service was Easter Sunday, with over 150 in attendance. Since moving to their new facilities, Sunday School is averaging 122, morning worship 127, the evening service 77. On a recent Wednesday evening they had 111, with 62 of these in their Caravan ministry. They recently closed a family revival with Dr. Charles D. Ide as evangelist. The church has taken in 26 new Nazarenes this year, 15 of whom joined after the revival. District Superintendent C. Neil Strait dedicated the church on Sunday afternoon, July 27. Dr. Ponder Gilliland, president of Southern Nazarene University, preached the morning worship and the dedicatory messages.



Wichita, Kans., First Church has given over \$200,000 for World Missions in each of the past three years. Dr. Gene Williams, pastor, reports that the church gave 24% for World Missions last year. Pictured is the 15-member Work and Witness team in Manzini, Swaziland, where they built a home for the nurses' staff. They also carried a supply of medical items to be used at the hospital. The 1,700 sq. ft. house was constructed in eight days with help from Missionaries Richard Crow and Tom Riley. First Church has now sent teams to Haiti, Ecuador, Guatemala, South Africa, European Bible College, Nazarene Indian Bible College, and the Dominican Republic.





The Teays Valley, W.Va., church dedicated its new fellowship hall Sunday, June 5. The 3,600 sq. ft. building provides a gymnasium, showers, kitchen, balcony, and also a baptistry. Shown (l. to r.) in front of the fellowship hall are Mrs. and District Superintendent C. Harold Smith and Pastor and Mrs. Darryl J. Bogatay. The building committee participated in the dedication. Rev. C. Harold Smith, West Virginia South district superintendent, delivered the dedicatory sermon. The congregation enjoyed a carry-in dinner. The labors of the church members and pastors enabled the building to be completed with a debt of only \$22,000. It is valued at \$185,000.



North Vernon, Ind., First Church presented for the sixth consecutive year, the Christian patriotic musical pageant, *Rise Up America*. Two performances are given each year, with excellent newspaper and radio coverage. Over 100 persons are involved in three choirs, orchestra, and drama parts. The sanctuary was filled, with no standing room, as 947 people thrilled to the giant celebration of freedom! The pastor is Ralph Lee; the music director, Archie Coons.



Pictured is Rev. Kenneth Van Ostrand (l.), pastor of the Newman Grove, Nebr., church, who was presented the "Good Neighbor Award" for his compassion in helping less fortunate people. The award was given on behalf of the community by Dennis Fowlkes (r.), local ambassador for Local Knights of Ak Sar Ben.



The Fitzgerald, Ga., church recently celebrated its 50th anniversary homecoming with a tremendous outpouring of the Holy Spirit on members and friends who had gathered from across the United States. General Superintendent Charles H. Strickland, who pastored in Waycross, Ga., at the time the Fitzgerald church was established and was one of those instrumental in its founding, was guest speaker for a weekend revival in observance of the anniversary. Former pastors John O. Taylor, Comer Johnson, and Doyle C. Smith also attended the celebration. Pictured (l. to r.) are Pastor James B. Hubbard; Miss Annie Mae Davis, only surviving charter member of the Fitzgerald church; and Dr. Charles H. Strickland.



Rev. John Dennis, district superintendent of the West Virginia North District, and Pastor Walter Speece officiated at the dedication of the Bruceton Mills, W.Va., Little Sandy Church Sunday Afternoon, July 27. The new church has a sanctuary seating capacity of 225, 10 classrooms, nursery, and 5 rest rooms, foyer, and pastor's study. The building is valued at \$225,000. It was erected and furnished at a cost of \$145,000 with an indebtedness of \$51,000. A near-capacity crowd of 210 people attended the service.



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2. No reservations will be taken by telephone.
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4. **Reservation deadline is January 24, 1987.**
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6. Hotels will request one night's lodging to guarantee holding rooms regardless of the time of arrival. Do not send deposit to the Housing Office; send to the hotel.
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(Please Check ONE)

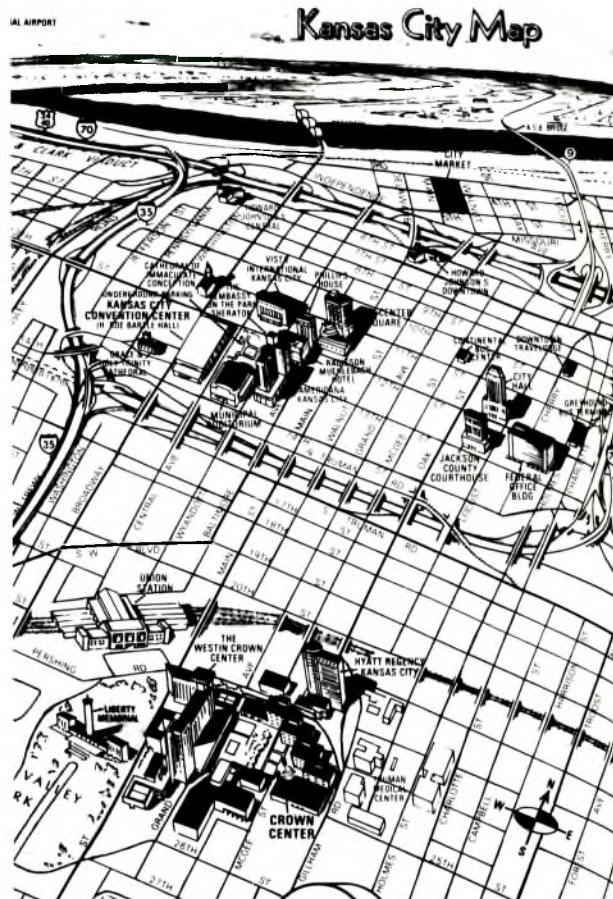
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<b>Marriott Hotel</b> 4445 Main St.	\$49.00	Triple/Quad \$59.00
<b>Phillips House</b> 12th and Baltimore	\$40.00	
<b>Rodeway Inn</b> 5 E. 6th St. Trfwy.	\$43.00	Triple/Quad \$50.00
<b>Sheraton Embassy on the Park</b> 1215 Wyandotte	\$49.00	Triple/Quad \$59.00
<b>Vista International</b> 200 W. 12th St.	\$59.00	Add. Person \$16.00
<b>Westin Crown-Center</b> One Pershing Rd.	\$55.00	Triple/Quad \$68.00



## ETHNIC TRAINING CENTERS BOOST NBC ENROLLMENT

The seven Ethnic Training Centers across the United States that are affiliated with Nazarene Bible College, in cooperation with Church Extension Ministries, report a fall 1986 enrollment of 262. Of this number, 56 are college-level students. These, added to the 421 Colorado campus registration, make a combined total of 477 students.

According to Dr. R. T. Bolerjack, NBC's vice president in charge of ethnic training, there are 159 students in the ethnic programs preparing for ordination or certification in the ministry, while 103 are involved in lay training.

Classes in the various centers are taught in five languages: Armenian, French Creole, Lao, Spanish, and English, to the 10 ethnic groups represented—Anglos, Armenians, Arabs, Blacks, Cambodians, Haitians, Hispanics, Laotians, Samoans, and Vietnamese.

Of the 421 students enrolled in Colorado Springs, 86% are Nazarenes, and 11 other denominations are represented. The average age of the 271 men and 150 women is 33 years. Biblical studies is the major for 254 (60%); women's studies for 43 (10%); Christian education for 26 (6%); lay ministries for 25 (6%); hymn playing for 28 (7%); church music for 15 (4%); and the remaining 30 students are special status, taking only private music, seminars, etc. Geographically, students come from Northeast and Southeast U.S. (26%), North and South Central U.S. (34%), Northwest and Southwest U.S. (40%). The student body includes 34 ethnic students—Blacks, Hispanics, Asians, and Pacific Islanders—who are an integral part of the Colorado Springs campus of NBC. □

## HAITIAN NAZARENES DIE IN FLOODING

Flash floods on the island of La Gonave, October 23, took the lives of at least 19 Nazarenes, according to Dr. Howard Culbertson, missionary to Haiti. The floods followed a drought that destroyed many crops, resulting in already critically low food stocks.

Damage assessment reports are sketchy from the island, which has only one telephone and a rudimentary road system. However, it is clear that the towns of Anse-a-Galets and Trou



**Flood scene on La Gonave**

Jacques were hard hit. A number of villages were almost totally destroyed.

Many Nazarenes (including one pastor) were without homes and have lost livestock or other means of livelihood. The Nazarene church in Anse-a-Galets was being used as a shelter for some of the homeless. The Trou Jacques church building is badly damaged, but still standing, although all of its benches, blackboards, and school equipment were washed away.

The 30 churches forming the La Gonave District have more than 6,000 full and probationary members, comprising 10 percent of the population of the island.

A truckload of food was shipped to La Gonave from the Nazarene food warehouse in Port-au-Prince on the day after the flood. Two other loads of food were sent within four days.

Donations toward this relief project may be directed to Nazarene Compassionate Ministries in care of Dr. Norman O. Miller, general treasurer. They should be designated for "Haiti Flood." □

—NN

## NAZARENES CONFER WITH CMA REPS ON JOINT PUBLISHING PROGRAM

Representatives of the Church of the Nazarene and the Christian and Missionary Alliance Church, met October 28 to discuss the possibility of participation in joint publishing projects in the Cambodian Khymer language. The meeting was convened at the Christian and Missionary Alliance Midwest District office in Bloomington, Ill.

Rev. Michael Estep, Church Extension Ministries director, and Dr. Bennett Dudney, Publications International director, represented the Church of the Nazarene at the meeting. They were accompanied by Dr. Steve Ratlief, North American Asian Ministries coor-

dinator, and U. Ty and Ahnong Nhin, lay pastors at the New Life (Cambodian) Church of the Nazarene in Long Beach, Calif. They met with Christian and Missionary Alliance personnel Rev. A. Eugene Hall, associate director of Specialized Ministries; Rev. Moty L. Winters, coordinator of Centers for Theological Study; and Rev. Hay Seng San, director of Far East Broadcasting Company, the official radio voice for the Khymer Evangelical Church of the Christian and Missionary Alliance Church.

It was agreed that the two groups would review each other's printed materials in the Khymer language and would exchange proposals concerning strategies for training of ministerial and lay persons from the Khymer-speaking churches. Publications International plans to follow up with a written proposal for joint printing projects to meet the current evangelistic needs that are in the best interests of both groups. □

—NN

## PLANS PROGRESSING ON NEW YORK THRUST

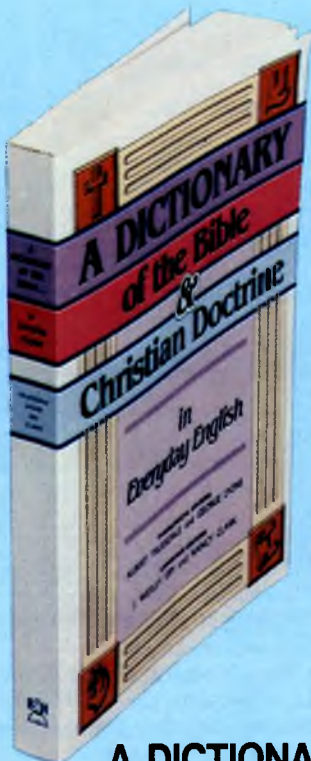
The New York District Advisory Board is progressing in its plans for the 1988 Thrust to New York City. Rev. Michael Estep, Thrust to the Cities director, met with the board October 24, to discuss the preliminary plans for the Thrust to the Big Apple.

The board has authorized Rev. Dallas Mucci, district superintendent, to meet with pastors on each zone to discuss the strategy. Each zone will elect a representative to a planning committee, which will have two members-at-large appointed by Rev. Mucci. After approval by the District Advisory Board the plan will be filed with the Thrust to the Cities office by February 1, 1987. □

—NN



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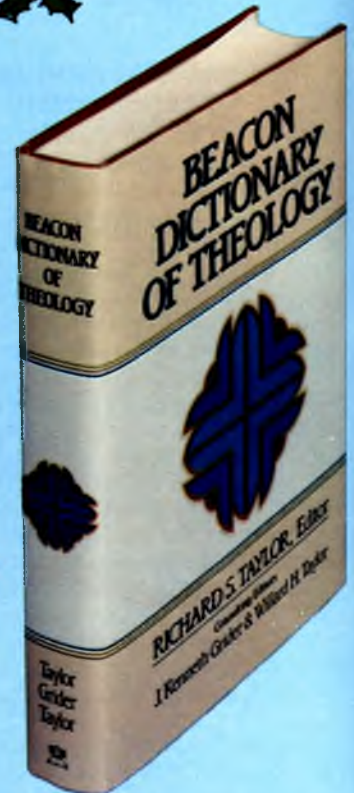
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