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W. E. McCumber (Editor)
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HERALD of HOLINESS

CHURCH OF THE NAZARENE / JANUARY 15, 1984



SEMINARY SUNDAY
January 29, 1984

AN EDITORIAL

THEY MERIT OUR SUPPORT

"FOR 37 YEARS NAZARENE THEOLOGICAL SEMINARY HAS GIVEN QUALITY EDUCATION AND PREPARATION . . . FOR OUR YOUTH CALLED OF GOD TO PROCLAIM FULL SALVATION TO MANKIND AROUND THE WORLD."

WHILE CELEBRATING our seventy-fifth anniversary it is interesting to observe that our founding fathers were committed to establishing colleges for the education and training of the church's youth. Wherever a district or a cluster of churches was formed of sufficient numerical and financial strength, a college was soon started. Deets Pacific Bible College in southern California; Pentecostal Collegiate Institute in Saratoga Springs, N.Y.; Peniel College in Peniel (Greenville), Tex.; Trevecca Nazarene College in Nashville; Texas Holiness University in Hamlin, Tex.; Bethany Nazarene College in Bethany, Okla.; Illinois Holiness University in Olivet, Ill.—all were launched by people and churches that eventually became a part of the Church of the Nazarene. As time elapsed some of these schools were merged, relocated, and their names changed in order to strengthen and advance the cause of higher Christian holiness education; but they

were born of people with vision and faith for the future.

It was out of this same kind of dedicated purpose that Nazarene Theological Seminary was brought into existence by action of the General Assembly of 1944 and became a reality two years later. The desire of Dr. Hugh C. Benner, first president, was to have a graduate school for ministerial training for young men and women preparing themselves in response to God's call upon their lives for full Christian service and ministry.

For 37 years Nazarene Theological Seminary has given quality education and preparation on the graduate level for our youth called of God to proclaim full salvation to mankind around the world. In these years 2,078 graduates have gone out to herald this good news, serving as missionaries, pastors, evangelists, district superintendents, college presidents and professors and leaders in the church. The production record of NTS graduates is tremendous, and the end is not yet.

Dr. Terrell C. (Jack) Sanders, sixth president of NTS, is giving good, solid, spiritual administrative leadership to the seminary and is adequately supported by an excellent staff. Dr. Chester Galloway, seminary dean, leads a qualified and

dedicated faculty. The board of trustees is fully supportive of President Sanders and those who serve, bearing careful concern for this institution of the church.

Our seminary receives its major financial support through an annual allocation from General Budget funds and from tuition paid by those who attend. There are some outright gifts and some funds from foundations made available to the seminary. But with all this support, there are financial needs that exceed the income. Because of these legitimate needs for maintaining property, adding to the library from year to year, and many other extra needs, our churches and people are called on to give an annual offering for Nazarene Theological Seminary. We now come to the time for this annual offering. Nazarene Theological Seminary merits our full support. Your gifts—your dollars—this year—are needed by our seminary. We depend upon your faithful response! "Give largely that your joy may be full." □



by General Superintendent Orville W. Jenkins

by CHARLES R. GAILEY

God's Rescue Operation

WE SERVE a missionary God. God desires that all people be saved and "come to a knowledge of the truth" (1 Timothy 2:4, NIV).

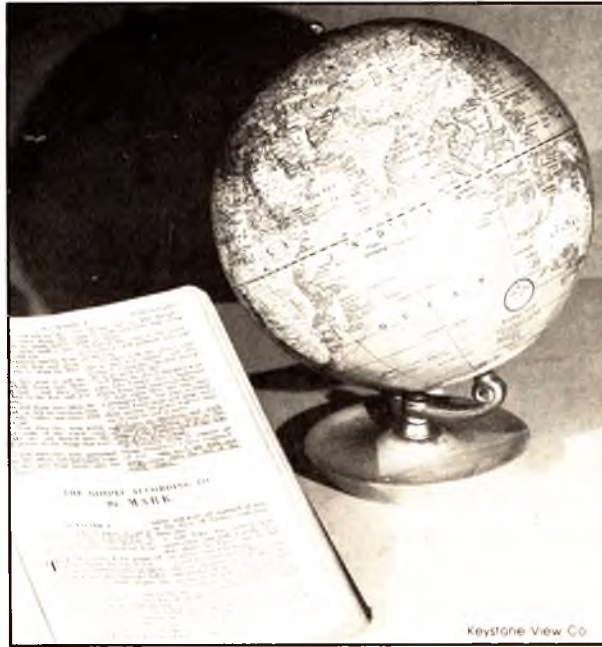
God's purposes are illuminated in Genesis. He created persons with freedom of choice, "in his own image" (Genesis 1:27, NIV). God's great desire was to reproduce godlike traits of holiness and love in human beings. But His purpose was frustrated when man and woman failed the test. God then began the rescue operation that still continues today.

The Bible tells the story of those rescue attempts. It is a missionary book. God, in His judgment on the serpent (Genesis 3:14-15), heralds His redemptive plan for humans. In the Abrahamic covenant, He states that "all peoples on earth" (Genesis 12:3, NIV) will be blessed through Abraham. At the very start, God makes it clear that this is not a narrow, ethnocentric covenant. The Gentiles will be included too.

This principle is further enhanced in God's covenant with David. David himself echoed a world vision in much of his writing, including the beautiful Psalm 96: "Declare his glory among the nations" (v. 3, NIV). Time and again, we see that God is going to use Israel as His vehicle for bringing salvation to the whole world. Amos speaks of "all the nations" (9:12, NIV) that bear God's name, and Zechariah speaks of His Lordship over the whole earth (14:9).

My own call to become a missionary came through the reading of Solomon's prayer at the dedication of the Temple: "That all the peoples of the earth may know that the Lord is God and that there is no other" (1 Kings 8:60, NIV). Jeremiah, Ezekiel, and Isaiah all confirm God's purposes in expanding the horizon of salvation to include all nations. Jonah, you will recall, was sent as a missionary to the Gentiles.

Finally, God sent His Son into the world. So also Jesus sends us into our world to reflect His love and



grace to all persons everywhere. The ideal of mission is central to the Christian faith. It is not a "tack-on" or an "add-on" to the gospel. The Great Commission is not the Great Suggestion! It is a command. Inasmuch as mission is an integral part of the gospel, it is an important part of our lives. That is why we believe in missions. That is why we have the NWMS, and why we have Thanksgiving and Easter offerings and Faith Promise Conventions in our churches. That is why our young people are responding to missionary calls. *That is why there are currently 87 students at Nazarene Theological Seminary who have expressed a desire to serve as missionaries.*

The character of the gospel is such that it must be shared. That is why you, too, in some way, can be part of God's mission. God has always wrapped His message up in people.

Yes, we do serve a missionary God. The Bible is a missionary book. Will you be part of God's rescue operation for the world? ☐

Come Over and Help Us

*Lord, where is my Macedonia
And the man with the beckoning hand?
Just send me a vision in the night
And I'll journey where You command.*

*God said, while I waited my summons
To go to that distant shore,
"I send you a vision every day,
And the beckoning hand is next door."*

—LOIS BLANCHARD EADES
Dickson, Tennessee

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IN THIS ISSUE

THEY MERIT OUR SUPPORT..... 2	RESCUE FOR THE TRAPPED 13
<i>General Superintendent Orville W. Jenkins</i>	<i>William Goodman</i>
GOD'S RESCUE OPERATION..... 3	WHEN YOUR CHILD GOES WRONG 14
<i>Charles R. Gailey</i>	<i>Wesley Tracy</i>
COME OVER AND HELP US 3	IF I CAN WALK 15
<i>Poem</i>	<i>Poem</i>
<i>Lois Blanchard Eades</i>	<i>Reeford L. Chaney</i>
LETTERS..... 4	THEY SANG WITH THE SPIRIT..... 15
WHY CELEBRATE?..... 5	<i>Book Brief</i>
<i>Terrell C. Sanders, Jr.</i>	<i>Frank Eifert with Evelyn Stenbock</i>
THE GREATEST GIFT 6	THE EDITOR'S STANDPOINT 16
<i>Poem</i>	<i>W. E. McCumber</i>
<i>Rosalie McElroy</i>	THE PERIL OF CARNAL-MINDEDNESS
OBSERVATIONS AFTER THIRTY YEARS 6	IN THE CHURCH 18
<i>J. Kenneth Grider</i>	<i>Richard S. Taylor</i>
PENTECOST..... 8	A STRING BEAN PLANT INSTEAD
<i>Holiness Heritage Sermon</i>	OF A BURNING BUSH? 19
<i>Phineas F. Bresee</i>	<i>Yvette M. Dean</i>
NAZARENE ROOTS: A. M. HILLS:	BY ALL MEANS..... 20
THE EDUCATING OF A NAZARENE THEOLOGIAN 9	<i>Heart Attack Brings Healing</i>
CHRISTIAN LIVING IN A NON-CHRISTIAN WORLD..... 10	<i>A. Brent Cobb</i>
<i>Albert L. Truesdale</i>	IN THE NEWS 21
NO CROSS—NO CROWN! 11	NEWS OF RELIGION 30
<i>Poem</i>	ANSWER CORNER 31
<i>Alice Hansche Mortensen</i>	LATE NEWS 35
INSTRUCTIONS FOR HOLY LIVING 12	
<i>Oscar F. Reed</i>	

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Letters

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

FLOWERS APPROVED

I disagree with Professor McCant's suggestion ("Facing Up to Death," September 1 issue) that flowers for the deceased is extravagant. When someone you love dies you want to give them beautiful flowers and it makes you feel good to be able to do so. We are not trying to conceal or hide death by giving flowers, painting the face, and dressing the corpse so he or she can "go out in style," as he put it.

It pleased all of us when my mother passed away May 22, 1983, that so many of her friends remembered her with flowers.

Assassinated leader Benigno Aquino of the Philippines was placed in

his coffin with the blood still on his face. I prefer makeup, nice clothes, embalming, and flowers. What would we gain by doing it any other way?

Dean Armstrong
Houston, Texas

LUCIFER REVISITED

I noticed in the Answer Corner, November 1, 1983, issue, that the question of Lucifer has come up again. I recall a few years ago a similar question was asked. At that time I also recall writing you as I fully agree with you that the prophet Isaiah is referring to the king of Babylon. I remember at the other time it was mentioned in the Answer Corner, you answered my letter and

stated that other people had written you accusing you of denying the existence of the devil. I personally can see no connection with this passage and the one in Luke 10:18. I have read the passage in Isaiah 14 many times and I can find no reference in any way to Satan, but it rather states it is addressing the king of Babylon. Furthermore, if you will read chapter 13 you will note it is addressed to the destruction of Babylon. Then chapter 14 is a continuation of the prophet's message and is addressed to the king.

Another observation: The KJV is the only one I have seen that uses the word Lucifer. Also the New Century Dictionary shows Lucifer to be

(Continued on page 20)



WHY CELEBRATE?

by TERRELL C. SANDERS, JR.

IN COMMENTING on the founding of the Church of the Nazarene, someone asked the question, "Why should we celebrate the founding of yet another church to clutter the religious scene. Were there not enough churches in the world before the Church of the Nazarene came into existence in 1908? Should the Body of Christ be further divided and segmented into smaller fragments?"

Questions such as these caused me to think and rejoice. I rejoice and celebrate because small groups of Christians came together from the North, the East, the West, and the South, and voted to unite into one body. The Church of the Nazarene came into existence on that memorable day in the small town of Pilot Point, Tex. It was such a joyous occasion for the delegates that the tent could not contain them—they spilled out from the tent, singing and rejoicing as they marched around it in a jubilant celebration.

I celebrate because those early Nazarenes were committed to preaching the message of entire sanctification as a second definite work of grace. They may have disagreed on some matters, but all were committed to spreading the glorious message of scriptural holiness throughout this land and around the world. If it had not been for this commitment, I would never have heard the message and entered into this wonderful experience and relationship. I celebrate because, through these holiness folk, I experienced entire sanctification and learned to sing "Glorious Freedom" and "Called unto Holiness."

Holiness churches known as Nazarene have sprung up in towns and cities in all the states of the U.S.A. and

the provinces of Canada. Thank God the church was also true to her worldwide vision and today we are preaching the gospel message in 75 world areas. Today a great throng of missionaries and national workers are continuing to proclaim this truth. Why should we not celebrate?

I celebrate because in Nazarene pulpits I have had the freedom for 40 years to preach the Word of God, to celebrate the sacraments, to evangelize, to invite men and women to an altar of prayer. In other words, I found not only a spiritual home in the church, but a place to fulfill God's call to me to preach His Word. Not every church would have wanted a "holiness" preacher in her pulpit. Thank God, the Church of the Nazarene not only tolerated me, but also welcomed me and encouraged me to proclaim the message of Christian holiness.

I celebrate because this new church had a vision to establish and support schools and colleges to educate her young people. I often wonder if I would ever have gone to college, not to mention seminary, if the Nazarenes had not won me to Christ. As soon as I announced that God was calling me to preach, my godly pastor began to tell me that we had a good Nazarene college where I should go to prepare for the ministry. Although he had obtained most of his ministerial training in the home study course, his strong opinion that I should attend a Nazarene college led me to believe that there was no other viable entry into ministry for me. I thank God that I enrolled in that college. It was there that I received my undergraduate education. It was there also that I met and married my wife, who has served faithfully with me for over 35 years. It was to that college that we sent our oldest son to prepare for the ministry. Celebrate? I cannot help but cele-

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

brate! Praise God, we now have eight Nazarene colleges in the U.S., one each in Canada, England, Europe, and Mexico, and other educational institutions in world areas too numerous to name in this brief article. In addition to these, we have Nazarene Theological Seminary and Nazarene Bible College in the U.S., and a new graduate level seminary recently opened in Manila to serve the Asia-Pacific area. Our church has always believed in higher education and has committed tremendous resources to support these excellent institutions.

Nazarenes everywhere should celebrate that through our church, the Nazarene Publishing House came into existence. "The House," as it is known in the family circle, is one of the largest denominational publishing houses in the world. It is the major supplier of Wesleyan holiness books, publications, tapes, and great gospel music. The world would be much poorer if it were not for the tremendous contribution our publishing house has made to the literature of the holiness movement.

I celebrate the founding of the Church of the Nazarene because many people will be in heaven because the Nazarenes won them to Christ.

There have been times when I, as a district superintendent struggling to nourish baby churches and plant churches in new communities, would ask myself, "Why are you doing this? Why plant a new church in a community that already has so many beautiful churches?" The answer that always came from the Lord was, "There are people in this community who are lost and will never know Me unless the Church of the Nazarene gives them the gospel message."

I celebrate because the Church of the Nazarene came to my community and won me to Jesus. I celebrate because we are still in the business of planting new churches, preaching the gospel, and proclaiming the grace of God in sanctifying power.

We are not the only people going to heaven, but we cannot but celebrate because we are a part of the Body of Christ. What a privilege and joy to celebrate this great relationship we have with Christ because the Nazarenes came to our towns and proclaimed the glorious gospel of full salvation. Celebrate? I cannot refrain from celebrating! □

The Greatest Gift

*Courage to choose the difficult right
Over the easier wrong,
Faith to go through the darkest night
Singing a holy song,
These are gifts the Spirit gives
To help the trusting soul,
But the greatest gift is Jesus Christ,
Whose coming makes us whole.*

—ROSALIE McELROY
Mifflinburg, Pennsylvania

Observations After Thirty Years

by J. KENNETH GRIDER

I HAVE COMPLETED 30 years of service as a member of the faculty of Nazarene Theological Seminary. Out of this rich experience I would like to share some observations with readers of the *Herald of Holiness*.

NTS has been strategic to the Church of the Nazarene and to the holiness movement generally. This year, its 2,000th student was graduated. Before the founding of NTS in 1945, a high percentage of students left the denomination after studying in other seminaries. Almost all of NTS's Nazarene graduates have remained with the denomination. They have given an educated and skilled service to Christ through the denomination, often at considerable economic sacrifice.

J. KENNETH GRIDER is professor of theology at Nazarene Theological Seminary.



Also, many now hold positions of leadership in the denomination. Alumni serve as president and dean of NTS, and 12 other graduates are on the 21-person NTS faculty. In the religion-philosophy divisions of our colleges in the U.S.A. and Canada, 39 NTS graduates serve as full-time teachers. (About 12 teach in other areas.) This is two-thirds of the total religion-philosophy faculty. Four NTS graduates are presidents of these colleges. Six other graduates teach at Nazarene Bible College. Many others are principals and teachers in schools outside the U.S.A. and Canada.

The president and vice-president of NTS's Board of Trustees, and two other members of this 15-member board, are NTS graduates.

NTS graduates serve in hundreds of pastorates, many of them among the largest local churches of the Nazarene denomination. Several are division or department heads and district superintendents for the denomination. Others are editors, office managers, evangelists, missionaries, chaplains, and associate ministers. Many of them serve with distinction.

In the holiness movement generally, they write books and articles and serve in many strategic pastoral and denominational posts.

I have learned much, across these three decades, from my students. I have learned much from their deep commitment to Christ and His servanthood; from their willingness to continue their studies in spite of physical, financial, and family hardships. They have often supplied me with valuable interpretations of Scripture, theological insights, and practical observations.

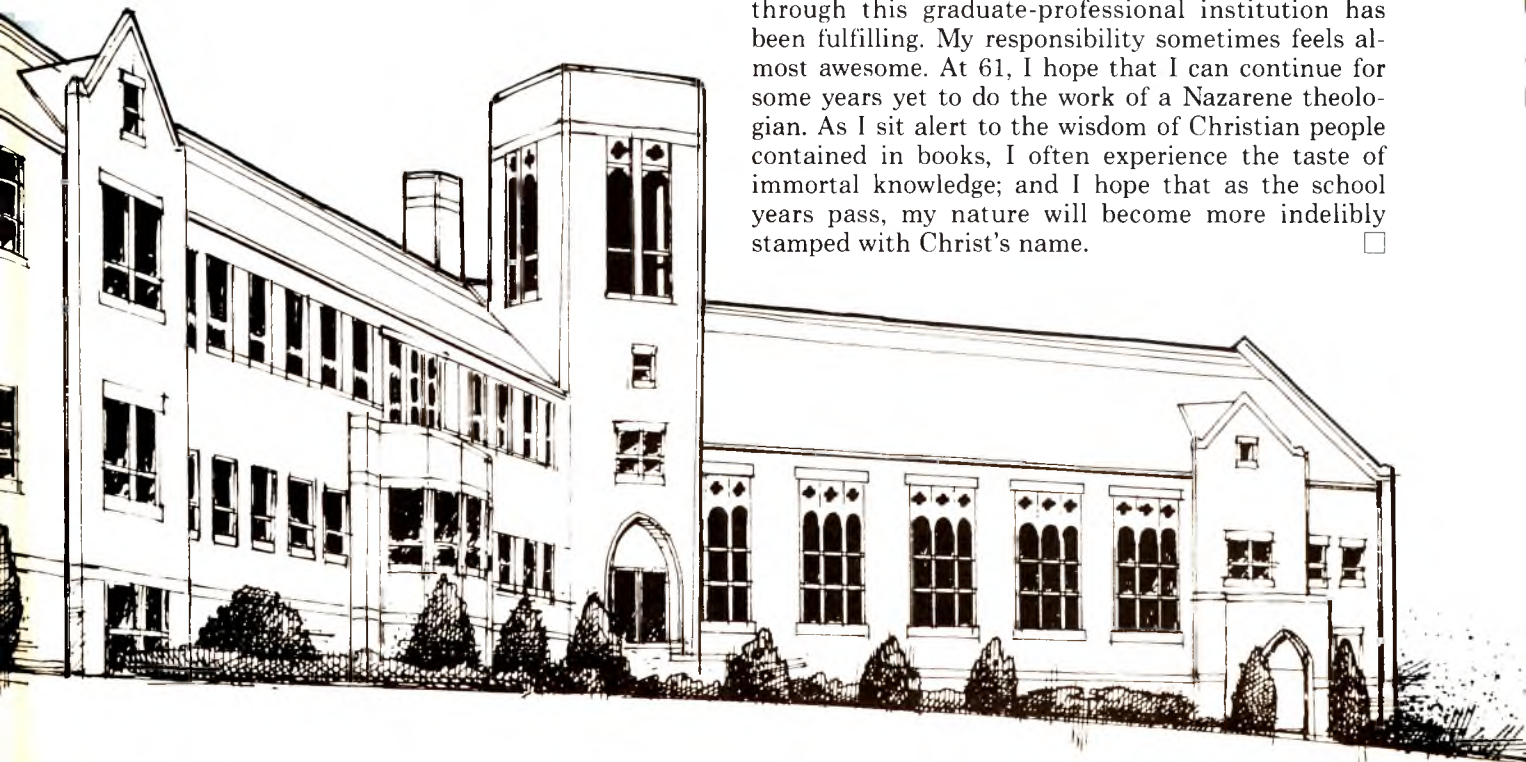
It is fulfilling to maintain some sort of contact with them after their graduation. For three or more years we are yoked up with them almost daily—in much more frequent and sustained contact than obtained in the life of a local church. I have come to love them deeply and to miss them when they go forth to the ministry NTS helped prepare them for. I pray for many of them by name each morning. For many years, I have prayed for all those I know of who are in doctoral studies in

various universities. After they earn their doctorates, I often still pray for them for years, believing profoundly in intercessory prayer. I also pray each morning for many of my former students who are evangelists, missionaries, inner-city workers, etc. And I like visiting with them as they return to Kansas City, or as I see them at General Assemblies or elsewhere.

I have been most privileged to work with my colleagues and superiors across the years. I worked with former NTS professor, Ralph Earle, almost 30 years; with Mendell Taylor nearly as long; with the late James McGraw, 25 years; with Delbert Gish and the late Willard H. Taylor, 20 years. I have worked with Harvey Finley 29 years, and with other present professors for many years. To have had the benefit of their fellowship, insights, cautions, and encouragements has been a special privilege.

I wish that, as a theologian of the Church of the Nazarene, I could do better at helping the Nazarenes generally to see how important theology is to our lives and ministries. Theology is what undergirds our message. It consists of deep beliefs of often unimaginable importance that have to do with our very mission. Theology is also what makes all the practical matters really practical. Our doctrines, I feel, identify who we are among the denominations and within the Body of Christ. Our doctrine of perfect love is sometimes misconstrued to suggest that if we fully love God and others, our other doctrines do not matter very much. It is indeed correct that love is our elemental credential as Christians. It is indeed correct that a proper catholicity is appropriate for us. It is indeed correct that our native air, as Arminian-Wesleyan-holiness people, is not that of rightist rigidities. Yet the few agreed-upon aspects of our official doctrines are important—more important than we sometimes realize as people whose proper major stress is upon the experience of God's saving and sanctifying kindness.

I teach various courses in theology, including NTS's required course in entire sanctification. My work of teaching, writing, and preaching for Christ in and through this graduate-professional institution has been fulfilling. My responsibility sometimes feels almost awesome. At 61, I hope that I can continue for some years yet to do the work of a Nazarene theologian. As I sit alert to the wisdom of Christian people contained in books, I often experience the taste of immortal knowledge; and I hope that as the school years pass, my nature will become more indelibly stamped with Christ's name. □



Holiness Heritage



SERMON PENTECOST

by PHINEAS F. BRESEE

I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4-5).

Men are made Christians only by the work of the Holy Ghost. No truth, no acceptance of truth will make a man a Christian. No effort of his own, no struggle he may make to be right will make him a Christian. No devotion of himself to what seems to him to be right and excellent will make him a Christian. A man is made a Christian by being made a new creature and by being divinely sanctified by the baptism with the Holy Ghost. Why do we so insist on repentance, faith in God, consecration of ourselves, if these do not make us Christians? Simply to put ourselves properly in the hands of God so that the Holy Ghost can do the mighty work.

We are often asked in one form or another what we mean by the baptism with the Holy Ghost. Men say that we teach that the whole work of salvation is by the Holy Ghost;

that He awakens, and re-creates, giving the new life; that the new life is His life begun in the heart; that we are kept by Him. Why do we divide it off and emphasize what we call the baptism with the Holy Ghost? We are always glad to discuss these questions because the Holy Ghost works along with our thinking, though far beyond it.

We do not divide it off from other Christian experience. It is closely connected with all other Christian experience. A man is convicted of sin that he may get rid of sin. His conviction ordinarily is in a general way. He comes to see by the light of the Holy Ghost that he is a rebel against God. He is sorry for specific sins, but the one great fact that rises high above all else is that he is a rebel against God. "Against thee, thee only, have I sinned, and done this evil in thy sight." Above all it is pardon that he feels the need of,

that his guilty conscience may be relieved, that the condemnation which he feels may be taken away.

Then, that he may walk in the light of God, that he may love Him with all his heart, with great delight he obeys Him. With great alacrity he runs to do His will. With child-like glee he rejoices in the new-found treasure, but soon finds out that there is opposition to this new life in his own being; that though he loves God he does not love Him with all the heart, and that self intrudes. Into his love comes fear. Into his faith comes doubt. Into his humility comes pride. Into his devotion comes ambition and self-seeking. There is a struggle in his own breast.

He looks up into the pure Spirit of Jesus by the light of the Holy Ghost and is overwhelmed. He cries out, "Woe is me! for I am undone: because I am a man of unclean lips: for mine eyes have seen the King, the Lord of hosts." This is the place of the second definite work of grace. This is the place we need it and must have it. And this is the provision of the baptism with the Holy Ghost. It was for this that Jesus bade them wait. And Peter declares as the great fundamental fact that their hearts were purified. The fiery baptism burns up the dross, and nothing else will do this. This is the basis. This has to be insisted upon. This is the stigma. To die to sin is to go without the gate bearing His reproach.

Men would seek the baptism for power, for usefulness, for the greater peace and joy; but each man must feel the need of the cleansing blood for his own deliverance, for the sake of his own soul. As Paul declares, "That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." Let me emphasize that the first great work of the baptism with the Holy Ghost is to make men holy, that they may love Him with all the heart and not backslide, but go on from grace to grace.

This being received you can stand and say that, "The very God of peace sanctifies me wholly." God can give you, in safety to yourselves and to His work, the power of His indwelling, and fulfill in you the promise that, "Ye shall receive

power, after that the Holy Ghost is come upon you." Jesus said, "Ye shall receive power . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

There is a power of holiness. I scarcely consider a holy man by himself, for he is never alone, and is never to be reckoned with simply as a man. But yet he is a man and is not simply and altogether a vessel. He has a holy manhood, a manhood that is unworldly, that loves God

with all his heart, that seeketh not his own, but the things that are Jesus Christ's.

The power of a holy man is not himself, but the indwelling Holy Ghost. While he is personality enlarged and strengthened, yet he is more of an avenue, more of a transmitter, more a viaduct, than a personality. He is filled with and clothed upon with power so much greater than himself that he is comparatively lost sight of. Something like a minister of the United States government, he represents not

himself but his government. The power of a holy man is the indwelling Holy Ghost. □

Editor's Note:

Beginning with this issue, we will carry throughout the year a Holiness Heritage Sermon, at the request of our general superintendents, who are eager to give every possible impetus to the preaching and practice of holiness in our church.

These messages will be excerpted and edited when necessary, but the thought and thrust of those who preached them will be unimpaired.

This first message is excerpted from Dr. Bresee's sermon, "Pentecost," which appeared in *Sermons from Matthew's Gospel*. It was preached to the First Church of the Nazarene, Los Angeles, Calif., organized by Dr. Bresee in 1895.

NAZARENE ROOTS

A. M. HILLS; THE EDUCATING OF A NAZARENE THEOLOGIAN

After graduating at Oberlin College, under the renowned evangelist Charles Finney, A. M. Hills wrote, "I had given up the practice of law to preach [but] I wanted something worthwhile to preach. I could not leave the ministry of the mighty Finney with its sharp, keen, incisive doctrines, to feed my soul on the windy surmises and speculations and delusions of carnal men. I believed in an inspired Bible, an omnipotent savior, and an omnipotent salvation. Consequently, a happy-go-lucky—think as you please—believe what you will—do as you like—we are all going to heaven together style of religion made no appeal to me whatsoever. But I did want to meet new minds, new methods, new manners, and new environments, so I chose Yale, and never regretted it."



A. M. Hills, 1848-1935

Although the coarseness and irreverence at Yale shocked the young Hills, he also found among Yale's faculty and students some of the nation's "giants in faith, piety, character, and scholarship." His studies and acquaintance with such renowned Christian scholars as Timothy Dwight and James Dana provided the foundations for A. M. Hills' later contributions to the Church of the Nazarene.

After Yale, Hills enjoyed 20 years of fruitful ministry in the Congregational Church before returning to Oberlin for the education of his children and to begin an evangelistic ministry. It was here that he first discovered the holiness message from the library of a Congregationalist layman. He later wrote, "I read no other subject but this. My heart was O so hungry! . . . I was convicted of a *want*. I may now truly say,

Blessed are the Christians who are not satisfied; in whom the Holy Spirit has created a holy longing for a deeper, fuller, higher, richer experience of the indwelling presence of God! Was it not Jesus who said, 'Blessed are they who hunger and thirst after righteousness for they shall be filled.'"

During the cold nights of December, Hills walked the village parks while praying in determination, "I can, I will, I do believe," until one morning when he began to "thank God for the blessing, as a thing received." He later wrote, "I began to do this, when speedily the Holy Spirit came to bring the witness that *God is true*. A tide of joy swept into my soul and I cried out, *O bless the Lord! Praise the Lord! He does come and fill my soul!*"

"I have always been thankful that God did not let me get the blessing by any easy method. Sometimes people get sanctified the first time they ever hear holiness preached. They go at once to the altar and without a struggle plunge into the fountain and are made whole. But God made me *study and study for long weeks and months* and when at last I did reach the goal of my longings, I knew the literature of the subject, what the blessing is, and why it is necessary. . . . In other words, the difficulty I had of obtaining the blessing fitted me to be a teacher of others" (A. M. Hills autobiography, manuscript copy in NTS library).

And A. M. Hills did teach. Beginning with the faculty at Asbury College in 1898, he went on to become the founder and first president of Texas Holiness University (Nazarene), Olivet Nazarene College, and Central Holiness University (Independent) in Oska-loosa, Ia. Hills also taught at Bethany Nazarene College, several schools in the British Isles, and for 16 years at Pasadena College. Out of Dr. Hills' classrooms came many of the best preachers and teachers our denomination has known, including J. B. Chapman and R. T. Williams.

Hills was also a prolific writer for popular and scholarly audiences. His best known works are *Holiness and Power* and *Fundamental Christian Theology*, both considered among the holiness classics. Dr. A. M. Hills combined academic excellence with holiness of heart and life before his students, impacting more than a generation of Nazarenes. □

STEVE COOLEY, Director of Archives

Christian Living in a Non-Christian World



Harold M. Lambert

by ALBERT L. TRUESDALE

Christians in our day will either present a clear Christian counter to neopagan values or we will be neutralized and eventually consumed by them.

The Christian faith was born into a world marked by religious and moral pluralism; there were numerous competing religions and diverse estimates of right and wrong. Religious options ranged from the ancient Greek and Roman gods whose popularity was waning, to the highly attractive mystery religions that invited their communicants to participate in secret rituals and baptism in the blood of sacrificial animals. In addition to these, the cultic prostitutes of Aphrodite, many local deities, and worship of heavenly bodies invited adherents.

In the Roman empire, human life was often cheapened by various forms of public sport and entertainment, slavery, and infanticide (leaving undesirable infants to die on the hillsides).

Into this kaleidoscope came the Christians, initially viewed by many as just more clutter on the confusing

first-century religious landscape. They would, it was assumed, fade into the scenery to become but one more option in the religious supermarket. Eventually they would be worn away by the tides of social and political change.

But this did not happen. Eventually, Christianity became the dominant religion of the Roman Empire and went on to provide the foundations for Western civilization. Why did this happen? The reasons are too numerous to list here. But one very important reason was that the early Christians displayed a set of values that provided a clearcut challenge and option to the pagan moralities. Through their Christ—through His teachings, death, resurrection, and meaning—a new vision of human existence was infused into the human stream and Christians were its carriers. Christians were remarkable for their uncompromising dependence on the New Life that had appeared in Christ, and for their determination to embody that life in a parallel ethic. Those who tried to separate the two were denied the name “Christian.”

Leaders such as the apostles Paul, James, and Peter, as well as Early Church fathers such as Clement of Rome and Polycarp of Smyrna, taught the early Christians that genuine faith in Christ had to be demonstrated in a complete reordering of one’s existence in the world.

Such a commitment met with ridicule and hostility. Celsus, a learned pagan opponent of the Christians, and many Jewish leaders were scandalized by the Christian movement’s “openness to people of all races and classes, to women as well as slaves—its concern for the downtrodden, the outcast, the sinners” (Georg Forrell, *History of Christian Ethics*, 1:29). Refusal to serve in the military submitted Christians to unending contempt. Their commitment to honesty made them appear hopelessly naive in a rough-and-tumble world. Their refusal to either observe or participate in sports that demeaned the human spirit earned them social ostracism.

But they persisted in their vision. And their vision of what life can and ought to be appealed to increasing numbers of people searching for a life that could provide escape from the sea of pagan death.

A similar challenge faces the church today. Our world is experiencing re-paganization. Traditional moral values, derived largely from the Judeo-Christian tradition, which have to a large extent undergirded Western civilization, are now being replaced by values that draw their inspiration from either atheism, the basest forms of materialism, servitude to astrological bodies, scientism, syncretistic cults, or humanistic self-help programs. Appropriately, a recent book is entitled *Drawing Down the Moon: Witches, Druids, Goddess-Worshippers and Other Pagans in America To-*

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day. This book charts what Theodore Roszak calls "neopaganism."

The diversity of religious and moral options begins to remind us of the first century into which the Christians came.

There is a real danger that we 20th-century Christians will be so much a part of this climate that our values will be too little Christian and too much pagan, and that we will fail as witnesses to the radicality of the gospel of Christ and to the standard of holy living to which the Body of Christ is called.

Nothing is more urgent than that Christian leaders, pastors, college professors, and parents—all of us—ask and live out the answer to the question, "What does it mean to live a distinctively Christian life in a neo-pagan world?"

There are some fundamental principles that can guide us.

1. Within the Christian faith, people are considered valuable because of their inalienable relationship to God, that is, they are created in His image and are the fundamental objects of His redeeming love.

Hence, it is essentially unchristian to value a person on the basis of such incidentals as sex, nationality, age, race, or social status.

Furthermore, it is essentially unchristian to value institutions—political, economic, religious—above people. Whenever this error is committed, the door opens to all sorts of abuses such as the Nazi Holocaust, racism and sexism, and the shameful drug and sex industries of the industrialized West.

To be truly Christian includes a commitment to justice as the right of each person to lead a fully human life.

2. The kingdom of God and its righteousness insists that the highest values are those that promote love between people, that refine the human spirit, that utilize this world's resources to improve the common lot of people everywhere, and that generate worship of God as the Father of light and life.

Hence the Christian faith stand unalterably opposed to all forms of materialism, because materialism reduces the valuable to physical possessions, to money, and social influence. Today the Christian faith is in danger of being swallowed up by the baals of consumerism even as ancient Israel was swallowed up by the baals of cultic prostitution. Even the beauty of holiness is in danger of being swept aside by such materialistic status symbols as the cost of our carpets, the glamour of our vacations, the brand of our clothing, and the models of our automobiles. If these become the measure of life, then we must relinquish all identity with the lowly Galilean who preached the Beatitudes.

Let there come among us a rebirth of Christian values that will point a way out of the endless and enslaving cycles of consumerism.

3. Essential to the Christian faith is an estimate of human sexuality that insists on its fundamentally sacred character.

The Christian faith believes that when human sexuality is cut off from its religious significance, it becomes a degrading rather than an ennobling influence. Divorced from its larger context, it produces exploitation of one person by another and a general depreci-

ation of the other values without which human sexuality loses its importance. Viewed as a source of entertainment, it breaks the bonds of covenant and respect that it is meant to symbolize. The cheapening of life in our day is largely the fault of the way our culture profanes human sexuality.

4. Because the New Testament insists that the whole of life should be disciplined by Christ, all forms of entertainment and use of leisure time should aim toward refining the human spirit, and not toward a mere gratification of wants.

5. Money and property must be viewed as a means for increased service to humankind and not as an end in itself or as the measure of a person's worth.

To hoard money and to confess faith in God are mutually exclusive ways of life. Jesus put it simply, "You cannot serve God and mammon." We Christians are bombarded with the subtle lie that if we serve God we will prosper financially. We must be wise enough to see that this is but another way of saying that we serve God in order to profit monetarily. This is profanity.

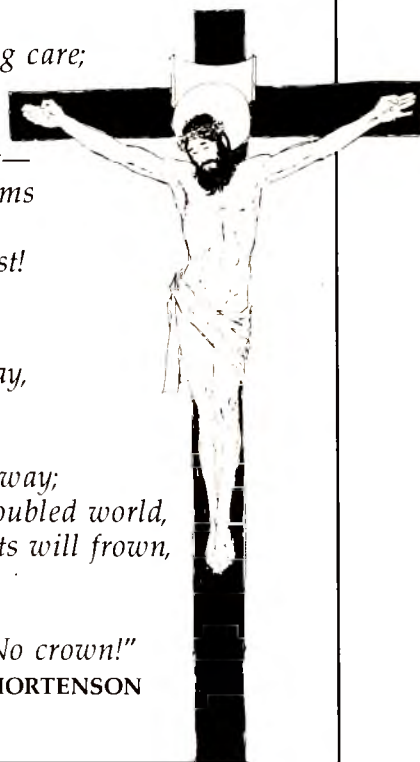
Finally, as Christians, our entire mode of conduct should prepare us to live redemptively among our fellow employees, associates, families, and neighbors. As the Book of James so clearly states, a profession of faith in Christ must legitimate itself in an ethic consistent with what God has said about himself and His world in Christ. □

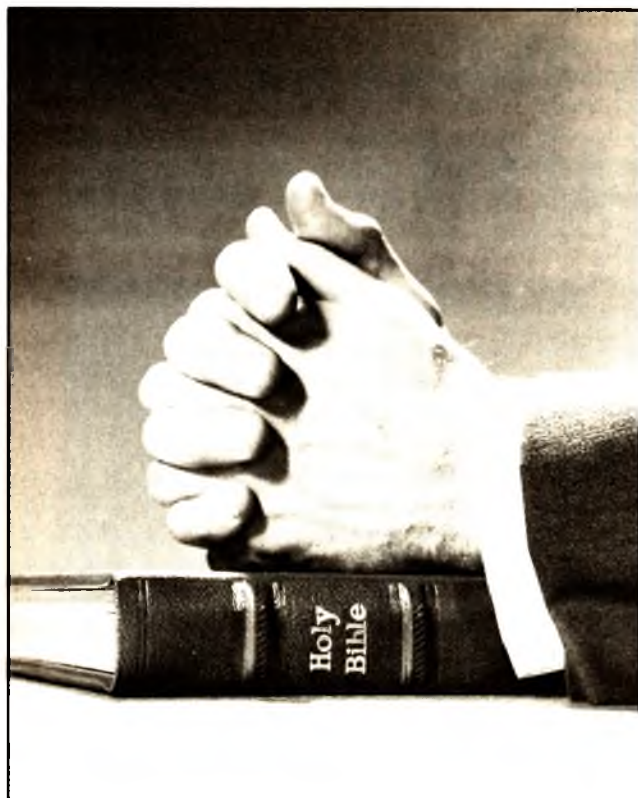
No Cross—No Crown!

*I'm loathe to leave
This shelter, Lord,
This precious place of prayer!
I feel so safe,
Protected here
From life's corroding care;
Held firm within
Your loving arms,
I would forever rest—
No unsolved problems
To confront,
No battle cry, no test!
"But that is not
My will for you,"
I hear You gently say,
"You must go out
And shine for Me
Along life's rugged way;
A beacon in this troubled world,
Though Satan's hosts will frown,
I'll hold your hand;
Remember this—
No test, no cross—No crown!"*

—ALICE HANSCH MORTENSON

Racine, Wisconsin





H. Armstrong Roberts

Instructions for HOLY LIVING

by OSCAR F. REED

IN 1 THESSALONIANS 5:16-24, Paul offers some general principles for holy living (vv. 16-22) and concludes with a grand prayer for the entire sanctification of the readers (vv. 23-24).

Uttered without any connecting participles, this triplet of commands speaks of a life in relationship with God: "this is the will of God in Christ Jesus for you" (v. 18, RSV).

"Rejoice always" (v. 16)

"Pray without ceasing" (v. 17)

"Give thanks in all circumstances" (v. 18)

The present tense in all these imperatives marks them as continuing duties that are characteristic of a holy life.

Rejoice Always. For Paul to ask the fellowship of the church to rejoice in view of sufferings was remarkable. Certainly they knew what rejoicing was (1:6), but the emphatic "always" was more than one would think

reasonable or even possible. It stresses the duty to rejoice at "all times," not just when circumstances are pleasant. Paul held that *joy* was the distinctive and abiding characteristic of the Christian.

Paul was no blind optimist. He knew he had shared with them the heritage of suffering with the Lord (3:2-3). He also knew that suffering *for* the Lord was not incompatible with rejoicing *in* the Lord. He had learned the marvelous paradox that suffering voluntarily endured for Christ opens up a fountain of joy (2 Corinthians 12:10; Colossians 1:24).

It was not a natural joy, but a sense of well-being produced by the indwelling Spirit in the midst of any circumstance. This joy amazed the pagan world and drew many pagans to Christ.

The imperative to "rejoice always" was an appeal to their will. They had a part in maintaining this experience of joy. The call was for them not to allow adverse circumstances to rob them of joy. He *commands* them to rejoice.

Christian joy arises from the fact that the believer is "in Christ" and is rooted in the unfathomable blessings flowing from that union. He has no right to be despondent or miserable. His sins are forgiven and cleansed in love. In Christ he is well pleasing to God. The hope of eternity with Christ lies before him.

A. J. Mason has said, "The Christian who remains in sadness and depression really breaks a commandment. He mistrusts God—his power, providence, forgiveness."

Pray Without Ceasing. Prayer is a comprehensive term covering all forms of reverent approach to God. It is demonstrated in *attitude* rather than duration. Paul is suggesting that a committed follower of Jesus must maintain that reverential approach to God as a continuing practice.

Again, it is the emphatic adverb "without ceasing" that makes the command arresting.

He is not speaking of an uninterrupted prayer vigil. Such is inconsistent with Paul's claim that he prayed "unceasingly" (Romans 1:9; 1 Thessalonians 1:2-3).

He is asking for a life that is pervaded with the spirit of unceasing prayer, a spirit of constant communion with God. Thus, the act of prayer is intermittent, the spirit of prayer is continuous. It is not so much the "moving of lips," but the elevation of the heart to God that is the essence of prayer. Such an attitude will express itself in repeated utterances to God. The disciple of Jesus is not restricted to set hours of prayer or any specific place; "but the believer is not in the right place if he cannot continue to pray there."

That attitude can be expressed in the early hours while jogging or in the heat of employment. It can happen in the furrows of the field or in the center of Times Square. The command frees the Christian to "pray without ceasing."

In Everything Give Thanks. How typical of Paul is this startling injunction! Again, the emphatic adverbial phrase "in everything" lifts this admonition above natural practice or possibility. Paul suggests that we must practice thanksgiving "in every circumstance." The preposition "in" points to the circumstances of their thanksgiving. The statement is all-inclusive.

We are to be thankful in all things; not with a stoic

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resignation, but with a spirit of unfailing gratitude (Romans 8:28). When we realize that God works "all things out for good to those who love him" and are yielded to His will, thanksgiving under all circumstances becomes a glorious possibility.

"He who can say *amen* to the will of God in his heart will be able to say *hallelujah* also."

Well, one cannot appreciate the possibility of these "diamond drops" (Moffatt) without moving to the condition of their possibility found in verses 23-24. The

sanctifying work of the "God of peace" makes possible the commands that precede it, and we have the gracious promise that He "will do it." Praise God!

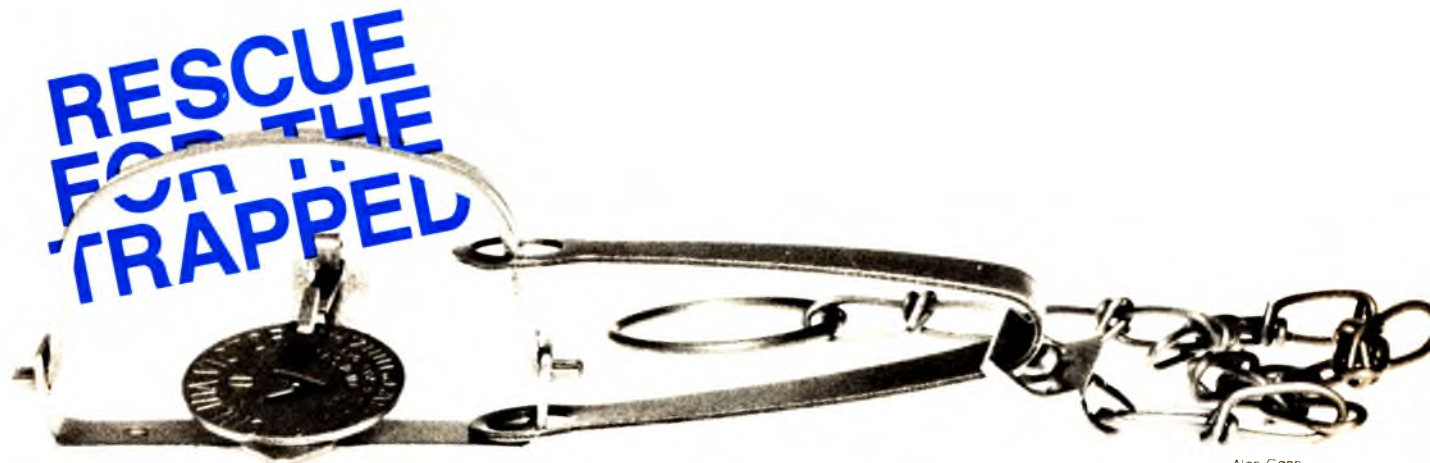
Secularity in our culture points to a self-centered existence. It is only in the fullness of God in Christ through His Spirit that we can answer the imperatives with a great *amen*.

Rejoice always!

Pray constantly!

Give thanks in all circumstances! □

by WILLIAM GOODMAN



Alan Gann

A SMALL ANIMAL was caught in a trap. His only hope was for someone to rescue him. A man appeared and attempted to set the sufferer free, but the confused creature fought with all of his available strength against rescue. The rescuer had to give up and leave the animal to his entrapment and misery.

There are people who become trapped in wrongdoing, which adds pain and misery to their lives. Their only hope for rescue is a source beyond themselves. God comes as a rescuer and attempts to set the captives free, but often they resist with every bit of energy in them.

A man admitted that he was hopelessly addicted to alcohol and wanted to know if there was any help for him. He was told that God could rescue him and set him free from alcohol forever. The man responded: "That's all right for some people, but not for me!" A year later he was still trapped in hopelessness looking for a rescuer.

Vast numbers of people are trapped in the bonds of drugs, alcohol, gambling, lying, swearing, anger, lust, pride, and other destructive snares. Hope is an active struggle against despair. Many that are trapped keep alive by hoping that someone will come along and rescue them. God gently reminds us that He is a rescuer for all who trust Him, even the most entrapped person.

The person who turns his life over to God finds freedom from even the most terrifying bondage that one might experience. God brings hope to hopelessness, freedom from bondage, and rescue to the

trapped. Healing from injuries inflicted by the trap takes time; the scars may be there forever.

I have seen small animals limping through the woods as a result of having been caught in a trap. They were free but the scar remained. I have seen sinners redeemed: the alcoholic, the dope addict, the gambler, the liar, the adulterer, the prostitute—all slowly healed from the morbid, sordid life they once knew. Their lives were filled with joy, freedom, and hope but the scars of their old haunts were still with them and always will be.

Hope of rescue has kept the trapped coal miner alive, and those trapped in the ghetto. Hope affects attitude, emotions, and physical well-being. Hope as a part of faith produces inner strength and power for life.

The apostle Paul, a man rescued by the Lord, wrote: "But hope that is seen is no hope at all. Who hopes for what he already has? But if we hope for what we do not yet have, we wait for it patiently" (Romans 8:24-25, NIV). Maxine was having a difficult time giving up cigarettes after she became a Christian. She wanted to quit smoking so badly, but each day she would give in to the craving for nicotine. Maxine felt trapped; should she just quit trying to be a Christian or continue the struggle to be free? She put her craving for nicotine on the altar daily, with a patient hope of being delivered. She later said: "One day the desire for cigarettes left me. It seemed so easy, so unnoticed, but I know without a doubt I am free of tobacco!"

Isaiah said it so well: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). □

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When Your Child Goes

PARENTING may be hazardous to your health." Perhaps every marriage certificate should be engraved with such a warning. Having and loving children is risky, for they hold your heart so carelessly. And as Gibran says, they grow up to "live in the house of tomorrow where you cannot go—even in your dreams."

WRONG

P

But when a child really goes wrong, you discover more new ways to hurt than to cope. "What did I do wrong?" becomes the number one question easily outranking, "Who has the car keys?" or "What happened to the *TV Guide*?" At first you are shamed by your youngster's waywardness, but your love soon

shoves you past that to more serious concerns. Some of your church friends stop talking to you—they just don't know what to say. A permanent sadness takes up residence in your eyes. It never quite goes away even if you are laughing at rerun elephant jokes.

You soon reach the point where little else matters except the rescue of your child. You lose interest in many things—even church work. Umpiring the church softball game, choir practice, or making nutcups for Jesus may lose their luster right away. You pray a lot, and your faith is severely tested.

Your Bible hero may have been David, or Paul, but another Bible character becomes a close friend—the woman in Matthew 15:21-28. She came to Jesus crying, "My daughter is grievously vexed with a devil." Whether the girl's trouble was physical, mental, spiritual, or "all of the above" we don't know. Maybe this mother said it the only way it could be expressed. We would probably have said it: "My daughter is filled with the devil."

Hers had to be a heart-wrenching prayer. She prayed it in desperation, in determination, and in public. Pride and damaged dignity had to be put aside. After all, her daughter was "filled with the devil." Nothing else mattered.

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As urgent as her prayer was, it was severely tested. (And here is where my article gets mixed up with one published by editor Joe W. Burton of *Home Life* some dozen years ago. The ideas, though not the words, that follow are at least as much his as mine.) First, her prayer was tested by the silence of the Savior. The Bible says that when she prayed her desperate prayer, Jesus "answered her not a word." If you have been there, you know the terrifying loneliness that pierces your soul at such times. Your "groanings which cannot be uttered" seem to echo aimlessly across the void that is the universe. Have your prayers for your children

been tested by the silence of the Savior?

Further, this mother's prayer was tested by the impatience of the disciples. The folks closest to Jesus became a stumbling block! The disciples "besought" Jesus, "Send her away, for she crieth after us." If the disciples were like most men, nothing would exasperate them more than a woman who goes on and on and on and doesn't know when to stop. So the disciples wanted her ousted. They had tried to run her off already; failing, they wanted Jesus to do it. Something like this can happen today. "Disciples" can hurt more than they help by wanting to oust anyone (your child or mine) whose behavior is not mainstream.

This woman's daughter was "filled with the devil." Jesus wouldn't speak to her and the disciples tried to chase her away—but *she kept on praying*.

Notice also that her prayer was tested by an exclusive doctrine. This exclusive doctrine was parroted by Jesus: "I am not sent but unto . . . the house of Israel." Here, I believe, Jesus is trying to teach His disciples the folly of their "chosen people" prejudice. He is showing them the stupidity of saying salvation is by "race" not "grace." Here was a woman praying in faith believing. How inappropriate to say, "Your nationality is wrong; go away." Before this session would end, the disciples would learn this lesson.

But this grieving mother's faith was tested even further by humiliation. Perhaps it was for His disciples'

benefit, but for whatever reason, Jesus called her a dog and He called her daughter a dog. "It is not meet," He said, "to take the children's bread and to cast it to dogs." Was any prayer ever so severely tested? But she refused to be insulted. She kept on praying. It was as if she were saying, "You have called me a dog, you have called my daughter a dog, but that's all right. I refuse to be offended. Lord, help me."

Was ever a prayer uttered in such desperation? Was ever a prayer so severely tested? Was ever a prayer so happily rewarded?

Jesus, who loved her and her daughter enough to die for them, saw her hurt and her heart, saw her faith and her fervor. And reaching out to her He said, "O woman, great is thy faith: be it unto thee as thou wilt." The result is calmly recorded in verse 28: "and her daughter was made whole from that very hour."

Some parents give up too soon. Some blame themselves for their child's waywardness and retreat into a swamp of guilt and never come out. Others spend the rest of their days pouting because God doesn't answer at once. Some begin to hate the church, the system, and even God. Others allow the hurt of it all to become their largest reality. If guilt, pouting, hating and hurting become your whole world, you lose your faith, stop loving and serving God, and can hardly be an agent of your child's rescue.

Isn't this woman from Matthew 15 a model for us today? Keep on praying and keep on trusting, even when it seems useless, that one day the words of verse 28 will be repeated again in the Lamb's Book of Life—"Her (his) daughter (son) was made whole." □

If I Can Walk . . .

*If I can walk from day to day,
Before the crowds immense,
In such a way that I might gain
Their utmost confidence;
If I can stick to what is right,
Though critics may deride;
If I can keep my record clear,
And yet without false pride;
If I can win the smile of God
Upon my life each day—
To think, and act, and say the things
That He would have me say;
It will not matter then to me
What course the throng may take,
For I shall be content to know
I'm living for His sake.*

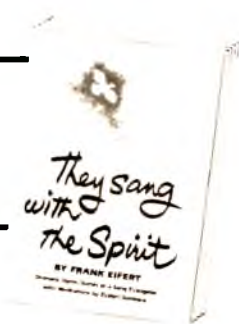
—REEFORD L. CHANEY
Richmond, Virginia

Book Brief

THEY SANG WITH THE SPIRIT Dramatic Hymn Stories of a Song Evangelist



FRANK EIFERT, *author*
with meditations by
Evelyn Stenbock



OVER A LIFELONG traveling ministry, Frank Eifert has collected stories, sought out songwriters whenever he could, and listened to people who recounted gripping testimonies related to hymns. Many of Eifert's stories are highly unusual: a shipwreck where survivors bobbing in the sea kept their hope alive through a singer's brave song; a mother whose prayer in song stopped hurricane floodwaters. His spellbinding talent spills over onto paper with ease!

The focus in these 16 stories is on people who have

been blessed by the words and music, rather than on the origination of the songs. One exception might be "Lead Me to Calvary." Frank went to visit Jennie Hussey, an invalid. She laughed and said, "You're looking for a story about my song, just like all the preachers and singers who come to see me. But I've got to disappoint you, Son. There isn't any story." She explained that she wrote something every day. "The words to 'Lead Me to Calvary' just seemed like a good thought for the day"!

A writer can't boost her own contribution very objectively. Writers, like preachers, hoard such illustrations like pack rats. By the time I was asked to tie these stories together with a thread of continuity for the book, my mind was already spinning with ideas of my own. Drawing on them, I jotted down brief outlines for scripture meditations and wrote a key thought to match each story. You can use these ideas, and the book is sure to spur you on to greater thoughts of your own.

For the program planner, pastor, and writer, both the principles and parables of this book hold value. But above all, this is gripping reading for personal or family devotions. The music and words of all 16 hymns are included. □

—Evelyn Stenbock
Beacon Hill Press of Kansas City
To order, see page 23.

the editor's STANDPOINT

ABOUT THE SEMINARY

The first seminary was an ad hoc affair with a crash course, really more of a seminar than a seminary.

It came into being after the Resurrection and had a one-man faculty, Jesus Christ himself. Some of its small student body became distinguished church leaders—James, John, and Peter for instance.

The curriculum was limited but focused on essentials—the witness of Scripture to Jesus Christ, and the urgency of preaching the gospel in the power of the Spirit throughout the world.

The atmosphere was informal and the faculty ate with the students.

You can read about this seminary in Luke 24:36-49. A partial record of the early achievements of some alumni is found in Acts.

Things have changed, but not radically. At our seminary in Kansas City the faculty, student body, and course offering are larger.

The faculty is not Christ, but it is Christian. Men who are worshipers first and scholars second, whose lives “adorn the gospel,” provide the instruction.

Students are there from around the world, though U.S. students predominate in number. These students are sharp, eager, committed men and women, training for lifelong ministry.

Curriculum has expanded, but it remains focused.

The Word of God in its witness to Christ is studied in depth and detail.

Church history is vital. You cannot understand Christianity today without a knowledge of Christianity yesterday.

Theology seeks to think with past and present interpreters of truth in order to apply divine truth to human life.

Students are prepared for practical leadership in the worship and work of the church.

A sense of mission on a global scale is fostered.

Personal Christian experience is valued above the accumulation of academic lore.

Such a seminary deserves our hearty support! ☐

HUMAN LIFE IS SACRED

As Creator, God is the author of all life. As Creator and Redeemer, He has placed special value upon human life. As Judge, He will require an accounting from all who defy His word. These are truths plainly taught in Holy Scripture.

These truths will be the focal point of thousands of worship services on January 22. Many churches throughout the U.S. are observing “Sanctity of Human Life Sunday” on that date.

The date is historical. On January 22, 1973, the U.S. Supreme Court gave legal sanction to the killing of unborn human beings. In the 11 years since their ruling, 1.5 million abortions have occurred annually in the U.S.

The human fetus has been denied its right to live. If the mother regards the growing life within her as inconvenient and unwanted, she can have it destroyed legally. No one sins with impunity, and the scarred psyches of these women mock the glib counsel of those who encouraged them to seek abortions.

Abortion on demand is murder legalized. The church must cry out against it.

The church must do more than protest wrong, however. Positive and redemptive action must be taken on behalf of those who are caught up in this flood of destruction.

Much is already being done. Literature affirming human life as sacred is disseminated widely. Centers have been established where mothers, especially the poor and unwed, can receive medical, financial, and spiritual help during pregnancy and birth. The gospel of Christ, calling to repentance and offering forgiveness, is being proclaimed. Pressure for a human life amendment to the Constitution is being exerted. All these strides forward deserve to be lengthened and strengthened.

If not on January 22, on some Sunday let the teaching of Scripture on the unique sanctity of human life, including unborn life, be emphasized in all our churches. Let us speak out for life, and challenge, in Christ's name, those who assent to the wanton slaughter that degrades and disgraces the United States. ☐

All our genealogies, if we complete them, would go back to Adam. That means that ultimately everyone is kin to everyone else. Snobs and racists are only kidding themselves.

COMMON FOLKS

Luckily for Jesus, He wasn't born in Boston. Among His ancestors were some less-than-blueblooded folks. At any dinner party where "roots" were discussed, He could have delighted the crowd with stories of Abraham. But imagine the chilled silence if some dowager asked about "Rahab the harlot." Among His mostly Jewish forebears was Ruth, a Moabitess—a foreigner. Why, Pearl Buck could have written a long sad novel about such a conflict of cultures.

Truth is, everybody has some rascals and outlanders on the family tree if he goes back far enough. Luke's Gospel traces the lineage of Jesus beyond the point where he can write "son of Abraham." Going on back he includes "son of Adam." All our genealogies, if we complete them, would go back to Adam. That means that ultimately everyone is kin to everyone else. Snobs and racists are only kidding themselves. "God has made of one blood all nations of men." We are all related under the veins.

In a newspaper recently I saw a short feature that asked a few people about "surprises" in their gene-

alogies. One woman mentioned "a Jew that no one ever talks about." Probably there are some Jews who would maintain an embarrassed silence about Gentiles in the root system of their families.

Where sin, sorrow, and suffering are concerned there is just one race, the human race; just one family, Adam and his children. No branch of the human family has escaped sin and guilt; none has cause for snobbish pride in ancestors or descendants.

Pride is common with those who fancy their ancestors to be uncommon. Christ did not hesitate to identify himself with the whole messed up world. Who are we to make so much of the accidents of birth? It would help promote peace and inspire charity if, like Him, we could accept the truth that all of us are parts of one another's family, whatever our race, national origin, or social stratum.

Racial snubs and ethnic slurs would vanish if we accepted the teachings of Scripture. At our longest roots and in our human essence we are all common people—just folks. □

HEALING HELP

While I was shaving one morning my eyes fell on a bottle of lotion nearby. Its name was one of those deliberately misspelled words that advertisers regard as clever and customers as silly. Under the name were the words, "Healing help for dry skin." I suppose I'll try it, if Doris can spare some, for the older I get the drier my skin becomes. My epidermis needs all the healing help it can possibly receive.

In a reflective mood, but not deeply reflective lest I cut myself shaving, I began to substitute other words for "skin." This led, in turn, to a series of definitions, or perhaps descriptions would be more accurate. How about these?

Unction—healing help for dry sermons.

Praise—healing help for dry hearts.

Urgency—healing help for dry prayers.

Service—healing help for dry lives.

Because of our infirmities, every aspect of our lives and our functions as Christians tend to become dry, even chapped, from time to time. We often need healing help. Our spirits need revival just as arid land needs rain.

Healing help is available. God's grace abounds in healing help. The Bible is an unfailing source of healing help. The church is a grand oasis for those who need healing help. Given the abundant provision of God, our dry spells should never be long lasting or close together. We should not become spiritual wastelands, barren and burning deserts. However, even if this happens, help is at hand for God can make the desert blossom like a rose.

Consider these random Scriptures: "I give waters in the wilderness and rivers in the desert, to give drink to my people." "My doctrine shall drop as the rain." "He shall be like a tree planted by the rivers of water." "Let him take the water of life freely." That sounds like plenty of healing help for dry lives, doesn't it?

I don't know if that lotion lives up to its name. It likely does more wonders for the company's cash register than for my skin. But I know the Lord's healing help passes the test of truth-in-advertising. I have proved His product—it works! □



Dave Anderson

IT IS SAID that while a Christian may yet have the carnal mind, he is not controlled by it. He is certainly not controlled totally, but to suppose he is not affected in any degree does not harmonize with what Paul said about the Corinthians (1 Corinthians 3:1-3). There was in them a psychic tendency toward false issues and puny values. This psychic tendency was a cluster of traits and attitudes that revolved around self. That they were in some degree controlled by this is evident from what Paul says about them—they “walked as men.” It affected them to the extent of producing jealousy in their hearts and division in their ranks.

This psychic tendency toward tangents and bypaths shows up in many ways. One of the most common is the proneness to gravitate toward the lower rather than the higher. I am not saying the *wicked*, but the lower, that is, the lesser of two levels of truth or standard.

Two ministers, at different times, lectured on prayer at a certain school. One was intellectual and urbane. He had developed an elaborate prayer program that, while it had value, fell far short of anything even approaching wrestling and prevailing. The other moved on a different plane—simple, unsophisticated, spiritual, and obviously anointed. He knew the power of the Holy Spirit, not just in theory but in his own experience.

Some students responded to the one, some to the other. Was this purely a matter of taste or personal temperament? Perhaps to some degree. But I think the basic spiritual affinity was the real determining factor. We feel more comfortable with emphases, methods, and persons that are on our level. Carnal-mindedness

responds to slightly unscriptural ways and ideas. Spiritual-mindedness is at home with spiritual-mindedness.

Watch it in the local church. The well-intentioned but unsanctified board member, youth worker, or teacher tends to be pushing the social life of the church—the fun things. The Spirit-filled person, while not unsociable, is more burdened for souls and more concerned about prayer meetings. This difference will show up all along the line—in the kind of music clamored for, the sort of special events that appeal, the choice of subject matter in teaching, and even in the taste for pastors.

What is the remedy? As far as the local church is concerned, everything depends on *someone* being in charge who is strong enough, wise enough, and brave enough to see to it that only spiritually-minded people get into key spots of leadership and influence. This is difficult, and may not be 100 percent possible. But the spiritual health of the church will depend on at least a high percentage of success.

A further remedy is forcing carnally-minded Christians to see where they stand. Paul said, “You are yet carnal.” And he told them exactly why he knew they were. He refused to allow them to sleep on in a false complacency. By the time he was through they knew what was their real problem. When people are compelled to face an honest diagnosis of their state, they may do something about it. Of course they may not—they may try to get rid of the preacher instead. Facing a need and facing up to it are two different things.

Therefore confrontation must be in love, and backed by much prayer. But it must also be courageous, fully aware of the risk.

Of course the only full and final remedy for carnal-mindedness is spiritual-mindedness. The carnal mind is to be cast out by the dynamite of the Holy Spirit’s infilling. Only He can deliver us from the petty mentality of spiritual babyhood and enable us to grow up into the full measure of the fullness of Christ. □

RICHARD S. TAYLOR is professor emeritus of Nazarene Theological Seminary, author of several books, and a frequent contributor to religious periodicals. He resides in Portland, Oregon.

More **75th ANNIVERSARY** Reflections

Church of the Nazarene 1908-1983



NAZARENE PUBLISHING HOUSE RELEASES HERITAGE BOOKS

While the church's observance of its 75th anniversary year (September 1 through August 3) includes the expected flurry of promotional and souvenir items, the work of a talented group of historians, biographers, and theologians has provided the presses of Nazarene Publishing House with a number of significant volumes that will become a permanent part of the denomination's literature.

CALLED UNTO HOLINESS, Vol. 2

By W. T. Purkiser. This sequel to Timothy L. Smith's *Called unto Holiness: The Story of the Nazarenes — The Formative Years* covers the second 25 years of the denomination's history. The period lacked some of the drama of the early days, but it was a time of explosive growth and expansion. The church's institutions and its methodology were established and its course set.

The period included the Great Depression and World War II. Rising to the challenge of adversity, the church won well-earned recognition in the religious world. "On its golden anniversary the Church of the Nazarene was still very much a holiness church and still very much concerned with taking the whole gospel to the whole world."

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Edited by Neil Wiseman. As young evangelists, Roy T. Williams and James B. Chapman paved the way to bringing scattered holiness groups together at Pilot Point, Tex. In 1908 they were only 24 and 25 years of age, but their influence was strong and widespread. For 40 years, each in his own sphere but often crossing paths, they guided the Church of the Nazarene with divine wisdom and expertise, finally serving together as general superintendents of the church.

Their biographies, now classics, were written by men who knew them personally. G. B. Williamson authored Roy T. Williams' story, and D. Shelby Corlett, the story of James B. Chapman. Now, for the 75th anniversary of the church, they are presented in one volume. 232 pages. Kivar. 6" x 9". **\$4.95**

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Have you seen a copy of
the 1908 Manual?
Turn to page 18D.

The Sun Never Sets In T





An interpretation
of the

75th ANNIVERSARY MURAL

by Harvey A. Collins
Olivet Nazarene College

One of the breathtaking highlights of the 1983 Pilot Point anniversary celebration, October 13, was the unveiling of Harvey A. Collins' interpretive visualization of the Church of the Nazarene. The 8 x 11 foot mural took three and a half months to research and four months to paint. Collins, a professor of art at Olivet Nazarene College, based his work upon P. F. Bresee's statement, "The sun never sets in the morning." The mural will be on permanent display in the International Headquarters complex in Kansas City.

My constant prayer during the research and painting of this mural has been for the Holy Spirit to guide in all subject matter, composition, and color. Dr. Bresee's statement, "The Church of the Nazarene is in the morning of its existence, and the sun never sets in the morning," was my inspiration from the very beginning of the planning stage. Among those concepts important in the early days of the church were: evangelism, women's ministries, foreign missions, education, outreach, revivals and camp meetings, and children's ministries.

Early general superintendents of the church pictured included Dr. Bresee, Dr. J. G. Morrison, Dr. H. F. Reynolds, Dr. R. T. Williams, and Dr. J. B. Chapman. Dr. J. O. McClurkan, a holiness leader from Nashville, and Uncle Bud Robinson, evangelist, are also included. Dr. H. Orton Wiley is symbolic of education and theology; Dean Bertha Munro represents education and the role of women in the church; Harmon Schmelzenbach and Esther Carson Winans represent foreign missions; Dr. Haldor Lillenas portrays the church music interests. Mr. M. Lunn represents the early publishing house and is remembered as general treasurer between the years of 1929-45. General Superintendent Hardy Powers is the bridge to the next generation of leadership.

On the right side of the painting are scenes reminiscent of early revival and camp meeting days. These are indicated by the old tabernacle near Danville, Ill., and the tent used in the Kansas City area around 1910.


Nearby are the Children's Home at Pilot Point, Tex., the tent that was used for the historic uniting of the early churches in 1908 at Pilot Point, and the stone monument erected at Pilot Point commemorating the Golden Anniversary of the church. Also included are camp meeting gospel singers and a deaconess with black bonnet and white bow.

The symbolism of the Cross was emphasized by the horizontal portrayal of leaders across the bottom of the painting, which is combined with the vertical line made by the portrait of Dr. J. B. Chapman offering prayer at the induction of Dr. G. B. Williamson, the portrait of Dr. Breese, the old Glory Barn in Los Angeles, the globe of the earth, which represents the international scope of the church, and the white dove. The pure white dove has absorbed the colors of the sky: orange, purple, and blue. Only the white dove that represents the Holy Spirit is capable of absorbing and reflecting color. It is a true picture of the manner in which the Holy Spirit enables the Christian to reflect the love of Christ. The dove in the painting has dipped its body to the old Glory Barn and the leadership of the past, and gazes upward toward the youth of today...tomorrow...the hope and promise of the church of the tomorrows.

In the upper left portion of the painting is a radio tower, which represents the worldwide radio and television ministry of the church. In the upper right portion are shown three church buildings, which represent three architectural styles: early colonial, traditional, and contemporary.

In the extreme upper right margin may be seen a distant view of Christ who "ever watches over His Church."





An exact reproduction

The first *Manual* published by the Church of the Nazarene — the 1908 edition.

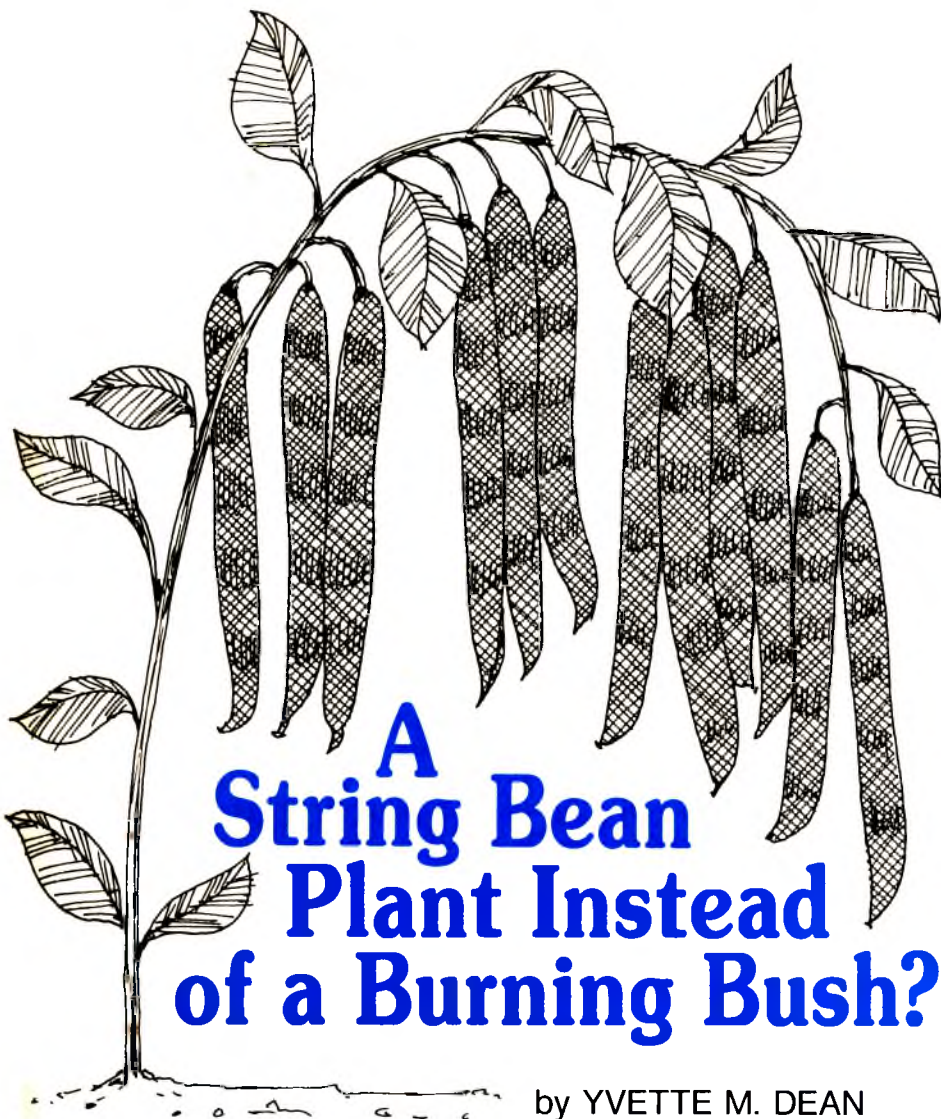
Contains historical statements, rituals, articles of faith, and words of advice from P.F. Bresee, H. F. Reynolds, and E. P. Ellyson.

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The 1983 Pilot Point Celebration

Media Services photographer Dave Anderson has caught the color and enthusiasm of the church's return to that small spot in Texas where the 1908 union took place. A full picture report appeared in the November 15 *Herald*. (Top) Video equipment reminds us that this is 1983. (Middle, l.) D. Paul Thomas's P. F. Bresee was at home under the tent. As were all who listened with rapt attention. (Above) And, the noon chicken barbecue provided a setting for another kind of fellowship.



A String Bean Plant Instead of a Burning Bush?

by YVETTE M. DEAN

JESUS speaks to us through many channels. Little did I realize He would use my garden as a schoolroom to teach me a lesson about myself.

My story starts several months ago when I was feeling very downhearted. Thoughts of unworthiness kept filling my mind. Later, I realized I was in the throes of self-pity.

"All I am is a housewife. I cook and clean and change diapers. I wish I were a missionary doing great things for the kingdom of God. But I'm stuck in this house getting nowhere fast."

A continuing downward spiral, my depression was rapidly becoming a serious problem. It seemed like I was always crying. I thought about running away.

Through this dark period, I kept

praying. If nothing else, I knew I was a Christian. Jesus was my Rock, and I was depending on His help. Surely, the Great Physician could heal me, too!

By this time my garden had become a place of refuge to me. Those nasty weeds served one good purpose. They caused me to forget my problem. Here my thoughts naturally turned to God in prayer, and I had some semblance of peace.

Soon, my garden was ready for harvest. As I was in the midst of picking beans from three long rows of big luscious plants, I came upon a very small wrinkled one. It seemed worthless. I looked into it, nonetheless, and to my amazement there were beans on it! They were good beans, not shriveled and small like the plant was, but good usable beans.

Then the Lord spoke. "This bean plant is small and seems unworthy to be among these others. Yet, it's

producing good fruit. I can use you just like you can use this plant. You may seem to be insignificant in your little world, but you can produce good fruit also."

Oh, the joy of answered prayer! Tears of happiness flowed freely because my Lord had come through with a valuable lesson for me to learn.

The plant was still alive, still growing. So am I! That plant was just as productive as all the others. I can be just as productive as all those missionaries. I needn't compare myself to anyone. Jesus thinks I am special just the way I am!

That little dwarf didn't quit. Its progress was slow but sure. I can't quit either! My growth may be a slow process, but as long as I'm growing, the Lord is pleased with my progress.

Jesus even spoke through my little "friend" as I plucked its last bean and discarded the plant. Its last bean was the best one yet! My last fruit should be my best.

The results of my lessons in living were good. Prayer was no longer a chore, but became a time of fellowship with God. "I"-centered prayer was replaced by concerns for family and friends.

If this weren't enough, my experience triggered another response in my life. My father became a special burden on my heart. I found myself deep in prayer. "What could I give up as a trade for my father's salvation?"

Immediately, my conscience was pricked.

"What am I doing? How can I ask for a trade when nothing is mine? My sacrifice is meaningless. Only Jesus can save."

I asked for forgiveness and found myself in the midst of the experience of sanctification. Surrender, total surrender, finally brought me the peace I had been searching for.

Oh, such precious lessons! God spoke to Moses through a burning bush. He spoke to me through a shriveled string bean plant. Matthew 7:7 says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

God answers prayer. Be ready to hear His voice any time and any place. □

YVETTE M. DEAN is a secretary and a member of the Saco-Biddeford, Maine, church.

an adjective rather than a noun. Some dictionaries even state that this refers to Venus when it is in position to be the Morning Star.

I also agree with you that the Bible nowhere reveals how sin did originate with Satan. I have searched the Scriptures but have found nothing along this line.

D. J. Snyder
Carl Junction, Missouri

LITTLE FOXES

One of the happiest times of the month is when the *Herald* arrives. And I want to thank you for the tremendous job that you do, issue after issue. But I believe that we Nazarenes do not address certain issues as we should. More and more, I see an erosion of our holiness doctrine.

For example, I feel that our dress is exposing much too much flesh. We even are frequenting public swimming areas where pornography is displayed in sensuous swimwear. The Bible says we are to flee temptation and sin, not to stay around and watch.

Another eroding factor is our TV watching. A large number of Nazarenes allow their children to watch shows that are far more immoral than those movies I was prohibited to view when I was a child some 45 years ago.

We take the Lord's day lightly. The Bible tells us that we are to keep His day holy and to avoid all secular activities. What is holy about a professional football game where non-Christian athletes are trying to maim each other . . . where most of the fans in the stands are drinking, swearing, and gambling? Yet many Nazarenes watch these games on TV.

Let us watch and be continually on guard or we will go the same route as other once great holy denominations. Remember, it is the little foxes . . .

Robert E. Pfeil
California, Pennsylvania

EDITOR COMMENDED

I want to commend you on your fine editorials. If all Nazarenes would exhibit the spirit and standards evident in your "Standpoints," we

would, as a church, have a brighter light to show to the world.

There are too many Nazarenes who do not uphold or practice the standards set forth in the *Manual*. In my opinion, if you are a Nazarene you have no choice but to follow the principles of the *Manual* whether you agree with all of them or not.

Keep up the good work!

Philip S. Hammersley
North Vernon, Indiana

CHOICE MEMORIES

I have just finished reading the August 15 issue. How I appreciate the continued emphasis on holiness. From earliest childhood the *Herald* was always on our reading table.

The article "God Interrupted My Life" was a real inspiration to me since some such interruptions have recently come my way.

Now, as a retiree, I can hardly lay the paper down until it is read in entirety. I cannot remember being without the *Herald of Holiness*.

George M. Lake
Shawnee, Oklahoma

Heart Attack Brings Healing

by A. BRENT COBB

CLARENCE bounded into the office, looking like he had just seen a ghost. He was obviously in pain. It was due to either the worst indigestion he had ever known, he stammered, or it was something more serious.

We had been praying for his salvation for months. Georgia, the church office secretary, carried a special burden for Clarence. He was our 59-year-old church custodian—a good man in many ways, but he was without Christ.

Nothing we did for him gave Clarence relief. We feared it was a heart attack. As I was making plans to get him to the hospital, Georgia asked him, somewhat humorously, if he was ready to pray *now*. "Georgia, I've been praying ever since this started!" was his reply. And pray he did as I rushed him across Sacramento to Kaiser Hospital's emergency ward.

A. BRENT COBB is pastor of the First Church of the Nazarene in Sacramento, California.

It turned out to be a classic heart attack. When I was allowed, the next day, to visit him in the Coronary Care Unit, he greeted me as though I were some kind of heavenly messenger. "Pastor, I couldn't sleep. I prayed all night. I've told my wife that when this is over we are going to become Christians."

I was happy to tell this dear man, whose heart was prepared, that then and there he could experience new life. He poured out his heart to God as I led in prayer. Tears flowed. And Jesus came to live in Clarence Snelson.

Clarence became a "new creation." The joy of the Lord flooded his soul and splashed across his countenance. And the Holy Spirit gave him an inner assurance of his personal salvation.

Nurses, doctors, and visitors all began to notice the sheer joy Clarence possessed. He began to talk to everyone about his Savior. Especially he bubbled over in testimony to his wife. He also testified that the two enemies he had not been able to forgive for years, he now loved and included in his prayers.

Clarence and his wife are now eagerly pursuing their discipleship training. And he is praising the Lord for his heart attack, because it has resulted in genuine spiritual healing. □

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

IN THE NEWS

PEOPLE AND PLACES



Sue Curtis, director of career services at Mount Vernon Nazarene College, was named the outstanding member of 1982-83 by the International Management Council, Mount Vernon chapter, in October. She chaired the IMC Education Committee and worked many hours organizing the education programs.

She holds memberships with the American Association of Counseling and Development; the Ohio College Personnel Association; the Association for School, College, and University Staffing; and the Ohio Association for School, College, and University Staffing.

Mrs. Curtis and her husband, Gary, reside in Mount Vernon. □



Rev. Rick Savage, pastor of Vista, Calif., First Church, has been selected as one of 1983's *Outstanding Young Men of America*. Rev. Savage became pastor of Vista First Church in December 1979 after serving as pastor of the Napa, Calif., church for two and one half years.

He is a member of Kiwanis International, is a volunteer for the Special Olympics program, and works extensively with the Vista Ministers Fellowship, for which he served as president during 1981 and 1982. He has also worked 13 consecutive summers with youth camping activities.

Rev. Savage is married to the former Miss Vonnie True of Ridgecrest, Calif. They have two children, Alison, five, and Scott, two. □

Michael Wayne Day has been selected as one of the *Outstanding Young Men of America*. This award was presented to him in recognition of outstanding professional achievements, business advancement, cultural accomplishments, civic and community service.

Michael is a member of the Macomb, Ill., church; involved in the youth pro-

gram; and is Sunday School superintendent. Michael and his wife, Ruth, have four daughters. The family was recently presented the "Outstanding American Family Award" for the Macomb area. The Days were acknowledged for their work with youth, their involvement in community affairs and their church. Mr. Day is professor of sociology at Western Illinois University. He is the son of Mr. and Mrs. O. D. Hartzo of Jefferson, Tex. □

Andrew V. Rushing, physical plant director of Mid-America Nazarene College, Olathe, Kans., was recently awarded the "Value Engineering Specialist Diploma" from the University of Wisconsin-Extension.

He is the first recipient of the diploma, which requires participants to complete independent study courses and to attend short courses and institutes. He completed the required courses in three years. □

Dr. and Mrs. C. E. Shumake, former pastor, evangelist, and district superintendent, were honored in a special Holiness Heritage service held on Sept. 11, 1983, at the Hendersonville, Tenn., church. Tributes were given by Dr. George Scutt, Dr. Wade Powers, Dr. Talmadge Johnson, Dr. Homer Adams,

Dr. Dean Wessels, and Dr. Stephen Green, pastor. Special music was directed by V. Gene Smith, minister of music.

Dr. Shumake was in the field of evangelism for over 15 years, pastored at Charlotte, N.C., First; St. Louis First; and at Colorado Springs First before serving as superintendent of the North Carolina, Alabama, Tennessee, and Ohio districts. He was in full-time holiness ministry for over 50 years.

Dr. and Mrs. Shumake are the parents of Phyllis Griffey and Mrs. Beverly Scoggins. The entire family, and many guests from out of state, were present for the occasion. Following the morning worship service, at which Dr. Shumake brought the message, the congregation shared the noon meal together in the fellowship hall of the church. □

Dr. Floyd I. John of Mid-America Nazarene College has been awarded a Fulbright grant. It was announced recently by the Board of Foreign Scholarships and the United States Information Agency. Dr. John will be a professor of mathematics and computer science at the University of Swaziland. This is Dr. John's second Fulbright award; in 1977-78 he was a Fulbright professor at the University of Dar es Salaam in Tanzania.

He will be accompanied by his wife, Dr. Martha A. John, who is a former Fulbrighter. She taught at the University of Botswana in 1979-80. While in Swaziland she will be on direct appointment at the university as chairman in the Education Department and director of research activities. □

Thanksgiving Offering Update

Early reports on the Thanksgiving offering indicate the church is moving in the right direction to reach the \$8 million goal. As of today (December 13) \$4,620,936 has been received. This is \$679,228 ahead of last year for this same period. If for any reason your church has not as yet sent this offering to Kansas City, we trust you will do so right away. We need the cooperation of all in order to reach the \$8 million goal, which will help assure us of the possibility of entering five new fields this year.

How grateful we are for the generous giving of our people everywhere. God bless you.

JERALD D. JOHNSON
General Superintendent



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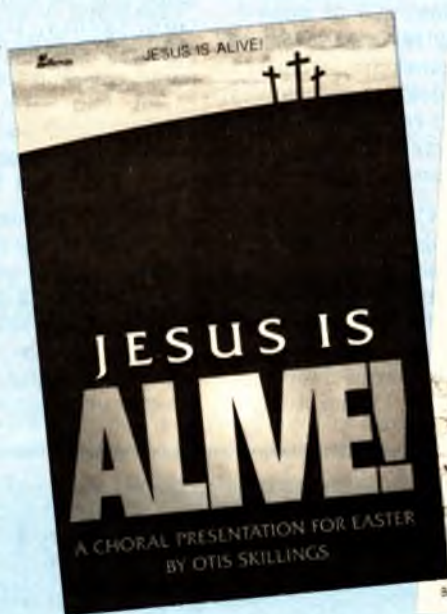
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OUR COLLEGES AND SEMINARIES



TNC GRANTS ALLEN AND TAYLOR EMERITUS STATUS

After 20 years of service at Trevecca Nazarene College, Dr. E. Drell Allen and Professor Clifton Taylor have retired and have been granted emeritus status by the Board of Trustees. They were given special recognition at the 82nd Commencement Exercises.



Dr. Allen has served as registrar for the past 14 years. He has been dean of students, director of admissions, and teacher in the History and Religion departments during his tenure at the college.

A graduate of Olivet Nazarene College and Nazarene Theological Seminary, he holds a doctor of ministry degree from Vanderbilt University. A former U.S. Army chaplain, Dr. Allen retired in the grade of colonel.



Professor Clifton M. Taylor has served for 20 years as a teacher in the Mathematics Department and has been departmental chairman.

A graduate of Murray State University, he holds a master's degree from Vanderbilt University. He is a member of Kappa Delta Pi Honorary Society. □

MVNC BOARD OF TRUSTEES MEETS

The Mount Vernon Nazarene College Board of Trustees recently completed their annual 1983 fall meeting on the campus.

William J. Prince, president of MVNC, reported that Dr. Harold Graves of Middletown, Ohio, was re-elected as chairman of the Board of Trustees. Dale Foster, of Mount Vernon, is treasurer, and John May, of Mount Sterling, Ky., is secretary.

A major classroom project has been approved by the Board of Trustees. The total project, which will exceed \$1.25 million, includes 22,000 sq. ft. of floor space on three floors. This building provides needed additional classroom space.

The new building is being built with the aid of pledges and donations. A number of individuals and local businesses participated in the Knox County community campaign. Approximately \$90,000 has been granted from the Community Trust. A Kresge campaign grant has been received for \$150,000 and the balance toward the



The Olivet Nazarene College ministerial group made its yearly trek to the seminary to preview the institution that, for many, will be a part of the next step in training for their life work. While in the area, they toured other church-related organizations and are pictured at the entrance to the publishing house. Dr. C. William Ellwanger accompanied the group as faculty sponsor.

project has come from individual donations.

It is expected that by the time the building is completed it will be fully paid for. At the present time, 90 percent of the amount needed has been pledged.

It will take approximately one year to complete the building and it is anticipated that the final punch list will be due on January 31, 1985. Owner occupancy is expected for the beginning of the spring semester, 1985.

The Board of Trustees reviewed the annual audit, which showed the 10th consecutive year of balanced budget operations. Revenue in excess of \$7.5 million was received for the year ending June 30, 1983. A record \$1.3 million was received through the supporting churches in Ohio, West Virginia, and Eastern Kentucky.

During the year, net investment in plant increased approximately \$400,000. New roofs were put on Galloway and Oakwood Halls, two of the main dormitories on campus; a new training room, officials' locker rooms,

and new weight training room were added to the gymnasium. The construction of a new college bookstore with over 4,000 sq. ft. of floor space is in process and should be completed by the first of the 1984 calendar year. □



Pictured (l. to r.), Dr. L. S. Oliver, president of Nazarene Bible College, congratulates Elmer Trimble. Mr. Trimble of Fort Worth, Tex., and Gladys Cooper, of Tipton, Calif., were honored during the last commencement season at NBC by being named "Honorary Alumni." They are the first two persons ever to be so honored by the Bible college. Both recipients have been outstanding in their love for and support of Nazarene Bible College since its inception.



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1983 TAX BOOKLETS MAILED TO U.S. MINISTERS

Pensions and Benefits Services has mailed booklets that give guidance for the preparation of the 1983 income tax forms to active ministers in the United States. The "Minister's Guide for 1983 Income Tax" has been prepared by tax specialist Conrad Teitell and gives the most current information on how a minister reports income and expenses. It is recommended that all ministers carefully read the booklet in order to prepare their own tax forms.

The current edition of the booklet is mailed annually to active ministers as a service of Pensions and Benefits Services. Any minister who has not received a copy of the booklet by January 30, may request one by writing to Dean Wessels, 6401 The Paseo, Kansas City, MO 64131. Also available upon request is another of Teitell's booklets titled "Minister's Parsonage Allowance and Social Security." □

SUNDAY SCHOOL STATISTICS SHOW INCREASE

A 4.38% increase in Sunday School attendance and a 4.8% increase in Sunday School enrollment has been

recorded for the denomination for 1983. Worldwide enrollment now stands at 1,128,456, and the average attendance was 605,104.

Rev. Phil Riley, division director of Christian Life and Sunday School, has announced the top 10 districts in Sunday School enrollment gains (U.S. and Canada):

1. North Central Ohio	1,846
2. Illinois	1,643
3. Indianapolis	1,129
4. Central Florida	890
5. Northeastern Indiana	600
6. Eastern Kentucky	596
7. West Virginia	592
8. Eastern Michigan	574
9. Central California	509
10. Intermountain	490

The top 10 districts in Sunday School attendance gains (U.S. and Canada) were:

1. Los Angeles	591
2. North Central Ohio	498
3. Indianapolis	388
4. Southern California	387
5. Sacramento	333
6. Central Florida	325
7. West Virginia	320
8. San Antonio	258
9. Upstate New York	236
10. Southeast Oklahoma	221

The top 25 churches in Sunday School attendance for 1983 in the U.S. and Canada were:

Denver First	1,744
Bethany, Okla., First	1,674
Pasadena, Calif., First	1,405
Salem, Oreg., First	1,287
Olathe, Kans., College	1,210
Long Beach, Calif., First	951
Nashville First	872
Wichita, Kans., First	851
Nampa, Idaho, First	788
Nampa, Idaho, College	704
Mount Vernon, Ohio, First	687
Kankakee, Ill., College	647
Richmond, Va., Southside	617
Oskaloosa, Iowa	603
Flint, Mich., Central	571
Beaverton, Oreg.	569
Portage, Ind., First	567
Indianapolis First	552
Indianapolis Westside	548
Kankakee, Ill., First	548
Portland, Oreg., First	546
Canton, Ohio, First	544
Kansas City First	544
Denver Lakewood	543
Seymour, Ind., First	514



Shown (l. to r.) are Dennis Baldridge, KØDB, Nazarene Amateur Radio Fellowship president, explaining operating techniques to Olivet student Scott Ashbaugh, KA9PFV. NARF is planning a new directory listing all Nazarene hams. Those who would like to be included in this booklet, please send name, call, and complete address to the publisher: Paul Ridley, KB5DQ, Star Route 7, Box 43C, Belen, NM 87002. A free introductory subscription to the NARF newsletter will be sent.



Rhonda Thomas from Santa Cruz, Trinidad, visited Bethany Nazarene College in preparation for matriculation. While in the States, she came to Kansas City to see the world headquarters of her church, and then on to Pilot Point to participate in the 75th anniversary celebration.



Governor Joseph E. Brennan (D) of Maine (r.) brought special greetings at the annual Maine District Ministers' and Wives' Conference held in Rockport, Maine, on November 2, 1983. Dr. J. E. Shankel (l.), superintendent of the Maine District, presented the governor with a leatherbound Bible and a subscription to the *Herald of Holiness*. Dr. Shankel led the district ministers and their wives in a special prayer for the governor upon the conclusion of his address to the gathering.



Mrs. Marjorie Harris (center), widow of the late Rev. Rollie Harris, was honored recently on her 80th birthday. Mrs. Harris, with her husband, faithfully served the Church of the Nazarene for over 60 years. She has also been teaching Sunday School for over 50 years and still has a class of nursery children. Rev. Dick Titterington (r.) of the Edmonton, Alberta, Beverly Church, and his wife, Myrlette (l.), are shown presenting Mrs. Harris with a gift from her many friends.



Mr. Elmer Trimble (r.) recently visited the publishing house while in Kansas City to speak at Mid-America Nazarene College. Mr. Trimble, a Fort Worth businessman, has contributed heavily to Nazarene colleges and also to our World Mission program. His most recent project was the erection of a church in Portugal. He is pictured with tour guide Roberta Merriner (l.), receiving a copy of the newly reprinted 1908 church *Manual*.



The European/Middle East Region Conference met October 31—November 2 at Hanau, Germany. Shown (l. to r.) is the "inner council": (front row) S. Scognamiglio, Italy; Rev. H. Danker, Middle European; Rev. C. Holleman, Netherlands; Mrs. Holleman, NWMS general council; Dr. Phyllis Hartley Brown, NWMS general director; Dr. Charles H. Strickland, general superintendent; Dr. L. Guy Nees, World Mission Division director; Rev. T. Schofield, regional director; Rev. J. Amari, Jordan; Rev. D. Srader, Portugal; Rev. N. Eliassen, Denmark; and Rev. D. Tarrant, British Isles North; (back row) Rev. T. Long, Spain; Rev. Phil Riley, Christian Life and Sunday School Division director; Rev. Larry Leonard, Youth Ministries director, headquarters; Mr. G. Williamson, general board; Dr. H. Rae, British Isles Nazarene College; Rev. W. Crow, European Nazarene Bible College; Dr. P. Tarrant, NYI regional representative; Mr. Paul Skiles, Media Services director, headquarters; Chaplain Veldon Dobbs, American Mission coordinator; Rev. C. Wood, general board; Rev. R. Lovett, France; and Rev. Earl Morgan, Israel. Not pictured is Dr. Bennett Dudney, Publications Services director, headquarters. During the open sessions, over 250 people were registered at the conference. The evening services drew crowds of around 700 to hear Dr. Strickland preach.



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Selections

Ltc

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Bible Study: Philippians 1:20-30
—*Morris Weigelt*
Walk of Holiness: Prayer—*Richard Taylor*
"Come to the Water"—*David and Dana Blue*
Devotional Nuggets

Side Two:

Salute to Our Pioneers—*Audrey J. Williamson*

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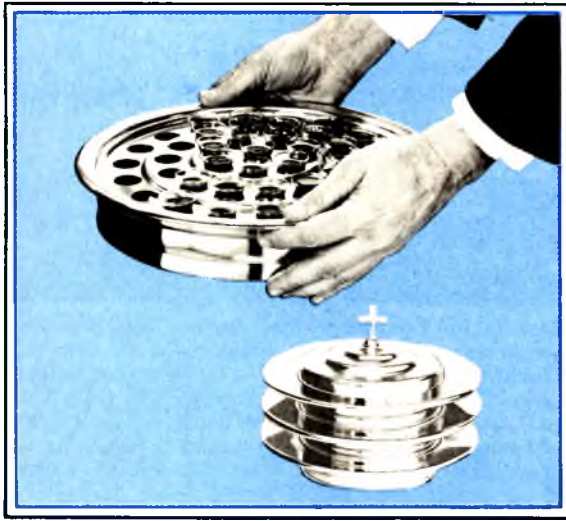
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NAZARENES ATTEND FULLER SEMINAR ON CHURCH PLANTING

Twenty-eight Nazarene scholars, district superintendents, and church leaders attended a four-day seminar on "How to Plant a Church" at Fuller Theological Seminary, Pasadena, Calif., November 28 to December 1, 1983. More than 650 persons from 66 different denominations were enrolled. The sponsoring agencies were Fuller Theological Seminary and the Charles E. Fuller Institute of Evangelism and Church Growth.

Church Extension Ministries Director Raymond W. Hurn met with the Nazarenes during their time at Fuller to exchange ideas on the need for emphasis on training church planters in the educational institutions of the Church of the Nazarene. This group included representatives from nine Nazarene institutions of higher learning. Present from the schools were: Bethany Nazarene College, Dr. Steve Gunter and Dr. LeBron Fairbanks; Canadian Nazarene College, Dr. Neil Hightower; Eastern Nazarene College, Dr. Henry Spaulding; Nazarene Bible

College, Dr. L. S. Oliver and Dr. R. T. Bolerjack; Nazarene Indian Bible College, Rev. Tom McKinney; Northwest Nazarene College, Dr. Ralph Neil and Dr. Irving Laird; Olivet Nazarene College, Dr. Otis Sayes, Dr. Robert Smith, and Dr. George Lyons; Point Loma Nazarene College, Dr. Clifford Fisher and Dr. Frank Carver; Nazarene Theological Seminary, Dr. Charles Gailey.

Also present were Rev. Charles Johnson and Rev. Filipino Robertson, ethnic consultants; Rev. Gerald Manker, Oregon Pacific District assistant to the district superintendent; District Superintendents, Dr. Paul Benefiel, Los Angeles; Dr. Wil Spaite, Central California; Dr. Walter Hubbard, Sacramento; and Dr. Melvin McCullough, Washington Pacific; pastors, Rev. Ron Benefiel, Los Angeles First; Rev. Bob Dipert, St. Albert, Alberta; Ethnic/Urban Missions coordinator, Rev. Jerry Appleby; and *Mission Alert* editor, Rev. Glen L. Van Dyne.

Dr. Carl F. George, director of the Charles E. Fuller Institute, and Dr. C. Peter Wagner, professor of Church Growth in the School of World Missions, were the lecturers. Featured at the seminar workshops were father and son team, Dr. Paul Benefiel and Rev.



Nazarene scholars, district superintendents, pastors, and church leaders who attended the Fuller seminar are shown after a luncheon meeting, where they met to discuss the role of Nazarene institutions of higher learning in church planter training.

Ron Benefiel. Dr. Charles Gailey remarked on the need for training on every level of the ministerial course, including NTS, to assure that young men and women graduating from our educational institutions become church planters by design rather than by default.

Dr. Hurn challenged the Nazarene scholars and church leaders present to enter the harvest field of the millions in the United States and Canada who are unclaimed by any Christian group. He asked for their help in finding 75 church planters among the graduates of our schools this year.

The plan to launch 1,000 new works in the Diamond Jubilee year of the Church of the Nazarene was presented. The plan is to involve local churches in reaching across some geographical, cultural, or sociological boundary with the love of Jesus in the form of a new church organization, an ethnic ministry, a language class for non-English speaking people, an extension Sunday School, a church-type mission, a social service ministry, or some related outreach.

On October 23, 1983, Nazarenes organized 180 new churches around the world. This far surpassed the goal to begin 75 new organizations.

At the Fuller seminar, Dr. Peter Wagner said the Church of the Nazarene was on the front line of leadership in church planting. Drs. Wagner and George met with the scholars in a special session to discuss ideas for future meetings of Christian educators around the theme of curriculum and courses for training church planters.

The Nazarene scholars present agreed to assist in conducting seminars and courses in church planting on their respective campuses. A meeting is being planned to develop curriculum on this vital subject. ☐

ANNOUNCEMENT

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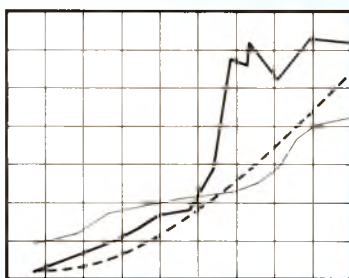
They could benefit by contact with these fellowships, which involve Bible studies, retreats, camps, tours, and other ministries.

Send their names and addresses to Chaplain Don Dobbs, Box 9248, APO, NY 09012.

And don't forget—write your armed service personnel. They need to be remembered by their home churches!



The New Zealand District experienced an outstanding pastors' and wives' retreat October 17-20 with Dr. Leslie Parrott. The retreat convened at Ngaruawahia, near Hamilton, 60 miles south of Auckland, the largest city in the country—population slightly over 1 million. Pictured with the pastors and wives are Dr. Parrott (third row, r. side) and District Superintendent Dwight Neuenschwander (second row, l.).



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Pictured (l. to r.) at the Rocky Mountain District Assembly are District Superintendent Darrel Slack and Mrs. Slack; ordinands Rev. Tom and Judy Webb, Rev. Dan and Sharon Eaton, Rev. Paul and Sharon Brilla, and Rev. Maynard and Karen Mahlen; Dr. William M. Greathouse, general superintendent; and district superintendent-elect, Rev. Arnold R. Carlson and Mrs. Carlson.



At the Illinois district assembly, pictured (l. to r.) are: Dr. Eugene L. Stowe, general superintendent; ordinands and wives, Rev. and Mrs. Donald E. Johnson, Rev. and Mrs. Russell W. Brewer, Rev. and Mrs. Paul A. Carlock, Jr., Rev. and Mrs. Billy D. Webb, Rev. and Mrs. Steven W. Holley, Rev. and Mrs. David Wayne Runyan; and Rev. John J. Hancock, district superintendent.



Pictured (l. to r.) at the Maine district assembly are Dr. Charles H. Strickland, presiding general superintendent; ordinands and wives, Rev. and Mrs. Timothy J. Evans, Rev. and Mrs. Hoy B. Richards, Jr.; and Dr. J. E. Shankel, Maine district superintendent.



Pictured at the Canada West district assembly (l. to r.) are: ordinands and wives, Rev. and Mrs. David Rainey, Rev. and Mrs. Neil Allenbrand, Rev. and Mrs. David Filsinger; and Dr. Jerald D. Johnson, general superintendent. Rev. Alexander Ardrey, district superintendent, was not available for the picture.

FOR THE RECORD

MOVING MINISTERS

JERRY J. BADGLEY to Carthage, Ind.
 LARRY BRISKER from South Point, Ohio, to Lancaster (Ohio) First
 E. KENNETH BRYANT from Visalia (Calif.) First to Vancouver (Wash.) Fourth Plain
 MICHAEL COFFMAN to Moline (Ill.) Community
 RALPH T. CORUM to Los Gatos, Calif.
 ROBERT B. DODD from Punta Gorda, Fla., to Princeton, Fla.
 GEORGE H. EDMUNDS from Plymouth Heights (Franklin Furnace, Ohio) to Dresden, Ohio
 RAYMOND N. GRILLIOT, Sr., to Liberty, Ind.
 FORREST F. HARVEY from Paden City, WVa., to Richmond (Ind.) St. Paul
 CURTIS LEWIS, Jr., from Grove City, Ohio, to Dayton (Ohio) Parkview
 JESSE MILLS from Gary (Ind.) Universal to Oakland Bethel
 HOWARD L. PLUMMER from Plymouth, N.C., to Cupertino, Calif.
 WARREN D. ROSE from Liberty, Ind., to Ludlow Hill (Lawrenceburg, Ind.)
 DAVID A. SHAW from Brownington (Winchester, Tenn.) to White Wing (Lenoir City, Tenn.)
 EDWARD J. STEINERT from Richmond (Ind.) St. Paul to Martinsville (Ind.) First
 DONALD R. SWANSON from Shelby, N.C., to Danville (Ind.) Calvary
 JOHN H. WALLER from student, Nazarene Theological Seminary, Kansas City, Mo., to Concord (N.C.) First
 LESLIE WALTZ to Greensburg, Ind.

MOVING MISSIONARIES

MR. JAMES and CHRISTINA BOWLING*, Venezuela, Temporary Field address: c/o Rev. William Porter, Apartado Postal 40792, Caracas 1040, Venezuela
 MR. JAMES and NANCY CAMPBELL, Southern Africa, North, Field address: P.O. Box 15, Acornhoek, 1360 East Transvaal, Republic of South Africa
 MR. RONALD and JUDY GALLOWAY*, Mexico, Field address: Sr. Ronald Galloway, c/o Seminario Nazareno Mexicano A.C., Apartado Postal 27—425, 06760 Mexico D.F., Mexico
 MISS MARJORIE MERRITTS, Papua New Guinea, Field address: P.O. Box 376, Mt. Hagen, WHP, Papua New Guinea
 REV. PAUL and NETTIE MAE STROUD, Cape Verde, Field address: Caixa Postal 134, Mindelo, Republic of Cape Verde, West Africa
 MR. VERNE and NATALIE WARD*, Papua New Guinea, Field address: P.O. Box 171 S.I.L., Ukarumpa Via Lae M.P., Papua New Guinea
 MR. CRAIG and GAIL ZICKEFOOSE*, Ecuador, Field address: Casilla 7034, Guayaquil, Ecuador
 *Specialized Assignment Personnel

RECOMMENDATIONS

REV. MERLIN L. WOODWARD of the Utica, Ohio, Hillside Church, is entering the field of evangelism.

CORRECTION

In the photo on page 18D of the December 1 issue of the *Herald*, Mrs. Naomi Crawford was incorrectly identified as Mrs. Margaret Ramsey. We apologize for the error.

The Heritage Sunday report carried on page 35 of the December 1 issue, contained an error. The new Nazarenes received on that day on our Southern California District was 600, not 433.

Brother Woodward has a wonderful spirit and a fine ministry and will be a blessing to any church that is able to use him. He has compassion for people. His preaching is biblically sound. He has the reputation of giving good support to the pastor. Contact him c/o Hillside Church of the Nazarene, P.O. Box 56, Utica, OH 43080.—J. Wilmer Lambert, Central Ohio district superintendent.

VITAL STATISTICS

All items for Vital Statistics must reach us within 90 days of the event. Address: VITAL STATISTICS, Herald of Holiness, 6401 The Paseo, Kansas City, MO 64131.

FORMER MISSIONARY DIES

Rev. Rutha Myrtle Mangum White died Oct. 23, 1983, at Fort Stockton, Tex. She was born Aug. 12, 1889, in Mason, Tex. She was 94 years of age at the time of her death. She had served the Church of the Nazarene for many years as a missionary to India. She had received the doctor of theology degree and had taught in both Nazarene colleges and the University of Southern California.

Her most recent assignment in the church had been to pastor the Alpine, Tex., church. She had been an elder in the Church of the Nazarene since 1920 and at the time of her death was a member of the New Mexico District.

CHURCH MUSICIAN FATALLY INJURED IN ACCIDENT

George Snyder, 67, died November 9, 1983, from internal injuries suffered in an auto accident near Longmont, Colo. He and his wife, Esther, were en route to a practice for Christmas music when their car struck ice on a curve, skidded, and plunged down a 55-foot embankment.

George was a graduate of Olivet Nazarene College, where later he taught voice and radio, and from 1944 to 1949 he directed the Viking Male Chorus. Moving to Denver in 1962, he served as a staff member of the University of Denver libraries, becoming the head of Special Collections (rare books). He retired in 1981.

Among his achievements and contributions was his collection of rare books by and about John Wesley.



Pictured (l. to r.) at the Arizona District Assembly are: John Williamson, district secretary; Rev. Crawford Vanderpool, district superintendent; ordinands and wives, Rev. and Mrs. Dave Charlton and Rev. and Mrs. David McKellips; and Dr. William M. Greathouse, general superintendent.



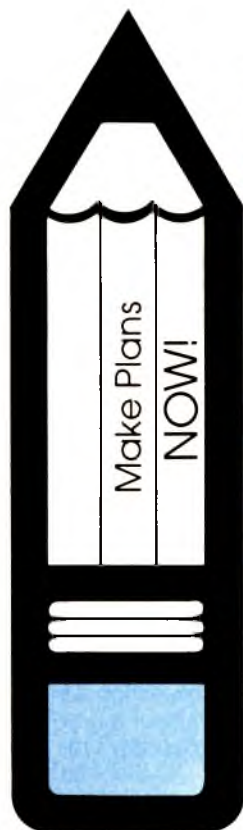
Pictured at the Indianapolis District Assembly are (l. to r., front row) ordinands and wives Rev. and Mrs. Jerry Schroeder; Rev. and Mrs. Dale Rose; (second row) Mrs. Ruth Weber, commissioned minister of Christian education; Rev. and Mrs. Phillip Edwards; Rev. and Mrs. Stephen Powell; Rev. and Mrs. Jesse Bewley; (third row) Rev. Timothy Weber; Rev. John F. Hay, district superintendent; Rev. and Mrs. Leslie Waltz; Rev. and Mrs. Douglas Bohall; Rev. and Mrs. Charles Burris; and General Superintendent V. H. Lewis.

ley. Most of that collection was purchased by the Nazarene Theological Seminary. A smaller portion is at the Nazarene Bible College in Colorado Springs.

As a college freshman, George joined the Church of the Nazarene. He was a dedicated churchman and musician. He served as minister of music in Denver

First Church after his move to Denver. His funeral service was conducted by his pastor, Rev. W. Donald Wellman.

George is survived by his wife, Esther, who recovered quickly from head injuries received in the accident.



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For additional information, see full page advertising in December 15 and January 1 "Herald of Holiness."

DEATHS

DR. L. DEAN AMMERMAN, 50, died Nov. 17 in Olathe, Kans., the result of an automobile accident. Funeral services were conducted by Rev. Paul G. Cunningham. He is survived by his wife, Gloria; one son, Dennis; and two daughters, Becky and LeeAnn.

ONA BARRON, 84, died Aug. 27 in Fort Smith, Ark. Funeral services were conducted by Rev. Harlie Patterson in Mena, Ark. She is survived by one son, Archie; and one daughter, Faye Deen Bell.

CAROLINE (CARRIE) BARTLETT, 69, died Sept. 9 in London, Ontario. Funeral services were conducted by Rev. Owen Underwood. She is survived by one brother, William.

MRS. EVA CORNELIUS, 86, died Oct. 28 in Childress, Tex. Funeral services were conducted in Wellington, Tex., by Rev. Donald E. Bland and Rev. C. M. Huff. Interment was in Dodson, Tex. She is survived by two sons, Manson and Ruben; three daughters, Leona Dickerson, Velma Owens and Ruby Patterson; nine grandchildren; two brothers; and four sisters.

ANNA LENA HOHNER, 90, died Sept. 19 in Hannibal, Mo. Funeral services were conducted by Rev. Dorothy Reed. Survivors include six daughters, Edna Palmer, Matilda Dickensheets, Bertha Mixer, Annabelle Rhoades, Alice Bird, and Mary K. Fanning; and two sons, Paul and Harold.

REV. ERNEST M. FERGUSON, 73, died June 23 in Nashville. Funeral services were conducted by Rev. Millard Reed. Rev. Ferguson pastored churches in Illinois and Indiana. Survivors include his wife, Florence; 1 son, Robert James; 3 daughters, Mrs. Bob (Elsie) Miller, Mrs. Bob (Ernestine) Mumma, and Mrs. Ken (Delores) Claypool; 16 grandchildren; 6 great-grandchildren; and 1 sister.

MRS. CORA M. LOWRY, 79, died Nov. 18 in Hollis, Okla. Funeral services were conducted in Dodson, Tex., by Rev. Carlos Huff and Rev. Dennis Hayes. Interment was in Erick, Okla. Survivors include her husband, C. C. Lowry; 3 daughters, Charla Mann, Emma Lee Pitman, and Wilma Jean Schapka; 9 grandchildren; 16 great-grandchildren; and 3 great-great-grandchildren.

MRS. LUELLA B. MASSEY, 76, died Sept. 7 in Ventura, Calif. Funeral services were conducted by Rev. David Rodes and Rev. L. T. Corlett. Survivors include her husband, Roy; one daughter, E. Jean Corlett; three grandchildren; four great-grandchildren; and five sisters.

MRS. JEAN PARKER died Sept. 10 in London, Ontario. Funeral services were conducted by Rev. Owen Underwood. She is survived by two sons, Jack and Harold.

PEARL BELLE SAVAGE, 92, died Oct. 7 in Kokomo, Ind. Funeral services were conducted by Rev. Everett Robertson. Survivors include 4 sons, Cleo, Phineas, R. T., and Curtis; 3 daughters, Irah Hight, Marie Rice, and Margaret Dale; 14 grandchildren; 15 great-grandchildren; 3 great-great-grandchildren; 1 brother; and 2 sisters.

MRS. LEORA WISWELL WILLIAMS, 65, of Sublette, Kans., died Oct. 19 in Wichita, Kans. Funeral

NEWS OF RELIGION

PHILIPPINES REPORTED "MOST OPEN" TO GOSPEL. "The Philippines is currently one of the most open and receptive areas of Asia with complete religious freedom," says Asian Outreach president Paul E. Kauffman. "From my research . . . it seems quite apparent that many Filipinos are searching for a spiritual reality they had not thus far discovered in their religious pursuits."

According to Kauffman, reporting in a *Christian Life* article, there currently are two significant streams of spiritual awakening. One is planned systematic evangelism involving more than 70 evangelical denominations, and the other is the movement of the Holy Spirit within the Roman Catholic church. "Denied Bibles for so many years, they [Filipinos] are now experiencing the promise of Scripture that the Holy Spirit will guide into all truth," Kauffman adds. □

ARCHAEOLOGISTS DISCOVER HISTORIC CAPERNAUM RUINS. The first-century Capernaum synagogue in which Jesus preached has been found by archaeologists, according to a recent report in *Biblical Archaeology Review* written by James F. Strange of the University of South Florida and Hershel Shanks, editor of the bimonthly magazine.

The first-century synagogue was found beneath a long-known synagogue from a later period at this famous ancient village associated with Jesus' early ministry. The Franciscan Fathers who are excavating Capernaum lifted the floor of the later synagogue and were able to locate the walls and floor of an earlier synagogue beneath it. On the basis of pottery above and below the earlier floor, they were able to date the earlier synagogue to the first century A.D. □

HISTORIC MEETING OF JEWISH CHRISTIANS. Fifty-two delegates from 10 countries and 5 continents met in Newmarket, England, for Bible study and discussion of topical, theological, and missiological issues relating to Jewish evangelism.

The unprecedented event, which was called together by the Lausanne Committee Task Force on Jewish Evangelism, disclosed some significant data on Jewish Christians in the U.S., where nearly half of the Jewish population reside:

1. Jewish Christians in the U.S. have more education than their non-Christian Jewish counterparts.
2. There is a high percentage of Jewish Christians involved in professional and technical operations.
3. Jewish Christians are as concerned as other Jews about maintaining their Jewish identity and distinctives. □

"GAY CHURCH" MEMBERSHIP "INDEFINITELY POSTPONED" BY NCCC. The Governing Board of the National Council of Churches of Christ has agreed to "postpone indefinitely" the vote on eligibility for membership of the Universal Fellowship of Metropolitan Community Churches, commonly called the "gay church" because of its ministry with homosexual Christians. The decision was made at a recent meeting of the board at Hartford, Conn.

The governing board's parliamentary interpreted the action as meaning the issue could not be brought to the floor again without a new application from the UFMCC. A church body goes through a lengthy process in seeking approval for membership in the NCC. The UFMCC had successfully completed two steps of the process and was awaiting an eligibility vote at the Hartford meeting of the NCCC governing board. □

"Showers of Blessing" PROGRAM SCHEDULE

January 22
"The King's Wrath"

January 29
"God Refines His People"

February 5
"The Fortress"

by W. E. McCumber, speaker

services were conducted by Rev. Charles Peters and Rev. Jim Lynch. She is survived by her husband, Burton; two daughters, Fairy Weeks and Aleeta Holder; one son, Kevin; three grandchildren; one sister; and two brothers.

BIRTHS

to JOHN AND CONNIE (REMOLE) ALEXANDER, Potomac, Ill., a girl, Joy Amber, Dec. 1
to DWIGHT AND DELYNDA (JOHNSON) BALDWIN, St. Paul, Minn., a girl, Elizabeth Jane, Sept. 14
to MIKE AND JANET (GOODEN) BATLEY, Olathe, Kans., a boy, Jonathan Douglas, Nov. 11
to JAMES AND DONNA (STEPHENS) FETTINGER, Panama City, Fla., a boy, Evan Robert, Sept. 12
to DWIGHT AND REBECCA (BRIDGES) JONES, Cold Bay, Alaska, a girl, Kimberly Leigh, Nov. 21
to TERRY AND PATTY (SCHWAB) LAUGHLIN, Denton, Tex., a boy, Corey James, Dec. 2
to DANE AND BRENDA (FORTNER) OFFUTT, Hugo, Okla., a girl, Evan Terese, Sept. 30
to REV. GEORGE AND LYNDA (LANGDELL) SMALL, Norristown, Pa., a boy, Justin Andrew, Nov. 29

to IVAN AND SOULA SMITH, Maryborough, Queensland, Australia, a girl, Angela Linda, Nov. 3
to TERRY AND JANNA SMITH, Nampa, Idaho, a girl, Lisa Anne, Dec. 1

ADOPTION

by KEITH AND JAN (FACH) RICKETTS, Meridian, Idaho, a girl, Stephanie Jo, Oct. 12

MARRIAGES

YVETTE PARSONS and ROY ERNEST at Rockville, Md., Sept. 16
MARY SHIREY and LARRY BRINKMAN at Lakeland, Fla., Oct. 8
JUDITH ANN DAY and DUANE LEE HINKELY at Rantoul, Ill., Oct. 22
CAROL ERNEST and DALE SCHNEIDMILLER at Nashville, Tenn., Nov. 24

ANNIVERSARIES

MR. AND MRS. MOSS S. CAUSEY, SR., of Murphy, N.C., recently celebrated their 60th wedding anniversary at an all-church dinner at the Blarissville, Ga., First Church, where they are members. In attendance were their three sons, Moss S. Causey,

Jr., of Murphy, N. C.; Jack C. Causey of Atlanta; and Chaplain (LTC Ret.) Calvin G. Causey of Leavenworth, Kans., their families, and many friends.

REV. AND MRS. ALVIN L. MCQUAY celebrated their golden wedding anniversary Aug. 21 at the Nampa, Idaho, College Church. The reception was hosted by their children, Debra and Jeffrey L. Trowbridge.

Alvin L. McQuay and Stella I. Myers were married Aug. 22, 1933. They served as pastors in Chadron, Neb.; Bowling Green, Ohio; Cedar Rapids, Iowa; and Billings, Mont. In 1946, Rev. McQuay was elected superintendent of the Rocky Mountain District. After serving in this position for 24 years, the McQuays retired and moved to Nampa, Ida. Here they served for 10 years on the staff of College Church as visitation pastors.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, MO 64131. Jerald D. Johnson, Chairman; Charles H. Strickland, Vice-Chairman; William M. Greathouse, Secretary; Orville W. Jenkins, V. H. Lewis, Eugene L. Stowe.

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 our Sunday School class we studied about Queen Esther. The lesson stated that she was considered one of the three most beautiful women in Hebrew history. The other names we came up with would be acceptable in our understanding of Christianity but would go against Hebrew customs or laws. Who were the other two most beautiful women in Hebrew history?

I'm sorry to disappoint you but I frankly do not know who the three most beautiful women in Hebrew history were. For all I know, there may have been a dozen more beautiful than Queen Esther. I have never read or heard anything on the subject. □

How do we deal with the Catholic priest who insists on being called "Father"? I have reservations about calling him Father, and have always been taught that it is wrong to do so.

In Matthew 23:9, Jesus says, "And call no man your father upon the earth: for one is your Father, which is in Heaven." The title of "father" is reserved for God, just as the previous verse reserves the title of master for Christ.

Are the words "call no man father" to be understood as an absolute prohibition? Evidently not. The apostles did use this term. Those who sired children physically are called fathers (Ephesians 6:4; Hebrews 12:9). Paul calls himself the father of the Corinthian church, using the word in a spiritual sense and with implications of special authority (1 Corinthians 4:14-15). Both Stephen and Paul addressed certain Jews as "fathers," a term of respect for the older men in the audience (Acts 7:2; 22:1). And John calls a class of older, mature Christians "fathers" (1 John 2:13).

The words of Christ are evidently to be understood in this sense: Do not call any man father in a way that recognizes an authority over you *which belongs only to God and to Jesus Christ, the Son of God.*

Having said that, let me answer your question more directly. Why not address the priest simply as "brother," or formally as "reverend," just as you would any other minister? That should not offend him unless he takes pride in the title "Father." If he does, let that be his problem, not yours. Jesus Christ teaches that His disciples are "brethren" and "servants" (Matthew 23:8-12). There are no higher titles in the church than "brother" and "sister" except those titles reserved for the Lord, the Head of the Church. □

What stand does the Church of the Nazarene take on abortion?

Here is the statement on abortion adopted by the General Assembly and incorporated into the Special Rules section of our *Manual*.

We believe induced abortion to be permissible only on the basis of sound medical reasons affecting the life of the fetus and that of the mother. We oppose induced abortion for personal convenience or population control. We also oppose liberalizing of the laws which allow induced abortion on demand. There may be pregnancies that require deliberate termination by therapeutic abortion, but such a decision should be made only on the basis of adequate medical and spiritual counseling. Exodus 20:13; Job 31:15; Psalm 139:3-16; Isaiah 49:5; Luke 1:31, 41-44; Romans 12:1-2.

Many of our pastors and members are actively involved in "right to life" movements and anti-abortion protests.

With "convenience" abortions now exceeding 1 million per year in the U.S. alone, our official statement needs to be implemented with stronger efforts to oppose and reverse the tide of opinion that has produced such destruction. □



On August 14, 1983, the Clarksville, Mich., Elmdale Church dedicated a new parsonage. Special activities of the day included special speaker, District Superintendent C. Neil Strait, music by the New Life Singers, a fellowship dinner in the new parsonage, and an afternoon open house. Gordon McCaul, a local contractor, served as general contractor for the project. The current pastor is Rev. Bob Evans.

THE CHURCH SCENE



Norman, Okla., First Church celebrated its 70th anniversary September 24-25, beginning with an "open house" in the fellowship hall. A musical concert, directed by Loyd Rains, minister of music, was presented.

The special speaker Sunday morning was Dr. Raymond Hurn, Church Extension Ministries director at Nazarene Headquarters and a former pastor

at Norman. Prof. Melvin Unruh of Bethany Nazarene College and a former minister of music, directed the singing.

Dinner on the grounds was served to about 200 people. In the afternoon service, Dr. A. Milton Smith, former pastor, shared "How Our Church Was Built," with the sanctuary built in the depression years. During that time, the people also sponsored a home mission church in Pauls Valley, Okla.

Pastor George C. Prentice shared "Our Church Today." The church recently voted to sell the present building and build new facilities about one mile north of the present location.

Dr. M. Bert Daniels, Southwest Oklahoma district superintendent, brought a challenge for "Our Church Tomorrow."

Guest musicians were Charles "Chuck" Wilson, former minister of music at Norman First, now at Oklahoma City Trinity; Dr. Lester Dunn, retired professor of music at Bethany Nazarene College; Margaret Dunn, piano; and Ruth Taylor, formerly at Norman First, at the organ.

Dr. A. Milton Smith was also the speaker for the evening service and Prof. Howard Oliver, professor at Bethany Nazarene College and formerly a minister of music at Norman, was the guest music director.

A total of 571 people participated in all phases of the weekend activities. ☐

Guest speaker for the 20th anniversary celebration, January 15-22, of the **Stanton, Calif., church** was Dr. Nicholas A. Hull, a former district superintendent. Dr. Hull was superintendent when the Stanton church was organized in 1964. The founding pastor is the present pastor, Rev. George L. Smith, who has served the entire period except for his 1968-69 tenure as office editor of the *Herald of Holiness*. ☐

Dr. Eugene L. Stowe, general superintendent, dedicated the new **San Diego Mission Valley Church** on November 20, 1983. Formerly known as University Avenue Church, the congregation has relocated on nine acres of prime property in the Mission Valley area. The church dedicated the first phase of a three-phase construction project. Over 27,000 sq. ft. of buildings are now completed. This includes 14 classrooms, fellowship hall, kitchen, administrative complex, and a family center that will seat 700 worshipers and provide space for large fellowship activities and athletic events. Dr. Thomas L. Goble serves the church as its current pastor. ☐



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Mrs. Edie MacDonald (l.) received a plaque from Pastor Neale McLain expressing appreciation for 60 years of teaching in the Sunday School of the Manchester, Conn., church. The presentation was part of the heritage celebration held recently.



On October 2, the new parsonage for the Derby, Kans., church was dedicated. The church had sold the previous parsonage, located a mile from its facility. The new parsonage is spacious and located adjacent to the present church location. Pictured in front of the parsonage (l. to r.) are Dr. Marselle Knight, district superintendent; Pastor Ellis Sedlacek; and Mayor Don Storck. The church had paid off the mortgage on its sanctuary and also had a mortgage-burning ceremony as part of the celebration.



The Hereford, Tex., church recently took in 78 new members, 75 by profession of faith, and 3 by transfer. Pastor Bob Huffaker is shown with the new members. He also baptized 40 people. In the past 7 years the church membership has grown from 82 to 288. The morning worship attendance has grown from the 70s to over 300. The finances have grown from \$39,000 annually to over \$200,000. New facilities of 30,000 sq. ft., including sanctuary, gymnasium, and educational wing, have been recently built.



Pictured is the crowd of 67 people who gathered at a storefront site to organize the Plano, Tex., Westside Church, October 23, 1983. There were 22 charter members. Rev. Kevin C. Rodgers is the pastor. He was formerly associate pastor at the Richardson, Tex., church, several miles away. Plano Westside was sponsored by the Dallas District and the Richardson church, with the devoted help of lay people Larry and Paulette Wayland and Suzanne Rodgers. Duncanville Trinity Church and Greenville Peniel Church gave special support. Dr. W. M. Lynch reports this was one of five churches organized on the Dallas District October 23.

THE PENSIONS AND BENEFITS FUND IN ACTION

Your Pensions and Benefits Fund dollars make possible the "Basic" Pension Program for retired ministers and widows of ministers. The response to your faithfulness is illustrated by the following expression of gratitude received recently from a retired elder.

Dear Brother Wessels:

This is to say thank you and the Board of Pensions for the check which was sent us. The total perspective which the Pension Plan holds toward retired workers is something for deep appreciation. I only speak for ourselves, but my wife and I as elders in retired status feel that the Pension Benefits are in excess of what was ever thought possible, considering where it stood in beginning years.

When we started 50 years ago in the work of pastoring, we served a year for a lot less than the monthly pension check. In our second year as pastors, cash income from the church was less than \$50.00. But what from this distance appears as a sacrifice at the time, was then no sacrifice at all. We were getting started, and that is what counted. It also offered some life-sized courses in trust and faith for needs supplied.

Along with our thanks for the check, we are grateful for the birthday greetings, the remembrances, and also the Christmas check each season.

Thanks for the good work and good will of Pensions and Benefits.

Signed by a retired elder

The "Basic" Pension Program as well as related services offered by the Pensions office of the general church are made possible through the Pensions and Benefits Fund received from local churches on participating U.S. and Canadian districts. The official Fund amount accepted by each district is determined by a formula approved by the General Assembly and allocated by the district assembly.

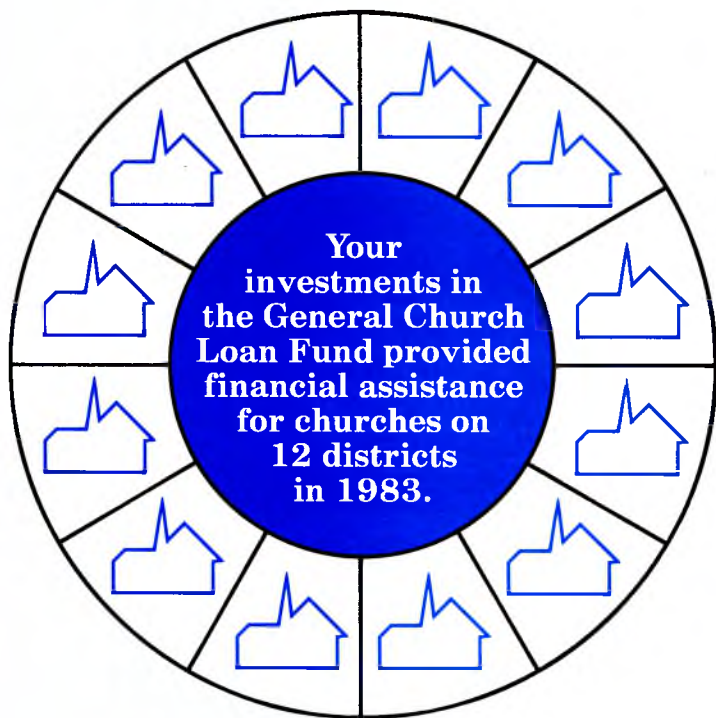
Service operations are also aided by gifts, donations, gift annuities, wills, and legacies. No General Budget monies are received for the funding of pensions programs and services. Your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in action.



"SERVING THOSE WHO SERVE"

Pensions and Benefits Services

THANK YOU, GENERAL CHURCH LOAN FUND DEPOSITORS!



To become involved in this ministry, write to:

GENERAL CHURCH LOAN FUND
Nazarene International Headquarters
6401 The Paseo
Kansas City, MO 64131

NBC EXTENDS TO LOS ANGELES

Dr. L. S. Oliver, president, and Dr. R. T. Bolerjack, academic dean, have announced that Nazarene Bible College in Colorado Springs has received approval from the American Association of Bible Colleges to conduct extension classes taught in Spanish for credit at Los Angeles First Church.

This pilot project, under the supervision of the AABC, is the first time an accredited Bible college in the United States has been approved to offer courses in extension classes taught in Spanish.

It also marks the first time for the Church of the Nazarene to offer the possibility in the United States for a non-English-speaking person to receive training for the ministry in his own locale through one of its educational institutions.

Nazarene Bible College has worked with Church Extension Ministries' Ethnic/Urban Missions Coordinator Jerry Appleby and Dr. Raymond W. Hurn, director of Church Extension Ministries, to bring these extension classes for Spanish-speaking ministerial students to this accredited status.

There are presently 55 students enrolled in these classes. The First Church of the Nazarene, founded by Phineas F. Bresee, is crossing the lan-

guage boundaries in education for the ministry among Nazarenes. □

—NN

REVIVAL FIRES IN SOUTHERN MEXICO



Asked to speak at a series of services in late November in Huixtla, Mexico, Dr. H. T. Reza, president of the Nazarene Seminary in Mexico, said he saw how hungry the people are for the experience of entire sanctification. Dr. Reza says new converts were coming to pray for heart holiness even before his altar call was completed. He notes that hundreds were saved and scores were sanctified wholly.

"This is just an example of the tremendous hunger for the real power of God that is being manifested around the world," Dr. Reza said. □

—NN

TAX HELP FOR MINISTERS



Pensions and Benefits Services has produced a two-hour videotape featuring tax expert, Rev. Manfred Holck, Jr. Rev. Holck is a well-known authority on income taxes for ministers. He is the editor of two weekly newsletters on finances for clergy and his articles have appeared in the *Herald of Holiness* and *Preacher's Magazine*.

Pensions and Benefits Services Director Dean Wessels says the videotapes, which will be distributed to every district superintendent at no cost

this year, include a review of changes in the income tax laws pertinent to the next filing. The second half of the tape features Rev. Holck going line by line through the 1983 income tax form for ministers.

Dr. Wessels says the tapes can be shown at district meetings to help ministers in the preparation of their tax returns. □

—NN

DR. REED RETIRES FROM SEMINARY POST



Dr. Oscar Reed, 66, has retired from his position as professor of preaching at Nazarene Theological Seminary with the close of the fall 1983 semester.

He and his wife, Grace, have moved to Roseburg, Ore.

Dr. Reed came to seminary in 1973 as professor of the philosophy of religion and Christian ethics, a post he held until he was elected to serve as professor of preaching in 1977.

With a background in the pastoral ministry as well as in education, Dr. Reed has served congregations in Bradenton, Fla.; Binghamton, N.Y.; Malden, Mass.; Calgary, Alta.; and Palo Alto, Calif. He has also served as both teacher and administrator at Northwest Nazarene College, Pasadena College, and Bethany Nazarene College, prior to coming to NTS.

Dr. Reed will continue to speak at revivals and conferences. □

—NN

OFFICIAL ANNOUNCEMENT

Christian Holiness Association National Convention will convene at the Hyatt Regency Hotel in Indianapolis for its 116th annual convention, April 24-26, 1984. The Church of the Nazarene may send 50 official representatives to that convention.

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

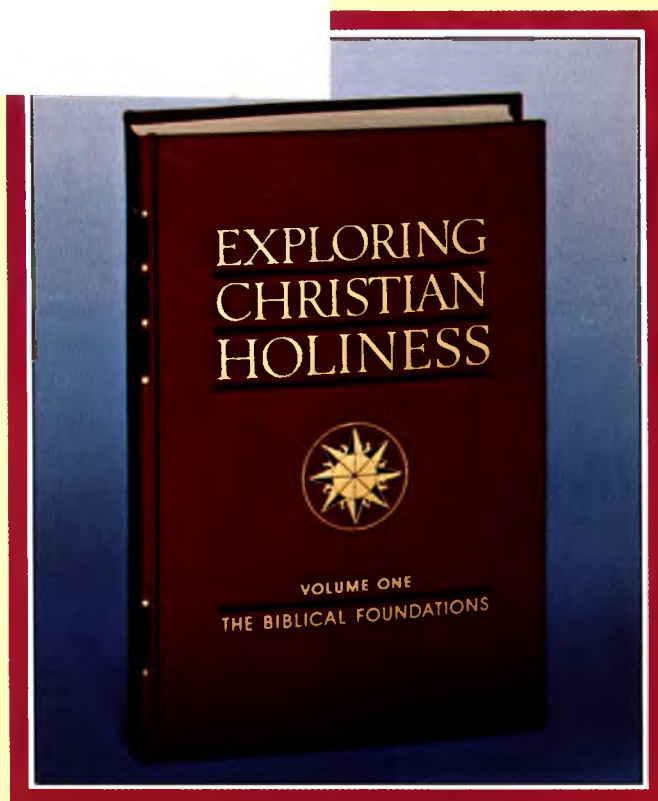
If you are interested, please submit your name, address, and the local church of which you are a member to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegate committee will select and notify our delegation on or about March 15, 1984.

B. EDGAR JOHNSON
General Secretary



Pictured in front of a portrait of Dr. P. F. Bresee are (l. to r.) Dr. R. T. Bolerjack, dean of Nazarene Bible College; Rev. Jerry Appleby, coordinator of Ethnic/Urban Missions for the Church of the Nazarene; Rev. Marcos Garcia, director of Escuela Biblica Nazarena; Rev. Ron Benefiel, pastor of Los Angeles First Church; and Dr. L. S. Oliver, president of NBC. This group met to finalize the agreements making possible the extension classes in the Spanish language for credit through NBC.

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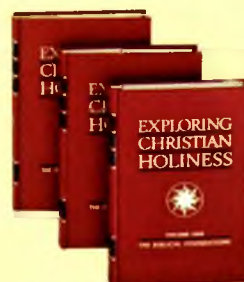
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