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HERALD of HOLINESS

CHURCH OF THE NAZARENE / MARCH 15, 1987



FAITH ON TRIAL

by General Superintendent Charles H. Strickland

First Kings 17 records a significant experience in the life of the prophet Elijah. He prophesied a long period of drought for Israel and, following God's command, went into hiding in the desert at the brook Cherith. Here he was miraculously fed by ravens and drank every day from the brook. One verse can easily be overlooked in this drama. Verse 7 says: "And it came to pass after a while, that the brook dried up, because there had been no rain in the land."

It would appear to the casual observer that Elijah was to become a victim of his own prophecy. He depended upon the brook for his daily supply of water. He was here in obedience to God's command. Was he a victim of God's judgment while attempting to obey God? Here is where faith goes on trial.

Faith is on trial for many in our day. We all rejoice at the reports of God's intervention in life situations. We feel secure in His protection as we are led "beside the still waters" and made to "lie down in green pastures" (Psalm 23:2). But faith is tried when the brook dries up and we witness the gradual failure of that upon which our security in life depends. When the cash flow dries up, when the business goes on a downward spiral, when the company announces a cutback, when an un-

expected turn of events leaves us without means of support—faith is on trial. It is tried as one walks the silent corridors of a city hospital through the long night hours while a beloved companion fights for life in the intensive care unit. Faith is on trial when a young couple stare at the small casket in an open grave and see their hopes and the long months of expectancy lost. Faith is on trial when a youth looks into the uncertainty of the future from the shadows of a present defeat.

Here a lesson of great value is to be learned about faith. The children of God are wrapped in the common calamities of the entire human family. There is a providence of loss—a ministry of failure—a gift of emptiness—all of which drives the Christian toward a greater dependence upon God. Out of these harsh experiences comes a new and refined faith—the faith of total commitment to the inevitable. When death came very near, my beloved companion said, "I am in God's hands."

Verse 8 is most significant: "And the word of the Lord came unto him . . ." How comforting to realize that God's hard words are never His last words. Hold steady through the storm and God will speak again—leading us to new and greater dimensions of living. □

Floodwaters swept a path of death and destruction over a wide area. Sandbaggers worked frantically around the clock, trying to hold back the raging waters. Aerial views showed houses, businesses, and land inundated.

Intense strain etched the faces of victims. Their message was much the same. "I have never seen anything like it—it happened so fast. If only I had been prepared."

Disasters come with little or no warning. Yet there are some preparations we can make. Every spring, at the onset of the tornado season, the media tries to educate us in survival techniques. In hurricane country residents are urged to store extra food and water, board up windows, and even evacuate, among other things. Earthquake zones enforce strict building codes. Public buildings, at least, must be able to withstand tremors up to a certain reading on the Richter scale.

Anyone living during World War II will recall the blackouts and air raid drills. We tried to be prepared, should the enemy attack.

"Be prepared," the Boy Scout motto, is an apt warning spiritually as well. Scripture plainly cautions, "the day of the Lord will come like a thief in the night" (1 Thessalonians 5:2, NIV).

Preparedness is the only safeguard because we don't know when it will happen. But we can rest assured it *will* happen. Christ's second coming is referred to 318 times in the 210 New Testament chapters. Anything mentioned that often should rate top priority. Corrie ten Boom said, "We are not a post-war generation, but a pre-peace generation. Jesus is coming."

The Early Church gave more thought to Christ's return than to death or heaven. They preached it often and with conviction. Each day they expectantly awaited the second coming of Jesus. As the years have come and gone, however, Christians have become complacent.

Unless we keep ourselves in readiness for His return we lose the keen edge off our devotion to God. Our praises to Him become oft repeated shibboleths—empty words devoid of meaning. Our prayers can shrink to repetitious "Bless our church, our country,

and our families. Save souls. And Lord give me . . . give me . . . give me . . ."

The less alert we are regarding Christ's second coming, the more settled we become in this world. Unconsciously, our priorities begin to shift from spiritual to secular. We surround ourselves with things until the urgency of the Second Coming fades into oblivion.

Beware the danger of being caught unprepared. The five foolish virgins anticipated the coming of the bridegroom as much as the wise virgins—at first. Then carelessness crept in as their lamps burned lower and lower—then out. They had no reserve supply. Perhaps they had been warned to keep extra oil on hand but failed to heed the caution.

How easy it is, as time goes on, to turn a deaf ear to warning. We once moved to a house near the volunteer fire department. The first few weeks the warning sirens nearly drove us crazy. We marveled that so tiny a village could have so many fires in the dead of night. How we longed for an unbroken sleep.

Then one night sirens screamed, bells clanged, and brakes screeched as volunteer firemen arrived from every direction. Despite their best efforts a broom factory a few doors down from us burned to the ground. But our ears, once so sensitive to the sirens, had grown accustomed to the shrill blasts. We slept through the whole thing.

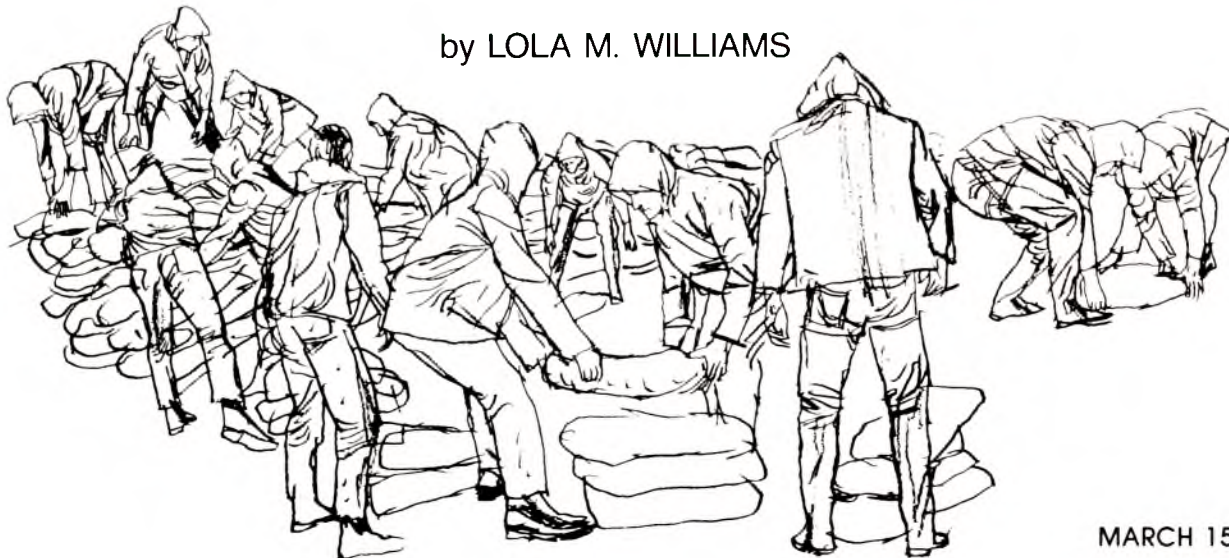
Wake up, Christians! Heed the warning! Christ will return—and sooner than we think. Are your prayer life, giving, and church attendance up to date? Have you taken an attitude check lately? Are you doing your best to win others to Him while there is yet time? Be prepared. Martin Luther once said, "Christ designed that the day of his coming should be hid from us, that being in suspense, we might be, as it were, upon the watch."

Christ himself endorsed preparedness when He warned, "So you also must be ready, because the Son of Man will come at an hour when you do not expect him" (Matthew 24:44, NIV). □

LOLA M. WILLIAMS is a free-lance writer and a pastor's wife at Galesburg, Illinois.

PREPAREDNESS

by LOLA M. WILLIAMS





HERALD of HOLINESS

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

Contributing Editors: **EUGENE L. STOWE** • **CHARLES H. STRICKLAND**
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JOHN A. KNIGHT • **RAYMOND W. HURN**
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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.

SUPPORT MERITED

I just received the latest letter from Steve Weber over in Compassionate Ministries. There are a couple of folks here who contribute to the Hunger Fund monthly.

I am impressed with the work of NCM. Every letter I get from them makes me more and more proud to be a Nazarene. When there were earthquakes in El Salvador, NCM and the Guatemalan Nazarenes had truckloads of supplies on the way within three days. And now, flooding on the little island of La Gonave, Haiti, is met the next day with emergency food, clothing, and temporary housing. They don't even wait for news to hit the papers or TV.

If anyone still has doubts about giving to the "Hunger Fund," all they need to do is read one of Steve's letters. NCM is a good ministry and deserves our hearty support.

*David W. Edwards
Culver, Oregon*

GOOD TO KNOW

I appreciated both Dr. Charles Strickland's and Carl Clendenen's articles concerning our Nazarene Bible College.

In a day when the big brother mentality threatens to usurp the rights of God's children throughout the organized church, it is good to know that schools like our Bible college are training and preparing, preachers and pastors to proclaim,

in the power of the Spirit, the gospel message to the unreached multitudes, including the many aliens who have been driven from their homelands.

Without waiting for a nod from some church official, it is now time for more of our good people to join with others in focusing efforts, prayers, and resources upon this growing edge of our church.

*Charles C. Davidson
Eustis, Florida*

THE BIBLE WAY

I appreciate your answer in the Answer Corner against fund-raisers for the church.

Our young people need to know that a Spirit-filled church should

(Continued on page 20)



NO PRICE TAG

by PAUL T. CULBERTSON

For some years I have been intrigued by the skeptical question raised by Satan concerning the ancient patriarch Job: "Does Job fear God for nothing?" (Job 1:9).^{*} Job's dramatic story is well known to all Bible readers. It is an ancient epic drama dealing with the fundamental question raised in the wisdom literature of the Old Testament: "Is righteous living *always* rewarded *here and now*?" The general impression I get from Proverbs is "Yes!"; but from Job the response is a resounding, "No!"

Job was a wealthy, devout, family man. He was "the greatest of all the men of the east" (v. 3). God himself said of Job, "There is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil" (v. 8).

Yet this "great" and "perfect" man suffered a series of incredible losses just when all seemed to be going so well with him and his family. The result was devastating, cumulative stress that would have driven men of lesser resilient personality and character strength to suicide. In rapid succession Job lost his wealth, children, health, friends, and the emotional support of his wife. No wonder, as he sat on an ash heap outside the village wall, scraping his putrid sores with bits of potsherd, that he opened his mouth and cursed the day of his birth: "Let the day perish on which I was to be born, and the night which said, 'A boy is conceived'" (3:3).

In the conversation that preceded the incidents just described, unknown to Job, Satan asserted that Job was fearing and serving God for selfish, mercenary reasons; that is, because of money, security, good health, rewarding personal relationships, social prestige—those values that have top priority in a humanistic lifestyle. Satan's cynical question was, "Does Job fear God for nothing?" (1:9). In other words, is Job's love and loyalty for God ultimately based on selfish reasons? Does he serve God simply because of what he gets out of it in terms of personal, selfish advantages?

Job's lived-out, operational, definitive response to Satan's accusation was, *Job does serve God for nothing!* Job's love for God, his loyalty to the will of God, is no cheap commercial bargain! His fidelity to the Eternal is based on who God is. It is independent of God's gifts, gracious and welcome and enjoyable as they are. And if God, for reasons of His own, chooses to withhold or remove wealth or health or rewarding personal relationships, Job will still trust and love and serve Him for His own sake, simply because of who He is!

In the late Middle Ages, Bernard of Clairvaux suggested a "ladder" by which potential believers might progress in their spiritual lives. It involved four levels of love, in ascending order: (1) the love of self for self's sake; (2) the love of God for self's sake; (3) the love of God for God's sake; and (4) the love of neighbor—even enemy—and of self, for God's sake.

Bernard's first level represents the unregenerated sinner with his self-centered motivation. He makes himself his own main end. His self-idolatry is, psychologically, the essence of sinful depravity, that pervasive selfishness that subtly tinges and pervades even the most "unselfish" acts of a person who has not yet been born from above by the ministry of the Holy Spirit.

The second level represents the "carnal Christian" (1 Corinthians 3). This is a person who loves God, but with mixed motives. Often his emphasis is on what God, in Christ, has done *for Him*—the personal, social, or economic benefits that have accrued to him as a by-product of a right relationship with God.

The third level, loving God "for His own sake," is what is meant by entire sanctification, the fullness of the Holy Spirit. It is the result of a thoughtful, mature response to the appeal of the apostle Paul in Romans 12:1-2. It is a deliberate, considered, Christian response to the mercies of God, and a realistic, clear understanding of the claims of the total Lordship of Jesus Christ on one's life. It means a glad and meaningful acceptance of that Lordship in the "nitty-gritty" of everyday living. From another standpoint, it means lov-

PAUL T. CULBERTSON is a retired professor of psychology and author of several books. He resides in San Diego, California.

ing God with heart, soul, mind, and strength. It means ultimately loving God “for His own sake,” loving and serving Him for nothing but himself.

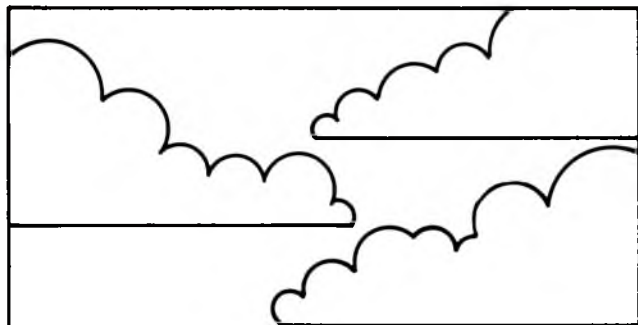
Then, and only then, does it become possible to love one’s neighbors, including one’s enemies, and oneself for God’s sake.

Job did indeed serve and love God for God’s sake alone. His integrity was no vulgar, selfish barter. His fidelity to God was not based on any reward. His motivation was a heart-loyalty, a hungering and thirsting after God himself because He *alone* is utterly worthy.

Such love and fidelity survives loss and heartbreak and chastisement. Such devotion reaches up, out of the apparently contradictory circumstances of life, out of life’s darkness to the Life and the Light beyond. Job does serve God for nothing!

From the time of Job until now there have been those who have wholeheartedly responded to the call of God to become saints. They have set their goals to love and serve God for nothing, for His own sake. This has become their master motive. Have we responded to such a compelling call?

*All scriptures cited from the NASB.



Heavenly Handout

When waves of sorrow compass me,
 When toils of life have bound me,
 When godless men encircle me
 And evil hovers 'round me,
 Then like an arrow to its mark
 My prayer ascends to heaven,
 And at God's word the darksome way
 Becomes a bright pavilion.
 For He who rides upon the wind
 Is tuned to hear my prayer;
 And He who put the worlds in place,
 My little load will bear;
 My midnight hour He will light—
 He sees the night as day;
 The One who made leviathan
 Will guard me on my way.
 Can I—the apple of His eye—
 Have any need my God will not supply?

—E. RUTH GLOVER
 Pasadena, California

W H E N
 A g a p e
 I S W

I couldn't believe my eyes. There before me in my Greek New Testament was a passage that indicated that sometimes *agape* love can be wrong.

We hear so much today about this kind of love. *Agape* is the New Testament Greek word used of the highest kind of love. It is spoken of as divine because “God is [*agape*] love” (1 John 4:8). It is the word for the greatest of the virtues. “Now abide faith, hope, love, these three; but the greatest of these is love” (1 Corinthians 13:13, NKJV).

The description of it given by Paul is wonderful. “Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; does not behave rudely, does not seek its own, is not provoked, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, believes all things, hopes all things, endures all things” (1 Corinthians 13:4-7, NKJV).

Likewise, when a person is made perfect in love, the word used is *agape*. The apostle writes: “By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world. There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love” (1 John 4:17-18, NASB). John tells us we do not attain *agape* love; we do not make ourselves perfect in this love. We are perfected, or made perfect in it. Someone else does it for us and that Someone has to be God.

This experience removes the fear of the judgment, which also includes the fear of death and of the second coming of Christ.

In addition, this love makes us as Jesus is, here in this present world. This does not mean that we are like Him in every way, but only in the love of our hearts. The Lord imparts this experience to us through the sanctifying baptism of the Holy Spirit that the apostle Peter says gives us a pure heart (Acts 15:8-9). Paul supports this when he says: “The goal of this command is love, which comes from a pure heart” (1 Timothy 1:5, NIV). In other words, the complete fulfillment of God's command is the heart purity of perfect love.

The two verbs translated love in the New Testament are *agapao* and *phileo*. The latter word means friend-

by RALPH A. MICKEL

Love

WRONG



Max Tharpe

ship and affection. We love the person or thing as the result of attraction. There is *philadelphia*, love of the brethren (Romans 12:10). There is *philateknow*, love of children (Titus 2:4). There is *philandros*, love of husband (Titus 2:4).

Agapao is used the most. It is the love of the will, not of the emotions; it is based on our values, not just on what appeals to us. It functions without reciprocation but even loves in the face of hatred and opposition. We love because it is our nature to love this way, not just in response to what attracts us.

It is significant that husbands are *commanded* to love (*agapao*) their wives as Christ loved the church (Ephesians 5:25). So the husband keeps on loving her in sickness and in health, for better or for worse, because she is his wife. Not just "till love dies." This kind of love does not die; it is a commitment for life. We are loyal to our wives "till death do us part."

However, as I read in my Greek New Testament, there is an evil *agape* love. This is true when men love darkness rather than light (John 3:19). The reason individuals are condemned for not believing on Christ is because they have rejected the light of God that came to them. They rejected it because they have an *agape* love for the darkness of sin. They love this way by choice. They prefer the darkness. It is the thing they choose to have. They do not receive the love of the truth but delight in unrighteousness (2 Thessalonians 2:10-11). This love is not the product of one's emotions but is the manifestation of what one is. In this case it is the evil deeds of darkness that the person prefers in his heart.

Then as I checked on the use of the word *agape* I found that there are other ways in which this love can be wrong. One is when people love first place (Luke 11:43). They love the highest seats in the synagogue or church. Their sinful hearts display themselves with love of their own importance. They have a high opinion of who they are. They have to be "bell sheep" or they won't be among the sheep at all.

Again, this love is wrong when men love the praise or approval of men more than the praise or approval of God (John 12:42-43). If we would rather have the approval of our peers, of those with whom we work, of

those with whom we go to school, of those who are our neighbors, than the approval of God, our *agape* love is wrong.

This love is also wrong when we love money instead of God (Matthew 6:24). We cannot serve God and money. If we have this love for money and material possessions, we cannot have an *agape* love for God. This was Balaam's downfall. The Bible says that he had this kind of love for the rewards or wages of unrighteousness (2 Peter 2:15).

Finally, Paul wrote that Demas forsook him, having loved (*agapao*) this present world (2 Timothy 4:10). We are warned not to have this love for the world or the things that are in it (1 John 2:15). What is this world? John tells us that it is anything which "is not of the Father." Therefore as Christians we are to love nothing except that which belongs to God. Jesus warns that "what is highly valued among men is detestable in God's sight" (Luke 16:15, NIV). So it is wrong to choose things with which we cannot glorify the Lord.

Thus we see that *agape* love can be either right or wrong. However we should remember that things done with this love are a choice of the will and a revelation of what we are in our hearts. Consequently no one is going into a lost eternity swept along by emotional appeals or stimuli over which he has little or no control. Wrong *agape* love indicates that each one by a deliberate act chooses that which he prefers. □

RALPH A. MICKEL is an elder in the Church of the Nazarene, now residing in Shippensburg, Pennsylvania.



DOUBLE YOUR THRILLS

by JACK CONN

During the oil embargo a few years ago, a survey revealed that when gasoline sales declined there was an increase in the sale of alcoholic beverages—people were driving less and drinking more. Popping pills, smoking marijuana, sniffing cocaine, or other drug abuse may be the “in” way to get a lift, kick, or thrill, but the end result is most often a burned-out shell of a human being.

We like to be thrilled. It’s human nature, I suppose. Webster defines *thrill* as a verb meaning, “To cause sharply exhilarating excitement in; make shiver or tingle with excitement; to produce vibrations or quivering in; cause to tremble.”

JACK CONN is a free-lance writer who resides in Knoxville, Tennessee.

Americans have consumed increasing amounts of energy in recent years in producing thrill experiences. Much of our recreation is oriented to energy-consuming activities. Our highways are clogged, especially on weekends, as we Americans take to our wheels in search of recreation. And off the highways there are the race tracks where big cars with big engines whiz around guzzling barrels of fuel. We’re thrilled by the sight, sound, and smell of power.

Serving Jesus Christ is also thrilling—yet different from the purely human thrill experience. Different because the motivating causes are different. Physical thrills result from glandular activity as we expend natural energy; the Christian is spiritually thrilled by the motivating touch of the Spirit of the Creator of all energy. That touch and thrill may be felt in

church fellowship, in solitude on a hilltop, or most anywhere. Christians double their thrill potential.

I often pass a certain high bluff beside a superhighway. In passing, my thoughts return to an afternoon years ago. Before the highway and fence were there, I turned off the old road on that spring afternoon and toed my motorbike down through the gears. The steep incline rose in front. Partly standing on the pedals and squeezing the gas tank between my knees, I twisted the throttle. The pulsating response of power carried me to the top. It was a thrill! But the more vivid thrill came later as I sat alone in the grass browned by winter’s chill and leaned on my helmet. The valley below was awakening to the sparkling sun and a warm southern breeze whispered up and over the hill. And God whispered to me.

Reading the Acts of the Apostles imparts some of the spirit of men and women thrilled in the service of their resurrected Lord. Let’s join the all-night prayer meeting for Peter in Acts 12. Herod the king had beheaded James and had Peter in prison with intentions of removing his head also. The Christians gathered at John Mark’s house at the news of Peter’s arrest. They were concerned. They prayed. But not Peter. Either Peter didn’t realize the seriousness of the situation, or he had learned to trust Jesus completely, or else the prison doctor had given him a sleeping pill, for “. . . he was asleep, double-chained between two soldiers with others standing guard before the prison gate, when suddenly there was a light in the cell and an angel of the Lord stood beside Peter! The angel slapped him on the side to awaken him and said, ‘Quick! Get up!’ And the chains fell off his wrists!” (Acts 12:6, 7, TLB). The chains are rubber bands. The angel has anesthetized the soldiers. The doors swing open of themselves and Peter, with goosebumps all over him, walks out of Herod’s prison a free man. He heads for John Mark’s. His arrival breaks up the prayer meeting. They first thought he was a ghost. What excitement and thrills as God works through prayer!

I can’t help but jump to Acts 16. The Philippian jailer has two strange persons in his jail. Paul and

Silas have been preaching Jesus and as a result were flogged and fastened in the stocks. It's almost midnight, and yet they're singing and praising God! Suddenly the jail begins to roll and heave in the terrifying convulsions of a mighty earthquake. Tables fly, pots crash to the floor, the walls crack, the floor buckles, dust fills the air, and the prison doors fly open! The seconds are eternities. A last dying tremble and it's over. An eerie stillness ensues. Pale moonlight through a window casts the shadow of an open cell door. And when the jailer "... had seen the prison doors opened, he drew his sword and was

about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, 'Do yourself no harm, for we are all here!' And he called for lights and rushed in and, trembling with fear, he fell down before Paul and Silas, and after he brought them out, he said, 'Sirs, what must I do to be saved?'" (Acts 16:27-30, NASB). Suffering for Jesus was thrilling and rewarding. A whole family was saved!

Although the oil shortage is long past, the consciousness of energy conservation remains. The Christian can turn economizing to a blessing. The family can be

strengthened. Cut out unnecessary trips. Get acquainted again with your wife, husband, son, daughter, parents, brother, sister, and neighbors. Share the excitement of worship and the fellowship of the home as a Christian family. A good home means a stronger America; the standard of our nation is ultimately set in the fabric of the home. Let energy conservation influence your life-style in a positive spiritual re-direction. Perhaps it's a paradox, but the "quiet and peaceful life" that Christians are admonished to pursue (1 Timothy 2:2) is also thrilling. In our time it requires some gas and lots of grace. □

NAZARENE ROOTS

PROJECTING THE WORD OF GRACE

From the dawn of Nazarene missions, the aim of projecting the Word of grace in non-Western cultures has depended on the efforts and energies of national workers who shared with missionaries the teaching and preaching ministry. On early Nazarene mission fields, "Bible women" worked in small villages and large cities—teaching and evangelizing, and assisting in schools and orphanages operated by the church. Colporteurs visited homes and mingled in crowded marketplaces, distributing tracts and gospels. National preachers itinerated from station to station, playing a key role in nurturing the bands of believers that developed into congregations; later, these preachers became settled pastors.

Reliance on national workers was underscored by missionary George Franklin's report that in 1918 the nonmissionary force in eastern India consisted of three preachers, four teachers, three colporteurs,



Colporteurs in India, 1930s

and five Bible women. By 1936, the ratio of national workers to cross-cultural missionaries throughout the worldwide Church of the Nazarene was greater than five to one, laying the foundations for an international church.

(Sources: *The Other Sheep*, February 1918 and March 1936; Photographs: The India Collection, 1930s.)

STAN INGERSOL, Archivist



Bible women in an Indian village



Graduates of the Basim, India Bible School, 1935.

REFLECTIONS

of the SON

by LILLIAN JOHNSTON

Camerique

While driving into Kansas City one day I saw an incredibly beautiful gold moon shining in the early morning sky. Tears welled up in my eyes as I whispered, "Lord, it's beautiful! Thank you for making such a beautiful moon for us to enjoy!"

Then it hit me! The moon is *not* beautiful! As a matter of fact, the astronauts' pictures and soil samples have proven it to be dull, gray, and barren. It has nothing beautiful about it at all. The only beauty the moon can claim is the reflection of the sun.

I had been seeking some answers to the question of self-esteem. I had been reading a lot about the need for self-esteem and the dangers of having low self-esteem. But I didn't feel good about what I was reading. Self-esteem, to me, seems awfully close to self-love, and while not finding anything in the Bible about self-esteem, I had found a lot of warnings against self-love.

Romans 12:3 says, "Do not think of yourself more highly than you ought, but rather think of yourself with sober judgment, in accordance with the measure of faith God has given you" (NIV). Second Timothy 3:2 tells us that in the last days "people will be lovers of themselves, lovers of money, boastful, proud" (NIV).

We are told many times in Scripture to be humble. For instance, Ephesians 4:2 tells us to "be completely humble and gentle" (NIV). 1 Peter 5:6 says to "humble yourselves." James 4:10 says "humble yourselves before the Lord and He will lift you up" (NIV). Humility means not being proud, haughty, or arrogant. It also means being submissive or subservient. It does not necessarily mean putting ourselves down, but it definitely means to not be building ourselves up, or thinking ourselves more worthy than others. We are to love

our neighbors as ourselves, not more and not less. In fact, Philippians 2:3-4 tells us that we are to "do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others" (NIV).

The ever-present danger in many current teachings on self-esteem is that when a person concentrates so hard on taking care of the problems in their personality (their self-esteem included) they tend to become self-centered. When their self-confidence, self-image, and self-esteem increase, their sense of need for God tends to decrease. And certainly their humility decreases.

This does not mean that to be humble is to be meek, shrinking violets. Moses (called the most humble man on earth), Mary, and Jesus hardly fit that picture, do they? Moses was afraid that he could not do the job God wanted him to do. Mary felt unworthy to carry Baby Jesus. And even Jesus claimed to be gentle and humble at heart.

What is the difference? These people were humble and yet tackled huge tasks for God. It was not their self-confidence or their self-esteem that counted, it was their confidence in God that made the difference. They had no desire to build themselves up or to achieve great things—they just wanted to serve God! The difference was in their motivation.

Have you ever noticed in the Bible that God often chose the most unlikely people to do the largest tasks? He didn't choose them for their abilities. In fact He seems to have chosen them because they felt the least among their brothers, because of their humility.

God does not seem to want us to show our own beauty, strength, and wisdom, but rather to reflect His beauty, His strength, and His wisdom. He is not con-

LILLIAN JOHNSTON is general coordinator of Special Education Ministries for international headquarters in Kansas City.

cerned about developing our self-confidence or self-esteem, but rather is concerned about developing our confidence in Him and about our discovery of how much He esteems us. Like the moon reflecting the sun, we are to be reflections of the Son.

Just as the moon has different shades of reflections of the sun, so we, too, will have different shades of reflections of the Son. God planned it that way. He created each one of us in His image. He did not make dogs, cows, horses, deer, or any other creature in that image, but He chose to make us in some way like Him. And I believe that He made us to be a reflection on this earth of himself! What an honor—and what a responsibility!

Psalms 139:13-18 tells us that God created our inmost being, even knitted us together in the womb. It says that He knows everything about us. Matthew 10:30 says that God even knows how many hairs are on our heads. That must mean that God knows each of us better than we know ourselves. *And He loves us the way we are.* He loves us so much that He was willing to send His only begotten Son to rescue us from our sinful selves.

A boy who was mentally retarded loved to sing "Jesus Loves Me" at church. One day his mother heard him singing at home, "Jesus knows me, this I love." She tried to correct him, but he persisted because he said that his version was right. And it is! Jesus does know us!

When we fully recognize how much God esteems (values) us, we can let the particular shade of reflection of Christ that He gave us begin to shine forth without "clouds" hiding it from the world.

One dark, cloudy night the black clouds suddenly parted, revealing a perfectly round, Halloween-orange moon shining radiantly. The clouds were hiding it, keeping it from being enjoyed by the earth below.

Sometimes "clouds" will obscure our reflection of Christ. Wishing we were different is one of those shadows. Bob Benson told how as a boy, he would always be the last one chosen for any team because he was scrawny and wore glasses and was clumsy. Bob did not grow up to be a strong, tough man. It was not God's will for him to be a quarterback. It was God's plan for him to be able to capture thoughts and images on paper. He had an uncanny ability to relate to everyone's hopes and fears. What if he had spent his life bemoaning the fact that he was not athletic? Wouldn't we have missed out on some beautiful reflections of Christ that came from his life and writings?

Another cloud that Christians will sometimes allow to hinder their reflection of Christ is their heritage. God gave us certain environments for specific reasons. We can either choose to take the lessons learned, use them for God's glory, and shine forth in a clear reflection of Christ where He wants us to shine, or we can wallow in self-pity and let the shadows cover the reflection that the world needs to see.

There is also a "we deserve the best" cloud that covers many Christians today. Some people feel that because they are the "King's Kids" they should have good clothes, cars, houses, and furniture. But our King, the one we are reflecting, had no house (certainly not one with multi-baths and wall-to-wall carpeting!) and no

vehicle, not even a donkey. He had to borrow one to ride into town on His triumphal entry. The closest He came to fine clothing was when they put a royal robe on His bloody back so they could mock Him. This materialistic view has caused many clouds on the reflection of Christ to the world around them.

Sometimes the shadow across our reflection is that we feel unable to do much for Jesus, we cannot "shine" very far. Like Moses, we make excuses when we are asked to do a particular task. But notice that when Moses said, "No one will believe me," God gave him some signs so they would. When Moses said he couldn't talk right, God gave him a spokesman. God provided him with what he needed to do the job God gave him to do. And He does the same for us today. Just as a little stone (with God's help) was enough equipment for David to do his job, so what God has given us to work with will be enough with His help to do our jobs in this life.

For a Christian, it is not a lack of self-confidence that should receive the blame for inability to do a task assigned by God, but a lack of confidence in God. He does not demand that we be able, but He does want us to be *available* for Him to work through us.

God does not seem to want us to be confident in our own powers. How many leaders in our church today are working in their own spirit and power, instead of in God's? *The Living Bible* paraphrases 2 Corinthians 12:9 this way: "Now I am glad to boast about how weak I am; I am glad to be a living demonstration of Christ's power, instead of showing off my own power and abilities."

It is in our weaknesses that Christ's light can truly shine forth in our world. We should not become focused on building up our "self" and our self-confidence but should rather clear away any shadows from our lives that would hinder our reflection of Christ's power. Matthew 5:16 tells us, "Let your light shine before men, that they may see your good deeds and praise your Father in heaven" (NIV). □

R • E • U • N • I • O • N

*I think I know what joy 'twill be
To finally see my Savior's face—
Like trudging through a long, dark night,
And then His smile—His warm embrace!*

*So many things we'll talk about
Veiled by the years from human eye,
And all that seemed a heartbreak here
Will be so trivial by and by.*

*My "God shall wipe away all tears";
His presence shall transform each pain
That marked my way in this old world
Into sweet and everlasting gain!*

—FRANCES B. ERICKSON
Lake Park, Florida

Three Strikes

Sunday School in a chiropractic clinic, with children sitting on treatment tables, was probably a “first.” At least it was the first time Dr. Oren Deboard had tried it. He had just moved his family and his practice from Los Angeles to a little California town called Ceres.

Deboard’s business was flourishing in the small town of 2,500 when he felt deeply impressed by the Lord to start a new Sunday School in his office. That was in 1948, and it was the first, but not the last, church planting that Dr. Deboard was involved in.

“That Sunday School grew so fast it was like an explosion,” Deboard says. “My treating rooms had children sitting on plastic sheets on patient beds, and two large classes for adults were meeting in my waiting room and the sanctuary. The sanctuary was a large room in the same building that contained my offices.”

In four months, attendance at the new Sunday School was in the 80s. It looked like the “real thing” and the district appointed a pastor there. In six months the office was too small and a community building next to the city park was rented. Many persons were saved and soon a beautiful sanctuary was built.

Meantime, Deboard was in his backyard, knee-deep in dahlias, when God called him to preach.

“I made every excuse possible,” Deboard recalls. “I told Him that I talked so fast it was hard for people to understand me, especially since I

NINA BEEGLE is Division of Church Growth editor at international headquarters in Kansas City, Missouri.

Was Not an Out

by **NINA BEEGLE**

also stuttered. I told Him I was a most unlikely candidate for the ministry.” But God didn’t budge an inch.

The first assignment the Lord gave Deboard after calling him to preach was to go to the little town of Hughson, just seven miles from Ceres where he had launched the church from his office. In Hughson, however, he was not only to plant a church but to pastor it. Deboard knew the town well. Of its 2,000 people, 80 percent were Roman Catholic. The main street was about six blocks long and every available building, he was pretty sure, was occupied.

“I put out a nice safe fleece,” he recalls, “and asked God if He had truly called me to go to Hughson, to have a building there that I could rent. I thought I was safe.

“We looked over the small town and, sure enough, it looked like every building was rented. I felt relieved of the call and was about to start back to Ceres when I saw a drunk man outside the corner bar trying to balance himself with one foot on the fire hydrant. It was such a strange sight, I stopped to take it in.”

As he watched, Deboard felt impressed to ask the man if he knew of any available rental space in town. At his question, the drunk man looked him over and said, “I sure do. It’s right across the street in that old theater building that’s all boarded up. The owner lives in a trailer right behind it.”

The old theater at \$35.00 a month rent was God’s answer. Deboard still hadn’t talked to the district superintendent about his plans, but he took it by faith. He then talked it over with Rev. D. S. Reed, a church planter friend in his 80s, who had a sharp mind and sold real estate. He became as excited as Deboard about the project and suggested they go see District Superintendent George Coulter together.

“I’m sorry, Dr. Deboard,” Coulter responded, “I appreciate your concern and your call, but we have tried unsuccessfully three times to get a church started in Hughson, and it was a miserable failure each time.”

“Brother Coulter,” Rev. Reed interjected, “after all, it’s not going to cost the district a dime. Dr. De-

board is offering to meet all expenses if you let him start the work."

Deboard got the permission he was seeking and began to feel exhilarated about this thing God had called him to do.

It was an elbow-grease beginning. A volunteer crew, mostly from other Nazarene churches, cleaned the opera chairs, scrubbed the floor of the auditorium, repainted the walls, opened up the boarded front, and had a huge sign painted in 12-inch letters: "Hughson Church of the Nazarene."

A Nazarene couple from the community who had been attending the Modesto church joined in and remained faithful through the years. Several other families supported by either moving to Hughson or attending for a year to help them get started.

Dr. Deboard was asked to slow down in his preaching occasionally, so his people wouldn't miss part of his message, and he continued to


improve. "God worked in our midst in spite of my speech problem," he says. "There were 15 in our first service in July, and nine months later the church was organized with 28 charter members." There were 138 in that morning service, and Dr. Coulter presided. He later referred to himself saying, "O ye of little faith." By district assembly time that year they were averaging more than 70 in Sunday School.

Many people were won to the Lord in Hughson and it became a strong church. In 1982 it merged with Ceres church, since they were only six miles apart.

Oren Deboard continued to plant churches throughout California, using his vocation as the apostle Paul used his tent making trade. We now use the term "bivocational pastor" to describe these men who put God and the church before the dollar sign in their professions and trades.

They continue to start churches in the strangest places! □

HOPE



*Hope sings on key
against the sour note
of despair,
and shines like the sun
while doubt casts its
impossible shadow.
She loves the unlovely and
sees the butterfly
within the cocoon.
Hope believes in tomorrow
in face of frowning
storm clouds.
She smiles only because
God is her reason
for gladness.
You can hear her laughter
in the crying rain.*

—ALLEN A. BENNETT
Nampa, Idaho

Because You Gave...

MOZAMBIQUE'S HUNGRY ARE FED

by DON FRYE

The report from Mozambique was sobering. Four million of its 13 million citizens had been placed on starvation status in mid-1986. Hunger is only one of the many problems this East African nation is facing in a long and costly civil war. Among the victims are some of the 9,000 members of the Church of the Nazarene in Mozambique.

Fortunately, help is on the way. The World Mission Division's office of Nazarene Compassionate Ministries is in the process of shipping 36 containers of relief supplies to be distributed by the Church of the Nazarene. The 1.2 million pounds of clothing, dry milk, cooking oil, beans, maize, and medicines were made possible through donations to the Nazarene Hunger and Disaster Fund. However, none of this relief would have been possible had it not been for your support of the General Budget.

**"Because
YOU GAVE..."**

PROVIDED BY STEWARDSHIP SERVICES

It was General Budget dollars that made it possible to open the work of the church in Mozambique in 1922. The first Nazarene converts were Mozambican gold miners who worked near Johannesburg, South Africa. These converts returned to their nation and established the first Nazarene congregation. For 50 years, missionaries supported by the General Budget have been ministering to the people of Mozambique. Today, there are five districts under national leadership with over 9,000 members in over 220 churches and preaching points.

The Church of the Nazarene is still growing and evangelizing in Mozambique because many gave generously to the General Budget back in 1922 to support our missionary work. As we face the 21st century, the Church of the Nazarene still believes that missions is a priority mandate from God. We can continue to effectively evangelize our world through your continued giving and support of the General Budget. □

DON FRYE is an assistant to the coordinator of Compassionate Ministries at Nazarene Headquarters and is a student at Nazarene Theological Seminary.

SAVING HIM WITHOUT A WORD

by J. GRANT SWANK, JR.

Her face was radiant. She held her Bible under her arm as if it had become her fondest treasure. She was excited about things of God. And being in church, though new to her, was the magnetic point of her days.

This woman had just become a believer. Jesus was now real to her and she wanted to share Him with the whole world.

So it was that she started with her own household, all of whom were unsaved. Nevertheless, she saw them as her mission field. They had to come into the same experience she was enjoying.

She proceeded to talk religion all day long. And with her talking, she emphatically claimed this and that as well as did some preaching on the side!

Her husband did not take to all of this. At first, he was courteous enough to allow her to get it out of her system, as he put it afterward. He figured she was going through another fad, as she had done with ceramics and bowling.

However, when she persisted with her unbridled enthusiasm—talking and talking about Jesus, the church, the Bible—he put his foot down and said it all had to stop. “Hold on!” he exclaimed.

The woman was crestfall-

en. She could not believe this. Did he not know that she had his best interests at heart? Could he not see that she loved his eternal soul?

No, he could not see this. All he could see was what he could hear. And he was tired of that.

When the young lady came to Bible study one evening, she poured her heart out. Obviously, she was going through a time of anguish, mainly due to her husband’s rejection of her newfound life in Christ.

We listened attentively. While she talked, some other women in the group nodded their heads. They, too, had gone through similar experiences.

Finally, when she finished her telling, a friend spoke up. “I know what you are talking about. Many of us right here can tell you that we have traveled that same road. But, in all kindness, may I say that I think you are going about your witnessing to your husband the wrong way?”

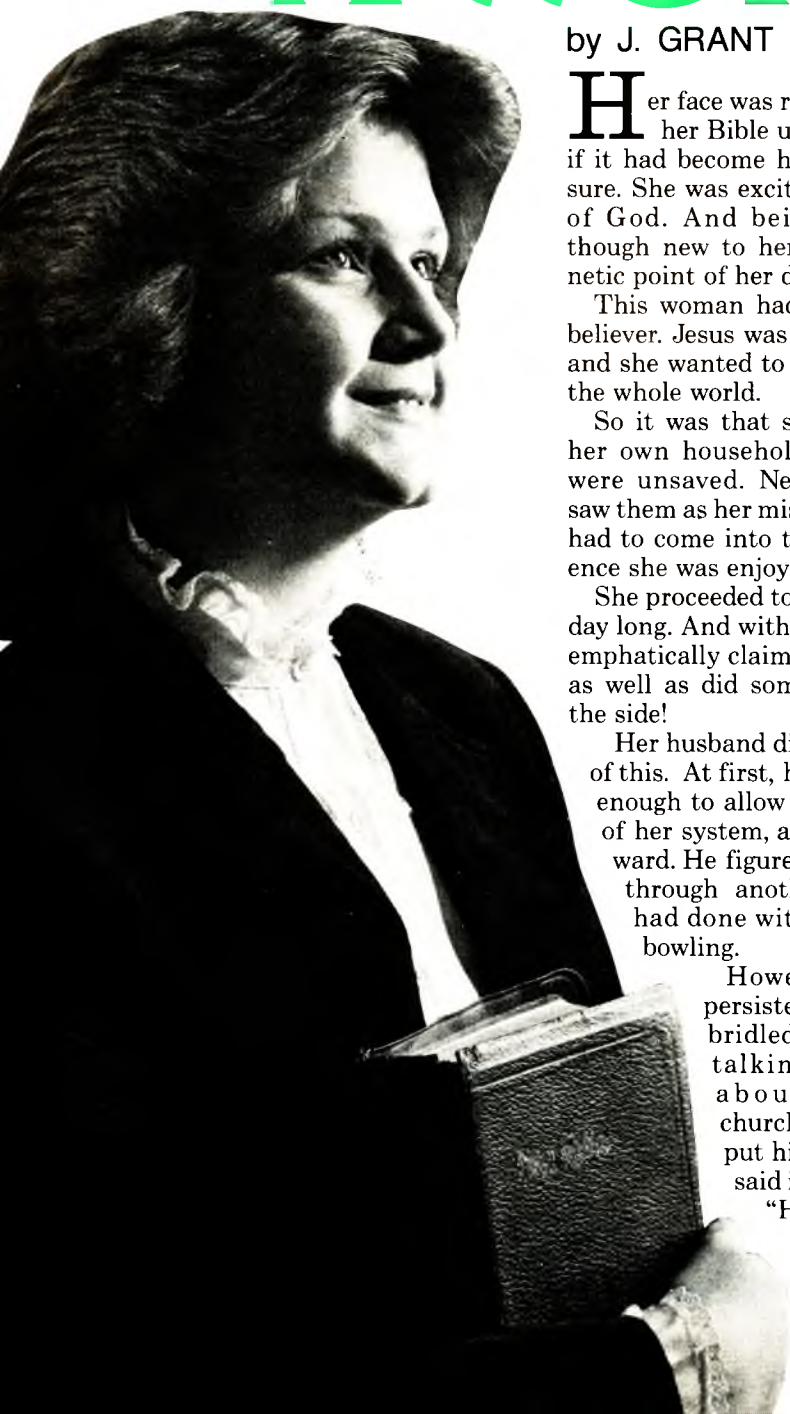
With that, the conversation, between the women in particular, emphasized biblical guidelines for the saved wife to follow when communicating with the unsaved husband.

The nub of it all centered around a passage from the Bible itself, 1 Peter 3:1: “You married women should adapt yourselves to your husbands, so that even if they do not obey the Word of God they may be won to God without any word being spoken, simply by seeing the pure and reverent conduct of you, their wives” (Phillips).

The more mature Christian women accented the need to live the Christian life before the husband who does not know Christ. “We can do that without a lot of talk,” one of them counseled. “In fact, the Bible tells us to so live the serenity of the Spirit before our unsaved husbands that we won’t have to say a word.”

They then reasoned that it is easier in the short run to talk a lot than to take the long run and live a lot. But the long run is what makes the difference in reaching the unsaved husband for the Savior.

Further, ramming religion down another person’s throat is an attempt to rob that individual of his power of choice. This will bring a reaction of hostility. And, with the husband, it will prime his male ego



for combat. In addition, it will bring him to think that in finality the wife has found another Love, namely, God. Consequently, the whole situation becomes more complex, with the unsaved husband concluding that he is competing with the Creator himself for the attentions of his own wife.

To cut through this, the wife can simply live for Jesus every day in front of the nonbelievers. Her peace in times of turmoil, and her faith in times of tragedy, will speak many sermons. Her balance in times of confusion will prove her testimony to be reliable and practical.

Through this portrayal of the Christian life, she will nonverbally teach her unsaved husband of the full life in God. Through time and the ups-and-downs of existence, it is hoped that he will desire the same assurance, stability, and purpose that his wife has discovered.

Then when he does want to come to God, he will conclude that it is his decision, not hers. He will reason that he himself has come to the Lord without being badgered into it. His male ego will be kept intact. His feeling of still taking the lead in his own life will not have been disturbed.

How wise is the Bible! How loving God has been to provide this

capsule counsel within Scriptures! It is there expressly for the saved wife living with the unsaved husband.

In the end, then, it is not the wife who is going to save the husband, it is God. Consequently, she does not have to carry the weight of saving him. God alone can and should carry that responsibility. Her obligation is simply to live for Jesus, moment by moment, modeling the "inner man" (1 Peter 3:4) of the heart.

When the gathering had said all they had to say, the young woman leaned back in her chair and sighed in relief. There it was. The plan was in front of her, on the pages of the Bible. She was thankful that others had gone on this same path so as to guide her rightly.

It was with a renewed conviction, educated by the Word, that she returned home that night. The weight of trying to save her own husband had been taken away; that was God's job. Therefore, she could spend her strength on living out the reality of salvation, praying all the while that her husband would fall right in line with the convicting love of God. □

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

Silver Wings

Help me, Lord,
to praise You
in all things . . .

For praising
gives my spirit
silver wings—

Bright, shiny wings
that fly me
high above . . .

Joy-covered wings
sparkling with
peace and love.

While others pray
for needs and wants
and things—

Lord, give me praise
that comes
with silver wings.

—CONNIE
Long Beach, California

*"Ye shall be
as the wings
of a dove
covered with silver."*

(Psalm 68:13)

Book Brief

CONFESSIONS OF A PREACHER'S WIFE



PAULINE SPRAY
author



So when *Confessions of a Preacher's Wife* arrived in our snow-covered mailbox, I couldn't wait to settle into a favorite chair with my new book and a bowl of popcorn. Not only is *Confessions of a Preacher's Wife* an autobiography, but it was written by one who walked the same road I'm walking—that of a pastor's wife.

Pauline Spray beautifully recounts God's leadings and miraculous interventions through the day-to-day trials and triumphs of parsonage life. Her story takes us from the revival services where she meets her future husband, Russell (Buddy), through nine pastorates.

Even if you aren't a pastor, or pastor's wife, this book will make you chuckle at the escapades of a rookie pastor—and ache through the seasoned veteran's negative vote. And even if biographies aren't "your bag," you'll rejoice in the testimony of God's faithfulness to His children. Along the way, you may also gain insight into your own minister's wife. (While you're ordering *Confessions of a Preacher's Wife*, why not pick one up for HER, too? It's a nice way to say, "I love you.") □

—Susan Downs
Owego, New York

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

As a child, I loved reading biographies. I combed Yukon, Oklahoma's school and public libraries searching for every epistle dealing with the personal history of famous figures and not-so-famous folks. It seemed amazing to me that people throughout the ages, such as Joan of Arc, Benjamin Franklin, or Harriet Beecher Stowe, had life-experiences, problems, and emotions much like my own.

the editor's STANDPOINT

TWO BLUNDERS TOO MANY

I am writing this to correct a couple of blunders inadvertently made.

The first one concerns an editorial about the Bible that appeared last December. I told about finding an outline written on the inside front cover of a Bible that had belonged to J. B. Maclagan. I had jumped to the conclusion that the outline, like the Bible, was Maclagan's.

I know people often inscribe borrowed material in the inside covers and flyleaves of their Bibles. However, I had examined dozens of Brother Maclagan's outlines and this one seemed quite similar. So I made the jump, and landed in embarrassment up to my red cheeks.

The outline, I have since learned, was the work of T. Crichton Mitchell. It was, first of all, the outline of a series of lectures given at colleges. Later, it was used effectively also as a sermon outline. Mitchell and Maclagan were close friends and their ministries intersected in ways enriching to them both.

Dr. Mitchell told me that no correction of my error was necessary, but I can't agree with his kind statement. I would not want anyone who has heard Dr. Mitchell use this outline to think he adopted it without credit to its author. Mitchell is a man of unimpeachable honesty and integrity, as was Maclagan. That each man has been marked also by understanding and forgiveness does not relieve me of an obligation to correct my blunder.

By the way—if you missed the earlier editorial, here is the splendid outline:

What Is the Message of the Book?

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

That is worth clipping and pasting in your Bible, too!

The other blunder related to the Kentucky district assembly report for 1986. Our information was erroneous and incomplete. At the assembly Dr. Aleck Ulmet gave his 13th and final report as district superintendent. He retired from the superintendency in order to pursue a ministry of evangelism.

Grateful Kentuckians expressed appreciation for his ministry with a large reception and surprise gifts for him and Mrs. Ulmet. Gifts included a quilt with a patch from each of the district's 85 churches, and a

check for over \$13,000 for a new car. From the general superintendents, Ulmet received a meritorious service plaque.

A strong mutual love between the Ulmets and the people of that district made the farewell a happy-sad experience. We trust the present superintendent will receive the same loving support accorded Dr. and Mrs. Ulmet.

In boasting of those Kentuckians, Dr. Ulmet also shared a personal note of testimony I want to pass on to our readers. "I love my church. Nazarenes found me, lost, bitter, disillusioned—a wild, reckless young South Dakota cowboy. They prayed me through at a little hand-made, splintered, unpainted mourner's bench 50 years ago."

That's what we are all about, isn't it? Dr. Ulmet isn't living in the past, however. He went on to say, "God bathed my soul in His glory while I communed with Him early this morning. He is my everything, and His church is the dearest thing to me on this earth."

To Dr. Mitchell and to Dr. Ulmet I have made sincere apologies. They were gracious and sympathetic. Each has been a personal blessing to me, and I value their ministries to our church. That God may use them to reach and help a constantly enlarging number of people is my prayer, even as I pray for His mercy upon blundering editors, "of whom I am chief." □

DON'T BE MISLED

Recently a new batch of inquiries have reached me concerning purported efforts by Madalyn O'Hair to rid the airwaves of gospel broadcasts.

There is no petition before the FCC to eliminate religious broadcasts. Such a petition was presented in 1975 by two men and was denied by the FCC.

For 11 years the FCC has been bombarded with letters and signatures beseeching them to do what they have already done. This has wasted vast amounts of their time and money and has seriously eroded the credibility of the evangelical community. Ignore any such petitions, please! □

A cold, pallid, static Christ is a caricature. The real Christ is never dull, insipid, or passive. He is the most revolutionary force in human affairs.

NO DULL CHRIST

When she was writing *The Man Born to Be King*, a series of radio plays based on the life of Christ, Dorothy L. Sayers was discussing the qualities needed in the actor who should portray Him. She insisted, "The one kind of Christ I absolutely refuse to have, at any price whatsoever, is a *dull* Christ! We have far too many of these in stained-glass windows."

The Christ of the Gospels is not dull. He was a storm-center wherever He appeared. Controversy swirled about Him like dark waters breaking on jagged rocks. His words and deeds precipitated argument and determined destiny. Men aligned themselves for or against Him. None could be indifferent, none could be neutral, when He strode into their lives.

Things happened when Christ was present. Multitudes trampled and jostled one another to hear Him speak and to watch Him act. Demons shrieked His name in fear; their victims called it in prayer. He touched with healing power the afflicted and sick. He

drew with forgiving love the downcast and outcast. Death relaxed its hideous grip and surrendered its prey at His command.

He fed the hungry, evangelized the poor, and aroused the hostility of the religious and political power structure by His unsparing denunciation of hypocrisy and greed. Determined to silence a voice they could not buy, the power-brokers hounded Him to death on a lonely cross. Hastily buried, He rose again, and His vacant tomb became the catalyst of claims and counterclaims whose echoes refuse to die out of history. He remains the great disturber and divider of men.

A cold, pallid, static Christ is a caricature. The real Christ is never dull, insipid, or passive. He is the most revolutionary force in human affairs, the relentless foe of every person, event, and idea that seeks to bind the human spirit in slavery. He is the deliverer of all who put their trust in His redeeming love.

Dull? Never, never, never. Real? He *is* reality!

BENEFICIAL DEATHS

In the *Columbus Dispatch* I found this quotation from an ancient Latin named Tertullian: "He who lives only to benefit himself confers on the world a benefit when he dies."

Some people are so wicked and so selfish that they improve the world only by leaving it. Scripture speaks of a king who died "to no one's sorrow" (2 Chronicles 21:20, NKJV).

If the nicest thing a man ever does for his family or his community is drop dead, his life has been a tragic waste. If no one mourns his passing, his life has utterly failed.

Edward Bok was challenged to make the world better or more beautiful for having lived in it. His response was the Bok Tower in Lake Wales, Fla., a carillon tower erected on lovely grounds.

In a world created by God, the Holy One, beautiful and better cannot be separated. The world is better for everything that reduces its ugliness. It is beautified by everything that enhances its holiness.

The most beautiful thing in the world is a human life spent in communion with God and in service to people. The ugliest thing in the world is a life curved in upon itself, utterly selfish and uncaring. Our Lord's portrait of the rich fool in Luke 12:13-21 is a study in moral blight.

"Beautiful people" is a label society now attaches to wealthy jet-setters, an "elite" whose bankrolls permit them to live in lavish pursuit of pleasure. These well-heeled hedonists are not really beautiful. In a world so rife with suffering, their orgies of self-indulgence are grotesque. To envy them is to find moral cancer appealing.

Dorcas, "full of good works and charitable deeds" (NKJV), was mourned by the poor whose sufferings she had labored to relieve (Acts 9:36-41). Such a woman was worth raising up for extended years of life. But the selfish, uncaring hedonists cannot die too soon, for their passing is the greatest contribution they make to our stricken world.

Service is beautiful. Selfishness is ugly.



When Life Collapsed, THE CHURCH STOOD BY ME

by JANE BOHANNAN KRISTOFFERSEN

For years my marriage was noticeably solid. Now I was going through a tragic divorce. The pain was unbearable. I felt caught in a nightmare from which I couldn't awaken and escape. Prayer seemed to be my only refuge. Was there no human help?

I had been reared in the Church of the Nazarene. My parents were Nazarene preachers. They especially felt called to home mission work. One of their assignments was to organize a church in Odessa, Tex. I was saved just in time to become a charter member there—at the age of 6. We children always did our share of work for the church in my parents' various pastorates. When I was 12 years old, my brother, Charles, and I were the church custodians—without pay, of course. At the age of 14, I was elected church pianist. I remember asking God, at the age of 16, to help me pass my driver's test so I could pick up children for Sunday School. I later graduated from Bethany Nazarene College and have spent my adult years endeavoring to minister to others.

It never occurred to me that a day might come when I would need someone to minister to me. I had expected always to be an active soldier on the front lines. But now, shocked and devastated, I unexpectedly found myself among the wounded. My load was too

heavy to carry alone. The time had come when I needed the church.

At this crucial point God providentially sent Diane Nelson, the wife of Jerry Nelson, our minister of music, into my life. She was special-ordered for my situation. She had common sense and could keep confidences. She entered the vale of sorrow with me—a most difficult and selfless task. She was Christlike in the deepest sense. As Christ poured out himself for our sins, she poured out herself emotionally to help me.

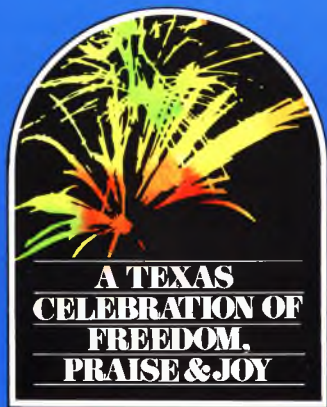
My pastor, Donald Wellman, told me to call him anytime—even at home. I was stunned by such concern. He counsels 70 to 80 people each week on a one-to-one basis. Of course I purposed in my heart not to take advantage of his gesture unless absolutely necessary. There were Suzanne Christensen, our director of Women's Ministries; Pat Wellman, my pastor's wife; and others too numerous to mention who offered support or advice when I was bewildered and confused.

The changes occurring in our home were far-reaching. Our two teenagers were affected. One Saturday night I was awake late into the night praying for our daughter. She had run away and I had not yet heard from her. I had prayed until I felt assured that God had heard, but I was grief-stricken. The next morning I went to church with a very heavy heart. In the church foyer I encountered Geneva Griffith, a dear saint. I tearfully told her my burden and requested prayer for my daughter. In a day when most parents feel guilty and blame ourselves for the problems of our teens, and in a day when others add to this load by prematurely questioning our parenting skills, she spoke not a word. She instantly began to weep as she embraced me. I thought, "Thank God, there is still someone left who can 'weep with those that weep.'" Her tears brought healing to my heart. (Thankfully, our daughter called in a few days and then returned.)

Throughout years of ministry, I have tried to impress upon the minds of young parents the need to tie their children to that which will outlive them—the church. I would tell them that my father passed away when I was 15, but *he left me to the church*. The church taught and stood for the same truths he did. There was still continuity and stability in my life. Now I understand this concept even better. Because of God's faithfulness and a caring church, I am a whole person again. I have an assurance that God is directing my life.

When I get to heaven and see my earthly father once again, my first words will be: "Papa, God was faithful. But that's not all. Our church did not fail me." □

JANE KRISTOFFERSEN teaches at the Englewood Christian School, operated by Denver First Church. Her home is in Englewood, Colorado.

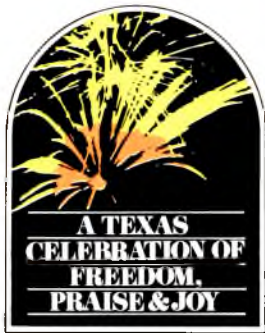


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- Maintaining Balance in the Fast Lane
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Read on ➔

There's a place for you in Texas

The International Laymen's Conference is more than just another event on the denominational calendar. It's a General Assembly without business. It's a family reunion. It's a hint of camp meeting.

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

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

Great speakers? Sensational music? Exciting workshops?

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

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

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

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

know and will make time to listen.

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

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

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

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

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

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

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

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

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

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

—Harold Ivan Smith

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Who to Elect?

by M. V. "BUD" SCUTT

Many struggle over this question with the approach of annual church meetings in the local church. There are so many considerations: leadership traditions, good administration, feelings and sentiments—and probably a dozen more. Unfortunately, we have been so conditioned by the processes of contemporary societal government that we rarely escape the snares of political logic in the selection of spiritual leaders. There is a profound difference, for in the church we are dealing with the vital objective of discerning God's will for the structure of Christ's Body. Since the Body of Christ is indeed a living organism, we have opportunity to strengthen and sustain it. On the other hand, some local churches have been killed by spiritually unqualified leaders.

The *Manual of the Church of the Nazarene* provides a basic legal definition for our elections. Paragraph 38 limits our options to "those persons who are clearly in the experience of entire sanctification; who are in full sympathy with the doctrines, polity, and practices of the Church of the Nazarene; and who support the local church faithfully with tithes and offerings." Since all potential candidates are to be screened for qualification, paragraph 113.8 requires the employment of a "Nominating Committee . . . of not fewer than three nor more than seven members of the church, including the pastor, and appointed by the pastor, or district superintendent, who shall be chairman of the committee."

These references gives us the absolute rule in local church elections. Contemplating the serious

nature of these elections, I would add some other criteria for making my own voting decisions. I would want to vote for a person who is:

1. A positive influence upon the distinctly spiritual identity of the church;

2. More interested and involved in reaching the lost for Christ than in maintaining the church;

3. Not interested in a personal leadership role, but is involving all of his energies in areas of practical service and hard work;

4. An individual thinker who nevertheless cooperates with the decisions of the majority;

5. Not a novice, but a proven spiritual leader in other experiences of service opportunity;

6. Clearly able to avoid personality clashes with others both in and out of the church;

7. Publicly and privately in support of the pastor;

8. Recognized for leadership and cooperation in his secular employment and community relations;

9. Respected and trusted by the children and youth of the church;

10. A rational thinker, not given to emotional or sentimental decisions and not influenced by "lobbyists" within the congregation;

11. Known for enough faith to take hold of challenging objectives, known as one who is "instructed in the Word," and known as a person of prayer; and

12. Certain to show a good spirit of love, support, and faithfulness if not nominated or elected.

We need to pray that God will guide us as we make these vitally important decisions. It is a matter of life and death. □

P • E • A • C • E

A new convert's peace is not complete when he is forgiven.

He finds within a disturber of the peace.

"The carnal mind is enmity against God."

When the believer is sanctified by the Holy Spirit,

This enmity is slain and inward peace abounds.

"The very God of peace will sanctify you wholly" is a prayer

Whose answer fills the heart with peace that only God can give.

"The peace of God that passes all understanding

Shall keep your hearts and minds through Christ Jesus."

God's peace is a sentry on guard at the gate to the heart.

As the Holy Spirit abides, our peace deepens and multiplies.

Peace with God, peace with others, and peace within ourselves

Is the rich and lovely fruit of the Spirit.

—ARTHUR PARRISH
Newell, West Virginia

M. V. "BUD" SCUTT is superintendent of the Northwestern Ohio District and resides in St. Marys, Ohio.

have no need to resort to methods other than tithes and free-will offerings—the Bible way.

Muriel Curry
Griggsville, Illinois

REPORTING RECOMMENDED

Regarding the Answer Corner, September 15:

Pastor said, "I want to meet with all the church board after the service."

When a visitor joined in Pastor

said, "Sorry, sir, you misunderstood, I said all the church board."

Visitor said, "No, I understood you—and if anyone was more bored than I who could it be?"

Seriously—if the business taken care of at the board meeting was reported back to the congregation there would be no need of outsiders listening in.

Harold J. McBride
Tekamah, Nebraska

THEY WROTE

In response to your article in the September 15, 1986, issue titled

"The Plan to Discredit" by B. Edgar Johnson, we have written to all the government officials you listed in the article.

We appreciate so much your thoroughness in presenting all the information we needed to respond. Some of us need a nudge in the right direction.

We cannot be silent any longer on such an important issue. Your last two issues of the *Herald* really brought to life many facts I'm sure a lot of us were not aware of.

C. Joseph and Mary Hofacker
Overland Park, Kansas

It All Began on Monday

by C. WILLIAM PARSONS

Our Sunday evening service had just closed when a layman said, "Pastor, you have a phone call." I reached for the telephone in a nearby office. "Hello?" "I've been trying to reach you all day," a voice replied. I recognized him immediately. It was my "coffee shop convert," Al. My heart sang as we exchanged greetings. He was my last convert before I left Michigan for my new pastorate in Oklahoma. As we talked, my mind went back to the day we met.

I was having coffee in a small shop in Madison Heights, Mich. It was one of those dull Mondays that we all experience now and then. Fall was waning; the leaves had dropped; the trees stood barren in the cold, damp air; and people were bundled up in hats, coats, and scarves. All around the coffee shop men and women warmed their hands over steaming cups.

Lifting my eyes from the newspaper, I saw him. He appeared to be a man in his late 40s, with graying hair and tanned face. Wearing levis, a blue jacket, and a brown cap, he didn't appear to be any different from the average person in the restaurant. My spirit whispered, "Lord, could this be a man I could win to you?" We traded pleasantries, discussed the weather, and made small talk; not much of a soul-winning effort.

In later meetings and conversations he introduced me to his beautiful wife and four lovely daughters. He was a good provider for his family, and a faithful husband and father; the picture of a successful middle-class American.

As our friendship grew, however, I discovered that Al was not a happy person. Though he looked content and

satisfied, he lacked peace in his heart. Carefully I tried to steer Al's thoughts toward the Savior, and I asked him to visit my church. Al's standard answer was, "One of these Sundays I'll be there."

One Sunday morning the doors to our vestibule opened and there he stood. We exchanged a warm handshake. He seemed nervous and timid as we entered the sanctuary. Sitting three rows back on my left near the outside aisle, he listened intently to the gospel.

The third Sunday that Al visited our services I gave an invitation and Al came to the altar. The men of our church gathered to pray.

I asked, "Al, what do you want God to do for you today?"

He said, "I want God to save me."

As tears spilled down his face I led him in the sinner's prayer. When we had finished praying, Al raised his eyes and looked at me.

I said, "Has Jesus forgiven your sins?" Al said, "Yes!" Standing to his feet and putting his hand over his heart he exclaimed, "I feel so good in my chest. It seems like my chest is overflowing. Is that normal?"

"Yes, Al, that's the Holy Spirit witnessing to your heart that God has forgiven your sins."

We began meeting each week to study the Bible. What a joy to see him learn from scratch so many things that we take for granted. His hunger for God's Word made it a pleasure to study with him. How thrilling to see his eyes light up when he learned a new Bible truth.

As he grasped the concept of tithing he said, "If the Bible says I need to tithe, I will tithe." As we studied the work of the Holy Spirit, I was delighted to hear him say, "If the Bible says that I need to be filled with His Spirit, I want to be filled." His desire to serve God refreshed me. Week after week I saw growth in this man. It was exciting!

When we said our good-byes that night on the telephone I couldn't help but muse, "It all started on a dull, cold, below-average Monday over a cup of coffee . . ." □

C. WILLIAM PARSONS is pastor of the Chapman Memorial Church in Midwest City, Oklahoma, and is also a free-lance writer.

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

IN THE NEWS

PEOPLE AND PLACES

Kay Wilder, a graduate of Northwest Nazarene College, successfully defended her doctoral dissertation in November at Northern Arizona University in Flagstaff. This defense enabled her to receive her doctorate of education in curriculum and instruction. She earned her master's at Simmons College in Boston.

Wilder is from Seattle and now lives in San Diego with her nine-year-old daughter, Ann Elizabeth. She is in her sixth year of teaching in the Home Economics Department at Point Loma Nazarene College in San Diego. Prior to this position, she taught in Quincy public schools in Boston and in Kansas City schools. She also headed the Home Economics Department in a school in Princeton, N.J.

Wilder edited a book in 1985, *Season with Love*, published by Beacon Hill Press of Kansas City. The book includes recipes from the collection of the late Audrey Benner, who Wilder says "had a wonderful philosophy of life and a ministry of hospitality." Hugh C. Benner, her husband, was the first president of Nazarene Theological Seminary and a general superintendent. □

FOUR CHAPLAINS ENTER ACTIVE DUTY

There are four Nazarene chaplains going on active duty with the U.S. Army.



Riley, Kans.

CH (1LT) Charles E. Hallin, pastor of Buhl, Idaho, church. He is attending the U.S.A. Chaplain's School at Fort Monmouth, N.J. His first assignment will be to Fort



Bliss, Tex.

CH (1LT) Daniel J. Minjares, pastor of the Waterford, Calif., church, is attending the U.S.A. Chaplain's School at Fort Monmouth, N.J. His first assignment will be to Fort



Drum, N.Y.

CH (1LT) Douglas W. Peck, pastor of the Wilmington, N.Y., church, is attending the U.S.A. Chaplain's School at Fort Monmouth, N.J. His first assignment will be to Fort



Leonard Wood, Mo. □

CH (1LT) David R. Plunkett, pastor of the Sardinia, Ohio, church, is attending the U.S.A. Chaplain's School at Fort Monmouth, N.J. His first assignment will be to Fort

L.A. '88 STEERING COMMITTEE MEETS

The Steering Committee for "Los Angeles '88" met January 3 to discuss the strategy for establishing 30 new churches during the 1988 Thrust to the City of Los Angeles. Rev. Michael Estep, Thrust to the Cities director, joined Los Angeles District Superintendent Paul Benefiel and the committee for the session at the Los Angeles district office.

Dr. Benefiel says his district is preparing for the planting of 30 new works

by the time the thrust begins, "Our philosophy is not that the planting is being done by the D.S. or the district, but rather by our local churches. There is a sense of excitement among our pastors and people. Many churches are prayerfully considering what they can do to reach out and plant a new work."

Already, plans are for six church-type missions (CTMs) within the thrust area to become fully organized churches in 1987. Starts are also planned for four other CTMs.

"I'm amazed at how quickly the Los Angeles District has geared up for L.A. '88," said Rev. Estep. "Their plan to have 30 new works begun by January 1, 1988, is overwhelming." □

—NN

NEWS OF EVANGELISM

SEEKERS IN WAVES

The Pleasantville, Ohio, church recently had revival services with Evangelist Jay B. Budd and Song Evangelists Ray Sherlock and family.

"We were looking for revival," reports Pastor Kenny Brown, "but I must confess I was profoundly amazed at the results. On one night, we had three waves of altar response!"

According to Pastor Brown, with an average nightly attendance of 48, 36 people found spiritual help at an altar of prayer. Twenty-one persons were saved (5 new converts and 16 reclaimed), and 14 were sanctified wholly. □



PRAYER PARTNERS

Petitions

The general superintendents are gearing up for district assemblies in the U.S.A. and Canada. Pray for our district leaders as they prepare end-of-the-year reports and for the general superintendents as they conduct the meetings and give general oversight to the work of God.

We are preparing now for a great Easter Offering of \$9 million to continue to press the battle for Christian holiness around the world. Will you pray for this annual offering that God will motivate our people to be generous.

Praisings

We are praising God for the unity, fellowship, love, and loyalty of the 60 Churches of the Nazarene in Nicaragua. Fifty-two of the 60 gave substantially on the General Budget. There is a great spirit of unity and aggressive evangelism even in the midst of the pressures in their society.

Let us praise God for our success in entering the 84th area of our world for the Church of the Nazarene on January 6, 1987. John and Linda Seaman lead this effort.

RAYMOND W. HURN, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS



Newton, Kans., First Church celebrated Nazarene Publishing House Day by presenting Miss Twila Byler a special award. She is a retired employee of the Publishing House with 30 years of service. The award was presented to Twila by the senior adults of the church Sunday morning, January 4. Special guests for the morning service and noon meal that followed in the Family Center, were Dr. and Mrs. Fred Parker; Mr. and Mrs. Curtis Simpson and Pop Anderson; and Violet Sturdevant, a student of Twila's when she taught in high school. Dr. Parker was the speaker for the morning worship service. Twila is a charter member of Newton First Church, and she is 94 years young. Pictured (back row, l. to r.) are Ervol Green, SAM director; Dr. Parker; Curtis Simpson; Pop Anderson; and Esther Simpson; (front row, l. to r.) Emma Jean Green, SAM director; Mrs. Parker; Twila Byler; and Violet Sturdevant.

NAZARENES REPRESENTED AT CHURCH PENSIONS CONFERENCE

Dr. Dean Wessels, administrator of the Board of Pensions; Paul Fitzgerald, administrative assistant; and Don Walter, manager of office operations, recently attended the 72nd annual Church Pensions Conference in Savannah, Ga.

Pensions boards from 35 different denominations are represented at this annual conference, as well as other groups who specialize in pensions and denominational health insurance plans. The conference serves over 260,000 ministers and lay church employees.

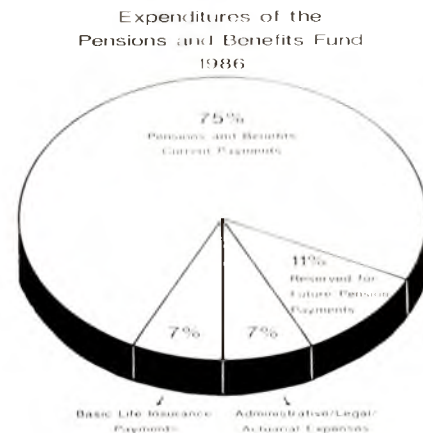
The impact of the 1986 Tax Reform Act was a major topic of discussion. According to Dr. Wessels, the general feeling at the meeting was that this act is the most significant tax change since the start of the Federal income tax system.

Dr. Wessels has served as administrator of Nazarene pensions since 1956. He has participated in the Church Pensions Conference for each of those 30 years and is a past president of the organization. □

PENSIONS AND BENEFITS FUND SERVES OVER 11,000 MINISTERS

The Pensions and Benefits Fund serves over 11,000 Nazarene ministers and their families throughout the United States and Canada, reports Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA. Also served are widows or widowers of ministers and church-employed laypersons.

The following chart illustrates how the dollars local churches paid to the Pensions and Benefits Fund were spent in 1986.



The Board of Pensions is keenly aware that members of the Pension Roll have placed their faith in the future of the church and in a God who would provide for their retirement



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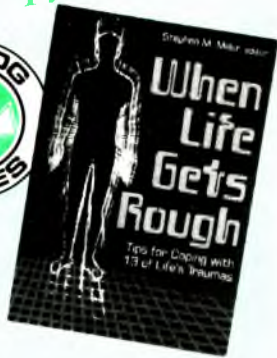
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needs. The Church of the Nazarene, through the Board of Pensions and Benefits USA, is committed to "Honoring the Trust" not only of those who have served but also of those who are serving.

What the church gives today is the means of God's provision for tomorrow. Dr. Wessels encourages each local church and district to continue to make the commitment of "Honoring the Trust" that has been placed in us all. □

FRIENDS DAY DRAWS CAMBODIANS TO RICHMOND CHURCH

Friends Day was observed for the Cambodians of Richmond, Va., South-



Shown (l. to r.) are Mrs. Khuth; Rev. Sam Khuth, pastor of the Cambodian congregation; and Rev. Mills.



Many Cambodian families and their friends arrived at Friends Day in the church van, driven by Pastor Harold S. Mills.



Friends Day for the Cambodians ended with food and fellowship

side Church, October 26, 1986. The day included a service with Mary Lou Rorabaugh from College Park, Md., a former missionary to Cambodia, as speaker. The Cambodians provided special music. A dinner in the fellowship hall climaxed the event.

Southside's Cambodian congrega-

tion usually averages about 90, but the gathering in of their friends brought the attendance to 126 on this special day. The group, with their pastor, Rev. Sam Khuth, and Rev. Harold Mills, pastor of Southside, are anticipating becoming a fully organized church soon. □



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CINCINNATI MISSION PROJECT AIDS INTERNATIONAL STUDENTS

The Cincinnati Clifton Avenue Church has embarked upon a major missionary project called "International Student Housing Ministry." Under the leadership of H. Ghebre-ab, local preacher, and Pastor Richard L. Fisher, Clifton Avenue Church formed a Mission Action Committee and launched the foreign student ministry.

This faith ministry has since benefited from the involvement and support of Southwestern Ohio District; Pisgah Community Church of the Nazarene;



In the living room of the International Student Ministry House, Mrs. Richard Fisher (l.) holds Michael Ghebre-ab, son of Rawha Ghebre-ab (r.).

Covenant First Presbyterian Church, and Fairview Community Church, Bedford, Ind. A partnership has been formed with "Metamorphosis," a Christian organization based in Barnegat, N.J. This partnership allows greater participation from various denominational and nondenominational churches.

An independent advisory board has been formed with various church leaders as members, including: Rev. Richard L. Fisher, Cincinnati Clifton Avenue Church of the Nazarene; Rev. Pete Fosburg, Covenant First Presbyterian Church, Cincinnati; Rev. Ron Pelton, Pisgah Community Church of the Nazarene, Cincinnati; Dr. Harold B. Graves, superintendent, Southwestern Ohio District; Dr. Don Phillips, First Baptist Church, Lawrenceburg, Ind.; Rev. Robert Cawman, associate director, Council of Christian Communions; Mrs. Alex Aronis, pastor's wife, Kenwood Baptist Church, Cincinnati; Jack Swisher, chairman, Habitat for Humanity; Rev. Robert Lewis, executive director, Metamorphosis, Inc.; and Mr. Tom Muccio, Proctor and Gamble.

Students residing in the international student house are from Nigeria, Ethiopia, and Barbados. Applications have been received from University of Cincinnati students from West Ger-



The International Student Ministry House offers residence and Christian love to students of many countries who attend the University of Cincinnati.

many, India, Korea, Malaysia, and Syria.

This living arrangement offers hope, encouragement, and independent living as well as Christian fellowship. Foreign students suffer culture shock, severe financial problems, and loneliness. This missionary project offers help and provides international students with possibilities for evangelization. Many foreign students will return to their countries and become leaders.

Christian leaders estimate 500,000 foreign students from 180 countries are presently in United States schools of higher learning, and that by 1990, 1 million will be in the country for educational purposes. In greater Cincinnati alone, more than 1,500 foreign students are endeavoring to complete their education.

This special missionary project seeks to meet some of their needs by taking the words of Deuteronomy 10:17-19 seriously: "For the Lord your God is God of gods and Lord of lords, the great God, mighty and awesome . . . and loves the alien . . . And you are to love those who are aliens" (NIV).

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OUR COLLEGES AND SEMINARIES

DOZEN INJURED AT ONU BASKETBALL GAME

A freak accident at Birchard Field House at Olivet Nazarene University injured a dozen persons, none critically, Saturday evening, January 31. ONU was leading Purdue-Calumet by one

point near the end of the first quarter, with a packed house, when the mishap occurred.

Seven young men were leaning against a rail that encircles the running track on the upper level of the gym when the rail gave way and dropped with the boys onto the crowd in the bleachers below. There was panic and a lot of confusion, but when order was restored, only 12 persons required medical care. Of these, 10 were treated and released. Five members of one family were injured, with two of these (a 79-year-old man who received a head laceration and his 51-year-old son who suffered a broken vertebra) being the ones who were hospitalized. Being avid Purdue-Calumet supporters, a lady in the family said they would be back when the game is rescheduled.

"We are so thankful we don't know what to do!" said Dr. Leslie Parrott, ONU president, who visited all of those transported to the two nearby emergency rooms. "We are certainly thankful that the accident wasn't more serious."

Dr. Parrott would not have been in Kankakee when the accident occurred if he had taken a planned afternoon flight to Washington to attend the annual meeting of the National Association of Independent Colleges and Universities. An unexplainable uneasiness prompted him to stay at home where he was notified that the accident had happened.

Dr. Parrott said "metal fatigue" was cited by police officials at the scene as the probable cause of the accident. The gym was built more than 50 years ago.

—NV

MVNC ANNOUNCES STAFF CHANGES

Debra Devore, Doris Smith, Ron Bolender, and Mel Severns have been appointed to new positions on the staff at Mount Vernon Nazarene College.

Dr. Stanton P. Parry, vice president for finance and management at MVNC, announced Devore was named college controller; Smith was appointed as the director of student financial aid; Bolender is the new assistant registrar; and Severns has been appointed assistant director of admissions.

Devore, a 1983 graduate of MVNC and 1979 graduate of Mount Vernon High School, previously served as director of student financial aid at the college.

While a student at MVNC, Devore majored in accounting and was salutatorian of her graduating class. She received the Wall Street Journal Award for excellence in business, and was also a secretary for the Delta Mu Delta

business honor society and member of the Phi Delta Lambda honor society.

Smith has had several part-time assignments in various offices, which included a position as Business Department adviser during the 1985-86 academic year.

In her new assignment, Smith will be in charge of all aspects of financial aid, including the awarding of aid, student loans, student labor, and state and federal grant programs.

Smith has previously served as a counselor at Seminole Junior College (Oklahoma); teacher and counselor for junior and senior high special education, Osage City, Kans., and teacher in Cottonwood Falls, Kans. She earned her bachelor's degree in psychology in 1971, and her master's degree in counseling in 1973 from Emporia State University.

She is married to John L. Smith, professor of physical science at MVNC, and has two sons, Jonathan, 11, and Joshua, 7.

Bolender will also be a member of the faculty as an assistant professor of sociology. As assistant registrar, Bolender reports directly to William Bennett, registrar at the college. He will be responsible for all areas of registration from high school records through graduating seniors, and will also concentrate on statistical reports.

A 1977 graduate of MVNC, he served as a field recruitment counselor for the Admissions Department from 1978-81. He earned his master's degree in sociology (human ecology) in 1978 from the University of Cincinnati.

He and his wife, Tamara, who is an assistant professor of accounting at MVNC, have a son, Chadwyck Scott, 16 months.

Severns, a 1985 graduate of MVNC, has been an admissions counselor under the direction of Rev. Ron Hyson, director of admissions and enrollment development at the college. He joined the staff in June 1985.

In his new role, Severns will be responsible for supervising the cultivation of the applications of prospective students.

He will also plan and coordinate all on-campus activities for prospective students and parents including VIP Day, orientations, and honors weekend.

He was a member of Delta Mu Delta business honor society, the Fellowship of Christian Athletes, and the Student Disciplinary Committee; selected to Who's Who in American Colleges and Universities, and as an Honorary Student Rotarian by the Mount Vernon Rotary club, and was also a resident assistant.

Severns and his wife, Dee Dee, reside in Mount Vernon.

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TENNESSEE—W. Talmadge Johnson, P.O. Box 100873, Nashville, TN 37210-873

SOUTHWEST U.S.A.

ARIZONA—Bill E. Burch, 890 W. Ray Rd., Suite 12, Chandler, AZ 85224
CENTRAL CALIFORNIA—Wil M. Spate, 1535 E. Indianapolis, Fresno, CA 93704
HAWAII PACIFIC—Darrell Teare, P.O. Box 6254, Honolulu, HI 96818
LOS ANGELES—Paul W. Benefiel, 1546 E. Washington Blvd., Pasadena, CA 91104
NAVAJO NATION—John Nells, Dilkon School, Box 305, Winslow, AZ 86047
NEW MEXICO—Leon F. Wyss, P.O. Box 11627, Albuquerque, NM 87192
NORTHERN CALIFORNIA—Clarence J. Kinzler, 590 Lennon Ln., Suite 100, Walnut Creek, CA 94598
SACRAMENTO—Walter M. Hubbard, P.O. Box 160382, Sacramento, CA 95816
SOUTHERN CALIFORNIA—B. Maurice Hall, 524 E. Chapman Ave., Orange, CA 92666-1677
SOUTHWEST INDIAN—Julian Gunn, 4229 N. 16th Dr., Phoenix, AZ 85015
SOUTHWEST LATIN AMERICAN—Moises Esperilla, 1780 W. Mountain Oak Ln., Tucson, AZ 85746
WESTERN LATIN AMERICAN—Raymond Lopez, 11226 Garetal St., Santa Fe Springs, CA 90670

IMPORTANT—*Correspond using plain envelopes. It is hazardous to the receiver if "REV" or church name appears in either the address or the return address.

****DO NOT** use air forms when corresponding.



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Every church plans special music for Christmas and Easter. Why not for Pentecost—a significant anniversary Sunday for Nazarene churches to present music emphasizing the experience of Pentecost?



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PAAN-2552 MORE THAN A SONG, Whittemore/Fettke
PAAN-2419 HOLY SPIRIT, BE MY GUIDE (SSATB), Cope/Mickelson
PAAN-1816 LET THY MANTLE FALL ON ME (SATB), Hawkins/Bolks

- PAAT-1080** RISE UP, O CHURCH, Skillings
PAAT-1155 SPIRIT OF GOD, DESCEND, Atkinson/Linn
PAAT-1017 YE SHALL BE WITNESSES, Kirk

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DISTRICT ASSEMBLY INFORMATION

- WESTERN LATIN AMERICAN**—April 22-23. Boyle Heights Church, 213 S. Breed Ave., Los Angeles, CA 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. William M. Greathouse.
- WEST TEXAS**—April 23. First Church of the Nazarene, 4510 Ave. Q, Lubbock, TX 79412-1798. Host Pastor: Jerome Hancock. General Superintendent: Dr. Raymond W. Hurn.
- WASHINGTON PACIFIC**—April 23 (PM)-25. First Assembly of God, 601 9th Ave. S.E., Puyallup, WA 98371. Host Pastor: J. Wayne (Jack) Eyestone. General Superintendent: Dr. Jerald D. Johnson.
- CENTRAL CALIFORNIA**—April 24-25. Evangelical Free Church, 3438 E. Ashlan Ave., Fresno, CA 93726. Host Pastor: Wil M. Spaite. General Superintendent: Dr. Charles H. Strickland.
- NEW YORK**—April 24-25. New York Korean Methodist Church, 94 Fulton Ave., Hempstead, Long Island, NY 11550. Host Pastor: Arthur Alexander. General Superintendent: Dr. John A. Knight.
- SOUTHWEST LATIN AMERICAN**—April 25. Iglesia del Nazareno, 191 S. California, Chandler, AZ 85224. Host Pastor: Ogdon Rico. General Superintendent: Dr. William M. Greathouse.
- PHILADELPHIA**—April 29-30. Faith Evangelical Free Church, Rte. 222, Hamilton Blvd., Trexlertown, PA 18087. Host Pastor: Aubrey D. Smith. General Superintendent: Dr. Charles H. Strickland.
- ALABAMA NORTH**—April 30—May 1. First Church of the Nazarene, 400 14th Ave. (P.O. Box 478), Jasper, AL 35501. Host Pastor: Roy Shuck. General Superintendent: Dr. William M. Greathouse.
- CENTRAL LATIN AMERICAN**—April 30—May 1. Iglesia Central, 1418 W. Woodlawn Ave., San Antonio, TX 78201. Host Pastor: Mario Sanchez. General Superintendent: Dr. Raymond W. Hurn.
- ALASKA**—June 4-5. First Church of the Nazarene, 402 11th Ave., Fairbanks, AK 99701. Host Pastor: Roy Nickels. General Superintendent: Dr. Raymond W. Hurn.

NAZARENE CAMP MEETINGS

- ALASKA**—June 4-5, 7 PM., through Sunday the 8th. First Church of the Nazarene, 402 11th Ave., Fairbanks, AK 99701. Roger J. Wegner, district superintendent.

MOVING MINISTERS

- EARL D. ATTEBERRY** from Omaha (Nebr.) Heritage to Mexico (Mo.) First
- WILBUR BEAVER** to Warsaw (Ohio) First
- DONA BLANCHARD** from Denver (Colo.) Grace to Palisade (Colo.) First
- ELMER J. BRUNTON** from St. Louis (Mo.) Grace to Caruthersville (Mo.) First
- WENDELL G. BUCK** from Caruthersville (Mo.) First to Festus (Mo.) First
- RICHARD M. CANNER** to Sidney (Nebr.) First
- JOHN R. CONGALTON** to Norwalk (Ohio) First
- JOHATHAN E. CRAMER** from Cumberland (Md.) First to Oakland (Md.) First
- PHILLIP A. DALE** from Atoka (Okla.) First to Farmland (Ind.) First
- SHIRLEY W. DEEMER** to Orwell (Ohio) Grand Valley
- TERRON L. DINGMAN** from Detroit Lakes, Minn., to Mercer (Wis.) First
- STEVEN DOLBERRY** from student, NTS, Kansas City, to Higgins (Tex.) First
- WILLIAM J. EUDY** from Burney (Calif.) First to Shafter (Calif.) First
- E. DAVID GLICK** to Hickory Hills (Ill.) First
- DAVID L. GRESSER** from Valparaiso (Ind.) South Haven to Wausau (Wis.) First
- LARRY D. HAMILTON** from Janesville (Wis.) First to Franklin (Ohio) First
- H. L. HENDRIX** to Kirksville (Mo.) First
- BOB HORNBECK** from Wynne (Ark.) First to Frankclay (Mo.) First
- W. SCOTT HUBBARD** from Spring Valley (Calif.) First to Lincoln (Calif.) First
- THOMAS A. HUNTER** from Andover (Mo.) Mission to Hot Springs (Ark.) Lockhaven
- JOSEPH JONES** from Phenix City (Ala.) First to Augusta (Ga.) First



At the Australia Northern Pacific district assembly, District Superintendent John N. White reported a 14% increase of church membership for the year. The overall increase of 47 members brings total membership to 367. One new church, the Collee Community church, was organized just before the district assembly. Dr. Jerald D. Johnson, general superintendent, ordained Mrs. Margaret Bromley as the first ordained deacon on the district. Elders, Gavin Thompson, Bob Thomson, and Peter Berg; laymen John Fulton, Peter Wilson, and Paul Hilliar were elected to the District Advisory Board. Dr. Jerald D. Johnson is shown presenting the ordination certificate to Mrs. Bromley.

RONALD H. KEARNS from Yakima (Wash.) West Valley to Sacramento (Calif.) Liberty Towers
 WILLIAM A. LEWIS from Atlasburg (Pa.) First to West Sunberg (Pa.) Claytonia First
 LOUIS J. MEDARIS from Barnesville (Ga.) First to Gadsden (Ala.) East
 ROBERT P. MERKI from New ALBANY (Ind.) First to Bedford (Ohio) First
 TIMOTHY PEAL from Chattanooga (Tenn.) Calvary to Decatur (Ga.) First
 ROY E. ROGERS from Merrillville (Ind.) South Lake to Springfield (Ill.) First
 GILBERT A. RUSHFORD to St. Louis (Mo.) Ferguson
 RANDALL L. SAPP from Battle Creek (Mich.) First to associate, Tipp City (Ohio) First
 WOODIE J. STEVENS from Mundelein (Ill.) First to Colorado Springs (Colo.) First
 WILLIAM B. SURBROOK to Caledonia (Ohio) First
 JOHN R. WEATHERILL from Yorkshire (England) Leeds to Glasgow (Scotland) Hart Memorial
 TED R. WILLIAMS to Muscatine (Iowa) First
 ROBERT B. WIRTMILLER from Denver (Colo.) Rose Hill to Searcy (Ark.) First

MOVING MISSIONARIES

REV. WESLEY and ALETA HARRIS, Paraguay, Furlough address: c/o Anderson, RD 1, Box 250, Dilliner, PA 15327
 REV. DON and BARBARA MESSER, Malawi, Field address: P.O. Box 302, Lilongwe, Malawi
 MRS. CAROLYN MYATT, India, Furlough address: c/o Beatty, 653 McClain Farm Rd., Washington, PA 15301

ANNOUNCEMENTS

The Pawhuska, Okla., church will celebrate its 50th anniversary, June 7. A former pastor, Rev. James Blankenship, now superintendent of the San Antonio District, will be the special speaker at the morning service. All former pastors, members, and friends are invited to attend or send letters of greeting. There will be dinner at noon and an afternoon service. All former pastors who attend will be given opportunity to bring words of greeting during the afternoon service. For more information contact Pas-

tor Paul L. Danner 403 E. 8th, Pawhuska, OK 74056 or call 918-287-4501.

The Torrance, Calif., Community Church will celebrate its 50th anniversary May 31. Former pastor, Dr. Ponder Gilliland, will be the special guest speaker. Dr. Charles E. Bullock, pastor, has announced the church will burn the mortgage on that day. All former members, pastors, and friends of the church are encouraged to be a part of the celebration. For more information please contact the church—213-328-9080.

Ainsworth, Nebr., First Church will celebrate its 50th anniversary June 6-7. Activities will begin Saturday PM and will continue through Sunday afternoon. Former pastors and members are invited to attend. District Superintendent Dwight Neuenschwander will be present.

For further information, contact the church, 3rd and Elm Sts., Ainsworth, NE 69210, or call 402-387-1642.

The Tulare, Calif., Wayside Church will celebrate its 60th year May 31, 1987. The celebration will start with the morning worship service featuring Dr. Orville W. Jenkins, general superintendent emeritus, as special speaker.

There will be a potluck dinner on the grounds, followed by a special praise service, with special music and a sharing time by former pastors. Wayside Church extends a special invitation to all who are interested to come and join in the special celebration. To send greetings or for further information write Rev. Michael Allen, 1929 E. Bardsley, Tulare, CA 93274 or call 209-686-7880.

The Sistersville, W.Va., church will celebrate its 50th anniversary May 15-17. Special speaker for the

10:45 AM service will be District Superintendent John Dennis. The Love, Peace, and Joy Trio will be singing. Following the morning worship will be a dinner. The evening service will feature a musical presentation by the choir. Friday and Saturday services will feature former pastors. All evening services begin at 7 PM.

All former members and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings with a family picture to Pastor Rodney P. Kuhn, 810 Wells St., Sistersville, WV 26176. For further information call 304-652-2307.

The Lynn, Ind., church will celebrate its 60th anniversary with a series of services April 30—May 3. Former pastors will be speaking at the services. Following the Sunday morning service there will be a carry-in dinner at the fellowship center. The church family extends invitations to all former pastors, members, and friends. To send greetings or for further information write Rev. Richard Call, Box 128, Lynn, IN 47355 or call 317-874-1661.

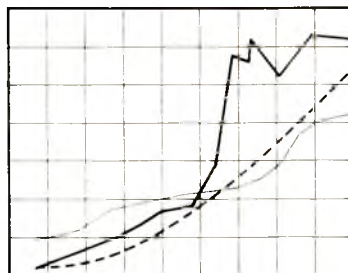
The Berne, Ind., Mount Hope Church will celebrate its 50th anniversary May 3. All former pastors, members, or attenders of the church are especially invited to this occasion. For further information contact the church, Rte. 2, Berne, IN 46711, or call 219-589-2501.

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

VITAL STATISTICS

WELL-KNOWN LAYMAN DIES

J. C. Powers Jr. of Temple City, Calif., passed away December 5, 1986. He was born in Walnut



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 Birth Date of Spouse _____

Springs, Tex., July 29, 1906, and moved to California with his family in 1922. He was a plastering contractor and worked on many Nazarene churches. For years he was a member of the Alhambra and Eagle Rock Nazarene churches in California.

He was the younger brother of Dr. Hardy C. Powers, former general superintendent. Mr. Powers is survived by his sons, Rev. Charles C. Powers of Nashville; Rev. Marvin E. Powers of Overland Park, Kans.; and a sister, Lellie Andrus of Huntington Beach, Calif. Services were held in Los Angeles, with Rev. John Andrus, Rev. Paul Andrus, and former missionary Dorothy Davis Cook officiating.

DEATHS

REV. WILLIAM E. ABEY, 88, Jan. 30, Coeur d'Alene, Idaho. Survivors: wife Marie; sons William, Jr., Ernest "Ernie," John; 14 grandchildren; 3 great-grandchildren. Ministry: Bovill, Idaho.

MRS. MABEL E. BOWMAN, 74, Jan. 1, Columbus, Ohio. Interment: Manchester, Ohio. Survivors: husband Rev. Russell O.; sons Jack and Wilson; daughters Edna Stoll, Dorcas Storts, Sue Long; 12 grandchildren; 15 great-grandchildren; 1 sister; 2 half sisters; 1 half brother.

VERNA D. BROWN, 59, Jan. 30, Oklahoma City, Okla. Survivors: daughter Roxie Scott; sons Steve, Mark, Brad; 12 grandchildren; 2 brothers.

L. P. "BUD" HAMMERSTROM, Jan. 23, Omaha, Nebr. Survivors: wife Mary Jean; son L. P., Jr.; daughters Sharon Campbell, Malia, Brenda, Lisa; two brothers; two sisters.

ROBERT W. HAYMAN, 76, Jan. 15, Clay City, Ind. Survivors: wife Katherine; daughter Janet Reed; two grandchildren; two brothers; two sisters.

MARGARET R. HELLER of Britt, Iowa, 66, Jan. 9, Shreveport, La. Survivors: daughters Mary Williams and Doris Bartek; four grandchildren; six great-grandchildren; five brothers; three sisters.

ANDREW F. LEWIS of Washington, D.C., 84, Dec. 20, Virginia Beach, Va. Interment: Washington, D.C. Survivors: daughters Doris Bohall and Maxine Reitano; sons Alvin, Earle, Rev. Ernest; 18 grandchildren; 11 great-grandchildren.

CLEM A. MORRIS, 77, Dec. 6, Clay City, Ind. Survivors: wife Ruth; daughter LaVonne M. Etchison; sons Victor and Glen; 13 grandchildren; 5 great-grandchildren.

MRS. HAZEL SMITH PEARSALL, 88, Braintree, Mass. Interment: East Rockaway, N.Y. Survivors: son Kenneth; daughter Doris Restrick; 11 grandchildren; 16 great-grandchildren; 1 sister; 2 brothers.

FRANCES RIFE RUSSELL, 84, Sept. 25, Vernonia, Ore. Survivors: son Gerald; three grandchildren; nine great-grandchildren.

REV. HARRY L. "BUDDY" WELCH, 52, auto accident, Nov. 25, Confluence, Pa. Survivors: wife Glenda Keever Welch; daughter Lisa; son Timothy; one brother; two sisters; his parents. Ministry: South Carolina, North Carolina, Virginia, Tennessee, and Pennsylvania.

LUCILLE H. WILLIAMS, 85, Nov. 27, Lexington,

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March 29

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April 5

"The Unclean Spirit:
How Could It Be?"

by Stephen L. Manley, speaker

NEWS OF RELIGION

POLL SAYS PERSONAL SPIRITUAL GROWTH IMPORTANT. Personal spiritual growth is named most often as the top priority for Christians, according to a Gallup Poll conducted for Robert H. Schuller Ministries, Garden Grove, Calif.

Nationally 39 percent of Americans named "concentrating on the spiritual growth of one's family and self" as the most important, followed by winning the world for Christ (27 percent), supporting community causes (15 percent), strengthening the local church (6 percent), and influencing legislation on important issues (5 percent).

George Gallup, director of the polling organization, said he was most surprised that personal growth was first priority for all kinds of Christians except evangelicals and political conservatives. Both of these groups said winning the world for Christ was most important (conservatives, 48 percent; evangelicals, 62 percent). □

THE BIBLE IS "STRANGE BOOK" FOR MOST WEST GERMANS. General knowledge of the Bible is decreasing, especially among West German youth, according to a report presented to the Protestant Youth Association at its annual meeting in Stuttgart. In a study, only 5 percent of Protestant youngsters were found to regard "acquaintance with the Bible" as "indispensable" for a Christian. The report noted, however, that people in the 14- to 20-year-old age bracket showed a "surprisingly positive" attitude toward the Bible.

In his keynote address, theologian Gerhard Ruhbach said that for most West Germans the Bible had become a "strange book." Even students of theology revealed a "horrendous ignorance," he said. Ruhbach encouraged young Christians to read the Bible regularly, and said this would lead to a "deepening of their faith." □

YUGOSLAVIAN BIBLE INSTITUTE REACHES RECORD ENROLLMENT. The Biblijsko Teoloski Institut (correct spelling) in Osijek, Yugoslavia, currently enrolls 40 students from nine different nations and five denominations, a record for the largest evangelical school in Eastern Europe.

The school has received applications from various Eastern European countries, as well as from the Third World. Yugoslavian authorities have been cooperative and have begun to grant visas for foreign students. Students are involved in church and evangelistic activities on weekends. □

NEW ISRAELI STAMP HONORS CHRISTIANS. A new stamp honoring Israel's Christian communities made its debut in late 1986. The stamp was made public at a special ceremony held at the Franciscan Basilica of the Annunciation, which is shown on the stamp.

Communications Minister Amnon Rubinstein said the stamp was not just a piece of paper but symbolized the true nature of Israel, where equality for all citizens and freedom of speech and religion are guaranteed.

"It is part of the policy of my ministry to honor non-Jewish communities through the issue of special stamps," he said. "We started with Moslems, then Druse, and now . . . we have issued this special Nazareth stamp." □

TWO CHURCHES PICK HEADQUARTERS SITES. Two major Protestant denominations agreed on recommendations of headquarters sites January 16: the United Church of Christ chose St. Louis, and the Presbyterian Church USA chose Kansas City.

Both recommendations are subject to approval by denominational conventions in June. The 1.7 million United Church of Christ presently has a New York headquarters. The 3.1 million-member Presbyterian Church USA has two headquarters, Atlanta and New York, as a legacy of the merger that formed it. □

Oklahoma Survivors: daughters Vera L. Brown and Frances Mau; foster daughter Donna Amundson; 9 grandchildren; 18 great-grandchildren; 1 great-great-grandchild; 1 sister; 3 brothers.

BIRTHS

to CURT AND MAUREEN (GILLIAN) FOWLER, Brantford, Ont., a boy, Patrick Robert, Aug. 27
to REV. MARK AND CAROL (WIGHT) GRITTON, Kansas City, Mo., a girl, Laura Margaret, Dec. 23
to REV. JOSHUA AND KAREN (ROEHM) GUEVARA, Brentwood, N.Y., a girl, Rebekah Beth, Jan. 20
to WILLIAM E., JR., AND ANITA (FITZGERALD) HENCK, Silver Spring, Md., a boy, Andrew Fitzgerald, Nov. 20
to REV. STEVE AND PAM JOHNSON, North Syracuse, N.Y., a boy, Nathan Michael, Feb. 1
to MARK AND VIVIAN (ROMAN) JUSTICE, Kansas City, Mo., a boy, Roman Joshua, Jan. 10
to MARK AND LAURIE (SCHERMERHORN) MADRU, Jackson Heights, N.Y., a boy, Gregory Mark, Jan. 28
to BRUCE AND JOYCE (STEINER) MCGRAW, Akron, Ohio, a girl, Beth Crystal, Sept. 27

to DR. GARY BRENT AND VICKIE ANN (WESSELS) MORSCH, Olathe, Kans., a boy, Graham Wes-sels, Jan. 21

to RUSSELL AND MARSHA (ROBINSON) REG-LIN, Tribune, Kans., twin boys, Kyle Thomas and Kevin Scott, Nov. 15

to STUART AND TERI (STRICKLIN) ROWAN, Palm Bay, Fla., a boy, Taylor Stuart, Jan. 12

to RICHARD AND BECKY (BIBERSTINE) RUSSELL, Copperas Cove, Tex., a girl, Rachel Ashley, Dec. 12

to REV. MIKE AND ESTHER (BREON) SAPP, Boyne City, Mich., a boy, Paul David, Jan. 9

to DON AND DEBRA (STEVENSON) SLOAN, Lake City, Fla., a girl, Dorrie Alyssa, Dec. 31

to FRED AND KARLA (FINKBEINER) SLO-NAKER, Wenatchee, Wash., a girl, Michelle Eileen, Nov. 3

ADOPTION

by STEPHEN AND TRACEE (ROBERTS) DOL-BERRY, Higgins, Tex., a boy, Stephen T., born Dec. 26, 1984, adopted Feb. 5

by DENNY AND ELAINE (HUNSBERGER) WIL-

LIAMSON, Fort Wayne, Ind., a boy, Justin Donald, born Feb. 3, 1987, adopted Feb. 6

ANNIVERSARIES

REV. AND MRS. KENNETH OWENS celebrated their 50th wedding anniversary Jan. 23. They were honored by their son, Howard, and his wife, Marcia; and their daughter, Lila, and her husband, Jerry Clifton, with a Caribbean cruise. They joined 1,200 other Nazarenes for the "Celebration at Sea" aboard the S.S. *Galileo*.

Rev. Owens pastored 37 years, serving churches in Indiana, Illinois, and Oklahoma. The Owens are retired in Decatur, Ill., and winter in Sebring, Fla.

They have one granddaughter, Renee Ford, and two great-grandchildren.

DIRECTORIES

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

THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

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

I recently took opportunity to witness to a Jehovah's Witness. In the ensuing discussion (not argument) she gave 1 Corinthians 15:24-28 as scriptural basis for their belief against the deity of Jesus Christ. According to this passage Christ is inferior to the Father. I could give no reply because the passage really does appear to present a case for the JW's. How does orthodox Christianity view this passage and what reply can I give the next time I meet my friend?

Let me say first that the deity of Christ does not depend upon anyone's interpretation of this one passage of Scripture. All the passages together that affirm His divine nature, divine titles, and divine works provide the context of light in which this one passage must be viewed, and not vice-versa.

In the second place, this passage does not teach that Christ is "inferior" to the Father. It affirms that in "the end" the kingdom over which Christ has been ruling will be handed over to the Father, and the Son himself will "be subject" to the Father. If this subjection proves an essential inferiority of the Son, the future tense verb is uncalled for. If Father and Son are not one in essential being, then the Son always has been, is now, and ever will be inferior to the Father. Scripture nowhere affirms this.

The future subjection of the Son describes a change in administrative functions, not in essential being.

Christ receives the Kingdom from the Father. He reigns until He has completed the mission assigned Him—namely, the subduing of every power hostile to God. When this is accomplished, when all enemies are under His feet, including death—"the last enemy"—He returns the Kingdom to the Father. Throughout this entire operation,

however, the Son can say, "I and my Father are one" (John 10:31)—not simply one in purpose and power, but one in nature and being, one as God.

The God who will be "all in all" forever is God the Father, Son, and Holy Spirit.

Subordination is indeed found in this Corinthian passage, but subordination does not mean distinction and inferiority of essential being. □

I heard of a scroll believed to be the first written words of the Bible found in a cave of some secret place and it had been written over by a scribe many, many years later in another language and they were attempting to erase the last writing to try to save the original. Have you heard anything about it? I sure would like very much to get a copy of it if it ever goes on sale.

In ancient times, for economic reasons, the writing on parchments would be scraped and washed off so the parchments could be used for other writings.

Scholars call a reused parchment a *palimpsest*. The word *palimpsest* is formed from Greek words meaning to rub or scrape again.

Such erasures were usually imperfect and traces of the original writing could be detected. Today, chemical reagents and ultraviolet lamps allow scholars to restore much of the underwriting.

Over 50 New Testament manuscripts known today are palimpsests. One of them, dating back to the fifth century, is a very important parchment manuscript. It was overwritten with—of all things—sermons.

The scroll and cave you mention I can only guess at. The Dead Sea scrolls are a collection of writings discovered in caves near the Dead Sea. Some of them are biblical manuscripts and one of them—at least—a palimpsest.

As these have been examined, read, and translated, the speculations and conclusions of scholars working with them have appeared in articles and books, and will continue to appear for some time.

What you heard may have been a reference to one of these scrolls. □

SPECIAL ISSUE OF WORLD MISSION MAGAZINE

The General NWMS Council, in cooperation with the World Mission Division, announces a special issue of *World Mission* magazine that will be available for an April 1988 release. This issue is designed to introduce *World Mission* to new Nazarenes, educate members to mission endeavors, give basic General Budget information, and be a "pass along" to fringe acquaintances of the church and friends of church members.

Orders for this special *World Mission* are being placed in the 1987 district NWMS conventions.

ARMENIAN CHURCH ORGANIZED ON L.A. DISTRICT

The Glendale, Calif., Armenian Church was organized December 7, 1986, with 71 charter members and 225 in attendance. Average attendance before organization was 134. The church has been self-supporting for several years, with its own church board and officers, according to Jerry Appleby, coordinator of Samoan, Arabic, and Armenian Ministries in North American for Church Extension Ministries.

The work was brought to organizational status with the assistance of Glendale First Church and their pastor, Rev. Randy W. Horton; the Los Angeles District; and Rev. Greg K. Halebian of the Montebello Armenian Church, Pasadena.

Rev. Habib S. Alajaji, pastor of the church, came to the U.S. in 1979 from Lebanon where he was district superintendent in the Middle East. He has given exceptional leadership in bringing this church to organization, according to District Superintendent Paul

Benefiel. Alajaji is the Armenian coordinator for the Los Angeles District.

This is the second church to be nurtured by Glendale First Church and organized this year. The Glendale Korean Community Church was organized in May 1986 with Rev. Young Hoon Lee as pastor. The Los Angeles District goal is to plant 30 new churches in 30 months. □

MOJAVE MAN PLANTING NEW WORK IN ALBUQUERQUE

Phillip Short, Mojave Indian, is planting a church in Albuquerque where First Indian Church of the Nazarene, on the northwest side, is the only existing North American Indian church in that city.

Phillip is a fourth-year student at Nazarene Indian Bible College where he holds church services for about 30 students and their families. NIBC is about 14 miles from First Indian church, and on the opposite side of the city.

From this outreach center Phillip does visitation and holds Bible studies in several homes. He also carries on a street ministry to a wide variety of Native American tribes.

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Shown (l. to r.) are Rev. Virgil Rayborn, pastor at Glendale First six years ago when the ministry to Armenians began; Rev. Randy Horton, present pastor of Glendale First; Dr. Jerald D. Johnson, general superintendent, speaker at the organizational service; Dr. Paul Benefiel, district superintendent; and Rev. Habib Alajaji, pastor of the Glendale Armenian Church.



Armenian congregation at the December 7 organizational service

a lot of witnessing to the people in the streets because that's where I come from," Rev. Short says. "I soon learned that I had to make friends with people first. Now they call me Chief Black Face because of the black mark on my face. I do a lot of counseling with them after I gain their acceptance."

Phillip gives other NIBC students opportunity to preach in the campus congregation. "One of the best preachers we have there right now is a Laotian," he said. "We have had some Cambodians, and a Panamanian, but the majority are Navajo Indians."

Rev. Short is married and has two children. He is from Parker, Ariz. □

ANSR SIXTH ANNUAL MEETING AIDS INTERNATIONALIZATION COMMISSION

The sixth annual meeting of Association of Nazarene Sociologists of Religion convened January 29-31 in Kansas City.

As a service to the Internationalization Commission established by the General Assembly, the scholars analyzed the steps to internationalization by other denominations. The implications of each of these models (Roman Catholic, Mormon, Seventh-Day Adventist) for the Nazarene community were assessed. The studies and analyses were then forwarded to the commission for its own work.

Dr. Charles Gailey, professor of missiology, Nazarene Theological Seminary, began the meeting by reviewing the Nazarene internationalization efforts. The first such attempts were traced to the oldest "policy statement" found in the Nazarene archives, a 1914 document by H. F. Reynolds.

Dr. Ken Crow, evaluative research manager in the Church Growth Research Center and sociology professor at Mid-America Nazarene College, presented an analysis of internationalization by the Roman Catholics. They have long had a policy of opening new "mission fields" and granting them "regular status"—though the United States remained a "mission district" in their system until 1918.

Dr. Richard Stellway of Northwest Nazarene College presented information on the Church of Jesus Christ of Latter Day Saints (Mormons). Dr. Joseph Neilson of Olivet Nazarene University reported on the Seventh-Day Adventists. Dr. Ron Benefiel of Los Angeles First Church discussed the issues faced by local churches in relating to differing cultures.

The program for this session was put together by Dr. John Hawthorne of ONU. Dr. Jon Johnston of Pepperdine University chaired the meetings.



Present for the sixth annual meeting of the Association of Nazarene Sociologists of Religion were (l. to r., front row) Fred Parker, NPH, retired; Bill M. Sullivan, director, Church Growth Division; John Hawthorne, assistant professor of sociology, ONU; Dale Jones, statistical research manager, Church Growth Research Center; Ron Benefiel, pastor, Los Angeles First Church; Joseph Neilson, chairman of the Department of Sociology and the Division of Social Sciences, ONU; Richard Stellway, head of Department of Sociology, NNC; (back row) Kenneth Crow, evaluative research manager, Church Growth Research Center; Lyle Tullis, professor of sociology, head of Department of Physics, SNU; Jon Johnston, professor of sociology and anthropology, Pepperdine University; Randall Davey, pastor, Overland Park, Kans., church; Charles Gailey, professor of missiology, NTS; Paul Skiles, director, Media Services; Russ Bredholt, communications consultant. Present but not in photo: General Superintendent Charles H. Strickland, and Donald Owens, president, MANC.

Nazarene Sociologists of Religion NNC, and MANC) in the United States, as well as NTS and other institutions of higher learning. □



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Thirty-nine joined the Blue Valley Church at its first Sunday worship. This is part of the happy group.

OVER 100 IN FIRST SERVICE AT NEW CHURCH

The Stanley, Kans., Blue Valley Church held its first Sunday worship service September 7, 1986, with 115 in attendance. Though not yet a fully organized church, 39 members were taken in the first Sunday in January. The church started with two neigh-

borhood Bible studies conducted on Monday and Tuesday evenings in Pastor and Mrs. Richard Bisson's home. Backyard Bible Clubs were also held, and helped lay the groundwork for the friendly reception in the community.

"My wife and I were sitting at a Friday morning prayer breakfast at Kansas City First Church," said Rich Bis-

son. "Near the close of the breakfast Pastor Wright leaned over to explain to my wife that the district had just finished working through its new strategy to plant churches. He said, 'Has Rich ever considered planting a church?' It so happened we had."

Stanley, Kans., was the site agreed upon by the Bissons, Pastor Wright, and District Superintendent Milton Parrish. It is a part of the Overland Park community, about 20 miles southwest of Kansas City, and 8 miles east of Olathe, Kans.

Pastor Bisson was nearing the completion of his seminary education. Toward the end of the school year he was searching and praying about a place for the new church to be planted when he picked up a small-town newspaper that he seldom saw. Turning it over to look at the church page, his eyes focused on a notice that a school facility in the Stanley area had just been vacated by another church. The next day he hurried to the school office and secured the facility. However, the first worship service of the new Nazarene group wouldn't be held for several months. A house for the Bissons was found about a half mile from the school.

"We went knocking on doors, inviting people, and explaining what we were doing," Pastor Bisson says. "The response was terrific and people were very open, even to the idea of a church there."

During July and August the Bible study groups grew to about 30, and the time seemed right to begin worship services in the school. The Bissons then began personal evangelism calling in the homes. Both had taken training at the seminary and were equipped to train others. Four people from the new church were trained. They have been presenting the gospel in homes every week, and in the 14 weeks since they started as a church, 9 people have prayed to receive Christ for the first time.

"We've had some wonderful conversions," Bisson said. "We had been praying for one couple. She became pregnant, and I could tell they were thinking more about their future as a family. Both were totally unchurched. We invited them over for pizza one night and they said, 'We'd really like for you to come to our house sometime and do one of those—what do you call them—personal visits.' We went over there on a Thursday night and both of them, with tears of repentance, received Christ. They have been in every service since. They really feel this is their church."

Average attendance at Blue Valley Church has been between 80 and 90. They are looking toward organization this spring. □

NEW MISSIONARIES APPOINTED BY GENERAL BOARD

Twelve persons were appointed to missionary service by the 64th General Board of the Church of the Nazarene in the Friday evening session, February 20.

They include Dr. and Mrs. Harry Wiese, doctor/anesthesiologist and nurse from the Southern California District, appointed to the Swaziland Institutional Council; Rev. and Mrs. David Runyan, minister and homemaker from the Joplin District, appointed to Portuguese language study in Portugal; Rev. and Mrs. Timothy Trout, minister and homemaker from the Missouri District, appointed to the Republic of the Philippines; Miss Debra Flipppo, teacher from the Kansas City District, appointed to an education institution on the Mexico, Central America Region; Dr. Karen Frye, doctor/surgeon from the Los Angeles District, appointed to the Swaziland Institutional Council; Rev. and Mrs. John Sprunger, minister/aviator and teacher from the Chicago Central District, appointed to the Africa Region; and Rev. and Mrs. Wayne LaForce, minister and teacher from the Missouri District, appointed to specialized assignment with the Papua New Guinea Church Growth Council. □

—NN

NEW COMMUNICATIONS DIVISION DIRECTOR/NPH MANAGER

Dr. Cecil R. Paul, 52, has been elected Communications Division director, and Dr. Robert L. Foster, 55, has been elected Nazarene Publishing House manager. The actions were taken by the 64th General Board, Monday morning, February 23. The men will fill the posts previously held by M. A. (Bud) Lunn, who retired at the 1987 session of the General Board.



Dr. Paul has served as the director of graduate studies at Eastern Nazarene College since 1979. He founded Beechwood Counseling Services in 1971 and has served to

the present as the executive director of that organization. He also founded and directed the Beechwood Community Life Center from 1981 to 1984. From 1963 to 1978 he served as professor of

psychology and department chairman at ENC.

Dr. Paul is a graduate of Canadian Nazarene College. He holds the M.Div. from Nazarene Theological Seminary and the Ph.D. from Boston University Graduate School. He and his wife, Judy, have three sons.

He is the author of and the contributor to several books and has contributed to various church publications. He has also developed a number of video and audio productions.



Dr. Foster has served as business manager of Point Loma Nazarene College since 1966. During this time he has been responsible for financial management, support

staff personnel administration, and physical plant operations. During his tenure at PLNC Dr. Foster's responsibilities included the financial and physical matters relating to the relocation of the college from Pasadena to San Diego in 1973 and administering the financial management of the PLNC Foundation with assets that have grown to more than \$17,000,000 since its incorporation in 1965. In 1978 he was appointed vice president for financial affairs and assumed the added management responsibilities for the

Easter Sunday is April 19. Now is the time to lay aside a generous offering for Great Commission fulfillment through General Budget. The goal is \$9 million.

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Six hundred twenty missionaries are praying and working to represent us all. In the 248 districts there are many who cannot succeed in planting new churches unless we help.

Can't you do a "little bit more" in the Easter Offering in 1987? Christ gave His all that others may have new life in Him.

RAYMOND W. HURN, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

office of institutional advancement (including public relations, fund-raising, and alumni) for an interim period of two years.

Prior to accepting his post at PLNC, Dr. Foster served 16 years with Bank of America in Los Angeles where he moved from the position of teller to district training officer for 60 branches and finally to assistant vice president and assistant manager for the Wilshire-Sweetzer Branch.

Dr. Foster holds the standard certificate in banking from the American Institute of Banking and is a graduate of the Managerial Policy Institute of the University of Southern California Graduate School of Business. He received the honorary doctor of laws degree from PLNC in 1982.

He has been active in the denomination on the local, district, and general level. He and his wife, Wilma, have three married children and three grandchildren.

Both Dr. Paul and Dr. Foster have accepted the call to serve in Kansas City. Dr. Foster is expected to assume his new duties June 1, while Dr. Paul will begin July 1. Both men will be spending time in Kansas City between now and this summer. M. A. (Bud) Lunn has been asked to serve as interim NPH manager until June 1. □

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