

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / APRIL 25, 1987



NAZARENE COLLEGE DAY—APRIL 26







## MONSTER CITIES

*by General Superintendent Raymond W. Hurn*

**E**dward Cornish in the September/October 1986 issue of *The Futurist* stated, "The monster cities of the future horrify planners struggling to cope with today's metropolises." By the end of the next century many cities are predicted to have 100 million inhabitants. It has even been estimated that there may be cities that will have more than a billion residents. These are truly "colossal" developments that boggle the mind.

The Nazarene "Thrust to the Cities" is far more timely than most of us realize. In 1987 we will focus on the world's largest city, Mexico City, with its current population of 18 million and problems galore. Smog is so thick that just living there has an effect on the respiratory system equivalent to smoking two packs of cigarettes a day. Public transportation subways become so jammed that barricades are erected by the police so that women can ride in cars separate from men. Traffic noises, hurrying throngs, long work hours, and social problems impact this great city.

One tent city opened long before the earthquake is comprised of poor people who have been unable to find work. Raw sewage, desperate people, high transciency all contribute to deep social problems.

To rural peasants who continue to stream toward the city, Mexico City looks very good. It is believed by the United Nations Fund for population activities that Mexico City will have more than 26 million residents by the year 2000. São Paulo, Brazil, with 24 million people, will replace Tokyo as the second most populous place when Tokyo will have 17 million.

New York and Los Angeles, chosen as twin target cities for 1988, while largest U.S. cities, will slip to fourth and sixth places respectively by the year 2000. The Los Angeles/Long Beach area will add more than a million more residents by 2000 A.D.

There seem to be no governmental restrictions on the growth of cities. Efforts to slow the migration have proven ineffective. Throughout the next 100 years city planners seem to concede that country people will prefer life in the city to get jobs, schooling, entertainment, etc. The great cities of the future, especially in the Third World, will become monstrous in their complexity of problems to cope with—health and safety issues.

When Jesus walked the earth He "wept" over the city of Jerusalem. Does He weep over the cities of today? Should we not weep over these cities in our efforts to bring the saving, sanctifying grace of God to the great population centers of our world?

Does our sense of compassion not compel us to pray for and work in the cities? Thank God we are back in many cities once abandoned. Thrilling accounts are coming out of Indianapolis, Fort Worth, Berkeley, San Francisco, Chicago, New York, Orlando, Atlanta, Columbus, Washington, Miami, Los Angeles, Long Beach, Portland, St. Louis, and many more. A new day is rising in urban/ethnic evangelism. The wedding of social work and evangelism is taking place. Let us rejoice in this as we redouble our efforts to take Bible truth to great mission fields of the world in a spirit of compassion. Jesus said, "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me" (Matthew 25:40).

# Remembering "Old Jim"



by RANDALL G. WRIGHT

I had just assumed pastoral duties at a new church. My family and I were in an adjustment period, having moved from the Kansas City area to a small town of 3,000 people. The quaint Main Street parsonage would feel like home someday.

After doing some shopping one afternoon, we returned home to find that the pastor from a sister denomination had dropped by leaving information about his church and a tract for the new residents.

I recall nothing about the church material, but the message of the tract found a place in my heart. The

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RANDALL G. WRIGHT is pastor of First Church of the Nazarene in Brookhaven, Mississippi.

tract was a true story about "Old Jim." This was its substance:

The pastor of a certain Kansas church spoke to the caretaker of the building and grounds. He was concerned over something strange that took place at 12:00 each day. Every day at noon a shabby old man entered the church, stayed a few minutes, and then left. Some of the members had become concerned and had even suggested that the church should be locked until service times—expensive furnishings and all, you know. The caretaker was asked to watch for the man and question him concerning his activities.

For several days the caretaker watched. As regular as clockwork the man came and went. Nothing was missing from the sanctuary. Nothing was harmed.

Finally, at the end of the week, the caretaker accosted the man. "Look here, friend, what are you up to, going into our church every day?"

"I go to pray," the old man replied quietly.

"Oh now, come on," the caretaker said sternly. "You don't stay long enough to pray! You just go up to the altar and then leave. I've been watching! I know."

"That's true," was the response. "I don't pray long. I don't know many of them long prayers. I just come and say, 'Jesus, it's Old Jim.' Then I wait a minute and come away. It's just a little prayer, but I think He hears me."

The caretaker had nothing more to say.

Old Jim was injured in an accident and admitted to the city's Charity Hospital. There he was placed in a ward with several other men. This ward was a dreaded assignment for the hospital nurses. The men were generally cross and miserable, sometimes even abusive.

As days passed, though, the staff began to sense a change in the attitude of the patients. Hatefulness subsided. Complaints were turning into compliments.

The nurses could no longer contain themselves. One morning, as laughter was heard in the ward, they burst in asking, "What's happened to all of you? Where have the grumbles gone?"

One man said, "It's Old Jim!"

Another joined in: "He's always so happy. We know he's in pain, but he's happy all the time. He makes us ashamed to fuss and grumble."

The nurse crossed the long, crowded room to Jim's bedside. With a questioning look and a half-smile she uttered one word, "Why?"

"Nurse," Jim smiled, "I'm happy because of my visitor."

"Visitor?" the nurse inquired. "You have no family. You've had no visitors."

"Oh, yes," Jim persisted, "I have a visitor every day." His eyes brightening, Jim continued, "Every day about 12:00 He comes and stands at the foot of my bed and says, 'Jim, it's Jesus.'"

This simple story mimeographed on a cheap piece of green paper reinforced what I had known for so long, what a pastor had rehearsed in our ears so many years before: "Remember God in your day of prosperity; He will remember you in your day of need."

Ah yes, faithfulness . . . a forgotten element? A forgotten sermon topic? A forgotten duty?

Perhaps we will all remember "Old Jim" and not forget to be faithful in small things that we may be remembered in large troubles. □





# HERALD of HOLINESS

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## Letters

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

### LOVES REST HOME

I once lived in Kansas City, Mo., for 17 years. I worked for a lady's coat and suit factory as their main embroidery electric machine operator. I did the embroidery on coat linings—my own designs.

I'm now retired and in a rest home here in Mena, Ark. We have Christians in all the time. I am now reading the *Herald of Holiness*. I share it with others. I read scripture to the blind and help feed them. This is a house of prayer.

I'm age 80—I don't feel it or look it either. I love it here.

*Esther French  
Mena, Arkansas*

### PRO CREATION SCIENTISTS

I enjoyed reading Dr. Grider's article "The Amazing Nazarenes." How-

ever, I take issue with him concerning his paragraph on "the Creation Science people." He might be surprised how many Nazarenes do believe in a young earth and what Creation Science is teaching us. I appreciate what Creation Scientists are saying and find them to be highly qualified scientists with doctorates, teachers at leading universities, and presidents of corporations. There are hundreds of them, and their number is growing.

The loss of radioactivity is a highly questionable method of dating rocks, especially when trying to go back billions of years. Numerous scientific data show the earth to be young but evolutionists ignore such information for obvious reasons.

What would Dr. H. Orton Wiley believe today? We don't know, but I

suspect he'd be more receptive of Creation Science than Dr. Grider.

*Garry M. Wright  
El Dorado, Kansas*

### CRYING OUT

There was a long article in the Sunday paper on "Soviet Arsenal Passes Boundary of Deterrent Force." Russia is building for a first strike. They have us outnumbered 12 to 1 on first strike warheads, and they are building so fast that it looks like they are on "wartime" footing.

I believe the U.S.A. will be knocked out and Russia will rule the world and the "Mark of the Beast" will be the means God uses to get the church off the fence.

Revelation 13 and 14 show us a line drawn. All will take the mark who are not already Christian.

*(Continued on page 22)*



H. Armstrong Roberts

# N AZARENE COLLEGE REPORT CARD

by JOHN MINTER

**T**he eight Nazarene liberal arts colleges play a vital role in the mission of the church providing solid academic and career education in the context of Christian commitment and devotion. Here is a report of their vital statistics for the academic year 1985-86.

Slightly more than 10,000 students were enrolled in these eight colleges. More than two-thirds of those enrolled were students indicating Nazarene affiliation or denominational preference. Point Loma Nazarene College enrolled the most students, 1,936.

The colleges enroll more women (56%) than men (44%). About 1,000 of the students are from nonwhite ethnic origins.

The 1985 entering freshman class achievement as measured by the ACT shows the middle 50% composite score range of 14 to 23 compared to the national average composite score range of 17 to 24 for four-year private colleges.

Most students (81%) attend full-time, but the number of part-time students is gradually increasing as the colleges offer programs for adults who wish to complete a bachelor's degree or advance their career with master's level education.

Most enrolling students (86%) attend the college in their church zone. This proportion has remained almost constant over the last nine years.

The colleges train leaders for the church. Last fall the estimated enrollment of students preparing for service in the church was 620.

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Nazarene colleges serve the church worldwide enrolling 295 students from outside the United States in 1985-86. Africa leads with 68, followed by Asia 32,

West Indies 30, Middle East 27, Europe 26, Canada 19, Japan 17, Mexico 17, India 14, with 45 others from eight or nine world areas.

During that same academic year, the colleges awarded 1,553 degrees in the following academic areas: Business/Economics 408, Education 274, Liberal Arts Disciplines 185, Ministry Related 153, Physical Sciences 127, Behavioral Sciences 126, and Health (Nursing, Med Tech) 124; all other areas 80.

Compared to the prior four years the areas of Business, Education, Health, and Physical Sciences show an increase in the proportion of degree awards. Ministry, Liberal Arts Disciplines, and Behavioral Sciences have declined. These shifts are consistent with trends nationwide.

Tuition at the Nazarene colleges has not skyrocketed, but it has risen steadily at an average of \$274 a year for the past nine years. This annual increase parallels other educational institutions and will likely continue for the foreseeable future. Thus Student Financial Aid is an important issue for prospective students and their parents.

Nazarene colleges provide more financial assistance than the average private four-year college. In 1985-86, 84% of the freshman class was aided at Nazarene colleges, compared to an average of 75% in other private four-year colleges. And 84% of the continuing students are aided at Nazarene colleges compared to an average of 74% in other private four-year colleges. However, students at Nazarene colleges are more likely to assume loans as a means of financial assistance. In 1985, almost half the aided students took out loans compared to 35% for the national average.

According to information reported to The College

*JOHN MINTER of Boulder, Colorado, is a nationally recognized authority on ratio and trends of the state of the colleges. His clients include several denominational and state independent college associations.*



Board, approximately 20 to 35 percent of graduates from Nazarene colleges enter an education program beyond the bachelor's.

The library collections continue to grow and this year totaled 1,168,611 volumes, a 4.4% growth.

The financial strength of the institutions is on sound footing. The eight colleges manage assets totaling \$201 million. Net worth is about \$153 million. Seven of the eight colleges gained in financial strength during the past year. The other college, already a strong one, maintained its position.

By comparison with similar colleges, the Nazarene schools are not well endowed. Their total endowment is about \$11.5 million. The income from endowment used during the year was \$652,000.

Annually, the colleges spend approximately \$53.5 million for educational programs and administration. That translated to \$5,475 per student in the 1985-86 academic year.

Nazarene colleges employ 535 professors at all ranks to staff their degree programs. The average salary for these professors was \$23,975 in 1985-86, \$605 below the national average salary for faculty in church-related colleges with similar programs.

Tuition charges in fiscal '86 totaled \$35.8 million of which \$6.1 million (17%) was covered by scholarships and fellowship grants from funds restricted to student financial aid and from general funds.

The per student tuition revenue at Nazarene colleges the fall of 1985 was \$3,668 leaving \$1,807 of the \$5,475 per student expenditure to be covered by other sources. Gifts, including educational budgets of the churches, provided \$1,517 and the rest comes from other sources identified below.

Income to cover educational programs and administrations comes from two major sources, tuition (\$35.8 million) and gifts (\$14.8 million).

Other sources of revenue include federal (\$3.3 million), investments (\$.7 million), state (\$.3 million), services (\$.5 million), other (\$2.6 million).

Outside of the educational program the major category of revenue and expense is associated with campus food and housing services. These operations account for revenue (\$17.0 million) and expenditures (\$16.7 million).

To pay for total operations, education, and auxiliary enterprises, the colleges received from all sources a total of \$75 million in the 1985-86 fiscal period and spent \$70.2 million. The balances at year end may be used to retire accumulated current debt, to take advantage of new opportunities, or to be transferred to endowment as a reserve for emergencies.

With these reserve funds and other expendable fund balances, the colleges could typically operate for 4.5 months if no additional revenues were forthcoming. That's a little better than the national norm of 3.6 months.

With the colleges prayerfully and prudently managed, the church can be proud of its program in higher education. Continued strong support from the church will be needed to face another period of declining high school demographics. However, in the mid 1990s, high school graduating classes will increase, sending more students to the campuses around the country. □



# THE MIN MUSIC

by FRED A. MUND

**S**ince music forms so basic a part of our lives—both sacred and secular—it would seem that we should have an excellent understanding of it—its purpose, power, and usage. Do we though?

Since music constitutes 40% or more of each church service, we should certainly understand its use to effectively minister to our spiritual needs. In our daily lives we are so accustomed to having music entertain us that when we come to worship we have great difficulty in understanding its purpose of ministry in our services. Sacred music is enjoyable and it should be. However, its purpose is to create a worship experience and not to entertain.

Music began with God—it is eternal. It existed with God before time began and will exist throughout eternity. God employed cherubim and seraphim to sing praises to Him. "Holy, holy, holy, is the Lord God" they echoed across the regions of heaven eons before the creation of earth and mankind.

When God created man, He breathed the breath of life into him and man "became a living soul." As a living soul man was endowed with the ability to imitate the Creator by creating art and music to the glory of God. This endowment of ability carried with it certain responsibilities to assure its proper use.

In Genesis 4:21 God named Jubal as father of the art of music, skilled in the use of the lute and harp. Singers

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Dave Anderson

# STRY OF

were trained, choirs formed, instruments invented—all to the glory of God—and God blessed the people with His presence (2 Chronicles 5:11-14). The Book of Revelation reveals that heaven will be a place where music abounds (Revelation 14:2-3). Music is a special gift to us from God—an eternal gift.

For as long as we have experienced music, we still do not fully comprehend its power on our lives. Centuries before the birth of Christ, philosophers were declaring, "Give me the music of a nation and I care not who makes its laws." Great powers were assigned to songs performed in certain modes (keys). These powers could affect how one grew and developed.

Major discussions have arisen over whether great art such as music helps to shape a great nation, or does a great nation produce great art. This debate is still open to discussion. However, it is interesting to note that when a nation begins to decline in greatness, so does its art (music). The art becomes polluted like the society in which it exists. Lucifer was one of God's musicians before his fall. He well knows the power of music and uses that knowledge with great effectiveness in our lives.

The parallel of music and great nations to music and great religions is noteworthy. What does this mean to the Church of the Nazarene? Our Zion was born out of a burning desire to spread the good news of full salvation. Music was a vital part of that proclamation. As early as 1905, the Church of the Nazarene produced its first hymnbook—*Waves of Glory*.

Early accounts of the church reveal a vitality and spirit in its music that caused people to want to become a part of the joyous group of believers. The great hymns of Wesley and Watts, and gospel songs by Harris and Morris, provided avenues by which Nazarenes could give glory to God and testify to their friends.

The use of the hymnal was important to early Nazarenes because it contained great doctrinal truths. Con-

gregations sang them over and over, instilling the truth and meaning in their hearts and lives. In fact, they knew the songs so well that only the words were printed to most of the Wesley hymns. The hymnal was oftentimes referred to as the "layman's Bible." God so created us with this musical nature, that when words are united with melody it allows the message to be remembered much longer and with quicker recall to minister to needs as they arise.

In the past, priests sang (chanted) portions of their liturgy—this was not by accident. Their committing their message to music allowed the people to memorize its contents for ministry to each crisis or circumstance of life they encountered.

Where are we today with the ministry of music in our church? In practice we are as varied as "Joseph's coat of many colors." We use music but, in many instances, not effectively. We have allowed the great doctrinal teaching hymns to be replaced by shallow, non-biblical toe-tapping popular style songs. We call them gospel songs even though many do not contain even a thread of the gospel!

Then, too, with the rise of elaborate music programs we have forgotten the congregation. Here we encounter the danger of failing to develop the type of good congregational singing that uplifts and edifies the faith of the believers.

We must remember our heritage. Our church was born in the revival spirit of congregational singing. Our people learned and grew because of the quality and quantity of that singing. As Christians endowed with the ability to create music, we must not forget our responsibility to that gift and allow worldly music to dominate our lives. Satan understands music. He knows its power and how to use it to gain a foothold in our lives and to weaken our faith. He is a deceptive messenger—don't let him trick you.

We must maintain our traditional heritage of a biblically based ministry of music involving the great hymns such as "And Can It Be?" or "Arise, My Soul, Arise." We must sing them with victory, excitement, and power. This type of music can only enhance the total ministry of the church as well as build up our people in their most holy faith.

The music departments of our Nazarene colleges feel this burden and need for our church. We are in the process of training men and women to become strong ministers of music, who feel and share this burden, who seek out good hymns and gospel songs as a minister seeks out his sermon text.

At least half of the music professors of our colleges are currently ministers of music in Nazarene churches. Many of our students are likewise serving in local churches attempting to effect this type of music ministry. The college music departments are working to produce graduates who are Spirit-filled, competent musicians who understand the purpose and nature of music and who can maintain our historical stance of a vital doctrinal music ministry that will develop joyful, singing congregations growing in spirit and power.

The task is exciting. It is set before us to make our music indeed a ministry of music. Can we afford to settle for anything less when so much depends on its success—our eternal salvation? □

# HOW CHRISTIAN EDUCATION CHANGED MY LIFE



by C. DALE GERMAN

I always wanted to go to a Nazarene college, but I almost didn't make it there.

From my earliest grade school years I was behind in my studies. Consistently my grades were low and twice I failed to pass with the rest of my class into the next grade level.

By the time I was in high school I was so defeated academically I almost dropped out to join the Navy. A military officer in our church whom I highly respected and still do, Bob Lauffer, told me that quitting school was not a good solution to my problem. He encouraged me to hang in there until I graduated.

Graduation from high school seemed almost impossible because my grades were near failure and my self-esteem nil. Just barely, I did graduate in 1961.

That summer at age 19 something life-changing happened to me. My pastor, Rev. Robert Zollin-hoffer, loved me enough to come by my home in his brand-new car with everything on it available in those days. He asked me to drive him around while he made his pastoral calls. In the process he talked to me about my future.

Rev. Zollin-hoffer's care set the atmosphere for my openness to full salvation at camp meeting in August. Dr. Harold Daniels was the evangelist that Friday night when I walked down that long aisle with my head hung low, knelt in the straw at an old altar rail, and

poured out my sin and shame to God.

It seemed I'd done this every year of my life at camp. But this time, confronted with my total failure, God gloriously saved me from myself and my sin. He gave me a new life that night, but I wouldn't begin to fully understand it all for almost three decades.

One of the first changes in me was a new awareness of my need for education. I applied for admission to the Nazarene college on my educational zone and was denied because of my low grades and lack of college prep courses in high school.

I worked for a year in a clothing store. Although nothing had changed as far as my qualifications were concerned, I wrote to the college again with greater urgency. I still recall the essence of that letter.

You are a Nazarene college. I am a Nazarene young person. You offer people a second chance. I need a second chance. I'll do anything you ask me to do, only please let me come and try.

The college a second time refused my request for admission, but this time said I could live on campus and take remedial high school classes to prepare myself for college. Joy shivered through me as I set out to prepare myself for college. It took me two years to make up what I lacked for admission. Finally, at the age of 22, I was ready to enroll.

In 1964 I transferred to a sister Nazarene college. There I grew in knowledge and self-esteem. The Vietnam war interrupted my education for two years, but I came back to school determined to graduate.

It took me eight years to graduate. I guess I needed that time to

mature and develop from sustained contacts with giants of the church like J. Glenn Gould, Esther Williamson, Ronald Gray, Ted Martin, Gordon Wetmore, Harvey Blaney, Bertha Munro, Rob Staples, John Knight, Paul McGrady, Don Owens, Richard Howard, and Lester Dunn. And who would have thought Dr. Harold Daniels, from that camp meeting, would be the college pastor who married me to my wonderful classmate, Emmalyn Carter.

God called me to enroll at the Nazarene Theological Seminary in Kansas City following college. Unlike my college application which was twice rejected, now I was accepted without qualification. I was no longer the Dale German I once had been. The miracle that took place in the straw was beginning to dawn on me.

At seminary I studied new challenging things. Greek. Theology. Administration. Counseling. For another three years my mind, character, values, and spirit were molded by still more giants of the church, men such as Richard Taylor, James McGraw, Hugh C. Benner, Kenneth Grider, William Greathouse, Willard Taylor, Mendell Taylor, Paul Bassett, Ralph Earle, and Oscar Reed.

Following seminary I pastored three churches over a 10-year period. In the pastorate my faith was tested, my heart broken, my education tried, my soul strengthened.

My desire for learning did not stop during this time. With permission from a wonderful church board and an understanding district superintendent I enrolled in a doctoral program, and three years later graduated with the doctor of ministry degree in 1984.

I never considered teaching in a Nazarene college, I who was twice refused admission. When the call came to teach in the Australasian Nazarene Bible College I couldn't help but think of what a fantastic sense of humor God must have!

The road to Australia has been longer than the 11,000 miles between here and home. I took the first step by faith when, as a teenager, I put one foot into the aisle at camp meeting and began the walk to the altar.

I don't know what my future is, but I know what my past was. I

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thank God for a military layman who kept me from quitting school when I hated it. I thank God for a pastor who let me drive his new car while he talked to me about my future. I thank God for a district that had a camp meeting. I thank God for a denomination that has a college with high standards and a low reach. I thank God for a church with scores of men and women disciplined and credentialed academically and dedicated to Christian education.

I am not yet who I may become. But neither am I who I was. God and Christian education have made the difference.

No doubt my story is the story of thousands of men and women given

a second chance by one of our Nazarene colleges, for God is no respecter of persons.

My life is a miracle of grace. God loved me when a sinner. The church loved me when a rebel. The college took me when a failure. And when it was financially impossible to stay in college, loans, grants, scholarships, and lots of plain hard work paid every expense.

If you are a failing student, hang in there. If you are the parent of a lazy, disinterested son or daughter, don't give up hope. If you are a teacher, be encouraged. Some of us "F" students are late bloomers. It takes more time for us to believe in ourselves. Your patience and God's grace will change some of us, but

the change won't come overnight and it will not come easily.

It was the "Christian" part of Christian education that made the difference for me. The Christian part showed me that my life is not my own. It taught me I am merely a steward of the years God lends me. All of education was framed in the awareness that I must give my life in service to God in total selflessness. Once I saw that, every class became a "sacramental" thing and I wanted to give of my best to the Master. At the most basic level, this is how Christian education changed my life.

Secular education teaches how to make a living. Christian education taught me how to make a life. □

## Because You Gave... SCHOOLS PREPARE MISSIONARIES

by MARK R. MOORE

**S**unday morning December 7, 1986, four missionary couples were presented to the College Church congregation by Pastor Paul Cunningham as the team who will open the new Nazarene mission fields on the Ivory Coast of West Africa. They were John and Linda Seaman, two-term missionaries from French Martinique; Robert and Sherri Keller, agricultural missionary and nurse; Dr. Ron and Anita Ferris, a surgeon and a nurse; Dr. Dave and Dawn Falk, a family practice doctor and a nurse. The congregation, which had just raised a cash Thanksgiving Offering of \$117,000, gave them a standing ovation.

For me, it was a time of reflection on the contribution of our colleges and seminaries to missionary evangelism and the opening of new fields in the past. Harmon Schmelzenbach and family left the campus at Texas Holiness University (Southern Nazarene University) to open the new work on the continent of Africa. Today the church is flourishing due to Rev.

Schmelzenbach's contribution and the ability of the church to provide adequate replacements to carry on the work.

A world-renowned missionary pioneered a great work in Africa. He had no replacements, and today there is no established church or mission. His work may live on in the lives of some, but he did not leave a tangible entity to perpetuate his work.

Because you gave to the educational budget needs of our colleges, the doors that have been opened by creative, sacrificial missionaries have been kept open by the hundreds of replacements our colleges have sent to these fields.

From 1984-86, we have had 87 missionary candidates. These candidates have received a cumulative total of 100 degrees. Although degrees are not the ultimate criteria for missionary preparation, it does show that these candidates have been willing to prepare academically for their role. In addition, the faculty and student influences upon their lives have intensified their desire to do world mission work.

Because you gave, you have been the recipient of many benefits:

1. The knowledge that you are helping to carry out Christ's Great Commission to a lost and needy world
2. Shared joys in opening new doors and establishing churches to continue the work of redemption of many
3. Personal satisfaction that you are part of the "team" mission to a lost and needy world □

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*MARK R. MOORE has served the church as pastor, district superintendent, college president, and—until recently—secretary of Education Services. He resides in Olathe, Kansas.*

# "Because YOU GAVE..."

PROVIDED BY STEWARDSHIP SERVICES

by EDWARD F. COX

# REFLECTIONS OF A COLLEGE CHAPLAIN

A student, soon to graduate, came to my office to talk of her concern for the future. There was nothing unusual in this. It happened often, especially in the closing weeks of the school year. What did surprise me was the cause of her concern.

"Chaplain," she earnestly explained, "I have received a good education here. Because of that I have some excellent opportunities to get a good job and earn an attractive salary." So what was she worried about?

"But, Chaplain," she continued, "I don't want that; at least not just that. I want my life to count for God. I want to do something that will help build God's kingdom."

In that moment I would not have changed places with anyone. How fortunate I was just to know a young person like this, and to be a part of the institution that had held such ideals before her. I thanked God for that young woman, and we prayed together. As she left my office I felt an assurance and hope for our troubled world.

It was a feeling I often had as I came to know some of this generation's finest young people. With the assurance and hope was deep gratitude for the opportunity of being chaplain on a Nazarene college campus.

Only a few in our church have enjoyed the privilege of being a college chaplain. Fewer still have served as long as 10 years in that place of responsibility. As I reflect now upon that experience I would like to tell you something of what I frequently called "the best job in the church."

Both presidents under whom I served emphasized that the chaplain was to be chaplain of the college and not merely chaplain of the students. It must be that way. A Nazarene college is a community. There is a division of duties and a wide variety of abilities, but there is unity of purpose. The chaplain is involved with the total life of the college, and he often finds that his work is strengthened and assisted by people who might not be expected to minister as they do. For instance, one of the truly spiritual influences on our campus was a godly man who cleaned our chapel. One of my first regularly scheduled activities of each week was a devotional time with the maintenance and housekeeping departments. I must not, however, give the impression that my experience was always ministering to, for I was at the same time being ministered to by those with whom I worked.

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*EDWARD F. COX was a pastor for years in the Church of the Nazarene, then served for a decade as chaplain of Trevecca Nazarene College. He resides in Barnesville, Georgia.*

The chaplain is not the spiritual head of the college. He works under the direction of the president of the college who has been elected by a board of trustees concerned even more for the spiritual integrity of a president than for his administrative skills. Both of the presidents with whom I served were men who had distinguished themselves in many areas of Christian service. As we prayed and planned together I felt completely comfortable with their leadership. I was conscious of their care and concern for me as well as for every other member of the college community. It was no burden to work with such men as I realized their devotion to a great cause and their wisdom growing out of Spirit-filled lives.

My relationship with the faculty was far richer than that afforded by our meetings to work out curriculum and other instructional matters. At least weekly we met for a devotional time in which we prayed for each other, for members of our families, and for students we knew to have special needs. Always I was aware that each of these dedicated people reinforced my own work as they prayed with and counseled students in their offices.

The same spirit existed throughout the staff. On a Nazarene college campus you will find many who share in a feeling of calling. They could earn more money elsewhere, but they have a desire to serve in the kingdom of God and find fulfillment in caring for all the details of keeping an institution going.

The college exists for the students. Naturally the greater part of the chaplain's time is going to be devoted to students. His work here is principally in two areas, chapel and counseling.

While chapel is not a church service, it is a religious service. While it will naturally reflect the life and doctrine of the Church of the Nazarene, it is not exclusively sectarian and affords opportunity for encounter with Christians of other denominations.

It is the responsibility of the chaplain, in consultation with the president, to plan chapel services that will be informative, inspiring, and interesting. To afford continuity the chaplain will frequently speak in chapel services. Chapel attendance is required. Students sometimes complain because of this, and yet some of these same students have told me years after graduation that among the things they miss most in college life are the chapel services.

One of the most frequently asked questions about the work of the chaplain concerns counseling. How much counseling is done by the chaplain? That is not easy to answer. It is not often that the chaplain has an



outer office filled with students waiting for their 15-minute slot to talk to the chaplain.

The chaplain, of course, is available for counseling. He is prepared to make appointments and to set aside time for particular students. I found that an "open door" policy was even more helpful. That is, when I was not in conference or otherwise occupied I left my office door open for any who might want to come by. I tried to emphasize, "You don't have to have a problem to come to see the chaplain." This made it possible for some to come who were not sure that they were ready to talk. Counseling, however, is not limited to an office. Many would never be contacted in that way. The chap-

lain does much of his personal work in informal encounters on the campus, in the cafeteria, at games, and in all the places where students are found.

I invested a considerable part of my career in the chaplaincy of a Nazarene college. I am grateful to have had that opportunity. I was blessed by the privilege, and I trust that work of eternal value was done. As I think of my own grandchildren (two have already graduated from a Nazarene college; one is now enrolled, and two more are to follow) I feel reassured that our colleges see and furnish the need for a chaplain or other person with pastoral responsibilities on our campuses. □

## NAZARENE ROOTS

### NATURE, GRACE, AND SPIRIT IN THE SCHEME OF EDUCATION: THE INAUGURATION OF E. P. ELLYSON

Seventy-five years ago this month, E. P. Ellyson was inaugurated as the second president of Nazarene University (later Pasadena College; now Point Loma Nazarene College), succeeding the venerable Dr. Bresee. Though a relatively young man, Ellyson had already served as the president of Peniel University and from 1908-11 as a general superintendent of the denomination.

To the crowd assembled in Pasadena on April 4, 1912, the inauguration was marked by pomp, but it was also an occasion to reflect on the deeper moral purposes of education in the Wesleyan tradition.

"As a people," the new president said, "we have both a mission and a message. Our mission is the building of holy character. Our message is the eternal verities comprehended in the Christian system as revealed in the Bible and supplemented by nature. In order to accomplish our mission we must de-

clare and teach our message. We can have no sympathy with the current uncertainty and reckless speculation. Within certain legitimate bounds we must be definite. . . . real men and women have deep convictions as to truth; they have a definite creed."

In Ellyson's philosophy, a fundamental principle was that "the Christian system comprehends directly or indirectly all truth." The harmony between science and revelation presents itself to the believer in terms of a Person:

"We believe most emphatically in authority . . . We then have two great authoritative text books, written by the same infallible Author, which are in perfect harmony throughout—the Bible and Nature. In making out sciences and philosophies and coming to our conclusions, we carefully, intelligently, and reverently search these authorities and bow to their revelation. And we acknowledge the Holy Spirit as the great interpreter of these texts. The human intellect is insufficient of itself to discover and judge of truth, but we are capable of being taught by the Divine Spirit. With these textbooks and this teacher we may be assured of necessary verities." (Sources: *Herald of Holiness*, April 17, 1912; the Pasadena College Collections.) □

STAN INGERSOL, Archivist

(Left) E. P. Ellyson. (Below) Ellyson's inaugural ceremony included a "who's who" of Southern California Nazarenes, including General Superintendents Bresee and Walker, pastors W. C. Wilson and Seth C. Rees, and lay members Leslie Gay and Maye McReynolds. Other notables on the platform include Bud Robinson.



# A GIRL, A SHOP, AND A NEW CHURCH



(1) Nee (l.), whom Nancy found reading her Bible, and Nom, work without wages in this store, owned by their uncle. The St. Petersburg First Church is helping them to pursue further education. (2) Barbara Eby teaches Nee from her Bible. They are new Christians and eager to follow in the Christian way. (3) (L. to r.) On their first Sunday at St. Petersburg, Fla., First Church, Frank Eby, Nom Loc, Beverly Eby, Nee Loc are all happy that the Locs have located the "real church."

by NANCY CLARK



A young woman in Florida was instrumental in bringing "healing waters" to Laotians in a nearby community.

I first met Beverly Eby when I joined a group of volunteers to write a year's English-as-a-Second-Language Sunday School lessons. We met in Nashville and were hard at work in a room at Trevecca Nazarene College when Beverly, the niece of our host, Lee Eby, walked in with a big smile. She was just out of high school and was visiting there during the summer vacation. When we learned of her computer skills we invited her to help us and welcomed her much-needed assistance throughout the two weeks.

The next week we went to Chicago to teach at the Southeast Asian Bible Training Center. Beverly was eager to again volunteer her services, and we were delighted to have her along. She helped in computer training for Cambodian and Hmong refugees. That experience was a catalyst for more far-reaching events of which neither Beverly nor I had any inkling.

In Brandon, Fla., her mission-minded parents,

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Frank and Barbara Eby, are involved in the outreach efforts of the Church of the Nazarene. Beverly shared with them her excitement about her summer and the love for Southeast Asians that had captured her heart. She thought about and prayed for the many in her own community and in the district. She even looked for ways to begin a ministry among them. A year passed, then another. Finally, she shared her concern with her district superintendent. It takes a visionary leader like Dr. J. V. Morsch to listen to a mere girl and take seriously her dreams.

In April 1986 Dr. Morsch, Central Florida district superintendent, invited me to come to his district as Southeast Asian consultant and survey the area. I was to do a demographics study and begin personal evangelism wherever it seemed feasible, with the hope of starting a church or churches.

All week the Ebys helped me visit Vietnamese families in Pinellas Park and Clearwater, where Buddhist idols and god shelves abounded, and in Tampa First and St. Petersburg First where many Southeast Asians live.

Pastor Roger DeVore and his congregation at St. Petersburg First Church of the Nazarene had tried for three and a half years to reach Southeast Asians in the community. When we visited him he said, "You are



welcome to come and try, but I will tell you right now, if you don't speak their language you can't do anything." I understood his discouragement and that of his people, for they had tried many things.

As I have done in many Southeast Asian communities, I looked for a shop to make my first outreach attempt. We first went to an Oriental foodstore in St. Petersburg and talked to a Cambodian family who had quit attending church. We continued down the aisles of the International Market. As we approached the counter where fabric stacks were neatly displayed, we saw a young girl lying on her stomach behind the display case, reading a black book. It had to be a dictionary or a Bible!

When the girl, about 18 years of age, arose to wait on us, we talked to her about buying fabric for a Lao costume. Then we asked her what she was reading.

"My Bible," she said.

"Oh, you believe Jesus?" I asked. "I believe Jesus too."

Her beautiful brown eyes shone, and a smile graced her lovely face. She told us she was praying as she read her Bible, that they might find the church of real Christians. Her name was Nee, and she quickly went to get Nom, her sister, from a back room. Both had become Christians in the Thai refugee camp, along with their father, Mr. Loc.

Their uncle, who owned the store, was a Buddhist. According to Asian custom, we met him. I introduced myself and Barbara Eby and talked briefly with him. I always make sure I meet the proprietor. He waited on me and sold me some very expensive fabric. We went back two more times and bought fabric for two more outfits in our attempt to win his confidence and to find out where Nom and Nee lived. (He has since asked Mr. Buonlouane Keobounhom, the new Laotian pastor at St. Petersburg First Church, to come and tell him about Jesus.) Then we went to see the family of Nom and Nee, Mr. and Mrs. Loc and a brother. We invited them all to church.

The next morning was Sunday. We picked them up and drove to St. Petersburg First Church. As we drove into the parking lot, Nee gasped and said, "Oh, we have been walking by this church every day!"

Actually they had also been walking by buildings used by other religious groups, not knowing how to discern which was the "real church." The Holy Spirit, by leading us to that store, had quickly brought the answer to their prayers.

The St. Petersburg church has reached out to this family and now has a full-fledged ministry to Laotians. When Frank and Barbara Eby learned that Nom and Nee's sister and husband were still in the refugee camp, they began sponsorship proceedings through World Relief.

This fine family came the first week in September 1986. Buonlouane, the husband, had been a leader in the church in the border camp. Before the month was over Pastor DeVore had him on his staff, and the church has given him a car. God knows where his laborers are and can move them wherever they are needed in the world! A Lao congregation now meets for Sunday worship in the chapel at St. Petersburg First at the same time the regular congregation worships in the

sanctuary. The Laotian children go to Sunday School with the Anglo children while Pastor Buonlouane teaches the adults. They began with 3, and in three weeks 33 attended their worship services.

An interesting sidelight of this story occurred when I sent Mr. Loc the brochure advertising the North American Southeast Asian Conference in Columbus, Ohio. He scanned the list of names on the organizing committee and there found his good friend, Dr. Chantone Khountapanya, whom he had lost track of. He wrote Dr. Khountapanya a letter and sent it with Nom who attended the conference with Frank and Barbara Eby. Networking is another of the joyful rewards that comes out of helping Southeast Asian refugees get settled in this country! □

# *I Will Walk There Forever!*

*I will walk  
through the valley  
of the long shadow  
with my face set to the westering sun.*

*I will walk where  
no evil, or devil can take me out  
of His knowing, or caring,  
or away from His loving.*

*I will walk like Job.  
Though the death-worms destroy  
our relationships here,  
yet in our flesh shall we see God!*

*I will walk and drop  
the temporary wrappings  
of earth's cocoon  
in the beauty of God's new world.*

*I will walk onward  
to see Him  
and be like Him  
for I shall see Him as He is.*

*The Christ-faith has the power  
to look beyond  
the tears and tomb  
to the ultimate reality of human destiny.  
Here today.*

*Gone tomorrow.*

*There forever!*

—KENNETH VOGT  
Abbotsford, British Columbia

# The Day of March

# 1941, 1987



by MAXINE E. CRAIN

Forty-six years ago my mother graduated from God's Bible School in Cincinnati, Ohio. Young U.S. soldiers were not yet defying death on Normandy beaches, and young women were not yet grieving over the loss of their men on the U.S.S. *Arizona*. The world loomed as simply barbaric without the deadly sophistication of nuclear power. Seven months before Pearl Harbor, Mother walked down the aisle of the GBS auditorium to the call of *Lead on, O King Eternal, the day of march has come. Henceforth in fields of conquest, thy tents shall be our home.*

Now my daughter will march this spring at her Mid-America Nazarene College graduation with the same challenge calling her and her contemporaries to a radically changed world. Men and women float in space, nuclear reactors melt down, European travels are threatened with plastic bombs smuggled in cosmetic bags, Navahos and New Guinea natives read the Scripture in their own languages.

My mother aspired to a teaching career in grammar school. My daughter thinks about law, international studies, and art history.

*Through days of preparation Thy grace has made us strong.* The call of Christ to His kingdom is irrevocably the same in 1987 as it was in 1941. It is the abiding call to in-

terpret the sovereignty of Christ in the college community—in the dormitory, in the student center, in chapel, in the classroom. No saint serves the Master without rigorous preparation. To fight the powers of darkness in our age, in any age, demands an intellectual prowess made fit by grace. We must know how the natural sciences and the social sciences, the arts and philosophy, rational thought and creative imagination can convey God's truth. We must know how prevenient grace allows good work to be done and how redemptive grace leads us into holy living.

In our Nazarene colleges, we "preach Christ crucified," and thus we profess that Christ is Lord of all truth. Through the trained ability of Christian professors, Christ can help us discern what is truth among the thousands of volumes in the library. Christ, through Christian chaplains, psychologists, and college pastors on the campus, can help us determine patterns of behavior that will encourage us to act in genuinely Christian ways, and to carry one another's burdens, fulfilling the law of Christ.

Christian historians can show us the finger of God at work in time, but also crucial, these Christian scholars may, as George MacDonald noted, call us to the "holy present" in order that we may redeem the time. In the difficult moments on campus when the mind is burdened with research papers, projects, essays, lab work, and music lessons, or when personal relationships are shattered and broken, the Holy Spirit whispers that these days are preparation in trusting

God's complete and sure guidance in the unknown tomorrows.

*Thy tents shall be our home.* Christ calls to nomadic living. It is a call to reject the successfully comfortable and apathetic life. Christ never called, "Come and be upwardly mobile"; always the quiet imperative remains, "Follow me outside the city gates." It is a call away from the mediocrity of owning and possessing to the excellence of self-discipline, vulnerability, humility. Henri J. M. Nouwen in *The Way of the Heart* clearly points out that solitude, silence, and prayer—those activities cherished by the fifth-century Egyptian desert mothers and fathers—are indeed essential if we are to avoid the false prophets of our time. In the rush of campus homecoming, football games, pizza parties, hayrides, shopping in the city, weekends with friends, dating; in the varieties of fun on campus; in the board meetings, PTA groups, ski trips, craft bazaars, car shopping, wall-papering, conferences and garage sales of our lives, we can become entangled in our false self and lose sight of Christ's call to leave all and follow Him. "Nomadic living" teaches the Christian soldier *to be* rather than to have, whether he is in the dormitory or in the suburbs.

*With deeds of love and mercy, We lift our battle song.* We are called to deeds of love and mercy. It is pouring perfume on the wounded rather than watching for one's name on the next step of the ladder. It is a call to put away the clashing, competitive sword and the noise of the fife and drum, for these proclaim our own strength and skills. It is taking seriously the parable in Luke 14:12-13: "When you give a luncheon or dinner, do not invite your friends, your brothers or relatives, or your rich neighbors . . . when you give a banquet, invite the poor, the crippled, the lame, the blind" (NIV). The battle song is sung in the valley, in humiliation, in the margins and cracks of the human condition as well as in those moments when we are praised and successful. It is a clear call to forgiveness, abandoning the temptation to rationalize and excuse our own and others' sins. It is a resounding call to justification by faith in the magnificent love and

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mercy of Christ's death and resurrection.

One of the distinct memories of my childhood is watching my mother, with dad's help, do laundry in a wringer-washing machine before we left for Wednesday prayer meeting. Jeans were put on stretchers, and shirts were starched. Because we did not have a dryer, the basement floor was spattered with hundreds of drips. Sprinkling and ironing came later. My daughter's laundry at college is complicated only by push buttons and permanent press. If the quality of her life could be changed by making laundry chores more efficient and convenient, then her future would inevitably be bright. But this is not so. This century's technological achievements are shadowed by its unwillingness to find the kingdom of God. The "light" for the future is the Cross lifted high, casting its rays of hope into the darkest recesses of the human heart. To the graduates of 1941 and 1987, *Lead on, O God of might.* □

# RECOMPENSE

*If His sinless hands were deep-pierced for my sin,  
Then let my hands, washed by that blood,  
Reach out in His name and bring healing akin  
To my gift from a suffering God.*

*If His holy feet were once wounded for me,  
Then let my feet walk where He leads,  
Love-guided to minister even as He,  
Wherever His creatures have needs.*

*If His sacred side was stabbed near to his heart  
And all because my heart was base,  
Then let my love flow like His blood and impart  
The news of His adequate grace.*

*But how can I pay Him by labors on earth  
Though hands, feet, and heart all combine?  
The life that He offered for me had a worth  
That cannot be equaled by mine.*

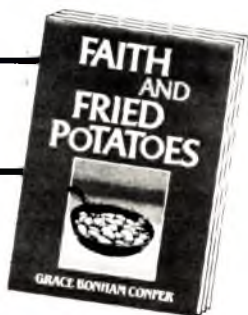
—LOIS BLANCHARD EADES  
Dickson, Tennessee

## Book Brief

### FAITH AND FRIED POTATOES



GRAYCE BONHAM CONFER  
*author*



question her faith in God. She stopped praying and going to church and became a tyrant with erratic bursts of temper.

It never occurred to her or Papa that she needed medical help. They both agreed she had backslid from her sanctified state. One night, contemplating suicide, words of the 38th psalm came to her. She began praying to the God she thought had rejected her, and finally found peace.

Another daughter, Grayce, was born, then another son, a perfect child. Twenty-four hours later he choked and died, and Mama's headaches, fainting, and depression returned. Years later, a doctor diagnosed her problem as a slow-growing brain tumor. All the years of suffering had been unnecessary.

This book shares other events in the life of the family—some humorous, some touching. You will follow the children through childish pranks, illnesses, spiritual lessons, dating, and marriages. Mama and Papa became doting grandparents, and finally retired from the active ministry.

Papa died at 75 and several years later, surgery showed widespread cancer in Mama. She spent most of her last year with Grayce.

When Grayce told her she wanted to write of their early ministry, Mama began to share—people, places, and events.

"When you write of the discouragements," she said, "don't forget to write of the victories." And thus this story was born. □

—Donna Clark Goodrich

Beacon Hill Press of Kansas City  
184 pages. Paper. To order, see page 25.

This is the story of Franklin and Alberta Bonham and their 50 years together. Written by their daughter, Grayce, the book tells of Mama and Papa's courtship in a small Illinois college where Mama received her license to preach.

Papa's baritone voice and skills on the Autoharp caught Mama's eye and soon they were singing duets. Later Papa was also called to preach. They were married in 1901 and moved to Texas to begin their ministry.

Two girls were born—Bonnie and Abby, then a son, Loren. An illness left him with nerve damage and paralysis in his legs. He died at age 14 of diphtheria. A third daughter, Lois, was born with the same nerve damage and a permanent hearing loss.

Worry over family needs and grief over her children's handicaps caused Mama to become depressed and

# the editor's STANDPOINT

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## PRESERVING OUR COLLEGES

The original charter of Harvard University called upon every student to consider “that the main end of his life and studies is to know God and Jesus Christ.” Now 350 years old, that founding declaration would be dismissed as archaic and irrelevant by most of Harvard’s faculty and students.

When knowing God and Jesus Christ is not “the main end” of life, two things invariably happen to a college or university. (1) The work of other departments is steadily disconnected from that of its religion department, which is none too subtly dismissed as a harmless anachronism or tolerated as a moral emergency brake. (2) Chafing under this unflattering image, the religion department gradually loosens its curriculum and emphasis from Scripture as revelation and creed as normative interpretation, and pursues theological fads with avant-garde zeal in an effort to prove its relevance. As a consequence, the school becomes increasingly secular in fact and influence, until the convictions and impulses that founded the institution, when occasionally resurrected from its archives, surprises at best and embarrasses at worst.

Can this happen to our colleges? History assures us that it can.

How can we safeguard against it?

For one thing, we can insist that Christian commitment, doctrinally and ethically, be as clear in the lives of administrators and faculty as they are in charters and catalogs.

For another thing, we can assure these same persons of our love and support, surrounding them with a church whose actions say, “We value your task, we will sacrifice to implement that task, and if we ever criticize you it will be as proven friends, not as carping enemies.”

We cannot preserve our schools by blessing mediocrity because it is orthodox, or by substituting sectarian indoctrination for genuine education. To engage the incompetent because they are willing to parrot shibboleths may allow certain trustees to sleep better, but it will soon leave campus dorms with empty beds. We must aim at excellence both intellectually and spiritually. □

## REVIVAL AWAITS REPENTANCE

Evangelist Charles Millhuff, addressing our recent Evangelism Conference in Kansas City, insisted on repentance as a condition for revival.

He was right on target. Revival tarries, not because God is unwilling or unable to infuse His people with new life, but because churches and persons persist in covering sin.

The Psalmist said, “If I regard iniquity in my heart the Lord will not hear me.” We can pray for revival until our tongues hang on our shoe-tops, but if we do not abandon our sins the heavens will be brass, off which our prayers will bounce unanswered.

Read again the messages of the Lord to the seven churches in Revelation 2 and 3. There He presents a bill of charges against the churches and bluntly commands, “Repent.” The alternative is judgment.

Every great revival in church history began with prayer *attended by confession and abandonment of sins*. Revivals come to local churches in the same way. It is not

enough to pray, budget, schedule and attend meetings, call and support a preacher, and enjoy a kind of religious pep rally. Our willingness to do all this once or twice a year can become a form of compensation for our refusal to repent. As a result, we have meetings but not revivals, we are “blessed” but not changed.

Go back to “what the Spirit says to the churches” in Revelation. Observe the conditions that called for repentance. Their “first love” had been abandoned. Moral compromise had sapped their strength. Heresy was tolerated. Material prosperity had made them comfortable but left them tepid. These very conditions can be duplicated in many of our churches, in many of our lives. To expect revival while we ignore or justify what God condemns is futile.

Forgiveness of sin and healing of the land depended upon Israel’s turning from wicked ways. God’s new covenant people cannot enjoy His presence and power on lesser terms. Revival tarries because we are willing to do almost anything but repent. □



We can pray for revival until our tongues hang on our shoe-tops, but if we do not abandon our sins the heavens will be brass, off which our prayers will bounce unanswered.

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## UP IN SMOKE

An item in the *Kansas City Times* caught my attention. According to the American Lung Association, cigarette smoking kills 350,000 Americans annually. That exceeds the combined death toll produced by beverage alcohol, illicit drugs, traffic accidents, homicides, and suicides.

Cigarettes are responsible for 17.2 percent of all deaths in the U.S.A. each year. That's greater than the number of Americans killed in battle during World War II and the Vietnam conflict.

Smoking accounts for 85 percent of lung cancer deaths, 30 to 40 percent of deaths from heart and blood diseases, and 80 to 90 percent of deaths from pulmonary diseases.

These appalling statistics are taken from the 1985-86 annual report of the American Lung Association.

In view of these figures, the manufacture and distribution of cigarettes with the permission of a government claiming to be at war with drugs reeks of hypocrisy. That millions smoke, including thousands of doctors and nurses, is explicable by one fact only—drug add-

iction. That any minister smokes is an offense to God and a betrayal of his congregation.

Smoking is not only a stupid and filthy habit, it is suicidal and murderous. It kills the smoker and others who are poisoned by the smoke. To defend such a practice calls for logic so convoluted it can well be termed corkscrewy.

Why is such a killer allowed to parade itself openly and brazenly? Two reasons: The number of addicts involved and the amount of money involved. Politicians who smoke and businesses that profit from smoking are never going to possess the integrity and courage necessary to outlaw this abominable destruction.

Given the treatment accorded cigarettes, it's a wonder the U.S. government doesn't legalize and tax the manufacture and distribution of all deadly drugs, placating its conscience by printing innocuous warnings on the packages and bottles.

People smoke because they get hooked on the narcotics before they are mature enough to realize the folly of smoking. They continue to their own and others' destruction. How infinitely sad! □

## A GOLDEN MOMENT

To watch our General Board at work can be a heartening experience. Outstanding preachers and laypersons, chosen for their ability and dedication, grapple seriously with issues affecting the life and future of an international church. They want to grow and prosper, for their primary motivation is the Great Commission.

For this reason, the highlight of a General Board meeting is the presentation of newly appointed missionaries. This year 12 choice men and women, obedient to the call of Christ, joined the noble ranks of missionaries who have served God, the church, and needy humanity throughout the history of Christianity. Wet eyes attested what grateful hearts were feeling as all present greeted these courageous volunteers.

Among them was Dr. Karen (Ernst) Frye, assigned to Swaziland. I remember when Karen graduated from Pasadena College with a brilliant 4.0 grade-point average. I remember her wedding, and the deep sorrow she experienced when her husband died. Now this gifted

young surgeon was committing her life and talents to bring physical and spiritual healing to faraway people.

I thought of Dr. Henry Ernst, her father, who gave 42 years of devoted service to Christ and our church as a teacher at Pasadena College. How happy and proud he must be! He touched the lives of hundreds for God and good, and now his daughter carries on this tradition of selfless service to others for Christ's sake. I tell you, folks, it was a golden moment when she and the others were presented.

Here is the real heartbeat of our church. All the buildings and equipment, all the systems and budgets, all the personnel and ministries terminate upon this continuing stream of witnesses bearing the saving name of Jesus Christ to the broken and lost of earth. It is the continuing effort to fulfill the Great Commission that validates the church.

To send these missionaries to their appointments, to support their ministries on those fields, is worth all the prayers, offerings, and sacrifices that can be made by us. □

# “Thank You for Remembering Us...”



*“Thank you and all the rest who are involved in remembering us . . . We stay quite active in the church. I teach an adult Sunday School class, preach whenever I have opportunity to, and we call on the sick and shut-ins. To help pay the bills, I have a part-time job as a courier. The years we were in full-time ministry, salaries were low. So now, our Social Security is low. But God has provided ways for us to have all we need. Praise the Lord for His goodness and mercy.”*

—A retired Nazarene minister

by DEAN WESSELS

During the year, hundreds of letters and notes are delivered to the Pensions office from members of the Pension Roll. A frequently recurring message is, “Thank you for remembering us.”

Through the Board of Pensions and Benefits USA, the Church of the Nazarene “remembers” her retired ministers with a “basic” pension. Today, over 2,800 retired ministers and widows or widowers of ministers throughout the United States and Canada are members of the Pension Roll family. Well over one-third million dollars is sent out each month in pension checks. Last year, two bonus checks were issued. A “14th month” check was sent to

each person on the Pension Roll as of December 1, 1986. This check equaled the amount of each member’s regular monthly pension check. In June, a “13th month” check was issued.

Provision for the “basic” pension exists because local churches pay the Pensions and Benefits Fund each year. It seems appropriate, then, that those who give so faithfully should see some of the messages of gratitude sent by those whom the fund benefits.

One member of the Pension Roll wrote: “I want to express my appreciation to the Board of Pensions and Benefits and to all of the churches that support it. It is a great help to receive that check each month. The ‘extra’ checks are a special gift—a double blessing.”

As this article was being written, the following comments were received from the wife of a retired minister in Tennessee: “My hus-

*band was so blessed to receive the extra check before Christmas that he cried tears of happiness when he opened it. We are happy and thankful for the years that we have been privileged to labor in our great church for the kingdom of God. He has been so good to us all along the way. Thank you again for remembering both of us.”*

Many pension recipients enjoy good health. Although retired, they continue an active life of ministry within the church. A retired parsonage couple wrote recently that they are supply pastoring a small church and are happy to report that the Pensions and Benefits Fund is “all paid.”

For other members of the Pension Roll, the situation is much different. These words came a few weeks ago from the wife of a retired minister: “My husband has Alzheimer’s disease and doesn’t know anyone but me. Not even the children. It is good to know someone cares. The monthly checks are a life saver to us. . . . I have been a Nazarene for 64 years.”

Most members of the Pension Roll served the church when salaries were very low. As a result, their Social Security benefit is low. Therefore, the “basic” pension check is a much-needed addition to their retirement income. Arriving each month, the pension check communicates the important message: **“Your church cares; you are not forgotten!”**

Phillips Brooks, probably best known for writing the beloved Christmas carol “O Little Town of Bethlehem,” is also credited with this statement: “It is well for us to think that no grace or blessing is truly ours until God has blessed someone else with it through us.”

Nazarenes in local churches throughout the United States and Canada truly share God’s blessings on their lives as they support the Pensions and Benefits Fund with prayer and faithful giving. □

DEAN WESSELS is director of Pensions and Benefits Services USA at international headquarters in Kansas City.



# Church Extension Ministries

U P F R O N T

## WHAT DO YOU MEAN—SPONSOR A CHURCH?



Rev. Clarence Jacobs, pastor of Miller Memorial Church of the Nazarene since 1957, participates in spirited music with Rev. Roger Bowman, pastor of Grace Church of the Nazarene, Los Angeles, who was guest speaker for the two-week campaign.

### A Tent Is Pitched in Brooklyn

"Would you turn down your sound system? You're making too much noise," yelled a neighbor.

"Come on down and join us," was Rev. Clarence Jacobs' cordial response.

The problem is not that Miller Memorial Church's walls are not soundproof; it is that, in this case, there were no walls. This culturally mixed group of Nazarenes in Brooklyn, N.Y., has, for the past four years, been holding services in their church parking lot every Sunday evening.

"There really is no problem," Jacobs assures us. "We have a permit to do what we're doing, and the neighborhood has been very receptive. They lean out their windows and lis-

ten, and some have left their windows and come down front to pray at the end of the service. We have several families in the church who have come to us through these services."

Rev. Jacobs, formerly from Jamaica, has pastored the Miller Memorial congregation since 1957, ministering to people of many races: Asians, Cubans, Jamaicans, Haitians, Koreans, Chinese, Spanish, white, and people from the West Indies, Guyana, and Trinidad. The church also has been involved in church planting, including a Spanish congregation and a Chinese congregation.

This summer the church took a bold evangelistic step as a kind of sequel to their summer, open-air parking-lot services. They put up a large tent, secured Roger Bowman of Grace Church of the Nazarene, Los Angeles, as evangelist and held nightly evangelistic services for two weeks.

"It was the most exciting outreach program Miller Memorial Church has ever experienced," said Gwendolyn King, church secretary. "Weekends were especially exciting with around 300 in the services, about 35 percent of them visitors."

The spirit of revival began among the members as they planned and prepared. A prayer committee, a music committee, and an altar committee were set up. Ushers and altar workers were trained. *(Continued on page B)*



Music was a big attraction. The Crusade Choir, made up of singers from Nazarene churches of the Brooklyn area, was directed by Mrs. Pilgrim. Special music was provided by vocalists and ensembles from these churches, along with Miller Memorial Church's own choir and musicians.

Unexpected response to the plea in January's Church Extension news-sheet, "200 Sponsor Churches Needed," came from pastors and superintendents. Not unexpected in numbers, but in kind: "What do you mean when you say 'sponsor churches'? What does a sponsor church do?"

Very simply, a sponsor church provides the resources and guidance needed to begin a church-type mission or other new work. In some cases sponsorship involves human resources—a small group from the mother church who form a nucleus for the new congregation. It may mean loaning some key people to the new effort until it becomes self-sustaining. Some churches provide all or part of the new pastor's salary. Some provide equipment or pay rent on a meeting facility. Some churches permit other new works to use existing church facilities. They may send their youth group to conduct backyard VBSes, or to do neighborhood visitation and hand out material to acquaint residents with the Church of the Nazarene and the plans for a new group. The kind and amount of resources differ with each situation.

Always, the mother-church provides prayer support.

In several successful church plantings, three to five congregations banded together to support the new effort. In others, the district offered partial or entire support.

Sponsorship entails offering to the baby church whatever is available to help it become self-sustaining. This takes anywhere from two months to two years, depending on diverse factors.

Deciding when, where, how, and even why your church should sponsor a new work are essentials you may need some help with, and Church Extension Ministries is here to assist you in any way possible. Guidelines are available, and training can be arranged. A Church Starter's Kit for the pastor or leader of the new work is also available for those who qualify.

Still interested? Call 816-333-7000 for information.

—Michael R. Estep, *director*  
CHURCH EXTENSION MINISTRIES



Rev. Clarence Jacobs manned the drums, revealing another of his hidden talents to the special delight of his congregation and the visitors.

A large sign near the tent advertised Rev. Bowman and the nightly meetings. Daily announcements were made from a family radio station, including an invitation to dinner in the church facilities for those people who worked until 5:30 or 6:00 and didn't have time to go home for dinner. The meal was prepared and served by the church people.

Will they do it again next summer? Assuredly! And on a larger scale. They are purchasing a 50 x 70 foot tent at a cost of more than \$7,000. From June 1, 1987, through September, they will have evangelistic meetings on Wednesday evenings and week-ends. Another two-week evangelistic campaign is also being planned. □

—Nina Beegle, *editor*

CHURCH GROWTH DIVISION

### CHURCH SPONSORS COMMISSIONED AT EVANGELISM CONFERENCE

The 219 prospective new churches, presented so impressively, and commissioned by Dr. Charles Strickland at the Evangelism Conference, are becoming reality as sponsor pastors and churches pick up the dream and go with it.

The plea for sponsor pastors and churches to help reach the projected 200 goal was first made by Rev. Michael R. Estep at the Church Growth Seminar for district superintendents at Pasadena in December. As part of a

### FELLOWSHIP IS HIGH POINT OF ETHNIC RECEPTION

On Tuesday evening of the Evangelism Conference in Kansas City, February 24-26, a reception for ethnic people was sponsored by Church Extension Ministries. Attendance was beyond expectations and included Deaf, Black American, Native American, Hispanic, Armenian, Korean, Samoan, Cambodian, and Arabic representation.

Refreshments were provided and the people gathered around tables for fellowship and meaningful exchange.

Rev. Michael R. Estep, Church Extension Ministries director, and his wife, Ginger, were present to receive the people of various culture groups. Other interested guests included Dr. and Mrs. Raymond W. Hurn and Rev. and Mrs. Dallas Mucci, chairman of the Church Growth Department, General Board. □



Rev. Ezequiel Cepeda, Selma Spanish Church of the Nazarene, Western Latin District, gets acquainted with Rev. Nathaniel Womack from Detroit Grace Church.



Rev. Jerry Appleby, pastor of Bresee Church, Pasadena, talks "shop" with Rev. Habib Alajaji, pastor of Glendale Armenian Church.



Marjorie Osborne shares her enthusiasm for and her 30 years of experience in church planting.

### ADVANCED CHURCH PLANTING SEMINAR

Thirty participants from 10 states joined seminary students at Nazarene Theological Seminary for four days of concentrated church-planting training, January 26-30, 1987. Instructors were Michael R. Estep, Church Extension Ministries director; James R. Bledsaw, pastor, Northside Church, Chicago; Alexander Ardrey, evangelism outreach coordinator, Christian Life and Sunday School; J. Donald Jerinigan, Sr., architect, Alabama South district superintendent, and ANBP president; and Marjorie Osborne, director of church planting, Rosewood Church, Toronto. □

plan for planting 1,500 churches by 1995, district superintendents at this meeting were asked to present names of pastors and churches they felt might sponsor new works. These pastors, in turn, were contacted by Church Extension Ministries, and most responded.

Gratifying reports of churches already in process, and some even organized, are reaching the Church Extension Ministries office weekly. □

Dr. Charles Strickland prays a commissioning prayer for the sponsoring pastors and churches of the 219 prospective new works. The inspiring scene took place in the Roe Bartle Hall convention center, downtown Kansas City.





**ALASKA**

Palmer—Rev. John and Mrs. Ella Vaughn pastor the new Palmer church, organized November 30, 1986, with 14 charter members. The new work began in June 1986 with the construction of a parsonage/chapel building. This is the sixth new work they have brought to organization. In Soldotna, Eagle River, and Wasilla they also carried on building construction, leaving the organized churches debt-free. They plan on constructing a new church building in Palmer this spring, with the help of Work and Witness teams.

**CENTRAL FLORIDA**

Orlando—Bethany Church of the Nazarene organized December 14, 1986, in the home of Pastors William and Dorothy Jones. Attendance at these Bible studies averages 15 to 20. The Joneses also planted Emmanuel Church of the Nazarene in Orlando, where they pastored for three years. They planted churches in Africa before joining the Nazarenes. The new church is in southeast Orlando, a middle/upper class district. Rev. William Elkins copastors.

**CENTRAL OHIO**

Columbus—The Columbus Cambodian West Church of the Nazarene has been averaging 124 with record attendance of 178. Recently had 10 converts in a one-month period. Held their first service October 1985 after a group from Rochester and St. Paul, Minn., canvassed the area to locate Cambodian people; organized April 6, 1986. Rev. Cheap San from Rochester has been their pastor since September 1985.

**CHICAGO CENTRAL**

Chicago Central District has added nine church planters in the Chicago area since March 1986. They are:

*Driesback, David*, Ingleside (West), Black. (Not a new church but was with-out a pastor for nearly two years. Pastor is Anglo.)

*Henegban, Robert*, Lincoln Park, whites, in Spanish community. Sharing facilities with an established Spanish church of another denomination.

*Kountabanya, Vorachit*, Albany Park, Laotian (sponsored by Northside church)  
*Murray, Craig*, Chatham Area (South), Black



*Pbilip, Victor*, Englewood area, Black (two blocks from site of old First Church, founded in 1904)

*Ribani, Suleiman*, Oak Lawn area, Arabic. Pastor also has an Arabic congregation in Ravenswood area.

*Tran, Ngan*, Ravenswood area, Viet-

name (sponsored by Northside church)

*Troutman, Philip*, Aurora, Ill., Spanish  
*Wilson, Brian*, Blue Island area, Spanish

**DALLAS**

Rowlett—Dr. Donald Peal pastors newly organized Rowlett church (October 12) with 29 charter members; 40 expected before charter closes; 53 present for organization.

**EASTERN KENTUCKY**

Mission Action Committees are functioning on the district since recent church planting seminar with Rev. Michael Estep. Home mission thrust targeting Vanceburg, Johns Run, Big Sandy, and Jackson.

**INDIANAPOLIS**

Richmond—The Richmond St. Paul Church, under Rev. Steven Powell, has opened a mission downtown. Already distributing food, clothing, and other needed items and services to the less fortunate. Daily services conducted in facilities donated by Rose City Furniture Company. Plan to offer temporary housing for homeless.

**LOS ANGELES**

Thrust to the Cities, 1988—Goal of 30 new churches in target area from May 1986 to May 1991, set by the Steering Committee and District Advisory Board.

**LOUISIANA**

New Orleans—La Iglesia del Nazareno Filadelfia, organized January 12, 1987, with 34 charter members, reaches out to large Hispanic population. Meeting in New Orleans First Church on Saturday evenings and Sunday afternoons; attendance averages 42. Rev. Julio C. Pérez is pastor. New church is sponsored by New Orleans Bethel and New Orleans First churches.

**NEW ENGLAND**

Connecticut Pioneer Area—Raymond and Sue Grezel and family held Bible studies in their home in a church planting effort for Vernon and Ellington areas. Now renting in Rockville. First service October 5, 1986, installing Rev. Grezel as pastor of church-type mission.

**NORTHEAST OKLAHOMA**

Locust Grove—Pryor Church of the Naza-

rene is sponsoring a church-type mission in Locust Grove, 25 miles east. Rev. Paul Baker, bivocational, is pastor. Presently renovating a storefront building for services, hoping to open for worship in March or April. Pryor YIM will assist in door-to-door calling, following a planned phone survey. Bible studies will be held in Baker home until building is ready.

**SACRAMENTO**

Redding—First Church Work and Witness team is planning project at Nazarene Indian Bible College in Albuquerque, N.Mex., leaving April 10, 1987. Plans include Palm Sunday Service on rim of Grand Canyon; landscaping, sprinkler system work, and finishing dormitories at Bible institute.

**SAN ANTONIO**

Bastrop—Organized November 9, 1986, became 17th FOC on district since 1980; 42 charter members, 26 are new Nazarenes. Rev. Wallace Kornegay is pastor.

**SOUTHERN CALIFORNIA**

Long Beach—Asian Nazarene Bible College enrolls 12 licensed ministers in course of study. Forty-one enrolled in lay ministry course. Dr. Cliff Fisher, PLNC, is teaching course in ministry.

**SOUTHWESTERN OHIO**

Dayton—Dayton First Church, led by Pastor Don Boesel, has formed a Mission Action Committee that is busy helping Rev. George Camp establish a new church-type mission in Northmont area. Area population is 30,000.

**WASHINGTON PACIFIC**

Seattle—Two Korean churches organized on December 14, 1986: Kent First Korean, and Seattle First Korean, which meets at the Highland Park Church. A third, Grace Korean, a church-type mission, is also meeting Sunday afternoons at Seattle First Church. A pastor from Korea is expected in May 1987.

**WISCONSIN**

Neenah-Menasha—Appleton church sponsoring a new CTM with Rev. Mary Lou Rutgers as pastor. This is the third church planted by Rev. Rutgers in seven years. River Falls—About a dozen Nazarenes in area have been holding Bible study for more than a year. Want to establish a CTM.

# E V E N T S

## June 25-28, 1987

### Atlanta '87

Make your reservations early for the National Black Churchmen's Conference. Limited number of rooms. Going fast! Contact Dr. Charles Johnson, 3808 N. Hill St., Meridian, MS 39301: 601-483-9389.

#### EVERYBODY IS WELCOME

Great Conference Choir under Warren Rogers, Jr. Group singing.

#### WORKSHOPS:

Personal Evangelism  
Finances in the Local Church  
Building the Sunday School  
Disciplines

Also Ladies' Meetings

#### ACTIVITIES (for all ages)

Saturday recreation includes a visit to Six Flags over Georgia; a visit to Dr. Martin Luther King's gravesite; sight-seeing; other.

**ROOM DEPOSIT** of \$42.00, due June 9. Cost is \$42.00 per night. Contact Leslie Fincher at the Radisson Inn, I-75 at Howell Mill Rd., Atlanta, GA 30318, or phone 404-351-6100.

#### CONTRIBUTION TOWARD EXPENSES

Churches of 50 members or more are asked to contribute \$100. Under 50 members, \$50.00. Others, whatever you can do. Send checks to Rev. Roland Chopfield, 500 Hazelhurst, Richmond, VA 23222.

## June 29— July 2, 1987

### Church Planting Institute of the Rockies

For church planters, pastors of emerging churches, those interested in church extension ministries of any kind.

**PLACE:** Nazarene Bible College

#### REGISTRATION

\$50.00 with \$15.00 nonrefundable deposit (no registration cost for spouses) Deadline, June 20. \$60.00 for late registration

**TOTAL COST** including registration, materials, three nights' lodging, and nine meals: around \$156.50.

**TRANSPORTATION** to and from airport provided by NBC.

**FOR PRINTED DETAILS** write or call Dr. Carl Clendenen, P.O. Box 15749, Colorado Springs, CO 80935; 303-596-5110.

## August 19-23, 1987

### Eastern Southeast Asian Fellowship

Columbus, Ohio  
Central Ohio District Campground  
For further information contact Church Extension Ministries 816-333-7000.

## October 8, 1987

### ANSW Second National Conference

Nashville College Hill Church  
Immediately followed by the North American Association of Christians in Social Work (NAACSW) Conference. Write P.O. Box 60383, Nashville, TN 37206 for information.

# S T A T I S T I C S

## GROWING ETHNIC CHURCHES

As reported in pastors' annual reports for 1986.

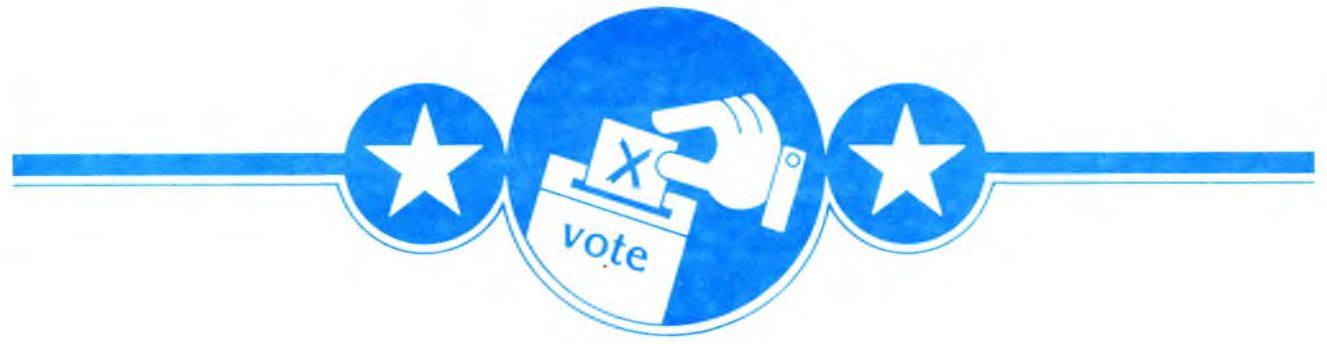
(Some ethnic statistics are reported within total membership of sponsoring churches; therefore no statistics are available to us for some significant ethnic groups.)

	S.S. Att.	A.M. Att.	1986 Memb.	S.S. Att.	A.M. Att.	1986 Memb.
<b>WEST INDIAN</b>						
Brooklyn Beulah	398	409	364			
Brooklyn Miller Memorial	132	362	361			
Bronx Bethany	142	300	222			
Brooklyn Bedford Zion	75	150	163			
Brooklyn Bethel	58	92	80			
Brooklyn Calvary	72	82	62			
<b>CHINESE</b>						
Monterey Park Trinity (Calif.)	84	135	112			
San Francisco Chinese (Calif.)	85	95	98			
Honolulu Kaimuki (Hawaii)	47	54	31			
Monterey Park (Calif.)	15	30	26			
Agape (Chinese), Vancouver (Canada)	0	20	22			
San Francisco Sunset Chinese (Calif.)	20	30	20			
<b>HAITIAN</b>						
Miami Hosannah (Fla.)	448	450	550			
Miami Peniel (Fla.)	192	195	271			
New Jerusalem (N.Y.)	55	155	171			
Lake Worth New Life Haitian (Fla.)	116	101	167			
Fort Pierce First Haitian (Fla.)	90	178	164			
Miami Hope (Fla.)	116	112	114			
Montreal Centre Evangelique (Canada Quebec)	88	98	91			
<b>PORTUGUESE</b>						
New Bedford (Mass.)	314	294	480			
Rumford Bethany (R.I.)	124	130	110			
Dorchester (Mass.)	71	73	40			
<b>SAMOAN</b>						
Long Beach Samoan (Calif.)	35	121	162			
Maili Samoan (Hawaii)	111	127	114			
Leeward Samoan (Hawaii)	49	50	91			
Honolulu First Samoan (Hawaii)	63	50	85			

**63 NEW CHURCHES ORGANIZED IN 1986  
137 NEW WORKS PLANTED IN 1986**

Volume 1, Number 2





# OFFICE-SEEKING IN THE CHURCH

by NEIL E. HIGHTOWER

**W**e are always uncomfortable with St. Paul's words in 1 Timothy 3:1: "Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task" (NIV). Uncomfortable because we somehow feel that to desire to seek a place of leadership is unworthy of Christian leaders, that it smacks of the political arena.

Certainly this is a distinct possibility, given the weakness of humans suffering the residue of inbred sin—even entirely sanctified humans, who are not free from infirmities of mind and spirit. But ambition, or "desire," or "setting the heart upon," is not necessarily always evil or a bad thing. When a boy, I heard old-timers use a very colorful saying: "I wouldn't give you a plugged nickel for someone who doesn't have a little ambition."

The word *ambition* entered our mother tongue from the Latin, *ambire*, meaning "going around." It means, according to my dictionary, "an eager or inordinate desire for preferment, honor, superiority, power, or attainment." It may be praiseworthy, my dictionary adds.

Leaders must have drive, strong desire to see particular goals or ends achieved. Ambition puts temper—the proper degree of consistency, texture, or toughness—into the mental and emotional ingredients of the strategy for achieving those ends. Since this is intertwined with the feelings, emotions, and intellect, it may result in sin, of course. But it doesn't have to do so.

The apostle points out that to desire a place of leadership is to desire a noble task. Then he proceeds to surround that noble desire with the qualifications for leadership in the Body of Christ. These serve very well

to weed out persons with unworthy ambition, for they have to do with character. Character is always subject to the surveillance and evaluation of the people, who are not very often fooled. If a person is able to survive the kind of evaluative criteria listed by the apostle, and applied by the people, the Church may rest easy in the exercise of such leadership.

Holiness and purity are the main, and underlying, sources of such qualifications. And the advice of the Holy Spirit in Revelation 3:18 is sound for all leaders (as well as all followers): "I counsel you to buy from me gold refined in the fire, so you can become rich; and white clothes to wear, so you can cover your shameful nakedness; and salve to put on your eyes, so you can see" (NIV).

Holiness of heart and life cannot be faked. It will be seen in the gold of faith, the white robe of purity, and the eye-salve of divine wisdom. The apostle's reference to "white robe" brings to mind a possible cultural background in Roman life of his day.

In ancient Rome, an office-seeker appeared in public in a white robe. Since whiteness was the symbol of purity, the office-seeker implied that his character was spotless. From his attire the office-seeker was described by the word *candidatus*, meaning "white-robed." From the Latin word there eventually evolved the English word *candidate*, an applicant for office.

Applying now St. Paul's word to Timothy, we see that desiring a place of leadership, a spiritual office, in God's work is "a noble task." The motivation is to enhance the people of God through lawful use of the gifts and talents God has given. The people can sense whether or not the nominee or candidate is clothed in holiness and purity. Ultimately, purity can't be counterfeited. □

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NEIL E. HIGHTOWER is president of Canadian Nazarene College in Winnipeg, Manitoba.

# RESISTANCE FORCE

by FLETCHER L. TINK

**R**ocky could tell it to you a lot better, but he said I could try.

He was an aspiring actor, real tight with some fledgling acting groups. No great breaks, but enough to keep him interested. He sings well, too.

Marijuana and cocaine were part of the daily scene. He supported his habit through his tree trimming service. To him it was like coffee among Christians—part of the social baggage, part of his self-identity. He had it figured out that both drugs were quite innocuous. He was, he thought, several notches above those who used alcohol too much.

On the invitation of friends, he started to come to church. It seemed to mean a lot to his wife. However, the Christians there were a strange bunch, like creatures from another planet. They got high with Jesus. Rocky was nervous about them. What do they do when they get together without pot and coke? He checked them out and found them to be for real. Indeed, he actually enjoyed them, and they seemed to accept him. Previously unmet longings stirred deep inside him. The aching grew until he flung himself at the feet of Jesus and found peace. His home was refashioned under the direction of Christ.

He gave up cocaine at once, but the marijuana took a while. He counted the days from his deliverance, each day being the occasion of celebration among his new church friends. Giving up wasn't so hard to do after all. Soon he became overconfident and lapsed. He skipped church the next Sunday because the whole scene would be too embarrassing.

Weird things started to happen, things that had rarely happened before. His reliable contact man was never at home. He'd go to the pay phone to put in an order (you never use your own phone, so that you cannot be tracked) and find that he didn't have change in his pocket. He'd try to contact another fellow, but that guy wouldn't have the right stuff. Or payment would be demanded in cash, and Rocky didn't have it. Or some middleman would be the dealer and, as Rocky says, each additional person in the process jacks up the price and dilutes the mix. His attempts to get cocaine seemed to be thwarted at every turn.

He did a lot of thinking in those frustrated mo-

ments . . . Jesus thoughts. It seemed hard to be a sinner, to return to the old life. He checked back into church, and into Christ. He's been clean for months now.

Rocky calls it the "mission of resistance." All those Christians were praying that every kind of block and disruption would be thrown up so that a young Christian could not merrily waltz back into his sin. The "resistance force" reached him where sermons could not, and pulled him from the brink of his own weakness.

I remember how, as a young man, I spent aimless hours wandering around sensuous Rio de Janeiro, tempted by the throbbing freedoms of youth. In hindsight, I attribute my failure to engage in deep sin more to the intercessory prayers of my mother than to my own resolve, and to that spectacular statue of Christ (Corcovado) that would suddenly reveal itself out of the clouds in my weakest moments. Those prayers really did disrupt.

Balaam experienced much the same thing. Heading for disaster, he was rudely detained by an obstinate donkey. Three times he tried to beat it with a staff, to no avail. It took an angel to explain to boneheaded Balaam the message of the Lord: "I have come here to oppose you because your path is a reckless one before me" (Numbers 22:32, NIV). It seems as if he met the resistance force too.

Today, I chatted again with Rocky. He laughed with joy as he told me the latest. He and his wife have been praying that God would shut down the cocaine habit of two of his ex-dealers. And God has answered. One of them has just been jailed . . . rather forceful disruption, isn't it? The other has just announced he has been clean for a long time. He's thrown himself into business, wheeling and dealing instead. He's got this great deal for Rocky on selling "Jesus signs." Rocky was stunned. "Are you a Christian?" he asked. "Of course not! I'm just trying to make some money," was the response.

"Let me talk to you about Jesus," suggested Rocky. The resistance force is powerful! Today it may be working for you! □

*FLETCHER L. TINK pastors the Alhambra, California, church. He resides in San Gabriel.*



# HAVE A **S**PIRITUAL

**I**n this health-minded day we are made aware of the value of a regular physical examination to warn us of trouble and enable us to ward off anything that might impede or endanger good health.

If it is important that we have a physical, why not a spiritual? Perhaps this is what St. Paul meant when he wrote, "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Corinthians 13:5).

A degree of introspection in the Christian life is vital. The person who cannot take a look inside soon comes to spiritual difficulty. There is a deep sense of security and holy joy in being able to plumb the depths of one's own heart without fear.

The Scriptures say, "Happy is he that condemneth not himself in that thing which he alloweth" (Romans 14:22), and that applies to attitudes as well as actions.

Morbid introspection always results in confusion and despair, but it is rewarding to take a look inside and realize the same commitment exists as when we were first sanctified wholly.

The witness of the Holy Spirit to the second work of grace is first an inner assurance. Holy introspection enables us to experience the continued assurance that the God who sanctified, sanctifies still.

Giving ourselves a spiritual examination is like looking in a mirror; there is no escaping the image in the glass. It is like a storekeeper taking inventory of his stock. It is like a person opening a treasure chest or strong box and seeing that

---

by JOHN W. MAY

---

the treasure is still there. It is like counting the money in your billfold and finding there is enough to handle your needs.

Having a spiritual calls for retrospect as well. It is commonly said that living in the past is a sign of old age, but both the present and the future are built on the experiences and events of the past. While it is impossible to relive the past, there is great reward in occasionally reviewing it.

All of us remember when we were made new creatures in Christ. We recall when He came the second time and sanctified us wholly. We remember deliverance in crisis times that can only be explained by acknowledging that God came to our rescue.

Many of us remember sickbeds from which we were raised; tunnels of despair that led to the sunlight; fires of adversity and oppression that were quenched; tears of frustration and sorrow that turned into a rainbow; and dark fears, real or imagined, that disappeared in the light of the presence of God.

Remembering failures may serve as guardrails on the highway of holiness, keeping us in the middle of the road and helping us not to make the same mistakes again. Remembering successes may serve as a support to our faith when difficult times come in holy living. It takes holy living to have holy memories

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

and this is the experience of those who serve the Lord with all their hearts.

When properly viewed, both introspection and retrospect will bring us to a right and holy prospective concept of everyday life. If we know we are right, we can live right. If we are conscious of the witness of the Spirit, we know that nothing but sinfully breaking with God can change that. Our personal spiritual history can serve as a foundation for effective faith in present and future commitments and crises.

It is good to look inward or backward when facing a crisis to be reminded of similar instances in our lives when God brought us through. It is good to read books to learn how others have coped with their problems. It is good to add another page to our prayer lists with the heading "Answers," along with dates when God truly answered prayer.

It is well to remind ourselves of the amazing grace of God in our lives to date; to remember that He did not fail us in the past, and he will not fail us now.

I once had a motto on my office wall that read, "The future is as bright as the promises of God." The future has a way of becoming the present all too soon, and the present becoming the past, but it is thrilling to know that His promises work in the 80s as they did in the 70s or any other decade.

To have a spiritual occasionally will do us all good, and it will serve as a springboard to victory in holy living. □

All will be killed who refuse the mark. All who take the mark have sold their souls to hell. There is no way there can be salvation after this—it's death or the mark.

Russia now has enough first strike warheads to put three on every top priority military target we have, while we could not make a dent in their top priority targets.

It amazes me that no one gets excited about the fact we are on the brink of a holocaust.

The Bible tells about the midnight cry (Matthew 25:1-13). Someone should be crying out.

Henry G. Perrin  
Colorado Springs, Colorado

### PRESSING QUESTIONS

Mr. Beals' article "Liberty and God's Word—For All Mankind" (July 1, 1986) briefly addresses the historical change in U.S. immigration policy, then proceeds to discuss at length the availability of God's grace to all, whatever their citizenship. While this is a worthy message, it is one that most of us, having grown up in the church, already know. It has been phrased many ways through the years, and the church's devotion to missions testifies that we believe it.

More pressing questions that desperately need to be discussed today are these:

Who are these rejected "homeless, tempest-tossed"?

Why does the U.S. government reject them but accept others?

Are those reasons justified, given Christ's teachings?

If Christians disagree with such policy, what range of responses is available to them?

I am the first to admit that this is a difficult matter with which to grapple. I do not assume that every Christian should respond in the same way. But it is the duty of Christians at least to address such issues that relate to living in this global community. If we do not, we are out of touch with the world in which Jesus forgave but also fed, healed, and loved people, whoever they were.

Philip David Bowles  
San Diego, California

## A CAMP MEETING COMMITMENT

by RICHARD J. SIMONS, JR.

Nineteen sixty-eight was a bad year for our family. My father died that autumn after a three-year bout with chronic kidney failure. It seemed unfair to my 13-year-old mind for death to strike a 51-year-old father and husband. My mother was forced to sell our house and we moved across town to a new school district. Adjusting to a new school with unfamiliar classrooms, students, and teachers was a struggle, to say the least. Fortunately, I received loving support from my family during those difficult months. At last the long school year ended and summer vacation was here.

A highlight of that summer was family camp at North East, Md. I can still remember the excitement I felt as we packed the car and made our way to North East. Little did I know that this camp meeting would be a life-shaping experience for me. Driving to the campgrounds, I reflected on the events of the past year and felt a sense of loss and loneliness.

However, as we pulled into the campground and saw familiar surroundings and faces, my feelings of gloom immediately vanished. The camp had been my summer home for many years. I enjoyed the fun and fellowship of other Christians, campfires, hikes, softball games, snacks at the camp store, and the inspiring services.

RICHARD J. SIMONS, JR., is assistant professor of medicine at the Milton S. Hershey Medical Center, Pennsylvania State University, in Hershey, Pennsylvania.

A cousin introduced me to David—a boy about my age. A friendship developed almost instantly. It did not take me long to recognize that David had a genuine relationship with Jesus Christ. He enjoyed life to the fullest and was not ashamed of his Christianity. For the first time, I realized that something was missing in my life—I had never surrendered it to Jesus Christ, though I had been brought up in the church. In the Tuesday night service I finally committed my life to Jesus Christ. It was the influence of a friendship established at a Nazarene campground that led me to Christ and to the realization that the Christian life could be exciting, full of good humor, far from dull and uneventful.

That experience shaped my future. Serving Christ became my number one priority. When the time came to select a college, I wanted an atmosphere conducive to both academic and spiritual enrichment. Eastern Nazarene College provided me with the "best in education and the best in Christian faith," to quote Dean Bertha Munro. Lifelong friendships were established at ENC; the special friend who led me to Christ at camp meeting became my college roommate. This friendship continues today—a deep and meaningful relationship made strong through the bond of Christ. Most important, my relationship with Jesus Christ is real and up-to-date. It is a joy to serve Christ and to be actively involved in the Church of the Nazarene on both local and district levels.

Our Nazarene camps are vital to the ongoing ministry of the Church of the Nazarene. The same goes for our colleges. It is my hope and prayer that as the Church of the Nazarene looks to the future, its campgrounds and college campuses will remain clear in her vision. □

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



# IN THE NEWS

## PEOPLE AND PLACES



**Bob Brower**, of Olathe, Kans., was awarded the Ph.D. degree from the University of Kansas May 1986 in the field of communication. Dr. Brower is the dean of Innovative Education at Mid-America Nazarene College in Olathe. His responsibilities include the development and administration of a new degree completion program in religion for Nazarene Bible College graduates and a degree program in management for working adults. He is also responsible for the development of graduate programs and special international affiliation programs.

A graduate of Trevecca Nazarene College and the University of Cincinnati, Dr. Brower served at Trevecca for five years as a professor in communication, associate director for Admissions, and the coordinator of Federal Title III Grants. Since coming to MANC in 1979, his work has involved Title III grant administration, teaching, and service as the associate academic dean.

Bob and his wife, Linda (Page), have two children, Jeff and Julie, and are members of the Olathe College Church.

□



**Mr. W. Arnold Price**, administrator of Lake Worth Towers, retired February 6, after 20 years of service. The Towers is an apartment building comprising 195 apartments for senior citizens sponsored by the Lake Worth, Fla., church. Mr. Price has served as administrator since the completion of the building.

Mr. Price is a graduate of Trevecca Nazarene College in Nashville. He has also served as president of the Florida Association of Housing for the Aged in 1979 and 1980, for which he received an award for outstanding service.

Mr. Price and his family were honored February 2, with a reception sponsored by the Lake Worth Towers Fellowship. Mrs. Carl Moore, president of the fellowship, presented him with a plaque of appreciation in behalf of the

fellowship. Mr. David Hinsa, Lake Worth mayor, gave Mr. Price a certificate of Public Recognition for his years of service; and Pastor Paul Bickes presented him with an award from the Lake Worth church. □

**Rev. John Andrus**, pastor of Chattanooga, Tenn., First Church, was recently presented his eighth Freedoms Foundation Award. He received the Valley Forge Honor Certificate for excellence in the category of Public Address for his speech titled "Called unto Liberty." Rev. Andrus has been pastor of the Chattanooga First Church since 1963.

The Freedoms Foundation is a non-profit organization that conducts programs that promote an understanding and appreciation for America's political, social, spiritual, and economic systems that foster responsible citizenship. □

## QUINN IS NEW CHICAGO THRUST COORDINATOR



Rev. L. Wayne Quinn, 58, has been selected as the new coordinator of Multicultural Ministries for the Chicago Central District, according to Rev. Keith Bottles, Chicago Central district superintendent.

He will also serve as local Thrust to the Cities coordinator for Chicago. Rev. Quinn fills the post originally held by Rev. Bob Brunson, who has accepted missionary assignment to Costa Rica Seminary.

Rev. Quinn has served as pastor of Shreveport, La., Huntington Park Church since 1984. Other parishes include: Sacramento, Calif., Liberty Towers; Stockton, Calif., First; El Paso First; and Vancouver, Wash., Hillcrest. He is a graduate of Point Loma Nazarene College. He and his wife, Alice, have three children.

Rev. Quinn is expected to begin his work in Chicago in early April.

Chicago Thrust established 13 new works under the leadership of Rev. Brunson. Rev. Bottles says the district plans to establish 17 more this year toward its established goal of 30 new churches. □

—NW



## PRAYER PARTNERS

### Petitions

We are now moving into the holiest of the seasons in the Christian calendar. On Good Friday, April 17, we will again think of the sufferings of Jesus and the reason He died. On Easter Sunday we will celebrate His resurrection and the promise of the Christian's resurrection. Let us pray for the spirit of Christ to be evidenced at every level of the work of our church beginning in the heart and mind of each layman and minister.

North American district assemblies are in full swing. Would you pray for our district superintendents and other district leaders as they prepare the reports and lay plans

for aggressive evangelism for the year ahead.

Pray for our colleges, universities, and Bible colleges. We have more than 10,000 students and 535 instructors in these institutions, not including hundreds of other workers in World Mission regional colleges, Bible colleges, and seminaries.

### Praisings

We are praising God for 300 persons enrolled in ethnic ministerial training centers in 10 locations in the United States, all supervised by Nazarene Bible College. We envision a larger force of evangelizers among every ethnic group.

Raymond W. Hurn, Secretary  
BOARD OF GENERAL SUPERINTENDENTS



**BASIC PENSION ROLL GROWS**

The "Basic" Pension Program served 2,916 individuals during 1986. This represented a 6 percent annual increase. Dr. Dean Wessels, director of Pensions and Benefits Services USA, reported that of the 4,291 persons served since 1971, two-thirds were served this year.

In June and in December of 1986, special "13th month" and "14th

month" checks were issued to each member of the Pension Roll. The combined checks totaled \$692,267. These bonus checks resulted from the strong denominational payment of the Pensions and Benefits Fund and the rate of return received on invested pension reserves.

Dr. Wessels indicated that continued support of the Pensions and Benefits Fund by churches and districts made

possible the yearly disbursement of over \$4 million in pension checks.

The establishment of the "Basic" Pension Program in 1971 created a large debt of unfunded liability. The latest actuarial report indicated it is reasonable to expect the "Basic" Pension Program to be fully funded within the 20-year time frame set when the plan was established. □

**CONTRIBUTIONS INCREASE FOR NAZARENE SUPPLEMENTAL RETIREMENT PROGRAM**

New contributions to the Nazarene Supplemental Retirement Program (NSRP) totaled \$6,032,221 for 1986. This was nearly a 19 percent increase over the amount for 1985. Total contributions to the program since its beginning climbed to \$35,299,404.

The NSRP accumulative enrollment at year's end stood at 4,820, an increase of nearly 600 new members for the year.

Negotiations with the insurance carrier resulted in new interest rates on all five money cells. The rates continue to represent a substantial return over general market rates and a high "real" rate of return after subtracting recent low rates of inflation.

More details of the program, interest rates, and enrollment procedures are available from the Pensions office, 6401 The Paseo, Kansas City, MO 64131. □

**PALCON III COORDINATOR ANNOUNCED**



Mrs. Shirley Riley has been appointed PALCON III coordinator, according to Rev. Wilbur Brannon, Pastoral Ministries director. In this post she is responsible for the planning and coordination of the many details to assure the conferences are a success.

Mrs. Riley is the wife of Rev. Phil Riley, Christian Life and Sunday School Division director. She served with him as he pastored for 13 years and as he ministered as district superintendent for 8 years on the Dakota District. She is an alumnus of Trevecca Nazarene College and served with Mrs. Eugene Stowe as program manager in facilitating the conferences for WILCON II in 1984.

PALCON (Pastors And Leaders Conference) is for all pastors, leaders, missionaries, evangelists, chaplains, and ministers in the United States. The theme for PALCON III is "A Gathering for Renewal."

"We want PALCON III to be a time of renewal for Nazarene ministers

*"...an effort to capture the melody of a life after the singer has gone, to grasp anew the spirit of one who now lives triumphantly in God's eternal day."*

EARL C. WOLF, Editor

**The Best of Bertha Munro**

A treasury of excerpts from the writings of a highly esteemed educator, teacher, and author in celebration of the 100th anniversary of her birth.

Material in the first nine chapters include selections from many of Bertha Munro's widely read writings including: *Truth for Today; Not Somehow, but Triumphantly; Talks to Young People; The Pilgrim's Road Map; Strength for Today; The Years Teach; The Christian Scholar; One in the Bond of Love; Shining Pathway; Come Ye Apart; Herald of Holiness; Lift Up Thine Eyes; and Sunrise Devotions.*

Highlighting the conclusion of this book are chapters devoted to Miss Munro's much cherished sayings, her famous "The Bible as Literature" course, and a summary of her final years, titled "The Years Still Teach."

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Pictured at the YIM meeting (l. to r.) are: Dale Fallon, Enrique Rojas, Mike Estep, Kathy Tacelosky, Julio Perez, and Jerry Porter.

held October 1-3, 1987, with William M. Greathouse as keynote speaker. European PALCON will be August 22-26 with Eugene L. Stowe as keynote. □

—NN

### YOUTH IN MISSION PLANS

Dale Fallon, YOUTH IN MISSION coordinator, reports that YIM plans a record year with the largest group ever of participants in the INTERNATIONAL STUDENT MINISTRIES program. The entire group will be sent to one location to assist in the "Thrust to the Cities" emphasis, church planting, and evangelism ministries. They will travel to Mexico City during the summer of '87. Twenty-five teams of three members each will arrive in the city June 23 and work with 100 mission locations until August 17.

Plans were confirmed recently in a

meeting in Mexico City. Those in attendance included Jerry Porter, MAC regional director; Enrique Rojas, Mexico '87 "Thrust" coordinator; Julio Perez, Central Mexico district superintendent; Mike Estep, "Thrust to the Cities" director; Kathy Tacelosky, Nazarenes in Volunteer Service office assistant; and Dale Fallon, YIM program coordinator. □

### ANNOUNCEMENT

This magazine does not print news items concerning the Distinguished Service Award. Because of space limitations and for other reasons, Distinguished Service Award items were discontinued almost three years ago. While we appreciate all who receive these awards, we are unable to carry stories about them.

aimed at furthering the development of our reconciling ministry to the world," said Rev. Brannon.

PALCON III is sponsored by Pastoral Ministries and features programs and activities of worship, inspiration, celebration, fellowship, information, renewal, and interaction.

The conferences will be held on the eight college campuses in 1988 as follows:

DATE	KEYNOTE
May 30—June 3	SNU Eugene L. Stowe
June 6-10	MVNC John A. Knight
June 13-17	ONU Charles H. Strickland
June 27—July 1	ENC John A. Knight
July 11-15	TNC Charles H. Strickland
July 18-22	MANC Raymond W. Hurn
August 1-5	NNC Jerald D. Johnson
August 15-19	PLNC Jerald D. Johnson

PALCONs are also being planned for Canada and Europe. Rev. Rudy Pedersen serves as the coordinator of the conference for Canada. Dr. Thomas Schofield is coordinating the one for Europe. Canadian PALCON will be



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**NEW GENERAL NWMS COUNCIL MEMBER ELECTED**

Mrs. Lucrecia F de Barrios has been elected as the newest General NWMS Council member, representing the Mexico and Central America Region. Mrs. de Barrios, who has served as the Mexico South district NWMS president for two years, joined the council February 3.

It was necessary to elect a new council member due to the realignment of the World Mission regional boundaries. □


**ATTENDANTS AT FIRST ANNUAL NATIVE AMERICAN LEADERSHIP CONFERENCE SPAN WIDE AREA**

Church Extension Ministries sponsored the first Annual Native American Leadership Conference, February 2-5, in Phoenix. The event was hosted by the Deer Valley Church of the Nazarene, Rev. Bill Woods, pastor; and coordinated by the Native American Ministries Committee.

The gathering generated far-reaching interest and drew people from Florida, Michigan, South Dakota, Utah, Oklahoma, and Idaho, along with representatives from the nearer southwest region. The committee also brought to-

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J. Paul and Marilyn Turner, *Editors*



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gether people of Wesleyan persuasion with interest in Native American ministry. These included representation from the Southwest Indian School under World Gospel Mission; Christian and Missionary Alliance; The Wesleyan Church; Compassionate Ministries International, Colorado Springs; and the Nampa, Idaho, area.

According to Rev. Denny Owens, director of Nazarene Indian Bible College and coordinator of Native American Ministries, the purpose of the gathering was fulfilled. The theme was taken from Mark 1:38, "Let us go into the next towns, that I may preach there

also, because for this purpose I have come forth" (NKJV). Unity in this purpose was stressed by the key speakers, Dr. Raymond W. Hurn, Rev. Michael R. Estep, and Dr. Carl Clendenen. Rev. Owens spoke on theological education as it related to the theme.

According to Owens there was a great moving of God among the Native Americans resulting in a new outlook on church planting, many of them accepting church planting goals for the first time.

A banquet on Wednesday night with 120 participants was a highlight of the event. □



The NWMS Membership Commission met February 26 in Kansas City. This commission was mandated by the 1985 General NWMS Convention to study the identity of NWMS membership and its relationship to NWMS program and church membership. Pictured (l. to r.) are the commission members: Mrs. Vera McKim, Upstate New York; Mrs. Evelyn Sutton, General NWMS Council member; Mrs. Darlene Fach, Canada West; Mrs. Genell Johnson, General NWMS Council member; Mrs. Lela Jackson, general NWMS president; Dr. Stephen Gunter, General NWMS Council member; Mrs. Nina G. Gunter, general NWMS director; Mrs. Lori Bowers, general NWMS office; and Mrs. Miep Holleman, General NWMS Council member.





Marjorie Osborne discusses ways in which existing churches can plant other churches, at the recent seminar at NTS.

### CHURCH PLANTING SEMINAR AT NTS

An Advanced Church Planting Seminar, cosponsored by Nazarene Theological Seminary and church Extension Ministries, was held at NTS, January 26-30. Featured speakers in-

cluded: Marjorie Osborne, Church Planting director for the Toronto Rosewood Church; Dr. Donald Jernigan, Association of Nazarene Building Professionals president and Alabama South district superintendent; Dr. J. Kenneth Grider, NTS professor of theology; Dr. Alexander Ardrey, Sunday School Evangelism outreach coordinator; and Rev. Michael Estep, Church Extension Ministries director.



Dr. Stephen Nease (l.), president of Eastern Nazarene College, receives from Dr. George Rice (r.) the first copy of *The Best of Bertha Munro*, as Dr. Donald Young, ENC dean, looks on. Dr. Young was the featured speaker on February 19 at a chapel service honoring Dean Munro on the 100th anniversary of her birth. As a former student, he extolled Miss Munro as "the greatest teacher I ever knew, who loved and prayed for everyone she taught." He cited her famous statement that "there is no conflict between the best in higher education and the best in Christian holiness." Then he summarized her five-point "Munro Doctrine": (1) Truth never contradicts truth. (2) God will not waste a consecrated life. (3) Persons are more than things. (4) Not somehow, but triumphantly. (5) The listening heart. Dr. Earl C. Wolf, ENC alumnus, served as compiler and editor of *The Best of Bertha Munro*. The material of this monumental devotional book is compiled from Dean Munro's prolific writings across more than 50 years. One chapter, from previously unpublished material, was provided by Dr. Nease, who also wrote the summary of her final years in a chapter titled "The Years Still Teach."

Subjects discussed included sponsoring new works by a local church, financing a church building, biblical foundations of church planting, extension Sunday School and VBS, urban church planting and ways to plant a church.

About half of those taking the course were NTS students; the other half was comprised of pastors and laymen from around the country. □

—NN

### NAZARENE HIGH SCHOOLS IN SWAZILAND CONTINUE TO MAKE ACADEMIC GAINS

Nazarene high schools in Swaziland again led the country in the results of the latest official Junior Certificate Examinations, according to Dr. R. F. Zanner, Africa regional director. Manzini Nazarene High School led the entire country with a pass rate of 95%. Siteki Nazarene High School achieved an 84% pass rate, a 14% increase compared to last year.

"The headmasters and Mr. Melvin Felts, schools manager, are to be congratulated," said Dr. Zanner.

The Church of the Nazarene administers three high schools in Swaziland with an enrollment of 1,058. □

—NN



## LAYMEN'S TAPE CLUB

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## Church Choir Arrangements for PENTECOST SUNDAY—June 7

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<b>PAAN-2419</b>	HOLY SPIRIT, BE MY GUIDE (SSATB). Cope/Mickelson		
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## DISTRICT ASSEMBLY INFORMATION

**NAVAJO NATION**—May 19. Twin Buttes Church of the Nazarene, Hwy. 66 (P.O. Box 566), Mentmore, NM 87319. Host Pastor: Rev. Mrs. Betty Framp-ton. General Superintendent: Dr. Raymond W. Hurn.

**SOUTH ARKANSAS**—May 21. First Church, 1200 N. Mississippi, Little Rock, AR 72207. Host Pastor: Gavin Raath. General Superintendent: Dr. John A. Knight.

**LOS ANGELES**—May 22-23. First Church, 3700 E. Sierra Madre Blvd., Pasadena, CA 91107. Host Pastor: H. B. London, Jr. General Superintendent: Dr. Jerald D. Johnson.

**CANADA ATLANTIC**—May 28-29. First Church, 21 Fieldcrest Dr., Moncton, N.B. E1C 1T1. Host Pastor: Clair MacMillan. General Superintendent: Dr. William M. Greathouse.

**INTERMOUNTAIN**—May 28-29. First Church, 600 15th Ave. S., Nampa, ID 83651. Host Pastor: Jerry W. White. General Superintendent: Dr. Jerald D. Johnson.

## NAZARENE CAMP MEETINGS

**LOUISIANA**—June 2-7. District Center, 908 Mary Hill Rd., Pineville, LA 71360. Special workers: Dr. Orville Jenkins, Don Pfeifer, and Pfeifer Singers. Ralph E. West, district superintendent.

**NORTH ARKANSAS**—June 8-13. Baptist Assembly Campground, Siloam Springs, AR 72761. Special worker: Rev. Gary Henecke. Eugene Sanders, district superintendent.

**ROCKY MOUNTAIN**—June 10-13, evenings; and Sunday A.M. First Church, 805 Alderson Ave., Billings, MT 59102. Special workers: Charles Millhuff and Wally and Ginger Laxson. Arnold R. Carlson, Jr., district superintendent.

**TENNESSEE**—June 14-21. District Center, Garners Creek Rd., Rte. 1, Dickson, TN 37055. Special workers: W. E. McCumber and Stephen Manley, evangelists; Bob Gray, song evangelist. W. Talmadge Johnson, district superintendent.

**HAWAII PACIFIC**—August 2-9. Honolulu First Church, 408 N. Judd St., Honolulu, HI 96818. Special worker: Stephen Manley. Darrell Teare, district superintendent.

## MOVING MINISTERS

**RAYMOND BEEKMAN** from International Falls (Minn.) First to Creston (Iowa) First  
**RON D. DeWITT** to Corbin (Ky.) First  
**RONALD R. GALLOWAY** from Mexico City to Los Angeles (Calif.) Highland Park

**TERRY GUNTER**, associate from Pasadena (Tex.) First to associate, Springfield (Ill.) First  
**JERRY HARRISON** from Hawkins (Tex.) First to Dobson (Tex.) First

**ROBERT A. HAYES** from Shreveport (La.) Werner Park to Waldron (Ark.) First

**PAUL KLEIN** from Greensboro (Pa.) First to Riceville (Pa.) First

**BRUCE L. KNORPP** from Walton (W.Va.) to Kingwood (W.Va.) First

**RICHARD A. KONING** from Harrington (Del.) First to Delta (Pa.) First

**E. DALE McCLAFTIN** from Lufkin (Tex.) First to Channelview (Tex.) First

**LEONARD J. MILLER** from Beatrice (Nebr.) First to Esther (Mo.) Flat River

**GLENN E. PACK** from El Reno (Okla.) First to Mustang (Okla.) First

**CHARLES C. POWERS** to Nashville (Tenn.) Radnor

**RUSSELL RHODES** from Nashville (Tenn.) First to Salem (Ill.) Grace

**FRANK ROWLEN** from Crossett (Ark.) Parkway to Carbondale (Ill.) First





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VERNON E. STIMPERT from Columbus (Ohio) Warren Avenue to Johnstown (Ohio) First  
 GENE R. THOMPSON from Johnstown (Ohio) First to Lisbon (Ohio) First

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REV. VICTOR and BERYL EDWARDS, Spain, Field address: Postal Apt. 30.242, 08080 Barcelona, Spain  
 DR. TED and JOAN ESSELSTYN, ANTC, Field address: P.O. Box 5140, Horison 1730, Republic of South Africa  
 REV. RON and DIANNA GILBERT, South Africa, Field address: P.O. Box 465, Eshowe 3815, Republic of South Africa  
 DR. PAUL and MARY ORJALA, France, Field address: 4 Allee des Bles, Toussus-le-Noble, 78117 Chateaufort, France

**ANNOUNCEMENTS**

**The Beardstown, Ill., church** will celebrate its 50th anniversary Sunday, May 17. There will be special music for the day and Rev. John Hancock, Illinois district superintendent, will be the special speaker at the 10:30 A.M. and 3 P.M. services. Former pastors will share about their ministry in the 3 P.M. service.  
 All former members and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings and family pictures to Rev. Kevin Sheese, 417 W. 9th, Beardstown, IL 62618. For further information you may contact Pastor Sheese by mail or call 217-323-1614.

**The McCrory, Ark., church** will celebrate its 60th anniversary, Sunday, May 24. All former pastors, members, and friends are invited to attend.  
 Please write the pastor and let him know if you are coming: Rev. James A. Edwards, P.O. Box 412, McCrory, AR 72101.

**Atlanta, Tex., First Church** will celebrate its 50th anniversary May 30-31. Activities will begin Saturday P.M. and will continue through Sunday afternoon. Former pastors and members are invited to attend. There will be old-time singing, special music, and special speakers.

For further information, contact the church, P.O. Box 1103, Atlanta, Tx 75551, or call 214-796-3390.



In the annual assembly of the Paraguay District January 8, five churches were presented with Evangelistic Honor Certificates for evangelistic efforts and growth in the past year. Pictured (l. to r.) are: Pastor Stella Bauzá, Lambaré; Pastor Oscar Pereda, Loma Pyta; Pastor Luis Bogado, Maca'i; District Superintendent Elmer O. Nelson; Pastor Felix Arce, Barrio Obrero; and Pastor Claudio Godoy, Luque.

**The West Plains, Mo., church** will celebrate its 50th anniversary Sunday, June 21. A morning, afternoon, and evening service is being planned. Missouri District Superintendent Hiram Sanders will be the speaker in the morning service. All friends and former members are invited to attend.

For further information contact the church at 312 Pennsylvania, West Plains, MO 65775, or call 417-256-2894.

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

**RECOMMENDATIONS**

I recommend REV. WILLIAM D. REID as an evangelist. He is an experienced pastor, and his preaching will be a blessing to the church. He can be reached at P.O. Box 641, Tell City, IN 47586.—D. E. Clay, North Central Ohio district superintendent.



## When should you plan your will?

(choose any 4)



- After the birth of your first grandchild.
- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other \_\_\_\_\_

Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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Rev. \_\_\_\_\_  
 Mr. \_\_\_\_\_  
 Mrs. \_\_\_\_\_  
 Miss \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

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

Telephone \_\_\_\_\_

Birth Date \_\_\_\_\_  
 (Month) (Day) (Year)

Birth Date of Spouse \_\_\_\_\_

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

## VITAL STATISTICS

### WELL-KNOWN EVANGELIST DIES

Paul J. Stewart, evangelist, died in Nashville, January 30. He had resided at the Trevecca Towers for the last 2½ years.

Rev. Stewart, known as "A Camp Meeting Preacher," served as a full-time evangelist in the Church of the Nazarene for nearly 30 years, holding revivals in nearly every state, and preaching in many district camp meetings.

He authored a number of books, such as *The Centrality of Calvary and Eternity and Other Camp Meeting Messages*. His sermon "God Bless America" was printed in the Congressional Record, March 14, 1955. Rev. Stewart pastored churches in Atlanta (First), Tex.; Sherman, Tex.; Union, Mo.; Jasper (First), Ala.; and Jacksonville (Lem Turner), Fla.

Rev. Stewart was preceded in death by his wife, Mary, in 1983. He is survived by his wife, Ruth (Carpenter); two daughters, Mary H. Cagle and Sharon J. Woods, both of Jasper, Ala.; a son, Rev. Jim P. Stewart of Bellefontaine, Ohio; two stepsons, Timothy Carpenter of Nashville, and Rev. David Carpenter of Toccoa, Ga.; seven grandchildren; and two great-grandchildren.

A memorial service was held at Nashville First Church January 31, with Dr. Millard Reed preaching and Rev. and Mrs. Lane Loman and Mary Jo Mashburn singing. His funeral service was held at Jasper, Ala., First Church, February 1. Rev. B. J. Garber officiated with Paul Qualls and Wally and Ginger Laxson singing. The interment was in Jasper Memorial Gardens.

### DEATHS

ZOE ALLEN, 96, Jan. 6, Miller, S.Dak. Survivors: sons Russell and Herbert; daughter Neva Fredrickson; eight grandchildren; three great-grandchildren; two sisters.

REV. ROBERT E. AMBURN, 52, Dec. 18, Michigan City, Ind. Interment: Hannibal, Mo. Survivors: wife Louise; son Bill; one brother; one sister. Ministry: Atoka, Okla., and Michigan City, Ind.

MARY KATHRENE HUGHES, 84, Jan. 18, Roswell, N.Mex. Interment: San Angelo, Tex. Survivors: husband Rev. H. B.; son Jim H.; three grandchildren.

LAURA M. KEGLEY, 82, formerly of Clearwater, Fla., Jan. 25, Orlando. Survivors: sons James H., Delbert C., David F.; daughters Ina C. Arnold, Mary Rose Barlow, Carole K. Callahan, Donna L. Arnold; 17 grandchildren; 20 great-grandchildren; 2 brothers; 1 sister.

RALPH R. KELLY, JR., 64, Nov. 14, Spokane, Wash. Survivors: wife Annie; daughter Judi Goodman; sons William and John; three grandchildren; his mother.

IDA C. KETTELHUT, 91, Jan. 28, San Jose, Calif. Survivors: husband Rev. Louis; son Roy; daughters Elva Garcia and Fern Morse; five grandchildren; six great-grandchildren.

## SHOWERS OF BLESSING'S

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April 26

**"The Unclean Spirit:  
Victim Acted Upon"**

May 3

**"Kingdom Family:  
We Are Family"**

by Stephen L. Manley, speaker

# NEWS OF RELIGION

### MOST U.S. ADULTS CLAIM CHURCH, SYNAGOGUE MEMBERSHIP.

Seven in 10 adults in the U.S. say they are members of a church or synagogue, according to the 1986 Gallup audit. The 69 percent of respondents claiming membership is down slightly from 1985's 71 percent; 1982 was the low point with only 67 percent claiming membership, while 1947 was the high point with 76 percent membership.

Women (74 percent) were more likely to claim membership than men (63 percent), and membership increased steadily with age. Blacks had the highest membership percentage (75 percent) of any racial group, while whites and Hispanics tied at 68 percent. Catholics were more likely to cite church membership than Protestants, 81 to 72 percent.

The membership figures reported are self-classifications, and therefore may include people who are not actually on the rolls of a local church. Another factor to consider when evaluating the results of the Gallup audit is that adherents of some churches—Roman Catholic and Eastern Orthodox for example—are considered members at birth. □

**SOVIET WRITERS NOTE MORAL DEGRADATION.** Leading Soviet writers are commenting in their country's literary journals on the moral degradation of the Soviet people. The writers see the roots of this decline in the destruction of religion and consider the revival of religion the only way out.

Vasily Bykov, a respected author, has written, "There cannot be morality without faith." Author Viktor Astafyev has written, "They [the Communists] stole it [religion] from us and did not give anything in return." □

### VIETNAMESE CHURCHES OPEN; 15 PASTORS STILL IN PRISON.

Church leaders in South Vietnam report that some 60 percent of the evangelical churches that existed when South Vietnam fell in 1975 are still open today, according to a report from Open Doors News Service.

"The overall number of evangelical Christians is believed to have grown to about 300,000," said an Open Doors spokesman. "In some churches large numbers of new believers and baptisms are being recorded. Miraculous healings have also been reported."

In 1983 the active Tran Cao Van church, which saw some 1,000 people come into the Christian faith each year since 1978, was closed. But revival has spread to other congregations, according to Open Doors. "A large network of lay Christians carries on an extensive ministry of evangelism and discipling which cannot be stopped by closing church buildings," said the spokesman. □

**WHITE CHRISTIANS A MINORITY.** White Christians are in the minority for the first time in history, reports Tom Chandler of the World Evangelical Fellowship. The shift has taken place since the beginning of this century.

In 1910, 6 percent of all Christians lived outside Europe and North America. Today that proportion has increased to 54 percent.

Chandler challenged the churches in Europe and North America to support the young churches of the Third World in meeting the formidable challenges facing them. □

**TURKEY'S UNEVANGELIZED MILLIONS.** Turkey's population has increased by 6 million during the past five years and now stands at 51.4 million. There are only 750 evangelical Christians in this Islamic republic. □



JOSEPHINE MILLS, 81, Feb. 11, Louisville, Ohio. Interment: Rheber, Ky. Survivors: husband Rev. O. O. Mills; sons H. Eugene and C. Edwin; daughter Mrs. Irwin (Doris Rose) Harris; 9 grandchildren; 10 great-grandchildren.

GRETCHENE NIND, 94, Feb. 25, Providence, R.I. Survivors: no immediate family.

JUDITH ANN (KINDER) PRIOR, 40, Feb. 22, Bourbonnais, Ill. Survivors: husband Vernon; son Brett; daughters Alyssa and Lindsay; two sisters; her mother.

MRS. FRANK (FAE) STINNETTE, 86, Feb. 24, Loveland, Colo. Survivors: daughter Gwendolyn McClung; sons John and Paul; three grandchildren, four great-grandchildren; one sister.

JONAH WESLEY, 79, of Science Hill, Ky., auto accident, Jan. 22, Somerset, Ky. Survivors: wife Lacie; sons James and Rev. Ronald; 6 grandchildren; 14 great-grandchildren.

CHESTER A. WICKENS, 94, Jan. 24, Raytown, Mo. Survivors: daughter Mrs. John (Doris) Hieftje; son Don; three grandchildren; two great-grandchildren.

#### BIRTHS

to TIM AND EILEEN COOK, Northumberland, Pa., a boy, Daniel Robert, Feb. 20

to TIM AND KAREN (QUESENBERRY) HUTMAN, Amherst, Ohio, a boy, Timothy (T. J.), Dec. 30

to COLIN AND GLENDA (RICE) LEAVETT-BROWN, Victoria, B.C., a girl, Holly Jean, Jan. 29

to CHRIS AND CANDICE (SWEENEY) NUGENT, Orlando, Fla., a boy, Camren Parker, Feb. 10

to RICHARD AND HEIDI ROBATIN, Sunbury, Pa., a girl, Amanda Michelle, Jan. 30

to JASON AND VICKI (WOOD) TOMPKINS, North Little Rock, Ark., a girl, Ashton Lynn, Feb. 26

#### MARRIAGES

DEBORAH RENNE JENSON and THOMAS ALLEN CHAMBERS at Fairview Village, Pa., Nov. 15

#### ANNIVERSARIES

In honor of the 50th wedding anniversary of REV. AND MRS. JOHN V. FREDERICK, their children and grandchildren hosted an open house February 21 at the Marianna, Fla., church.

Members and friends from the church and rela-

tives attended. Rev. Frederick was ordained by Dr. G. B. Williamson in 1947 in Greensboro, N.C. The Fredericks pastored the Salisbury, N.C., church before moving to Florida, under the leadership of District Superintendent John L. Knight. The rest of their ministry was spent in Florida, and they retired in 1979.

Their daughters are: Mrs. Kaye Stephens of Grand Ridge, Fla., and Mrs. Vickie Thompson of Bronston, Ky. The Fredericks have four grandsons.

REV. AND MRS. BURLEY PRIBBLE of Doylestown, Ohio, reaffirmed their wedding vows at the home of Rev. Ernest B. Marsh of Columbus, Ohio. Rev. Marsh married the Pribbles 50 years ago in January. Rev. Pribble, though retired, supplies at various churches.

#### 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.

**Can you tell me when and why the practice of holding Sunday and Wednesday evening services began?**

**This question has come up several times in my church, and no one seems to have any answers. I hope you do.**

I am sorry to disappoint you, but I don't know when Sunday and Wednesday night services were begun.

I can guess at why—for the spiritual benefits of corporate worship and fellowship, together with the opportunity afforded for evangelism and discipling. □

**I doubt that you will wish to address this issue, but it has been troubling me for some time. Where does the church, and more importantly, where does God stand on homosexual activity? Did our Lord create people as homosexuals? Can a person be a practicing homosexual and be a member in good standing in the Church of the Nazarene? I guess it all boils down to is it OK to be gay in the eyes of Christ and His church? It is a sensitive issue, and one I fear that the church will be forced to face very soon. Many in the church seem willing to embrace the homosexual and even to overlook what used to be considered sin in order to gain them for the church (the Lord?).**

Your doubts are misplaced. I have no reluctance whatever to address the issue.

Scripture makes it clear that homosexual acts are perversions of sex that bring the condemnation and judgment of God upon those guilty of them. Homosexual acts are specifically condemned in the Mosaic law given by God to govern the lives of His covenant people, Israel (Leviticus 18:22;

20:13). Homosexual acts were "abominations" worthy of death.

Homosexuals are named among those who will not inherit the kingdom of God (1 Corinthians 6:9-10), and their sins incur the wrath of God, according to Romans 1:27. They are described as "outside" the city of God, in Revelation 22:15.

Nowhere does Scripture justify the notion that homosexual practices constitute a morally acceptable "alternative life-style."

No, God did not create anyone a homosexual (Ecclesiastes 7:29). Homosexuality is an expression of one's sinful nature.

The good news is, homosexuals can be forgiven, renewed, and cleansed by the saving grace of God in Christ (1 Corinthians 6:11). But the Bible makes the issue plain—homosexuals must repent and believe on Christ or perish under the wrath of God, as must all sinners.

No practicing homosexual can be a member in good standing in the Church of the Nazarene. The day they can we will have ceased to be a church and will have become an apostate religious club.

True compassion for homosexuals will always include the courage and honesty that acquaints them with the unblinking truth of Scripture concerning this condemned practice! □

**In the light of the serious drinking problem in the U.S.A., does the Church of the Nazarene have a firm policy concerning the drinking of alcoholic beverages?**

From the beginning the Church of the Nazarene has advocated total abstinence from alcoholic beverages, a position whose wisdom has been demonstrated by today's increased knowledge of alcoholism. It represents the wisest, safest, purest way to live in the face of the serious, growing problem of alcoholism around the world.

Our "Special Rules" call upon our people to avoid "the use of intoxicating liquors as a beverage, or trafficking therein" (*Manual* 33.5).

No one will ever have or cause a drinking problem who honors that rule. □

# THE CHURCH SCENE



Sunday, February 1, was celebrated as "Jim and Shirley Williams Day" at the Lehigh Acres, Fla., church. Rev. and Mrs. Williams spoke, shared their testimony and burden for the special one-year missionary assignment to South Africa. Pastor Myron Kersten led the congregation in a love offering for Jim and Shirley. The amount of \$2,572 cash was given. An additional \$200 per month for 12 months was pledged.



The Sydney, Australia, First Armenian Church was organized January 4, with 20 charter members. Rev. Avedis Philipossian is the pastor.

## GOD-CALLED EVANGELISTS COMMISSION EXPANDED

Four evangelists were added to the God-Called Evangelists Commission by the Board of General Superintendents, February 26, bringing the number of commissioned evangelists serv-

ing on the body to five. The new appointments include Rev. James Green, Rev. Gary Bond, Rev. Larry Leckrone, and Rev. Lenny Wisehart. They join evangelist Dr. Stephen Manley, who serves as chairman of the commission, and eight other members.

Members of the commission met with about 150 evangelists prior to the Evangelism Conference in Kansas City to gain input for last week's scheduled commission meeting. Dr. Manley said the evangelists were pleased to see the addition of more from their fellowship to the commission later in the week.

"Several recommendations will be coming out of the commission," said Dr. Manley. "But I think a major concern is to establish a certifying process for evangelists that will build our credibility within the church.

"I think the local, district, and general church want to help us, but they really don't know how until we establish better lines of accountability."

The commission will meet again in May and December before finalizing their report in February 1988. That report will be prepared for presentation to the 1989 General Assembly in Indianapolis. □

—NN



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## NEWS OF EVANGELISM

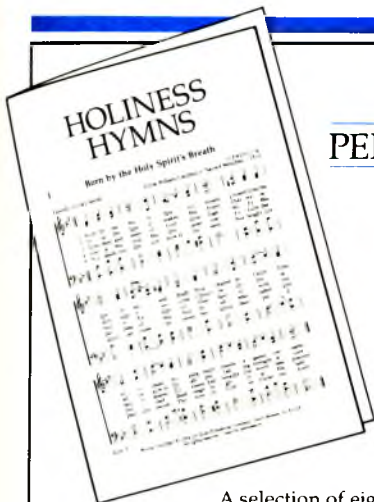


### PHOTO EVANGELISM DEVELOPS INTO REVIVAL

The Sun Valley, Nev., Shepherd of the Valley Church recently experienced a unique revival with Evangelist Jim Heckathorn.

Pastor Lloyd Howell reports Rev. Heckathorn's "holiness preaching, his





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"Uncle Bud" Robinson and his hospital experience is portrayed by Rev. Carlton Mills, evangelist, at a Nazarene Publishing House noon hour chapel luncheon. The monologue presentation of this event in Bud Robinson's life captured the unique humor and character of the man in an unforgettable way, providing inspiration and blessing to all who listened. As a part of the message, Rev. Mills repeated the emphasis Uncle Bud placed upon the *Herald of Holiness*. In fact, Robinson defined a heathen as a Nazarene who did not subscribe to the *Herald*. Uncle Bud personally secured over 50,000 subscriptions to the magazine.

can share Christ in their day-to-day lives.

A total of 21 people found spiritual help during the revival; 8 were saved, and 5 were sanctified wholly. "We believe our revival preparation paid off," reports Pastor Howell, "in the spiritual renewal we have experienced. The revival has just begun!" □

sensitivity to people's needs, and his photo evangelism spoke to all age-groups." Rev. Heckathorn, an amateur photographer, preceded his messages with slide presentations emphasizing God's greatness. Rev. Heckathorn fol-

lowed up his presentations with holiness messages.

Another feature of this revival was the Saturday Life-style Evangelism Clinic. Fifteen persons attended these classes geared to teach how Christians



The Del Rey Sunday School Class of Pasadena, Calif., First Church recently completed their 45th year. The class last year raised \$105,000 during the summer months as a "Miracle Offering" for the building fund.

# DISTRICT **HERALD** of **HOLINESS** SUBSCRIPTION CAMPAIGN WINNERS FOR 1986



John Hancock  
Illinois



James Bearden  
South Carolina



Floyd H. Pounds  
N.W. Illinois



J. E. Shankel  
Maine



F. Thomas Bailey  
Dakota

**Group I** (8,500 members or more)  
Highest percent: Illinois District  
Jim Blue, *campaign manager*  
John Hancock, *superintendent*

**Group II** (6,500-8,499 members)  
Highest percent: South Carolina District  
E. Mitchell Quick, *campaign manager*  
James Bearden, *superintendent*

**Group III** (5,000-6,499 members)  
Highest percent: N.W. Illinois District  
Donald G. Turner, *campaign manager*  
Floyd H. Pounds, *superintendent*

**Group IV** (3,500-4,999 members)  
Highest percent: Maine District  
J. E. Shankel, *campaign manager*  
J. E. Shankel, *superintendent*

**Group V** (3,499 members or less)  
Highest percent: Dakota District  
Roger Liebing, *campaign manager*  
F. Thomas Bailey, *superintendent*

The Alaska District attained 103.6 percent of their campaign goal



Roger J. Wegner

Matthew L. Weaver, *campaign manager*  
Roger J. Wegner, *superintendent*

Beginning in February the theme "75 Years Proclaiming Christian Holiness" is being used across the church for the 1987 *Herald of Holiness* campaign. Subscribing to and sending the *Herald of Holiness* is an excellent way to share Christ and our church with others.

*All over the world this gospel is bearing fruit and growing.*

COLOSSIANS 1:6, NIV



### KUBOKI IS NEW SUPERINTENDENT OF JAPAN



Rev. Tsuyoshi Kuboki was elected as the new superintendent of the Japan District on the third ballot, Saturday, March 7, according to Dr. Jerald D. Johnson, general superintendent who presided at the assembly.

Rev. Kuboki succeeds Rev. Shinobu Dohi, who has served as superintendent for the past four years. In Japan the superintendent can serve only two terms in succession.

Ordained in 1967, Rev. Kuboki has been a Nazarene pastor for 29 years, pastoring the Sapporo church since 1963. He was NYPS president for 10 years and has served on the advisory board, as district secretary, and as chairman of the district evangelism committee.

He is the head of the Hokkaido Christian Kindergarten Association, which is comprised of 70 kindergartens. He also serves on the board of the All-Japan Kindergarten Association, which is made up of 800 kindergartens and nurseries. Most churches in Japan have a kindergarten (there are no public ones), and the pastor is usually the head of the kindergarten as well.

The Sapporo church (with 140 members, 50 probationary) is the largest Nazarene church in Hokkaido and has been a training ground for pastors assigned to the three other churches in Hokkaido. Rev. Kuboki serves as the adviser pastor to these men.

Rev. Kuboki and his wife, Asami, have seven children, six boys and one girl. His father was also a minister. □

—NN

### NEW COLOMBIAN SUPERINTENDENTS

Dr. John A. Knight, general superintendent, has announced the appointment of two superintendents in Colombia.

Rev. Eduardo Meza, 60, was appointed as the superintendent of the Colombia North Coast District. He received his ministerial training through the CENETA program (theological education by extension) and was ordained in 1986. His wife, Priscilla, is

studying Christian education. They have four children.

Rev. Meza first heard of the Church of the Nazarene through the Nazarene radio broadcast in Costa Rica. After this he wrote to ask if the Church of the Nazarene could come to Cartagena, Colombia, where he lived. His letter was directed to Rev. Louis Ragains, who was a missionary to Colombia at the time. Cartagena now has three Nazarene churches and two day schools.

Rev. Adalberto Herrera, 30, was appointed superintendent of the Colombia Southwest District. He was converted in the Bogota Modelia Church and received ministerial training through the CENETA program. Ordained in 1985, Rev. Herrera and his wife, Nineye, have three children. □

—NN

### NEW DISTRICT SUPERINTENDENT FOR PHILIPPINES

Dr. Jerald D. Johnson, general superintendent, has announced the appointment of Rev. Joel Detalo as superintendent of the Philippines Eastern Visayas District. Rev. Detalo succeeds Rev. Stephen Azura who was murdered by terrorists in December 1986.

Rev. Detalo attended Visayan Nazarene Bible College in the Philippines. He has pastored since 1975. He and his wife, Susana, have four children.

Eastern Visayas is a Phase Two (national mission) district with 535 members. □

—NN

### HEADQUARTERS IS A "GOOD NEIGHBOR"

AT&T of Kansas City recently presented the "Good Neighbor Award" for community service to Mr. Paul Spear, Headquarters Services director. The award honors the denominational headquarters for its contributions to the community and for its assistance to AT&T during the construction of a new building next to the headquarters campus.

When AT&T began construction of their new data center on 63rd Street, they contacted headquarters about the possibility of using a portion of land belonging to the denomination for temporary employee parking. Mr. Spear took the proposal to the Investment Committee, which granted permission to the company to use a two-acre plot on Euclid Avenue.

In return, AT&T developed the prop-



Paul Spear (l.), Headquarters Services director, receives the Good Neighbor Award from Ernie Gardner, Jr., AT&T division manager.

erty, installing a parking lot, a sewer system, sidewalks, lighting, and curbs, and extending the street, thus enhancing the value of the land. Mr. Spear estimates that about \$200,000 was spent by AT&T in the development of the property. Use of the land has been returned to headquarters. □

—NN

### UNDERGRAD SCHOOL APPROVED FOR KENYA

Dr. Robert H. Scott, World Mission Division director, has announced the approval of an undergraduate school (U-level college) for East Africa to be located in Nairobi, Kenya.

"This decision by the World Mission Department and the Board of General Superintendents sets another milestone in the development of the Church of the Nazarene on the African continent," said Dr. Scott.

An interim solution of semiannual three-week seminars for the training and education of Nazarene pastors was instituted by Dr. R. F. Zanner, Africa regional director, due to the rapid growth of the Church in East Africa. The seminars have been conducted by qualified Nazarene educators under the direction of Dr. Ted Esselstyn, Africa Region Theological Education coordinator. An additional 16 Kenyan students have been attending Nazarene Bible College in Siteki, Swaziland.

"All of these short-range responses, valuable as they are, highlight the urgent need for a training institution in East Africa," said Dr. Zanner. "We praise God for the approval given by general church leadership for this new institution." □

—NN

**17 VBS PUBLICITY SUPPLIES**

- A reminder to the parents and children in your church
- An invitation to all the families of your community

Colorfully designed—many with "The Family of God" theme—to get immediate attention. Designated pieces may be personalized with date, time, and place of your Vacation Bible School.

**SPREAD THE WORD**



**BALLOON**

Adds color to publicity, decorations, and helps build the VBS enthusiasm; something everybody enjoys taking home. 9" size in assorted bright colors. Packaged in 50s.

PAV-579 1 pkg., \$4.95

**BUTTON**

Children of all ages love 'em. With everyone wearing this colorful, pin-style, metal button, interest is sure to be high for VBS. 7/8" diameter. Packaged in 50s.

PAV-279 1 pkg., \$4.95



**POSTCARD**

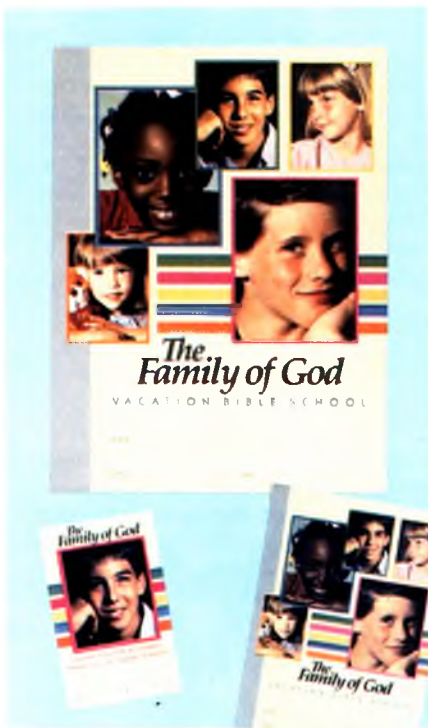
For colorful invitations and last-minute reminders. Size, 5 1/2" x 3 1/2". Packaged in 50s.

PAV-3087 1 pkg., \$3.00

**WORSHIP BULLETIN**

Will add interest to your closing program. Inside two pages are blank for use as a church bulletin. Theme song included on back page. Full-color art on front. High-grade mimeo stock; shipped flat (8 1/2" x 11"). Packaged in 100s.

PAV-9887 \$5.50



**THEME POSTER**

Full-color advertising for bulletin boards, classroom, and other conspicuous places. size, 16" x 12".

PAV-1087 50¢

**DODGER**

Priced for mass distribution to homes or to be inserted in mailings and bulletins. Size, 5 1/2" x 7 1/2". Packaged in 100s.

PAV-2087 1 pkg., \$4.50

**FOLLOW-UP CARDS**

An important after-VBS tool for contacting new children and parents. Includes an invitation to Sunday School. Size, 5 1/2" x 3 1/4". Packaged in 50s.

PAV-5087 1 pkg., \$3.00

**BANNER**

An attention-grabbing red, white, and blue silk-screened banner that you can localize with dates and time. Printed with weather-proof inks on nontearable plasticized material. Size 3' x 5'. Grommets in all four corners.

PAV-381 \$11.95

Prices subject to change without notice



**NAME TAG**

Perfect for the first day of VBS and throughout the week. Punched and strung—ready to wear for identifying pupils, teachers, and visitors. Size, 2 1/4" x 2 3/4". Packaged in 100s.

PAV-180 1 pkg., \$3.95

**OFFERING ENVELOPE**

Use every day of the school to help children realize their stewardship responsibilities. Helps parents contribute toward expenses. Large currency size with full-color picture. Packaged in 100s.

PAV-9059 1 pkg., \$4.75



**FLYING SAUCERS**

Use in recreation times or give as awards for attendance.

PAV-104 "Vacation Bible School" imprint with illustration . . . \$1.55

**T-SHIRT TRANSFERS**

These "VBS IS GREAT" hot iron transfers will make any T-shirt become a traveling advertisement for your school. Brilliant wash- and heat-resistant color and artwork give these transfers added appeal. Suitable for adult leaders and kids alike.

PAV-150 \$1.50

Add 4% for handling and postage

**The Family of God**

**Order NOW!**

**Important to the Success of YOUR VBS**