

# HERALD of HOLINESS

CHURCH OF THE NAZARENE / NOVEMBER 15, 1984

NAZARENE COLLEGE  
KANKAKEE, ILLINOIS



## OUR IMPORTANT YOUNG CHURCHMEN

*by General Superintendent Jerald D. Johnson*

**S**PECIAL RECOGNITION is due a distinct group of young churchmen in our denomination. I am referring to the men and women who make up the leadership team of youth ministries and Nazarene Youth International. How frequently have those of us who travel listened to well-prepared musical and devotional presentations in local churches led by young people. At district gatherings one observes that youth move into the mainstream of district life early in their lives.

It is especially at the general level that some special recognition would appear to be in order at this time. The General NYI Council and its counterparts in the general offices in Kansas City are just as committed to the mission of the church as are their older colleagues in Headquarters. Whether writing editorials and new programs or preaching in conventions and youth camps, they give themselves with all their youthful energy and enthusiasm to the task of building Christ's kingdom. All of this combines to give assurance for our church's future.

There are many hours spent in consultation and idea-exchanging sessions—behind-the-scenes activities—in which these youth leaders grapple with changes in today's society. It is indeed a formidable task to be sensitive enough to be responsive to all, yet strong enough to assert what needs to be provided in the area of leadership and direction to steer tomorrow's worldwide

church in the right direction. All of this culminates in the General NYI Convention next year in Anaheim, Calif., when delegates from probably all 75 world areas will meet. Indeed it is the general NYI that has pioneered for the church much of what we are now experiencing in internationalization.

This all points to the need of the church to include youth leaders everywhere in their prayers. They need guidance that can only be provided by the tutorship of the Holy Spirit himself.

It also points up the need of the church to give tangible as well as spiritual support to their youth at all levels. Our homes need to be opened to them, in smaller churches especially, for their gatherings. Time given in sponsorship becomes part of our stewardship responsibilities. Well-prepared and spiritually oriented literature developed by capable and "tuned in" editors and writers needs to be made available to the young people of our church. *Bread*, a general NYI production, is more than another youth magazine. It is just what its name implies—spiritual nourishment to help young Christians grow into strong adult churchmen. It needs to be shared generously.

Today would be a good day to take time to thank God for our young people. It is also an appropriate time to offer a special prayer on their behalf. They deserve our interest and concern. □



**G.** CAMPBELL MORGAN once wrote: "However dark the 'now' is, there will be light enough in God's 'after' to explain the darkness." Christian thanksgiving springs from the faith that "God's 'afters' are worth waiting for."

Sometimes the "sweet by and by" appears so distant that divine justice seems remote. One may approach thanksgiving without turkey—and without many things—but God still reigns. We are thus to be thankful in all times and seasons.

The apostle Paul offers a tough scriptural charge: "In everything give thanks; for this is God's will for you in Christ Jesus" (1 Thessalonians 5:18, NASB).

A person cannot give thanks in everything—unless Christ is in view. His presence shines amid "the dark night of the soul," when one's very existence is threat-

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*IVAN A. BEALS is office editor of the Herald of Holiness at the International Headquarters of the Church of the Nazarene in Kansas City, Missouri.*

ened. He is both the great Example and Content of our hope in all circumstances. Without the light of His matchless glory, the dark "now" remains the dark hereafter. But with Christ, as Frances Havergal wrote, there is "Light after darkness, gain after loss."

Think of the darkest hour the world has seen—when Jesus, God's only begotten Son, was crucified for the sins of the world. For three hours, while Christ hung on the Cross dying, literal darkness shrouded the scene. "The sun stopped shining. And the curtain of the temple was torn in two" (Luke 23:45, NIV).

But Jesus' gruesome death was not the end. That terrifying darkness did not prevail. At the dawn of the third day, grieving women visiting His tomb found God's wonderful "after." Glorious light burst forth in more than one way. The sun's rays scattered the dark of night. The glory of the Lord's resurrection forever broke the somber rule of sin and death.

Ever since, thankful Christians bask in God's "after" light of the Resurrection. Jesus' victory over death and hell assures believers of their personal triumph through Him. The light of Christ brightens the end of every tunnel of trouble that buries our lives here.

Erich Sauer calls this worldly realm "the arena of faith." Our survival depends upon a trust that transcends all crises of life. Only faith in the living Lord defeats the foes of darkness that beset us. Personal failure, disease, and death dog our steps throughout our days. That fatal darkness becomes mere passing shadows in the light of the risen Savior.

The grace of God persists in turning evil into good. Joseph, a type of Christ, could say to his brothers, "You meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive" (Genesis 50:20, NASB).

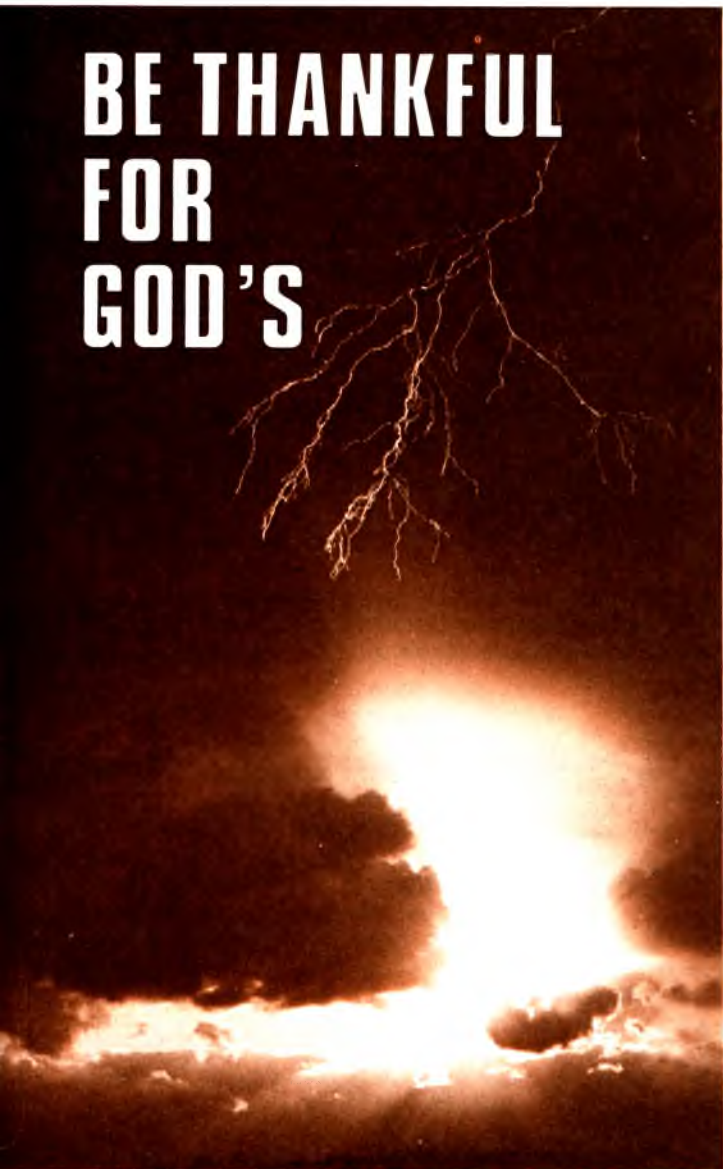
Satan and his evil cohorts meant to kill Jesus Christ and be done with Him forever. But the Spirit of God intervened. Christ endured that nightmare of suffering and lonely death and was raised to be the ever-living Savior of the world. Sinners are forgiven and, by faith, find new life in Him.

Thank God that transforming power remains in force! Time has not diminished the brightness of its light or buried the life of its truth. When our plans cave in and the tempests of life would swamp us, the "after" of God salvages the ruin, working to our good and to His glory. No circumstance can befall us that God's "after" cannot transform.

The apostle points us to the unfailing purpose of God. He writes: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

That scripture is both a statement of fact and a declaration of faith. Paul had been exposed to death time and again, received 39 lashes from the Jews five times, was beaten with rods three times, stoned once, shipwrecked three times, and in prison often (cf. 2 Corinthians 11:23-26).

The faith of the apostle gives us courage for thanksgiving. Our faith may join his to believe the "afters" of God negate the present tumult. The hope of a "crown of righteousness" (2 Timothy 4:8) keeps the trials of life in proper perspective. Daring to give joyful thanks anticipates God's loving purpose. □



H. Armstrong Roberts

# “AFTERS”

by IVAN A. BEALS



# HERALD of HOLINESS

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### LIKES SEPTEMBER 1 ISSUE

God's gracious blessings combined with man's ingenuity is the only way we can account for the wonderful magazines that come out of Kansas City twice a month.

The September 1 issue ("People Reaching People") is a most marvelous edition. Whoever designed and drew the cover was certainly inspired. Then, to have that followed with Eugene Stowe's "What the Church Is All About" was too good to be true.

I would like to order a hundred extra copies to give to the leaders of my church, some of whom think that their church is the only one in the world proclaiming the good news of the gospel.

It is heartening to see some members of the church "outraged," and protesting articles. Apparently there is not just "one voice" that speaks for the Nazarenes.

*Bob Mitchell  
Joshua Tree, California*

### COPYRIGHT CONCERNS

I am greatly concerned about the growing number of our churches and music directors who appear to be "breaking" copyright laws by the use of overhead transparencies, song charts, song sheets, etc., without the permission of the publisher.

Two years ago when I began to direct the music in our church, I discovered that you could not even copy the words of a song without written permission from the publish-

ers. I began my search for information about the copyright laws with helpful information and guidelines from our Nazarene Publishing House.

In writing to the publishers, I soon found out that some would not allow you to copy at all, while others would allow you to make transparencies for a fee of \$25.00 or more. Some will give permission to photocopy songs for use in books for pianists and organists (for convenience of all frequently used choruses in one book) IF you had purchased two or three books already, and some would not allow that. The \$25.00 or more fee was for ONE copy—transparency or song chart or song sheet. (Continued on page 20)



# PROCLAMATION

Again this year the Board of General Superintendents is calling upon our people to make the Advent season a season of compassion, with the first Sunday in December declared to be Compassion Sunday for the denomination.

Although compassion is a fruit of the Spirit, it is also a Kingdom imperative. Jesus commanded, "Be compassionate as your Father is compassionate" (Luke 6:36, JB).

It is our hope that our pastors and people will at this season purposefully and prayerfully consider ways and means creatively "to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy, as opportunity and ability are given" (*Manual* 26.5).

We call special attention to the Hunger and Disaster Fund. Being under mandate from scripture, and compelled by our holiness heritage, the Nazarene Hunger and Disaster Fund will respond in the following areas through the utilization of the resources provided by our people:

1. To alleviate the pressing human and physical needs arising from natural disaster, personal tragedy, and other acute need
2. To seek ways and means to find longer range solutions to the problems confronting the needy.
3. To seek to do scriptural holiness as a practical demonstration of the love of Jesus Christ for all mankind. We see the first priority to be the 800 million poorest of the poor and the displaced refugees, orphans, and homeless of our world.

Let us at this Advent season discover afresh the truth of our Lord's promise that it is indeed "more blessed to give than to receive."

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# WE ARE DEBTORS TO GIVE THE GOSPEL

by HELEN TEMPLE

**G**IVE AS I'VE RECEIVED? HOW CAN I?  
I have been in Sunday School since I was four.

I began attending church when I was 11 and was considered old enough to walk two and a half miles to church twice on Sunday and once during the week.

I have probably attended revival services once or twice a year since I was in my teens.

From birth I was present at family prayers, hearing God's Word read and taking my part in the prayers as soon as I could talk.

I have seen churches on street corners, dozens of them, as I traveled through American cities. I have seen whole pages of newspapers advertising churches where I can hear about God.

I have been inundated with the gospel from babyhood. How can I give the gospel in the same measure as I have received it?

Perhaps I am using the wrong yardstick. Perhaps the measure is not volume, but quality. How much of myself, my time, my resources have I put at God's disposal in hands-off abandonment?

My parents prayed for me from my birth until they were invited on to heaven—prayed with genuine concern, not measured by time. The quality of prayer is not affected by circumstances, financial status, education, or ability. It is only limited by the heart. Mine. I can develop the high quality of prayer that yearns with genuine concern for the salvation of my family, my friends, the unsaved in my Sunday School class, my church, my neighborhood. I can reach out in believing prayer to the starving in Ethiopia, in Cambodia, and in Haiti, anticipating direction from God in ways I can help.

I can give the gospel personally to someone. Not across the world, probably, but next door, surely. I can teach little children the love of God, in Sunday School, in my home, in neighborhood story hours. I can teach it to adults who come to my church or to my acquaintance, weary of a world that has no answers. I can tell them of Christ who is the Answer, and back up the gospel with my own life-answers. If God has heard my prayers; if He has changed my life; if His answers work for me; then, with confidence, I can recommend Him to others.

*HELEN TEMPLE is editor of World Mission magazine at International Headquarters of the Church of the Nazarene in Kansas City, and resides in Olathe, Kansas.*

I learned about tithing when I was too young to have any money. It sounded easy. I learned the meaning of tithing, when, in a long stretch of unemployment, I earned one thin dime. There were things you could buy with a dime then. But if I gave a penny tithe, none of them could be bought with nine cents. I struggled. What could God do with one penny? Besides, I was embarrassed to put one penny in the offering plate. In the end, I gave the penny, embarrassment and all, and never had a problem tithing after that.

But does my tithe discharge my obligation to give the gospel in the same measure as I have received it? Do the scales balance when I put what I give opposite what I have received?

I know that money only goes so far. I know that dollars really don't stretch just because I want them to. So it appears that if I want to give the gospel to every man in the same measure as I have received it, I am going to have to take a serious look at what I spend on myself. Rent, taxes, utility bills, and medical obligations have to be paid as long as we stay in this world. The rest of the nine-tenths entrusted to me I can take a look at. Eating at home is cheaper than eating out. And eating food I prepare myself is cheaper than buying frozen prepared foods. Baked beans and cornbread with cole slaw are just as nutritious as steak and salad.

I can take a long second thought before I buy that new outfit. I can jog just as efficiently in blue jeans or slacks as I could in a new jogging outfit. Most any car is good for 100,000 miles, even mine, with proper care. I can sincerely ask God to help me distinguish between what I want and what I really need. After all, if I can't take it to heaven with me, I might as well start getting weaned from it down here.

It's true that the needs of the world are overwhelming: thousands dying daily from starvation; 11 billion unreached with the gospel, and more being born every minute. If I stretch my giving to the limit, it will not make a dent in that vast reservoir of human need.

But if I put the best I can do, with the best that you can do, and the best that 700,000 Nazarenes around the world can do, we will come up with a gift that we can be proud to present to God. And He can bless it and channel it out through His servants to preach the gospel and disciple believers and feed the hungry and heal the sick and train new preachers and start new churches to give the gospel to every man in the same measure as we have received it. □



**B**IGGER AND BETTER are heavily stressed concepts in today's materialistic world. As Christians, we can easily get caught up in the prevailing attitudes of our society and become concerned about attaining the "very best." We can look at a beautiful, brand-new home our friends across town have just bought and then look around at our own four walls and be tempted to think we need a new home too. Where do we draw the lines of distinction? Beauty and comfort are not to be totally disdained. An individual without insurance and medical care provisions can become bankrupt almost overnight. Yet, to keep in balance, we need to constantly remember God's promises in relation to the lilies of the field and the birds of the air. The tension does exist and there is not always an obvious, clear-cut direction.

I'm glad that each person answers alone to God for his stewardship of material resources. I cannot, must not, judge my friends who have paid \$150,000 for a home in another state, even if I personally feel that I could not do so. I do not know but what that may be a relatively "inexpensive" home in that part of the country. Neither do I know but what they contribute an amount equal to their monthly payment to the church, or use their home for an extensive outreach ministry in their community. I can only operate on the basis of my personal convictions and what seems necessary in my own surroundings. That in itself keeps me in a continual round of weighing and deciding.

I must simply be thankful, and I am, for all the Lord

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has provided for *me*, whether big or small in the eyes of someone else. I must strive to make my own decisions with an awareness that the tension exists, and I must constantly struggle to keep a balance pleasing to the Lord.

To nurture a thankful heart, I often remind myself of the value of small things. I try to remind myself, in the middle of a very busy schedule, to "take time to smell the roses." If the sun comes out in the middle of a rainstorm, I run to the window to see if there might be a rainbow. If I see an elderly person struggling with a package, I offer assistance if it is possible. I'm going to be on that end sooner than I like to think, and I want to remember God's "inasmuch . . ."

Some things that seem small and unimportant may be of great value in our lives. Would you consider lilies of the field of major importance? And yet God chose them to illustrate His all-encompassing care for us. And the sparrows? Or the mustard seed? Or a young boy's lunch? All are small, seemingly inconsequential, facets of everyday living, but multiplied to the highest value by the touch of God.

I desire that my life might be like that. Probably few people will ever know my name, or remember it 25 years from now. But, perhaps, if I stay close enough to Christ, He can touch my life and multiply its significance in some incomprehensible way. If I can share a word of encouragement, or give a "cup of cold water," or lift the spirit of a grieving friend, surely these "small things" shall not be despised. □

by MABEL P. ADAMSON

# THANKFUL FOR SMALL THINGS

Camerique



# \$24 FAITH

by MIKE PRATT



**I** CLENCHED 24 crumpled dollars in my sweaty palm.

The first time I ever dared to tithe challenged me. But like the widow in the scriptures (Luke 21:2), I knew my giving came from the heart. Out of my depressed income I truly gave all I had.

However, two Sunday worship services ended and no one had passed the plate. I pressed the rumbled bills into my trousers' front pocket, knowing deep down that I was a little relieved to still have the money.

My six-year-old son, Mike, and I lived alone in a new city, Tucson, Ariz. I had been employed at my job for only a few months, and we struggled to pay many bills. Obviously, we could justify spending the 24 dollars.

At home that evening, I tucked the money into the empty butter dish on our kitchen table. Then, opening the refrigerator to make a snack, reality seemed to say that without the money there were not enough groceries to carry us through the pay period.

The first week ended on a negative note. The cupboards were almost empty and the fridge held little food. Knowing the tithe money was in the butter dish, within my reach, I felt like I did when Mom gave me money for milk. She would send me to the store and, inevitably, I was tempted severely at the candy counter. But this time I dealt with God, not with my mother.

On Saturday, payday was nine days away. I sat by the shaded window reading from my Bible. Mike lay asleep in his bed as I read of King Solomon. God came to Solomon and asked what one thing He could give the king of Israel (2 Chronicles 1). In his response Solo-

mon asked only for wisdom and knowledge. "But what did Solomon know about poverty?" I thought. After all, he was a king and I am a mere pauper. With my meager 10 percent on the kitchen table, I knew that tomorrow I would have to decide what one thing I would ask of God.

Before leaving home on Sunday morning, I tucked the wrinkled 24 dollars into my shirt pocket. During morning worship, two ushers, each carrying a small wooden bowl, eased down the center aisle, one on either side. Soon, one brown bowl passed in front of me. I just can't, Lord, I thought. The bowl went on, and I held fast to my money. But as the ushers returned up the aisle, I bounced to my feet like a meteor out of control and cast my crumpled treasure into the collection. During the sermon, my eyes flooded with tears as I realized that God held my money for food. Payday still lay eight days away.

On Tuesday, worry attacked me. I broke open Mike's piggy bank, using the money for his school lunch. For myself, I packed a dill pickle and drove to work.

The drive across town was arduous. Returning home the same evening, I guessed the car might be going on only the smell of gas.

That evening, I tucked Mike in bed and returned to my living room chair with sullen thoughts. My once invincible faith was badly shaken, my courage severely tested. "O God," I cried, "please! We need help." Though distressed, for some unexplained reason I slept the night through.

No miracle occurred when we awakened on Wednesday morning. I lifted the lid of our butter dish, half expecting God to return the 24 dollars.

At work, I began to repair an old worn vacuum cleaner when the office girl walked into the room. "I have something for you."

"Another bill?" I asked. Turning slowly, I accepted the envelope from her hand.

"It's for that half-hour overtime we worked three months ago." She paused. "It's about time, huh!"

"This is money?" Pretending not to notice my unusual behavior, Donna nodded and walked away. Leaning on my workbench, I lowered my head. Both guilt and joy crowded my thinking. How could I ever have doubted God? I wondered. My prayers had been specifically answered!

Slowly, I pulled the contents from the small envelope. Something had to be wrong. Half an hour overtime at minimum wage could never be worth 50 dollars! Without thought, I blurted, "Devil! Why don't you leave me alone!"

I darted to the manager's office, knocked, and stepped inside.

Mr. Reeder raised his eyes from his work. "Sir, you gave me too much money." His pencil dropped and he stared at me as though I had raided his garden. "But

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MIKE PRATT pastors the Five Points, Ohio, Community Church and is a free-lance writer. He resides in Circleville, Ohio.



you give me five dollars and we'll be even." I laid the check in front of him.

He said nothing. He slowly raised up from his chair and picked up the check. Stepping past his desk, he stopped nose-to-nose in front of me, his heavy brows

firm. He grabbed my hand and pressed the pay into my palm. "I am not in the habit of issuing money I don't intend you to keep. Now get out of here and let me get some work done." There was not even a sketch of a smile. □

## NAZARENE ROOTS

## WAR AND PEACE

1. From "Disarmament," *Herald of Holiness*, June 22, 1921: "Disarmament is a very live question today. We venture the modest assertion that the five great nations of the world ought to hold a conference to consider the question of disarmament and come to an agreement on the subject. . . . We are against war. With the increased facilities for human destruction . . . it seems to us that humanity demands that everything that possibly could be done to avert it should be done. . . . Civilization will go down under with another conflict like the last we had. . . . We generally discourage preachers from taking up such questions in the pulpits. So extremely important is this matter, however, we give here the appeal and leave our preachers to think and pray over it and then act as they feel conscientiously led."

B. F. Haynes, editor of the *Herald of Holiness*

2. From "The Watchman's Voice," *Herald of Holiness*, August 9, 1941: "The Church of the Nazarene as a people want peace as do all fair-minded lovers of truth . . . however, the burning question is 'what shall be our attitude if war comes?' . . . Our last General Assembly did not think it wise to argue the question, but left an open door to all conscientious objectors to register at Headquarters. But, as a church, we are loyal citizens, and if our government feels it is called to take up arms in self-defense, or otherwise, our burden always must be to obey our rulers. . . . The burden of the war is not ours individually, but must rest upon the shoulders of those who have sworn to lead the people righteously."

General Superintendent Emeritus J. W. Goodwin

3. From "The Church Is Opposed to War," *Herald of Holiness*, November 2, 1935: "We have learned some valuable lessons from the last war. God grant that we may profit by them. We are convinced of the absolute sinfulness of the whole war system. We are certain that no permanent good can come to the world through the hatred engendered and the lives sacrificed in armed conflict."

D. Shelby Corlett, editor of the *Herald of Holiness*

4. From "The Answer Corner," *Herald of Holiness*, October 28, 1964: "I certainly would not wish to baptize war, but I can readily conceive of a justifiable action in which military force would be necessary."

W. T. Purkiser, editor of the *Herald of Holiness*

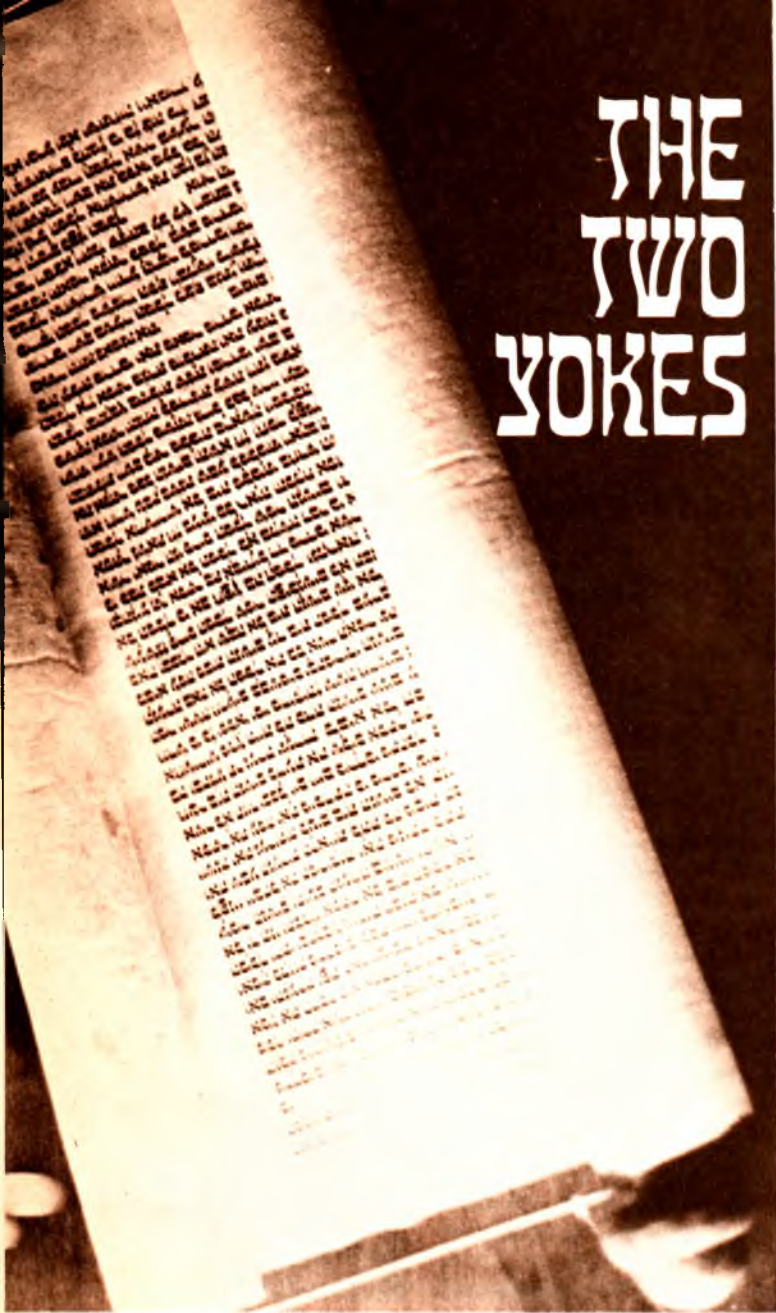
5. From a typical Nazarene Sunday Bulletin in 1944: "S/Sgt. Russell Singleterry is reported killed in action July 13. Mrs. Singleterry and infant daughter, DeLois Jean, are at the home of her sister, Mrs. E. D. Smith."

Little Rock First Church, August 6, 1944

6. From "God Suffers in This War," *Herald of Holiness*, April 9, 1945: "The very heart of the incarnation and the simplest implication of the cross [are that] God 'weeps with those who weep' and suffers with the suffering, as well as for the sinful. . . . Let us stand by our Saviour on the mountain path overlooking the holy city and hear Him call, 'O, Jerusalem, Jerusalem!' . . . What meaning has this unless it implies that the suffering Saviour looks upon the rubble of bombed cities and sorrows with those whose distress has passed beyond all unit of measure? And let us look upon that blood and spittle-covered face that men saw that day upon Golgotha—Yes, God suffers in this war too!"

General Superintendent J. B. Chapman





Steven A. Blankenship

by PAUL T. CULBERTSON

**T**HE FIRST GENERAL ASSEMBLY of the Early Church was in progress (Acts 15). There was only one general superintendent. His name was James, one of the “brethren of our Lord according to the flesh,” and pastor of First Church in Jerusalem. Among the ministerial delegates were Simon Peter, the apostle Paul, Judas Barsabbas, Silas, and Barnabas.

As usual in such gatherings there was some vigorous and extended debate. The major issue, indeed the very reason for the convening of the assembly, was the controversial question that was threatening to split the primitive church: “Should the new Gentile Christians be required to observe the details of the Jewish Law?”

As in most debates, a critical and strategic point had

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been reached in the discussion. Simon Peter took the floor. He reminded the delegates that God had chosen him to preach the gospel to the Gentiles, and that there was no question about the fact that many of them had received the gift of the Holy Spirit.

Note his words:

Brothers, you know that some time ago God made a choice among you that the Gentiles might hear from my lips the message of the gospel and believe. God, who knows the heart, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he purified their hearts by faith. Now then, why do you try to test God by putting on the necks of the disciples a yoke that neither we nor our fathers have been able to bear? No! We believe that it is through the grace of our Lord Jesus that we are saved, just as they are (Acts 15:7-11, NIV).

What was this “unbearable yoke” of which Peter spoke? It was the Jewish Law, with its detailed interpretations, vigorously defended by the scribes and Pharisees with whom Jesus was often in sharp conflict. The “Law” consisted of 365 negative prohibitions, and 248 positive injunctions, plus a multitude of “interpretations.” Included were 39 ways of violating the Sabbath Day. Included among these Sabbath prohibitions were such activities as lighting a candle, writing two letters of the alphabet, gathering firewood, plucking a few heads of grain, and engaging in a healing ministry. In the incidents recorded in Matthew 12:1-13, Jesus was charged with violating two of these prohibitions. As a result, the Pharisees held a council against our Lord, “how they might destroy him” (Matthew 12:14).

Absurd conclusions were sometimes drawn by extremists among the scribes, such as these: God himself studied the Law three hours each day; the angels ought to be circumcised; eating with unwashed hands was as evil as visiting a prostitute.

As Peter said, this legalistic system was an unbearable yoke that “neither we nor our fathers have been able to bear” (NIV). Fortunately, the decision of the first general assembly was in favor of Christian freedom. Little wonder that when the decision was carried by Paul, Barnabas, Silas, and Judas Barsabbas to the Christians in the church at Antioch, the believers, both Gentile and Jewish, “were glad for its encouraging message” (Acts 15:31, NIV).

But, if the yoke of legalism is an unbearable burden, what is the alternative? It is another yoke, that of our Lord Jesus Christ himself! In the only New Testament passage in which Jesus describes His own character, we find a gracious invitation and a challenging promise:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matthew 11:28-30).

Why is the yoke of Jesus easy? Why is His burden light? The answer is twofold.



First, His yoke is easy and His burden is light because they involve an old, but ever new, moral law. For the multitude of detailed and sometimes conflicting laws and man-made interpretations, Jesus substituted the first and the second commandments: "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength," and, "Love your neighbor as yourself" (Mark 12:30-31, NIV). Then Jesus added, "All the Law and the Prophets hang on these two commandments" (Matthew 22:40, NIV). Our Master's summary reminds us of the apostle Paul's statement about the Second Commandment: "Love is the fulfilling of the Law" (Romans 13:10).

But the easy yoke of Jesus is not simply *fewer* commandments. Far from it! The great commandments are now to be accompanied and fulfilled by means of a new power, a new motive, a new enablement! This is to be made possible by grace through faith in Christ and His atonement for sin on the Cross, made effective in the lives of believers by the regenerating, sanctifying ministry of the Holy Spirit. The apostle John tells us that our ability to love God with all the heart, soul, mind, and strength is *initially a response* in faith to God's own infinite love, expressed supremely in the incarnation of our Lord, and His death on the Cross: "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins" (1 John 4:10, NIV).

And John added, "We love because he first loved us" (v. 19, NIV). As we respond in gratitude, repentance, and faith to the incredible fact that God loved each of us individually when we were His enemies, a miracle happens within us! God pours out "his love into our hearts by the Holy Spirit," who is given unto us (Romans 5:5, NIV). Thus the believer is enabled to love God, neighbor, and self with a measure of that same redemptive, unselfish love with which he had been initially love by God.

This transforming miracle of God's grace is what the Scriptures refer to as "The New Covenant," predicted long before the birth of Jesus Christ by the prophet Jeremiah (31:31-34). In the New Testament this New Covenant of the Holy Spirit (2 Corinthians 3) is set forth in terms of God's law now being written on the hearts and minds of believers (Hebrews 10:15-17). The result is that the believer's master motive, *love* for God and man, *coincides* with the *will* of God, now fully revealed in the teaching, example, and self-giving death of the Lord Jesus Christ. Where there is such unity between inner motive and the external demand for righteous living, holy living becomes a *delight!* No wonder the yoke of Jesus is easy! No wonder His burden is light!

The result, as Jesus promised, is true rest of soul. As Augustine said long ago, our hearts are forever restless until they find their true rest in the Eternal God. This rest is what every person deeply needs, and, if he only knew it, wants. Have you found it? The One who is meek and lowly in heart offers it. You will find His yoke easy, His burden light. His invitation is gracious! His promise is true!



Harold M. Lambert

# TO GOD

## Tribute of Thanks

*I'm thankful for Your guidance,  
Directions on life's way;  
For joy and strength and goodness  
Provided day by day.*

*I'm thankful for Your mercies,  
Each token of Your love;  
For all the extra blessings  
That You send from above.*

*I'm thankful for Your presence  
That conquers threat'ning fear.  
There's peace in the assurance  
That You are always near.*

—JACK M. SCHARN  
San Diego, California



**J**UST DOWN ON MY LUCK," said the middle-aged man as he lifted himself from the sidewalk where he had been sitting. Alex was waiting for the rescue mission doors to open. Alex would join several dozen other men like himself for the evening service so that they could get an evening meal of soup, dessert, a cup of coffee, and possibly a bed to sleep in for the night.

The men at the rescue mission were penniless. They were weather-beaten, tough from "hitting the street," and hoping for a change from "down on their luck." Their faces were expressionless and empty. These unkempt, hard-looking folks seemed lonely, like they really could use a friend and some compassion.

I asked the man perched on the sidewalk, leaning against a parking meter, "May I have a moment of your time?" He responded that he had plenty of time and nothing else. "This is my living room; pull up a chair and talk," invited Alex.

"What is your background?" I asked Alex.

He was eager to tell me and be-

his funds, possessions, and everything he had was gone.

At the rescue mission, Alex accepted Jesus as his Lord and Savior. Alex got a job as a dishwasher in a large hotel. Each evening he would flee back to the rescue mission and rush forward when the altar call was given. He confessed that he was giving up his crutch—"the bottle"—and that the Holy Spirit was filling him.

The Lord did support Alex and rescued him from his dependency on alcohol.

It was thrilling to watch the light and life come back into Alex's eyes, to watch the strain and tension leave his face, to watch his legs straighten, and to see him walk with pride and self-acceptance. A new person was beginning to live. The old Alex was shed at the rescue mission, and the new Alex moved uptown to a new job, a new church, a new life.

The apostle Paul speaks of the ministry of reconciliation by stating that Christ died for all. He went on to say that we don't regard people from a worldly point of view. God reconciled us to himself through Christ and gave us the ministry of reconciliation. Christ has made all of us His followers, ambassadors, as though God were making His appeal through us (1 Corinthians 5:11-21).

Alex was reconciled to God and filled with His love—but more! Alex spotted a dishwasher in the restaurant where he had worked and led the man to Christ. Later, the newly saved dishwasher led the cook to the Lord.

From the sidewalk to the rescue mission to the dishwasher, to the suburbs, the message of Christ's reconciliation changed lives.

*WILLIAM GOODMAN is an ordained elder in the Church of the Nazarene and a free-lance writer. He lives in Kansas City, Missouri.*

J. N. White

## AT THE RESCUE MISSION

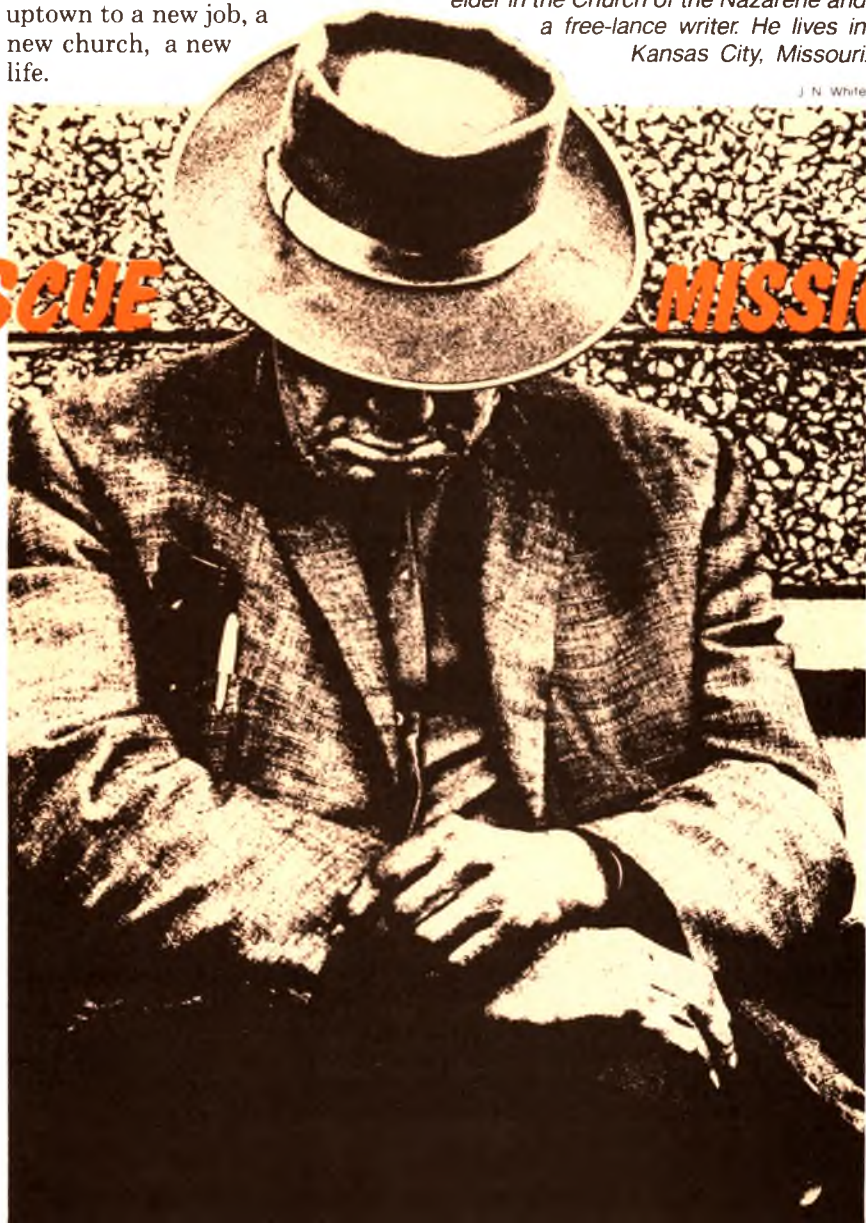
by WILLIAM GOODMAN

gan by saying that he had been a science professor at a large university. I believed him, for his speech was precise, and he communicated freely. It was amazing to listen to this beaten man—mentally, spiritually, socially beaten. How could a thing like this happen? What could topple a mental giant so in command of reason, thought, and common sense?

The ex-professor stated that too much booze wiped out his family, ruined his reputation, and cost him his job.

"How did it all start?"

He simplified his situation by stating that it started with one beer and then many others until he was out of control. He claimed that he couldn't quit drinking until all of





**I**T WAS A GOOD YEAR for grapefruit. We had watched the trees in our backyard as the tiny fruit, born in the heart of the fragrant white blossom, swelled with the spring rain, paling from dark green to sunshine yellow. Many had fallen to split open on the sandy earth before I got around to picking them.

Each tree yielded an abundance of luscious fruit. Split in half and twisted onto the squeezer, the juice buds burst, filling the pitcher with rich-smelling liquid. Several jugs were full before I noticed an unwelcomed intruder. A fat white grub wriggled among the fruit pulp. The disaster was confirmed as I tasted the juice; the sweet tangy flavor was tainted by a bitterness that indicated it was spoiled and not fit for consumption.

A neighbor had warned me about the ravages of the fruit fly. These tiny pests lay their eggs at the base of the ripening grapefruit; apart from a hardly detectable

## BITTER FRUIT



by VIC EDWARDS

brown spot, the fruit seems sound and shiny but inside those grubs do their corrupting work.

As the juice was reluctantly poured down the drain, I remembered a question that had cropped up in our weekly Bible study. The discussion had been about Galatians 5:22-23 when Sylvia put the question, "Can the fruits of the Spirit be counterfeited?" With F. F. Bruce I held that while the devil may produce pseudo-gifts, he could not imitate the fruits. That was why Jesus gave us the acid test for a disciple: "By their fruits you shall know them." It was that interfering grub and the bitter juice that made me have second thoughts.

Could it be that while Satan cannot imitate the fruits, he will do his best to spoil them? Maybe this is what Amos saw in his vision of the basket of overripe, wormy fruit.

The fly that causes this problem is a tiny and seemingly inoffensive creature; how could it do such harm? Yet it only takes a sting of pride to corrupt our love, a slight smear of jealousy to mar our joy, or a whisper of unbelief to ruffle our peace. Watch out for the fly on the fruit. Remember that one of Satan's titles is Beelzebub, Lord of the Flies.

The end result of this plague is what the Pharisees suffered and what brought from Christ's lips those words of scolding condemnation, "Woe unto you hypocrites." Now hypocrisy may be defined as a superficial holiness hiding a grub-eaten experience. The fruits of the Spirit, manifest in our life, bring glory and honor to God; hypocrisy causes the world to pour scorn upon us and ignore our religion.

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VIC EDWARDS is a Nazarene missionary to Paraguay, currently on furlough in Merseyside, England.

## CORNUCOPIA

*Our Father, which art in heaven,  
Hallowed be Thy name . . .  
Give me this day my daily bread  
(But please, Lord, not the imitation spread),  
And as you mix the flour and leaven  
Add nuts and fruit  
(But please, no sugar substitute).*

*Yesterday's supply grew stale  
And with the roast and artichoke,  
Went in the garbage pail.*

*Wheat bread is best  
(Stone ground, of course, for the digestion),  
But don't forget the dinner rolls,  
And croissants make a nice digression.  
Bagels well may be a novelty,  
But sweet rolls are a sheer necessity.*

*And . . . oh yes, as I close . . .  
Those debts I owe?  
Forgive me those.*

—E. RUTH GLOVER  
Pasadena, California



As we bear fruit, we must care for it. My problem was that I left the grapefruit too long on the branch; fruit is to be used and tasted, not admired. If we are not using our spiritual fruit in the service of God and man, it is in danger of spoiling. Maybe an insecticide spray would have helped, and it is certain that if we are to keep the fruit of the Spirit unblemished and sweet, it needs a constant application of prayer and the Word of God.

Next year I'll take more precautions and heed advice. After all, what's the use of bitter fruit. □

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*Not My Will,*



*But Thine*

by LINDA HUDSPETH LOETSCHER

**T**HOUGH I LAY IN A HOSPITAL ROOM too sick to converse with those around me, a sweet communion was still taking place. "Lord Jesus, had I been choosing the route of my life, I would not have chosen this road. But I am not in the driver's seat, for I have prayed not my will but Thine be done. I know there is a reason for everything that happens in the life of a Christian; therefore, whatever be Thy purpose, may it be fulfilled. And please, dear God, give me the strength to endure this pain moment by moment."

This was my fifth major surgery. One had been for cancer of the colon, leaving me with a colostomy and many adjustments. The last three had been for intestinal blockages; two of these blockages had caused the colon to burst, resulting in gangrene.

"Good news, bad news," the physician told my family. "The good news is, there are no signs of malignancy or cancer. The bad news is, another blockage in the small intestine will be fatal, there are no small intestines left to spare. The next few days are critical."

Sometimes it is difficult to "glory in our infirmities," but I was convinced that if God's grace had been sufficient for Paul, it was sufficient for me as well.

As the weeks passed and my strength renewed, I noticed that one of the nurses kept returning to my room without reason. Carefully straightening my blanket one evening, she softly commented, "I hope I'm not bothering you, I love being in your room and visiting with you." I assured Belle that I enjoyed her fellowship. "I don't understand how you can be so happy suffering the way you have," she replied. The door was opened as I shared with Belle the story of Jesus and the hope we have in being a Christian.

"I wish I could feel that way," said Belle, "but a few months ago God took my baby boy. I have four girls, but He took my boy . . . I'm very bitter."

"God never makes a mistake, Belle. Have you thought—had your son lived—the suffering he might have had to endure? He's with Jesus now. He will never know the heartaches you and I have gone through."

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*LINDA HUDSPETH LOETSCHER is the wife of a Nazarene evangelist. She resides in Greenfield, Missouri.*

"No, I haven't thought about that," replied Belle. "He could have turned out like my brother and sister. They are both in prison for murder. My baby brother, who is 18, tried to commit suicide two weeks ago. My mother and dad are both alcoholics and divorced. There isn't much hope for my family, Linda."

How I beamed with joy as I told Belle that Jesus gave His life on the Cross of Calvary so her family could have forgiveness of their sins, so they could have peace in their heart and a new life.

"Do you go to church?"

"No, but I have heard about the Book of Revelations and about hell," she replied.

"Do you want to spend eternity there without God?"

"No! No, I don't!"

"Well, you don't have to, Belle. All you need to do is give your heart to Jesus. You could win your entire family to the Lord. Your little girls need to be in church."

"I can't take my family to church. I have to work on Sunday. My girls range from 3 to 11 years of age. They stay by themselves most of the time, but they are not old enough to go to church alone."

"Call a pastor near your home, explain the situation. He will be happy to see that your children have a way to church."

"There was a lady," replied Belle, "who offered to take them to church. She said she would keep them all day Sunday if I would let her have them, but she has five children of her own and I felt she was just being nice."

"Oh, no, Belle, that is her ministry. She would not have offered had she not meant it. Please call her."

As Belle left my room, my heart was heavy. I could not sleep. I prayed most of the night. I could not help but wonder how many I rub shoulders with each day, never knowing the heavy loads they carry.

The next day Belle rushed excitedly into my room. "What did you do? What did you do?" she exclaimed!

"I've been praying," I replied.

"What did you pray? Tell me exactly, what did you pray?"

"I prayed and thanked God for sending you across my path and for the opportunity to love and pray for"



you. I prayed that God would put a 10,000-pound weight of sin and guilt on the heart of your family—that He would give them a vision of where they are without the Lord and a vision of where they could be if they will surrender their lives to God. And I prayed, Belle, that He would also send a messenger to tell them about the Lord Jesus Christ.”

“I can’t believe it. I knew you had done something. Last night my brother and sister both called me. They want me to come see them. I haven’t heard from them in four months. Usually they won’t have anything to do with me. They call me goody-two-shoes. I’m not really good, Linda, but I’m not as bad as they are. That’s not all! I called the lady about my children. She is going to pick them up for church this Sunday. I can’t go on Sunday, but I found out they have church on Wednesday night and I’m going then.”

I couldn’t hold back the tears. “Oh, Belle, I’m so excited. God is opening the door for you to tell your family about Jesus.”

Writing her telephone number on the back of a tissue box, she informed me it was unlisted and urged me not to lose it. “Please keep in touch with me when you go home.”

As she left my room, my heart overflowed with joy. “Thank You, Jesus, for the opportunity of knowing and loving Belle. To see her at heaven’s gates will be worth every pain I’ve suffered.”

I continue to keep in touch with Belle. I am trusting God for her family to be saved. God’s Word assures me, “The Lord . . . is . . . not willing that any should perish, but that all should come to repentance” (2 Peter 3:9). □

# Grace

*O grace beyond my wildest dreams,  
O love beyond compare;  
Forgiving, washing, making clean,  
Because, O God, You care.  
I lift my heart in thankfulness,  
Though I can't understand  
Why in Thy love and faithfulness,  
You have, for me, a plan.  
The ugly past I cannot change  
By any act of mine,  
But You, O God, can rearrange  
My life and make it Thine.  
In worship, then, but not to buy  
Thy grace, for it is free,  
I want each act of good I try  
A gift of love to Thee.*

—JOHN A. WRIGHT  
Weidman, Michigan

## Book Brief

### Beacon Small-Group Bible Studies—PSALMS: Keeping the Heart Aglow



IVAN A. BEALS  
author



MULTITUDES OF CHRISTIANS have proclaimed the Psalms their favorite book of the Bible. Such psalms as 23, 46, and 91, or portions of them, are familiar to many non-Christians, as well.

But how does a group tackle a study of such a gigantic collection? At the rate some groups go, verse by verse would take a lifetime! Even a goal of one psalm a week is unrealistic unless carefully planned, and at best would take three years.

Ivan Beals, office editor of the *Herald of Holiness*, has selected 19 psalms, allowing the group to sample the book. This introduction inspires personal study of the remainder. Psalms included are: 1, 19, 22—24, 37, 42—43, 51, 73, 84, 91, 103, 121—122, 139, and 148—150.

The author imparts information about the background of each psalm and leads the group into present-day application of its truths. Studies in Psalms 22—24 exalt Christ as Savior, Shepherd, and King. Lesson 6 (“Don’t Worry—Trust God,” based on Psalm 37) is a favorite for dynamic class discussion.

Each session includes the lesson, an afterglow for group reflection, prayer-time suggestions, and tips for individual preparation for the next class. The studies are set up to make the hour move along smoothly with a natural flow of ideas on each passage.

Beacon Small-Group Bible Studies are available for most books of the Bible. And as I’ve indicated previously, they’re tops for personal devotions, too. □

—Evelyn Stenbock

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

# the editor's STANDPOINT

## THANKSGIVING LIST

In the United States, Thanksgiving Day approaches. In these perilous times of rampant crime, frequent riots, and threatened global war, Christian people still have much to be thankful for.

Heading the list, of course, is the victory over sin and death given to us in Jesus Christ. His bloody cross and empty grave have robbed sin of its power to damn us and death of its power to terrorize us. In Him we have forgiveness, peace, and life. “Thanks be unto God for his unspeakable gift.”

High on the list, also, is the church. There anyone who is willing to serve the Lord and to love others can find a heartwarming and soul-strengthening fellowship. Our truest friends are those who share faith in and love for Christ. The church is imperfect, as are the individuals who comprise it, but it offers a place of acceptance, encouragement, and usefulness without parallel among institutions.

We should be thankful, too, for the privilege of serving the needs of people, both physical and spiritual needs, through the agency of the church and with the message

of the gospel. To be “labourers together with God” is the noblest task and highest position possible to anyone.

Near the top of any thanksgiving list should be the Bible. Thanks to modern devices for printing and distribution of the Bible, all of us can possess our own copies. There was a time when only the churches had copies of the Scriptures, and few people could read them. Today we have day and night access to the Word of God for instruction, guidance, and strength.

Like all other people, Christians may be thankful for native land, for daily bread, for family comforts, for health and employment. But Christians have some special blessings that should prompt special gratitude—the saving Christ, the guiding Scriptures, the strengthening church, and the challenging mission of spreading the gospel around the world.

Well, that list is quite obvious, isn't it? But it is the obvious blessings we so often take for granted. Deliberate offerings of thanksgiving for them are certainly in order. □

## PURITY AND MATURITY

Purity is an emphatic concept with us. We have incurred the charge of ignoring the profound depth of sin's rootage in human nature because we stress the power of God to fully cleanse the inner lives of His children. But we are not aligned with those who major on the “pessimism of nature.” We prefer to strike the dominant chord of the “optimism of grace.” The real thrust of the New Testament is a grace-fixation, not a sin-fixation. Grace superabounds where sin has abounded!

Without relinquishing or diminishing our accent on purity, we need to make emphatic the concept of maturity. Clean babies and pure children are still babies and children. They need to grow up, to mature spiritually, emotionally, and doctrinally. Much damage can be done within the life and work of a church, not just by mean people but by little people; not just by the malicious but by the childish.

To take offense readily, to rush for sympathy to others when we have been cut or stung by another's remarks, to be unwilling to suffer and endure in discreet silence for the sake of unity, to withhold cooperation unless we

can have our own way about things, to refuse service when recognition and appreciation seem inadequate—these are the marks of immaturity, of childish and overweening concern for ourselves.

Perhaps more churches have been hindered by pettiness than by the open and vigorous assault of the world and the devil. Feuds have been perpetuated for years in some churches because immature Christians nursed their wounds, plotted their revenge, and urged others to “take up sides.”

Some of this pettiness has been wrought by unregenerate sinners pretending to be Christians. But much of it owes to born-again believers who need to go on to perfection, to the cleansing of their hearts and the maturing of their lives.

The means of growth, like the means of grace, are available. But they can be neglected with damaging consequences. Diligently pursue the knowledge of Christ through the study of Scripture, asking the Holy Spirit to translate lessons into life. You will then achieve much good and avoid much hurt. □



Much damage can be done within the life and work of a church, not just by mean people but by little people; not just by the malicious but by the childish.

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## BE A MAN!

One day I was driving along a Florida highway and saw in a car ahead of me two hunters returning from a morning in the fields or woods, depending upon what they had been hunting. They were decked out in red hats and red jackets. This bright clothing was designed to protect hunters. Deer and bears do not wear red suits, so obviously a hunter should not blast away at anyone who does.

That set me to thinking. A man should be readily distinguished from an animal by something other and more than the clothes he wears! Yet men often choose to live on a merely animal level of existence. They are content to satisfy the appetites and drives of the body and occasionally spend some time and energy to investigate something in their environment that has aroused the curiosity of their minds. Animals do the same.

Jesus said, "How much more is a man worth than a sheep?" Well, a man is endowed by his Creator with a capacity for reason, for language, and for worship that animals do not possess. Added to these, animals die

and live no more, but a man survives death, for better or for worse. People will live forever in heaven or in hell.

Man is more than an animal who learned to walk on his hind legs, carry a gun, and hunt other animals under the protection of a license and red clothing. Man is a creature made in the image of God. He has fallen into sin, but he has been loved and sought by the Christ who died for our sins and reconciles us unto God.

The account of creation and the story of the Cross, which appear in Scripture, supply the true value and dignity of human beings. To live like an animal is to insult the Creator and reject the Savior. Animal existence devalues people and leads to every kind of crime against others.

We are more than mouths to feed and minds to train. We are creatures with a capability to commune with God and with a destiny that transcends time and death. Let's be men and women, not beasts!

## ARE WE POSITIVE?

I was a pastor and one of the weekly tasks was the preparation of a column for the church's newsletter.

I sat before a blank sheet of paper and asked aloud, "What shall I write about?"

Jewell Crain, who was the church secretary, replied, "What do you want to get off your chest?"

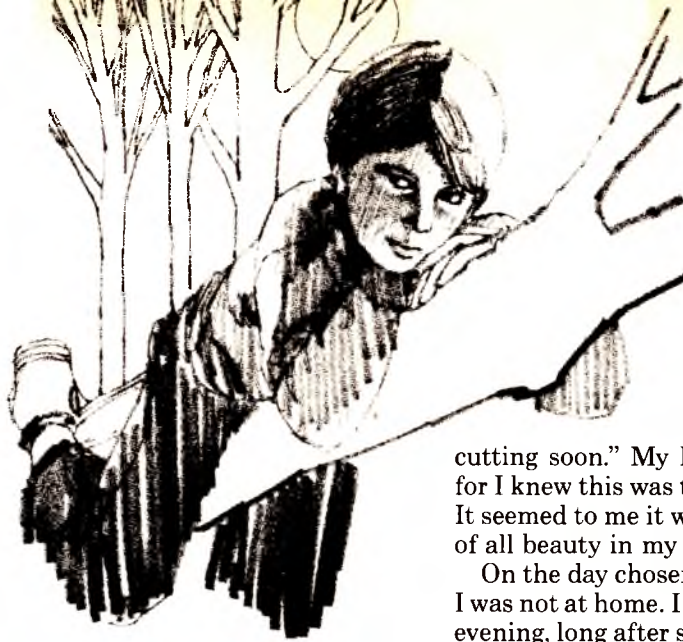
That set me to thinking. How much of our writing and talking strikes this negative note? Getting things that vex and perplex us off our chests may be psychologically healthy, as some claim, but it can also become monotonous and disheartening to others.

Do we speak as often on a positive note? Do we commend a good action as quickly and persistently as we protest a bad one? Do we congratulate others on their successes as readily as we diagnose, ridicule, or lament their failures? When someone says something that displeases us, we are usually swift to chasten them. Are we as prompt to notice and praise whatever kind words are spoken and good deeds done?

It is easy for parents to scold and punish disobedience but overlook or take for granted obedience. It is easy for husbands to complain or wives to nag when their spouses try their nerves. It is too easy for love, service, and a host of daily sacrifices to go unmentioned and unappreciated in our homes.

The same truth obtains in our relationship to God. We are prompt to pray under the pressure of some urgent material need or physical distress, but how often do we neglect our fellowship with God when we do not want anything in particular? We should not regard God as a troubleshooter, or a cosmic bellhop, or a handy repairman, or an indulgent grandfather. He wants to commune with us as Father and Friend in good times and bad.

Surprise your wife with an unexpected compliment. Surprise your children with unexpected favors. Surprise your church with unexpected service. Surprise God with unexpected praise. There, I got that off my chest!



**J**OY AND EXCITEMENT swelled in our hearts the day my husband, two young sons, and I moved into our newly purchased home. Not only were we delighted with the house and its comforts, but we also rejoiced in the fact that in the entire area of new homes, we were blessed with nearly the only tree. It was certainly the only one of any size. It was a graceful red ash located in the center of our backyard, giving shade all day.

Our children and their playmates raced around it, climbed its trunk, used it as a target for their rubber-tipped arrows, and hid behind it during hide-and-seek.

Birds and squirrels nested in it and seemed to caress its branches. In short, all who came in contact loved the tree, now about 75 years old, 30 of which my family shared.

Life has wrought many changes, both in us and our tree. The little boys have grown, married, and left to establish their own homes and families. Their children, when visiting me, enjoy the same pleasures their fathers did before them as they play in my yard.

My dear husband is now with the Lord and waits at the Eastern Gate. Four years ago, two years before his death, we were advised to cut our tree, as it was dying. The gentleman said then that he would take it for the remaining live wood at no cost to us. My husband was then very ill and could not face the loss, so it was allowed to stand, though failing a bit more each year.

As all decisions fall to me now, I decided to consult two gentlemen who are knowledgeable woodsmen. Both said, "Let it go now for the remaining live wood or face a costly

cutting soon." My heart saddened, for I knew this was the benediction. It seemed to me it would be the end of all beauty in my yard.

On the day chosen for the felling, I was not at home. I returned in late evening, long after sunset and dark. As I put the key in the lock, I thought, "I am glad it is dark, I will not look until morning." However, the temptation was too great, so with heart pounding and knees knocking, I took a small flashlight and crept out into my black, rear yard.

There at my feet lay my towering beauty and friend—like a corpse. It had been topped and felled and was now awaiting the woodman's saw. With great sadness I returned to the house for a much-needed rest.

Next morning at daybreak I awoke with a start. My first thought was to hurry to the window and try to accept my loss.

Wonder of wonders—"Beyond the sunset, oh, blissful morning"—the sight I saw was a glimpse of heaven, for the cutting of our tree had opened up a previously unseen and more beautiful view of trees beyond.

I immediately sensed a parallel between the felling, which revealed the distant beauty, and the fate to come of my earthly body, which must perish before I see with my eyes, "Beyond the sunset," the beautiful promises of God.

For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him (*Isaiah 64:4*).

I pray that this experience will serve as a constant reminder to me of heavenly things to come—green pastures now unseen while I press forward toward the goal to finish my course. □

# THE TREE AND I

by ESTHER EDDY HUNT

---

*ESTHER EDDY HUNT is a member of the Berkshire First Church of the Nazarene in Dalton, Massachusetts, and resides in Pittsfield, Massachusetts.*



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- |                                      |                |
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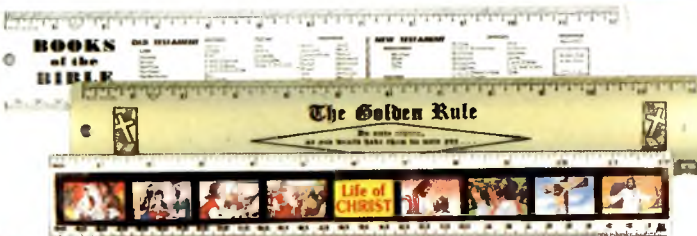
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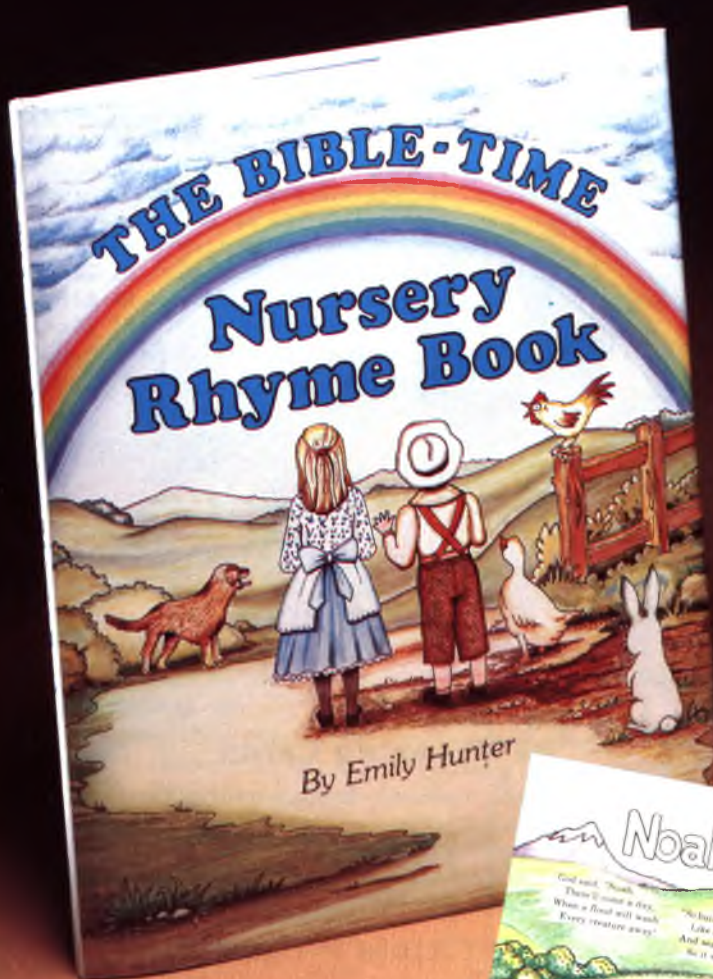


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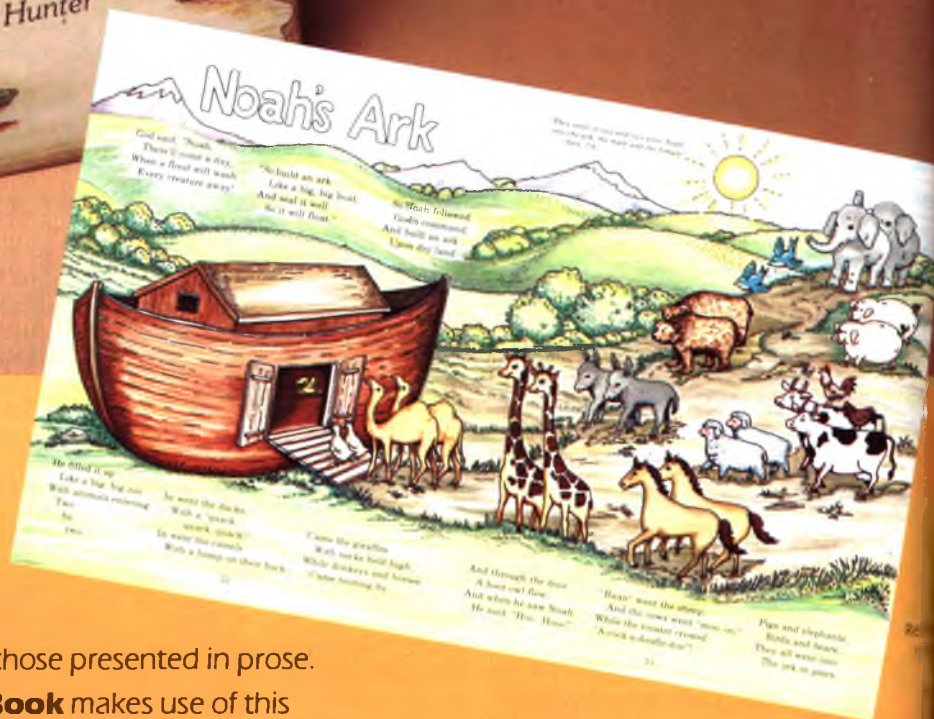
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Author, Bible in Pictures for Little Eyes Paraphraser, The Living Bible

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Author and Speaker



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**Know Your Bible Lotto.** Perfect for holiday gatherings. Players cover answers on their playing cards as Bible clues are called. First player with five in a row covered wins. Up to 15 players, ages 7 through adult. GA-2653, \$5.95

**Bible Tiddley Match.** Four exciting games in one! Two to four players try to land their tiddleywinks on Bible words or picture cards. Ages 8 to adult. GA-2639, \$12.95

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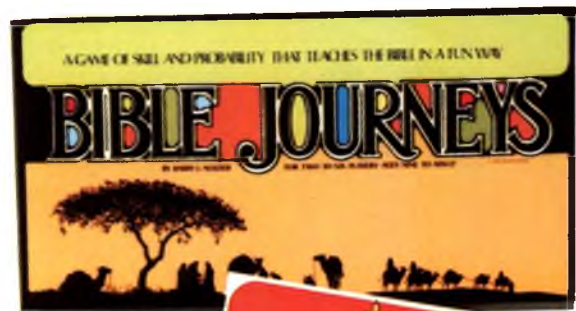
**Bible Journeys.** A fun way to learn Bible facts and principles. 2 to 6 players collect "blessings" cards as they answer Bible questions and travel through the Bible. Player with the most "blessings" at the end of the game wins. Age 9 to adult. GA-2539, \$12.95

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**Fishers of Men.** Players compete to see who can be the first to make a "catch" of "four men" with their fishing pole and magnet. Ages 6 to 12. Game contains 60 "men" cards with questions, dowel, string, magnet, paper clips, instruction/answer folder. GA-2531, \$4.95



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# SAY IT NOW

by JENNY CUTLER

I GLANCED quickly through my morning mail and recognized a familiar postmark. I was eager to open that letter first, a letter I was expecting from home. About two weeks previously, the announcement of the coming observance of the wedding anniversary of my good friends at home had been in the mail.

"Hope you can come," she had written in the enclosed note, but I had moved to another state after my husband's death, and distance made a trip impossible at this time.

"I'll send a gift and the most attractive card I can find," I reflected. "Should write a letter, I suppose, but I don't have time. One letter more or less, with all the relatives and friends they have won't matter."

Then memories fairly tumbled over each other in my mind.

When our eldest son lost his life in a flaming plane crash, she had come to me. When our home burned, our church gave us a totally unexpected shower of household appliances, food, and clothing. Many of our friends in the congregation took inventory of their family wardrobes to select clothing that would fit my husband, me, or our two children. We couldn't overlook the fact they gave us their best garments. Since this couple had nothing of the size we could use, they bought us a set of china.

"Oh no!" I had protested. "Not a full set—that's too much!"

"We don't think so," the husband had replied. "Your family lost everything, and we want to help."

She had helped with our daughter's wedding preparations by volunteering to prepare and serve the delightful tea for the bride and her bridesmaids. Memories of the church wedding are in an album as his contribution with his camera.

JENNY CUTLER resides in Spring Arbor, Michigan, and is a member of the Spring Arbor Church of the Nazarene.



Somber memories: their son returned safely from military service overseas, only to die rather suddenly at home. As Rachel "weeping for her children, for they are not," two sorrowing mothers needed each other.

My davenport had been our altar: we knelt together to thank Him for our blessings; to pray for guidance when the way was troubled.

I wrote a letter of loving memories of sunshine and shadows we had shared.

The letter of reply was bulky, I noted with satisfaction. It would

tell me all about their festive occasion, and I opened it eagerly. The first thing I saw was her obituary. In shock I read also the account of the reception, which appeared on the same page of the newspaper—she had gone suddenly "like a light going out," he had written in an anguished note.

"She didn't see your gift—it came the next day—but we both cried as we read that beautiful letter together—that you remembered all those things and took time to write it to us really touched our hearts."

That was a letter I almost had no time to write . . . the letter that wouldn't matter . . . yet it had been an important but small part of the "happiest day of her life," according to the letter I had just received.

I thank God for the beautiful friendship we enjoyed, and I made a new resolution for the friends I still have: I won't postpone the word of appreciation or encouragement I can give, but I will say it now, or write it now. □

## I WONDER WHAT IT'S LIKE TO FLY

TODAY I'll watch as birds go by,  
And lift their wings up to the sky.  
They seem so free of worldly tie,  
I wonder what it's like to fly;  
To be so free, to glide and soar,  
To softly land and fly once more,  
To dip and swerve into the breeze,  
To perch among the mint-green leaves,  
To chirp and sing your song with ease,  
Not caring what or whom you please,  
To fly among the clouds on high,  
To fly until the evening's nigh,  
A mate to answer to your cry,  
I wonder what it's like to fly.

—JAMES E. HOFFMAN  
New Port Richey, Florida

**Editor's Note:** Mr. Hoffman became a Christian early in 1984. He had been critically ill and undergoes kidney dialysis three times weekly. Nevertheless, this young man faithfully attends the services of our New Port Richey, Fla., church, takes discipleship classes, and leads the Caravan program. Pastor Ralph Moulton says, "Jim is determined to serve Christ actively as long as he lives."

As Christians, we are to observe the laws of the land; not to do so has a direct bearing on our Christian witness.

Joy C. Brookins  
Port Arthur, Texas

#### PLEADS FOR INVOLVEMENT

I want to say how much I appreciated the article "A Tragically Wrong Decision" by Eugene M. McElyea. It is refreshing to see a layman in our church actively involved in promot-

ing the sanctity of life. The reason we have 1.5 million abortions per year here in the U.S. is because Christians, in general, have been uninvolved. We have left it up to the unbelievers to make the decisions, and now we are faced with an epidemic of abortions, legally supported infanticide, and possibly a future where it will be legal to kill elderly and handicapped persons as well. If we continue to do nothing, we will be *as guilty* as the people directly involved in these things. We

have an opportunity during this election in November to choose a president who will probably appoint a new Supreme Court Justice and that appointment could easily bring about a reversal of the 1973 Roe vs Wade decision to legalize abortion. Let's be involved, as a denomination that believes in the *sanctity of life* and that will fight for God's way. Let's have more articles on these issues so we can be aware and be involved!

Donna Creasman  
Great Falls, Montana

## "GO SEE IRMA GOLDEN"

by ROSE MARIE GRAY

ON A CHILLY, rain-drenched day I cautiously made my way through the hospital parking lot. Friday was my day off, so I volunteered my services as a church visitor to a nearby hospital.

I had received a call the previous day giving me the names of two parishioners who were at the hospital. I planned to stay a few minutes with each and then hurry on to a more pleasurable activity—shopping!

My first stop took me to the intensive care unit where I visited and prayed with a critically ill woman. She was on a respirator and could only communicate with her eyes. Yet I saw a look of peace replace one of fear.

My second visit didn't materialize. The patient had been discharged that morning. I mentally began to plan my exciting shopping adventure.

As I put my key into the ignition, the Lord spoke to me and said, "Go over to County General and see Irma Golden." I was startled at the almost ludicrous thought. In the first place, County General was located clear across town. In the second place, I hadn't seen Mrs. Golden for about 20 years.

I rationalized why this thought had popped into my mind. Two weeks before, while visiting friends in another church, I had picked up their church bulletin. I saw that prayer was requested for one of their nursing home patients. Her name was Irma Golden. After inquiring, I realized that this was the same Irma Golden I had worked with 20 years before.

Still the thought persisted that I should visit her. I found myself driving toward County General. As I maneuvered my car into a parking spot, I felt impressed to speak to this woman about her soul. Mentally arguing all the way, I remembered witnessing to Irma two de-

cadecades before. It was my first job, and I wasn't prepared for the biting sarcasm from my coworker when I tried to share my Christian faith.

Feeling rather foolish, I secured Irma's room number and made my way up to her floor. I was surprised to see her room empty, and deciding that I was mistaken about my feelings, I started to leave. A nurse approached and offered her assistance. Mrs. Golden was slowly making her way down the hall.

Tears filled my eyes as I saw a frail, white-haired woman approach. She was bent almost double as she made her way slowly and painfully down the hall. I remembered a tall, vivacious, raven-haired figure. Age had taken its toll.

Cautiously I approached her as she made her way to the room. "Hi, Irma," I called. "How are you?"

She paused for only an instant, then her face broke out in a big smile as she replied, "Hi, Rose Marie, I knew that you would come."

Trying to get over my shock, I asked her how in the world she recognized my voice and why she was expecting me. We had had no contact for almost 20 years.

The story tumbled out in tears and broken phrases. Irma had been very ill. After losing her eyesight, she had had several heart attacks. She was frightened. She was afraid to die. When the minister of the nursing home visited her, he witnessed to her and led her to Christ.

But some doubts and unanswered questions remained. So as she prayed to her newfound Friend, she asked Him to send somebody to answer these questions. As she waited before Him, the face of that coworker 20 years before came to her mind. She had tried to find me, but I had moved several times. So in simple, childlike faith, she asked her Heavenly Father to find me and send me to her.

I was crying by the time she had finished. When at last she settled down, I asked her what she would like to talk about. "Please," she said, "could we talk about being *born again*?" So we did. And we prayed. An hour later I left County General a very humbled, happy servant of God, thanking Him for the privilege of having even a small part in His kingdom. □

ROSE MARIE GRAY is a free-lance writer who resides in Baltimore, Maryland.

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



# IN THE NEWS

## PEOPLE AND PLACES



**Judge Charles Davis** has been elected circuit judge for Florida's 10th Judicial Circuit. Davis was elected judge for the County Court of Polk County in 1982. He has

previously served as city commissioner and mayor of Winter Haven, Fla.

A native of Winter Haven, Davis is a graduate of Trevecca Nazarene College and received his law degree from the University of Florida. He is a member of Winter Haven First Church, where he serves on the church board and is the supervisor of the Middle Adult Department in the Sunday School. He and his wife, Vonnice, have two children, Chad and Deanna.

As circuit judge, Davis will serve Polk, Highlands, and Hardee Counties in central Florida. The Circuit Court is the trial court of general jurisdiction. □



**Chief Master Sergeant Justin Smith** was recently honored upon his retirement from 31 years of active duty in the United States Air Force. Mr. Smith has received

numerous awards and citations throughout his military career, including promotion to the highest rank possible for a noncommissioned officer.

Since 1977 he has been stationed at Kelly AFB in the Electronic Security Command Headquarters, Systems Maintenance Division.

Smith is a member of the San Antonio Valley-Hi Church, where he serves as a Sunday School teacher, as a trustee, and as secretary of the church board. He is also an usher and sings in the choir.

An award was presented to Chief Smith for his outstanding military career and service to the local church in special ceremonies during the semi-annual Military Sunday held at the Valley-Hi Church. Participating in the presentation of the award were Rev. Archel Meredith, representing the general Church of the Nazarene and presi-

dent of the Nazarene Chaplains Association; Capt. Charles Simmons, Chaplain USAF, Lackland AFB, Tex.; and pastor, Rev. Carlton F. Harvey. Over 20 active military personnel from all branches of the service and a military honor guard from Kelly AFB, Tex., also participated in the service.

Mr. Smith and his wife, Ruth, have three sons. He and his wife will continue to live in San Antonio, where he will pursue completion of a degree in management. □

The Retired Ministers Fellowship of the **Chicago Central District** held its first retreat this week at the District Center, Aroma Park, Ill., August 28-30.

The three-day retreat opened Tuesday and climaxed with a cookout Thursday. Rev. E. Keith Bottles, superintendent of the Chicago Central District, was the special speaker for the Wednesday evening session.

The fellowship was organized September 1980 by Rev. Carl H. Roberts of Bourbonnais, Ill., who has served as chairman since its inception. It is open to all retired ministers and spouses and widows of ministers of the Church of the Nazarene. Membership at the present time is approximately 70.

Other officers, all from the Kankakee, Ill., area, include Rev. Sherman Hunter, vice president; Esther Roberts, secretary-treasurer; and Audrey Myers, assistant secretary-treasurer. □

**Rev. Ron Dalton**, pastor of the Lebanon, Tenn., West View Church, received the doctor of ministry degree on May 11 from Vanderbilt University, where he also taught in the master of

divinity program. His doctoral thesis was titled "The Pastor/Parish Interview Process: A Contextual Approach" and was received with honors by the divinity school.

The area of specialization for the degree was in church management. In particular, the concentrations for study were in congregational analysis and ecclesiology (doctrine of the church).

Dr. Dalton and his wife, Martha (Gomer), are both graduates of Trevecca Nazarene College, where they both sang in "Encounters," one of Trevecca's singing groups. He is also a graduate of Mount Vernon Nazarene College (A.A., 1973) and Nazarene Theological Seminary (M.Div., 1979). They have two sons, John, three, and James, five months. □

## YOUTH MINISTRIES ANNOUNCES NEW QUIZZING CYCLE

The World Bible Quiz Association, Inc., has recently approved a new eight-year study cycle for teen Bible quizzing. This lengthened cycle will include five additional New Testament books that have not been previously a part of the quiz curriculum.

Teen quizzing this year will be on the Gospel of John. After the General Conventions and Assembly next year, the study cycle will be as follows:

1985-86	Acts
1986-87	1 and 2 Corinthians
1987-88	Hebrews, 1 and 2 Peter
1988-89	Matthew
1989-90	Romans/James
1990-91	Acts
1991-92	Galatians, Ephesians, Philippians, Colossians, Philemon
1992-93	Luke
1993-94	1 and 2 Corinthians
1994-95	John

The new cycle does not actually begin until the 1987-88 year.

The Church of the Nazarene is a member of the World Bible Quiz Association, Inc., which includes most of the denominations and groups who have Bible quizzing programs. □

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# OUR COLLEGES AND SEMINARIES



## TWO ENBC STUDENTS QUALIFY FOR GRADUATE STUDIES



Lau

In 1983 European Nazarene Bible College in Büsingen near Schaffhausen in Switzerland tried a new idea. Two of their students, Miss Monika Lau from Berlin, West Germany, and Mr.

Nunzio Faranda from the island of Sicily in Italy, wanted to do graduate studies in theology. They applied to the University of London as "external"

students, taking their class work through the British Isles Nazarene College in Manchester, but their degree examinations through the university. The administration of ENBC encouraged them, but they wondered how their programme would stand up in the highly competitive world of the largest university in England.



Faranda

The test came in June 1984, when Monika and Nunzio took their preliminary theology examinations with several hundred other students at the university. They waited nearly two months for the results, which were published in August. Monika Lau had not only passed but had also won first prize

from the theology faculty for the highest score of all the students (A+ in Greek, A+ in Hebrew, and B+ in church history). Nunzio won second prize with the second highest score (A+ in Greek, A+ in Hebrew, and B in church history). Both Monika and Nunzio have been elected members of Convocation, the University of London honor society. A special sense of pride was felt over Nunzio, who, when he came to ENBC in 1979, could not speak a word of English.

ENBC gives special thanks to all who have supported these students and in particular to the Wichita, Kans., First Church for their generous scholarship for Nunzio. □

## MVNC ANNOUNCES NEW FACULTY AT FACULTY INSTITUTE

Mount Vernon Nazarene College held its annual Faculty Institute on August 22-23 and announced the addition of eight new faculty for the 1984-85 school year.

David J. Figuli of Wicker, Herzer and Panza Co., L.P.A., Higher Education Executive Associates (Cleveland), was the featured speaker for two of the sessions on August 22. Figuli addressed the topics, "Contractual and Regulatory Matters of Concern to the Faculty," and "Administering the Student-College Relationship."

Dr. F. Wayne Reno has been named professor of psychology. Prior to coming to MVNC, Reno served as assistant dean and associate professor of education and psychology at Raymond Walters College, University of Cincinnati, from 1971-84.

At the University of Cincinnati since 1963, Reno served as an instructor in psychology and assistant to the dean; assistant dean and assistant professor of education and psychology. He also taught at Circleville Bible College, Malone College, Circleville High



Pictured (l. to r.) at MVNC's Faculty Institute, August 22-23, are Dr. Robert Lawrence, vice president of academic affairs at MVNC; Mr. David Figuli of Wicker, Herzer and Panza Co., L.P.A., Higher Education Executive Associates (Cleveland), featured speaker; and Dr. William Prince, president of MVNC.

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The Northwest Nazarene College "Invaders" soccer team and singers are shown in Goncalo Velho Square, Ponta Delgada, Azores. Pictured (standing, l. to r.) are Cynthia Robert of Denver; Coach and Mrs. Arthur Horwood, Nampa, Idaho; Dave Daniels, Portland, Oreg.; George Zickefoose, Edmonds, Wash.; Carl Hedin, Eugene, Oreg.; Jeffrey Carr, Linwood, Wash.; Joe Rimmer, Eugene, Oreg.; Jeffrey Schatz, Fremont, Calif.; Darran Crager, Aurora, Colo.; Christina Adams, Denver; Missionary Earl Mosteller, Ponta Delgada, Azores; and Roy Wooden of Sunland, Calif.; (kneeling, l. to r.) are Derek Bauder, Pioneer, Calif.; Mark Wheeler, Centralia, Wash.; Wayne Buck, Medford, Oreg.; Stan Pickell, Nampa, Idaho; Bryan Wheeler, Nampa, Idaho; Eric Hoyle, Troutdale, Oreg.; and Roger Beck of Granada Hills, Calif.

School, and Campbell County High School (Kentucky).

Reno earned his Ed.D. and M.Ed. degrees from Cincinnati in 1966 and 1956, respectively. He received his B.S. degree from Cincinnati in 1951 and A.B. degree from God's Bible College.

Donna Christner has been appointed assistant professor of education. Christner served as an elementary school teacher at the Fourth Ward School, Bradford, Pa. She earned her M.Ed. degree in education from the University of Pittsburgh and her B.A. in elementary education from Olivet Nazarene College in 1973.

In the spring, MVNC announced the following appointments: Dr. Darrell R. Falk, professor of biology; Dr. Terrell Saunders, assistant professor of religion; Dr. John L. Smith, associate professor of physical science and physics; Randy Cronk, assistant professor of psychology; Stanley L. Doerr, instructor in biology; and Paul Swanson, assistant professor of physical education. □

### NNC INVADERS SOCCER TEAM VISITS PIONEER AZORES

"Sports and Culture Exchange International," a division of "Youth Enterprises" based in Chula Vista, Calif., at the invitation of Missionary Earl Mosteller, engaged the "Invaders," a soccer team from Northwest Nazarene College, during the later part of July

and beginning of August. The team wielded an excellent low-key, pro-Nazarene impact in the Azores islands.


Roy Wooden, a former missionary to Brazil, represented "Youth Enterprises."

Dr. Arthur Horwood, soccer coach from Northwest Nazarene College, trained and coached the team. He was accompanied by his wife, Jean, a physical education professor from NNC. The team won half of its games.

Cynthia Robert and Christina Adams sang on the soccer field at halftime between players' testimonies and other aspects of gospel promotion.

A number of Azoreans have professed to accept Christ and some 80 people requested Bible studies. The follow-up is in progress.

Responses to the Bible studies have been gratifying, as have been the commentaries of certain men of prominence in public affairs. □



## Book Briefs

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Monterrey, Mexico, retreat with District Superintendent Ruben Jimenez and wife, Olga, attending.



Ciudad Juárez, Mexico, retreat. Rev. Abraham and Myra Blas, far right



Tijuana, Mexico, retreat with District Superintendent Armando Cortés and his wife, Graciela, attending.

### MEXICAN DISTRICTS EXPERIENCE NAZARENE MARRIAGE ENRICHMENT

Leader couple Tom and Linda Spalding (former missionaries to Panama) have been touring the eight districts in Mexico on behalf of Nazarene Marriage Enrichment.

Three retreats have been held as of this writing: Monterrey, Ciudad Juárez,

and Tijuana. The Spaldings write, "We are experiencing some beautiful retreats. The Holy Spirit is faithfully in control. And we thank God for the privilege of sharing in the lives of these beautiful people. The Lordship sessions are especially anointed with His presence."

The support of the district superintendents and pastors has been excellent. □





Dr. George Rice (l.) presents Dr. Morris Weigelt of Nazarene Theological Seminary the new edition of *The Epistle to the Hebrews* by Dr. H. Orton Wiley, which Dr. Weigelt edited. Dr. Rice, through his assembly sales program, has received over 1,300 orders for the beautifully bound volume. The shipping of them is underway.

#### UPPER GREAT LAKES PIONEER AREA MINI-ASSEMBLY

On August 11 over 200 delegates and friends gathered on the North Michigan Free Methodist Campgrounds in Manton for the Second Annual Mini-Assembly of the Upper Great Lakes Pioneer Area—Michigan District. Under the direction of Rev. Milton Hoose, area leader, and District Superintendent C. Neil Strait, coordinating councils were elected in the areas of CL/SS, NYI, NWMS, home missions, church growth, and camp meeting. Pastors from 29 churches and 4 church planting sites reported to the mini-assembly.

In his report as area leader, Rev. Hoose highlighted the growth during the first year and challenged the gathering with a theme of "Commitment to the Present—Vision for the Future."

Strong numerical gains were registered in church membership, enrollment, and Sunday School and worship attendances. Finances showed an 11 percent increase in the amount raised for all purposes and a 20 percent increase in the amount paid on all extension ministry budgets. The congregation at Petoskey has become a fully organized church. Special emphasis has been given to church planting in Grayling, Oscoda, Kalkaska, and Benzie. An additional 20 towns have been targeted as possible locations for new congregations.

The mini-assembly was only a part of the week-long Pioneer Area Camp Meeting. The featured workers were Rev. P. L. Liddell, Dr. Ted Lee, singers Jim and Rosemary Green, and missionaries Rev. and Mrs. Boyd Skinner.

God's Spirit was evident throughout the camp meeting and mini-assembly. Nazarenes in northern Michigan have been captivated by a pioneer spirit of expectancy, looking forward to their establishment as a district as they carry

the message of holiness throughout the Upper Great Lakes Pioneer Area. □

#### RECORD NUMBER OF NEW VACATION BIBLE SCHOOLS

Ninety-nine churches accepted the offer of Church Extension Ministries for free material to conduct VBS in the summer of 1984. This number nearly equals the combined total of the previous four years.

Two factors contributed to this dramatic increase. The 75th anniversary year drive to organize new churches resulted in 82 new organizations in the

U.S.A. and Canada alone. A second factor was the expansion of the program to include churches that would agree to use the VBS material to reach into a brand-new community or cultural group.

With this positive response, plans are now being made for an even greater number of extension Vacation Bible Schools next summer.

Funds for this program are provided through the special VBS offerings for world and home missions, promoted by Children's Ministries of the Division of Christian Life. □

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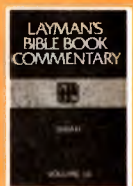
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The Spanish Hymnal Committee met in Kansas City, June 29—July 3, for a preliminary but very important session: Members of the committee are pictured (from 1. clockwise) Dr. Omar Mejia, from El Salvador; Rev. Freddie Arreola, from Los Angeles; Mrs. Lucille Hudson, representing the MAP Regional Office; Mrs. Alberta Danner, representing Publications Services; and Dr. H. T. Reza, the convener and chairman. A target date for the new hymnal is 1987 or 1988. Since *Gracia y Devocion* was released in 1961, the churches need a new hymnal to update singing habits. The first hymnal produced by the then Spanish Department was *Lluvias de Bendiccion*, released in 1947. The new hymnal will include 511 songs and several other features so necessary for the singing Spanish-speaking churches in Latin America.



### NPH FIELD REP TO RETIRE

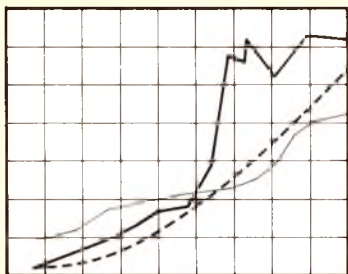
Dr. George Rice, director of field representation for NPH, and representative extraordinaire for the last 29 years, is well known across the church. He has covered about 500 district assemblies, hundreds of preachers' meetings, and other official conferences for the church. In carrying out these duties he has logged about 1.5 million miles on the road and in the air. He will be retiring officially February 28, 1985, just prior to the General Assembly and next year's district assembly season.

George is known to many as Mr. Publishing House and is appreciated because of his insightful presentations, his optimistic, cheerful spirit, and his enthusiasm for all church leaders, pastors, and people, as well as church institutions. Everywhere George has gone, he has accentuated the positive and will always be remembered for this outstanding Christian quality.

Photographer Paul Garrett snapped a picture of George at his bookstand in his final assembly representation for the Southwest Oklahoma District, September 5-7. This was held in the new Calvary Church in Bethany, Okla., pastored by Dr. Carl Summers. Dr. Charles H. Strickland, general superintendent, officiated, and Dr. Bert Daniels was the host district superintendent.

When Dr. Strickland presented Dr. Rice to the assembly, he received a standing ovation. This public appreciation reflects the attitude of all the districts throughout the church toward him, for his contagious, outgoing Christian spirit always made his representation an occasion.

He will be covering some preachers' meetings during the present season and will officially finalize his public activities at the Leadership Conference scheduled for February 20-22, 1985, in Kansas City.



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Wanda Knox (l.), missionary and former executive director of NWMS, recently visited the publishing house with her friend, Gail Herbert of Port of Spain, Trinidad. Gail is a stenographer at the Port Authority of Trinidad and Tobago and is a member of the church in Trinidad.



Rev. Mike Higgins brought a group of 23 people from his Pea Ridge, Ark., church to visit Nazarene World Headquarters and then the Nazarene Publishing House. They were photographed from a ramp that looked down on the new Mueller Martini Perfect Bindery equipment. The paper dust exhaust tube separates the group.

# FOR THE RECORD



Shown at the Akron district assembly (l. to r.) are Dr. Eugene L. Stowe, general superintendent; ordinands and wives, Rev. and Mrs. A. C. "Bud" Esselburn, Rev. and Mrs. Gary Lemasters, Rev. and Mrs. Jack Bimber (credentials recognized), and Rev. and Mrs. James Smith; and District Superintendent and Mrs. Floyd O. Fleming.



Pictured at the North Carolina district assembly (front row, l. to r.) are John H. Weller, ordinand; District Superintendent Oval L. Stone; Dr. V. H. Lewis, general superintendent; and Gary Monk, ordinand; (back row, l. to r.) ordinands Barry Bryant, Carl J. Swanson, Roger D. Lee, and Mark Brown.

## DISTRICT ASSEMBLY REPORTS WEST TEXAS

The 76th annual assembly of the West Texas District met at Lubbock, Tex. District Superintendent Gene Fuller, completing the second year of an extended term, reported one new church, Grapevine.

Dr. Charles H. Strickland was the presiding general superintendent.

Elders Bob Huffaker, Dal Newberry, and Clifton Wooldridge and laymen Chesley Lewis, Don Paxton, and Melvin Pierce were elected to the Advisory Board.

Mrs. Fred Fike was reelected NWMS president; Rev. Dale Taylor was elected NYI president; and Rev. Jerome Hancock was elected chairman of the Board of CL/SS.

## AKRON

The 42nd annual assembly of the Akron District met at Louisville, Ohio. District Superintendent Floyd O. Fleming, completing the second year of an extended term, reported two new churches, Quaker City and Youngstown Mount Olivet.

Presiding General Superintendent Eugene L. Stowe ordained A. C. "Bud" Esselburn, Gary Lemasters, and James Smith, and recognized the credentials of Jack Bimber.

Elected to the Advisory Board were elders Marion Barber, Willis Coburn, George Gribben, Jr., and Russell Long, Sr., and laymen James Couchenour, William Davis, Del Sanford, and Glenn Thorne.

Mrs. Floyd O. (Barbara) Fleming was reelected NWMS president; Rev. John Taylor was reelected NYI president; and Rev. Michael Burns was reelected chairman of the Board of CL/SS.

## EASTERN LATIN AMERICAN

The 26th annual assembly of the Eastern Latin American District met at Jersey City, N.J. District Superintendent Jose Cardona, completing the first year of an extended term, reported.

Dr. Jerald D. Johnson was the presiding general superintendent.

Elders Manuel Rivera and Benjamin Mayorga and laymen Amador Nieves and Alida King were elected to the Advisory Board.

Miriam Mouson was reelected NWMS President; Ruth Mendez was reelected NYI president; and Apolinar Segura was elected chairman of the Board of CL/SS.

## NORTH CAROLINA

The 57th annual assembly of the North Carolina District met at Pineville, N.C. District Superintendent Oval L. Stone, reelected to a four-year term, reported one new church, Crystal Coast.

Presiding General Superintendent V. H. Lewis ordained Mark Brown, Barry Bryant, Roger D. Lee, Gary Monk, Carl J. Swanson, and John H. Weller.

Elders Paul Pearson and James Staggs, and laymen Odie L. Page and Bill R. Tate were elected to the Advisory Board.

Joyce Pearson, Mike Jackson, and Larry D. Smith were reelected NWMS president, NYI president, and chairman of the Board of CL/SS, respectively.

## ALABAMA NORTH

The second annual assembly of the Alabama North District met at Jasper, Ala. District Superintendent B. J. Garber, currently serving under appointment, was elected to a four-year term. He reported one new church, Decatur Bethel.

Dr. Eugene L. Stowe, presiding general superintendent, ordained Woodrow H. McGlathery and William Bonee, and recognized the credentials of Samuel Bonee.

Elected to the Advisory Board were elders Roy T. Nix and James Walker and laymen John Dunn and Howard Stocks.

Mary Shuck was elected NWMS president; Rev. Bruce Oldham was elected NYI president; and Rev. Ralph Brown was reelected chairman of the Board of CL/SS.



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Church. Rev. Chambers had been in Florida for about two weeks, seeking to reenter the active pastorate.

A graduate of Eastern Nazarene College and Nazarene Theological Seminary, Rev. Chambers was first licensed on the old Washington-Philadelphia District in 1957. He was ordained on the Washington District in 1962.

He is survived by his wife, Sylvia, and four children: James, Rebecca, Patty, and Rachel. Funeral services were conducted August 16 at Coshocton, Ohio, First Church by Rev. Chambers' brother, Howard, and Rev. Robert C. Simmons of Columbus.

#### JACQUELINE VAN BEEK DIES

Miss Jacqueline Van Beek, 42, sister of missionary Jeanine Van Beek of Haiti, died Sept. 5. She had been ill for about four years.

Jacqueline Van Beek joined the Church of the Nazarene in New Zealand and graduated from the Australian Bible College in 1966. She returned to Europe, where she had been born, in the Netherlands.

Miss Van Beek served as personal secretary to Dr. Jerald D. Johnson during 1969. She was secretary, bookkeeper, and admissions officer at European Nazarene Bible College from 1971 until illness curtailed her service.

Funeral services were held Sept. 11, in Busingen. Miss Van Beek has another sister, who resides in Ontario, Canada.

#### DEATHS

ESCOE BAIN, 81, Sept. 23, Fredericktown, Mo. Survivors: wife Eathel; son Al; daughter Sue Cork; five grandchildren; six great-grandchildren.

RUTH WARD GARRETT of Corpus Christi, Tex., 59, Oct. 1, San Antonio, Tex. Survivors: husband Joseph S., Jr.; daughters Connie Keen and Nancy Sholtess; sons Jody S. III and Scott; four grandchildren; one sister; one brother.

CAPT. VERNON KENNETH HOLLIMAN, SR., 59, Sept. 26, Gainesville, Fla. Survivors: wife Hazel B.; daughters Virginia D. Phillips and Diana N. Ross; sons Vernon K., Jr. and John L.; eight grandchildren; his parents; four brothers.

LOU EMMA LYONS, 83, Oct. 4, Hazel Crest, Ill. Interment: Chicago, Ill. Survivors: sons Raymond and James H.; daughters Mrs. Leonard (Elsie) DeRuiter, Eva Broze, and Mrs. Cloyd (Eleanor) Culver; 9 grandchildren; 13 great-grandchildren; 1 great-great-granddaughter; 1 sister.

EVERETT R. "EB" MARTIN, 70, Sept. 15, Buhl, Idaho. Survivors: wife Uletta (Thompson); son Gan; two grandchildren; two sisters; one brother.


STEPHEN MCKENNA, JR., 37, Sept. 17, San Jose, Calif. Survivors: wife Yvonne; stepdaughter Susan; stepson Fred; his mother; two sisters.

TIFFANY DION SITES, newborn, Sept. 28, Orwigsburg, Pa. Survivors: parents David and Mary Ann (Tolbard) Sites; brother Cori; sister Tara Dee; maternal grandparents.

IRENE J. SOLTS, 85, Oct. 4, Nampa, Idaho. Survivors: daughter Lura Cogdill; son Alvin; eight grandchildren; two great-grandchildren.

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December 2  
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by W. E. McCumber, speaker

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# NEWS OF RELIGION

**TWO-FRONT APPROACH CAN HELP WIN DRUG WAR SAYS NATIONAL LEADER IN DRUG EDUCATION.** The nation's war against drug abuse can be won by cutting off drug supplies at the source and at the same time changing the social climate to make illegal drug use unacceptable, said nationally known drug expert Robert L. DuPont, M.D., president of the American Council for Drug Education.

Experience has shown, said DuPont, that controlling drug-producing plants while they are still in the ground is effective. After opium poppies, marijuana plants, or coca leaves are harvested, the drugs are very concentrated and easily concealed by drug dealers. The plant sources for opium and marijuana need approximately 90 days of full sun to reach maturity, while coca bushes take four years.

"During that growing period is when the plants need to be destroyed," asserted DuPont. "We used this approach successfully in Turkey in 1972 and in Mexico in 1979."

In the past, said DuPont, drug abuse has largely been considered an American problem by the rest of the world. Recent reports, he said, show that it affects Europe and Latin America just as severely as it does the U.S. Because of this growing awareness of the international drug menace, DuPont recommends that production of these three crops should be considered an international crime punishable by all nations.

"We must establish a national commitment to 'zero tolerance' of illicit drug use," said DuPont. "That means no drug use in the schools, none in the workplace, none on the highways and in families. To do less is to permit the tragic expansion of a drug epidemic which is nearly two decades old." □

**ISRAELI RESEARCH SCIENTISTS SEEK TO FIND SECRETS OF ANCIENT GRAIN STORAGE USED BY JOSEPH.** Research scientists in Israel are trying to find out how Joseph was able to preserve grain for seven years in the hot climate of Egypt. So far they haven't met with too much success, according to the *Jerusalem Post*.

Researchers at the Volcan Center in Rishon Lezion are experimenting with temporary silos for the same reason that Joseph built them; extra storage during the good years will prepare for the bad ones to follow. When there is a bumper crop today, very often there is not enough storage available to hold the entire harvest.

Joseph's feat of preserving grain for seven years is considered almost impossible today. Problems caused by microorganisms, pests, and rodents that attack storage places often result in the loss of a crop.

Scientists believe that Joseph used a method still utilized by the Bedouins today; they dig deep holes in the ground and fill them with grain. This method has some drawbacks, however. It is difficult to fill and empty such holes, and they can be susceptible to rodent attacks.

To overcome these problems, Israeli agricultural researchers are now using a large silo made of heavy metal mesh covered with heavy plastic sheets. Each silo will hold 560 tons of grain and be ventilated with cool air at night and hot air by day. Scientists plan to store wheat in the silo for a three-year test. □

**TV AND CHURCH ATTENDANCE.** TV ministries that attract millions of viewers and contributors don't keep people from going to church, according to a recently completed two-year joint study by the Annenberg School of Communications and the Gallup organization. The study was commissioned by 30 mainline and independent churches. □



REV. CHARLES F. TRANSUE, 83, Sept. 25, Poplar Bluff, Mo. Survivors: daughters Thelma McMillon and Golda Worley Harris; son Earl; 11 grandchildren; stepgrandchildren; 11 great-grandchildren; one sister. Ministry: Esther—Flat River, Kennett, Mo., evangelism.

ANNIE LAURIE (PUTNEY) VALLOW, 83, Sept. 6, Concord, Calif. Inurnment: Oakland, Calif. Survivors: daughter Lois Lynds; eight grandchildren.

#### BIRTHS

to KEVIN AND PENNY (PENDERGAST) BAINS, Dallas, Tex., a boy, Logan Drew, Sept. 28

to RICK AND LINDA (SCOTT) DAY, Kansas City, Mo., a girl, Janelle Marie, Oct. 2

to REV. STEVEN AND IRENE FLACK, Fredericktown, Ohio, a boy, Tyler Patrick, Sept. 26

to REV. PHILLIP AND BECKY (RUTH) HAUSE, Ephrata, Pa., twin boys, Harold Andrew and Henry Allen, Oct. 9

to JACK AND JANE HICKEL, Swaziland, a girl, Shawna Rene, Sept. 9

to GREG AND MARYBETH HOLLENBERG, Southern Africa, North a girl, Elizabeth Joy, Sept. 24

to REV. MAYNARD AND KAREN (SCHAFFER) MAHLEN, Havre, Mont., a boy, Andrew Ernest, Sept. 19

to KEITH AND KAREN (HAZLETT) McLAUGHLIN, Salem, Ohio, a girl, Lyndsay Arleen, Sept. 9  
to DANNY AND CHERYL McMAHAN, Philippines, a boy, Matthew Joseph, Sept. 28

to RON AND KATHY (HANSEN) PARK, Fort Worth, Tex., a boy, Bryce Evan, Sept. 19

to MIKE AND JULIE SHALLEY, Namibia, a boy, Adam Jason, Sept. 27

to BILL AND MARGARET (MANDES) SMITH, Winnipeg, Man., Canada, a boy, David Lawrence, Sept. 25

to GARY AND BEV (SMITH) WALTRIP, Decatur, Ill., a girl, Emily Annette, Sept. 16

to REV. RANDY AND LYNN (SWEET) WITBECK, Houlika, Miss., a boy, Brandon Wesley, Oct. 5

to DAVID AND JOANNE (HOWARD) YORK, Vancouver, Wash., twin boys, Austin James and Richard Lee, Sept. 5

#### ADOPTIONS

by DUANE AND DONNA DAVIES, Decatur, Ill., a boy, Aaron Wesley, July 24

#### MARRIAGES

CONSTANCE F. DIPIETRO and STEVEN S. BEATTY at Mount Prospect, Ill., July 7

MARILYN I. GUTHRO and GERALD KEHLER at Trenton, N.S., Canada, Aug. 11

MOLLY JANE WARD and BARRY WARD BEECH at Nampa, Idaho, Sept. 7

#### ANNIVERSARIES

MR. AND MRS. ROLLA S. NEWBY, of the Grants Pass, Oreg., church celebrated their 50th wedding anniversary August 11. They have three sons, Shannon of Banks, Oreg.; Randall of Sumner, Wash.; and Durwood of Spokane, Wash.; eight grandchildren; and two great-grandchildren.

Married in Colville, Wash., the Newbys lived in Dayton, Wash., for 21 years before moving to Grants Pass in 1955.

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# THE ANSWER

## CORNER

Conducted  
by W. E.  
McCumber,  
Editor

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

In recent writings by church "leaders" (scholars and writers), I have seen statements that we receive the Holy Spirit when we're saved. I have trouble with this idea.

How do you reconcile Acts 8:14-17 and Acts 19:2-6?

And, at the other end, if we get a little of God's Spirit, then we may still have a little of our sinful self, which means we continue to sin in word, thought, and deed.

I believe the Bible can be very clear on both issues but not if our leaders keep "hinting" otherwise.

The Holy Spirit indwells every believer, as Romans 8:9 affirms.

Our "leaders" do not merely "hint" at this, they clearly and carefully teach it, and always have.

Sin does remain in the born-again believer. This also has been uniformly taught by all branches of the church throughout the history of Christian thought. But from the premise of remaining sin you have drawn a conclusion contrary to the teaching of our "leaders." As Wesley put it, "Where the sickness is, there is the Physician. Christ indeed cannot reign where sin reigns; neither will he dwell where sin is allowed. But he is and dwells in the heart of every believer who is fighting against all sin; although he is not yet purified."

Sin does not reign in the born again believer, but it does remain until one is entirely sanctified. From the moment of regeneration the believer, in the battle against that remaining sin, depends upon the indwelling Spirit for victory.

As for Acts 8:14-17 and 19:2-6, these passages, which all commentators after whom I've read ad-

mit are difficult, must be set in the light of clearer scriptures, such as Romans 5:5; 8:9-11; 1 Corinthians 6:19; 12:3-13; Ephesians 1:13; 4:30. A comment by Arnold Airhart is helpful: "The expression *as yet he had fallen upon none of them* refers to the fullness of the Spirit as at Pentecost. As believers they were not destitute of the Holy Spirit, who regenerates, indwells, and witnesses to all who are in Christ. But they did not know Him in the fullness which Pentecost signified."

To "receive" the Spirit, a usage occurring a dozen times in the NT, means to consciously welcome Him in His fullness of life and power, as did the first disciples at Pentecost. □

James 5:16, in the NIV, reads, "Therefore confess your sins to each other and pray for each other so that you may be healed." The KJV reads, "Confess your faults one to another."

May we have your comment on this? If one has sinned is it necessary, as the NIV says, to confess them to each other?

James used a Greek word that translates "sins." Confession is necessary in order to forgiveness, and forgiveness in order to healing.

The context points to communal exercises of confession, prayer, and faith. This does not mean that all confessions should be made to the whole church. W. T. Purkiser wisely suggests that "the area of commission should be the area of confession."

Have we sinned secretly? Confess to Him who sees in secret. Have we sinned publicly? Confess to the public involved. We should not inflict needless injury on others by our confessions—that would be selfish and cruel.

Common sense is needed. Never confess to a group made up, in whole or in part, of known gossipers.

The last sentence in verse 16 supplies some guidance, also. Let confession be made to one who lives close enough to God to prevail in prayer. □



Win Arn (l.) discusses a Nazarene adaptation of his book, *The Master's Plan for Making Disciples*, with General Superintendent Eugene L. Stowe (center) and Rev. Bill Sullivan, Church Growth Division director.

### NAZARENES WILL STUDY DISCIPLE-MAKING

The 1985 Continuing Lay Training textbook for the annual denomination-wide study is a Nazarene version of *The Master's Plan for Making Disciples*, written by Win and Charles Arn of the Institute for American Church Growth.

Seeking a book to fit the needs of the 1984-85 theme "The Year of Church Growth," Rev. Bill Sullivan, Church

Growth Division director, chose the Arn book because of its consistency with Nazarene disciple-making and fundamental church growth principles.

Much work has been done to make *The Master's Plan for Making Disciples* ready for widespread use by Nazarenes in the annual denomination-wide study. The Nazarene version includes new chapters on incorporation, assimilation, and conversion. Other terms and concepts have been changed to give a distinct Nazarene content to the understanding and process of disciple-making.

To meet the standard book length for the regular six-session study, some portions were eliminated or rewritten. Two chapters were combined and shortened to fit lesson plans.

The new Nazarene version of *The Master's Plan for Making Disciples* has now been released for scheduling into the February-March denomination-wide study. It is hoped that Nazarenes will absorb and put into practice the concepts in this book. The study is to add impetus and enthusiasm in every local church for reaching the world for Christ and incorporating new believers into the life of the church. □

## NEWS OF EVANGELISM

### CHURCH FINDS EASTER A GREAT TIME FOR REVIVAL

"Easter is a great time for revival!" declared Rev. Donald R. Reed, pastor of the **DeRidder, La., First Church**.

"It was the best revival in my 12 years of pastoring," said Rev. Reed of the April 17-22 revival meeting with Rev. Ford Boone as evangelist and Dwight and Norma Jean Meredith as song evangelists.

Prayer and fasting were the apparent keys to revival. For the preceding five months, Monday had been reserved for individual prayer and fasting, and Wednesday was prayer and fasting for the entire church.

The buildup of spiritual power brought results.

A mother, two daughters, and a daughter-in-law were among those saved. The mother and one daughter were sanctified in the closing service.

One young adult man and wife who had been converted earlier were sanctified on Wednesday night and gave the following testimony: "I'm all new on the inside and my skin is crawling on the outside. This is the best thing that has ever happened to me."

One man from another denomination attended every weeknight and insisted that his pastor join him on Saturday night.

One woman was anointed and testified to a definite divine touch upon her eyes. □

### EVERY SEEKER FINDS HELP AT REVIVAL ALTAR

Pastor Robert W. McNeely of **Mount Sterling, Ohio, First Church** reports that there were 98 seekers at the altar during a spring revival with *Evangelist Richard Strickland*.

Of that number, he reports that 90 persons were saved and 8 were sanctified.

It appears the only losers were the ones who didn't seek.

One young father who was visiting his mother sought and found victory. He is now praying that his family may be reconciled and the mother of his children return home.

In another instance the pastor reports that a young couple made a new commitment and are now "growing in grace." The wife had a Nazarene background some 20 years prior to attending the revival. □



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# THE CHURCH SCENE



Pastor Larry A. Mancini, of the Olean, N.Y., church, reports a street and campus ministry. It began as a "coffeehouse" with informal Christian fellowship on Friday evenings, featuring live music from local and western New York recording talents.



The Gap Mills, W.Va., church held a special recognition service for A. S. "Dad" Galford (l.) on July 22, commemorating his 99th birthday. He was presented with a plaque by Pastor Joe Larue (r.), honoring him as one of the oldest members of the West Virginia South District. Mr. Galford was instrumental in organizing the Church of the Nazarene at Gap Mills and is a charter member. He was formerly a charter member of the Woodrow, W.Va., church, which was a part of the Kentucky District at that time.



On June 3, Terre Haute, Ind., First Church dedicated its new sanctuary, offices, and church school facilities. Dr. B. G. Wiggs, district superintendent, brought the messages. Rev. Ralph Brown, former pastor, sang in the three services of the day. The congregation moved to the five acres on the northwest corner of the city in April 1983, worshiping in a school during construction. The building has nearly 15,000 sq. ft. and was built for a cost of \$550,000, with an indebtedness of just under \$200,000. The land and significant financial help were given by members Wesley Farmer, Jr. (now deceased), and his wife, Doris. The pastor is Larry E. Mathias, who has served the congregation for 10½ years.



On January 29, 1984, 13 men and 2 women left Atlanta as a Work and Witness team from Atlanta First Church to Cap Haitien, Haiti. During the following 10 days, they converted a theater into a parsonage, school, and church. This project had been a matter of prayer with our missionaries in Haiti for almost three years. Rev. Pal Wright is pastor of Atlanta First Church. Jo Wolfe is the NWMS president.

"The Carpenter's House" was opened July 27, with 99 persons attending, and "Living Water" from Alfred, N.Y., ministered in song and testimony. The average attendance for Friday night has been about 60. The

staff, under the direction of Doug Roy, serves as counselors. Lives have been changed and decisions made for Christ. There is a Bible study on Tuesday nights and on Thursday night an "Alcoholics Victorious" group meets. □



## LAYMEN'S TAPE CLUB

December Selections

**Ltc FOR YOUR Encouragement**

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 Bible Reading: Luke 2:1-16—*John Corrigan*  
 Bible Study: Psalm 23:3—*Audrey J. Williamson*  
 Inspiration from History—*Herbert McGonigle*  
 "I Wonder as I Wander"—*Jonathan Welch*  
 Devotional Nuggets

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Outdoor service on street corner at Woodhill Estates

### CLEVELAND CHURCH ON WHEELS OUTREACH MINISTRY ROLLS ON

Pastor Phil Batten, of the Willo-Lake church, Eastlake, Ohio, reports a couple of highlights of summer outreach.

June 27-30, Associate Pastor Jeff and Joyce Waters, with 15 teens from the Coshocton, Ohio, church and 12 teens from the Zanesville, Ohio, Baptist church, assisted Willo-Lake church workers in reaching 5,786 people in its "Feeding of the 5,000" program. Thirty church services, consisting of music and gospel puppets, were held in 12 areas, reaching into Cleveland's ghetto.

After each service a Coke and hot dog was given to each individual in attendance. A total of 40 workers assisted, 14 of whom were from the inner city.

Evangelist Tim Ginter preached 22



Workers passing out food

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times, July 27-28, and ministered to 1,767. Mrs. Ginter and Tim's aunt and uncle joined them. Cokes and hot dogs were passed out again. There were 1,100 seekers who made a public profession of faith in Jesus Christ. A young Black convert, called to preach, wants to join the Church of the Nazarene. This points to a need for a training center in Cleveland.


An article about the Church on Wheels ministry appeared in the May 1, 1983, issue of the *Herald of Holiness*. □



Crowds on West Side of Cleveland

## THE MASTER'S PLAN

FOR MAKING DISCIPLES



**1985 DENOMINATION-WIDE**  
Continuing Lay Training Study

**FEBRUARY—MARCH**

**DISCOVER HOW** to draw upon each other's strengths and gifts to achieve disciple-making goals and become the growing, caring Body of Christ.

For additional information, contact your CLT director or pastor.



# LATE NEWS

## REQUEST FOR EYEGLASSES HAS OVERWHELMING RESPONSE

A request for used eyeglasses for the Philippines resulted in the receipt of more than 2,000 pairs, according to Rev. Peter Burkhardt. So many were received that they are now asking that no more be sent, since they are running out of storage space.

Rev. Burkhardt said the glasses are being classified and categorized for distribution. He added that most of the glasses were designed to correct astigmatism, while most Filipinos suffer from being near- or farsighted. Still, the frames for the glasses can be re-used.

Once the glasses have been sorted, a special eye clinic will be held at the Protestant hospital in Legaspi City to help provide needy persons with glasses. □

—NN

## WIFE OF FRENCH PASTOR VICTIM OF HEART ATTACK

Mrs. Line (LEEN-eh) Ricard, 27, died suddenly of a heart attack Sunday, October 21. She had been admitted to a hospital after becoming ill four days earlier.

She was the wife of Rev. Serge Ricard, associate pastor of the Versailles Church of the Nazarene and the first French pastor of the denomination's new work in that country.

Besides her husband, she is survived by two small sons, Samuel and Joel; her parents, Rev. and Mrs. Dumont; and several brothers and sisters.

Funeral services were conducted October 24 at the Versailles church.

She and her husband met in Martinique while he was serving his compulsory 12 months in the French military. After leaving the service they were married, and he worked in the air-conditioning business until they sensed God's call to the ministry.

Rev. Ricard graduated from European Nazarene Bible College in May 1984 and returned to France to begin ministry in the Church of the Nazarene. □

—NN

## PIONEER IN CHILDREN'S PROGRAM DIES

Retired Nazarene elder, Leroy Haynes, 81, died October 14 of natural causes at his home in Upland, Calif.



Members of the eye specialist staff at the Protestant hospital in Legaspi City with some of the glasses received from Nazarenes around the world.

Rev. Haynes was one of the pioneer developers of the Nazarene Boys' and Girls' Programs (which later evolved into Caravans) and the camping program. He also was the founder of the Leroy Boys Home in Laverne, Calif., which ministered to troubled young men.

Rev. Haynes retired from the pastorate in 1968, at which time he began serving as a custodian for Pasadena, Calif., First Church. In 1979 he moved to Upland, where he served as the custodian for the Ninth Street Christian School—a ministry of Upland Church of the Nazarene. He served in this capacity at the time of his death.

He is survived by his wife, Jean; two daughters, Bonnie Ziebarth of Upland and Betty Wilson of Crestline, Calif., and five grandchildren.

Memorial services were held October 21 at Pasadena First Church, conducted by Rev. Earl G. Lee. □

—NN

## R. FRANKLIN COOK TO SERVE AS NEW EDITOR OF WORLD MISSION



Rev. R. Franklin Cook, former office manager in the Department of World Mission, will become the new editor of *World Mission* magazine effective with the January 1985 issue. He replaces Miss Helen Temple, who retired from the World Mission Division and the post of *World Mission* editor at the 1984 meeting of the General Board.

Miss Temple has continued to serve as editor while arrangements were made for a successor. She has worked on the magazine (and its forerunner, *The Other Sheep*) since 1953.

Rev. Cook is the son of missionary parents, Rev. and Mrs. Ralph Cook. His early years were spent in India. He

is a graduate of Northwest Nazarene College and Nazarene Theological Seminary and is a doctoral candidate at Trinity Evangelical Divinity School. He currently serves the Arizona Nazarene Lands, Inc., an investment, resourcing, and church planting ministry among new Nazarene churches in Arizona.

He and his wife, May Lou (nee Williamson), reside in Phoenix. □

—NN

## COORDINATOR APPOINTED FOR WORK AND WITNESS PROGRAM



The Board of General Superintendents has approved the appointment of Rev. David Hayse as the first Work and Witness coordinator for the International Church of the Nazarene. In this post, he will coordinate projects in the World Mission regions as well as in Canada and the United States. The appointment became effective November 1.

For the past three and a half years, Rev. Hayse served as the coordinator for Work and Witness projects in Mexico. Prior to this he was a missionary builder in Colombia, South America, first being appointed as a missionary to Ecuador in 1976.

Work and Witness was the spontaneous outgrowth of the Men in Mission program, which was initiated at the 1972 NWMS Convention. It consists of self-supporting groups of Nazarenes who volunteer their time, labor, and money to construct new church buildings and to share the Good News with those in the community.

Rev. Hayse and his wife, Marcia, have two children. He is a 1974 graduate of Olivet Nazarene College. He attended Nazarene Theological Seminary and was ordained in 1975. □

—NN

# Thanksgiving

WE ARE DEBTORS TO  
GIVE THE  
GOSPEL  
to every man  
in the same  
measure as  
we have  
received it.



Phineas F. Bresee

GOAL:

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CHURCH of the NAZARENE  
Thanksgiving Offering  
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