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JANUARY 15, 1988

HERALD OF HOLINESS

NAZARENE THEOLOGICAL SEMINARY

"Deeply rooted in things that really matter"

SEMINARY SUNDAY · JANUARY 31

CHURCH OF THE NAZARENE

NAZARENE THEOLOGICAL SEMINARY: A UNIQUE INSTITUTION

WILLIAM M. GREATHOUSE
General Superintendent

Unique means "one of a kind." In this proper sense Nazarene Theological Seminary is unique. It offers the only full program of graduate theological education for our ministers in this part of the world.

Our colleges and our universities have developed outstanding programs of ministerial preparation. These schools provide excellent *foundational* preparation for Nazarene ministry. NTS is designed to build on this foundation an advanced *seminary* education of quality, depth, and breadth.

A young person called to ministry in our time should no more consider omitting a seminary education than a person preparing for medicine or law would entertain the idea of bypassing professional school. A master's degree in religion should be considered only in place of a year at NTS, not as a substitute for a divinity program.

Located on the campus of the international church, NTS provides a rich setting where, in an environment of cultural cross-fertilization, young men and women from every section and region of the world gather in community to learn and further their preparation for worldwide ministry.

NTS is among the 25 largest seminaries in the United States and Canada. It has one of the outstanding theological faculties in the Wesleyan holiness tradition. Tested and tried churchmen, their concerns embrace the spiritual formation as well as the theological education and practical training of the 407 young men and women who make up its student body.

It was General Superintendent James B. Chapman who saw most clearly the urgent need for a Nazarene seminary. In January 1944 he declared, "We should set in motion now—right now—to build . . . a real seminary with courses adapted to college graduates, and high standard courses in theology and the preaching art, as well as the original languages in which the Scriptures appeared, and practices adapted to our needs.

"If we don't do something like I am recommending," Dr. Chapman urged, "one of two things will result—either an increasing number of our most promising preachers will go to modernistic seminaries and be lost to us, or we will settle down to a type and caliber of ministry that will be inadequate to meet the challenge already so largely forced upon us."

Responding to this prophetic call, the Eleventh General Assembly in session in Minneapolis in June 1944 voted to establish a graduate seminary and elected a Board of Trustees. In September 1945 Nazarene Theological Seminary opened its doors to its first students.

During the 40 years of its history, NTS has provided the church multiplied hundreds of Spirit-filled pastors, missionaries, evangelists, teachers, chaplains, Christian education and youth ministers, authors and writers, and other specialized ministers prepared in mind and heart for servanthood. NTS graduates hold key positions throughout our church and also in sister holiness denominations. Dr. Chapman's vision and the church's faith have been beautifully justified by the servant ministry of NTS.

On Sunday, January 31, the annual seminary offering will be received through the churches of North America. Let us make this offering a generous expression of appreciation to President Terrell C. Sanders and the seminary faculty. This offering provides an opportunity for every Nazarene not only to say thanks to NTS but also to invest personally in its unique servant ministry to Christ and the cause of scriptural holiness around the world. **H**

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The Things THAT MATTER MOST

Our task is to prepare men and women for the practice of Christian ministry.

Camerique

Only a few things really matter. And in our world it is as easy as burning a marshmallow in a campfire to fritter away the energy of our years with things that really do not matter much. Surely wisdom counsels us to invest our time and strength—on purpose—in the things that matter most.

The intention of NTS is to focus all its resources on the things that matter most. The entire seminary community is deeply involved in a *Self-Study* in preparation for their accreditation renewal review, which will take place in 1990. The Self-Study Steering Committee is composed of representative members of the administration, faculty, board of trustees, alumni, and students.

Our first task was to write a mission statement that describes "what we are about." Here it is.

> Nazarene Theological Seminary purposes to prepare men and women for the practice of Christian ministry primarily in the Church of the Nazarene. The Seminary is committed to the Wesleyan-Arminian theological tradition, grounded on faith in Christ, and on Scripture as understood within that tradition, with special emphasis on the doctrine of entire sanctification which leads to holiness of heart and life. The education offered stands in the context of classical theological education while incorporating engagement with applied disciplines for the practice of ministry.

This statement was unanimously and enthusiastically adopted by the faculty and board of trustees. Every program, every course, every activity is judged by whether or not it helps carry out this mission.

Personally, I am very pleased that at this juncture in the history of the seminary we have made such a clear and strong statement that reaffirms our commitment to "things that matter most" to the people called Nazarenes.

I've been thinking about this statement a lot. From the pool of my reflections four observations emerge.

First, NTS is strongly committed to educating and equipping men and women at the graduate level for the *practice* of Christian ministry.

God has given us highly qualified faculty members who have the ability to give the finest education in classical seminary studies and at the same time to equip their students for the practice of ministry in its various forms as pastors, associates, missionaries, evangelists, chaplains, and educators.

It is vitally important that our students gain the knowledge needed in order to be effective servant-leaders and at the same time to acquire skills that will equip them to function in the practics of ministry in our contemporary setting.

Second, this education is deeply rooted in the Scriptures as interpreted in the Wesleyan-Arminian theological tradition. Our faculty wholeheartedly endorses Article 4 of the *Manual* of the church, which states, "We believe in the plenary inspiration of the Holy Scriptures, by which we understand the 66 books of the Old and New Testaments, given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith."

One-third of all the credits earned at your seminary are earned in biblical studies. We believe that ministers need to know a lot of things, but first of all they need to know the church's book—the Bible.

Third, special emphasis is placed on the doctrine of entire sanctification that leads to holiness of heart and life. Each year we offer a required course in the doctrine of holiness. In addition to this, all of our professors have experienced God's sanctifying grace and teach and preach this glorious truth. In every classroom the implications of this "grand depositum" are carefully considered, emphasized, and amplified. More importantly, the seminary campus is a place where faculty, administrators, and students are living examples of Christian holiness.

Finally, I note that NTS is your institution! We are dedicated to educating and equipping men and women for the practice of Christian ministry primarily within the Church of the Nazarene. This does not mean that students from other denominations are not welcome. In fact, it is important that we have some students from our sister denominations. The interchange of ideas and methodologies is an important facet of graduate education. While we have students from 15 different denominations, 91% of them are from the Church of the Nazarene. This, of course, means that by far the largest percentage of our graduates will serve as ministers in the Church of the Nazarene.

Yes, your seminary is "deeply rooted in the things you consider important." Our task is to prepare men and women for the practice of Christian ministry—*that matters most to us.* H

TERRELL C. SANDERS, JR.,
President of Nazarene Theological Seminary in Kansas City, Missouri.

THE AUTHORITY OF SCRIPTURE

On the official seal of Nazarene Theological Seminary there is a large central cross and a representation of the tower of the main seminary building. These are flanked on one side by a burning torch and on the other by an open Bible. Near the top of the seal in Greek are the words, "Be set or appointed, Go, Proclaim." These items reflect the ideals and mission of NTS, and the open Bible along with the commands in the Greek words reveal our deep roots in the biblical faith. Central to this faith is our understanding of, and commitment to, the authority and purpose of Holy Scripture.

At NTS we are in agreement with the general Protestant principle that Scripture is our final authority in matters of faith and practice. This means that there is no other authority that is equal to or supersedes Scripture in formulating doctrine and establishing guidelines for holy living. The Church of the Nazarene has expressed this belief in the authority of Scripture in the fourth Article of Faith in its *Manual*. This article of faith sets forth our belief in the plenary (full, complete) inspiration of Scripture, meaning that all 66 books of the Bible are divinely inspired and are therefore authoritative.

In its view of the purpose of Scripture, NTS subscribes to the position stated in the *Manual of the Church of the Nazarene*. The same article of faith referred to above says that inspired Scripture inerrantly reveals "the will of God concerning us in all things necessary to our salvation." The primary thing necessary to our salvation is knowledge of the Savior, and Scripture does point us to Christ, in whom alone we find salvation. Jesus identified this purpose of Scripture when He announced to the Jews in John 5:39, "You search the scriptures, because you think that in them you have eternal life; and it is they that bear witness to me" (RSV). This was clearly John Wesley's understanding of the purpose of Scripture, also, as we read in the preface to his sermons (three volumes in *Wesley's Works*):

> I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: Just hovering over the great gulf; till, a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing,—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way: For this very end he came from heaven. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: Here is knowledge enough for me. Let me be *homo unius libri* [Latin, for a man of one book]. Here then I am, far from the busy ways of man. I sit down alone: Only God is here. In his presence I open, I read his book; for this end, to find the way to heaven.

As an institution of the Church of the Nazarene, it is fitting that NTS would reflect the church's strong commitment to the authority and purpose of Scripture in its curriculum. At present, NTS has four full-time professors teaching in the area of biblical studies; two in the Old Testament and two in New Testament. Each of these men has earned the Ph.D. degree in his respective field from a prestigious university, including the University of Manchester, England; Princeton University; Johns Hopkins University; and Boston University.

The basic degree at NTS for persons contemplating the pastoral ministry is the master of divinity degree. In this program there is a heavy concentration in biblical studies. A total of 93 credit hours is required in this degree program, 24 of which are in the area of biblical literature. Required courses in biblical literature account for 16 of these credit hours, and the remaining 8 credit hours electives. (Other specialized degree programs at NTS require fewer credit hours in biblical literature.) The student may choose from a wide variety of courses covering the entire Bible to meet the requirements in biblical literature. In addition, courses are offered in the biblical languages of Hebrew and Greek, as well as numerous translation courses using the Hebrew and Greek texts. Courses in areas related to biblical studies are also available at NTS such as OT eschatology, archaeology, the Dead Sea discoveries, and the intertestamental period. Each student is required to pass a general Bible Content Examination before graduating from NTS.

This strong emphasis on biblical studies at NTS reflects the concern that Nazarene pastors ought to be strong biblical preachers. Our pastors are required to be many things and must possess a variety of skills, but above all they must be able to proclaim the Word of God and the whole counsel of God. In order to do this effectively, they must have a broad and comprehensive knowledge of the Scriptures. The professors at NTS who teach in the area of biblical studies model this ideal before their students, not only in the classroom but also in the pulpit by preaching in regular chapel services, supplying for area pastors, and conducting revival services and holiness conventions. **H**

ALVIN S. LAWHEAD
Professor of Old Testament at the seminary.

NAZARENE THEOLOGICAL SEMINARY

Deeply Rooted in Our Holiness Heritage

What do we say when someone asks about "you holiness people"—who we are, where we come from, why we exist? Where do we start? How do we define what is essential about us? What parts of our story do we emphasize?

I suppose most of us begin with the doctrine of entire sanctification. It is certainly a distinctive part of our heritage. We believe and teach that God's wonderful grace can so thoroughly purify and renew the human heart, here and now, that from it can flow pure, Christlike love toward God and other persons. "Holiness of heart and life" is the phrase we sometimes use to describe the sweeping results that grow from this gracious act of God. Thus we are "holiness people" because we believe that by the grace of God, Christians can be truly "holy."

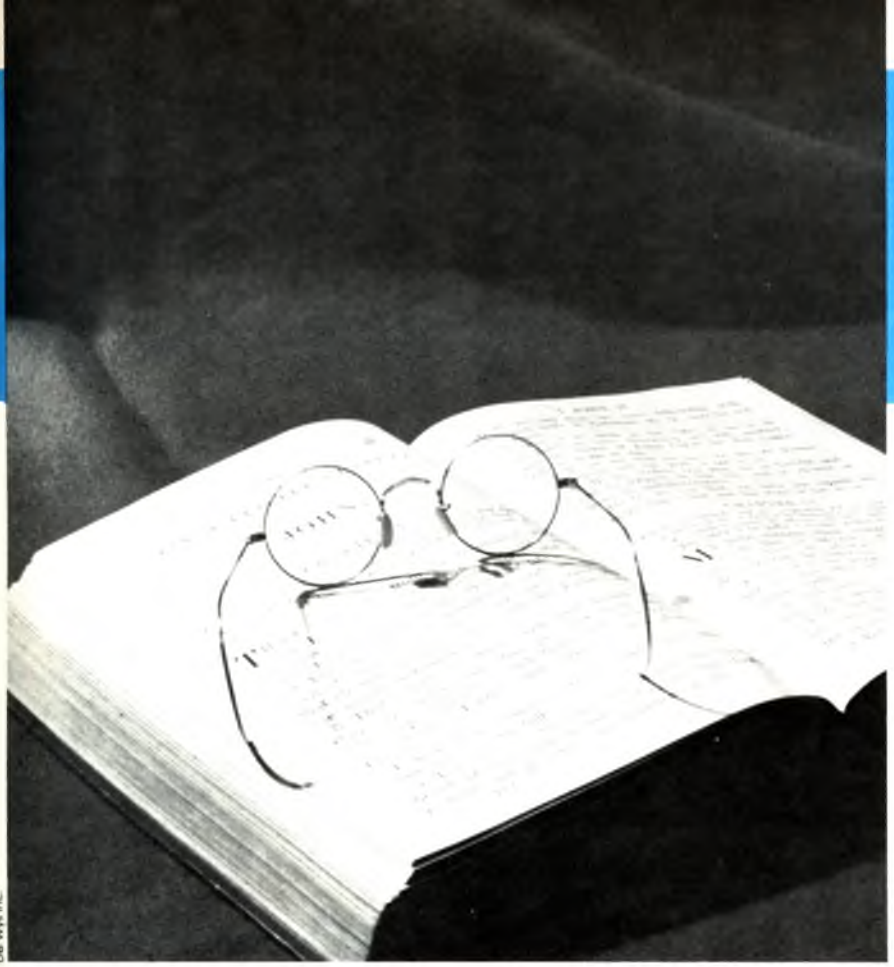
To describe who "holiness people" are with reference to historical movements and persons is more difficult. It is difficult because the story can be picked up at so many different points. Nazarenes can, for example, with good reason single out Phineas Bresee as an important father of the Church of the Nazarene, and tell the story of his painful break with the Methodist Episcopal church less than 100 years ago. Nazarenes in certain parts of the United States might also want to celebrate the work of "their" founders—people like William Howard Hoople, Mary Harris Cagle, or J. O. McClurkan. The story for Nazarenes outside the United States may also include a different set of names—like George Sharpe (British Isles), Alfredo del Rosso (Italy), or Harmon Schmelzenbach (Swaziland).

To name even all of these, however, is to call attention to only a very small part of our "holiness heritage." It is to focus on the process of separation from the mainline churches around the turn of the century, by many persons who believed in "holiness of heart and life," which produced separate "holiness churches" like the Church of the Nazarene. Our "holiness heritage" is older and broader than this. It goes back beyond late 19th-century and early 20th-century controversies to the work of American Christians like Phoebe Palmer (1807-74), who preached the privilege of Christian holiness for over 30 years in the mid-19th century during travels that took her across North America and to the British Isles. As the author of a score of books, editor of a holiness magazine, and leader of a band of Christians meeting weekly for spiritual growth, she urged believers to give themselves wholly to God in order that He might purify their hearts and fill them with His Holy Spirit. Her message, though sometimes expressed in ways peculiar to her, was rooted in the Methodist movement of which she was a part. She learned holiness at the knee of a father who had been converted under the preaching of Methodist founder John Wesley in England. Immigrating to the U.S., Palmer's father helped to build the Methodist church in North America. So holiness roots run to Methodism, and to Wesley—and beyond.

Wesley drew inspiration from many sources as he fought his way out of a nominal Christianity to the vital relationship with God at the heart of what he called "scriptural Christianity." He found guides in his own Church of England. He was instructed by the small group of German "pietists" known as Moravians. He learned from the great Protestant Reformers like Martin Luther. He drew insights from sensitive souls throughout the whole history of Christianity who pointed seekers beyond mediocrity in Christian experience and life to the very deepest workings of God's grace. And of course, he tested all by the Scriptures.

So in the broadest sense, our holiness heritage embraces the entire historic witness to the scriptural teaching that the blood of Jesus Christ cleanses us from all sin (1 John 1:7). But it has been especially shaped by John Wesley and the Methodist movement, by the "holiness revival" of the 19th century led by Phoebe Palmer and others, and by the "organized holiness" groups at the turn of the century, several of which joined together to form the Church of the Nazarene.

At Nazarene Theological Seminary we are committed to preserving, understanding, and appropriating this holiness heritage. Established by action of the Nazarene General Assembly in 1944, NTS was created to provide graduate-professional education for Christian ministry in Wesleyan-holiness context. A growing denomination wisely recognized the need for advanced preparation for its men and women, called by God to full-time ministry, to be carried out in a setting where Christian holiness was honored in both word and action. Now in its 43rd year of operation, NTS is striving as hard as it ever has to fulfill its commission. More than 400 students and 20 full-time faculty members form a learning and worshiping community that seeks to love God with all the



Des Wys Inc.

NTS was created to provide graduate-professional education for Christian ministry in Wesleyan-holiness context.

heart, all the soul, and all the mind, and to love neighbor as self.

Our holiness heritage informs all that we do. In fact, our very existence as an educational institution is itself an expression of our heritage. The pursuit and cultivation of holiness implies giving *all* of ourselves to God so that He may refine and develop our capacities for His use. Our forebears established a long line of schools: Wesley his Kingswood School; 19th-century Methodists their network of colleges and "Biblical Institutes"; Bresee his Pacific Bible College. Also at NTS the doctrine of entire sanctification is proclaimed in preaching, witnessed to in personal testimony, studied in classes, and lived out by the grace of God in daily life. Opportunity is given for seekers to receive the blessing of entire sanctification and for all Christians to grow in grace and discover more and more of what it means to love God with the *whole* heart, mind, and soul.

For our holiness fathers and mothers, loving God in this way meant that holiness must have "hands and feet." That is, they believed that loving God with a pure heart would necessarily involve Christians in loving lost people and doing everything possible to help them. Sharing the gospel would be central to this, but so would ministering to their needs for clothing, shelter, food, and basic human dignity. So our holiness forebears enthusiastically gave themselves to the work of evangelism and world missions—and NTS rejoices in its School of World Mission and Evangelism, which carries on that tradition in a specialized way, even as the entire seminary curriculum aims to help equip NTS graduates to be evangelists and missionaries. The concern for physical needs and basic human dignity reflected in Wesley's poor-schools, medical dispensaries, and crusade against the slave trade; and the orphanages, rescue missions, homes for unmarried mothers, prison ministries, and anti-alcohol crusades of 19th- and early 20-century holiness people has not always been so faithfully carried on by their heirs, however. But at NTS we are seeking God's guidance in regaining a balance in the way we give "hands and feet" to holiness. Students may select a concentration in "Urban Ministries," which includes both special courses and practical experience in ministering in inner-city areas; or they may explore needs and possible Christian responses in a course on "World Hunger"; or they may receive credit for supervised work done for one of several Christian agencies serving the poor and needy. NTS also recently hosted a conference on "Compassionate Ministries," which it sponsored jointly with the office of Compassionate Ministries at Nazarene Headquarters, which was attended by over 500 persons. That conference examined scores of ways in which holiness may be given "hands and feet" in the world.

Finally, NTS counts a growing number of women, non-white Americans, and persons from outside North America among its students. There are also students from other sister denominations in the holiness tradition. This speaks loudly of our heritage. Though founded by Nazarenes primarily for educating ministers for the Church of the Nazarene, NTS has always recognized its debt—and responsiblity—to the wider heritage of holiness. It opens its doors to women as well as men because it affirms that God's free grace in saving, sanctifying, and calling and equipping persons for Christian service knows no bounds of gender. Our holiness heritage has been strongly shaped by the contributions of hundreds of women who have served as pastors, evangelists, teachers, and overseers of organizations helping the needy. Neither does God's grace know boundaries of race or culture. Holy love led John Wesley to see the whole world as his "parish." His spiritual children have followed him in this so that a "holiness" seminary now has the privilege and responsibility of serving a variety of races and cultures.

At Nazarene Theological Seminary our "holiness heritage" is alive and well! We offer it up to God daily so that under Him we might preserve it, understand and appreciate it, and live out of it for His glory. **H**

HAROLD E. RASER
Associate professor of the History of Christianity at the seminary.

CONTEMPORARY ISSUES IN A GLOBAL CHURCH

Our family was returning home in the early hours of January 1, 1986. We lived in Recife, capital of Northeast Brazil, a city of 3 million. We had enjoyed several hours of fellowship, a Watchnight service, communion, and refreshments at one of our newly organized churches. As we drove along the ocean, the lights that illuminated the streets spilled over onto the edge of the water, and white-crested waves could be seen, washing up onto the shore. But there was something else that caught our attention.

White-robed groups of spiritists had waded out into the ocean and were dispatching into the water small handmade, palm frond boats laden with food and candles. It was the traditional time for spiritists all over Brazil to send an offering to Yemanjá, Mother of the Sea. If the boats made it out to sea, the offering was apparently accepted. If it returned to shore, it was a bad omen. We stopped the car and observed the ritual, reminded that we were working in one of the strong spiritist centers of the country.

Missionaries sent out today need training in many areas, not the least of this preparation involves preparation in "power encounter." Increasingly, it will be necessary to help missionaries understand the reality of the demonic in the world today and to equip them to deal with spiritism, possession, oppression, all from a position of confidence in the Word of God.

This same type of preparation will be needed by pastors in the Western world for spiritism is making startling inroads in our society. In one Midwest city, Christian high school students are accosted by spiritists in the halls of their school. In yet another city, the church service was recently distrupted by a spiritist. Christian workers need to discover the biblical basis for a position of assurance and authority while dealing with those trapped in the occult; people, in many cases, who are no longer able to help themselves. To ignore this reality either at home or abroad is to forfeit an opportunity to work with one of the neediest segments of our society. It is a global reality!

The "hidden people" movement burst onto the mission scene just a few short years ago. Dr. Ralph Winter (U.S. Center for World Mission) announced that there are some 16,500 "unreached people" groups, hidden behind walls of culture, language, or geographic isolation. No community of believers exists in such a group with sufficient numbers or preparation to reach this people without outside help. While no such listing of "unreached people" groups exists, the movement has led Christians worldwide to develop new strategies to reach this huge segment of our 5 billion world population. It is estimated that about 50% of the world's population lives within unreached people groups. Goals have been set, focusing on these hidden people groups, to reach them by the year A.D. 2000. Thus, the U.S. Center for World Mission envisions a church for each of these hidden groups by the turn of the century. Four of the most powerful radio stations around the world have announced the goal of jointly making it possible for any person on earth to turn on his radio and hear the gospel message in a language he understands.

Another trend on the missions scene today is the increase in the number of non-Western world areas that are sending out their own missionaries. Countries that have been "receiving" countries are increasingly becoming "sending" countries. Korea, India, Brazil, the Philippines, Nigeria, and others currently account for some 20,000 career missionaries compared to 40,000 from the Western world. The number of non-Western missionaries is growing at the rate of 450% *per decade.* If these trends hold up, there will be some 100,000 non-Western missionaries working globally, many in areas that missionaries from Western countries could not enter.

Another heartening area is the missions conferences being planned and implemented by the church in non-Western areas. One such congress is COMIBAM, to be held in São Paulo, Brazil, in the next few months. COMIBAM *(Congreso Misionero Ibero-Americano)* is the largest missions congress ever held outside the Western world. Three thousand delegates will gather from Latin America, Spain, and Portugal, with 300 observers from North America. The congress is geared to develop a missionary vision and movement in Latin America that will result in hundreds of young Latin missionaries volunteering for missionary service around the world, hopefully in areas where "unreached people" groups are to be found.

Still another innovation in missions today is the matter of theological education and pastoral preparation in world mission areas. One of the first things our pioneer missionaries did when arriving on the mission field was to begin a Bible school. The early leaders of the churches on the mission field were graduates from these institutions and have provided admirable leadership in many areas of the world. As the work grew and spread to the far corners of the country it became increasingly difficult for many Christian workers who sensed a call to preach to travel to the Bible school to prepare. Not only were there huge distances, but also there were financial limitations and families to care for, all of which prevented many from attending a central school. The theological education-by-extension movement grew up in the 1960s and spread to many parts of the world in the 1970s. Students could attend school in their area, since education was now "decentralized," continue working, and pastoring their churches, and the family was not separated. Bible schools and seminaries continue to be of utmost importance, since district leadership, pastors for large urban centers, and pioneers for new areas need a more intensive period of preparation. This nonformal ministerial preparation program is helping thou-

sands of pastors prepare for the ministry who could not otherwise have been trained.

Sociopolitical factors in missions must be studied by anyone considering a missionary assignment today. Issues such as Nationalism, Communism, Socialism, and many other "isms" need to be included in the preparation of the cross-cultural servant of the church. Resurgent religions such as Islam, Hinduism, and Buddhism, are becoming more "missionary" in their methods all over the world. France has twice as many Muslims as Protestants. Muslim population is expected to reach 1 billion by the turn of the century. Mosques, temples, and shrines are built all around the world as these non-Christian religions rebound, in many cases taking a page out of the manual of the Christian missionary. Pastors and missionaries working in Toronto, Tokyo, and Toledo will need to have a working knowledge of these and other groups.

Missionaries who desire to work internationally will increasingly need graduate degrees before they set out. Educational standards are going up in most world areas. Some of our schools on world mission fields offer degrees that are recognized internationally. The missionary sent out today ought to think in terms of completing a master's degree before being appointed, and in some cases, a doctorate, if he intends to work in the area of education.

A deep spiritual commitment, a developing devotional life, a deep sense of an inward call of God on one's life, all of these are as important today as they have ever been. In addition, there must be a sensitivity to other cultures, a willingness to learn from others, to do whatever needs to be done, and a willingness to be part of a team; these are essentials for the minister who would work internationally today.

In Northeast Brazil several years ago, a Christian lawyer walked me to his door and as I was leaving he said: "I admire you Nazarenes! Your name doesn't reflect a geographic location or a denominational point of view, as many others do. It just says 'Church of *the Nazarene.*' I like that!" Our name imposes enormous responsibility upon each of us, especially those who prepare to work internationally, for we are representatives, not only of the Nazarenes but of *The Nazarene.*

We may represent each well. Preparation in all areas of our lives is vital for missionary assignment. The School of World Mission and Evangelism at Nazarene Theological Seminary offers more than 40 courses to help today's servant prepare. And, as always, a call to serve is a call to prepare. **H**

TERRY READ
Assistant professor of missiology at Nazarene Theological Seminary.

BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

A HINDU PRIEST FOUND CHRIST

December 24—such an inopportune time for a funeral! So many activities clamored for my time and attention. Later, I would thank God for reminding me, through that funeral, of what Christmas really meant, of why Christ came.

At our Lenasia Indian church I played "Something for Jesus" on the organ as the coffined body of 97-year-old Charlie Michael Porthen was borne down the aisle.

His son, Michael, superintendent of the RSA Natal District, paid tribute to his father. His father was morally strict—he never drank, never used foul language, never abused his family. He was a devout Hindu priest and maintained a small temple in their backyard. When Michael became a Christian, his father said, "You don't want to do the prayers my way—do them your way. But don't push me to become a Christian."

For two years, Michael fasted and prayed for his father's conversion. One morning, about three o'clock, his mother knocked frantically on the door. "Please come quickly," she urged. "Your father wants to see you immediately."

Rushing to his father's bedside, Michael found him sitting there with a puzzled expression.

"I just had a vision or dream," Mr. Porthen said. "I was walking, with my Hindu ceremonial bag, to the temple to say my prayers. Suddenly a man with white hair, white beard, and wearing a white robe, spoke to me in Tamil. He asked, 'Where are you going?'

"I answered, 'I am a Hindu priest, and I am going to the temple to make prayers.'

"Then this strange-looking man said, 'You are going the wrong way!'

"I asked, 'Who are You?'

"In my own language he answered, 'I am Jesus Christ, the Savior of the world. I am the Way, the Truth, and the Life.'

"I asked Him, 'Are You the man my son believes in?'

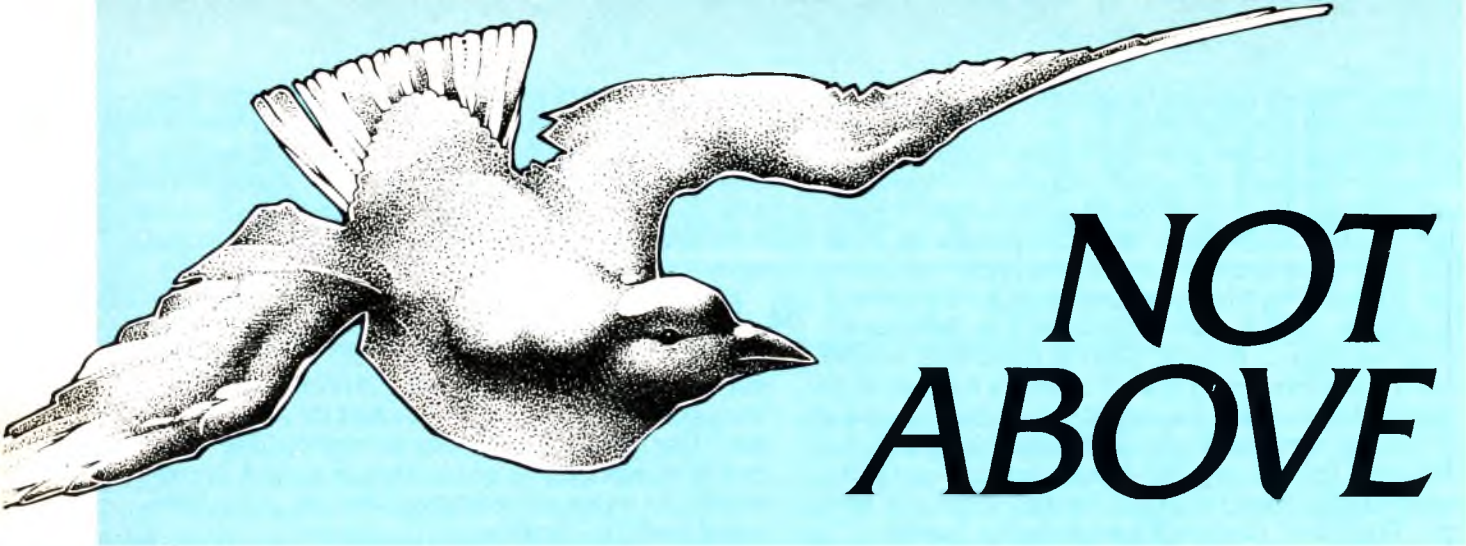
"He replied, 'Yes, come and follow Me.'"

Michael talked with his father about accepting Jesus. The 75-year-old man said quietly, "I will serve Jesus Christ." Later he was baptized and united with the Church of the Nazarene.

Mr. Porthen spent his last three years with Michael's family. He attended all the services and often testified. At the funeral Michael said, "I am glad my father has gone to be with Jesus Christ. He saw Him; he lived for Him; and he died with Him in his heart."

This is what the coming of Christ was all about. This is what our General Budget giving is all about. Because you gave, the gospel reached Michael Porthen and his father. It is reaching many others here in the Republic of South Africa. **H**

CAROL ZURCHER
A missionary to the Republic of South Africa.



NOT ABOVE

The profession and practice of holiness constantly needs the reminder, "The disciple is not above his master, or the servant above his lord." Mistakenly, the experience of entire sanctification is often set above that of Jesus in human emotions and reactions: a fertile soil for unscriptural idealism and unbalanced teaching. Giving and service may also be allowed to become a too-intense sincerity, accepting "more than ye are able to bear." In turn this can lead to an unwarranted guilt complex, and a compensating, driving bondage in service that seeks by zeal to counter needless frustration.

The false assumption that sanctified fellowship will automatically be free from friction and difficulty can be a breeding ground for doubting the doctrine and experience. When unloving attitudes and hurtful criticisms arise among those equally consecrated and committed, healing and overcoming may not be immediately and easily forthcoming. Charles Wesley's stanza:

E'en now we speak and think the same,
And cordially agree;
Concented all in Jesus' name,
And perfect harmony.

will be far above normal experience, as it was above that of the first Methodists.

"Striving to keep the unity of the Spirit in the bond of peace" requires a majoring upon the magnificent seven: "One *body*, and one *Spirit*, even as ye are called in one *hope* of your calling, One *Lord*, one *faith*, one *baptism*, One *God and Father* of all . . ."

In the bonds of sacrificial service, and in covenant fidelity to the teaching of entire sanctification and Christian perfection, John Wesley and his helpers were as one; "concented in Jesus' name." But in minor matters, personal preferences and prejudices, there was frankness in fellowship, loving rebuke, confession of faults, and valued "love-feasts" to surface and heal hidden resentments and grievances. The Annual Conference questionnaires and controversies of early Methodism reveal they did not always speak the same and cordially agree. John Wesley and George Whitefield went their Arminian and Calvinist ways respectively, but "love's resistless current" was allowed to "sweep all the regions deep within." They did aspire in experience and essentials to the Methodist songbird's ideal of "perfect harmony." This was far better than permitting hurt feelings to be driven inward, concealing negative dislikes with surface courtesies, and using the conversational, "What do *you* think?" to seek sympathy or justification.

Fellowship, even in the Spirit, does not guarantee immunity from undue affinities or unexpected antagonisms. Human personalities are complex. The original Twelve fell naturally into close threes and twos, with Judas Iscariot a possible loner. Peter came on too strong at times. James and John, encouraged by their mother, were too forward on one occasion and provoked a jealous scene. Philip was down to earth and businesslike, Andrew outgoing and trustful, and Thomas inclined to pessimism. Judas Zelotes was too political for some. Could it be that Jesus matched their strengths and weaknesses in the "two by two" pairings for intensive evangelism?

Pentecost cleansed their hearts and fellowship, lifting them above their personality traits, but not eliminating them. There was "much disputing" over the internationalization of the church and ethnic cultural practices. Answers and a way through were found through prayer, consultation, recognition of authority, and tolerant cooperation. Problems became opportunities for progress and deeper appreciation of the individual call to familiar or new ministries. In no case was personality conflict allowed

LOVE REBORN

My love "was without form and void." My heart
was darker than the night before the light
of God's first Day. I was so blind apart
from God. The cataracts of self, so tight
against my soul, kept hidden the New Earth
and treasures: wisdom, faith, and brothers' love.
I worshiped gods of youth and men of worth.
The gods of fame sparkled in skies above.
I wanted easy power and "the good life."
Where could I find the answer to life's end?
God said, "My waters, air, and land are rife
with blessings. Open now the Gift I send."
The Holy Spirit moved upon the face
of my soul's troubled waters and gave birth to grace.

—*SUSAN M. GRANTHAM*
Canton, Ohio

to hinder spirituality or zeal for service. Paul and Barnabas differed strongly over John Mark, but each was wholehearted in the field of service given, or chosen. Paul also rebuked Peter—and they were both Spirit-filled apostles and missionaries—for allowing his conservatism to limit fellowship with Gentiles. They still sought to understand one another better, pray for each other, and spoke in terms of "our beloved brother . . ."

Living and walking in the Spirit, cultivating the fruit of the Spirit—those the more natural to us, and others alien to make-up and temperament—and discerning individual gifts make it possible to be constructive and positive, to bear and forbear, to be better to live with and easier to work with.

No, the disciple is not above his Lord, "but everyone that is perfected shall be as his Lord."

Oh, to be like Thee, Blessed Redeemer,
Pure as Thou art!
Come in Thy sweetness, come in Thy fullness,
Stamp Thine own image, deep on my heart. **H**

ALBERT J. LOWN
An evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.

NAZARENE ROOTS

A CHARTER FOR THEOLOGY

The idea that theology comes by revelation is within itself an error, and deserves to be classed in the category of fanaticism, since it utilizes the thought of results without due attention to adequate causes. The revelation of God to the world in the Bible contains the raw material for theology just as the forest contains the raw material for biology. But the classification and logical arrangement of the facts are subject to the laws of pedagogy. The only question at all is whether or not it is useful for those who are set to teach religion to know their subject matter in correct form. To be afraid of truth lest it upset our theories is to plead guilty to intellectual suspension. If there is anything inconsistent in anything we believe, we should be glad to have that inconsistency pointed out. What we are after is truth, not some cultish interpretation of it."

J. B. Chapman initiated the first decade of instruction at Nazarene Theological Seminary in this wide-ranging convocation address designed to foster the notion that theology was dynamic and universal, not rigid and provincial. His own views were no doubt influenced by A. M. Hills, president of Texas Holiness University during the years that Chapman emerged as a young regional holiness leader. Hills in turn had been a product of Oberlin College, where in earlier years Charles Finney and Asa Mahan had recast Calvinist systematic theology in a perfectionist light, and of Yale, where the New Divinity of Nathaniel Taylor had turned arid Calvinist apologetics toward respect for revivalistic evangelicalism.

Hills' own views, though fixed, implicitly recognized the changing nature of theology. His two-volume *Fundamental Christian Theology,* published in 1931, differed markedly from the texts from which he had learned the elements of Christian doctrine. Similarly, H. Orton Wiley would frame yet a different vision of theological life in his three-volume *Christian Theology* published a decade after Hills' opus. In the succession from Oberlin perfectionism to Hills' systematics to Wiley's, there is a discernible pattern of movement away from Finney's theological agenda toward Wesley's. The theologians differed on content as well as form, but their perspectives all hung together as perfectionist theologies intent on relating sanctification to life.

Chapman's convocation address to the Nazarene seminary community stated the essential point: "Doctrine is not a goal within itself. The goal is God and right relations to Him and state before Him. But doctrine is like a highway that leads to the goal." **H**

Sources: *The Seminary Tower,* Winter 1945; Paul M. Bassett, "A Study in the Theology of the Early Holiness Movement," *Methodist History,* Vol. 13. Photographs: J. B. Chapman Collection, A. M. Hills Collection, H. Orton Wiley Collection.

STAN INGERSOL, Archivist

A. M. Hills *(l.)*, educated at Oberlin and Yale, wrote *Fundamental Christian Theology*, the first Nazarene systematic theology. H. Orton Wiley *(center)*, author of *Christian Theology*. J. B. Chapman *(r.)*, a leading spirit behind the seminary and a common-sense theologian.

Our Forgotten People

Do you have an Art and Anna in your church family? Art and Anna are the small, gray-haired couple who sat on the right side of the sanctuary about four rows from the front. Can you remember them?

Art and Anna grew up in the church. Both were converted at an early age and supported the church faithfully through the years. Art served as a Sunday School teacher, board member, and usher. Anna never considered herself worthy of an elected position but was always at the church or at home preparing and serving dinners for celebrations or funerals. Everyone knew Anna would help wherever she was needed.

The years passed quickly. No children were born to them, but there was always Art and Anna steady as a rock in their devotion to the church and their Lord.

As they aged, Art began to have difficulty seeing to drive at night. After some near accidents, they prudently decided that Art must not drive at night. Sadly, they decided that Sunday and Wednesday evening church services would have to be a thing of the past.

When Art and Anna missed the first Sunday evening, several church members called to inquire about them. Pride kept Art from saying that he could not drive at night; he lamely said that it was getting harder to get out at night.

Don, a thoughtful young man living down the block, guessed the real reason and offered to bring them to church with him. They gratefully accepted his offer with mixed feelings of sadness at being dependent upon someone else and relief at not having to drive. The attention from Don brought an added warmth to their lives, which had become very lonely.

A few months later Don learned that he was to be moved to another state. In the excitement of moving, he almost forgot about Art and Anna, but did remember to ask Larry to pick them up on Wednesday. Anna was not feeling well and was also very sad that their warm friendship with Don was ending. When Larry phoned to offer to pick them up, Art told him that Anna was not feeling well so they would not go that week.

The next week Larry could not attend the services. He said to Art, "Let me know when you need a ride."

And so Art and Anna quit going at night. They felt a little pang each Wednesday and Sunday night since they had gone to church on those

nights for over 50 years. In the privacy of their home, Art said to Anna, "Well, honey, we are getting older, and we don't want to be a burden to people."

Then Anna had a stroke. Church members were shocked. They rushed in with food and offers of assistance. Some of the men even drove Art to the hospital to visit Anna when they saw how frail and shaken he was.

Anna made some recovery and came home. She was not able to leave the house because Art could not get her down the stairs. And so they no longer could go to church at all.

Some church members visited and brought pies or cakes. The minister came weekly to express his love. But the months passed and Anna did not get well. They were not able to come back to church even though their hearts longed for the fellowship and spiritual food.

Art became burdened down with Anna's care, but he would not go "begging" for help. He left the house for short periods of time to run necessary errands. Prescriptions were filled and groceries bought, but other things had to wait. And so Art grew weary; but he loved Anna, and, after all, wouldn't she be doing the same for him if he had been the stroke victim?

The minister was very busy now with a building program. He began to visit monthly. How long that month seemed and how hungry their hearts grew! All the others from the church seemed to have forgotten them.

Then a new minister came. In the multitude of things to do in the new charge, including crises of illnesses and deaths, he never seemed to find time to visit Art and Anna.

And so their world became smaller and smaller. They had only each other. They clung to a faith that had sustained them, while feeling hurt and cheated by a church that had forgotten them. It seemed that their conversations turned more often to the life beyond, and in their loneliness and isolation they longed to die.

There are people like Art and Anna in every community. This is how their story might be rewritten:

When Art and Anna began to miss church, the pastor visited. He saw beyond the feeble excuses and offered to have the church van pick them up for each service. Art and Anna gratefully agreed. Although they felt somewhat embarrassed at being chauffeured to church, they continued to feel very much a part of the church. The presidents of the women's groups and men's groups made sure that they had rides to special functions.

When Anna returned home after her stroke, the minister counseled with Art about community services that could be helpful. A social worker told them of services especially designed to help persons stay in their own homes—such as homemakers, meal delivery, respite care, and help with personal care. The minister encouraged Art to use these services. In addition, women from the church came in to stay with Anna while the men took him to special services, to run errands, or just to get out of the house for a little while.

As Anna grew stronger, the men from the church built, with donated time and labor, a long sloping ramp at the back door so that Art could get Anna out of the house.

Since Anna was now confined to a wheelchair, the church board decided to purchase a lift for the church van. Now Art and Anna could again attend the services they loved so well.

"You know, Anna," Art said one evening, "the Lord has been so good to us. We never had a family, but we have always had a family caring for us—the family of God at our church." And they knew that if the time came when they could not attend church, they would not be forgotten. **H**

MARILYN L. CHRISTMORE
A free-lance-writer. She resides in Topeka, Kansas, and is a social worker and assistant program manager for the Topeka Shawnee County Health Department.

BOOK BRIEF

BEACON HILL PRESS OF KANSAS CITY

SONG OF A SOUL SET FREE

Paper. 104 pages.
To order see page 23.

CAROLINE GILROY
author

The title of the book is misleading. It is much more than a song—it is a whole collection of hymns of praise from one life transformed and filled with the Spirit.

Actually it is more like a musical for a beautiful solo voice. Perhaps, too, some will see it like a chorus book from the psalm-heart of the author.

It is the journal of a spiritual pilgrimage by a mother and wife who invites you to walk along the path with her. In so doing, you will find yourself humming a happy song as you journey through life. Not a bad way to go!

Perhaps it is a reflection of the "busy mother" mode, which explains the shortness of each stanza in this *Song of a Soul Set Free.* Whatever, it makes for the kind of book you can leave casually around the house for family and friends to pick up in those spare moments that are just that—spare.

Books like this should always be kept on hand, like juice in the refrigerator. Quick and healthy pick-ups are needed most days. Instead of drooping along with some artificially sweetened pacifier, try these short bits and bites of spiritual refreshment.

Somehow I am willing to listen to lessons I would otherwise shun when they come clothed in the experience of another person. When Caroline tells me about the struggle she and her husband had with living out the "love one another" command of Scripture, I find myself saying, "That's me. I need to do that too."

My personal conclusion about this book: It is a chronicle of theology in everyday clothes with a spontaneous song on its lips. Care to join me on the chorus? **H**

—**Glen Lewis Van Dyne**
Pasadena, California

EDWARD LAWLOR

DEAD AT AGE 80

General Superintendent Emeritus Edward Lawlor, 80, died Tuesday evening, November 24, at a San Diego hospital. He had suffered a massive heart attack at the hospital shortly before 3:00 A.M. that same day while awaiting surgery for another problem.

His heart was damaged by a series of coronaries which occurred in mid-August. He had been gaining strength at home in preparation for the surgery.

Survivors include his wife, Margaret; two daughters, Margaret Koch and Sheila Holly; a sister, Florence Lawlor; seven grandchildren and one great-grandchild.

Funeral services were held November 28 at San Diego First Church. General Superintendent William M. Greathouse delivered the message; tributes were read by Melvin Rich, pastor of San Diego First.

Born in South Bank, Yorkshire, England, Lawlor served as an evangelist in Canada from 1934 to 1935. He pastored churches in Shackleton, Saskatchewan, Picture Butte, and Calgary until he was elected superintendent of the Canada West District in 1946. He served in this capacity until 1960, when he became the executive secretary for the Department of Evangelism. He was elected to the Board of General Superintendents, June 18, 1968—a post he held until his retirement in 1976. Since that time he had been active in the field of evangelism.

He held the Th.B. and D.D. from Canadian Nazarene College and was the author of several books.

The home address for Mrs. Lawlor is LeRondelet, Apt. 206, 1150 Anchorage Ln., San Diego, CA 92106.

—*NN*

There is but one explanation for the life of Dr. Edward Lawlor—the love of Christ that controlled him. In the background was the holiness of God that moved his soul to awe, but in the foreground was the all-conquering love of Christ. That love found him in a most strange and unusual way when he was a 17-year-old Roman Catholic in Winnipeg, Manitoba. A quaint Salvation Army officer visited the Lawlor home and became a veritable "Hound of Heaven" who tracked young Edward and would not let him go until he yielded to Christ. In a little chapel in downtown Winnipeg, God's love filled his heart and took control of his mind and being.

When that love had completed its work in the sanctifying fullness of the Spirit, Edward Lawlor was convinced of one thing: That since Christ had died for all; therefore, all had potentially died with Him and been raised with Him to newness of life. Like St. Paul, he regarded no one from a mere human point of view but every person as a potential new creature in Christ . . .

First, last, and always he was an evangelist—an apostolic herald of God's love and saving power. He joined the Church of the Nazarene in 1935 as an evangelist. As a pastor he was an evangelist, building in Calgary First Church one of the great evangelistic centers of Canada. As superintendent of the Canada West District from 1946 to 1960 he was an evangelist, leading the way in a program of evangelism and church planting which made Canada West the largest district of the Dominion. It was no surprise that in 1960 he was chosen secretary of Evangelism, a post he filled with distinction until 1968, when he was elected general superintendent. In this office he continued as a flaming evangel, until his retirement in 1976. In a note given me by the family is this significant observation: "1976-1987 he became a happy evangelist again." First, last, and always Dr. Edward Lawlor was an ambassador for Christ, urging men in Christ's stead, "Be reconciled to God!" . . .

A few weeks before his death he received a letter which said, "Dr. Lawlor, you do not know me. But when I was a little boy you visited our home in Canada. You gave me a dollar bill that I have kept all these years. I take it out and look at it from time to time and think of you. I have it in my hand right now and think of the blessing that you have been to my life."

Excerpts from the funeral sermon from 2 Corinthians 5:11-21 by
DR. WILLIAM M. GREATHOUSE
General Superintendent

The devotion exemplified by a Spirit-filled man of God toward his Lord has tremendous favorable impact on those with whom he is associated. This was true in the life of Dr. Edward Lawlor, attested to by all those of us who knew and worked with him. His devotion to Christ was the supreme passion of his life as he lived in the power of the Holy Spirit.

Dr. Lawlor was a loving husband and father, deeply concerned for his wife and family. As a pastor and district superintendent he gave strong leadership to churches and people of western Canada, serving the Canada West District when that area extended from Winnipeg to the Pacific. Those years were followed by his eight years of directing the Department of Evangelism, and then his eight years of service in the general superintendency.

As a general superintendent his leadership and decisions were marked by judicious and prayerful consideration. More than that, he was a "team player," considerate of those with whom he worked and ever seeking that which was best for the church he loved. He always stood tall among his peers, both physically and spiritually.

Undoubtedly, Dr. Lawlor will be long remembered for his effective preaching ministry. His personal appearance in the pulpit, his deep resonant voice, and his dramatic style of delivery marked him as a popular and winsome preacher of God's eternal truth. He had a love for the lost that made him a great soul winner. He was always in demand as an evangelist, and he left an indelible impact for God and Christian holiness upon the church.

I feel privileged to have known and to have been associated with Dr. Edward Lawlor. We shall all miss him!

ORVILLE W. JENKINS
General Superintendent Emeritus

In identifying spiritual gifts for ministry St. Paul affirms that God equips "some to be . . . evangelists" (Ephesians 4:11, NIV). Dr. Edward Lawlor dynamically evidenced the gift of evangelism in every assignment given to him by his Lord and his church. He rendered distinguished service as pastor, district superintendent, evangelism secretary, and general superintendent. In each of these roles he continually demonstrated that his primary calling was to evangelize.

He modeled holiness evangelism. Thousands of sinners responded to his impassioned call to repentance and conversion. Then inevitably he directed believers to full salvation. He preached Christian holiness out of a burning conviction that God had purposed that men should be holy because He was holy. He steadfastly believed that the cleansing and empowering baptism with the Holy Spirit was for every Christian, not just for the spiritually elite.

Indelibly engraved in our memory is the mental picture of this ramrod-straight, white-haired prophet pacing the platform, emphasizing a point by kicking up his heels or toes, as he pled with men and women to find pardon and purity at the Cross.

Dr. Lawlor was a valued member of the Board of General Superintendents. He was a careful administrator, whether chairing the General Assembly or presiding at a district assembly. He endeared himself to missionaries and nationals around the world in his eight years of general superintendency. His was a ministry of encouragement and exhortation to good works.

When he retired from the highest elective office in the Church of the Nazarene in 1980, it was apparent that he felt released to return to his first love, evangelism. These last years of his ministry were without doubt some of his most productive and satisfying. He reaped a harvest of souls after he had reached his three score and tenth year.

The voice of this fervent evangelist has now been stilled. But he has left an indelible mark on the church he loved and served so devotedly. Dr. Edward Lawlor will never be forgotten.

EUGENE L. STOWE, *Chairman*
BOARD OF GENERAL SUPERINTENDENTS

A TRIBUTE TO EDWARD LAWLOR

Edward Lawlor was a man of great moral and spiritual force who possessed tremendous drive to accomplish things for God and for God's people.

Edward Lawlor accepted and accomplished a prodigious task of superintending the Canada West District, a territory of 1,500 miles from east to west.

A preacher in the Canada West District once told me that when he thought of Edward Lawlor, he always thought of the biblical description of Jehu, as one who drove his chariot furiously.

He helped establish the character and the administrative habits of many young pastors by his practice of holding the annual meetings of many of the churches of that district.

A proverbial saying summarizes this quality of Dr. Lawlor: "When a man has put a limit on what he *will* do, he has put a limit on what he *can* do."

Because he trusted in a God who is able to take on the impossible, he was a man who accepted the challenge of situations beyond human ability. He believed deeply the scripture, "With men this is impossible, but with God all things are possible" (Matthew 19:26, NIV).

I believe he lived by the motto that "We have 40 million reasons for failure, but not a single excuse." He viewed problems as only opportunities in work clothes, and he never hesitated to roll up his sleeves and take the plunge.

Edward Lawlor knew that "misery comes from assigning too much importance to the things you don't have."

Also, he was a man who had great compassion for the person honestly struggling against overwhelming odds. That is the reason he had a great pastoral heart and could build Calgary First Church into a mighty force for righteousness in that great city.

In his pastoral heart, he knew that "it's hard to stay unhappy if you've found someone whose day you can brighten."

I personally was on the receiving end of his great compassion for persons struggling against odds. I was a brash young pastor, waxing eloquently at the 1964 General Assembly about a new evangelistic plan to revolutionize the church. This silver-haired gentleman sitting next to me quietly spoke up and diverted the discussion to a more constructive point in the somewhat muddling speech I had made. At the end of the session, I realized that Edward Lawlor had helped to save me from myself and at the same time to preserve my integrity as a questing, searching person.

When I realized he was the Secretary of Evangelism, I thought I had really "blown it." But his comment to me, as the committee broke up, was, "Hang in there, Neil, you're on the track of something meaningful and perhaps useful."

I believe Dr. Lawlor understood something I recently read: "Many times, we may not be able to find help, but there is never a time when we can't give it."

Something a young Canadian said to me about Dr. Lawlor sums up what I am saying in a very graphic way: "I can't remember a time when I did not hear Dr. Lawlor, for he has been so intertwined in the life and ministry of our family; and when I learned of his passing, a great empty spot came into my heart."

Today, an empty spot has come into the heart of the Church! Edward Lawlor was a dynamic leader and preacher who will be greatly missed.

NEIL E. HIGHTOWER, *President*
Canadian Nazarene College

Making "Golden Years" Count

Evangeline Booth said, "It is not how many years we live, but what we do with them."

Two serious mistakes are often made regarding the usefulness of older citizens to God's kingdom. One is made by older adults themselves. "I'm getting too old to do much. Let the younger people do it."

The error committed by others says, "We're grateful for all you've done for the church in the past. Now it is time you took your well-earned rest." Then they are respectfully but firmly shelved.

True, golden-agers lack the stamina of youth. Hearing and eyesight are less than perfect. Nevertheless they can have a lay ministry. It may, however, take a different form than in years past.

Mrs. Burton's physical strength had waned. She felt frustrated because she was no longer able to work in the church. Then she got an idea. Her legs might be too weak to walk for the Lord but her fingers weren't. She started systematically through the telephone directory. Whenever she came across an address within reasonable distance of her church she called.

She said, "My name is Mrs. Burton. I'm no longer able to get around like I once did, but I'd like to invite you to my church." After giving the church name, address, and time of services she went one step farther. With her pastor's permission she gave his phone number, "In case you need a ride to church."

Most weren't interested, *but some did come!*

If you find this approach too daring, try this. Ask for a list of absentees and shut-ins, complete with phone numbers. Get ready to "reach out and touch" for God. You can have a telephone ministry.

Then there was Mr. Matson. He was a vigorous man, accustomed to filling his days with meaningful labor. After retirement he was bored, but not for long.

Often the pastor discovered Mr. Matson working at the church, furnishing his own tools and equipment. He might be mowing the lawn, repairing downspouts, or fixing a drippy faucet, to name a few projects. His ministry was keeping God's house in good repair. If you are handy with tools, this might be a place of service for you.

Ralph Terhune didn't know one tool from another. A bachelor, he lived with another unmarried brother. That brother worked as night watchman for a factory while Ralph was their housekeeper and cook. He had little of material things, but his ministry was one no church should be without. He was one of God's choicest prayer warriors.

When the pastor was discouraged by situations in the church he would visit Ralph. He would explain, in confidence, the nature of the problem. Ralph knew exactly what to do. He would pray earnestly, often, and with much confidence. When he prayed he expected an answer, and got it.

Anyone can have a ministry of prayer. This is particularly true of those no longer tied to family responsibilities or demanding jobs. Aaron and Hur held up the hands of Moses, and the Israelites prevailed. You can hold up the hands of your pastor through intercessory prayer. Then the battle for God will continue to be won.

Mrs. Wyman found her ministry in a different way. She collected discarded clothing. Painstakingly she removed buttons and zippers, ripped out seams, tucks, and darts, pressing them flat. The other ladies of the church met once a month and quilted lap robes from the former garments. These quilts were presented to nursing homes in town. It was a ministry of love. Without it many an arthritic knee would have been left uncovered.

Gilbert Goins, confined to a wheelchair, had his own special brand of ministry, that of encouragement. Children crowded around him because they knew he was their friend. Teens claimed him as their mascot. He showed them uncritical love in spite of their youthful inadequacies.

Many a discouraged adult also beat a path to his door. He always had words of kindness and encouragement for them. No wonder he was never lonely or bored.

Retiree, are you looking for a place of service? You can have a lay ministry. Opportunities are limited only by your own imagination. "If you want to know what God wants you to do, ask him, and he will gladly tell you . . ." (James 1:5, TLB). **H**

LOLA M. WILLIAMS
A free-lance writer who resides in Palm Bay, Florida.

THE EDITOR'S STANDPOINT

WELL-EDUCATED MINISTRY ESSENTIAL

Generally speaking, our church needs a well-educated ministry. I say "generally speaking" because rare exceptions occur where persons with quite limited education are powerfully used by God to reach the lost and lead the saved.

Generally speaking, in order to have a well-educated ministry, our church needs Nazarene Theological Seminary. I say "generally speaking" because rare exceptions occur where persons become highly educated without taking formal courses in institutions of learning.

Exceptions may "prove" the rule, but they do not dispense with it. If we provide the number of ministers we need, with the level of education they need for their ministries, we must maintain the seminary and supply it with the personnel and resources necessary for maximum effectiveness.

The seminary receives most of its income from tuitions, the General Budget, and private gifts. Once a year, however, local churches are asked to provide an urgently needed freewill offering for NTS. Your personal participation is urged. Pray and give. This wise investment will bring eternal dividends.

Once a year, at the gracious—and courageous—invitation of NTS, I visit them as a chapel speaker. On an almost daily basis, I am in contact with students and graduates of NTS. My fellowship with them, and what I learn from them, confirms and deepens my appreciation for the seminary. God has signally blessed their work since the founding of the seminary in 1945. His blessings will continue as we undergird with prayer and money this learning center for servants of the Word of God.

In a recent letter, through an innocent misspelling, a minister referred to himself as the "founder-ing"—instead of founding—pastor of a church. What we have founded at NTS will not founder if we support its ministry as we should.

INCENTIVE

A powerful incentive to holiness is "the blessed hope" of our Lord's return. Every person who possesses this hope, says John, "purifies himself even as he is pure" (1 John 3:3, RSV).

Peter affirmed the coming "day of the Lord," when a new heaven and earth will be formed. He urged Christians to live "lives of holiness and godliness" as they await the fulfillment of the promise of Christ's return (see 2 Peter 3:10-13, RSV).

The second coming of Christ is not only an incentive to holy living but also a spur to faithful service. In a number of parables, Jesus exhorted the disciples to earnestly pursue their mission and be ready to account for their stewardship at His sudden arrival (Luke 19:11-27; Matthew 25:14-30, for example).

Indeed, holiness and service cannot be disjoined. One is not holy who does not serve. One serves his own interests, not the Lord's, who is not holy. Precisely because they were sent into the world on a mission for the Kingdom, Jesus prayed for the sanctification of His disciples (John 17:16-19).

I do not know when the Lord will come, but I cannot doubt that coming. We have His word on it, and that reduces the scorn and skepticism of unbelieving men to blathering nonsense. Jesus Christ is coming again, and I want to be ready for His appearing. To be ready, I must diligently pursue the work He has assigned, earnestly loving those I serve from a heart purified by His grace.

His promised coming summons me to tolerate no sin, waste no time, and despise no person. It forbids me to love a collapsing evil world. I am to do all within my power to rescue those who are trapped in sin. The kinds of things that Jesus did when He was on earth form the agenda for all of us who desire to hail His return in peace and with joy. Our responsibility is not to calculate the date of His coming but to pour out holy lives in service to needy people.

"Be holy," for Christ is coming again.

EDWARD LAWLOR

Edward Lawlor was a man of God. He was eminent in works but preeminent in character. His *doing* was undergirded and motivated by *being*. Above everything else that can be said of him, this was foremost, that he loved the Lord and served the church "out of a pure heart fervently."

His forte was preaching. He could chair a meeting with grace and good sense, but he was at his best in the pulpit. Every faculty of his mind and spirit was animated "to the max" when he stood before a crowd, Bible in his hand, to proclaim the gospel of Jesus Christ.

I had the good fortune of working with Dr. Lawlor in a few camp meetings where he and I were the evangelists and Jim Bohi was the singer. Jim was good for Edward Lawlor. Lawlor, by nature and background influences, was proper to the point of stiffness at times. More than he would admit, he enjoyed the camaraderie and teasing of Bohi, which compelled him to relax the bowstrings between the battles.

He was a model evangelist. As Bohi often put it, he was "a real pro." He knew what to do and how to do it. And always he did it with grace and integrity, never manipulating the people, never exploiting a situation for personal advantage. He lived and worked like a man deeply conscious of his accountability to God.

He told me a number of times that he often prayed, "Lord, give me work to the end of my life, and life to the end of my work." He did not want to live beyond his power to preach the gospel. He wanted to go home from the work, not from enforced idleness. I am grateful that God has granted him that desire.

My life is better for the contacts I had with Edward Lawlor. His spirit, his preaching, and his commitment to Christ and the church were strengthening influences, and now are precious memories.

WEB OF DECEIT

The "new age" movement is a wrong road to a right goal. The end sought is universal harmony and peace. Who could quarrel with that? But this mishmash of ancient philosophies, superstitions, and religions can no more produce peace now than it could when their original crop of devotees were bound into sheaves by mystics, fakirs, gurus, swamis, yogis, or whatever else the misguided and misguiding leaders were called.

It boils down to the ancient hunger for peace allied with the ancient heresy of man as his own god. Whatever specific form it assumes in the various cultures within which it raises its deceptive head, it is another expression of fallen man's rebellion against the one, true, living God who is Creator, Redeemer, and Judge of all mankind.

Those who will not have Him as God must invent another. Man can no more exist in a spiritual vacuum than a trout could live on the moon's surface. Rejecting "the way," he will blaze a false trail through the impenetrable forest, remaining forever lost. Rejecting "the truth," he will concoct a lie, deceiving and enslaving himself thereby. Rejecting "the life," he will abide in spiritual death until it becomes eternal death.

The "channeling" that provides so much of the new age excitement—and revenue!—is demonic hogwash, unfit for acceptance by creatures on whom God bestowed the priceless gift of reason.

The "channeling" that provides so much of the new age excitement—and revenue!—is demonic hogwash, unfit for acceptance by creatures on whom God bestowed the priceless gift of reason. Spirits of long-dead people do not speak to or through these so-called channels. Anything these charlatans are not making up themselves is being supplied by demonic forces.

Second Thessalonians 2:9-10 graphically explains and describes these astrologers, channels, gurus, and other leaders of this movement. It describes, too, many of the dupes who swallow and follow them. Verses 13-15 of that same chapter set forth the only God and the only salvation possible for Adam's fallen race. These verses also dictate the Christian's responsibility toward satanic deceivers and their damning lies. The new age movement is a web of deceit snaring the foolish. It leads to hell, not to peace.

THE ANSWER CORNER

At Churches of the Nazarene where I have attended, Communion is rarely taken. Why is this and how often is the church supposed to have Communion services?

How often the Lord's Supper is observed varies from one church to another. The frequency of celebration is usually determined by the significance the pastor attaches to the sacrament for the faith and growth of his people.

Scripture tells us that "as often" as we take Communion we are to do so "in remembrance" of Christ's atoning death, and that "as often" as we do so we proclaim that death "until he comes" (1 Corinthians 11:23-26).

Scripture does not tell us *how often* "as often" should be. How often is determined by tradition, by custom, by need, as these are perceived by church leaders.

The *Manual* includes among the listed duties of a pastor: "To administer the sacrament of the Lord's Supper at least once a quarter." Unless the pastor administers this sacrament *at least* four times a year he is remiss in his duties. Of course, the *Manual* does not restrict the ritual of Communion to quarterly observance.

In *Beacon Bible Expositions*, Volume 3, I find this comment about Zacharias: "It was in the Temple, while Zacharias was performing his once-in-a-lifetime service of sacrifice, that the messenger of God broke into his ritual and answered the cry of his heart."

Does this mean that priests only made the service of sacrifice once? If so, why? What scripture would support this idea, or refute it?

At that time the priesthood of Israel was divided into 24 groups or "courses." Each division was comprised of four to nine families. There was only one place of corporate worship where animals were sacrificed and incense burned—the Temple. With so many priests and just one Temple, each division served for a week at a time twice each year. But each individual priest had the privilege of making the incense offering just once in his lifetime. It was a high, dramatic moment for each priest, therefore.

The Bible does not state this nor refute it. We learn this from historical sources outside the Bible. Most of our recent commentaries refer especially to the research of J. Jeremias on the subject.

Names of certain men in the Bible are said to have specific meanings (Timothy: worshiper of God; Daniel: God is my judge; etc.). If these names were given at a child's birth, how could the parents foresee the life of the child? Or were such names assigned late in life?

Parents in Israel took great care in naming their children. Sometimes the names reflected the circumstances connected with a child's birth: Ichabod, "where is the glory?" was born when the ark of the Lord was captured by the nation's enemies. Sometimes the names were a confession of faith: Uriah, for example, means "God is my light." Some names expressed the parent's fond wishes for their children: Ezekiel, for example, is a prayer—"May God strengthen." Some children were named for animals, such as Caleb, which means dog. Some were named for trees, such as Tamar, which means palm tree. Some names described physical appearance, such as Shiphrah, meaning beauty.

But some children were named prophetically, such as John the Baptist and Jesus. Where parents were not given their children's names by God, if the children grew up to act out the meaning of a good name it was a happy fortune.

Of special interest is the changing of names to indicate a change of character and behavior, such as Jacob to Israel, Cephas to Peter, et al.

Somewhere in there I think I answered your question.

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*

LETTERS

SUICIDE PREVENTION

This is to congratulate you for printing Dr. George Nichols' article on suicide prevention in the September 1 issue of the *Herald*. On September 8, 1985, our son, Robert, killed himself. Since that time, the study of the causes and prevention of suicide has been a burning issue with me. This is but one of a number of issues that needs exploration, prayer, and remedial and preventive instruction within the Christian context.

I called Dr. Nichols to express my appreciation for his sensitivity in writing the article. I wanted to commend his willingness to reveal a vulnerability that touches us all. Life itself challenges the self-comforting thought that just because we are God's children, no such tragedy will strike our lives.

We need such articles. Unfortunately, we know that the mythology surrounding suicide is still with us. And the heartbreak is, this possible death-choice is preventable in most cases if we will be sensitive to the need.

The ultimate lesson, of course, is that God *does* stand by us in these times of great trial. But a corresponding lesson is that we who live must learn how to be available to, and watch for, the subtle messages sent from those who struggle with elements of life that are depressive and unhealthy. I suspect that, given the chance, you would find that there are many "survivors of suicide" who reside within the closets of our own church world.

Our people need help in assessing

and coping with the great variety of illnesses that require God's light in human care, the healing hand of one who is willing to risk with faith that exceeds safe boundaries.

Robert M. Hubbard
Quincy, Massachusetts

CONCERN FOR SURVIVORS

I really appreciated the article in the September 1 issue by Dr. George Nichols concerning suicide. Finally an article that did not take a judgmental view concerning this form of death.

Our 25-year-old daughter took her life in May 1985. We did not see the so-called signs because we weren't looking for them.

We read so much about prevention, but my concern is for the survivors. I feel that people in our church don't know what to do about us. They don't know what to say or do, so they just ignore it, making us feel even more alone.

There's such a taboo about this form of death, but this is a ministry that our church must recognize and deal with. I hope our general church will begin a suicide ministry much like senior adults, singles, etc., have started in the last few years. I certainly will be a charter member.

Carol P. Brewer
Greenfield, Indiana

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

Note: Unsolicited manuscripts will not be returned unless accompanied by a self-addressed, stamped envelope.

BY ALL MEANS...SAVE SOME

I WAS INVITED

As I reached for the bottle of bourbon, I looked up to the ceiling and shook my fist at God. I shouted, "If You want me in a church, You're going to have to carry me in there! I'm not going in on my own two feet!" That was in November 1984.

My life was rapidly becoming a shambles. I was drinking heavily on my days off and increasing my intake during the week. I had problems related to work and family with which I was not coping. My only escape was through booze. By the fall of '84, I was experiencing the physical problems that come from heavy drinking. I was self-destructing. Thoughts of death and suicide filled my thinking. But I was afraid of death. I knew that I was going to hell if I died, whether I died from my drinking or by my own hand. Satan had me lock, stock, and barrel.

My great-aunt Pearl, a staunch Southern Baptist and genuine Christian, kept praying for me. She loved me so much. She tried to get me to church. I'd gone to church, but fat lot of good it did me. Bitter and hateful, I was an easy prey to temptation. I had once accepted Christ, a long time ago, but I'd been wounded heavily along the way. If God wasn't there when I needed Him, why should I be there for Him? I knew, deep in my heart that I could not live without Him. He hounded me and sent people who would witness or give me tracts. I rebelled passionately against Him. Memorial Day weekend, 1985, was the beginning of the end of my rebellion against God. It was now life or death.

That weekend, I had been drinking heavily for three days. I contemplated suicide, but for some reason I decided not to do it and called Alcoholics Anonymous. They couldn't help me that night. I sought help from the hospital where I was employed. The doctor could not admit me. I was "not depressed enough." By that time, I was throwing up blood from my drinking. I sought help from a psychologist provided by my health maintenance organization. I was not helped there. Thoughts of death were becoming more and more frequent.

My car finally bit the dust in a big way. I had no way to go home on the weekends from where I worked. A Nazarene woman with whom I worked invited me to stay at her house on the weekends, but on condition that I go to church. I agreed out of necessity and thought, What a way to kill a Sunday!

I listened to the pastor's sermons. The people seemed friendly enough, but time would tell if they would still remain friendly. It was amazing; they continued to love me! Those Nazarenes kept including me in more and more activities. I was still drinking heavily but not as much. I wanted to be a Nazarene and had joined the pastor's membership class, but I couldn't seem to stop drinking. I was learning more about Jesus, but He was still not a wholly real Person to me.

Finally, I had to decide which was more important—Jesus or the bottle. Jesus let me see the reality of His love and presence. Satan was fighting every step of the way. I made a decision one cool September morning. Jesus had to be mine or I would die. The young adults sponsored a 6 A.M. prayer meeting on Saturdays at the church. I went there. The pastor and his wife and three others were there to pray. The pastor asked me if I believed that Jesus Christ had died for me, and if I would accept Him as Lord and Savior. My answer was, "Yes!" We all gathered in the sanctuary. I prayed a prayer of repentance and asked Jesus to come into my heart as Lord and Savior. I had finally come home!

Someone had cared to invite me. My new life is the result of public evangelism. The pastor at my church has evangelism at the forefront; both public and personal evangelism are stressed. My life is so turned around now, I barely recognize the creature that I used to be as myself. I have been sanctified wholly and I am happier than I have ever been. The loving nurture of my pastor and his wife has made a tremendous impact on my life. The love and nurture of my Nazarene family has led me in a fantastic way. While life has not always been easy since I became a Christian, God has been faithful to help me and to send persons to help sustain me in my trials. **H**

CAROL HABIG
An artist who resides in Kansas City, Kansas.

IN THE NEWS

PEOPLE AND PLACES

Florida Power and Light Company board of directors has elected **C. O. Woody** executive vice president. He is a 31-year FPL veteran with management experience in fossil and nuclear plant operations. He joined the utility as a helper at the Miami Beach plant. Since 1978, Woody's assignments have included managing nuclear activities at FPL's two nuclear plant sites, as well as supporting technical and regulatory activities. He was elected vice president in 1984 and group vice president in 1985. Woody is a graduate of the Harvard University program for mangement development and is a member of Lake Worth, Fla., First Church. □

DISTRICT SUPERINTENDENTS RECEIVE TAX VIDEOTAPE

The Board of Pensions and Benefits USA has updated the annual videotape on tax laws and how they affect churches and ministers. According to Administrator Dean Wessels, a complimentary copy has been sent to each district office in the United States for use at preachers' meetings, in zone workshops, as a lending library resource, etc. The tape is also available to anyone wishing to purchase it for $20.00 from the Pensions office.

This year's videotape deals with the following topics: (1) 1987 Income Tax Filing for Ministers; (2) 1988 Payroll Tax Procedures for Local Churches; and (3) Tax Strategies for Ministers and Churches.

Rev. Paul D. Fitzgerald, CLU, ChFC, is featured on the videotape this year. Fitzgerald is a respected seminar leader on finances for ministers, including income taxes. He serves as administrative assistant for the Board of Pensions and Benefits USA. □

1987 TAX GUIDES TO BE MAILED TO U.S. MINISTERS

During the first part of January, the Board of Pensions and Benefits USA mailed to active Nazarene ministers in the United States a booklet that gives guidance for the preparation of 1987 income tax forms.

The *Minister's Guide for 1987 Income Tax* has been prepared by tax specialist Conrad Teitell. It gives current information on how a minister reports income and expenses. Ministers should read this booklet carefully before preparing their tax forms.

Any minister not receiving the book by January 30 may request a copy by writing to Dr. Dean Wessels, 6401 The Paseo, Kansas City, MO 64131. □

TWELVE DISTRICTS REACH THEIR PENSIONS AND BENEFITS FUND GOALS

For the 1986-87 assembly year, 12 districts in the United States and Canada paid 100 percent or more of their Pensions and Benefits Fund.

Regular districts achieving this goal include Alaska, Canada Pacific, Maine, Missouri, New England, Sacramento, South Carolina, and Western Latin American. Mission districts reaching the 100 percent goal include Canada Quebec, Hawaii Pacific, Navajo Nation, and Southwest Latin American. The Western Latin American District led all districts this year with 100.76 percent. The Hawaii Pacific District has paid in full or overpaid its Pensions and Benefits Fund amount for 20 consecutive years! The Alaska District has paid at least 100 percent for 12 consecutive years.

Rev. Mrs. Pearl Hillman, a grandmother of 37 and a great-grandmother of 63, has just been appointed to her first full-time position in the pastoral ministry. She has assumed the pastorate of the Crockett, Tex., church by appointment of the late superintendent, Dr. D. W. Thaxton, of the Houston District. Hillman recently moved to Crockett from Wilmore, Ky., where she had been a student at Asbury Theological Seminary, and had earned her Master of Divinity Degree in 1985. Previously, she had earned an undergraduate baccalaureate degree from Nazarene Bible College in Colorado Spirngs. A native of Kansas, she began her academic pursuits after the death of her husband of many years in 1973. Her current goal is to serve God and the people of Crockett for at least two years, after which she will qualify for ordination.

There were 11 districts that achieved status as a "95% district." They are Canada Central, Central Florida, Dakota, Georgia, Indianapolis, Kansas City, Michigan, North Arkansas, Philadelphia, Tennessee, and Washington.

A total of 68 districts out of the 83 United States and Canadian districts participating last year paid 90 percent or more of their assembly year fund amount.

The denominational average for payment of the Pensions and Benefits Fund during the 1986-87 assembly year was 91.47 percent. This was an increase over the previous year. The districts of the United States paid an average of 91.49 percent, and the districts of Canada paid an average of 90.73 percent.

The Pensions and Benefits Fund is vital since it currently provides a monthly pension for over 3,000 ministers and widows of ministers. Over one third of a million dollars is mailed out each month to those qualifying for a monthly pension. Nearly 12,000 ministers are expecting a pension in future years and are depending upon the Pensions and Benefits Fund.

Since the Fund receives no allocation from General Budget

PRAYER PARTNERS

PETITIONS

Begin the new year of 1988 by joining the nearly 15,000 Prayer Partners around the world for genuine revival throughout the church. "Mercy drops 'round us are falling, but for the showers we plead."

The Thrust to the Cities reaches to New York City and Los Angeles during 1988. Personnel, planning, and prayers have all been offered to God for months in preparation. Continue to pray that many will be converted, churches will be organized, preaching points established, and centers to meet a variety of needs will be opened.

Haiti is torn with strife and upheaval. Pray for this country and for our Nazarenes who both suffer and seek to minister during this difficult time.

James Hudson, director of the Caribbean Region, requests that we pray specifically for: (1) the planting of 88 churches in new communities in Haiti in 1988; and (2) the seven district assemblies in Haiti in January 1988.

PRAISINGS

Let us praise God for reports of spiritual victories from various points of the globe. One of these comes from missionary John Anderson (India, Delhi District), who writes: "Someone has reached heaven for us because our district is growing faster than any of us dreamed. We will double our six this year and will add 10 more churches next year. The best part is that the end is nowhere in sight."

JOHN A. KNIGHT, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

monies, Dean Wessels, administrator of the Board of Pensions and Benefits USA, says full payment of the fund by each church on every district is extremely important to the maintenance of the "Basic" Pension Program for retired ministers and widows of ministers. Although reserve funds are growing, they are not yet sufficient to meet the needs of the many years of service credit earned by ministers prior to the beginning of the "Basic" Pensions Program in 1971. □

WORLD MISSION RENEWS CHILDREN'S PAGE

World Mission magazine will reinstate a page targeted toward children first through sixth grades, beginning April 1988.

"The Boys' and Girls' Page" made its debut in the July 1933 issue of *The Other Sheep* magazine. This special page continued, although the name of the page was changed to "Juniors" and the magazine name changed to *World Mission*. The last "Juniors" page was in the January 1985 issue of *World Mission*.

Rev. Mark York, editor of the Children's Mission Education Curriculum, will edit the monthly page, which will include stories children will be able to read themselves, and puzzles or games. □

NYI MINISTRIES JOINS "WHY WAIT?" CAMPAIGN

The newly released 1987 "Study on Teen Sexuality in the Evangelical Church" indicates that the battle for the sexual purity of our youth deserves our immediate attention and decisive action. The results of the survey are truly shocking:

A majority of church youth surveyed:

- Have been sexually intimate by age 18.
- Said that their peers and the media (television and movies) were their prime source of information about sex.
- Could not state that they believed heavy petting was morally unacceptable before marriage. Over 35% could not state that premarital sexual intercourse was morally unacceptable.

Nazarene churches are not immune!

The same surveys showed Nazarene church youth were consistently equal to and in some cases higher than the average with regard to their lack of understanding of biblical standards for sexuality.

Because of the extreme urgency of this widespread problem, Nazarene Youth International Ministries, in cooperation with Josh McDowell Ministries, is actively supporting the nationwide "Why Wait?" campaign, aimed at providing the tools for our teens to say no to sexual pressure.

For more information on the "Why Wait?" campaign and how your local church can be involved, contact NYI Ministries at 816-333-7000. □

October 1-2 the newly formed College/Career Curriculum Committee met. The meeting was to work through a prototype for an ongoing College/Career Curriculum package. If approved, this prototype would become a product reality by 1989. Shown *(l. to r.)* are members of the committee: Bruce Oldham, Randy Cloud, Rick Ryding, Ed Robinson, Lewis McClain, Gene Schandorf, Wes Meisner, and Dale Fallon. Gary Sivewright is not pictured.

February Selection

Ltc **LAYMEN'S TAPE CLUB**

For Your Encouragement

Side One
Bible Reading: Isaiah 40:25-31 —*John Corrigan*
Bible Study: Philippians 1:1-11 —*Jerry Hull*
"Glorify Him Medley"
Pause of Spiritual Refreshment —*Mendell Taylor*
Devotional Nuggets

Side Two
Missionary Report: Africa —*Fred Huff*
A Father's Diary: Spiritual Awareness—*Ron Attig*
"Alleluia to the King"
Sunday School Reflections —*Gene Van Note*

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EVANGELISTS' SLATES

ARMSTRONG, LEON, LINDA, AND LANCE: CA/Midwest Tour, January 1-6; Roanoke, VA (East Gate), January 10; Ramseur, NC (Kildee Wesleyan), January 16-17; Greensboro, NC (Guildford Wesleyan), January 24; High Point, NC (Calvary), January 29-31
•**BAGGETT, DALLAS W.:** Longwood, FL, January 10; Fort Pierce, FL (First), January 17; Okeechobee, FL, January 24; Vero Beach, FL (First), January 31
•**BALLARD, DON:** Reserved, January 1-26
BELZER, DAVE & BARBARA: Reserved, January 1-15
•**BENDER, JAMES U., SR.:** Reserved, January 1-31
BENTLEY, PAUL E.: Intermountain NYI Retreat, January 1-2; Reserved, January 24-28; Portland, OR (Central), January 31
BOICOURT, MARLA: Kissee Mills, MO (Ozark Chapel), January 8-10; Reserved, January 24
BOQUIST, DOUG & DEB: Vicksburg, MI (Vicksburg Retreat), January 1-3; Springfield, OH (High Street), January 5-10; Fort Collins, CO, January 12-17; Findlay, OH (First), January 22-24; NWIL Traveling Revival, January 27-31
BOWDEN, AL: Lakeland, FL (First), January 26-31
BROWN, ROGER N.: Lakeland, FL (Lake Gibson), January 3; Lake Wales, FL (P.M.), January 10; Orlando, FL (First), A.M.), January 17; Orlando, FL (Colonial), January 19-24
BURKHALTER, PAT: Enid, OK (Maine), January 13-17; Baton Rouge, LA (First), January 19-24; Selma, AL, January 26-31
•**BYERS, CHARLES & MILDRED:** Reserved January 1-31
CANEN, DAVID L.: Savannah, GA (Eastside), January 18-31
CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Cincinnati, OH (Northern Hill), January 17; Lexington, KY (Lafayette), January 27-31
CAYTON, JOHN: Reserved, January 5-10; North Haverhill, NH (Trinity), January 12-17; Reserved, January 18-31
CHAMBERS, LEON & MILDRED: Brooksville, FL (Wesleyan Bible Conference Assn.), January 7-17; Columbiana, AL, January 19-24
•**CHANEY, REEFORD & BARBARA:** Reserved, January 1-31
•**CLAY, M. E.:** Reserved, January 1-31
COVINGTON, NATHAN A.: Coalgate, OK, January 4-10; DeRidder, LA, January 12-17; Durant, OK, January 22-24; Farmington, AR, January 29-31
•**DARNELL, H. E.:** Canton, OH (Crystal Park Independent), January 8-17; Pleasant Grove, AL (Bible Missionary Church), January 21-31
•**DEBOLT, TED & DOROTHY:** Reserved, January 4-10
DOOLITTLE, KEVIN C.: Burlington-Williston, VT, January 1-31
FADER, WES & MARY: Milford, DE, January 10; Eldersburg, MD (South Carroll), January 13-18; Newark, DE (Glasgow), January 24; Bowie, MD, January 26-31
•**FISHER, C. WILLIAM:** Molokai, HI, January 3; Hilo, HI, January 6-10; Wahiawa, HI, January 12-17; Hanapepe, HI, January 19-24; Wasilla, AK (Wasilla Lake), January 31—February 7
FLOYD, THOMAS D.: Willcox, AZ, January 22-27
FORTNER, ROBERT E.: Reserved, January 1-6
FRANK, RICHARD A.: Fowler, CO, January 20; Las Animas, CO, January 24-30
GARDNER, JOHN M.: Tampa, FL (Pioneer Area Tent Meeting), January 10-17
•**GRAY, C. PAUL:** Enid, OK (Maine), January 13-17
GREEN, JIM & ROSEMARY: Morton, IL, January 3; Rowland Heights, CA, January 8-10; Kahului Maui, HI, January 13-17; Honolulu, HI (First English), January 24; Three Rivers, MI, January 31
HAINES, GARY W.: Tucson, AZ (Central), January 9-13; Springfield, MO (First), January 14-17; Austin, TX (Zone Indoor Camp), January 24-31
HELMS, MIKE & GLORIA: Jacksonville, FL (Westside), January 5-10
HICKS, JOHN DAVID: Nampa, ID (Karcher), January 15-17; Snoqualmie, WA, January 20-24; Oregon City, OR, January 27-31
HIGGINS, CHARLES & MARJORIE: Phoenix, AZ (Monte Vista), January 3-7; Glendale, AZ (West Valley), January 10-14; Visalia, CA (First), January 17-21; Porterville, CA, January 24-28; Yucca Valley, CA, January 31—February 4
JACKSON, PAUL & TRISH: Reserved, January 1-4; Concerts in Oklahoma, Texas, Louisiana, Mississippi, Alabama, and Florida, January 5-31
JEFFRIES, JEFF & JAN: Yorba Linda, CA (Faith Community), January 3; Long Beach, CA (Bixby-North, A.M.), January 10; Vista, CA (Vista, P.M.), January 10; Winterhaven, CA (Bard), January 12-17; Sisquoc, CA (Community, A.M.), January 24; Paso Robles, CA (P.M.), January 24; San Jacinto, CA, January 31
JONES, TERRY L.: Austin, TX (First), January 6-10; Prescott, AZ, January 13-17; Chandler, AZ (First), January 24; El Centro, CA, January 27-31
KEENA, EARL E.: Eugene, OR (Faith), January 26-31
LASSELL, REV. & MRS. RAY: Lafayette, GA (First), January 5-10; Nelsonville, OH, January 12-17; Monroe, NC, January 20-24; Rock Hill, SC (West Main), January 27-31
LAWSON, WAYNE T.: Myrtle Creek, OR, January 24-31
LAXSON, WALLY & GINGER: Birmingham, AL (Glen Aris Baptist Church), January 1; Winter Haven, FL, January 10-15; Birmingham, AL (Pleasant Grove), January 20-24; Memphis, TN (First), January 27-31
LECKRONE, LARRY D.: Georgetown, IL (Indoor Camp), January 6-10; Mason, MI (First), January 26-31
MANER, ROBERT E., JR.: Gainesville, GA (First), January 10; Manchester, GA (First), January 17-22; White Springs, FL (Suwannee River), January 24-29
MANLEY, STEPHEN L.: Nazarene Bible College, January 4-6; Christman, IL (Olivet Zone), January 6-10; Nazarene Bible College, January 11-13; Centralia, WA, January 13-17; Nazarene Bible College, January 18-20; Dexter, MO (SEMO Holiness Crusade), January 20-24; Nazarene Bible College, January 25-27; Central, SC (Central Wesleyan College), January 27-31
McCORKLE, ROBERT W.: Portland, IN, January 28-31
McFERRIN, RICK & LANETTE: Muncie, IN (New Hope), January 5-10; Selma, IN, January 15-17; Janesville, WI (Randolph Park), January 19-24; Janesville, WI (First Wesleyan), January 26-31
McGEE, JERRY: Fort Lauderdale, FL (Faith), January 5-10; Arcadia, FL (First), January 12-17; Burlington, NC (New Hope Baptist), January 20-31
McWHIRTER, G. STUART: Dublin, GA (First), January 3-10; New Castle, IN (Zone Crusade), January 19-24
MEREDITH, DWIGHT & NORMA JEAN: Reserved, January 1-31
MILLER, WALLY & CARROLL: Oakridge, OR, January 3-10; Milwaukie, OR (First), January 17-21; The Dalles, OR, January 24-28; Longview, WA, January 31—February 4
MILLHUFF, CHARLES R.: Africa, January 1-31
MILLS, CARLTON A.: Rockledge, FL (Coca First, A.M.), January 3; Stuart, FL (P.M.), January 3; Fort Lauderdale, FL (First), January 6-10; Beaumont, TX (First), January 23-26; Port Arthur, TX (First), January 27-31
MOORE, NORMAN: San Marcos, CA (Church Plant), January 2-19; Vancouver, WA (Zone Crusade), January 20-24; San Marcos, CA (Church Plant), January 25-31
MORLEY, FRANK W.: Indio, CA, January 3-7; San Pedro, CA (Peninsula), January 12-17; Newberg, OR, January 24-31
MOSS, KEITH LYNN: Montrose, MI, January 8-10
MOSS, UDELL G.: Lewisville, TX, January 5-10; San Antonio, TX (Dellview), January 12-17; San Antonio, TX (Eastside), January 19-24; Kingsville, TX, January 26-31
MUNCIE, BOB & JANE: Martinsville, IN (First), January 24; Aledo, IL (Quad Cities Youth Revival), January 26-31
NAJARIAN, BERGE & DORIS: Reserved, January 4-10
NEFF, LARRY & PAT: Hernando, FL, January 1—February 7
OVERTON, BILL: Reserved, SE U.S. Indian Work, January 1-31
PERDUE, NELSON S.: Fayette, OH (Zone Indoor Camp), January 6-10; Spencer, WV, January 13-17; East Liverpool, OH (First), January 20-24; Colorado Springs, CO (Eastborough), January 26-31
PFEIFER, MARK: Woodbridge, VA, January 3-6; Charleston, WV (Mt. Mission), January 7-10; Wilmington, NC, January 17-20; Chester, SC, January 21-24; Eldon, MO, January 31—February 5
•**PIERCE, BOYCE & CATHERINE:** Covington, IN, January 17
PUGH, CHARLES F.: Wayne, PA (Church of the Savior), January 28-31
•**QUALLS, PAUL M.:** Orlando, FL (Area Wide Indoor Camp), January 25-31
REID, WILLIAM D.: Jasper, IN, January 29-31
ROSE, WAYNE: Atwood, OK, January 5-10
ROTH, RONALD W.: Arcola, IL (First), January 12-17; Plant City, FL (Wagoner Memorial), January 26-31
SEYMOUR, J. KEVIN: Hannibal, MO (First), January 15-17; Ripley, WV (Cen. OH NYI Retreat), January 22-24
SMITH, CHARLES HASTINGS: Sacramento, CA (North), January 27-31
•**SMITH, OTTIS & MARGUERITE:** Reserved, January 1-31
STANIFORTH, KEN: Goldendale, WA, January 17-22; Stockton, CA (Delta), January 24-28; Sacramento, CA (Florin), January 31—February 5
STARK, EDDIE G.: Reserved, January 1-31
STEVENSON, GEORGE E.: Charleston, SC (St. Andrews), January 5-10; Largo, FL (Seminole First), January 12-17; Orlando, FL (Colonial), January 19-24
TAYLOR, CLIFF—FAMILY EVANGELIST: Sacramento, CA (Zone Crusade), January 13-17
•**TAYLOR, MENDELL L.:** Brooksville, FL (Wesleyan), January 7-17
TAYLOR, ROBERT W.: Sardinia, OH, January 2-4; Sabastian, FL, January 6-10; Tampa, FL (First), January 13-17; Hollywood, FL, January 20-24; Orlando, FL (Indoor Zone Meeting), January 25-31
WALKER, BRIAN & DEBI: Reserved, January 1-10, January 31—February 4
•**WATSON, LOY:** Reserved, January 1-31
WELLS, LINARD O.: Sherman, TX, January 3; Vidor, TX, January 5-10; La Marque, TX (Gulf Freeway), January 12-17; Jacksonville, TX, January 19-24; Rialto, CA, January 26-31
WHITWORTH, MARCUS A.: Muldrow, OK, January 8-10; DeRidder, LA, January 12-17; Sikeston, MO (First), January 20-24; Farmington, AR, January 29-31
WRIGHT, E. GUY: Summersville, WV, January 1-3; Amarillo, TX (North Beacon), January 5-10; Lubbock, TX (Grace), January 12-17; West Melbourne, FL, January 20-24; Fitzgerald, GA, January 26-31
•**WYRICK, DENNIS E.:** Reserved, January 1-31
YINGLING, KEN: Columbia City, IN, January 8-10
•designates retired elder

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♦**BURKHALTER, PAT.** (C) Box 801, Atlanta, TX 75551
•**BURNEM, ANN.** (R) 103 New Hampshire Dr., Ashland, KY 41101
BURNHAM, KEN. (C) 221 College Dr., Hesston, KS 67062
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C

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CASS, MARY. (R) Rte. 1, Box 163A, Friendsville, TN 37737
CASTEEL, HOWARD. (C) 7750 Ashwood Dr., Barnhart, MO 63012
•**CASWELL, GERALD.** (R) 2258 Wise Rd., North Canton, OH 44720
CAYTON, JOHN. (C) 16 Southworth St., Lakeville, MA 02347
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♦**CHAMBERLAIN, DOROTHY.** (C) Rte. 21, Box 28, Mobile Park, Carmichaels, PA 15320
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•**CHANEY, OPAL.** (R) 219 Curryer Rd., Middletown, OH 45042
▽**CHANEY, REEFORD.** 4070 Monza Dr., Richmond, VA 23234
▽**CHAPMAN, W. EMERSON & LOIS.** Rte. 1, Box 87, Miltonvale, KS 67466
CHASE, FRANK. (R) Lake Country, Box 25, Mannford, OK 74044
CHEATWOOD, HENRY. (R) Rte. 4, Box 96, Kissee Mills, MO 65780
CHEW, CLIFFORD. (R) 123 2nd Ave. W., Cape May, NJ 08204
CHIPP, VERLIN E. (C) 127 S. State Ave., Indianapolis, IN 46201
•**CHIZUM, DENNIS.** (R) 211 Roseland Ave., Mishawaka, IN 46544
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CHURCH, CLIFFORD. (R) 2596 Gratiot Rd., Newark, OH 43056
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▽**CLAY, M. E.** P.O. Box 526, St. Marys, OH 45885
♦**COFFEY, REV. & MRS. RUSSELL E.** (C) 1841 128th Ave., Hopkins, MI 49328
COLE, DONALD. (R) 3315 Lessia Dr., Clio, MI 48420
COLLINS, LUTHER. (R) 1215 Lyndon St., South Pasadena, CA 91030
COMPTON, JAMES. (R) 2309 S. Sutphin St., Middletown, OH 45044
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CONGER, DELOSS. (R) 10665 Ballestero Dr., East Jacksonville, FL 32216
CONNETT, JOHN. (R) 807 Fairoaks Dr., Champaign, IL 61821
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▽**COOK, JAMES.** Box 332, Seymour, IN 47274
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•**CORNELSEN, EDMER.** (R) 602 N. D St., Oskaloosa, IA 52577
▽**COTTAM, T. W.** 710 Crosby Blvd., Midwest City, OK 73110
▽**COX, CURTIS B.** 4002 Old Sterlington Rd., Monroe, LA 71203
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♦**CRANE, BILLY D.** (C) Rte. 5, Box 447, Parkersburg, WV 26101
•**CRIDER, JAMES & JANET.** (R) P.O. Box 284, Shirley, IN 47384
•**CROFFORD, DON.** (R) 151 Pond Rd., Honeoye Falls, NY 14472
•**CROSWAIT, MILDA.** (R) 33 Edgecombe Dr., Milford, OH 45150
▽**CULBERTSON, BERNIE.** 100 N.E. 8th Pl., Hermiston, OR 97838

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▽**DAVIS, HAROLD.** 1955 Moran Rd., Choctaw, OK 73030
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♦**DELL, JIMMY.** (C) 4802 E. Mitchell Dr., Phoenix, AZ 85018
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♦**DENNISON, MARVIN E.** (R) 1208 S.E. Green Rd., Tecumseh, KS 66542
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▽**DISHON, MELVIN.** 911 Edgefield Way, Bowling Green, KY 42101
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•**DODDS, LARRY W.** (R) Rte. 5, Box 385, Flint Valley Estates, Burlington, IA 52601
DODGE, KENNETH L. (R) 1150 W. Winton Ave., Hayward, CA 94545
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•**DOWNING, ANN.** (C) Box 767, Hendersonville, TN 37075
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•**DUNMIRE, RALPH & JOANN.** (C) 202 Garwood Dr., Nashville, TN 37210
DUNN, DON. (C) P.O. Box 132, Bartlett, OH 45713
♦**DUTTON, BARRY & TAVIA.** (C) P.O. Box 119, Clarksburg, MD 20871

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•**EDWARDS, BOBBY.** (R) 1080 Jameson Ct., New Castle, IN 47362
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•**EDWARDS, JANICE.** (R) 629 S.W. 34th, Oklahoma City, OK 73109
•**EIFERT, FRANKLIN.** (R) 5902 N. Himes Ave., Tampa, FL 33614
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♦**ESSELBURN, BUD (THE KING'S MESSENGERS).** (C) S.R. 60 N., Rte. 1, Warsaw, OH 43844
EVERMAN, WAYNE. (R) 109 Cox St., Stanton, KY 40380

F

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WOMACK, ROBERT. (R) 14 Dunham, Texarkana, TX 75503
•**WOOD, BEVERLY.** (R) 335 Railroad Ave., Magnolia, MS 39652
WOODWARD, S. OREN. (C) c/o Evangelism Ministries*
WOOTEN, D. J. (C) P.O. Box 262, Cambridge, MD 21613
WRIGHT, E. GUY. (C) 611 5th Ave., Montgomery, WV 25136
WYLIE, CHARLES R. (R) 3320 S. 4th., Lot 78, Chickasha, OK 73018
▽**WYRICK, DENNIS.** 603 Reed Dr., Frankfort, KY 40601

Y

•**YATES, GREG.** (C) 505 E. Alabama, Casey, IL 62420
YINGLING, KEN. (R) 1003½ E. Smith St., Yorktown, IN 47396
•**YOUNG, LOWELL.** (R) 10209 Cliff Circle, Tampa, FL 33612

(C) Commissioned (R) Registered ♦Preacher & Song Evangelist •Song Evangelist ▽Retired Elders
*Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131

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THE CHURCH SCENE

September 27, 1987, **Lawrence, Kans., First Church** burned its 33-year-old mortgage on the church. Representatives of several generations participated in the service. The church now has properties valued in excess of $650,000 with a total indebtedness of slightly over $100,000, all underwritten. □

The **Pottsville, Pa., church** held a mortgage-burning ceremony Sunday, October 18. District Superintendent Talmage Haggard and Pastor Don Boyd held the service. Rev. Boyd, a 1971 Nazarene Bible College grad, is the founding pastor. Present church membership is 98. □

The **Pineville, N.C., church** celebrated its 60th anniversary October 18, 1987. At the homecoming service, special awards were presented by the church to Zeb "Uncle Jimmie" Osborne, Mrs. Pearl Lee Howard, and Mrs. Ninia Earnheart, charter members of the church. Pastor Russell Branstetter traced the history of the church and charted the challenging future of the church's ministry in South Charlotte. □

The **Crewe, Va., church** conducted a note burning service Sunday evening November 1, with District Superintendent Charles Thompson as speaker. Both church and parsonage notes have been paid off. Andrew J. Arnold is the pastor. □

THE CHURCH AT WORK

1987 GENERAL STATISTICS

CHURCH OF THE NAZARENE

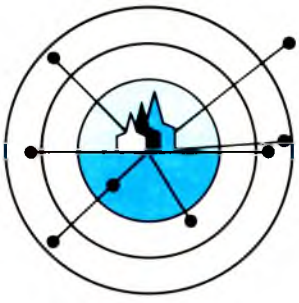
FROM THE OFFICE OF THE GENERAL SECRETARY

	Africa	Asia-Pacific	Canada
DISTRICTS	38	29	5
CHURCHES	765	565	152
MEMBERSHIP			
Full Members	33,929	34,334	10,237
Probationary Members	15,168	19,468	23
Total	49,097	53,802	10,260
MINISTERS			
Ordained	290	381	218
Licensed	279	277	47
Deacons			1
Missionaries	195	155	
SUNDAY SCHOOLS	746	520	143
Children—Responsibility List			5,692
Average Weekly Attendance			3,370
Cradle Roll			202
Youth—Responsibility List			2,352
Average Weekly Attendance			1,162
Adult—Responsibility List			5,585
Average Weekly Attendance			3,037
Summary—Officers and Teachers			1,315
Home Department			132
Outreach Enrollment			478
Totals—Responsibility List	109,166	46,739	15,278
Average SS Attendance	54,975	30,400	7,569
Average Outreach Attendance			424
Average Total Attendance	54,975	30,400	7,993
NYI SOCIETIES	650	431	124
Membership	21,681	11,787	2,766
NWM SOCIETIES	641	424	133
Membership	31,416	16,923	7,157
VACATION BIBLE SCHOOLS	263	335	50
Membership	26,321	26,515	3,534
CLT CHURCHES	6		18
Credits	146		264
PROPERTY VALUES			
Local Churches			40,390,491
Local Parsonages			6,655,340
District Centers and Other			1,123,000
District Parsonages			382,200
Educational Institutions			
Nazarene Publishing House			
International Center			
Total			$48,551,031
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local			$ 6,455,135
All District Property			284,559
Educational Institutions			
Total			$ 6,739,694
CHURCH FINANCES (Paid)			
Local	$1,060,544	$5,960,298	$7,206,361
District	130,043	311,724	589,981
Educational	17,903	48,397	314,325
General	124,380	137,491	972,063
Total	$1,332,870	$6,457,910	$9,082,730
ANALYSIS OF TOTAL			
Paid by Church	$1,332,870	$6,457,910	$8,262,222
Paid by Sunday School			282,686
Paid by NYI			51,039
Paid by NWMS			402,091
Supplemental Giving			84,692
PER CAPITA			
Local	$ 21.60	$ 110.78	$ 702.37
District	2.65	5.79	57.50
Educational	.37	.90	30.65
General	2.53	2.56	94.74
Total	$ 27.15	$ 120.03	$ 885.26

*Includes 12 regional directors and wives and 31 regional staff.

**Reported in Canadian dollars.

Caribbean	Eurasia	Mexico, Central America	South America	United States	General Church	Total	Gain
25	19	21	40	80		257	9
584	250	605	614	5,080		8,615	198
43,643	10,513	43,852	35,832	541,878		754,218	
29,828	1,216	10,377	5,954	1,884		83,918	
73,471	11,729	54,229	41,786	543,762		838,136	28,470 (3.52%)
160	183	291	245	8,811		10,579	232
292	79	325	335	2,452		4,086	95
				28		29	12
41	56	54	85			629	
562	214	576	559	4,895		8,215	
	3,167			258,740		267,599	
	2,533			140,920		146,823	
	400			5,578		6,180	
	1,072			144,802		148,226	
	805			64,867		66,834	
	810			372,420		378,815	
	645			198,886		202,568	
	700			59,709		61,724	
	207			9,619		9,958	
	290			24,945		25,713	
89,774	13,305	79,503	60,243	850,868		1,264,876	33,588 (2.73%)
39,123	8,348	52,263	37,781	404,673		635,132	8,374
	217			17,904		18,545	
39,123	8,565	52,263	37,781	422,577		653,677	
506	148	489	438	4,170		6,956	
17,183	3,251	13,122	12,611	161,335		243,736	19,046
508	182	505	452	4,600		7,445	
22,187	5,792	22,665	20,023	405,221		531,384	15,086
196	87	338	182	2,937		4,388	
20,920	4,690	27,029	13,976	252,402		375,387	
3	3			623		653	
82	14			16,650		17,156	
	$20,037,972			$1,745,236,391		$1,805,664,854	
	3,532,808			248,604,220		258,792,368	
				56,165,435		57,288,435	
				17,337,855		17,720,055	
					$209,395,269	209,395,269	
					6,005,291	6,005,291	
					5,386,712	5,386,712	
	$23,570,780			$2,067,343,901	$220,787,272	$2,360,252,984	
	$ 727,442			$ 295,751,830		$ 302,934,407	
				8,500,005		8,784,564	
					$ 43,829,417	43,829,417	
	$ 727,442			$ 304,251,835	$ 43,829,417	$ 355,548,388	
$1,353,490	$ 2,354,390	$ 953,920	$ 957,172	$ 294,160,356		$ 314,006,531	
137,540	164,073	78,261	69,915	19,374,139		20,855,676	
16,469	47,370	15,132	10,869	10,963,094		11,433,559	
86,395	180,764	39,753	38,068	42,696,335	$ 1,403,293	45,678,542	
$1,593,894	$ 2,746,597	$1,087,066	$1,076,024	$ 367,193,924	$ 1,403,293	$ 391,974,308	14,451,272 (3.83%)
$1,593,894	$ 2,593,367	$1,087,066	$1,076,024	$ 322,936,816		$ 345,340,169	
	38,280			8,957,583		9,278,549	
	23,605			2,026,464		2,101,108	
	91,345			32,549,396		33,042,832	
				723,665	1,403,293	2,211,650	
$ 18.42	$ 200.73	$ 17.59	$ 22.91	$ 540.97		$ 374.65	
1.87	13.99	1.44	1.67	35.63		24.88	
.22	4.04	.29	.26	20.16		13.64	
1.18	15.41	.73	.91	78.52		54.50	
$ 21.69	$ 234.17	$ 20.05	$ 25.75	$ 675.28		$ 467.67	

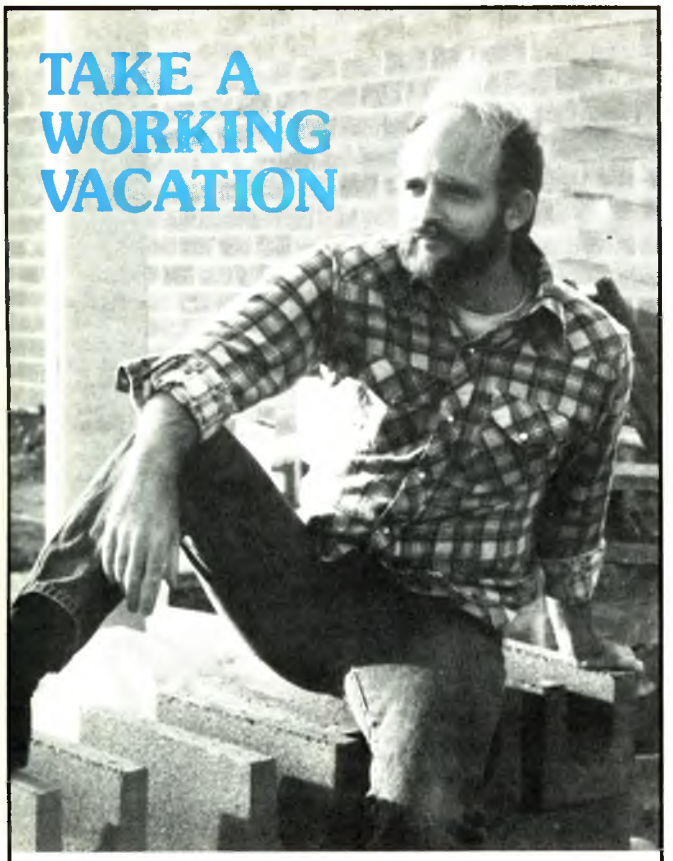


NEW CHURCHES ORGANIZED IN 1987
U.S. AND CANADA

District	Church Name	Date Organized	Organizing Pastor
Louisiana	New Orleans Filadelfia (Hispanic)	1/12	Julio C. Perez
Pittsburgh	Uniontown	1/18	David P. Kent
Navajo Nation	Farmington First Indian	1/25	Wilkinson Sage
Central Florida	Palm Harbor	2/1	Lawrence R. Hance
Upstate New York	Galway, N.Y.	2/15	David W. Frazer
Washington	Chambersburg	2/15	Brian V. Looney
Northern Michigan	Grayling	2/15	Brent A. Ulrich
West Texas	Canyon	3/1	David E. Combs
Upstate New York	Arcade	3/1	Mark Gorman
New York	Manhattan Chinese	3/1	C. David Kuo
New York	Great Light Korean	3/8	Kunchi Kim
Central Florida	Apollo Beach	3/8	William F. Criss
New York	Long Beach (Long Island) N.Y. (Italian)	3/15	Dennis Ubertini
Illinois	Springfield Friendly Chapel (American Black)	3/22	Brett A. Kuchar
New York	Flushing Indo-Pakistan	3/22	D. David Mall
Northern Michigan	Benzie	3/22	David W. Wilson
New England	Hartford, Conn. (Hispanic)	3/22	Ramon L. Sepulveda
Hawaii	Molokai (Hawaiian)	3/29	F. Lee Topliff
New York	Haitian Community Church	3/29	Antoine A. Prophete
North Carolina	Forest City	3/29	Spurgeon Freeman
Northwest	Okanogan Valley	3/29	Philip E. Whitbeck
Central Florida	Port St. John Faith	3/29	J. Richard Lord, Sr.
Central Florida	Satellite Beach Covenant	3/31	Stephen W. Denehie
Central Florida	Palm Bay Discovery	3/31	J. Richard Lord, Jr.
Central Florida	Vero Beach New Life Fellowship	3/31	Robert G. Harris
South Carolina	Florence St. John's (American Black)	4/3	Eddie D. Sipp
Central Ohio	Dublin	4/12	Coyt Carroll, Jr.
New Mexico	Socorro	4/12	Richard E. Stafford
Central Ohio	Gloryland	4/14	Charles I. Williams
Central Florida	Bartow First Haitian	4/15	Benito Renelus
Central Florida	Orlando Second Haitian	4/15	Gustave Berthomieux
Central Florida	Lake Wales First Haitian	4/15	Jean E. Cineyas
Arizona	Village of Oak Creek	4/19	James H. Cunningham
Central Ohio	Oak Hill	4/19	Charles M. Russ
Chicago Central	Chicago Oak Lawn Arabic	4/19	Suleiman F. Rihani
Virginia	Springfield New Life	4/19	Larry D. McKain
Canada Quebec	Beauport (French)	4/19	Denis Doyon
West Texas	New Jerusalem (Hispanic)	4/24	Robert Cortez
Alaska	Anchorage Hillside Chapel	4/26	C. Edwin West
Southern Florida	Fort Pierce Maranatha (Haitian)	4/26	Esperant Lexine
Arizona	Vineyard	5/3	Everett I. Baker
Northwestern Illinois	Mason City	5/3	Kirk D. Beatty
Central Florida	Spring Hill Calvary Community	5/3	Vola L. Vaughn
Los Angeles	Highland Park Spanish	5/10	Emilio Flores
North Central Ohio	Cleveland Lakeshore	5/10	Thomas E. Weaver
Los Angeles	El Monte Spanish	5/17	Mario R. Alvarado
Alaska	Homer	5/17	Henry L. Allmand, Jr.
Kansas City	Blue Valley	5/17	Richard J. Bisson
Oregon Pacific	Stayton	5/26	Byron R. Hatch
Central Ohio	Hocking Valley	5/27	Joseph R. Jordan
New England	Rockville, Conn.	6/6	Raymond Grezel
Wisconsin	Sparta	6/7	Ron D. Vanwey
New England	Portsmouth, N.H.	6/7	Craig A. Everett
Dallas	Ovilla Road	6/14	John L. Whitsett
New England	Groton, Conn.	6/14	Larry D. Kendrick
Colorado	Manitou Springs	7/12	Jay A. Myrick
Minnesota	Park Rapids	7/12	Mark R. Shuey
Wisconsin	Beloit	8/4	David A. Austin
North Florida	Community Church	8/23	George E. Blythe
Arizona	Faith Chapel	9/13	Wilbur E. Heizer
Los Angeles	North Hollywood Spanish	9/13	Francisco Gomez
Central Florida	Land O'Lakes	9/20	Richard D. Morgan
Chicago Central	Chicago Norridge Arabic	10/4	Suleiman Rihani
Chicago Central	Chicago Englewood	10/11	Victor Philip
Los Angeles	La Puente Spanish	10/11	Mervil Vengas
Houston	Lake Houston Community	10/18	Jim Stocks
Southern California	Fallbrook	10/25	Brett W. Toole
Upstate New York	Lafargeville	11/1	Paul A. Craig
Central Florida	Tampa Seffner	11/8	Charles D. Coffman
Mississippi	Senatobia Nabors Memorial	11/15	Michael Kane
Mississippi	Philadelphia New Life	11/15	Dianne Adams
Canada Quebec	St. Raymond	11/15	Denis Leblanc
Northern California	San Francisco Fookieneese	11/15	Juanita Tui Choti
Alabama North	Birmingham Trinity	11/22	Paul Isaacs
Nebraska	Oregon Trail	11/22	William E. Abell
Los Angeles	Santa Monica Spanish	11/29	Alfredo Urango

CHURCH EXTENSION MINISTRIES—MICHAEL R. ESTEP, DIRECTOR

TAKE A WORKING VACATION



IN Los Angeles

Take a break from your routine this summer, but don't take a break from ministry! You are needed in Los Angeles to help make this year's Thrust to L.A. successful for Christ and for the church.

There are several Work and Witness projects available; one of them is waiting for you. Contact David Hayse, Work and Witness Coordinator, or Michael R. Estep, Thrust to the Cities Coordinator, 6401 The Paseo, Kansas City, MO 64131 (816-333-7000).

WORK & WITNESS

Chaplain Curt Bowers *(l.)*, Chaplaincy Ministries director, recently administered the oath of allegiance to Jeffrey A. Mason, officially commissioning him a 2LT in the Chaplain Candidate program of the U.S. Army. He will be eligible to become an active U.S. Army chaplain after graduation from seminary and ordination.

FOR THE RECORD

MOVING MINISTERS

WILLIAM E. ABELL from Glendale, Ariz., to Oregon Trail (Nebr.) Mission
LARRY T. ABBOTT from LaMoure, S.Dak., to Rockton (Ill.) First
PAUL A. ANDERSON from Kirkland, Wash., to District Assigned, Washington Pacific
MARLON E. ANGEL to Centerville, Ohio
LOWELL D. ARDNT from Menomonie, Wis., to Hudson Falls, N.Y.
DAVID R. BAGBY, student NTS, Kansas City, to Forest City, N.C.
HARRY W. BARNHILL from Hudson Falls, N.Y., to Clifton Springs, N.Y.
LAWRENCE L. BREWER to associate Nacogdoches, Tex.
LARRY G. BURNS from Jefferson, Ohio to Sumter, S.C.
MICHAEL E. BRIGHT to Spartanburg (S.C.) Westside
STEPHEN D. CARPENTER from Issaquah, Wash., to Oak Harbor, Wash.
LYLE K. COBLENTZ from Anchorage (Alaska) Jewel Lake to Renton (Wash.) First
CECIL F. COOK from Mattoon, Ill., to Greenville, S.C.
JONATHAN CUBING from Auburn, Wash., to pastor, Sequim, Wash.
B. W. DOWNING from Sumter, S.C., to Kingstree, S.C.
S. ALAN DUCE to associate, Bowling Green, Ohio
ELLIS W. EDWARDS to Haleysburg, Ind.
LAWRENCE V. EDWARDS from Carson, Wash., to Anchorage (Alaska) First
RONALD E. ELLINGTON from Hobbs, N.Mex., to Farmington, N.Mex.
DARYL J. FLEMMING from Mason, Mich., to associate, Columbus, Ohio
CHARLES A. FOUNTAIN, SR., from Langley, S.C., to Pineville, W.Va.
DWIGHT M. GUNTER, II, from Spartanburg (S.C.) First to Langley (S.C.) First
ERNEST R. HAFLEY from Winchester, Ky., to Miamisburg, Ohio
FREDERICK G. HALL from Defiance, Ohio, to Mount Sterling, Ohio
GARY E. HAYES from Charleston (W.Va.) North Side to Rock Hill, S.C.
PETER A. HEILEMANN to Claremont, N.H.
GREGORY A. HICKS from Zillah, Wash., to associate, Tampa (Fla.) First
GEORGE M. HOERR to Erie, Ill.
WILLIAM N. HODGE to Muncie (Ind.) North Walnut
MYRON B. HUCKS, student, to Clover, S.C.
RICHARD L. HUDSON from Athens, Ohio, to Issaquah, Wash.
TIMOTHY P KELLERMAN from Boonville, Ind., to Evansville (Ind.) Diamond Valley
JAMES T. KENT from Spearfish, S.Dak., to Pekin (Ill.) First
HOWARD A. LOVE from Wister, Okla., to Wyoming, Ill.
MICHAEL P. MATHEWS from Williamsburg, Ohio, to Fairborn, Ohio
JOHN E. MOORE from pastor, Chino, Calif., to Special Assignment, Nazarene Bible College, Australia
RAY D. MOORE from Greenville, S.C., to Charlotte (N.C.) Trinity
DANIEL L. MUND from Fredericktown, Mo., to Defiance, Ohio
CLIFF D. MYERS from Louisville (Ky.) Trinity to Georgetown, Ohio
DONG WAN (Paul) PARK from Kent (Wash.) Korean to Seattle (Wash.) Korean
RONALD J. PELTON from Pisgah (Ohio) Community to Columbia, S.C.
A. WAYNE PITTARD to associate, Bethany, Okla.
TODD W. RENEGAR from Cleveland, Okla., to Cupertino (Calif.) First
SAMUEL L. ROBISON from NBC, Colorado Springs, to Mendota, Ill.
ROBERT S. SMITH to associate, Glendale, Ariz.
TERRY W. SOLES from pastor, Rock Hill, S.C., to associate, Dublin (Ga.) First
DAVID M. SPAITE to District Assigned, Arizona Camp Manager, Pine Rock
E. DALE TAYLOR to Richmond (Va.) West End
R. KEVIN THOMAS from Jamestown, Ky., to Winston-Salem (N.C.) First
STANLEY J. UNSETH from Seattle (Wash.) Highland Park to Connell, Wash.
WILLIAM D. VINSON from Columbia, S.C., to Spartanburg, S.C.
JAMES B. WEST from Bellevue, Wash., to Juneau, Alaska
RAYMOND L. WHITE to Laona (Wis.) First
JOHN R. WILLIAMSON from Georgetown, Ohio, to Orange, Tex.
DALE B. WORCESTER from Parker City, Ind., to Portland (Oreg.) Sugar Grove

MOVING MISSIONARIES

REV. NEVILLE and JOYCE BARTLE, Papua New Guinea, Furlough address: 222 East Tamaki Rd., East Tamaki, Auckland, New Zealand
DR. DANIEL and MARGARET CLARK, Bolivia, Field address: Instituto de Idiomas, Padres de Maryknoll, Casilla 550, Cochabamba, Bolivia
MISS FRANCES COURTNEY-SMITH, South Africa, Field address: P.O. Box 21, Letaba 0870, Republic of South Africa
DR. FLOYD CUNNINGHAM,* Philippines, Furlough address: Northwest Nazarene College, Nampa, ID 83651
REV. LARRY and BETTY FAUL, Jamaica, Field address: 5 Bougainvillea Close, Balvenie Heights, Mandeville, Jamaica, West Indies
REV. BOB and MAUNETTE GRAY, Peru, Field address: Apartado 65, Lima 21, Peru
MISS BRENDA GOULD, French Antilles, Furlough address: 1342 W. State St., Columbus, OH 43222
REV. RUSS and DONNA LOVETT, France, Field address: 121, Avenue Irene, 78670 Villennes s/Seine, France

MR. DAVID and MARYEL MOYER, Africa Region, Furlough address: 3079 Waverley St., Palo Alto, CA 94306

REV. CARL and SHIRLEY ROMEY, Brazil, Field address: C.P. 4121, 01051 São Paulo, SP, Brazil

REV. JIM and CAROL ROTZ, South Africa, Field address: P.O. Box 7195, Newton Park 6055, Republic of South Africa

REV. JIM and BARBARA SAGE, Zimbabwe, Furlough address: c/o Jordan, 5617 W. Morten, Glendale, AZ 85301

REV. CHRISTIAN and MARGIT SARMIENTO, Ecuador, Field address: Casilla 4964, Sucursal 11 CCI, Quito, Ecuador

MISS KATHRYN SAVAGE, Swaziland, Field address: PO. Box 3, Siteki, Swaziland

REV. BYRON and LEANNA SCHORTINGHOUSE, New Zealand, Field address: 30 Riverhills Ave., Pakuranga, Auckland, New Zealand

REV. JIM and PATRICIA SMITH, South Africa, Field address: P.O. Box 44, Florida 1710, Republic of South Africa

REV. ALLEN and ELIZABETH WILSON, Dominican Republic, Field address: Apartado 1363, Santo Domingo, Dominican Republic

*Specialized Assignment Personnel

ANNOUNCEMENTS

San Antonio First Church will celebrate its 75th anniversary Feb. 24-28. Meeting scheduled with former pastors and district superintendents are Rev. James Daniel, 24th; Dr. James Hester, 25th; Dr. Marselle Knight, 26th; Dr. Harold Graves, 27th; Dr. Ponder Gilliland, 28th (morning); and Dr. James Blankenship, 28th (afternoon). Former members and friends are invited to attend or send letters of greetings to the church. For further information, contact Rev. Keven Wentworth, 10715 West Ave., San Antonio, TX 78213, or call 512-349-4241.

The **Cincinnati Carthage church** will celebrate its 60th anniversary February 21. Former pastors, members, and friends are invited to attend. For more information you may contact Pastor R. Gene Anspach, 33 W. 65th St., Cincinnati, OH 45216. Phone: 513-242-2720.

The **Confluence, Pa., church** will celebrate its 50th anniversary, Sunday, February 21, 1988.

The morning worship service will be held at 10:30 A.M. with Evangelist W. B. Welch, from South Carolina (father of deceased pastor, H. B. Welch).

An afternoon service will be held at 3:00 P.M. with some former pastors speaking. There will be special music, slides, pictures, and refreshments will be served after the service.

All former members and friends are invited. Those who can't attend are urged to send greetings to the present pastor, Rev. Thomas Charles, corner of Yough and Sterner St., Confluence, PA 15424, or phone 814-395-3639.

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

RECOMMENDATIONS

REV. RANDY JAMES is returning to the field of evangelism. He both sings and preaches and can carry the whole program. He has done excellent work in both pastoral ministry and evangelism, and I heartily recommend him to our churches everywhere. He may be contacted c/o Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131.—*J. Ted Holstein, Kentucky district superintendent.*

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

VITAL STATISTICS

LONGTIME NAZARENE ELDER DIES

Rev. Grant M. Barton, 88, of Crawfordsville, Ind., died of cancer September 30. He attended Olivet College in 1922-23. He was ordained in 1924.

Barton married Mazie Abshire in July 1920. She preceded him in death in 1948. They had three daughters, who survive: Twylo Coffing, Norma Davis, and Nila Rosen. There are eight grandchildren and eight great-grandchildren. He married Alice McKean in 1949, who survives.

Rev. Barton held pastorates, all in Indiana, at Arcana, Monroeville, Mishawaka, Auburn, Bloomington First, Princeton, Mitchell, and Crawfordsville, where he ministered 15 years. He was also in the evangelistic field, 1963-75. He was a member of the Ladoga, Ind., church.

Funeral services were at the Crawfordsville church October 2 with Rev. Ronald Bishop, Rev. Gerald Painter, and Dr. B. G. Wiggs, superintendent of the Southwest Indiana District. Interment was at Crawfordsville.

RETIRED MISSIONARY DIES

Ann F. Sutherland, 89, of Nampa, Idaho, died November 5, 1987. She was born January 1, 1898, at Glasgow, Scotland. She eventually moved to Sidney, Vancouver Island, Canada. She and Francis Sutherland were married in 1918 at Oregon City, Oreg., after his discharge from World War I. He served for a time on the faculty of Northwest Nazarene College. In 1920, Ann and the family left Nampa, Idaho, as Nazarene missionaries to the interior of north China. In 1926, they returned to Nampa and Francis resumed his place on the NNC faculty. The family returned to Tamingfu, China, in 1936.

Her husband, Dr. Francis Sutherland, died in August 1970. Survivors include two daughters, Margaret Carlson of Chicago and Ellen Reisch of Nampa; five sons, Dr. John C. Sutherland, Tucson, Ariz.; Dr. David H. Sutherland, San Diego; Robert B. Sutherland, Sacramento, Calif.; Frank C. Sutherland, Boise, Idaho; and Dr. Paul Sutherland, Riverside, Calif.; 27 grandchildren; and 15 great-grandchildren.

Funeral services were held November 12 at the Nampa College church. Rev. Bruce Petersen officiated, assisted by associate pastor, Earl Darden, and Rev. Lyle Robinson. Burial was in Hillcrest Memorial Gardens, Caldwell, Idaho.

SONG EVANGELIST DIES

Paul G. Parr, 61, died of cancer at his home in Whitestown, Ind., November 6, 1987. He was a member of the Frankfort, Ind., First Church, and a licensed song evangelist on the Northwest Indiana District. He received his first Commissioned Evangelist license from the Illinois District in 1968.

Paul became a Christian in 1946 and began his music ministry in 1954 singing with the Cody-Parr Quartet. For the last 25 years he traveled with the Songmasters Quartet, conducting revivals and sacred music concerts throughout the Central United States.

He is survived by his wife, Dorothy M. (Cody) Parr of Whitestown; a son, Gerald E. of Dallas; two sisters, Betty Gennaro of Lebanon, Ind., and Mary Ann Lipp of Orlando, Fla.; a brother, Robert of Phoenix; and a grandchild.

Funeral services were held in the Frankfort First Church, with Rev. Earl L. Roustio and District Superintendent Thomas Hermon officiating.

DEATHS

REV. CLIFFORD G. BRALEY, 74, Aug. 17, Orlando, Fla. Interment: Sanford, Fla. Survivors: wife Ada; son Paul G.; daughters Lorraine Smith, Nancy Say, Dorcas Gilmore; nine grandchildren; seven great-grandchildren; one brother. Ministry: Florida, West Virginia, North Carolina, Virginia, Massachusetts, and Maine.

JOHN S. CARTER, SR., 86, Oct. 13, Rutherfordton, N.C. Interment: Bradenton, Fla. Survivors: son John S., Jr.; daughter Jacqueline Carter Sprang; stepson Charles E. Haney; 7 grandchildren; 10 great-grandchildren; 1 sister.

RUBY PARKER CHAISTAIN, 75, Nov. 5, Paradise, Calif. Survivors: daughter Charlotte; sons William and Edward; four grandchildren; four brothers; three sisters.

EVERETT CRAIGHEAD, 77, Nov. 14, Apache Junction, Ariz. Survivors: wife Thelma; daughter Lois Robison; son Ray; foster son James Dean; three grandchildren; one sister.

RAY CLIFFORD DARROW of Bashaw, Wis., 65, Nov. 8, Shell Lake, Wis. Survivors: wife Violette; sons Jerald and Larry; stepdaughters Rebecca Antonson and Jeannette Myers; two grandchildren; eight stepgrandchildren; seven stepgreat-grandchildren; two sisters.

SUSAN P. GROSSE, 87, Aug. 21, Hanover, Pa. Interment: South Perkasie, Pa. Survivors: husband Rev. Ernest E.; daughters Eunice E. Wilhelm and Doris G. Pullin; sons Robert E. and David Glenn; 13 grandchildren; 5 great-grandchildren; 4 sisters; 1 brother.

WILLIAM K. LATTA, formerly of Redding, Calif., 92, June 8, Cardington, Ohio. Survivors: daughters Mrs. Margaret Miller and Mrs. Wilma Preston; 6 grandchildren; 16 great-grandchildren; 2 great-great-grandchildren. Ministry: California as lay pastor.

REV. DIRK MEIER LEBEN, 32, Oct. 3, Fair Oaks, Calif. Survivors: wife Cheryl

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(Schreffler); daughters Heidi and Wendy; son Roger; his parents; two brothers; his grandmother. Ordained minister in the Free Methodist Church.

CALVIN MURRELL, 63, Oct. 16, Pasadena, Tex. Survivors: wife Alma; daughters Shirley Davis and Pamela Blanton; son Dwayne; four grandchildren; two brothers, three sisters.

REV. ROBERT E. PHILLIPS, 82, June 21, Kingsburg, Calif. Survivors: wife Eula; daughter Mary Laney; one granddaughter; one sister. Ministry: Central California, Chicago Central.

WALTER ROPP, 72, Aug. 24, Peoria, Ill. Survivors: wife Lorraine; son William L.; two grandchildren; one sister; his mother.

REV. CARROLL F. SANDERS, 83, Aug. 7, Albuquerque, N.Mex. Survivors: wife Floy; daughters Faye Hutchinson, Callie Fay Boren, Margaret Lane, Wanda Oliver, Laveeta Chase; son H. B.; 21 grandchildren; 32 great-grandchildren; 2 sisters. Ministry: Texas, Arizona, New Mexico, and Arkansas.

REV. COLLINS E. THORNTON, 79, June 3, Ann Arbor, Mich. Interment: Midland, Mich. Survivors: wife Louise (Dehn); son Chester, daughter Betty L. Lockwood; three grandchildren; one sister; one brother. Ministry: Gillman, Ill.; Lansing, Pontiac, Millington, Ann Arbor, and Brighton, Mich.

J. H. (BUD) WEYGANDT, 64, Aug. 30, Pasadena, Tex. Survivors: wife Doris; daughter Lynette Graef; three brothers.

BIRTHS

to JIM AND RHONDA (CAMPBELL) COLE, Olathe, Kans., *a girl*, Kassondra Sue, Nov. 21

to JACK AND JUDY (HALL) DAVIS, Olathe, Kans., *a girl*, Jodi Ann, Oct. 30

to REV. JOE AND MARY LYNN (MORRIS) HAWK, Lansing, Mich., *a girl*, JoLyn Rochelle, Oct. 8

to MARK AND HEATHER (HUNTON) HOLBERT, Kansas City, Mo., *a boy*, Zachary James, Nov. 10

to DAVID AND VICTORIA (DAVIS) HOOVER, Wichita, Kans., *a boy*, Joshua Shane, Mar. 22

to RICHARD D. AND BRENDA J. (HEATHERLY) NORTH, West Carrollton, Ohio, *a boy*, Jeremy Michael, Sept. 17

to ROB AND JANET SANTINI, Nashville, Tenn., *a girl*, Ashley Elaine, Nov. 12

to MARK AND LINDA (GOINS) SHUTTLESWORTH, Cottondale, Ala., *a girl*, Aimee Joy, Oct. 29

MARRIAGES

KAYLENE RUSSELL and E. W. (DANNY) DANIELS at Borger, Tex., Aug. 7

CINDY KAY ULRICH and JOHN SHERMAN TOBIAS at Federal Way, Wash., Sept. 26

PAMELA DENISE GRANT and SCOTT PAUL HANNEY at Bethany, Okla., Dec. 5

ANNIVERSARIES

REV. AND MRS. JOHN ANDREE of Ocala, Fla., and Flint, Mich., celebrated their 50th wedding anniversary Nov. 24. They observed it with their family in August when they renewed their wedding vows.

The Andrees served the Church of the Nazarene for over 40 years with pastorates in Pittsburgh, Ephrata and Warren, Pa., and in Flint, Mich. Since leaving the pastoral ministry, Rev. Andree has continued preaching in evangelistic meetings.

REV. AND MRS. RALPH E. SHAFER celebrated their 50th wedding anniversary at Hutchinson, Kans., Bethany church Aug. 23, with Mrs. Marion Knoble, social chairperson of the Senior Adult Friendship Class in charge. A program and reception followed with letters and greetings read by Pastor William Sunberg. Another celebration was held in Eagle Grove, Iowa, Aug. 30, hosted by the children of Mr. and Mrs. Thomas Mathre, John Mathre and Joan Mathre Schonrock. Mr. and Mrs. Thomas Mathre and Rev. and Mrs. Ralph E. Shafer were married in a double wedding at Jewell, Iowa, September 2, 1937. Many relatives and friends of yesteryears were present for a religious program and reception.

Presently Rev. Shafer serves as minister to the Senior Adults at Hutchinson Bethany church and they live in Buhler, Kans. Mrs. Ovella Satre Shafer has contributed articles to most of the Nazarene periodicals.

REV. AND MRS. CHARLES VANCE celebrated their 50th wedding anniversary with a reception Nov. 8 at the Indianola, Iowa, church. About 100 friends, relatives, and out-of-town guests attended. Charles and Freda (Kelly) were married Nov. 5, 1937, at Missouri Valley, Iowa.

The Vances have three children: Lois Ramsey of Lutz, Fla.; Carl of Fayetteville, N.C.; and Donna Conway of Grimes, Iowa. They also have nine grandchildren and eight great-grandchildren.

Rev. Vance is retired after pastoring churches in Iowa, North Dakota, and Minnesota.

REV. AND MRS. JOSEPH W. SIMONS were honored on the occasion of their 50th wedding anniversary at a reception on November 21, 1987, at the fellowship hall of the Logan, Ohio, Church of the Nazarene. The Simons were married November 24, 1937. Hosting the reception were their seven children: Bill Simons of New Straitsville, Ohio; Harvey, John, and Steven Simons of Findlay, Ohio; Charlotte Boggs of Columbus, Ohio; and Margaret Stark and Becky Meek of Bethany, Okla. Also attending were 15 of their 17 grandchildren and 3 great-grandchildren. The Simonses have pastored churches in Ohio and Oklahoma. They are retired and currently members of the newly established Hocking Hills Church of the Nazarene, New Straitsville, Ohio.

DIRECTORIES

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

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NEWS OF RELIGION

ANTI-EUTHANASIA GROUP FORMED

The Human Life Center at the University of Steubenville (Ohio) has formed the International Anti-Euthanasia Task Force. The purpose of this new department is to provide information, resources, and speakers on euthanasia, suicide, assisted suicide, and related issues. The IAETF is comprised of individuals from five continents, representing a broad spectrum of interests including disability rights, advocacy, medicine, academics, ethics, religion, and law.

According to Mary Senander, Public Information director, an increased public awareness and efforts to oppose euthanasia are needed. Senander said, "While most people are aware the number of suicides, double suicides, and 'mercy' killings is increasing, few have realized these are more than just isolated tragedies—they clearly reflect a negative, death-as-a-solution mentality to very real human problems. . . ."

Currently, there are 32 organizations from 18 countries working to bring about legalized euthanasia. This effort, often referred to as the "right to die" movement, wants to make it mandatory that health care professionals kill upon request or arrange for another to take a patent's life. Health care providers who refuse to perform or refer for euthanasia will be subject to lawsuits for noncompliance.

According to Senander, a bill has been introduced in the Hawaii legislature which would allow physicians to give a lethal injection. Similar "Physician Aid in Dying" bills are being discussed for California, Arizona, and Florida. "Simply by fact of demographics, by the year 2000, 35 million Americans over the age of 65 will be affected by euthanasia laws and policies," Senander said.

CHURCH SHOULD BACK SENSIBLE AIDS POLICY, SAYS EXPERT

The church needs to urge policies that will halt the spread of AIDS, says Roger Magnuson, Minneapolis trial lawyer and author of *Are Gay Rights Right?* Magnuson, who has testified before Congress on AIDS-related matters, and appeared on ABC's "Nightline," says, "We have to come out for sensible public policy concerns . . . We have to focus on those who are not yet infected and prevent them from being infected by AIDS."

But is a focus on AIDS prevention compatible with the church's call to ministry? "I think there's a natural fear of contagion, and I think it's just a matter of common sense," admits Magnuson. "It's a sensible desire to avoid the contagion of AIDS for oneself and one's family. There will be some Christians called to minister directly to AIDS people with real compassion, both with a Christian witness in their last days, and to show Christian compassion to them."

Fear of contagion is not the only barrier to ministry with AIDS patients, says Magnuson, noting the moral implications of the disease trouble some Christians. "There's no doubt that a great percentage of AIDS cases are the product of reckless or perverted behavior," he acknowledges. "It's consistent to recognize the kinds of reckless behavior that give a glutton a heart attack, or a smoker lung cancer, or an AIDS patient AIDS, while still recognizing that they have the imprint of God on them. They need salvation and compassion and treatment to ease their sorrows."

Perhaps the AIDS-related question the church has grappled with most is whether or not AIDS—a disease that primarily attacks homosexuals and drug abusers—is a judgment from God. Magnuson says, "We live in a day of pretty effeminate preaching. It seems to me people are afraid to address that issue because it sounds sort of harsh. I think we've been influenced by a couple of decades in the church where we've accentuated positive philosophy and haven't dealt with a God of wrath or judgment. But I think prophets historically have always seen these kinds of cataclysms, whether pestilence or plague, as having a cause, and it seems to me that from a point of view of a Christian who believes that everything is related to the providence of God, it's hard to see AIDS as something other than a judgment, not simply on homosexuals, but a judgment of our country."

Magnuson concludes, "I think this is a good opportunity for Christians in a time of great sexual revolution and violation of God's standards, to point out to the world the cause and effect nature of things in the spiritual realm. The wages of sin is death. I think that lesson has to be brought out soberly to a cynical world."

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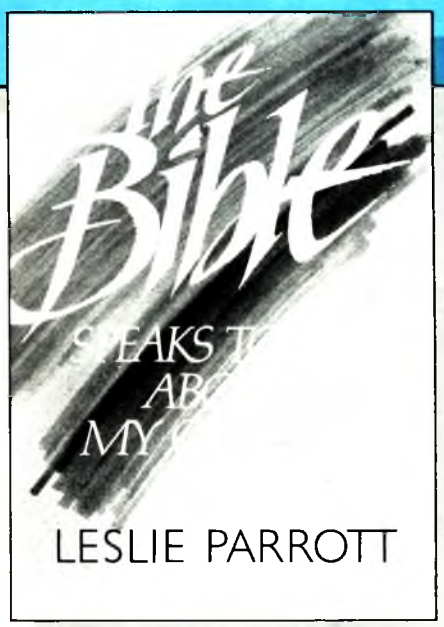

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LATE NEWS

MARK GRAHAM
Reporter
Nazarene News Service

HESTER CONCLUDES 17 YEARS ON JOPLIN DISTRICT

James Hester, 66, has retired after 17 years as superintendent of the Joplin, Mo., District. The action was effective December 31, 1987.

Hester and his wife, Evelyn, are moving to Mansfield, Tex. He will be available for revivals, camps, holiness conventions, and home mission tours.

During his tenure at Joplin, church membership grew by 2,657; Sunday School average attendance increased by 840; and 13 churches were organized.

Ordained on the Dallas District in 1942, Hester served as superintendent of the San Antonio District from 1959 until 1970. Prior to this, he pastored churches (most of them in Texas) for almost 20 years. □

—NN

MOORE TO DIRECT FIRST COLLEGE IN KENYA

Mark R. Moore has been appointed as the founding rector of Nazarene Theological College, the first school of the Church of the Nazarene to be built in Nairobi, Kenya. The appointment to this specialized assignment was announced by Robert H. Scott, World Mission Division director. The college was approved by the General Board to begin as a university-level school. Land has been purchased and at least a dozen students are ready to enroll for classes.

Moore served as Education Services secretary for the denomination until his retirement in February 1987. Prior to this (1968-79), he was president of Trevecca Nazarene College. He was superintendent of the Northwest Oklahoma District (1948-53) and held the same post on the Chicago Central District until accepting the presidency of TNC.

He holds the A.B., Th.B., and D.D. degrees from Southern Nazarene University and the M.A. from Baylor. He was a chaplain in World War II.

Mrs. Moore is a graduate of SNU and holds the M.A. from Oklahoma University. A public school teacher for 14 years, she has served as district NWMS president and as a member of the General NWMS Council.

Since his retirement, Moore has been program director for Celebration at Sea '88. He has resigned that post in preparation for his assignment in Kenya. □

—NN

P & B INTEREST RATE UP IN '88

The "new money" interest rate for the Nazarene Supplemental Retirement Program will increase to 8.25 percent in 1988, according to Dean Wessels, administrator of the Board of Pensions and Benefits USA.

"This means that all contributions made after January 1, 1988, will receive 8.25 percent annual effective interest from the date the contributions are received through December 31, 1988," said Wessels. The rate applies to TSA, IRA, and KEOGH plans. Further details are available from the pensions office. □

—NN

NIBC TO BECOME AFFILIATE OF NBC

Plans have been completed to make Nazarene Indian Bible College an affiliate of Nazarene Bible College. The action was taken at a special meeting of the NIBC Board of Trustees, November 23. The meeting was presided over by General Superintendent Charles H. Strickland and Julian Gunn, NIBC board chairman.

Denny Owens has served as president of NIBC since 1984. "Under Dr. Owens' administration NIBC has made significant progress," said Dr. Strickland. "Work and Witness teams from across the nation have rebuilt the campus and constructed a beautiful chapel. Interest and support for the school have also increased. Enrollment at the institution is up this year with 28 enrolled for the second term and 17 in a special extension class. The library contains 20,000 volumes, and the quality of education is much improved."

Owens ended his service to the college December 31.

Strickland added that the affiliation with NBC will hasten the accreditation process and assure the continuation of superior education at the school for Native American pastors. "It is another forward step in the training of our Native American pastors and laymen for the evangelization of their people."

R. T. Bolerjack, assistant to the president of NBC, was elected as director of NIBC effective January 1, 1988. Bolerjack heads the ethnic training program of NBC and will continue to serve in that capacity. Tom McKinney will remain in the post of dean of NIBC, and all current staff and faculty will continue under the new affiliation. □

—NN

OFFICIAL ANNOUNCEMENT

The Christian Holiness Association National Convention will convene at Portland, Oreg., Red Lion/Jantzen Beach Hotel for its 120th annual convention, April 19-21, 1988. The Church of the Nazarene may send 50 official representatives to that convention.

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

If you are interested, please submit your name, address, and the local church of which you are a member to the General Secretary, Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131. From the names submitted, the delegation will be selected and notified on or about March 1, 1988.

FIRST ACTIVE DUTY BLACK NAZARENE MILITARY CHAPLAIN

John W. Gwinn, an elder on the Washington (D.C.) District, has become the first black Nazarene to serve as an active duty chaplain in the U.S. Armed Forces, according to Curt Bowers, Chaplaincy Ministries director.

Gwinn is assigned to the U.S. Army Chaplain School at Fort Monmouth, N.J., until April. He will then be stationed at Fort Stewart, Ga., for his first duty assignment.

A graduate of Mount Vernon Nazarene College and Nazarene Theological Seminary, Gwinn was ordained in 1987. He has most recently pastored the Washington Grace Church.

He and his wife, Betty, have six children. □

—NN

FACE-LIFT AT HEADQUARTERS

Renovation of the General Board Building has been completed and a new parking area and driveway have been added at Nazarene Headquarters.

The offices of the general secretary and general superintendents have been moved from the Headquarters Building (the one with the globe on top) to the General Board Building (at the corner of 63rd and The Paseo) while other offices (Publications International, Herald of Holiness, and Archives) have been reshuffled within the GB Building.

Portions of the Headquarters Building will be remodeled and will house the Finance Division. The general treasurer's office will remain in the HQ Building.

The new entrance to the headquarters complex is located on 63rd, just east of The Paseo. □

—NN

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