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DECEMBER 15, 1988

# HERALD OF HOLINESS



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CHRISTMAS KINDNESSES

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RESTITUTION BROUGHT PEACE

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SAY "NO" TO ALCOHOL ADS

CHURCH OF THE NAZARENE

# WE BEHELD HIS GLORY

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**RAYMOND W. HURN**  
*General Superintendent*

**T**he glory of Jesus did not culminate in a Bethlehem manger—it only began there. John, the apostle, testified that he “saw the glory” of Christ almost a lifetime after His miraculous birth. That same glory was witnessed by common shepherds who heard the angelic choir sing “glory to God in the highest.” It was shared also by the rich and the wise as they presented gifts of adoration. Yet not all could see His “glory,” and many missed it.

For those who missed Christ’s glory, there was no middle ground. The longer Christ ministered, the more antagonistic they became. It seems strange that any would oppose the Lord of Life, but many did. Some viewed Him as a fraud, some as a usurper. What He taught seemed as sacrilege to nonbelievers. Herod led the way in an effort to kill Him after His birth.

To John, who was very old when he wrote his gospel account, Christ’s birth and His continuing ministry were both glorious and the panacea for earth’s ills.

The only remaining apostle wrote, “The Word . . . became flesh . . . and . . . lived awhile—among us; and we . . . saw His glory . . . ; such glory as an only begotten son receives from his father, full of grace . . . and truth” (John 1:14, Amp.).

The glory of Christ was sensed, observed, appreciated. The love of Christ was beyond expression. It reached the most despairing and lifted to the heavens. John wrote, “From the fullness of his grace we have all received one blessing after another. For the law was given through Moses; grace and truth came through Jesus Christ” (John 1:16-17, NIV).

Thirty-six times in the fourth gospel John speaks of Christ in terms of “life.” “In Him was life” was John’s persistent theme. Here is the beauty and glory of Christ. He brings a new life to those who believe they can’t go on. To those who have gone so far that they can’t see their way back, He brings a beacon light of hope illuminating the way.

His “life” infuses us with purpose and joy. With John, at Christmas 1988 may you experience “one blessing after another.”

**H**



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# Christmas

## KINDNESSES

**W**e were seated beneath the mammoth, lofty pulpit in Boston's historic Trinity Church. Along with some 2,000 other worshippers, we had gathered for the annual candlelight carol service.

Handsome faces wreathed in expensive scarves passed through the large, heavy curtains that divide outer quarters from the sanctuary. Women, garbed in their seasonal finest, gracefully seated themselves in the ancient pews.

"A person has to get here an hour early to get a seat," I overheard a fellow whisper to his friend. Even as he spoke, ushers were pointing to side walls where the less fortunate could stand throughout the service.

On the expansive platform, poinsettias smothered the regal, churchly furnishings. A lone gold cross hung from the front's very center, as if to crown the ornate display ablaze with color in celebration of Christ's birth.

Majestic strains pealed forth from the organ: "Trumpet Tune in C Major" by Henry Purcell, "Sonata for Flute and Organ" by George Frideric Handel, and others.

One by one, dozens of tall white candles were being lighted. They stood as silent soldiers amidst the flowering plants.

Our own family had invited guests to join us that chilly December evening. Since this worship had become a cherished tradition with us over the years, we relished sharing it with special friends. So it was that we waited anxiously every move, nuance, and musical offering yet to be placed before God.

Looking over to my left, however, I noted a young man who did not seem to fit. He was crouched over at first, bent with his head magnetized toward the floorboards. Then, with a sharp twist to his right, he slung himself about, rearing his black hair into the air with a jerk.

His dark eyes shot at me, then bounced away, then back again in my direction. I noticed some saliva mixing with his beard. Obviously, the well-groomed man at the other end of the pew did not notice the youth's behavior, for he was mesmerized with the lighting of the candles. Yet I wondered what his reaction would be whenever he did glance to his left. There he would witness a crippled man with crutches, a crooked body garbed in denims and flannel shirt.

How had I missed this young man's entrance within our haloed corner of the sanctuary? Without notice, he had simply slipped in, wedging his way into our tidy mosaic of season's liturgy.

Presently, I saw an usher—black-suited with a red carnation in his lapel—stoop over the young man, whispering something into his ear. "Oh no!" I gasped inwardly. After all, this *was* Christmas. And we *were* in a church of God. If ever love feasts were to be in fashion, surely this was the time. Surely that usher was not demanding that the poor fellow leave for fear of disturbing the sedate!

The usher left him. His head flipped back again while two hands led two arms into juttled motions scraping the air. One leg shot out and then back against the floor. His eyes darted back to me. Fright was all over his face.

All of a sudden I felt sick, not because of this poor creature but because of my own fears of what was going to happen to him. Torture is commonplace and violence has been with us since the first two sons scuffled in the field. But surely we would not have to live down a mean display of pretense at Christmas.

People kept milling about, some stretching their necks, hoping they would find some tiny space on a pew for sitting. Few caught sight of the



intense drama going on nearby. What could I do? I had no authority in this church. There was no speedy network of rescue that I could call into play and relieve the anxious, confused black eyes beneath his furrowed brow.

Seemingly out of nowhere, an attractive young lady seated herself beside this youth. I saw her place her hand upon his shoulder, then lean near to his ear, whispering something. Her smile was comforting, understanding, as she turned her head to look straight into his eyes. Presently, those distraught limbs began to calm down and his head settled itself more evenly atop his neck.

What are they going to do with him? I thought. Will they, even with a veneer of kindness, lead him away from the rest of us? What game will they play to convince him that he would enjoy the service better from a side room somewhere?

Then she said no more. She just sat there, listening to Vierne's "Westminster Carillon" from the organ.

The usher who had spoken with the young man then passed right in front of him, going across the aisle to the second pew from the front. That tall churchman had spotted a space 12 inches wide. With diplomatic graciousness, the usher informed the person seated next to that space that he would have a visitor sharing the worship.

Back to the attractive lady and crippled man the usher made his way. Gently, he lifted the young man under his arm, taking the crutches in his other hand. It was as if the Red Sea parted there for the crossing of this twosome; no one interfered. In no time, the youth discovered himself being presented with the best seat in the house. Smilingly, the person to his right welcomed the lad into the pew.

Again, seemingly out of nowhere, a man in his late 20s—dressed in denims and flannel shirt, his hair tied in a knot at the back of head—knelt down alongside the sick one. I watched him assist the other in shedding his winter jacket, first one arm and then the other drawn out of the sleeves. Next, he carefully placed the crutches on the floor right inside the seat. That done, the kind man joined the attractive lady elsewhere, but within eyeshot of the crippled man.

It was then that I heard the opening Christmas hymn being sung from a far back balcony. The soprano lifted her voice with

*Once in royal David's city  
Stood a lowly cattle shed,  
Where a mother laid her baby  
In a manger for his bed . . .*

I could not help but turn around to see the sight. There was that robed soloist surrounded by others dressed in holy day splendor. After all, this was the start of something very special. Worship had begun.

Slowly I turned back to face the sanctuary's front. But in the turning, I glanced again at "my friend." I saw then the most marvelous sight. Still mixed with the hairs of his black beard was a bit of spittle, but now in his eyes I saw joy. He, too, had heard the opening words of Christmas praise. And with that, he was looking over at the attractive lady and her companion. I did not mean to be prying, but I could not help but glance at them as well. There they were, beaming with kindnesses rendered, so happy that he was all right, that he had been given a good place to sit, so ready for the worship of the King.

On the second verse, the congregation was to join the soloist. With a shining face, the youth twisted his mouth in jubilation. The furrow was gone from his forehead, thank God. And with the rest of us he was singing forth—

*With the poor, and mean, and lowly,  
Lived on earth our Saviour holy.*

Although it was still days before the 25th, I knew in my heart that for me, at least, Christmas had begun. I had seen it all afresh one more year in the kindnesses of an unhurried usher, an attractive lady, and her helping male friend. **H**

**BY J. GRANT SWANK, JR.**

*Pastor of the Walpole, Massachusetts, Church of the Nazarene.*



## **T**HE MEANING OF THAT FIRST CHRISTMAS DAY

*Only a Babe  
in a manger bed!  
Men thought He would come  
as a King instead.  
Some closest to Him  
weren't even aware  
that the promised Messiah  
really was there.*

*Oh, let's not depend  
on pomp and display,  
lest we lose the true meaning  
of Christmas Day!  
Let's kneel before Him  
and give Him our all—  
this King who was born  
in a manger stall.*

*Though despised and rejected  
and smitten of men,  
this beautiful Jesus  
is coming again—  
not as a Babe  
in a manger bed,  
but as King of all kings  
and Ruler instead.*

*Until then, may His Spirit  
rule our lives and convey  
to others the meaning of  
that first Christmas Day!*

—ALICE HANSCH MORTENSON

Alice Hansche Mortenson died March 7. This is the last poem we received from her.



Japan National Tourist Organization

writing for our PWOC Christmas meeting. This is our second Christmas in Japan, and it's really difficult to sense in a physical way that Christmas is coming where we live. Japan is famous for its beautiful flowers and gardens, but in December the skies are often gray and dull, and the weather's damp and cold. Central heat is rare in this country, so the houses always seem chilly. To one who is used to lots of snow at Christmastime, Tokyo seems to be covered with a depressing blanket of damp fog and smoke.

Well, to get back to the purpose of my letter: In spite of the atmosphere (or lack of it), our Christmas plans this year seemed to be progressing fairly well until last week, when Mom called to tell us that you'd gone to be with Jesus. Grandpa, I know how much we will miss you this year, and I felt so lonely and sad for us all.

But then (and this is what I meant about your being my inspiration), I began to realize how tremendous and exciting this Christmas will be for you. For the first time in 80 years, you will celebrate the Christ Child's birth in the presence of the Eternal King. Instead of giving up life, you will have really only begun to live! The thought of this new life for you pushed away my sorrow and brought peace to my heart as I realized once more that because Christmas came, Easter could come as well. Because the Babe of Bethlehem became the Christ of the Cross, I know that our separation need not be forever. I know that today you are celebrating Christmas with the Lord of the Empty Tomb.

This same glorious Christ of Easter is available the year round to me, too, and to anyone who desires to be lifted from the depths of failure, despair, and the burdens of life to the planes of vibrant, victorious living. I read in John this morning where Jesus, speaking to Mary and Martha, said, "I am the Resurrection and the Life: he that were dead, yet shall he live and whosoever liveth and believeth in me shall never die." These words are appropriate to the message of Easter when we remember that the tomb is empty. But you, Grandpa, have helped me to remember that the Christmas story doesn't end in a stable. After all, the manger is also empty!

Happy birthday, Jesus. And happy birthday to you, too, Grandpa.

Until we meet again,  
Your loving granddaughter.

**I**t was a cold, lonely Christmas for Randi Fulton and her husband. I had hired Randi as my religious education director/Sunday School superintendent for a growing, vibrant Sunday School in Camp Zama, Japan. She was a warm, responsive Christian with a heart full of love for our youth.

Randi was asked to give the PWOC (Protestant Women of the Chapel) devotional just before Christmas. I sat spellbound as she shared from a lonely but overflowing heart. Here's what she said:

For our devotions today, I'd like to share with you a letter I wrote that has a special meaning for me this Christmas, and I thought that, in some small way, it might give a new dimension to the meaning of your Christmas as well.

#### BY CURT BOWERS

*Director of Chaplaincy Ministries at international headquarters of the Church of the Nazarene in Kansas City, Missouri.*

Dear Grandpa,

I've been thinking a lot about you this week, and this morning I felt I should sit down and tell you so. There are a couple of special reasons for this, and although you probably already know what they are, I'd like to tell you anyway.

First, I want to tell you how much I love you. Grandpa, people find it so hard to say that to each other these days. But I remember that you never found it difficult to let me know how much you cared for me. I never got too old for those bear hugs you always had for all the kids—not even when I left for Japan to join my husband. Saying good-bye to you is one of the moments I'll always treasure; with that bear hug—scratchy ol' beard and all! I knew it would be a long time before I saw you again, but I didn't have to tell you that I love you. You've always known it, and I'm sure you realize it even better today.

The second reason I'm writing is to thank you; yes, thank you for being my inspiration for the devotional I'm



There wasn't a dry eye in that chapel. What a profound influence Randi had on our military community at Camp Zama.

Zama was the West Point of Japan, where the imperial officers trained for warfare in World War II. Now it is a major headquarters for a segment of U.S. forces in the Pacific. More than that, it was the place where God chose to meet His people in the midst of tragedy.

Not long after Randi's chapel service, I took our young people on a ski retreat in the Japanese Alps. We traveled all night on the bus. As soon as I arrived home, my wife told me that Randi had been taken to the hospital. I got there too late. She had already slipped the bonds of earth and had gone home to a premature reunion with her grandfather. Or was it premature?

I held a memorial service before her husband took her body to be interred in the family burial plot in the States. It was the most extraordinary, Spirit-anointed memorial service I have ever conducted. Never had I felt so strongly led as I did that day to extend an invitation to accept Christ and take up the cross that Randi had laid down after only 25 years of life.

The first person to kneel at the altar was George Moreland, the Red Cross director, who had once chided me for not taking his life-saving course. I had told him that I appreciated what he was doing, but soul saving was more important to me. Next was a doctor who worked on Randi and found it futile to try to keep life in one whom God had destined to receive unto himself. The altar was filled three to four deep in that 600-seat chapel as the Holy Spirit moved from person to person, bringing to memory a holy life that once walked among them.

The mystery of it all was the result of the autopsy conducted by the pathologist, a member of our congregation. The official statement read, "No significant cause for death." Only God knows the reason for her untimely departure, but a multitude of soldiers and their families now know that Jesus lives in their hearts because Randi chose to live totally for the Lord.

One of those soldiers is George Moreland, who went to seminary, got his degree in religious education, and is now committed not just to saving lives, but to saving souls as well. **H**

# **M**y Greatest Treasure

**M**y parents were not wealthy, but they gave me something greater than any item of monetary value. That was the family altar. Of all the glowing memories that I cherish of life at home with Mother and Daddy, the times spent about the family altar are the dearest and most sacred.

Twice every day—no matter how busy or how full the day—the family gathered about while Daddy read the Bible and we all knelt and prayed. It wasn't just a ritual, a meaningless habit. These were times when, as a family, we approached the throne of God and all the cares and frustrations of life slipped away. We were together in love, unity, and gratitude at the feet of the Master. These were the highlights—the great moments of our lives.

I can remember sitting on the floor, cuddling my Pekingese dog in my arms, as the cold and fierce wind howled outside. I was safe and warm in the shelter of the fire as the flames flickered clearly and brightly over the walls, while Mother sat calmly in the big armchair and Daddy read from the great Book. Daddy's face showed gentleness as some men's faces show vice and greed. Daddy's voice was rich and deep and broad, like a river stretching out into the ocean. When he would read the chapter in the New Testament about love, the house would resound with music. It wasn't just the quality of his voice, the enunciation of the words; it was the spirit in him that caught up the words and seemed to kindle them like a flame. You never forget a time like that.

I can remember when I entered my teens and was engulfed with the fears and uncertainties of youth. One night I pulled the sewing machine into the kitchen and was working on a new dress. There had been friction in the home as I strained against parental authority. As I sat there sewing, Daddy came in and sat down in the big armchair. Mother was on the sofa mending.

Daddy began to talk to me, his voice quiet, deep, and full of love. He explained the reasons why he had to refuse my requests on various issues. He told me of his love, his desire to save me to God and the church. He cried.

My heart, which had been rebellious and resentful, melted and the tears poured down my cheeks. We knelt together, the three of us, and Daddy prayed. We were together again, and the room was warm and close and full.

Not only did we use the family altar as a place for morning and evening devotions; we also used it to solve our problems. For in the presence of God, all misunderstanding dissolved as He worked in and through our hearts to bring about understanding and love that made our hearts sing.

The home my parents gave to me was filled with love, togetherness, joy, and God. Home was not just a word, a place. Home was a *feeling*—something intangible and precious. Home was the place where God had left His breath upon the walls, where love was personality, where happiness lived, a refuge from the world. Home was Mother and Daddy, gaiety and laughter, love and prayer. Home was the place where my parents established the family altar, which is the greatest heritage, the greatest possession, the greatest legacy my parents could bequeath to me. **H**

---

**BY RUTH WOOD VAUGHN** *A free-lance writer residing in Yukon, Oklahoma.*



# LIFE ON THE BOUNDARY

## with Brad R. Moore, Division Vice President Advertising and Promotion, Hallmark Cards, Inc.

**I**n his professional life, Brad Moore lives on the boundary between the interests of a highly competitive corporate world—the need to aggressively advertise and promote the products of Hallmark Cards—and his desire to display obedience to Christ in all he does. Reared in Bradley, Ill., as the son of Nazarene parents, Brad attended and graduated from Southern Nazarene University. In 1972, he earned his MBA in marketing and international business from Northwestern University. From 1972 until 1982 he was employed by the Procter & Gamble Company. He joined Hallmark Cards in 1982. As Division Vice President, Brad has responsibility for all of Hallmark's advertising and promotional activities as well as the development and production of Hallmark's television programs—the Hallmark Hall of Fame, television's most honored dramatic series.

Brad and his wife, Laura, have two children, Todd (age 18), and Erin (age 8). They live in Leawood, Kans., and attend Kansas City First Church of the Nazarene.

**Boundary:** Brad, when did you become a Christian, and have you ever faced a time either in your educational or professional life when you were seriously tempted to abandon your Christian life?

**Moore:** As a child I accepted Christ, and through college I don't think I seriously questioned the spiritual values that were instilled in me. However, as a graduate student, even though I never discarded my spiritual values, I did go through a time when there was intense pressure to question what I had been taught and to question the basis for my Christian faith. Regarding my professional life, the longer I am in the corporate world, the more meaningful my early religious training and my experiences in a Christian college become. These experiences are becoming more, rather than less, important. I have seen



that the alternative value systems are unacceptable.

**Boundary:** Can you identify specific values that were transmitted to you as a child and teenager growing up in the Church of the Nazarene which have now become your guides?

**Moore:** Implementing the Golden Rule in all aspects of life—in essence, being unselfish—was communicated to me as being of primary importance for Christian discipleship. This is applicable in many ways—how one deals with his employees, management, and business competitors.

**Boundary:** We have heard much about "Winning Through Intimidation," and "Winning Through Integrity." In the North American business world, is there an increasing or decreasing premium placed on personal integrity?

**Moore:** I can't say that North American business is moving strongly in one direction or the other. Always, there have been those who have tried to advance their careers through unscrupulous means. However, I can certainly testify, based on my observations, that high moral standards are not a disadvantage in achieving success in business. To the contrary, they are very highly re-

garded. In both of the companies with which I have been associated a person could not prosper, or possibly even survive, if he were not honest and truthful in all dealings.

**Boundary:** Can a Christian actually make an impact on industry and business, or does the system finally silence the Christian?

**Moore:** It needn't silence the Christian at all. I think a Christian can make an impact on business just as he can upon government, education, or any other part of our society. But an individual must do so by being faithful in his own sphere of influence rather than thinking in grand terms about making an impact on the world.

**Boundary:** Do tensions arise between your efforts to fulfill your responsibilities as a vice president of Hallmark and your commitment to Christian convictions?

**Moore:** When one works for a corporation, he has a fundamental responsibility to serve the owners of that business, whether they be public shareholders or owners of a private corporation. As an employee you have agreed to further their business interests. At times there may be differences between your personal convictions and what might be better for the corporation. For example, I may wish to bring certain preferences to bear on how and where advertising funds are spent. But what if a different plan would probably be meeting the company's marketing needs? You asked if tensions arise. They do when the choices are not clear-cut. When the choices are clear, there is no tension—you must simply do what is consistent with your convictions on the issue.

**Boundary:** What advice would you give to young people who want to have a career in business or industry?

**Moore:** My advice is to choose a career path and a company and in-

dustry that are not likely to produce constant tensions between your personal values and the values needed on the job—in other words, a situation in which you can contribute enthusiastically and without reservation. To do otherwise is simply to ask for trouble. If one questions the very basis of a company's business—such as being in the tobacco or liquor industry, for example—then he should avoid employment in that company. That's obvious. But even if the end products of the company are not objectionable, a person should observe the methods through which the products are produced and marketed. Do you believe in them? In marketing, for example, there are products and service that are sold primarily through overt "snob appeal" or through sex appeal or through appeals to selfish values and materialism. That's shaky ground for a Christian.

**Boundary:** You are involved in generating major television productions for Hallmark. You have to work closely with those involved in the

television industry—producers, actors, directors. What values guide you in determining the types of programs that Hallmark will sponsor or produce?

**Moore:** Both the corporation's and my personal values are involved in the kinds of programs we sponsor. Fortunately, there is no discord here. Our goal in developing and sponsoring the Hallmark Hall of Fame is to present programs that demonstrate quality and good taste. When we begin with that premise, it isn't difficult to reflect my own personal values in the selection and development of programs—even when the programs deal with controversial subjects. The promotion of high values is still the primary objective. This means we frequently sponsor programs that reflect the need for healthy family relationships and that encourage people to give their best, one to another. And we avoid, for example, scenes or stories that condone sexual activity outside of marriage. As you know, a lot of television programming is in clear con-

trast to this. Many producers, actors, directors, and broadcasters have values that are the opposite of mine. In other words, there are a lot of places in this industry where I would not fit well at all. I guess that gets back to an earlier point—the need for young people entering business to find a place where they can be true to their own Christian values and at the same time be effective in supporting the goals of the company.

**Boundary:** As a business person, Brad, what sort of ministry do you need from your church to equip you for "living on the boundary"?

**Moore:** The same kind of gospel that everyone else needs, a simple, clear exposition of the Scriptures and a call to live a life that reflects my love for God by the way I show love to others. **H**

#### BY AL TRUESDALE

*Professor of philosophy of religion and Christian ethics, and academic dean at Nazarene Theological Seminary in Kansas City, Missouri.*

## BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

# PAID IN FULL

**I**t was accounting time again and the General Budget was not paid! As an NWMS district president, and knowing how much our 629 missionaries depend on the General Budget, I felt a heavy burden about the shortage.

I have always believed that paying the General Budget in full is the least we should do, but I had reconciled myself to a 97% payment. At convention time, that's where we were. Fifty churches had overpaid and 35 churches had paid in full.

God began to work when two pastors resolved they would not accept any more salary from their respective churches until the General Budget was paid in full. The Lord honors that kind of commitment and these two churches did pay . . . even overpaid.

The NWMS services and the camp meeting services were being blessed by the Lord in a special way. People were obeying Him and it was a great time of spiritual victory. After one of the services, a young man came to me and enthusiastically informed me that the Lord had told him to give some money to General Budget. He was not ready to settle for 97%. I was astounded when he gave a total of \$1,100, his entire savings, which he was planning to use for college!

I was overcome, and even doubtful that the Lord was really asking this kind of sacrifice from him. I quickly realized my reaction was wrong. Should I question the Lord? Should I question the joy and assurance this young man

was experiencing because of his obedience to the Lord? There was a time of rejoicing, which always attracts others. Soon several were willing to make additional contributions. We felt sure we would make our 100%.

On the final day of missionary services, we were still short. Our dedicated missionary speaker and his wife announced they would give \$500. I knew this was real sacrifice on their part. Then he asked if others wanted to join them. There was a beautiful response and tides of glory swept over the congregation as people obeyed God.

During such a time of giving, it is difficult to have an accurate account of the total, but we all felt surely the full amount would be raised. How disappointing to find ourselves still a little short. I still had faith, so I wrote to the churches that had not yet paid in full and asked for any amount they could give. Some responded.

On one occasion, a dear widow lady called to ask about the General Budget. She assured me that she would mail \$1,000 to Kansas City that day. I am sure that the blessings derived from obedience to God were multiplied to her.

Thank the Lord for pastors, that young man, the missionary speaker, the widow, and the many, many others who obeyed the Lord. Our General Budget was paid in full! Praise the Lord for what their sacrificial giving will mean to all our missionaries. Because we gave, and because others gave, they will be able to remain at their posts and win many to the Lord. **H**

#### BY LORENE WHITTINGTON

*NWMS president of the Illinois District, residing in Granite City, Illinois.*



# Joey's CHRISTMAS



Joey with his dad, Larry

**H**ow do you tell a six-year-old that he has AIDS?" The Benko family—Joey, David, Larry, and Linda—was adopted by Golden Gate Community's AIDS mission group—a Nazarene task force committed to ministry to persons with AIDS. The family's situation became the rallying cry for action, calling forth a compassionate response from the whole city of San Francisco.

We met Joey one summer during a puppet show sponsored by our ministry at the public housing project in the neighborhood where his family lived. In the fall, we noticed that Joey's complexion turned pale, signifying sickness. He was taken to the hospital and subjected to six weeks of extensive tests. On October 20, Joey was diagnosed with AIDS.

Members of our mission group met at the hospital to hold a vigil, anoint him with oil, and pray for his healing. Just outside his room, we heard the young child's desperate screams and sobbing questions: "Why are you hurting me? You're hurting my arm!" He had to be sedated in order for the nurses to change his IV.

Once we were allowed in the room, Joey was only semi-conscious. Gathered around his bed, we sang and prayed and spoke lovingly to this innocent child for whom the doctors had done all they could. "How could this happen to a six-year-old?" we asked the Lord in shocked silence.

*There is no victim more innocent than a baby born prematurely who received a blood transfusion that showed up six years later as AIDS!*

The following week Joey was released from the hospital and sent back to the housing project. His parents drew straws to determine who would tell him he had AIDS. Linda drew the short one and prayed for wisdom before she spoke.

"Joey, when you were born, the doctors had to give you more blood or you would have died. The blood you were given six years ago contained a disease called AIDS. Nobody knew it at the time, but now we do. AIDS is a disease that some people die from, but not always. All the church people are praying that God will heal you."

When his mother had finished explaining the situation to him, Joey cried.

Circumstances remained discouraging for the Benko family for several weeks. As Christmas approached, the world celebrated "good news of great joy for all people." *But there was no room in the inn for a child with AIDS!*

The family lived in a tenement apartment that the doctors considered medically unsafe. The neighborhood was high-crime, the housing project drug-infested, and the apartment unsuitable for a child fighting a life-threatening disease.

They suffered through a series of harassments—attempted break-ins, property damage, racial threats, and physical violence. IV drug needles were found on their doorstep, windows were broken out, their truck was set on fire, and the father was physically assaulted.

The frightened family needed to move, and Golden Gate Community did all it could to find a home, but there was none available. Other social services and AIDS advocacy agencies were contacted, but they, too, were unable to locate affordable housing.

We prayed for a clean, safe, and decent apartment where the family could focus on the quality of life for Joey. We asked the Lord for a new home for Joey before Christmas Day. We created a ministry fund for "Joey's Home" and solicited sponsors.

Churches took offerings, individuals sent in donations, and social service agencies offered food, clothing, and furniture. The San Francisco *Chronicle* sent a reporter to interview the family, ran the story on December 23, and pledged to pay first and last month's rent on any apartment they could afford to rent.

It didn't happen by Christmas, but by New Year's Eve Larry and Linda's deepest prayer was answered—"for Joey to have a home like it's supposed to be, like it's supposed to look and sound and feel."

A small but safe and affordable one bedroom apartment was located away from the drugs and crime. "And it's clean," said Linda with delight, "and with all the windows, it's very bright!"

The Benko family began the new year full of hope and the Lord's provisions. Joey, unable to return to school, enrolled in a special class at the hospital. Larry was hired by Golden Gate Ministries job development program, and was able to buy a car. The ministry became the financial manager for the family with its limited income. Linda brought a material-needs list to church and members responded to help make their new home a happy one. The Make-a-Wish Foundation, which specializes in making terminal children's dreams come true, sent the whole family to Disney World for a special weekend.

For our mission group, anxious to establish a residential program for persons with AIDS, Joey's home is a sign of what is to come. As a church and mission, we are committed to reaching out to children with AIDS, homeless persons with AIDS, and others living with this dreaded disease—in Jesus' name!

**H**

**BY MICHAEL J. CHRISTENSEN**

*Pastor of Golden Gate Ministries in San Francisco.*



## BORN TO LEAD

On Saturday evening, Dec. 30, about sixty members of the First Church [Los Angeles] met at the residence of Brother and Sister P. F. Bresee, the occasion of their gathering together being the seventy-third anniversary of the birth of Dr. Bresee. This occurred on December 31, Sunday, and hence it was decided to celebrate the evening previous. By common consent Brother [C. E.] Cornell took charge and called on Brother Asbridge to lead in prayer. Several hymns were sung, Brother Cornell made a few appropriate remarks, and Brother and Sister Bresee both expressed their appreciation of the love and thoughtfulness of the brethren. The former spoke at some length of the providential circumstances connected with their coming to California. Several presents were handed to our beloved senior superintendent, and during the watch-night service on Sunday evening he was made the recipient of a purse of fifty-five dollars."

New Year's Eve 1988 marks the 150th anniversary of the birth of Phineas Bresee near Franklin, Dela-

ware County, N.Y., the second child of Phineas Philip and Susan Brown Bresee. Converted in a protracted meeting in 1856, Bresee received a Methodist exhorter's license soon afterward. The family moved to Iowa the following year, and he became an apprentice-preacher on the Marengo charge. He was ordained a deacon in the Methodist Episcopal Church in 1859 by Bishop Matthew Simpson, and ordained an elder in 1861 by Bishop Levi Scott. Until 1883, he served Iowa Methodism at Pella, Grinnell circuit, Galesburg circuit, East Des Moines, Chariton, Wesley Chapel (Des Moines), Council Bluffs First, Red Oak, Clarinda, Creston, and Center Church (Council Bluffs). He also served a partial term as presiding elder and engaged in a variety of Annual Conference committee assignments.

In 1883, Bresee requested transfer to the Southern California Conference, serving subsequently at Fort Street in Los Angeles, Pasadena First, and then three other Los Angeles churches: Asbury, Simpson, and Boyle Heights. There was also another term as presiding elder. In both Iowa and California, Bresee was elected delegate to the General Conferences of 1872 and 1892 respectively.

Bresee's life and career took a fresh direction in 1894—the part best known to Nazarenes. After one year in the Peniel Mission, a ministry to the urban poor, Bresee joined with J. P. Widney in founding an independent congregation that is today Los Angeles First Church of the Nazarene, mother church of the Nazarene movement on the West Coast. Bresee largely fashioned its superintendency. In 1896, the *Nazarene Messenger* began, one of two roots of the present-day *Herald of Holiness*. By 1907, when his group merged with the eastern Association of Pentecostal Churches of America to create the Pentecostal Church of the Nazarene, Bresee had witnessed its expansion along the Pacific tier of states, with other congregations scattered east of the Rockies. In 1908, further merger with the Southern-based Holiness Church of Christ generated a truly national denomination and struck a blow against the sectional and cultural

schism that had plagued the American religious soul; Methodists would not bridge the same gap for another 31 years.

J. B. Chapman, Southern churchman, reflected on the meaning of Bresee to the aspirations of the founding generation of Nazarenes: "The first time I saw Dr. Bresee in the pulpit was when he arose to lead the devotional service on the afternoon of the opening of the 1908 General Assem-



Dr. Bresee with wife, Maria Hibbard, in later California years.

bly. His patriarchal appearance so impressed me that I think I was more or less prepared for the marvelous address he gave on the 60th chapter of Isaiah . . . It was the presence and bearing and emphasis of the man that made the impression and constituted this an occasion of a lifetime—yea, even of a century. I suspect it was the climax of Dr. Bresee's life and ministry, and I suspect it was the climax in life for many of us who were there."

STAN INGERSOL  
*Denominational Archivist*

Sources: The Phineas F. Bresee Collection; *The Pentecostal Advocate* (January 25, 1912); *The Preacher's Magazine* (December 1938).



# Restitution Brought Peace

**F**or the fourth Christmas in a row I took down the mirror in our entry hall to hang my favorite Christmas decoration in its place—my Norman Rockwell print. It's that wonderful picture of the boy who has just discovered a Santa Claus suit in his dad's bottom dresser drawer. The expression on his face tells the whole story.

I just love that picture! It's my pride and joy. Did I say "joy"? I found no "joy" in that print, which I always called to the attention of every friend visiting our home during the Christmas season. For this was the fourth Christmas I'd had it and I still hadn't paid for the silly thing!

You must understand, I've always been a very *honest* person. I wouldn't take one cent that didn't belong to me. (Not even from the U.S. government at tax time!) It was all just a crazy mix-up in the beginning, and the Lord had been faithful to remind me that I hadn't paid for it.

I'd purchased several items at Hobby Lobby four years earlier. As I signed the VISA receipt, I thought to myself, "Well, that didn't come to as much as I expected," not realizing that the cashier had charged me for the frame but had forgotten to ring up \$10.00 for the print itself.

When I discovered what had happened I was already back home, about 15 miles from the store.

"How disgusting! I'm not going to drive 30 miles round trip to give them their \$10.00 tonight. I'll just do it the next time I'm in shopping."

When I pulled out the picture on Christmas No. 2 I recalled that I hadn't remembered to pay Hobby Lobby for that print. "I've still got to do that!"

Christmas No. 3—"I *can't believe* I've never paid for this print. Oh well, it was the cashier's fault, not mine, and I really intended to pay for it!"

But Christmas No. 4 was the real problem. God spoke. "Now Mike, you need to pay for that Norman Rockwell

print. It's just like stealing if you don't. If that cashier had *overcharged* you \$10.00 you would have gone by to straighten it out long before now."

"Yes, but who wants to shell out 10 bucks from this year's tight budget for a picture I've had for four years? Besides it would be so *embarrassing* now. What could I say? 'Oh, by the way, you forgot to ring up my Norman Rockwell print when I was in the other day—back in December of 1982!' No way! It's water under the bridge. It was their mistake—not mine. If that girl had been paying closer attention to her job this would never have happened. Forget it!"

First Samuel 15:22: "And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to harken than the fat of rams."

I was *justifying* disobedience! I couldn't even believe myself. I was following the Lord and serving Him. There were plenty of "burnt offerings" on the altar. Here I was serving on the pastor's staff at the Lake View Church of the Nazarene. I was working with children (teaching them about *honesty!*), visiting and praying for the sick on a weekly basis, testifying about the wonderful things God was doing in my life and to miraculous answers to prayer. I was counseling with people, helping them with spiritual matters, paying my tithes, giving love offerings, and paying a monthly faith promise pledge for missions. I'd even offered myself for missionary service if needed. What would people think if they knew I was struggling over a \$10.00 Norman Rockwell Christmas print?

Isn't it ironic how Satan works his way into our lives over the "little" things?

"OK, Lord, even if it was the cashier's fault I'll go back and give them their 10 bucks—but I'm *not* telling them how long ago this happened! That's where I draw the line."

James 4:6: "... God resisteth the proud, but giveth grace unto the humble."

Wouldn't you know it? The very next day I had to do some calling for the church and I had to drive right by Hobby Lobby! I didn't have a dime on me. (My wife only trusts me with one "emergency" dollar at a time—and I'd already found an "emergency.") I did, however, have my trusty little VISA card.

I walked up to the cashier. "You forgot to charge me \$10.00 for a Norman Rockwell print in here. I didn't notice it until I got home—it was four years ago."

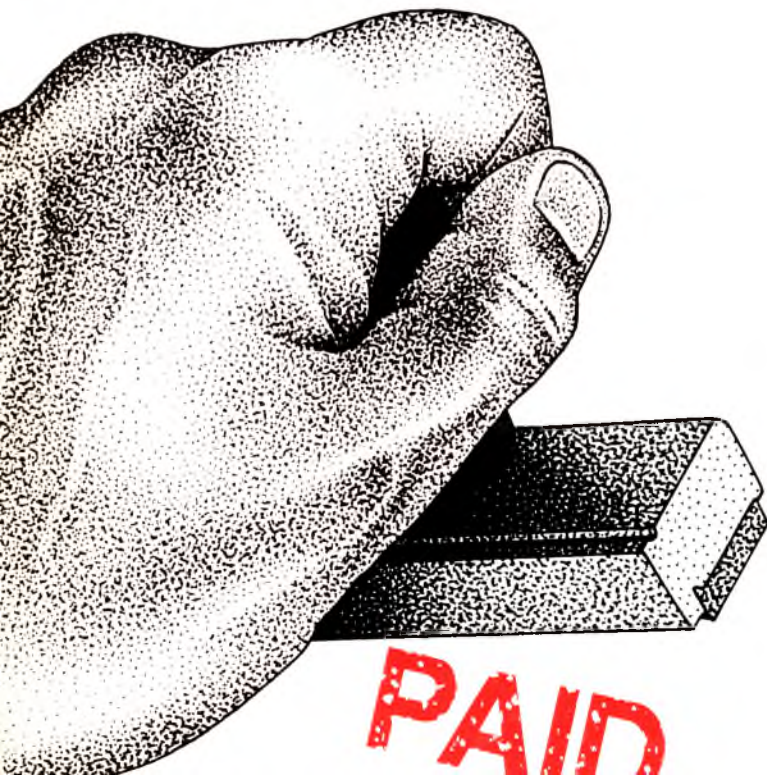
"Four years ago?" She looked at me and grinned as she took the VISA card from my hand.

As I got back into my car the peace of God came over me. It's not worth \$10.00 to forfeit that peace—or \$10,000 or \$10,000,000. No amount of money buys the peace of the Lord God Almighty. But "old-fashioned" restitution and obedience to the voice of the Holy Spirit had brought a peace "that the world never gave, a peace it can not take away."

**H**

**BY J. MICHAEL CURRY**

*A Nazarene missionary serving in Manzini, Swaziland.*



## SHEPHERDS

*Can you imagine it?  
Shepherds!*

*Not kings.  
Not governors.  
Not rich fat merchants,  
or Roman Tribunes,  
or even prophets, priests, or scribes.  
Shepherds!*

*They're out in the hills,  
playing their pipes,  
huddled about the fire.  
They peer through the starry darkness  
at the flock around them,  
thinking of home, bed,  
raisin cakes—who knows what?  
But suddenly, the sky flames  
with the armies of God—angels—  
raw and bright as sunlight.*

*The shepherds scatter,  
They hide among the rocks, terrified.  
But the angels speak  
quietly, and the shepherds stumble forward,  
shielding their eyes.  
It's good news. "A child is born  
in Bethlehem. A king. A Savior. The Lord  
God." The shepherds scramble.  
"Who'll take care of the sheep?" says one.  
"Who cares?" shouts another.  
The old ones hobble. The young ones sprint.  
The children grab the arms of the fathers.*

*Can you see them?  
With their patched robes, their gray-flecked  
beards, their eager, flaming eyes—all  
huddled in the doorway of God's birth stable?*

*Imagine it! Shepherds!  
The first to know.  
The first to go.  
The first to crack the door  
on heaven's greatest mission.*

—MARK R. LITTLETON  
Columbia, Maryland



## THE ANGEL'S WORD

*When Jesus came down  
His only crown  
Was the jeweled-filled  
Stars in the sky.  
His throne was small  
In the cattle stall;  
His praise a lullaby.  
And those who came  
To give acclaim  
Were men who  
Smelled like sheep.  
Yet shepherds heard  
The angel's word  
And now we all repeat:*

*"Glory to God in the highest,  
and on earth peace, good will  
toward men" (Luke 2:14).*

—SARA ANN DuBOSE  
Montgomery, Alabama



# EMPTY arms



I read with interest the letter from "Name Withheld" in the August 1, 1987, edition of the *Herald of Holiness*. The author was a young woman who had suffered two miscarriages and was trying to cope with infertility.

I could identify with the writer. Being involuntarily childless for six years made us painfully aware of how devastating infertility can be. My husband and I went through countless tests, many drugs, two surgeries, and endured two miscarriages before our son was born last year. We've seen both sides of the issue now, and I would like to share some insights for those Christians who want to help childless couples.

For the benefit of those people who find it hard to understand the frustration their childless friends express, I will list briefly some basic problems that infertile couples face.

First of all, infertility is hard to deal with because it is an invisible malady. We usually know how to deal with people who are ill, or have lost a mate or their livelihood; those tribulations are obvious to us. We send them get well cards or sympathy cards; we tell them that we're praying for them; we take them a meal. But procreation is a private area of life and one that we don't choose to discuss with many people. Consequently, often no one—not even a couple's best friends—

knows that they are longing for a child. In fact, most people assume that a couple without children has planned it that way, especially if that couple is financially successful or leads an active social life. They assume that the last thing in the world the couple needs is a child to "tie them down."

However, infertile couples desperately want children, and feel the pain of longing every day. It's a longing that is almost tangible and constantly present. Though men are emotionally affected by infertility, women especially go through extreme emotional and social trauma when they find they cannot conceive. Consider Hannah, who wanted a child more than anything in the world, and whose husband ached, "Am I not better to you than ten sons?" I'm sure he wished she could conceive, but he could find fulfillment elsewhere and so did not feel the pain so deeply.

A childless woman, on the other hand, is confronted daily with her inadequacies. She cannot take a trip to the grocery store without seeing rows of diapers; she cannot watch television without viewing rosy-cheeked toddlers advertising something. Most of her friends have children, and at parties the other women talk about how cute their kids are, while she sits wishing she could enter into the conversation. And church is the most painful place of all. The world has accepted and en-

courages a childless life-style, but the church has traditionally been quite family-oriented, even to the point where often it fails to make singles and couples without children feel included.

Christmas is the worst time of the year. Toys line the department store shelves, kids queue up to see Santa, the church goes all out for the annual children's Christmas pageant, while the pastor announces, "We won't be having a service this Wednesday night so that we can all spend Christmas with our families." The infertile couple looks at each other and wonders whether their family will always consist of you, me, and Gilda the goldfish.

Childless couples frustrated by infertility usually seek medical advice. At this point the pain is intensified ten-fold.

First, the wife must take her temperature daily, always at the same time of the day, and mark it on a calendar. This is usually done before she gets out of bed in the morning, so her first thought each day concerns her problem. This may not sound like much of a burden to those who have never had to deal with it, but I've known women who could not cope with this simple procedure and the daily reminder of their shortcomings.

Secondly, the couple is subjected to endless embarrassing tests and questions. In many cases surgery is required on one or both spouses. And the financial burden of it all is astounding. Some fertility drugs cost as much as \$800 per month, and in vitro fertilization is \$5,000 or more for each try, with no guarantee of success. Needless to say, this financial pressure, together with the emotional stress, puts great strain on a marriage.

Perhaps the most devastating result of infertility is the emotional and spiritual pain. A woman who wants children but is unable to have them feels extremely inadequate and unfulfilled. News stories of child abuse and abortion fill her with rage that women who don't want children can get pregnant but she cannot. She may begin to withdraw from society because that's the only way she can isolate herself from the pain she feels. She may begin to resent her husband and withdraw from him as well. Men suffer, too, and have the added burden of trying to uplift the wife's sagging spirits.

Add to this the nagging thoughts of husband and wife that God has abandoned them, or that they don't have enough faith, or that if they were better Christians they wouldn't be going through this, and so on. Through these doubts Satan tempts them to abandon their faith.

Concerning miscarriages, it is important to realize that the couple who has lost a child before birth experiences true grief. The being who died may have been just so many cells in a technical sense, but it was a child to its parents. They have to be allowed to go through the grief process, and any attempt to minimize their loss by insensitive remarks will only intensify their pain.

What can concerned Christians do to help ease the pain of someone going through this difficulty? Don't

make insensitive comments regarding a childless couple. Avoid asking people when they plan to start a family. Don't expect an infertile woman to help with baby showers. Accept the fact that a couple without children may not want to be included in all church activities, but allow them the opportunity to participate if they so desire. Let the couple talk about their problem if they want to, and pray for them, but never say, "You're trying too hard. Just relax." Don't tell them about your cousin Nellie who finally conceived one month after she adopted a child. (Statistically, that happens in less than 10% of all cases.) What the infertile couple needs from you is not trite platitudes but quiet understanding.

And to those who are battling with infertility, I would say don't expect everyone to understand or accept your

dilemma. Although we should expect the church to educate itself to the needs of the infertile couple and endeavor to help them, don't expect the church to resolve your problems for you. You have to do that for yourself, with God's help. Remember also that your trial may be all-consuming to you, but the person who is sitting next to you on the church bench is probably going through silent suffering of his own. The Lord is using this time of testing in your life for a purpose, perhaps to make you better aware of the sufferings of others. Continue to trust in His goodness and wisdom and love.

**H**

#### BY DONNA GILBERT

*A legal secretary and a member of the Carrollton, Texas, Church of the Nazarene.*



H. Armstrong Roberts

## COMMONER, OR KING?

*His Excellency came to town,  
And in a rude and wretched stable manger  
Laid Him down.*

*His Majesty in swaddling bands was dressed,  
And found His comfort in a mother's arms  
And at her breast.*

*Sovereignty—to whom was given all authority—  
Was born a tender scrap of bone and flesh,  
Like you and me.*

—E. RUTH GLOVER  
*Lake Elsinore, California*

## A CHRISTMAS LESSON

*Did Mary feel embarrassed  
When the shepherds came to call?  
Did she wish they'd found a nicer place  
Instead of lowly stall?*

*Was she yearning for a perfumed bath,  
Someone to plait her hair?  
Did she wish her son a finer bed  
With soft warm blankets there?*

*Or did joy fill her grateful heart  
And overflow with awe,  
Remembering the angel's words  
And what her eyes now saw.*

*For in her spirit Mary knew  
This son whom she adored  
Was God's begotten chosen one,  
Her Savior and her Lord.*

*So Mary murmured not at all,  
No palace was more grand—  
The King of kings was ushered in  
Exactly as God planned.*

*And so a lesson for all time  
This wisdom to impart:  
Don't be absorbed with worldly show,  
God looks upon the heart.*

—CONNIE  
*Rogers, Arkansas*



# THE EDITOR'S STANDPOINT

## ASKING THE RIGHT QUESTION AT CHRISTMAS

For many people Christmas revolves around two questions: "What shall I give?" "What will I get?"

Celebrating Christmas, complained one fellow, is like having lots of friends—what it costs sometimes exceeds the joy it brings.

For Christians, a better question to reflect upon during the Advent season would be, "How much like the Christ am I?"

The question may disturb our peace on earth. We easily form the habit of comparing ourselves with each other, not with Jesus Christ. Much of the time we carefully select those against whom we measure ourselves. How comforting and self-justifying it is to be able to say, "I'm just as good (or loyal, or generous, or hard-working, or forgiving) as they are." But when the yardstick is the Christ, who of us can manage to feel an inch high?

The answer might shame us. The gap between His love and ours, His humility and ours, His sacrifice and ours, could make our cheeks flame with embarrassment. The whole meaning of His coming was love-inspired sacrifice for others—and the others were undeserving and ungrateful sinners.

If our lives are self-centered and self-indulgent; if our giving is coolly calculated on a merit system; if

our celebrations overlook the lonely, the oppressed, and the suffering; then we ought to be ashamed, for we distort the message of Christmas.

I gladly confess that Christmas still excites me. I love to read the nativity stories and hear the advent hymns. My favorite Christmas drama continues to be the biblical pageant, with youngsters playing the parts in homemade costumes.

But I don't care for the manner in which the world celebrates Christmas, and too much of the world's values and customs have invaded the churches. For the churches, Christmas should be a time to repudiate greed, force, and lust. It should focus upon the loneliest and neediest among us. It should inspire us to share, not simply to swap. It should accelerate our mission to make Christ known, not as the center of an annual orgy of sentiment, but as the Lord and Savior of mankind.

Never mind a jolly Christmas; what I need is a holy Christmas. That means a Christmas that preserves the meaning and message of the original event. And it means a Christmas during which I honestly face up to the question, "How much like the Christ have I become?"

## A SOURCE OF COMFORT

Every time I turn around there is someone else to pray for, someone in urgent need or desperate straits. Some days the whole world seems like a battlefield strewn with casualties or a hospital filled with patients. Pain, grief, and death surround us, taking a constant toll upon our resources of compassion. To keep on serving human needs, one has to fight against the temptation to become depressed.

Last night I heard a pastor putting prayer requests before his people. An infant girl was discovered to be sightless. What a shock to adoring parents! A young man had suffered an injury on his job, resulting in nerve damage and 70 percent loss of function in one arm. A mother had undergone surgery for cancer, but too late, and doctors can do nothing but sedate her for the time remaining. At the close of the service we prayed for a precious friend who is facing the need of intestinal surgery.

On and on the list grows! When you care you hurt with people, and the emotional overload threatens to

destroy some circuits. Seldom does a day pass without a letter or phone call informing me of another sufferer and requesting additional intercession.

Prayer is a source of comfort, not a form of escape. It is a conduit for peace and strength from God. Prayer is not sedation; it reinforces our depleted spirits. It does not desensitize us, allowing us to be numbly indifferent or clinically detached. It puts us in touch with refreshing, healing spiritual energy that enables us to cope with oppressive burdens.

Jesus Christ, our sympathetic High Priest, makes the throne of God a throne of grace. There we find grace to help in time of need. If the load is not reduced, our strength will be increased. By His grace we can care without despairing and help without bankruptcy.

Would you believe it? While I was writing this, a phone message came, telling me that a family member must have surgery next week. Thank God for the prayer line!

**Prayer is not sedation; it reinforces our depleted spirits. It does not desensitize us, allowing us to be numbly indifferent or clinically detached.**

# ON REPENTANCE

"Repentance toward God and faith in the Lord Jesus Christ" are the conditions for receiving forgiveness of sins.

While much continues to be said about faith, repentance is seldom preached these days. God's demands are unchanged, however, and the alternative to repentance is still destruction. Apart from repentance we cannot believe in Jesus Christ. Faith without repentance is shallow believism, the dead orthodoxy condemned by Paul and James alike in their apostolic letters.

Repentance has been defined as godly sorrow for sin, but it is more than feeling bad because we have sinned. The Greek word we translate "repent" means to change the mind, to think again, but this is more than a mental process. Behind the Greek term, and controlling its full meaning, is a Hebrew term that means to turn or to return. True repentance is nothing less than turning from sin to God in order to be forgiven.

The Psalmist describes the action of repenting when he writes, "I thought on my ways and turned my feet unto thy testimonies." Unless the thinking mind is accompanied by the turning feet, repentance is incomplete and spurious. The consent of our lives

to the will of God is involved. Repentance includes surrender.

"Except ye repent," said Jesus, "ye shall perish." He was referring to something more than physical death, for even those who repent of sins and trust in Him will die. The horrible consequence of refusing to repent is spiritual death—separation from God—which becomes eternal death—the breach unclosed forever.

Scripture makes it clear, in its teaching about repentance, that Jesus Christ saves us from our sins, not in our sins. Consent to sin is a veto on grace, making salvation impossible. When we repent we can believe, and when we believe our sins are blotted out and our lives are made new.

"Repent and believe the gospel" is the message of Christ today just as it was yesterday. To declare that message and to obey that command is the responsibility of the church.

The editorial staff of the *Herald of Holiness* wishes you holiness and happiness during the Christmas season and forever!

"Because of the tender mercy of our God . . . the Sunrise from on high shall visit us" (Luke 1:78, NASB).

**W. E. McCumber**  
**Ivan A. Beals**

**Mabel Adamson**  
**Rhonda Gibson**





**T**om Sines, in *Why Settle for More and Miss the Best?* (Word Books, 1987), retells a story from Elie Weisel's book of Hasidic tales. It is the story of a devout rabbi who had established a weekly ritual.

The rabbi's students, deeply influenced by him, continued the ritual several years after his death. However, little by little, the ritual began to fade. First, they lost the sacred place in the forest where the rabbi had gone. Then they failed to light the fire. Before long, they forgot the prayer. Eventually, all they could do was tell the story.

One might argue, at the outset, that the ritual died because it did not have the power of meaning and life. That might be true. A greater question, however, surfaces—how is a heritage preserved?

First, great and valid truths are not *automatically* preserved. We need to know this. Our faith can only be passed on to the next generation deliberately and definitely. Unless we appreciate our faith, and clearly articulate its points, it will not be implanted in the hearts of the younger set. Only that faith which is planted in the heart will be harvested in the days to come. Rituals, though valid and meaningful, will die and be forgotten. Those truths that serve life must be guarded and preserved.

Second, there is room for questions, examination, and review. Are we preserving something just for the sake of a person? Or because of some sentimental attachment? At some point the question is valid—"Is there something better, spiritually?" "Can the heritage be improved?" "Will it furnish strength and truth down the road for those who are not in touch with the emotions that once surrounded it?" A valid truth and worthy heritage will not be afraid of tough questions.

Third, heritage must be wedded to the contemporary to give it lasting value. The meaning and message of a great truth and a great way must find a place in contemporary life. We must guard against destruction of the past just for the comfort of the present. I am reminded of what Rabbi Abraham Heschel told some members of his Jewish congregation who did not like the truths he was proclaiming, and asked if he would please change them. He reminded his critics that it was not for him to change his message, but the congregation to change their lives until the truth would be welcomed. He said "... they were to learn the drama and say it and 'play' it over and over again until it captured their imagination and they assimilated it into the deepest places in their hearts" (quoted by Ben Patterson,



**Rituals, though valid and meaningful, will die and be forgotten. Those truths that serve life must be guarded and preserved.**

## HOW IS A HERITAGE PRESERVED?

*The Grand Essentials*, Waco, Tex., Word Books, 1987, p. 101).

The church treads dangerous paths when it changes its message—its heritage of truth—to comply with the interests of its hearers. Such a compromise not only blunts the heritage, but if offers no challenge and no conviction to the people. Someday they will awaken

to realize they not only have no heritage, they have no summons to seek their God.

A couple of years ago, as a part of my reports to the Michigan District Assembly, I shared this: "Many of us—hopefully all of us—came to the Church of the Nazarene because it offered us a great gospel and a great fellowship. There was something about its music—its evangelistic music, its warmth, its doctrines, beliefs, convictions, disciplines, and standards that drew us into its circle. We joined by choice. I, for one, do not want to see the choice compromised and weakened."

History reveals that compromise with values never strengthens. It always weakens. "I have a deep feeling that any member, be he lay or ministerial, who has become indifferent to his vows of membership, or who by his actions shows disregard for the beliefs and standards of the church, has an integrity problem which in essence is a spiritual problem. Some of these would not think of going to Rotary, Kiwanis, or any of the other service clubs and show such indifference and disregard. Neither would any service club allow compromises with their basic purposes. Dare we allow it within the church? I strongly think not!"

The way to preserve a heritage, a great deposit of truth, is to live it with joy and let its strength flow into one's life-style, lifting the levels of living—and dying. When this kind of preservation is seen, then the heritage will be a matter of the heart and not just a ritual. Then it will be welcomed by any people, young or old.

**H**

**BY C. NEIL STRAIT**

*Superintendent of the Michigan District, residing in Grand Rapids, Michigan.*



Phil Riley  
Division Director

## DENOMINATION'S SUNDAY SCHOOL STATISTICS SHOW INCREASES FOR THE SIXTH CONSECUTIVE YEAR

The 1987-88 Sunday School statistics were released by the general secretary's office on November 11. In the annual figures, the Responsibility List (Enrollment) reached a new high of 1,299,280, a plus of 34,404. The weekly average attendance totaled 641,539, a plus of 6,407. Both are increases for the sixth consecutive year. Regions outside the U.S. and Canada contributed to these increases in weekly attendance.

## WELCOME TO THE CHURCH OF THE NAZARENE

OUR CHURCH CAN BE YOUR HOME

"Welcome to the Church of the Nazarene. Our Church Can Be Your Home" became a focal point of the fall Sunday School emphasis. In this six-week period several outstanding things took place:

- 25,303 new people were enrolled in Sunday School (U.S. and Canada): The top five districts were (1) Southwestern Ohio—1,014; (2) South Carolina—956; (3) Los Angeles—883; (4) Southern Florida—753; (5) Georgia—720.

## "WELCOME" CAMPAIGN BRINGS POSITIVE RESPONSE DURING THE FALL SUNDAY SCHOOL EMPHASIS

- 443,144 in attendance on Rally Day, October 31.
- A new song, "Our Church Can Be Your Home," written by Evonne Neuenschwander, was introduced to the Nebraska District.
- A one-fourth page ad in *USA Today* newspaper. More than 400 telephone responses were received by the special 800 number publicized.
- Hundreds of newspaper ads appearing in community newspapers across the land.
- New pride in letting people everywhere know about our denomination and its message.

The Paden City, WVa., Nazarenes purchased billboard space on the north side of town (Route 2) to call attention to their church in this community of 4,000. Rev. Keith Hostutler is the pastor and Mrs. Sharon Seneker is CL/SS chairperson.



### 25 Largest Sunday Schools in Average Attendance

1. Mindelo (Cape Verde)	2,104
2. Salem (Oreg.) First	1,825
3. Bethany (Okla.) First	1,706
4. Pasadena (Calif.) First	1,516
5. Long Beach (Calif.) First	1,486
6. Denver (Colo.) First	1,370
7. Olathe (Kans.) College	1,223
8. Bonteheuwei (South Africa)	1,132
9. Nashville (Tenn.) First	1,091
10. Wichita (Kans.) First	967
11. Praia (Cape Verde)	947
12. Nampa (Idaho) First	836
13. Terre Neuve (Haiti)	778
14. Bel-Air (Haiti)	760
15. Kansas City (Mo.) First	675
16. Portland (Oreg.) First	664
17. Sao Filipe (Cape Verde)	633
18. San Ignacio (Peru)	625
19. Oskaloosa (Iowa)	624
20. Chobal (Guatemala)	618
21. Fairview Village (Pa.)	606
22. City Soleil (Haiti)	600
23. San Miguel Chicaj (Guatemala)	598
24. Kankakee (Ill.) College	597
25. Nova Sintra Brava (Cape Verde)	590

### Top 25 Districts in Sunday School Attendance

1. Guatemala Las Verapaces	16,394
2. Oregon Pacific	9,478
3. Korea Central	9,183
4. Central Florida	8,982
5. Central Ohio	8,798
6. Colorado	8,783
7. Southwestern Ohio	8,728
8. Los Angeles	8,621
9. Kansas City	8,533
10. Northeastern Indiana	8,433
11. North Central Ohio	8,299
12. Tennessee	7,919
13. Southwest Indiana	7,699
14. Washington Pacific	7,543
15. Indianapolis	7,532
16. Eastern Michigan	7,515
17. Swaziland North	7,340
18. Illinois	7,317
19. Kansas	7,260
20. Cape Verde	7,221
21. Akron	7,059
22. Southern Florida	6,982
23. Michigan	6,844
24. Northwest	6,648
25. Philadelphia	6,610

### Top 10 Sunday Schools in Numerical Gain (U.S. and Canada)

1. Long Beach First (Anaheim)	+426
2. Los Angeles First Spanish (Los Angeles)	+149
3. West Palm Beach (Southern Florida)	+102
4. Long Beach Samoan (Anaheim)	+ 95
5. Lake Worth New Life Haiti (Southern Florida)	+ 93
6. Las Vegas Charleston Heights (Arizona)	+ 92
7. Beaumont Cornerstone (Houston)	+ 90
8. Lake Worth El Mesias (Southern Florida)	+ 90
9. Dobson Ranch (Arizona)	+ 88
10. Lakeland Highland Park (Central Florida)	+ 86

### Top 10 Sunday Schools in Numerical Gain (International)

1. Terre Neuve (Haiti)	+715
2. San Ignacio (Peru)	+542
3. Seoul (Korea) Bethel	+373
4. Siteki (Swaziland)	+363
5. Dorlette (Haiti)	+288
6. Bel-Air (Haiti)	+251
7. Travari, Haryana (India)	+250
8. Heideveld (RSA Western Cape)	+246
9. Senahu (Guatemala)	+245
10. City Soleil (Haiti)	+230





## THE FIVE LARGEST SUNDAY SCHOOLS IN AVERAGE ATTENDANCE FOR THE 1987-88 ASSEMBLY YEAR U.S. AND CANADA (under roof)

**AKRON**

- 503 Canton First
- 306 East Liverpool First
- 235 Columbiana
- 223 Akron Arlington
- 205 Warren Champion

**ALABAMA NORTH**

- 315 Huntsville First
- 214 Birmingham First
- 170 Jasper First
- 160 Gardendale
- 150 Cullman First

**ALABAMA SOUTH**

- 288 Lanett First
- 151 Columbiana
- 132 Tuscaloosa Holten Heights
- 116 Tuscaloosa Woodhaven
- 115 Mobile First

**ALASKA**

- 163 Anchorage First
- 145 Fairbanks Totem Park
- 117 Anchorage Jewel Lake
- 108 Soldotna
- 87 Juneau

**ANAHEIM**

- 1,486 Long Beach First
- 318 Anaheim First
- 288 Alta Loma Foothill Communities
- 261 Pomona
- 218 Bellflower
- 218 Garden Grove

**ARIZONA**

- 586 Phoenix Orangewood
- 313 Mesa First
- 307 Glendale
- 295 Dobson Ranch
- 252 Tempe

**CANADA ATLANTIC**

- 143 Oxford, N.S.
- 125 Elmsdale, P.E.I.
- 113 Trenton, N.S.
- 86 Summerside, P.E.I.
- 81 O'Leary, P.E.I.

**CANADA CENTRAL**

- 131 Toronto Emmanuel
- 125 Newmarket
- 101 Toronto Rosewood
- 94 Hamilton First
- 84 Brantford

**CANADA PACIFIC**

- 146 Abbotsford
- 122 Guildford
- 112 Victoria First
- 96 Vancouver First
- 54 Penticton

**CANADA QUEBEC**

- 98 Montreal Centre Evangelique
- 55 Montreal First
- 35 Franklin Centre
- 29 St. Eustache
- 22 Ste.-Foy

**CANADA WEST**

- 232 Calgary First
- 130 Winnipeg Fort Garry
- 124 Red Deer First
- 117 Medicine Hat
- 96 Calgary East

**CENTRAL CALIFORNIA**

- 400 Porterville
- 349 Bakersfield Olive Knolls
- 292 Visalia First
- 237 Bakersfield First
- 205 Tulare Wayside

**CENTRAL FLORIDA**

- 477 Lakeland Highland Park
- 475 Orlando Central
- 355 Zephyrhills First
- 334 Winter Haven First
- 283 Tampa First

**CENTRAL LATIN AMERICAN**

- 102 Houston, Primera
- 95 San Antonio (Tex.) Primera
- 93 Oklahoma City (Okla.)
- 84 Laredo (Tex.)
- 79 McAllen (Tex.)

**CENTRAL OHIO**

- 440 Grove City
- 310 Circleville
- 291 Portsmouth First
- 285 Newark First
- 256 Gallipolis

**CHICAGO CENTRAL**

- 597 Kankakee College
- 543 Kankakee First
- 438 Chicago First
- 255 Danville First
- 214 Danville Southside

**COLORADO**

- 1,370 Denver First
- 475 Colorado Springs First
- 419 Denver Lakewood
- 334 Colorado Springs Trinity
- 301 Colorado Springs Eastborough

**DAKOTA**

- 218 Mitchell
- 137 Minot First
- 136 Jamestown First
- 133 Valley City
- 113 Mandan

**DALLAS**

- 403 Richardson
- 232 Dallas Central
- 187 Texarkana First
- 186 Duncanville Trinity
- 164 Denison

**EAST TENNESSEE**

- 253 Chattanooga First
- 142 Chattanooga East Ridge
- 129 Shelbyville
- 116 Greeneville
- 115 Estille Springs

**EASTERN KENTUCKY**

- 279 Ashland First
- 241 Richmond First
- 152 Turkey Creek
- 180 Covington Central
- 160 Maysville

**EASTERN MICHIGAN**

- 526 Flint Central
- 494 Warren Woods
- 429 Richfield
- 397 Detroit First
- 300 Plymouth

**FLORIDA SPACE COAST**

- 177 Melbourne First
- 128 Vero Beach First
- 100 Cocoa First
- 100 Titusville First
- 50 Eau Gallie

**GEORGIA**

- 294 Atlanta First
- 249 Marietta First
- 249 Sandersville
- 216 Dublin First
- 161 Mount Olive
- 161 Timberlake

**HAWAII PACIFIC**

- 233 Kailua
- 123 Honolulu First English
- 116 Kaneohe
- 105 Maili Samoan
- 89 Leeward Samoan

**HOUSTON**

- 326 Houston Spring Beach
- 220 Pasadena First
- 202 Nacogdoches
- 186 Port Arthur Grace
- 185 Houston Northwest

**ILLINOIS**

- 276 Decatur First
- 263 Decatur West Side
- 196 Decatur Parkway
- 190 Clinton First
- 183 Mattoon First

**INDIANAPOLIS**

- 576 Indianapolis First
- 558 Indianapolis Westside
- 374 Martinsville First
- 315 North Vernon
- 272 New Castle First

**INTERMOUNTAIN**

- 836 Nampa First
- 537 Nampa College
- 423 Boise First
- 348 Meridian Valley Shepherd
- 263 Ontario

**IOWA**

- 624 Oskaloosa
- 259 Cedar Rapids Oakland
- 242 Council Bluffs First
- 231 Cedar Rapids First
- 209 Des Moines Eastside

**JOPLIN**

- 258 Carthage (Mo.)
- 238 Independence (Kans.)
- 195 Parsons (Kans.)
- 193 Lebanon (Mo.)
- 181 Fort Scott First (Kans.)

**KANSAS**

- 967 Wichita First
- 310 Wichita Linwood
- 304 Hutchinson First
- 289 Wichita West Side
- 285 Salina First

**KANSAS CITY**

- 1,223 Olathe College
- 675 Kansas City First
- 376 Overland Park
- 337 Kansas City Central
- 271 Topeka First

**KENTUCKY**

- 262 Lexington Lafayette
- 233 Columbia
- 182 Louisville Farmdale
- 177 Science Hill
- 174 Georgetown

**LOS ANGELES**

- 1,516 Pasadena First
- 349 New Life Community
- 309 Lompoc Trinity
- 282 San Luis Obispo
- 242 Atascadero

**LOUISIANA**

- 147 Shreveport Huntington Park
- 131 Baton Rouge First
- 111 DeRidder
- 111 Ebenezer
- 87 Shreveport First

**MAINE**

- 259 South Portland
- 173 Bangor
- 154 Millinocket
- 148 Skowhegan
- 105 Dover-Foxcroft

**MICHIGAN**

- 281 Sturgis
- 276 Chapman Memorial
- 233 Lansing South
- 226 Owosso
- 222 Grand Rapids First

**MINNESOTA**

- 233 Minneapolis First
- 146 Fergus Falls
- 136 Litchfield
- 127 Rochester
- 124 Osseo

**MISSISSIPPI**

- 264 Meridian Fitkin
- 197 McComb First
- 130 Jackson First
- 107 Jackson Emmanuel
- 107 Grenada First

**MISSOURI**

- 206 Harvester
- 201 Hannibal First
- 182 St. Louis Southwest
- 167 St. Louis Trinity
- 146 Cape Girardeau First

**NAVAJO NATION**

- 100 Chichinbeto
- 74 Shonto
- 63 Montezuma Chair
- 58 Leupp
- 49 Ramah Navajo

**NEBRASKA**

- 239 Lincoln First
- 175 Hastings
- 168 Cozad
- 155 North Platte
- 113 Omaha First

**NEW ENGLAND**

- 333 New Bedford
- 261 Lowell
- 194 Manchester
- 191 Quincy
- 184 Nashua

**NEW MEXICO**

- 360 Clovis First
- 302 Albuquerque Heights First
- 212 Albuquerque Sandia
- 180 El Paso First
- 172 Roswell First

**NEW YORK**

- 397 Brooklyn Beulah
- 165 Valley Stream
- 164 Fishkill
- 156 Bronx Bethany
- 137 Brooklyn Miller Memorial

**NORTH ARKANSAS**

- 220 Conway First
- 191 Fort Smith Trinity
- 190 Rogers
- 145 Bentonville
- 130 Jonesboro Woodsprings

**NORTH CAROLINA**

- 271 Charlotte Pineville
- 245 Hendersonville
- 178 Raleigh First
- 173 Raleigh North
- 157 Asheville

**NORTH CENTRAL OHIO**

- 999 Cleveland "Church on Wheels"
- 528 Mount Vernon First
- 506 Marion First
- 442 Bedford
- 299 Bucyrus

**NORTH FLORIDA**

- 319 Jacksonville University Boulevard
- 170 Pensacola First
- 147 Jacksonville First
- 146 Jacksonville Oak Hill
- 146 Jacksonville Central

**NORTHEAST OKLAHOMA**

- 338 Tulsa Central
- 276 Sapulpa
- 238 Bartlesville
- 212 Tulsa Regency Park
- 194 Broken Arrow

**NORTHERN CALIFORNIA**

- 273 San Jose First
- 266 Concord First
- 229 Santa Rosa
- 215 Eureka
- 209 Santa Cruz

**NORTHERN MICHIGAN**

- 158 Alanson Lakeview
- 134 Beaverton
- 113 Traverse City
- 101 Reed City
- 99 Cherry Grove

**NORTHEASTERN INDIANA**

- 430 Anderson First
- 363 Huntington First
- 321 Muncie South Side
- 264 Winchester
- 263 Elkhart First

**NORTHWEST**

- 443 Moscow
- 357 Spokane First
- 294 Spokane Valley
- 293 Lewiston First
- 269 Yakima West Valley

**NORTHWEST INDIANA**

- 445 Portage First
- 284 Kokomo First
- 250 Valparaiso
- 195 Noblesville
- 189 South Bend First

**NORTHWEST OKLAHOMA**

- 1,706 Bethany First
- 412 Bethany Williams Memorial
- 351 Oklahoma City Lake View Park
- 346 Oklahoma City First
- 230 Enid First

**NORTHWESTERN ILLINOIS**

- 524 Sterling First
- 247 Rock Island
- 235 Pekin First
- 200 Galesburg First
- 189 Bloomington First

**NORTHWESTERN OHIO**

- 309 Lima Community
- 250 Springfield First
- 239 Wapakoneta
- 209 Piqua
- 200 Lima First

**OREGON PACIFIC**

- 1,825 Salem First
- 664 Portland First
- 351 Medford First
- 292 Oregon City
- 269 Eugene First

**PHILADELPHIA**

- 606 Fairview Village
- 378 Mifflinburg
- 331 Ephrata
- 271 Bridgeton
- 263 Vineland

**PITTSBURGH**

- 246 Warren
- 203 Waynesburg
- 198 Oil City
- 186 Pittsburgh South Hills
- 136 Homer City

**ROCK MOUNTAIN**

- 165 Kalispell
- 117 Sunnyside
- 116 Casper
- 105 Whitefish
- 103 Great Falls



**SACRAMENTO**

- 557 Sacramento Liberty Towers
- 285 Redding First
- 278 Auburn
- 263 Oroville
- 185 Sacramento

**SAN ANTONIO**

- 201 Harlingen First
- 182 Temple First
- 153 Austin South
- 134 Austin Grace
- 133 Odessa First

**SOUTH ARKANSAS**

- 275 North Little Rock First
- 192 Little Rock First
- 169 Hot Springs First
- 156 Little Rock Calvary
- 142 Waldron

**SOUTH CAROLINA**

- 309 Columbia First
- 258 Fort Mill
- 242 West Columbia Central
- 223 Chester
- 190 Sumter Calvary

**SOUTHEAST OKLAHOMA**

- 202 Durant
- 199 Henryetta
- 186 Choctaw
- 170 Ada
- 154 Shawnee

**SOUTHERN CALIFORNIA**

- 397 San Diego Mission Valley
- 306 Bloomington
- 264 Hemet
- 261 San Diego First
- 235 Riverside Arlington

**SOUTHERN FLORIDA**

- 423 Miami Hosanna
- 367 Princeton
- 315 Bradenton First
- 270 Pompano Beach
- 251 Lake Worth First

**SOUTHWEST INDIAN**

- 119 Cache
- 102 Sells
- 62 Pagueate
- 59 Cocopah
- 48 Parker

**SOUTHWEST INDIANA**

- 534 Seymour First
- 215 Brazil
- 212 New Albany First
- 175 Vincennes First
- 172 Terre Haute First

**SOUTHWEST OKLAHOMA**

- 307 Trinity
- 270 Bethany Calvary
- 269 Western Oaks
- 198 Yukon
- 155 Norman First

**SOUTHWESTERN LATIN AMERICAN**

- 105 Chandler (Ariz.)
- 73 Albuquerque (N.Mex.)
- 63 Phoenix (Ariz.)
- 58 El Paso (Tex.)
- 45 Tucson (Ariz.)

**SOUTHWESTERN OHIO**

- 528 Cincinnati Springdale
- 350 Xenia
- 320 Pisgah Community
- 281 Trenton
- 280 Dayton Beavercreek

**TENNESSEE**

- 1,091 Nashville First
- 480 Nashville Grace
- 357 Nashville College Hill
- 267 Clarksville First
- 237 Nashville Bethel

**UPSTATE NEW YORK**

- 232 Owego
- 194 Rochester Grace
- 175 Syracuse Immanuel
- 149 Rochester Trinity
- 139 Plattsburgh

**VIRGINIA**

- 550 Richmond Southside
- 210 Woodbridge
- 198 Harrisonburg
- 188 Hampton Roanoke First
- 185 Arlington Calvary

**WASHINGTON**

- 353 York
- 277 Baltimore First
- 267 Washington First
- 260 Salisbury
- 258 Bel Air

**WASHINGTON PACIFIC**

- 462 Puyallup
- 413 Seattle Aurora
- 373 Kent First
- 264 Vancouver Hillcrest
- 239 Centralia

**WEST TEXAS**

- 388 Fort Worth Metroplex Chapel
- 313 Lubbock First
- 303 Hereford
- 218 Amarillo First
- 202 Amarillo Valley View

**WEST VIRGINIA NORTH**

- 269 Weirton
- 218 Newell First
- 216 Parkersburg Broadway
- 194 Parkersburg First
- 177 Wellsburg

**WEST VIRGINIA SOUTH**

- 299 South Charleston First
- 297 Charleston Davis Creek
- 260 Pineville
- 237 Huntington First
- 199 Charleston Calvary

**WESTERN LATIN AMERICAN**

- 374 L.A. Belvedere
- 274 L.A. Boyle Heights
- 124 Rancho Cucamonga
- 107 Sacramento
- 103 National City

**WISCONSIN**

- 147 Racine Community
- 114 Racine Taylor Avenue
- 104 Mattoon
- 100 Richland Center
- 99 Madison First

**1989 SPRING SUNDAY SCHOOL EMPHASIS****"SHARE HIS SPIRIT"****March 5-26, 1989**

- March 5—Prepared to Be All God Has Called Us to Be
- March 12—Caring for Those Often Overlooked in Our Own Crowd
- March 19—Sharing with the Community What Christ Means to Us
- March 26—Daring to Do What We've Never Done Before

*"Inasmuch as ye have done it unto one of the least of these my brethren,  
ye have done it unto me."* Matthew 25:40

**YOU ARE INVITED TO INDIANAPOLIS  
FOR THE GENERAL CHRISTIAN LIFE AND SUNDAY SCHOOL CONVENTION  
JUNE 21-23, 1989**



# SAY “NO” TO ALCOHOL ADS

**A**lcohol causes 100,000 deaths a year, 25 times as many as all illegal drugs combined. Alcohol-related traffic accidents kill more 15- to 24-year-olds than anything else. It's one of the three leading causes of birth defects. Sixteen million people are addicted to alcohol. Alcohol use is involved in rapes, burglaries, family abuse, and homelessness. Alcohol is a drug.

Alcohol is big business. The distiller and the brewer must sell their products. Millions of dollars go into the paraphernalia that accompanies drinking. More goes into marketing to glorify this product that kills, addicts, and steals. The marketing industry receives \$2 billion to glamorize drinking. What is never mentioned are the deaths and serious health and safety consequences—such as liver disease, hypertension, cancer, and preventable birth defects.

Everyone knows someone killed by a drunk driver, an alcoholic, a family divided by alcohol. There is a tendency to poke fun at Prohibition or dismiss it as a noble experiment. If a person never takes that first drink, he cannot become an alcoholic or a drunk driver. You would never think of these things, watching a TV commercial or reading a slick magazine that glorifies alcoholic beverages.

A national campaign against drug abuse urges youth to “Just Say No to Drugs,” yet youth are bombarded daily with “Say Yes to Beer and Wine Coolers.” Popular, even among children, is a bull terrier with a black spot around one eye, known as Spuds McKenzie, party dog for beer. Alcohol ads present all that is fun with a nice dog, or nice old men, or athletes. Alcohol ads, whether on TV, in magazines, or on T-shirts, sell alcohol to impressionable youth who want to know where the good times are and forget the consequences. They glamorize alcohol before youth, then express concern as youth self-destruct from their product.

The alcohol industry spends big bucks to advertise their

product, which pays for a lot of sports programs on TV. They say you will likely be seeing a lot less athletic events on TV if you remove their ads. Brewers will spend \$150,000 for a 30-second commercial to increase sales. Every televised sporting event comes with patriotic, macho-oriented beer commercials. In the 14- to 29-year-old group, males drink heavily because they consider it macho or socially in. Youthful drinking habits persist through life. The debate boils down to this: Is saving our children worth giving up hours of free sports entertainment on television?

Sport commissioners, athletes, and the nation must know that as they deplore drug use they must also include alcohol as a deadly, addictive drug. Society must condemn the practice of pushing the consumption of alcohol on the next generation. It is time to take a strong stand against advertising that encourages the use and abuse of the drug alcohol for profits.

Eighty-one percent of Americans say they regard alcohol abuse as a major national problem and that someone should do something about it. If 81 percent of our population would write letters to protest beer and wine ads on TV and in magazines, important things would happen to curb alcohol abuse. The alcohol industry must not be allowed to continue to target our youth for their products. While we work to educate young people to the dangerous consequences of drugs and to personal responsibility, we must also remove the glamour and appeal of alcohol by advertisements.

**H**

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## BY WILLIAM GOODMAN

*A Nazarene elder who serves as the Salvation Army's director of Correctional Services for Western Missouri and Kansas District, and who resides in Leavenworth, Kansas.*



# THE ANSWER CORNER

**Where is the scripture found that says the Holy Spirit will be removed from the earth after the Rapture? How can anyone be saved or even pray if the Holy Spirit is not here to help them?**

I assume you are referring to 2 Thessalonians 2:7-8. There Paul says, "For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way. And then the lawless one will be revealed . . ." (NIV).

Some of those who advocate the doctrine of a pretribulation rapture understand this restraining power to be the Holy Spirit who indwells the church. With the rapture of the church, they explain, the Holy Spirit will be removed. This will allow the power of lawlessness to come to a climatic expression in the emergence of the end-time Antichrist. He, in turn, will be destroyed at the close of the great tribulation when Christ returns in judgment.

Other Bible scholars understand the restraining power to be civil government. In Paul's day that was the Roman Empire, represented in Caesar. A breakdown in civil authority will produce the political chaos out of which the Antichrist will arise (the beast from the sea, in John's vision).

However the passage is understood, the Spirit of God will not be totally absent from the world. During the tribulation period people will oppose

the Antichrist and turn to Christ, even at the cost of martyrdom. Obviously, this could not occur except through the ministry of the Holy Spirit.

**If a hospital, through carelessness, neglect, etc., does something that causes death to a patient, is it wrong (according to the Scriptures) for a Christian to sue them?**

In 1 Corinthians 6 the apostle Paul rebukes Christians for instituting lawsuits against fellow Christians before pagan judges. He asserts that differences between Christians should be settled in the church through appeal to wise counselors. To be cheated, he insists, is better than disgracing the church through public quarrels that must be arbitrated by unbelievers.

On the other hand, Paul had and claimed certain rights as a Roman citizen, rights involving court trials and judgments (Acts 22:24-29; Acts 25:9-11).

Your question, it seems to me, is related more closely to the latter than the former principle. I don't think Scripture would prohibit a malpractice suit, but it certainly would challenge one's motive in suing. To sue in order to recover a loss, or to protect others from becoming the victims of incompetence or exploitation, would be—I think—a proper use of legal and moral rights. To sue from motives of greed or vengeance would not befit a Christian.

Criminal negligence should be pun-

ishable by law, but mistakes arising out of human limitations of knowledge and skill should not.

The individual Christian must make his personal and prayerful decision in cases such as you inquired about.

**Is the selling of tapes and albums on Sunday by musical groups in our churches becoming a common practice? Does the pastor and/or church board have a right to prohibit this practice?**

I honestly don't know to what extent this is being done. I have heard of it in several instances but have not witnessed it firsthand. In churches where I have been it is not done. The pastor and church board, I believe, have both the right and the responsibility to regulate practices affecting the worship and work of the church. The offense created by such a practice can swiftly turn net profits into real losses. Those who view the practice as a ministry offered and not a business operated should get the materials into the hands of the people on other days and in other ways.

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**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.*

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## LETTERS

### LOVES SUNDAY

Oh, how I love Sunday, the Lord's Day. I even love Saturday, the preparation for Sunday, when the house is cleaned and most of the cooking is done for Sunday.

I learned from my mother, when small, that no unnecessary work was done on Sunday, even though we didn't always live where we could get to worship. Even when the laws opened stores for Sunday business, I knew it was a day of rest and worship.

Many weeks the cup of my soul is down to the dregs and ready to be re-

filled. I enter the sanctuary with my cup turned up, and the blessed Holy Spirit fills it while we sing the hymns and drink in the message God has given our pastor. Sunday evening I am ready to go back for more. Praise the Lord for Sunday!

**Pruda M. Setser**  
*College Corner, Ohio*

### SEAL BREAKER

"Chosen by God to be His" while a child of missionaries in China, Dr. R. Guilford Fitz, Jr., and his doctor-father are now both "serving as windows to God's holiness" as revealed in the excellent article "The Destiny Syndrome" (September 1).

"Called according to God's unfolding purposes," one accepts the

ever-changing providences God selects to exhibit His principles and uncounterfeited Spirit in our attitudes and relationships. There is no higher calling than to become simply "His outlet."

"The scriptures cannot be broken" but when man-made rules, traditions, formulas, or understanding hindered Jesus the Nazarene. He broke them! In *Secret Invasion* by Hans Kristian and Dave Hunt, Brother Andrew remembers, "The most illegal action which Jesus ever committed was done on Easter morning when He broke the official government seal and came out of the grave."

Think on that! And this: "I am concerned about my reputation that was

ruined by my people throughout the world"—centuries before Jesus came (Ezekiel 36:21, TLB).

Dorothy M. Holman  
Medford, Oregon

## WAKE-UP CALL

Just why do many Americans, including many professing Christians, seem to find it necessary to adopt the views of the big TV network newsmen and commentators who clearly would best serve our country by remaining in their big-city offices, interviewing each other during election time.

Make no mistake, unless Americans, for one thing, cease following the arrogant self-appointed "thinkers for the people" and, before voting, give thoughtful and prayerful consideration to the important issues, then we will lose our hard-earned rights.

Indeed, one of the greatest tragedies in America is that we have thrown bil-

lions of dollars at our problems in education, society, and our churches and have turned out a generation of non-thinkers who do not even know what to do with the truth.

So let us wake up before it's too late—if it's not already.

Charles C. Davidson  
Eustis, Florida

## STRAIGHT RECORD

Just read "Families Need Grace, Too" by Tarrant. Sad indeed that Katy endured such disappointment with her parents. During my 70 years of ministry I have done much counseling. It has been my good fortune to know and to associate with some of the finest saints on earth, not with hypocrites. There are around 30 in our immediate family—including five elders, four of whom are active pastors. Getting together is the most blessed high-

light of our lives. We laugh, eat, swap stories, pray, cook, play games, shout, quote scripture, praise the Lord, testify, romp (some of us), and talk "old-time religion." Methinks the great majority of our Nazarene homes could likewise affirm a wholesome family relationship. So let us not settle for an unfortunate situation as recorded by Counselor Tarrant. Let us keep the record straight.

Leo C. Davis  
Bedford, Indiana

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

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

## BY ALL MEANS...SAVE SOME

# I LEARNED TO WITNESS

I never thought I'd be a personal evangelist. "It's not my personality . . . not my gift . . . not my style . . ." I used to say.

When I was in junior high, Billy Graham's Crusade came to town. Several months before the outdoor meetings, my local church participated in the "I Found It" campaign. Newspaper ads, television commercials, bumper stickers, billboards, and buttons all carried the cryptic message: "I FOUND IT." This media blitz gave Christians an easy way to witness about what Christ had done for them, and primed our city for the coming crusade.

One day at school I was wearing my "I Found It" button, and a friend asked me, "So what did you find?" My mind went blank. I couldn't say a thing about Jesus! I promptly crammed the button into my pocket, and left evangelism to Billy Graham.

Later, I justified my inability to witness by saying: "My life is its own witness." Certainly, life-style evangelism is essential, but it's sad that I could live my faith, but not share it with my friend. I don't think the Lord is pleased with that brand of life-style evangelism.

Not until seminary did I face my problem. I had been reading Dawson Trotman's pamphlet *Born to Reproduce*. He cut right to the point: "How many persons do you know by name today who were won to Christ by you and

are living for Him?" He also observed: "Whenever you find a Christian who is not leading men and women to Christ, something is wrong." Something was wrong. I needed help. I had preached to hundreds, but couldn't witness for Jesus to one.

The next semester I signed up for "Chic" Shaver's class: "Personal Evangelism." I choked when I found out that we were required to call on seven unsaved persons, through our local church, with the hopes of presenting the gospel to them.

Shaver taught me a simple outline of the gospel, with scripture references and illustrations to help make the gospel clear.

I enlisted four persons to pray for our evangelism calls, and I sought the Lord's help myself.

On-the-job training with those who knew how built my confidence until I eventually presented the gospel myself.

I'll never forget the night we called on Mike, a teenager who had been abandoned by his mother, then adopted by a Christian man in our church. I had taken part in explaining the gospel to Mike, and it was my privilege to pray with him as he received Christ.

I learned to do personal evangelism through a method that works and a professor who cares.

I wish I could go back to junior high and wear my "I Found It" button again, knowing what I now know. I can't do that, but what I can do is to use the training to tell others and train others to tell. **H**

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## BY SCOTT MEADOR

Student at Nazarene Theological Seminary in Kansas City, Missouri.



## PEOPLE AND PLACES

**Doreen Befus**, an advocate for the rights of the handicapped, was selected an Air Canada Heart of Gold recipient after receiving eight nominations for the prestigious award. Doreen is a member of the Red Deer, Alta., West Park Church.

Born Ella Befus in 1926, she and her twin sister were given up for adoption. Ella, the weaker twin, suffered foot abnormalities and was never placed. Raised in foster homes until the age of seven, she was admitted to the

Michener Centre and renamed Doreen.

Given only three years of schooling, Doreen spent her teenage years assisting with the care of the severely handicapped. At age 21 she began a series of work placements in rural Alberta for farm families. Health problems forced her to return to Michener in 1976 at the age of 49. There she began working toward being able to live independently, a goal she achieved in 1977.

She has been a board member of the Alberta Association for the Mentally Retarded, an executive member of the Red Deer branch of People First, helped organize a

local support group for epileptics, has written letters, and placed phone calls, and has made numerous presentations showing the film *If I Can Do It, You Can Do It*, which documents her life. □

## NAZARENES PARTICIPATE IN VICTORY OVER PARI-MUTUEL GAMBLING

Nazarenes joined with representatives from other church organizations and government officials to again prevent the legalization of pari-mutuel gambling in Nashville. In a referendum on the November 8 ballot, Nashvillians voted 92,736 to 86,325 on the question of legalized gambling.

"Nazarenes were very active in the campaign," said Millard Reed, pastor of Nashville First Church, who served as the representative of the Church of the Nazarene in the campaign. "Many had assumed that the item would pass this time."

Reed said Baptists and members of the Church of Christ were also very active in the campaign, and that extra support in the battle against legalization came from Nashville Mayor Bill Boner, as well as other prominent civic leaders.

"An article in the *Tennessean* (Nashville's morning newspaper) attributed the defeat of the referendum directly to the work of church groups," added Reed. "I believe most pulpits were active in the campaign to prevent legalization, although ministers did try to take a lower profile this time."

This was the second referendum on the issue in 15 months. Nashville is believed to be the only city of more than 100,000 to have defeated such a referendum.

The Tennessee General Assembly legalized gambling, giving the right to municipalities to decide for themselves if they wish to have it.

The victory comes despite the fact that proponents of gambling spent an estimated \$150,000 while opponents spent only \$70,000. □

—NN

## PRAYER PARTNERS

### PRAISINGS

The newly formed Florida Space Coast District has held its first big district rally with approximately 400 persons in attendance. Superintendent Wayne Quinn raised \$34,000 to help build three home mission church buildings; \$74,600 has been raised for this purpose in four months.

Ecuador experienced 65 percent growth last year; and Paraguay, 47 percent. This means hundreds of new Christians are acknowledging Jesus as Lord. Let's praise Him!

The church in beleaguered Nicaragua is very much alive. Superintendent Nicanor Mairena reports a 30 percent increase in Sunday School enrollment (now totaling 9,409) and simultaneous revivals in 11 churches with 148 being converted and "reconciled" on a single day. A district board of medical doctors has been organized, and four Nazarene Nicaraguan doctors and two nurses are bringing relief in various locations to chronic sufferers through such means as dispensing medicine and making physical examinations. Christ is building His Church. We give Him praise.

### PETITIONS

Pray for the annual Evangelists' Gathering in Indianapolis December 19-21, 1988. Evangelists from throughout the church will convene to pray for revival, renew their commitment to fulfill the Great Commission, and share fellowship with coworkers.

Pray for the 25,300 new persons enrolled in Nazarene Sunday Schools in the U.S.A. and Canada during the fall emphasis—that many will be led to a personal salvation relationship with Christ.

JOHN A. KNIGHT, Secretary  
BOARD OF GENERAL SUPERINTENDENTS

## MEDIA PRODUCTION HONORED

Media International received a Bronze Award at the annual Association of Multi-Image Convention for their production of *A Willing Heart*. The program was designed as a promotional piece for the YOUTH IN MISSION program.

*A Willing Heart* was shown at all of the Nazarene colleges as



Media International personnel who are responsible for the award-winning production *A Willing Heart*, include (l. to r.) Brian Helstrom, production manager, photographer; Jim Kersten, graphics; Brent Clapp, producer, photographer; Matt Weaver, production assistant; and Denny Bergstrom, creator of original soundtrack.

part of YOUTH IN MISSION recruitment to attract college-age students to summer ministry opportunities. Nazarene Youth International, of which YOUTH IN MISSION is a part, reported an average increase of 54 percent in applications.

In addition to the Bronze Award, Media International received a production award for the program's soundtrack.

The 12-projector multi-image production competed with more than 100 different presentations.

—NN □

## ARCHIVES LAUNCHES MICROFILM PROJECT

Nazarene Archives has initiated an ongoing project to microfilm basic constitutional and illustrative materials that document the flow of the Church of the Nazarene through time, according to Stan Ingersol, Nazarene archivist. As of October 1, five reels for the Nazarene Documentary Sources Project are available to educators, researchers, libraries, and churchmen.

Reels one and two contain all *Manuals*, General Assembly Journals, and General Board Journals from 1907 to 1932. Reels three through five contain General Assembly Journals from 1936 to 1985.

The first two reels of Nazarene Documentary Sources microfilm, together with the three reels of *Merging Religious Bodies* microfilm announced last June, span the years covered by Timothy L. Smith in his history of Nazarene origins and formation, *Called unto Holiness*.

The cost of the film is \$30.00 per reel. Inquiries should be made to Ingersol at Nazarene Archives, 6401 The Paseo, Kansas City, MO 64131.

—NN

## IRS RAISES MILEAGE ALLOWANCE FOR BUSINESS TRAVEL

The Internal Revenue Service (IRS) has raised the standard mileage rate for figuring tax deductions for business use of automobiles to 24 cents per mile for the first 15,000 miles of business use during the year.

This increase will affect Nazarene pastors who use their cars for church purposes and church boards who reimburse pastors for personal automobile expenses.

In 1987 the rate was 22.5 cents per mile. The new rate can be used in the calculations for the entire 1988 tax year.

The standard mileage figure is used when a taxpayer who is entitled to deduct his auto expense does not claim actual automobile expenses, but can establish the actual number of miles driven for business purposes.

For business mileage above 15,000 miles per year and for all business use of an auto that exceeds an aggregate of 60,000 miles at the 24-cent rate, the rate remains unchanged at 11 cents per mile.

The rate for a car operated in connection with charitable activities remains unchanged at 12 cents per mile. For purposes of medical expense and moving expense deductions, the rate also remains unchanged at 9 cents per mile.

In addition, the business-related portion of parking, toll, property tax, and interest on car loans can be deducted.

Church Management Memo (No. 11), titled "Auto Expenses and Federal Income Taxes," is available at no charge from the Pensions office.

## BOARD OF PENSIONS ISSUES "14TH MONTH" CHECK ONCE AGAIN

The Board of Pensions and Benefits USA issued a "14th month" check December 2, 1988, to everyone who was a member of the "Basic" Pensions Roll as of December 1, 1988. The bonus checks equaled the amount of each member's regular month pension check.

A "13th month" check was mailed in June. However, the decision on whether to issue a "14th month" check had been deferred until after the district assembly season to ascertain the level of support of the Pensions and Benefits Fund.

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, says the "bonus" payments are made possible by the continued strong support of the Pensions and Benefits Fund.

Over 3,100 retired ministers and widowed spouses of ministers throughout the United States and Canada receive monthly benefits under the "Basic" Pension Program.



Associate pastor, Findlay Knowles (r.) with the Zachary family in baptismary dedication.



Ethnic ministries pastor, Lee Eby, baptizing Heuangpha Kongphatham.

## A SPECIAL BAPTISM SERVICE IN NASHVILLE

Recently on a Sunday morning, 429 people in Nashville College Hill Church witnessed an event reflecting the spirit of the New Testament church. Twenty believers were baptized and 19 joined the church, 16 by profession of faith. Diverse circumstances, personalities, and ministries joined to express that faith.

A little boy's death resulting from spina bifida gave rise to a baptism that was dedicated in Joshua Zachary's memory that morning. Black children saved at summer camp witnessed to a harvest of inner-city ministries. Fourteen Laotian men, women, and teenagers represented almost half of a congregation ministered to by missionary Lee Eby, transplanted from Papua New Guinea to an Asian mission field in a Nashville neighborhood. There were also college students, senior

citizens from Trevecca Towers, young adults, and third- and fourth-generation Nazarenes representing many different areas of need.

The Holy Spirit's presence was evidenced in the parents' joy, which had replaced mourning in the knowledge of Joshua being with the Lord; also by the testimonies of refugees who had replaced the despair of fleeing their homeland with praises to God and a church who had given them a new home. The service closed with voices raised in Lao and English, singing "We Are One in the Bond of Love." This is the hallmark of College Hill Church, challenged by Pastor Dan Boone to live out the Kingdom.

## NEWS OF EVANGELISM

### EVANGELIST'S VISIT LEADS CANCER VICTIM TO THE LORD

Evangelist Jim Heckathorn visited a cancer stricken friend of a local layman and led him to the Lord during a revival at the Livingston, Mont., church, according to Pastor Sherman N. Crandall, Jr. The man has been in faithful attendance at the church since that time.

With an average weeknight attendance of 16, Pastor Crandall reports that 10 persons sought God's help at the church altars with 2 persons being saved and 1 sanctified wholly.





Pictured (l. to r.) at the North West Zone Holiness Rally on the British Isles South District are: Eurasia Region Director Thomas Schofield, General Superintendent Greathouse, and BINC Principal Herbert McGonigle.

## GREATHOUSE TOURS BRITISH ISLES

General Superintendent William M. Greathouse made a preaching/lecture tour of the British Isles, September 30—October 17, according to Herbert McGonigle, principal of British Isles Nazarene College, who co-ordinated the visit.


Greathouse preached in England at Watford, Manchester, Bolton, Salford, Morley, Sheffield, and London; in Scotland at Blantyre (famed home of missionary David Livingstone) and Glasgow; and in North Ireland in Lurgan and Carrickfergus. The general superintendent also lectured on Romans at four pastors' meetings, and to the students at

BINC and at Faith Mission College in Edinburgh.

One highlight of the visit was the reading of his paper, "John Wesley's Doctrine of Christian Perfection—a Teleological View," at a meeting of the Wesley Fellowship in Bristol, England. The paper will later be published by the Wesley Fellowship. The meeting was followed by a tour of Wesley's "New Room" in Bristol's Horsefair, built by the founder of Methodism in 1739 as the world's first Methodist "preaching house."

Accompanied by his son, Mark, Greathouse also was able to visit the Wesley home in Epworth.

"We had 17 great days with Dr. Greathouse," said McGonigle. "We loved his warmth, his humility, and his marvelously Spirit-anointed ministry in teaching and preaching." □



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## ENROLLMENT SWELLED DURING "WELCOME" EMPHASIS

At least 25,300 persons were enrolled in Nazarene Sunday Schools in the U.S.A. and Canada during the six weeks of the fall emphasis, "Welcome to the Church of the Nazarene," according to statistics compiled by the Christian Life and Sunday School Division.

"The six-week Welcome campaign put into place a lasting theme throughout the Church of the Nazarene. It must be continued," said Phil Riley, CL/SS Division director.

The top reporting districts in enrollment of new people were:

DISTRICT	ENROLLED
1. Southwestern Ohio	1,014
2. South Carolina	956
3. Los Angeles	883
4. Southern Florida	753
5. Georgia	720

The top five districts in Sunday School attendance were:

DISTRICT	SS ATTENDANCE
1. Southwestern Ohio	8,972
2. Central Ohio	8,963
3. Kansas City	8,737
4. North Central Ohio	8,729
5. Colorado	8,692

—NN

## GREATHOUSE VISITS WESTMINSTER CHAPEL

Sunday, October 16, was a nostalgic day for Dr. R. T. Kendall when he introduced his old friend and teacher, Dr. William

M. Greathouse, general superintendent of the Church of the Nazarene. Rarely does Dr. Kendall turn his pulpit over to a guest preacher, but he did for the man who was once his professor and to whom he was student assistant over 30 years ago at Trevecca Nazarene College. Dr. Kendall noted that Dr. Greathouse had been licensed to preach by Dr. R. T. Williams, after whom he (Kendall) was named. He further declared, "I am a Calvinist and Dr. Greathouse still loves me; he is an Arminian and I still love him."

Dr. Greathouse pointed out that Trevecca College had actually got its name from Dr. G. Campbell Morgan who was minister of Westminster Chapel earlier in this century. Dr. Morgan suggested the name Trevecca to Dr. J. O. McClurkan, founder of a new Bible college in Nashville, since Trevecca College in Wales, founded by Lady Huntingdon who befriended the evangelist George Whitefield, was a place where both Calvinists and Arminians were made welcome. Dr. Greathouse then preached on "The Great Commandment," from Mark 12:30-31. □

*World*, a 684-page history of the church's missionary enterprise through 1985.

Parker's pastor, Rev. Keith Wright, introduced the denomination's director of Communications, Cecil Paul, and the church's local NWMS president, Gloria Willingham. Paul gave copies of the work to appropriate leaders as well as presenting an overview of Parker's editorial accomplishments. Mrs. Willingham awarded the author the Church of the Nazarene's NWMS award.

Dr. Parker's wife, Neva; his daughter, Peggy; son-in-law; and grandchildren were present for the occasion. Parker's ministry résumé is long and impressive. For 16 years he edited the de-



Pastor Keith Wright (l.) accepts a copy of *Mission to the World* from author J. Fred Parker; local NWMS president Gloria Willingham looks on.

nomination's youth monthly, *Conquest*, now *Bread*, and was book editor for Nazarene Publishing House for 15 years. □

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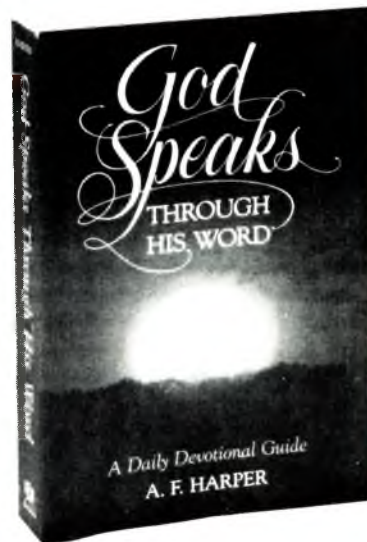
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Pictured (l. to r.) at Westminster Chapel are Dr. Greathouse and Dr. Kendall.

### MISSIONS AUTHOR PARKER CITED

In a citation read to the friends and members of Kansas City First Church, J. Fred Parker was commended for his commitment as a churchman, author, and brother in Christ. The occasion was recognition of the publication of his classic study of Nazarene missions, *Mission to the*

## OTHER DAILY DEVOTIONALS

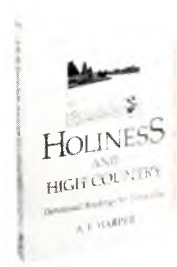
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# OUR COLLEGES AND SEMINARIES

## MANC HONORS ALUMNI

An Autumn Festival highlight was the MidAmerica Nazarene College alumni banquet, attended by over 400, and the announcement of two outstanding graduates: Dr. Bob Hull and Dr. Dan Croy.

Nominated by the alumni and elected by the Alumni Association at large, Hull was named "Alumnus of the Year," an award given to a person who "... has rendered ... outstanding service to MANC or who by personal achievement has brought honor

and distinction to the college and exemplifies the Christian ideals of the college."

Hull, class of '77, is superintendent of schools in Osawatomie, Kans. He holds a master's degree in school administration and just completed a doctorate at Drake University. He is married to Marsha (Howk), a '76 MANC graduate, and has two sons, Mike and Brett.

Croy, class of '73, received the Alumni Achievement Award, given to a graduate with "a distinguished record of achievement in their profession or career, thus bringing honor and recognition to the college."

Croy serves as coordinator of Executive Development Hospital Corporation of America. He



Shown (l. to r.) are Paul Clem, president of the Alumni Association; Bob Hull, "Alumnus of the Year" award winner; and Dan Croy, "Alumni Achievement" award winner.

has taught at Nazarene Bible College, John Wesley College, Trevecca Nazarene College, and Vanderbilt University, and has coauthored two books. He and his wife, Kay (Hawkins), class of '72, and two children, Kasey and Nathan, live in Nashville. □

church, read a tribute to his father. Others shared their memories of Dr. Strickland in his various ministerial roles: *As Missionary*—Dr. Floyd Perkins; *As Founding President*—Rev. Dean Baldwin, Dr. Norman R. Oke, Mr. Bob Steenbergen, Rev. Dwight Neuenschwander, and Rev. Clarence Spaulding; *As Evangelist*—Rev. Harry Dickerson; *As Church Leader*—Dr. Gene Fuller and General Superintendent Eugene L. Stowe.

In the morning chapel, Mrs. Fannie Strickland was presented with a plaque of appreciation for her services as the first librarian of NBC. In the evening chapel, President Jerry Lambert called on Mrs. Strickland and second NBC president, Dr. L. S. Oliver, to assist in the burning of the mortgage for the original three buildings. The first \$500,000 that Dr. Strickland borrowed to start the present campus was paid off in early October 1988.

An announcement was made

## NAZARENE STUDENTS HONORED

Business students from six Nazarene colleges were recently honored by the *Wall Street Journal*. The six students were among 1,000 of America's finest business students who are the winners of the 1988 *Wall Street Journal* Student Achievement Award. The award, sponsored by the *Journal's* Educational Service Bureau, is given annually to outstanding students selected by their schools.

The names of the students were included in a full-page ad in the October 10 *Wall Street Journal*.

Those honored at Nazarene institutions included:

STUDENT	COLLEGE
Stephanie J. Lady	MANC
Mary Dunsmore	MVNC
David Dunham	PLNC
Stuart Alan Garber	TNC
Cristi Henderson	SNU
Kevin W. Alsvig	ONU

—NN

## NBC FOUNDER'S DAY

The late Dr. Charles H. Strickland was honored as the founding president of Nazarene Bible College in Founder's Day chapels on October 18, in Colorado Springs.

Rev. Charles W. Strickland, pastor of Santa Rosa, Calif.,



Mrs. Fannie Strickland receives plaque for service as first NBC librarian.

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Rev. Charles Strickland reads tribute to his father; front row (l. to r.) are Mrs. Verla Lambert, Mrs. Fannie Strickland, Mrs. Sue Ketner, and Prof. Roger Williams.

of the monies received in the Strickland Memorial Chapel/Conference Center offering, and the plates were passed. That offering has now reached nearly \$130,000 of the \$500,000 goal as churches across the denomination have responded to the theme "Express your love—extend his vision."

In the closing moments of the chapels, Vice President for Academic Affairs Neil Wiseman challenged the present student body to deeper commitment as they sang "Let Thy Mantle Fall on Me."

Other out-of-town guests on campus who shared in the Founder's Day activities included two members of the Executive Committee of the Board of Trustees, Mr. Gordon Olsen and Dr. Hoyle Thomas; and Mr.



Dr. Stowe shares memories of Dr. Charles H. Strickland

Mike Estep, Mr. Harold Fleshman, Rev. Walter Hubbard, Mrs. C. V. Spaulding, Mrs. Harry

Dickerson, Mrs. Bob Steenberg, and Dr. and Mrs. Richard Urwiller. □

## TNC BOARD OF TRUSTEES MEETING

The fall session of the annual meeting of the Board of Trustees at Trevecca Nazarene College was held October 15-17. The board is made up of one district superintendent from each of 13 districts on the college region along with one other minister and layman from that district. Some districts are large enough to have more ministers or laymen serve on the board. This year's total of trustees numbered at 48 participants. The total number includes the college president and two alumnus representatives.

President Homer J. Adams presented a report to both the Board of Trustees and faculty at the evening dinner on the 16th. The president's speech dealt with achievements and changes that have occurred since the last board meeting in March of this year.

The officers elected to the board to serve for the up coming year are: J. V. Morsch, reelected chairman; Ed Nash, vice chairman; Mark Greathouse, secretary; and Jim Bearden, treasurer. These officers also make up the Executive Committee, which serves Trevecca when the Board of Trustees is not in session. The Executive Committee is made up of eight members. This includes the four officers, three members-at-large, and the president. The three men who were elected members-at-large are Lowell Clyburn, Odie Page, and Lamar Smith. □



President Jerry Lambert and Mrs. Fannie Strickland prepare to burn the mortgage.

**January Selection**



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Bible Reading: Psalm 19:7-14  
—John Corrigan  
Bible Study: Acts 1  
—James R. Spruce  
"Cornerstone Medley"  
Pause of Spiritual Refreshment  
—Mendell Taylor  
Devotional Nuggets

**Side Two**  
Bible Study: Isaiah 5  
—Richard Parrott  
"A Glorious Church"  
—Olivet Nazarene University Choir  
Sunday School Reflections  
—Gene Van Nale

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HH/1288



## Caravan Phineas F. Bresee Recipients for 1988\*

The Phineas F. Bresee medal is the highest award that can be earned by a Nazarene Caravan child. It requires the completion of four years in the Caravan program, earning the top Winans and Lillenas awards, giving seven hours of service to the local church, learning all 15 Articles of Faith, and earning a minimum of 32 achievement badges and 8 honor citations. We are proud to honor these children, their guides, parents, and local Caravan directors. Congratulations!

\*This completes the recipient list begun in the December 1 issue.

### BRESEE RECIPIENTS 1988

#### NEBRASKA

Michelle Nickels—Lincoln, Nebr.  
Jennifer Quade—Lincoln, Nebr.  
Mike Bowen—Lincoln, Nebr.  
Nadine Martinez—Lincoln, Nebr.  
Mario Salazar—Lincoln, Nebr.

#### NEW ENGLAND

Rhoda Davis—Waterville, Vt.  
Joshua Johnson—Linwood, Mass.  
Pomar Matti—South Weymouth, Mass.  
Amy Lynn Spearman—South Weymouth, Mass.  
Joshua Baker—Marion, Mass.

#### NEW MEXICO

Michelle Collier—Farmington, N.Mex.  
Seth Nixon—Kirtland, N.Mex.  
Scott McKinley—Farmington, N.Mex.

#### NORTH CAROLINA

Alex Moore—Franklinton, N.C.  
Scott Frazier—Horseshoe, N.C.  
Melissa Webb—Hendersonville, N.C.

#### NORTH CENTRAL OHIO

Matthew Billow—Fremont, Ohio.  
Karla Hoffman—Mount Vernon, Ohio  
Trinia Kutcherav—Mount Vernon, Ohio  
Erica Akins—Mount Vernon, Ohio  
Jonathan Morris—Castalia, Ohio  
Kristen Dye—Cardington, Ohio

#### NORTHEASTERN INDIANA

Amy Stouder—Muncie, Ind.

#### NORTHERN CALIFORNIA

Matthew Stanley—Scotts Valley, Calif.  
Michelle Bunyard—Santa Cruz, Calif.  
Sandy Jones Hauser—San Leandro, Calif.

#### NORTHERN MICHIGAN

Steve McMeans—Tawas City, Mich.

#### NORTHERN OKLAHOMA

Kaylen Waugh—Watonga, Okla.  
Tiffany Baird—Oklahoma City, Okla.  
Lisa Buckelew—Oklahoma City, Okla.  
Tammy Walters—Oklahoma City, Okla.  
Chris Bugg—Bethany, Okla.  
Denton Everett—Bethany, Okla.  
Bob Payne—Oklahoma City, Okla.  
Eric Martin—Oklahoma City, Okla.  
Travis Clipson—Bethany, Okla.  
Benjy Cove—Yukon, Okla.  
Jennifer Hall—Oklahoma City, Okla.  
Karen Swanson—Bethany, Okla.  
Liana Underwood—Greenfield, Okla.

#### OREGON PACIFIC

Da-Niel Jennings—Salem, Oreg.  
Rachel Tuttle—Salem, Oreg.  
Rebecca Stamper—Salem, Oreg.  
A. C. Hamilton—Tillamook, Oreg.  
Heather Clark—Rockaway Beach, Oreg.  
Jesse Rench—Medford, Oreg.  
Janell Buell—Salem, Oreg.  
Bev Lohrman—Salem, Oreg.  
Nathan Gelder—Salem, Oreg.  
Kari Sheldon—Salem, Oreg.  
Carolyn Wadlow—Albany, Oreg.

#### PHILADELPHIA

Greg Reiff—Ephrata, Pa.  
Grace George—Glassboro, N.J.  
Jennifer Sue Martin—Ephrata, Pa.  
Lori Sue Martin—Lititz, Pa.  
Jodi Grube—Newmanstown, Pa.  
Matthew Burr—Ephrata, Pa.

#### PITTSBURGH

Melody Rifenberick—Union City, Pa.

#### SOUTH CAROLINA

Anthony Syme—Goose Creek, S.C.

#### SOUTHEAST INDIANA

Michael Meredith—Portland, Ind.  
Brett Hambrook—Portland, Ind.

#### SOUTHEAST OKLAHOMA

Karri Holloway—Midwest City, Okla.  
Michelle Cregan—Oklahoma City, Okla.  
Lynda Hudgins—Del City, Okla.

#### SOUTHERN CALIFORNIA

Elizabeth Caldwell—Rialto, Calif.  
Tammy Morris—San Diego, Calif.  
Shirean Schmidt—San Diego, Calif.

#### SOUTHERN FLORIDA

Christine Larned—Miami, Fla.  
Kerry Purnell—Princeton, Fla.

#### TENNESSEE

Michelle Mitchell—Erin, Tenn.  
Crystal Nolen—Tennessee Bridge, Tenn.

#### VIRGINIA

Brandy Elder—Richmond, Va.  
Tami Figard—Chester, Va.

#### WASHINGTON

Nicki Mummert—Hanover, Pa.  
Carol Carr—Hanover, Pa.  
Joy Willey—Salisbury, Md.  
Kazimiera Henson—Bel Air, Md.  
Kelly Hooper—Hebron, Md.

#### WASHINGTON PACIFIC

Cathy Simon—Lynwood, Wash.  
Erika Schmidt—Poulsbo, Wash.  
Jennifer Madsen—Port Orchard, Wash.  
Justin Major—Port Orchard, Wash.  
Lawanda Wells—Port Orchard, Wash.  
Melinda Shafer—Olympia, Wash.  
Christopher Barrass—Centralia, Wash.  
Sunshine Mosteller—Ridgefield, Wash.

#### WEST VIRGINIA NORTH

Bridget Lazear—Wellsburg, W.Va.  
Mandie McClure—Wellsburg, W.Va.

#### WEST VIRGINIA SOUTH

Matthew Bishop—Pineville, W.Va.  
Roger Stewart—Pineville, W.Va.  
Amy Peck—Pineville, W.Va.

#### WEST TEXAS

Todd Simms—Burleson, Tex.  
Dawn Houston—Burleson, Tex.  
Jerry Black—Burleson, Tex.  
David Burke—Burleson, Tex.  
Rodney Hollaway—Denton, Tex.

#### WISCONSIN

Jared Rider—St. Croix Falls, Wis.  
Erik Priebe—Centuria, Wis.

#### BRITISH ISLES NORTH

Alison Joy Brown  
Greenisland, Northern Ireland  
Tracy Gilliland  
Greenisland, Northern Ireland  
Angela Brown  
Greenisland, Northern Ireland  
June Foster  
Greenisland, Northern Ireland  
Jim Hughes  
Greenisland, Northern Ireland  
Leslie Young  
Greenisland, Northern Ireland  
Julie Gilliland  
Greenisland, Northern Ireland  
Rachel Young  
Greenisland, Northern Ireland

The following names should have appeared in the Dec. 1 issue:

#### ARIZONA

Christal Howard—Fort Huachuca, Ariz.

#### KANSAS

Joanna Cole—Belle Plain, Kans.

# THE CHURCH SCENE

## CHURCHES REMINDED OF SOCIAL SECURITY TAX RATES FOR 1989

Social Security tax rates will continue unchanged in 1989. Employees will have 7.51 percent of their wages withheld for Social Security (FICA) taxes. The employer will also pay a matching amount. The combined amount of 15.02 percent will be sent by the employer to the IRS for each covered employee.

These taxes will affect all Nazarene churches who employ laymen. However, the minister's situation will be different. Although employed by the local church, elders and district-licensed ministers are required to pay Social Security at the self-employment rate (SECA). For 1989, the effective rate will be 13.02 percent. (Deacons may request MEMO: CHURCH MANAGEMENT No. 12 from the Nazarene Pensions office regarding their tax status.)

Each minister is obligated to pay the Social Security tax quarterly, along with estimated income taxes. Most local church boards are "helping" their minis-



September 18 at 3 P.M., Superintendent Dallas Mucci of the New York District dedicated the church and multipurpose building of the High Mountain Church in North Haledon, N.J. The church, parsonage, and multipurpose building are located on three acres of prime property, and are valued at approximately \$1,600,000. Present indebtedness is at \$650,000. The multipurpose facility, which includes a gym, kitchen, seven classrooms and four offices, is contracted for use weekdays by a nonprofit organization, teaching developmentally disabled adults. Rev. Lee Everleth has been pastor for the past six years.

terial employees with the payment of Social Security taxes by way of a taxable cash allowance equal to the amount due.

Local churches should follow the instructions found in the IRS Publication 15, "Circular E—Employer's Tax Guide," for 1989. Questions on how the Social Security taxes affect local Nazarene churches may be directed to the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131; telephone: 816-333-7000, Ext. 405. □



Pictured (l. to r.) are Pastor Allen Schaarschmidt of the Phillipsburg, N.J., Blessed Hope Church; and Rev. Willis Scott, director of New York Thrust to the Cities. The Blessed Hope Church opened its Soup Kitchen in Phillipsburg September 4, as a Thrust to the Cities project funded by Nazarene Compassionate Ministries. In its first week of operation they served 162 meals, and by the end of their second week they had served 441 meals. Since the Blessed Hope Soup Kitchen opened, church attendance has greatly increased. The average attendance ran in the 80s, but it dramatically jumped the first three Sundays to 103, 107, and 119 respectively.

## DEATH AND TAXES ARE NOT CERTAIN!

Through your gift of appreciated assets—

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The apostle Paul spoke of the fact that there would be some *alive* (who would not see death) when our Lord returns.

1 Thessalonians 4:17

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6401 The Paseo  
Kansas City, MO 64131  
Attn: Robert D. Hempel

In Canada: Church of the Nazarene  
Executive Board  
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**Rev. Hempel:** Please send me a no-obligation quote on how a gift of \_\_\_\_\_ valued at approximately \_\_\_\_\_

\$(real estate, stock, etc.) would affect me.

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Miss \_\_\_\_\_  
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City \_\_\_\_\_

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

Telephone ( ) \_\_\_\_\_

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

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



# ★ 1988 STEWARDSHIP HONOR ROLL ★

Director D. Moody Gunter says that to qualify for the Stewardship Honor Roll, a church must pay all budgets in full and meet the formula for 10% Giving.

Listed below are the churches that have qualified for the Stewardship Honor Roll for 30 or more consecutive years:

Consecutive	Church
41	ALEXANDRIA (ALEXANDRIA, IND.)
41	BETHEL (ARENZVILLE, ILL.)
41	ELKHART FIRST (ELKHART, IND.)
41	HARRIS CHAPEL (SELMA, IND.)
41	KANSAS CITY FIRST (KANSAS CITY, MO.)
41	MONONGAHELA (MONONGAHELA, PA.)
41	MOUNT HOPE (BERNE, IND.)
41	SUBLETTE (SUBLETTE, KANS.)
41	WARREN FIRST (WARREN, OHIO)
41	WINCHESTER (WINCHESTER, OHIO)
41	ZION (BRITT, IOWA)
40	MARION FIRST (MARION, OHIO)
39	BEARDSTOWN (BEARDSTOWN, ILL.)
39	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
38	COLUMBIANA (COLUMBIANA, OHIO)
38	NEW BRIGHTON (NEW BRIGHTON, PA.)
37	HARMATTAN (OLDS, ALTA.)
37	LOWELL (LOWELL, MICH.)
37	PEORIA FIRST (PEORIA, ILL.)
36	CONCORD (CONCORD, CALIF.)
36	EAST ROCKAWAY (LONG ISLAND, N.Y.)
36	WARREN (WARREN, PA.)
35	BERNE (BERNE, IND.)
35	BRADFORD FIRST (DINUBA, CALIF.)
35	DURANT (DURANT, OKLA.)
35	ELKHART (ELKHART, KANS.)
35	GRAND HAVEN (GRAND HAVEN, MICH.)
34	BRESEE AVENUE (PASADENA, CALIF.)
34	OTTAWA FIRST (OTTAWA, ILL.)
33	BELLE (BELLE, W.VA.)
33	BETHEL (BETHEL, KANS.)
33	CLAYTONIA (WEST SUNBURY, PA.)
33	FORT RECOVERY (FORT RECOVERY, OHIO)
33	PENIEL (HUTCHINSON, KANS.)
33	WESTBROOK (INDIANAPOLIS, IND.)
32	CHICAGO OAK PARK (OAK PARK, ILL.)
32	IRONTON FIRST (IRONTON, OHIO)
32	MUNCIE SOUTH SIDE (MUNCIE, IND.)
32	NYSSA (NYSSA, OREG.)
31	BETHANY (HUTCHINSON, KANS.)
31	COLLEGE (NAMPA, IDAHO)
31	EVANSVILLE FIRST (EVANSVILLE, IND.)
31	GEORGETOWN (GEORGETOWN, ILL.)
31	LANGLEY (LANGLEY, S.C.)
31	NORTH PLATTE (NORTH PLATTE, NEBR.)
31	ROANOKE FIRST (ROANOKE, VA.)
31	SOUTH PORTLAND (SOUTH PORTLAND, MAINE)
31	WASHINGTON FIRST (WASHINGTON, D.C.)
30	OSKALOOSA (OSKALOOSA, IOWA)
30	UNION CHAPEL (CLAY CITY, IND.)
30	BETHANY JERNIGAN MEMORIAL (BETHANY, OKLA.)

Listed below are the 10 churches on the Stewardship Honor Roll with the highest percentage of giving to General Budget and Mission Specials:

Percentage	Church
195.95	FLUSHING KOREAN (FLUSHING, N.Y.)
147.29	MCDONALD GROVE (BATESVILLE, MISS.)
84.65	HOUSTON DENVER (HOUSTON, TEX.)
71.96	DOVER CALVARY (DOVER, DEL.)
70.87	GREENVILLE (GREENVILLE, ALA.)
66.79	WAHIAWA ENGLISH (WAHIAWA, HAWAII)
49.09	WHEELER (WHEELER, WIS.)
44.71	BURLESON (BURLESON, TEX.)
40.75	FAYETTE (FAYETTE, OHIO)
39.62	GLASGOW FIRST (GLASGOW, KY.)

Listed below are the districts with 50 percent or more of their churches qualifying for the Stewardship Honor Roll:

Church Percentage	District	District Superintendent
58.0	SOUTH CAROLINA	JAMES BEARDEN
57.0	SACRAMENTO	WALTER M. HUBBARD
57.0	WASHINGTON	ROY E. CARNAHAN
56.0	NORTHWEST	WALTER LANMAN
55.0	HAWAII PACIFIC	DARRELL TEARE
53.0	MICHIGAN	C. NEIL STRAIT
52.0	ALABAMA SOUTH	R. PHILLIP SESSIONS
52.0	IOWA	FORREST E. WHITLATCH
52.0	WASHINGTON PACIFIC	HUGH L. SMITH
51.0	INDIANAPOLIS	JOHN F. HAY
50.0	NORTHWEST OKLAHOMA	JESSE C. MIDDENDORF

Listed below are the top 10 districts who reached or overpaid their accepted budget for 1988:

Percentage	District	District Superintendent
108.29	SOUTH CAROLINA	JAMES M. BEARDEN
103.05	SACRAMENTO	WALTER M. HUBBARD
102.49	HAWAII PACIFIC	DARRELL B. TEARE
101.88	MAINE	CLARENCE C. HILDRETH
101.43	KANSAS CITY	MILTON PARRISH
101.37	ALASKA	ROGER J. WEGNER
100.89	WESTERN LATIN AMERICAN	RAYMOND Z. LOPEZ
100.14	WASHINGTON	ROY E. CARNAHAN
100.09	VIRGINIA	CHARLES L. THOMPSON
100.00	SOUTHWEST INDIANA	B. G. WIGGS

## FOR THE RECORD MOVING CHAPLAINS

CH (CPT) JEFF MASON, USAR, from

Grandview, Mo., to 1429 A. Werner Park, Fort Campbell, KY 42223  
CH (MAJ) RICKEY NEEDHAM, USA, from Durham, N.C., to Religious Resource Center, Box 225, Funari Barracks, APO NY 09166-3768  
LT LARRY KENDRICK, CHC, USNR,

from Groton, Conn., to Office of the Chaplain, Bldg. 46, Naval Station, Annapolis, MD 21402

## MOVING MINISTERS

KENNETH D. BIRDWELL to pastor, Monroe, Wash.  
DOUGLAS H. BOHALL from interdenominational to pastor, Pontiac (Mich.) Hillcrest  
ROBERT E. BUTLER from associate, Eugene (Oreg.) Fairfield, to pastor, Wilhows, Calif.  
BENJAMIN N. COOK from Watertown, S.Dak., to McPherson, Kans.  
STEVE M. COUTOUZIS from Cisco, Tex., to Alief, Tex.  
OREN A. DeBOARD from Littlerock (Calif.) First to Lake Los Angeles (Calif.) Mission  
DWIGHT DeNEGLEY from McMinnville, Tenn., to Belleville (Ga.) Trinity  
CARLOS W. FANDINO from Indio, Calif., to Sun Valley, Calif.  
STEVEN R. GREENE from West Lafayette, Ind., to Kearney, Nebr.  
STANLEY R. HUNT from Barrett, WVa., to Gallagher, WVa.  
JOHN S. KISSEE from Sacramento (Calif.) West to Gainesville, Mo.  
CHARLES B. KOLP from Baltimore (Md.) Brooklyn to Shippensburg, Pa.  
JAMES RAY LANHAM from Powhatan Point, Ohio, to Clarion, Pa.  
PAUL E. LOCKHART from associate, Roanoke (Va.) First, to pastor, Boones Mill, Va.  
JERRY E. McCONNELL from Gooding, Idaho, to Baker, Oreg.  
WILLIAM L. MEDLEY from Shelby, Ohio, to Grafton (Ohio) Midview  
STANLEY D. MEEK from Dodge City (Kans.) First to Pryor, Okla.  
ROBERT L. MILLER to associate, Nampa (Idaho) First  
STEVE R. PROFFITT from Chandler, Okla., to Carmichael, Calif.  
MAJOR PRUETT from Marion (Ind.) Lynn Park to Paoli, Ind.  
R. HOWARD ROGERS from Seminole (Okla.) Northwood to Wichita (Kans.) Trinity  
DENNIS L. SAMS from Willow Creek, Calif., to John Day, Oreg.

MARK SARTIN from Chattanooga Valley, Ga., to Huntington (WVa.) First  
PERRY J. SCHMITT from Creswell, Oreg., to Provo, Utah  
ALAN W. SCOTT from Schenectady (N.Y.) First to Johnson, Vt.  
TIMOTHY W. SHEA, student, to associate, Pocatello, Idaho  
JERRY W. SHELLEY from Louisville (Ky.) Valley to Georgetown, Ind.  
CARLOS D. SOL from Los Angeles (Calif.) First Spanish to district assigned, Latin coordinator, Pasadena, Calif.  
SCOTT F. ST. MARY from pastor, Arlington, Oreg., to associate, Othello, Wash.  
JAVIER TAMEZ from Chicago (Ill.) Northside Cambodian Mission to associate, Alexandria (Ind.) First  
MARSHAL L. VAUGHN from Colorado Springs (Colo.) Indian Heights to LaGrande, Oreg.  
MARK A. VALADEZ from associate, New Life Community (Pismo Beach, Calif.), to pastor, Ojai, Calif.  
SUSAN WEISENBURGER from pastor, Barrhead, Alta., to associate, Edmonton (Alta.) First



Steve Thornton (r.) was sworn in as a chaplain candidate for the United States Army by Chaplaincy Director Curt Bowers. Thornton is presently assigned to the 35th Infantry Division, Lexington, Mo. He hopes to go on active duty after seminary.



Chaplain Curt Bowers (r.), director of Chaplaincy Ministries, and Lori, Jeff's wife, share in pinning on 2LT bars for Staff Specialist Jeff Hawkins. He will be eligible to become a chaplain serving on active duty in the U.S. Army after graduation from seminary.

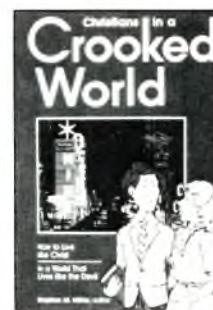


History was made May 7 as 130 people from the four districts of Indiana gathered in Indianapolis for the first All-State Indiana Children's Quiz. "This is a day I have been dreaming about for three years," exclaimed Rev. Jack L. Suits, chairman of the planning committee and quiz director for the Southwest Indiana District. The top five quizzers from each district were the participants, and an enthusiastic crowd of parents and friends cheered their teams. The Northeast Indiana team came out the winner. The top five scorers from all districts were Tony Baker (Indianapolis Broad Ripple), Anne Meyer (Northeast Indiana, Fort Wayne Fairfield), Sarah Kerlin (Northeast Indiana, Van Buren), Trisa Hamm (Northwest Indiana, Lowell), and Erin Alsman (Southwest Indiana, Sullivan). These five children had perfect scores.

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Church Location (city) \_\_\_\_\_

(state/province) \_\_\_\_\_

Church Name \_\_\_\_\_

Bill to: \_\_\_\_\_

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Date \_\_\_\_\_

Course: CLT Unit 168a

*Great Commission Church Planting Strategy*

Text: GREAT COMMISSION CHURCH PLANTING STRATEGY

*Edited by Michael R. Estep*

Church Name \_\_\_\_\_

Address \_\_\_\_\_

District \_\_\_\_\_

Enrollment estimate \_\_\_\_ Beginning date \_\_\_\_ Number sessions \_\_\_\_

Class to be held ☐ NYI hour ☐ Wednesday night \_\_\_\_ Other

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TERRY L. WEYMAN from Huntingdon (Ind.) Northside to Freedom, Pa.  
 RANDY S. WILLIAMS from Jamestown, N.Dak., to Ottawa (Ill.) First  
 RANDALL K. WRIGHT from Marion (Ohio) Kensington Place to Germantown, Ohio

### MOVING MISSIONARIES

REV. NEVILLE and JOYCE BARTLE, Papua New Guinea, Field address: Nazarene Mission, Box 30, Kundiawa Simbu Province, Papua New Guinea  
 MISS PAM BUTTERY, Papua New Guinea, Furlough address: R.R. 1, College Corner, OH 45003  
 REV. ROBERT and FRANCES COLLINS, Brazil, Field address: C.P. 122646, CEP 70279, Brasilia D.F., Brazil  
 DR. FLOYD CUNNINGHAM, Philippines (APNTS), Field address: Asia-Pacific Nazarene Theological Seminary, P.O. Box 556, MCPO 1299, Makati Metro Manila, Republic of the Philippines  
 DR. PAUL and MARGARET DAYHOFF, South Africa (ANTC), Furlough address: Rte. 1, Box 65, Oskaloosa, IA 52577  
 DR. DOROTHY DIGGS\*, South Africa (ASF South), Furlough address: 89 Riverside Dr., North East, MD 21901  
 DR. JAMES and JO EDLIN\*, Philippines (APNTS), Furlough address: 535 N.W. 35th, Topeka, KS 66617  
 DR. RON and ANITA FARRIS, Ivory

Coast, Field address: 22 B.P. 623, Abidjan 22, Cote d'Ivoire (Ivory Coast), West Africa

REV. DAVID and BEVERLY GRUVER, Paraguay, Field address: Casilla 5027, Inaquito, Quito, Ecuador

MISS CAROL HIGH, Papua New Guinea, Furlough address: 8832 E. Hermosa Dr., Temple City, CA 91780

REV. SAMUEL and MAXA LEVER, Papua New Guinea, Furlough address: 1227 Alturas, Wichita, KS 67216

MISS LOLIS ROSBRUGH, Swaziland, Furlough address: Rte. 3, Box 99, El Dorado Springs, MO 64744

MISS SUZANNE SCHULER, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen WHP, Papua New Guinea

REV. MIKE and JULIE SHALLEY, Namibia, Furlough address: c/o Foreman, 4125 Springwood Dr., Fort Wayne, IN 46815

REV. GARNETT and MARILYN TEAKELL, Costa Rica, Field address: Apartado 3977-100, San Jose, Costa Rica

MISS MARY WALLACE, Chile, Field address: Casilla 4373, Correo 2, Valparaiso, Chile

MR. VERNE and NATALIE WARD\*, Papua New Guinea, Furlough address: P.O. Box 5, Nampa, ID 83651

\*Specialized Assignment Personnel

### RECOMMENDATIONS

I recommend REV. JOHN SHANK as an evangelist. He recently resigned the pastorate at Rochester (N.Y.) Calvary, where he served well, to reenter the field. He is an excellent preacher. I highly recommend him. He may be reached at 2204 Braeburn E. Dr., Indianapolis, IN 46219, phone 317-898-1044.—George E. Teague, Upstate New York district superintendent.

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



General Superintendent Charles H. Strickland (center) ordained Rev. Lee Everleth an elder, and his daughter, Lorilee Hnatko, a deacon at the New York district assembly on April 23, 1988. This is the first time a father and daughter have been ordained in the same service in the Church of the Nazarene.

### VITAL STATISTICS

#### DEATHS

REV. KENNETH L. AKINS, SR., elder, went to be with his Lord on Nov. 4 from his home in Spring Valley Lake, Victorville, Calif.

Akins served 42 years as pastor in Kenne, N.H., Peabody, Mass.; Deepwater, N.J.; Indian Head and Salisbury,



At the Canada West district assembly, convened in Winnipeg, West Manitoba, District Superintendent Glenn Follis received a four-year extended term. Pictured (l. to r.) are Superintendent Follis; ordinand and wife, Rev. and Mrs. Gary Nawrocki; ordinand Lee Suk Woon; and General Superintendent Jerald D. Johnson. By action of the assembly, the provinces of Manitoba and Saskatchewan were set apart as a Pioneer Area.

Md.; New Brighton, Pa.; and Altona, N.Y. On the former Washington-Philadelphia District he served as district secretary, treasurer, member of the Advisory Board, Camp Board, and trustee to Eastern Nazarene College.

He is survived by his wife, Mildred; a son, Ken, Jr.; a daughter, Karen Goslaw; and grandchildren.

\* \* \* \*



REV. J. EDWARD FERGUSON, 79, of Virden, Ill., died Oct. 26 at Memorial Medical Center. He was born Oct. 5, 1909, in Richland County, son of Edward and Lula Zimmerlee Ferguson.

He married Louise Bowman on Oct. 30, 1931.

Rev. Ferguson had pastored the Virden church for the past 14 years. His years of ministry spanned the past 57 years, serving in both the Methodist and Church of the Nazarene denominations. His pastorates included several churches in the Lewistown area, Monmouth and Eureka; Milwaukee, Wis.; and Kirksville and St. Louis, Mo., before pastoring in Virden.

Surviving are his wife, Louise; one sister, Phyllis Hilleshem of Richland Center, Wis.; and several nieces and nephews.

\* \* \* \*

DOLLY (TAYLOR) WAINSCOTT MARKS, 85, died Aug. 17 in Noblesville, Ind. Dolly was a charter member of the Noblesville church, started by her first husband, Rev. Elic Wainscott. She was in song evangelism for a number of years.

She was predeceased by her husband, Thomas L. Marks, who was caretaker for the Northeastern Indiana District camps for many years.

She is survived by one brother, Lafe Taylor of Anderson, Ind.; a foster son, Jim Davis; and a foster daughter, Mrs. Jim (Ann) Beckley; and several nieces and nephews.

\* \* \* \*

REV. ARCHIE R. RUTLEDGE, retired elder, 86, died Oct. 13 in Nampa, Idaho.

After attending Pasadena College in his early years, he and his wife worked in Mexican evangelism in southern California. They also pastored churches in Prescott, Ariz.; Clinton, Iowa; and Sprague River, Ore. In the area of home missions building, he started and built the churches in Myrtle Creek and Keno, Ore.; Highland Park, Seattle, Wash.; Anderson, Weaverville, and Burney, Calif.

He is survived by his wife, Margaret (Schierholz) of Nampa; one son, John of Forney, Tex.; two daughters, Ruth (Mrs. Richard) Halbert and Evelyn (Mrs. Emerson) Elmore of Nampa; also by 10 grandchildren, and 8 great-grandchildren. He was preceded in death by a son, Robert, in 1938 in Clinton, Iowa.

\* \* \* \*

LURA CHIVINGTON, 91, Nov. 2, Celina, Ohio. Survivors: son Pat; daughters Joy Linton, Eileen Reasner, Billie Webster, Betty Meyering; 13 grandchildren; 24 great-grandchildren; 3 great-great-grandchildren.

LEOTA J. EYLANDER, 71, Sept. 22, Chicago Heights, Ill. Interment: Chicago. Survivors: husband Richard A. Sr.; daughter Mrs. Paul (Sharon) Williams; sons Richard A., Jr., Donald G., Robert

D.; nine grandchildren; one great-grandchild; one sister; and one brother.

ELSIE LEE KNOX, 94, Mar. 14, The Dalles, Ore. Survivors: daughter Esther Magill; son Glenn, 3 grandchildren; 10 great-grandchildren; 11 great-great-grandchildren; and one brother.

LORENA I. WASALASKI, 82, Sept. 30, Ypsilanti, Mich. Interment: Midland, Mich. Survivors: son Gilbert; daughters Edith Houghtaling and Mary Jo Fuson; 11 grandchildren; 17 great-grandchildren; 2 brothers; and 2 sisters.

EARL HILLARD YARBROUGH, 90, Nov. 2, Wellington, Tex. Interment: Independence Cemetery, Okla. Survivors: daughters Exa Cudd and Audie Carter; five grandchildren; eight great-grandchildren; one brother; and one sister

## BIRTHS

to JIM AND BECKY (GREEN) BEALS, Grants Pass, Ore., a girl, Juliann Loree, Nov. 1

to DON AND TRUDI (PETTIT) BERGLAND, San Bernardino, Calif., a boy, Gregory Michael, Oct. 26

to ROBERT AND CHARLOTTE (PICKENPAUGH) HOLTER, Jacksonville, N.C., a girl, Leslie Lynn, Oct. 17 to JIM AND MICHELENE (COLLINS) LARRABEE, Malawi, a boy, Trenton Jameson, Oct. 10

to DAVID AND BEVERLY (SMITH) NEUFELD, Olathe, Kans., a girl, Sarah Joanna, Aug. 17

to JAMES AND MARY (LACOMBE) SCHESSER, Rockland, Maine, a boy, Benjamin David, Aug. 26

to JOSEPH AND DIANE (FITZGERALD) SCHESSER, Independence, Mo., a girl, Emily Marie, Nov. 4

to REV. GREG AND FAITH (HALL) STORY, Cullman, Ala., a boy, Gregory Blake, Oct. 17

to STEVEN AND WENDY (WITBECK) TATE, Nashville, Tenn., a girl, Amanda Elizabeth, Sept. 30

to LOU AND DONNA RHAE (PATTERSON) WALTERS, Sewell, N.J., a girl, Melanie Kaye, Sept. 14

to KEVIN AND BEVERLY (HALL) WILLIAMSON, Warrenton, Mo., a boy, Andrew Alan, Nov. 1

## ANNIVERSARY

REV. AND MRS. VERNON D. MAY celebrated their 50th anniversary with a reception held at the Norwood School Cafeteria, Norwood, Mo., November 6, 1988.

The reception was hosted by their daughter and son-in-law, Alan and Avis Bungard of Macomb, Mo. Present were their grandchildren and spouses: Doyle and Vonda Bungard, David and Kathlene Hutton of Norwood, Mo.; Joy Lynn Bungard of Mountain View, Mo.; Gary and Kimberly Boykin of Crane, Mo.; and Jana LaDene Bungard of Macomb, Mo.; and great-grandson, Graham Hutton, great-granddaughter, Courtney Boykin.

The Mays pastored for many years in the Holyoke, Colo., church. They were in the evangelistic field for 10 years, and then were asked to organize and pastor the Norwood, Mo., church where they remained until this past June, when they retired. They were married at Hot Springs, S.Dak., November 9, 1938.

## 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; William M. Greathouse; Jerald D. Johnson.

## WILDMON SAYS "LAST TEMPTATION" WAS HUMILIATING FINANCIAL LOSS

Christian activists who protested the movie "The Last Temptation of Christ" won a tremendous victory, according to the American Family Association (AFA). The AFA says Universal Pictures suffered a humiliating financial loss of \$10 million to \$13 million because of a successful boycott effort. About 1 percent of the roughly 13,000 theaters in the country have shown the movie, and so far Universal has reportedly recovered less than \$4 million of their \$15 million to \$17 million investment.

"The Christian community has won a tremendous victory," claims the Rev. Donald E. Wildmon, executive director of the AFA. "AFA joined other Christian organizations—broadcasters, parachurch ministries, denominations, etc.—in protesting the movie," notes Wildmon. "The secular critics, and many Christian media, reported that the protest ensured success. Christians should have said nothing about the movie, the critics said. All the protest did was help ensure the movie's success. But it didn't happen. AFA distributed radio spots to about 900 Christian radio stations and most stations used the spots repeatedly. AFA also produced a television special that was shown on more than 50 Christian TV stations. Thousands of pastors in local churches called their people to action, and the members responded. Millions of Christians signed petitions and sent them to their local theaters, and hundreds of thousands of others called and wrote. Their efforts were successful."

AFA expects that "Last Temptation" will be nominated for some Oscar awards. "That is one way Hollywood has of rewarding its own," explains Wildmon. "Just remember that all the nominations and voting are done by people in the industry, people who for the most part want to help MCA/Universal save face."—EP News

## RELIGIOUS BROADCASTING STILL GROWING, SAYS NRB

More television and radio stations are broadcasting the gospel today than ever before, according to Dr. Ben Armstrong, executive director of National Religious Broadcasters (NRB). Armstrong's claim is based on research done for the 1989 *Directory of Religious Broadcasting*, published by NRB.

Marj Stevens, managing editor of the directory, says the new directory will list an additional 125 radio stations and at least 70 more television stations than the 1988 publication.

Religious broadcasting continues to be a volatile industry. Stevens estimates that 30 percent of the 1989 directory information will have changed from the 1988 edition. The directory lists radio and television program, location, personnel, and service changes, as well as radio and television station information.—EP News

## AMERICANS SAY THEY PREFER STRONG TRADITIONAL VALUES

Americans desire traditional social values, according to the results of a recent Gallup Poll. The poll found that 94 percent of Americans would welcome an increased societal emphasis on family ties, up from 91 percent in 1978. The poll also found that the percentage of Americans desiring greater sexual freedom had declined to 22 percent, down from 29 percent a decade ago.

In the greatest change in the survey, the percentage of Americans desiring more acceptance of marijuana dropped to 8 percent, from 20 percent a decade ago.—EP News

## RELIGION IN HUNGARY

A survey by a Hungarian Communist Party newspaper reports that religious belief in Hungary is on the rise. The survey showed that 62 percent of the 10.6 million population have a religious belief... up from 53 percent in 1980. Seventy percent of Hungarian babies are baptized and 75 percent of the funerals take place in church.—Church Around the World



# SPRING NIROGAS—1989

Nazarene International Retreat Of Golden Agers

UNFORGETTABLE ENRICHMENT EXPERIENCE

for adults age 55 and up



## FLORIDA

February 27—  
March 3

Lake Yale, Fla. Stomp the snow from your boots and meet us in Florida for a week of sunshine. We'll bump heads on the low-hanging citrus fruit and bask in God's presence. Directing the retreat this year will be Rev. Sam Stearman, more affectionately known as Brother Sam. Join him for a "God Bless You." Price: \$130 per person, double occupancy.



Sam Stearman



## OZARK

May 1-5

Eureka Springs, Ark. Join us this spring in the Ozarks. Eureka Springs, often referred to as the Little Switzerland of America, offers a host of exciting opportunities. The Passion Play, mountain music, shopping, afternoon tours, and more. Price: \$189 per person, double occupancy. Directing the retreat this year will be Marge Jantz. Marge has attended many of the NIROGAs as pianist and has a genuine love for the NIROGA ministry.



Marge Jantz

# FALL NIROGAS—1989

## GLORIETA

September 11-16. Near Santa Fe, N.Mex. Retreat Director: Rev. A. Wayne Pittard.



## RIDGECREST

September 18-22. Located in the heart of the Blue Ridge mountains. Retreat Director: Rev. Chuck Acheson.

## ADIRONDACKS

September 25-29. Schroon Lake, N.Y. Retreat Director: Rev. Tim Stearman.



## VICTORIA, B.C.

October 23-27. At the beautiful Empress Hotel. Retreat Director: Dr. Riley Coulter.



## ST. SIMONS

November 6-10. Located just off the coast of Georgia on St. Simons Island. Retreat Director: Rev. Hilton Gillespie.

For more information or registration folders write or call:  
NIROGA, International Church of the Nazarene, 6401 The Paseo, Kansas City, MO 64131.  
816-333-7000, ext. 497

## RESURRECTION OF A DEAD CHURCH

A Nazarene church that almost had been given up as lost has been energized by God's power and "The Phone's for You" program.

Problems resulting from a charismatic element in the Azusa, Calif., church some four years ago resulted in the building eventually being leased from the Los Angeles District by the charismatic group until February of this year. It was feared that the Church of the Nazarene would not be able to return to the community of 30,000, but on Sunday, November 13, a newly repainted, polished, and manicured church, the Azusa Community Church of the Nazarene, reopened its doors with a brand-new congregation of 56 people—51 of whom had not been attending any church.

The miracle came about through the earnest efforts of 25 volunteer callers, through the ardent prayers of Nazarenes across the country, through the leadership of church planters Charles and Jill Nelson, and through the miraculous working of God.

Pushing their "touch tones" for a total of 193 hours, Nelson and his volunteers made 6,645 phone calls. From the 4,211 persons who answered their phones, they developed a mailing list of 568 persons who are interested in knowing more about the church.

"We're trying to build the boat with water up to our neck," said the 46-year-old Nelson, a graduate of Nazarene Bible College who pastored churches in Manzanola, Colo., and Willows, Calif., before moving to Azusa in September to begin the tele-marketing church plant.

"We won't have a traditional church, but we will not alter our doctrine. We will alter our methods."

Nelson already envisions holding a Saturday evening service to accommodate those persons who work on Sundays or who are used to doing less spiritual things on Saturday evenings.

Since his first Sunday, Nelson has been asked to officiate at a wedding; he has counseled a cou-

ple having marital troubles; and he is arranging to baptize the child of one of his new parishioners.

The pastor says the hardest part of the program was finding persons to make phone calls, but volunteers from the Temple City, Glendora, Monrovia, and Walnut churches gave their assistance, along with five paid helpers from Azusa Pacific University. Some of the students have caught the vision of the new work and are planning to continue to be a part of the body that worships at the new church.

"We are seeing that God is in control," added Nelson. "On Wednesday nights when we had Nazarenes praying for us across the country, we could tell a difference in the calls we made. On Thursdays the missionaries at Casa Robles were praying for us. Thursday was also a good night of calling.

"The Phone's for You" is a godsend. We could use it to start churches in every town in this country.

"We have just seen the tip of the iceberg here. We are continuing to make calls, and I envision having to go to double services in our 80-member sanctuary within three months."

—NN

## GENERAL SECRETARY ATTENDS SIGNING OF DRUG/CHILD PORN LEGISLATION

General Secretary B. Edgar Johnson was in Washington, D.C., November 18 for the president's signing of the Omnibus Drug Bill. Johnson was invited to the White House as one who had shown special interest and support for the passage of the legislation.

Among the provisions of the drug bill are stiff anti-child-pornography and obscenity provisions which were originally part of the Child Protection and Obscenity Enforcement Act of 1987. The anti-porn provisions were tagged onto the drug legislation after the original obscenity bill became stalled in committee.

"With its strong penalties for

traffickers of child pornography, such as confiscation of property and profits, this legislation puts teeth into our child porn laws," said Johnson.

Groups instrumental in urging the passage of the legislation include: the National Coalition Against Pornography, American Family Association, Citizens for Decency Through Law, the National Christian Association, and others.

—NN

## WORSHIP WILL BE TOPIC OF JANUARY SEMINAR

Worship will be the subject of a seminar January 9-11, 1989, at Menucha Retreat Center, Corbett, Ore. Sponsored jointly by Nazarene Theological Seminary, Northwest Nazarene College, and Pastoral Ministries, the seminar will examine worship in the Wesleyan/Protestant tradition and provide participants with a forum for consideration of the ways in which contemporary Nazarene churches carry out worship.

"The purpose of the seminar is not to establish any one official type or pattern of worship. That would be deadly," said Wes Tracy, continuing education director at NTS. "Our goal is to provoke critical thought, study, and evaluation that would result in a more informed practice of worship."

The keynote address for the "Worship of God" seminar will be delivered via videotape by General Superintendent William M. Greathouse. Greathouse, who will be holding assemblies on the Caribbean districts and will be unable to attend in person, delivered his message, "The Present Crisis in Nazarene Worship," in chapel at NTS November 16.

Greathouse cited several problems associated with Nazarene worship. These include: confusion as to what really constitutes worship; the growing tendency to crowd out congregational singing with special music; and the drift toward services being a source of religious entertainment.

"Despite the scientific, secu-

larized, man-centered thinking of this present age, God is still God," said Greathouse. "... He is worthy of our praise as our Creator and our Redeemer in Christ. Since this is true, we must find ways to install a sense of awe within the worshipers. We must help them to understand why they are in church on Sunday and what it means to bow down before the infinite God in that mixture of awe, wonder, and joy that we call 'worship.'"

Most of the sessions will have a lecture presentation of 45 minutes followed by a discussion period of the same length.

Topics discussed will include: A Biblical Theology of Worship; Essential Elements in Classical Christian Worship: Exploring Worship in the Wesleyan and American Holiness Movement Traditions; Francis Asbury's Contribution to Our Way of Worship; How Culture Shapes the Theology and Practice of Worship; The Pastor as Proclaimer and Worship Leader; The Pastor's Plight: Meeting Expectations and Guiding the Church in Making Wise Decisions About the Practice of Worship; and The Present Crisis in Nazarene Worship.

Speakers, preachers, and leaders who will be facilitators for the event include: Paul Bassett, professor of the history of Christianity at NTS; Wilbur Brannon, Pastoral Ministries director; C. S. Cowles, teacher of practical theology at NNC; Ed Crawford, professor of religion at NNC; Dennis Crocker, music professor at MANC; Don Irwin, Arkansas South district superintendent; Ralph Neil, chairman of the Philosophy and Religion Division at NNC; Cecil Paul, Communications Division director; Bruce Petersen, senior pastor of Nampa College Church; Wesley Tracy, director of continuing education at NTS; Morris Weigelt, professor of New Testament at NTS; and Gordon Wetmore, NNC president.

Credit is available on either the continuing education, undergraduate, or graduate level. For more information, contact Pastoral Ministries at headquarters.

—NN



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they mean by  
“church planting”?*

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*Edited by Michael Estep  
with Introduction by Raymond Hurn*

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**February—March 1989**

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**RAYMOND W. HURN**  
General Superintendent  
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