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DECEMBER 1, 1987

HERALD OF HOLINESS



*"The people walking in darkness
have seen a great light..."*

Isaiah 9:2a, NIV

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CHURCH OF THE NAZARENE

MOVED WITH COMPASSION



JOHN A. KNIGHT
General Superintendent

Jesus was “moved with compassion” (Matthew 9:36). The word *compassion* is used of Jesus, and by Him, nine times in the synoptic records. It connotes the seat of the affections. To have compassion is to be *greatly stirred*.

The sight of a leprous person, or a demon-distressed individual, *moved* Jesus. The great multitudes huddling together after Him so pathetically, like leaderless sheep, stirred Him to the depths. The lone woman, bleeding her heart out through her eyes as she followed the body of her deceased boy, quickened Him.

And when He was so moved, He *always did something*. He was moved to *action*.

To “have compassion” means to have a “fellow-feeling” in either joy or sorrow. It not only means to share the feeling of one who suffers pain, but also to rejoice with those who are experiencing joy (Romans 12:15). It sometimes takes as much grace to rejoice with another saint as it does to sympathize with someone in sorrow.

Compassion is not a mere human expression; it is a *divine work wrought in the heart*. It is not a passing feeling that is the result of imagining ourselves with the *misfortune* or the *joy* that another is experiencing. Compassion is a continuing quality of spirit that stirs one to action. It is not self-produced or induced, but divinely implanted by grace. Thus its absence may suggest spiritual lack.

Once we see the divine character of compassion, we can understand better the ministry of our Lord. He reached out to people of all backgrounds and in infinite ways, depending on what the need was. He *taught* them; He *healed* them; He *fed* them; He *lifted* them out of their distressed, sinful, needy lives up to a new level; He *beckoned* them to follow him; He *cleansed* them; He *rejoiced* with them; He entered into their suffering and *solaced* them; He *wept* over and *interceded* for them.

All the ministries of the Church are works of compassion—Sunday School, missions, publications and media, evangelism, and stewardship. Compassion, biblically understood, *cannot be limited to a single aspect of ministry*.

Jesus’ compassion was *universal*, reaching out to *all men everywhere*. He ministered chiefly to the Jews, but also to men and women of alien race. There is not the slightest hint of racial antagonism, nor of an assumption of superiority in the presence of one of another race.

Jesus has sent the same Spirit that indwelt Him in fullness to live in us that we might have the same passion for loving, and serving, and winning men that He had. Christ’s compassion must be demonstrated *in the Church*—that the world may know. This is the significance of His impassioned appeal to love one another: “By this all men will know that you are My disciples, if you have love for one another” (John 13:35, NASB).

New Testament caring becomes reality only when we give ourselves wholly to God, then to our brothers and sisters. Only as the Spirit who raised Jesus from the dead *cleanses* us from all unrighteousness and self-centeredness, and inhabits every part of our being, and *controls* all our petty and secondary desires, will we have the same passion and compassion for men as Jesus.

What good is it if we build bigger and better and more beautiful buildings; raise more money than ever before; establish our goals and even reach some of them; preserve our orthodoxy; or perfect our administrative procedures, if our hearts are cold, and we do not reach out in love and compassion to others?

We will be effective “laborers” and “healers” only when ministering to the needs of others becomes for us a passion, a fire burning with the steady flame of His love within us. Only a full yielding up of ourselves to God will *move us to compassion*.

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FROM "WONDER" TO "WORSHIP"

Luke's record of the First Advent includes the angelic announcement beamed to "... the shepherds abiding in the fields, keeping watch over their flock by night" (Luke 2:8). The lowly herdsmen's visit to the Babe's birthplace served to corroborate the heavenly proclamation. Unable to retain the irrepressibly joyous phenomenon, they heralded the news to every listening ear. Their report of the Divine breaking into the stream of human experience elicited predictable response, chronicled by the only non-Jewish gospel writer: "And all they that heard it wondered at those things which were told them by the shepherds" (v. 18). We can only imagine the credibility dilemma these hearers experienced as they wrestled with the convincing witness of these eyewitnesses and their own finite caution.

We are indebted to Matthew's account of the Incarnation for our knowledge of the magi's visit to the place of the Young Child. Here again the spiritual fallout commands another set of responses from these persons of some prominence: "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him ..." (Matthew 2:11). Some unknown author has succinctly observed: "THEY CAME—Wisemen; THEY SAW—Wisemen; THEY WORSHIPPED—Wisemen."

One could become so enamored by the extraordinary announcements to Elizabeth, Zacharias, Mary, Joseph, the magi; by the unique disclosure by the angelic hosts; by the historical factors that fall together in an inexplicable pattern of divine providence to assure that "... when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4); that the most significant expression—"they worshipped him"—might not be fully appreciated. So simple, yet so sublime.

"Wonder" is not to be scorned, but never to go beyond "wonder" to "worship" is to fall short of the superb meaning of it all. Could it be that the watershed of the ages has been the human reluctance of man to move from "wonder" to "worship"?

Several years ago Lon Woodrum wrote an article appropriate to this blessed season titled: "Take Him Out of The Cattlestable." The Nativity, for all its awesome miraculous events with its timeless significance, cannot, and must not, enthrall its admirers to the exclusion of the subsequent salvation truths of the New Testament. "Don't Park Here" is to be heeded with regard to this extraordinary Gospel-launching phenomenon. We linger long enough to absorb a measure of the incomparable glory of it all, then move to the equally marvelous mission and ministry that culminated in the Savior's ascension and promised return.

Is the "worship" of the Lord of Glory eclipsed with the departure of the divinely instructed magi? Of course not. Some serious questions concerning the legitimacy of such infant-veneration might be raised if that were the case. The cynic and the unconvinced might dismiss the entire event as but the dotting expressions of misguided dreamers. But, praise the Lord, "worship" finds even more significance as "The Greatest Story Ever Told" unfolds.

The issue of "worship" surfaces next in a totally different context—our Lord's encounter with Satan in the temptation account. The adversary makes an insidious proposal: "All these things will I give thee, if thou wilt fall down and worship me" (Matthew 4:9). But our Lord counters with the irrefutable, inspired Word: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (v. 10). This authoritative rebuttal sent the devil in ignominious retreat "for a season." The incisive answer serves to enlighten Scripture-loving disciples of every generation that "worship" is properly reserved for deity only. "Immanuel or idolatry" is more than a pious cliché.

The four Gospels record other instances where our Redeemer Lord accepted worship: the cleansed leper (Matthew 8:2); a certain ruler (Matthew 9:18); Legion (Mark 5:6); the storm-rescued disciples (Matthew 14:33); the restored sightless (John 9:38); the gladdened disciples at the Resurrection (Matthew 28:9); and the awe-inspired disciples at the Ascension (Luke 24:52). The occasions dif-

fer as widely as the personalities involved. There is nothing stereotyped or orchestrated here! For the most part, worship was but the spontaneous expressions that flowed openly and gratefully from the inner beings of adoring persons. There was ample justification for rejoicing.

The grand creed of the Early Church—"Jesus is Lord"—was unmistakably clear and concise. Never was this expression of supreme loyalty artificial or superficial. It always conveyed a grand note of certitude from the souls of devout worshipers. It crystallized their faith and unrivaled devotion to Him whose name is above every name.

"The chief unity of the Bible," writes Dr. J. B. Chapman, "grows out of the fact that it has but *one* hero—the Lord Jesus Christ." But this saintly scholar would be the first to declare that hero-adulation is grossly inferior to true worship. The central personality of the inspired Scriptures—God incarnate in human flesh—is deserving of redeemed man's highest reverence and veneration. Worship belongs *exclusively* to the adorable members of the Godhead. To elevate the creature to the sacred place reserved for the Creator is wanton idolatry.

The worship that had its earthly beginning with the visits of the enraptured shepherds and the worshipping magi is consummated in the future glorious coronation of the blessed Second Person of the Trinity as projected in Revelation 5:12-14: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Let all acclaim: *He is worthy of worship!* **H**

BY J. RAY SHADOWENS

A Nazarene elder who resides in Houston, Texas.



THE WORD, THE LIGHT, AND THE LIFE

The Psalmist said, "The entrance of your words gives light" (119:130). Another familiar verse from Psalms declares, "Your word is a lamp to my feet, and a light for my path" (119:105).

In a variety of degrees, in a variety of ways, and in an immense variety of cultural settings, the Word of God brings light to lives.

Most of us are surrounded by light. We have seldom experienced a long absence of it. Our streets, and even our freeways, are well lit. If we want light for the mind, our libraries contain millions of books. Our churches are full of Bibles, in whatever version may strike our fancy. Bibles are available in our language, Bibles we can read.

In many world areas, this is not so.

The issues of light and darkness, of the Word and its absence, became salient in my mind during time spent recently with the Alta Verapaz District of the Church of the Nazarene in Guatemala.

The beauty of that country is well known. The Guatemalans call it "the land of eternal spring," and they are right. But the physical beauty of the land and the traditional amiability of its people are in stark contrast with the deep, long darkness of the spirit. For in Guatemala, the marriage of Christian faith and Mayan religious traditions has produced as pervasive a syncretism as one can find in the Americas. Side by side, that which cannot be mixed—the Gospel and the mysterious beliefs of long ago—affect the lives of a large percentage of the population. The result is a darkness of the soul.

On an incredibly beautiful Sunday morning, full of light, more than 70 pastors of our Verapaces District met in the chapel of our Bible Institute in the colonial city of Coban, the birthplace of the Church of the Nazarene in Guatemala.

Our songs of praise filled the chapel and rolled through the open windows into the green surroundings. We were singing in Spanish—which was extraordinary because all these pastors, save one or two, were Kekchi-speaking Nazarenes! And we must add that these are the pastors of the largest district of the Church of the Nazarene, not just in Latin America, but in the world. It became the first regular district among all our mission fields. Twenty-four thousand, plus, attend Sunday School in the churches

of this district. A few miles from our meeting place rises the San Juan Chamelco Church of the Nazarene, the largest, they say proudly, in Latin America. Every Sunday, over one thousand persons half-fill the sanctuary. All of them speak Kekchi. And the end is not in sight. Rev. Gregorio Bin, who gives aggressive leadership to the district, speaks of when it will have 100 churches. And he means that it will be true soon.

What brought about the change? What chased the darkness and let the light in? The Word!

Not easily, mind you, nor quickly. Around 1936, a young foreigner showed up among the Kekchi Nazarenes. Kekchi is only one of more than 20 Indian languages spoken in Guatemala. This man spoke Spanish, English, and his native German. His name was William Sedat. He was neither a landowner nor a merchant. He was there to translate the New Testament in the Kekchi language so the thousands of Kekchi-speaking men and women could read the Good News, the saving acts of God in Jesus Christ.

Twenty-five years later, on July 5, 1961—and this is a precious part of Nazarene missions—the first copy of the Kekchi New Testament was presented to Dr. William Wonderly of the New York Bible Society. It was a day of great celebration, marking a great accomplishment! The rest is history.

Now, 26 years later, it is generally agreed that the Kekchi New Testament, produced by Dr. and Mrs. Sedat and a valiant and faithful group of Guatemalan coworkers led by Rev. Guillermo P. Dannemann, was the gate that opened up a flood of light upon the entire Kekchi-speaking people of Guatemala.

The Word brings light! But let it be understood that it is a very special kind of light. This light brings life. The very life of God is shed in our heart, and then through us. The written Word, read, explained, and understood, leads us to the Living Word. In Him, there is the "true light" and "life . . . to the full" (John 1:9; 10:10).

The Word, the Light, and the Life! Hallelujah! **H**

BY SERGIO FRANCO

Administrator of Spanish publication for Publications International at headquarters in Kansas City, Missouri.

**In a variety of degrees,
in a variety of ways,
and in an immense variety of cultural settings,
the Word of God brings light to lives.**

GOD'S OTHER QUASAR

Astronomer Cyril Hazard, of the University of Pittsburgh, recently discovered what is thought to be the oldest and most distant object in the heavens, an incredibly luminous body 100,000 billion times brighter than the sun. This mysterious object is an immense quasar, a starlike body the size of our solar system. It gives off more energy than all the 100 billion stars in the Milky Way galaxy put together.

The supposed age, distance, size, and brightness of this quasar stretch the limits of imagination. Scientists compute its distance from us as roughly 90 percent of the way to what is perceived as the edge of the universe. Measured by the speed at which light travels—186,000 miles per second—they figure its light has taken about 13 billion years to reach planet Earth.

It is believed the quasar's light was first emitted long before the earth, sun, and solar system were formed some 4½ billion years ago. Scientists estimate the universe was only one-fifth its present size when the quasar's light was emitted. They think the universe was formed about 15 billion years ago. So this brilliant quasar is believed to offer the farthest glimpse back into time mankind has ever had.

As astonishing as God's physical creation is, it does not outshine the early dawning light of His truth to the race of man. No photographic telescope is required to see this quasar of God. I am ever amazed at the instantaneous flashes of divine truth piercing the darkness of human understanding. Throughout time God's Word bursts through the pitch-dark night of sin, bringing us new hope and new life.

Genesis, the book of beginnings, tells us how God's command, "Let there be light!" (1:3), split the dark void into day and night. But in a spiritual sense, His Word reveals the distinction between truth and falsehood, right and wrong. In the light of His Word we behold, as it were, the very edge of eternity. We catch the astounding view of the heart and purpose of God. The brilliance of this divine revelation likewise expands our imagination, drawn by amazing love.

Around 3,000 years ago the lightning flashes of divine law given to Moses revealed a holy covenant with mankind. Its vivid beams set apart God's chosen people. But that light was only a prelude to an even brighter dawning. Later, in Israel's promised land, the Psalmist declares, "Your word is a lamp to my feet and a light for my path" (Psalm 119:105, NIV).

This high-powered divine light does more than drive darkness away. It also transmits the life-changing energy of God's salvation. The falseness of man's own sinful way is disclosed, and the brilliant truth of God's righteous plan is revealed. The apostle dares to proclaim, "For since the cre-

ation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse" (Romans 1:20, NIV).

The age-old rays of divine truth have ever beamed to all who would receive it. Multiplied light-years are not required for that light to reach any truth-seeking person. The "quasar" of God's Word spans the vast gulf in an instant. Its intense light penetrates the most sin-darkened understanding of an unlearned mind.

As the prophet Isaiah put it, "The people walking in darkness have seen a great light . . ." (9:2, NIV). It is impossible to walk in the darkness without stumbling and falling. Indeed, darkness is a veritable death sentence to life. Isaiah's good news referred to God's action in revealing truth adorned in hope and faith. Over 700 years would lapse before God's Word would be made flesh. But His light brightened the paths where people were walking long before He was born.

One might think any such discovery of light would demand the most refined instruments. Hazard's startling find was made while studying a photograph with a hand lens, not a computerized tool. So the prophet's words proclaim the simple gospel of divine light to his day and to ours. God's "quasar" finds people wherever they are walking in darkness. It is ever at the place of desperate need that His eternal truth dawns. Our discovery of that light of truth for our lives depends on receptive minds, not on technical research.

Technology apart from knowledge of God strands us in a barren waste. That godless place is described in Scripture both as "outer darkness" and as a blinding blaze. The light itself is blinding if we refuse to walk in its truth. We are left to wander alone, to fall into the "black hole" of eternity.

The revealed light is God's doing, not ours, and it becomes precious to our lives. The light of His truth guides us from the dim past, through the confusing present, and the unknown tomorrows. Approaching the Advent season, let God's holy truth penetrate the inmost recesses of your thoughts. Christ is coming! **H**

BY IVAN A. BEALS

Office editor of the Herald of Holiness at the international headquarters of the Church of the Nazarene in Kansas City, Missouri.



Jama photos

Making decisions, or the art of judging between alternatives, is a natural part of human life. As natural as breathing, deciding flows from the endowment bestowed upon us at the creation of Adam and Eve. We are not determined, but free to decide between alternatives. The freedom of the will is endemic to human nature, without which we would be less than human.

The prophet Joel underscored this basic human quality, in these words: "Multitudes, multitudes in the valley of decision! For the day of the Lord is near in the valley of decision" (Joel 3:14, NIV).

The scene of this prophecy is the Valley of Jehoshaphat (Joel 3:2). There was no such place-name in Judea, hence the prophet is using it in a figurative sense, the meaning being "God's judgment." The text quoted above is, of course, a further extension of the meaning of "God's judgment." The setting is a time of great political and social crisis, perhaps the time of Manassah, 680-642 B.C.

The time of political upheaval and commotion is a time of great decision respecting national and local welfare. For our generation, the time of decision comes at the ballot box. But it has come more often in the moral and ethical decisions that people and politicians make every day. Moral and spiritual patterns develop from the kind of decisions we make affecting people; and patterns become permanent policies.

What with all the tension and animosity displayed in our country today over the unfair surcharges on natural resources and manufactured products being moved across the Canadian-United States border, I am treasuring a little story I recently discovered. A Scottish minister thought it would be a great idea to have a flag to fly from his church tower on special occasions. He was a veritable "flag buff."

One Sunday morning he spoke about this to his people. A short while later an elderly lady handed him a flag she had found in the attic. She didn't know what kind of flag it was, nor did the minister. The lady thought it was probably a collection of her late husband. It was a colorful piece, and the minister lost no time in hoisting it above the kirk.

The flag had only been flying a couple of hours when there was a loud knock at the parsonage door. There stood a smiling sailor. He saluted the minister smartly. "I'm responding to your signal," he said. "Maybe you don't know it, sir," he grinned, "But there's a ship's signal flying from your church tower which says: 'In great difficulties—urgently need pilot!'"

Respecting our national welfare, and individual spiritual welfare, all flags flying



THE VALLEY OF DECISION

indicate we need a Pilot of integrity and historical understanding. We need a leader (or leaders) who can read the moral signals of the times, and who is sensitive to the moral condition of the people. We seem to be tragically short of leaders who provide that kind of leadership on our national and local scenes.

However, there is a deeper and more personal decision than what political party we will follow, or what international alliances we ought to make. It affects our eternal welfare, and involves following Christ. None of us can call for a bowl, as did Pilate, and wash our hands of Jesus. The question Pilate asked the populace in the first century echoes across the centuries, and catches us all: "What shall I do,

then, with Jesus who is called Christ?" (Matthew 27:22, NIV).

I ask you, what are you going to do with Jesus in this moment? What have you done with Him? We can give nominal allegiance, pay Him lip service, place Him in a Sunday-only box but refuse His influence the rest of the week in our daily lives. To many, that is their familiar pattern, thinking and living in "water-tight compartments."

On the occasion of Pilate's question, three alternatives were suggested. Take



Barabbas, the symbol of moral and social rebellion; wash your hands, the symbol of moral neutrality; or accept Him for who and what He is. A new and sinister twist for our day in respect to the second alternative, that of washing your hands, can be seen in the growing influence of secular humanism. The "Humanist Manifesto," a blasphemous statement published a few years ago, shows in graphic form the impact of humanism, the fast-growing "religion" of our day. Three of its principles impinge upon the theme of this article:

5. We find insufficient evidence for belief in the existence of the supernatural; it is either meaningless or irrelevant to the question of the survival of the human race. . . . No deity will save us; we must save ourselves.
6. Promises of immortal salvation or fear of eternal damnation are both illusory and harmful.
12. Humanists . . . believe that traditional theism, especially faith in the prayer-hearing God, assumed to love and care for persons, to hear and understand their prayers, and to be able to

do something about them, is an unproved and outmoded faith. Salvationism, based on mere affirmation, still appears as harmful, diverting people with false hopes of heaven hereafter. Reasonable minds must look to other means for survival.*

What a tragic declaration!

The prophet Joel knew that his day was in the valley of decision, and that the day of the Lord is always near. The "last days" are not out in the future somewhere, but now. Jesus ushered in the beginning of the last days with his public ministry of declaring the gospel of the kingdom of God. Saint Paul, in 2 Corinthians 6:2, saw this when he said: "Behold, now is the accepted time; behold, now is the day of salvation."

As in the days of Joel, when "crowds upon crowds" were in the throes of spiritual and moral decisions, so it is now. Watching throngs of Christmas shoppers, one is struck by the fact that very few of them appear happy and content. Materialism cannot satisfy. Our world knows the importance of "attitude," "mission," "revival," "participation." All of these words are used in television advertising, but they only have a secular goal.

The "day of the Lord" is always at hand in every generation.

"The day of the Lord" is not measured by chronological time (*chronos* in Greek New Testament), but by opportune time (*kairos*). Day, in either the Hebrew or Greek, is not always a 24-hour period of time. As St. Peter said, "With the Lord a day is like a thousand years, and a thousand years are like a day" (2 Peter 3:8, NIV). *Kairos*-time means ripe time; a divine or moral season; an opportune moment or period. That is what Joel is referring to, and there are many examples of this in Scripture.

Consider the reply of Felix, the Roman governor, to St. Paul, in Acts 24:25, "Go away for now; when I have a *convenient time* I will call for you" (NKJV, italics added). Are you pushing Jesus, or His preachers, aside for convenience?

Consider St. Peter's great sermon word in Acts 3:19-20, "Repent, then, and turn to God, so that your sins may be wiped out, that *times* of refreshing may come from the Lord, and that he may send the Christ, who has been appointed to you—even Jesus" (NIV, italics added). Note how the time of renewal and forgiveness, the time when Christ takes up His appointment with you, is connected to God's *season* and to *your* repentance.

Hear Moses' great sermon to the Israelites, in Deuteronomy 30:19-20, which is so appropriate to this subject: "This day I call heaven and earth as witnesses against you that I have set before you life

and death, blessings and curses. Now choose life, so that you and your children may live and that you may love the Lord your God, listen to his voice, and hold fast to him" (NIV). Note how life, loving God, listening to Him, guarding the welfare of your children, are connected to *your* decision or choice.

I realize that the readers of this periodical are, for the most part, Christian believers. But on the chance that some are not, and that some are backslidden and caught up in the humanism of this age, as Christ's preacher I place before you, and beside you, God's Word. It is a witness to God's claim and call. Today, we are in the valley of decision! **H**

*Donald E. Wildman, *The Home Invaders*. (Wheaton, Ill.: Victor Books, 1985), 11-12.

BY NEIL E. HIGHTOWER

President of Canadian Nazarene College in Winnipeg, Manitoba.

Colossians 1:15 Revisited

I stood in the gap.

Then behold, God stretched

His arms.

I saw the cosmos

And infinity

And His holiness

And the souls of history.

I asked: Why?

He said,

Because I AM.

I stood on the Hill of the Skull.

Again God stretched

His arms.

I saw the nails

And the blood

And the pain

And the sin of my soul.

I asked: Why?

He said,

Because I love.

—DEAN BLEVINS
Thomasville, North Carolina

WHAT VALUE TRADITION?



Camerique

Our Christmas celebrations ought to communicate our love for each other, not as the world suggests...

What are your memories of childhood Christmases? Bringing home the Christmas tree? Stirring the plum pudding and making a wish? Lying awake to catch a glimpse of Santa Claus? Singing carols around grandma's piano? Making angels in the snow?

Chances are, your memories are tied up with the traditions and annual rituals that made your family Christmas just a bit different from everyone else's. Traditions are important—those rituals that give a sense of family identity, a source of shared memories that can go back a long way, linking us to former generations, giving us a sense of who we are. As many of us live far away from extended family, and as we are all buffeted by the rapid changes of a fast-paced society, traditions can provide continuity and stability and foster a sense of belonging. For children in particular the repetition of familiar events like a story and prayer at bedtime, or Sunday dinner, can add a sense of order and security in times of uncertainty and crisis. For the person living alone traditions provide a link to family, they give occasions to celebrate, and provide excuses to reach out and share oneself with others.

Family traditions become an important vehicle for transmitting family values, as their repeated enactment day by day, week by week, or year by year convey, more powerfully than any words, what the family is all about. What values do we want to uphold in our Christmas rituals? Central ought to be glad thanksgiving

for God's love in sending His Son to be our Savior. An Advent wreath with a family time of worship around the lighting of each candle can help us remember the true cause of our celebration, as the bustle of Christmas preparations threatens to take over. A manger scene in a prominent place, a family carol-sing around the Christmas tree, a birthday cake for Jesus, a Christmas service enjoyed together, can provide opportunities for expressing our love and praise to God.

Our Christmas celebrations ought to communicate our love for each other, not as the world suggests through extravagant material gestures, but by giving of ourselves, our time, our creativity in ways that recognize each other's uniqueness: having fun together decorating the tree or baking Christmas cookies, making homemade cards for grandparents, not getting so busy making everything perfect that we neglect to enjoy each other.

Our traditions should also include sharing with others beyond our immediate family circle—going to sing carols to a shut-in, including a lonely person for Christmas dinner, getting involved in an outreach project to the poor. For as we give to others in Jesus' name, we give to Him on His birthday.

A value that we may like to foster is that of sharing our Christmas joy with Christians around the world. The local library can provide information about customs from other lands that we could make part of our family celebrations—St. Nicholas Day, Santa Lucia, Christingle, Epiphany . . . A book of Christmas stories from around the world could provide some delightful new perspectives. Sending a card to a missionary family or a gift to a famine relief agency would be a tangible way of expressing our connection to a worldwide Christian family.

Through the annual repetition of Christmas rituals our family values are passed on to a new generation. But the celebration does not stop at Twelfth Night. Throughout the year we can find reasons to celebrate—birthdays, holidays, anniversaries of all kinds, achievements, disappointments, beginnings, endings, and even middles can be marked with rituals that express our trust in God, our love and appreciation of each other, and our concern for the world.

So this Christmas season, stop and think about your traditions. What do your family rituals say about the kind of family you are? Do they provide a reassuring structure of continuity in life? Maybe some need to be updated to fit the way your family has changed; maybe you need to establish some new ones. And in the new year, look for opportunities to celebrate, to create memories, to enrich life with the start of a new tradition. **H**

BY DOROTHY TARRANT

An associate professor and a member of the counseling staff at Eastern Nazarene College in Quincy, Massachusetts.

COMPASSIONATE MINISTRIES

BENNER LIBRARY
Oliver Nazarene University
KANKAKEE, ILLINOIS

Long before the term was introduced in the church, I learned about "compassionate ministries" from the Church of the Nazarene.

It was the fall of 1948, only 10 days after the birth of my third son. The other boys were just one and three years old. I started hemorrhaging and had to return to the hospital for minor surgery. I was exhausted; my nerves were frayed. My husband lost his job on the same day that our baby was born. We were broke and living with my parents. When I became ill, Mother cared for my children, but she was overwhelmed by three babies.

I was a new Nazarene. I had only become acquainted with the church about a year before. At that time, I knelt at the altar of the church and trusted the Lord Jesus Christ as my personal Savior. The church was new, born in a tent revival.

When I entered the hospital, one lady from the church offered to care for one of the boys. Food was brought in by people from the church. The pastor visited me faithfully. When the pianist of the church heard that it would be necessary for me to stay in bed for a week after leaving the hospital, she volunteered to care for me.

The ambulance delivered me to her home where she prepared my meals and nursed me all that week. Her husband was at work and the two of us were alone most of each day. The quietness and rest were healing to my body and nerves. I gained strength daily.

As the week ended and I prepared to go home, I thanked my benefactor profusely, adding that I was sorry that I could not pay.

She replied, "Just pass it on."

Her daughter and I were about the same age. She attended the same church and we became close friends. Although we lived about 1,500 miles apart for a number of years,

*The
Lords
Way*

we kept in touch. Then we moved within 300 miles of each other and she and her husband visited us immediately. Our friendship has stood the test of time. In 1975, when death struck our family twice, taking a son and a granddaughter, this friend, along with her daughter, boarded a plane and flew to be with us immediately.

Almost 40 years have passed since that unselfish act of kindness by that Nazarene pianist. During that time, I have been the recipient of "Compassionate ministries" from others in the Church of the Nazarene. As our sons grew older and our finances improved, I, too, was able to reach out to others during their times of trouble. I tried to pass it on.

I believe that pianist's act of kindness helped establish me in the church. We moved a number of times. After each move, before I was completely unpacked, I hunted and found a Church of the Nazarene. It be-

came my church home. In fact, my life revolved around the church. At different times during the past 40 years I held almost every office in the church. My three sons were reared in the church. Two other younger grandchildren attended the church for several years. Six children and grandchildren attended Nazarene youth camps.

Because of the church, I believe that I have had a happier life than I would have had otherwise. And I trust that I, too, have enriched the lives of others to some degree. I was started on a path of service to others by that unselfish act so many years ago.

"Compassionate ministries" are not new to the Church of the Nazarene. Although oftentimes spontaneous and unorganized, they have always been the Nazarene way. "Compassionate ministries" reflect the Master's way. He not only cares for the spiritual welfare of a person, He also cares for his physical and mental health. We fol-

low One who fed the hungry, healed the sick, and comforted the sorrowing. Christianity is compassionate ministries. **H**

BY LYNN CASHEN ROBERTSON

A loan officer for Farmers Home Association in Sweetwater, Texas. She resides in Trent.

IMPOSSIBLE NOT TO COME BACK

THE NEXT FEW MINUTES WERE A WHIRL OF ACTIVITY AS THE AMBULANCE ARRIVED AND THE PARAMEDICS BEGAN EMERGENCY TREATMENT. I KNEW THEY WERE WORKING AGAINST TIME...

It was 9:15 P.M., May 7, 1981. I was getting ready to leave the church after a music committee meeting. Suddenly, from the next room, my husband called my name; there was terror in his voice. I rushed to open the door that separated his office from the adjacent bathroom. He was trying to tell me something. He stammered and halted and then blurted out some unintelligible syllables. I looked closer. His right arm was dangling helplessly at his side. He showed me that he couldn't lift it. Instantly I realized that he was having a stroke. My tall, young, strong pastor husband might be dying. "I love you," I said as I put my arms around him. "Can you sit there for a minute? I'll go for help." Our associate pastor, Larry Cranston, came immediately when he saw my agonized look.

The next few minutes were a whirl of activity as the ambulance arrived and the paramedics began emergency treatment. I knew they were working against time, and I was also aware that Jim didn't seem to realize how seriously ill he was.

Church people began to man the phones requesting prayer. Paramedics were trying to clear the bathroom of boxes so that Jim could be carried to the ambulance. Anxious faces were looking from Jim to me.

The next thing I remember was the high-speed run to the hospital. Jim was vomiting, nauseous from the cataclysmic happening going on in his brain. It all seemed so unreal and so unexplainable. The paramedic talked reassuringly to my husband. "All right, Mr. Fox. You're doing fine. Hang in there." She injected something into his leg. He didn't flinch. He seemed to be calm in spite of the tremendous trauma. The ride was fast; the sirens were loud. Finally we arrived at St. Lawrence Hospital. A doctor came into the vehicle and checked Jim's vital signs. "Take him to Sparrow. He'll need surgery tonight. It's a probable aneurysm."

I had heard of people dying of aneurysms. "Will we make it in time?" I wondered. "Oh, God, help him. Oh God, help me," I prayed. It wasn't a very profound prayer, but it was an honest cry from the heart. Suddenly I was aware of a tremendous prayer support from somewhere else; yes, of course, our church was praying for us. Relieved, I knew that we could cope in the assurance of their love and His love.

Hospital personnel were taking Jim from the van. I followed them. Doctors hovered about him, anxious to monitor his vital signs. They checked his eyes with a light, took his blood pressure and temperature. They made some other neurological tests. His right side looked so lifeless, but finally they said, "He's stable. He will be admitted to intensive care. Tomorrow he will have a CAT scan, then we can tell you more."

As I waited for the result, three people from the church stopped by and talked to me. One had survived a brain tumor with serious complications. Arden Field offered me hope and strength. Other members of the congregation stopped by to give me support. It was noon before the neurologist was prepared to talk to me.

In a diagram-type depiction, Dr. Havier showed me a picture of Jim's brain where a massive inner cranial bleed had displaced brain tissue. He showed that a clot had formed, about the size of a walnut. "This clot," he explained, "has caused the paralysis on your husband's right side. We are hopeful that the blood vessel does not erupt again or we will have to go in and repair the damage." He asked a lot of questions about Jim's medical history, recent changes, and stress; he explored the "whether" of drinking and smoking along with queries about salt intake and recent blood pressure levels. At last he said, "He seems so young and in otherwise good health to have had this stroke. I'm perplexed. However, his muscle tone is good and this will be a big factor in his coming back soon."

The days following were long and arduous. There were four therapy sessions a day: physical, speech, occupational, and recreational. The rehabilitation program at Sparrow Hospital was excellent. The therapists were qualified men and women who seemed committed to restoring impaired people to usefulness and normalcy. I was impressed with the skill and expertise they possessed and personally grateful for the patience and endurance they exhibited. They were obviously trained to urge Jim to his maximum potential. No matter how tired my husband was, he was always determined to go to his sessions. The strength of his optimism bolstered my own faith.

I spent long hours with Jim; reading, conversing, and reviewing needs in the congrega-

tion. He wanted to hear specific details of how needs were being met and how the services were going. He offered suggestions for his annual report and made decisions on our personal finances. Sometimes I could understand him perfectly, but at other times he was unintelligible.

Our church, Lansing First Church of the Nazarene, was profoundly supportive during these difficult and uncertain days. They flooded our mailbox with letters, cards, poems, and messages. They gathered in groups to pray. Economically, they provided for every need we had, continuing all the wages and benefits that we had been receiving before the interruption. A doctor and his wife from our congregation, the Hoisingtons, spent their lunch hour visiting us at the hospital on several occasions. Their sense of humor and sparkling wit encouraged us. They and other laymen from the church made not coming back impossible.

Another significant caller was Gene Braun, a song evangelist from Florida, who breezed in the room unexpectedly one Friday and brought encouragement and faith to Jim and me. His visit coincided perfectly with a disappointing reversal Jim had suffered, and we were lifted in our spirits by his engaging smile and contagious enthusiasm. We didn't know until much later how shocked he was by Jim's impairment.

We needed large doses of human comfort and it came to us from all directions. Our children, 15 and 19 years old, were loving. Our son transferred from his college in Ohio to be close to us. Our daughter showed maturity beyond her adolescent years as she helped care for her dad.

As we counted our blessings from time to time, we realized that not every stroke patient in Sparrow was as fortunate as we. A good church, a loving family, supportive friends, excellent therapy, and qualified doctors were just a few of the pluses that caused us to rejoice and give thanks.

However, I could tell, particularly in speech therapy sessions, that Jim was not progressing well. His inability to concentrate worried me. Allergic reactions to medication were causing severe hives. Finally, the doctor in charge of rehabilitation called me aside. I knew there was bad news when I saw his face. "Mrs. Fox, I want to be honest with you. Your husband is not making the progress we had hoped. I know that you both love the pastorate, but the biggest worry I have is Jim's preaching ministry. It is highly unlikely that he will be able to communicate from the pulpit again. His speech is severely affected. Also, he will probably not walk without a cane. That will limit the vigor and physical activity of pastoring." I was stunned, but thanked him for his candor and honesty.

All that morning I alternated between despair and depression. Discouragement was not a luxury that I could afford when my husband needed cheering. We went over the cards and letters of the day and, as usual, Jim remembered every one of the people who had sent them. We talked optimistically of his coming off all the

medication to relieve the hives; he expressed the belief that he would do much better in therapy once the allergens were removed.

Alone with God that afternoon I prayed the prayer of surrender. I recounted our call to the ministry over 22 years before, and said that if what the doctor has told me is Your way of terminating our call, please help me to accept it. After a struggle of several minutes, maybe an hour, I relinquished my hold on our future and gave it to God unreservedly. It seemed risky at first, but to my amazement I felt a peace stealing over me—almost a euphoria that I couldn't describe to anyone, not even my husband.

Two days later, Jim made a dramatic leap in his recovery. After not being able to move in



Jack Corn

bed for three weeks, he got from the bed to the wheelchair alone, and then began to walk with an aide by his side. He graduated to a walker in physical therapy the next morning, then on to crutches within a few days. Progress was noticeable almost hourly as one achievement led to another.

On June 7th he made his first appearance in church. With great effort and unbelievable determination he lifted his right arm to shake hands with people. Each time got easier, and before the morning was over he had greeted dozens of his parishioners. One lady said, "I'm seeing a miracle right before my eyes." Two weeks later he was walking without his cane and beginning to speak in sentences. Recognition of words came first, then the articulation of sentences, and finally comprehension of whole passages. He began to take part in the services: reading Scripture verses, leading in prayer, giving announcements, and then finally in August delivering his first sermon. He had to read most of it, but the content was profound and the delivery clear. Sometimes, when he couldn't think of a word, he would ask the congregation to help him out, and one or more would happily come to the rescue. The resourcefulness and patience of our people was inspiring. They made not coming back impossible. **H**

BY MARY ELLEN FOX

A Nazarene pastor's wife in Beverly, Massachusetts.

God's Power

We need power outside ourselves if we are to master temptation. in You

Some temptations are hard to overcome. Such temptations will vary from person to person, and vary at different times in the same person's life. We try hard to defeat them because we want to succeed, yet occasionally we get caught unawares.

We need power outside ourselves if we are to master temptation. Is that power available? Yes.

To see power at its greatest and most effective, we must lift our eyes from earth to heaven. The Bible frequently refers to the unlimited sweep of God's power. One psalmist affirmed: "God hath spoken once; twice have I heard this; that power belongeth unto God" (Psalm 62:11). The God revealed in the Bible is the God of power.

The greatest evidence of divine power is God's raising of Jesus from the dead. Before Jesus' death no one had ever been raised from the dead with the certainty that he had escaped the grasp of death forever. Those who had been raised by the prophets or by Jesus had returned to the same sort of life that they had earlier. Jesus was raised to endless life.

God's act of raising Jesus Christ from the dead showed such unbelievable power that millions of people today do not believe it was possible.

Divine power is always active. One word for *power*, that the apostle Paul used in Ephesians 1:19, gives us our word *energy*. It primarily means "being at work." The New Testament always uses it of supernatural power.

This power will enable us to overcome temptation. The onslaughts of the devil are sometimes fast and furious. Blows rain down on us from every side. We could easily wilt before them. Divine power alone enables us to conquer them and defeat our adversary the devil.

Sometimes we are tempted to be impatient. We want something and we want it at once. Our temperament makes the temptation that much more difficult to overcome. The power of God enables us to be patient. Paul prays that the Colossian Christians might be "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness" (Colossians 1:11). Patient endurance is the fruit of the Holy Spirit, the One who mediates the power of God to Christians. He is the One who has come from heaven to reside in our lives. Being there permanently, His help is always available to us.

To endure patiently is one thing. To do it with joyful exuberance is quite another. When we see it, we know that the power of God is at work in the person's life, for nothing less is sufficient to account for it. Paul and Silas, though innocent men, were beaten and put into prison with their feet firmly fixed in the stocks. In such agony, they "prayed, and sang praises unto God" (Acts 16:25).

Bert Fairland, 49, died suddenly from a heart seizure in his office on Monday afternoon. When friends came to express their sorrow they found his 48-year-old widow, Pam, calm and serene. She said: "I

shall miss Bert very much. But I am rejoicing that he is with Christ, which is far

better. I am looking forward to the grand reunion when we will be together always. In the meantime, I am waiting on God to show me how He wishes me to serve Him. The Lord has promised He will never leave me, and I am enjoying His love and companionship."

The power of God will enable us to live according to God's will in spite of all our inability and weakness. We can say with Paul: "I can do all things through Christ which strengtheneth me" (Philippians 4:13). Our disabilities can be many. Even so, we can still live for God by the power that comes to us through communion with the Lord. Filling our life, it will enable us to overcome difficult temptations.

Fred Sparrow was a dedicated Bible class leader. Then he developed arthritis and became housebound. How could he serve the Lord with this disability? Parents of his Bible class members were concerned for his well-being and visited him regularly. These parents became his home Bible class. Fred commented, "At first I was saddened by this crippling blow. I was tempted to think God could not use me in His service. As I patiently waited on God to reveal His will, I enjoyed rich communion with Him. Now, in spite of my limitations, I rejoice to do God's will."

God's power at work in a person is the secret of his ability to defeat temptation.

At the end of their first year at university, 20-year-old twins Tom and Tim Palmsby were depressed and unwilling to attend church. These Christian brothers had been pressured into taking drugs. Their parents poured out their sorrow to their loving heavenly Father. Then they spoke with Tom and Tim. The lads repented of their sin, and with God's power they never succumbed to the temptation again. In their remaining university years, they witnessed to the saving and keeping power of God over temptation, and were able to direct other young people to the only Person who can rid anyone from drug taking.

The Word

How do we get our share of this power of God? By waiting on Him. Through our fellowship with God in a life of complete obedience to His will, we receive it in answer to our prayer. In his Epistles, Paul prays that the Ephesian Christians might be strengthened with power in the inward man through the Holy Spirit (Ephesians 3:16). He asks God that the Colossian Christians might be strengthened with all might according to God's glorious power (Colossians 1:11). As we wait on the Lord and seek this power, He will give us all we need.

Power comes to those who intend to live faithfully for the Lord. They know their own weakness and limitations. They realize that the divine power alone is sufficient to live as they ought and want to do.

The power of God flooding our lives is essential—and adequate—for all our spiritual needs today. **H**

BY G. WEATHERLEY

A free-lance writer from Norwich, England.

*No cabalistic sourcebook for the spell
Of magus or of priest. No mystic tome
Kept close by shaman through the threat of hell.
No carcass for diviner's hands to roam
And find in colon's placement good or ill;
But plain good books for all of Adam's race—
Books to be read and understood at will
And thereby bring men to the Gate of Grace.*

*Past Paul's hard sayings and Ezekiel's wheel—
Past esoteric truths and mysteries—
God leads us (sage or fool) to where we kneel
Before that Prime and Overt Truth that frees
Us from our doom: That God loved everyone
Of us so much HE GAVE HIS ONLY SON.*

—WILLIAM DAVID GEBBY Indianapolis, Indiana

BOOK BRIEF

BEACON HILL PRESS OF KANSAS CITY



THE GOOD NEWS: Messages from the Gospel of Mark

Paper. 184 pages.
To order see page 23



W. E. McCUMBER
author

I would more than walk across the street to hear W. E. "Bill" McCumber preach. Why? Because he has the gift of being able to say more in less time than just about anybody I know. That, my friend, is a blessing in this age when we are bombarded with words and visual images all our waking moments.

McCumber and Gospel writer Mark are an outstanding combination brought together in the 60 short chapters of this book.

(Mark retains the prize for brevity with his 16). Both write with an enviable clarity and are straight to the point. If you enjoy the editorials in the *Herald of Holiness*, you will find the same succinct style in these daily insights into Mark's Gospel. Here, in a few pages a day, you can sit at the feet of Jesus along with editor McCumber and reporter Mark. Don't pass by this opportunity.

The format lends itself to personal devotional use. Granted it is only 60 days long, but just think—a chance to spend two months with McCumber and Mark. Better company is hard to find.

The day I wrote these words, Pope John Paul was in town. Thousands were straining to get a few seconds' glimpse of him in person as he rode by in a bullet-proof glass vehicle. It made me thankful the Word of God is not inaccessible.

Unlike millions of people in this city, I didn't try to get up early, fight the traffic, and stand for hours to see the pope. But I am considering getting up early enough to visit with Mark and McCumber. Care to join me? **H**

Glen Lewis Van Dyne
Pasadena, California

TODAY'S BOOK

The Bible has often been likened to a portrait gallery. It is all about God and people in every conceivable relationship. That alone, apart from questions of inspiration, would assure its relevance to each succeeding generation. We could outgrow the Bible only by becoming something other than human beings.

In *The Springs of Jewish Life*, Chaim Raphael writes, "The Bible appealed through the contact it offered with an endlessly varied gallery of individuals who never appeared as plaster saints but were always recognizably human—brave and fallible, venal or inspired."

Yes, Bible characters are recognizably human. They are painted with warts and wrinkles. In the Bible no one's sins are excused, no one's virtues are exaggerated. Truth is told whether it brings pleasure or pain. And unlike the gods of the heathen, the God of the Bible is recognizably other than human. He does not share the sins of His people but is acclaimed for His perfect holiness and for His infinite love.

Disclosing such a God and portraying such a people, the Bible is never outdated. It speaks as relevantly and powerfully to us as it did to the generations contemporary with its events and writers. Discussing the messages of the prophets, Raphael says, "No one asked where and how these great orations had been spoken or recorded. They carried their own truth; and the prophet who spoke—Isaiah, Jeremiah, or any of them—was addressing each generation of Jews with the same authority, intimacy, and love."

The Bible speaks to us today. Any refusal to hear its message does not alter the fact that it speaks. Refusal to hear is not a denial of the Bible's character and power; it is an affirmation of human blindness and stupidity.

The importance of publishing, distributing, and expounding the Bible in the language of the people is a task that never diminishes in urgency. Only the word that God speaks through the Bible can forestall the suicide of modern society. To bring the Bible and people together is a top-priority mission.

THE POOR ALWAYS

"The poor you have with you always," said Jesus. He spoke these words to some who tried to make the poor an excuse for doing nothing for others. The claims of the poor upon our resources are not exclusive. "All things to all men" is the responsibility of the church.

How sad, though, that our Lord's words are often twisted to excuse our neglect of the poor. We should understand these words as a summons to constant service, not as a refuge for selfish interests. The claims of the poor are not exclusive, but they should have priority. They should be first when we structure our agendas.

The Spirit anointed Jesus "to preach good news to the poor." He came as the Son of God who "filled the hungry" and "sent the rich away empty." The poor have never had a better friend than Jesus, but the church has not faithfully mirrored that friendship. Even a cursory examination of church history will show that the church has favored the powerful and privileged, not the poor.

We are the Church of the Nazarene, and "the Nazarene" is Jesus of Nazareth. We are not the Nazarene church but

Any man who oppresses the poor should know that the church has set its face against his evil, selfish, and oppressive enterprise.

the Nazarene's church. Where this is not true we are not the church; we are a social caste masquerading as the church.

We should examine all proposed legislation and action in the light of this question—"How will it benefit the poor?" Too often the hidden agenda is, "How will it protect vested interests?" No building, for example, should be bricks for the proud that should have been bread or Bibles for the poor.

God's people should be marked by simple life-styles that allow us to release added resources to improve the lot of the poor. God's people should be marked by relentless opposition to structures, methods, and laws that hold people in economic serfdom. Any man who oppresses the poor should know that the church has set its face against his evil, selfish, and oppressive enterprise.

"The poor always"—not an alibi for indifference but an agenda for service.

CHILD ABUSE

The abuse of children is a growing evil. Little ones are being victimized in alarming numbers and sickening ways. They are sacrifices to the uncontrolled lusts and rages of adults. Abusers are often parents or relatives, sometimes the criminally insane, frequently the heartless, mammon-worshipping purveyors of drugs and pornography.

Charles Wesley, in one of his hymns, asks the question, "Who would helpless infants wrong?" The answer supplied by hundreds of heart-rending news items is, "Many persons!" Exploited children are being scarred for life, physically and emotionally, by what they suffer at the hands of cruel and rapacious grown-ups.

The love of Christ for children is documented in the Gospels. His church must oppose with all its influence and power those who assault the bodies and minds of little ones. Industries that exploit them, individuals who violate them, must be brought to bars of human justice, and must be warned of coming divine judgment. Those who labor to protect the children, to bring healing to their battered

flesh and bruised spirits, should be supported in every way possible.

In Christlike love the church must also minister to those guilty of monstrous crimes against children. Often perpetrators of child abuse were themselves abused as children. Not having received love, they do not know how to express it. Repressed guilt, anger, and hostility comes to a boiling point and overflows in sudden, savage assault upon defenseless victims. As reprehensible as such conduct is, Christ died for these hate-filled souls, and His forgiving and life-changing grace is offered to them in the gospel. Without condoning sin for a moment, we can proclaim hope for the vilest offenders.

Above all, in Christian homes a Jesus-like love—accepting, forgiving, enduring—should prevail, binding the hearts of parents and children together and providing the world with demonstrations of what society should be and can become. The greatest force in the world is still the love of Jesus Christ shining through His people.

CHRIST, NOT MACUMBA

In a travel magazine I read an article about Macumba—"Brazil's Black Magic." Macumba is a religion taken seriously by thousands, a voodoo cult that attempts to manipulate its gods by ritual acts involving idols, chants, and objects supposed to bring good or bad luck.

According to the article, this superstition makes use of wax human heads to bring good or evil fortune to people at a distance from the voodoo devotee. The hollow wax heads are to be filled with cow brains to make them "more realistic."

That masses of people are enslaved by such nonsense is reason enough for our church's mission in Brazil. It is reason enough, also, to rejoice in the rapid growth our Brazilian churches are experiencing as the gospel is spread in the power of the Holy Spirit.

A recent letter asked me, "Has the Church of the Nazarene any work in Brazil? Do you publish any literature in Portuguese?"

I'll say we do! In Brazil we have 6 districts, 64 churches, 30 missions, 65 national preachers, 22 missionaries, and a

host of victorious laypersons bearing jubilant witness to Jesus Christ.

In Brazil we have radio work and Christian schools to augment the outreach for Christ. We are publishing hymnals, Sunday School literature, books, and magazines in Portuguese, all used to assure an ongoing spiritual harvest.

Since 1980 our church membership has increased 146 percent. God is powerfully at work in Brazil. Other evangelical churches are experiencing similar harvests from their preaching, praying, teaching, giving, and witnessing.

Macumba has no power to save from sin. Wax heads, cow brains, jaguar teeth, perfumed candles, and other articles employed by Macumba practitioners are impotent to redeem. They only further enslave the devotees of paganism. The gospel of Jesus Christ is the power of God unto salvation. Any price we pay to circulate that gospel is justified by its effects upon the lives of those who hear and believe. Pray for the work in Brazil and support our world mission generously.

THE ANSWER CORNER

Is it wrong for a Christian to take bankruptcy? I think it is wrong to plunge into debt with no idea of how one can pay it. But if emergencies come unexpectedly, such as illness or injury, forcing one deeply into debt, would it be wrong to escape the harassment of creditors and preserve one's home by taking bankruptcy? What is the church's position on this?

To my knowledge, our church does not have an "official" position on bankruptcy. All I can share with you is my personal viewpoint. I would oppose any person's filing bankruptcy to escape the payment of just debts. But taking bankruptcy as a legal means of buying time in which to recover financially in order to pay your bills, while sustaining a decent standard of living for your family, can sometimes be a wise decision, however reluctant one is to make that decision. An honest man, if he has to take bankruptcy, will pay his debts as soon as he can, living simply in order to do so.

When and why were the Scriptures, particularly the Epistles, put into chapter and verse order?

The Hebrew Bible was first divided into verses by a group of Jewish scholars called the Masoretes (named from the Hebrew word for tradition). Several generations of these scholars labored from about A.D. 600 to A.D. 1,000.

Arias Montanus was the first to divide the Old Testament into chapters. He published an interlinear Hebrew-Latin Old Testament in 1571.

The New Testament was divided into verses by Robert Stephens in a Greek and Latin New Testament issued in 1551. An English New Testament, appearing in 1557, incorporated these verse divisions.

Stephen Langton, an archbishop of Canterbury, who died in 1228, is usually credited with first dividing the Bible into chapters.

The whole Bible in its present chapter and verse divisions was Stephen's Vulgate edition of 1555.

The divisions were intended to make it easy to find references, the only good purpose they have ever served, but one we can all appreciate.

The New King James Bible translates Isaiah 34:15, "There the arrow snake shall make her nest and lay eggs." All the other translations state that the owl will make her nest and lay eggs. It does not harm the translation, but most snakes deliver their young alive, do they not? I know that the rattlesnake does.

The Hebrew text is very old and in places very obscure. This sometimes puts a translation "up for grabs." The KJV reads "great owl" here, the RSV simply "owl." The NEB renders it "sand partridge." The NASB has "tree snake."

The Hebrew word (*kippoz*) is translated "darter" by Adam Clarke, who adds this explanation: "a serpent so called because of its suddenly leaping up or darting on its prey."

I know very little about snakes, including their methods of reproduction. I don't know much more about Hebrew, but scholars seem divided on the meaning of this scripture, and we can be glad that it doesn't affect any major doctrine of the faith.

*Bird's nest or serpent's,
Why should I care,
They're building a palace
For me over there. . . .*

Forgive me, my mind wandered and I was just humming an old tune.

I'll try to find out more about this, and if I do I will share it with our curious readers.

Incidentally, it does help point up one fact—that those who labor to translate and interpret Scripture have a hard task, one deserving of our prayers and encouragement.

**Conducted by
W. E. McCUMBER, Editor**

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

LETTERS

REGARDING RAHAB

I disagree entirely with the idea that God wouldn't have a prostitute in the lineage of Christ. Why is a prostitute any worse than David, who ordered another man's wife to his bed and then ordered her husband killed? And Solomon, to whom women were nothing more than a lustful diversion?

And it's hilarious to think that the spies wouldn't have been "caught dead" in a harlot's place. Even though the Jewish men looked down on prostitutes, they used them regularly. And what is a concubine; is she not an unpaid prostitute?

And let's remember that women during those times had very little, almost no choice as to what man used or abused them. Prostitution was a matter of surviving sometimes then as now.

I'm sure God had pity on the women (especially the concubines) of that day, for

they were handed out to visitors and friends to be used or abused as the men saw fit.

I thank God every day that He looked into all the hearts of those people, just as He looks into ours today. He knows the difference between those who have no choice and those who choose to go wrong.

Bobbe Harris
Emmett, Idaho

SPEAKS VOLUMES

Dr. Al Truesdale's article "In Praise of Faith, In Praise of Integrity" is a classic that speaks volumes to our age of "cheap grace" and "careless" religious responsibilities as it thrives in shallow "believisms." If I understood him correctly, Christians today are challenged to a state of being "in Faith" so as to respond with integrity through an honest, owned response of praise to God. Thoughtful and disciplined

integrity will surface without hidden agendas (self-seeking) but with a strong note of stalwart faith in God. Articles of this caliber bring me to this periodical time and time again!

Monty Neal
Moore, Oklahoma

NO INCONSISTENCY

There is no inconsistency between approval of controlled use of television and prohibition of attendance at the movie theater as stated in the *Manual* of the Church of the Nazarene.

The key to the proper use of television is available. The control panel will change channels or turn the set off. There is no problem if those in charge have control of the situation. If control is lacking, a start toward it can be made immediately, using good judgment, love, and prayer.

In attending the movie theater there is no similar option. People could walk out,

I fully support our church in its prohibition of attendance at the movie theater, and its approval of the controlled use of television. There is no inconsistency between these positions.

CARAVAN CONCERN

If you think a child needs a "special case" consideration; if they are mentally/emotionally handicapped; put a note on

Bob Mangum, Jr.
Nampa, Idaho

The *Herald of Holiness* must be the most frequently read magazine in this valley! We give out hundreds of them.

God bless you all!

Nancy Seale
Mt. Hagen,
Papua New Guinea

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

[illegible]

SALVATION BY APPOINTMENT

The Cashells, saved just 18 months before, were eager to share their faith in Christ and His transformation of their lives. They witnessed to the Metcalfs and prayed that God would invade the hearts of their good friends. In response to this persistent witness, Bud, Becky, and the family visited our worship services in September 1985. During the next two weeks, Bud was in southwestern Wyoming on a drilling job, but he and Becky talked daily by phone concerning their spiritual need. Both agreed that God was "knocking on the door of their hearts," and they agreed to be saved together in an upcoming service in Riverton.

sharing the morning service where they experienced great conviction. The Lord's Supper was scheduled following the evening message. As always, my pastor-husband Wes, gave the admonition from 1 Corinthians 11:23-30, and opened the altar for those who wished to come to Christ in repentance, and for Christians who had needs. Bud, who had been standing in the back of the sanctuary holding his young son, quickly deposited him in the nursery. He made his way down the aisle, gently taking Becky's arm as he reached her pew. They knelt together, acknowledged their need of the Savior, and were saved! With tears of joy, they took communion with their new church family.

H

The pastor's wife at Riverton, Wyoming, First Church.

IN THE NEWS

PEOPLE AND PLACES



Inc. (FANS).

John Gillespie has been promoted to senior vice president with the A. L. Williams organization and First American National Securities,

A. L. Williams, based in Duluth, Ga., is an international marketing organization specializing in the sale of term insurance, while FANS, a subsidiary of the A. L. Williams Corp., offers IRAs, mutual funds, and other investment vehicles.

Gillespie, a native Georgian and a 1977 Trevecca Nazarene College graduate, was formerly employed in sales management and served as a minister of music in the Church of the Nazarene. He joined A. L. Williams in November 1982. He, his wife, Celeste, and two daughters reside in Bethany, Okla. □



John Calhoun, pastor of Long Beach First, delivers a challenge with the assistance of interpreters for Cambodian listeners in a combined service on the church's 1987 Faith Promise Sunday. Among Nhim (l.) interpreters for Laotian-speaking listeners; Ung Ty (r.) interpreters for those who speak Khmer.

CHURCH GIVES 105%... FOR OTHERS

Long Beach, Calif., First gave more than 105 percent for others in the 1986-87 assembly year, according to the report of John Calhoun, pastor of the congregation. At the 1987 Southern California district

assembly he reported his church gave \$625,000 for others last year, while keeping only \$530,000 at home. This means Long Beach First gave 105% for others compared to what it kept. The church raised \$1,250,000 for all purposes.

The bulk of the money for others went for purchase of property, staffing, and expenses of the Long Beach New Life Cambodian Church, which is a ministry of Long Beach First. Other recipients included Casa Robles and the NBC extension Bible Center in Long Beach.

Calhoun estimates that the mother church has put \$1,000,000 into the Cambodian ministry in Long Beach since it began.

The \$625,000 raised for others includes a General Budget payment of \$49,000—which is an overpayment of \$2,000. It does not include district budget, educational budget, pensions budget, etc.

Long Beach First has a membership of 1,438. They averaged about 1,200 in Sunday morning worship in 1986. The church has always paid its budgets and has been a "Ten Percent Church" for probably 25 years in a row, according to the pastor. □

—NN



Kilgore, Tex., First Church honored their pastor, Harold C. Harcourt, June 14, celebrating his 50 years in pastoral ministry. Dr. Wendell O. Paris, district superintendent, Southeast Oklahoma, was the special speaker. Friends from across the United States and from several foreign countries sent congratulations that were compiled in a "Book of Remembrance" and presented to him.

He was first licensed as a minister by the Western Oklahoma District, and ordained by Dr. J. B. Chapman in 1938, at Lufkin, Tex. He pastored the churches at Farmersville, Overton, Baytown, and Greenville in Texas, and then at Durant and Midwest City Chapman Memorial in Oklahoma. He became pastor at Kilgore, Tex., 1978. The churches he pastored for the past 34 years were 10 percent churches, and for 49 consecutive years the church paid all budgets in full.

Rev. Harcourt served as a district secretary 28 years, serving on the Dallas and Southeast Oklahoma districts; he served as secretary to the District Advisory Board, Southeast Oklahoma, 21 years. He was a trustee to Southern Nazarene University 21 years and served on the "Ten-Year Study Commission." He graduated from Bethany-Peniel College (now Southern Nazarene University) in 1937 with both the B.A. and Th.B. degrees in the same year.

He has written articles for the *Herald of Holiness*, *Preacher's Magazine*, and daily devotions for *Come Ye Apart*. He has given numerous papers at preachers' and wives' conventions. He has had sermons published in two daily newspapers.

The Southeast Oklahoma District honored him for 21 consecutive years as secretary to the District Advisory Board and with a citation "Pastor's Award of Excellence."

He was united in marriage to Nella Marie Bohling, Bethany, Okla., in 1938 by the late Dr. H. B. Macrory, pastor at Bethany, Okla., First Church. The Harcourts have two children, Barbara Gary, Durant, Okla.; John Harcourt, Norman, Okla. They have five grandchildren. □



Chaplain Bob Sherwood (r.) visited with (l. to r.) Bill Robinson, Michael Chambers, and Michael Green during the 20th Anniversary celebration of the Nazarene Bible College. Green and Chambers both felt a call to preach while Chaplain Sherwood was the pastor at the Haverhill, Mass., church. Robinson later felt a call to preach. All three are attending the Bible college to prepare for the ministry.

RAYMOND W. HURN, Secretary
BOARD OF GENERAL SUPERINTENDENTS

PRAYER PARTNERS

PETITIONS

Pray for the Board of General Superintendents as they meet the second week of December for their winter planning session.

And don't forget to pray for our certified evangelists at Christmastime when they do not work in revivals and are not being paid. We should pray for them, and each local church should send a gift to the evangelists who have labored with them through the year.

Please pray for our churches in the Salt Lake Valley of Utah—for the new church at Vernal near the Colorado border and for the 1.5 million people who live in the Salt Lake Valley. Intermountain District is engaging in a prayer thrust for Utah, praying for the right mission plan, new Bible study groups, and the spiritual leaders.

PRAISINGS

We are thankful for an enthusiastic early response to the Thanksgiving challenge of \$9,250,000.

Mexican pastors of Monterrey are organizing themselves for a thrust to their city in 1988. This is strictly on their own with motivation provided by Ruben Jimenez, district superintendent. Jerry Porter reports that in a great moment of joy, 16 pastors of churches and missions in Monterrey stood to their feet, each confirming the desire to begin an extension ministry in 1988. It is hoped that 25 new churches will result in one year.



Dean Flemming, son of Superintendent and Mrs. Floyd O. Flemming, Akron District, received the Ph.D. degree from the University of Aberdeen, Scotland, in October. He wrote his dissertation on the subject "Essence and Adaptation: Contextualization and Heart of Paul's Gospel." Dr. Flemming, appointed as a missionary in the Church of the Nazarene in 1986, began teaching New Testament at the Asia-Pacific Nazarene Theological Seminary in the Philippines in November 1987. □



Bill Rolfe (l.), video coordinator for the Division of Christian Life and Sunday School, and **Phil Riley (r.)**, division director, present **Dr. Raymond Hurn (middle)**, general superintendent, with a complete set of *Teaching Insights* training videos. The first tape of this series, *Teaching Insights—Elementary*, was released last fall and has been acclaimed as one of the best tapes of its kind on the market today. The two latest releases joining the series are *Teaching Insights—VBS* and *Teaching Insights—Great Commission Sunday School*. All three tapes in the series thus far are available from Nazarene Publishing House.

IRS ANNOUNCES HIGHER MILEAGE RATE FOR BUSINESS USE OF AUTOMOBILES

The IRS has raised the standard mileage rate for figuring tax deductions for business use of automobiles. The new rate can be used in the calculations for the entire 1987 tax year.

The allowable deduction for business use was raised from 21 cents per mile to 22½ cents per mile. The 22½ cent business rate is for the first 15,000 miles of business travel per year for cars not fully depreciated. The rate for mileage above 15,000 miles and for mileage on fully depreciated cars remains unchanged at 11 cents.

A taxpayer can deduct either the business standard mileage rate or actual expenses for business use of cars. In addition, the business-related portion of parking, toll,

property tax, and interest on car loans can be deducted.

The allowable deduction for charitable use remains unchanged at 12 cents per mile. The 12-cent rate is unlimited for the total number of miles driven for charitable use. The mileage rate for medical and moving expense deductions also remains unchanged at 9 cents per mile.

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, advises that less generous rules for depreciation and other tax changes may eliminate part or all of the auto expense deduction for the 1987 tax year. Each minister should carefully consider this since, in most cases, it will be better to be reimbursed mileage at the new rate rather than deduct unreimbursed expenses.

A recently revised Church Management Memo (No. 11), titled "Auto Expenses and Federal Income Taxes," is available, at no charge, upon request from the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131, telephone (816-333-7000). □

YOUTH ADVISORY COMMITTEE MEETS

NYI Ministries met with a newly formed Youth Advisory Committee to discuss youth program and product development at King Conference Center in Kansas City, September 9-10.

Members of the committee represented the U.S.A. regions and included Rex Person, Doug Runyan, Susie Shellenberger, Randy McClurg, Kendall Franklin, Alan Scott, David Shaw, Dave Curtiss, Jim Shalley, and Jamie Snodgrass.

NYI staff members who met with the committee included Gary Sive-wright, Mark Gilroy, Karen DeSollar, Kathy Lewis, Fred Fullerton, Randy Cloud, and Diane Miller. □

—NN

ORIENTATION HELD AT HEADQUARTERS

The new district superintendents of 1986-87 met with denominational leaders in Kansas City for the annual New District Superintendents' Orientation, September 15-16. During this time the superintendents meet with the Board of General Superintendents, the general secretary, division directors, ministry and service directors, and others. The event is designed to acquaint the new superintendents with how the headquarters support team can assist the district and local church.

Those attending 1987 orientation included Jack Archer, North

Central Ohio; Thomas Goble, Anaheim; Garrett Mills, Eastern Kentucky; Ark Noel, Southeast Oklahoma; and Jack Stone, Northeast Oklahoma. Those unable to attend included F. Thomas Bailey, Northwestern Illinois; and L. Eugene Plemons, Dakota. □

—NN

PENSION STUDY COMMISSION MEETS

According to Dean Wessels, administrator of the Board of Pensions and Benefits USA, the Pension Study Commission, appointed by the Board of General Superintendents, recently held its second meeting.

There was a review of recent tax law changes as related to the tax status of the "Basic" Pension Plan. Current actuarial data and projections were also discussed in light of the

denominational payment of the Pensions and Benefits Fund.

A survey of district superintendents regarding various pension issues was received with appreciation. Pre-PALCON meetings have been established for additional dialogue and input regarding the future of the "Basic" Pension Plan.

Those appointed to the commission include Randy Davey, Leon D. Doane, Vernon Lunn, Ron Mercer, Richard L. Parrott, Hiram E. Sanders, J. E. Shankel, and Thomas G. Shaw. Howard Marks was appointed to replace Kenneth Marchant, who was unable to serve.

Wessels projects that the commission will continue its work through 1988. They will report to the Board of Pensions and Benefits USA in February on the progress made. □



YOUR PENSIONS AND BENEFITS FUND IN ACTION

Your Pensions and Benefits Fund dollars make possible the "Basic" Pension Program for retired ministers and widows of ministers. The response to your faithful payment into this Fund is illustrated by the following expression of gratitude received recently from the wife of a retired elder in the South.

Dear Brother Wessels,

I'm writing for my husband, as he is in the hospital and not able to write. He had open-heart surgery March 18 and one month later, after not getting better, was sent back to the hospital, and we find he has colon cancer and had the second operation April 15. He is very sick, but he is in the hands of the Lord.

The Pensions and Benefits gifts came when we needed them so much. God bless all who have made the gifts possible.

In His Love

The "Basic" Pension Program, as well as related services, are made possible through the Pensions and Benefits Fund received from local churches on participating U.S. and Canadian districts.

Service operations are also aided by gifts, donations, gift annuities, wills, and legacies. No General Budget moneys are received for the funding of pension programs and services. Your church's payment of its Fund amount is essential to keep your Pensions and Benefits Fund in action.

**"HONORING THE TRUST"
and
"SERVING THOSE WHO SERVE"**

Board of Pensions and Benefits USA

ALL-CANADIAN CONFERENCE

Over 400 Nazarenes from across Canada converged on Toronto October 1-4 for a regional conference under the theme "Jesus Is Lord." The conference featured 35 workshops, worship services, luncheon speakers, and three evening rallies. WILCON II, in which 90 ministers' wives participated, ran simultaneously during the day.

The keynote service featured an address by John Wesley White, associate evangelist of the Billy Graham Evangelistic Association. Highlighting the challenges facing evangelicals in North America because of highly publicized events devastating the church, he called for evangelicals to seek holiness. He exhorted the Church of the Nazarene to be true to her heritage and doctrine.

The Church Growth Rally on the second night heard Church Growth Division Director Bill Sullivan focus on new church starts as one of the most significant ways to achieve Great Commission growth. The service concluded in a darkened room and a large map of Canada was lighted as each pastor, district superintendent, and layman representing 80 new churches, and 110 young people representing those called to the ministry lit a candle. A soloist sang "Lord of the Harvest."

The final service, with General Superintendent William M. Great-house preaching, featured a Covenant service with people signing a covenant prepared for the conference.

The worship service speaker was Reuben Welch, and Cecil Paul gave a major conference address. Carlton Mills shared a dramatization of "Uncle Buddie" Robinson preaching. Don Posterski presented a luncheon address on evangelizing Canada within our present culture. The Hon. Jake Epp, Federal Government Minister of Health, challenged the conference with opportunities for Christian service in Canada over the next decade.

There was also a regional session of the Canadian Church where reports were heard, including the chairman of the Executive Board, the Administrator, and a financial report. The conference generated enthusiasm to develop stronger regional/national church life in Canada. Rudolf Pedersen, the administrator for the church in Canada, was the conference director. □

DOMINICAN NAZARENES CELEBRATE ANNIVERSARY

Overflowing crowds and blessings characterized the 12th anniversary camp meeting celebrating the opening of the work of the Church of the Nazarene in the Dominican Republic. Over 500 people flooded the Nazarene campgrounds August 14-16 as Nazarenes from all five districts converged near the capital of Santo Domingo.

The theme chorus "Llegaron Los Nazarenos con el Mensaje de la Santidad"—"The Nazarenes Have Come with the Message of Holiness"—echoed across the large tab-

ernacle as enthusiastic Nazarenes rejoiced over the way God's Spirit has worked from our humble beginnings 12 years ago to a present membership of 8,342 with 22,800 enrolled in Sunday School.

The keynote speakers for the celebration, Dr. Enrique Guang, president of El Seminario Nazareno de las Américas, San Jose, Costa Rica; and Rev. Pedro Cruz, district superintendent from Puerto Rico, featured camp meeting preacher and singer, were greatly used of God to inspire and challenge Dominican Nazarenes to continue to spread the message of Christian holiness across the land.

The annual Dominican Council met July 25-29 in Puerto Plata. Missionaries Marshall and Della Griffith, Paul and Thelma Say, Don and Lucy Crenshaw, and Carlos and Elizabeth Nyreen were inspired and re-

Highlights of the year included:

- The arrival of the new missionary family: Carlos and Elizabeth Nyreen, and their children Rosana and Carlitos.
- The visits of 15 Work and Witness teams.
- A gain of 813 church members (15 percent) for a total of 8,342.
- Sunday School enrollment of 22,800, a 50 percent gain.
- A total of 305 students enrolled in the ministerial training program. □

—Don Crenshaw, reporter



August 16, 1987, Rev. Harold McClain (l.) received a pin for 55 years perfect Sunday School attendance from Cleburne, Tex., church, where he is associate pastor. The same day, Alpha Elder (r.) received his 50-year pin from the Breckenridge, Tex., church, where he is lay pastor. Harold and Alpha were in the same Primary Class at Plainview, Tex., 1920-22. Harold's mother was teacher of the class. His parents celebrated their 78th wedding anniversary May 2, 1987.



Rev. Douglas C. Woods, pastor of Shelburne, Ont., Grace Church, was the keynote speaker at the giant Fiddleville Church Service in the Centre Dufferin Recreation Complex. Almost 3,000 people attended. This was the second consecutive year the pastor of the local Church of the Nazarene had been invited to speak. The Fiddleville Church Service is one of the concluding activities of the Canadian Fiddler's Championship. Rev. Woods is also a member of the Canada Central District Advisory Board.



Chaplain Curt Bowers (l.), Chaplaincy Ministries director, recently administered the oath of allegiance to Tina M. Hunt, officially commissioning her a 2LT in the Staff Specialist program of the U.S. Army. Tina is the first woman in the Nazarene Theological Seminary chaplain candidate program. She will be eligible to become a chaplain serving in active duty in the U.S. Army after graduation from seminary.



Dr. John Wesley White addressing 650 persons gathered for the all-Canadian Conference.

NEW RESOURCE MAGAZINE

If you're a Christian Life and Sunday School worker, teacher, or leader, the new *Resource* magazine has been redesigned just for you, announced Phil Riley, director of the Division of Christian Life and Sunday School.

Not only does the magazine reflect a new format, but it also has a new lower price—only \$1.00 per copy. The Nazarene Publishing House has sent three complimentary copies of the first issue—December-January-February 1987-88—to every Nazarene church in the U.S. and Canada.

"Our task is to challenge, motivate, and resource our teachers, workers, and leaders continually," said Riley, who also is executive editor of the magazine.

The new format is designed to give today's busy teachers and workers the most useful ideas and information in the least amount of time, added Sheila Boggess, *Resource* managing editor.

In this first issue, General Superintendent Raymond Hurn addresses the issue, "The Church: Entertainment or Ministry?"

Take a look, too, at the humorous but helpful article by Children's Executive Editor Robert Troutman, "When Santa Claus Comes to Sunday School."

Each quarter, directors from the Adult, NYI, and Children's departments will write regular columns on the latest information and products from their respective ministries.

There's even a place for readers' questions to the CL/SS director. Just send question to: Ask Here, c/o Sheila Boggess, 6401 The Paseo, Kansas City, MO 64131.

Other regular features will include book and video reviews, news from Sunday Schools around the world, and quarterly planning guides for CL/SS chairmen. The *Resource* staff also will provide inspirational articles as well as practical suggestions.

NEW GENERAL NWMS COUNCIL MEMBERS

Mrs. Barbara Wineinger and Rev. Pedro Cruz have been elected as the newest General NWMS Council members. Mrs. Wineinger represents the Central U.S.A. Region, and Rev. Cruz represents the Caribbean Region.

Mrs. Wineinger of Jasper, Ind., is a professor and chairperson of the Department of Science and Math at Vincennes University-Jasper. She has served as district NWMS president for Southwest Indiana for 11 years. Her husband, Rev. Darrell Wine-

inger, is pastor of the Jasper church.

Rev. Cruz of West Rio Piedras, Puerto Rico, serves as superintendent of the Puerto Rico District and is a product of Nazarene missions.

The two new council members assumed responsibilities October 6, 1987. Mrs. Wineinger replaces Mrs. Carol Pounds who terminated her position August 31, 1987, due to a move from the region. Rev. Cruz filled the vacancy left by the death of Rev. Farrell Chapman.

MEXICO TRAINS MARRIAGE ENRICHMENT LEADER COUPLES

Nine Mexican couples recently completed leadership training for

Nazarene Marriage Enrichment.

The training events were led by Rev. Tom and Linda Spalding, who pastor the Houston Galena Park Church.

Armed with the newly designed materials *Fortalecimiento De Matrimonios En La Iglesia Local*, the Spaldings led one event in Monterrey and the other in Tecate, Mexico.

With these two events there are now 244 leader couples involved in this worldwide ministry.

Pastors interested in more information about *Fortaleza Matrimonial Nazarena* may contact J. Paul Turner in the Marriage and Family Life Office at international headquarters, Kansas City.



Shown at Tecate (l. to r., front row) are Tom and Linda Spalding; Eleuterio and Conchita Mares; David and Eva Rodriguez; (back row) Pedro and Edda Alvarado; District Superintendent Armando and Graciela Cortez; and Armando and Elsa Galvez.



Pictured at Monterrey (l. to r.) are District Superintendent Rubin and Olga Jimenez; Miguel and Maria Zapata; Miguel and Nidia Luna; Jesus and Abigail Cuellar.

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EVANGELISTS' SLATES

ADAMS, MICHAEL D.: Ann Arbor, MI (First), December 8-13; Reserved, December 21-31

ARMSTRONG, LEON, LINDA, & LANCE: Archdale, NC, December 13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Concert tour in Midwest and California, December 18—January 6

• **BAGGETT, DALLAS W.:** Reserved, December 1-31

BAKER, RICHARD C.: Buffalo, WV, December 1-6

• **BALLARD, DON:** Reserved, December 7-31

BELZER, DAVE & BARBARA: Augusta, KS, December 1-6; Ottawa, KS, December 7-13

BENTLEY, PAUL E.: Jerome, ID, December 6-11; Parma, ID (NYI District Retreat), December 31—January 2

BLTYHE, ELLIS G., SR.: Reserved, December 1-31

BOCK, DON: Jacksonville, FL (Lem Turner), December 9-13

BOICOURT, MARLA J.: Indianapolis, IN (Evangelists' Gathering), December 14-16

BOND, GARY & BETH: New Albany, IN (First), December 1-6

BOQUIST, DOUG & DEB: Canton, OH (Canton Area Revival), December 1-6

BOWDEN, AL: Smyrna, TN, December 1-6

BRISCOE, JOHN B.: Reserved, December 21-31

BROWN, FRED D.: Youngstown, OH (Wickliffe), December 1-6

BROWN, MARK A.: Braidwood, IL, December 1-6

BROWN, ROGER N.: Indianapolis, IN (Evangelists' Gathering), December 14-16

BUDD, JAY B.: Fairborn, OH (Wrightview), December 6; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 22-27

• **BURKE, OWEN M.:** Reserved, December 1-31

BURKHALTER, PAT: Loveland, OH, December 1-6; Hazlehurst, MS, December 8-13; Indianapolis, IN (Evangelists' Gathering), December 14-16

• **BYERS, CHARLES & MILDRED:** Reserved, December 1-31

CANEN, DAVID L.: Chester, GA (Rowland Chapel), December 3-13

CANFIELD, DAVE, EVANGELISTIC MINISTRIES: Kettering, OH (Dayton Kettering First), December 2-6; Reserved, December 20-31

CASTEEL, HOWARD H.: Caruthers, CA, December 1-6; Reserved, December 22-27

CAYTON, JOHN, JR.: Jacksonville, FL (North), December 1-6; Reserved, December 7-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 17-31

CHAMBERS, LEON & MILDRED: Reserved, December 1-31

• **CHANEY, REEFORD & BARBARA:** Reserved, December 1-31

• **CLAY, M. E.:** Reserved, December 1-31

COVINGTON, NATHAN A.: Stuart, OK (Friendship), December 1-6; Milburn, OK (Fillmore), December 11-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 17—January 3

DAWSON, JAMES A.: Reserved, December 22-27

DELL, JIMMY: Cathlamet, WA (First Free Church), December 3-6; Vancouver, WA (Liberty Bible Church), December 6-11

• **DIXON, GEORGE & CHARLOTTE:** Buffalo, KS, December 2-6; Yates Center, KS, December 9-13

DOOLITTLE, KEVIN C.: Nashua, NH, December 9-13; Lewisburg, PA (Crossroads), December 31

DUTTON, BARRY & TAVIA: Fort Smith, AR (First), December 1-6; West Point, OH, December 8-13

ESSELBURN, BUD—THE KING'S MESSENGERS: Indianapolis, IN (Evangelists' Gathering), December 14-16

FADER, WES & MARY: Kansas City, KS (Highland Crest), December 1-6; Overland Park, KS (Antioch), December 11-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 17-20; Reserved, December 22-27

FLOYD, THOMAS D.: Indianapolis, IN (Evangelists' Gathering), December 14-16

FORTNER, ROBERT E.: Clay City, IL (Bethel United Methodist), December 4-6; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 22-27

FRANK, RICHARD A.: Waynesboro, VA (Community Fellowship), December 6; Washington, PA (Hart Avenue), December 9; Indianapolis, IN (Evangelists' Gathering), December 14-16; Rantoul, IL, December 16; Kinsley, KS, December 20; Holly, CO (Holly Nursing Care Center), December 21; Rocky Ford, CO, December 30

FREELAND, RONALD E.: Stonington, IL, December 1-6

GIBSON, NORRIS—TOBIE & COMPANY MINISTRIES: LaGrange, GA, December 11-13; Macon, GA (Trinity), December 18-20

GRIMES, W. ANDREW: Indianapolis, IN (Evangelists' Gathering), December 14-16

HAINES, GARY W.: Newark, DE, December 12-16; Smyrna, DE (Faith), December 17-20; Colorado Springs, CO (First), December 27

HAYNES, CHARLES & MYRT: Byhalia, MS, December 1-6

HELMS, MIKE & GLORIA: Gas City, IN, December 1-6; Muncie, IN (New Hope), December 8-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Jacksonville, FL (Faith), December 27—January 3

HICKS, JOHN DAVID: Ridgefield, WA (Pleasant View), December 2-6; Grangeville, ID, December 9-13

HIGGINS, CHARLES & MARJORIE: Fresno, CA (Grace), December 6-10; Reserved, December 11—January 1

HILL, BEN E., BIBLE EXPOSITOR: Peoria, IL (Golden Acres), December 1-6; Reserved, December 15-31

• **HOWARD, RICHARD E.:** Tucson, AZ (First), December 1-6

JACKSON, PAUL & TRISH: Concerts in Nevada, California, Colorado, December 1-13; Reserved, December 14-31

JOHNSON, BOB: Dallas, TX (Segundo), December 4-7; Indianapolis, IN (Evangelists' Gathering), December 14-16

JOHNSON, RON: Concerts in Washington, Oregon, California, December 3-17; Concerts in Eastern Washington, December 20-22

JONES, TERRY L.: Columbus, MS (First), December 2-6; Indianapolis, IN (Evangelists' Gathering), December 14-16

JUSTICE, MEL & DONNA: Xenia, OH, December 1-14; Indianapolis, IN (Evangelists' Gathering), December 14-16; Bedford, OH, December 23—January 3

• **KNIGHT, JOHN L.:** Ft. Worth, TX (Wedgwood), December 1-6; Mustang, OK (Canadian Hills), December 8-13

LAING, GERALD D.: Indianapolis, IN (Evangelists' Gathering), December 14-16

LASSELL, REV. & MRS. RAY: Beardstown, IL, December 1-6; Plainview, TX (First), December 8-13; Terre Haute, IN (Southside), December 15-20; Reserved, December 21-27

LAXSON, KIP: Pella, IA, December 2-6; Reserved, December 9-13; Reserved, December 23-27

LECKRONE, LARRY D.: New Boston, OH (First), December 5-9; Coal Grove, OH, December 10-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 16-17; Reserved, December 21-27

LIDDELL, P. L.: Hillsdale, MI, December 1-6; Madison, IN (First), December 8-13; Indianapolis, IN (Evangelists' Gathering), December 14-16

MANER, ROBERT E., JR.: Nashville, TN (Inglewood), December 1-6; Reserved, December 22-27

MANLEY, STEPHEN L.: Hereford, TX, December 3-6; Colorado Springs, CO (Nazarene Bible College), December 7-9; Flint, MI (First), December 9-13; Indianapolis, IN (Evangelists' Gathering), December 14-17; Hemlock, IN (Friends), December 18-20; Reserved, December 21-30; Pueblo, CO (Fairmont), December 31—January 3

MANN, L. THURL: Ft. Wright, KY (Covington Central), December 1-6; Dayton, OH (Grace), December 9-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 17-31

• **MARLIN, BENJAMIN F.:** Reserved, December 15-31

MCABEE, JAMES: Fort Worth, TX (Northwest Baptist), December 6; Denton, TX (Baptist Temple), December 13

MCCLFRESH, RONALD D.: Las Cruces, NM (First), December 1-6; Sarcosie, MO, December 8-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 21—January 3

MCFERRIN, RICK & LANETTE: Anderson, IN (Indian Meadows), December 1-6; Marion, IN (Park Lynn), December 8-13; Eaton, IN, December 15-20; Reserved, December 21-26; Orland, IN, December 27

MCMAHAN, W. T. & MARGARET: Reserved, December 21—January 3

MCWHIRTER, G. STUART: Cincinnati, OH (Cincinnati Area), December 2-6

MEHR, BETHANY: Clarksville, MI (Elmdale), December 6; Allen Park, MI (Veterans' Hospital), December 13

MEREDITH, DWIGHT & NORMA JEAN: Ann Arbor, MI (First), December 8-13; Indianapolis, IN (Evangelists' Gathering), December 14-16

MILLER MINISTRIES, INC.—WALLY & CARROLL: Dayton, WA, December 6-10; Waitsburg, WA, December 13-18

MILLHUFF, CHARLES R.: Plainville, KS, December 9-13

MILLS, CARLTON A.: Bennettsville, SC (First), December 1-6; Tampa, FL (Town and Country), December 8-13

MONCK, JIM: Fallon, NV, December 2-6; Tracy, CA, December 9-13

MOORE, NORMAN L.: Point Loma Nazarene College, December 2; Los Angeles Mission, December 7; San Diego Evangelical Assoc., December 9; Ensenada, Mexico, December 12; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 17-27; San Marcos, CA (Church Planting), December 28-31

MORLEY, FRANK W.: Hermosa Beach, CA, December 1-6; Indianapolis, IN (Evangelists' Gathering), December 14-16

MOSS, UDELL G.: Peru, IL, December 1-6; Reserved, December 8-27

MUNCIE, BOB & JANE: Springfield, MO (East Grand), December 1-6; Farmer City, IL, December 8-13

MURPHY, MARK N.: Gary, IN (Concerts), December 12-13; Indianapolis, IN (Evangelists' Gathering), December 14-16

MYERS, HAROLD L.: Manistee, MI, December 1-6

NAJARIAN, BERGE & DORIS: Reserved, December 22-31

• **NASH, FORREST W.:** Malden, MO (First), December 1-6

OVERTON, WILLIAM D.: Southeast U.S. (Indian Work), December 1—January 3

OYLER, CALVIN & VIRGINIA: Conway, AR (First), December 9-13

PAGE, MARK: Port Clinton, OH, December 1-6; Reserved, December 15-28

PASSMORE EVANGELISTIC PARTY: Cochranville, PA (Evangelical), December 8-13; Lebanon, PA (Non-Denominational), December 31—January 3

PERDUE, NELSON S.: Hendersonville, NC, December 9-13; Jackson Center, OH, December 15-20

PFEIFER, DON EVANGELISTIC TEAM: Bethany, OK (Williams Memorial), December 6; Northwest Oklahoma NYI, December 11; Oklahoma City, OK (First), December 13

POSEY, WARREN: Indianapolis, IN (Central Mission), December 2

PRINTUP, JUANITA: Indianapolis, IN (Evangelists' Gathering), December 14-16

• **QUALLS, PAUL M.:** Reserved, December 1-30

RICKEY, HOWARD L.: Madison, WI (First), December 6-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Madison, WI (First), December 20-28

ROBINSON, TED L.: Leavittsburg, OH (First), December 1-6; Upper Sandusky, OH, December 8-13; Reserved, December 15-31

ROSE, WAYNE: Republic, MO, December 1-6; Sarcosie, MO, December 8-13

ROTH, RONALD W.: Dunkirk, IN, December 1-6; Van Buren, IN, December 8-13

SEMRAN, KIM & CINDY: Reserved, December 21-27; Reserved, December 28-31

SMITH, CHARLES HASTINGS: Tuttle, OK, December 2-6

SMITH, DOYLE C.: Indianapolis, IN (Evangelists' Gathering), December 14-16

SMITH, DUANE: Indianapolis, IN (Evangelists' Gathering), December 14-16

SPURLOCK, WILLIAM E.: Reserved, December 21-27

STARK, EDDIE G.: Reserved, December 1-31

STRICKLAND R. L. "DICK": Nederland, TX, December 2-6; Edmond, OK (Waterloo), December 9-13; Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 17-31

TAYLOR, ROBERT W.: Oklahoma City, OK (Warr Acres First), December 2-6; Reserved, December 16-26; Charleston, WV (Davis Creek), December 27

WALKER, BRIAN & DEBI: Reserved, December 14-31

WELLS, LINARD O.: Reserved, December 14-31

WHITWORTH, MARCUS A.: Stuart, OK (Friendship), December 1-6; Roxana, IL, December 13

WILKERSON, ROYCE D.: Reserved, December 13-17

• **WILLIAMS, E. VERBAL:** Reserved, December 1-31

WOODWARD, S. OREN: Indianapolis, IN (Evangelists' Gathering), December 14-16; Reserved, December 17-29

WRIGHT, E. GUY: Linville, NC (Evangelical Methodist), December 1-6; Rand, WV (Bethel), December 9-13; Reserved, December 15-31

• **WYRICK, DENNIS E.:** Indianapolis, IN (Evangelists' Gathering), December 14-16

YINGLING, KENNETH B.: Reserved, December 21-27; Reserved, December 28—January 3

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Shown (l. to r.) are Rev. Rene Jimenez, superintendent of the Mexico South District, and Mrs. Reyna Lucrecia de Barrios, district NWMS president and member of the General NWMS Council, presenting checks at the recent Mexico and Central America Regional Conference to Mrs. Nina Gunter, general NWMS director, for Alabaster and World Mission Radio Offerings and for payment in full of their district's General Budget. Mrs. Emily Ray (*extreme r.*) served as translator.

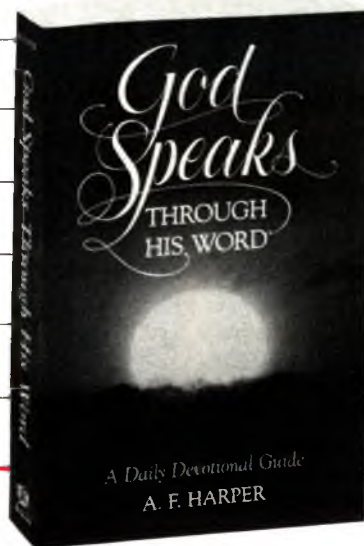


Children's Day, a wheelbarrow load of pennies was presented to Sue West, Panama City, Fla., NWMS president; and Pauline Spiva, NWMS treasurer. Janice Leidy, Children's director, shown with the children, led them in a drive to collect "ONE MILE OF PENNIES FOR MISSIONS." Within eight months they had a collection of 91,738 pennies, slightly over one mile's worth.



A group of 16 teens under the direction of Ken and Ruth Ann Inselman, from the Kuna, Idaho, church, recently held a Youth Crusade at the Molokai church, Kaunakakai, Hawaii, on the island of Molokai. They presented the gospel with puppets, clowns, music, and preaching by Cecil Benally, a Navajo Indian student at Northwest Nazarene College. They also ministered in the Youth Camp on the Island of Oahu the following week. The teens worked for two years to pay their own way to Hawaii, by doing car washes and various jobs.

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OLIVET CHURCH CELEBRATES DIAMOND ANNIVERSARY

The Olivet, Ill., church celebrated its 75th anniversary with a day of special services, August 2. Rev. John Hancock, Illinois district superintendent, spoke in the morning worship service. Special music was provided by the new pastor of the church, Rev. William Renner, and his family.

More than 100 persons participated in the day's activities, which included an afternoon "singspir-

ation," "memory exchange," and homemade ice cream and cake.

The Olivet church was begun in July 1912, the same that Olivet College came into the Church of the Nazarene. The "College Church," as it was called, worshiped in the chapel of the Administration Building until it burned November 19, 1939. Starting in Georgetown, Ill., in 1907, Miss Mary Nesbitt's school moved to Olivet in 1908. The church was the "college" church for Olivet until it moved to its current quarters at Bourbonnais, Ill., in 1940.

The present church building was dedicated April 12, 1942, with General Superintendent H. V. Miller and district superintendent E. O. Chalfant. Rev. J. O. Hoke was the pastor. An educational unit and fellowship hall was completed and dedicated September 3, 1978, with District Superintendent James Hunton. Rev. Bill Moots was the pastor.

Other previous pastors of Olivet church include such personalities as T. W. Willingham, S. S. White, M. F. Grose, J. E. Williams, and R. W. Herstein. □

—NN



Pictured (l. to r.) are Teresa and Lorenzo Quintero; Ben Perry; Juan Carlos and his mother, Nora.

team was in Maneadero, Mexico, to build a church. While there, a lady brought her baby to the Maneadero church, pastored by Lorenzo Quintero. The child, Juan Carlos Ibarra Gonzales, was born February 16, 1987, with his intestines outside his body. The mother, Nora, had come to the church to dedicate her baby to the Lord because she thought he was going to die.

The pastor and his wife began ministering to the lady who, in turn, accepted Christ. After praying that God would supply the child's needs, they asked Ben Perry, missions director for Santa Ana First Church, if he could help them. He also prayed with them and began searching for someone who could assist the child.

While attending a Nazarene camp on cross-cultural training, he heard Ray Cook, physician and General Board member, who was speaking on medical problems in foreign countries. When Perry told Cook about the boy, the doctor asked him to explore the possibility of getting the child to Wichita, Kans., where Cook resides.

After three months of "red tape," Perry had completed all of the paperwork to permit the mother and her son to leave Mexico and travel to Kansas. Early this month they traveled with their pastor, Perry and his wife, Becky, to the American Consulate in Tijuana where they were taken through customs and immigration. They were then flown to Wichita where a hospital donated a room and doctors donated their time and skills for the first of three scheduled operations. Financial assistance to cover the costs of travel for the mother and son was provided by the congregation of Wichita First Church.

A second surgery is scheduled for Juan when he is a year old. A pediatric surgeon in Southern California is being sought to perform that operation.

Juan was doing well enough to attend services with his mom at Santa Ana First Church September 13. □

—NN

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OUR COLLEGES AND SEMINARIES



Dr. Gordon Wetmore (r.), president of Northwest Nazarene College, presented a \$3,000 grant to Andrea Burtenshaw of Caldwell, Idaho, who has enrolled as a freshman at NNC. The presentation was made to fulfill a promise made in 1969 when Andrea's father, John Henry Combs, a police officer, was slain in the line of duty. Also shown (l. to r.) are Canyon County Sheriff Bill Anderson, representing law enforcement, and Linda Burtenshaw, Andrea's mother.

PLNC OFFERS NEW INDUSTRIAL-ORGANIZATIONAL PSYCHOLOGY PROGRAM

By a recent vote of the faculty and approval by the Board of Trustees, a new major in industrial-organizational psychology is offered. This is an interdisciplinary major offered cooperatively by the departments of Business and Psychology. All of the psychology faculty and Nancy Hardison, Ph.D., of the Department of Business, will be involved in this new major. Hardison, who has a specialty in human relations and personnel administration, will figure prominently in the new curriculum. For the past five years she has been teaching courses in human resources management and business organization and management. Prior to that time she managed her own personnel consulting firm.

Students pursuing this major will receive extensive background in basic psychology, economics, business law, accounting, statistics, and several advanced courses in psychology and business.

Eugene Mallory, Ph.D., chair of the Department of Psychology, says, "This new major, along with the new concentrations in the psychology major that we are introducing this year, is part of our overall plan to offer more career-directed opportunities for those interested in psychology."

The two new concentrations being offered in the psychology major this year are general psychology and

preprofessional psychology. The general psychology concentration leads to careers in social services such as mental health, management, rehabilitation, geriatrics, and other human services. The preprofessional psychology concentration is designed to prepare for graduate study in psychology and for other professional fields.

Also beginning this year the three existing concentrations in the communication studies major—speech, drama, and communication disorders—will be designated as major areas of study. Drs. James Jackson, Bernard York, Paul Bassett, and Jean Muncy (part-time) staff these majors. □

SEMINARY PRESIDENTS TOUR CHINA



Dr. and Mrs. Wen Zhong join Dr. Terrell Sanders, Jr., during a visit to Peking University. Dr. Wen is secretary general of the institution; Mrs. Wen is a professor of biology.

Dr. Terrell C. (Jack) Sanders, Jr., president of Nazarene Theological Seminary, recently returned from a three-week trip to the People's Republic of China. The trip, made along with other seminary leaders who belong to the Fellowship of Evangelical Seminary Presidents, included a visit to five cities in the Republic of China.

The group spent half a day at the National Seminary in Nanjing. There they had a two-hour interview and luncheon with Bishop K. H. Ting, head of the Chinese Christian Church Council. He told the presidents that there are now 4,000 official churches (Three-Self Patriotic Church) in China with 4,000,000 members. He also said there are many Christian groups that meet in homes.

The evening of that same day the presidents hosted the faculty of the Christian National Seminary for a banquet. They also worshiped in two Three-Self churches and had Communion on the last Sunday morning there.

"Although propagation of the Christian gospel is limited, one can sense that the people worshiping in the churches are very sincere," said Dr. Sanders. "The people seem to be experiencing greater freedom than

in previous years, but there is still not the freedom to spread the gospel as we are allowed in the United States."

Among the cities visited was Beijing (formerly Peking) where they were the guests of the University of Peking. Of the nine seminaries in China, they visited two, one in Shanghai, the other in Beijing.

"Seminary education in China is still in its infancy as many of the libraries and facilities were destroyed by the Red Guard under the Gang of Four," added Dr. Sanders. "Many of the Christian ministers are now quite elderly, and there is a great need for younger, seminary-trained ministers. Most of the graduates at the present time are going into faculty positions to train others to serve in the seminaries." □

—NN

PARKER FILLS VACANCY AT PLNC



Robert L. Parker, 53, has been selected vice president for Financial Affairs at Point Loma Nazarene College, according to Jim Bond, PLNC

president. The post was previously held by Robert Foster, who resigned to become manager of NPH earlier this year.

An architect by profession, Parker served 1972-1983 as executive vice president of Beverly Enterprises, the nation's largest publicly owned health care organization for long-term care. He was full-time manager of the construction of Pasadena, Calif., First Church during 1984 and 1985.



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In 1986 he founded Omega Capital Ltd., where he continues to serve as chairman and managing director. Omega is a financing organization providing funds to long-term health care institutions.

Parker will be moving to San Diego from Pasadena and will phase in to his new post between now and the new year. He and his wife, Beverly, have four children. □

—NN



The first graduation of the Nazarene Bible Institute of Miami was held June 26. The Class of 1987 included 3 who received diplomas as "Bachiller en Ministerio," plus 18 students who received certificates of completion of courses for Christian Service Training. Dr. Robert H. Spear is the superintendent of the Southern Florida District and Rev. Ricardo Fernandez is the director of the institute. The three graduates are shown (l. to r.): Galo Ponedá, Miguel Diaz, and Pedro Pablo Banos. These graduates attended school for four years. The last three years the students were in a program of supervised Christian work. They have pastored church missions for over two years.

SIX JOIN NNC STAFF

An admissions counselor, four faculty members, and an ROTC instructor have joined the staff at Northwest Nazarene College, according to Dr. Kenneth Watson, vice president for Academic Affairs.

Eon Trotman is the new admissions counselor. Trotman will direct The Ambassadors, a year-round travel group, as well as summer travel groups. He is a graduate in music from Southern Nazarene University where he also served as an admissions counselor.

The new faculty members are Bruce Johnson, Dr. Stephen Shaw, Dr. Mahmud Roshan, and Dr. Eric Forseth.

Johnson teaches in the Department of Art. He earned a master's degree at Southern Illinois University-Edwardsville, and comes to NNC from The Stony Brook School in Long Island, N.Y. He also taught at Houghton, N.Y., College and Greenville, Ill., College.

Shaw returns to NNC from Seattle Pacific University. He teaches political science and is chairman of the NNC Constitution 200 Committee.

Roshan is founding the Center for Cross Cultural Studies: Human Resource Development. A native of Pakistan, he earned a doctorate at the University of California, Berkeley. The Cross Cultural Office will be a center for training representatives from developing countries.

Forseth comes to NNC from Mount Vernon Nazarene College. He is head baseball coach, assistant trainer, and a professor in the Department of Health, Physical Education and Recreation.

Capt. Mark Schiller is the new ROTC instructor. A member of the regular Army, Schiller was given an ROTC-instructing assignment last year at Boise State University and part-time at NNC. He has been assigned to NNC for the next three school years. □

MVNC ADDS TWO TO FULL-TIME FACULTY

Mount Vernon Nazarene College has added Sonja Smith and Chris Shooter to its full-time faculty, President William J. Prince announced.



Mrs. Smith joins the faculty as an assistant professor of education and coordinator of the student teaching program. She worked at MVNC from 1977 to 1981 as the director of elementary education and assistant professor of education.

Prior to joining the MVNC faculty this fall, Mrs. Smith served as a consultant for the Knox County Schools in the enrichment and gifted students program for four years.

Currently working toward her doctorate at Ohio State University, Mrs. Smith earned her master's de-

gree in education with emphasis in reading from Bowling Green State University in 1977 and her bachelor's degree from Olivet Nazarene University in 1964.

Sonja and her husband, Jerry, athletic director at Fredericktown High School, have three children, Teri, Chris, and Kim, and reside in Mount Vernon.



Ms. Shooter has joined the faculty as an instructor in physical education and athletic trainer for the college's seven inter-collegiate sports. She received her certification as an athletic trainer in August.

While working toward her master's degree at West Virginia State University, Ms. Shooter taught a variety of activity courses in the general physical education department.

For three years as an undergraduate at MVNC, Ms. Shooter served as the head student trainer. She was responsible for the athletic training needs of all sports and acquired 1,900 hours in the athletic training room setting.

She earned her master's of science degree in athletic training from West Virginia State University this summer, and her bachelor's degree in physical education from MVNC in 1986. □

SYMPOSIUM MEETS ON ALZHEIMERS RESEARCH

The first International Symposium on Familial Alzheimers Research met October 22-23 in Tulsa. One hundred and sixty-five research scientists from around the world attended and shared in 20-minute segments the peak of their research

findings. There are 3 million Americans and Canadians now afflicted with this dreadful disease. Dr. Gary Miner with his wife, Linda, are co-founders of the Familial Alzheimers Research Foundation, and called this Symposium.

A number of civic leaders in Tulsa met the scientist the first evening in a banquet at the Sheraton-Kensington Hotel. Dr. Miner gave awards to numerous scientists for distinguished research. A closing feature showed selected portions from the documentary featuring Kenneth and Ruby Vogt. Mrs. Vogt had passed away on October 2 from the disease in Abbotsford, B.C.

Drs. Gary and Linda Miner are Nazarenes and are pioneering this work. The group plans for the next international symposium to be at the University of Washington in Seattle. □

NEWS OF EVANGELISM

CHURCH ADMONISHED TO KEEP "FRESH AND VIBRANT"

"We were challenged to keep our spiritual lives strong and up-to-date, to keep the glory and presence of Jesus fresh and vibrant." That's how Rev. Steve Lord, pastor of Artesia, N.Mex., First Church, sums up their recent revival with Evangelist Linard Wells.

Pastor Lord reports, "Brother Wells presented the message of salvation clearly so the entire congregation could understand. Five people responded by going to the altar for spiritual help."

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Two teenaged young men went forward to ask the Lord for boldness to witness for Him at the local high school. Several in the church have testified to their faith being strengthened and to a deepening of their spiritual lives. □



The Northwestern Ohio District offered Personal Evangelism training for pastors in a retreat setting on September 15-17, at Maria Stein, Ohio. Beverly Burgess (l.), personal evangelism program manager in Evangelism Ministries, who gave this training, presents the new videotape called *A Personal Evangelism Call on Mike and Janet* to District Superintendent M. V. Scutt. Pastor Harold E. Clay (r.), Lima, Ohio, First Church and district chairman of Christian Life and Sunday School, coordinated this event.

gelism program manager in Evangelism Ministries, who gave this training, presents the new videotape called *A Personal Evangelism Call on Mike and Janet* to District Superintendent M. V. Scutt. Pastor Harold E. Clay (r.), Lima, Ohio, First Church and district chairman of Christian Life and Sunday School, coordinated this event.

SPIRITUAL RENEWAL RESOURCE COMMITTEE DISCUSSES PRAYER IMPORTANCE

At a meeting June 1-2, the Spiritual Renewal Resource Committee met to discuss the values of private prayer retreats for pastors, and to provide guidelines and materials for such retreats.

Discussion and brainstorming involved such issues for pastors as being living models of the grace that



The Spiritual Renewal Resource Committee is pictured (l. to r.): Morris Weigelt and Wesley Tracy, Nazarene Theological Seminary; Wilbur W. Brannon, Pastoral Ministries director; Mark Marvin, assistant editor of the *Preacher's Magazine*; Dee Freeborn, NTS; Russell Metcalfe, pastor, Wollaston Church, Quincy, Mass.; Keith Maule, pastor, Lakeland, Fla.; and Annette Brown, NTS.

liberates, and of serving people in the context of the higher priority of serving God.

The purpose and values of prayer were outlined and discussed as well

as proper praying and difficulties to prayer. These sessions were followed by writing assignments for publication in a resource notebook for pastors. □

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JAPANESE NAZARENES VISIT U.S.

Representatives from the two Japanese Nazarene educational institutions, Japan Nazarene Theological Seminary (JNTS) and Japan Christian Junior College (JCJC), visited the United States, August 8-16.

They toured four of the liberal arts colleges: Eastern Nazarene College, MidAmerica Nazarene College, Point Loma Nazarene college, and Southern Nazarene University, as well as Nazarene Theological Seminary and Nazarene Publishing House in Kansas City. The purpose of this visit was to strengthen ties between the church in Japan and America and to develop contacts for locating teachers for Japan Christian Junior College.

The representatives were greeted at headquarters by several denominational leaders (*l. to r.*): Dr. D. Moody Gunter, Finance Division director; Dr. B. Edgar Johnson, general secretary; Rev. Shin Kitagawa, JNTS president and member of the board of directors of the Church of the Nazarene, Japan; Rev. Shinobu Sekiya, treasurer of the Church of the Nazarene, Japan, and JNTS professor; Rev. Atsumi Kitamura, district secretary of the Church of the Nazarene, Japan, and JCJC financial director; Dr. Jerald D. Johnson, general superintendent in jurisdiction for Japan; and Dr. Norman O. Miller, general treasurer.

The tour was coordinated by Dr. Willis Snowbarger, Education Services secretary.

—NN

SOME VERY IMPORTANT PEOPLE

The highest award issued in our Caravan program is the Phineas F. Bresee award. We congratulate these award winners and all who worked with them in the program.

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Jeremiah Spring—Rialto

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Nathan Shields—Colorado Springs

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Tanner Brewer—Boise
Chris Graham—Boise
Brent Deakins—Boise
Scott Lindbloom—Boise
Hailey Parsons—Meridian
Nathan Cassens—Emmett
Scott Elwood—Emmett
Lisa Cutbirth—Emmett
LeeAnn Kilgore—Emmett
Kerri Rainey—Emmett

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Randy Hendrix—Carpentersville
Christy Doenges—Kankakee
Karla Godwin—Kankakee
Randall William Henricks—Elgin
Tiffany Dawn Hardy—Park Forest

INDIANA

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Kristen Hickey—Muncie
Jimmie Ham—Muncie
Pete Koons—Portland
Tanya Marie Mullins—Highland

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Jonathan Dodds—Burlington
Carissa Stiefel—Burlington
Rebekah Loose—Danville
Amy Rhodes—Burlington

KANSAS

Angela Dawn Atchley—Wellington
Lisa West—Shawnee
Kendra Beckwith—Goddard

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MICHIGAN

Jodi Price—Grand Ledge
Sarah Leitch—Grand Ledge
Treaa Durham—Grand Ledge
Joshua D. White—Linden
Julie Rose—Buchanan
Bethany Lanning—Grant

MONTANA

Melissa Holmquist—Kalispell

NEBRASKA

Tracy Steckly—Lincoln
Eric Martin—Lincoln
Jennifer Chapman—Lincoln

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NEW JERSEY

Stephanie Lamos—Cape May

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Scott Thomas—Westchester
Jason Conwell—Cincinnati
Allen J. Wheeler—Toledo
Valerie Vincent—Reynoldsburg



OKLAHOMA

Amber Richardson—Watonga
Regina Nantze—Bethany
Laura Cumingdeer—Bethany
Julie South—Bethany
Aaron Owen—Edmond
Christopher George—Edmond
Nathan Maker—Edmond
Mendy Brown—Oklahoma City
Mary Wright—Bethany
Stefanie Scherer—Oklahoma City
Mytzi Romo—Oklahoma City
Amy Tolle—Watonga
Christi Scott—Watonga

OREGON

Corey Johanningmeier—La Grande
Derek Pinkston—Coquille
R. Adam Freeborn—Salem
Veronica Anderson—Salem
Tammy Laughlin—Oregon City
Christina Hartley—Oregon City

PENNSYLVANIA

Stacey Brown—Waterford
Krista Miller—Union City
Kristina Sue Rex—Carmichaels

TEXAS

Heath Rogers—Nacogdoches
Terri Stinson—Port Arthur
Jenny Goodman—Nederland
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Chris Koonce—Nacogdoches
Eric Houston—Garland
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Julie Gilbert—Edmonds
Amy Christie—Kent
Linc Loeber—Edmonds

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Alison Kaiser—South Charleston
Jennifer Hess—Charleston
Angela Pennington—Alum Creek
Phillip Pennington—Alum Creek
Jennifer Hall—Wellsburg
Jason Williams—Wellsburg

THE CHURCH SCENE

The Church of the Nazarene in North Battleford, Sask., received a much-needed face-lift in mid-July when 21 members of the Yorkton, Sask., church spent a week at the home mission church, 300 miles away. The work team was organized and led by Mrs. Muriel Dalshaug, Yorkton's local NWMS president.

The work team put in over 800 hours of labor cleaning, painting, cleaning and refinishing woodwork, electrical and plumbing work. They also contracted to have the walkway widened and blacktopped. The work was done completely at the expense of the Yorkton congregation. The Yorkton volunteers impressed the neighbors in the North Battleford community. Many contacts were made for the home mission work during the week. □

Sixteen junior and senior high youth with three adult sponsors from Wichita, Kans., First Church recently worked at the Atwood, Kans., church, scraping, cleaning, and painting. Rev. Ted Underwood is the youth pastor at Wichita First, which has around 117 teens.

Rev. Arlen Ankle, pastor of the Atwood church, had the scaffolding ready. The group worked from Tuesday through Saturday. The little church had been growing, and it was hoped the new paint job would enhance their efforts. □

Mobile, Ala., First Church had a mortgage-burning ceremony August 23. It was made possible by a generous gift of Mr. Jim Busby. The mortgage was over \$69,000. Rev. Robert L. McKenzie is the pastor. Dr. Don Jernigan is the Alabama South district superintendent. □

August 23, 1987 the Elwood, Ind., church celebrated its 70th anniversary. There were 100 guests for the event, from eight different states. District Superintendent Oval Stone was the speaker in the morning worship service. A bountiful dinner was served at noon.

During the afternoon service greetings were given by former pastors: Rev. Dee Henderson, Rev. R. W. Meier, Rev. Harold Clark, and Rev. Sidney Tucker. Two former pastors' daughters attended: Mary Green Torginson and Pauline Elzey Welches.

Some couples who had entered the ministry from the Elwood church came to greet the church. They were Rev. and Mrs. Joe Bright, Rev. and Mrs. Merle Bright, Rev. and Mrs. Don Cunningham, and Rev. and Mrs. Chester Pasko. □



At the Canada West district assembly, District Superintendent Glenn Follis completed the second year of an extended term. Dr. William M. Great-house, general superintendent, ordained Leonard Bachiu, Micky Boyer, David Henry, and Larry Spicer. Valerie Friesen was commissioned director of Christian education. Pictured (l. to r.) are the pastors who received the Great Commission Leader Award: Neil Allenbrand, Caroline, Category II; Douglas Cooney, Winnipeg Elmwood, Category III; LaVern Brower, Winnipeg Maples, Category I; Daniel Gales, Calgary First, Category IV. Others receiving the Great Commission Fellowship Award were Richard McInnes, Barrhead; Glenn Boyde, Edmonton West Jasper Place; Glenn Boyce, Innisfail; Hugh Gorman, Red Deer Westpark; Gary Bennett, Rocky Mountain House; and David Murray, Saskatoon. The assembly voted to make the provinces of Saskatchewan and Manitoba, along with Northern Ontario from the Canada Central District, a Pioneer Area.



At the Wisconsin district assembly, District Superintendent Laurel L. Matson reported two new churches organized: Sparta and Beloit First Church, which was organized as part of the Tuesday evening service. Dr. Jerald D. Johnson, general superintendent, ordained Leonard Budd, Joseph Hittle, Dave Krohn, and David G. Stuhr. Betty Robinson was consecrated deaconess. Pictured (l. to r.) are the Great Commission Leader Award winners: Jerry Stewart, Antigo; Brian Kapheam (layman) for Don Budd, Appleton; and Ben Walls, Richland Center. Others receiving the Great Commission Fellowship Award were Keith Stuck, Burlington; Adin Crandall, Little Wolf; Bob Noah, Madison Community of Hope; David Stuhr, Marquette, Mich.; Charles Brooks, Mattoon; Dave Penn, Racine Community; and Miles Finley, Tomah. There was also a transfer of Upper Peninsula Michigan territory from the Wisconsin District to the Northern Michigan District. Dr. Jerald Johnson officiated the exchange: Marquette, Mich., church to Northern Michigan District, and the Menominee, Mich., church to relocate in Marinette, Wis., on the Wisconsin District.



At the Kansas district assembly, Dr. W. T. Dougherty, district superintendent, gave his first report. Dr. Charles H. Strickland, general superintendent, ordained Dean Holt, James Lund, Johnnie R. Spellman, and Hoong Yeul Yoo. Pictured (l. to r.) are the pastors who received the Great Commission Leader Award: Vernon Corzine, Wichita West Side; Mark Stone, Wichita Eastridge; Terry Robey, Kingman; and Min Gyoo Shin, Junction City Korean. Other churches that received the Great Commission Fellowship Award are Cimarron, Hays, and Phillipsburg. Wayne L. Albright received "Alumni of the Year" award from Nazarene Bible College. Retired were Joseph W. Clark, Glen Dayton, Lily Finkenbinder, and Charles Ice.



At the Indianapolis district assembly Dr. John Hay, district superintendent, reported. Dr. Raymond W. Hurn, general superintendent, ordained Darrell Bertram, Kim Suits, and Keith Robinson. The credentials of David Huff were recognized. Pictured (l. to r.) are pastors who received the Great Commission Leader Award: Keith Robinson, Franklin; Rick Curry, New Castle Southside; and Mark Aills, Knightstown. Others who received the Great Commission Fellowship Award were: Leslie Waltz, Clayton; Don Brewer, Greenfield First; Steven Bohall, Greenfield Grace; Robert Fannin, Hagerstown; Earnest Garner, Indianapolis Friendly; Russtom Ghebremichael, Indianapolis Jester Memorial; Robert Mitchum, Indianapolis Meridian Street; Donald Jackson, Indianapolis Nazarene Chapel; Tom Bell, Indianapolis Ritter Avenue; Jack McMahon, Indianapolis South Irvington; Max Downs, New Castle West View; Lloyd Hughts, Osgood; Steve Powell, Richmond St. Paul; and Robert Malone, Rushville.

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

NAVAJO NATION

At the Navajo Nation district assembly, District Superintendent John R. Nells reported a new church organized—Farmington First Indian. There was a membership gain of 88 in the district's second year of existence.

General Superintendent Raymond W. Hurn ordained Joseph H. Curley, Walter Tsingine, and Kaye Gene Yazzie.

MOVING MINISTERS

MELVIN ABNEY from Twin Fork, Ky., to Patricksburg, Ind.
LARRY ALLEN from Jeffersonville, Ind., to Chandler, Ind.
EDMOND C. ARCHER to Dixfield (Maine) First
FRED W. BATES IV from Sparks, Nev., to Valewood, Va.
SHERMAN W. BEVILLE from Sullivan, Ind., to Jeffersonville, Ind.
SAMUEL E. BYRD from Laona, Wis., to Monroe, Wis.
BRUCE L. CADLE, student, ONU (Kankakee, Ill.) to Lakeland, Wis.
ROBERT CANTRELL from Mayfield, Ky., to Decatur (Ill.) Trinity
EVERETT E. CLAY from Paden City, W.Va., to St. Marys, Ohio
A. BRENT COBB from Sacramento, Calif., to Long Beach (Calif.) Cambodian
EDGAR W. COMANDELLA from Okemos, Mich., to Pickford, Mich.
JOHN MITCHEL COMBS to associate, New Albany (Ind.) First
WALTER E. CROW from associate, Wichita (Kans.) First, to Lowell, Mass.
MICHAEL S. DAVIS from Montrose (Iowa) to Olney, Ill.
RONALD DECH from Chico (Calif.) Valley to Yreka, Calif.
RAYMOND GOIN from Fallon, Nev., to Maneca, Calif.
MICHAEL L. GORDON from Milwaukee, Wis., to Broadhead, Wis.
RAY J. HAWKINS from Clovis, N.Mex., to evangelism
DOUGLAS E. HAYNES from Taylorsville, Ill., to Alton (Ill.) Hillcrest
RANDY T. HODGES from Campbellsburg, Ky., to Muskogee (Okla.) First
KEITH A. HOSTUTLER from Morgantown (W.Va.) Pierpoint to Paden City (W.Va.) First
HERBERT IRELAND from Vacaville, Calif., to Sparks (Nev.) First
DAVID L. JENNINGS from Eureka, Kans., to Stafford (Kans.) First
ALVIN JOLLEY from Yreka, Calif., to Roseburg, Oreg.
DENNIS E. KING from Chandler, Ind., to evangelism
ROBERT W. LATHAM from Brownstown, Ind., to Grapevine, Tex.
RODNEY C. LINDSAY from Newburgh, Ind., to Bedford (Ind.) Davis Memorial
WILLIAM B. MCCLENDON from associate Atascadero, Calif., to Saginaw (Mich.) Valley
HARVEY J. MCCLURE to Jurtz, Ind.
DAVID MCGUIRE from Rockford (Ill.) Auburn Road to Granite City (Ill.) Maryville Road
JIMMY V. MORRIS from Biloxi, Miss., to Tupelo, Miss.
KNUTE S. NELSON, student, NBC (Colorado Springs, Colo.) to Madison (Wis.) Community of Hope
BOB NOAH from Madison (Wis.) Community of Hope to Menomonie, Wis.
DONALD W. PIERCE from evangelism to pastor, DuBois (Pa.) Emmanuel
BRENT A. POE to New Albany (Ind.) Eastside
WILLIAM D. REID from Mansfield (Ohio) Grace to evangelism
ROBERT C. RHOADES from Rockport, Ind., to Sullivan, Ind.
PAUL JAMES ROBINSON from Evansville (Ind.) Diamond Valley to Indianapolis (Ind.) Fall Creek

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JACK L. SUITS, pastor, Spencer, Ind., to associate, Seymour, Ind.
CHARLES E. TAYLOR from Maneca, Calif., to Flint (Mich.) Central
S. T. TAYLOR from Sulphur, Okla., to Gaylord, Kans.
THOMAS G. TRIMBLE from Waltersburg, Pa., to Grove City, Pa.
EUGENE F. VICKERY from Grand Haven, Mich., to Fort Wayne (Ind.) Southside
KEVEN WENTWORTH from Conroe, Tex., to San Antonio, Tex.
RONALD K. WILLIAMS from Merritt Island (Fla.) Community to Westminster (Calif.) Community
ROGER L. WILSON from associate, Blythe, Calif., to pastor, Wilmington, Calif.
DALE B. WORCHESTER from Parker City, Ind., to Portland, Ind.
LAWRENCE R. WRIGHT from Albuquerque (N.Mex.) Los Altos to Anderson (Ind.) Goodwin

MOVING MISSIONARIES

DR. BERT and LOLA DANIELS,* New Zealand, Furlough address: P.O. Box 75412, Oklahoma City, OK 73147
MISSEMA FETTERS, Swaziland, Furlough address: P.O. Box 93, Buford, OH 45110
REV. ROGER and ROWENA GASTINEAU, Kenya, Furlough address: 1982 San Juan, Tustin, CA 92680
DR. TERRY and SUSAN HALL,* Papua New Guinea, Furlough address: 6203 N.W. 31st, Bethany, OK 73008
DR. JACK and JANE HICKEL,* Swaziland, Furlough address: 1905 Lousac Dr., Anchorage, AK 99517
REV. FRED and DINAH HUFF, Africa Region, Field address: P.O. Box 21392, Helderkrui 1733, Republic of South Africa
MR. JEFFREY and MELISSA JAKOBITZ, MAC Region, Field address: Apartado 820-A, 01909 Guatemala, Guatemala
MISS KATHRYN JOHNSON, Swaziland, Field address: P.O. Box 14, Manzini, Swaziland
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MR. KEN and LINDA WALKER, Swaziland, Furlough address: P.O. Box 366, Newberry, FL 94022

REV. BILL and NANCY ZUMWALT, Taiwan, Field address: P.O. Box 62, Chao Chou, Pingtung, Taiwan, Republic of China

*Specialized Assignment Personnel

RECOMMENDATIONS

REV. DENNY G. OWENS, president of Nazarene Indian Bible College, Albuquerque, N.Mex., will be entering the field of evangelism as of January 1, 1988. Rev. Owens is an excellent evangelist and also an outstanding speaker for Faith Promise and missionary conventions. He is slating meetings beginning April of 1988. His mailing address after January 1, 1988, will be: Rev. Denny G. Owens, P.O. Box 956, Bethany, OK 73008. I commend him to our denominational family of churches. — Carl B. Summer, Southwest Oklahoma district superintendent.

I recommend REV. AND MRS. GENE WELLS, who have entered full-time evangelism. Brother Wells is a gifted evangelist, and he and Nancy are excellent singers. She is an exceptional pianist. They carry the full program, but they are also available to work as song evangelists. Contact them at Rte. 1, Box 174-B, Thompsonville, IL 62890. Telephone: 618-982-2160. They are members of the Illinois District. — John J. Hancock, Illinois district superintendent.

I recommend REV. JOHN P. HUNDLEY as a commissioned evangelist on the Alabama South District as voted by the 1987 district assembly. Rev. Hundley has served in the pastoral ministry and in the field of evangelism. He is a unique speaker and is an effective minister of the Word. He may be contacted at P.O. Box 764, Nashville, GA 31639. — Don Jernigan, Alabama South district superintendent.

I recommend REV. DEWAYNE BURTON who is entering full-time evangelism. Rev. Burton has served in the pastoral ministry on the Alabama districts for 15 years and presently serves as district BCL/SS chairman. He has been an effective pastor and a forceful preacher. He may be contacted at P.O. Box 827, Calera, AL 35040. — Don Jernigan, Alabama South district superintendent.

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

VITAL STATISTICS

VETERAN MISSIONARY DIES



John Willis Anderson, 84, retired missionary to India, died October 20 in Pasadena, Calif. He had been ill for some time. Recent strokes and heart failure contributed to his death.

Born in Warren, Pa., he was a graduate of Eastern Nazarene College and Boston University. He also pursued graduate studies at the University of Pittsburgh and Western Theological Seminary in Pittsburgh. He was ordained on the Pittsburgh District in 1935.

The Andersons were appointed as Nazarene missionaries to India in 1936. Rev. Anderson served as field director, Bible school principal, and in the area of evangelism. In 1970 they retired and later moved to Casa Robles Missionary Retirement Center.

In 1978 the World Mission Division requested that the Andersons return to India on a one-year specialized assignment as mission director. They also returned to India for a short time in 1981-82, to supervise work in the Delhi area. Anderson is survived by one son, John William Anderson, also a missionary to India. His wife, Mary (Jones) Anderson, died in 1983. Funeral services were at Lee Chapel of Pasadena First Church October 26.

—NN

DEATHS

ZIBA LEWIS ANDREW, 93, Sept. 28, Bethany, Okla. Survivors: sons J. C. and Lewis; daughter Irene Walker; 9 grandchildren; 11 great-grandchildren; 2 great-great-granddaughters; 1 brother; three sisters.

REV. ARTHUR BROWN, 64, Oct. 10, Somerset, Pa. Interment: Canton, Ohio. Survivors: wife Grace; son Rev. David; his mother. Ministry: Ohio, Maryland, Pennsylvania, and West Virginia.

LEATHA ADELINE CARTWRIGHT of Paris, Ill., 64, July 23, Chrisman, Ill. Survivors: husband Harold; son Dan; daughter Pam Smith; five grandchildren; one brother; two sisters.

ESTHER MAE EDWARDS, 69, June 16, Edmonds, Wash. Survivors: husband Rev. E. H. Edwards now residing in Mountain View, Calif.; daughters Marian Joan Johnson, Diane Louise Chapman, Connie Jean Dunn, Linda Ruth Teakell, nine grandchildren; nine great-grandchildren; one brother.

JOHN (JACK) WILLIAM FARISH, 49, Aug. 5, Gallup, N.Mex. Survivors: wife Edra Ann; daughter Susanna; one brother; his mother.

BERNARD F. FARR, 92, Oct. 18, Modesto, Calif. Survivors: wife Ruth; son Harvey; daughters Elaine Thomas, Muriel Priest, Leona Strong, Carol Allen, Doris Galloway, Bernice Millen, Jan Bertaut; 24 grandchildren; 27 great-grandchildren; 1 brother; 5 sisters.

ELSIE M. HAZZARD, 92, Oct. 1, Lapeer, Mich. Survivors: daughters Mrs. Evelyn Shepherd, Mrs. Maxine Wentworth, Mrs. Charlotte Bailey; son Preston; 16 grandchildren; 33 great-grandchildren.

REV. LARRY EUGENE MARTIN, 44, Oct. 11, Smith Center, Kans. Survivors: wife Carolyn; sons David, Jonathan, Daniel; daughter Melissa; one brother; his parents. Ministry: Oklahoma, Texas, Missouri, and Kansas.

ANNA SWALWELL VON SEGGEN, 62, Sept. 25, Farmington, Iowa. Survivors: husband LaVerne; sons Dale and Wayne; four grandchildren; one brother; two sisters; her stepmother.

BIRTHS

to **DANIEL AND MARGARET (JOHNSON) CLARK**, Bolivia, a girl, Sarah Elizabeth, Oct. 23

to **GREG AND KAY (LIGMAN) DANIELS**, Little Rock, Ark., a girl, Leah Elise, Oct. 1

to **MONROE AND DENISE (RICE) GROBE**, Duncan, B.C., a boy, Corey Monroe, Aug. 16

to **RIC AND CAROL ANN (UNGER) JOHNSON**, Edmonton, Alta., a boy, Daniel Lee, Sept. 16

to **STEVEN AND JULIE (SAWYER) KIEFFABER**, Olathe, Kans., a boy, Kalen Steven, Oct. 16

to **KEITH AND JANA (HARTMAN) McKIM**, Papua New Guinea, a girl, Kaysha, Oct. 10

to **REV. GAREY AND BRENDA (ZURCHER) MILLER**, Cimarron, Kans., a girl, Sara Elizabeth, Sept. 12

to **BOB AND SUSIE (WHITE) RISOR**, Vancouver, Wash., a girl, Rachel Sue, July 13

to **RICHARD N. AND MARLA (STOVER) SIFERS**, Houston, Tex., a boy, Grant Norman, Oct. 10

ADOPTIONS

by **REV. THOMAS AND JULIE PURCHASE**, Waterville, Vt., two boys, Timothy Michael, born May 7, 1976, and Shaun Thomas, born Jan. 13, 1978; adopted Sept. 24

by **REV. AND MRS. DAMON WRIGHT**, Taloga, Okla., a boy, Joshua Damon, born Aug. 26, 1985; adopted Sept. 5

ANNIVERSARIES

REV. AND MRS. C. FRANK BECKETT of Roland, Okla., celebrated their 55th wedding anniversary Sept. 26. Rev. Beckett has served the Church of the Nazarene for 46 years as pastor and evangelist.

The Becketts have three children: Gordon of New Hampshire, Vernon of California, Mary Jane Cox of Texas, and seven grandchildren.

REV. AND MRS. G. CHARLES FINNEY of Monticello, Fla., celebrated their 50th wedding anniversary with a reception given by their children. The reception was held in the fellowship hall of the Monticello church, which Rev. Finney founded in 1978. The Finneys have served the church for 50 years as pastor and evangelist, and now as interim pastors in North and Central Florida.

They have two daughters, Carolyn Holt and Nikki Brumfield, both of Monticello, and five grandchildren.

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ONE OF DARKEST MISSION TERRITORIES ON EARTH.

Belgium has been described as one of the "darkest mission territories on earth" by German Every Home for Christ (EHC) workers who this summer participated in a two-week home-to-home distribution of evangelistic literature in Belgium, the Information Service of the German Evangelical Alliance reports.

Belgium was said to have the fewest Protestant missionaries per population of any nation open to the gospel, with only one missionary for every 35,000 inhabitants.

In contrast, the proportion of missionaries in third-world countries is far higher: In Zaire there is one missionary for every 660 residents; in India, one per 18,000. EHC spokesmen at the West German headquarters in Schwelm said only .4 percent of the 10 million Belgians are active Protestants.

Some 7,000 homes were visited by the EHC volunteers, including 34 Christians from West Germany. The campaign also included an evangelistic meeting and a children's week in cooperation with Youth for Christ.

"FORGOTTEN" TRIBE HEARS THE GOSPEL.

Missionaries with the Evangelical Churches of Burma brought the gospel for the first time to the Lemiu tribe in an area so isolated that even the government was not aware of the tribe's presence.

Following streams, the missionaries discovered villages of naked tribespeople living in temporary bamboo huts. They are animists, with no formal religion. After missionaries told them about heaven, hell, and Jesus Christ in simple terms, 76 Lemius in three villages accepted Christ as their Savior.

SCHOOLS ORDERED TO PRAY.

In Great Britain the government is launching a new offensive against the thousands of schools that fail to hold daily religious assemblies.

The crackdown resulted from a growing concern in the Department of Education and Science that the law requiring schools to have a morning act of worship is being ignored. The 1944 Education Act states that every school's day should begin with an act of worship.

RELIGIOUS RIGHTS THREATENED IN TURKEY.

After a Turkish believer was arrested as a Christian propagandist, seven more were picked up and detained for nine days. They were not allowed legal representation or contact with families.

An investigation by the public prosecutor determined that no laws were broken, and the prisoners were released. The police, however, confiscated an address book with the names of local believers and some foreign workers. They also took hundreds of tracts, tapes, and videos.

By request of national and foreign believers, a prominent lawyer prepared a 25-page statement describing the Christian faith and showing that the constitution guarantees the freedom to believe in and practice that faith.

NEED FOR BIBLE DISCUSSED ON SOVIET TV.

United Bible Societies reports a recent discussion on the Soviet TV series, "Religion and Politics," focused on the desire by Russians for Bibles. The Russian TV host closed the program by saying, "If the public wants Bibles, we must publish them."

Last year the official Soviet youth newspaper *Komsomolskaya Pravda* reported Bibles were needed to understand books by such Russian authors as Pushkin and Dostoyevsky that address many aspects of Russian culture. The article also noted that atheism was not a source of positive morals.



Danville, Ill., First Church celebrated its 75th anniversary July 19. The church received 30 members by profession of faith this past assembly year, showed an increase of 44 in Sunday School, paid all budgets in full, was 12% for world evangelism, conducted a Work and Witness trip to Guatemala, and gave support to the Chicago Thrust. Pictured (l. to r.) are Mrs. Josephine Howerton; Mrs. Helen Heath; Rev. E. Keith Bottles, district superintendent and former pastor; Dr. William Cole, pastor; Mrs. Karen Juras; and Mrs. Florence McKay.



Stockton, Calif., First Church recently celebrated its 75th year of ministry. Dr. William M. Greathouse, general superintendent, and Dr. Walter Hubbard, Sacramento district superintendent, took part in the services. All of the living former pastors were present or sent greetings: Dr. and Mrs. George Coulter, 1941-45, sent greetings. Shown (l. to r.) are the pastors present: (front) Rev. and Mrs. Wayne Quinn, 1967-70; Rev. and Mrs. Bob Fellers, present pastor, 1983—; Rev. and Mrs. David Felter, 1970-73; (back row) Dr. and Mrs. Walter Hubbard, guests; Rev. and Mrs. Floyd Hawkins, 1945-57; Rev. and Mrs. Bob Sutton, 1957-67; Rev. and Mrs. Richard Gammill, 1978-83; and Dr. William Greathouse, guest. Rev. and Mrs. Ray Morrison, who pastored 1973-78, are not pictured.



The Christian Musicians International (CMI) of Christian Life and Sunday School along with the Nebraska District conducted a music seminar for music directors, pianists, and organists on September 25-26, 1987. Sixty persons attended seminars and a banquet held at Hastings First Church. Rev. Bill Bland was host pastor (second row, first on l.). Doug Runcie, minister of music at Hastings First (back row, fourth from r.), coordinated the seminar. Mrs. Eula Mae Stipe, Midwest City, Okla. (first row, first on l.), is president of CMI and conducted classes in organ. Marilyn Watkins, Shawnee, Okla. (first row, second on r.), is a CMI-certified teacher and taught the piano classes. Rev. and Mrs. Dwight Neuenschwander (first row, first on r. and at piano, respectively), Nebraska district superintendent and wife, instructed the directing class.

PROVIDENCE FIRST CHURCH CELEBRATES 100TH ANNIVERSARY

The Providence, R.I., First Church of the Nazarene celebrated "100 Years of Holiness Witness in New England" with a centennial celebration in July 1987. The People's Evangelical Church was organized on July 21, 1887, with Rev. F. A. Hillery acting as the pastor. In 1954, it merged with the Wesleyan Church of the Nazarene, which began in Providence in 1915, to become the First Church of the Nazarene. Providence People's Evangelical Church was a part of the Association of Pentecostal Churches of America, which united with other groups in 1908 at Pilot Point, Tex., to become the Church of the Nazarene.

Throughout the years Providence Nazarenes have made notable contributions to the church. People's Church sent Rev. John Diaz to the Cape Verde Islands in 1901 and agreed to underwrite his annual salary as he established what ultimately became Nazarene missionary work there. Others who have gone from Providence First Church as missionaries are Rev. and Mrs. Paul Hertrick, Sr., Gail Jacobs, and Esther Thomas. Also, a number of children of former pastors now serve the Lord as missionaries, pastors, pastors' wives, and Christian workers.

The centennial celebration began Tuesday evening, July 21, 1987, with a quartet from God's Bible School, Cincinnati. It concluded on Sunday, July 26, with Dr. Stephen Nease, president of Eastern Nazarene College, speaking in the morning service and Rev. Neale McLain, New England district superintendent, speaking in the afternoon service. A family-style dinner was served in the fellowship hall following the morning service.



Shown (l. to r.) at Providence First Church are District Superintendent Neale McLain, Pastor Edgar Thompson, and Dr. Stephen W. Nease, ENC president. Dr. Nease presents a plaque from ENC honoring Providence First Church on its 100th anniversary.

During the week other speakers included Mrs. Louise Clifford, New England district missionary president; Rev. George Douglas, administrative assistant for the New England District; Rev. Carlton Gleason, former pastor who built the present church building; and Rev. Arthur Hughes, former pastor who added the annex on to the present building. A highlight of the special music provided in each service occurred in the Wednesday evening missionary service when the special music was presented by members of the Rumford, R.I. (Portuguese), church, some of whom are now serving the Lord because of our missionary work in the Cape Verde Islands.

The Providence Church and ENC have had close ties over the years. Rev. F. A. Hillery, the first pastor, was instrumental in the founding of Pentecostal Collegiate Institute, which was located for a time in North Scituate, R.I., and was the forerunner of the present college. In recognition of the Providence Church congregation being the oldest in the Church of the Nazarene and for "her courageous pioneering, fidelity to the cause of holiness, fulfillment of the Great Commission, nourishment of God's kingdom, and support of holiness higher education," a beautiful plaque was given by the college and presented by Dr. Nease to the pastor, Rev. P. Edgar Thompson. □



Nampa, Idaho, Iglesia del Nazareno recently assisted a migrant family of eight with a shower of food supplies. The gifts were presented at the close of a potluck dinner. Iglesia del Nazareno has a standing policy to give assistance to migrant workers who come to Nampa's agricultural area for field work. Pastor Carlos Gonzatti spent much of the summer in personal work and services with field workers.

MEDIA SERVICES DOES IN-HOUSE FILM

Media Services recently completed initial shooting for the Thrust to the Cities film for New York City. It was the first such film to be produced entirely in-house by the Communications Division, according to Dave Anderson, who wrote and produced the project. The production was the first shot on Betacam, which is state-of-the-art equipment. After editing on Media Services' one-inch video system, it was transferred to 16-mm film at a firm in California.

Others involved in the production include Randy Warren, camera; Denny Bergstrom, audio; and Allen Seaman and Scott Bosworth, editing. Bergstrom, audio manager for Media Services, is producing an original soundtrack for the production.

The film presents the expanse and diversity of New York City. It looks at the ministries that currently exist there and seeks to help the viewer understand the great needs and opportunities for ministry as the Thrust moves to this world class city in 1988.

"The film has been a key to helping people gain a better understanding of what the Thrust to the City program is all about," said Michael Estep, Thrust to the Cities director.

The film is expected to be completed around the first of the year in film and video format. —NN



1988 Thrust to New York City

SUCCESSFUL ASSEMBLIES IN AFRICA

Outstanding district assemblies were held recently on the RSA European and Zimbabwe West districts, according to R. F. Zanner, Africa regional director.

J. Ndlovu was appointed superintendent of the Zimbabwe District and will serve another two-year term.

During the RSA European assembly, Jerry Jennings was reelected district superintendent and will serve this regular district for an extended four-year term. Also, a meeting of the Board of Governors of the Nazarene Theological College in Florida, South Africa, voted to move ahead with negotiations to merge the four theological colleges in South Africa and Swaziland into one campus. —NN

CAPE VERDE ELECTS NEW DISTRICT SUPERINTENDENT



Eugenio Duarte, 34, was elected superintendent of the Cape Verde District at the recent assembly, according to General Superintendent Charles H. Strickland, who presided. Duarte is a graduate of the Nazarene Bible College in Mindelo, Cape Verde. He has been serving as pastor of the Mindelo church, the second largest Nazarene church in Cape Verde.

Duarte's election follows the res-

ignation of Gilberto Evora who will move to Senegal to begin the work of the church there in January 1988. —NN

INVESTMENTS OF CHURCH NOT AFFECTED BY DROP IN DOW

The moneys invested by the Church of the Nazarene (principally funds for ministers' retirement and cyclical operational reserves) have not been adversely affected by the recent fluctuations in the Dow stock average. That's the word from Dean Wessels, administrator of Pensions and Benefits Services, and Norman O. Miller, general treasurer.

"The nature of our investments is such that they would not be affected by the stock market," said Wessels. "The moneys we administer, the Basic Pension Fund and the Tax-Sheltered Annuity and IRA Fund, are invested in fixed assets—mostly government bonds, not equities. We have not gambled with the money that has been entrusted to us, and our investors have not lost a nickel."

"No money of the general church has been lost," added Miller. "We are very conservative in our investments. Our money is placed primarily in debt instruments. Our people can rest easy that the funds of the church are secure."

Wessels added that a downturn of the stock market generally leads to an increase in interest rates, which would benefit persons who invest in the pension plans of the church. —NN

FALL SUNDAY SCHOOL EMPHASIS WINNERS ANNOUNCED

There were 36,336 persons enrolled in Nazarene Sunday Schools in the U.S.A. and Canada during the fall emphasis, "Lift High the Torch," according to statistics compiled by the CL/SS Division. Overall, the numerical attendance increased 95,156 over the 1986 base. Attendance during the six-week contest reached 2,519,375.

"In many ways this was one of our most effective drives," said Phil Riley, CL/SS Division director.

For this drive, the districts were divided into groups according to size with the categories being (I) 7,000 and up; (II) 5,300-6,999; (III) 3,500-5,299; (IV) 1,800-3,499; and (V) 0-1,799.

The top five districts in numerical gain in their respective categories during the emphasis were:

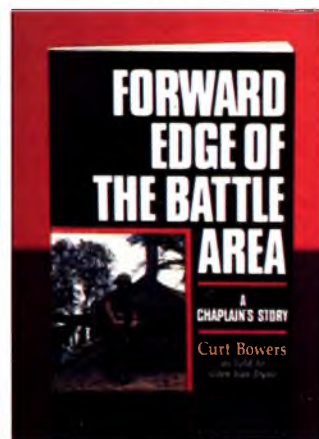
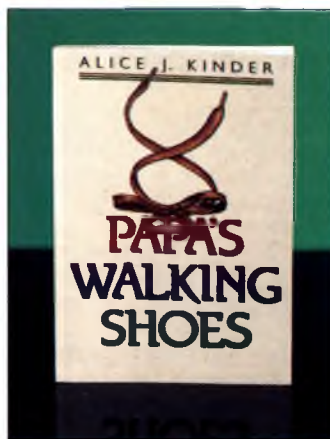
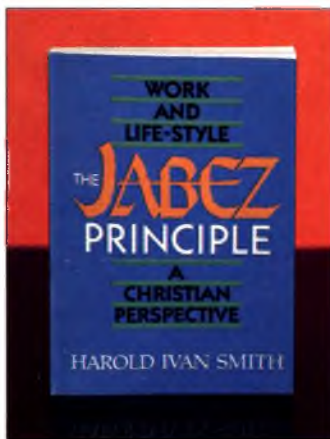
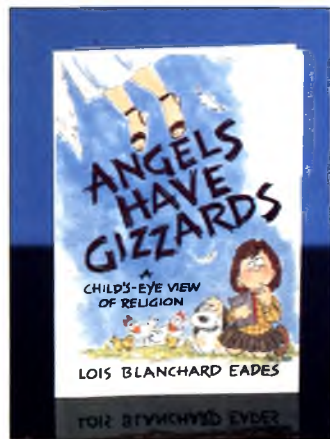
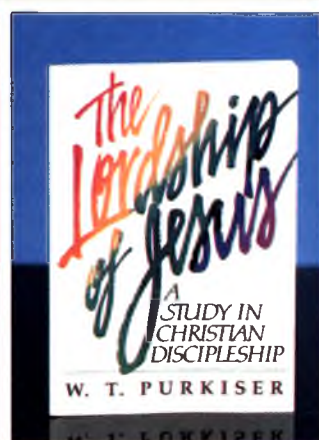
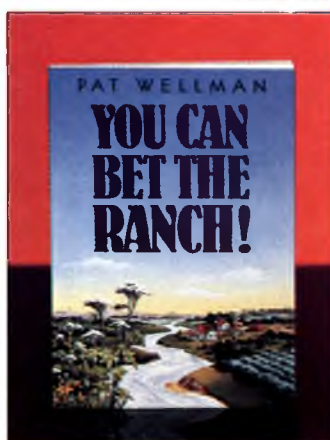
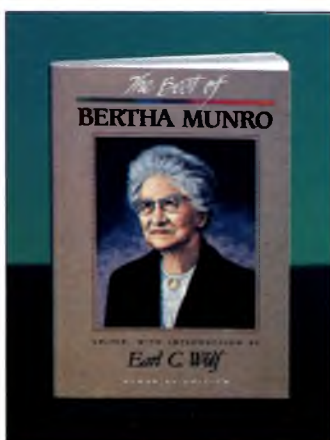
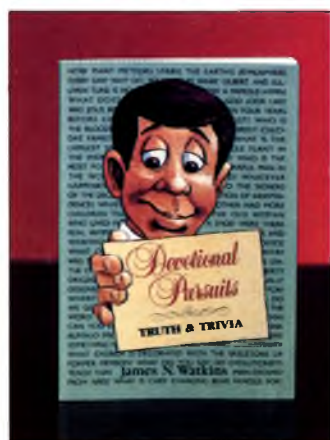
Category	District	Numerical Gain
I.	Central Florida	+11,677
II.	Arizona	+5,348
III.	South Carolina	+4,676
IV.	Mississippi	+1,874
V.	Hawaii Pacific	+1,684

The top five districts in percentage gain in their respective categories were:

Category	District	Percentage Gain
I.	Tennessee	+9.29%
II.	Georgia	+9.24%
III.	North Carolina	+14.01%
IV.	Minnesota	+9.48%
V.	Southwest Latin American	+46.95%



Videographer Randy Warren shoots a scene for the film produced by Media Services for the 1988 Thrust to New York City.



Christmas A Time for Giving a Book!

The Jabez Principle

By Harold Ivan Smith

A "best-seller" author gives assurance that the "busy, fragmented, hurrying here and there, doing good things life" can be replaced by a dynamic way of walking in the Spirit. 196 pages. Paper.

PA083-411-2124 \$6.95

The Best of Bertha Munro

Edited by Earl C. Wolf

A treasury of excerpts, including her most famous sayings, from the writings of a highly esteemed educator, teacher, and author. Inspirational and potentially life-changing reading. 232 pages. Soft kivar.

PA083-411-1403 \$7.95

Forward Edge of the Battle Area

By Curt Bowers/Glen Van Dyne

Retired Chaplain Bowers tells how he faced life-and-death issues head-on. A timely source of personal strength for those now in the military service encountering their own "battlefronts." 96 pages. Paper.

PA083-411-2205 \$3.95

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