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W. E. McCumber (Editor)
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HERALD of HOLINESS

205

CHURCH OF THE NAZARENE / JANUARY 1, 1986



BOARD OF GENERAL SUPERINTENDENTS

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THAT THE
WORLD MAY
KNOW

1985-89



PARTNERS IN PRAYER

by General Superintendent Eugene L. Stowe

THE INVITATION has gone out around the world. The Board of General Superintendents urgently requests a minimum of 9,994 Prayer Partners to join them in earnest intercession for:

- A mighty outpouring of the Holy Spirit in genuine revival;
- A renewed personal commitment to Christ and His Great Commission;
- A worldwide harvest of souls and New Testament church growth.

Anyone can become a partner—older Nazarenes, young, new Nazarenes, or even our non-Nazarene friends. Anyone, that is, who is ready to commit himself to the costly ministry of prevailing prayer. For many of us that will mean awakening early in the morning to pray. That's been going on ever since Jesus, "Very early in the morning, while it was still dark, [he] got up, left the house and went off to a solitary place, where he prayed" (Mark 1:35, NIV). Oswald Chambers comments, "It is by no haphazard chance that in every age men have risen early to pray. The first thing that marks decline in spiritual life is our relationship to the early morning" (*He Shall Glorify Me*, 87, Christian Literature Crusade).

If we take this partnership seriously, there will undoubtedly be times when the burden will become so crushing that we will fast and pray. To all too many this has become a lost art. That may be one reason why modern Christians have failed to see answers to prayer like the apostle Paul witnessed. In 2 Corinthians 11:27 he testified that he was "in fastings often."

Then, whatever happened to the nights of prayer that used to characterize the Church of the Nazarene? Have

we gotten too comfortable? Do television programs have a higher priority? Pray God that several partners in the same church will stain the altar in the sanctuary with the tears of midnight intercession. Revival will not be far behind when this begins to happen.

Morning, noon, night—pledging ourselves to this partnership must mean that we will pray more. J. Oswald Sanders wisely observes that "the amount of time we allot to [prayer] will be the time measure of our concept of its importance. We always continue to find time for that which we deem most important" (*Spiritual Leadership*, 76, Moody Press).

Only God knows the tremendous power that will be generated by the united intercession of 10,000 prayer partners. A single strand of wire cannot support heavy loads. But when hundreds are woven together into a steel cable they can lift railroad cars. As we pray, the crushing load of sin will be transformed by God's abundant grace. Within the next decade the population of planet Earth will exceed 5 billion. Through concerted prayer the Church of the Nazarene can become the spiritual change agent in the lives of countless thousands who will become new creations in Christ Jesus and members of our global family of at least 1 million members by 1995.

The observance of Nazarene Publishing House Day is an appropriate time for expressing appreciation to this great institution for assisting in the presentation of the prayer partner emphasis. M. A. (Bud) Lunn has volunteered the services of the House for this project. This is typical of the many ways in which NPH continues to serve our church. □

ALITERACY



by DAVID L. McKENNA

ILLITERACY is a problem that we associate with primitive peoples and underdeveloped nations. Yet, despite our pride in American education:

- Twenty-seven million Americans cannot even read the warning labels on cans of pesticides.
- Fifteen percent of graduates from urban high schools read *below* the sixth grade level.
- Nonreaders have *tripled* in the United States since 1970.

DAVID L. McKENNA is the president of Asbury Theological Seminary. This article is reprinted from the *Salvation Army War Cry* magazine, with permission from the *War Cry* and the author.

In our land of educational opportunity, illiteracy is a shameful but solvable problem.

A greater shame is the problem called *aliteracy*, which means that people who *can* read, do not read. Fewer and fewer people are reading books for wisdom and understanding. Instead they get their ideas from television, their stories from airport novels, and their information from computers. Generally speaking, they let other people do their thinking for them.

Some fear that we may be going back to the Dark Ages, before the printing press, when the masses were controlled by a few people who could read the books available.

Aliteracy is also a threat to vital Christianity. Even now, there are

signs of a decline in Bible reading for understanding the wisdom of God's Word. In its place there is a tendency to treat the Scriptures like a computerized information system into which problems are fed and proof texts spit out. We cannot stop reading the whole Bible seriously and systematically. If we do, we are in danger of falling back to the Dark Ages when the Word of God was controlled by a priestly class that had an exclusive hold on Scriptures.

Paul urges Timothy, "Give attention to the reading of Scripture . . ." He would say the same thing today. Only as we read repeatedly the whole Word of God, will we know the Truth that sets us free and keeps us free. □



HERALD of HOLINESS

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Letters

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REUNION REGISTRIES

I am writing in regard to the true story that was printed in the December 30, 1984, *Standard*.

The writer had been born at Rest Cottage in Pilot Point and had prayed for his birth mother for some time. He later succeeded in locating her, and what a happy ending!

In view of the fact that Texas has so closed the records that it is now almost impossible for one to locate their birth mother or vice-versa, I believe the following information might be of help to a number of people.

Texas Department of Human Resources now has a reunion registry that will unite the adopted child and birthparent if they both register, once the adoptee is 21 years old.

There is the International Soundex Registry that is free to the user and is effective once the adoptee is

18 years old. Send an "SASE" (self-addressed stamped envelope) for a registration form to: I.S.R.R., P.O. Box 2312, Carson City, NV 89702-2312.

Craig Petersen
Nampa, Idaho

BETTER INVESTMENT

My wife and I have invested God's money in the General Loan Fund for over 12 years. We use the interest for our Easter and Thanksgiving offerings.

This is a better investment than certificates of deposits.

Jim and Gwen Benton
Anderson, South Carolina

OUTREACH ISSUE COMMENDED

The October 1 issue is the most profound issue ever of the *Herald*. Who can deny a testimony? Who

can deny that these are, indeed, modern-day miracles? Do it again! The Spirit is moving! Jesus is being lifted up (John 12:32)!

Hallelujah!

Frank Rott
Killam, Alberta, Canada

Aside from the marketing on the inside back cover, the Special Edition was a triumph and truly heralded God's holiness. When God's saving grace is acknowledged, Jesus Christ is exalted and people are blessed.

Chuck Haynes
Everett, Washington

DEVOURS THE HERALD

I have just finished reading my November 1 issue. Reading your "Family News" brought quite a chuckle to me. But more to the point, it was true. I live today far from my first Nazarene family, as well as those

(Continued on page 18)

THE ORDER OF

DEACON

by General Superintendent William M. Greathouse

Some time ago a committed young man appeared with his wife before the Board of General Superintendents to be interviewed for missionary appointment. When one of our members noted his application form contained no reference to his ordination, he explained, "I have not been ordained because I am not called to preach. But I know I am called to be a missionary!"

Called to minister but not called to preach.

This young man—who, incidentally, was approved and is now on the mission field—is typical of a growing number of persons, not only within our church but also in other denominations, who feel the call of God to lifetime service but who do not testify to a call to the *proclamation* of the gospel.

The creation of the order of deacon by the recent General Assembly was a response to this spiritual phenomenon. Men and women who do not envision themselves as senior pastors are now in our Bible college, colleges, and seminary preparing themselves for lifetime service to Christ as ministers of Christian education, college and seminary teachers of religion, as well as various other roles outside the senior pastorate. It was in response to the Spirit's working in the lives of such persons that the General Assembly established the order of deacon.

Until now the church has had no way of officially recognizing and endorsing for public ministry God-called persons who do not feel the "call to preach." The church has resisted all efforts to broaden the eldership to permit the ordination of such persons. A Commission on Associate Ministries ordered by the 1976 General Assembly made a recommendation that anyone called to be a "servant of the Word" in any capacity be ordained an elder; but this was rejected. The creation of a new order, therefore, appeared to be the only way of resolving the church's dilemma. The order of deacon

provides an appropriate entry to the ordained ministry for God-called men and women in our midst who do not profess a call to preach.

The term *deacon* was chosen because it is a New Testament word. It is also translatable from its Greek roots into non-English languages. The commission report noted:

The first instance in the New Testament of especially set-apart ministers for service to one's neighbors occurs in Acts 6:1-6, while the first use of the term *diakonos*, "deacon," occurs in Romans 16:1 f. Other instances occur in Philippians 1:1 and 1 Timothy 3:1-13, by which time "bishops and deacons" are linked. The connection between "bishops and deacons" becomes a commonplace in the post-biblical writings of the church.

The most extensive treatment of the order of deacon in the Early Church is James M. Barnett's *The Diaconate, a Full and Equal Order* (Seabury Press, 1981). The first five centuries Barnett calls "the Golden Age of the Diaconate." He says,

In this period deacons flourished in numbers and importance. They oversaw the pastoral care of the Church. They were the administrators of the Church's charities. They were the assistants to the bishops. . . . They had a special role in the Church's liturgies. They were the great symbol of the servant ministry to which the Church had been called by Christ (p. 43).

Barnett cites the *Didache*, the first Church manual, dated ca. A.D. 100-150 and known also as *The Teaching of the Twelve*, as directing the Early Church, "You must, then elect for yourselves bishops and deacons. . . . [T]heir ministry to you is identical with that of the prophets and teachers." As successors to the prophets

and teachers, "the bishops and deacons [were] apparently elected by the Church and commissioned through the laying on of hands" (p. 47). Although the deacons assisted in both the liturgy and the administration of the sacraments, Barnett is convinced by documentary evidence that they did not exercise the office of preaching until the fourth century. In the post-apostolic church the diaconate was a *full and equal nonpreaching order* just as it is designed to be in our church.

The order of deacon in the Church of the Nazarene has the following features:

1. The deacon is not to be confused with a lay board member as the term signifies in some churches. The word *elder* has the same meaning in some denominations. For us, both *elder* and *deacon* signify lifetime orders of official ministry.

2. The deacon must meet educational requirements that are the equivalent of those required of elders and must exhibit appropriate gifts and graces of ministry. The call, gifts, and graces of the deacon must be recognized and confirmed by the church.

3. The deacon as an ordained minister is afforded the same rights and privileges of the elder with the exception of the right for election as pastor, or district or general superintendent.

4. The deacon may on occasion be accorded the privilege of conducting worship services, preaching, and administering the sacraments under the authority of the pastor or supervising elder where the nature of the ministry dictates.

5. In a period when the servanthood of the church is expressing itself in multiplicity of ministries deacons may use their gifts in a wide variety of roles both within and outside the institutional church. □

New Year's Resolution

I will
say a
little
prayer; then I will
make a
little
promise; which will
light a
little
candle.



—JOYCE A. CHANDLER
Long Beach, California

A HILLBILLY, lying in the shade of a tree, was told by a passerby that his cabin was on fire. He replied, "I know it."

"Then why don't you do something?" he was asked.

His answer, "I am doing it. Been praying for rain ever since it started."

God does not do for us in answer to prayer what we, with a little "get up," can do for ourselves.

No answer comes to those who pray,

Then idly stand

And wait for stones to roll away

At God's command.

When hands are idle, prayers are vain

To move the stone.

God's helping angel would disdain

To work alone.

—Author unknown

It is true that prayer brings the omnipotent God to work for us. As the result of experience, we know that prayer changes things. But sometimes prayer is not enough.

This is true when it becomes a substitute for action. "The Lord said to Moses, 'Why do you cry to Me? Tell the children of Israel to go forward'" (Exodus 14:15, NKJV). God is not going to do our walking for us. He has given us two legs and two feet to do it ourselves. We should not ask God to do for us that which He has given us the ability to do. J. G. Holland said, "God gives every bird its food, but He does not throw it in the nest."

We should, therefore, pray for a good harvest, but plow, plant, cultivate, and reap. We should pray for a great revival, but witness, advertise, hold evangelistic services, and win souls for the Lord.

In all the history of God's work on earth there is no instance of a revival coming as a result of God's people sitting down to eat and drink and rising up to play (1 Corinthians 10:7). Activity is not enough; it must be the right kind of activity.

Some people suffer from all-church religion. They reserve their praying, worship, Bible study, testifying, and fellowship for inside the church building. Such activity avails little more than nothing. The crying need of our day is for Christians who truly worship and pray in the secret place and then get out to witness in the marketplace. They also need to witness as Paul did "from house to house" (Acts 20:20). The Lord asks us to be His witnesses in our homes, in our communities, in the inner cities, in our nation, yes, in our world.

George Mueller, the mighty prayer warrior, said, "The great secret of success: Work with all your might, but trust not in your own power to achieve. Pray with all your might for guidance and blessing. Pray, then work; work, then pray; and again, pray and work. Whether you see much fruit or little fruit, remember

RALPH A. MICKEL is an elder in the Church of the Nazarene, now residing in Shippensburg, Pennsylvania.



H. Armstrong Roberts

When Prayer Is Not Enough

by RALPH A. MICKEL

God delights to bestow real blessing. This comes generally in answer to earnest, believing prayer."

If we pray for souls to be saved, we must do the things that will help them get saved. If we fail to let the unsaved know what the Lord did to save them, our prayers for their salvation are a contradiction.

If we pray for God to provide the needs of the poor, and are stingy in giving to those needs, our prayers are

a mockery. "Whoever shuts his ears to the cry of the poor will also cry himself and not be heard" (Proverbs 21:13, NKJV).

It is likewise not enough to pray if we do not live right. "And it shall come to pass, when it is seen that Moab is weary on the high place, that he will come to his sanctuary to pray; but he will not prevail" (Isaiah 16:12, NKJV). When you get into a jam there is no use coming to God for help as long as you cling to idols. Moab held on to his idols, so his prayer was not heard. If your possessions, your pleasures, your job, your hobby, your friend, your spouse, your family, or anything comes before God in your life, you are an idolater. Your prayers will not be heard.

If we want our prayers answered, how we live does matter. "Whatever we ask we receive from Him, because we keep His commandments and do the things that are pleasing in His sight" (1 John 3:22, NASB). Certainly God answers our prayers not because of our works but because of the merits of Jesus Christ. But if we reject His grace and let sin reign in our lives, our prayers will be of no avail. "If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18). There is little use praying to get others right with God if we are wrong with Him ourselves.

In addition, it is not enough to pray if our motives are wrong. The mother of James and John came to Jesus. "'What is it you want?' he asked. She said, 'Grant that one of these two sons of mine may sit at your right and the other at your left in your kingdom'" (Matthew 20:21, NIV). Why are you praying? So you can have the highest place in Christ's kingdom, not only in the hereafter but now? Do you want to have the chief seat in the church? You won't play "second fiddle"? It has to be a top place or none? No wonder your prayers are powerless.

Why do you pray for souls to be saved? So you can be part of a big church? You are more interested in numbers than in souls saved? Your motive is wrong. You pray for healing, not for the glory of God, but for the sake of man? It will not work.

You may pray for your husband to be saved, not because he is a lost soul trampling the grace of God under his feet, but to make life easier for you. Such a motive is selfish.

Thus we see that sometimes prayer is not enough. Without Christ we can do nothing (John 15:5). With Him we can do anything that He wills to be done. As Augustine said: "Without God we cannot. Without us God will not." In other words, by prayer and action we can be coworkers with God in accomplishing His will.

Prayer is not a substitute for action but a means whereby with the help of the Lord, we can reach His goal or fulfill His task.

Two little girls were in danger of being late for school. One said, "Let's stop and pray for God to help us get there in time." The other replied, "No. Let's run with all our might and pray while we're running." □

I NEVER CROSS IT TILL I REACH IT

by MORRIS CHALFANT

WHEN LINCOLN was on his way to Washington, D.C., to be inaugurated as president of the United States, he stopped over in New York for a visit with Horace Greeley, founder of the *New York Tribune*. A pressing question was being asked by everyone in those tense days: "Are we going to have a civil war?" Lincoln told this story:

In his circuit-riding days, he and his companions, riding to the next session of court, had crossed many swollen rivers. However, the Fox River was yet to be crossed, and they said one to another, "If these streams give us so much trouble, how shall we ever get over Fox River?"

Evening came on and they tarried overnight at a log inn where transient guests were provided lodging and meals. A Methodist presiding elder of the district who rode through that country in all kinds of weather chanced to be there the same night. They gathered around him to inquire about the present state of the river. He replied, "Oh, yes, I know all about the Fox River. I have crossed it many times and understand it well, but I have a fixed rule with regard to Fox River—I never cross it till I reach it."

We are too prone to cross our rivers, bridges, and hazardous places before we face them. We borrow to-



Eva Luoma

morrow's troubles today, brood over future ills, and anticipate difficulties that never arise. Life's burdens are in the distance though we bear them like a crushing load today.

Nothing is changed by worry except the worrier! In its train, worry brings ulcers, heart disease, high blood pressure, and the all-too-common "nerves." Some doctors say that worry can even cause tooth decay! Certainly its aging process takes a toll on many of us. In extreme cases, worry even leads to suicide. Worry brings on mental confusion so that we cannot think clearly and reasonably as Christians should (Isaiah 1:18). Worry saps our spiritual strength and robs us of the victory God wants us to have (1 John 5:4).

If you are plagued by the "worry

habit," let me make a suggestion. Try to think of today's anxieties as you will think of them next month. Try it; it works! Make a list of your worries. Be honest. Write each one down—those facing you right now and those you fear may happen. Include the big problems and the little ones. Mark the date. Then sincerely present the list to your Heavenly Father and ask Him to take charge of each one listed.

A month later reread the list. Check those worries that seemed so threatening. Did they all come to pass? What about those trifling vexations that were upsetting you? How many have actually become worse? How many have evaporated? After one month of earnestly trying to cast your cares upon the Lord, letting Him take charge of your "worry list," I feel certain you'll find yourself in the position of the bassoon player who once came to the great conductor Toscanini with furrowed brow and complained that his instrument would not sound the high E flat. Toscanini smiled and replied, "Don't worry. There is no E flat in your music tonight."

Most of us are like the musician—apprehensive about worries that are unfounded and unnecessary.

It is easy to say, "No Christian should worry," but it is not so easy to put this statement into actual practice. How can a Christian avoid worry and possess a calm and confident spirit that bears testimony to the sufficiency of God's grace? Only by exercising our strongest willpower and by following the advice of the Psalmist who said, "Rest

MORRIS CHALFANT is pastor of the Church of the Nazarene in Norwood, Ohio.

in the Lord, and wait patiently for him . . ." (Psalm 37:7).

Freedom from anxious care is promised in the Scriptures, and it is possible for every Christian to experience such freedom.

Worry chokes the Word of God and keeps our lives from being fruitful. We read in Jesus' parable of the soils: "And some [seed] fell among thorns; and the thorns

sprung up, and choked them . . . He also that received seed among the thorns is he that heareth the word; and the care of this world . . . choke[s] the word, and he becometh unfruitful" (Matthew 13:7, 22).

Our worrying indicates that we do not think God is big enough to handle our problems without help. Such worry dishonors the Lord, be-

littles His power, and doubts His Word.

Thinking Christians cannot afford worry. It annuls our testimony of trust in God. Believing God is able to supply our needs is not consistent with worry. We can have only one God! It's high time for Christians everywhere to kick the worry habit and join the "unhooked generation"! □

HOLINESS AND MORAL COMMITMENT

by AL TRUESDALE

RECENTLY a seminarian, Michael J. Barton, reached back into his childhood to get an illustration for a term paper. His illustration reminded me of the moral power we Nazarenes claim for the doctrine of Christian holiness. The seminarian was discussing a book written by Martin Luther King, Jr. Michael was in grade school when Dr. King was assassinated. Even as a child, Michael sensed deeply the loss of Dr. King as a leader in the struggle for civil rights. The child could not understand how a man who sought to do good could be struck down and destroyed by evil.

Along with the other class members, Michael was instructed to write an essay on the death of Dr. King. His essay was brief. He was overwhelmed by the tragedy, the loss, and he especially wanted to identify with the black community in its hour of grief. As best the child could, he felt the weight of the injustices suffered by blacks, the "dreams deferred." But try as he might, Michael could not transfer to paper what he carried in his soul. Finally, in frustration, he tearfully wrote at the end of a few sentences, "I wish I were black!" Total identification! The five words captured and expressed his anguish.

To his surprise, Michael's teacher called him to the front of the class and angrily marched him off to the principal's office. There the child was interrogated and reprimanded for making such a "foolish" statement. He was told that he "should be proud of being white, and *only* white." Understandably, Michael was beset by confusion. How could anyone committed to what is right (and surely, he thought, his teacher and principal were) fail to understand and appreciate his sentiments?

Now, years later, while writing a paper for a seminary class, Michael had reconfirmed his commitment to justice and mercy. Now he was doing it as an adult Christian, but with no less intensity. He was embracing the message of Paul that, through Christ, God is reconciling the world to himself, and that because we live in

this gospel we can no longer regard any person from a human point of view, even though once we did (2 Corinthians 5:16-19). By making this commitment, Michael also embraced the moral power and content of the doctrine of Christian holiness as it was preached by John Wesley, Phineas Bresee, and other leaders of the holiness movement.

Soon, the seminarian will become a pastor in the Church of the Nazarene. He understands that the church's commitment to Christian holiness is to be more than lip service to a formal doctrine. He knows and concurs that the church is committed to a *life* of moral courage that employs the power of the Holy Spirit to "do justice, and to love kindness, and to walk humbly [before] God" (Micah 6:8, RSV). □

UNWIND US

*We race at such a hectic pace,
Sometimes we miss God's call.
Afraid we might miss something good,
We miss the best of all.*

*We drown the sounds of His still voice
With our own restless cry.
We hurry past His gentle touch;
He's there, but we spin by.*

*How sad to win the race with time,
Yet miss our walk with God.
How sad to gain earth's grandest prize,
Yet miss one touch from God.*

*Unwind us, Lord, until we're still.
Make our vain spinning cease.
Please steady us to know Your love,
And calm us with Your peace.*

—VIVIAN STEWART
Oklahoma City, Oklahoma

ALBERT L. TRUESDALE is associate professor of philosophy of religion and Christian ethics at Nazarene Theological Seminary.

THE SAFE WAY HOME



Camerique

WHEN JANICE HINKLE of Philippi, WVa., walked into the lobby of the Pines Hotel in Baguio City, she had an unexplainable feeling. Something terrible is going to happen here tonight, she thought. Her husband, Don, didn't think much about it. But as they made their way up to their fourth-floor room, he looked for a fire escape.

About 11:30 P.M. the Hinkles awoke to realize that Janice's premonition had become reality. When smoke prevented them from entering the hallway, Don crawled out the window onto a ledge two feet wide. Carefully he edged his way to the corner of the building where he found men with ladders helping people to safety. He went back for his wife, helped her through the window, and guided her along the ledge to the corner of the building. From there she descended a ladder to the ground and safety.

In an interview later Mrs. Hinkle said of her husband, "Don's somebody who doesn't lose his cool. *I just did what he told me to do and I made it*" (italics mine).

On a cold night in a foreign country Janice Hinkle made a decision

by MERRILL WILLIAMS

that saved her life. Four stories up in a burning hotel she chose to follow her husband out into the dark Philippine night. She chose to obey. And obedience saved her life.

For believers, obedience to Christ is a matter of spiritual life and death. The Scriptures hold out before us two end-of-life alternatives: heaven or hell.

John pictured the hell as a "lake of fire" (Revelation 20:15, NIV). Paul spoke of the "everlasting destruction" (2 Thessalonians 1:9, NIV) of the disobedient. Jesus simply called it "perishing" (John 3:16).

We may not know all about the final fate of the disobedient. But this much we do know, their end will be infinitely more terrible than human language can tell. And the worst will be the separation forever from the love and fellowship of God and His Son, Jesus. It is an end worth seeking to avoid.

The New Testament depicts heaven as our true home. Like Abraham who "made his home in the promised land like a stranger in a foreign country," so we are "looking forward to the city with foundations, whose architect and builder is God" (Hebrews 11:9, 10, NIV).

Every sincere disciple of Jesus wants to make it home to heaven.

There is, however, someone who doesn't want us to make it safely home. That person is our "enemy the devil" (1 Peter 5:8, NIV), and he is doing everything he can to keep us from reaching our destination. But there is Someone else who *does* want us to make it, the Lord Jesus Christ. He is "the author and perfecter of our faith" (Hebrews 12:2, NIV) and gave up His life in order to make it possible for us to arrive home safely. Where we will yet go, He has already gone.

It is important that He go with us. It is equally important that we go with Him. If we make it, it will be because we "obeyed" our way home.

We must be sure to understand that God saves us *to* obedience, not *by* it. But if we are really transferred from the kingdom of darkness into His marvelous light, we will obey Him. Obedience is the result, not the cause of our salvation. We should also understand that God enables us to obey by His grace. If He did not forgive us and cleanse us spiritually, we could not do His will. Indeed we would not even want to.

Obedience stands on the two legs of love and trust. Jesus told His disciples, "If anyone loves me, he will

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obey my teaching" (John 14:23, NIV). The reason Janice Hinkle was willing to obey her husband's instructions was because she loves him. And she loves him because she knows that he loves her.

Our love for Jesus should be a strong incentive for us to obey Him. We know His love is genuine; He proved it on a Roman cross of execution. How then can we refuse such sacrificial love? How can we disobey the One who paved the way home with tears of anguish and the spilling of His own blood? His love inspires our obedience.

The other reason for obedience to Christ is trust. Mrs. Hinkle could have decided that she knew better than her husband. She could have chosen her own way out, into the hall and down the stairs, perhaps. That's what Eve did. Instead of trusting the wisdom of God's prohibition, she listened to the Liar. When he said she wouldn't die from eating the fruit but would gain wisdom, she believed him. And in doing so she failed to trust her Provider. Lacking trust, she disobeyed and ate from the attractive tree (Genesis 3:6).

Mrs. Hinkle's interviewer wrote, "Forty-three years of marriage creates a lot of trust between people, and Mrs. Hinkle says that trust is probably what saved her." She was able to step out onto that narrow ledge four floors above the ground because she trusted her husband.

We begin our trust relationship with Christ when we confess our sins to Him, repent of them, and ask His forgiveness. That relationship continues as we find Him ever faithful. Those who have trusted Him agree with W. J. Henry:

He never has failed me yet.

He never has failed me yet.

I have proven Him true;

What He says He will do.

He never has failed me yet.

Christ's faithfulness calls forth our faith, our trust, and our obedience.

The faith folks described in Hebrews 11 knew themselves to be "aliens and strangers on earth ... longing for a better country—a heavenly one" (vv. 13, 16, NIV). We travel the way they went. And for us as for them, obedience is the only safe way home. □

Mike's First Communion

by WILLIAM H. TIBBETTS

THE PHRASE "FIRST COMMUNION" perhaps brings to mind a vision of happy young people, dressed in "Sunday best," making their way to the altar of the church, possibly on a bright spring day, to partake for their very first time in Holy Communion. But the scene and the circumstances I write about are very different.

My new friend, Mike McCormack, has been a very busy young farmer in our township. But church has not been part of his experience since early childhood. The family had attended a small Methodist church. When it closed, his family did not seek out another place of worship. In Mike's words, "We stayed home, did the chores, and tried to be good." Life on the farm was not always full of fun and games, for Mike's dad died an early death, leaving a lad of 13 to fill a man's place, along with an older brother, John.

But "God works in mysterious ways, His wonders to perform." Mike's girlfriend, daughter of one of our church families, recently gave her heart to the Lord. She witnessed to Mike. Mike began to finish milking the 55 cows and doing other chores in time for Sunday morning worship. His smiles, interest, and attention were evident. Then on March 17, 1985, while Ron Elrod of Flint, Mich., presented a beautiful musical program, Mike freely responded to the invitation, made his way down the center aisle of our church, prayed, confessing his sins, and found Christ as Lord and Savior. Before leaving the church, he gave a positive testimony.

The following Monday, I presented him a New Testament and the booklet *Now That You Are Saved* and went joyfully off to our district Preachers' Meeting. On Thursday, while at that meeting, our joy was interrupted by an emergency phone call. Our new friend, Mike McCormack, had been involved in a freak auto accident. He faced surgery for a severed spinal cord and fractured vertebrae.

Mike's first words to me after the accident were, "Pastor, last Sunday was special to me."

His witness to a vision of Christ beckoning him to come to the altar is being heard by many. A businessman in the community has asked, "What does it mean to 'go to the altar'?"

Communion was observed at church, just prior to Easter, and I promised Mike that we would also share it with him as soon as he was able. And that day finally came. It was not in a beautiful sanctuary. There was no music. Rather, the setting was a four-bed orthopedic ward, with wheelchairs and special equipment much in evidence. We read from Mark our Lord's words: "This is my body—this is my blood." God was present to thrill our hearts.

When the prayer was ended, Mike said, "Pastor, this was my first Communion!" The joy of that Communion continues in a heart prepared for whatever the future may hold! □

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CREATIVE

Bob Taylor



SUFFERING

by JERRY W. McCANT

ANYONE CAN SUFFER, and at some point in life most people do. For most of us, a major project is to get rid of the pain and eliminate our suffering. We seldom miss an opportunity to complain that we must endure suffering. Our opinion is always that suffering has come at "a bad time." Usually we do not believe that we are deserving of our suffering.

Typically we ask, "What have I done to deserve this?" The question we want the minister or someone to answer is: "Why am I suffering?" There is usually no answer to the question "Why?" Only God could give the final answer to such a question and He does not choose to.

What we really need is to find *meaning* in our suffering. Viktor Frankl discovered this in Hitler's concentration camp. He concluded that one could bear excruciating pain if only he could find meaning and purpose in the pain. There is nothing easy about the search for meaning. Paul wanted deliverance from his thorn in the flesh. When that did not come, he sought

for meaning in it. Jesus struggled over the Cross that seemed inevitable in His life and surrendered to it when He found meaning in it.

God seldom explains our suffering. The pastor cannot. Only *we* can discover meaning in our suffering. The meaning in our suffering is the meaning we create and then impose on the pain. There is no inherent meaning in suffering. Meaning comes out of our own creativity immersed in the grace of God.

Whether any good comes from our suffering is really up to us. It is wrongheaded to ask, "What is God trying to teach me in my suffering?" It is a mistake to think God sends suffering as a means of teaching us something. Suffering persons have freedom of choice, and they must choose what, if anything, is to be learned from encounter with pain.

Not all people who suffer become better persons. Some become bitter, cynical, and hard to live with. Others become kind, tender, and compassionate. The difference is not the nature or intensity of the suffering; the difference is what the sufferer chooses to do with pain. Creative suffering means that I must ask, "How can I use my suffering?"

A person who suffers intensely usually passes through the stages of denial, questioning, anger, bargaining, and acceptance as Kubler-Ross has taught us. It is only when we accept the pain and own it as ours that we can begin to think creatively about our predicament. No denial of reality is allowed. We do not have to say that bad is good and that it is a good thing that pain has entered our lives. There must be no juggling of the facts. Pain is debilitating and ugly when it incapacitates us.

Suffering has a way of making us more sensitive, especially if the suffering is intense and sustained. Creative use of suffering can put us in touch with ourselves. It can be a time of recognizing and accepting our finitude. Life is fragile and brief, and pain can help us confront the truth of finitude we have sought to deny and forget. Coming face-to-face with death can help us realize how precious is life, how short is time.

Sensitive to our finitude, we can begin to understand the injunction: "Redeeming the time, because the days are evil" (Ephesians 5:16). We can use our suffering to answer the question, "What is really important in my life?" Or we can use suffering as a time to ask, "How do I want to use the time God has given me?" Suffering alone will not teach you this, but if you use your suffering, you can gain positive value from your pain.

Creative suffering makes use of gratitude. Paul reminds us to "rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4). He also reminds us to bring our prayers and supplications to God "with thanksgiving" (v. 6). Out of his gratitude Paul learned to be content "in whatsoever state I am" (v. 11). While exploring his suffering, he could see that it had had the benefit of the furtherance of the gospel. This is a creative approach to suffering. Paul had the courage to impose meaning on his suffering and to use it to become a better person and to do good for God.

Creative suffering is becoming compassionate toward others who are suffering. God comforts us in our suffering so "that we may be able to comfort them which are in any trouble, by the comfort wherewith we

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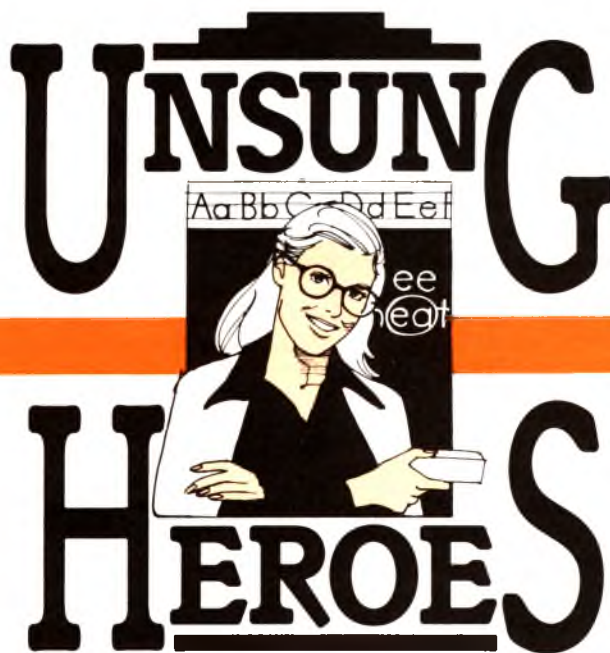
ourselves are comforted of God" (2 Corinthians 1:4). No, suffering has never made anyone compassionate. But by using our suffering creatively we can begin to understand others in their pain and thus become compassionate and caring toward them. It is easier to whine and complain, but it is better to be creative.

Suffering from the pain of rejection, Thomas Alva Edison gave us the light bulb. Albert Einstein was rejected as too dull and stupid to learn, and he gave us the law of relativity. Walt Disney was fired from a newspaper job because he had no ideas or talent, and he gave the world Mickey Mouse and Disneyland. Abraham Lincoln lost every election he ever entered until the one in which he was elected president of the United States. Now he is remembered as one of, if not the greatest president in American history.

Helen Steiner Rice's husband committed suicide.

Out of her grief she began to write poetry and is now known as a poet laureate. Annie Johnson Flint suffered from debilitating arthritis, and out of her suffering she chose to give the world beautiful poetry about God's grace. John Walsh's son was kidnapped, and he created an organization to help find kidnapped children in the United States. Martin Luther King suffered racial discrimination and led his people to equal status before the law, though it cost his life.

When suffering comes, the question to ask is, "How can I use my suffering creatively?" It is such a waste to suffer and allow no good to come from it. It was a "thorn" that drove Paul to his need of God's grace, and he became Christianity's greatest apostle and missionary. God is always present with us in our times of suffering. If we open ourselves to His grace, we can discover creative ways to use that suffering. □



by ROSS W. HAYSLIP

Some of the world's most important people are Christian teachers in the public school system. James Russell Lowell well said, "It was in making education not only common to all but in some sense compulsory on all, that the destiny of the free republic of America was practically settled."

We are hearing multiple complaints about our public school system. We hear that graduates cannot read and write with any degree of proficiency. Also reports come about vandalism, crime, and immorality. Godlessness is also asserted, but it is well for us to note that the courts have never prohibited education about religion, only inculcation of dogma, such as the enforced recitation of a state composed prayer. All of this is aggravated when teachers clamor for higher salaries, special working conditions, and benefits.

Perhaps America's greatest educator was Horace Mann, who, on July 4, 1842, said, "Remember the child. Pour out light and truth as God pours sunshine and rain. No longer seek knowledge as the luxury of a few, but dispense it amongst all as the bread of life.

ROSS W. HAYSLIP is the chaplain at Nazarene Bible College in Colorado Springs, Colorado.

Summon the mightiest intellects, collect whatever talent or erudition or eloquence, or authority that the broad land can supply and go forth and teach this people."

In our day many Christian young people feel called to the responsibility

of being teachers in our public schools. What an influence for God and good they can be as they live Christian lives before their pupils. By their example they are constantly teaching character.

In civics, sociology, and English there are great areas that call to mind the great moral values that are significant to human existence. Even in the geometry class and physics laboratory we can develop insights into the nature of truth.

My father was a teacher in the public schools for 37 years. I spent 8 years in the public school system as a teacher and my youngest son has been a teacher for 6 years. I have great respect and concern for Christian teachers in public schools. I join with Henry Van Dyke:

I sing the praise of the unknown teacher
Famous educators plan new systems of pedagogy,
But it is the unknown teacher who delivers and
guides the young—

No one has deserved better of the republic than
the unknown teacher. □

SHOE BOXES for Haiti

by NINA BEEGLE

PASTOR, the phones are ringing off their cradles since your interview this morning, and people want more information about the shoe boxes," said the voice from Christian radio station WCIE in Lakeland.

They had just programmed an hour-long interview with Nathan Price, having heard that a Lakeland Church of the Nazarene was in the process of trying to get 100 shoe boxes filled with things Haitians need, to be delivered with the 15 people flying to Haiti to help in the mission work there. The project was called "Shoe Boxes for Haiti."

"These people are wanting to know if, besides Lakeland, you have drop-off stations in Tampa, Orlando, St. Petersburg, Brandon, Spring Hill, Winter Haven . . . ?" the voice continued.

The response of people in the area was so great that the radio announcer told the audience they would have Pastor Price back again the next day.

The impact of this explosive event sent waves across central Florida and beyond, but it really began before anyone said "shoe boxes."

It began when some Haitians first made life-threatening trips in little boats from their homeland to the U.S. It began when Nathan Price's heart was touched by their needs. It began when Price found those Haitian Christians, lucky enough to survive the trips, clustered in cramped, rented quarters, singing songs and praising God. They were part of the large number of Haitians born into the family of God every year in Haiti—the fastest growing work in the whole of Nazarene world mission.

When Price resigned his church, the largest on the district, and accepted the challenge of pioneering a Haitian area in Central Florida, some folks thought he



Pastor Nathan Price holds a shoe box filled with useful personal and household items while, in the background, busy volunteers prepare more shoe boxes for shipment to Haiti.

had lost his sanity, but in reality he had gained a vision—a vision of hurting people. God had heard the prayers of Haitians in the U.S., and Nathan Price heard God's call. It required a giant step of faith to launch into this new ministry, so different from anything he had done in his 25 years of pastoring, and at half his monthly salary; but to the negative advice that came his way, Price simply said it was the call of God. "You can't explain it . . . you just accept it."

To minister to Haitians in Florida is not an easy task since 95 percent of them are illiterate. Few speak English, so they cannot be absorbed into existing Anglo or black American churches. To rent facilities of their own is difficult in the strange, new land where they feel so unwanted.

"Good morning. This is WCIE, Where Christ Is Everything. Today we have with us Pastor Nathan Price from South Florida Heights Church of the Nazarene. Pastor, tell us about a special missions trip your church is planning called 'Shoe Boxes for Haiti.'"

"I'll be glad to, Jim. On August 10, 15 of us will be flying to Haiti to assist in any way we can with the mission work there. We would like to take with us shoe boxes filled with everyday household items that we can share with the people. Since the average income is less than \$250 a year and a box of cereal costs \$5.00, you can see there is much need. We would like for your radio listeners to join with us in sharing the love of Jesus. Everyone can participate. Encourage children to fill shoe boxes with items that are meaningful to them; teenagers, men, and women do the same. Mark on the box what age person it is for, and whether it is for male or female. Someone's life will be touched for Jesus when we give these out."

This conversation sparked the tremendous response at WCIE referred to earlier. As shoe boxes full of all manner of items flowed into South Florida Heights

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church, a staff of volunteers became extremely busy preparing them for shipment. It was obvious 100 shoe boxes could not hold all the donations.

The radio interviews were extended for 12 days of full-hour broadcasts as the listening audience responded. The area newspapers picked up the story, and when it broke on TV, the Florida Heights Church of the Nazarene in Lakeland was inundated. New drop-off locations had to be found, and TV stations mentioned them every few minutes for two weeks. Other churches joined in the excitement. Offices and equipment were made available.

The proposed shoe boxes for Haiti swelled to 2,000, with a local TV station committing themselves to an additional 1,000.

Tampa-based Wings of Eagles, which flies mission assignments all over the world, offered free charter service to fly the boxes to Haiti on one of their turboprops, and to make two more trips if necessary.

At lift-off time a local radio station had provided a camera and promised air time to cover the Shoe Boxes for Haiti project. Tampa TV Channel 44 made a live report, and Orlando TV Channel 6 was on location for an on-the-spot report from Haiti.

When the shoe boxes reached customs in Haiti it looked like the project had collided with an iceberg.

Every piece of luggage was being confiscated at the customs line! But not one shoe box was opened; the entire shipment was quickly expedited.

Miracles were not on hold in Haiti. Back in Lakeland, a spirit of revival had erupted in the local congregation. Spontaneous prayer meetings evolved and District Superintendent J. V. Morsch was on hand to direct them. A new sense of mission and an awareness that the Lord had resources beyond their own group excited the church to action. God was orchestrating a new ministry, and they were aware He was in control.

One morning central Floridians dialed in to WCIE and heard: "Good morning. Today we have Pastor Nathan Price, back from the Shoe Boxes for Haiti mission. Pastor, you opened the eyes of our listening audience to the physical and spiritual needs of Haitians in Haiti, and they responded overwhelmingly—far beyond our expectations. Now, tell us this morning, what can we do to bring missions home and help the Haitians you are ministering to here in America?"

And Nathan Price responds, "God has done it again." The ministry to Haitians in central Florida is now on the hearts of thousands of people.

As Superintendent J. V. Morsch remarked in retrospect, "Shoe boxes . . . leftover shoe boxes . . . God can use whatever you have!" □

Book Brief

HARDY C. POWERS: Bridge Builder

D. I. VANDERPOOL: His Stories and Anecdotes



JERALD D. JOHNSON
author/editor



TWO GREAT BOOKS grace our column this issue, either one of them worthy of far more space than this note affords. Dr. Jerald Johnson has given us remarkable glimpses into the heart of Nazarene history through the lives of two general superintendents who first served as pastors together in California, and by God's grace rose almost simultaneously to the honored positions that crowned their lives.

The books (and we suspect, the men) are quite different. *Hardy C. Powers, Bridge Builder* is straight biography, the story of an ordinary Texan who took his bride to California for the honeymoon and lost his heart to that great state, and later to the Lord. His ministry was launched in California, but he returned to the Midwest and was serving in Iowa when named to the general superintendency.

To one not privileged to know Powers, the author introduces a warm, humble person with strong, simple faith. Dr. Johnson recounts humorous events you'll not want to miss.

The Vanderpool book gives a brief biographical sketch but relies on anecdotes from Dr. Vanderpool's own store to reveal the heart of the man. His insight into human nature, his faith in the power of prayer, his sincere desire to always honor God—these and other great characteristics are brought out clearly. His stories give a fascinating look into the past, primitive church life, but some of them also pack a powerful punch by way of spiritual application.

You can buy either of these books individually, but I recommend that you buy both to add to your growing collection of biographies of past general superintendents. You'll find them to be edifying entertainment, and you'll be spiritually helped by reading them. □

—Evelyn A. Stenbock

Nazarene Publishing House
To order, see page 19.

the editor's STANDPOINT

A SALUTE TO NPH

Last summer I spent a quiet day in beautiful Vail, Colo. In a bookstore there I found, at a bargain price, *The History of Printing in America* by Isaiah Thomas. Therein he tells us that the first press, types, and printer to be sent to the colonies from England “was designed solely for the purpose of printing the Bible, and other books, in the Indian language.”

When the Bible, the Psalter, John Eliot’s *Catechism*, and Richard Baxter’s *Call to the Unconverted* had been printed in “the Indian language,” the press and printing materials were donated to Harvard College.

From early times, printing in America was associated with evangelism and education, two main elements of the church’s mission. The “secular” press was a later, but not much later, development.

I make this brief excursion into history to remind our readers of the tremendous significance of the publishing industry for the spread of Christianity. Books, tracts, pamphlets, magazines, and newspapers have poured from presses to become a powerful means of communicating the gospel.

Our own Nazarene Publishing House has played a conspicuous role in the mission of the Church of the Nazarene. From the time it was organized, and C. J. Kinne’s *Prayer* was printed, NPH has placed a huge volume of Christian literature into the hands of our people. Its motto, “The full gospel to the whole world by the printed page,” is no empty slogan. It is a spiritual battle cry.

From small beginnings, NPH has become a giant among religious publishers. Its growth and service has been made possible through the faith and work of many dedicated people. NPH has furnished tools for the worldwide mission of our church. To salute the ministry of NPH is to give praise, with thanksgiving, to God.

NPH descends from the printing press shipped to Massachusetts by Rev. Joseph Glover. For our own gallant history of publishing Christian literature we are deeply grateful. □

IMMIGRANTS

The refurbishing of the Statue of Liberty has recalled the large streams of immigrants that have played such decisive roles in America’s history. Many of those who sought freedom and fortune in the New World were from Ireland. Tom Corcoran, adviser to Franklin D. Roosevelt, was the grandson of an Irish immigrant. His mother, proud of the Irish who dared the adventure, used to tell him, “The cowards never started, the weak died on the way.”

Of course, all who journeyed to America were not brave and strong. All who remained in their homelands were not cowards. But it was generally true that courage and strength were needed to survive as immigrants.

In a real sense, Christianity is an immigration. “Our citizenship,” Paul wrote, “is in heaven” (NKJV). God’s people are resident aliens in this world. They are “pilgrims and strangers,” embarked on a journey through history to eternity. Like the pioneers of faith described in *Hebrews*, they live and die face forward toward “the city which has foundations, whose builder and maker is God” (NKJV).

Cowards will not begin this journey of faith. It puts one on a collision course with the world. It invites the hostility and opposition of God’s enemies. Often it subjects the immigrant to the criticism and abuse of those nearest and dearest to him. The Lord who blazes the trail demands obedience and commitment that may prove costly. He promises no easy passage, and insists upon toughening all who follow Him through daily discipline. “We must, through much tribulation, enter into the kingdom of God.”

Weaklings will not survive the journey. The history of this immigration is saddened by those who gave up and turned back. The trail is littered with the spiritual graves of people who promised much but opted out when the going got rough. Only the Spirit-filled, resolute in faith, will possess the requisite courage and strength.

The land toward which we journey is sinless, painless, and deathless. There we will be at home forever. □

Is there a future in your fortune? According to Scripture, the answer is no. Riches are transient and life is fleeting.

FORTUNES AND FUTURES

An attractive advertisement, mailed by a bank, asked, "Is There a Fortune in Your Future?"

Indeed, there is! It's not the kind of fortune the bank had in mind when it plumped the advantages of a savings account. My fortune is described in the New Testament in two phrases: "the riches of his grace" and "the riches of his glory." Until I come into my inheritance, I can sympathize with the fellow who was asked, "Do you manage to live within your income?" He answered wearily, "I can't even live within my credit."

To those who amass wealth in this world, I have a more urgent question to pose. Is there a future in your fortune? According to Scripture, the answer is no. Riches are transient and life is fleeting. Sooner or later, by the reversal of fortune or by the intrusion of death, every man becomes a material pauper. What matters when the crash comes or when death ensues is the extent of our spiritual fortunes. If we have an inheritance, undefiled and unfading, in God's "better country," all is well. If we have not, all is lost.

When the Great Depression struck and fortunes were wiped out overnight, people with spiritual assets survived. Many whose only worth was financial committed suicide. They panicked because they sought their identity and security in possessions, not in God.

There are still things that money cannot buy. More important, there are still people that money cannot buy. The spiritual capital of personal Christian experience, high ethical principles, and unselfish devotion to human need has not been exhausted, contrary to the cynicism of misanthropic agnostics. If you can count any of this spiritual capital among your present assets, you are rich. If not, you are poor, even if you have millions of dollars.

Don't get me wrong. I'm not condemning wealth, and if life brought me riches, I would not refuse them. But I don't need them to feel worthwhile or secure. And I don't want to get, use, or hold money in any way that threatens the fortune in my future. □

HELPFUL BOOKS

At an altar of prayer in a recent camp meeting, I counseled with a pastor's daughter who was confusing purity of heart with maturity of character, judgment, and behavior. On returning home I sent her a copy of W. T. Purkiser's new book, *These Earthen Vessels*.

A few weeks later I was praying with a pastor's wife who was honest and earnest but frustrated by her inability to distinguish the limitations and failures of human nature from carnality. I had with me a copy of Richard Howard's new book, *So Who's Perfect?* and gladly surrendered it to her needs.

I can tell that I am going to have difficulty keeping copies of these books, for they are excellent sources of information and understanding concerning "the human side of holiness." Anyone striving seriously to live a holy life will benefit from these honest and lucid discussions.

Another very useful and encouraging book for people hampered by emotional or intellectual misconceptions

of God is James Hamilton's *The Faces of God*. Hamilton combines insight with counsel in a highly readable and wisely helpful manner. The lineaments of a Christlike, caring God emerge to replace the distorted portrait some of our hearts have sketched to our own spiritual detriment. The book sets forth the God who "loves us as we are," but who also "loves us so much He will not leave us as we are."

If you want to facilitate your own growth in grace, or that of a friend, these books are choice sources of help. With Hamilton I can say, "The older I have grown, the better God has become!" Books such as these have played a vital part in understanding God's Word, my life, and the exciting intersections where the two have merged.

I am grateful for men who are gifted for writing sympathetic material in clear prose. The "bottom shelf" content of these three books makes it possible for ordinary, struggling Christians like me to grasp the truth and to put that truth into action in daily living. □

I've learned to love in other places throughout my life as a Nazarene Christian. How do I keep up with them?

By reading the *Herald* as soon as it arrives. I start reading through the last page—"Late News." Then "In the News" through to the last page. By then I'm ready for a study of the front cover and "An Editorial," this month by my favorite general superintendent, Charles Strickland, though all the others are fine and well appreciated.

Now for the meal—the poems are the coffee or tea. The articles—the meat, the vegetables—the letters and "By All Means, Save Some." Next comes the welcomed desert—the surprises of suspense, the "Editor's Standpoint."

Today I'm waiting with anticipation the next issue.

Mrs. Nina E. McCormick
Bowling Green, Florida

RISKY BUSINESS

If holiness seems "hazardous" (Oct. 15), just try UNholiness! As writer John May made clear, how-

ever, it is not holiness that is hazardous, but the wrong ideas about holiness that are dangerous.

Living holy in an unholy society can also be a risky business, as 2 Timothy 3:12 points out.

Bob Mitchell
Joshua Tree, California

THANK-YOU NOTE

I love you. Thank you for your kind words about me (Oct. 15 issue).

I am anxious to be able to read them myself.

Jared Ellingson (age 4)
Bethany, Oklahoma

NOW STEVE KNOWS WHAT ERNIE KNOWS

by STEVE RALPH

STEVE was in construction work, and his wife made \$50.00 to \$75.00 an hour modeling for a department store in Seattle, Wash. One Sunday afternoon Steve took his wife for a drive, stopped his pickup in the middle of an intersection, and held a .25 caliber pistol to her head, intending to take her life. At that moment she looked at him, and he couldn't carry out his intentions.

He headed east, intending to drive into the mountains of Idaho and take his own life on a deserted forest service road. At Odessa, Wash., he had a few drinks at a tavern. The owner heard him talking and called the city marshal, who in turn notified the county sheriff. The sheriff found Steve out of gas on an open stretch of road in the middle of the wheat country of eastern Washington. He had already shot out the truck windows. He despaired of himself and his problems.

About 3 A.M. the county jailer called my home and asked me to help with Steve. I was serving as county chaplain. I met Undersheriff Dick Morrison on this open stretch of road on that beautiful moonlit night. Steve would not allow anyone to come closer than about 10 feet from him, and he held the pistol on himself constantly. He had fits of rage, yelling at his wife, at the police force, and at me for coming out there.

After some time, he accepted a blanket to warm himself. This offered us our first chance to give him a caring human touch. He agreed to sit in the police car and take a phone call from his father-in-law, whom he respected, all the time holding the pistol on himself.

STEVE RALPH is former pastor of the Harrington, Washington, Church of the Nazarene, and is now a chaplain in the army, stationed at Fort Lewis.

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

The call was difficult to transmit over radio waves, and we went to our church nearby to take the call. At the door, the sheriff asked him to hand his pistol to the pastor, since "he doesn't want any guns in his church."

Steve was admitted to the psychiatric ward of a Spokane hospital on involuntary committal. I drove 60 miles hoping to see him again that day. The nurse was reluctant to allow my visit, but Steve said he would like to see me.

I was escorted to his reinforced cell. The nurse unlocked the door. Steve jumped from his bed and gave me a bear hug. He seemed glad to be alive.

I sat on the edge of his bed. We talked about Kathy, his wife. After a while I said, "Steve, I know the answer for your life and marriage. I want you to consider it. I want you to accept Jesus Christ into your life right here today!"

He said, "Well, I always wanted to do that, but I never thought I could."

I said, "If I show you in the Bible where God makes it possible for any man to live as a Christian, would you consider it?"

"Yes," was his answer.


We looked at various verses pointing the way to salvation. Then he prayed to experience this.

Immediately the worried, disoriented frown he always wore was gone. He no longer looked confused and disconcerted.

He offered me three statements spontaneously: "My guilt is gone!" "I feel like a new man." "Now I know what Ernie knows."

I asked him, "Who is Ernie?"

He told how Ernie, a Christian, worked alongside him in construction in the Seattle area and "preached" to him frequently. Steve heard him but didn't take him seriously. Now Steve knows what Ernie knows! I'm glad I obeyed the impelling influence of the Holy Spirit that Monday. I have since lost contact with Steve, but I have committed him to the Lord and to faithful people where he is living. □



**The grass withereth,
the flower fadeth:
but the word
of our God
shall stand forever.**

ISAIAH 40:8

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I am God-breathed. I am Eternal. I am your Friend.

DR. J. F. LEIST

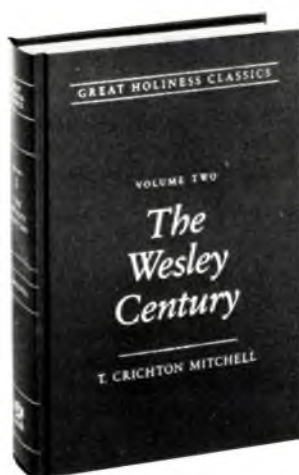
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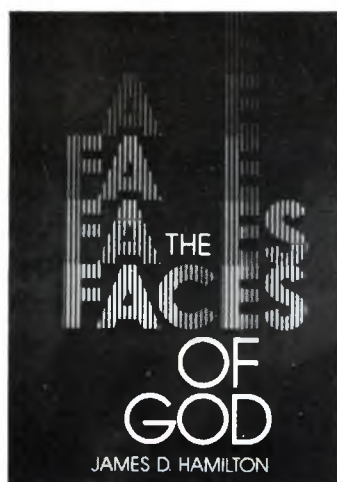
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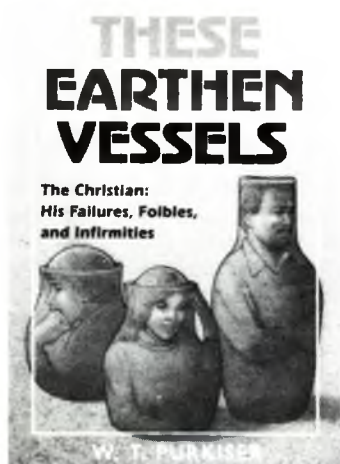


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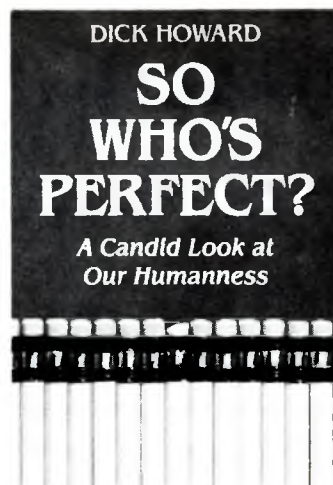
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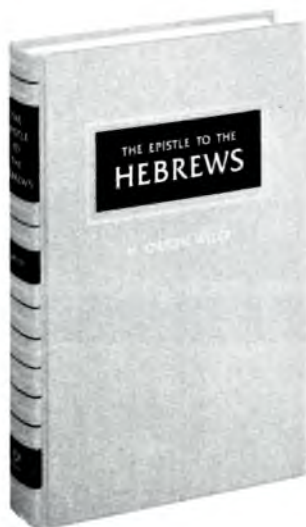
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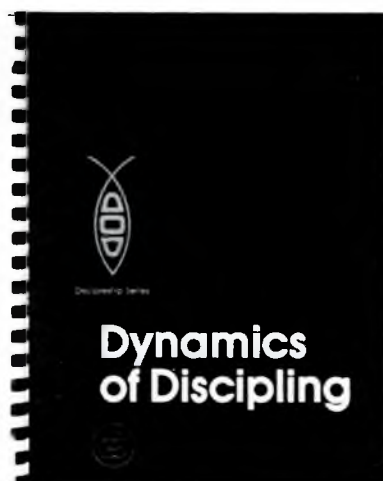
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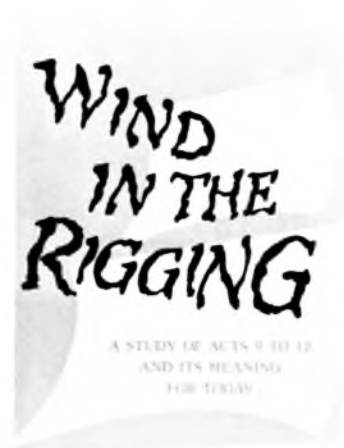
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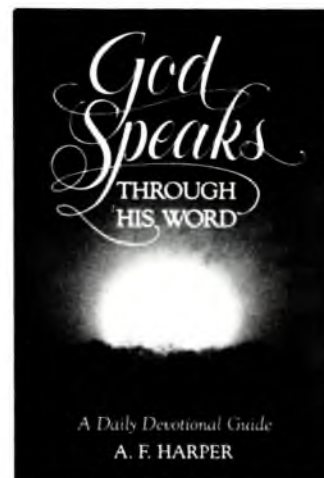


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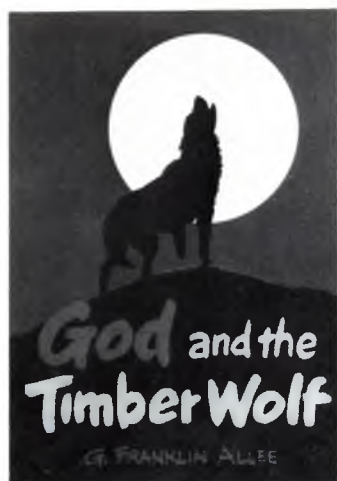


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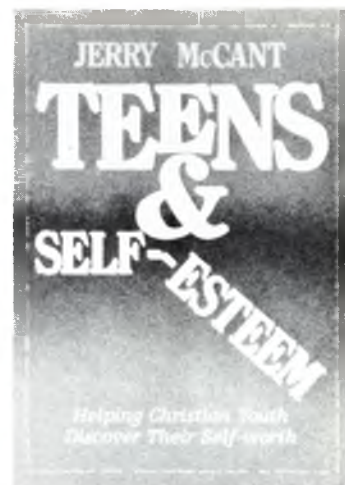


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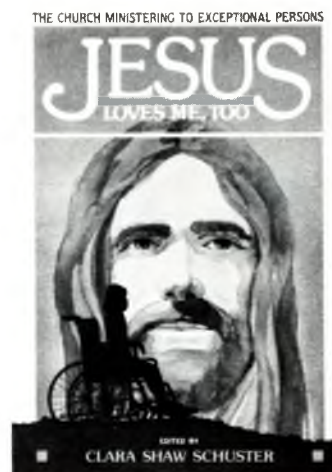


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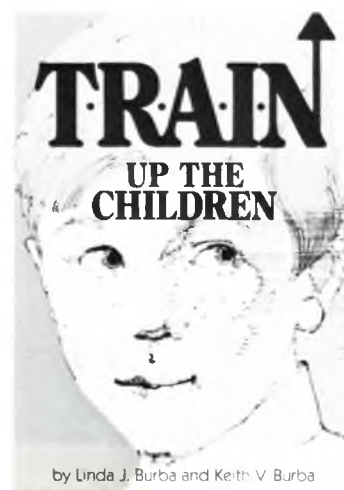
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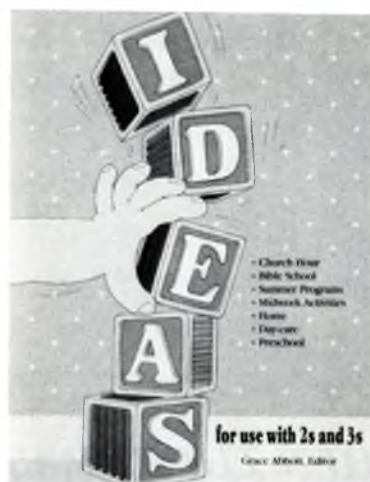
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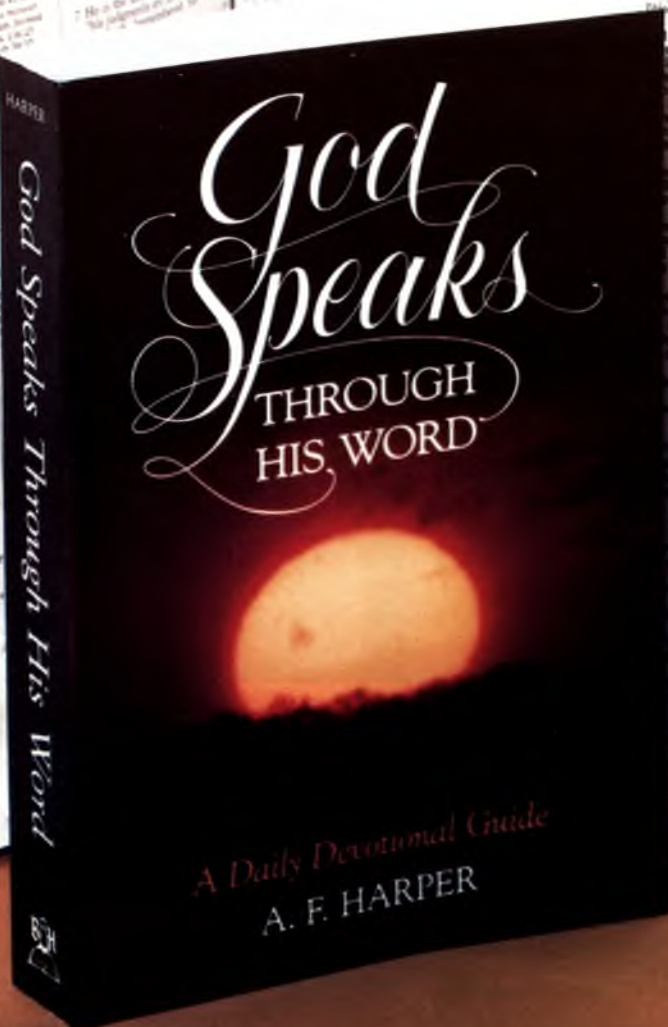
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Manager

and all to which strength is given,
and bread which strength is given,
16 The trees of the Lord are full of sap,
the cedars of Lebanon which he planted,
17 where the birds make their nests,
as for the stork, the fir trees are her home,
18 The high hills are a refuge for the wild
goats;
and the rocks for the conies;
19 He appointed the moon for seasons;
the sun knoweth his going down,
20 "Thou makest darkness, and it is night;
wherein 'all the beasts of the forest do
creep forth;
21 "The young lions roar after their prey,
and seek their meat from God,
22 The sun ariseth, they gather themselves to-
gether;
and lay them down in their dens,
23 Man goeth forth unto his work,
and to his labor until the evening;
24 "O Lord, how manifold are the works
that thou hast made them all:
In wisdom hast thou made them all:
the earth is full of thy riches,
25 So is this great and wide sea,
wherein are things creeping innumerable,
both small and great beasts,
26 There go the ships;
there is that "beast of the sea,
whereof thou hast "made to play therein.
27 "Thou wilt all upon thee;
that thou mayest give them their meat in
due season.
28 That thou givest them they gather:
thou openest thine hand, they are filled with
good.
29 Thou hidest thy face, they are troubled:
thou takest away their breath, they die,
and return to their dust.
30 "Thou sendest forth thy spirit, they are
created:
and thou renewest the face of the earth.
31 The glory of the Lord "shall endure for-
ever:
the Lord "shall rejoice in his works.
32 He looketh on the earth, and it "trembleth;
he toucheth the hills, and they smoke.
33 "I will sing praise to my God as long as I
live;
I will sing praise to my God while I
am being.
34 My meditation of him shall be sweet:
I will be glad in the Lord.
35 Let "the sinners be "consumed, out of
the earth,
and let the wicked be no more.
Praise ye the Lord, O my soul.
Praise ye the Lord.



his works;
his counsel
singly in the wilderness,
their desert;
into their rest;
also in the camp,
of the Lord,
and swallowed up
company of Abi's son,
and in their company;
the wicked.
Haleb,
golden image,
their glory
of an or that saith
his servant,
things in Egypt;
the land of Ham,
the Red Sea,
that he would destroy
men "stood before him
th, lest he should de-
the "pleasant land,
word:
the tents,
the voice of the
up his hand against
the wilderness;
and also among the
the lands,
also unto He'al-
of the dead,
to anger with their
upon them,
about, and executed
stayed,
unto him "for right-
evenness.

545

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IN THE NEWS

PEOPLE AND PLACES



Rev. Eduardo Nayap, an Aguaruna Indian from Numpatkaim, Peru, is the new pastor of the first church in San Jose. He is a recent graduate of the Costa Rica seminary.

His father, Pedro, was raised and converted under the ministry of Rev. Roger Winans.

Rev. Nayap is now translating 200 songs from the Spanish Nazarene hymnal into Aguaruna. He is married to the former Delia Pot, a niece of Rev. Onesimo Pot, who is a member of the General Board and Department of World Missions from the MAC region.

WHITLATCH ELECTED TO GENERAL BOARD



Dr. Forrest E. Whitlatch, superintendent of the Iowa District, has been elected to replace Rev. Jim Diehl as a member of the General Board from the North Central

U.S.A. Region.

Dr. Whitlatch was elected by a ballot of the District Advisory Boards from the region. He will serve as a member of the Finance Department.

—NN

NAZARENES IN SOCIAL WORK ATTEND NATIONAL CONVENTION

The Association of Nazarenes in Social Work was represented at the recent convention of the North American Association of Christians in Social Work held in Grand Rapids, Mich., October 10-13. The convention theme, "Reaching Out to All People," included workshops, seminars, exhibits, and keynote addresses by Dr. Tony Campolo and Dr. Don Bartlette.

NACSW provides opportunities for Christian fellowship, growth, learning, outreach, and witness. It promotes a Christian worldview of social work and social welfare, and encourages awareness within the Christian community of human need and of social work as a means of ministering.

ANSW members who attended the NACSW convention were Michael Malloy, ACSW; Joy Wells, MSW; Florice Bales, MSW; and Susanna Fitzgerald, MSW. Dr. Don Bartlette, who gave a keynote address, is a social worker, counselor, educator, and advocate for handicapped persons, who now devotes full time to public speaking and consultation. Dr. Bartlette and his family attend Canton, Ohio, First Church.

Dr. Anthony Campolo, author, lecturer, and former pastor, is chairman of the Department of Sociology and Youth Ministries at Eastern College, St. Davids, Pa.

Persons interested in information or membership in ANSW or NACSW may direct inquiries to the Association of Nazarenes in Social Work, 6401 The Paseo, Kansas City, MO 64131.

MALAWI SOUTH DISTRICT ASSEMBLY REPORT

The 10th annual assembly of the Malawi South District met at Limbe, Malawi, October 11-12, 1985. District Superintendent Listard K. Domoya brought his second report as superintendent, showing good gains in all areas—membership, attendance, and finance. Rev. Domoya was reappointed

as district superintendent by presiding assembly chairman, Dr. R. F. Zanner.

Elected to the Advisory Board were elders C. K. Phiri and J. Mzungu and laymen T. R. Mbendera and G. Kanjere.

Mrs. Pauline Kamanga was reelected as NWMS chairman; J. Laviwa was reelected as NYI chairman; and Rev. M. Chiunjiza was reelected as Christian Life and Sunday School chairman.

MCPM REELECTS NAZARENE



At the annual meeting of the Midwest Christian Prison Ministries, Inc., October 5, President Keith Kelly, Nazarene elder and prison chaplain, was reelected. Chaplain

Kelly founded MCPM in October 1983 but has been involved in prison ministry since 1980.

In his report to the board of directors, Chaplain Kelly said he had traveled more than 6,000 miles, ministering in five state prisons and four county jails. He conducts a weekly Bible study and a Bible quiz program. Christmas cards, tapes of church services, and revival crusades give further opportunity for personal encounters with prison inmates.

Working closely with Chuck Colson's Prison Fellowship and Bill Glass Prison Crusades provides opportunities to lead inmates to Christ as their personal Savior. It also is opening new doors to ministry in Kentucky. Most of Midwest Christian Prison Ministries, Inc., has been in the state of Indiana.

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OUR COLLEGES AND SEMINARIES



CNC'S UNIVERSITY RELATIONSHIP GIVEN ANOTHER TERM

September 4, the University of Manitoba Senate unanimously adopted the

recommendation of its Approvals Committee that the Approved Teaching Center relationship with Canadian Nazarene College and Canadian Mennonite Bible College be continued for a five-year term.

This relationship, which has been in force since 1973, serves as a quasi-accreditation of CNC's courses and degree programs, since there is no regional (or national) accrediting body such



Pictured (l. to r.) are Dr. Neil E. Hightower, president of Canadian Nazarene College, and Dr. Arnold Naimark, president of the University of Manitoba—Winnipeg, Manitoba, Canada.

as exists in the United States. Through this relationship certain courses in religion, the arts, and music are cross-registered with the U. of M., and, for those students registered at the university, credits are recorded on a U. of M. transcript. In some university degree programs, up to two years of accredited courses may be taken at CNC toward a university degree.

The remarks of Dean John Finlay of the University Arts Department, in presenting the report to the Senate, were very complimentary respecting the quality of work done at CNC. Recently, President Neil Hightower conferred with Dr. Arnold Naimark, president of the University of Manitoba, and he remarked how positively he and his colleagues viewed the relationship. □

WATSON NAMED NNC DEAN



The Board of Regents of Northwest Nazarene College has announced the appointment of Dr. Kenneth F. Watson as academic dean. Dr. Watson will replace Dr. Gilbert C.

Ford who resigned the post to return to teaching.

Dr. Watson, who was graduated from NNC in 1964 with a major in chemistry, is well known since he has served as a board member for the alumni association since 1974 and was president of the organization from 1980-83. He was also a member of the NNC Board of Regents and served on the Board of Investments from 1980-83.

After obtaining his doctoral degree in biochemistry, biophysics from Oregon State University in 1969, Dr. Watson was awarded a postdoctoral fellowship by the National Cancer Institute. He pursued other postdoctoral research at Columbia University, the Columbia University College of Physicians and Surgeons, and the Robert

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Koch-Institut des Bundesgesundheitsamt in Berlin, Germany.

He taught in the Chemistry Department of the University of Montana for 10 years and most recently was head of the Viral Genetics Laboratory, Department of Molecular Biology at the Abbott Laboratories in Chicago. He began his work at Northwest Nazarene College in November.

Dr. Watson has had extensive experience in nationally competitive research grant preparation and funding. He has served on numerous college and university committees and has presented a long list of professional papers at workshops and symposiums for college, university, and professional societies in the United States, Germany, and France.

Dr. Watson was reared in a Nazarene parsonage and is an active churchman. He is a staunch believer in the important role of the Christian college in educating today's youth. □

TNC BOARD MEETS

The Board of Trustees of Trevecca Nazarene College, meeting in semi-annual session, heard President Homer Adams outline a 10-year plan that included campus improvements, new academic programs, and creative ideas of how the college may better serve the community and the church.

Highlights from the "10-year plan" recommended by President Adams include:

- Enrollment by 1995: undergraduate—1,200, graduate—400.
- Two apartment houses accommodating about 50 persons each; two townhouse complexes.
- An auditorium seating 2,000 people on the front of the campus.
- Acquisition of additional properties surrounding the campus.
- Completion of the internal drive on campus; completion of the amphitheater.
- Adding a masters program in religion; arranging additional majors in M.Ed. program.
- Considering a joint doctoral program with a neighboring university.
- \$5,000,000 endowment; \$2,000,000 annual budget received from the Churches of the Nazarene.

Reelected as board chairman was Dr. J. V. Morsch, Orlando, Fla. Others reelected were Dr. D. Moody Gunter, Columbia, S.C., vice-chairman; Dr. J. T. Gassett, Gainesville, Fla., secretary; and W. Mark Greathouse, Greensburg, Ky., treasurer. The board voted to change from a quarter academic calendar to a semester system. The change will take effect 1987-88. □

NAZARENE MARRIAGE ENRICHMENT MINISTRIES

Certification has been granted to the following couples as marriage enrichment leaders.

Steve and Lynn Lilly are associate pastor and wife at Springfield, Ohio, First Church; Mike and Cheri Fitzsimmons are laymen at Wichita, Kans., First Church; and Roy and Lenore Simpson are laymen at the Sedalia, Mo., church.

These couples began their training in the spring and fall of 1983. Couples seeking to be certified must lead a minimum of two events with a minimum of 20 favorable evaluations from the participating couples.

All three couples met these and other requirements with excellent evaluations. We congratulate them and praise God for their commitment to Christ.

—J. Paul and Marilyn Turner, reporting



Roy and Lenore Simpson



Steve and Lynn Lilly



Mike and Cheri Fitzsimmons

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THE CHURCH AT WORK

1985 GENERAL STATISTICS

CHURCH OF THE NAZARENE

NOTE: World Mission data base changed: SS enrollment and attendance reported TOTALS ONLY. Finances reported CERTAIN TOTALS ONLY.

*Includes 30 regional directors and staff, 17 RSA Communications and Media, 14 Africa Nazarene Theological College, and 2 West Africa.

	Africa	Asian	Canadian
DISTRICTS	35	21	5
CHURCHES	729	466	147
MEMBERSHIP			
Full Members	27,984	30,085	9,879
Probationary Members	13,373	16,893	16
Total	41,357	46,978	9,895
MINISTERS			
Ordained	260	310	224
Licensed	265	173	47
Missionaries	179	86	
SUNDAY SCHOOL	757	361	142
Children—Enrollment			5,918
Average Weekly Attendance			3,581
Cradle Roll			294
Youth—Enrollment			2,515
Average Weekly Attendance			1,315
Adult—Enrollment			5,003
Average Weekly Attendance			3,034
Summary—Officers and Teachers			1,349
Home Department			217
Outreach			208
Totals—Enrollment	95,137	49,882	15,296
Average SS Attendance	43,804	27,945	7,930
Average Outreach Attendance			174
Average Total Attendance	43,804	27,945	8,104
NYI SOCIETIES	547	313	117
Membership	17,074	8,864	2,938
NWM SOCIETIES	620	328	133
Membership	27,841	14,689	7,574
VACATION BIBLE SCHOOLS	180	278	51
Membership	27,758	25,505	3,609
CLT CHURCHES	57		34
Credits	411		628
PROPERTY VALUES			
Local Churches			\$38,264,285
Local Parsonages			5,759,130
District Centers and Other			1,413,000
District Parsonages			372,200
Educational Institutions			
Nazarene Publishing House			
International Center			
Total			\$45,808,615
PROPERTY INDEBTEDNESS			
Church and Parsonage—Local			\$ 8,935,791
All District Property			255,840
Educational Institutions			
Total			\$ 9,191,631
CHURCH FINANCES (Paid)			
Local	\$1,313,094	\$4,769,429	\$ 6,405,220
District	230,731	199,425	504,569
Educational	19,008	25,855	242,169
General	143,641	62,872	912,995
Total	\$1,706,474	\$5,057,581	\$ 8,064,953
ANALYSIS OF TOTAL			
Paid by Church	\$1,706,474	\$5,057,581	\$ 7,438,329
Paid by Sunday School			236,115
Paid by NYI			42,325
Paid by NWMS			348,184
Supplemental Giving			
PER CAPITA			
Local	\$ 31.75	\$ 101.52	\$ 647.32
District	5.58	4.25	50.99
Educational	.46	.55	24.47
General	3.47	1.34	92.27
Total	\$ 41.26	\$ 107.66	\$ 815.05

Europe, Middle East 11	Mexico, C. Amer., Caribbean 39	South America 25	South Pacific 11	United States 78	General Church	Total 225	Gain 15
160	1,119	503	129	4,989		8,242	175 (2.17%)
6,401	75,490	26,897	4,414	520,741		701,891	
168	38,979	6,006	554	1,341		77,330	
6,569	114,469	32,903	4,968	522,082		779,221	29,424 (3.92%)
138	425	191	50	8,494		10,092	92
60	586	314	32	2,485		3,962	23
39	84	79	90			620	
129	1,183	527	134	4,847		8,080	
3,058			947	247,265		257,188	
2,571			648	141,646		148,446	
508			103	8,195		9,100	
901			277	142,915		146,608	
761			194	68,210		70,480	
623			182	347,180		352,988	
471			151	195,462		199,118	
732			171	59,660		61,912	
221			68	9,916		10,422	
278			10	28,202		28,698	
8,788	150,323	49,160	9,950	815,131		1,193,667	59,254 (5.22%)
5,766	90,636	32,439	7,656	405,318		621,494	15,935 (2.63%)
207			10	20,998		21,389	
5,973	90,636	32,439	7,666	426,316		642,883	
95	847	342	76	4,166		6,503	
2,222	25,334	10,251	1,794	166,664		235,141	6,607
116	868	338	63	4,583		7,049	
4,249	36,053	15,450	2,368	390,601		498,825	8,838 (1.8%)
30	455	183	9	2,890		4,076	
2,363	40,388	12,563	296	246,639		359,121	6,032 (1.71%)
1	1		1	1,023		1,117	
2	4		19	26,448		27,512	-9,466
\$11,629,501			\$2,076,050	\$1,544,058,340	\$	\$1,596,028,176	
2,081,770			713,045	232,979,974		241,533,919	
				84,389,835		85,802,835	
				661,000		1,033,200	
					178,731,049	178,731,049	
					4,619,181	4,619,181	
					5,104,529	5,104,529	
\$13,711,271			\$2,789,095	\$1,862,089,149	\$188,454,759	\$2,112,852,889	
\$ 364,966			\$ 348,786	\$ 270,396,423	\$	\$ 280,045,966	
				11,812,528		12,068,368	
					42,072,814	42,072,814	
\$ 364,966			\$ 348,786	\$ 282,208,951	\$ 42,072,814	\$ 334,187,148	
\$ 1,262,463	\$2,666,434	\$372,810	\$ 489,235	\$ 267,134,078	\$	\$ 284,412,763	
82,850	268,827	30,813	62,859	17,724,203		19,104,277	
28,637	37,470	4,648	10,896	10,075,640		10,444,323	
117,677	164,383	18,210	57,335	37,827,672	1,233,380	40,538,165	
\$ 1,491,627	\$3,137,114	\$426,481	\$ 620,325	\$ 332,761,593	\$ 1,233,380	\$ 354,499,528	\$19,037,652 (5.68%)
\$ 1,375,937	\$3,137,114	\$426,481	\$ 568,695	\$ 293,647,608	\$	\$ 313,358,219	
30,211			10,208	8,566,567		8,843,101	
19,152			5,244	1,678,620		1,745,341	
66,327			36,178	28,227,093		28,677,782	
				641,705	1,233,380	\$ 1,875,085	
\$ 192.19	\$ 23.29	\$ 11.33	\$ 98.48	\$ 511.67		\$ 365.00	
12.61	2.35	.94	12.65	33.95		24.52	
4.36	.33	.14	2.19	19.30		13.40	
17.91	1.44	.55	11.54	72.45		52.02	
\$ 227.07	\$ 27.41	\$ 12.96	\$ 124.86	\$ 637.37		\$ 454.94	

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... for your faithful prayers and generous support for "world evangelism." Because you give, the good news of the gospel is being proclaimed in 75 world areas, supports over 600 missionaries, provides medical treatment for one-half million patients annually, supports Bible schools, seminaries, national pastors and leaders, and many other arms of outreach around the world.

For many years, Easter and Thanksgiving have been very special times to express our gratitude to God and compassion for others through our offerings for world evangelism. To remind ourselves of our responsibilities and privileges, posters and other materials are sent to each church from the International Headquarters of the Church of the Nazarene each year at Easter and at Thanksgiving time.

What do "you" think would artistically convey a positive and challenging message

for our opportunities to give through the Easter and Thanksgiving offerings? Wouldn't it be wonderful if "your" artistic ideas were chosen for the Easter or Thanksgiving posters and "your" creative talents could minister around the world?

We need YOUR help! The Stewardship Services staff from the International Headquarters is extending an invitation for all Nazarenes, young and old, to participate in the "Easter/Thanksgiving Poster Contest."

If you want to be involved in this avenue of extended ministry, please read the official rules for this contest carefully, then send your completed entry form with your artwork to:

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The artists of the selected entries for the Easter and the Thanksgiving posters will receive a framed copy of the poster representing their idea or artwork, with a recognition plate attached.

Each participant will receive a certificate of appreciation.

**OFFICIAL
RULES
AND ENTRY
FORM ON
OPPOSITE
PAGE**

EASTER/THANKSGIVING POSTER CONTEST

OFFICIAL RULES OF ENTRY:

- 1** Artwork must be original, unpublished work.
- 2** Artwork should portray the challenge to support "world evangelism."
- 3** Artwork should convey a positive message to all cultures.
- 4** Each entry of art will be judged by a Poster Art Committee and will become the property of Stewardship Services.
- 5** All entries must be postmarked by midnight, July 31, 1986.
- 6** Artwork must be accompanied by an official entry blank. Be sure that your name and address is clearly typed or printed on the back of your artwork. (Names will be blocked out before the art is submitted to the judges.)

OFFICIAL ENTRY BLANK

Name _____ Age Level: Child (up to 12 years) _____
Youth (12 to 18 years) _____
Adult (18 to 100 years) _____

Address _____

City _____ State _____

District _____ Church _____

School _____ (if a student)

Poster Title _____

I am entering the enclosed artwork in the Easter/Thanksgiving Poster Contest. I understand that my artwork will become the property of Stewardship Services and will not be returned to me.

Your Signature

Please complete and sign this entry blank,
attach to your artwork, and mail to:

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EVANGELIST'S SLATES

ADAMS, MICHAEL D.: Melbourne, FL (Eau Gallie), January 3-5; Vero Beach, FL (First), January 7-12; Bryan, OH (Fort Defiance Zone), January 15-19; Reserved, January 21-26; New Port Richey, FL, January 28—February 2

ARCHER, DREX: Concerts in Wyoming, January 12-23

ARMSTRONG, LEON, LINDA & FAMILY: Williamsburg, VA, January 3-5; Newport News, VA, January 7-12; Florence, SC, January 14-19; De Land, FL, January 21-27; Covington, GA (First), January 28—February 2

BAGGETT, DALLAS W.: Sarasota, FL (Swift Road), January 28—February 2

BALLARD, JOHN & JUNE EVANGELISTIC TEAM: Perry, FL, January 21—February 2

BLTYHE, ELLIS G., SR.: Lake Mary, FL, January 7-12; Orlando, FL (Union Park), January 14-19

BOCK, DON: Portsmouth, OH (Community Church), January 5; Johnstown, OH, January 14-19

BOQUIST, DOUG & DEB: Columbus, OH (First), January 5; Wadsworth, OH (Grace Evangelical Lutheran), Youth Retreat, January 10-11; Toledo, OH (Toledo Zone Youth Rally), January 15-19; Mentor, OH, January 24-26; Ashland, OH (Disciples of Christ), January 31

BOYNTON, RICHARD C.: North Vernon, IN, January 1-5

BROWN, FRED D.: Johnstown, OH, January 23-26

BURKHALTER, G. PAT: Woodville, TX, January 3-5

CAYTON, JOHN, JR.: Seekonk, MA (Free Methodist), January 8-12; Washington, PA (Hart Avenue), January 14-19; Mercer, PA, January 21-26; Powhatan Point, OH, January 28—February 2

CRABTREE, JAMES C.: Brooksville, FL (Wesleyan Conference Bible Camp), January 9-19

CRANDALL, VERNON & BARBARA: Lawton, OK (First), January 7-12

DARNELL, H. E.: Homedale, ID, January 9-19; Ontario, OR, January 23—February 2

DELL, JIMMY: Coolidge, AZ, January 5; Willard, OH, January 11-15; Kokomo, IN (Forest Lawn), January 16-19; Kalama, WA (Columbia River Zone), January 22-26; Kaneohe, HI, January 28—February 2

FADER, WES & MARY: Eldersburg, MD (South Carroll), January 17-19; Kingston, NC (British Chapel), January 22-26

FISHER, C. WILLIAM: Eureka, CA (First), January 14-19; Vallejo, CA (Hilcrest), January 21-26; Modesto, CA (Trinity), January 28—February 2

FRANK, RICHARD A.: Guyana, January 9-30

FREELAND, RONALD E.: Coal City, IL, January 21-26; Jasper, TN, January 28—February 2

GAWTHORP, WAYLAND W.: Cincinnati, OH (God's Bible School), January 13-19

GRAY, BOB & BECKY: Colorado Springs, CO (Trinity), January 8-12; NBC, January 13-15; Reserved, January 17-19; Orlando, FL (Central Florida District), January 20-26; NBC, January 27-29; Reserved, January 30—February 2

GREEN, JAMES & ROSEMARY: Largo, FL, January 5; Pinellas Park, FL, January 8-12; Kahului Maui, HI, January 14-19; Colorado Springs, CO (Indian Heights), January 28—February 2

GROVES, C. WILLIAM: Reserved, January 14-19

HAINES, GARY W.: Orange, TX, January 4-8; Bryan, TX, January 9-12; Dallas, TX (Glendon Terrace), January 18-22; De Soto, TX, January 23-26

HELMS, MIKE & GLORIA: Albuquerque, NM (Southside), January 7-12; Truth or Consequences, NM, January 14-19; Corpus Christi, TX (Arlington Heights), January 28—February 2

HIGGINS, CHARLES E.: Fresno, CA (Calvary), January 5-9; Vallejo, CA (First), January 12-16; Porterville, CA, January 19-23; Bakersfield, CA (Olive Knolls), January 26-30

HOWARD, RICHARD E.: Venice, FL, January 14-19; Port Charlotte, FL, January 28—February 2

JAMES, RANDY & MARY JANE: Port St. Joe, FL, January 21-26; Orlando, FL (Lockhart), January 28—February 2

JANTZ, CALVIN & MARJORIE: Reserved, January 1—March 31

JONES, TERRY L.: Tuttle, OK, January 5; Oklahoma City, OK (Britton), January 7-12; Blytheville, AR (First), January 15-19; Lake Jackson, TX, January 22-26; Harlingen, TX (First), January 29—February 2

LAWSON, WAYNE T.: Elizabeth City, NC, January 12-17

LAXSON, WALLY & GINGER: Austin, TX (First), January 15-19; Fort Walton Beach, FL, January 22-26; West Memphis, AR (First), January 29—February 2

LIDDELL, P. L.: University Park, IA (Indep. Holiness College), January 7-10; Kahului Maui, HI, January 14-19; Canoga Park, CA (West Valley), January 21-26; Colorado Springs, CO (Indian Heights), January 29—February 2

LOETSCHER, O'NEAL & LINDA: Notus, ID, January 21-26; Mountain Home, ID, January 28—February 2

MANER, ROBERT E., JR.: Columbus, GA (Macon Road), January 15-19; Wrightsville, GA, January 21-26; Savannah, GA (Eastside), January 28—February 2

MANLEY, STEPHEN L.: Middletown, IN, January 3-5; Colorado Springs, CO (Trinity), January 8-12; NBC, January 13-15; Reserved, January 16-19; Orlando, FL (Central Florida District), January 20-26; NBC, January 27-29; Reserved, January 30—February 5

McFERRIN, RICK & LANETTE: Warsaw, IN (First Brethren Church), January 5; Redkey, IN, January 12; Redkey, IN, January 19; Redkey, IN, January 26

MEYER, BOB & BARBARA—DYNAMICS OF SPIRITUAL GROWTH: Reserved, January 1—March 31

MILLER, WALLY & CARROLL: Buena Park, CA (Crescent Avenue), January 5; Phoenix, AZ (Deer Valley), January 7-12; Phoenix, AZ (Monte Vista), January 14-19; Blythe, CA, January 21-26

MILLS, CARLTON A.: Bradenton, FL (First), January 5; Port Charlotte, FL, January 12; Orlando, FL (First), January 15; Tampa, FL (Calvary), January 19; Melbourne, FL (First), January 26; Miami, FL (Coral Village), January 29—February 2

MORLEY, FRANK W.: Hermosa Beach, CA, January 6-12; Holtville, CA, January 20-26

MOSS, UDELL G.: Lewisville, TX, January 1-5; Temple, TX (Grace), January 7-12; Devine, TX (Medina Valley), January 14-19; Corpus Christi, TX (Flour Bluff), January 21-26; Crowley, LA (First), January 28—February 2

MULLEN, DEVERNE H.: Newmarket, Canada, January 19

MUNCIE, ROBERT & JANE: Martinsville, IN (First), January 12

NAJARIAN, BERGE & DORIS: San Jose, CA (First), January 10-12; Reserved, January 14-19; Pineville, NC, January 22-26

NEFF, LARRY & PAT: Reserved, January 1—February 28

OVERTON, WILLIAM D.: Indian Crusade, January 1—February 28

OYLER, CALVIN & VIRGINIA: Shirley, IN (Wesleyan), January 6-12

PAGE, MARK: Dresden, OH, January 30—February 2

PEAL, DONALD V.: Reserved, January 1—February 28

PERDUE, NELSON S.: Findlay, OH (First), January 7-12; Gahanna, OH (Columbus North Land), January 14-19; Grove City, OH, January 21-26; Ridgeway, MI, January 29—February 2

PIERCE, BOYCE & CATHERINE: Georgetown, IL, January 10-12

ROBINSON, TED L.: Monroe, LA (First), January 14-19; Crowley, LA (First), January 21-26; Carlsbad, NM (Church Street), January 28—February 2

SMITH, OTTIS & MARGUERITE: Reserved, January 1—February 28

SMITH, DUANE: Charleston, WV (Campbell Creek), January 21-26; Nashville, TN (Bell Road), January 28—February 2

STEVENSON, GEORGE E.: Holly Hill, FL (Daytona First), January 5-12; Largo, FL (Seminole First), January 14-19; High Springs, FL, January 21-26

STREET, A. DAVID: Guyana, January 17—February 21

SWANSON, ROBERT L.: Reserved, January 28—February 9

TAYLOR, MENDELL L.: Grand Junction, CO, January 12-18

TAYLOR, ROBERT W.: Reserved, January 5-19; Haiti, January 24-26; Havana, IL, January 29—February 2

TRIPP, HOWARD M.: Cowan, TN, January 28—February 2

VARIAN, WILLIAM E.: Fort Myers, FL (First), January 21-26; Miami, FL (Central), January 28—February 2

WELLS, LINARD O.: Sweeney, TX, January 14-19; La Marque, TX (Gulf Freeway), January 22-26; Garland, TX, January 28—February 2

WHITWORTH, MARCUS A.: Pawhuska, OK, January 17-19

WILLIAMS, LAWRENCE Z.: Watonga, OK, January 14-19; Geary, OK, January 21-27

WRIGHT, E. GUY: Denver, NC (Evangelical Methodist), January 3-5; Alliquippa, PA, January 7-12; Sneads, FL (Wesleyan), January 24—February 2

WYRICK, DENNIS E.: Reserved, January 1-31

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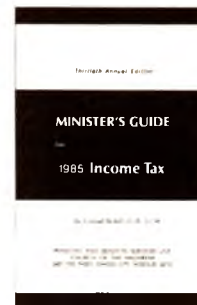
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 ♦WALKER, BRIAN & DEBI. (R) 11022 320th Ave. NE., Carnation, WA 98014
 ▼WALKER, LAWRENCE. (C) 114 8th St. N.E., New Philadelphia, OH 44663
 ♦WALLACE, J. C. & MARIE. (C) P.O. Box 2183, Plant City, FL 33566
 ▼WATSON, LOY. 2018 Country Club, Enid, OK 73701
 ♦WELCH, DARLENE. (R) 1209 Larue Ave., Louisville, KY 40213
 ▼WELCH, W. B. (C) 5328 Edith St., Charleston Heights, SC 29406
 WELLS, LINARD. (C) P.O. Box 1527, Grand Prairie, TX 75051
 ♦WHITWORTH, MARCUS & DONNA. (R) 7938 Sandusky, Kansas City, KS 66112
 WILLIAMS, E. VERBAL. (C) 10900 Turkey Lake Rd., Orlando, FL 32819
 WILSON, J. BARRY. (R) 804 Plum, Marshall, IL 62441
 WILSON, ROBERT J. (R) Rte. 2, Box 139A, Lexington, AL 35648
 ♦WISEHART, LENNY & JOY. (C) c/o Evangelism*
 ▼WOOLMAN, J. L. P.O. Box 867, Tuttle, OK 73089
 WRIGHT, AUSTIN, H. (C) 527 Acacia Ln., Nokomia, FL 33555
 WRIGHT, E. GUY. (C) P.O. Box 1, Glasgow, WV 25086
 ▼WYRICK, DENNIS. 603 Reed Dr., Frankfort, KY 40601

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TAYLOR, CLIFF. (C) E. 619 32nd Ave., Spokane, WA 99203
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 ▼TAYLOR, MENDELL. 1716 N. Glade, Bethany, OK 73008
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 *Evangelism Ministries, 6401 The Paseo, Kansas City, MO 64131

An adequate budget for evangelism at the beginning of each church year is imperative for each congregation.
 A revival savings account is useful in building toward adequate support for the evangelist.



1985 TAX GUIDE TO BE MAILED TO U.S. MINISTERS

The Board of Pensions and Benefits USA will soon mail booklets

that give guidance for the preparation of the 1985 income tax forms to active ministers in the United States. The *Minister's Guide for 1985 Income Tax* has been prepared by tax specialist Conrad Teitell and gives the most current information on how a minister reports income and expenses. All ministers should carefully read the booklet to prepare their own tax forms.

The current edition of the booklet is mailed annually to active ministers as a service of the Board of Pensions and Benefits USA. Any minister who does not receive a copy of the booklet by January 30 may request one by writing to Dr. Dean Wessels, 6401 The Paseo, Kansas City, MO 64131. Also available





UPDATE ON THE JONELLE MATTHEWS CASE

The March 1, 1985, issue of the *Herald of Holiness* reported Jonelle's abduction from her home in Greeley, Colo., December 20, 1984. Since that time a worldwide search has been conducted. There have been a

number of "sightings," but all have proved in error. Efforts continue as before: searching for her around the world, and searching for her body in the area.

Jim and Gloria Matthews, parents of 12-year-old Jonelle, and members of the Greeley, Colo., Sunny View Church, use every opportunity to share their faith in Jesus Christ. Dr. Jim Christy, pastor, reports they have testified to Colorado Governor and Mrs. Lamm, to city, state, and national leaders, and to thousands of teachers and students.

The Colorado District has built a conference center at Golden Bell in honor of Jonelle. Prayer is requested that if Jonelle is alive she will be found, or if she is dead, adequate evidence will surface. Any leads should be reported to the local police or the National Center for Missing and Exploited Children. Call 1-800-843-5678. □

upon request is another of Teitell's booklets, which was revised during the last part of 1985. It is titled *Minister's Parsonage Allowance, Social Security, and Automobile Expenses*. □

DEADLINE FOR ISSUING W-2 FORMS TO CHURCH EMPLOYEES

According to current tax procedures, every local church in the United States should issue a Form W-2 to each of its employees no later than January 31, 1986. This W-2 should report wages earned by the employee during 1985.

Although ministerial employees and lay employees of a local church are treated differently for income tax and Social Security purposes, the IRS has clearly stated both types of employees are to receive a W-2 by the deadline. IRS Publication 15, "Circular E—Employer's Tax Guide" (available from the IRS), states that there are criminal and civil penalties for willful failure to

give a statement of required information.

Each local church treasurer should carefully follow the IRS guidelines. Additional information on how this applies to Nazarene churches is available upon request from the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131. When requesting information, please ask for Memos on Church Management numbers 3, 6, & 7. □

FOR THE RECORD

MOVING MINISTERS

DONALD R. BELLOMY from Crestline, Ohio, to Cooperdale (Dresden, Ohio)
LARRY G. BURNS from Fremont, Ohio, to Jefferson, Ohio
BRUCE OLDHAM from associate, Birmingham (Ala.) First to associate, Winter Haven, Fla.



Pictured at the Mexico South Pacific district assembly (l. to r.) are District Superintendent Manuel Gurrion; ordinands and wives, Rev. and Mrs. Juan Antonio Hernandez, Rev. and Mrs. Adelfo de Jesus Gonzalez, Rev. and Mrs. Amado Escobar Pérez, and Rev. and Mrs. Mario Quesada Ventura; and Dr. Raymond W. Hurn, general superintendent.

RONALD L. PERRY to Connersville (Ind.) Gortner Memorial
MARK D. SARTIN to Chattanooga Valley (Flintstone, Ga.)

MOVING MISSIONARIES

REV. DOUGLAS and ANNE ALEXANDER, South Africa, Furlough address: c/o David Alexander, 8450 Newton, Apt. 201, Overland Park, KS 66212
REV. DANIEL and MELODY ANDERSON, Kenya, Field address: c/o Schmelzenbach, P.O. Box 20025, Nairobi, Kenya, East Africa
REV. BYRON and MARY ANN BLOOM,* Western Australia, Field address: 22 Collinson St., Dianella, Perth 6062, Western Australia
MR. MAX and MIRIAM BRAMMER, Papua New Guinea, Field address: P.O. Box 446, Mt. Hagen, WHP, Papua New Guinea
REV. RONALD and SHELVA CALHOUN, Africa Communications Council, Furlough address: 1312 E. 152nd St., Olathe, KS 66062
DR. BERT and LOLA DANIELS,* New Zealand, Field address: 30 Riverhills Ave., Pakuranga, Auckland, New Zealand
MISS ARLENE GARDE, Costa Rica, Field address: Apartado 3977, San Jose, Costa Rica
DR. C. DALE and EMMALYN GERMAN,* Australia, Field address: Australasian Nazarene Bible College, 40 Woodlands Dr., Thornlands, Queensland 4163, Australia
REV. STEVE and DEBORAH HOFFERBERT, Brazil, Field address: Rua Camargo Paes 655 Guanabara, 13100 Campinas, Sao Paulo, Brazil
REV. FRED and DINAH HUFF, Africa Communications Council, Field address: P.O. Box 44, Florida 1710, Republic of South Africa
MISS AGNES LAMMERTS VAN BUEREN,* Furlough address: Diefdijk 19, 4143 ME Leerdam, Holland

*Specialized Assignment Personnel

ANNOUNCEMENT

Kathryn Martin, known to thousands as "Miz Maudie," lost all her electronic equipment in a recent burglary of her home and office. The theft included her telephone answering machine. If you left a recorded call with her and it has not been answered, this is why. Please contact her again.

VITAL STATISTICS

BUD ROBINSON'S DAUGHTER DIES

Sallie Harper Welch, 89, died September 1 in a Portersville, Calif., hospital following a short illness.

A native of Peniel, Tex., she graduated from Peniel Music Conservatory near Georgetown, Tex., at the age of 17 and continued to teach piano students until her 80th year. After raising eight children, she returned to college and completed both her college degree and requirements for California State teaching credentials. She taught Springville School primary grades and retired after 25 years of service. She lived in Porterville for 64 years.

She was also active in the Porterville First Church since the 1930s and was the church pianist for most of those years. She taught a Sunday School class for 25 years.

Her father, Rev. Bud Robinson, was an evangelist during the early 20th century. Both Sallie and her sister, Ruby, married clergymen. Sallie married William A. Welch, pastor in Southern California before retiring and moving to Richgrove to farm. Each of the eight children have been active in church work. Three of the five sons are clergymen and two of the daughters married pastors.

She is survived by five sons, Dr. Harper Welch of Hazlett, Mich.; Col. George Welch, retired, of Sudbury, Mass.; Dr. William Welch of Bellevue, Wash.; Dr. Charles Welch of La Jolla; and Dr. Reuben Welch of San Diego; three daughters, Dorothy Cantrell of Queensland, Australia; Rubena Poole of Salem, Oreg.; and Sallie Adams of San Jose, Calif.; 21 grandchildren; and 22 great-grandchildren.

Rev. Hal Stickney, pastor, Dr. W. H. Dietz, and

District Superintendent Wil Spaite officiated at the memorial service. Burial was at Hillcrest Memorial Park. □

DEATHS

WILLIE MABLE BAILEY, 89, Nov. 5, Irving, Tex. Survivors: daughters Mable Hood and Maude Ellen Norris; son Rev. James (Jay) Bailey; 12 grandchildren; 18 great-grandchildren; and 4 great-great-grandchildren.

JEROME BLANCHARD, 95, Oct. 30, Winter Haven, Fla. Survivors: wife Gladys; daughter Mrs. Betty (Ken) Rice; three grandchildren; and several great-grandchildren.

DAVID M. BREON, 74, Oct. 17, McVeytown, Pa. Survivors: wife Leisel; daughters Mrs. Ruth Ann Pecht; Mrs. Esther Sapp, Lois Breon; sons Darwin and Dean; 11 grandchildren; 1 brother; and 3 sisters.

ROY EDWARD BROWN of Cowden, Ill., 77, Nov. 1, Shelbyville, Ill. Survivors: wife Mildred; sons Kermit Edward, Roger Newton, Robert Earl, and Paul Roy; daughters Rosemary Grey, Melody Ann Webb, and M. Kathleen Broeker; 25 grandchildren; 4 step-grandchildren; 22 great-grandchildren; 9 step-great-grandchildren; 4 brothers; and 2 sisters.

OLA "MA" B. HUFF, 77, Oct. 25, Hawkins, Tex. Interment: Gladewater, Tex. Survivors: son J. D. Huff; daughter Dorothy Dunlap; four grandchildren; three great-grandchildren; and one brother.

LAURA (GALBRAITH) KNIGHT, 43, Sept. 8, Dallas, Tex. Interment: Austin, Tex. Survivors: her parents E. E. and Evelyn; and brothers Gene and David.

EDITH FAYE LOCKWOOD, 63, Sept. 12, Aztec, N.Mex. Survivors: husband Rev. Dale Lockwood; sons Gary and Tom; daughter Vonda Howell; and seven grandchildren; five sisters; and three brothers.

MELVIN W. MCGREW, 66, Nov. 6, Modesto, Calif. Survivors: wife Virginia (Pryer) McGrew; his mother; and one brother.

EULA LEE MEESEY, 85, Oct. 11, St. Louis, Mo. Survivors: sons Randall, Dale, and Jerry; daughters Fern Murphy, Lennie Wilson, and Nancy Robinson; 32 grandchildren; 36 great-grandchildren; and 1 brother.

MRS. HAZEL D. MILLER, 74, May 20, West Monroe, La. Survivors: husband Rev. Robert Miller; son Robert Miller, Jr.; five grandchildren; six great-grandchildren; one brother; and six sisters.

MRS. JOSEPHINE (EASH) NULL, 79, Nov. 7, Elkhart, Ind. Survivors: husband Milton J. Null, Sr.; two stepdaughters; four stepsons; and two sisters.

MARY LURETTA ROBERTS, 81, Aug. 30, Boise, Idaho. Survivors: son Walter, Jr.; daughters Mary Lou Davidson and Colleen Andrew; 10 grandchildren; and 12 great-grandchildren.

OPAL EDITH SCHULTZ, 77, formerly of Oskaaloosa, Iowa, Oct. 28, Lubbock, Tex. Survivors: daughter Mrs. Rev. Gene (Evelyn) M. Fuller; two grandchildren; two great-grandchildren; and one sister.

HELEN MARIE SKINNER, 82, Nov. 4, Bellflower, Calif. Survivors: husband LeRoy; daughters Arlene Bush and Ruth Phipps; and two sisters.

DAN OSCAR SLEDGE, 83, Oct. 18, Duncan, Okla. Survivors: wife Edna Ina; son D. Wayne; daughter Rudene West; stepdaughters Betty Plummer, Norma

NEWS OF RELIGION

CHA TO CONVENE. The Christian Holiness Association will host its 118th annual National Convention at the Sheraton Columbus Plaza, Columbus, Ohio, April 22-24, 1986. The organization, founded in 1867, has grown to include 17 denominations, 50 educational institutions, state and local associations, and a number of overseas affiliates.

The theme for this year's convention will be: "HOLINESS: An Expanding Influence." Featured speakers for the gathering will include Dr. Paul Tanner, executive secretary of the Executive Council, The Church of God, Anderson, Ind.; Dr. Timothy L. Smith, church historian; Dr. Leo M. Thornton, former Oregon state senator and president of Western Evangelical Seminary; Mr. Russell Bredholt, president of Atlantic Communications, Inc.; Dr. Thomas H. Hermiz, president of World Gospel Mission; and Dr. John Oswalt, president of Asbury College.

The national office for the Christian Holiness Association is located in Portland, Ore. The president of CHA is Rev. Robert Kline, general superintendent of the Churches of Christ in Christian Union; and the vice-president for convention programming is Dr. Jerald D. Johnson, a general superintendent, Church of the Nazarene. Rev. Doug Carter, president of Circleville Bible College, serves as this year's chairman of the Convention Host Committee.

Dr. Darius Salter, executive director of the Christian Holiness Association, states that additional convention information can be obtained by contacting the CHA Central Office at P.O. Box 68289, Portland, OR 97267, or phoning 503-654-6707 or 614-474-8896. □

ABS ANNOUNCES BIBLE PRINTING PRESS TO BE SET UP IN CHINA.

In Nanjing, People's Republic of China, a printing press is to be established that is designed to produce 250,000 Bibles and 500,000 New Testaments each year, plus hymn books and other Christian and educational literature. October 31, 1985, The Amity Foundation and Nanjing Normal University signed a letter of intent looking toward the setting up of this press, which is to be called the Amity Printing Press.

The Amity Foundation, with the financial assistance of the United Bible Societies, including ABS, will supply new printing and binding machinery with the aim of filling the immense need for Bibles that exists in the Christian churches throughout China. At present, about 3,600 churches are already open and regularly used for worship in China. An average of 2 new churches are being opened each day. For more than a decade, regular and adequate Bible supplies have been impossible to obtain. □

SHOWERS OF BLESSING'S

MASTER plan™

January 5

"Authority of the Person"

January 12

"Authority of the Word"

January 19

"Authority over You"

Speaker, Stephen L. Manley

LONDON COMMUNICATIONS HUB FOR CAMPUS CRUSADE'S EXPLO

85. London was the communications hub for the EXPLO 85 worldwide satellite teleconference in late December. Sponsored by Campus Crusade for Christ International, the conference reached more than 600,000 persons representing 150 nationalities.

The global network of simultaneous Christian training conferences in some 55 countries and territories, December 27-31, included four 2-hour telecasts that linked virtually all of the 95-100 meetings in a simultaneous hook-up coordinated from a central control room in London. Organizers believe this was the largest international satellite teleconference to date.

Campus Crusade founder and president Dr. Bill Bright was a major speaker during the conference, which also included live or videotaped addresses by Dr. Billy Graham, Dr. Luis Palau, and other international Christian leaders. □

Crawford; 5 grandchildren; 3 stepgrandchildren; 10 great-grandchildren; and 2 brothers.

ROBERT C. STEWART, 89, Oct. 16, Galesburg, Ill. Survivors: sons Everett A., Robert Gene, David L., and Paul C.; daughters Mary Ellen Anderson and Margaret Hendricks; 27 grandchildren; 30 great-grandchildren; one brother; and one sister.

A. C. "WAKIE" WAKEFIELD, 91, July 25, Nashville, Tenn. Survivors: wife Margaret; stepsons Howard N. Becker and Maurice Becker; stepdaughters Phyllis Roberts, Mil Kuechler, Wanda Edwards, and Kate Helton; 13 stepgrandchildren; and 4 step-great-grandchildren. Ministry: song evangelism.

REV. BARNEY GORDON WINCHESTER, 71, Nov. 12, Lanett, Ala. Survivors: wife Ruby W.; sons Lane, David, and Ronnie; daughters Mrs. Peggy Hartley and Mrs. Mary Jo Hobbs; 11 grandchildren; 1 great-grandchild; and two sisters. Ministry: Alabama, Florida, and evangelism.

BIRTHS

to TODD M. AND ROBIN (WHITE) BARNES, Kansas City, Mo., a boy, Nathan Todd, Nov. 15

to KEVIN AND ROBIN (SCHELL) DICKENSON, Franklin Centre, Que., a girl, Lydia Mae, Oct. 3

to RALPH AND BECKY (WHITE) FULLERTON, Boise, Idaho, a boy, Paul Douglas, July 2

to JOHN AND REBECCA (GOLAY) HAY, Owasso, Okla., a girl, Abigail Ruthann, Sept. 26

to JAMES AND SUE (PATRICK) HUFF, Plattsburgh, N.Y., a girl, Joanna Sue, Sept. 28

to STEVE AND RENEE (WATTS) IWERSEN, Boise, Idaho, a boy, Daniel Parker, July 2

to STEVE AND JEANIE (JACKSON) LAIRD, Denver, Colo., a boy, David Ryan, Oct. 8

to JOE AND SUSAN (FERGUSON) McNEER, Portsmouth, Ohio, a boy, Tyler Joseph, Oct. 7

to RANDY AND MARILYN (HANSCHKE) MYERS, Bourbonnais, Ill., a girl, Janna Marie, Sept. 28

to WESLEY AND CYNTHIA (KELLERMAN) MYERS, Kansas City, Mo., a girl, Rachel Marie, Oct. 8

to DENNIS AND BRENDA (GRIFFIN) ROWLISON, Kansas City, Mo., a boy, Bradford Allen, Nov. 20

to JERRY AND JOAN (HENDERSON) SKIBA, Red Deer, Alta., a boy, Corey Mitchell, Oct. 17

to TOM AND JUDY (FERGUSON) SMITH, Portsmouth, Ohio, a boy, Aaron Thomas, Sept. 17

to LARRY AND LYNNE WILLIAMS, Dallas, Tex., a girl, Lindsay Lee, Nov. 15

ANNIVERSARIES

C. B. AND MAXINE KOPCHO of Tucson, Ariz., celebrated their 50th wedding anniversary Oct. 6.

Their daughters, Donna Proffitt of Nampa, Idaho, and Kathy Smedley of Hines, Oreg., held a reception in their honor Oct. 13 in Tucson, which was attended by about 100 friends and relatives.

C. B. and Maxine were married in York, Nebr., Oct. 6, 1935. They have lived in Tucson for 25 years, where they are charter members of the Mountain View Church.

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—

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THE ANSWER

CORNER

Conducted
by W. E.
McCumber,
Editor

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

The Bible teaches that God answers prayer and that He cares for each of us as individuals. However, when senseless catastrophes occur to innocent persons, it's hard for me to reconcile what I have been taught with harsh reality. How does one walk in faith despite terrible injustices and tragedies?

I suggest that one walks in faith despite injustices and tragedy by "looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. For consider Him who endured such hostility from sinners against Himself lest you become weary and discouraged in your souls" (Hebrews 12:2-3, NKJV).

Was not the cross of Christ the greatest injustice and tragedy of all history? Did not the most innocent of all persons, indeed the only sinless person of all time, suffer indescribable agony there? Yet, He trusted in God, and see where He is now!

Our world exists in a fallen condition because of sin. In this world bad things can happen to good people. Indeed, anything can happen to anyone at any time. None are exempt from calamity or immune from suffering. And this has been so since the first humans sinned. But throughout the centuries, some men and women have endured the worst that life could bring and remained steadfast and undefeated in their faith.

There is another and better world. Catastrophe and anguish will not intrude there. As we pass through this "present evil world," we look to Calvary and say, "The God who loves like that is too

kind to be cruel, too wise to be wrong, too mighty to be defeated. I will keep trusting Him."

Read Hebrews 11 and 12 again. It is the answer to your question. God does not promise us a painless passage through this world, so we cannot justly pray for one. We should rather pray for faith that will not be daunted by the very worst that may happen. Beyond Calvary is Easter, beyond Easter is Pentecost, beyond Pentecost is heaven! That's why Christians can live in the spirit of Romans 8:31-39. □

My brother says the Holy Spirit and the Holy Ghost are two separate beings. He reasons that the Bible does not say they are one, and does not say that the Holy Ghost is the Holy Spirit or that the Holy Spirit is the Holy Ghost. Is there any evidence in the Bible that comes right out and says they are the same?

Your brother is sincerely confused.

The King James version of the New Testament uses "Holy Ghost" about 90 times, and "holy spirit" 4 times, but the same words appear in the original language, which is Greek. The Greek word *pneuma* is translated by both "Spirit" and "Ghost" in the KJV, for the two English words were used interchangeably at the time our KJV was produced.

The King James uses "the Spirit," "the Spirit of God," "the Spirit of the Lord," "the holy Spirit," "the holy Spirit of God," "the holy Spirit of promise," and "the Holy Ghost" to refer to one and the same Person. See Romans 15:13, 19, where "the power of the Holy Ghost" and "the power of the Spirit" are used synonymously in the KJV. See Matthew 3:16 and Luke 3:22. Both refer to the same event, the baptism of Jesus. But one says, "he saw the Spirit of God descending like a dove," and the other reads, "the Holy Ghost descended in a bodily shape like a dove."

There are not "two beings," as your brother argues. There is "one Spirit," as Paul says, but in the KJV there are two translations of the one word for Spirit. □



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A mini-cantata for Easter that emphasizes Christ's death for us and His resurrection victory. Mosie Lister has created this work for easy SATB choir. It sounds full, yet requires a minimum of rehearsal time and resources. The cantata is suitable for both large and small choirs. Song titles include: *Along a Narrow Street*; *God's Not Finished Yet*; *The Savior Lives*; *He Has Surely Borne Our Sorrow*. The work contains a minimum of narration. Length: 37 minutes.

ME-38, BOOK: \$3.95; TA-9066C, STEREO CASSETTE: \$8.98; 1-9066C, BOOK/CASSETTE: \$11.95; MU-9066, ACC. TAPE (REEL): \$25.00; MU-9066C, ACC. TAPE (CASSETTE): \$25.00.

Orchestration: available

NO OTHER LAMB. Arranged by Tom Fettke. Thirteen songs from current and traditional sources.

ME-37, BOOK: \$3.95; TA-9058C, CASSETTE: \$8.98.

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success of their recent revival to a four-month emphasis on prayer prior to the campaign.

This revival was unusual, according to Lewis, because the emphasis tended to be on the members of this small rural church. Attendance was high in every service, and many found spiritual help through the anointed preaching and singing of Evangelists Harold and Sandra Myers.

One person who was new to the Sunday School was saved, as well as one who had previously been a "fringe person." Another young man stated that he found a greater assurance of God's presence in his life.

Three people have testified to God's healing touch either physically or psychologically. One of these, a woman with glaucoma, experienced an improvement in her eyesight. □



Sunday, October 27, the Bedford, Ohio, church honored Senior Pastor Ernest R. Rhodes, on his 20th year as pastor of the church. Presentations were made to him and his wife, Dorothy, during the morning worship service. Also shown (next l.) is Dr. C. Wayne Rice, minister of music. Rev. Rhodes became pastor of the Bedford church August 28, 1965. The church has grown under his leadership from around 50 persons to its present membership of over 500, a Christian responsibility list of over 900, and an average morning worship attendance of over 500. There is a pastoral staff of four full-time and three part-time ministers and a daily nursery school with an enrollment of 160. In the service honoring him, Associate Pastor William Bridges presented albums containing personal greetings and proclamations from numerous church and government officials. A permanent plaque commemorating the day from the staff and a love offering from the congregation in the form of a money tree of \$20.00 bills totalling over \$2,000, completed the presentations. Rev. Tom Riley, missionary to the Republic of South Africa, preached in the morning worship service. Dr. D. E. Clay, North Central Ohio district superintendent, brought greetings in the evening service; a reception honoring the pastor and his wife was held in the church gymnasium following the service.

NEWS OF EVANGELISM



BOARD MEMBERS SANCTIFIED IN REVIVAL

Evangelists Rev. and Mrs. A. A. Passmore recently ministered by preaching and singing at the Vanderbilt, Pa., church, transforming lives. Prayer and fasting by the church members preceded the significant moving of the Holy Spirit.

A visitor came to the service, voluntarily sharing how he was brought to the Lord. His story prompted the moving of the Spirit in the life of a young couple in the church who had resisted

God for 20 years. They responded to the grace of God and accepted Christ as Lord of their lives. They are now attending services regularly and requesting additional Bible study. The pastor, Ronald L. Barnhart, is organizing a Wednesday morning Bible study to fulfill the needs of his people.

Two members of the church board were sanctified wholly and the remainder sought the will of God in their lives. The pastor attributes the great revival results to a persevering people who paid the price in weekly services of prayer and fasting. □

PRAYER EMPHASIS PRECEDES REVIVAL

David W. Lewis, pastor of the Caro, Mich., Ellington Church, credits the

THE CHURCH SCENE



Marshall Tex., First Church had "John and Edna Wilson Day" November 3. The morning worship service was highlighted with a choir comprised of their children, grandchildren, nieces, and nephews, who sang in honor of the Wilsons' 65th wedding anniversary. Pastor Steve Boling honored them for their 54 years as church members. □

Edmond Okla., First Church celebrated its 75th anniversary October 27, 1985. The church was organized July 25, 1910, as the Pentecostal Church of the Nazarene, with nine charter members. The name was changed to Church of the Nazarene and chartered with the State of Oklahoma in 1921.

The day's events included Sunday School, morning worship, "A Trip Down Memory Lane," dinner on the grounds, and an afternoon celebration with special speakers and special music. During the morning worship, two of the members, Eunice Burdick and Alice Clark, were presented plaques recognizing over 50 years of faithful attendance and service to the church.



The Sunday School theme "Let Them Know" was expanded to attract the interest of surrounding communities in the Church of the Nazarene when the Fort Oglethorpe, Ga., Battlefield Parkway Church hosted an "I Love America Celebration" October 6. The standing-room-only crowd enjoyed the 530th U.S. Air Force Band. Nearly 40 families from surrounding communities visited a Church of the Nazarene for the first time. Six north Georgia state legislators extended their greetings in the service and General Donald Burdick of the Georgia National Guard flew to the Sunday service in a U.S. Army helicopter. U.S. Congressman George "Buddy" Darden gave the keynote address and noted that "the true strength of America is in her churches." Local mayors and law enforcement officials from three neighboring cities attended the service and many of the newcomers spoke of the friendliness of the Church of the Nazarene. Pastor Mike Clyburn stated, "The church has made many friends and no doubt some of these visitors will seek out the Church of the Nazarene as their spiritual need is recognized."

Special guests included Dr. John L. Peters, pastor in 1935, and the organizer of World Neighbors Organization, and Mr. and Mrs. Guy Rankin. Mr. Rankin helped build the first

church in 1926. He and his wife, May, are community leaders in Edmond. She is a music teacher and he is a former college professor. Rev. Terry Rohlmeier is the present pastor of the church. □

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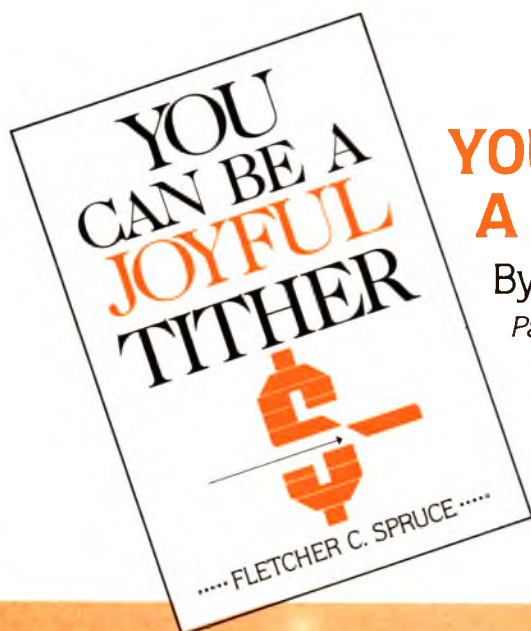
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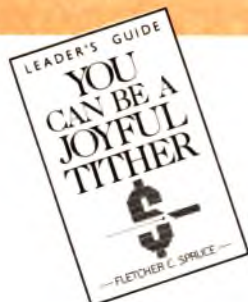
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LATE NEWS

DR. TAYLOR ASSIGNED TO NIGERIA

Dr. L. Guy Nees, World Mission Division director, and Dr. Charles H. Strickland, general superintendent in jurisdiction for Africa, have announced the appointment of Dr. Bruce Taylor as administrative consultant for the Church of the Nazarene in Nigeria. Dr. Taylor and his wife will begin their specialized assignment in January 1986.



Dr. Taylor has served as superintendent of the Northeastern Indiana District since January 1975. Prior to this he was superintendent of the Canada Central and

Canada Atlantic districts, first entering the superintendency on the latter district in June 1958. He entered the pastorate on the Canada Central District in 1940 and subsequently served congregations on the New York and New England districts. He holds the honorary doctor of divinity degree from Canadian Nazarene College. He and his wife, Ruth, have four children: Mrs. William (Lynn) Haw, Mrs. Kent (Francine) Brower, Mrs. Spencer (Lorraine) Shaver, and T. Jay Taylor.

The Church of the Nazarene officially began work in Nigeria in 1977 and now has a national-mission district with a reported membership of 2,275. Rev. John Udoh serves as district superintendent.

—NN

NEES TO RETIRE FROM WORLD MISSION POST



Dr. L. Guy Nees has announced plans to retire from the position as World Mission Division director, effective at the close of the February 1986 meeting of the General Board.

Dr. Nees was elected to the post in 1980. During his tenure as director, membership in world mission regions has grown until it now represents 30 percent of the total membership of the Church of the Nazarene.

Dr. Nees had served as president of Mount Vernon Nazarene college for almost five years when elected to the World Mission Division office. From 1964 to 1975 he was superintendent of the Los Angeles District. He also served as president of Canadian Nazarene College and held a number of pas-

torates including Vancouver First, Toronto St. Clair, Olivet College, and Los Angeles First.

A native of Montana, Dr. Nees took his college and ministerial training at Northwest Nazarene College. He received the honorary doctor of divinity degree from Olivet Nazarene College in 1955.

Dr. and Mrs. Nees plan to retire to their home in Kalispell, Mont., following the General Board meeting. After March 1, Dr. Nees will be available for a limited number of preaching engagements.

—NN

ANNOUNCEMENT

The 1985 *Manual* of the Church of the Nazarene has now been published and is available to our people; therefore all provisions of this *Manual* become effective as of January 1, 1986.

—Jerald D. Johnson, Chairman
Board of General Superintendents

BOARD OF GENERAL SUPERINTENDENTS SEEKS 10,000 PRAYER PARTNERS

The Board of General Superintendents is asking Nazarenes around the world to become one of "10,000 Prayer Partners" to join with the board in daily intercession. The superintendents are calling on the Prayer Partners to pray daily for a mighty outpouring of the Holy Spirit in genuine revival, for a renewed commitment to Christ and His Great Commission, and

for a worldwide harvest of souls and New Testament church growth.

"The Board of General Superintendents is genuinely concerned that we might experience an outpouring of the Holy Spirit that will result in revival in our church all around the world," said board chairman Dr. Jerald D. Johnson. "Therefore we are issuing this request for 10,000 Prayer Partners to join us in daily intercession for just that. Each member of the Board of General Superintendents has signed a card and has already committed himself to daily intercession. We hope that others will join with us in this effort."

A special "Prayer Partner Card" can be found in the December 1 and 15 editions of the *Herald of Holiness*. Persons who commit themselves to joining in the daily intercession are asked to return the self-addressed card to the Board of General Superintendents in Kansas City. A bookmark is also provided with the card to be placed in the Bible of Prayer Partners as a reminder.

—NN



The general superintendents of the Church of the Nazarene signing their Prayer Partner Cards during a recent meeting of the board in Kansas City.

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Sunday, January 26, 1986

William M. Greathouse, *Secretary*
BOARD OF GENERAL SUPERINTENDENTS

THE NAZARENE PUBLISHING HOUSE



parallels the history and growth of the Church of the Nazarene. Its purpose is to communicate the Good News by the printed page that the world may know.

It was organized as an institution in Kansas City in 1912, four years after the birth of the church in Pilot Point, Tex., 1908. The publishing house is not a secular adjunct to the church it serves, but it is a vital, active, spiritual, printing arm.

There is no apology for the commercial aspect of its operation. This approach is necessary for growth and longevity. The church must, and has a right to, expect a knowledgeable and businesslike management of its affairs. However, we would risk losing the loyalty of our people and the blessings of God if the secular aspect superseded the spiritual dynamics of its purpose. Our one mission is to serve God through the Church of the Nazarene.



The publishing house, a Missouri corporation, is totally owned by the church. It has an advisory Board of Directors who are primarily concerned with the business operation.

The Corporate Board is pictured (l. to r.): Walt Moore, editor, "Nazarene Weekly," Nashville; Dr. W. M. Lynch, district superintendent, Dallas Dis-

trict; Dr. Richard Jones, president and chief financial officer of Sears, Roebuck and Company, Chicago; Dr. John Wordsworth, contractor, Seattle; Dr. B. Edgar Johnson, general secretary; Dr. Willis Snowbarger, vice president of academic affairs, Olivet Nazarene College; and M. A. (Bud) Lunn, manager, Nazarene Publishing House.