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HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 1, 1985

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MIRACULOUS POWER IN THE WORD OF GOD

by General Superintendent Raymond W. Hurn

THE MIRACULOUS POWER in the Word of God is underscored by Jesus Christ in the parable recorded in Mark 4:26-29. Jesus states that the kingdom of God is like a man scattering seed on the ground. "Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come" (Mark 4:27-29, NIV).

On September 15, 1985, I experienced a 50th anniversary in a church that my father had organized. It took about 10 years to get the church launched. There were 18 pastors that had served, hundreds of laymen that had been touched by this church across this 50-year period of time, and many who had gone into full-time Christian service. The miracle of the gospel seed seemed profoundly illustrated. As we drove away I remarked that I think all of the really great results in that church happened in the 42 years after the founding pastor had launched it and constructed the building. We made first contacts, opened doors, influenced a few, and sowed gospel seed. But others came after us also sowing gospel seed. Through the years the good seed of the Word had been scattered far and wide in that little community. And "all by itself" the soil had produced . . . there came "the full kernel in the head" . . . ripened grain . . . and a great harvest.

I came away determined to keep sowing the seed of the Word. We will need some miracles of God's grace, but He is in the miracle-producing business. And the miraculous quality of His Word will produce a harvest of souls.

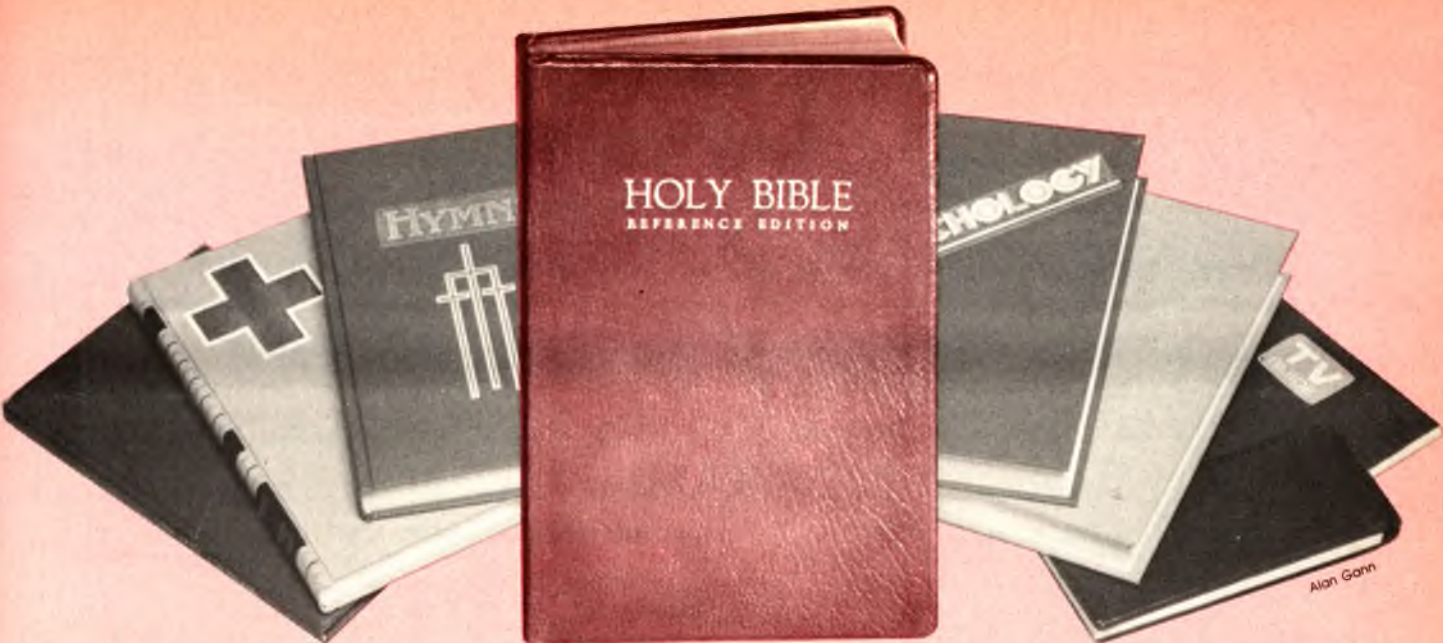
The preceding parable (Mark 4:1-26) talks about sowing seed in four conditions.

- A. Seed sown where the soil was hard and difficult for seed to penetrate and germinate.
- B. Seed sown in rocky places where there wasn't much soil.
- C. Seed sown among thorns, which choked out the plants.
- D. Seed sown on good, rich, deep soil where a mighty harvest was produced.

Jesus defines the seed as being the Word of God. He defines the soil as being people. The four kinds of soil are really four conditions of people who have opportunity to receive the Word of God.

This parable deals with strategies and methods. Jesus taught that we are wise to strategize the placement of the gospel seed to get it in the right place at the right time. This does not mean that we will totally avoid the difficult fields where there is little if any response to the gospel. It does mean that we will hold these difficult, hard-to-reach places "lightly" while concentrating resources and people in the areas where we stand to maximize the harvest.

We would include everyone in the gospel and not avoid reaching any particular group of people. But our biblical methodology would teach us to target the placement of the gospel seed as strategically as possible. In all circumstances we must faithfully sow this good seed of the Word of God. Miraculously, "all by itself" His Word will produce and not return unto Him void. □



The BOOKS in a Chapter

by ELAINE CUNNINGHAM

HOW WOULD YOU like to find seven books that you could read in five minutes? I found this treasure in Philippians, chapter 4.

Verse 4 is my songbook. "Rejoice in the Lord always; and again I say, Rejoice."

Years ago I heard a missionary tell how the Lord implanted this verse in his heart as he lifted his teenage son's body from the lake where he drowned. I was impressed! Since then I've tried to rejoice in the Lord always, no matter how severe the trial or test.

Verse 5 holds my temperance handbook. "Let your moderation be known unto all men. The Lord is at hand."

A contestant with a fantastic knowledge of the Bible appeared on the old game show, "The \$64,000 Question." When she came to the final chance to win \$64,000 she quoted this verse, kept her \$32,000, and left with a smile. I admired her. When I am tempted to buy unnecessary luxuries in food, apparel, household furnishings, or appliances I remember this admonition to be moderate. The Lord is at hand.

Verse 6 contains my much-used prayer book. "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known to God."

God answers the requests of His children. I recall a Saturday evening when my two children were very young. The milk was gone. So was our money! My husband and I knew that our babies needed milk over the weekend. We made our request known to God. We were still on our knees when the doorbell rang. Our neighbor stood with two gallon jugs of milk in her hands.

"I feel foolish asking, but could you possibly use some extra milk? Our milkman left this and we're going away for the weekend."

ELAINE CUNNINGHAM is a free-lance writer and wife of the pastor of the Moses Lake, Washington, church.

Coincidence? Perhaps. But what better timing for one of those God-planned happenings in the lives of His children!

Verse 7 discloses my psychology book. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

In my field of study, which is mental retardation, I have taken many psychology courses. None of my textbooks has given as concise and explicit an answer to the problem of mental illness and diseases of the mind as this one. "The peace of God . . . shall keep your hearts and minds through Christ Jesus."

Verse 8 is my TV guide. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

If a television program is true and honest (some news broadcasts) or just, pure, lovely, or of good report (some special programs), I watch it. If it doesn't come up to the standards of my guidebook, I turn off the little knob!

Verse 13 contains my medical book. "I can do all things through Christ which strengtheneth me."

Physical problems, busy schedules, and aching hearts are included in the "all things" we can handle through Christ.

Verse 19 includes an important little book—my checkbook! "But my God shall supply all your need according to his riches in glory by Christ Jesus."

There it is—a book of blank checks signed by God himself. All I have to do is fill in the needs and He supplies them all.

Praise God for this shelf of books found within two pages of my Bible! They can be read in less than five minutes. Yet they meet every need of my busy life. □



HERALD of HOLINESS

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Letters

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

HOLINESS BEAUTIFUL

Our Southern California community has been actively involved in an attempt to change its moral atmosphere. Today I read two articles in our Riverside newspaper which indicates the thrust of debasement through cable television and the common philosophy expounded today, that what our teachers are is not important, if they can "produce." The area which seems to be "on target" by Satan is the mind and emotions of women. Science and politics would have us believe that the role of women is freedom. My feeling is that freedom is not license to disobey the laws of God and purity of life is not only liberating but invigorating.

Nazarene couples between 25-45 years old and urban professionals

have a wide open field to impress their peers that holiness is beautiful and the way to eternal happiness.

Evelyn Guillermo
San Jacinto, California

WANTS TV BOYCOTTED

This is in response to your News of Religion article headed "Christian Leaders Issue Statement on Network Television Bias" (August 15, 1985).

Why stop at a boycott of products? Why are so many Christians watching so much television? Unless you are confined to bed or home or hospital because of illness or infirmity, where do you get the time to watch television? There are books to read; church services to attend; Bible studies to go to and to study for; nursing homes, hospitals,

and prisons to visit; calls, letters, and visits to friends who need your prayers, support, encouragement, friendship, and love.

How many of you watch television every day but don't have time to pray or read and study your Bible?

We have a growing library of Christian books and tapes and an ever-growing circle of Christian friends. If we spend time watching television, we would have to give up some of this, and I don't have enough time now for these things.

Throw out the television and start living again.

Carolyn Deickman
Bel Air, Maryland

ONE VIEWPOINT

The question is being asked among Nazarenes as to which answer is more scripturally correct:

(Continued on page 24)

Why Believe the Bible?



by ALBERT J. LOWN

AT THE HEART of a Nazarene ordination service, the ordinands are commissioned: "Take thou authority to preach the Word and administer the sacraments." Among the pastor's manifold activities, the responsibility to "preach the Word" is supreme. The authentic exposition of God's Word, edifying and evangelical, for which a congregation longs, justifies and recompenses the assembling of themselves together.

But why is the Word preached, received, and lived taken only from the Holy Bible, the familiar library of 66 books that men have laid down their lives to translate and propagate in over a thousand tongues; the Book that is so woven into history and life of Judaism, Christianity, and Bible-based democracies that it is presented to British monarchs at their coronation as "the most valuable possession this world affords"?

In what sense are the writings of the Old and New Testaments the unique, perfect Word of God to mankind, including all truth needed to know God and be known of Him, to live a godly and responsible life, and to die in sure and certain hope of the resurrection unto eternal life? The Book of books towers above all "sacred" writings, all political "manifestos," and all heretical, pseudo-Christian writings. For this proclamation of the King of kings—divided into two distinct groups of writing but both approved by the same presiding editor, the Holy Spirit—we claim an inspiration and authority not found in any other book.

Why has the Church accepted this library as unique? Why do we claim that "all scripture is given by inspiration of God"; that it is God's infallible Word, as distinct from the subtle statement, "It contains the word of God"?

From a literary standpoint alone, the Bible proclaims all humanity needs and longs for. It opens with light, dares to say that God is love, and its key word is *life*. It encompasses the totality of human pilgrimage from the cradle to the grave, and in the darkness of death declares, "He is not here: for he is risen" (Matthew 28:6). Its Beatitudes reverse all selfish values and the peerless poetry of 1 Corinthians 13 places the ideal life within reach of all. In every generation, it has beckoned and led humanity to freedom and philanthropy, holiness and heaven.

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

Supremely, the Bible speaks to human hearts of the love of Father, Son, and Holy Spirit for every individual in the world. It reveals that love in creation and in God's covenant with the chosen nation of Israel. The universal redemptive covenants of Calvary and Pentecost, and the creation and commission of the Church to reach and bless a needy world, are the language and longing of divine love. The Bible includes all that human hearts crave, all that home and family mean, and all that the world needs.

The 66 books differ in length, in content, in purpose, and in style. None of the writers knew they were writing for the library of the ages. Yet such is the miracle of preservation and selection that if one book were missing, it would be as if the spectrum of the rainbow was incomplete. Running through the whole library and binding it into the unique Word of God are the golden threads of revelation and redemption. This unity absorbs and surpasses the centuries of composition and translations, as it does the varied personalities of the authors, two of whom at least are anonymous.

Unity does not imply a "flat" view of inspiration, giving every book the same importance. Who would place Ecclesiastes and Acts, or the Song of Songs and Hebrews, or Esther and John on the same level of revealing and saving truth? Finally, every book must be related to, and be interpreted in, the full light of the person, ministry, teaching, and redemptive work of Jesus. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son . . ." (Hebrews 1:1-2). The Holy Spirit's genius inspired men with fragmentary or masterly glimpses of truth, given in gradual or blinding perception as their minds could receive. Their limitations, prejudices, and individuality are neither canceled nor concealed—but a progressive revelation is given from Eden onward until the perfect revelation of God in Christ. This revelation is so completely captured in the New Testament that John 3:16 and 1 John 3:1-3, for instance, encapsulate the message of salvation, embracing the nature of God, man, sin, holiness, glorification, and the person of Christ.

As literature and library, the Bible is supreme, from its first "And God said" to its final "Amen." It is not a sugar-and-spice book, for at times it ascends up to heaven, and at other times descends into hell. Martyrs and murderers, love and lust, revival and backsliding, fidelity and incest, saintliness and villainy appear within its pages. It shirks no aspect of motive and behaviour, life and society, church and state. Miracu-

lously, through all its human story, it testifies to God's abhorrence of sin, His longsuffering mercy, and His seeking love.

But only as these truths are perfectly exemplified in the One who said, "I am the way, the truth, and the life" (John 14:6), and only as faith accepts the redeeming work of Christ's passion and resurrection does truth become living and liberating. Empty repetitions of "The Bible says," or creed and tradition divorced from life and reality, have no saving power. They are a letter that kills, for saving faith transcends literary admiration, a library marvel as the world's best-seller, and mere familiarity with chapter and verse, creed and catechism.

Saving faith is a faith of the heart, born of hearing, receiving, and obeying the divine testimony and invitations of Holy Scripture. Such a faith testifies in turn:

*I'm acquainted with the Author
and I know God's Word is true;
In times of grief it brings relief
and tells me what to do.
How I dearly love its pages,
for I've found the Rock of Ages,
I'm acquainted with the Author
and I know it's true.*

God forgave sin before there was a written Bible, and planned holiness for fallen man before the world began. He uniquely revealed himself and His great salvation through prophets and history, covenants and types, a nation and a church, but supremely and completely through His Son. This revelation has been placed in inspired, written form to preserve for all men, for all time, the invitations and privileges of grace. □

In the Flyleaf of My Bible

*I've walked the hardwood forests in the autumn
and witnessed the many hues—*

oranges, reds, yellows . . .

*I've climbed the lofty peaks of the Rockies
and stood in awe as I gazed at the tall pines,
enshrined in clouds far below me . . .*

*I've waded the shorelines of the Gulf Coast, the
Atlantic, the Pacific, and felt the spray
of water off the breakers on my face . . .*

*I've stood in wheat fields on the Great Plains
and watched the ripened heads of wheat
wave at flocks of geese overhead . . .*

*I've watched spring arrive in the Midwest
and seen skeletal trees fill with leaves,
and blossoms replace dullness . . .*

*I've seen myriad sunrises and enjoyed the part
where the sky has lost the stars,
but not yet captured the sun . . .*

*But of all my experiences, NONE has been more
beautiful or fascinating than my walks
through the pages of this book—
my Bible!*

—STANLEY BURGESS
Security, Colorado

THERE WAS NO WAY he would miss the annual event. For weeks he had looked forward to Golden Gate Community's third anniversary on January 6. After two and a half years of faithful church attendance, his conspicuous absence caused us alarm. All day people wondered where he was.

The phone jangled on Tuesday morning. An uncharacteristically serious and humorless voice reported, "I'm back in the snake pit."

"What happened?" I asked.

"I was minding my own business when two cops took me by surprise. They insisted I get in the car. Before I knew it, it was good-bye San Francisco . . ."

I immediately contacted the social worker assigned to his case. I discovered that my friend had escaped three years ago after spending 14 years in a psychiatric hospital. Somehow along the way he had become a Christian. Little did I know when I met him that my religious friend was a fugitive.

Known in the Tenderloin neighborhood as the "Preacher," he began attending services after we met him at a gospel outreach concert on Union Square in July 1982. He made his presence known by singing and dancing to the music, and by running around in circles like a madman.

His behavior became less erratic and more sociable over the months of association with the Church of the Nazarene. At every service he prayed for the poor, sick, and imprisoned. He called the office each day to inform us of the "atmosphere" on the streets. Often he accompanied me on speaking engagements to give his testimony.

A friend to everyone he meets and an advocate of the poor, he spends his days, as he puts it, "helping people transform their ways over to God."

He befriends drug pushers and prostitutes, preaches about the power of God, and tries to avoid fights in the lobby of his downtown hotel. "This is the heaviest hotel in the city," says the Preacher. "I've seen everything you can think of here, and then some. This is the combat zone; you have to be on your toes."

The Preacher was once described by a *San Francisco Chronicle* reporter as "a wiry, constantly energized, toothless 42-year-old . . . who was in better condition than a professional basketball player, even though he was on Social Security disability . . ."

An eccentric street Christian, the Preacher in his own way lifts up Christ and shows compassion to those easily overlooked.

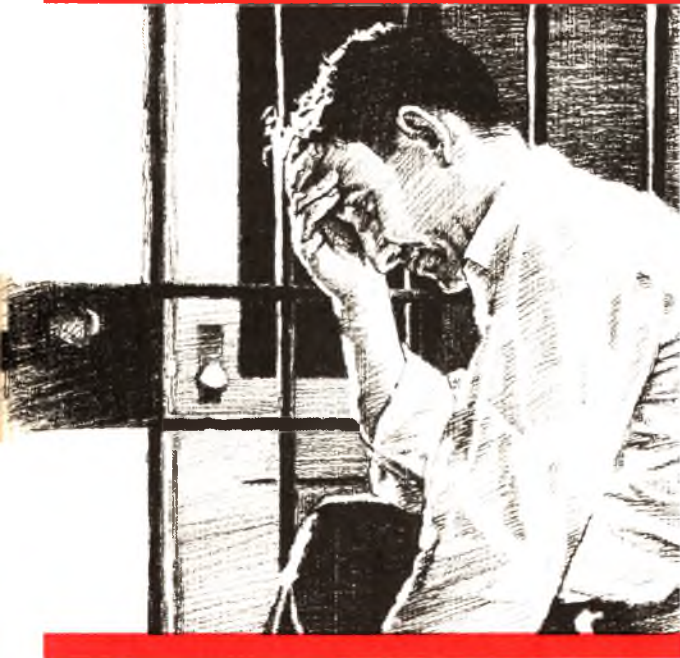
Everyone who has ever met him remembers him. His energy and antics won't let anyone forget his engaging manner.

I wanted to encourage my friend with a personal visit during his time of need. Upon entering the huge 17-building regional hospital for the mentally disabled, I learned that a total population of 1,750 patients and 2,400 staff in 56 wards spent their time here. Approximately 300 persons are admitted and discharged each month.

Its reputation varies between an exemplary social

MICHAEL J. CHRISTENSEN pastors the Golden Gate Community Church of the Nazarene in San Francisco, California.

WITH LIBERTY AND JUSTICE FOR ALL



by MICHAEL J. CHRISTENSEN

institution and a snake pit, depending on who is talking.

When we finally located him, it angered me to see him locked up behind door after door, corridor after corridor, in a ward with padded walls.

While Becky and I visited him, we were interrupted several times by other patients exhibiting bizarre behavior.

"These people are nuts!" I exclaimed to the Preacher as we moved into the screened-in conference room. "We gotta get you out of here!"

"I hear you, partner," he said. "What're we gonna do?"

"First thing is for you to file a petition for your case to be reviewed in court," I said. "If all goes well and your doctor agrees, I'm told you'll be out in two to three weeks."

The Preacher was reluctant to sign any papers. The

system hadn't been kind to him before. He wasn't sure the documents would help free him. Maybe he was being tricked into signing his life away.

Later he relented and filed the petition. Eagerly we awaited his court date.

Four weeks passed. The day of the hearing finally arrived. Four friends, two from the church, two from the Tenderloin, sat on the edge of their seats in the courtroom, ready to be called upon as character witnesses.

The paper-shuffling district attorney was prepared to press charges to be resolved in a full, drawn-out trial. The public defender, not wanting to complicate the proceedings with character witnesses, suggested that we go home until called upon.

Irritated at the lawyer assigned to defend the Preacher, I passed a note to the district attorney, the supposed opposition, requesting an opportunity to be heard. To my surprise he formally entered my request into the court record.

The judge seemed genuinely concerned about the case and invited me to speak on behalf of my parishioner.

"Your honor, I have known the defendant since July 1982, as a regular attender of my church in San Francisco. He has volunteered for church projects and enjoys a supportive Christian community in the city. He has many friends, some of them present here today, who are prepared to testify on his behalf. We believe he is better off in church with us than confined in the State Hospital. As his pastor I would ask you to consider releasing him into our custody until the case is resolved."

I'm sure both the district attorney and public defender were taken back at what happened next. Instead of setting a trial date as anticipated, the judge called for the hearing to continue the next day. The defendant's doctor and caseworker, previously uninvited, were summoned to appear to recommend either a discharge or continuation of treatment.

The hearing lasted for three days. An unresolved felony charge from 12 years past complicated a simple release. Meanwhile, our churches in Berkeley and San Francisco prayed for deliverance.

On Friday, February 8, at 3 p.m., all charges were dismissed. Released from custody, discharged from the hospital, the Preacher was officially restored to sanity.

His friends in the courtroom applauded the verdict and congratulated the Preacher. He himself was overcome with joy and excitement.

The ride back to San Francisco was quiet and reflective. It was hard for him to believe that the years of institutionalization and fugitive existence were over.

Proudly he showed off his discharge papers to friends in the city. After staying at the Oak Street House that first weekend, he was able to rent a room downtown.

The following week the Preacher gave his testimony at the Bresee Center. He thanked everyone in San Francisco and Berkeley for praying for his release.

Soon he was happily back to work on the streets, in ways not commonly understood, helping people "transform their ways over to God." □

NAZARENE COMP

"What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? . . . In the same way, faith by itself, if it is not accompanied by action, is dead" (James 2:14, 17, NIV).

"If anyone has material possessions and sees his brother in need but has no pity on him, how can the love of God be in him? Dear children, let us not love with words or tongue but with actions and in truth" (1 John 3:17-18, NIV).

"Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd" (Matthew 9:35-36, NIV).

"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me'" (Matthew 25:40, NIV).

In the Church of the Nazarene, "Compassionate Ministries" refers to virtually all activities of the church intended to meet or relieve human suffering and need. It includes everything from a day-care or physical fitness program in a local church to feeding famine victims in Africa or Haiti. People most often think of Compassionate Ministries in terms of programs addressing acute, crisis needs where people are literally in a life-or-death situation. However, the programs being developed by World Mission fields, and by districts and local churches in the United States are much broader in scope.

Compassionate Ministries are not new to the Church of the Nazarene. Dr. Phineas Bresee ministered to the urgent needs of the poor and homeless from the very first "Church of the Nazarene." Today, that same church—Los Angeles First—continues a variety of programs for the destitute and the homeless. Virtually all missionaries across the years have found that effective ministry required more than preaching. They have pulled teeth, bandaged wounds, established preventive and curative medical programs, fed the hungry, taught illiterates to read, helped the jobless learn

vocational skills, and in many other ways carried out the commands of Jesus in Matthew 25.

In the United States, some districts and local churches have not felt as much need to offer such services to their neighborhoods. It is true that many "compassionate ministries" are offered by government and nonprofit agencies in the U.S., but each local church should prayerfully seek God's direction on how it should demonstrate His compassionate love for the suffering of others within the circle of influence of the church. If our love is genuine, it will seek effective actions by which to show and tell others that Jesus and the church love them enough to get involved at their point of urgent need.

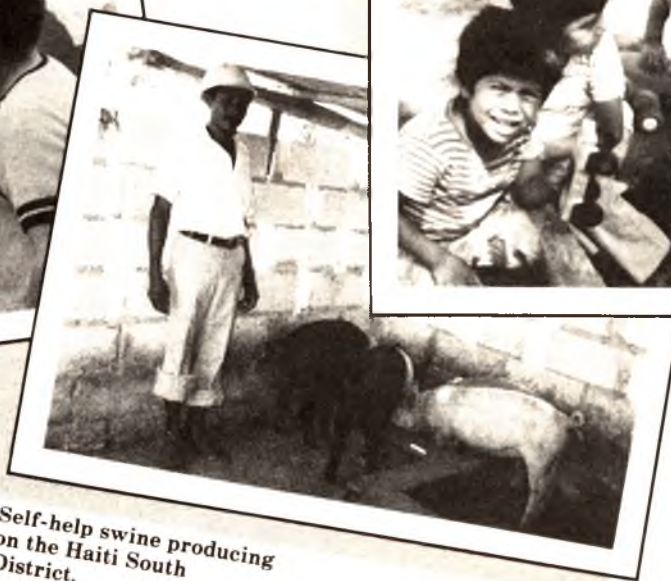
In June 1984, a new office of Nazarene Compassionate Ministries was established in the World Mission Division in Kansas City. Dr. Steve Weber, former missionary to Haiti, is the coordinator. His office has several broad mandates:

1. To administer the Nazarene Hunger and Disaster Fund, and provide monies for worthy compassionate ministries projects around the world—both internationally and in the United States and Canada. These projects seek to do scriptural holiness as a practical demonstration of the love of Jesus for all mankind.
2. To develop opportunities for lay

STEVE WEBER is coordinator of Compassionate Ministries, Division of World Mission at International Headquarters in Kansas City. BOB PRESCOTT is his assistant.



Fresh water distribution to Mexican earthquake disaster victims.



Self-help swine producing on the Haiti South District.



Children at Nazarene Children's Refugee Home in Guatemala, part of Compassionate Ministries Sponsorship Program.

ASSIONATE MINISTRIES

Nazarenes to become involved in short-term mission assignments ranging from two weeks to one year. Nazarenes In Volunteer Service (NIVS) has been developed for this purpose.

3. To work with professional groups of Nazarenes who want to support mission activities, and create opportunities for them to become involved. These groups include doctors, nurses, social workers, psychologists, farmers, builders, and real estate specialists.
4. To promote Nazarene Compassionate Ministries by visiting and speaking at colleges, assemblies, conventions, retreats, and local churches.
5. To be accountable to the Nazarene constituency by publicizing Compassionate Ministry responses.

The Hunger and Disaster Fund was established in 1975 in response to spontaneous giving to help victims of earthquakes and other natural disasters. The fund has been supported solely by voluntary donations of individuals and local churches. In 1985, some districts organized district-wide offerings for Compassionate Ministries, especially for famine relief in Africa. Many churches are now including an allocation to the Hunger and Disaster Fund in their annual Faith Promise budget.

Donations to the Hunger and Disaster Fund may receive 10% credit for the local church of the donor, if so requested at the time of the donation. All donations should be sent directly to Kansas City; checks should be made payable to "Norman O. Miller, General Treasurer," and should be clearly marked for the Hunger and Disaster fund. If a person or local church or NWMS chapter so wishes, the donation can be specified for a particular use or location—such as "Famine feeding in Mozambique," and the money will be used exclusively for that purpose.

It is important to know that no funds other than voluntary donations go into the Hunger and Disaster Fund. General Budget, Alabaster, Prayer and Fasting, and other mission giving are totally separate. A small portion of monies given to the fund—never exceeding 15%—is used to operate the office of Nazarene Compassionate Ministries. This office is not funded from the General Budget.

Hunger and Disaster Funds are used for short-term, immediate responses to pressing human and physical needs arising from natural disaster, personal tragedy, or acute need. Assistance includes food, medicine, clothing, blankets, temporary shelter, and limited financial aid. Relief is channeled through local Nazarenes and local churches if at all possible. Whenever possible, longer-range solu-

tions to problems confronting the needy are also sought.

For example, feeding the hungry calls for a longer-term root solution of increased food production (agmissions). The curing of disease leads to prevention of those diseases, and the eradication of their cause (water purification, nutrition education, preventive health programs). Financial aid to the needy, opens doors for vocational training, income-generating projects, and biblical stewardship training.

Hunger and Disaster Fund monies are used in the following priorities:

1. Nazarenes in acute need
2. The poorest of the poor (least developed countries)
3. Refugees, orphans, and homeless
4. The relative poor (including U.S. cities)

Categories of assistance that are being funded include:

1. Feeding
2. Disaster and other relief
3. Medical, both preventive and curative
4. Self-help and income generation
5. Agmission and water
6. Education

More information on Nazarene Compassionate Ministries and the Nazarene Hunger and Disaster Fund can be obtained by ordering brochures with these titles from the office of Compassionate Ministries, 6401 The Paseo, Kansas City, MO 64131. □



Helping hands for a hungry life in Ethiopia.

Relief vehicle for African famine.



Bean seeds being distributed in Mozambique.

“Oh, no!” I exclaimed, as I was about to get into our car.

“What now?” my husband, who had been waiting patiently, asked.

“I forgot my Bible,” I said.

“You have my small pocket New Testament, don’t you?”

“Yes, but I feel I should take my other Bible also.”

Back into the house I went for my other Bible and then finally off to the airport.

We always have prayer before leaving on a trip, asking God to use us as a witness for Him, and for His protection. I had said my prayer before boarding my airplane from Reno, Nev., to attend WILCON II, the conference for pastors’ wives at Point Loma Nazarene College in San Diego.

On the flight to San Diego, no one sat beside me. I was alone in a row of three seats. I took advantage of my time alone to read a new book, something I have little time to do at home. I laid my Bible on the empty seat beside me. Excess baggage, I thought; I have a New Testament packed.

The conference had been very exciting, with its many special speakers, music, and fellowship with other pastors’ wives. As the last day of WILCON approached and it was time to pack my suitcases, I noticed that extra Bible laying on the bed in my room. I debated about carrying it on the plane again. I have a book to read, I thought. But again, that same urging came: “Take it on the plane.” Anyway, hadn’t one of our speakers at WILCON said, “Have a Bible available at all times”? That settled the question. The Bible was

CONNIE ALLMAND is the pastor’s wife of the Ogden, Utah, church.

laid out with the reading book and my purse, to be taken on the plane.

Sitting in the San Diego Airport, waiting to board a plane for Phoenix to visit my daughter and family, I looked around the large waiting room. I noticed a man across the aisle looking our way. He looks so sad, I thought. Just then, an announcement to board the plane came over the loudspeaker.

To my surprise, when I found my seat on the plane, that same man was sitting in my row, one empty seat over. Getting settled in my seat and fastening my seat belt, I laid my book, purse, and Bible on the empty seat between us.

As the plane started down the runway, the man (I shall call him Alan) and I exchanged hellos and we each asked, “Why are you going to Phoenix?” As he told me he was returning home from a business trip, he seemed uneasy. I explained I had just attended a conference for ministers’ wives in San Diego at Point Loma Nazarene College and was on my way to visit my daughter and family.

“With what church is your husband a minister?” he asked.

“We pastor a Nazarene church in South Lake Tahoe, Calif. Do you attend church services anywhere?” I asked.

“Not recently,” he answered.

He then told me he was going through a bad experience in his life. With intermittent tears, he said, “My wife of 20 years is leaving me.”

We talked a lot of how Satan was trying so hard to destroy marriages, more so today, it seemed, than ever before.

As we talked on, I asked him if he had ever consid-

H. Armstrong Roberts



ered turning to Jesus Christ and trusting Him for purpose in his life.

He looked at me and said, "When I saw you in the airport waiting room, something told me you were different, but I didn't understand at the time. I don't believe you being seated in the same row on this airplane has been a coincidence, do you?"

I smiled and said, "No, I don't believe it to be a coincidence either. I believe God is trying to reach you now, today! May I read you something out of the Bible?"

"Yes," he said. I read to him the plan of salvation. I often use what is called the "Roman Road." As I read, I explained the plan of God for man, through Christ Jesus. He seemed to drink in every word.

When I had finished reading, I asked Alan, "Do you believe God's Word is for us today?"

"Yes," he said.

"Would you like to accept Jesus Christ as your Lord and Savior?"

"Yes," again he replied.

We joined hands and prayed there on the plane, just before landing in Phoenix. When we opened our eyes after prayer, he was smiling and said, "I feel so much better. You know, that is the first time I have smiled in four months."

I praise God for the opportunity to witness for Him. And for His gentle persuasion and leading that prompted me to take along the "excess baggage," His Word. □

THE GLORIOUS BOOK

by ROSS W. HAYSLIP

DURING the last six months of 1961, an exhibition of great Bibles was shown at the Huntington Library and Art Gallery in San Marino, Calif. I was privileged on several occasions to visit this site and feast my eyes upon these marvelous books.

Of all this wonderful display, to me the most fascinating volume was a copy of a New Testament printed in Antwerp in 1534. This wonderful book, translated by William Tyndale, was the first printed English New Testament.

To a remarkable extent it fixed the phraseology of its successors. At least one-third of the King James Version follows exactly the wording of Tyndale's version. History has shown this remarkable work to be scholarly and yet racy and direct. Bishop Wescott has rightly noted that Tyndale established a standard of biblical translation that others could follow. Not only does the greater part of his translation remain intact in our modern Bible, but his spirit animates the whole. His influence decided that our English Bible should



be popular and not literary, speaking in a simple dialect.

In 1408, a convocation at Oxford had passed the famous edict forbidding any man to translate any part of the Scripture unless authorized by a bishop to do so. Tyndale went to the bishop of London and offered to translate the New Testament under his patronage. This permission was refused. Tyndale had a purpose within his heart to make the Word of God known to the ploughboys of England. He soon discovered that there was not

room enough in England for his great work, so he was forced to flee from his beloved country, never to see it again.

On completing his New Testament in 1525, he began to print it at Cologne, but the town council intervened. Snatching up the printed sheets, he fled to Worms where he printed the book. It was subjected to furious attack. Bishops and kings denounced it, seized and burned the copies, and hunted down the readers. After 10 active and persecuted years, Tyndale was betrayed into the hands of authorities by one whom he thought was a friend. On October 6, 1536, he was strangled and his body was burned. His last words were: "Lord, open Thou the King of England's eyes."

I seemed to sense a holy atmosphere around the display case that contained this volume. As I gazed at it, I thought of the parallels in two great lives—Jesus of Nazareth and Tyndale of Gloucestershire. Both were born in humble circumstances, both felt a compelling sense of mission, both lived under harassment and persecution, both died with a prayer of forgiveness on their lips. The work of both lives on because our Lord purchased our salvation with His precious blood, and William Tyndale's Testament was bought with his own martyr's blood. □

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

BILL was a street person, a derelict by most people's standards. He wandered the streets by day and at night would stay wherever he could. Sometimes someone would find him a room for the night and sometimes not. Bill was nearly 80 years of age, and walked slowly, but he could be found in nearly any place in town at almost any hour. In some ways it was amazing how Bill got around.

In watching Bill, I often wondered how he had survived all these years. How had he made it through the winters? How had he found enough to eat? All anybody seemed to know was that somehow Bill just kept surviving. Many times I wanted to ask Bill about his life, but when I tried to talk with him, he would just blankly stare off into space. Even when I greeted Bill on the street, he would simply look away. He seldom spoke or acknowledged anyone. The only subjects he would speak about were the weather and plumbing. If anyone tried to talk to him about God or the Church, he would walk away after showing signs of hostility.

Bill's need was great, but his story is not all that uncommon in our land. What set his story apart is that in Bill's city there was no rescue mission to help him, no YMCA where he could stay, no Salvation Army soup kitchen to feed him. Bill was a derelict in an unlikely place. He did not live in the slums of a major metropolitan area. He instead wandered the streets of a tiny western Kansas farming community, a place where people like Bill are not supposed to be found, but there he was and his need was very great.

It is doubtful that Bill would have survived the winter of 1983-84 if not for Harold. When Harold found him, Bill's feet and legs were badly frozen. Harold loaded him into his pickup truck and took him home. It was no little task. Bill

LOUDER THAN WORDS

by CHARLES H. HAYES

needed medical attention, and for lack of sanitary facilities, he had relieved himself so many times in his overalls that they were nearly beyond reclamation. It took Harold almost an hour to clean his truck seats where Bill had sat.

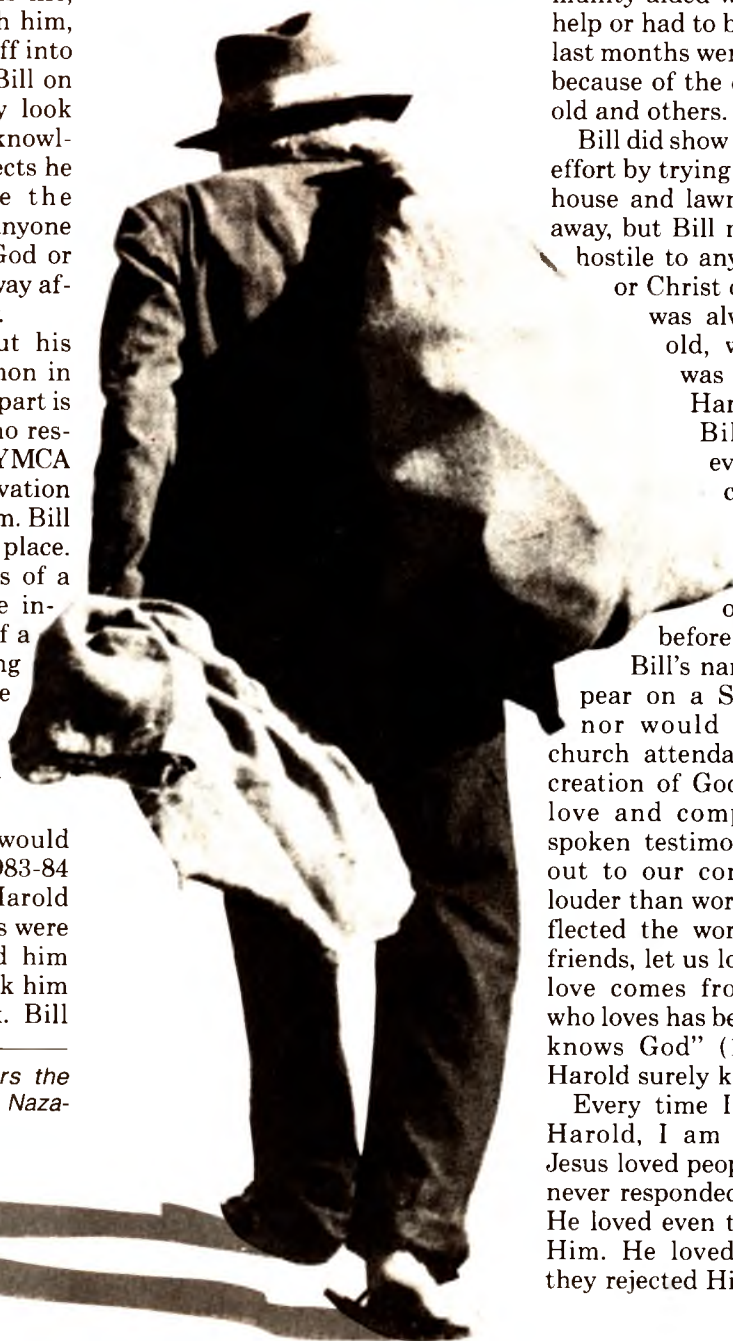
Difficult though it was, Harold cleaned Bill up, found him some clean clothes, got him medical help, tended his wounds each day, fed him, and gave him a place to stay. Slowly he nursed Bill back to health. Harold did not do it all alone. A local banker made sure Bill's Social Security checks were handled properly and some of the money used to help defray Harold's expenses. Other men in the community aided when Harold needed help or had to be out of town. Bill's last months were made much easier because of the compassion of Harold and others.

Bill did show appreciation for the effort by trying to care for Harold's house and lawn when Harold was away, but Bill never stopped being hostile to any discussion of God or Christ or the Church. This was always hard on Harold, whose Christianity was deep and alive, but Harold did not ignore Bill's physical need even if Bill resented concern for his spiritual need. In this strange way, I saw the gospel lived out as I never had before.

Bill's name would never appear on a Sunday School roll, nor would he ever increase church attendance, but he was a creation of God and deserved our love and compassion. The unspoken testimony of Harold rang out to our community and Bill louder than words ever could. It reflected the words of John, "Dear friends, let us love one another, for love comes from God. Everyone who loves has been born of God and knows God" (1 John 4:7, NIV). Harold surely knew God.

Every time I think of Bill and Harold, I am reminded of how Jesus loved people, even those who never responded to the gospel call. He loved even those who crucified Him. He loved them even when they rejected Him.

CHARLES H. HAYES pastors the Oakley, Kansas, Church of the Nazarene.



Bill passed away last year. His passing left a hole in Harold's world, and even, in some small way, in the community's. I do not know Bill's eternal fate; I leave that to the judgment of God. I do know that he had been brought face-to-face with the overwhelming love of God, not through just a few words of testi-

mony, but through actions of love that overflowed from a heart filled with the presence of God. If Bill never had a personal relationship with Christ, it was not because he had never been introduced to Him.

In a sense, Harold had been Jesus to Bill, and that is the heart and soul of Christianity. Christ was re-

vealed to Bill through Harold, not through words so much as through actions. This is always the most effective witness. The life of Jesus is our most poignant example. May God have mercy on us for the times we let ourselves off the hook, and satisfy ourselves with only verbal Christian witnessing. □

LOVE

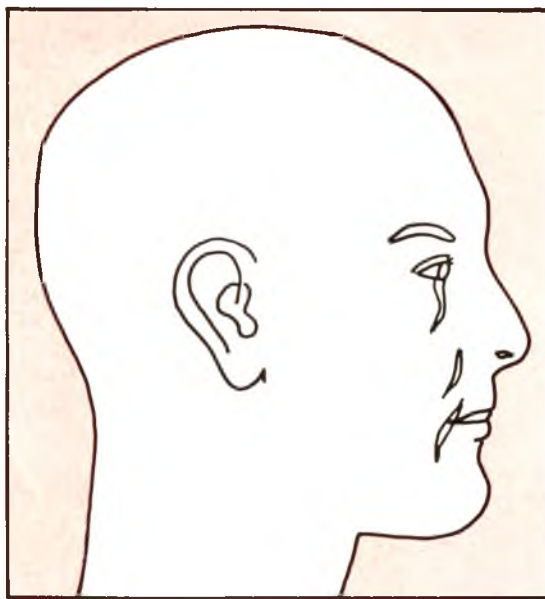
May Mean to Shave Your Head

What a picture, a profound picture of love in action. I saw it in my local newspaper. Maybe you saw it, too. Manuel Garcia of Milwaukee is surrounded by his friends. And all of his friends are bald—they have shaved their hair right off to the scalp.

You see, Manuel Garcia was a cancer victim. Chemotherapy caused most of his hair to fall out, so he shaved his head to get rid of the patches. He thought, I'm going to be the only one. I'm going to look funny. Little did he know how much his friends loved him. Soon about 50 friends and relatives shaved their heads to cheer up Manuel Garcia. Garcia's response: "I'm ready for anything now. I feel 100 percent better."

This powerful, true-life story of a caring group of friends and relatives made me think about the Body of Christ. Really to be a Christian means identification with the ugliest picture in history, the cross of Christ. To be a Christian means to know rejection because of a personal faith in Christ. To be a Christian means that the world will hate you just as they hated Christ.

But we are not alone. Christ is with us through



by JAMES LEE WEST

the ministry of the Holy Spirit. And like Manuel Garcia, that makes me ready for anything. I can truthfully say that I feel 100 percent better.

Though I need Christ's presence and can sense it in my struggles, I need also that tangible expression of Christian love from other believers that has an irrepressible power to lift me up and make me want to say, "I'm ready for anything now. I feel 100 percent better."

When I read about Manuel, I thanked God for friends who would shave their heads so that he would not feel strange or look funny. And after thanking God, I felt im-

pressed to pray, "Father, is there someone that I need to identify with like that?" It didn't quite fit on my lips right. So I just came out with, "Father, do you want me to be willing to shave my head for someone today?"

That's what servanthood is all about. It is Jesus kneeling down and washing the disciples' feet. It is feeding the poor and clothing the naked. It is reading Scripture to, or praying with, the dying. It is loving enough just to be there, silently be there, as your friend grieves through the death of a loved one.

"Father, keep me willing to pray daily, 'Do You want me to be willing to shave my head for someone today?'" □

JAMES LEE WEST pastors the Church of the Nazarene in Bellevue, Washington.

PROJECT HANDCLASP BRINGS *Christmas Joy* TO ASIA

STANDING on the signal bridge, I peered intently to catch the first fleeting glimpse of "The Land of the Morning Calm." The cold early morning fog brought back memories of my first visit to Korea.

In 1981, I had traveled to U.S. Army Garrison Yongsan (Seoul, Korea) to participate in the Far East Nazarene Servicemen's Retreat. Our host, U.S. Air Force Chaplain Lowell Foster, had drawn on the resources of our Korean missionaries Bill and Gail Patch, Ken and Joanna Schubert, and Tim and Mary Mercer. These missionaries introduced us to Korean cuisine, customs, heritage, and the inevitable shopping trip to Itaewon. But the highlight of that trip had been the rich fellowship and spiritual resources provided a very lonely navy chaplain who would not see his family for more than a year.

LT CHRIS E. FOSBACK is a Nazarene Navy Chaplain stationed in San Diego, with the USS Juneau.

by CHRIS E. FOSBACK



Chaplain Fosback and SMC Felch present a bag of rice to Mrs. Holstead in Hong Kong.

The dim outline of POSCO steel company now emerged through dense fog—an eerie array of chimneys belching spears of flame and ugly clouds of black smoke.

Two tugboats materialized out of the gloom, and slowly positioned us for our approach to the pier.

The Schuberts welcomed me back to Korea and to their home. I had anticipated visiting again with our missionaries, this time as one

of the magi bearing gifts for our Lord.

Through the generosity of individuals, organizations, and industry, more than 2 million pounds of Project Handclasp material is collected, shipped, and distributed overseas by U.S. navy ships and shore commands each year. For WESTPAC 1984 (Western Pacific Deployment) the USS *Juneau* brought nine pallets of material, weighing over 10 tons, for distribution in Korea, the Philippines, and Hong Kong.

Korea Nazarene Theological College was selected as the central receiving and distribution point for Project Handclasp material designated for Korea. The shipment presented by the *Juneau* consisted of three pallets, each loaded with textbooks, foodstuffs, and medical products. As needs were identified through our Nazarene missionary work, materials were appropriately distributed. An Oriental Missionary Society home and two orphanages in Taejon received some of the products.

While in Korea, *Juneau* sailors asked to participate in a community relations project. With guidance from the missionaries, two projects were adopted. The first was to assist a small Korean orphan in desperate need of open-heart surgery. The second project helped with the cost of open-heart surgery for a pastor's wife who works with orphan children. Neither could live long without the surgery. *Juneau* sailors unhesitatingly gave \$400 to the missionaries to divide between the two surgery funds.

Through Project Handclasp the sailors personally experienced the sights and sounds of Korean culture. Language differences made simple tasks difficult. An incorrect train transfer would find the sailors speeding in the opposite direction from the Korea Nazarene Theological College. Ken Schubert pro-



Chaplain Fosback hosts missionaries aboard *Juneau* (LPD 10), Inchon, Korea. Pictured (l to r, top) are Chaplain Fosback; Mary and Tim Mercer; Joanna and Ken Schubert; Sue, Roy and Aimee Stults; (bottom) Julie and Joy Mercer; Kimberly and Julie Schubert; and Aaron and Andrea Stults.

vided mission translator Mr. Yu to accompany the sailors. He led through the hazards of the transportation system and delivered them safely to and from the college.

A truck was provided to carry all the materials, including four boxes of books from Nazarene Publishing House, to the college. However, the road was barricaded because of construction. On the detour, a muddy uphill stretch of road defied all the truck's assaults.

A local farmer transported the materials by tractor from the barricade to the college, where the sailors off-loaded them, having fortified themselves with a delicious picnic lunch prepared by missionary wives.

In the Republic of the Philippines, a similar shipment was presented to Donald Owens, director of the Asia Region of our church. Elementary books and 60 gallons of paint were included for the seminary. Consigned to Hong Kong was

a pallet of foodstuffs for distribution by John Holstead, mission director, and a pallet of medical supplies to a medical missionary on assignment with a sister denomination.

The most important family celebration of the year found a group of lonely sailors far from home. As Christmas dawned in Sasebo, Japan, they could have complained, but chose instead to help others. Juneau sailors accomplished four work projects at Gen Myo Ji Orphanage, then donated \$250 to provide each child a Christmas gift. These gifts were presented during a Christmas party aboard the ship.

The orphans became family. One of the sailors summarized his feelings and those of the ship when he remarked, after a long day of painting at the orphanage, "This has been the very best day of the entire WESTPAC." Another sailor, never seen to smile during this cruise, es-

corted a beautiful seven-year-old orphan to the Christmas party. Within six minutes after meeting her, a wide smile transformed his face. He wore it for nearly a week after the happy event.

Project Handclasp is not just a program. It is a synthesizer to arrange the discords of self-centered lives into beautiful harmonies of love. The symphony of life for deployed sailors on WESTPAC includes discordant conflict, loneliness, and somber responsibility. These are tempered with infrequent interludes of joy. An occasional port visit brings a short variation of frenzied caprice that only adds to the already chaotic composition. But when generosity is written into the score of life, the result is electrifying. Sorrowful and somber voices become counterpoint to a melodious phrase that crescendos into an aria of hope. And that hope explodes into love in action. □

by DEBBIE HEDSTROM

BITS AND PIECES OF GOD'S GOODNESS



A TIRED FUMBLE sent a tuna can rolling under the cashier's stall toward my feet. After picking up the errant can, I smiled away the clerk's apology with a tease. "Let me guess. This is hour number six of your eight-hour shift."

Over the tuna can, the clerk returned my smile and responded, "Actually, it's my seventh hour."

"Oh well, in that case it's definitely OK if you start throwing cans."

The teasing conversation and traded smiles eased the clerk's weariness and made my day. Once again, God helped me pass along some of His goodness.

The consciousness of passing on bits and pieces of God's goodness hasn't always been a part of my thoughts. In the past, I've overlooked the scores of people who briefly slipped in and out of my life. But then God started increasing my awareness of them.

I'd notice the harried look on a truck driver's face, when he rode my bumper. I'd feel a wave of tenderness when a preschooler, confined to a grocery cart, wanted to know my name. I'd register the dog-eared look of a construction flagger standing in pouring rain. And I'd experience concern when I saw an older woman struggling to open a heavy door.

Over and over again God pointed out people. Yet, I didn't know what to do. There was no time. At the very most, our lives would touch for a few minutes and sometimes for only a few seconds.

Then one day, as I was praying, while driving to town (with my eyes open!), I asked God to glorify himself in everything I did and said.

It wasn't a monumental day. I wasn't even going anywhere in particular. But my prayer made me conscious of how God wanted me to act and speak, even while picking up a few groceries and shopping for a pair of shoes. I noticed all the little things I did. How I reacted when a person slipped into my parking place. How I spoke to clerks. How I showed courtesy to fellow shoppers. My ordinary trip to town became a mission.

Since that day, even a jaunt to the local market for a gallon of milk has meaning. Wherever there are people, there is an opportunity to share a glimpse of God.

Don't get me wrong, it isn't always easy. On days when a headache pounds away my smile, when a tight budget pinches my attitude, or when a dead car battery exhausts my humor, I tend to dwell on myself and forget about others around me. But inevitably someone smiles or shares a kind word and it takes me back to what God showed me. No glimpse of His goodness is too small to share. □

DEBBIE HEDSTROM is a free-lance writer. She resides in Leaburg, Oregon.

The Child's Best Interests



THE BEST INTERESTS OF THE CHILD" is a phrase commonly used in family courts. It sounds compassionate, and one wants to believe that the courts are sincere. However, when *your* children are concerned, it is easy to become cynical about it.

The very language of the court militates against such "best interests." After a short hearing, the judge announces, "Based on the facts, I *award* custody of the child (or children) to the mother (or father)." *Award*? Is a child an award? If so, what is the basis for winning the award? Is the winning parent "good" and the noncustodial parent "no good"?

Sometimes the court says that a child of 10 or 12 can choose with

by JERRY W. McCANT

which parent he wishes to live. Can this be in "the best interests of the child"? Hardly! Is a 10- or 12-year-old mature enough to make such a momentous decision? Such awesome responsibility should not be given to any child.

Many children who are allowed to make this choice live to regret it, having decided on immature and selfish bases.

What is best for my child is what is best for the entire family. No child's rights can be considered in isolation from the needs of the entire family. Divorce does not negate this principle, but rather underscores it. The needs of a mother, father, and siblings must be considered. It is not in a child's best interests to receive power to negate the rights and privileges of others.

Unless a parent has *proven* to be

psychologically or morally unfit, he or she should not be denied the rights and privileges of parenting. Many states are now accepting the results of research that shows conclusively that children need continuous contact with both parents. These states now mandate or accept some form of joint custody as the best solution for a tragic situation. But courts still have a great latitude and do not always permit this humane arrangement.

Even when the court does grant joint custody, it is often only a paper order. Unless both parents want to cooperate, it is difficult to enforce the order. The court is limited in what it can do about a noncooperative parent. Fathers often protest that they should not have to pay child support if they are not allowed to be with their children. The courts are quick to answer that they can enforce payment of child

JERRY W. McCANT is a professor of religion at Point Loma Nazarene College, San Diego.

support, but they cannot enforce joint custody orders. That is preposterous, and legislation should be enacted to correct this situation.

Every year, law enforcement officers report an increase in child-stealing. Desperate parents, who have been award-losers and have experienced the pain of parent castration, increasingly resort to child-snatching. This practice is deplorable but child-stealing will increase unless we speak out in the name of God and demand justice for *all* parents and their children. Certainly, no one can consider child-stealing to be in the "best interests of the child."

It is plainly insufficient to tell people to give their lives to Christ and all will be fine. The Church must become more creative in finding ways to provide the quality of Christian education and family counseling that will keep families together. That is in the "best interests of the child" and everyone else involved.

However much we believe in the sanctity of marriage and deplore divorce, the problem seems here to stay. When people live together, problems are inevitable. No state of

grace places anyone beyond the common frailties known to mankind. The church's task, then, is to better equip people for facing and solving marital problems.

That goal may not be immediately attainable. Sometimes even families that pray together do not stay together. The Church should accept its rightful share of responsibility for this moral issue. Condemning all who are divorced does not solve the problem. Responsibility for this social problem must be accepted and remedies sought.

Meanwhile, we must try to remedy a court system that allows children to be destroyed. We must find ways by which the courts can make arrangements that preclude the necessity of child-stealing. If one member of a marriage wants out, he or she should not be allowed, with the approval of the courts, to deprive a child of the love, compassion, and relationship of the other parent. There should be no disposable parents.

Except in rare instances, the parent who leaves the marriage should leave the home and the children, but without being deprived of some relationship with the children. One

person decides for divorce, but in the end the family gets a divorce. Since children and spouses are affected, it seems they should have a vote. But justice seldom has a place in divorce and, too often, the courts compound the injustice and suffering by the actions they take, supposedly in "the best interests of the child."

Biologically, a child continues to have two parents after a divorce. Too often, however, the child loses one parent psychologically. No marriage partner and no divorce court should have the power to do that to a child. If there are problems, counseling may be necessary, but every effort should be made to maintain a healthy, loving relationship with both parents.

Can anyone believe that Jesus Christ, who called children to himself and placed them on His knee, considers their best interests served by denying them the love of two parents? May the Christ who loved little children stir us to compassion and greater effort to solve those problems of homes and courts that deprive children of the parental love relationship that is in their best interests. □

Book Brief

GOD AND THE TIMBER WOLF



G. FRANKLIN ALLEE
author



HERE'S A CHRISTIAN NOVEL that will haunt you for weeks to come. Snuggle down in a cozy spot by the fire and draw a quilt around your shoulders, because just a few pages into the story the plaintive howl of the three-legged outcast wolf will make you feel as if the temperature has dropped and "the weird beauty of the northern lights" will be flaming in your very own soul.

The story is about a real wolf. Every winter he struck terror in the hearts of loggers and settlers in that isolated area of northern Minnesota, because although

they couldn't rid the community of his menacing raids on cattle, they knew the gaunt gray creature was right there in the woods, his beady eyes following every move his human enemies made.

Legend also made the boy who befriended the wolf real. Allee names him Mark McCoy. He's somewhat of an outcast, too, since he and his stepfather, Nick, travel the freight trains as tramps. The night Nick is shot in a tavern fight, Mark crawls into a lumberman's sleigh and almost freezes to death before Pierre, the lumberman, discovers him. Pierre dubs him "Shad" (for Shadow) and adopts him. Shad's got a bad limp, another strike against him as he enters the one-room school.

There's a wonderful old Indian in the story—tough, silent, and wise, but as much in need of friends as are the wolf and the boy. The settlers hate him for feeding the wolf, and the story focuses on these three against the weather and the world.

Does the boy really befriend the wolf? You'll stay up all night finding out to what degree! It's a neat story, the kind that leaves you feeling like you know all the good guys personally. I give it the NPH "Excellence in Christian Entertainment" Award! □

—Evelyn A Stenbock

Beacon Hill Press of Kansas City
264 pages. Paper. To order, see page 27.

the editor's STANDPOINT

GOD'S WORD

The Bible is the Word of God. Its human language does not preclude divine authorship. The Creator has access to the minds of His creatures, and He produced the writers and inspired the writings that constitute the Bible.

This is the Bible's testimony to itself. "All Scripture," declared Paul, "is inspired by God" (2 Timothy 3:16, NASB). And Peter affirmed, "No prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God" (2 Peter 1:21, NASB).

What is recorded in Scripture was not at the mercy of man's imperfect knowledge and infirm memory. "The Holy Spirit," Jesus promised the apostles, "will teach you all things, and bring to your remembrance all that I said to you" (John 14:26, NASB). The Holy Spirit not only controlled their remembrance and understanding of truth past but also controlled the dimensions of truth future: "He will guide you into all the truth . . . He will disclose to you what is to come" (John 16:13, NASB).

The New Testament records, therefore, not simply the apostles' memory and interpretation of Jesus Christ. Rather, it witnesses to Christ as He understood and disclosed himself. The ministry of the Holy Spirit is our assurance that the Bible is more than human speculation about God; it is God's revelation of himself.

Language never carried a heavier burden, never served a greater purpose. But that burden Scripture does carry, that purpose it does serve. When its witness to Jesus Christ is believed, the same Spirit who inspired Scripture certifies to our hearts the authority of Scripture. Under His tutelage, we will hear it as the Word of God, which is able to make us "wise unto salvation through faith in Jesus Christ."

Were the Bible not God's Word, it would have been bludgeoned to death long ago. No other literature has aroused such hostility and opposition from evil men. It has been berated, banned, and burned through the centuries. But it abides, God's chosen, inspired, authoritative instrument for our salvation. □

CONNECTED

It has been my good fortune to read after those who can express my feelings better than I can. Alfred Kazin, describing his reaction as a young man devouring American literature, is an example. He says, "I could read the mind behind each book. I felt connected with the text . . . I was hungry for it all, hungry all the time."

That is precisely the effect that reading the "books" that make up The Book has upon me. I feel connected to Moses, mediating, from the anguished frustration of disappointed love, between an angry God and a grumbling, idol-hugging band of liberated slaves tormented with their fears of freedom.

I feel connected to Jeremiah, incapable of repressing the fiery words that must be addressed, not to pagan foes—how simple!—but to the Temple and people of God—how painful! Silence would be infinitely preferable to the shrinking spirit that is compelled to alienate friends rather than disavow the claims of a faithful God.

I feel connected to Paul, thrilled to own as family a church as conspicuous for its blemishes as for its gifts, as were the Corinthians. He marveled at the divine love that could elect and redeem specimens so unworthy, and at the power of the gospel by which that election touched human life with transforming effect.

The men who wrote and spoke for God as passionate believers speak to me, and for me, at depths I cannot express. Their words live, their God lives, and when I am in touch with their minds, I live too—not vicariously, not at second hand, but in an indefinable experienced reality of God's love.

And I hunger for it all, hunger for it all the time, with a hunger that feeding only continues to sharpen and enlarge. The Book! The Book! The Book!

Thank God for His Word! Thank God for the men—brave, lonely, tortured, enraptured, God-intoxicated men—who dared to serve as the bearers of His truth to our hearts. I am connected to the text, attuned to their minds, welded to their God. □

Holiness is sometimes equated with grimness. This is a mistake. One who is pious can also be humorous.

CHRISTIAN MEANS COMPASSIONATE

Until we are deeply moved by the sufferings of others—moved to act for their relief—there will be a huge gap between us and Jesus Christ.

Jesus was marked by compassion. The hurts of the helpless moved Him to tears, drove Him to prayer, and impelled Him to action. As a man, He experienced the whole gamut of emotions, but the Gospels speak most frequently of His compassion. This trait impressed His disciples more deeply than any other.

Jesus was God incarnate. His compassion was more than a human characteristic. It was a revelation of God's heart, of the Father's passionate concern for the lost, the sick, the poor, the enslaved, the exploited. None can be godly who lack compassion.

The greatest message ever preached on holiness is our Lord's story of the good Samaritan. Here compassion is depicted as the expression of that selfless love for God and neighbor that is the essence of holiness. It is important to note that compassion took the form of *material* help—medicine, shelter, food, and money.

Ministry to the whole person, ministry to spiritual, material, and social needs, is the issue of Christlike compassion. He who forgave sins also fed the hungry and healed the sick. He was an outspoken champion of the downtrodden and outcast. He was the Friend of widows, children, slaves, and those despised as the worst of sinners.

To call ourselves by the name of Christ, by the name of the Nazarene, commits us to a compassionate ministry. We are called to care and to share, binding up, in the name of Jesus, the wounds inflicted by poverty, disease, and hatred. No words about Him can ever substitute for deeds that emulate His own compassion.

We serve a Christ who looked for those who suffered—let us not overlook them. The gospel we preach will fall on deaf ears unless we prove our love by efforts to improve the hard lot of the misfortunate around us. "He went around doing good and healing all who were under the power of the devil" (Acts 10:38, NIV). □

HUMOR—A SAVING SALT

Justus Fox operated a type foundry in colonial New England. He was one of the most versatile workmen in that day and place. Historian Isaiah Thomas describes him as "a farrier, an apothecary, a bleeder and cupper, a dentist, an engraver, a cutler, a tanner, a lamp-black maker, a physician, a maker of printing ink, and a type founder," and adds, "At most of these pursuits he was a proficient."

More important than his various skills was his character. He lived up to his name—Justus. A German Baptist, he was "humorous, also very pious, exemplary, humane and charitable." That's too much to carve on a tombstone, but wouldn't it make a great tribute for any Christian!

I am impressed with the inclusion of "humorous" in the catalog of his Christian virtues. Too many regard humor as suspect in those who profess to follow Christ. Holiness is sometimes equated with grimness. This is a mistake. One who is pious can also be humorous.

Elton Trueblood, one of the most perceptive of Christian thinkers and writers, authored a book on *The*

Humor of Christ. Whoever thinks Christ was lacking in humor has misread the Gospels. He was no clown, but He evidenced a sharp sense of humor.

To read the *Journal* of John Wesley is to encounter a man of subtle humor. This surprises some readers, who have equated Wesley's intensity with unrelieved gravity. Wesley's humor is not broad, is not "slapstick," but classical British irony and understatement. When I read him, I am intrigued with the frequent sallies of wit to be found in the account of his life and work.

The most difficult people I've ever worked with are those devoid of humor. They are victims of ulcers and purveyors of dyspepsia. They tighten every situation to its breaking point. By contrast, those who laugh at themselves and with others usually work relaxed and help others to do so.

"A merry heart does good, like medicine" (Proverbs 17:22, NKJV). One can overdose on humor, but severity of spirit is a greater danger. Chaste humor is a life-preserver. □

"Will the Rapture, or home-going of the church, come before the *Great Tribulation* recorded in the Book of the Revelation, or will we as the church go through the Tribulation to face the antichrist and see the wrath of God poured out upon the ungodly, and then comes the Rapture?"

I believe the Bible teaches Christ will come before the Great Tribulation. As we look to His coming and eminent return, we are looking to our "blessed hope," and a time of "comfort" (Titus 2:13; 1 Thessalonians 4:18). To face the man of sin would not be a blessed hope nor a time of comfort for God's people. We will be delivered from "the wrath to come" (1 Thessalonians 1:10).

Don Ballard
Memphis, Tennessee

CAMPAIGN URGED

I wrote recently to the editor of *Newsweek* magazine. In their September 2, 1985, issue two articles appeared urging war on drugs. But 16% of the total content of the magazine (15¼ pages) contained liquor

and tobacco ads. I do not see how they can conscientiously print articles on war against drugs and contribute so heavily to the battle.

I believe Christians should begin a campaign to widely distributed periodicals such as *Newsweek* who give so much space to the advertising of liquor and tobacco products while at the same time decrying the rapid rise of drug addiction and alcoholism in the United States.

Donna Clark Goodrich
Mesa, Arizona

LONGTIME READER

Please renew my subscription and start sending me the *Herald of Holiness* again. I hardly know how to keep house without it. I am 92 years old and just don't know how long I've been taking that great little helper.

Mrs. Nancy D. White
Tallahassee, Florida

APPEAL FOR PROPER ATTIRE

What has happened to putting on our best for the Lord, and dressing with Christian modesty? I see more and more parents showing up for services dressed in blue jeans, and a large number of their children

dressed in parachute pants, jeans, T-shirts, and some in shorts. Pastors are getting very lax and allowing their children to dress badly for services, and I think it is a sad example to other parents. We are not of the world, we are to be different. Let our people start dressing like they are going to worship services, not a little league ball game.

Robert A. Jones, Jr.
Nazarene Bible College

PREACHERS NEED PRAYER

I would like to comment on the article in the September 15, 1985, issue concerning preparing holiness ministers for the coming century. I surely agree that we need to stress holiness living, and the doctrine of our church, whether it be in rural communities or among the so-called "more affluent, sophisticated, better-educated" people. I think we who are less "sophisticated" need to be on our knees praying for those young ministers who are afraid to preach some biblical truths that we will all have to face one day. Winners of men, but not of souls, are empty shells in our pulpits.

M. Cline
Rawlins, Wyoming

After Nineteen Long Years

by KENNETH VOGT

A SURPRISING ANNOUNCEMENT was made by Pastor Bob Cunningham at the Sunday dinner table in his home in Post Falls, Idaho. His three teenage boys, Doug, Pat, and David, were there, as was his wife, Jackie. The surprise was a phone call, after 19 years, from a man with whom Bob had been at serious odds during their military careers. As Bob explained, they were hopelessly incompatible. They could not seem to fit in with each other at any time. They quarreled and bickered, and at times even came to blows. Even facing a common enemy in Vietnam did not bring them into a successful working relationship.

After military days were over for Bob, he was wonderfully converted. Wanting to make things right, he searched diligently for his "enemy's" address and

wrote him a letter of apology, explaining that he had found the Lord as Savior. Never a word did he hear back. Nineteen long years went by. Then the phone rang!

The man explained who he was, how he had found Bob's telephone number, and told him that, after all these years, he had been converted, too. "Now," he said, "I understand the letter you wrote so long ago."

The only thing he could remember about Bob's background was Cutbank, Mont. He called there and found only one Cunningham family still listed. That was Bob's parents, who gave him Bob's present phone number.

Now the incompatibles had both found the uniting Savior. What rejoicing! This story is still so fresh that there is no sequel, but no doubt there will be. In fact, Doug has enlisted in the military. This event will bear fruit in his life, too. God's Word, coupled with obedience, produces marvelous results. His word shall not return void.

When we sow the Word we are privileged to know about some harvests while still here on earth. What surprising harvests there will be when we all gather around the throne of God in that final day. □

KENNETH VOGT is a former district superintendent who resides in Abbotsford, British Columbia, Canada.

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

IN THE NEWS

PEOPLE AND PLACES



Lois Schallhorn, a member of the Culver, Oreg., church, is program assistant for the Jefferson County Agriculture Stabilization and Conservation Service (ASCS).

She was recently named as the Northwest area winner for distinguished service to ASCS. This award is presented by the National Association of County Office Employees of ASCS.

The Northwest area includes Washington, Alaska, Oregon, Idaho, Montana, Wyoming, Nebraska, North Dakota, and South Dakota.

Schallhorn was recognized as being the best from this area, not only for her 29 years of service to ASCS, but for her excellent dedication to the agency.

She began her career with ASCS Office in Madras, and on June 1 next year, she will have worked 30 years in the same office.

The award was presented to Schallhorn at a Northwest Area Rally in Scottsbluff, Nebr., in June. She will go on to compete for the national award for this category. □



Rev. Howard E. Borgeson, pastor of Kansas City St. Paul's Church, is retiring after 40 years of pastoral ministry—23 years serving St. Paul's Church.

The church has relocated and constructed a sanctuary along with an educational unit and recreational facilities. The church is free of debt.

A special retirement service was held in their honor Sunday, August 25. Many friends and relatives attended. Pastor Borgeson was awarded the title of pastor emeritus by the local church board.

Rev. Borgeson and his wife, Edith, plan to move to Texas to enjoy their retirement. □

GEORGE RICE RETIRES FROM NPH



Dr. George Rice was honored at a dinner Saturday evening, September 7, on the occasion of his retirement following 29 years of service as a sales representative for Nazarene Publishing House. Upon graduation from ENC, Rev. Rice pastored for two years in Pennsylvania before coming to Kansas City to attend seminary. After six months at NTS, he accepted the pastorate of the Argentine Church of the Nazarene in Kansas City, Kans., where he served until joining the NPH staff in July 1956.

He graduated from NTS with the D. Min. degree in 1979.

According to his records, Dr. Rice has traveled 1.5 million miles selling books, Bibles, music, and supplies at 650 district functions, assemblies, camp meetings, conventions, etc. He adds that he has preached in 49 states (which could be raised to 50 if he gets an invitation from Vermont).

He is an active member of Kansas City Central Church, where he serves as minister of pastoral care. □

—NN

SOME VERY IMPORTANT PEOPLE

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

Jodi Hyde, Grand Rapids, Mich.
Kelly Hyde, Bradley, Ill.
Traci Jennings, Bethany, Okla.
Ann Jensen, Bradley, Ill.
Dionne Johlke, Kent, Wash.
Brad Johnson, New Lothrop, Mich.
Heather Johnson, Bethany, Okla.
Stephen Kelley, San Antonio, Tex.
Russell Keys, Berne, Ind.
Brent Kyriakow, Lansing, Mich.
Suzanne Le Blanc, Marion, Mass.
Shalyn Maddix, Mason, Mich.
Jennifer Madery, Mason, Mich.
Marisa May, New Philadelphia, Ohio
Lisa McClure, Wellsburg, W.Va.
Mary McKinley, Farmington, N.Mex.
Carey Miller, Littleton, Colo.
Bradly Mummert, Hanover, Pa.
John Newvine, New Lothrop, Mich.
Amy Norton, Corey, Mich.
Laura Osborne, Corey, Mich.
Tracey Painter, Littleton, Colo.
Jennifer Perry, East Wareham, Mass.
Traci Peterson, Flint, Mich.
Aimee Piatt, Alameda, Calif.
Darlinda Allen, Fort Scott, Kans.
Craig Bishop, New Lothrop, Mich.
Mark Bishop, New Lothrop, Mich.
Julie Boone, Sterling, Ill.
Logan Brewer, Kent, Wash.

Julie Brooks, Lakeland, Fla.
Kristie Burnside, Bay City, Mich.
Michelle Burnside, Bay City, Mich.
Benji Calfee, Cleveland, Tenn.
Paula Caltrider, Mason, Mich.
Kim Comstock, Fort Scott, Kans.
Andy Cook, Fort Scott, Kans.
Heather Cover, Bethany, Okla.
Michelle Denny, Corey, Mich.
Molly Errington, New Philadelphia, Ohio
Rene Gastineau, Kenya, East Africa
Rhian Gastineau, Kenya, East Africa
Robynn Gersmehl, Appleton, Wis.
Susan Gookin, Littleton, Colo.
Bryan Hackenberry, Dover, Ohio
Donna Hardy, Marion, Mass.
Sarah Hazelfon, Marion, Mass.
Karen Helwig, Hanover, Pa.
Kevin Hull, Flint, Mich.
Brian Hyde, Bradley, Ill.
John Richards, Alameda, Calif.
Susan Rogers, Pasadena, Md.
Ken Rumsey, Corey, Mich.
Devra Secada, Alameda, Calif.
Jolie Skariah, Ontario, Canada
Peter Stegall, Burlington, Iowa
Ticara Vance, Burlington, Iowa
Rick Wierenga, Grand Rapids, Mich.
Shelly Wierenga, Grand Rapids, Mich.
Kim Wilkum, Appleton, Wis.

The list of winners will be continued in future issues.

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2. NUMBER OF ISSUES			
3. DATE OF ISSUE			
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wood, Fla. They also provided housing and care for the stepchildren of Mrs. Sands who were left behind in Margate. The Mellishes were instrumental in placing the children under the care of Rev. and Mrs. James Tripp, who pastor at Jacksonville, Fla., First Church.

Rev. Mellish and his wife, Dale, express their deepest appreciation to the Nazarene church family for their love, support, and prayers during the past year. "I rejoice and am justifiably proud to be called a Nazarene," said the Florida minister.

The September 6 edition of *Christianity Today* also has an article on the vacating of the sentence of Rev. Mellish.

—NN

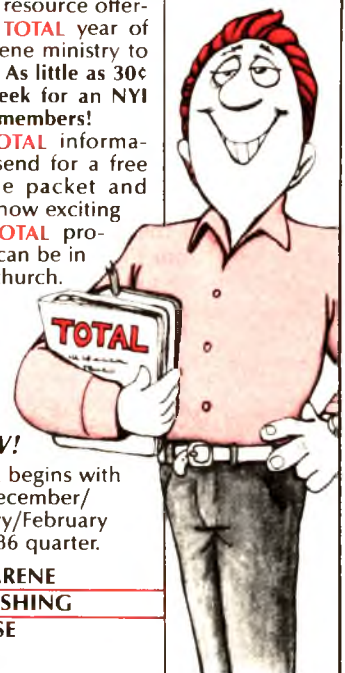
PIONEER AREA LEADERS MEET IN KANSAS CITY

A District Superintendents' and Pioneer Area Leaders' Workshop in the Division of Church Growth, September 24, brought together superintendents and area leaders from 10 districts: Tennessee, Central Florida, New York, New England, Washington Pacific, Canada Pacific, Los Angeles, Virginia, Michigan, and Pittsburgh.

Dr. Bill Sullivan, Church Growth Division director, shared the possibilities for growth through pioneer areas and



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MELLISH STORY ON 60 MINUTES

The story of Rev. John Mellish and his stand for the confidentiality of counseling relationships between pastors and their parishioners was aired Sunday evening, September 29, on the CBS TV program "60 Minutes."

Rev. Mellish received a 60-day jail sentence for contempt of court and spent one night in jail last year for failing to obey a Florida law that required pastors to divulge information about suspected child abuse. He became the first minister in the United States to be

jailed under such charges. The sentence was vacated in August after the Florida legislature amended the law to protect ministers.

In the "60 Minutes" program, the wife of Earl Sands, the man charged with child abuse in the Mellish case, indicated that she and her children had been deserted by the people of the Margate Church of the Nazarene. However, the Mellishes and the members of the Margate Church of the Nazarene, where the Mellishes pastor, offered assistance to Mrs. Sands before and after she left Margate to move to near Holly-

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the division's hopes. Dale Jones, senior statistician, presented low profiles of each area and its growth scene. Paul Skiles, Media Services director, apprised the leaders of available media services that could benefit them in the development of pioneer areas.

Official reports were given by Tom Pound, Space Coast Area leader; J. V. Morsch, district superintendent, Central Florida; Reeford Chaney, district superintendent, Virginia; and C. Neil Strait, district superintendent, Michigan.

Statistics from the Upper Michigan Pioneer Area and Space Coast Pioneer Area, two of the earliest areas, were encouraging. The Upper Michigan area grew at 6 percent in the last three years, as the result of a focus of attention and resources, while the rest of the district showed a 3 percent growth.

Space Coast Area has 12 church-type missions going. Weekly reports are required of the 12 church planters in that area. Tom Pound reported that total attendance for that week was 335 and that 1,038 pastoral visits and 65 gospel presentations were made by the 12 church planters. ☐

SOCIAL SECURITY REMINDER

On January 1, 1986, new Social Security tax rates will go into effect. Employees will have 7.15 percent of their wages withheld for Social Security (FICA) taxes. The employer will also pay a matching amount (7.15 percent of wages paid to employees). The combined amount of 14.30 percent will be sent to the IRS by the employer for each employee.

According to the most current laws, these new rates will affect Nazarene churches who employ laymen. However, the minister's situation will be different. Although employed by the local church, ordained and district-licensed ministers are required to pay Social Security (SECA) at the self-employment rate. For 1986, that rate will be 14.30 percent. However, a transitional rule is in effect that allows a credit of 2 percent, resulting in the net Social Security (SECA) tax rate of 12.30 percent for 1986.

The minister is individually obligated to pay the Social Security tax quarterly, along with estimated income

taxes. Nearly all local church boards are "helping" their ministerial employees with the payment of Social Security taxes by way of a taxable cash reimbursement equal to the full amount due.

Local churches should follow the instructions found in IRS Publication 15 "Circular E-Employer's Tax Guide" for 1986. This publication is available from the IRS to all employers. Questions on how the Social Security taxes affect local Nazarene churches may be directed to Pensions and Benefits Services USA, 6401 The Paseo, Kansas City, MO 64131, phone (816) 333-7000. ☐



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 ARMSTRONG, LEON, LINDA & FAMILY: Onemo, VA (Friends), December 1-5; Evangelist Gathering, IN (Indianapolis), December 16-18; Greensboro, NC (Wesleyan), December 26
 BAGGETT, DALLAS W.: Tarrant, AL (Birmingham Tarrant), December 3-8; Reserved, December 10-31
 BALLARD, DON: Reserved, December 1-15; Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 19-31
 BEATY, BRIAN AND FAMILY: Texas, December 25
 BEELER, LOWELL E.: Reserved, December 17-31
 BELZER, DAVID A.: Washougal, WA, December 1; Reserved, December 16-31
 BLYTHE, ELLIS G., SR.: Morehead City, NC (Crystal Coast), December 3-8; Reserved, December 8-28; Flintstone, GA (Northwest Georgia Zone Indoor Camp), December 29—January 1
 BOCK, DON: West Portsmouth, OH (Portsmouth West), December 5-8; Argillite, KY, December 10-15
 BOICOURT, MARLA J.: Evangelist Gathering, IN (Indianapolis), December 16-18
 BOND, GARY & BETH: Berne, IN, December 3-8; St. Joseph, MI, December 10-15
 BOONE, FORD L.: Hannibal, MO (First), December 3-8
 BOQUIST, DOUG & DEB: Reserved, December 1; Fitchville, OH (United Methodist), December 8-10; Hartly, DE (Sandtown), December 11-15; Akron, OH (Arlington), December 22; Clearfork, OH (CMA), December 26-27
 BROWN, FRED D.: Morris, IL, December 3-8

BROWN, ROGER N.: Baltimore, MD (Dundalk), December 4-8; Martinsville, IN (First), December 15
 BUDD, JAY B.: Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 19-31
 BURKE, OWEN M.: Reserved, December 24-31
 BURKHALTER, G. PAT: Greenbrier, AR (Pleasant Hill), December 3-8; Evangelist Gathering, IN (Indianapolis), December 16-18
 CANFIELD, DAVID B.: Mount Vernon, KY, December 3-8
 CASTEEL, HOWARD H.: Eau Claire, WI, December 3-8
 CAYTON, JOHN, JR.: Norwich, CT (Preston), December 3-8; Waldorf, MD (St. Charles City), December 10-15
 CHRISTNER, JACK M.: Easton, MD, December 3-8
 COFFEY, RUSSELL E.: Taylor, MI (Eureka), December 3-8; Lambertville, MI (Bedford), December 10-15; Evangelist Gathering, IN (Indianapolis), December 16-18; Sturgis, MI, December 19-22; Reserved, December 23-31
 COVINGTON, NATHAN A.: Palco, KS, December 3-8; Atwood, OK, December 10-15; Reserved, December 17-29
 CRABTREE, JAMES C.: Indianapolis, IN (Westbrook), December 3-8
 CRANE, BILLY D.: Texarkana, AR (First), December 3-8
 CUNDIFF—THE CUNDIFF FAMILY: Aransas Pass, TX, December 1-8
 DALE, R. TOM: Abbotsford, BC, December 8
 DARNELL, H. E.: Everett, PA, December 5-15
 DELL, JIMMY: Meade, KS, December 1-4; Hays, KS, December 5-8; Reserved, December 15-31
 DENNISON, MARVIN E.: Reserved, December 2-15; Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 19-31
 DODDS, JOHN E.: Wauseon, OH, December 3-8
 DOOLITTLE, KEVIN C.: Virginia Beach, VA (First), December 1; Dover, NJ (Free Methodist), December 20-22; Sparta, NJ, December 22; Sparta, NJ, December 24
 DOROUGH, JIM & CAROL: Sedalia, MO, December 3-8; Evangelist Gathering, IN (Indianapolis), December 16-18
 DRISKELL, G. TIMOTHY: Reserved, December 23-31
 DUNMIRE, RALPH & JOANN: Portsmouth, OH (First), December 10-15
 DUTTON, BARRY & TAVIA: Syracuse, NY (First), December 3-8; Maine, December 10-29
 ESSELLBURN, BUD—THE KING'S MESSENGERS: Allison Park, PA (Pittsburgh North Hills), December 3-8; Evangelist Gathering, IN (Indianapolis), December 16-18
 FADER, WES & MARY: Mount Zion, WV, December 15; Evangelist Gathering, IN (Indianapolis), December 17-22
 •FISHER, C. WILLIAM: Reserved, December 1-31
 FRANK, RICHARD A.: Magnolia, AR (First), December 1-8; Cincinnati, OH (Lockland), December 15; Collingdale, PA, December 24
 FREELAND, RONALD E.: Freedom, IN, December 3-8; La Porte, IN, December 11-15

FREY, DONALD E.: Largo, FL (Wesleyan), December 1; Brooklyn, MI (Wesleyan), December 31
 GOULD, LOREN W.: Richmond, VA (Trinity), December 3-8; Reserved, December 24-29
 GRAY, BOB & BECKY: NBC, December 2-4; Greeley, CO (First), December 4-8; NBC, December 9-11; Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 19—January 7
 GREEN, JAMES & ROSEMARY: Portland, IN, December 3-8; New Castle, IN (First), December 15; New Castle, IN (First), December 22
 GROVES, C. WILLIAM: Reserved, December 24-29
 HAIL, DAVID F.: Alpha, OH, December 4-8
 HAINES, GARY W.: Columbia, MS, December 7-11; Jackson, MS (First), December 12-15; Reserved, December 16-31
 HAYES, ALVIN B.: Richmond, MO, December 3-8
 HAYNES, CHARLES & MYRT: Elizabethton, TN, December 1-8; Reserved, December 10-31
 HECKATHORN, JAMES R.: Santee, CA, December 3-15
 HELMS, MIKE & GLORIA: Albany, OH (United Methodist), December 3-8; Marion, IN (Park Lynn), December 10-15; Burney, CA, December 31—January 5
 HIGGINS, CHARLES E.: Bakersfield, CA (Brentwood), December 1-5
 HILL, BEN E.: Farmington, IL, December 3-8; Peoria, IL (El-Bethel), December 10-15; Reserved, December 16-31
 HOWARD, RICHARD E.: Reserved, December 1-31
 IDE, CHARLES D.: Excel, AL (Enoch Johnson Memorial), December 1-6
 JACKSON, PAUL E.: Jasper, TX (Wesley Chapel), December 8-12; Evangelist Gathering, IN (Indianapolis), December 16-18
 JAMES, RANDY & MARY JANE: Evangelist Gathering, IN (Indianapolis), December 16-18
 JANTZ, CALVIN & MARJORIE: Reserved, December 1-31
 JEFFRIES, JEFF & JAN: California, December 1-31
 JOHNSON, RONALD E.: Spokane, WA, December 1; Oregon, December 4-16; Washington, December 19-22
 JONES, TERRY L.: Independence, KS, December 8; Clarksville, AR, December 10-15; Evangelist Gathering, IN (Indianapolis), December 16-18
 JUSTICE, MEL & DONNA: Bedford, OH, December 1-31
 KEENA, EARL E.: Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 22-31
 •KNIGHT, JOHN L.: Little Rock, AR (Westwood), December 3-8; Reserved, December 17-29
 LASSELL, RAY: New Albany, IN (United Methodist), December 3-8
 LAWSON, WAYNE T.: North Pole, AK, December 1-8; Kenai, AK (Nikiski), December 15-20; Yakima, WA (Retreat), December 28-31
 LAXSON, WALLY & GINGER: Tifton, GA, December 18-22
 LECKRONE, LARRY D.: Swanton, OH, December 10-15; Evangelist

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LIDDELL, P. L.: Astoria, IL, December 3-8; Portsmouth, OH (First), December 10-15; Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 24-29

LOETSCHER, O'NEAL & LINDA: Arkadelphia, AR (First), December 3-8

LYBARGER, Q. EVERETT, JR.: Osceola, AR, December 1-8

MANLEY, STEPHEN L.: NBC, December 2-4; Greeley, CO (First), December 4-8; NBC, December 9-11; Colorado Springs, CO (Indian Heights), December 11-15; Evangelist Gathering, IN (Indianapolis), December 16-18; Brighton, MI, December 19-22

McFERRIN, RICK & LANETTE: Loveland, OH, December 3-8; Muncie, IN (Cowan), December 10-15; Reserved, December 17-29

MELVIN, L. DOLORES: Evangelist Gathering, IN (Indianapolis), December 16-18

MEREDITH, DWIGHT & NORMA JEAN: Osawatomie, KS, December 4-8; New Hampshire, OH, December 10-15; Evangelist Gathering, IN (Indianapolis), December 16-18

MEYER, VIRGIL & DOROTHY: Hartford City, IN (Olive Branch), December 4-8; Evangelist Gathering, IN (Indianapolis), December 16-18

MILLER, PAULINE O.: Reserved, December 2-13

MILLER, WALLY & CARROLL: Marysville, WA, December 3-8; Reserved, December 9-31

MILLHUFF, CHARLES R.: Dallas, TX (Baptist), December 1; Fort Wayne, IN (Fairfield Avenue), December 4-8; Lynnwood, WA, December 11-15

MILLS, CARLTON A.: Haines City, FL, December 1; Jacksonville, FL (First), December 4; Vero Beach, FL (First), December 8; Dauton, OH (District Meeting), December 9; Georgetown, OH, December 12; Hernando, FL, December 15; Spring Hill, FL, December 29

MOSS, UDELL G.: St. Louis, MO (Grace), December 3-8; Jefferson City, MO, December 10-15; Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 19-31

MOYER, BRANCE E.: Reserved, December 24-29

MULLEN, DEVERNE H.: Toronto, Ont., December 22

MUNCIE, ROBERT & JANE: Nashville, IN (Parkview), December 1

MYERS, HAROLD L.: Gagetown, MI, December 3-8

NAJARIAN, BERGE & DORIS: Reserved, December 24-29

NEFF, LARRY & PAT: Reserved, December 1-31

OLIVER, L. S.: Champaign, IL (First), December 3-8

OVERTON, WILLIAM D.: Orangeburg, SC (First), December 8

PAGE, MARK: Wilmington, OH (Friends), December 7; Chillicothe, OH (CCCU), December 8; Reserved, December 16-25; West Indies, December 26—January 11

PASSMORE EVANGELISTIC PARTY: Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 24-29

PERDUE, NELSON S.: Wheelersburg, OH, December 31—January 5

QUALLS, PAUL M.: Bethel, OH, December 4-8

RICHARDS, LARRY & PHYLLIS: Terre Haute, IN (Wesleyan), December 3-8; Evangelist Gathering, IN (Indianapolis), December 16-18; Indianapolis, IN (First), December 22

RITCHIE, LAWRENCE L.: Austin, TX (First), December 1-8

ROBINSON, TED L.: Gibsonburg, OH, December 3-8; Crestline, OH, December 10-15; Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 19-29

ROTH, RONALD W.: New Castle, PA (First), December 3-8; Waltersburg, PA, December 10-15

SMITH, J. LARRY: Martins Ferry, OH, December 3-8; Evangelist Gathering, IN (Indianapolis), December 16-18

SMITH, OTTIS & MARGUERITE: North Fort Myers, FL, December 3-8; Reserved, December 9-31

SMITH, DUANE: Beardstown, IL, December 3-8; Newcomerstown, OH, December 10-15; Reserved, December 31—January 5

STANFORTH, KENNETH: Sacramento, CA (Trinity), December 3-8

STANTON, TED & DONNA: Margate, FL, December 3-8; Reserved, December 10-29

STEVENSON, GEORGE E.: Oak Ridge, TN (First), December 3-8; Evangelist Gathering, IN (Indianapolis), December 16-18; Reserved, December 19-29

STRICKLAND, RICHARD L.: Bethel, OH, December 4-8; Springfield, OH (Brethren in Christ), December 11-15; Evangelist Gathering, IN (Indianapolis), December 16-18

SWANSON, ROBERT L.: Reserved, December 31—January 12

TAYLOR, RONNIE F.: Georgia, December 1-31

TAYLOR, ROBERT W.: Elgin, IL, December 7-8; Hannibal, MO (River-view), December 10-15

VARCE, PAUL H.: Reserved, December 16-31

VARIAN, WILLIAM E.: Mechanicsville, VA (Hanover), December 4-8; Worthington, OH (Columbus Northwest), December 11-15

WELLS, LINARD O.: Benton, AR (Valley View), December 1-8; Wickes, AR (First), December 10-15; Evangelist Gathering, IN (Indianapolis), December 16-18

WHITWORTH, MARCUS A.: Indianola, IA, December 4-8

WILLIAMS, E. VERBAL: Florida, December 1-31

WISEHART, LENNY & JOY: Evangelist Gathering, IN (Indianapolis), December 16-18

WRIGHT, E. GUY: Wythville, VA (CCCU), December 3-8; Midland, PA (Ohioville), December 10-15; Evangelist Gathering, IN (Indianapolis), December 16-18

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NAZARENE MARRIAGE ENRICHMENT MINISTRIES

The three couples pictured have achieved certification as marriage enrichment leaders.

Norm and Carol Stueckle are pastor and wife from Wenatchee, Wash.; Art and Edith Fry are retired laymen from Monroe, Wash.; and Rick and Sue Skeen are pastor and wife from Pendleton, Ore.

All three couples began their training in June 1984. Each received excellent ratings from participants of their retreats and growth groups.

We congratulate these fine couples on their achievement, and trust their own marriages will grow as they continue to nurture and equip the couples in their local churches.

—J. Paul and Marilyn Turner, reporting



Norm and Carol Stueckle



Art and Edith Fry



Rick and Sue Skeen



Chaplain (Col.) David G. Grosse, son of Dr. and Mrs. Ernest Grosse of Hanover, Pa., is the new installation staff chaplain at Andrews Air Force Base, Md. He had been on a joint-service tour of duty as Deputy Command Chaplain for U.S. Forces in Korea, Seoul, South Korea. Pictured are Chaplain Grosse (l.) with Senior Master Sergeant Herman L. Mason, reading from the Bible. Chaplain Grosse and his wife, Donna, have five children: Tim, 28; Jeff, 27; Glenda, 25; Jay, 22; and Curtis, 18. Four have completed college and Curtis entered college in Oklahoma this fall.

ORJALA ELECTED PRESIDENT OF MISSION ORGANIZATION



Dr. Paul Orjala, professor of missiology at Nazarene Theological Seminary, was elected president of the Midwest Fellowship of Mission Professors at that organization's meeting in Elkhart, Ind., September 26-28. That group is comprised of 66 professors from Lutheran, Baptist, Catholic, Mennonite, Nazarene, Reformed, and other denominations across the Midwest. He will serve in the position until April 1987. The group brings professors together to discuss issues of importance in the areas

of foreign and domestic missions. Dr. Orjala served as vice president of the fellowship last year.

Considered one of the foremost authorities on missions in the Church of the Nazarene, Dr. Orjala is currently director of the M.A. in missiology program at NTS. He and his wife, Mary, began the work of the Church of the Nazarene in Haiti in 1950. They served there until coming to NTS in 1964.

Dr. Orjala has served as a past officer of the American Society of Missiology and on the editorial board of the "Journal of Missiology." He has also been a member of the American Bible Society Board of Managers for the past 15 years. □

—NN

LONGTIME NPH EMPLOYEE DIES

Miss Velma I. Knight, 87, long-time employee of Nazarene Publishing House, died at her home in Raytown, Mo., October 21.

The daughter of Presbyterian parents in Indiana, Miss Knight was the first in her family to become a Nazarene. Later, her family followed her into the church. Moving to Kansas City in 1922, Miss Knight worked for NPH for 50 years, 32 of which were served as office editor of the *Herald of Holiness*.

Miss Knight served five church leaders who edited the magazine, including J. B. Chapman, Dr. H. Orton Wiley, Dr. D. Shelby Corlett, Dr. Stephen S. White, and Dr. W. T. Purkiser. She retired in 1972.

She leaves one sister, Anna Lea, of the home.

Funeral services were held October 25, in Kansas City. Dr. Rob Staples, professor of theology at Nazarene Theological Seminary, delivered the funeral message. —NN

A TRIBUTE TO VELMA IRENE KNIGHT

Velma Irene Knight has walked among us in the Kansas City area for over 53 years, and we see her footprints on every side.

Her godly, devoted life in her home, and the harmony enjoyed with her sister, Anna Lea, throughout their lives, speak of her fellowship with the Heavenly Father.

We see Velma's footprints in her church. She was a faithful member of the Church of the Nazarene in Evansville, Ind., until the family moved to Kansas City and united with Kansas City First Church. Later, Velma helped to start Quindaro Trinity Church and then was a charter member of Kansas City, St. Paul's Church. For 60 years, Velma was an outstanding Sunday School teacher, much loved by her class members.

We see her footprints in the Nazarene Publishing House and Nazarene Headquarters, where the high quality of her work as a secretary reflected her Christian principles. For 32 years, Velma was office editor of the *Herald of Holiness*.

Nazarene Theological Seminary felt the impact of Velma's godly life, though she did not teach as a professor. Many young seminarians and their wives were welcomed at the Knight dinner table, where good food and fellowship were mingled with wise counsel and gentle godly advice. All over the world these former recipients of the Knights' love and interest, still enquire about Velma and Anna Lea.

We see the imprint of God in Velma's daily life. She ever followed that which was good. She heeded Paul's advice to young Timothy, "Pursue righteousness, godliness, faith, love, patience, and meekness." She set an example for all of us in speech, in life, in love, in faith, and in purity (1 Timothy 4:12).

We will all miss Velma greatly, but we would not wish her back, for she is now enjoying being with the Savior whom she loved deeply and served faithfully and effectively.

—Mary Scott

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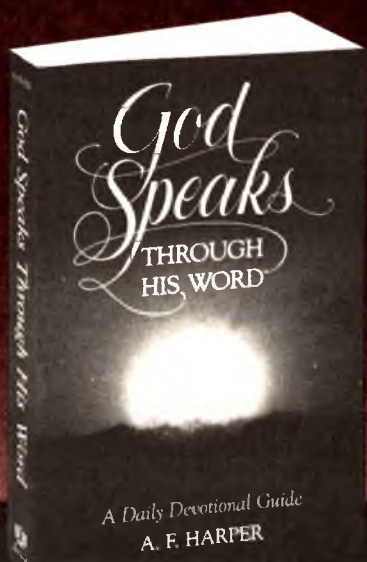
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CAPE VERDE DISTRICT ASSEMBLY

The 32nd annual District Assembly of the Cape Verde District convened in the Maude Chapman Memorial Church in the Capital City of Praia on the island of Santiago August 6-11. Paul Stroud, interim mission director, presided over the business sessions. District Superintendent Gilberto Evora was reelected.

Members of the District Advisory Board are Rev. Daniel Barros and Rev. Eugenio Duarte, ministerial; Mr. Christiano Santos and Mrs. Merly Borges, lay members. Mrs. Filomeno Monteiro was reelected district NWMS president; Mrs. Maria Louisa Barros was elected director of CL/SS; Pastor Benedito Monteiro was elected president of NYI.

Presiding chairman, Paul Stroud, brought devotional messages each morning using John 17:23 as his text. The people were challenged with the new quadrennial theme, "That the world may know." □

UPPER GREAT LAKES PIONEER REPORT

Delegates from the 29 churches and four church plantings of the Upper Great Lakes Pioneer Area of the Michigan District gathered for a very important miniassembly. The meeting of August 17 was a part of the week-long camp meeting held at the campground of the North Michigan Conference of the Free Methodist Church near Manton, Mich.

The recommendations of the committee to Study the Organization of the Pioneer Area were presented to the delegation for discussion. Unanimous votes of approval were received on straw ballots to organize as a district in 1986.

Pastors' reports were presented and elections were held for various councils to parallel a regular district organization. Pastors and laymen were chosen to serve in CL/SS, NWMS, NYI, Camp Meeting, Home Mission, Church Growth, and Advisory areas. The members of these councils will receive training as if a district were already organized.

Rev. Robert Pego was introduced to the miniassembly as a graduate of Nazarene Indian Bible College. Following the death of his uncle, Rev. Sam Mackety, he felt God's call to assume his uncle's concern for organizing a work among the native Americans of Sault Ste. Marie.

The blessings of God were felt throughout the entire week of camp meeting. The Spirit-anointed preaching of Dr. Mendell Taylor and Rev. Udell Moss, the music of the Bill Cobb

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Family, the Saturday night concert by the Speer Family, and the faith of the Pioneer Area Nazarenes commenced a great year of preparation before their organization as a district. ☐

FOR THE RECORD

DISTRICT ASSEMBLY REPORTS

MINNESOTA

The 46th annual assembly of the Minnesota District met in Minneapolis. District Superintendent Virgil K. Grover reported.

Presiding General Superintendent Jerald D. Johnson ordained Richard McLaughlin and Ronald Vandenoever.

Elders elected to the Advisory Board were Kenneth R. Wood and Rodger B. Manning and Laymen Phillip Nelson and Ray Shuey.

NWMS President Mildred Rooney, NYI President David L. Ringhiser, and Chairman of the Board of CL/SS Thomas A. Hunter were each reelected to their posts.

DAKOTA

The 17th annual assembly of the Dakota District met in Jamestown, N.Dak. District Superintendent F. Thomas Bailey, completing the third year of an extended term, reported.

Dr. Eugene L. Stowe, general superintendent, ordained Larry J. Mowrey and Paul A. Rahenkamp.

Elders Glen Dayton and Warren Koker and laymen Fred Hieb and Wayne Morehead were elected to the Advisory Board.

Mrs. Judy Bailey was reelected NWMS president; L. Dan Heincker was elected NYI president; and Paul L. Long was reelected chairman of the Board of CL/SS.

MOVING MINISTERS

ROY BARBER from associate, Wurtland, Ky., to Durbin, Ky.

JAMES U. BENDER, JR., to Mount Herman (Shelbyville, Tenn.)

MICKEY D. BOYER from Nazarene Bible College, Colorado Springs, Colo., to Drumheller (Alta., Canada)

VERNON H. CARGILL from Houston Northshore to Laurel, Miss.

HARLEY V. CASH from associate, Hattiesburg, Miss., to Hattiesburg, Miss.

BRYAN CHAFFINS from Lloyd (Greenup, Ky.) to Kentucky Heights (Quincy, Ky.)

RONALD E. COURTNEY from Edgewater Terrace (Chillicothe, Ill.) to Cayuga, Ind.

CARL S. DAWSON from Dunkirk, Ind., to Anderson (Ind.) East 38th Street

HAROLD DIXON from associate, Argillite, Ky., to Kehoe, Ky.

DON C. FARNSWORTH to Cortez, Colo.

WILLIAM HENDLEY from Jackson (Miss.) Northside to Shiloh, Ala.

JOHN HICKMAN from Bethlehem (Moss, Miss.) to Sardis, Ala.

DARYL E. JOHNSON from associate, Eugene (Oreg.) First to Eugene (Oreg.) First

RAYMOND KEATON from associate, Wurtland, Ky., to Lloyd, Ky.

V. LEO KINNETT from Rockford (Ill.) Samuelson Road to Daytona (Fla.) First

RICHARD A. LASHLEY from Oro Valley (Tucson, Ariz.) to Roseburg, Oreg.

MICHAEL LEMONT from Donald, Oreg., to Sheridan, Oreg.

W. DALE MARTIN from evangelism to Alexandria (La.) First

CHRISTOPHER MAY from student, Nazarene Theological Seminary, Kansas City, Mo., to Grande Ronde, Oreg.

MAURICE E. MIDGLEY from Arcola (Ill.) First to Hoopeston (Ill.) Westside

MARLIN MOYER from Loveland, Ohio, to Bolingbrook, Ill.

RALPH R. MARCHBANKS from Skykomish Valley (Startup, Wash.) to Salem (Oreg.) South

GARY O'BRYANT from Kentucky Heights (Quincy, Ky.) to Catlettsburg (Ky.) Southside

DONALD R. REED from DeRidder, La., to Ardmore (Okla.) First

CHARLES A. SPARKS from Wurtland, Ky., to Winchester, Ky.

ROBERT WASSON from Gloster, Miss., to Byhalia, Miss.

RANDALL G. WRIGHT from Biloxi, Miss., to Brookhaven, Miss.

LUTHER J. YODER from LaGrange, Ind., to Sault Ste. Marie, Mich.

MOVING MISSIONARIES

REV. STEVEN and DEBORAH BAKER, Peru, Field address: Apartado 4950, Lima 18, Peru

DR. DAVID and MARY ELLEN BERRY,* Japan, Field address: 101 Kaizuka Cho, Chiba Shi 281, Japan

MR. JAMES and ARLA BUCHANAN, Africa Communications Council, Field address: P.O. Box 21221, Hilderkruijn 1733, Republic of South Africa

REV. GEOFFREY and JEANNE BURGESS,* Australia, Field address: c/o John Kerr, 22 Collinson Street, Dianella, Perth 6062, Western Australia

REV. DONALD and CHERYL COX, Chile, Field address: Casilla 123, Correo 30, Santiago, Chile

MISS MARY MILLER, Peru, Furlough address: c/o Ruth Miller, 6161 Reim's, No. 820, Houston, TX 77036

MISS RUTH RAWLINGS, Japan, Field address: 826 Kaizuka Cho, Chiba Shi 280, Japan



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 REV. ERNEST and ANNE STAFFORD,* Colombia, Furlough address: 5 Hamel Drive, Belfast BT6 9JG, N. Ireland
 REV. STANLEY and NORMA STOREY, Guatemala, Field address: 13 Calle 1-51 Apt. 601, Zona 10, Guatemala, Guatemala
 *Specialized Assignment Personnel

ANNOUNCEMENT

The **Ridgecrest, Calif., church** will celebrate its 40th anniversary January 19, 1986. Dr. Paul Benefiel, Los Angeles district superintendent, will be the guest speaker. All former pastors, members, and friends are invited to attend or send greetings. For more information, contact the church office at 571 Norma St., Ridgecrest, CA 93555, or call (619) 375-4433.

RECOMMENDATIONS

I recommend BOB JOHNSON, who is a registered evangelist on the Colorado District. Brother Johnson has finished his education, is now entering the field of full-time evangelism, and will do your congregation good. You can reach him for revivals or special services at P.O. Box 499, Woodland Park, CO 80863, or phone (303) 687-2845.—*Jim Diehl, Colorado district superintendent.*

It is my privilege to recommend REV. ROBERT E. CONDON as a song evangelist in the Church of the Nazarene. He is a member in good standing, and I appreciate him as a Christian gentleman as well as for his expertise in the field of music. Rev. Condon's address is 1534 Coolcrest, Upland, CA 91786.—*Paul Benefiel, Los Angeles district superintendent.*

Evangelists may be reached through Evangelism Ministries' toll-free number, 800-821-2154.

CORRECTION

Dr. Tracy T. McCord was born in 1908 and died at the age of 77. We apologize for the mistaken date, which appeared in his obituary in the October 15 issue.

VITAL STATISTICS

DEATHS

DORA ANDERSON, 89, Sept. 30, Parma, Idaho. Survivors: daughters Mary Worthington and Muriel Martin; son Mark; 17 grandchildren; and 30 great-grandchildren.

MRS. AMELIA JANE COLLINS, 90, Sept. 23, Toronto, Ont. Survivors: son William; daughters Mrs. S. Roy G. (Bessie) Hall, Mrs. Harold (Rhoda) Matthews, and Mrs. Major E. (Sadie) Ibbotson; 18 grandchildren; and 40 great-grandchildren.

MRS. MARIE M. FORD, 60, Aug. 31, St. Louis, Mo. Interment: Kirkwood, Mo. Survivors: husband Lloyd; daughter June Moss; son Charles L.; three grandchildren; six brothers; and six sisters.

MRS. LEILA PEARL GOODMAN, 100, Sept. 30,



December 8
 "Living Water for a Thirsting Woman"

December 15
 "Divine Gifts for Human Lives"

W. E. McCumber, speaker

NEWS OF RELIGION

MOSCOW STUDENTS AWARDED BIBLES AMERICANS HELPED SUPPLY. Twenty-five students in Russia recently passed their week-long final examinations in a Bible correspondence school "with good marks," the European Baptist Press Service reports.

The school is run by the All-Union Council of Evangelical Christians-Baptists in Moscow, the church that early this year received 10,000 Russian Bibles produced and shipped by the American Bible Society and its partner Bible societies.

The students received their certificates of recognition in Moscow, following three years of intensive study of the Old and New Testaments, Christian ethics, comparative and pastoral theologies, homiletics, and church histories, with special lectures on the history of the USSR and how it relates to religious matters of church-state affairs.

Working through legal channels, ABS and its partners, which make up the United Bible Societies global organization, strive to distribute the Word of God to people everywhere. □

BOY SCOUTS OF AMERICA SAYS THEY STILL AFFIRM "DUTY TO GOD." The national executive board of the Boy Scouts of America has approved a "Reaffirmation of the Position of the Boy Scouts of America on 'Duty to God.'"

The reaffirmation came after a conflict had arisen, in which Boy Scout Paul Trout, an atheist, had been denied promotion to "Life Scout" because of his refusal to subscribe to the requirements for the post, one of which was belief in a Supreme Being.

The Boy Scouts of America allowed Trout to become a "Life Scout" by dropping a definition of God as a "Supreme Being" and allowing each scout to determine what, if anything, the reference to God means. This allowed Trout to subscribe to the Scout Oath and Scout Law.

The Scout Oath says, in part, "On my honor I will do my best, to do my duty to God and my country, and to obey the Scout Law." The latest edition of *The Official Boy Scout Handbook*, published in February 1979, reads, "'A Scout is reverent.' All Scouts show this by being faithful in their duty to God."

While the Scout leadership has determined not to "define what constitutes belief in God," the phrase apparently means nothing that would prevent an avowed atheist from continuing as a "member in good standing." □

ENGLAND'S ANGLICANS FIGHT FOR SUNDAY CLOSING LAW. The Church of England's General Synod will fight Prime Minister Margaret Thatcher's plans to remove all restrictions on Sunday commerce.

By a vote of 367-1, the synod urged Christians to oppose Sunday commerce on "social and spiritual grounds." Archbishop of Canterbury Robert Runcie said that while some reform of Sunday closing laws would be acceptable, Sabbath observance marked "an ancient rhythm which cannot be disturbed except at our peril." □

CHRISTIANS INCREASE IN ISRAEL. Israel's Christian population has increased by 30 percent during the last 10 years. More than 94,000 Christians live in Israel, with 11,700 in Jerusalem. Immigration is said to be a factor in the growth. □

ONE-FOURTH OF AMERICANS OPPOSE IDEA OF CHURCH-STATE SEPARATION. Separation of church and state is a bad idea, according to 25 percent of Americans. This was one finding of a recent survey of 1,412 people, conducted by Media General-Associated Press.

Prayer in the schools does not violate the principle of church-state separation, according to 74 percent of those surveyed.

In response to the question, "Do you think the separation of church and state is a good idea, or not?" two-thirds of those surveyed said it was; one-fourth said it was not; others were uncertain. □

Columbus, Ga. Survivors: daughters Lucille Snow and Dorothy Alexander; sons William, Arthur, Horace, and Kenneth; 16 grandchildren; 34 great-grandchildren; 5 great-great grandchildren.

MRS. LILLIE LAING, 90, Sept. 8, Fullerton, Calif. Survivors: son Kenneth; daughter Lillie Ellenberger; 7 grandchildren; 11 great-grandchildren; 1 great-great-grandchild; and 2 sisters.

MARGARET LYLES, 70, Oct. 11, La Verne, Calif. Survivors: husband Earl; son Marvin; two grandchildren; and one great-grandson.

LAVERNE R. ROBERTSON, SR., Oct. 1, Lancaster, Calif. Survivors: wife Hilda; daughters Kay Hansen and Lorna Jezulin; sons LaVerne, Jr., and Dan; foster children Joe and Misty Robertson; eight grandchildren; and three great-grandchildren.

JESSIE ELLA KING SHELTON, 90, Sept. 2, Rio Linda, Calif. Survivors: daughter Berneice Allen; sons Truman, Robert Jr., Joseph, Benjamin, and Richard; 15 grandchildren; 21 great-grandchildren; 5 great-great-grandchildren; 2 sisters; and 2 brothers. Ministry: Colorado, Texas, and Oregon.

MRS. RUTH TEAL, June 28, El Paso, Tex. Survivors: brother James Sharp.

CLARA WENDEL VERNER, 85, Oct. 21, Prescott, Ariz. Survivors: daughters Mariana Eckel, Winona

Klare, and Evelyn Nash; seven grandchildren; and seven great-grandchildren.

DONNA ELIZABETH WINEGARDEN of Dayton, Ohio, 8, June 16, Cincinnati. Survivors: parents Rev. and Mrs. Larry Winegarden; brother Timmy; sister Vicky; maternal and paternal grandparents; and one great-grandmother.

BIRTHS

to GEOFFREY AND KATHRYN (CROSBY) CHURCHILL, Springfield, Mass., a boy, Ryan Blackwell, July 24

to BILL AND SHARON ELIZABETH (LUNN) CLAIR, Olathe, Kans., a girl, Aubrey Suzanne, Aug. 19

to CHARLES AND ROBERTA (FELKNER) MER-RINER, Kansas City, Mo., a girl, Jennifer Renee, June 2

to RICK AND DEBBIE POWERS, Napa, Calif., a girl, Elizabeth Ariana, July 2

to THOMAS AND BARBARA (WILLIAMS) RY-CZEK, Kansas City, Mo., a boy, Thomas Andrew, Sept. 28

to DOUG AND DIANE (GAUER) SAMWAY, Olathe, Kans., a girl, Sara Jean, Sept. 12

to KIM AND KAROL (ANDERSON) SCHOLZ, Columbus, Ohio, a boy, Andrew John, Oct. 11

MARRIAGES

BECKY LYNN MINOR and GERON LEE STANGE-
LAND at Overland Park, Kans., May 25

LAUREL ANN LEWIS and NATHAN LYNN RUSH-
ING at Shawnee, Kans., Oct. 12

MARY ROUSSELLE and REV. C. E. TOWNSEND
at Phillipsburg, Kans., Oct. 12

MICKIE ANN BONE and DAN DANNER at Hol-
land, Mich., Oct. 19

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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.

A portion of Isaiah 35:8 in the KJV says, "But it shall be for those: the wayfaring men, though fools, shall not err therein." The meaning seems to be entirely different in the NIV. Would you please comment on this? I am confused every time I read this verse.

The NIV reads, "wicked fools will not go about on it," and offers this alternate rendering in a footnote: "Or/the simple will not stray from it."

The Hebrew text can be translated either way. The NKJV, as expected, is closer to the KJV: "Whoever walks the road, although a fool, shall not go astray."

The NEB reads, "No fool shall trespass on it."

The NASB reads, "And fools will not wander on it."

The RSV reads, "And fools shall not err therein."

Merrill F. Unger, in his commentary, prefers the NASB rendering, and explains "fools" as "impious heathen."

Another conservative scholar, Edward J. Young, says the thought of the passage may be expressed, "They who travel the way, even though fools, will not go astray." He comments, "The way will be so clearly marked, so well constructed and so easy to follow that even fools would not go astray thereon." Curiously, though, he wedges between translation and interpretation the statement, "Isaiah does not mean that there will be fools who will walk on this highway; he is simply using a figure taken from the present."

The "Way" may indeed be clear, but if no "fools" are going to journey over this "way," it would seem preferable to understand the verse as saying that neither the "unclean" nor "fools" will pass

over it. The Hebrew word for "fool" is used of sinners who do not know or fear God.

You may be interested to know that the translation made for the Jewish Publication Society of America reads, "No traveler, not even fools, shall go astray," but adds this footnote: "Meaning of Heb. uncertain."

It is this uncertainty about the Hebrew text that gives rise to the differences in our English translations and to the different interpretations. □

Does Luke 2:11 mean that at birth Jesus was the Christ/Messiah, or did Jesus the man become the Christ/Messiah upon His death/resurrection?

Jesus was the Messiah at His birth (Matthew 2:2). Indeed, in the purpose of God, He was Messiah *before* the birth occurred, just as He was "the Lamb slain from the foundation of the world" (Revelation 13:8).

At what point in His life Jesus became conscious of being the Messiah we do not know, but it was before His crucifixion and resurrection.

His first clear assertion of Messiahship comes in His conversation with the Samaritan woman. When she said, "I know that Messiah is coming," Jesus replied, "I who speak to you am He" (John 4:25-26, NKJV).

At Caesarea-Philippi, Jesus asked the disciples, "Who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the living God." And Jesus blessed him as the recipient of a truth revealed by the Heavenly Father (see Matthew 16:15-17, NKJV).

Andrew, at the beginning of Jesus' ministry, called Him "the Messiah," having learned His identity from John the Baptist and probably from Jesus himself (see John 1:40-42, NKJV).

When Jesus presented himself to John the Baptist for baptism, He was certainly aware of His identity as the Christ, and His messianic ministry was then inaugurated.

On the Cross He completed the atoning mission for which He was born into our world. □



EWS COMMITTEE APPOINTED

The Enduring Word Series Curriculum Committee has recently been appointed by the Board of General Superintendents to serve for the 1985-89 quadrennium. This committee meets for one week each summer to develop the outlines on which adult Sunday School lessons are based. All major language groups in the international Church of the Nazarene use the Enduring Word Series for Bible study in Sunday School.

The following have been appointed to serve for the next four years:

Gene Van Note, chairman—editorial director for Adult Ministries, Kansas City; *Tom Barnard*—dean of students, Eastern Nazarene College, Quincy, Mass.; *Jorge de Barros*—coordinator of Publications International and administrative coordinator of Portuguese Publications, Kansas City; *Clayton Bonar*—pastor, Richland, Wash., First Church; *John Bowling*—pastor, Kankakee, Ill., College Church; *Eunice Bryant*—assistant professor of religion, ENC; *Riley Coulter*—pastor, Victoria, B.C., First Church; *H. Ray Dunning*—chairman, Department of Religion and Missions and professor of theology and philosophy, Trevecca Nazarene College, Nashville; *Sergio Franco*—administrative coordinator of Spanish Publications, Kansas City; *Vernon Houser*—assistant superintendent in charge of budget, Hueneme school district, Port Hueneme, Calif.; *Alvin Lawhead*—associate professor of Old Testament, Nazarene Theological Seminary, Kansas City; *Stephen Miller*—editor of adult electives, Kansas City; *Henk Pieterse*—NTS student from South Africa; *Ann Cubie Rearick*—chairperson, New York District Board of Christian Life and pastor's wife, Massapequa Park, N.Y.; *Millard Reed*—pastor, Nashville First Church; *James Spruce*—pastor, Houston First Church; *Morris Weigelt*—professor of New Testament, NTS; and *Mario Zani*—manager of sales and promotion of Spanish, Portuguese, and French Publications, and associate editor of *El Heraldo de Santidad*, Kansas City.

The 1986 meeting of the EWS Cur-

riculum Committee will be held July 21-25 at the King Conference Center at

the Nazarene Headquarters in Kansas City. □



Mr. Harlan Heinmiller is shown giving his check and registration blank for the International Laymen's Conference to Norman O. Miller (r.), general treasurer. Rev. Phil Riley (l.), division director of Christian Life and Sunday School, looks on.

INTERNATIONAL NAZARENE LAYMEN'S CONFERENCE REGISTRATION UNDERWAY

Harlan Heinmiller and his wife were the first two laypersons to register for the sixth International Laymen's Conference, to be held in Fort Worth, July 1-5, 1987.

In the early 1960s, a group of Nazarene laymen, basically members of the General Board, felt the need for a national conference of laypersons in the Church of the Nazarene. The expressed purpose was to be a coming together of Nazarenes and their friends for Christian fellowship and spiritual inspiration. It was also to be a means of personal, family, and occupational or professional enrichment through personal contacts, seminars, and general sessions for everyone.

Bud Tollie, a second-generation Nazarene and active layperson on the Kansas City District, is serving as chairman for the conference.

The International Laymen's Conference is being administered by Adult Ministries. For information concerning the conference, phone (816) 333-7000, ext. 341. □

CARAVAN REVISIONS COMPLETED

The new Caravan program is here!

Mary Kathryn Hughes, general Caravan coordinator for Children's Ministries, has announced the completion of the revised Caravan books.

Since the revision started in 1981 with a committee of local, district, and general Caravan leaders, the Caravan office has designed, developed, and produced 10 books and 2 teaching packets. Revisions include redesigning the program structure to meet the needs of any church, regardless of size.

In addition, new kindergarten and first grade materials now make it possible for the Caravan program to parallel the age/grade group divisions in the Sunday School. The Caravan office is part of the Division of Christian Life and Sunday School.

New awards developed to increase the child's awareness of his Nazarene heritage include such Nazarene notables as Bud Robinson, Susan Norris Fitkin, George Sharpe, Fairy Chism, H. Orton Wiley, Audrey Williamson, John T. Benson, Jr., and Olive M. Winchester.

Top awards include the "Esther Carson Winans Award" for middlers and the "Haldor Lillenas Award" for juniors. The "Phineas F. Bresee Award" is the top award presented for completion of the entire program.

Finally, the children's books and the guides' books have been expanded to include detailed information on the skills and background information needed to earn the various badges.

The Nazarene Caravan program is a weekday ministry designed to promote spiritual, mental, social, and physical development of children. □

LYNDA BOARDMAN APPOINTED GENERAL CRADLE ROLL PARENTS COORDINATOR



The Division of Christian Life and Sunday School announces the appointment of Lynda T. Boardman as general coordinator of Cradle Roll Parents. As coordinator, Lynda is responsible for training and resourcing district and local CRP directors, and for upgrading the program materials for this ministry.

In addition to this assignment, Lynda serves as general coordinator of Preschool Ministries. In this capacity, which she assumed in 1980, she developed the *Chippewa Preschool Caravan Leader's Guides* and *Visual Packets*. She is a member of the Aldersgate Vacation Bible School and Twos and Threes Committees and serves as vice-chairman of the Aldersgate Kindergarten Committee. She is the author of three Continuing Lay Training texts—*Tending and Teaching Babies*, *The Ministry of Teaching Toddlers*, and *Chippewa—Caravan for the Young Child*. Lynda has also served on the steering committee for Christian weekday schools and functions as a resource person for weekday preschools and day-cares.

A graduate of Bethany Nazarene college, Mrs. Boardman received an M.A. in education from Olivet Nazarene College in May 1982. She taught public school for 10 years in kindergarten, second, and fourth grade. She has spent 6 additional years in weekday preschool education, teaching and writing curriculum.

For five years, Lynda was employed as a curriculum coordinator and associate director of Kiddie-Prep School, Fort Wayne, Ind., Lake Avenue Church. After moving to Kansas City, she was director of the Mustard Seed Preschool and Day-Care.

From November 1977 until October 1980, she served as editor of the *Toddler and Twos and Threes Sunday School Curriculum* for the general Church of the Nazarene.

Mrs. Boardman has served in her local church on the educational committee and the church board. She has taught and supervised in Sunday School, Caravan, and VBS.

A third-generation Nazarene, Mrs. Boardman was born into the parsonage home of Rev. and Mrs. Herbert Land. She is married to Rev. James H. Boardman. They have two sons, Chuck, 15, and Todd, 11.

For further information regarding Cradle Roll Parents, contact Lynda T. Boardman, Adult Ministries, 6401 The Paseo, Kansas City, MO 64131. □



Bud Reedy, editor of TOTAL, presents the first copies off the press to Rev. Phil Riley, division director of Christian Life and Sunday School. Rev. Larry Leonard, director of Youth Ministries, looks on.

TOTAL MATERIALS NOW OFF THE PRESS

TOTAL, the new program material for Nazarene youth ministry, is now off the press. This culminates nearly three years of research, planning, writing, editing, and production.

For years, Nazarene youth leaders everywhere have asked for a wholistic, comprehensive youth program material for use in the local church. TOTAL was created in response to those requests.

TOTAL is comprised of three components:

1. The *TOTAL Handbook*. Written by the Youth Ministries staff and edited by Bud Reedy, this handbook contains everything a youth leader needs to know about his local church's youth program.
2. The *TOTAL Resource Notebook*. A catalog of resources for youth ministry, keeping youth leaders informed of the latest youth program resources.
3. The *TOTAL Program Notebook*. Contains 68 complete programs for youth—Bible studies, rallies, and worship service outlines. It also includes transparencies, posters, and cassettes for group singing.

TOTAL may now be ordered from the Nazarene Publishing House. □

BOY SCOUTS OF AMERICA RECOGNIZE CHURCH OF THE NAZARENE



Shown (l. to r.) are Kathryn Hughes, Rev. Phil Riley, and H. M. "Smoky" Eggers.

In recognition of the working relationship between the Church of the Nazarene and Boy Scouts of America, the Division of Christian Life and Sunday School recently received a copy of the 75th Diamond Jubilee book, *The Boy Scouts: An American Adventure*.

H. M. "Smoky" Eggers, associate director of the Relationship Division of

Boy Scouts of America, presented the book to Rev. Phil Riley, division director of Christian Life and Sunday School. He also presented a videotape titled *A Bridge of Faith* to Kathryn Hughes, Caravan coordinator. Kathryn serves as the Church of the Nazarene representative on the Boy Scouts of America Protestant Relationship Committee.

Local Nazarene churches currently sponsor 92 Boy Scout units, reaching a total of 1,338 boys. Because of the working relationship between the Church of the Nazarene and the Boy Scouts of America, Scouts who complete all the Caravan requirements may wear the Phineas F. Bresee medal, Caravan's highest award, on their Boy Scout uniform.

Nazarene Boy Scouts who complete the Scouts' God and Country program receive a letter of congratulations from the Nazarene International Headquarters. □

NEWS OF EVANGELISM

REVIVAL NETS 11 FOR CHURCH MEMBERSHIP

A man who had described himself as "spiritually insecure" found what he had been looking for during the first service of a week-long revival at **Placentia, Calif., First Church**. Seeking a certainty about his relationship with God, the 58-year-old man knelt and prayed following the Tuesday night service. He later testified that he finally had assurance in Jesus Christ.

Evangelist William Varian preached during the January 29—February 3 revival. Paul Pitts was the guest singer.

Pastor Ed Felter reported that nearly 50 others received spiritual help during the revival. Several, including young people, responded to the invitation each service. Eleven of the 13 who joined the church March 31 did so as a result of the revival's impact. The man who had searched for and found assurance in Jesus Christ during that winter

revival was one of them. He also was entirely sanctified during the same week.

Pastor Felter credits the success of the revival to eight weeks of prayer by the church. □

REVIVAL REJUVENATES CHURCH

Under the inspired singing and preaching of Evangelists Barry and Tavia Dutton, 36 people sought the Lord at the **Dallas, Oreg., church** recently. Twelve people were converted and a number reclaimed. One man prayed to victory kneeling at a pew. A lady who was converted during the meeting brought nine new people to church on Easter Sunday.

A healing service also met needs of a woman suffering with severe abdominal pain. She found total relief, and her doctor was amazed. Another, with high blood pressure, was healed to a normal reading. One requested anointing for a friend suffering spinal meningitis. The disease disappeared and the friend returned to church the following week.

As the evangelist delivered a sermon titled "The Prodigal Son," two families responded. The wives have become involved in women's ministries.

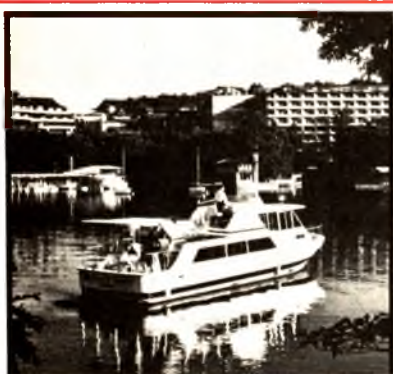
Amidst much weeping, there was great rejoicing. Long-range prayers

were answered. Seekers were at the altar following every sermon. Sunday School enrollment increased by 25% and worship attendance is up. Budgets were paid, revival costs were met, and giving has increased. People are requesting church membership classes and baptismal services.

People have boldness and courage as never before. The total church has witnessed the miracle of God's grace and is earnestly seeking the salvation of family members and friends. Pastor Marvin Bressler believes revival came because the people were faithfully involved in prayer and in trusting God. □

THE CHURCH SCENE

The members and friends of the **Coldwater, Mich., church** gave special recognition to Rev. Dallas E. McFarland as their pastor for the past 10 years. A surprise weekend celebration was given in honor of the McFarland family September 7 and 8. A banquet Saturday evening and the Sunday night service included letters and testimonies from friends and relatives. Several gifts, including a money tree, were presented to the McFarlands. □



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Dedication of the new sanctuary addition of **Anderson, Ind., First Church** was held recently. The sanctuary will seat 1,100, plus 105 in the choir. The new addition was built adjacent to the existing building and is the fourth sanctuary at the same location since the church was organized in 1915. The complex is valued at \$2.5 million, with parking located on an entire city block not far from the downtown. The new building has 37,565 sq. ft. It has a large foyer, covered entrances. The lower level has five adult classrooms, a music and choir rehearsal room that is 2,158 sq. ft. It also has a fellowship area that will seat 857. The building is equipped for the handicapped with an elevator between floors. The total cost of the addition and parking was \$1.3 million. Rev. Gary Henecke of Portland, Oreg., was guest speaker and Dr. Bruce Taylor, district superintendent, gave the dedicatory prayer. The pastor since 1978 is Roland E. Dunlop.

OUTSTANDING CHURCHMAN DIES



Dr. John T. Benson, Jr., 81, died Sunday morning, October 27, following an extended illness. Dr. Benson was an outstanding churchman in the denomination, whose father was one of the founders of Nashville's Pentecostal Mission. The Pentecostal Mission was the southern holiness group that joined with the Church of the Nazarene in 1915. From it came Nashville First Church and Trevecca Nazarene College.

Dr. Benson is survived by his wife of almost 59 years, Jimmie; five children, John T. Benson III, Bob Benson, Mary Laura Benson, Eva Rogers, and Carolyn Benson Coppedge; and 20 grandchildren. Funeral services were conducted by Dr. Millard Reed at Nashville First Church, October 29.

Dr. Benson was the former president of John T. Benson Publishing Company, which was organized by his father in 1902 to distribute tracts, books, pamphlets, and scripture mottoes. In 1904 it published its first songbook. Today, Benson Publishing Company is a leading publisher of religious songbooks, hymnals, choral music, and special arrangements.

A dedicated layman, Dr. Benson served for 30 years as song leader at Nashville First (a job his father had for 28 years before him). He was a member of the General Board of the Church of the Nazarene for 12 years, of the Tennessee District Advisory Board for 39 years, of the Trevecca Board of Trustees for 46 years, and of the Nashville First Church board for many years. He began the Benson Lecture Series at Trevecca in the mid-1940s. It is the oldest lecture series at TNC.

An "honor citation" in Dr. Benson's name may be earned by boys participating in the Nazarene Caravan Adventurer scouting program for fifth and sixth graders. □

—NN

FLOODING IN MID-ATLANTIC STATES

A number of Nazarenes were affected by massive flooding in the mid-Atlantic states in November. One of the hardest hit locations was Parsons, W.Va., on the West Virginia North Dis-

trict, where 10 families (including Rev. and Mrs. William Drew Brown) lost their homes and the First Church of the Nazarene was severely damaged. The high waters destroyed pews, instruments, and other furnishings in the sanctuary, but fortunately no Nazarenes lost their lives in the community of about 3,000.

Mrs. Brown reports that some church members lost businesses and that some members have lost their jobs since the places where they worked were destroyed. The waters of five rivers flow into the Cheat River just outside Parsons, and the tremendous flow caused the Cheat to crest at record levels, destroying almost all of the downtown business community and at least 80 homes.

The Marlinton Church of the Nazarene on the West Virginia South District was swamped under six feet of water, resulting in the loss of all of its furnishings. Eleven Nazarene families in that community lost furniture and household items.

Four Nazarene families in each of the communities of Ronceverte and Alderson, W.Va., also lost the contents of their homes.

Rev. Francis Ketner, pastor of Roanoke, Va., First Church, said some of the members of his church had lost all of their furnishings. He added that his church was making special efforts to provide food, clothing, bedding, and some furniture to families in their community, especially those of children involved in their bus ministry. Roanoke received 10.5 inches of rain.

At least 35 persons died and thousands were left homeless in the aftermath of the torrential rains which struck the mid-Atlantic states. The high waters caused damage estimated in the hundreds of millions of dollars.

The Nazarene Hunger and Disaster fund has made money available to assist some of those Nazarene families hard-hit by the flooding. □

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COMPASSIONATE MINISTRIES CONFERENCE ATTRACTS CROWD

More than 500 students, professors, pastors, district superintendents, general church and para-church leaders, and social ministry professionals attended the first Nazarene Compassionate Ministries Conference, November 8-10 in Kansas City. The conference, sponsored by Nazarene Compassionate Ministries and Nazarene Theological Seminary, included addresses and sym-

posia dealing with both the theological and hands-on aspects of compassionate ministries. Symposia dealt with subjects ranging from the causes of world hunger to outreach to inner-city street gangs.

"The totally unexpected response from the hundreds of you who have gathered here in this Compassionate Ministries Conference is eloquent testimony that we are witnessing in the Church of the Nazarene a rebirth of social concern and compassion as an authentic expression of Christian holiness," said Dr. William M. Greathouse, addressing the Saturday evening session.

Major speakers included Dr. Richard Schubert, president of the American Red Cross; Dr. Paul Rees, editor-at-large of World Vision; Dr. Wallace Erickson, president of Compassion International; Dr. William M. Greathouse, general superintendent; Dr. Paul McCleary, former executive director of Church World Service; Dr. Tom Nees, director of Washington's Community of Hope; and Dr. John L. Peters, founder and past president of World Neighbors.

Response from many of those attending was very positive.

Nazarene News Service will have a more complete review of the conference in an upcoming issue of the *Herald of Holiness*. □

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The much-anticipated NIV Study Bible is now available from Nazarene Publishing House. Zondervan sales representative, Jack Green (l.), presents a "first copy" to NPH Sales Department staffers Wes Blachly (center) and Paul Miller. The *New International Version* study edition contains extensive notes, center column references, concordance, full-color chronology charts, subject index, and maps. Each of the 66 books has a full multi-page introduction. Each hardback volume comes with a warranty replacement card for replacement against defects in materials and workmanship. This study edition will be especially helpful to ministers, Sunday School teachers, and Bible students of any background.

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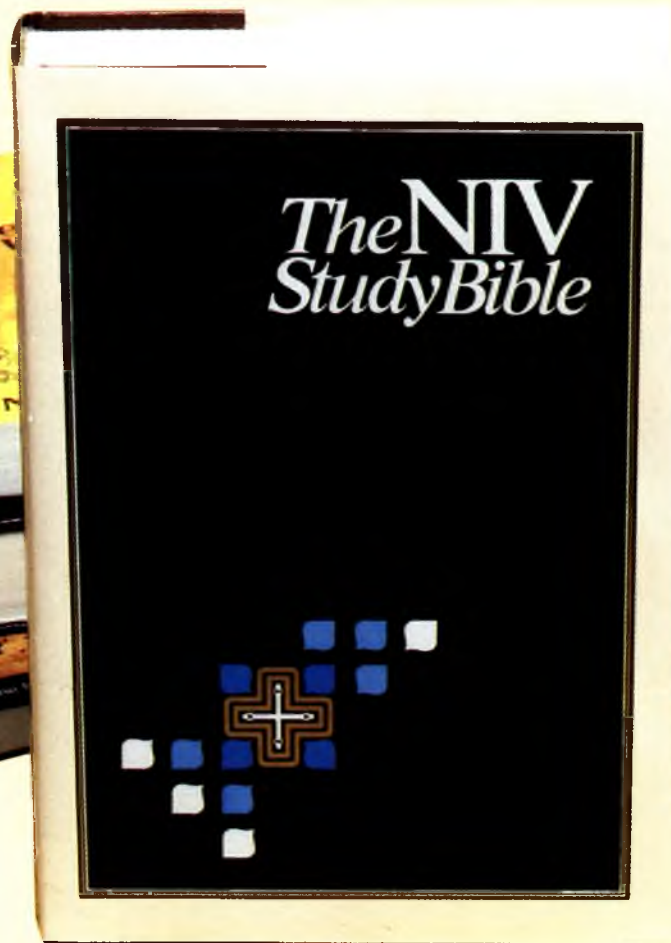
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