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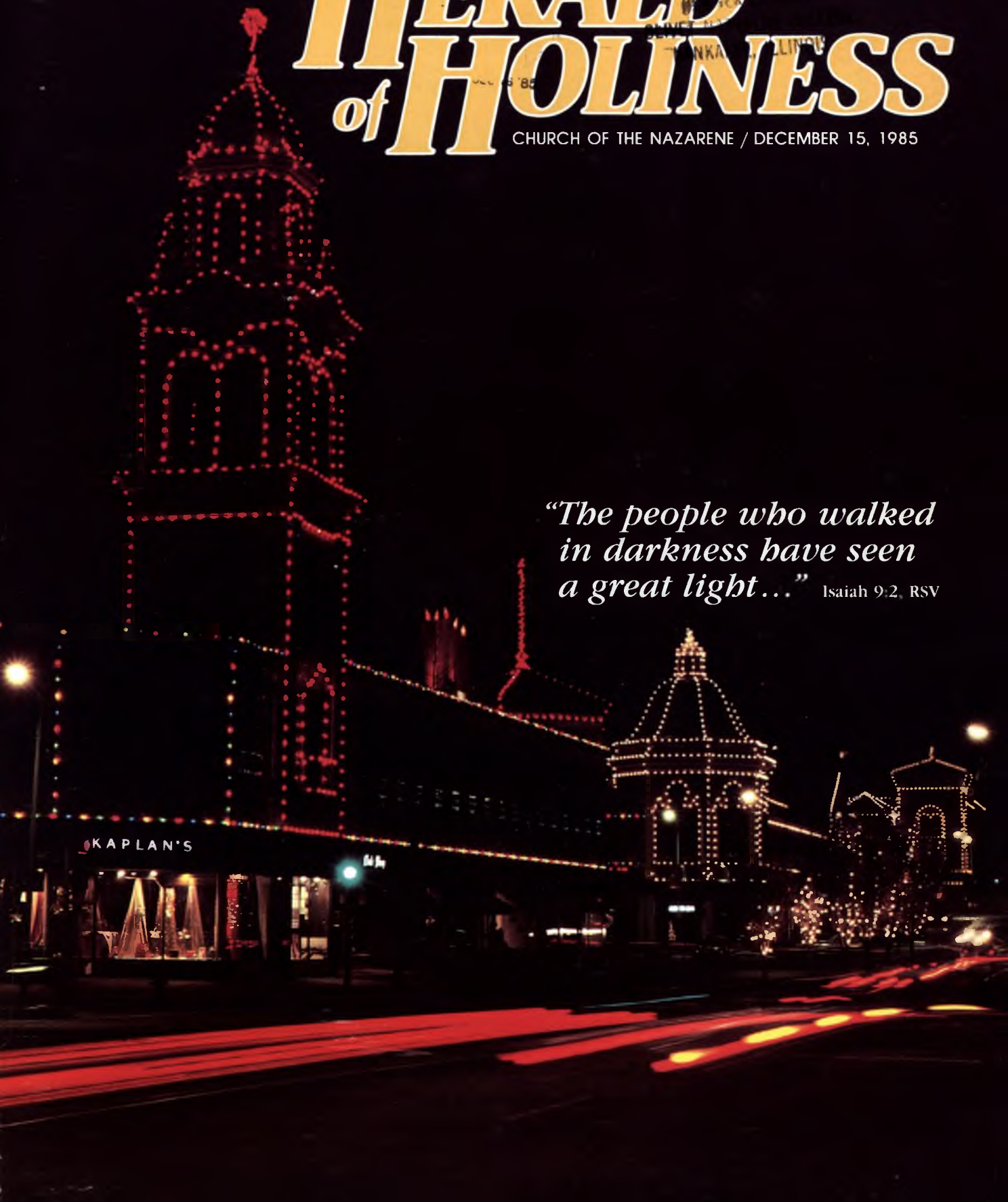
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# HERALD of HOLINESS

CHURCH OF THE NAZARENE / DECEMBER 15, 1985

*"The people who walked  
in darkness have seen  
a great light..."* Isaiah 9:2, RSV





## THE UNSPEAKABLE GIFT

*by General Superintendent John A. Knight*

**T**HE GREATEST MISSIONARY who ever lived was never bothered by words, or the lack of them. His quiver of words was always filled, ready to be plucked from their place of rest and put into the warrior's service. St. Paul always seemed to have the right word. It made little difference as to what his theme was, or the persons he was addressing.

If a theological treatise to the Romans was called for, there was his arsenal of words—ready for use: big words like *justification, sanctification, redemption, glorification!* Or if the Corinthians needed a stern warning against the easy misuse of the means of worship, the apostle had ready access to words that brought the necessary message in no uncertain terms.

Rebuke and argument—as in the letter to the Galatians who misunderstood the meaning of the law? For this, too, his supply of words did not fail him. And, of course, those tender expressions that revealed the depth of his soul flowed often from his lips to such dear ones as the Philippians. He had no problem either in speaking to the unbelievers. On Mars' hill, he found a ready tool for preaching the gospel by using the idea of "the unknown God" (Acts 17:23).

But there was one perennial theme that left him speechless. When this topic came up, he fumbled for a word and found none. There were no words, not even in Paul's great vocabulary, to describe adequately the beauty, the power, the divine glory of Jesus Christ.

And so, in awe, with obvious loss of words, he could only exuberate the reality of his relationship with the living Christ by the immortal sentence: "Thanks be unto God for his *unspeakable* gift."

If Paul could not express it, we need not try. But we can know the Power that he knew, and at this Christmas season we can lift our hearts in prayer and praise to Him who loved us and sent His Son into our human predicament for our salvation.

May we pray:

O God, our Father, we acknowledge that every good and perfect gift comes from You. But today we give You thanks for Your greatest and best Gift—Jesus Christ our Lord. Because of Him—the revelation of yourself—we know the kind of God You are, a God of love and compassion. Through Him we are recipients of Your rich grace. And by Him we have access to You and Your infinite resources.

As men of old we bring to You gifts of praise, adoration, and thanksgiving. We celebrate with renewed loyalty the coming of Him whose mission is to "deliver his people from their sins."

We thank You that Christ's light still shines from Bethlehem; and the darkness has not been able to put it out. Hasten the day when the victory of Your light shall be realized and the whole earth shall be filled with Your glory.

Lift out of the abyss of sin's darkness those who are overwhelmed by it. Help men to resist the thralldom of tyranny. In every land may justice roll down as a mighty stream. Bind up the wounds of the nations.

And now, O Lord, come to us in fresh ways at this Christmastime. Let no inner room of our lives be closed to You. Cleanse us from all that is alien to Your Spirit. Forgive us our failures. Strengthen every aspiration in us toward greatness. Touch our hearts with compassion. Inspire our wills to move our feet and hands in loving service.

And may we remember that  
*Though Christ a thousand times in Bethlehem be born,  
Lest he be born in us, our hearts are still forlorn.*

—Phillips Brooks

In the name of the "unspeakable gift," our Savior, we pray. Amen. ☐





by CHARLES HASTINGS SMITH

**I** AM GLAD that God did not put the manger in Las Vegas. His Son came to a cradle, not a casino. He was born in a stable, not among slot machines. He bypassed the "card sharks" for the cattle. He chose a lantern to the neon.

Showmen shined no spotlight on the manger, so heaven turned on its brightest star. Had I been a star that Christmas night, I would have run along on the floor of the firmament and hovered over His manger-bed. Let the astronauts and the moonwalkers tell me where Jupiter was that night. Where was Orion? Where was Saturn? Where were the Pleiades that night when the Christ child lay wrapped in flesh?

Gamblers stood at His cross but not at His cradle. Men quarreled for His purple robe, but they were humbled by His swaddling clothes. They gambled at Golgotha, but they brought their dreams to Beth-

lehem. Devils sneered when He died; angels sang when He was born. The sun was darkened when He died; the moon was full-blossomed at His birth. The hills shuddered at His death; they skipped for joy at His birth. He was buried with the rich; He was born with the poor—and somewhere in between are all of us.

I marvel, and I am mystified and motivated at the manger. By the miracle cradled there. By the message conveyed there. By the movement created there.

I marvel at the manger. No other birth has so changed the stream of mankind. Isaiah's announcement, long before prophesied, became the tributary of God's promised love. The manger was redemptory. The immaculate conception of an unknown Jewish girl defied the laws of human gestation. Men marveled at it then. They marvel at it now.

I am mystified at the manger. Why would God choose a stable? A cattle shed? A sheep stall? Even the timid rafter doves looked down with bewilderment. The gentle

oxen grew wide-eyed with the miracle in straw. Joseph could not believe that his rough carpenter's hands were holding the fingers of God. Herod grew restless when rumors ran that a Child would become a King. With cold irony, he jested: "When ye have found him, bring me word again, that I may come and worship him also" (Matthew 2:8). Little did he know how far Bethlehem's scepter would reach or how many would bow and receive beauty for ashes and exchange rags for riches.

I am motivated at the manger. Our modern Christmas smorgasbord is so cluttered with plastic balls, tinsel trees, union Santa Clauses, hucksters, and Star Wars toys, it is easy to miss the manger. A Virgin's cry is hard to hear above the raucous rhythms of rock and roll and the prancing of red-nosed reindeers. The wise men who came were not seeking a new discotheque with flashing psychedelic lights and the sweaty gyrations of the jungle. One single star was enough to lead them to the Gift of gifts and the Treasurer beyond comparing. Anxious shepherds did not make haste to see some rouged carnival paramour winking at the curious and the calloused. They hurried to see a young mother holding Him for whom their fathers yearned and of whom the angels sang. The manger motivated men then. It still does. It always will . . . and the movement will never die.

Take me back to the manger. It will not be Christmas unless I go. I have been too long with the pious and the proud, the selfish and the sinful, the lusters and the losers. Before Armageddon crashes at my door, let me kneel reverently once more in the straw. Before the final holocaust burns up our planet, let my eyes once more behold the star that overhung the cradle. Let my weary feet shake off the dust of atomic and nuclear bombs and wind down that narrow road to David's city where Mary cried out in pain and where it became the birthday of God. Before the last earthquake topples us all into our graves, let me stand where Joseph stood and bare my head in the lantern-light and feel in my heart the peace and security that only the God-led know. Then it will be Christmas again. □

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### BOYCOTT URGED

It seems that the problem of the sale of pornography in public places has grown worse over the last decades. The Church of the Nazarene has taken a firm stand disapproving this, and I would like to suggest to the readers that we as individuals go one step further. Stop shopping at places and doing business with merchants who sell pornography. I am suggesting a united boycott by all Nazarenes in this matter. Talk to your friends at work and try to get them involved in this also. You may even want to write a letter to the editor of your hometown newspaper and voice your concerns to fellow

citizens of that town. I have. If we disapprove of the sale of pornography, and especially in public places, where all a small child has to do is walk down the wrong aisle to have their eyes polluted, why do we continue to help these merchants make a profit? I won't anymore. I challenge every Nazarene to join me on taking a stand.

*Danny Bryant  
Mebane, North Carolina*

### TV EVILS SCORED

Network TV is not reflecting society but is attempting to reshape it. TV contributes significantly to the changing of attitudes and values

about human sexuality. Indeed, it is rare for TV to suggest sexual relations between a man and a woman married to each other and who "love" each other.

Those who control TV believe that entertainment should be a major force for social change. These reformers clearly want a society in which adultery is acceptable and homosexuality is normal. Basically they want a hedonistic "anything goes" society.

I thank God for the many people who speak out openly against the evil tide of a sex-oriented, secular-saturated, drug-crazed society that is now destroying our foundations. It

(Continued on page 24)

# From the Manger to the Cross

by JERRY W. McCANT

**C**ONFLICT between faith and culture is inevitable. Culture has influenced our beliefs and practices more than many realize.

We greet each other, "Merry Christmas and a happy New Year." Does merriment help declare the gospel of Christmas? Christmas is a holy day. Why do we wed it to a secular holiday—New Year's Day? We blend Santa directly into the same picture with Jesus in a manger. We give gifts to family, friends, and associates, forgetting that at the first Christmas season, all the gifts were for Jesus.

Christians are not supposed to allow themselves to be squeezed into the mold of the world (Romans 12:11, Phillips). Some secular adaptations may be inevitable, but for vast numbers, Christmas is a secular holiday, nothing more. Christians should resist this and seek opportunities to share their faith in a secular environment. If we are to Christianize Christmas, we must find ways to express the true meaning of Christmas as a holy celebration.

Amid the mistletoe and halos, Santa and Christmas pageants, we have too often allowed the secularization of one of the holiest days in the Christian Church's calendar. Even some Christians seem to have forgotten the true meaning of this holy day. Perhaps we could regain the awe, glory, and wonder of Christmas if we would again ponder the costliness of that first Christmas. There *were* gifts on the first Christmas—God gave the costliest gift and all the other gifts were presented to Jesus. What would happen if all our energies in preparation for Christmas were focused entirely on Jesus?

We have become too sentimental in our presentation of the Christmas event. Jesus was born in a feeding trough for animals. He was born in a barn. There were no lovely pastel-

colored robes worn by Mary and Joseph. Jesus lay on hay, wrapped in swaddling clothes, not the beautiful blanket provided by Christian artists. None of them wore the bright halos we have given them on Christmas cards and elsewhere.

Jesus stepped into the muddy, bloody stream of human history.

Wars, hatred, violence, and injustice had flowed in that stream for centuries.

Still He who knew no sin came "in the likeness of sinful flesh" (Romans 8:3). He who knew no sin became sin for us in order that we might be redeemed from sin. The Son of God became man in order that men might become the sons of God. Christmas, then, is really the story of salvation.

Shall we cancel the beauty of Christmas? No! Keep the trees, tinsel, and colorful wrapping paper. Turn the lights up high. Let the beautiful cards keep coming, and do not dampen the festive spirit. Let there be celebration and laughter. Keep all the beauty of Christmas but remember, please, that Christmas has its wondrous beauty only because we see it through the lens of the Crucifixion and the Resurrection. These redeeming events alone give meaning to Jesus' birth.

A few years ago when I was a pastor in Graham, N.C., I saw a most fitting symbol of all I am trying to say. It was a Christmas decoration on top of Granite Finishing Company at Haw River, N.C. As I turned the corner, that symbol stopped me—it was a cross within a star! That encompasses the meaning of both Christmas and Easter. It ties the birth of Jesus and His death together. Jesus was born to die in our stead.

In God's plan the life of Jesus moved in a straight line from the manger to the Cross. We miss the meaning of both Christmas and Easter unless we look straight from Bethlehem to Golgotha. If we can grasp the meaning of a cross within a star, then will we have begun to understand the religious significance of

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Christmas and Easter. The two belong together in our Christian theology and symbolism.

From the beginning this was God's plan. Our salvation was His eternal purpose. Christ on the cross was not a last-ditch effort to save us. In Jesus, God came seeking us for the purpose of saving us. "God was in Christ reconciling the world to Himself" (2 Corinthians 5:19, NASB). Jesus came to reveal how deeply God loves us (John 3:16).

It would be appropriate for Christians to greet one another with "A joyous Christmas and a blessed Easter" instead of "Merry Christmas and happy New Year." What does the New Year's celebration have to do with Christmas? Nothing! But Christmas and Easter are joined together in God's marvelous Christ event. Christmas has permanent significance because of Easter.

Because we profoundly believe that Jesus lives today, Christmas and Easter still have meaning. The Church calendar from Advent to Easter has great significance. We should observe it more carefully and use this time to proclaim "the gospel of Jesus Christ" (Mark 1:1).

Any *Life of Jesus* might well bear the title of the gospel song "From the Manger to the Cross." We do well to remember that the first star shining in the East had a cross in it. Let us who know the Christ of Christmas and Easter resist the secularizing influence of the world around us. Dare we have the courage to greet those around us with "A joyous Christmas and a blessed Easter"? □

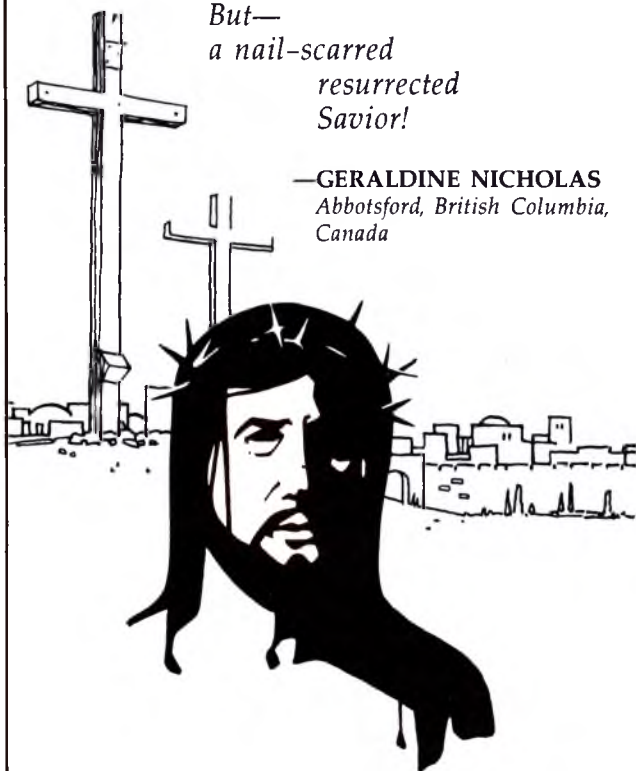
## The Gift

Our Christmas gift  
from God

is not  
a baby in a manger;

But—  
a nail-scarred  
resurrected  
Savior!

—GERALDINE NICHOLAS  
Abbotsford, British Columbia,  
Canada



I HAVE ALWAYS been a Christmas person, savoring various spiritual aspects of the season. With considerable effort I've tuned out the commercial world's din and tuned in heavenly frequencies during Advent. At our house Christmas Eve church service exceeds in importance the traditional gift exchange. And during my personal quiet times I've reread the accounts of the birth of Jesus in Matthew and Luke, Isaiah's prophecy, and enjoyed religious works of great artists.

However, during the last holiday season, I experienced symptoms of what I call "Christmas burnout." In spite of my well-established habits, the spirit of selfish acquisitiveness characteristic of our culture clouded the season for me. When the last carol died away I wondered, Is that all there is?

The Lord understood that my question implied a desire to uncover a meaning in Christmas then veiled from my sight. A few weeks later the Holy Spirit began to reveal to me that I should make the qualities of Jesus' adult life and ministry the object of my worship on His birthday. This insight came about in February when we celebrated the birthdays of George Washington and Abraham Lincoln. I noticed that little if anything is said about the births of these great presidents of the United States. We particularly remember Washington, the "Father of His Country," at Valley Forge, and Lincoln, the "Great Emancipator," at Gettysburg. I'm not implying that I will ignore the birth of Jesus when December 25 comes; rather, that I shall look beyond Bethlehem's babe to the loving deeds of the Son of God.

What qualities and works of Christ had I overlooked? The answer came as I was researching the Psalms in preparation for a Bible study group. C. S. Lewis writes in his *Reflections on the Psalms* that our sentiments about His Nativity (excellent in itself) does less than justice regarding Christ's identity. Lewis points out that across the centuries many believers customarily have read Psalms 45, 80, 110, and 132 at Christmastime, hailing the coming of Jesus as our Champion and eternal High Priest. This was news to me.

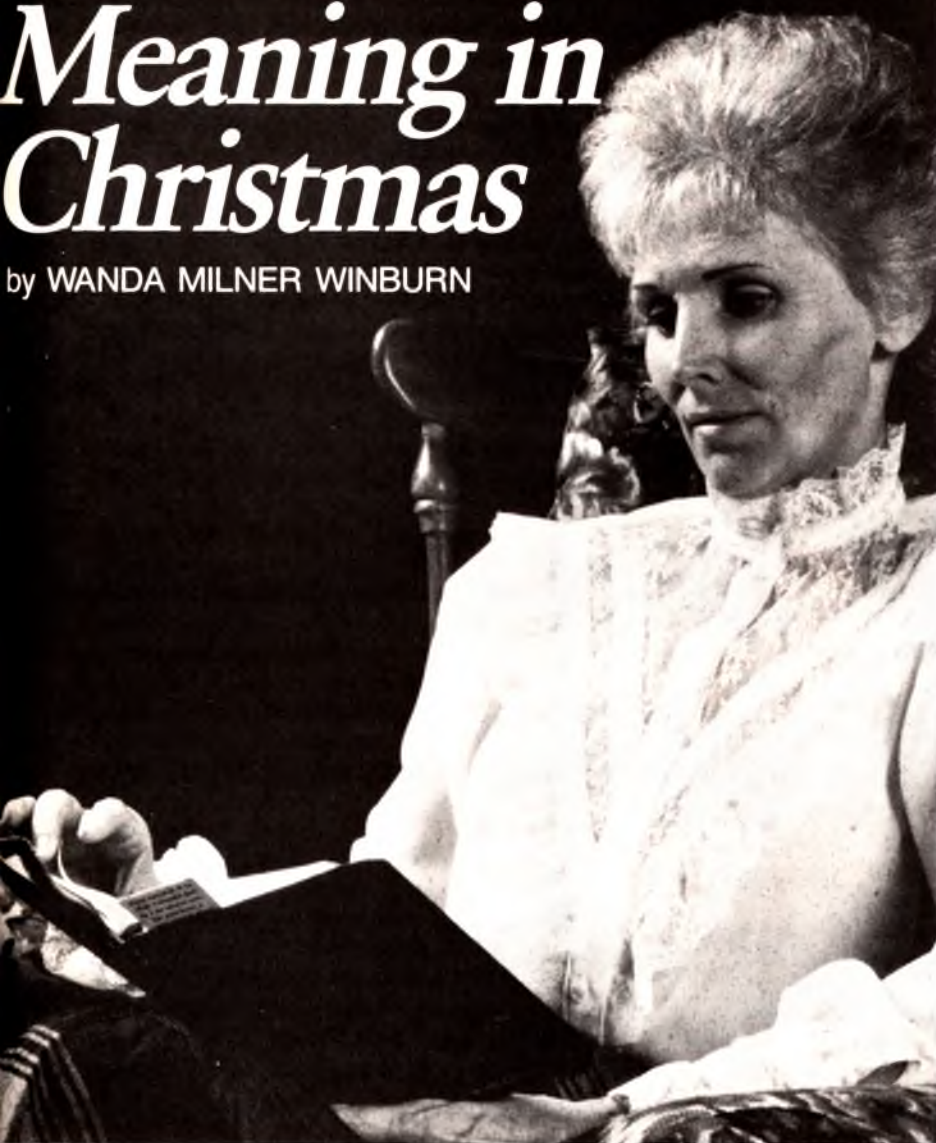
Psalms 110, which Lewis says is often read on Christmas Day, is surprisingly different from what I expected of a messianic prophecy. There is nothing suggestive of a virgin, a charming child, the City of David, or peace and goodwill. Instead, the Psalmist describes the Messiah as a conquering King and eternal High Priest. The fourth verse exalts Him as Priest-King: "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek."

My Bible encyclopedia sent me to Genesis 14:18-20 for more information about Melchizedek. I discovered that this mysterious priest-king of Salem appears from nowhere, blesses Abram in the name of the "most high God, possessor of heaven and earth," and vanishes. According to Lewis, of the Old Testament characters, Melchizedek most closely resembles Christ himself.

WANDA MILNER WINBURN is a schoolteacher, a freelance writer, and resides in Indianapolis, Indiana.

# I Found New Meaning in Christmas

by WANDA MILNER WINBURN



Camérique

He has no birth or death; he is not of the priestly line of Aaron but "was the priest of the most high God." The name Melchizedek of Salem means "king of righteousness and peace."

Through a cross-reference in my Bible, the Holy Spirit led me on to the Book of Hebrews where the author compares in detail Jesus' ministry with Melchizedek's as High Priest forever (Hebrews 4:14—5:10). Upon concluding my brief survey of this passage I had listed a page full of Christ's priestly attributes that have direct bearing upon my life. Because He is sinless and undefiled, the life of Jesus Christ reflects the priestly badge, "Holiness to the Lord." The perfect Mediator, He stands between God and me, bringing about reconciliation. He makes intercession for me at the throne of Divine Majesty in heaven. I can trust Him to bring me near to my holy God and to keep me in fellowship with the great Lord of the universe. These qualities, as well as others too numerous to mention here, deserve my unending praise and gratitude.

What difference will this discovery make in the way I celebrate Christmas? First, I plan to enrich my daily quiet time during Advent through an in-depth study of the High Priestly chapters in Hebrews. To my memory bank of Christmas scriptures I shall add Hebrews 7:22-28.

Secondly, I'll intersperse among familiar Christmas carols verses of hymns that exalt Christ as High Priest. Searching beyond the first stanzas, I found reference to this in "Praise Him! Praise Him!" "Something for Jesus," "Hail, Thou Once Despised Jesus!" "Arise, My Soul, Arise," and "How Sweet the Name of Jesus Sounds."

Some traditional symbols now will have added meaning for me. The tinkle of small bells, symbolic of the joy of Christ's coming, will remind me also of the bells adorning the high priest's robe. The fragrance of incense, associated with the wise men's gifts, will bring to my mind the picture of the high priest lighting incense before he entered the most holy place. Two other symbols will be added to my Christmas decorations and messages this year. An arch is appropriate because as both High Priest and Sacrificial Lamb, Christ bridged the gap between God and man. And the inscription worn on the priest's forehead, "Holiness to the Lord," will remind me that the holy Child became the holy

High Priest who makes men holy (John 17:17-19).

On the morning of Christmas I shall read Psalm 110 and in spiritual unison with the Psalmist, exalt Messiah's victory over Satan, death, and hell and praise Christ for His continuing ministry as High Priest at the right hand of God.

In the soft glow of the Christmas tree my prayer, paraphrasing the inspired words of the Psalm, shall be something like this:

*Lord Jesus, my eternal High Priest, in this the day of Your righteousness and power, I humbly bow before You. Because of Your sacrifice, made once for all, You see my soul clothed in a robe of righteousness, like the morning's glittering dew. Lord, there is only one thing I can give to You as a free-will offering—it is myself. Take my life. May the power of the beauty of Your holiness be evident in me today as I commemorate Your Nativity and every day until You come again.*

I am looking forward to the holiday season as never before, because through the guidance of the Holy Spirit, I have found new meaning in Christmas! □



# OBEDIENCE

by STEPHEN L. MANLEY

**G**REAT CARE is taken by both Matthew and Luke to present to us the genealogy of Jesus. It appears that Mary and Joseph were of the same tribe and family line. Probably they were first cousins. Mary's father evidently had no sons to carry on the family inheritance, so by the law as given in Numbers 36:8, Joseph was to be wedded to Mary. This young couple became engaged.

Mary was at her father's house at Nazareth. The angel of the Lord, Gabriel, appeared to her. Mary did not seem to be frightened by the angel, which may indicate that Gabriel appeared in the form of a man. He began to tell Mary of her favor with God. She had been chosen to be the mother of the Messiah. Mary did not question that this could happen. Her question was, "How can this be, since I do not know a man?" The angel explained that the child to be born would be of the power of the Holy Spirit.

It was at this point that Mary gave the most dynamic words in Christian experience. They are words that we all need to learn. Mary said, "Behold the maidservant of the Lord! Let it be to me according to your word" (Luke 1:38, NKJV).

Notice three aspects of Mary's statement. First, there is the *statement of obedience*. You will notice that the verse states, "And Mary said." Mary stated her obedience. There is something dynamic about that. Most all of us have had deep, internal desires to be better than we are, but we have never gotten around to doing anything about them, especially verbalizing them. Maybe it is not as bad to talk out

**"BEHOLD THE MAIDSERVANT OF THE LORD! LET IT BE TO ME ACCORDING TO YOUR WORD" (Luke 1:38, NKJV).**



loud to ourselves as we once thought. Psychologists are telling us that when a thought is verbally stated it makes a deeper impact upon the person than simply thinking it.

Basic to the Christmas message is the Christ child's call for obedience. It is a vital part of the Christmas celebration. Don't forget in the midst of giving gifts and big meals that your family needs to hear the statement of obedience from you. It would be a good time for each member of your family to verbalize his intention to be obedient to the call of Christ.

The Bible encourages us to do this. Romans 10:9 says, "That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved" (NKJV). It is the statement of obedience.

A second element in Mary's an-

swer is the *stage of obedience*. "Then Mary said," is the statement. "Behold the maidservant of the Lord!" is the stage of obedience.

The word *maidservant* is extremely important as Mary used it in this verse. It is the Greek word *doula*, which literally means "a female slave." It is important to notice that it is not a light saying or a figure of speech. For us the term *slave* has lost most of its meaning. But in the New Testament times slavery was a vital part of their culture.

To be a slave simply meant that someone owned, possessed, mastered, and dominated you. As a slave you were a person without rights. That is a very difficult concept for our generation. We are so used to demonstrating for our rights. But I have discovered that the Baby in a manger has presented to me a stage for obedience. The long arms of Christmas love have engulfed me through a cross and have convinced me that I must be His. "Don't you know you are not your own? You have been bought and paid for with a great price," the apostle Paul challenges us.

"Well, I have a right to my opinion," we yell in our twentieth century self-centeredness. No, you don't! You have one right, and that is to His opinion. "Well, I have a right to speak my piece." No, you don't! You have one right, and that is to speak His piece. "Well, I have a right to go where I want to go." No, you don't; you have one right, and that is to go where He wants you to go. You are a slave.

Obedience is not an accident. It is not a slip of the tongue or of the life. If anyone obeys, it will be because of this stage or platform of obedience, which is the surrender of life, like a slave. In regard to Mary's slavery, she was not in chains. This relationship was one of love. It was a result of her own

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choice as she surrendered to the will of God as a love slave.

I have found that there is little obedience in my life until I establish the deep stage or platform of surrender to Christ. Ultimately social pressure or family pressure will not be sufficient to keep us obedient to Christ. We must be His in love's surrender. If you loved Him enough, you would obey Him more. The statement of obedience can only be adequately spoken when we are standing on the stage of obedience, which is our total surrender to the Christ who has come.

But you and I know that there are some strong complications that come to us when we try to carry out our statements of obedience. That is why we must discuss the *strength of obedience*—"Let it be to me according to your word." Here is a young lady with all the desires of any young person her age. She has dreams of a future home, marriage, and children. Yet she has spoken

words that, in effect, say she places herself totally at the disposal of God without reservation. She is totally available to risk it all to do the will of God.

We look at Mary and think of how fortunate she was to be chosen. She will forever be remembered in history. But don't overlook the startling obstacles that she had to overcome in order to obey. For instance, obedience to God would mean that she surrender her reputation. Obedience to God would mean Mary must surrender her marriage. It could mean the surrender of her life. Joseph is permitted by Jewish law to stone her to death for the public embarrassment she has caused him. These were overwhelming obstacles in the way of obedience.

Have you not felt obstacles to your obedience to Christ? If you totally obey Christ, there are problems to face. Every area is struck with major change. The job, home,

finances, relationships, are only some of the areas. If I obey, how will it all work out?

Can you see the kind of strength that is needed if you are going to be obedient? Where will it come from? This is the Christmas message that Mary is delivering to you. The strength for actual total obedience to Christ must spring from the stage of obedience that is the platform of surrender. You must become His deep within. Without reservation you must be His love slave. It is only from that kind of inner commitment that you will find it possible to trust Him to work out the details. This brings us to where Mary began. She started with the statement of obedience. Why don't you state your intention of obedience to Christ in prayer?

*Dear Lord, without reservation and without conditions, I surrender my whole life to You. You will need to work out the details, but I trust You. In Jesus' name. Amen.* □

## NAZARENE ROOTS

### **CALLED NOT OF MEN BUT OF GOD...**

"Some are pastors and evangelists, licensed preachers and deaconesses, missionaries and teachers from our education institutions . . . women with holy hearts, self-sacrificing spirits, shining faces, tearful testimonies, and a vision, born of God, for this great work filling their souls. One of the remarkable developments of the holiness movement has been the bringing to the front the womanhood of the various denominations of this and other lands." So wrote Martha Curry, herself an ordained Nazarene elder, in a *Herald of Holiness* article of 1919 on "The Women of the Fifth General Assembly."

Nine years later, at Columbus, Ohio, the female preachers of the Eighth General Assembly gathered for a group portrait. Seated front and center is snowy-haired Mary Lee Cagle, pioneer Nazarene preacher in the South and Southwest, a builder of home mission churches and districts, and often elected district evangelist. Seated to her right is Rev. E. J. Sheeks, ordained with Mary Cagle in 1897 by the New Testament Church of Christ, a pre-Nazarene



body. After 30 years as evangelist, pastor, and rescue work promoter, Rev. Mrs. Sheeks had earned a theology degree from Sterling College (Presbyterian) and settled into the final phase of her career—professor of theology, church history, and missions at Bresee College, Hutchinson, Kans. There is Santos Elizondo (second row, fourth from the right), converted in California through the preaching of Maye McReynolds. Rev. Elizondo organized Nazarene work in Juarez, Mexico, in 1907 and established an orphanage there in 1921. Enduring bitter opposition in the early years of her ministry, her funeral in 1941 was attended by representatives of government and the Catholic church.

They came from every section of the country and represented experience in every section of the world—each woman with her unique history, each life consecrated to the faith—women preachers of the 1928 General Assembly. □

—STAN INGERSOL, Archivist



# Let's Go to the Ivory Coast!

## WHERE?

by RAY HENDRIX

A RECOGNIZED PRINCIPLE of marketing is to first study, analyze, and research the target market in order that the proposed product will be as relevant to the needs of the people as possible. Industry does it as a matter of fact, and then begins an intense organized and professional promotional campaign in order to sell the "needed product."

Now I'm not going to say anything here about how we sometimes approach the mission of planting churches and opening new work. But I do know that some pretty creative things are being done in some mission areas as the Church of the Nazarene chooses and selects its new outreach targets. Studies are made of the people. Pioneering leaders read up about the local cultures, anthropological characteristics, and indigenous literature. They study the economy, the political system, the form of government, and do extensive research into customs and life-styles. While all this is going on, God is working. He is trusted, depended upon, and as He opens doors, these trusting leaders walk through for His honor and glory. That's the way it is, folks. I know! I've been there while they've been studying strategies and trends in the use of media (radio and TV).

So—having said all this, what do you know about the Ivory Coast?

- Is it close to Nova Scotia?
- Is that where all ivory products come from?
- Is it a country?
- Do you know whether or not the Church of the Nazarene has entered this place?
- What language is spoken there?

Check it out. Look up the Ivory Coast in your encyclopedia. You'll be surprised!

WORLD MISSION RADIO is already at work in developing an awareness and promotional cam-

paign for use in the Ivory Coast. Pioneer missionaries John and Linda Seaman are creative individuals who are going there to establish the Church of the Nazarene. The use of radio and newspapers, and possibly television, is going to play an important role in the new Nazarene work in the Ivory Coast.

Want to be a part of the effort? You can, you know. It's simple! Just support WORLD MISSION RADIO! Pray for it! Give to it! Fast for it! And remember—the General Budget has nothing to do with media use, because WORLD MISSION RADIO does not depend upon the General Budget. Sometimes I think it's an orphan child of our total worldwide evangelistic thrust!

Maybe we should think in new terminology. Perhaps we should be thinking in terms of NAZARENE INTERNATIONAL MEDIA OUTREACH MINISTRIES (NIMOM). Anyway, the Ivory Coast is depending upon you and so is WORLD MISSION RADIO.

Come on, folks—join the rush!



## This Miracle of Birth

*Thank You for this  
miracle of birth, Lord,  
for this precious little life  
You've entrusted to me.*

*Help me, like Jochebed,  
with a basket of bullrushes  
made by my hands,  
to protect him from harm.*

*Help me, like Hannah,  
with a prayer of thanksgiving  
for all of his life,  
to dedicate him to You.*

*And help me, like Mary,  
with the joy of this hour,  
from the depths of my soul  
to magnify the Lord.*

—ALICE CAMERON BOSTROM  
Minneapolis, Minnesota

Camerique



RAY HENDRIX is director of International Broadcasting, International Headquarters of the Church of the Nazarene, Kansas City, Missouri.

# A Pastor's Ministry Was Turned Around

by MICHAEL R. GENTRY

**T**HE MORNING WAS USUAL—I drove my school bus back to the garage and hopped into my car to go to the church study. Because of the school bus schedule, my day is chopped up, which means any studying and sermon preparation must be done in the mornings immediately following the first bus run.

This morning I was anxious to get to my office and investigate the Book Club mailing that had come from the Nazarene Publishing House. An interesting packet called *Worship and Preaching Helps* was included. The material on the Book of Luke was particularly interesting because it looked like good sermon material and something I could use in my sermon preparation.

It takes a lot of time and research to prepare a series of messages and, with my busy schedule, this material was a most welcome sight. I would need to spend time making it personal, but the specific helps would assist me greatly in my preparation and allow more time for calling on the contacts made possible through my school bus job.

The study of Luke proved to be an exciting experience. The bonus of ideas for the bulletin was tremendous. By making use of the suggested hymns and the Scripture portions to be used for the Call to Worship, all directed to support the sermon material, the bulletin was prepared in half the normal time. I went home early for lunch and was able to spend some valuable time with my family; time that is often difficult to find within my various responsibilities.

By using the *Worship and Preaching Helps*, my sermon preparation time has been cut down by at least one-third. This is a big boost to my time. But the most gratifying reward has been the overt response of my congregation. One of the laymen said, "I have a hefty spiritual appetite and am being better fed through this systematic study." Several others have said that they have been motivated to do more home Bible study. Another expressed appreciation for knowing what the next Sunday's topic will be so she can refer to it in her Bible at home throughout the week. One lady said the scripture passages and sermons from Luke were full of good material that she had been able to relate to her own daily life.

MICHAEL R. GENTRY is pastor of the First Church of the Nazarene in Centralia, Illinois.

## "Because YOU GAVE..."

It is obvious that these helps have benefited both me and my congregation. I would like to say a special thanks for the General Budget, which makes this service possible through Pastoral Ministries. And I want to say a big THANK YOU to all Nazarenes everywhere who give generously to the General Budget. Because you gave, and still give, my ministry has been greatly strengthened and my congregation blessed. □

## CHRISTMAS WAITING ROOM

*They say You know everything!*

*You must have counted the long months,  
the painful journey into Bethlehem.*

*And You must have seen the inn,  
full of laughing travelers,  
toasting their health with wine  
around the fire;  
full of the pungent, sweet smells  
of warm, spicy food;  
full of cozy mat-beds within welcoming  
walls.*

*Too full!*

*You must have counted on that stable to be  
the birthplace of Your Precious Son—*

*A drafty, chilly place of honor,  
full of the stench of manure and animals  
and travelers unable to wash in  
warmth;*

*full of dusty, rustling, whispering fodder;  
full of wordless stock and the sounds of  
their munching and lowing.*

*But not too full!*

*There was room.*

*They say You know everything!*

*You must have counted my long,  
painful journey into this time.*

*Far from the merry, laughing crowds  
who toast the season with joy—*

*I am stabled in a cold and joyless place  
where winds of sorrow sigh;*

*life binds me with strong ropes;*

*I am dumb with hurt beyond words,*

*silent except for my lowing in pain.*

*O, Precious Son, be born anew in me.*

*Bring Your angels of song into  
my silent nights;*

*bring Your Star of Hope into  
this dark place—for there is room.*

*There is room!*

—LEITA TWYEFFORT  
Sparks, Nevada



# MORE THAN CONQUERORS!

ONE NIGHT, some months ago, I lay awake reminiscing upon my Christian life. The more I thought, the more depressed I became. Instead of thinking about God's glorious victories in my life, I felt that my Christian life had been a dismal failure to God and the church. Then, suddenly, it dawned upon me that the enemy of souls was seeking to depress me with his subtle, lying accusations. Greatly disliking depression, and knowing that God's will for me was constant and complete victory, I turned to a favorite passage of Scripture, Romans 8:37 (NIV): "In all these things we are more than conquerors through him who loved us." Reflection upon myself changed to meditation on God's Word.

"More than conquerors!" Many times I had preached from this passage, but I felt that all of my previous illustrations hadn't quite gotten to the heart of its meaning. As sleep continued to elude me, and thoughts about the overcoming life continued to fill my mind, I remembered John McEnroe's overwhelming victory at the Wimbledon tennis tournament a few months earlier. A supreme victory in the tennis world, I thought, would be for someone to beat John McEnroe 6-0; 6-0; 6-0; surely a feat nearly impossible. Then I realized what the Lord was trying to say. On the other side of the net of life Satan is throwing everything he can at us. All kinds of falsehoods, innuendoes, evil suggestions, and lying accusations may assail us, but "we are more than conquerors." On our side we have a Savior who is able to take all that the enemy hurls, and with His own returns He conquers the evil one 6-0; 6-0; 6-0; Satan need not win a single point. Hallelujah!

Yes, "we are more than conquerors," because God the



by EDDIE CAIRNS

Father is for us; He is on our side. Verses 31-33 of Romans 8 say, "If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all—how will he not also, along with him, graciously give us all things? Who will bring any charge against those whom God has chosen? It is God who justifies" (NIV). Then, too, Christ the Son is on our side. He also is for us. He died for us and is now praying for us in the power of His risen life at the right hand of the Father. "Who is he that condemns? Christ Jesus, who died—more than that, who

was raised to life—is at the right hand of God and is also interceding for us" (v. 34, NIV). Lastly, the blessed Holy Spirit is on our side. He is our divine helper as Paul points out in verses 26-27: "The Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will" (NIV). With the Triune God on our side, who can stand against us? "The one who is in you is greater than the one who is in the world" (1 John 4:4, NIV).

"We are more than conquerors," over indwelling sin. In Romans 7, Paul describes the degrading, enslaving, and polluting power of sin in the heart. In desperation he cries out for deliverance and finds the answer in Christ (7:24-25). He goes on in chapter 8 to explain that "the law of the Spirit of life" in Christ Jesus sets us free "from the law of sin and death" (8:2). As the law of light nullifies darkness, so the law of the Spirit of Christ frees us from the bondage of the rule of sin in our hearts.

"We are more than conquerors," too, over the circumstances of life. Trouble, hardship, persecution, famine, nakedness, danger, sword, unemployment, sickness, pain—nothing can separate us from His love

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(8:35-37). This also means that nothing can separate us from His power, His presence, His help, His wisdom, His peace, and His joy. No, in all of the circumstances of life "we are more than conquerors."

And we are conquerors over satanic powers. "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord" (8:38-39, NIV). Conquerors over everything that would in any way seek to hinder us from knowing His love! Through Him, nothing can keep us from being both objects and recipients of His love. No power, from whatever source, can stop us from experiencing the perfecting work of His love in our hearts. His forgiving, cleansing, perfecting, and character-molding love is always available and constantly working in and for the trusting soul.

And, so, meditating in His Word, and with the shout of victory in my heart and praise to God on my lips, I eventually drifted off to sleep. 6-0; 6-0; 6-0! □

## THE GIFT OF GIFTS

*It stopped stone still,  
That star or sun,  
Flooding heaven, bathing field,  
Baptizing straw  
When angels saw  
And heard His cries,  
Their voices rose in lullabies.  
Shepherds stopped, nearby, to know;  
Stooping wise ones bent to stare  
While Joseph knelt in humblest prayer  
Mary wrapped the boy so small  
In cloth to make a lily shawl,  
Heartsure He was the purest gift  
Of all.*

—VIVIAN STEWART  
Oklahoma City, Oklahoma

THE MUSIC drifted over the congregation and filled the room with a special, sweet blessing. What a perfect ending to what had been a week and a half of worship, ministry, and fun for "Solid Ground," our church's youth choir.

Just one more promise to keep and we would be on our way home. Like a family of ants we marched out of the sanctuary and down the street to the nursing home. Since we were so close it only seemed right that we should stop and sing a song or two for one of our church members. Even as tired as we were, maybe we could lift his spirits a little.

We all crammed into the small room where he sat slumped over in his chair. He seemed like a shadow of the person he had been just a few months before. Would he even know who we were, or had Alzheimer's disease removed our familiar faces from his mind? Even if he didn't remember us, it was a nice thing for us to be there and a good ministry experience for the choir.

We sang a couple of our numbers as he sat very quietly, and I began to wonder if he were listening. He

JERRY KESTER is youth minister at the Kent, Washington, First Church of the Nazarene.

## Never Be Bitter

by JERRY KESTER



slowly lifted his head and said, "Young people, could you sing, 'Blessed Assurance'?" So we sang "Blessed Assurance, Jesus is mine! Oh, what a foretaste of glory divine . . ." When we finished, tears were streaming down his face and ours. He quietly asked if we could sing it again. ". . . This is my story, this is my song, Praising my Saviour all the day long."

Milo Arnold sat up a little

straighter, his wheelchair was transformed into a pulpit, and we became not a tired youth choir but a congregation of eager listeners. You could have heard a pin drop as residents and staff were enveloped by the holy hush that flowed out of the room and down the hall.

"Never be bitter, young people," said the man of God with clear eyes and a quiet conviction in his voice. "For bitterness spoils the fruit of your lives and rotten fruit isn't good for anything." He talked of hard trials and the goodness of God's grace. He sat before us the victim of one of life's most cruel tricks, and yet somehow he didn't seem to be a victim at all. "Perfect submission, all is at rest. I in my Saviour am happy and blest; Watching and waiting, looking above, Filled with His goodness, lost in His love."

We went to minister and became the recipients of ministry. We came tired and empty and went away full and overflowing. None of us can ever again sing Fanny Crosby's great hymn without being carried back into a corner of our minds where Milo Arnold resides. When life pushes in on me I hear Him say, "Never be bitter—it spoils the fruit and what can you do with rotten fruit?" □





# OUR KING'S DAUGHTER

by FAITH C. HOPKINS

ON THAT SUMMER DAY IN 1975, very few Americans even bothered to turn on their televisions. What had become almost commonplace to many was still momentous to Emma Irick, however, and her eyes sparkled with excitement. I was informed when I arrived, "We will have some tea and visit after we watch the splashdown."

The white dot in the sky grew larger and larger until the capsule splashed into the ocean. The rescue crew from the ship waited for the hatch to open. We sat engrossed and watched as the men emerged from the spaceship. With an audible sigh, Sister Irick turned to me and said, "I wish I could take a trip like that. Wouldn't that be great?"

As I watched her excitement when the men came aboard the ship, I knew this day would be memorable for me because of her. While my ears vaguely heard the announcer, the picture on the screen blurred. I recalled the first time I met Emma Irick. She was scheduled to come to Friendswood, Tex., for a revival. I had signed the list to have her for dinner the first night of the services.

That afternoon, as she got into the car, she said, "Tell me about yourself. Do you have any children? How old are they? What do you do in church? How many are in your adult Sunday School class?" By the time we reached my home, we were friends and co-workers for the Lord. Over the dinner table we discussed current news events, the missionary reading books, and her travels as an evangelist. She was witty and well read. Her alertness and twinkling eyes portrayed the spirit of a 17-year-old girl, the one who started preaching 67 years earlier. She explained, "I have retired, but I felt the Lord wanted me to hold this one last revival. It will be my swan song."

FAITH C. HOPKINS is a licensed minister in the church of the Nazarene. She pastors the Egg Harbor City, New Jersey, church.

A short time later, my family sat in the pew when the singing commenced. The woman on the platform was short and thickset. She wore a print dress and her brown hair was neat. When she was introduced, she limped unsteadily to the pulpit and held to it for support.

Then, as Rev. Emma Irick greeted the congregation, her back straightened, her eyes flashed, and God's Word rang out clear and fresh:

Let us draw near with a true heart . . . Let us hold fast the profession of our faith without wavering . . . let us consider one another to provoke unto love and to good works (*Hebrews 10:22-24*).

This was a special week for me, a time of renewed dedication for full-time service to my Lord. I do not remember her words, as I knelt at the altar a few nights later, but I shall never forget the warm glow that flowed throughout my being when her hand rested on my head as she blessed me for the ministry.

The click of the television switch brought me back to the present as the screen turned gray. We reflected on the future, especially concerning our church in a changing world. She was exuberant about the opportunities available to us today to reach people for God.

## *Christ Is Christmas*

*Whene'er you date a letterhead  
With month, and day, and year,  
You thus admit, yes, right in ink,  
That Jesus Christ was here!  
Whene'er you sign a document  
And there beside your name  
You fix a date, you thus proclaim  
The year that Jesus came!*

*Oh, how can mankind be so blind  
And try to stay the flow  
Of love poured forth upon the earth  
So many years ago?  
For if they take away our Christ  
From Christmas, what is left  
But shallow emptiness?  
And we have missed the best.*

*Let's put Him back and crown Him Lord  
And let us gladly bring  
Our offerings, like men of old,  
Unto the newborn King!  
Without Him, all festivities  
Are somehow bare and thin,  
Let's open up our hearts—our hearths—  
And let the Savior in!*

—ALICE HANSCH MORTENSON  
Racine, Wisconsin

Regarding God's leadership in my life, she said, "You'll do fine. God will show you the way."

She told me of the car accident that necessitated the surgery on her hip. "I am getting along very well with occasional help of a walker," she said, "and I am back in my own home." She spoke of her son, who visits often, and her daughter, who lives nearby. We talked of her 27 years as pastor of Lufkin First Church of the Nazarene. After her husband, Allie (a successful minister for 42 years), died, she continued pastoring and even completed a building program before going into evangelistic work.

Before I left, I brought in the newspaper and thanked her for a wonderful afternoon. As I walked down the sidewalk to the car, I thought of the precise directions she had given me to her house, when I had telephoned earlier. She set a course that I had followed without error. My prayer was, *O Lord, may my pathway of service be as clearly marked.*

A few years later I was at Bethany Nazarene College writing a paper on Emma Irick. One evening I telephoned her. The conversation went something like this: "Who? Faith, from Friendswood? Great! You're in college? Wonderful! You're writing a paper on me? College? Oh yes, I graduated from North West Teacher's College in 1906 and went to Peniel College for their theological course. In fact, I was a representative for Peniel College when I met Allie at the Texas Holiness Association in Arlington, Tex., in 1907. He had just made a world evangelistic tour and was a speaker for the convention. In April 1908 Allie and I joined Peniel Church and were married there in June of that year.

That fall we attended the assembly at Pilot Point, when the Nazarene church was organized. Do you have my book, *The King's Daughter?* No? See Sam Stearman. When my book came out, he really helped with it. I tell you what I'll do—give me your address and I'll send you a leaflet from my 90th birthday celebration in 1978. I even preached the message. There was a fine crowd in spite of the downpour." Her letter arrived a few days later including several leaflets.

I graduated in 1983 and went to see her in September. She was in great spirits. She showed me an article written about her in *Bread*. She was looking forward to the 75th anniversary celebration at Pilot Point. All the arrangements had been made for her to go. What a thrill for me to see her on the platform and hear her clear voice in testimony, via a video, the next Sunday at First Church of the Nazarene in Pasadena, Tex.

She has taken a space trip. She is with her King. I reread her letter. I read the Lufkin *Daily News* editorial on her. I read the obituary that her dear friend, Nell Addington, mailed to me. I have before me the picture Nell took in August just 17 days before Rev. Irick's first stroke. I praise God for the heritage we have from saints like Allie and Emma Irick.

As a new pastor, I inherited from Rev. Alfred Mason a box of *Preacher's Magazines*. The January 1958 copy featured Allie Irick on the cover and the article spoke of him as a pioneer "who with his companion, and colaborer, helped hew out the kingdom we see today." Thank God for those pioneers. May we be as faithful to preach and live the holiness message. □

## Book Brief

### SO WHO'S PERFECT? A Candid Look at Our Humanness



DICK HOWARD  
author



**I**T DOESN'T take much living to discover that this world is an oversized ark, its inhabitants excellent candidates for a zoo! What interesting habits, characteristics, temperament traits, and personality quirks are found among us!

In the chapter "Meet a Stranger," Professor Dick Howard tackles head-on the dichotomy between what we expect of ourselves as saints and what we really are. To do so, he leads us through the zoo, pointing out typical human responses. In the process he introduces the INNER SELF (heart, mind—which we take to heaven) and the OUTER SELF (body, flesh—which

we leave on earth) and builds his case on charts that make the problem very clear.

Among the helpful chapters is one titled "What Sin Leaves Behind." A clue to its content is found in this thought: "So-called evil desires cannot be destroyed. Because they are actually misused normal desires, they cannot be removed without dehumanizing us. What must happen is the correction of their misuse." The following chapter goes into detail on how to obtain "Deliverance from the Old."

Perhaps because of my inquiring INNER SELF, I like the abundance of questions raised in the book. Part IV asks: "What Can Be Done?" but the real answer requires more clarifying of the problem, so untangling of holiness and humanity goes on 60 pages before "The Expulsive Power of a New Affection" and "Some Practical Help," which lead us out of the woods.

Last month, we discussed our other 1985 book on the holiness/humanity problem, *These Earthly Vessels*. I've examined both books carefully. In my opinion, Howard's book bares many distressing human responses at the level where most of us actually live, freeing us to admit and expose what we thought should be hidden. This enhances the value of the Purkiser book, with its supportive theological thinking. □

—Evelyn A. Stenbock

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



# the editor's STANDPOINT

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## MORE THAN A BIRTH

Christmas celebrates more than a birth. It celebrates the incarnation of the Word of God. “The Word was God” and “the Word was made flesh.” God became man! The movement was downward, not upward. The Incarnation was not human ascent—man did not become God. It was divine descent—God became man. It was a step, as Edwin Lewis once wrote, “that only a gracious God could think of and only a holy God could require and only a sovereign God could carry out.”

God experienced humanity in Jesus Christ. If we strip the birth of Christ of that meaning, we strip His death of its power to save. Incarnation was in order to atonement. The Son of God partook of flesh and blood “that through death he might destroy . . . the devil.” He was made like us “that he might . . . make reconciliation for the sins of the people.” Take away the reality of the Incarnation and you cannot retain the reality of the reconciliation.

The Cross was a martyrdom, not an atonement, unless God had become man. Martyrdom may inspire, but it

cannot atone. The sufferings of Christ can inspire our heroic acceptance of suffering, but they cannot remove our sin and guilt unless God was incarnate in Christ. As an ancient theologian expressed it, “What is not assumed is not redeemed.” Unless God assumed human nature in its totality, humanity is bound forever in sin and death.

Let us stand before the manger and, in the midst of the world’s shallow sentiment, let us affirm that Jesus, who entered history through the Virgin’s womb, came from eternity as the Son of God.

And let us joyfully affirm the meaning of His cross. To quote Lewis again, “Let us magnificently and audaciously and triumphantly affirm that on that distant day . . . when a Man, broken on a cross, bowed his thorn-crowned head and cried, ‘It is finished!’ it was God himself completing the atonement for our sin, smiting a highway of light that should reach from earth’s foulest den to the ineffable glory of the Great White Throne.” Amen! □

## BRIDGING THE GAP

One of the greatest rescue operations in human history was the evacuation of the British Expeditionary Force from Dunkirk during World War II. Pushed to the sea and trapped by German blitzkrieg forces, the Tommies seemed doomed. But despite bombing and shelling, and using every possible size and kind of ship, the Royal Navy got 338,000 soldiers off the beaches and back to England. Historian Walter Lord describes the evacuation in *The Miracle of Dunkirk*.

Among the rescue vessels used was the *Oriole*, an ancient paddle steamer. A serious problem developed because of the slope of the beaches. Troops could not wade out to the ships, ships could not reach the trapped soldiers. The *Oriole*, however, had a shallow draft. Skipper E. L. Davies drove it hard aground, and it became a pier. Troops would wade out, climb aboard the bow, and walk to the stern, where they were picked up by other ships. Before the incoming tide refloated it, the *Oriole* had served as a life-saving bridge for 2,500 men.

Calvary’s cross was such a bridge. Sin alienated man-

kind from God. A destructive abyss yawned between them. Sinners were helpless to span the awful gulf. God, in His infinite mercy, flung a cross over the chasm. “Christ died for our sins.” Over that bridge, erected at incalculable cost to God, we can hurry to safety and life. The atoning death of Jesus was the mightiest rescue mission of all time.

For those 2,500 Tommies, the grounded *Oriole* was the only bridge to freedom. Many of them nearly missed the bridge. Exhausted from combat, hampered by water-logged uniforms and boots, they “stumbled and sank” trying to reach the *Oriole*. Naval officer Rutherford Crosby plunged into the sea again and again to pull them out and help them aboard. Only when a receding tide left the ship “high and dry” for a while was he able to rest.

That’s our job as Christians, to help people reach the bridge. We must dive into their sin, misery, and confusion, helping them to trust Christ and find deliverance. We are not the bridge, but we can be lifeguards. □

God experienced humanity in Jesus Christ. If we strip the birth of Christ of that meaning, we strip His death of its power to save.

## VICTORY AND STRUGGLE

When Michael Straight was a young Communist, his dwindling certainty about Communism was further eroded by the death of a close friend in the Spanish Civil War. After a memorial service for his friend at Cambridge, he confessed to Pat Sloan, one of the speakers, "I don't know what I believe in anymore."

In his political memoir, *After Long Silence*, he records Sloan's reply. "There are only two things that you must believe in," he said, "the certainty of the ultimate victory and the necessity for continuous, organized, disciplined struggle."

Wherever Communism has been nationalized, it has been a failure, a conspicuous, documented, proven failure. Its economics and its philosophy have produced such a record of failure that Communism can sustain itself in power only through brutal repression. It fears free speech, free press, and free elections, for these would overturn Communism decisively.

Communism has survived and spread because of the blind faith and total commitment of those who em-

brace Sloan's answer. As sure as Christ is Lord and Scripture is true, Communism will be denied "ultimate victory," even where it is most solidly entrenched. But the "continuous, organized, disciplined struggle" of its zealots will postpone the doom until the curtain comes down on human history.

Christians, too, believe in "the certainty of ultimate victory." The final, eternal triumph of the kingdom of God is the theme of Revelation. Trusting in Christ, standing on His Word, we look beyond the final anti-christ, the final warfare, to the time when "every knee shall bow" before the Lord Jesus.

Are we committed to "continuous, organized, disciplined struggle"? The Church will grow, the gospel will triumph, and people will be converted only because Christians are true believers—convinced, committed, and expendable for His sake.

What do you believe in? What are you willing to invest your time, money, strength, and abilities to promote and achieve? Victory comes not without struggle; struggle is not without cost. □

## CHRISTMAS GREETINGS

God Bless You!

To all our readers we send thankful Christmas greetings!

May Christ's presence be your choicest gift and greatest joy—now and always!

W. E. McCumber  
Mabel P. Adamson

Ivan A. Beals  
Dan Ames







# FROM THE SHADOWS

by DELLORA WEST

**W**HILE PRAYING RECENTLY, I felt strangely but strongly impressed to consult an eye surgeon whose amazing success with difficult cases merited investigation. But would I be foolish to seek yet another medical opinion when reputable physicians had labeled my near-blindness irreversible? The feeling persisted, so before I could lose my nerve, I made an appointment for the first available date.

At the scheduled time, an assistant led me to one of the examining rooms where I waited for some time with clammy hands and shortened breath. As the doctor entered and sat down beside me, I said bravely, "Doctor, about a year ago, I got acquainted with a former employee of yours who attends my church. She has been praying secretly that I would come to you."

This remark caught his interest, so I continued with more confidence, "She felt if anybody could help me, you could, or you would know who could."

Pausing only briefly, I added, "So I feel God has sent me to you." He looked thoughtful but said nothing.

During the examination he repeated a certain test several times. I sensed in him a carefully controlled excitement. As he finished, he said something in medical terminology that I could not fully comprehend.

"Please repeat in layman's language what I think you said," I begged breathlessly as I leaned over the arm of the chair.

"What I'm saying is this," he explained, bending forward until his face nearly touched mine, "if the retina is OK when I remove the cataract, which formed over your already nearly sightless eye, I won't be surprised if you see 20/20."

"Don't build your hopes too high, though," he cautioned, "but I am optimistic."

"What do you mean—don't get my hopes too high?" I cried excitedly. "Have you ever lived in a world of shadows and blurred outlines?"

With difficulty I calmed down. He took no offense when I said softly but fervently, "Thank You, Jesus!"

He scheduled surgery for the following Tuesday morning. It could not be too soon for me! This was one operation I anticipated rather than dreaded.

As I was being prepped, the frigid temperature of the room became pure misery. Sensing my discomfort, a kindhearted aide warmed the pad and blankets, which stopped the nervous shivering. I remained on the same warm gurney throughout the operation.

When I returned the following day for the doctor to check my eye and change the bandage, he said cheerfully, "I think the surgery was a success." Hesitating a moment, he continued more deliberately, "You may not see as well as I had hoped, but you will see." I simply could not repress the heartfelt "Praise the Lord!" that came without volition.

As the healing progressed, so did my sight. On the day the new lens was fitted into my glasses, I walked outside to discover people with faces, buildings with form, and cars with color. Even though the surgery did not produce perfect vision, the prognosis is good. When my other eye is implanted in a few months, I should have somewhere near normal eyesight. Already I can read for myself, and I qualify to drive again.

Is it surprising that I am jubilant over this miraculous answer to my agonizing cry for healing? My heart thrills even more over the greater miracle when God removed the scales from my sin-blinded spiritual eyes. I now can say both spiritually and physically: "... one thing I do know, that, whereas I was blind, now I see" (John 9:25, NASB).

Hallelujah!

*DELLORA WEST is a free-lance writer and a member of the Oklahoma City Lakeview Park Church.*





Rev. Phil Riley  
Division Director

**SUNDAY SCHOOL FIGURES SHOW  
INCREASE (WORLDWIDE)  
FOR THIRD CONSECUTIVE YEAR!**

**"INTERNATIONAL SUNDAY SCHOOL YEAR FOCUSES  
ATTENTION ON 2 MILLION ENROLLED BY 1995!"**

By action of the Board of General Superintendents, 1985-86 is the International Sunday School Year.

A renewed emphasis on Sunday School is being observed across the entire denomination.

✓ **THE FALL SUNDAY SCHOOL EMPHASIS**, "LET THEM KNOW," launched the year. 33,791 new enrollees are a good start toward the decadal goal of 2 million enrolled. The top five districts in the U.S. and Canada were: (1) Colorado, with 3,064 new enrollees; (2) Kansas City, with 1,550 new enrollees; (3) Southern California, with 1,407 new enrollees; (4) Sacramento, with 1,160 new enrollees; (5) South Florida, with 1,138 new enrollees.

Continued growth such as this is needed by every district to reach our decadal goal!

✓ **THE LATEST STATISTICS RELEASED BY THE GENERAL SECRETARY** (listed below) indicate consistent growth within the top 25 districts. We have also listed the top five Sunday Schools on each U.S. and Canada district inside this insert. Our district superintendents continue to increase their efforts to keep Sunday School growth before their pastors and people. Let's support them in this.

✓ **THE CHRISTIAN LIFE AND SUNDAY SCHOOL HANDBOOK** will be delayed in its release until early summer 1986 to coordinate General Assembly action referred to the General Board concerning CL/SS structure. Watch for a release date.

**ANNUAL STATISTICS (1984-85)**

**Top 25 Districts in  
Sunday School Attendance**

1. Guatemala Las Verapaces	16,898
2. Southern California	11,150
3. Korea Central	9,824
4. Central Ohio	9,419
5. Oregon Pacific	9,345
6. Southwestern Ohio	8,838
7. Northeastern Indiana	8,813
8. North Central Ohio	8,742
9. Colorado	8,679
10. Michigan	8,677
11. Los Angeles	8,658
12. Illinois	8,322
13. Kansas City	8,197
14. Swaziland North	8,114
15. Peru North	8,092
16. Southwest Indiana	7,946
17. Kansas	7,848
18. Indianapolis	7,831
19. Eastern Michigan	7,702
20. Central Florida	7,608
21. Washington Pacific	7,575
22. Akron	7,325
23. Tennessee	7,127
24. Haiti North Central	7,027
25. Northwest	6,928

**25 Largest Sunday Schools  
in Average Attendance**

1. Bethany First (Oklahoma)	1,670
2. Bonteheuvel (Republic of South Africa)	1,500
3. Salem First (Oregon)	1,466
4. Denver First (Colorado)	1,454
5. Pasadena First (California)	1,410
6. Olathe College (Kansas)	1,251
7. San Juan Chamelco (Guatemala)	1,200
8. Long Beach First (California)	1,123
9. Nashville First (Tennessee)	904
10. Wichita First (Kansas)	883
11. Nampa First (Idaho)	812
12. Cleveland King-Kennedy (Ohio)	804
13. Park-Wood (Republic of South Africa)	783
14. Merebank (Republic of South Africa)	752
15. Mount Vernon First (Ohio)	732
16. Siteki (Swaziland)	730
17. Chobal (Guatemala)	695
18. Manzini First (Swaziland)	680
19. Oskaloosa (Iowa)	663
20. Nampa College (Idaho)	647
21. Kansas City First (Missouri)	643
22. San Miquel Chicaj (Guatemala)	628
23. Portland First (Oregon)	625
24. Indianapolis First (Indiana)	610
25. An-Jung (Korea)	609

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

1. Cleveland King-Kennedy (Ohio)	+499
2. Fort Worth Metroplex Chapel (Texas)	+201
3. Zephyrhills (Florida)	+108
4. Salem First (Oregon)	+100
5. Long Beach First (California)	+93
6. Pasadena First (California)	+92
7. Xenia (Ohio)	+85
8. Orlando Central (Florida)	+85
9. Cincinnati Springdale (Ohio)	+75
10. Warwick Valley (New York)	+72

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

1. Bonteheuvel (Republic of South Africa)	+700
2. L'Acule de Gros Mornes (Haiti)	+479
3. Primera Iglesia (El Salvador)	+468
4. Grace (Republic of South Africa)	+346
5. Siteki (Swaziland)	+292
6. O-Song (Korea)	+262
7. Gras Mangles (Haiti)	+261
8. Seoul South (Korea)	+253
9. Kwangju Kwang-Song (Korea)	+244
10. An-Jung (Korea)	+224





**THE FIVE LARGEST SUNDAY SCHOOLS  
IN AVERAGE ATTENDANCE  
FOR THE 1984-85 ASSEMBLY YEAR  
U.S. AND CANADA (under roof)**

**AKRON**

505	Canton First
303	East Liverpool First
250	Akron Arlington
204	Warren First
192	New Philadelphia

**ALABAMA NORTH**

224	Huntsville First
170	Jasper First
164	Birmingham First
153	Florence First
151	Sheffield First

**ALABAMA SOUTH**

207	Lanett First
175	Columbiana
156	Tuscaloosa Holten Heights
134	Tuscaloosa Alberta
114	Mobile First

**ALASKA**

168	Anchorage First
145	Soldotna
132	Anchorage Jewel Lake
92	Fairbanks First
89	Anchorage Hillcrest

**ARIZONA**

568	Phoenix Orangewood
354	Mesa First
338	Glendale
238	Tucson First
220	Tempe

**CANADA ATLANTIC**

151	Trenton
149	Elmsdale
125	Oxford
88	Summerside
76	Moncton First

**CANADA CENTRAL**

124	Brampton
115	Toronto Emmanuel
98	Cedardale
90	Hamilton First
89	Ottawa Trinity
89	Toronto Kennedy Road

**CANADA PACIFIC**

152	Abbotsford
98	Victoria First
85	Vancouver First
80	Guildford
64	Penticton

**CANADA QUEBEC**

88	Centré Evangelique
38	Montreal First
24	Franklin Centre
21	Dollard-des-Ormeaux French
18	Ste-Foy

**CANADA WEST**

276	Calgary First
160	Red Deer First
147	Medicine Hat
110	Winnipeg Fort Garry
108	Edmonton Southside

**CENTRAL CALIFORNIA**

490	Porterville
313	Bakersfield Olive Knolls
259	Visalia First
208	Bakersfield First
191	Tulare Wayside

**CENTRAL FLORIDA**

417	Orlando Central
404	Lakeland South Florida Heights
284	Zephyrhills
282	Winter Haven
248	Tampa First

**CENTRAL LATIN AMERICA**

108	Oklahoma City Primera
95	Laredo
91	McAllen
83	Brownsville
78	San Antonio Primera

**CENTRAL OHIO**

376	Grove City
339	Circleville
317	Newark First
288	Gallipolis
274	Portsmouth First

**CHICAGO CENTRAL**

530	Kankakee First
527	Kankakee College
350	Chicago First
234	Danville First
196	Elgin

**COLORADO**

1,454	Denver First
556	Denver Lakewood
405	Colorado Springs Eastborough
374	Colorado Springs First
358	Colorado Springs Trinity

**DAKOTA**

249	Mitchell
160	Jamestown First
120	Minot First
118	Valley City
101	Mandan

**DALLAS**

383	Richardson First
264	Dallas Central
197	Dallas First
169	Texarkana First
166	Tyler Lakeview

**EAST TENNESSEE**

264	Chattanooga First
136	Chattanooga East Ridge
134	Shelbyville
125	Estill Springs
123	Chattanooga Calvary
123	Knoxville First

**EASTERN KENTUCKY**

272	Ashland First
187	Maysville
162	Covington Central
160	Covington First
154	Richmond First

**EASTERN LATIN AMERICA**

102	Stamford
91	Newark
81	Jersey City
68	Rochester
56	Passaic

**EASTERN MICHIGAN**

600	Flint Central
445	Warren Woods
379	Richfield
329	Flint First
309	Plymouth

**GEORGIA**

296	Atlanta First
228	Sandersville
215	Marietta
199	Dublin
160	Mount Olive

**HAWAII PACIFIC**

124	Mali Samoan
116	Honolulu First English
103	Kailua
91	Hilo
80	Kaneohe

**HOUSTON**

324	Houston Spring Branch
216	Pasadena First
201	Houston Northwest
196	Nacogdoches
182	Port Arthur Grace

**ILLINOIS**

273	Decatur First
262	Decatur West Side
217	Decatur Faries Parkway
199	Springfield First
189	Mattoon First

**INDIANAPOLIS**

610	Indianapolis First
536	Indianapolis Westside
355	North Vernon
345	Martinsville First
273	New Castle First

**INTERMOUNTAIN**

812 Nampa First  
647 Nampa College  
418 Boise First  
379 Meridian Valley Shepherd  
255 Ontario

**IOWA**

663 Oskaloosa  
312 Cedar Rapids First  
262 Cedar Rapids Oakland  
224 Chariton  
224 Des Moines Eastside

**JOPLIN**

287 Carthage  
225 Independence  
200 Springfield First  
183 Highway  
178 Fort Scott First

**KANSAS**

883 Wichita First  
350 Salina First  
330 Hutchinson Bethany  
320 Newton First  
314 Hutchinson First

**KANSAS CITY**

1,251 Olathe College  
643 Kansas City First  
313 Kansas City Nall Avenue  
301 Kansas City Shawnee  
282 Kansas City Central

**KENTUCKY**

288 Lexington Lafayette  
243 Georgetown  
216 Columbia  
176 Lexington First  
174 Louisville Farmdale

**LOS ANGELES**

1,410 Pasadena First  
338 Pasadena Bresee Avenue  
332 Grover City  
315 Lompoc Trinity  
290 Atascadero

**LOUISIANA**

150 Shreveport Huntington Park  
147 Shreveport First  
131 Baton Rouge First  
103 Monroe First  
102 DeRidder

**MAINE**

242 South Portland  
192 Skowhegan  
174 Millinocket  
135 Bangor  
101 Dover-Foxcroft

**MICHIGAN**

266 Grand Rapids First  
238 Chapman Memorial  
229 Sturgis  
217 Owosso First  
192 Lansing South

**MINNESOTA**

208 Minneapolis First  
134 Litchfield  
120 Rochester  
111 Fergus Falls  
109 Grand Rapids

**MISSISSIPPI**

200 Meridian Fitkin Memorial  
179 McComb First  
117 Jackson First  
109 Grenada  
102 Pascagoula

**MISSOURI**

208 Hannibal First  
193 St. Louis Overland  
188 St. Louis Southwest  
177 St. Louis Bridgeton  
173 St. Louis Webster Groves

**NEBRASKA**

201 Lincoln First  
184 North Platte  
157 Hastings  
156 York  
147 Omaha Heritage

**NEW ENGLAND**

289 New Bedford International  
232 Lowell First  
210 Quincy Wollaston  
172 Manchester First  
163 Wareham

**NEW MEXICO**

319 Clovis First  
236 Albuquerque First  
218 Albuquerque Sandia  
200 El Paso First  
158 Roswell First

**NEW YORK**

385 Brooklyn Beulah  
178 Valley Stream  
145 Lakeland  
137 Bronx Bethany  
127 Brooklyn Miller Memorial  
127 Fishkill

**NORTH AMERICAN INDIAN**

87 Cache  
70 Chilchinbeto  
70 Leupp  
65 Smoke Signals  
57 Nazlini

**NORTH ARKANSAS**

199 Conway First  
199 Rogers  
162 Springdale  
139 Bentonville  
119 Fort Smith First

**NORTH CAROLINA**

296 Pineville  
268 Hendersonville  
166 Monroe  
156 Raleigh First  
151 Burlington First

**NORTH CENTRAL OHIO**

732 Mount Vernon First  
475 Marion First  
340 Jefferson  
333 Bedford  
315 Bucyrus

**NORTH FLORIDA**

235 Jacksonville University Boulevard  
165 Pensacola First  
148 Ocala First  
147 Jacksonville Central  
123 Gainesville First  
123 Leesburg

**NORTHEAST OKLAHOMA**

368 Tulsa Central  
344 Sapulpa  
265 Broken Arrow  
241 Bartlesville  
204 Collinsville

**NORTHEAST INDIANA**

392 Anderson First  
386 Huntington First  
303 Muncie Southside  
271 Elkhart First  
226 Elkhart Northside

**NORTHERN CALIFORNIA**

346 San Jose First  
272 Eureka First  
235 Santa Rosa  
223 Concord First  
155 Napa

**NORTHWEST**

426 Moscow  
329 Spokane First  
291 Lewiston First  
274 Spokane Valley  
264 Yakima West Valley

**NORTHWEST INDIANA**

524 Portage First  
306 Kokomo First  
260 Valparaiso  
247 Hammond First  
189 South Bend First

**NORTHWEST OKLAHOMA**

1,670 Bethany First  
416 Bethany Williams Memorial  
384 Oklahoma City Lake View Park  
321 Kingfisher  
297 Enid First

**NORTHWESTERN ILLINOIS**

523 Sterling First  
264 Pekin First  
232 Galesburg First  
229 Rock Island  
176 Ottawa First

**NORTHWESTERN OHIO**

271 Lima Community  
249 Springfield First  
204 Findlay First  
202 Piqua  
191 Wapakoneta



**OREGON PACIFIC**

1,466 Salem First  
625 Portland First  
378 Medford First  
270 Beaverton  
267 Eugene First

**PHILADELPHIA**

470 Fairview Village  
331 Ephrata  
319 Mifflinburg  
306 Vineland  
288 Crossroads

**PITTSBURGH**

211 Waynesburg  
200 Warren  
194 Oil City  
179 Pittsburgh South Hills  
178 Homer City

**ROCKY MOUNTAIN**

188 Kalispell  
137 Casper  
131 Sunnyside  
127 Great Falls  
101 Billings First

**SACRAMENTO**

554 Sacramento Liberty Towers  
278 Oroville  
266 Auburn  
241 Redding First  
207 Sacramento North

**SAN ANTONIO**

184 Harlingen  
180 San Antonio First  
172 Temple First  
155 Austin Grace  
153 Austin South

**SOUTH ARKANSAS**

255 North Little Rock First  
236 Little Rock First  
176 Hot Springs First  
152 Little Rock Rose Hill  
146 Little Rock Calvary

**SOUTH CAROLINA**

311 Columbia First  
231 Fort Mill  
217 Langley First  
209 Winnsboro  
205 Chester

**SOUTHEAST OKLAHOMA**

221 Henryetta  
201 Choctaw  
201 Durant  
154 Shawnee  
149 Ada

**SOUTHERN CALIFORNIA**

1,123 Long Beach First  
358 San Diego Mission Valley  
320 Anaheim First  
305 Westminster  
289 Bloomington

**SOUTHERN FLORIDA**

548 Miami Hosanna  
403 Bradenton First  
351 Princeton  
289 Pompano Beach  
275 Sebring

**SOUTHWEST INDIANA**

480 Seymour  
230 New Albany First  
227 Bloomington First  
224 Brazil  
205 Bicknell

**SOUTHWEST OKLAHOMA**

385 Western Oaks  
359 Trinity  
310 Calvary  
202 Yukon  
146 Jernigan Memorial  
146 Mustang

**SOUTHWESTERN OHIO**

448 Xenia  
383 Cincinnati Springdale  
360 Pisgah Community  
306 Trenton  
257 Dayton Parkview

**TENNESSEE**

904 Nashville First  
376 Nashville Grace  
260 Nashville College Hill  
241 Nashville Bethel  
231 Memphis Calvary

**UPSTATE NEW YORK**

219 Owego  
208 Syracuse Immanuel  
161 Rochester Trinity  
159 Rochester Grace  
144 Jamestown

**VIRGINIA**

582 Richmond Southside  
263 Roanoke First  
210 Arlington Calvary  
199 Hampton  
193 Harrisonburg

**WASHINGTON**

324 York  
286 Marley Park  
269 Salisbury  
252 Washington First  
229 Baltimore First

**WASHINGTON PACIFIC**

424 Puyallup  
342 Seattle Aurora  
325 Kent  
320 Vancouver Hillcrest  
312 Olympia

**WEST TEXAS**

346 Lubbock First  
335 Fort Worth Metroplex Chapel  
229 Amarillo First  
229 Hereford  
207 Amarillo Valley View

**WEST VIRGINIA NORTH**

260 Newell First  
256 Weirton  
217 Parkersburg Broadway  
213 Elkins  
209 Parkersburg First

**WEST VIRGINIA SOUTH**

321 South Charleston First  
295 Charleston Davis Creek  
250 Huntington First  
215 Pineville  
205 Charleston Calvary

**WESTERN LATIN AMERICAN**

292 Los Angeles Belvedere  
252 Los Angeles Boyle Heights  
125 Sacramento  
124 Rancho Cucamonga  
101 National City

**WISCONSIN**

123 Milwaukee First  
117 Mattoon  
110 Racine Community  
107 Madison First  
106 Burlington

**1986 SPRING SUNDAY SCHOOL  
EMPHASIS WILL BE  
"TAKING GOD'S LOVE TO NEW PEOPLE"  
MARCH 9—APRIL 13, 1986**

# Everett's JOY



by WILLIAM GOODMAN

**A**T FOUR YEARS OF AGE I heard a loud explosion. It was the sound of a shotgun. My father and I were in the woods by our still. We ran to the house where my parents' best friend had just killed my mother. My father grabbed the shotgun and killed the man, then used the gun to kill himself. For three days I wandered around the bodies hoping that someone would come and help me. This scene would be my living nightmare for the rest of my life."

Everett spent 13 years in foster homes. Many of the homes were cold, indifferent, and cruel. In several of the homes the abuse Everett endured was unspeakable.

To escape this fate, Everett joined the army. He was

sent to Vietnam where he witnessed mass killings and finally was captured and placed in a prison camp for 17 months. His hatred and bitterness about life as an orphan was compounded by hours of torture at the hands of his captors. When rescued, only seven men in the prison camp had survived. Everett stated: "The only thing that kept me going was my hatred. They couldn't break me because of my built-up hatred and bitterness."

Everett's fateful life was further complicated when an earthquake rocked the veterans hospital where he was recuperating, killing several people and hurting many others.

After being released from the hospital he wandered about the country for 14 years seeking a happy, complete life. He was so full of hatred and bitterness that he was unable to settle down anywhere. He would work until he had enough money to get drunk, then he would aimlessly wander on. He remained embittered against life.

In January 1984 Everett was drinking at Meridian, Miss., when he blacked out. He woke up in a hospital in Kansas City. He had no idea how he got there or how long he had been there.

A certain nurse would pause before leaving Everett's room and pray for him. When questioned why, she told Everett that God had love to replace the hatred and bitterness in his heart.

Everett entered a Salvation Army rehabilitation center where he expressed hatred for everything. He was told about God, but he didn't want to hear. He did want to stop the blackouts and the drinking, but he didn't mind being bitter and hating everyone. He did want to stop the nightmares of his parents' deaths, cruel foster homes, concentration camps, and a horrible earthquake.

Invited to a Christian alcoholics victorious meeting, Everett agreed to try it. At the meeting, happy people introduced themselves as Christians. Everett introduced himself by stating: "I'm not a Christian but I want to be happy and be like a Christian."

After the meeting a lady asked Everett to wait a minute. Kay wanted to introduce him to Christ. The old hatred took over and Everett responded: "Forget it, I'm too far gone. You don't know what I have done." But she persisted in her witness to Christ. Everett testifies: "I found Christ and He lifted 100 pounds of bitterness from my 120-pound frame."

The scars of his parents' deaths, the tragedies of foster homes, the torment of prison camp, and the terror of earthquakes are still in Everett's mind, but the hatred and bitterness are gone. "I'm better and getting better every day. God has loved me more than I could possibly ever love Him. I lost hate and found love. Christ fills my life with joy. I'm the happiest creature alive now," states an exuberant Everett. □

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WILLIAM GOODMAN is an ordained elder in the Church of the Nazarene and a free-lance writer. He lives in Raytown, Missouri.



is high time for more Christians to join in and cease listening to and following the example of those who continue to advocate a "half-cocked," outdated sort of a "gospel" that would require us to do no more than preach, pray, pass out tracts, etc.

Christians should, through His power, witness for Jesus, and that includes speaking out openly against sin on TV and elsewhere.

*Charles C. Davidson  
Brandon, Florida*

#### READ COVER TO COVER

I've been receiving the *Herald of Holiness* now for about a year, and I thought I'd write and tell you how much I have enjoyed the October 1 issue.

The others are OK, but this one just outdoes the rest. I have read this one cover to cover, and I really can't explain how much I enjoyed it.

*Mrs. McMillen  
Caruthersville, Missouri*

#### HELPED BY HERALD

The August 1 *Herald* was a great help to me. Robert Maner wrote so

clearly on the work load carried by some laypersons. As I have been looking at my own life during recent months, the thoughts expressed had a response from me, as I pray about these concerns.

The "Anonymous" writer on the honors given to a member was expressing facts that need to be carefully noted throughout our church. Fannie Steagal Brannon's article was challenging in that we saw the heartaches experienced by believers. Robert Ulrich, on the taking of one's own life, was clear in his message.

*Geoffrey W. Lawton  
Oldham, England*

#### HELP HEARING-IMPAIRED WORSHIPERS

Many churches don't realize the problem hearing-impaired people have of taking part in the services. Systems are available to help the hearing impaired, and the churches should utilize them. Many senior citizens and many younger persons miss so much by not hearing. Let's not deny them the privilege of listening to God's service. We have such a sound system in our church at Scottsbluff, Nebr., and visited the

Riverton, Wyo., church where we saw one in use. They are great. Give them a try.

*Jean Thompson  
Scottsbluff, Nebraska*

#### SOMETHING REALLY BIG

Having to listen for so long to the peddlers of "cheap religion" as they equate "spiritual progress" with big church buildings, big staffs, big statistics, big choirs, big meetings, and the whole "nine yards," it was indeed refreshing to learn that the church has chosen Chicago as its first "Thrust to the cities" target. Following Paul's example and in the power of God's spirit, we are now going to do something that is really "big" and of spiritual significance, and that is to reach people for Christ in this sprawling central city. "To God be the glory!"

One would expect the "bigger is better" advocates to be the first to "jump on the bandwagon," but don't count on it. As always, it will be our good people who will respond, focusing prayers, compassion, resources, and cooperative efforts on Chicago.

*Charles C. Davidson  
Brandon, Florida*

## AMAZING LOVE

by EVELYN GLADDING

**T**HE LOVE OF GOD is beyond human understanding. This truth became quite real to me after the death of my 85-year-old father.

I had prayed and requested prayer many times during my dad's long illness; prayer for his salvation and for courage and strength to care for him in our home.

My husband and I took shifts keeping Dad turned in bed. We were weary. Finally we resigned the situation to "one day at a time." That helped. But the thing that really bothered me was that we had no assurance of his being ready for heaven. He was a good man but not a Christian. I knew that goodness alone would not get him ready to meet his Maker; nothing except a personal faith in Jesus as Lord.

At times I questioned, "Why all the in and out of

hospitals, time after time, with lingering cancer and gangrene in his feet?" He could not speak, only stare.

About two o'clock one morning I heard soft moanings. This was unusual, for he never made a sound. When I went to his bed, I could faintly make out the muffled words, "Jesus, help me." The Lord himself must have guided me. I began to pray the Lord's Prayer slowly and distinctly as I bent over his bed, hoping my dad could grasp the thoughts.

I quoted Psalm 23 the same way. Again and again he moaned, "Jesus, save me." And again and again I continued with the same prayer and the same psalm.

He held on to my hand all this time. Suddenly his grip tightened and Dad shook my hand in great joy. The moaning ceased. He rested. Several days later he quietly passed away.

Jesus had heard him, as He did the thief on the cross. God gave me an assurance that his deathbed repentance was sincere. How sad to wait so long; to suffer as he did. But God is faithful.

Now, in a measure, I realize a why to God's delays. He knows what He is doing. I am aware that God's grace is sufficient. But I will never be able to comprehend His love to us in Jesus Christ. □

*EVELYN GLADDING is a free-lance writer and a member of the Nashville, Indiana, church. She resides in Nineveh.*

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

# IN THE NEWS

## PEOPLE AND PLACES



**Carl Draughon**, director of Support Services at Ephraim McDowell Memorial Hospital in Danville, Ky., was selected on behalf of the Board of Directors of the American Society for Hospital Engineering of the American Hospital Association, to speak at their semiannual conference held in Lake Tahoe, Nev., December 5-6.

A national panel of hospital engineering professionals reviewed an abstract Carl had submitted, titled "Computerized Shared Management Systems for a Small Hospital," calling it one of the 12 most innovative approaches to effective hospital engineering in the nation.

Carl and his wife, Mary Jane (Rutherford), have one daughter, Rachel. The Draughons attend the Danville church where Carl serves as church treasurer and is a member of the church board.



**Gary Frazier** was named by Xerox Corp. as the top National Account Manager for Oklahoma in 1984. He earned this award by overachieving the goals Xerox established for him. He also was the "number one" national account manager for the second, third, and fourth quarters of 1984. Xerox is rewarding him for this achievement by sending him and his wife, Marilyn, to Maui, Hawaii.

Gary Frazier was also recognized in St. Louis Region for his performance. The St. Louis Region consists of the states of Kansas, Colorado, Missouri, Arkansas, Tennessee, Wyoming, and Oklahoma. Mr. Frazier was further honored by Xerox headquarters in Greenwich, Conn., in 1984. Gary's marketing performance for 1984 was 182.1%.

Gary lives in Oklahoma City and has worked for Xerox Corporation for 11 years. He started his Xerox career as an area sales representative. Later he became a marketing representative, ac-

count manager, and executive account manager.

Gary is a graduate of Bethany Nazarene College and holds a degree in business administration. He is an active member of Bethany, Okla., First Church. He and his wife, Marilyn, have two boys: Mike, age 10, and Mark, age 8.



**David Wesley Burch**, son of Rev. and Mrs. John Wesley Burch, recently received the doctor of philosophy degree in food and resource economics from the University of Florida, Gainesville. David has been employed at the National Fertilizer Development Center, Florence, Ala., since 1979. He is married to Ariete Alice Schmitt of Curitiba, Brazil. They have three sons: John Wesley II, Christopher, and Richard. David and his family attend Florence, Ala., First Church, where David is president of the Nazarene World Mission Society, teacher of an adult Sunday School class, and member of the sanctuary choir.

**Timothy Tikasingh** of Grass Valley, Calif., is attending the Boston University Tanglewood Institute. Tikasingh, son of Dr. Ansel and Theresa Tikasingh, members of the Grass Valley Church, is enrolled in the Applied Music Study Seminar, a self-directed, in-depth program for instrumentalists. A 1983 graduate of Eastern Nazarene College, he is a graduate student at Boston University.

The Boston University Tanglewood Institute, in association with the Berkshire Music Center, is now in its 20th season. The institute offers 13 musical programs with instruction from members of the Boston Symphony Orchestra and other prominent musicians and music educators from around the country.

Over 300 students from the United States and several foreign countries are accepted to the Institute after competitive auditioning, which includes at least three solo works.

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

The Board of Pensions and Benefits USA issued a "14th month" check to

all who were members of the "Basic" Pension Roll on December 1, 1985. This check equaled the amount of each member's regular monthly pension check and took the place of the usual smaller Christmas gift check.

According to Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, the bonus check was made possible by two factors that occurred in 1984. First, the payment of the Pensions and Benefits Fund for the 1983-84 assembly year was the highest denominational average since the 1979-80 assembly year. Secondly, the invested pension reserves received the second highest rate of return in their history.

This was the second bonus check mailed this year. A "13th month" check was issued in June. These "extra" checks recognize the dedicated service rendered by over 2,600 retired ministers and widows of ministers throughout the United States and Canada.



**Kenneth and Ethel Jeffords** retired in September 1985 after 48 years of service in children's church and junior society. Upon moving to Pasadena, Calif., in 1937 the Jeffords took over the children's work at the Bresee Ave. Church. Pictured (l. to r.) are the Jeffords with Pastor Jerry Appleby.



Chaplain candidate (2LT) **James Leston** and his sister, Pvt. **Sandra (Leston) Kelly**, recently had a 30-minute reunion while both were training at Fort Dix, N.J. Sandra is in basic training and will soon transfer to Fort Gordon, Ga., to specialize in communication. James, a senior at Nazarene Theological Seminary, is enrolled in the Chaplain Basic Course. Both Sandra and James are members of the Lombard, Ill., church.



# ★ 1985 STEWARDSHIP HONOR ROLL ★

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

CHURCH PERCENTAGE	DISTRICT	DISTRICT SUPERINTENDENT
69.0	WASHINGTON	ROY E. CARNAHAN
59.0	SOUTH CAROLINA	D. MOODY GUNTER
55.0	NORTH ARKANSAS	THOMAS COX
52.0	ARIZONA	BILL BURCH
52.0	NEW ENGLAND	NEALE McLAIN
52.0	VIRGINIA	REEFORD CHANEY
51.0	KANSAS	ROBERT CERRATO
50.0	NORTHERN CALIFORNIA	CLARENCE KINZLER

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

PERCENTAGE OF GIVING	CHURCH
77.50	CORA (CORA, OKLA.)
67.39	TWEED HEADS (TWEED HEADS, NEW SOUTH WALES, AUSTRALIA)
64.23	DENVER (HOUSTON)
53.74	PALMER BETHEL (PALMER, NEBR.)
49.13	GARDEN CITY (ROANOKE, VA.)
47.38	FAYETTE (FAYETTE, OHIO)
43.80	WHITTIER COLLEGE AVENUE (WHITTIER, CALIF.)
39.41	GLENWOOD SPRINGS (GLENWOOD SPRINGS, COLO.)
37.36	BRAWLEY (BRAWLEY, CALIF.)
37.08	BARRY (BARRY, ILL.)

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

CONSECUTIVE YEARS	CHURCH
38	ALEXANDRIA (ALEXANDRIA, IND.)
38	BETHEL (BETHEL, ILL.)
38	ELKHART FIRST (ELKHART, IND.)
38	HARRIS CHAPEL (SELMA, IND.)
38	KANSAS CITY FIRST (KANSAS CITY)
38	MONONGAHELA, (MONONGAHELA, PA.)
38	MOUNT HOPE (BERNE, IND.)
38	SUBLETTE (SUBLETTE, KANS.)
38	WARREN FIRST (WARREN, OHIO)
38	WINCHESTER (WINCHESTER, IND.)
38	ZION (BRITT, IOWA)
37	MARION FIRST (MARION, OHIO)
36	BEARDSTOWN (BEARDSTOWN, ILL.)
36	CHATTANOOGA FIRST (CHATTANOOGA, TENN.)
35	COLUMBIANA (COLUMBIANA, OHIO)
35	NEW BRIGHTON (NEW BRIGHTON, PA.)
34	HARMATTAN (OLDS, ALTA., CANADA)
34	LOWELL (LOWELL, MICH.)
34	PEORIA FIRST (PEORIA, ILL.)
33	CONCORD (CONCORD, CALIF.)
33	EAST ROCKAWAY (LONG ISLAND, N.Y.)
33	WARREN (WARREN, PA.)
32	BERNE (BERNE, IND.)
32	BRADFORD FIRST (BRADFORD, PA.)
32	DINUBA (DINUBA, CALIF.)
32	DURANT (DURANT, OKLA.)
32	ELKHART (ELKHART, KANS.)
32	GRAND HAVEN (GRAND HAVEN, MICH.)
31	BREESE AVENUE (PASADENA, CALIF.)
31	OTTAWA FIRST (OTTAWA, ILL.)
30	BELLE (BELLE, W.VA.)
30	CLAYTONIA (WEST SUNBURY, PA.)
30	FORT RECOVERY (FORT RECOVERY, OKLA.)
30	MEDFORD (MEDFORD, OKLA.)
30	PENIEL (HUTCHINSON, KANS.)
30	WESTBROOK (INDIANAPOLIS, IND.)
30	YUMA (YUMA, COLO.)

## FIRST ARABIC NAZARENE CHURCH ORGANIZES IN PASADENA

August 18, 1985, 29 adult charter members organized to become the first fully organized Arabic Church of the Nazarene in the United States. Dr. Paul Benefiel, superintendent, Los Angeles District, was speaker for the combined service in Pasadena Bresee Avenue Church where Rev. Jerry Appleby is pastor.

The pastor of the new church, Jamil Fakhoury, had a small Arabic group who wanted to join a church of holiness persuasion. Dr. Raymond W. Hurn had learned of him through Jadalla Ghrayyeb of Voice of the Truth, an evangelical Arab center in Colorado Springs. Fakhoury holds credentials in another denomination and is working toward transfer of ordination to the Church of the Nazarene.

According to Appleby, there are more than 200,000 Arabs spread out across Los Angeles. They do not centralize as

most cultural groups do, but they do gather at certain locales to shop. The Bresee Church people have posted signs at such locales near the church, announcing Arab services.

Nearly all of the Arabic congregation speak English, but they prefer to worship in their own language. Their children go to Sunday School with the English-speaking children of Bresee Church, while their parents hold worship in the chapel. Services are held in three languages.

Along with the new Arabic church, the Brotherhood Armenian Church also meets in the Bresee facilities. All three churches are represented on a coordinating council that plans and implements the use of buildings and equipment.

According to Dr. Hurn, this is the 11th church that Rev. Appleby has been instrumental in planting. Besides the Arabic church, he has helped to plant 4 churches in Hawaii and 6 in Samoa. □



The Wellsburg, W.Va., church had a "Grandma Givens Day" for Losia Newell Givens September 22. Friends and family members came to witness Pastor Robert L. Green receive Grandma Givens into membership by profession of faith at the age of 91. A few days following her wedding in 1914 she attended a revival service and was saved. She remained true to the Lord for those 71 years and testified that God has remained true to her.



Shown is a gathering of the 125 single adults who attended the East SoloCon held Labor Day Weekend at Smith Mountain Lake, Va. Rev. Jim Garlow was the special speaker, and Dr. Orpha Speicher, retired missionary to India, held a special session and workshop.



General Church Day is an annual event for new seminarians. They are bussed from Nazarene Theological Seminary to tour the International Headquarters buildings and then to the Nazarene Publishing House for a quick, bird's-eye view of all operations. For many, this is the first time to see the general church offices in action.

## PORN THEATER REPLACED BY CHURCH

A need for more space prompted the Campinas, Brazil, Central Church to seek a new location—it turned out to be a former pornographic theater.

Six years ago this "mother church" of the Nazarene work in Brazil had 150 members. By 1981 the attendance had grown to 300, prompting the addition of a balcony. This past April, with 750 persons at Sunday night services, Pastor Lazaro Aguiar Valvassoura challenged his congregation to purchase a pornographic theater in the growing suburb of Campinas, while continuing services at the downtown location.

A loan of \$60,000 from Alabaster funds, negotiated by Regional director Louie Bustle, enabled Central Church to purchase and remodel the theater.

With seating for only 800, the new church was crowded at its dedication when 1,500 Nazarenes from Curitiba, Brasilia, Belo Horizonte, and other locations came to celebrate. The church capitalized on the publicity, placing large banners on the theater announcing: "Miracle . . . Church Closes Theater," and "Theater Closes . . . Church Goes On."

Missionary Stephen Heap reports that at the first regular service there were 250 present, including eight new

families from the community. That same night, the downtown church had 450 in attendance. A local bank has made its parking lot available for the new church while a nearby school is providing classrooms for Sunday School.

One church member gave money to purchase the projector and screen, which had been used to show X-rated

movies. Now the church shows Christian films every Friday night, and several have been converted at these showings.

"We're still packed out at the downtown church on Sunday nights," says Rev. Valvassoura, "but these are the kinds of problems we like. You know, we are a year ahead of schedule on repayment of the loan." □

—NN



# Book Briefs

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**Mission Education Committee Meeting**

### THE FUTURE OF MISSION EDUCATION

Twenty-one writers, educators, and ministers gathered in Kansas City September 20, 1985, for the annual Mission Education Curriculum Committee.

Divided into three areas of mission education, the subcommittees of youth, children, and adults met for detailed planning of the next two years of the curriculum. Suggestions were given for curriculum writers, and resources, as

well as topics and writers for upcoming missionary reading books.

Participants in the meeting were—Youth: Mr. Fred Fullerton, Youth Ministries, headquarters; Rev. Mark Gritton, Kansas City; Mr. Randy Smith, Denver; Rev. Alan Thompson, Kansas City; Mrs. Lori Bowers, NWMS, headquarters—Children: Miss Helen Temple, Kansas City; Mrs. Lora Wooster, Kansas City; Mr. Mark York, Children's Ministries, headquarters; Mrs. Debbie Edwards, NWMS, headquarters—Adult: Mrs. Betty Bowes, Prairie

Village, Kans.; Dr. Bennett Dudney, Publications International, headquarters; Miss Betty Fuhrman, Nazarene Publishing House; Dr. Chuck Gailey, Nazarene Theological Seminary; Mrs. Debbie Goodwin, St. Louis; Mrs. Lorene Melker, Littleton, Colo.; Miss Sylvette Rivera, Publications International, headquarters; Rev. Dale Sievers, Nashville; Rev. John Smee, World Mission Division, headquarters; Mrs. Evelyn Sutton, Whittier, Calif.; Mrs. Kay Cubie, NWMS, headquarters; and Mrs. Carol Gritton, NWMS, headquarters. □

### P & B EMPLOYEE AWARDED ALHC DESIGNATION



Faye Allen, manager of Group Life and Health Insurance for Pensions and Benefits Services USA, has been awarded the professional designation, Associate in Life and Health Claims (ALHC), by the International Claims Association.

This educational association of many leading insurance companies promotes a high level of professional competence in the areas of insurance claims administration.

In completing this program, Faye passed detailed examinations in medical and dental terminology, and tech-

nical aspects of life and health insurance claims administration. Due to careful screening and rigorous testing involved, less than 2,700 such awards have been granted by the association.

Faye also holds the FLMI (Fellow, Life Management Institute) and RHU (Registered Health Underwriter) designations for continuing professional development in the field of insurance. She resides in Olathe, Kans., where she is involved in the College Church of the Nazarene. ☐



Delores Sargent, daughter of the Rev. and Mrs. Denver B. Wood, was recently presented the E. P. Ellyson Award of Excellence, which is the highest award earned in Continuing Lay Training in the Church of the Nazarene. Rev. John Banks (l.), pastor of Tuscaloosa, Ala., South Church, is shown presenting Delores with the award. She is the Continuing Lay Training director for the church.

### VIDEONET PHOTOGRAPHER NOMINATED FOR EMMY

David Christofferson, Media Services photographer and editor for the



David Christofferson of Nazarene Media Services holds the Emmy he received in 1982 from the National Academy of Television Arts and Sciences.

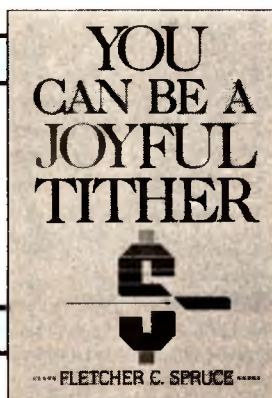
Pastoral Ministries program, VIDEO-NET, has been nominated for an Emmy for his work at a television station prior to coming to Nazarene headquarters. The nomination for the award, which is the highest bestowed for television production, was made by the Seattle chapter of the National Academy of Television Arts and Sciences.

The feature for which he was nominated is a 30-minute documentary, shot on location inside the crater of Mount St. Helens in Washington State in September 1984. Mr. Christofferson

and reporter Charles Johnson spent an afternoon with U.S. Geological Survey scientists monitoring the activity of the crater for television station KSTW in Tacoma, Wash. The category in which the feature is nominated is News Documentary Videography.

Christofferson, who won an Emmy in 1982 for Feature Videography, came to Media Services at Nazarene headquarters in February 1985 after having served five years as a news photographer for KSTW. He is a 1978 graduate of Northwest Nazarene College with a B.A. in speech/communications. ☐

—NN



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## OUR COLLEGES AND SEMINARIES



(Top photos) Pictured (l. to r.) are Neil Hightower, president, Canadian Nazarene College; Ron Fry, pastor, Fort Garry Church; John Luik, professor of theology and philosophy, CNC; Mel Tucker, director of Church and Public Relations, CNC. (Bottom photo) Shown (l. to r.) are Don Kauffman, dean of student life, CNC; Clem P. Guthro, assistant librarian, CNC; John Luik; and Mel Tucker.

## LEADERS DISCUSS CNC IMPLEMENTATION OF NEW PASTORAL INTERNSHIP PROGRAM

Canada West District's leaders in ministerial training met September 14, with Canadian Nazarene College president Neil Hightower to discuss implementation of the new Ministry Internship program developed by Pastoral Ministries under the direction of Rev. Wilbur W. Brannon. They considered making the program a part of the college curriculum and a requirement for graduation for ministerial majors.

Present were Wilbur Brannon and Neil Hightower; Mel Tucker, director of Church and Public Relations, CNC; Ron Fry, pastor of the Fort Garry church, and chairperson of the Ministerial Studies Board, Canada West District; Douglas Cooney, pastor of Winnipeg Elmwood Church and secretary of the district Ministerial Studies Board; Don Kauffman, dean of student life, CNC; Clem Guthro, assistant librarian, CNC; and John Luik, professor of theology and religion at the college.

Ministerial Internship has been implemented on nine districts, with ex-

perienced pastors working with new ministers. The mentor/supervisor relationship provides a continuing education opportunity for the younger pastor in which he benefits from the older pastor's experience. For the intern, it forestalls frustration and increases his level of effectiveness and productivity in the ministry.

Another aspect of the program, according to Rev. Brannon, is "the growth of the supervisor as well as the development of the intern. The supervisor is forced to reflect on his own ministry and why he does things the way he does, so he can communicate ideas and concepts for the benefit of the intern. It is a process of growth for both."

The program has received strong affirmation from laypeople. In the aspect of the program in which two churches are involved, the supervisor's church and the intern's church, the interfacing of the two churches provides a very dynamic relationship. "Each participant is enriched and stands to gain in this adventure," said Brannon. □



Rev. Tom Shaw

### MANC STUDENTS CHALLENGED TO YOUTH IN MISSION, 1986

Rev. Tom Shaw, Fremont, Nebr., sponsored by Church Extension Ministries, challenged Mid-America Nazarene College students to surrender their time, finances, reputation, and energy to go to needy people and show them the love of Christ. The occasion was the kickoff of Youth in Mission week, September 17-19, which began the student selection process for summer ministries, 1986.

Speaking from the text of the Good Samaritan account in Luke, Shaw shared experiences from his own ministry, planting a church in Fremont and seeing it grow in response to caring ministry to hurting people. He encouraged the students to risk reaching out and touching the lives of the needy when it costs them something to do it.

Church Extension Ministries trains teams for Mission in the Cities each summer. Nearly 150 students were involved in the several summer ministries sponsored by Youth Ministries in 1985, and the number and variety of ministries expands each year. In 1986, some overseas programs are anticipated.

"Many kids come back with their entire life focus changed," said Dale Fallon, Youth in Mission program coordinator. "Some have made career changes after participating in summer ministries, choosing some kind of hands-on compassionate work, pastoral, or missionary service." □

### TWO JOIN MVNC FACULTY

President William J. Prince of Mount Vernon Nazarene College announced that Wayne A. Yerxa is the new assistant professor of business, and Bernie Balikian joins the staff as an assistant professor of physical education and head men's basketball coach.

Yerxa comes to the college from Eastern Nazarene College, where he was the manager of the ENC Bookstore

and part-time instructor in business administration.

The 1967 graduate of Eastern Nazarene College earned his M.Div. from the Nazarene Theological Seminary, and his M.B.A. in finance and accounting from Suffolk University.

Prior to heading to Eastern Nazarene College, Yerxa pastored the Community Church of the Nazarene (1976-79) and Bethel Church (1979-81), both located in Quincy, Mass.

Balikian, a native of San Diego, comes to MVNC from Point Loma Nazarene College where he served as assistant varsity basketball coach and head jayvee coach for the Crusaders.

After graduating with a bachelor's degree in biology and physical education from Point Loma, Balikian coached and taught at two high schools, St. John Bosco, Calif., and Los Angeles Venice. He returned to Point Loma in 1981. □

## NEWSHAM TO SUCCEED SNOWBARGER AT ONC POST



Dr. Ivor G. Newsham, chairman of the Department of Physics at Olivet Nazarene College, was named October 2 to be the next vice president for academic affairs and dean of the college, according to Dr. Leslie Parrott, ONC president.

Newsham has taught at Olivet since 1972 and has been chairman of the department since 1980. He is a 1968 graduate of Northwest Nazarene College, Nampa, Idaho, and received his Ph.D. degree in physics at Washington State University in 1972.

Dr. Willis E. Snowbarger, vice president for academic affairs and dean of the college, will retire next July 1 and begin an educational consulting service.

Snowbarger has been teaching at Olivet since 1949 and was first named dean of the college in 1953. Under his academic leadership, Olivet has achieved high academic ranking, including full accreditation by the North Central Association, National Council for Accreditation of Teacher Education, and the National League for Nursing.

Dr. Newsham has coordinated the Title III program for Developing Colleges at Olivet, which has brought grants of nearly \$3 million over the last four years from the federal government.

He also directed the recent self-study and the writing of the report to the North Central Association of Colleges and Schools, which resulted in the full accreditation of Olivet for the next 10 years.

Dr. Newsham will begin to work with



The 1985-86 student leaders of Trevecca Nazarene College are pictured (front row, l. to r.): Beverli Lindsey, *Darda* editor; Jeff Alford, Associated Student Body treasurer; Melinda Nabors, ASB president; Brad Poe, ASB executive vice president; Cindy Shirley, sophomore Student Government Association representative. Shown back row (l. to r.) are: Rob Melton, junior SGA representative; Alan Knowles, ASB vice president of social life; Debbie Patrick, senior SGA representative; Lori Clements, senior SGA representative; Michael Myhlhousen, senior president; Glenda Miller, junior representative; Nathan Hyde, *Trev-Echoes* editor; Denise Franklin, ASB secretary; Claude Perhealth, ASB vice president of religious life; Cara Patterson, ASB vice president of TIA (intramurals); Becky Loar, ASB vice president of academic affairs; Steve Perry, ASB attorney general; Joel Williams, junior president; Scott Winchell, sophomore president; and Patrick Hemmerly, sophomore SGA representative.

Dr. Snowbarger in the coming months and assumes full responsibility in the new fiscal year beginning July 1, 1986.

Ivor and his wife, Ruth, have four children: Kari, Jodi, Joel, and Meri Lee. □



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January  
Selections

## Ltc

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 "It Was His Love"  
 Pause of Spiritual Refreshment—*Mendell Taylor*  
 Devotional Nuggets

**Side Two**  
 Sunday School Reflections—*Gene Van Note*  
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## EVANGELISM MINISTRIES AWARDS PRESENTED AT DISTRICT ASSEMBLIES

Twenty-five evangelists of the Church of the Nazarene received service pins for 10 to 25 years of service, awarded by Evangelism Ministries during district assemblies in 1985.

Evangelists receiving bronze service pins for 10 to 24 years of service, by districts, were: *Central Florida*—Frank Eifert, registered song evangelist, 10 years; *Chicago Central*—Wilmer Long, commissioned evangelist, 16 years; Dorothy Reed, commissioned evangelist, 10 years; *Northwest Oklahoma*—Bill Cobb, registered song evangelist, registered evangelist, 10 years; *Eastern Kentucky*—Paul Hedge, registered evangelist, 10 years; *Central Ohio*—David Myers, commissioned evangelist, 10 years; *Colorado*—Robert Paradis, registered song evangelist, 10 years; *Michigan*—Harold L. Smith, registered evangelist, 10 years; *Southwest Ohio*—Linda Lorenzen, registered song evangelist, 10 years; *West Virginia South*—James Withrow, registered evangelist, 10 years; *Tennessee*—Joyce Hughes, commissioned evangelist, 10 years; *Joplin*—Michael Howard, registered evangelist, 10 years; *Dallas*—Billy Grimes, commissioned evangelist, 10 years; *Illinois*—Walter Attig, commissioned evangelist, 10 years; *Indianapolis*—James Palmer, commissioned evangelist, 10 years; *Kansas*—Paul Jackson, commissioned song evangelist, registered evangelist, 10 years; Marie Cook, commissioned song evangelist, 13 years; *Northwest Indiana*—James McGuffy, registered evangelist, 10 years; Herbert Oney, registered evangelist, 10 years; and *Iowa*—C. Ray Jennings, registered evangelist, 10 years.

Silver Pins for 25 to 49 years of service were awarded to: *Indianapolis*—James Crider, registered song evangelist, 25 years; *Northwest Indiana*—Darrell Dennis, commissioned song evangelist, commissioned evangelist, 25 years; Betty Dennis, commissioned song evangelist, 25 years; and *Iowa*—Charles F. Byers, commissioned evangelist, 25 years.

No Gold Pins were awarded for 50 years of service. □

## FOR THE RECORD

### DISTRICT ASSEMBLY REPORTS

#### WESTERN LATIN AMERICAN

The 55th annual assembly of the Western Latin American District met in Los Angeles. District Superintendent Raymond Z. Lopez, completing the third

year of an extended term, reported. The Western Latin American District was then divided into two districts, the Western Latin American District to be confined to the state of California, the new district to be the Southwest Latin American District. Rev. Moises Esperilla was appointed superintendent of the latter. Rev. Lopez continues as superintendent of the Western Latin American District.

The presiding general superintendent was Dr. Eugene L. Stowe.

Elders Abel O. Curup and Jose Gonzalez were elected to the Advisory Board and laymen Fidel Velarde and Jorge Blanco.

Bertha Lopez was elected NWMS president; Dwight Garcia was reelected NYI president; and Rev. Hector Santin was reelected as chairman of the Board of CL/SS.

## MOVING MINISTERS

MARVIN E. APPLEBY from Monticello, Ky., to Summersville (Greensburg, Ky.)

KENNETH M. BROWN from Wickes, Ark., to Carl Junction, Mo.

RONALD K. COFFIN from Rosemead, Calif., to Loomis, Calif.

WILLIAM A. DOAN to Owensboro (Ky.) Second Street

WALLACE F. DORN from Marlinton, WVa., to Glasgow, WVa.

TERRELL D. EARNEST from Vicksburg (Miss.) First to Guyton, Okla.

DOUGLAS W. HENDON from Summersville (Greensburg, Ky.) to Lake City (Fla.) First

WALTER T. JEFFREY to Nitro, WVa.

NEIL G. MORSE to associate, Plymouth, Mich.

RONALD E. RAY from Summersville, WVa., to Marlinton, WVa.

OMAR E. STOVER from Sumner, Wash., to Lewiston (Idaho) Orchards

L. JAMES WALKER from West Bend, Wis., to Pottstown, Pa.

ROBERT J. WECKLE from Fort Meade, Fla., to Bartow, Fla.

## MOVING MISSIONARIES

REV. STEPHEN and SHEILA PETTIS, Bermuda, Temporary Furlough address: 1249 San Moritz Dr., San Jose, CA 95732

REV. DUANE and LINDA RENSBERRY, Honduras, Field address: Apartado 249-C, Tegucigalpa, Honduras

REV. THOMAS and FAYE RILEY, South Africa, Field address: P.O. Box 14, Manzini, Swaziland

REV. MARK and KRISTEEN RYAN, Colombia, Field address: Instituto de Lengua Espanol, Apartado 100, 2350 San Francisco de Dos Rios, San Jose, Costa Rica

REV. JON and MARGARET SCOTT, Portugal, Field address: The Houston House, Rua Afonso de Albuquerque, 15, 2745 Queluz, Portugal

MISS DOROTHY TERRY, Swaziland, Furlough address: P.O. Box 224, McLeod, TX 75565

MISS VEORA TRESSLER, Guatemala, Field address: Apartado 2064, Guatemala, Guatemala

REV. DAVID and MABLE WARDLAW, Swaziland, Furlough address: c/o Glen Wardlaw, 716 Fern St., Nampa, ID 83651

## ANNOUNCEMENTS

**Annapolis, Md., First Church** will celebrate its 50th anniversary February 16, 1986. All former pastors, members, and friends are invited to attend or send greetings to the church. Dr. Roy E. Carnahan, district superintendent, will speak in the morning service. For further information, contact First Church of the Nazarene, 1309 Bay Ridge Ave., Annapolis, MD 21403. David W. Aaserud is the pastor.

**Bethel Church of the Nazarene** of rural Johnson, Kans., will celebrate its 70th anniversary February 16, 1986. This is the date on which the church was organized in 1916. The present pastor is W. Boomer, Rte. 2, Johnson, KS 67855. All former pastors, members, and friends are invited to attend.

**Harlingen, Tex., First Church** will observe its 50th anniversary February 23, 1986. The church planning committee requests addresses of former pastors,



Pictured at the Joplin district assembly (l. to r.) are ordinand and wife Rev. and Mrs. Paul Shelp; Dr. Charles H. Strickland, general superintendent; and ordinand and wife Rev. and Mrs. Joe Williams.

members, and friends be sent to the church for planning files. More information will be mailed. Rev. Doug McVay and congregation welcomes all to attend. For further information, contact the church at 2001 N. 7th, Harlingen, TX 78550.

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

## VITAL STATISTICS

### FATHER OF DR. JERALD JOHNSON DIES

Rev. Charlie B. Johnson, 93, father of General Superintendent Jerald D. Johnson, died in his sleep

early November 1, in Kearney, Nebr. In addition to Dr. Johnson, he is survived by his wife, Marie, of Kearney; two daughters, Ardith Wolstenholm of Divide, Colo., and Shirley Johnson of Axtell, Nebr.; a brother, Manley Johnson of Juniata, Nebr.; 7 grandchildren; and 11 great-grandchildren.

Funeral services were conducted at the Kearney Church of the Nazarene, November 4. Dr. Dean Wessels preached the funeral, assisted by Pastor Jack Atteberry and District Superintendent Dwight Neuenschwander.

Ordained in 1925, Rev. Johnson pastored in Kinsaw, Sidney, Curtis, Alliance, York, and Kearney,



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Any of the above may serve to remind us that time is still marching—and today is a very good time to prepare your will, so that your heirs won't be at loose ends "tomorrow."

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Telephone \_\_\_\_\_  
Birth Date \_\_\_\_\_  
(Month) (Day) (Year)  
Birth Date of Spouse \_\_\_\_\_



Nebr. He was a resident of Kearney from 1955, retiring there in 1966. Rev. and Mrs. Johnson celebrated their 65th wedding anniversary September 15.

#### WIFE OF DISTRICT SUPERINTENDENT DIES



Mrs. Margaret Ardrey, wife of Canada West district superintendent, Rev. Alexander Ardrey, passed away July 26, following heart bypass surgery on July 25.

The funeral service was conducted from Calgary First Church with over 500 attending. Over 35 pastors from Canada West District and their families were seated with the Ardrey family. Dr. Eugene L. Stowe gave the address and brought special greetings from the Board of General Superintendents to the Ardreys. The music, featuring soloist Gerry Patterson and congregational singing, was uplifting and triumphant. It featured some of Mrs. Ardrey's favourite hymns.

Mrs. Ardrey, 65, had gone into the hospital for tests following General Assembly, and the medical advice was for immediate heart bypass surgery.

Survivors, besides her husband, include four children: Bob of Holyoke, Mass.; Ken, pastor of Kennedy Road Church in Toronto; Don, pastor in Yuba City, Calif.; Ruth Pridgen of Nampa, Idaho; and five grandchildren.

#### DEATHS

VERAMAE ALDRIDGE, 65, Oct. 14, Louisville, Ohio. Interment: Belle Vernon, Pa. Survivors: husband Rev. David J.; daughter Charlene; son David B.; three sisters; one brother.

RUSSELL P. BRIESACKER, 73, Sept. 20, Anaheim, Calif. Survivors: wife Alice Marie; daughters Phyllis Rinehammer, Sherill Weeks, Judith Sabisch; son Russell, Jr.; 10 grandchildren; 4 great-grandchildren; 2 brothers; 2 sisters.

VERNON E. KENNINGTON, 68, Sept. 20, Sumter, S.C. Survivors: daughters Sylvia Craig, Linda Graham, Sandy Granger; sons Brady and Jerry; 15 grandchildren; his mother; and 1 sister.

FLORENCE SCHULTZ, 87, May 6, Cadillac, Mich. Survivors: son Walter; daughters Faye McCully and Paula McFaddin; 9 grandchildren; 20 great-grandchildren; and 3 great-great-grandchildren.

HAROLD E. THOMPSON, 75, Oct. 16, Dallas. Survivors: wife Faye; daughter Nina Rose Cox; two grandsons; two great-grandchildren; two brothers; and one sister.

ELLA MAE TRESNER, 76, Oct. 12, Tampa, Fla. Survivors: husband Rev. James L.; son J. B.; daughters Joyce Leandro, Gloria Covington, Bonnie Modlin; 14 grandchildren; and 19 great-grandchildren.

#### BIRTHS

to ROGER AND MARY (MALONE) ADAMSON, Anaheim, Calif., a boy, Michael Lee, Aug. 27

to DAN AND VICKI (HONEY) COPP, Oakland, Calif., a girl, Mackenzie Ann, Sept. 14

to DAN AND RUTH (EGGERS) CORBETT, Kansas City, Mo., a girl, Elizabeth Anne, Aug. 3

to CRAIG AND LYNNE (QUANSTROM) DILLMAN, Kansas City, Mo., a girl, Melissa Lynne, Oct. 6

# NEWS OF RELIGION

**WORLD VISION MAKES TELEVISION HISTORY.** World Vision's "Ethiopia: One Year Later" made television history October 26 by becoming the first live fund-raising telethon to originate in Africa. The 11-hour broadcast raised an estimated \$8 million in pledges for African famine relief and development assistance, according to Dr. Ted W. Engstrom, president of World Vision.

The telethon was cohosted by Gary Collins ("Hour Magazine") and Mary Ann Mobley ("Diff'rent Strokes"); Art Linkletter, Carol Lawrence, and Edwin Newman coanchored the telethon in Washington, D.C.

Special guest appearances included live and taped endorsements by former President Gerald Ford; Vice President George Bush; Secretary of the Treasury James Baker and his wife, Susan; Sens. Robert Dole, Orrin Hatch, Edward Kennedy, Nancy Landon Kassebaum, and Paul Trible; and celebrities Eddie Albert, Debby Boone, Robert Guillaume, Julie Harris, Florence Henderson, Hal Holbrook, Hal Linden, and Patricia Neal.

The telethon was aired in 150 cities across the U.S. and generated 44,000 calls from North Americans. □

**WIDESPREAD ALCOHOL USE AMONG SECONDARY SCHOOL STUDENTS.** A major survey of alcohol use among New York State secondary school students has been completed by Dr. Grace Barnes, a research scientist at the New York State Research Institute on Alcoholism, in Buffalo, N.Y. Over 27,000 randomly selected 7th through 12th grade students participated in the survey. The sample was designed to be representative of the 1,542,000 secondary school students enrolled in New York's public and private schools in 1983.

The survey showed that the vast majority of secondary school students drink alcoholic beverages. Eighty-three percent of 7th-12th graders in New York State have used alcohol; 92 percent of 10th-12th graders have used alcohol. Furthermore, 13 percent of the 7th-12th grade students are heavy drinkers. That is, they drink once a week or more often and drink large amounts (5-12 drinks) per typical drinking occasion. Eighteen percent of the males are heavy drinkers and 8 percent of the females are so classified. Drinking and heavy drinking increases with each advancing age from 12 to 18 years old. □

**CHRISTIAN GROUPS BUILD HOMES FOR NEEDY FAMILIES.** Three international Christian organizations, Habitat for Humanity, Prison Fellowship, and World Vision, have joined in a program to build single-family homes for the needy.

Four furloughed prisoners from the Federal Prison Camp in Marion, Ill., are included in the construction crews. The program provides rehabilitation of prisoners as well as low-cost housing for the poor. □

**MARINE CORPS TESTAMENT IN ITS FOURTH EDITION.** It is as familiar to many a young recruit as a helmet or a pair of Marine combat boots. Aptly named *The Good Word*, the recruit is likely to carry it at all times along with standard issue equipment. The *Good News Testament*, with a cover design of simulated camouflage, which the American Bible Society created especially for the U.S. Marine Corps, is now going into its fourth edition.

As soon as it comes from the bindery, supplies are to be shipped to Marine bases around the country, and every new recruit will be offered a free copy. During this printing, the number of photos of Marine life interspersed throughout the pages is being doubled, at the request of the Chaplain's Department. With each illustration there is a Bible passage. The picture of a Marine giving water to a young child, for example, is inspired by Matthew 25:35, "I was hungry and you fed me, thirsty and you gave me drink" (TEV).

ABS has supplied Scriptures for men and women in the armed forces since 1817, one year after its founding. Since then it has given more than 55 million Scriptures to the armed forces of the U.S. and its allies. □

## "Showers of Blessing"

### PROGRAM SCHEDULE

December 22  
"The Facts of Christmas"

December 29  
"Promises for the Pathway"

Speaker: W. E. McCumber

to DAVID AND KRIS ELDRED, Prattsburg, N.Y., a boy, David Charles, Oct. 14  
 to STEVE AND BEVERLY (SMITH) HAWKINS, Yankton, S.Dak., a girl, Stephanie Raye, Nov. 4  
 to REV. T. J. AND GWEN (TIREY) JACOB, Trenton, Ohio, a girl, Jessica Diane, Oct. 15  
 to RON AND RITA (DAVIS) McKAIN, Bloomfield, Mo., a girl, Heather Joy, Sept. 26  
 to KENNY AND TAMI (FREELAND) McWHIRTER, Floyds Knobs, Ind., a girl, Nicole Danae, Oct. 19  
 to HAROLD AND LESLEY MITTMAN, Anaheim, Calif., a girl, Sarah Ann, July 5  
 to JERRY AND DENISE (BARNETT) RISNER, St. Peters, Mo., a girl, Tiffany Anne, Oct. 1  
 to RON AND LESLIE (BERGERS) SHARPE, Kansas City, Mo., a girl, Stacey Lynn, Oct. 3  
 to REV. DONALD AND PAULA (SNELLENBERGER) BARD, Oregon, Ill., a girl, Deborah Lynn, Sept. 19  
 to ALAN AND BARBARA (MONTAGUE) TRAYLOR, Jacksonville, Ala., a boy, Michael Alan, Oct. 28  
 to JOE AND PATTI WHITE, Little Rock, Ark., a girl, Haley Elizabeth, Oct. 25  
 to KEVIN AND BEVERLY (HALL) WILLIAMSON, Warrenton, Mo., a girl, Amy Beth, Oct. 8  
 to DAVE AND KAREN (DAVIS) YOUNG, Anaheim, Calif., a girl, Amanda Kristy, Sept. 28

#### ADOPTIONS

by HAL AND MARIETTA (WILBURN) ARNETT, Homeworth, Ohio, a boy, Thomas Jacob, born Oct. 28, 1984, adopted Aug. 22  
 by RON AND CHERYL (TURNER) CARLSON, Rockford, Ill., a boy, Michael Jared, born, Aug. 5, adopted Aug. 9

#### MARRIAGES

KAREN SLAVEN and ART ALVARADO at Anaheim, Calif., June 29  
 CHRIS KRUGLE and WAYNE NELSON at Anaheim, Calif., July 6  
 ALMA ICELA ALVARADO and LEWIS ROLANDO III at Anaheim, Calif., July 13  
 JO ANN DAVIS and FERNANDO ACUNA at Anaheim, Calif., July 27  
 MARILYN LE ANN LINKER and CRAIG RICHARD SCHULZ at Anaheim, Calif., Aug. 3  
 ANGEL LOVE and BRIAN JOHNSON at Anaheim, Calif., Aug. 10  
 STEPHANIE JANE EVERETT and DAVID M. ALVARADO, at Anaheim, Calif., Oct. 5  
 SUSAN LORRAINE RICHARDSON and JOHN CLIFTON BRADLEY at Eldon, Mo., Oct. 12

#### ANNIVERSARIES

MR. AND MRS. LOWELL H. LISTENBERGER of

Greenwood, Ind., celebrated their 50th wedding anniversary with an open house October 5 at the Church of the Nazarene Fellowship Center in Camby. Listenberger and his wife, the former Mildred Buchanan, were married Oct. 5, 1935, by Rev. Fred Bouse at the Shelbyville, Ind., First Church.

Listenberger has served as a minister on the Indianapolis District for 46 years. He is associate pastor at Southwest Church of the Nazarene in Indianapolis.

The couple has two children, Richard Listenberger of Noblesville, Ind., and Nedra Sprong of Franklin, Ind.; one foster son, Max Ingalls of Tulsa, Okla.; eight grandchildren; and one great-grandchild.

WELBURN AND EVA BRAWLEY of Fayette, Ohio, celebrated their 75th wedding anniversary July 24. The Brawleys are charter members of the Fayette church, which celebrated its 60th anniversary this year. A reception was held in honor of the Brawleys in the church fellowship hall.

#### DIRECTORIES

##### BOARD OF GENERAL SUPERINTENDENTS—

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

# 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.

**John 8:44 says the devil was "a murderer from the beginning." 1 John 3:8 says, "the devil sinneth from the beginning." How can the devil be a fallen angel, originally holy, if these verses are true?**

You are taking the phrase "from the beginning" to mean "from the beginning of the devil's existence." This is unnecessary grammatically and untenable theologically. God has not created evil beings, and 1 Timothy 3:6 suggests that the devil fell through pride. "From the beginning" in these passages is better understood to mean from the beginning of sin and murder in human history. These verses look back to the fall of Adam and Eve in the Garden of Eden, according to most exegetes. If this is so—and I think it is—the devil is identified with "the serpent" who tempted Eve (compare Revelation 12:9; 20:2). □

**From time to time I read about further revisions of the NIV, and other translations. If what the translators first produced was the Word of God, how can it need to be corrected or improved? This seems to me another good reason to stick to the good old KJV.**

If you prefer the KJV, by all means stick to it. It is a choice translation. God has honored it and time has proven its worth. It is the Word of God. You may be interested to know that the scholars who furnished us the KJV met the same criticism you have made. They were charged by certain of their "adversaries" with "altering and amending our translation so oft." They replied, "If we be sons of the truth, we must consider what it speaketh, and trample upon our own credit, yea,

and upon other men's too, if either be any way an hindrance to it."

Nevertheless, despite the "altering and amending" of their own work, they were confident that what they produced was a good translation and the Word of God.

Furthermore, they were convinced that other translations, whatever their faults, were the Word of God. They wrote, "We affirm and avow that the very meanest [poorest] translation of the Bible in English . . . containeth the word of God, nay, is the word of God." □

**During my 37 years as a minister, 30 of which I have served as an elder in the Church of the Nazarene, I have been confronted by those of other denominations as to why our church uses titles that are not mentioned in the Bible.**

**I refer to the titles of "district superintendent" and "general superintendent." Because these titles do not appear in holy writ and the titles of elder, deacon, and bishop do, I have never felt I have adequately answered the question to anyone's satisfaction.**

I don't think I can satisfy those who wish to argue about this matter.

Since the objector's concede that "elder" is a biblical term, simply remind them that our district and general superintendents are elders. The other "titles" simply define more precisely their boundaries of responsibility. Some elders oversee the work of a number of churches within a geographical area called a district. Some elders oversee all the churches in a more general sense. All elders who are pastors, district superintendents, and general superintendents are "bishops" in the biblical sense of "overseer."

These titles simply designate functions that are indeed biblical.

If we changed our nomenclature, these objectors would simply transfer their objections to some other subject. □



## PERPETUAL SPIRIT OF REVIVAL

Portage, Ind., First Church is experiencing a "perpetual spirit of revival," according to Pastor Hylyard Irvin. For the past two years, the church has known the Holy Spirit's working.

Several have been delivered from drug or alcohol dependence. Five senior adults, all past age 70, have accepted Christ as their Savior for the first time. Seven men on one of the church softball teams have found the Lord and are devoting their energies to Christian service. One young family was reconciled after a long separation.

Follow-up programs designed to anchor the new Christians in their faith, as well as membership classes and Spiritual Gifts Workshops, are helping to build a solid core of committed Nazarenes.

The small town of Portage is seeing what Rev. Irvin calls "a vivacious group of people who work hard to make their church an exciting part of the community." ☐



Brookhaven, Miss., Faith Church was organized on August 4 with 24 charter members. District Superintendent Bill Lancaster brought the message for the organizational service. Sixty-five people were present, with 24 joining the church. Rev. Alfred Wood is pastor. The church has purchased acreage on Highway 583 in Brookhaven and a portable chapel was erected by Rev. C. B. Carleton and members of the church. A dwelling already situated on the property was renovated and dedicated as the C. B. Carleton Fellowship Hall.

## PRAYER-SATURATED CHURCH REAPS REVIVAL

A revival at the Rockton, Ill., church transformed Pastor Dan Pierce's congregation. The meeting was preceded by much prayer and expectation through a six-week emphasis.

Through the Spirit-anointed holiness messages of Evangelist Rick Mc-

Ferrin, over 80 seekers found help at the altars. Among the teens, rebellion was quashed, and 15 young people made decisions for Christ. Many testified to entire sanctification.

During a healing service on Saturday evening, a man was miraculously healed of cancer and a woman with a chronic heart disease was healed.

Attendance was up and giving surpassed any previous revival offering. Stewardship has continued to climb.

Following revival, a lady stood, making public restitution to members and the congregation, and finalized her confession by coming forward for sanctification. ☐



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## THE CHURCH SCENE

La Mirada, Calif., First Church has formed a strong link with Guatemala. In October 1984, Dorothy Marsh, NWMS president, headed a 16-member group that built a church for the people of Huehuetenango, in the northwestern mountainous region of Guatemala. This was the result of 15 months of planning and saving \$17,000 for the project. The church was built in two weeks.

Again, this past May, La Mirada First Church got involved. They sent 52 quilts and blankets they made to "Hagar del Nino" (Home of the Child), a shelter for refugee children in San Miguel, a town north of Guatemala City. About 15 people in the La Mirada congregation (ranging in ages from 12 to 82), worked on the project. Dale Black, a licensed pilot who is a member of Long Beach First Church and a former member of La Mirada First, flew the blankets and other supplies to Guatemala. ☐



The dedication service for the restored Kansas City Grace Church was held Sunday afternoon, September 22. Dr. Raymond W. Hurn, general superintendent, officiated. He was assisted by Dr. Milton B. Parrish, Kansas City district superintendent. Grace Church was swept by fire September 20, 1984. The educational unit was gutted and the sanctuary heavily damaged by smoke and water. The fire, set by unknown persons, originated in the pastor's study. Restoration, completed on July 1, 1985, required the removal of the entire roof of the educational unit, as well as the removal of the remains of most interior walls and the demolition of some exterior walls. Total cost of the project was \$300,000. While the repair work was taking place, the congregation was housed in a detached fellowship hall with Sunday School classes in rented mobile space. During the morning service, a \$12,000 mortgage was burned, leaving the church facilities debt free. Rev. Richard P. Morris is pastor.



The Eastern Kentucky District Men in Missions team, photographed after a work week with the Navajo Indian Church in Dilkon, Ariz. They planned their return by charter bus through Kansas City to see the church headquarters and publishing house. Dr. Paul Gray was the tour leader. Dr. John May is the superintendent of the Eastern Kentucky District.



Dr. Leo C. Davis (*second from r.*) was joined by 161 persons at the Bedford, Ind., Davis Memorial Church, Sunday, September 22, to celebrate his 90th birthday. Also shown is the church pastor, Rev. Claude D. Wilson, who presented him with a Book of Memories, which includes letters from President and Mrs. Ronald Reagan, Vice President and Mrs. George Bush, Indiana Governor Robert Orr, and Lieutenant Governor John Mutz. Looking on are Mrs. Wilson (*l.*), and Mrs. Davis. Dr. Davis has pastored nine churches and served from 1948-65 as superintendent of the Southwest Indiana District. After his retirement, he became an evangelist at the age of 71. Recently, he was appointed associate pastor of Davis Memorial Church. The church gave him 90 silver dollars, and Bud Lunn, manager of Nazarene Publishing House, sent him a leather-bound Bible with his name embossed on the cover. Dr. Davis celebrated his birthday by preaching in the morning worship service of his home church, which he helped organize in 1950.

## MEMO

### to church board members:

The Board of Pensions and Benefits USA desires to help keep you informed as you seek to fulfill your responsibility in the area of pastoral compensation, employee benefits, relevant tax regulations, etc.

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- ☐ MEMO No. 3, "The Local Church as Employer—What Are the Tax Implications?"
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- ☐ MEMO No. 5, "Minimizing Income Taxes for Church Employees"
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The **Lakeholm Church**, located adjacent to the campus of Mount Vernon Nazarene College, Mount Vernon, Ohio, celebrated its 15th anniversary Sunday, September 15. The church was organized on September 13, 1970, with 52 charter members and currently has a membership of 225. The church first held services in the multipurpose building on the campus of Mount Vernon Nazarene College. In 1973, the present building was erected at the corner of Martinsburg and Glen Roads. Rev. Larry White has pastored the congregation since October 1980. Former pastors include John Nielson, Luther Watson, Jim Cummins, and Ron Lush, Jr.

Rev. John B. Nielson, Lakeholm's first pastor, brought the morning message in the 9:30 a.m. worship service on the anniversary Sunday. An overflow crowd of 321 attended the morning worship service. Special music was provided by Jan Schlosser Wise and Laura Tappen. The evening service at 6 p.m. was highlighted by a multimedia and dramatic presentation of the early days of the church, as well as special music by "New Covenant," an MVNC group. A fellowship reception was held following the evening service.

Lakeholm has recently selected an architect for an expansion program. □



Grenada, Miss., First Church wanted to reach its city in advertising a Kids' Crusade with the Beaty Family. The church had a parade downtown August 19 to promote the crusade. Around 200 balloons were given to children during the parade. First Church, which averages under 100 in Sunday School, averaged 80 children during the Kids' Crusade. There were 128 different children over the five-day campaign. Rev. Mark Lancaster is the pastor.



August 25th was the farewell service for Rev. John and Eunice Bullock after 13 years of pastoring Great Falls, Mont., First Church. Pictured (l. to r.) are District Superintendent and Mrs. Arnold Carlson, and Mrs. Cathy Koteskey, church board secretary, presenting Mrs. Bullock with thirteen \$100 bills from the church board, which together with an additional love offering totaled \$2,500. Rev. Bullock received a silver-engraved plaque, on which was etched the newly completed church complex, from Jim Betz, lay minister. During the 13 years, 223 have been received by profession of faith into church membership, with 17 young men entering full-time Christian work. A gymnasium, educational building, and narthex have been constructed for a total property evaluation of \$850,000 and an indebtedness of \$165,000.



Sunday, August 18, Portland, Oreg., First Church honored one of its distinguished former pastors, Dr. Leslie Parrott. For seven years, under the leadership of Dr. Parrott, First Church grew to become a major spiritual institution within the metropolitan community of Portland. His vision for the future helped to strengthen the congregation so that they could make the move to their new location and facility. Now, in tribute to Dr. Parrott, the church has named the office complex of its new structure the Parrott Administration Center in honor of a "scholar, churchman, administrator, orator, author, a man of God, our pastor." Pictured (l. to r.) are Cliff Cowley, church board chairman; Dr. Leslie Parrott, now president Olivet Nazarene College; and Rev. Gary Allen Henecke, pastor.

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### CHURCH STATISTICS FOR 1985 RELEASED

General Secretary Dr. B. Edgar Johnson has released the annual statistical report for the Church of the Nazarene. The figures show that rate of membership growth worldwide increased 29,424 or 3.92%, while Sunday School enrollment climbed 59,254 or 5.22% with a 2.63% gain in Sunday School attendance. Total number of churches reached 8,242, an increase of 175 over 1984.

Church membership gain in the U.S.A. regions was 1.17% and was 10% in world mission areas. Canada had a membership loss of .67%. Accessions by profession of faith were 51,922—a loss of 1,583 from the previous year, however there were 56,146 new Nazarenes in 1985.

Nazarene membership in the United States is 522,082 or 67% of worldwide membership. The next highest region was Mexico, Central America, and the Caribbean with 114,469 Nazarenes (14.69%).

Nazarenes gave a total of \$354,499,528 for all purposes in 1985, an increase of 5.68%; this translates to per capita giving of \$454.94.

The number of ordained elders reached 10,092 (an increase of 92), while there were 3,962 licensed ministers (an increase of 23). □

—NN



Parsons, W.Va., parsonage

### NAZARENE PARSONAGE CAUGHT IN FLOOD

The parsonage of Parsons, W.Va., First Church was damaged beyond repair in the aftermath of the November flood that left widespread devastation in the mid-Atlantic states. The writing on the front of the house is to indicate that the fire marshal has condemned the structure. The sanctuary and class-

rooms of the church were also condemned.

The Parsons congregation is worshipping in the church's activity building and the parsonage family (Rev. and Mrs. William A. Brown and children) are staying with a member of the congregation.

"We will continue to trust God for His leadership," says Mrs. Brown. "He is supplying our every need!"

More than 80 homes in the Parsons community were bulldozed due to the damage caused by the high waters. □

—NN

### SHAVER INSTALLED AS COOPER PROFESSOR OF EVANGELISM AT NTS



Dr. Charles "Chic" Shaver was installed as the Professor of Evangelism in the Frank A. and Gladys L. Cooper Memorial Chair of Evangelism at Nazarene Theological Seminary in Kansas City during a special chapel ceremony, Tuesday, November 19. This is the first endowed chair at NTS in the 40-year history of the graduate institution.

"Thank you for this privilege you have given me in attempting to represent Christ's cause of evangelism," said Dr. Shaver in his message to the students, faculty, and guests at the chapel service. "I am especially grateful to Frank and Gladys Cooper, who have so been stewards under God that their gift, with others, guarantees an especially significant place for evangelism in the life of our seminary."

Among the guests who heard the address were Nancy Shaver, Dr. Shaver's wife; Mrs. Vera Harris, Dr. Shaver's mother; Rev. Wilbur Brannon, director of Pastoral Ministries; Rev. Ellis Cox of the Wills and Annuities Office at International Headquarters; and General Superintendents Jerald D. Johnson and William M. Greathouse. Dean Chester Galloway administered the induction charge. President Sanders offered the induction prayer.

Dr. Shaver was inducted as the Cooper Professor of Evangelism on the eve of the 30th anniversary of his Christian conversion.

"The creation of this chair signifies the central place that Nazarene Theological Seminary believes evangelism holds in this community and the Church of the Nazarene," commented Dr. Terrell C. Sanders, Jr., NTS president.

Dr. Shaver has taught evangelism at NTS since 1970. He has "planted" two churches and has served as a full-time

evangelist in the Church of the Nazarene. He also serves as minister of outreach at Kansas City First Church. A dedicated personal evangelist, Dr. Shaver is a popular speaker on evangelism and is the author of seven books, including *Basic Bible Studies*, which has sold more than a quarter-million copies in 14 different languages. Most recently, Beacon Hill Press of Kansas City has released his audiobook series, "Lord, Teach Us to Pray," and shortly will release his doctoral dissertation as a discipleship study, *Living in the Power of the Spirit*. He received the doctor of ministry degree this past spring from Fuller Theological Seminary in Pasadena and is a summa cum laude graduate of NTS.

The Chair of Evangelism is a memorial to Frank A. and Gladys L. Cooper of Visalia, Calif., whose estate has provided for \$150,000 of the endowment fund. The Coopers were song evangelists in the Church of the Nazarene for 30 years. They successfully invested in land and cattle.

Another \$10,000 has been contributed to the fund by Mrs. Cooper's sister, Mrs. Charlena Parker of Tipton, Calif.

"We hope to have the chair fully funded with about \$500,000 within four years," added Dr. Sanders. "It is hoped the endowment will be contributed to by others who see the value of evangelistic training for young people involved in ministry." □

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### FIRST BACCALAUREATE/ COMMENCEMENT AT MEXICAN SEMINARY

The first baccalaureate and commencement at Seminario Nazareno Mexicano, A.C., were held November 15 and 16, respectively, on the campus in Mexico City. Eleven students (9 from Mexico, 2 from El Salvador) were graduated in the commencement service that attracted about 350.

Dr. Leslie Parrott, president of Olivet Nazarene College, delivered the baccalaureate address, while the commencement message was given by Dr. L. Guy Nees, World Mission Division director. Dr. Raymond W. Hurn represented the International Church of the Nazarene, and Dr. Mark R. Moore represented the Council of Education. Drs. Hurn, Moore, and Nees were each honored with special presidential medallions by Dr. H. T. Reza, seminary president, for their special contributions toward the establishment of the school.

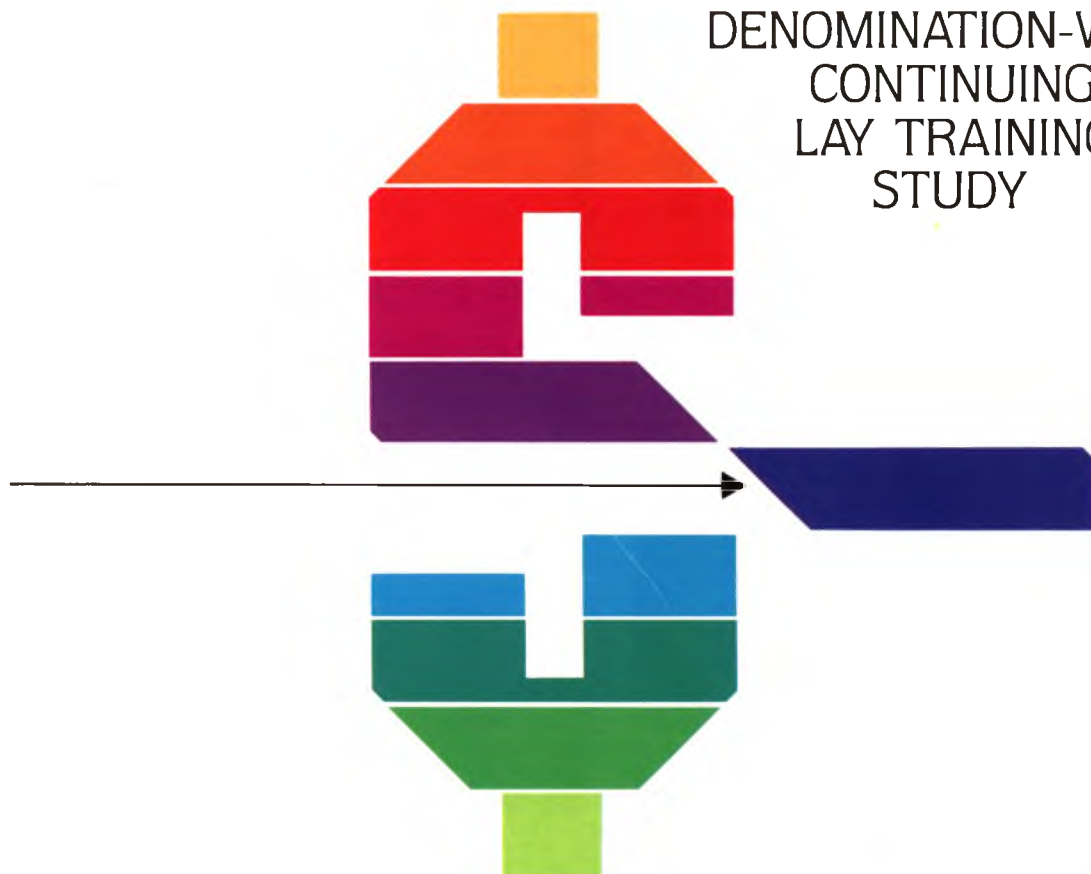
The buildings on the campus are to be dedicated in January 1986. □

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