

JULY 15 1988

# HERALD

OF HOLINESS



MUSIC HATH CHARMS

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BUDDHA'S BONES

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LIVING WITH DYING

CHURCH OF THE NAZARENE

# STRENGTH FOR OUR WEAKNESS



**WILLIAM M. GREATHOUSE**  
*General Superintendent*

I'll never make it," she wept. "The harder I try to please God the more miserably I fail. I read my Bible and pray every day. I'm in church every Sunday. I tithe. I try to do everything a good Christian should do. But as the Bible says, 'When I would do good, evil is present with me.' Pastor, I'll never make it!"

When her pastor smiled, she was hurt.

"Please don't make light of this," she pleaded. "I'm desperate."

"I'm smiling," her pastor responded, "because I see you have learned the basic lesson of Christian living. You cannot make it on your own, no matter how hard you try. But Christ has already made it for you. I'm thinking of a verse especially for you: 'For when we were yet without strength, in due time Christ died for the ungodly' (Romans 5:6).

"Our salvation," he continued, "isn't a matter of our trying but of our trust. By offering Christ as our atoning Sacrifice, God is now free to pardon us and accept us *just as we are*. In our failure we turn to Christ and put our whole weight down on Him, saying, 'Just as I am, without one plea/ But that Thy blood was shed for me/ O Lamb of God, I come.'"

Her pastor was right. When we put our whole weight down on Christ, we are not only pardoned from our past sins—we are also empowered for a new life of free, loving obedience. As Martin Luther put it, "Faith alone makes righteous and fulfills the law; for out of Christ's merit it brings the Spirit, and the Spirit

makes the heart glad and free as the law requires that it should be."

This is in part what John Wesley heard from Martin Luther's Preface to the Epistle to the Romans that night on Aldersgate Street when after years of spiritual struggle he felt his heart "strangely warmed." "I felt I did trust in Christ, Christ alone for salvation," he testifies, "and an assurance was given me that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death."

In that famous passage Luther went on to explain, "Faith is a work of God within us, which transforms us and makes us born again of God . . . and makes us completely new persons in heart, courage, mind and all powers, and brings the Holy Spirit with it. . . . This confidence in God's grace, and the knowledge of it, makes a man glad and bold and happy in dealing with God and all his creatures; and this is the work of the Holy Spirit in faith.

"Hence a man is ready and glad, without compulsion, to do good to everyone, to suffer everything, in love and praise to God, who has shown him this grace; and thus it is impossible to separate works from faith, as impossible as to separate heat and light from fire."

"And this is the victory that overcometh the world, even our faith" (1 John 5:4)—faith that "the Son of God loved *me*, and gave himself for *me*" (Galatians 2:20, italics added).

*My hope is built on nothing less  
Than Jesus' blood and righteousness.  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.  
On Christ, the solid Rock, I stand;  
All other ground is sinking sand.*

—Edward Mote

This is not simply the faith by which we enter into Christ, it is the faith by which we live—and die. **H**

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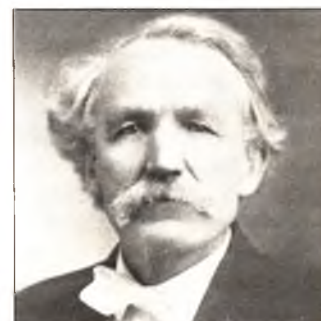
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# REVIVALS

## are they worth it?

**A**lthough revivals historically have been the traditional method of evangelism in the Church of the Nazarene we sometimes hear their worth questioned. They are not equally popular in every quarter. Anyone has a right to question our methods; especially when they are

his own background and knowledge. I have treasured their friendship.

Real revival results in evangelism and that is lasting. True, not all revivals produce a great thrust of evangelism while they are in progress or, for that matter, after the fact. But revivals in the church make the church

hour than we reached during revivals in my church. I put great emphasis on this area of my ministry. Personal evangelism, prison evangelism, Vacation Bible Schools, Bible study groups, and numerous other efforts can be times of reaching the unsaved. Alert pastors and churches use them effectively. There are some people who will not attend revivals no matter who is preaching and what kind of musical package you use to attract. They must be reached in other ways.

Revivals—real ones—can generate a power and an intensity not produced in any other way. This spiritual fervor will in turn be felt throughout the church in every area of ministry. It is the spiritual intensity generated by the revival that motivates Christians to reach unsaved relatives and friends. Without revival in the hearts of God's people these other methods will simply never happen. So the secondary effect of the revival is salvation, not during the revival, but as the result of the revival.

*Revivals are not worth the trouble and cost.* There is sometimes objection to the cost and effort of the revival when the results of the last several efforts are considered. This usually happens during the church board meeting or in some committee.

It is a fact that revivals are increasingly expensive. And revivals do require real effort and planning on the part of the church leadership. People are quick to say the last few revivals were a failure. But it is not the revival that has failed but rather that "we" have failed to have a revival. And there are some causes when we fail.

1. Poor planning is frequently the problem when revivals fail. Worse yet, some churches are guilty of no planning. They just call an evangelist and set the date, hoping something will come of it. Usually it doesn't happen.

2. Poor music and singing certainly

**Revival is the work of the Holy Spirit. Unless He is present, nothing of lasting value is likely to happen.**



The Downstairs Attic

paying for it.

*Revivals don't last.* This is a frequent statement, if not on the lips at least in the minds of people. Actually it is a half-truth. No, most revivals do not have a long duration. But the same thing could be said of the bath. We must bathe again and again to keep clean. Most of us hope the rest of us will continue doing so—at least when we are together.

Revivals do have a lasting effect. Good evangelists strengthen the saints. I remember every revival and evangelist we had in the years when I was a layman serving in the local church. They helped me by adding much to my spiritual perception. Having an evangelist in my home church was worth it to me even if no one was converted.

My pastors were good godly men. But I needed to hear others preach as well. Their approach was different and their delivery a change. Each evangelist is unique and brings with him

evangelistic. People may or may not be saved during the week when the evangelist is in the pulpit. There may be no unsaved people who attend the weeknight services and few on Sunday. The evangelist may preach every night to church members who profess salvation. But that group may be inspired to win others during or after the revival. Lasting results are always produced when anyone is saved.

*Revivals can be substituted with other methods.* Again this is a half-truth. It all depends on your definition of the word "revival." The average church member makes revival and evangelism synonymous—they are not. Revival means restoration or renewed attention. Evangelism means bringing the gospel to the attention of the unsaved with the intended purpose of making them disciples. Evangelism is not limited to revivals. Sunday night is an opportune time. As pastor, I suppose I won more people to Christ during the Sunday evening

# OBSERVATIONS OF A CONCERNED PASTOR



In one of my previous pastorates our church was located on the same block as the place of worship of another denomination. Their congregation being small, and meeting on Saturdays, gave me the opportunity of making some observations.

I admired a couple of young families who were very faithful to the services. I watched them over an extended period of time and ultimately determined that there could not have been more than two or three pupils in each of their children's classes.

From a neighbor I learned that these same families drove many miles to attend services. There was no minister of youth, no children's minister, and no recreational facilities. Yet week after week and year after year, these families continued to be faithful in attendance.

All of this prompted me to ask myself a question. What contributing factor would motivate people to drive for miles to a small frame church with limited program and very few people? Only one answer made any sense. Their faithfulness had to be related to an unwavering commitment to a particular theological stance. They were vividly demonstrating their devotion to what they said they believed. Interestingly, they were reflecting the same kind of commitment that has been a part of the genius of the Church of the Nazarene.

In my last pastorate I had one family who drove 25 miles one way to church. They rarely missed a service. I have had similar experiences in other pastorates. Even now I have an aging aunt and uncle in eastern New Mexico who want so much to be in a Nazarene church that they drive many miles to a neighboring city to attend services. Their local Nazarene church was closed several years ago.

Sometime back I was expressing my appreciation to a young medical doctor for his faithfulness to a smaller Nazarene church. It was the only Nazarene church in his town. He was convinced that even his children were stronger in their faith because of the choice to attend the Nazarene church as opposed to attending another denomination with more people and program. He and his family came face-to-face with the real reason they were Nazarenes.

We are living in a changing society. This is true in regard to how people select a church to attend. It seems that people are somewhat eclectic. They look over all the options and then pick the one they feel best meets their perceived needs. I have a growing concern that many people are now choosing a church on the basis of programs offered as opposed to the theology of the church. I view this as a devastating trend. I know some Nazarenes who have fallen prey to this growing philosophy.

will hinder the revival. If the evangelist has good support in the musical part of the service, his work will be much easier. I have been in revivals where there was no one to play the piano and almost no one who could sing. Unless some provision can be made for these areas of ministry, disappointment is almost certain. God sometimes gets through to us in spite of this handicap, but with people accustomed to something better it is unlikely. I know God is able to bring a revival on the doorsteps of hell to people who have no interest at all in religion. But that is the exception and not the rule.

3. Improper focus can frustrate revival. We need to know what we are directing our effort toward. What are we trying to do? Is this a holiness convention or a church revival or an evangelistic crusade?

4. Unrealistic expectations can be the source of discouragement. Some have read of great revivals of former years and think they can reproduce like results today. But we are not living a hundred years ago. The social and moral climate today is different. The problems are different also.

5. A negative attitude and lack of faith and enthusiasm for revival can defeat our efforts. Unbelief hindered Jesus in His ministry. In His own hometown He had little success. Matthew 13:58 says, "And He did not many mighty works there because of their unbelief."

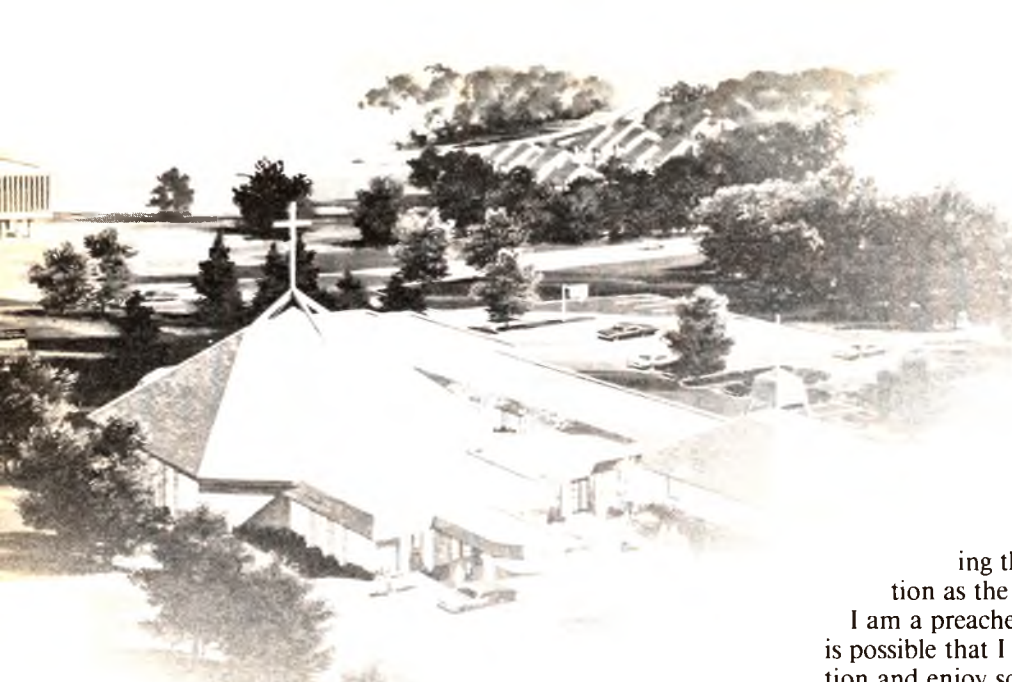
Revival is the work of the Holy Spirit. Unless He is present, nothing of lasting value is likely to happen. Having prayed properly and planned carefully we go ahead working diligently, believing that God is working through us to accomplish His will.

Perhaps the best pro-revival argument of all is the question: "What would the church be like if no one made any effort to have a revival for five years?" How dead would churches become? Suppose every evangelist became a pastor and we just had Sunday services and our little weekday programs. What would the church be like? What would your church be like if you never had one revival? **H**

---

**BY ROBERT E. MANER**

*A commissioned evangelist in the Church of the Nazarene, residing in Fitzgerald, Georgia.*



We have lots of cities where only one Nazarene church exists. These churches are not necessarily "small." I have often seen the spirit of the pastor and people lifted when a "new Nazarene family" moved to town. The church was really excited when it was discovered the new people were graduates of a Nazarene college.

What an encouragement to the church—here is additional help in teaching, in music, in finance, and added influence in the community. How sad to learn after a few Sundays that these folk were attending a non-holiness denomination. When the church followed up on their absence, they found the reason—the Nazarene church did not offer enough program for their children or they just could not adjust to a "smaller church." Instead of becoming agents of change, they just changed churches.

My concern over this trend goes deeper than the matter of wounded egos on the part of pastors and church folk. It seems to me that the acid test that justifies our existence as a denomination is whether or not our doctrine of holiness is a distinguishing doctrine or a name tag. Are we just another selection at the religious supermarket?

For some, selecting a church has been reduced to going through a checklist of programs offered with little or no regard for theology. But if program alone becomes the criterion for selecting a church, then ultimately a church's right to exist must be based on the diversity of its programs. If that be true, it means that a lot of holiness churches are immediately out of the running.

Why spend millions of dollars starting new Nazarene churches at home and abroad if one evangelical church is as good as another? I am persuaded that when my fellow holiness preacher pastor succeeds, then I succeed. But when we lose our people to non-holiness churches, we all lose.

My voice is the cry of a concerned pastor calling for a revival of commitment to Bible holiness. God's holiness for men is beautiful, positive, and absolutely necessary.

There is an urgent need for us Nazarenes to be totally captivated by our mission to the world. A part of that plan

must be the indoctrination of our people, starting at kindergarten and going all the way to the college campus.

God has given us the responsibility of training our youth. Training has to be more than the provision of activities. Training must move beyond pious suggestions. We must be precise, positive, and unbending in teaching the Bible and proclaiming entire sanctification as the will of God for every person.

I am a preacher by calling and a Nazarene by choice. It is possible that I could be a pastor in another denomination and enjoy some personal advantages that are presently lacking. But my theology won't allow it, no matter the size of the church or the salary or the number of staff members. I am a Nazarene because the Bible teaches that without holiness no man shall see God, and the Church of the Nazarene is dedicated to preaching and living that truth. Sure, I believe you can get to heaven and not be a Nazarene. But I also believe that the biblical requirement for heaven is holiness of heart and life. Therefore since holiness is the cardinal doctrine of the Church of the Nazarene it seems logical that holy people would be hard pressed to settle for less than a holy church.

Let's go all out to build great churches with great programs. Let us do at least one thing in our community better than anyone else. But above all, let's make sure we build a great people who are totally dedicated to the promotion of heart holiness to the degree that anything less is second best. **H**

**BY GARLAND WALLACE**

*Pastor of the Evansville, Indiana, First Church of the Nazarene.*

**M A S T E R P L A N**

O, Lord, on my earth journey  
keep my feet on a straight  
path so I won't stumble  
or fall.

Show me how to stay clear of  
the brambles, quicksand,  
falling boulders, and  
detours.

—JOYCE A. CHANDLER  
Long Beach, California

# O, LET ME

BY NELSON F. SHEETS

Chairman of the department of  
sociology at Point Loma Nazarene  
College in San Diego, California.

■ His name is  
Wonderful Counselor,  
the Mighty God, the  
Everlasting Father,  
the Prince of Peace.

# BOAST IN MY GOD!

I have chuckled at times when Christian young people have fallen in love with one another while attending a Christian college. (My wife and I met and fell in love while attending Marion College in Marion, Ind.) The young man begins to boast about his find. He talks about her Christian character, her physical attractiveness, her hair, her eyes, and her smile. "There is simply no one like her!" And I have often thought how true that statement! But regardless of the amusement found in courtship there is something of a thrill in listening to the young lover boast of his beloved.

I have also found, in an even richer sense, that God's saints may boast in their God. Frequently, in the Book of Psalms, David, inspired by the Spirit, makes his boast in God. He declares to all: "O God, who is like unto Thee!" We join the saints of all the ages in repeating the proclamation of David! We have our being in God. We rejoice in God. We glory in God. We boast in our God. "O let us boast in our God! For there is none like unto our God!"

God's names are a source of praise, for they add description to the focus of our praise. And as we voice them, we see anew that there is none like unto our God! For He is the Creator God; He is Jehovah; He is the Triune God of Father, Son, and Holy Spirit. His names reveal Him to be the God of power, love, justice, truth, holiness, and wisdom. He is the God of miracles, of faithfulness. "O let me boast in my God. For there is none like unto Him!"

Isaiah proclaims: His name is Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. He is the Eternal One. He is the "I am that I am." He is "the Most High God, possessor of heaven and earth." He is "God and Father of our Lord Jesus Christ." His name is Messiah; Immanuel (God with us); the Son of God. "O let me boast in my God! There is none like unto Him!"

He is the Lamb of God, that takes away the sins of the world. He is the Ancient of Days, a Door of Hope. He is the Man of Sorrows. He is the Babe of the Nativity. He is the Way, the Truth, and the Life; He is the Light of the world; the Bread of life; the Good Shepherd that gives His life for His sheep. "O let us boast in our God. There is none like unto Him!"

He is the raiser of the dead; the restorer of sight to the blind; the healer of the sick. He is the living Bread from heaven; He is the Water of life, the living Vine; He is the Resurrection and the Life; with us now and our passport to

glory. He is the Author and Finisher of our faith; He is our Shield and exceeding great Reward. He is the King of kings and the Lord of lords. He is the God of Abraham, Isaac, and Jacob; and He is our God. And He is not ashamed to be called their God, and ours! "O let us boast in our God. There is none like unto Him!"

Moses lifts his voice of praise: He is the Rock, His work is perfect . . . a God of truth . . . just and right is He; the Rock of salvation. In the Song of Solomon He is the Rose of Sharon, the Lily of the Valley. In the Book of the Revelation, He is the Root and Offspring of David; the Bright and Morning Star; the Alpha and Omega, the Beginning and the Ending, the First and the Last. He is our Light and Salvation. Isaiah proclaims: He is our hiding place from the wind, a covert from the tempest; a river of water in a dry place; a shadow of a great rock and our high power. To Jeremiah, He is the Lord of all flesh; is there anything too hard for Him? Isaiah rejoices in Him, for He is the everlasting God; the Lord, the Creator of the ends of the earth, that fainteth not, neither is weary . . . there is no searching of His understanding. "O let me boast in my God! There is none like unto Him!"

And today in evangelical churches around the world we sing the great hymn of praise of Charles Wesley:

*O for a thousand tongues to sing  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace!  
Jesus! the name that charms our fears,  
That bids our sorrows cease;  
'Tis music in the sinner's ears;  
'Tis life, and health, and peace.  
Hear Him, ye deaf; His praise, ye dumb,  
Your loosened tongues employ;  
Ye blind, behold your Saviour come;  
And leap, ye lame, for joy.  
"O let me boast in my God!  
There is none like unto Him!"*

H

# MUSIC HATH CHARMS

BY ALBERT J. LOWN

*An evangelist from Keighley, Yorkshire, England, and a frequent contributor to religious periodicals.*

**M**USIC HAS ITS OWN SPECIAL AND SECURE PLACE IN CHRISTIAN worship, fellowship, and evangelism. Paul recognized this when he linked the fullness of the Spirit with a fellowship expressed in “psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.” It has power, also, to soothe a savage breast, for even the heart of Saul, a backslidden king, was so-laced by David’s skillful playing.

Saul’s call to leadership as Israel’s first king was marked by an outburst of prophetic praise: God gave him a new heart, a new spirit, and a new song. In sad contrast, the life of this chosen, gifted, anointed king closed with David’s lament: “Saul and Jonathan were lovely and pleasant in their lives, and in death they were not divided.” David could rightly mourn the death of Jonathan, his beloved friend, but his song of pardoning love forgave the cruelties and murderous intent of Saul. He sought to remember only the best things of Saul’s kingship and family life. The contrast illustrates the power and place of music in human experience, in joy and sorrow.

Christianity is a singing faith, beginning with Creation when “the sons of the morning” sang for joy. It will be consummated with “the song of Moses and the Lamb,” the song of final redemption, and it is chris-

tened in every born-again heart with a new, God-given song.

The ministry of music cannot be measured, and there is no more attractive and encouraging sight than a youthful David playing and singing to the glory of God. Possessing so many other gifts, David could have been excused had he neglected music; but to his credit and our enrichment he became a skillful musician and composer of many psalms.



Paul M. Schrock Photos

Music cannot create Christian experience, but as the handmaid of faith it often provides the hinges of emotion upon which the heart’s door swings open. It sustained Luther’s Reformation, cradled and carried the Methodist Awakening, and supplied the spiritual oxygen that fed the fires of evangelism in General William Booth’s heart and the Salvation Army’s witness. Billy Graham’s preaching and Cliff Burrows’ song leading stand together as campaign twins in the crusades that have reached more souls than any previous efforts in world history. Nazarene missions, too, have reached communities and continents on the wings of sacred song.

Music is no less potent in the unwelcome realm of evil. It can soothe a savage breast, but also makes a beast savage, as the pop-frenzied mobs of rock and punk festivals reveal in their behavior and, at times, their blasphemies of





# Linking Generations WITH Song

God and goodness. As the expression of salvation, music elevates the emotions: as an accompaniment to drink and drugs, worldliness and devilry, strip-teases and blatant sex musicals, it debases them. Its shaking, shrieking, gyrating performers are made in the image of the hits and mis-hits they whine and whoop.

Can there be any reasonable doubt that the drift from God, personal responsibility, sobriety, thrift, and honesty is related in great measure to the idolizing of so-called stars, whose adulation and income is out of all proportion to their talent or worth? "Let he who will write a nation's laws, as long as I may write its songs" is an oft-quoted judgment that pays tribute to the power of music in every realm of life. It promotes the best, and also the basest. Alas, the media too often exposes youth to the basest rather than the best in lyrics, style, and talent. The "groups" monopolize the media producer's mind. It is assumed that youth are only interested in the Beatles and Boy Georges, and the cavalcade of freaks and charts between.

The most sublime music cannot eradicate evil passions. Saul's envy and hate was mollified for a time by David's playing, but he was still a murderer at heart. When the spell of sweet music waned, a javelin sped from Saul's hand with David as its target. Music has no power of itself to save a soul or restore a lost experience. Saul, who once sang with grace in his heart, inspired of the Spirit, belonged to a nation that celebrated God's deliverances with anthems of praise. The song of the Lord was the zenith of its corporate worship. But there was now a "Lost Chord" in Saul's experience, and the "sound of a great Amen" to the will of God had died in his soul. He must needs borrow a song from the young shepherd-psalmist: but that song could not restore to a backslidden heart "the song of the soul set free."

Music, in major or minor key, accompanies redemption and revolution, marriages and funerals, worship and sport, Christmas and Christ's resurrection, a Last Supper and life's celebrations. It is inseparable from human pilgrimage—hence the lilt-ing plea:

*Make my life to be like a melody,  
Ever sounding out the message of the Cross;  
Make my life to be like a melody,  
Ever sounding out in the days of gain or loss.  
Jesus in my heart no discord can arise,  
He can make the saddest heart to harmonize;  
Savior let me be like a melody,  
Ever sounding out the message of the Cross.*

—John Wells

The hills and the valleys are alive with the sound of music when Christ is crowned as Savior and Lord.

**H**

**D**ADDY, can we sing 'Blessed Assurance' tonight?" This request from my eight-year-old daughter, Karen, on the way to church one Sunday night, brought laughter from the rest of the family. Not because of her choice, but because it was about the sixth week in a row she'd asked. I kindly reminded her that we had sung it two weeks before at her request, and that we couldn't sing it every week even if it was her favorite. As we continued on our way to church the conversation changed, but my thoughts stayed with Karen and "Blessed Assurance," and my heart was full.

I was remembering long summer days at Grandma Swanson's big farm house, of listening to her sing "Blessed Assurance" and other favorite hymns in her Swedish accent as she scurried about her housework. I was hearing my mother sing—and that's particularly memorable because my dear mom can't carry a tune. But she sings every word of every song in church, and she's a "household hummer" as well.

I was remembering Sunday nights as a child, squirming on the edge of the front pew with *Songs of the Sanctuary* in my lap, open to No. 88, just itching to be first to holler out my favorite hymn at request time.

And I was thanking God for my heritage of hymns. Like the Word of God, these hymns have tied the church together from generation to generation.

But what about the next generation? Are the hymns of the past still viable in the age of the 80s—in the age of videos and multi-media communication, the age when many churches prefer choruses, productions, and accompaniment tracks? The answer must be an emphatic yes! Now, more than ever. Trends come and go, but the hymnal ties us to our greatest traditions of the past and will tie today's generation to the church of tomorrow.

What generation could not relate to:

*Great is Thy faithfulness, O God, my Father;  
There is no shadow of turning with Thee.  
Thou changest not; Thy compassions, they fail not;  
As Thou hast been Thou forever wilt be.\**

Or:

(Thomas O. Chisholm)

*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.*

(Fanny J. Crosby)



Or,

*When peace like a river attendeth my way,  
When sorrows like sea billows roll,  
Whatever my lot, Thou hast taught me to say,  
"It is well, it is well with my soul."*

(Horatio G. Spafford)

A few months ago our family took a long, fast trip to the funeral of a family friend. As we drove through the northern Utah desert, our 13-year-old daughter Beth was assigned to keep me awake while the rest of the family slept. She found a hymnal in the car and we started at page one, singing one or two verses of every song we knew. Hours later we wore out somewhere around No. 250, and Beth had sung at least half of those with some degree of familiarity. Again and again she'd exclaim, "Oh! This is one of my favorites!"

It's not that Beth is an abnormal teen . . . in fact most of the time she's entirely too normal. She wants to listen to music that I can't stand, she uses all the latest teenage jargon, and she screeches along with Sandi Patti and Lionel Richie on the radio. But frequently, believe it or not, we hear snatches of her favorite hymns mixed in with all of the other stuff. You see, thanks to her family and church heritage, Beth doesn't see anything unusual about enjoying both contemporary gospel music and traditional hymns. We underrate the intelligence and spiritual sensitivity of our young people when we assume that they can appreciate only one particular style of music.

The choruses I sang as a teen have long since been replaced with new ones . . . that's the nature of choruses. Today's contemporary music has its place, just as the music of every era has suited its particular generation, but it too will eventually be thrust aside for the next "contemporary" sound. Throughout history the church has adapted and used the new music of the age while retaining its heritage from the past. Thus, as we enjoy the warm spontaneity of



today's gospel choruses and the exciting freshness of contemporary Christian music, we need to see these as vital *new additions* to our heritage, not as replacements.

We stand in the gap between past generations and the future, compassed about as it were by Martin Luther, Isaac Watts, Charles Wesley, Fanny Crosby, and a host of others. Only time will tell which composers and writers of our day will join this great list, but certainly some will. It is the responsibility of our generation of the church to pass this heritage, along with our contributions, to our children, so that someday my daughters will stand in church with their children and sing the same great hymns and gospel songs that I sang with my parents, and my parents with theirs. And my grandchildren will be richer for the gift. **H**

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**BY BARRY E. SWANSON**

*Music director at Bethany, Oklahoma, First Church of the Nazarene.*

# SANCTIFICATION THEN & NOW

**O**n the Day of Pentecost, as recorded in Acts 2, the principal prayer of Jesus for His disciples was answered. Just after He foretold His death and their desertion, He prayed for their sanctification: "Sanctify them through thy truth: thy word is truth" (John 17:17).

Would He have prayed for an experience that they enjoyed already? No. In great sincerity He prayed for His followers to be sanctified. The future of His work on earth depended

upon that prayer being answered.

But He did not pray for His immediate followers only. Ponder the portion of His prayer recorded in John 17:20: "Neither pray I for these alone, but for them also which shall believe on me through their word." He prayed for the sanctification of all believers of all ages, including ours.

The glorified Christ rejoiced to see a portion of His prayer answered on the Day of Pentecost, 33 or 34 A.D. His immediate followers were sanctified

and the church was born and booming. And every time a believer is sanctified, it is a direct answer to the prayer of Christ. Thank God, His prayer is still being answered.

What God did for those in the Upper Room is needed in the life of every believer. There is no difference in sanctification then and now. The needs are the same. The carnal nature is just as deceitful, divisive, and destructive.

In the light of these facts, there are no new needs of a "new generation." It is the same "old man" that needs to be dealt a death-blow by the sanctifying work of God the Holy Spirit. To settle for anything less is to subvert the plan, prayer, and provision of Christ.

Sanctification, then and now, is hearts purified by faith. Simon Peter pinpointed the permanency of Pen-

test for Jews and Gentiles: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith" (Acts 15:8-9).

The corruption of heart with which every person is born is not cared for in conversion. In the new birth, the acts of sin, which must be repented of, are forgiven. Following conversion, the carnal nature is cleansed from the heart of all believers who will present themselves to God, in faith, for His sanctifying work. This is true because the carnal nature is not an act of sin which can be repented of or forgiven. It is a corruption of the nature that must be cleansed by God's sanctifying act.

The constant prayer of every born-again believer should be that of David, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:10). No child of God should be content until this is done.

A pure heart is vitally important for "... out of it are the issues of life" (Proverbs 4:23). Jesus said, "... for out of the abundance of the heart the mouth speaketh" (Matthew 12:34). James 4:8 declares, "Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; and purify your hearts, ye double minded." Purity of life can only flow from a sanctified, pure heart.

Sanctification, then and now, is being filled with the Holy Spirit. Acts 2:4 reports, "And they were all filled with the Holy Ghost..." What God cleanses, He will fill with himself. But He will not fill polluted hearts any more than a cannery will fill filthy jars or cans.

The fullness of the Holy Spirit produces Christlikeness. The fullness of the Holy Spirit flushes out selfishness and self-seeking. The fullness of the Holy Spirit washes out the world and worldly desires. The fullness of the Holy Spirit raises the level of love to perfect love for God and man. And the fullness of the Holy Spirit enthrones God in the center of one's life.

The fearlessness and forward-thrust of the Early Church can only be explained by the fact that the followers of Christ were filled with the Holy Spirit. Could the lack of this have anything to do with the floundering and faltering of the church today?

Sanctification, then and now, is being endowed with power. Jesus promised, "But ye shall receive power, after that the Holy Ghost is come upon

you..." (Acts 1:8). Also, note this in Acts 4:33, "And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Also, consider Acts 6:8, "And Stephen, full of faith and power, did great wonders and miracles among the people."

A casual reading of the New Testament convinces one that something dynamic and life-changing took place in the followers of Christ at Pentecost. It was the power of God imparted by the sanctifying work of God. That has not changed.

Sanctified people are endowed with power to witness, to resist temptation, to overcome the world, and to endure affliction. And there is power to suppress the drives and instincts of human nature; power to accomplish the work God calls us to do; power to glorify God in daily living; and power to face the pressures of life with perseverance.

What we need is not a "one-shot injection" of power. When one is sanctified, the spiritual "power switch" is thrown open and contact with God, the Source of all power, is established.

Sanctification, then and now, harmonizes. Acts 2:1 reminds us that on the Day of Pentecost the followers of Christ "... were all with one accord in one place." There certainly had not been harmony prior to this. In fact, there had been divisions, discord, and deep-seated resentment. Bringing harmony into the heart and life is a definite work of God in sanctification.

First and foremost, there is harmony with the will of God. Then, there is inner peace where once there was discord and divided affections. Also, differences with others no longer seem that important. Cooperation and consideration become the order of the day. This kind of harmony proceeds from a heart made perfect in love.

The major source of discord is people out of harmony with God. When two or more pianos are tuned to the same tuning fork, they are in tune with each other. Therefore, there is no need to spend time tuning them to each other. What is desperately

needed is sanctifying work of God in men's hearts, which will put them in harmony with God. Then the natural result will be a condition for harmony with others.

Sanctification, then and now, motivates people to act for God. Once the 120 in the Upper Room were cleansed and filled with the Holy Spirit, they could not stay there. They spilled out into the streets of Jerusalem with a life-changing message. They were not coaxed out. They were not even invited out. They were motivated by their sanctifying Lord to share what they had experienced.

Persecution did not deter them. Threats did nothing but throttle their thrust into their world. Beatings did

**Sanctified people are endowed with power to witness, to resist temptation, to overcome the world, and to endure affliction.**



not bring them to their knees to bemoan, but rather to pray for boldness to proclaim a risen Savior.

Christians cannot be effectively coaxed or coerced into the work of God today. That will be short-lived. There must be the same sanctifying work of God which will motivate them into action.

Sanctification, then and now, has not changed, for God is the same. His will for men is the same. His method of accomplishing His will is the same. And the needs of men's hearts are the same. Why attempt to fix or change what has worked so effectively? Our generation needs to hear anew the prayer of Jesus that we be sanctified, and to present ourselves to Him for this dynamic experience. **H**

**BY JOHN F. HAY**

*Superintendent of the Indianapolis District, residing in Camby, Indiana.*

# Doing **MORE** Than **COPE**

**N**ot long ago I was talking with a friend when he exclaimed, "I have quit reading the papers! The news is too horrible. I simply refuse to have anything to do with the news anymore."

Shortly afterward, several others voiced the same feelings and decision. I, too, have had second thoughts when I have heard the thud of the morning newspaper against the front door of my house. But is the answer really found by burying our heads in the sand?

How can we cope with today's news: rapes, murders, nuclear threat, graft, muggings, earthquakes, wars? Are these not enough to leave us feeling depressed? Isn't it better not to know about all the terrible things going on around us today?

First, realize that as Christians we have an obligation to be informed about this world. Jesus told His followers that they were the salt of the earth and the light of the world; in other words, Christians are commis-

sioned to be involved in a positive way so that they can be a spiritual blessing to the world. We are under orders to "salt" and "light" our environments, and that calls for being aware of what is happening around us.

Jesus also said that His people are to be "wise as serpents, and harmless as doves" (Matthew 10:16). To do so, we must know the scheming powers of Satan. Accordingly, we are to be aware of the social and political

events that are molding the destiny of our world.

Second, we are to act. Being informed is academic; the Christian witness is not effective unless we act upon our knowledge. There are things we can do, and it is wrong to retreat to ivory towers and hide behind false and useless piety.

So what can we do to stem the tide? For one thing, we can state where we stand on moral and spiritual issues by writing letters to the editor of our newspaper. We can get involved by joining committees in the local community. We can work with Christian organizations that are striving to protect our Christian liberties against the godless onslaught of unbelief. And, of course, we can make certain that our own families understand the claims of Christ and His values in this hostile world.

Third, we can treat the daily newspaper with "benign respect." That is, we can learn enough by skimming its pages to avoid becoming totally absorbed in the sordid contents. The newspaper is shallow at best, and its details will soon pass—often within the next 24 hours. Some people spend two or three hours each day combing through the papers and devouring every word; they are addicted to its magnetism.

When reading a secular newspaper, we can accent the sections that do not stress the gore

**One columnist recently described today's people as "world weary."**

**Non-Christians are perplexed and frightened by the world's insanity. Even among believers we can sense a heaviness robbing us of serenity.**



and violence of the world. This is a legitimate procedure and should not be thought of as a form of escapism. After all, sections such as food, sports, special features, and the arts all speak of life, too. Further, those sections include many interesting bits of information that can educate and even inspire.

Fourth, we can shun publications that play up sensationalism and thrive on the blood-and-guts realities of our times. Some periodicals make their take from emotionally disturbed people who feed vicariously on the violence and immorality found in the printed page. Not only is this material of little value, but to the Christian it is repulsive. It is certainly not worth our time.

Fifth, we need to spend more time reading God's good news. This is of much greater personal value and significance than the depressing bad news continually rolling off the presses across our land. Bible studies and in-depth explorations of the Word are exceptionally helpful for focusing our thoughts on God.

In addition, accent devotional times with the Book—those seasons when we come to God's Word to be encouraged and enlightened.

One columnist recently described today's people as "world weary."

Non-Christians are perplexed and frightened by the world's insanity. Even among believers we can sense a heaviness robbing us of serenity. A sense of loneliness burdens people's hearts. We are afraid to trust one another as the world becomes increasingly unsafe, unfair, and difficult to understand.

But the people of God can rise above such depressing gloom, for they can feast on God's love letters. Through them they can find strength and peace for each day. To spend a certain time each day reading the

Word and talking with God is essential. Every believer needs time in his daily routine for conversation with the Lord.

Not long ago I heard a guest speaker at a Christian college state that he no longer finds it necessary to have daily devotions. He can get along with a hop-and-a-skip approach to the Word, he said, and in the hurried pace of today's society, he has learned to be content with this arrangement. I was appalled! Eight hundred students heard this man's flippant appraisal of his own devotional life (or lack of it).

I could not get those comments out of my mind. Why? Because I, too, have had times when I tried to rationalize that it is "old hat" to cling to traditional guidelines about daily devotions. Nevertheless, the more I try to cope with the complications of life, the more I understand how desperately weak I am and how easily I become confused. I need those quiet times with the Lord to keep my life in balance.

Therefore, I have returned to my schedule of daily devotions and have found them to work. They give me hope in the midst of the bad news that comes crashing in every day.

How can we cope with the bad news? We can use the approach of my friends and just give up reading the newspaper. Or we can become monastic and retreat to our prayer books atop mountains for meditation.

But I believe that Jesus meant what He said when He admonished us to be in this world without being of it—without becoming tainted by its evil. When Jesus cautioned His disciples to "watch and pray," He was instructing them to be spiritually alert and informed.

The same holds for us today. We must know what is going on. Then, led by the Holy Spirit, we must act upon that knowledge. Yet, in order to have the power to sustain us through dark and difficult days, we must return faithfully and regularly to the Word of God. Jesus can give us His joy and His peace. He can lighten our hearts in spite of gloomy news reports, and the assurance of His own eternal good news outshines all the bad news.

**H**

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

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

## NAZARENE ROOTS



### J. O. McClurkan and the Pentecostal Alliance

The arrival of James O. McClurkan in Nashville in 1897 concluded a two-year evangelistic tour extending from California east to Tennessee. For him and wife Martha Rye, it was a return to roots—to home. Born in middle Tennessee in 1861, McClurkan was the son of a minister of the Cumberland Presbyterian Church, a denomination that had sprung from the "Second Great Awakening" of the early 19th century. The church was thoroughly revivalistic in thought and action, and McClurkan and three of his brothers entered its ministry.

Converted at 13, McClurkan preached his first sermon four years later at his father's urging. He studied at colleges in Tennessee and Texas and took a pastorate in 1886 in Decatur, Tex. Two years later he and Martha moved to California, serving three churches there and a term as synod evangelist. In 1895, McClurkan attended a revival conducted by famed Southern Methodist preacher Beverly Carradine. In it he was sanctified and shortly after began the eastward trek, conducting revivals that ended in Nashville two years later.

From the time he returned to Tennessee, McClurkan was a natural leader of the holiness revival there. There were others such as Methodists B. F. Haynes and Leila Owen Stratton, but McClurkan wanted to unify Methodist and non-Methodist advocates of the "second blessing" into an alliance. On July 18, 1898—90 years ago this month—the goal was accomplished when the Pentecostal Alliance opened

Photo: Archives Files

its first convention. In time, the Alliance developed many features of a denomination, including the ordination of elders. It united many diverse elements and grew until it embraced dozens of Pentecostal missions scattered across Tennessee and into five neighboring states.

Under McClurkan's leadership, the Alliance purchased a holiness paper edited by B. F. Haynes. It was renamed *Living Water* and served as an official organ. An ambitious missionary program sent over 50 missionaries out before McClurkan's death in 1914. A Bible training school established early in the Alliance's life was reorganized in 1910 as Trevecca College, so named after a similar institution in early British Methodism.

McClurkan's personal affinities lay more with those in the Keswick wing of the holiness movement, such as A. J. Gordon and A. B. Simpson, and at one point McClurkan entertained serious thought of uniting his work with the latter's Christian and Missionary Alliance. But the great majority of McClurkan's followers were Wesleyans like lay leader John T. Benson. After turning away from union with Simpson's group, the Alliance was renamed the Pentecostal Mission in 1902.

From 1907 on, McClurkan considered uniting his work with the Pentecostal Church of the Nazarene and delegates of the Pentecostal Mission attended all Nazarene General Assemblies through 1915. In 1911, the General Assembly was held in Nashville specifically to woo McClurkan's body into the church. McClurkan, though, was suspicious of sectarianism and believed that doctrinal statements should be broader than the essential Wesleyanism of the Nazarenes allowed. Interdenominational work remained his ideal. He was willing for his work to enter the Church of the Nazarene, but when his followers perceived he might personally hang back from entering it, they did also.

In 1914, McClurkan died at the premature age of 54. The following year his widow and John T. Benson led the Pentecostal Mission and its ambitious missionary program into the Pentecostal Church of the Nazarene—the foundation of much of our educational and church work in the Southeast. **H**

# BUDDHA'S BONES



**T**hey've found Buddha's bones! Well, sort of. An AP wire story appearing in the Bremerton, Washington *Sun* on April 29, 1987 read like this:

Tiny bone fragments believed to be from Buddha's bones have been found in a temple and will be returned to it for safekeeping, the president of the Buddhist Association of China said yesterday.

The fragments were found in a stone box about the size of a thumbnail . . . the bones had been pressed into two pieces in the shape of millet grains, which were attached to two green pearls in tiny gold bowls. The box containing the bowls was fitted into four progressively larger boxes, the report said.

Buddha, "The Enlightened One," was reduced to cremated remains which were divided into eight parts and sent to different countries. This find was located in the Yunju Temple, 44 miles southwest of Beijing, China.

The tiny golden bowls in which the bejeweled bone fragments were found were contained in four nesting boxes. The largest was made of marble and was engraved with the year of Buddha's death. The numbers translated into the year 616 on the Western calendar.

This find, along with the glorious "Temple of the Tooth," will be to over 400 million Buddhists the most sacred objects on earth. Buddha's eyetooth sits upon a golden lotus blossom surrounded by rubies and tons of flowers. Buddhists come by the thousands each year to gaze in reverence, bearing gifts of gold, silver, and jewels to place before the yellowed relic which was snatched from Buddha's funeral pyre.

Who was this man who fostered such worldwide devotion? What beliefs do his many followers adhere to these many centuries later?

A dissatisfied Hindu, Prince Siddhartha Gautama, was a protected and pampered child whose father con-

sulted fortune tellers for a prediction of his son's life when he was born. Being told by them that his son would one day leave his home and family, the father isolated him in luxury within the palace walls. Eventually, as a young man his curiosity led him out of the

palace where he quickly learned of the common problems of humanity: sorrow, sickness, and death. Thus began his search for enlightenment—a quest that would take him six years of study and meditation.

His beliefs distilled at last into a confusing collection of thoughts: some taken from his Hindu background, others born during his six-year search. In summary they are as follows:

1. The belief in Nirvana—a state of mind one reached through meditation. Even Buddha did not know if it was an actual place or not.
2. The belief in Karma—the sum of one's good and bad deeds, which determines the kind of life one will have after being born again (reincarnation).
3. The belief in the Eightfold Path—eight things one must do to overcome the craving for earthly pleasures.

Buddha's last words prior to his death reveal the essence of his beliefs: "Be lamps unto yourselves," he said. This was in keeping with his belief that each person must save himself.

How greatly such teaching contrasts with the words of Jesus. He said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12, italics added). Earlier John the Baptist had spoken of Jesus in these words: "He [John] was not that Light, but was sent to bear witness of that Light. That [Jesus] was the true Light, which lighteth every man that cometh into the world" (John 1:8-9).

Dr. Walter Martin, in his book *Kingdom of the Cults*, says today that Zen Buddhism, the Japanese branch of the meditation school of Buddhist

philosophy, claims more than 3 million followers in Japan. As many as 300,000 American Buddhists also practice Zen.

The Buddhist belief in Nirvana has fostered a host of New Age movements in which the basic philosophy boils down to the same false core of belief: that through man's own striving he can become god. Jesus' words are in direct opposition to such belief. His teachings and all of Scripture teach that man is caught in the snare of his sinful humanity, and that only by repentance for his sins and cleansing from his sinful nature can he hope to have eternal life. This life of fellowship and communion with God is not the attaining of a godlike status. Rather, it acknowledges and affirms the holiness of God and man's dependence upon His grace and mercy for pardon.

No one will ever find bone frag-

ments of Jesus in a cave, nor will His followers ever cast their gifts before a golden lotus blossom bearing His eye-tooth. Angelic visitors made it abundantly clear: "Why seek ye the living among the dead? He is not here, but is risen" (Luke 24:5-6). Not many days later, His followers stood gazing up into the skies. Again the angels stood by to tell His wondering disciples: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Today His followers must expend their energies telling His wonderful news, not searching for His bones, for Jesus lives forever and is at this moment seated at the right hand of the Father, interceding for us.

Jesus said, "I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I

am, there you may be also. If it were not so I would have told you" (see John 14:2-3). He awaits our coming even as we await His. Whichever comes first, the believer in Christ has the assurance that the living Christ knows him, loves him, and has prepared a place in heaven for him.

Even in the shadows of death we need not fear, for we do not have to be lamps unto ourselves, but need to simply follow the footsteps of Jesus. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7).

**H**

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**BY CAROLYN MERRIFIELD ELISEUSON**

*Secretary and treasurer of the Port Orchard, Washington, Church of the Nazarene.*

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## **B**ECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

# MIRACLE IN BAKER, LOUISIANA

In 1976 a little white house on two and a half acres of land in the middle of Baker, La., became available for \$20,100. This was an unheard of bargain, and there was no Church of the Nazarene anywhere in that area. For months an elderly retired minister and his wife, Rev. and Mrs. Henry Sutton, had been praying for one in Baker. They had opened their home for weekly prayer meetings supervised by Rev. Ford Boone, then pastor of First Church of the Nazarene in nearby Baton Rouge. The district superintendent, Dr. Ralph E. West, had visited the prayer services and Baker had been targeted for a new church. Thus, when the property became available the district purchased it with the help of a \$2,500 grant from the general church, a \$2,500 grant from district home mission funds and the balance from the district's revolving loan fund.

Before long, a canvass of the area resulted in several Nazarenes expressing a desire to begin having services in Baker immediately. Henry Sutton and his wife graciously opened their home for services, where the faithful group met regularly. The Lord blessed the efforts of this devoted group, and before long work began on the "little white house" on the property to prepare it for a church building. It was finally converted into a sanctuary and Sunday School rooms, and on September 6, 1978, at the Louisiana District Assembly, the Baker Church of the Nazarene was officially organized by Ralph E. West, district superintendent. That was just part of our miracle . . . because YOU gave!

It was now time to begin searching for a full-time pastor for Baker church—but first, living quarters must be found. A nice home was located in Baker, and after much negotiating

the district was able to purchase the equity of \$20,215 with the help of a \$2,500 grant from the general church and the rest from district home mission funds.

Rev. Byron LeJeune was appointed pastor of the new church and on Sunday, November 5, 1978, the first service was held. There were 13 charter members.

After only three years, LeJeune felt led to begin a building program. The church membership had grown and the little white church would no longer accommodate the growing congregation. There was a successful sale of bonds to raise the necessary funds, and the little white church was sold and moved off the property. On July 18, 1982, the first service was held in the beautiful new brick building now known as Baker Church of the Nazarene.

After some months, LeJeune wrote West, inquiring about the exact amount Baker church owed the District Revolving Fund. With great joy and deep humility LeJeune read West's reply to the congregation. The letter said in part:

"I am pleased to report to you and your people that . . . of the \$40,315 paid for the purchase of the house and land and the purchase of equity in the parsonage, grants received from general church, District 'Reaching Out Funds,' and Home Mission Funds . . . have canceled out your debt entirely."

And that, friends, is our miracle, because YOU gave.

LeJeune had the privilege of pastoring in the new building only a few short months before his untimely death in an automobile accident. Rev. Darwin Enicks has been the pastor at Baker for a year and a half, and we now have 76 members. The church continues to make solid progress and we all know God has great things in store for Baker Church of the Nazarene.

And all the above happened because YOU gave. **H**

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**BY RUTH Y. ADKINS**

*Secretary of the Baker, Louisiana, Church of the Nazarene.*

# LIVING WITH DYING

**I**n the surgery waiting room of the hospital-clinic, my husband, Jack, paused in his pacing. “How much longer do you think it will be?”

I glanced at my watch; 20 minutes had passed. The doctor expected a long operation for Tom. The agony in Jack’s eyes spoke of the special bond between him and our youngest son, a bond cemented during Tom’s kindergarten year, when they shared lunches and naps.

I was remembering Tom as a slugger in Little League—the time he broke a tie to win the game and his team carried him off the field on their shoulders. I wondered about his batting average now. Within minutes, the score was posted. A doctor motioned for Tom’s wife and the message filtered back through her relatives. Open and closed surgery for a massive malignancy! Three to seven months to live! And he was just 25!

Now we had joined the multitudes who try to cope with terminal cancer, either in themselves or in a loved one. We began living with dying! We learned much that might be helpful to others in similar situations.

A month’s treatment with a new type of radium, followed by chemotherapy, extended our son’s life to 20 months. The tumor shrank to where it was not visible on X-rays, enabling Tom to return to the educational station where he was producer-director.

His job involved contact with the public. He said one of his greatest difficulties was coping with the attitude of people when they learned that he had terminal cancer. Immediately, they clammed up and withdrew.

Tom didn’t want pity, but that was the usual reaction of people to his gaunt frame and bald head fringed with wispy tufts of hair, a result of the chemotherapy. Having been a good-looking young man, Tom was troubled by his emaciated appearance. To cope, he masked his feelings by being jocular, but he realized that this was only an acting out of his real emotions of anxiety and fear. He worried about the welfare of his family, about possible insurmountable doctor

ills, and, most of all, about the future of his three-year-old daughter, Christy, whom he adored.

Tom had been told by doctors that neuroblastoma malignancies are curable in children. He wondered if, with early detection, his prognosis might have been different. Being in news media, he desired to acquaint the public with basic health facts to combat ignorance and noninvolvement.

Another of his major concerns was to impress upon people the need of counseling for the terminally ill and their families. Later on, during his illness, this became an even stronger conviction because his marriage ended in separation five months after he was declared terminally ill, and in divorce five months later.

No counseling was available, except from family members who were too subjective to help, and who could have profited from some type of mental therapy themselves.

During his last year at the television station, Tom initiated a TV series to help others safeguard their own health through education and awareness of the need to seek early detection and treatments. He enlisted the aid of Dr. Bettye Tevis of Texas Tech’s health education program to produce a series titled, “What in Health Is Going On?”

The first “What in Health” program quite naturally dealt with cancer, but from a different approach—termed the “people side” of cancer. It focused on the emotions, feelings, and fears of cancer patients and how they can learn to cope with the diagnosis. Tom himself was a subject for the segment. The series moved on to other areas of health concerns. He continued to produce the program, with Dr. Tevis as hostess, until his illness required him to turn over those duties to other station personnel.

When we first learned that Tom had a terminal illness, we were not brave parents. We were stunned; we could not believe it! Ours was a family of longevity. The vicissitudes of life we could accept, but not the untimely death of a loved one, just barely into the prime of his life! I am afraid that we, too, did not treat him as a “normal” person. However, by the time he came home to live (or in his terms, “came home to die”) three months prior to his death, we had already shed our tears. We wanted to make his last days as happy as possible. We determined to treat him “normally” as he desired.

Tom moved into a back bedroom with two recliners, a remote-controlled TV, and numerous pictures of Christy. He called it his hideaway. He adjusted to his lot in life as well as anyone could have, I believe.

My husband and I continued with our jobs as I was able to hire a fine woman as housekeeper. Tom enjoyed her; he said she knew when to talk and when to be quiet.

While a teenager, Tom’s friends were the youth from our church. During his last months of illness, almost without exception, that group either visited, phoned, wrote letters, or sent cards. I am sure that all hesitated about what to say or do, but at least they did something. And to quote Tom, “It was great!”

During the last year, Tom’s religious faith deepened. His pastor visited him faithfully. From other friends and relatives there were calls and cards. When Tom did not feel like visiting, our housekeeper relayed the message.

People need people—even the terminally ill. As Gerald Moore says in his article, “The Lesson of Loneliness”: “There is hope in the very presence of others, in their concern, even if they are completely powerless to change those things we must face, those events we call fate.”

Tom received a letter from another young man, Randy



Becton, who was also suffering from cancer, acute histocytic lymphoma. (He is presently in a state of remission.) Randy's correspondence with other cancer patients has expanded into a ministry called CARING in Abilene, Tex., which was organized with the help of other concerned Christians in 1978. This group has committed themselves to reaching out in compassion to those who face life-threatening illnesses, especially cancer.

The CARING team's commitments to each person whom they seek to serve include:

- assisting those who are ill and their loved ones to find the strength from God for coping.
- identifying with the emotional needs and practical problems of those who are ill, sharing concrete suggestions that may be workable in the lives of those who are ill.
- openly declaring the necessity of making a commitment to God as the foundation for any successful system of coping with illness.
- equipping those who work with the ill with printed materials, tapes, and other resources so that their outreach may be meaningful and helpful.

It is truly an organization of which Tom dreamed!

At a cancer seminar in Abilene, sponsored by Randy Becton, Dr. George Dawson, who cared for Tom during his last months, spoke about the five normal stages of the grief reaction as follows: shock, denial, depression, a return to socializing with people, and acceptance.

Our son experienced his stage of depression simultaneously with his marital separation and divorce. We believe that being able to continue with the job that he loved and having our support helped at that time. Although he lived 150 miles away, we encouraged him to call us collect anytime he felt like it. He said that he considered suicide



Tom with daughter Christy, three months before his death.

several times, but that he knew it would hurt us and leave an unpleasant memory for his daughter.

By the time he came home to live, he was to the socializing stage. Always a "people-lover," Tom enjoyed trips to a nearby coffee shop where they reserved a stool for him. His last trip was with his father three nights before he died. When they were ready to leave, all the strength seemed to have gone out of Tom's legs and his father had to carry him to the pickup. Jack said that hurt him worse than any trauma associated with Tom's illness.

Because of Dr. Dawson's compassionate help we were able to keep Tom at home as he wished until the day he died. Never did he have pain shots. As Tom put it, "Every time I have a new problem, Mom just calls

Dr. Dawson and he does something to help."

Tom's dry humor helped us over some of the hard places. About a week before his death, I was driving him to the hospital for radiation treatment in a car that I was not accustomed to driving. As I stopped too quickly, he said, "Mom, it's no use taking me for treatment if you are going to kill me first!"

In the family room during Tom's funeral, his five-year-old daughter snuggled in my arms. I tried to communicate my faith to her, that death is a natural part of life and should be accepted as such.

Perhaps the greatest gift that we can give to a terminally ill loved one is to try to make their last days as comfortable and pleasant as possible and to allow them to die with dignity. **H**

#### BY LYNN CASHEN ROBERTSON

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

## EVERY VALLEY SHALL BE EXALTED



I love the mountaintop, the glorious height,  
And stand at heaven's door in sheer delight;  
How dim the valley where my slow feet crept,  
How nebulous the shadows where I wept.

But in the valley's depth I need not fear,  
For He who helps me climb has brought me here;  
And He who lifts me up to touch His face  
Is He who takes me to the lowly place.

For He who sets the clock to start the day  
Is He who tucks the setting sun away;  
He who walks beside me when it's light  
Will put His arm around me in the night.

—E. RUTH GLOVER  
Lake Elsinore, California

## COMMON, CORRUPT HUMANITY

History has shown that fascist and communist leaders are brothers and sisters under the skin. They hate one another's political systems, but they exercise political power in the same ruthless manner. The contempt of both for human rights, indeed, for human life, has been demonstrated and documented repeatedly.

A case in point is Hilde Benjamin. A German communist, she opposed Hitler's despotism with great zeal and much risk. Wife of a Jewish doctor who killed himself in one of Hitler's concentration camps, she knew how cruel and enslaving fascism could be. Yet she became minister of justice for East Berlin and authorized construction of the Berlin Wall. The infamous "Red Hilde" sentenced hundreds to prison and death for doing exactly what she had attempted, for seeking to escape a political tyranny that stifled personal rights and freedoms.

Such instances could be multiplied. They attest the biblical doctrine of the perversion and corruption of human nature through sin. When people come to power whose depraved nature is not controlled or

transformed by God's grace, they will inflict any measure of suffering upon others in order to preserve and extend that power. The root of the problem lies deeper than this or that political system. It lies in the sin-warped hearts of mankind.

Huge tyrannies billboard the problem, but the same factor produces every minor tyranny that inflicts pain, death, and grief on others. The dictator who enslaves and slaughters millions and the man who abuses his family are alike in spirit, dissimilar only in the range of their exaltation of self and exploitation of others.

For this hideous defect of human nature there is but one remedy, the forgiving, renewing, cleansing grace of God. When His will is enthroned, our lives become unselfish and service-oriented. Until then, each of us possesses a horrible potential for every evil we condemn and oppose in others.

The old line is true: "Sin's the cause, Christ is the cure." The love of Christ ruling the hearts of people is the only way to end the despotism that depraves and enslaves both tyrant and victims.

## THE INTRUDER

We all know death is coming, but we can't just sit around waiting for its arrival. Life has to go on, if only to affirm life in the face of death. Death must be seen as an intruder, an enemy. You await friends; your enemies come uninvited.

Even when people are terminally ill, the moment of death often comes as a surprise. Something in us compels death to assume the form of an interruption.

Humorist James Thurber, amused by women's behavior, often said of his wife, "When I'm on my deathbed, Helen will be at the hairdresser's." And sure enough, she was under the dryer when the hospital called to tell her Thurber was dying. He was gone before she could reach his bedside.

Life goes on, even in its minor routines, while death comes up the walk. When it raps on the door we say, "You aren't supposed to be here." As Tenyson somewhere puts it, man "thinks he was not meant to die."

As in the children's game of hide-and-seek, death can say, "Ready or not, here I come." Being ready is,

**Death must be seen as an intruder, an enemy. You await friends; your enemies come uninvited.**

for most people, a matter of getting on with life—doing one's work, or even doing one's hair.

From a biblical perspective, being ready for death is a matter of trusting Christ as the One who saves from sin and reconciles to God. This right relationship to God, however, also involves the ongoing activities of life. Scripture does not separate trusting Christ from serving Him. Faith is following. Death should catch us at the business of doing Christian things, whether these activities are dramatic or prosaic, public or private.

By doing Christian things I mean doing things in a Christian way—a way determined by the spirit, teaching, and example of Jesus Christ. "Do all to the glory of God," urged Paul, and he specifically refers to the commonplaces of eating and drinking. Doing all to God's glory readies us for death.

Death is coming. Let us not occupy our minds with thoughts of dying. Rather, let us occupy our times with Christian living, and death will care for itself.

# THE THIRD GENERATION

In his book *Exploring Christian Holiness*, Volume 3, Richard Taylor relates an interesting conversation. A butler is asked, "How long have you been in the family?"

His reply, "For three degenerations, sir."

Taylor discusses "the phenomenon of the eroded ideal" as an expression of the law of entropy in society's religious life. He quotes a young man who confessed, "Religion for my grandfather was a way of life; for my father it was a tradition; for me it is a nuisance." Part of what we mean by "original sin," Taylor reminds us, is "the inherent tendency to decay."

This tendency has been frequently noted in the material realm. The first generation makes a fortune; the second conserves it; the third squanders it. In the spiritual realm this sad tendency also operates.

Who has not observed it, and grieved over it, within the holiness movement? For grandfather, holiness was a way of life, a devotion to God that burned intensely within a heart cleansed from sin and filled with the Spirit, providing light and warmth that de-

termined attitudes, behavior, and relationships.

For father, holiness became a tradition—a doctrinal formula, an ethical code, a worship pattern, unsupported by a radical personal experience of cleansing from sin and communion with God. The inner lack leads to numerous compromises and contradictions that deaden the soul.

For the son, holiness becomes a nuisance, an often overt rebellion against the strictures imposed intellectually and morally upon a life more oriented toward father's compromises than grandfather's convictions. Spiritual reality missing, creed and code can only be viewed as galling restrictions rather than vital expressions of a heart possessed by Christ.

The answer is not a harsh trumpeting of creed and stern imposition of code. The answer is renewal that pierces beyond tradition to experience, where God stands again before the person, convicting of sin and bringing pardon, cleansing, and liberation to the believing heart. Only then will son and father know what grandfather lived and enjoyed.

# OLD PATHS, NEW THINGS

When I was a pastor I visited a man who was 102 years old. Years before he had moved to the country, displeased with city sounds and customs. Across the decades the city burgeoned, and now his place was in the middle of the circumstance he once fled.

When he told me his age I remarked, "You have certainly witnessed vast changes in your lifetime."

"Yes," he replied crabably, "and I've been against all of them."

Some people are like that. Change threatens them, disturbs them, angers them. They oppose change on principle. To their pessimistic minds things can only change for the worse.

There are others exactly opposite. To them whatever is new is better. They regard change and progress as synonyms. Devotees of the novel, they greet every new gadget, trend, or idea as harbingers of the millennium. Their favorite adage is, "You can't turn the clock back," pronounced as confidently as though it were scripture. Each new model calls for discarding the old one.

Both mind-sets make for difficulty in board meet-

ings. A real asset is the fellow who has blood transfusions from both kinds. He values what has proved good, but he is willing to experiment and innovate. He is not a faddist, and neither does he make an idol of tradition.

The prophet Jeremiah said, "Ask for the ancient paths, where the good way is; and walk in it" (6:16, RSV). But he also voiced God's promise, "I will make a new covenant with the house of Israel" (31:31). This is the God we serve, One who does new things as we walk in old paths. Isaiah refers to Him as "our Redeemer from of old" (63:16, RSV), but also proclaims His promise, "Behold, I am doing a new thing" (43:19).

Our mission is neither to abandon nor duplicate the past. Rather, we are to keep pace with God who informs the present from the past while energizing the present from the future. We are not to be captives of the past or of the future, but free to serve effectively the Lord of both.

# THE ANSWER CORNER

When I compare the KJV with the NIV I generally end up with identical concepts, hope, and encouragement; so when I am reading just to learn what's been said I prefer the NIV.

But sometimes the NIV knocks the props out from under me and there is a completely different message than that which has come through the Spirit in the KJV.

For example: Isaiah 51:16 “. . . I have covered thee in the shadow of mine hand, that I may plant the heavens . . .” This verse has always expanded my imagination to soar zillions of eons into the future with man, free from the contamination of sin, populating the universe. I like that concept. It thrills my soul, and whether that is what 51:16 says or not I still think it is a very probable outcome of all the world's present mess-hope situation. But does 51:16 in the NIV contradict this concept? All that is given there is a sort of sterile “setting the heavens in place.”

I'll accept either version, but I would like to know on which concept to base my blessings?

“Plant the heavens” would be a very obscure phrase. Most commentators favor “stretch out the heavens,” for Isaiah uses this phrase several times (51:13; 40:22; 42:5; 44:24; 45:12). The Hebrew words for stretch out and plant are similar (they transliterate *lintoa* and *lintoth*), and scholars suspect that a copyist's error accounts for the strange and unique rendering of 51:16. In any case, the obscure and single occurrence—“plant the heav-

ens”—would need to be interpreted in the light of the frequently appearing “stretch out the heavens.”

You can retain your hope and thrill without basing it on this phrase. Redeemed humanity has a future indescribably glorious and exciting.

**What is the stand of the Church of the Nazarene on charging admission to a service in the sanctuary?**

We have no official statement on the matter, and I seriously doubt that we have ever anticipated the need for one. I've never heard of admission being charged for a worship service!

I have known of a church occasionally selling tickets to a special event—such as a concert or drama—but that is extremely rare. I think we should be deeply reluctant to “price” anyone out of our church functions, or to foster programs that would discourage the poor from attending our churches.

**Jesus said “the gates of hell” shall not prevail against the church. What are “the gates of hell”? I've heard this means the grave. Probably most people take this to mean Satan's forces shall not prevail against it.**

The Greek word used here (Matthew 16:18) is Hades, the realm of the dead. Most scholars agree that “the powers of death” would be a good translation. Death could not defeat Jesus, who triumphed over it in His resurrection. Since His resurrection is the pledge of ours, death cannot defeat His people either (1 Corinthians

15:20-26). Paul declares that death—among other things—cannot separate us from God's love in Jesus Christ (Romans 8:35-39).

Since death is “the last enemy,” the conquest of death includes also the conquest of sin and Satan.

**Who are the anointed? How does one become anointed?**

Originally and simply, anointing was the application of oil to the head or other parts of a person. This could be a matter of grooming, or it could be a solemn ritual with symbolic meanings.

In Israel, kings, priests, and prophets were anointed. This signified that God had chosen them for their work and qualified them for it by putting His Spirit upon them.

Jesus is preeminently the Anointed One. The word *Christ* means “anointed.” The Holy Spirit came upon Him in a special way and manner at His baptism, inducting Him into His threefold office of Prophet, Priest, and King.

His people become anointed when the Holy Spirit fills them and energizes them for the ministries to which they are called as followers of Christ.

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

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

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**COMMENDS “SECRET”**

I would like to express appreciation for “The Secret of Facing Abundance” (March 1, 1988) and “Calamity Christians” (April 1, 1988).

It is often said that the needs are all around us. True. But some of the greatest needs (and also our neighbors) are far away.

I think the Wall Street crash should teach rich Americans that it would be better to share their abundance with the poor than to lose it. Along this line, I think the gambling lotteries and the money-grabbing on the TV game shows are a disgrace.

## LETTERS

### PROCLAIM HOLINESS

You are correct in declaring that “those who find our distinctive doctrine (entire sanctification) nowhere in the Bible do not belong in our pulpits and those who find it everywhere in the Bible make the pulpit a laughingstock” (February 1 issue).

No doubt you will get it in the neck from some for openly declaring this truth, and that the church has a right to insist that our schools teach, our

pulpits proclaim, and our people experience entire sanctification. For too long, in far too many cases, we have been silent on this subject for which we were created.

Either we will openly declare scriptural holiness from the pulpit and the pew or God, as He has always done in the past, will raise up those who will! He may have already begun the process.

The question remains, just how many of us will be on His “bandwagon”?

**Charles C. Davidson**  
*Eustis, Florida*

I also think the dangers developed in American travel should teach that some of the money spent in "running to and fro" might be put to better use. "Democracy and Righteous People" is also an important article.

**Hattie Laughbaum**  
Pellston, Michigan

## APRIL 1 ISSUE APPLAUDED

Just want to thank you for an excellent edition of the *Herald*, April 1. Often I start articles and don't finish due to time pressures, but found "The Negative Power of Cursing" good to pass on to our high school Sunday School teacher. "The Evolutionary Effect" was especially helpful, as I teach world history and deal with this issue. Thank God for our church and people. Thanks again for such a good issue of the *Herald*.

**Monty Davis**  
Thousand Oaks, California

## PRAY HELP

I would like you to convey my thanks to Pastor Jim Weeks of Dayton, Ohio, for the impact his article had and continues to have on my prayer life ("To Whom Should We Pray?" February 1 issue). He presented his point of praying to our Heavenly

Father, in Jesus' name, in such a simple manner, backed up by scripture, that I am much more aware now to whom I am speaking. I am sure God will continue to help me grow in my prayer life, too.

We appreciate your ministry to our home twice a month when our *Herald* arrives!

**Bette Lee**  
Nampa, Idaho

## PRO PASTORS

I would like to say a few words in behalf of our Nazarene pastors. They have been friends and an inspiration to me.

I have never known one without a fault, but their love for God, dedication, and care for their church and people far surpass what shortcomings I can see in them. And there have been only a few out of many that did not fill the bill.

We have a growing, Spirit-filled church, and a pastor who thinks nothing of driving 87 miles to visit one of his church family.

I pray that he will be here for a long time to come, if it is God's will to keep him here.

**Harold Cline**  
Lander, Wyoming

## YOU NEVER KNOW

At the request of a close relative, my wife and I recently attended the Monroe, Ohio, Church of the Nazarene. I certainly appreciated the warm reception pastor Gary Jones and congregation extended to us.

I was especially impressed by his appeal for the congregation to subscribe or renew their subscription to the *Herald of Holiness*. I remember my first experience with the magazine. It was a gift subscription from my wife's brother some 20 years ago, and I've kept the subscription in force yearly ever since.

You never know what good may come out of giving a gift subscription to someone you care about. May God continue to bless this good work.

**Wm. R. Eisele**  
Middletown, Ohio

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

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

## BY ALL MEANS...SAVE SOME

# BECAUSE YOU CARE

Someone cared enough to invite a young man to services in the Church of the Nazarene in Mendoza, Argentina. He came. He came because he was hungry and searching for answers to a multitude of questions. It so happened that the missionary, unaware of this young man's inner struggles, delivered a message to the congregation that opened the door for this young man to know personally the One who could answer his questions. He was born again that night.

Months passed as the young man struggled to maintain his spiritual experience. His wife, who had accepted Christ with her husband, decided she could not cope with the jeers of friends and coworkers, and refused to attend services or discuss spiritual issues with her husband, leaving him to struggle alone. Such was the war within him that

one night, kneeling beside his bed, he wept out his desire to serve God. That very night that same missionary was again in the local church. And that very night the young man came into the experience of heart holiness.

God laid a burden on that young man to pray for a friend. He confided to the missionary that he feared his friend had AIDS, but that he wanted to do all possible to introduce him to Christ. Many visits were made by this concerned and changed young man to his dying friend.

Just a few weeks ago the missionary again saw the young man. He was a student in a pastoral preparation class. The missionary asked him about his friend. The AIDS victim had died two days before, with a copy of the *Herald of Holiness* in his hands. With tears in his eyes, he told how he had done all possible to share Christ with someone who desperately needed Him. He doesn't know if his friend found peace, but he knows he had faithfully pointed him to the Prince of Peace. Eternity will tell. But because you cared, you sent a missionary, a young man found Christ, and a new ministry has begun in Mendoza. **H**

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## BY ALETA HARRIS

*A Nazarene missionary in Asunción, Paraguay.*

## THE CHURCH SCENE

The Sturgis, S.Dak., church was officially organized Sunday, May 29, when Dakota District Superintendent Eugene Plemons presented the proclamation and opened the charter. Charter members were received both by transfer and profession of faith. The charter will remain open 90 days. Song evangelists Dan and Debbie Braaten, Colorado Springs, and Wayne and Dawn Black, Miller, S.Dak., ministered in music. The children's church choir also sang.

Besides the local congregation, those attending represented Nazarene churches from Rapid City, Spearfish, Pierre, and Miller. A fellowship and refreshment time followed the special service.

The Nazarene church was started in Sturgis last July and has been meeting in the Benevolent Hall with plans to build in the near future. Rev. Harold Johnson is the pastor. □

## PEOPLE AND PLACES



**Dr. A. Patrick Allen**, a professor and dean at Friends University in Wichita, Kans., joins Anderson University, Anderson, Ind., this summer as dean.

Allen received his A.B. degree from Olivet Nazarene University, his M.A. from Southern Methodist University, and the M.Sc. in management from Southern



Pastor Greg Gebhart (*second from l.*), of the Carpinteria, Calif., church, receives the "Peace Officer of the Year" award from Lt. Gary J. Tieso of the police department, for which Gebhart serves as chaplain. This award, sponsored by the Lion's Club, is given to an outstanding member of one of the four local departments. Also shown are former Chief John Frantado (*extreme l.*) and Officer Steve Shear (*extreme r.*).

Nazarene University. His Ph.D. in higher education was earned at the University of Oklahoma.

Prior to joining the Friends administration in 1982, Allen was Title III coordinator and an associate member of the business faculty at SNU in Bethany, Okla. His wife, Marti, is a doctoral candidate in education at the University of Oklahoma. □

**Dr. Ancel J. Tikasingh** received a Meritorious Performance and Professional Promise Award at California State University, Sacramento, Calif. The award is given for superior teaching and contribution to the university.

Tikasingh received a B.A. degree from Eastern Nazarene College, an M.A. from Boston University, an M.A. from Harvard, and the Ph.D. from the University of California at Berkeley. He is now completing his 21st year at CSUS.

He and his wife, Theresa, are members of the Grass Valley, Calif., church. □

**Mendell L. Thompson**, Nazarene Federal credit union president and treasurer, reported a month-long celebration of its 30th year with a birthday party held in each of its five offices. Members who had taken advantage of a special promotion tied to the credit union's three decades of service, earned 30% interest on their savings for one day, April 28, NFCU's birthday.

Nazarene Federal Credit Union ranks within the top two percent of all federal credit unions nationwide in size, and is

the seventh largest credit union in Orange County, Calif. In addition, NFCU is the second largest Christian-affiliated credit union in the nation.

Thompson also noted how God's blessing and "Nazarenes helping Nazarenes" multiplied the credit union's meager beginnings of \$135,000. The participation of over 23,000 Nazarenes coast-to-coast has made NFCU into a full-service financial institution with current assets in excess of \$75 million. □



The Southwest Oklahoma District has appointed **Rev. Rickey Short** as campus minister to the University of Oklahoma in Norman, Okla. He will also assist the district in securing facilities near the OU campus for a Nazarene Student Center.

Rev. Short graduated from Oklahoma State University and attended Nazarene Theological Seminary where he received the M.R.E. degree. He has served as a youth minister in Kansas, Missouri, Indiana, and Oklahoma; and pastored five years at Waurika, Okla. He has served as a campus minister at Oklahoma State University and Northeast Missouri State University. For two years he was on the Board of Directors for the Nazarene Student Center at OSU.

Rev. Short has been an adjunct professor at Southern Nazarene University in the Christian education department and is working with university students at

## PRAYER PARTNERS

### PRAISINGS

The Florida Space Coast Pioneer Area, begun in 1985 with 6 churches and 600 members, became a regular (phase four) district in May. The number of churches has almost quadrupled and membership growth has been remarkable. This is the first regular district organized from a pioneer area since the pioneer program was begun. Praise God that He is expanding His kingdom and that Christ's Church is alive.

Let's praise the Lord for the success the New York Thrust 1988 is enjoying. In addition to the 16 fully organized churches, we now have 23 church starts with pastors in place. With God's continued blessing we will exceed our goal of 23 fully organized churches and could organize as many as 30. This is cause for rejoicing.

### PETITIONS

Remember the new church with 53 charter members recently organized at Cayenne, French Guyana. This new congregation opens the door for the Church of the Nazarene to pursue official registration. Pray that this registration in French Guyana will occur soon in order that the message of holiness may be proclaimed there.

Continue to pray for the New York Thrust 1988. Especially pray for Bill Wiesman, veteran church planter, who is pioneering the Nazarene work in the affluent area of southern Westchester. This community of about 1.5 million just north of New York City currently has no Church of the Nazarene.

**JOHN A. KNIGHT**, Secretary  
BOARD OF GENERAL SUPERINTENDENTS

Norman, Okla., First Church. He also serves as district NYI president.

Rickey and wife Linda (Horton) Short have two children: Jeff, 13, and Andrea, 10.

Rev. Short will be helping churches to locate and involve Nazarene students in the Student Center ministry. The University of Oklahoma Student Center project is an approved 10% giving special. Churches wishing to help support this ministry should mail funds to Norman O. Miller, General Treasurer.

Churches having students on the OU campus can send their names and addresses to Rev. Short at P.O. Box 1609, Bethany, OK 73008, or 315 E. Alameda, Norman, OK 73069. □



Shown (l. to r.) are David Downs, Holland T. Lewis, Wilbur W. Brannon, Curt Lewis, Jr., and "Bud" Reedy

**Oscar D. Hickerson, Jr.**, member of the Renton, Wash., church, was 1 of the 100 people who were selected for the record-breaking flight around the world. Friendship One, a Boeing 747SP, reached speeds of more than 800 mph as it circled the globe in 36 hours, 54 minutes, and 15 seconds—beating the old record by more than 8 hours.

Each passenger gave \$5,000 for children's charities to be a part of the venture. The flight took off from Seattle, with 25-minute fuel stops at Athens, Greece, and Taipei, Taiwan, in its circle of the globe.

Corporate donations helped to cover flight expenses, coming from Boeing, Volkswagen of America, and Pratt and Whitney, builder of the 747 engine. The jet was donated by United Airlines, and the flight crew was composed of United Airlines volunteers. □

### MERCER WILL CHAIR INTERNATIONAL LAYMEN'S CONFERENCE



General Board member Ron Mercer has been selected as the chairman of the 1991 International Laymen's Conference, according to Phil Riley, Christian Life and Sunday School Division director. Mercer succeeds Bud Tollie, who directed the 1987 ILC in Fort Worth. Tollie resigned from the post because of business demands.

Other members of the 1991 ILC committee include: Vernon Lunn, vice chairman; Phil Riley, CL/SS Division director; B. Edgar Johnson, general secretary; Norman O. Miller, general treasurer; Robert Foster, NPH manager; Miriam Hall, Paul Skiles, Paul Spear, Dennis Bernard, and Willis Snowbarger, lay directors; Chuck Watson, Gary Morsch, Dale Spencer, Mary Margaret Reed, Russ Bredholt, and Howard Marks, members-at-large; Richard Simons and Dick Willis, alternates; and Bud Tollie, past chairman.

The event will be held in the summer of 1991. However, no location has yet been selected. □  
—NN

### PASTORS APPRECIATE HELPS FROM PASTORAL MINISTRIES

Because of the many positive responses, Wilbur W. Brannon, director of Pastoral Ministries, called together another Worship and Preaching Helps planning committee in May 1988. The following response is typical: "I can't tell you how much the sermon helps have enriched my pulpit ministry. I seldom use the outlines in their entire form, but they spur my thinking and inspire my heart... In our busy times I find that invaluable."

From another part of the world, one responded: "I often envy my fellow pastors in the States for the abundance of good Nazarene material that is so readily available to them. It really is a need here in Africa, for in

the work of God we have to make use of every available method and means to accomplish the reaching of souls, and I believe all of our Nazarene material is professionally geared toward that aim."

The committee, comprised of the following pastors, planned and brainstormed for a 12-month series for 1990: David Downs, Owego, N.Y.; Curt Lewis, Oklahoma City First; Holland T. Lewis, Anaheim, Calif., First; and Bayse (Bud) H. Reedy, Oxford, Pa.

Calendar items were considered, as well as a balanced plan for spiritual growth of the congregations whose pastors take advantage of these aids. Finally, specific themes and scripture portions for exegetical and homiletical development were agreed upon.

The use of Worship and Preaching Helps does not preclude the study, prayer, and research typically required of pastors for sermon and worship preparation. But it does provide basics that shorten the time required, particularly for research. Busy pastors, especially those who are bivocational, often find they are enabled to preach more effectively. One such person declared:

"Your resources have enhanced and enriched our lives! I am a bivocational pastor who serves as postmaster in our community. Without the Holy Spirit and your Worship and Preaching Helps I could not attempt the [added responsibility of] the pastorate." □

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## FIRST INTERNATIONAL HEALTH CARE CONFERENCE CONVENES

Forty-seven health care professionals representing 13 nations met recently in Guatemala City, Guatemala, for the conference, "The Local Church and Health Care Ministry."

Cosponsored by Nazarene Health Care Fellowship and the office of Compassionate Ministries, the conference focused on urban and rural health needs, and ways in which lay health care professionals could be involved through the local church in health care ministries.

Guest speakers included: Richard Crespo of Map, Inc.;

Howard Searle of World Relief; and Ron Post of Northwest Medical Teams. Numerous Nazarene health care professionals also gave presentations.

Following the four-day conference, participants traveled to the Children's Refugee Center in San Miguel. From this base, five medical and dental teams held clinics in isolated mountain villages. The clinics were based in Nazarene churches or set up in the open air.

More than 1,500 patients were seen by the medical teams, with dental teams treating almost 500 patients. A surgical team served in a nearby government hospital.

"This first ever Nazarene international health care conference was a significant event in the church," said Gary Morsch, chairman of the Nazarene Health Care Fellowship. "God blessed the conference and clinics in a wonderful way, bringing a renewed sense of compassion and commitment to the conference participants."

Dr. Mario Santo, dentist from Rio de Janeiro, summed up the spirit of the conference, saying, "I have learned that being a Christian is more than just saying that I love the Lord—it also means putting my love into action." □

—N.N.

## SCHOOL OF EVANGELISM AT COLORADO SPRINGS FIRST CHURCH BRINGS RESULTS

Dr. Woodie Stevens, pastor of Colorado Springs First Church,

and Nazarene Bible College, in cooperation with Evangelism Ministries, hosted a School of Evangelism April 21-24. Rev. Rollie Becker, new director of personal evangelism at First Church, coordinated the classes.

Rev. Ruth DeLong, minister of outreach at Phoenix Orange-wood Church, and Mrs. Beverly Burgess, personal evangelism program manager for Evangelism Ministries, conducted the training sessions.

Fifty-four percent of the persons who heard the gospel as a result of on-the-job training calls made in the community made commitments to Christ. Those who responded with a recommitment or assurance of their faith brought the percentage to 92%. Burgess attributed these outstanding results to the 57 people who were praying for the School of Evangelism, its trainers, trainees, the prospects, and resultant new converts.

Sunday evening, following Rev. DeLong's message, the altars and front pews were lined. Several individuals who received spiritual help testified to recommitment of their lives to God and to the church, and to better churchmanship and witness.

Mrs. Mary Cowdrey, school teacher, wife, and mother of two children, stated, "For years I've had a compelling desire to share my faith and lead others to Christ, but I always felt so helpless to do so. I've lived with a lot of guilt, realizing it was God's will to share, and yet I couldn't



Those who participated in the first Nazarene international health care conference.



Bill Dawson, Nazarene missionary to Haiti, assists a member of a dental team in Guatemala.



Mexico/Central America Regional Director Jerry Porter (center) joins with Dr. Carlos Suarez (r.) and "health promoters" he has trained.

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Rollie Becker, Woodie Stevens, and Beverly Burgess select prospects for making on-the-job training calls.



Mrs. Verla Lambert (l.) explains to trainee, Mrs. Mary Cowdrey, how to conduct the Basic Bible Studies.

seem to get a handle on a method that would fit my personality.

"I needed something with a sound scriptural basis that wouldn't embarrass or humiliate me or the one with whom I was sharing the gospel. It had to be a plan that would allow the Holy Spirit to do His work while maintaining the dignity of those involved. Also I wanted to know how to help nurture a new Christian. A concrete plan needed to be in place so that the individual would be helped along to maturity.

"The outline presented during the weekend met these criteria. Being a part of the School of Evangelism was one of the most valuable things I've ever done. It was definitely a gigantic step forward spiritually." □



Brad Sipp, Woodie Stevens, and Donna Kalkbrenner (front, center) lead the group on their way to visit prospects in homes.

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### ASSOCIATE MINISTERS ATTEND RETREAT

"The beautiful Rockies of Colorado, combined with Nazarene staff members who were filled with enthusiasm, openness to one another and to the Spirit of God, made for a wonderful week," said Dan Vanderpool, president of the Nazarene Multiple Staff Association (NMSA), of the recently held "Retreat at the Peak."

Forty professional youth pastors, children's ministers, and associate pastors attended the retreat, April 25-29, at Golden Bell Ranch in Divide, Colo. The event was sponsored by NMSA and resourced by NYI Ministries.

Norm Shoemaker, director of campus ministries at Point Loma Nazarene College, was the worship leader. He encouraged and challenged the group in the area of integrity and wholeness as found in 1 Thessalonians.

Workshop and seminar leaders addressed such topics as dealing with "At Risk" children and teenagers, thriving as an associate minister, building a team ministry, developing recreation for children and youth that really ministers, creating newsletters that build group identity, and theological issues in Christian education. Workshops were led by Dave Curtiss, Herb McMillan, Ed Robinson, Karen DeSollar, Bob Kring, Gary Sivewright, and Mark Gilroy.

An open forum was held each night for the entire group to dis-

cuss pertinent issues. Vanderpool facilitated discussion regarding associate ministry in general; Maureen Box, children's ministry; and Sivewright, youth ministry.

Participants attended from diverse locations such as Maine, Alaska, California, and South Carolina. Positive feedback on the helpfulness of holding similar meetings in the future was unanimous in a follow-up survey they completed. □

## MINISTER'S COMMEMORATIVE MEDALLION IS APPRECIATED

Dr. Dean Wessels, administrator of the Board of Pensions and Benefits USA, reports that his office continues to receive letters and notes in appreciation for the Minister's Commemorative Medallion. The letters indicate very favorable response to the general church for this special tribute to its deceased ministers.

Since April 1, 1986, the Minister's Commemorative Medallion has been given by the Board of Pensions and Benefits USA to the family of each deceased Nazarene minister who served on a United States or Canadian district participating in the Pensions and Benefits Fund. The medallion is a bas-relief replica of the seal of the Church of the Nazarene to which the designation "MINISTER" has been added. Made of bronze and five inches in diameter, it is suitable for mounting on a grave marker.

One letter received recently stated, "The headstone for my husband's grave has been ordered with the beautiful emblem implanted, and I am sure he would have been pleased. All of your help is deeply appreciated."

For families of ministers who died before April 1, 1986, the medallion is available upon request from the Board of Pensions and Benefits USA, 6401 The Paseo, Kansas City, MO 64131. □

## NEW CHURCH STARTS UP IN HAITI

At least 50 new churches have been started on the seven districts in Haiti since district assemblies last January, according to Howard Culbertson, Haiti Church Growth Council mission director. Last fall the Haitian dis-

trict superintendents set a goal of entering 88 new villages in 1988. Having passed the halfway mark with eight months yet to go in the statistical year, the districts are well on their way to surpassing what had seemed like an ambitious goal.

"Not all of these are organized churches," said Culbertson. "However, weekly services are being held in each of these locations." Heading the list with 18 new communities entered is the North Central District, headquartered in Gonaives, with Lumanite Costume, superintendent.

Other goals for Haiti in 1988 include the establishment of eight new self-supporting rural clinics, the ordination of 28 new elders, the organization of an eighth district, and the addition of 28 more elementary schools on the Nazarene Child Sponsorship program.

Caribbean Regional Director James Hudson recently announced that the Haitian Minister of the Interior has given approval for the Church of the Nazarene to use the government soccer stadium in Port-au-Prince for the Nazarene Haiti '88 Evangelistic Crusade, July 28-31. Attendance is expected to reach the 20,000 capacity of the stadium, according to Hudson.

Charles Johnson, Nazarene evangelist and pastor of the Meridian, Miss., Fitkin Memorial Church, will serve as the evangelist for the crusade.

Plans are to organize a new Nazarene church in downtown Port-au-Prince from the converts of the evangelistic campaign. □

—NN

## BIG APPLE ASSEMBLY HIGHLIGHTS NEW CHURCHES . . . THOSE WHO HAVE HELPED

The recent New York District Assembly served as a time to introduce the pastors and congregations of five new churches that have been fully organized mostly within the last two months, according to Willis Scott, New York Thrust coordinator. They include: Pilgrim Way Haitian, pastor Hessaire St. Arre; Paramus, N.J., Beth Israel, the first Christian Jewish congregation on the district with pastor Jonathan Cahn; Bergenfield, N.J., Living Word, pastor Frank Bolella;

Bronx Grace, the second Nazarene Caribbean church in the Bronx with pastor John Baisden; and Valley Stream Korean, pastor Jong, Wha-Kim. Two of these churches, Beth Israel and Living Word, were planted by the Paramus, N.J., Maranatha Church under the leadership of pastor Charles Rizzo. The five organizations push the number of churches organized on the district since April 1987 to 16.

New York District Superintendent Dallas Mucci also presented bronzed apples, which were designed specifically for the New York Thrust, to the pastors of churches who have made significant contributions to New York '88. Recipients included: Aubrey Smith, Allentown, Pa.; First: Paul Thornhill, Royersford, Pa.; Paul Merki, Glen Burney, Md., Marley Park; and John Howald, Canton, Ohio, First. One of the awards was also presented to Bill Sullivan, Church Growth Division director.

"In addition to the 16 fully organized churches, we now have 23 church starts with pastors in place," said Scott.

Scott added that Bill Wiesman, a veteran church planter has just returned to the district from San Pedro, Calif. Wiesman, who started a number of churches from Buffalo, N.Y., First, several years ago, and most recently planted two churches while serving at San Pedro Peninsula, will pioneer the Nazarene work in the affluent area of

southern Westchester. This community of about 1.5 million just north of New York City currently has no Nazarene church. □

—NN

## BOARD OF PENSIONS ISSUES "13TH MONTH" CHECK

The Board of Pensions and Benefits USA issued a "13th month" check to all who were members of the "Basic" Pension Roll on June 1, 1988. Each member received an amount equal to his regular monthly check.

According to Dean Wessels, administrator of the Board of Pensions and Benefits USA, this additional bonus check was made possible by the continued strong support of the Pensions and Benefits Fund in the past year.

In recent years a "14th month" check has also been issued in December. However, the decision on whether to pay a "14th month" check has been postponed until after the current district assembly season is completed. The Board of Pensions and Benefits USA will then ascertain if such a check can be justified based upon sufficient payment of the Pensions and Benefits Fund by districts and local churches.

The "Basic" Pension and these extra checks recognize the dedicated service of over 3,000 retired ministers and widows of ministers throughout the United States and Canada. □



The Yokine Church of the Nazarene in Perth, Western Australia, recently had a baptismal service. Pictured after the baptism are (back row, l. to r.) Theo Shellabear, Effie Sentonas, Katrina Evill, Catharine Castlehow, Graeme Castlehow, Blair Evill, Brian Evill; (front row, l. to r.) Jeanette Evill, and Pastor Geoffrey Burges. Church attendance averages about 60 at Sunday morning services.

## OUR COLLEGES AND SEMINARIES

### GRACE SCIENCE LECTURE SERIES COMPLETES SECOND YEAR AT SNU

For two consecutive years, Southern Nazarene University has received a grant from Grace Petroleum Corporation to fund a Science Lecture Series. Distinguished scientists are invited to lecture on campus on issues of scientific importance and public interest. The series is to broaden the perspectives of the campus community, and to provide meaningful interaction between SNU, the general public, and the scientific community. The lectures of featured speakers have been well attended by the SNU community, by area high school students and teachers, and by interested professional people statewide.

Dr. Dudley Strickland, head of a biochemistry research team of the American Red Cross in Bethesda, Md., and internationally known hematologist, opened the series in October 1986. He discussed in a seminar his research in blood chemistry, and gave a public lecture on future problems in transfusion medicine.

Dr. Sallie Watkins, now with the American Institute of Physics in Washington, D.C., spoke in February 1987 on the discovery of nuclear fission. Long active in the American Association of Physics Teachers, Dr. Watkins is also doing research in Europe for a biography on the life of Lise

Meitner. The life and work of Meitner, codiscoverer of nuclear fission, formed the subjects of Dr. Watkins' lectures.

Dr. Chris Quigg, deputy director of operations for the Super-collider Central Design Group, Berkeley, Calif., and for 10 years head of the Theoretical Physics Department at the Fermi National Accelerator Laboratory, Batavia, Ill., visited SNU in October 1987 to speak on the Superconducting Supercollider (SSC) and the issues that make its existence necessary. Dr. Quigg's research and publications are familiar to high-energy physicists throughout the world. When built, the SSC, an underground accelerator ring 53 miles in circumference, will speed protons at nearly the speed of light, and their head-on collisions will probe the structure of matter at smaller scales of distance and greater energies than is possible with present accelerators.

With Dr. Quigg's lectures was an evening dinner and press conference on campus, with the high-energy physicists and graduate students from the University of Oklahoma and Oklahoma State University in attendance. At the time, Oklahoma was among the states competing for the SSC site. Guests at Dr. Quigg's evening lecture included a representative of the governor, members of the governor's commission that put together Oklahoma's SSC site proposal to the Department of Energy, and members of the governor's liaison committee.

In April 1988 Dr. Calvin DeWitt of the University of Wisconsin at Madison, and director of the AuSable Institute, an out-



Larry Johnson (l.) presents the first copy of *From Sagebrush to Ivy* to Dr. John E. Riley, president emeritus of NNC.

door education program now sponsored by the Christian College Coalition, spoke on a wide range of grave environmental problems, and discussed responses to them from a viewpoint of Christian stewardship and responsibility. As mayor of his town in Wisconsin, Dr. DeWitt put into practice the principles he espoused in his lectures.

During its second year, the Science Lecture Series received additional funding from the Catalysts, an SNU alumni association whose contributions fund scholarships, research, and special programs in the SNU science departments. □

### NNC HONORS RILEY

Dr. John E. Riley, former Northwest Nazarene College president, 1952-73, was honored May 31 as part of NNC's 75th anniversary celebration.

Dr. Riley pastored Nampa, Idaho, College Church and taught theology at NNC from 1944 until becoming NNC's sixth president for 21 years. He authored *From Sagebrush to Ivy*, the 75-year story of NNC. During a convocation, Riley was presented the first printed copy of the book by Larry Johnson, vice president of production at Pacific Press in Nampa, Idaho.

Following the convocation, at which Riley was the speaker, a reception and autograph party was held in the NNC Student Center. Copies of *From Sagebrush to Ivy* were autographed by Riley. Retired NNC personnel, current staff members, and students attended the reception.

Prior to the convocation a special reception was held with retired NNC personnel. Riley and Dr. Kenneth Pearsall, who fol-

lowed Riley as president, were the guests. □

### CNTC BOARD MEETS

The Board of Trustees of the Caribbean Nazarene Theological College, meeting May 14-16, elected Rev. Joseph P. Murugan as president.

Rev. Murugan served from 1957 to 1970 as pastor in Guyana, and as district superintendent from 1971 to 1983. The Guyana District grew during this period from 22 to 44 churches and from 1,124 to 3,126 members, a gain of 178%. The district became a self-supporting regular district in 1983.

Since 1984 Rev. Murugan has served under specialized assignment with the Division of World Mission as project coordinator and administrative assistant to the regional director in the Caribbean Regional Office in Miami, Fla.

Rev. Murugan is a graduate of CNTC, has a B.A. in business administration from Fort Lauderdale College and an M.R.E. from Coventington Seminary. His wife, Alice, is also a graduate of CNTC. They have three children; Samuel, who is a graduate of the University of Guyana; Sandra, a graduate of MidAmerica Nazarene College; and Susie, a sophomore at MANC.

The CNTC board also approved a new PET (Pastoral Extension Training) program to be established in all of the countries served by the area school. Plans include a CNTC extension campus in Guyana, Jamaica, Barbados, and Belize; and extension classes in Antigua, the Bahama Islands of Grand Bahama, Eleuthra, and New Providence



Pictured (l. to r.) are: Mark Samuel, high-energy theorist from OSU; Ed Neuenschwander, head of SNU physics department; and Chris Quigg, lecturer.

(Nassau), Dominica, French Guyana, Grenada, Guadalupe, Martinique, St. Lucia, Suriname, St. Kitts, St. Thomas, St. Croix, St. Vincent, and Trinidad and Tobago.

The goal is to have 300 enrolled in these PET classes that will prepare ministerial students for ordination.

Rev. Harold Harris, former missionary to the Caribbean and India from 1983 to 1985, and presently pastor of Pinellas Park on the Central Florida District, has accepted the assignment to direct this new program. He began this new ministry July 1, under specialized assignment with the Division of World Mission.

### NIBC ELIGIBLE FOR STUDENT AID

Nazarene Indian Bible College was approved this week to receive government financial aid, according to R. T. Bolerjack, NIBC director. Bolerjack was notified of the action in a phone call from Harry Cooley, director of the Office of Institutional Eligibility for the U.S. Department of Education. Bolerjack and Nazirene Bible College President Jerry Lambert have worked with Cooley's office for some time in an effort to gain the status for NIBC.

"This action allows our students to receive financial aid beginning with this (spring) quarter," said Bolerjack. "It is a marvelous blessing and will be a tremendous boost to our students."

The eligibility is made possible as a result of NIBC's becoming an extension center of NBC in January of this year.

Besides making the students eligible for PELL Grants, this action also allows them to seek educational benefits from the Veterans Administration and the Bureau of Indian Affairs.

"These grants will probably cover the cost of tuition and fees, but not food, housing, or other incidentals," Bolerjack added. "We are hopeful that the friends of NIBC will still help us in providing scholarships for our students in these areas."

Thirteen students are currently eligible for the financial assistance. At least 40 students have expressed an interest in enrolling in NIBC in the fall of 1988.

NIBC becomes the third extension center of NBC to become eligible for government financial assistance. The others are Instituto Teológico Nazareno and Armenian Bible College, both in Los Angeles.

Three A.A. degrees and seven certificates were presented to NIBC students at commencement June 5.

—XX

### SERVICEMEN AND WIVES RAZE HOUSE FOR ENBC

On a visit to European Nazarene Bible College, Rev. Jerry Bohall, European military coordinator for Chaplaincy Ministries, learned from the college director, Jay Hunton, that a 100-year-old house on the campus needed to be razed. It involved property donated to the college by a gentleman who lives near the campus.

Tongue in cheek, Bohall said, "I believe I can get a group of servicemen to do that. They're pretty good at tearing things up."

Three groups of American servicemen, their wives, and some of their children were gathered by Bohall from four Nazarene churches. Members from Frankfurt, Stuttgart, Kaiserslautern, and Heidelberg made up the groups who left on Friday evenings, stayed overnight in dormitory rooms, and worked all day Saturdays. It took three Saturdays to get the job done. The Work and Witness teams traveled from as far away as 200 miles; the nearest, 150 miles.



Down she comes! Those timbers may be a century old, but they are still heavy. The young man at the end of the beam is a student from Denmark who wanted to help.



Servicemen's wives get KP



One of the smaller weekend groups, including Jerry Bohall (front, second from r.), and Mrs. Bohall (second row, center, third lady from r.). Jay Hunton, director of ENBC, is third from left in the back row.



Shown (l. to r.) at the Philadelphia district assembly are the pastors who received the Great Commission Leader Awards: Paul W. Thornhill, Royersford; William S. Russell, Hershey; and Richard D. Reitano, Easton.



The sixth *Alabama South District Assembly* convened May 4-5, in Montgomery, Ala., at the Governors House Motel and Conference Center. General Superintendent William M. Greathouse presided. His messages issued a clear call to holy living and sacrificial giving to God and the church. District Superintendent Don Jernigan retired from the superintendency to assume a position with the general church. Rev. Phillip Sessions was elected district superintendent on the second ballot. Rev. Sessions has pastored the Columbiana and Lanett First churches on the South Alabama District. Pictured (l. to r.) are Dr. and Mrs. Jernigan, Dr. Greathouse, and Rev. and Mrs. Sessions.



The ordination class of the Oregon Pacific District is shown (l. to r.): Dr. Darius Salter, recognized credentials; ordinands Tom Lytle, Ray Mabee, Steve Thornton, District Superintendent Gerald Manker, General Superintendent John A. Knight, ordinands, Gary Harris, Clifford Watt, Jr., Ron Pankey, and Chris May.

## FOR THE RECORD

### DISTRICT ASSEMBLY INFORMATION

**KANSAS CITY**—August 17-18. College Church, 2020 E. Sheridan, Olathe, KS 66062. Host Pastor: Paul G. Cunningham. General Superintendent: Dr. Jerard D. Johnson.

**GEORGIA**—August 18-19. Atlanta First Church, 1600 Agape Way, Decatur, GA 30035. Host: T. Daniel Casey. General Superintendent: Dr. William M. Greathouse.

**MISSOURI**—August 18. Harvester Church of the Nazarene, 3115 McClay Rd., St. Charles, MO 63303. Host: Gene Grate. General Superintendent: Dr. Eugene L. Stowe.

**DALLAS**—August 19-20. Central Church of the Nazarene, 7979 E. R. L. Thornton, Dallas, TX 75228. Host: Orville Jenkins, Jr. General Superintendent: Dr. Charles H. Strickland.

**WEST VIRGINIA NORTH**—August 19-20. West Virginia Nazarene Campground, Hwy. 41, Box 2176, Summersville, WV 26651. General Superintendent: Dr. Raymond W. Hurn.

**NORTHWEST INDIANA**—August 26-27, noon. First Church of the Nazarene, 2734 S. Washington, Kokomo, IN 46902. Host: Verdean Owens. General Superintendent: Dr. John A. Knight.

**NORTH CAROLINA**—August 31—September 1. Church of the Nazarene, 8614 Pineville-Matthews Rd., Pineville, NC 28134. Host: Russell Branstetter. General Superintendent: Dr. Raymond W. Hurn.

**SOUTHEAST OKLAHOMA**—September 1-2, noon. Church of the Nazarene, 8th at Trudgeon (P.O. Box 806), Henryetta, OK 74437. Host: Buddy Little. General Superintendent: Dr. William M. Greathouse.

### DISTRICT ASSEMBLY REPORTS

#### OREGON PACIFIC

The 45th Annual District Assembly of the Oregon Pacific District was held May

August Selection



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11-13 at Portland, Oreg., First Church. The presiding officers were General Superintendent John A. Knight and District Superintendent Gerald E. Manker, completing the second year of an extended four-year term.

The district superintendent reported two new churches—Eugene Cornerstone and Waldport—were organized during the year, and 715 new Nazarenes were added to the district's membership. Sixteen churches received Great Commission Fellowship Awards.

Great Commission Leaders Awards went to Gary Crawford of Eugene Cornerstone, David Shankle of Brookings, Bill O'Conner of Newberg, and Alan Mortimer of Tillamook.

A special highlight of the assembly was the announcement that the district had purchased a new camping facility to be known as Kellogg Springs Camp. This property of some 140 acres has been valued in excess of \$500,000 and was purchased for \$62,500.

#### PHILADELPHIA

The 31st Assembly of the Philadelphia District was held April 26-28, at Trexlertown, Pa. District Superintendent Talmage N. Haggard received an extended recall vote of four years that was nearly unanimous.

Rev. Haggard reports: "Dr. Raymond W. Hurn, general superintendent, was anointed as he preached and led our assembly. The moving of the Holy Spirit on the Wednesday evening service will not soon be forgotten, with needs being met at the altar."

General Superintendent Hurn ordained Rev. William H. Minahan.

Reports were given by three pastors of outreach ministry on the district: Rev. Aubrey D. Smith, Allentown—Spanish work; Rev. Howard E. Chambers, Fairview Village—a continuation of the year-old outreach ministry to Norristown, Pa. (The Lamb Center); Rev. Bud Reedy, Oxford—continuation and expansion of outreach ministry through the Broad Street Community Center; and the projection of a new work in the Lebanon Valley of Pennsylvania.

#### MOVING CHAPLAINS

CH, COL, LOWEL D. FOSTER, USAF, from Kirtland AFB, N.Mex., to Randolph AFB, Tex.

CH (CPT) LARRY E. BLUM, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Carson, Colo.

CH (CPT) DAVID M. BROWN, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Hood, Tex.

CH (CPT) GAETANO FRANZESE, USAR, from USA Advanced Chaplain School, Fort Monmouth, N.J., to Fort Hood, Tex.

CH (CPT) JOHN W. GWINN, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Stewart, Ga.

CH (CPT) HERBERT HEAVNER, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Jackson, S.C.

CH (CPT) WILLIAM K. KNUDSEN, USAR, from Fort Carson, Colo., to Baumholder, Germany

CH (CPT) DENNIS KRUMLAUF, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Benning, Ga.

CH (1LT) JEFFREY A. MASON, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Campbell, Ky.

CH (CPT) STEVE MOUNTS, USAR, from DeSoto, Mo., to USA Chaplain School, Fort Monmouth, N.J.

CH (CPT) JOHN C. NIX, IV, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Riley, Kans.

CH (CPT) DANIEL M. PARKER, USAR, from USA Advanced Chaplain School, Fort Monmouth, N.J., to Fort Sam Houston, Tex.

CH (CPT) DAVID H. SCHARFF, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Drum, N.Y.

CH (CPT) MARTY STEISSLINGER, USAR, from USA Chaplain School, Fort Monmouth, N.J., to Fort Ord, Calif.

CH (CPT) DAVID WORCESTER, USAR, from St. Louis, Mo., to Fort Lee, Va.

CH (COL) E. DRELL ALLEN, AUS, RET, from Nashville to Port Richey, Fla.

CH, CAPT, ROBERT A. SCHIEDLY, CAP, from New Haven, Ind., to Cape May, N.J.

#### MOVING MINISTERS

GARY L. BERGMAN from associate, Bethany (Okla.) First, to pastor, Wellington, Kans.

ROSWELL BRUNNER from Henderson, Tex., to Atlanta, Tex.

GEORGE E. CHASSE from student, TNC, Nashville, to pastor, Houka, Miss.

MICHAEL C. DUGAS from pastor, Arnold, Mo., to general assignment, NPH, Kansas City

ROBERT M. DURANCEAU from Waukesha, Wis., to Richland Center, Wis.

HAROLD S. EATON from Fairmont (W.Va.) Central to Washington (Pa.) Hart Avenue

WAYNE E. FISHER to Pine Mountain, Ga.

WILLIAM G. GRAHAM from Woodsfield, Ohio, to Louisville, Ohio

STEPHEN R. HITTLE, student, NBC, Colorado Springs, to pastor, Plover-Point, Wis.

JONATHAN K. MERKI, student, NTS, Kansas City, to pastor, Jersey Shore, Pa.

C. WILLIAM MORRISON from pastor, Shreveport (La.) Werner Park, to associate, Shreveport (La.) Huntington Park

ROBERT R. NEWTON from Jacksonville, Tex., to Palestine, Tex.

FRANCES A. PATTERSON from associate, Perkasia, Pa., to evangelism

ROBERT A. PATTERSON from pastor, Perkasia, Pa., to evangelism

MARK V. PRUGH, student, NTS, Kansas City, to pastor, Macungie, Pa.

SHERMAN R. REED from pastor, Naverville (Ill.) Trinity, to evangelism

DALE C. ROSS to pastor, Altus, Ark.

GERALD K. SCHALAU to Marlette, Mich.

JACK L. SCHMITT from Oil City, Pa., to Media, Pa.

CHARLES STIPE from Midwest City (Okla.) Bresee to Bonham, Tex.

DAVID A. WARREN from Oakley, Kans., to Bennett, Okla.

DAMON H. WRIGHT from Camp Creek, Okla., to Kingsville, Tex.

#### MOVING MISSIONARIES

REV. RANDY and LORIE BECKUM, France, Field address: 28 Allee des Genets, Guyancourt 78280, France

REV. DANIEL and CAROLYN BREWER, Peru, Field address: Apartado 18-330, Lima 18, Peru

DR. REBECCA CROUCH, Papua New Guinea, Field address: P.O. Box 456, Mt. Hagen, WHP, Papua New Guinea

DR. HOWARD and BARBARA CUL-



District Superintendent Arnold Carlson was reelected unanimously to a four-year call at the Rocky Mountain district assembly, May 19-20 in Billings, Mont. Pictured (l. to r.) is District Superintendent Carlson with those who received the Great Commission Leadership Award: Rev. David Willson, Evanston, Wyo.; Marlin Marshall, standing in for Rev. Donald Moore, Wheatland, Wyo.; and Rev. Ellis Kaster, Missoula, Mont.; and General Superintendent William M. Greathouse. Elected to the District Advisory Board were elders Art Fish, Gwyn Downing, Ellis Kaster; laypersons Gail Fremont, Jim Holmquist, and Paul Hartman.

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 REV. DAVE and CAROLITA FRALEY, France, Furlough address: c/o Northwest Nazarene College, Nampa, ID 83651  
 REV. ROGER and ROWENA GAS-TINEAU, Kenya, Field address: P.O. Box 20025, Nairobi, Kenya, East Africa  
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 REV. JAIME and CAROL KRATZ, Brazil, Furlough address: P.O. Box 66425, Portland, OR 97266  
 REV. WAYNE and JOAN LaFORCE,\* Pa-

pua New Guinea, Furlough address: Church of the Nazarene, 4000 W. Ely Rd., Hannibal, MO 63401  
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 DR. MIKE and NANCY PYLE,\* Swaziland, Furlough address: 136 S. Rd. 225 E., Danville, IN 46122  
 MR. RANDY and ALICIA VORCE,\* MAC Region, Furlough address: c/o Jackson, 380 Caylor, Talent, OR 97540



When the Schuberts, Ken and Joanna, Julie and Kimberly, missionaries to Korea, arrived in the U.S. to begin their one-year furlough last June, 1987, the Bellflower, Calif., church gave them a car to use, with all insurance, repairs, etc., paid. The church also rents them one of the homes they own for the amount the missionaries receive for rent during furlough. It is located five houses from the church, making it convenient for Julie, 14, and Kimberly, 12, to attend all activities. Senior Pastor Paul Simpson, staff, and congregation have warmly received the Schuberts into the church fellowship.

REV. LARRY and JANET WAGNER, Philippines, Field address: P.O. Box 261, 6000 Cebu City, Republic of the Philippines

Oklahoma. Ordained in 1936, he pastored the Northwest Oklahoma, New Mexico, and Southeast Oklahoma districts and served as an evangelist until 1975, when he retired.

He is survived by his wife, Ruth Naomi; a son, Eldon (wife Carol); two daughters, Edwina (Dallias) McKellips and Paula (Hershall) Nance; his brother, J. D. Langford; his mother, Bertha; nine grandchildren; and nine great-grandchildren.

\* \* \* \*

REV. EDGAR BURNEM, pastor-evangelist, died March 28 in Lexington, Ky. He was born at Ripley, W.Va., February 6, 1908.

After pastorates at Racine and Gallopis, Ohio, Rev. Burnem entered the field of evangelism. He and Mrs. Burnem served in evangelism for 30 years.

Rev. Burnem then pastored Maysville, Ky., church, and served as assistant pastor of the Winchester, Ky., church and Covington, Ky., Central Church, and as pastor at Durbin, Ky., and interim pastor at Flemingsburg, Ky. At the time of his death, he and Mrs. Burnem were directors of the Senior Adult Ministries of the Eastern Kentucky District.

He is survived by his widow, Ann (Stewart) Burnem, of Ashland; two brothers, Guy of Lanham, W.Va., and Edwin of Langsville, Ohio; two sisters, Mrs. Orla Thomas of Lanham, W.Va., and Mrs. Gladly McClain of Cutler, Ohio.

\* \* \* \*

Retired district superintendent, REV. ALVIN L. McQUAY, 83, of Nampa, Idaho, died May 20. He pastored churches in Nebraska, Ohio, Iowa, and Montana. He served as the superintendent of the Rocky Mountain District for over 20 years, retiring in 1970. He also served on the staff of Nampa College Church for 10 years.

He is survived by his wife, Stella (Myers) McQuay, Nampa; a daughter and son-in-law, Debra and Jeff Trowbridge, Nampa; a sister, Mrs. Dora Bohke, Clinton, Iowa; a brother, Clifford McQuay, Glendale, Calif.; a granddaughter, Molly Trowbridge and a grandson, William Trowbridge, both of Nampa.

\* \* \* \*

MRS. ALICE ETTA (HANSCH) MORTENSON, "poetess," age 89, died March 7 in Racine, Wis. She married John C. Sorenson in 1920, but he was killed in a car accident six months later. Her husband C. C. Mortenson preceded her in death.

\*Specialized Assignment Personnel

## ANNOUNCEMENTS

Langley, S.C., First Church will celebrate its 50th anniversary August 24-28. The celebration will begin with a dinner in Miracle Hall Wednesday, August 24, and a concert by the Tallys, August 25. The church choir will be in concert Friday night, the 26th, Sunday, August 28, will be a review of history as well as presenting plans. In the afternoon, former district superintendent, Dr. D. Moody Gunter, will bring the message.

All former pastors, members, and friends are invited to attend. Those who cannot attend are encouraged to send greetings with a family picture. For further information, contact Rev. Dwight M. Gunter II, P.O. Box 333, Langley, SC 29834. Phone: 803-593-3523.

The Old Hickory, Tenn., church will celebrate its 50th anniversary Sunday, September 4. Dr. Harold B. Graves, Ohio district superintendent, will be speaking in the morning service. Dr. Talmadge Johnson, Tennessee district superintendent, will also be present in the morning service. There will be dinner on the grounds and services start at 10 A.M. with an afternoon service at 2:30 P.M. and the evening service at 6 P.M.

All former members and friends are invited to the celebration. Those who cannot attend are encouraged to send greetings and family pictures to Rev. Wayne H. Brown, P.O. Box 212, Old Hickory, TN 37138.

The Lawson, Mo., Canaan Hill Church will celebrate its 60th anniversary Sunday, September 11.

All former members and friends are invited to attend. There will be several former pastors present that day.

Rev. Victor Schreffler is the present pastor. For further details, write the church at Rte. 1, Box 344, Lawson, MO 64062.

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

## VITAL STATISTICS

### DEATHS

REV. JAMES VESTAL LANGFORD, retired elder, 79, died May 13 in Bethany,

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Many of her poems appeared in the *Herald of Holiness*, and she had six books published.

Survivors include a daughter-in-law, Lillian Mortenson; five grandchildren, Bill (Lily) Jensen and Judy Lindsay of San Diego; Karen (Jon) Skow of Racine; Ronald (Karen) Mortenson of Farmington Hills, Mich.; and Linda (Tony) Ladd of Wheaton, Ill.; nine great-grandchildren; two great-great-grandchildren; nieces and nephews.

\* \* \* \*



**REV. EARL C. WILLIAMS**, retired elder, 84, of Nampa, Idaho, died May 23. Rev. Williams was ordained in 1936 by General Superintendent R. T. Williams. He pastored churches in Colorado, Oregon, Idaho, and Utah. He also served as an evangelist for 18 years. He was a member of North Nampa Church.

He is survived by his wife, Faith, Nampa, Idaho; two sisters, May Papanou, Chicago; and Margaret Klienkopf, Corvallis, Ore.; six nephews and two nieces.

\* \* \* \*

**WILLIS S. BLAND**, 88, Apr. 30, LaJunta, Colo. Survivors: wife Ruby; daughters Wilda Carver, Agnes Blevens, Deanie Willmore; sons Otis and Vern; 12 grandchildren; 24 great-grandchildren; 2 great-great-granddaughters; 1 brother; 1 sister.

**MRS. LENA BOYLES**, 92, May 27, Grand Saline, Tex. Survivors: daughter Faynelle Fowler; son Marvin A. "Buddy"; three grandchildren; nine great-grandchildren; and four great-great-grandchildren.

**MRS. LOLA MAE GRAHAM**, 91, May 31, Oklahoma City, Okla. Survivors: daughters Mrs. Ruth Ellen Borrer and Mrs. Doris Mae Eades; son Donald Adkins; 16 grandchildren; 26 great-grandchildren; 1 sister; 1 brother.

**MABEL L. RATCLIFF**, 70, Feb. 8, Huntington, W.Va. Survivors: husband Rev. Isaac J.; daughter Wanda Lucas; three grandchildren.

**CHARLES WESLEY (CHARLIE) STOCKTON**, 87, Buffalo Gap, Tex. Interment: Abilene, Tex. Survivors: wife Mary; daughters Pattie Vaught, Kittie Wilson, Esta (Mitzie) Bird; sons Murphy, Herbert, Scottie; 11 grandchildren; 17 great-grandchildren; 1 great-great-grandchild.

**NELLIE WILBUR**, 98, May 31, Vermontville, N.Y. Survivors: niece Edna Linton and Betty Poling; nephew Benjamin Fletcher.

## BIRTHS

to **WADE AND DAWN (HUDEK) BIXBY**, Spooner, Wis., a boy, Christopher Michael, Apr. 4

to **JOSEPH AND VIVIAN (SCHOENENBERGER) DELGADO**, Grandview, Mo., a girl, Tammy Renee, June 8

to **DARRYL AND CYNTHIA (HEATH) EVANS**, St. Louis, Mo., a girl, Whitney Paige, May 8

to **BRIAN AND KERRY FORBES**, Selinsgrove, Pa., a boy, Matthew Brian, Apr. 23

to **JEFF AND MELISSA (BRAATZ) JAKOBITZ**, MAC Regional Office, a girl, Katherine Rose, May 29

to **JIM AND CATHY (BROWNING) JENNESS**, Anderson, Ind., a girl, Kenzie Danielle, May 8

to **RICHARD AND GAIL KLINE**, Selinsgrove, Pa., a boy, David Lamar, May 25

to **PHILIP AND NANCY (LOWE) LAMBERT**, Many, La., a girl, Kaitlin Elizabeth, Apr. 26

to **JEFF AND LINDA (EYLANDER) SHEFFER**, Wildwood, Ill., a girl, Amy Elizabeth, May 3

to **ROBERT AND MARSHA (PIERCE) SMITH**, Bourbonnais, Ill., a girl, Stephanie Elizabeth, Apr. 10

to **MARK AND RENEE (LEMMON) STONE**, Spooner, Wis., a boy, Michael Wayne, Nov. 16

## MARRIAGES

**LISA GLOVER** and **CLAIR WALLS** at Selinsgrove, Pa., April 23

**NILA MEYER** and **PAULO BARROS** at Olathe, Kans., May 14

**GINGER GARRETT** and **WILSON WAYNE WINEMAN II** at Cincinnati, Ohio, June 4

## ANNIVERSARIES

**REV. AND MRS. DUANE E. MUTH** celebrated their 50th wedding anniversary June 7 at the home of their daughter and son-in-law, Marilyn and Gerry Marsh. The reception for 150 friends and relatives was held in their music studio in Lynnwood, Wash.

The Muths served the church for 38 years with pastorates in San Francisco and Chico, Calif.; Tillamook, Eugene, and Salem, Ore.; and Yakima, Wash. From 1975-79, they taught at European Nazarene Bible College near Schaffhausen, Switzerland. After returning from Europe in 1979, the Muths retired in Edmonds, Wash.

**REV. AND MRS. OTTO R. WILLISON** of Bethany, Okla., celebrated their 60th wedding anniversary May 21, at the Floyd Center at Bethany, Okla., First Church.

Otto and Georgia were married in Idabel, Okla., May 21, 1928. Approximately 100 friends and relatives attended the celebration, including their three daughters and two sons: Maxine Carlton, Bethany, Okla.; Bobbie Emmert, Shamrock, Tex.; Phyllis Robinson, Oklahoma City; Ray Willison, Norca, Calif.; and James (Rod) Willison, Yukon, Okla.

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## SHOWERS OF BLESSING'S



July 24

"The Aggressive Jesus"

July 31

"The Aggressive Jesus  
"With His Disciples"

by Stephen L. Manley, speaker

## LIVING-IN BEFORE MARRIAGE GROWS, BUT STUDY SHOWS IT HURTS MARRIAGE

Living together without marriage is becoming more common among today's young people, but a survey by two Wisconsin sociologists shows the practice lessens, rather than increases, the chances for a healthy marriage. Of people married between 1980 and 1984, 44 percent had lived with someone of the opposite sex before their first marriage, the study found, compared with 11 percent of those marrying between 1965 and 1974.

Some have lauded living together as a method for discovering insurmountable incompatibilities before marriage. But the study of 13,000 people, conducted by Larry Bumpass and James Sweet of the University of Wisconsin in Madison, found that people who live together before marriage are twice as likely to be divorced within a decade as those who live apart before marriage. The survey found that 25 percent of cohabitating couples marry within a year, while 20 percent break up and the remaining 55 percent continue living together. After five years, the number of marriages has risen to 56 percent. 39 percent have ended their relationship, and 5 percent continue living together.

According to the U. S. Census Bureau, there were about 2 million unmarried couples living together in 1986, about 4 percent of all U. S. households. Though such living arrangements are becoming increasingly common, they are explicitly condemned by most Christian denominations, from Catholics to Protestants such as Lutherans and Methodists, to Evangelicals.—*Evangelical Press News Service*

## LARGE INCREASE IN BIBLE TRANSLATIONS

The number of languages that have at least one published book of the Bible is now 1,884, according to the American Bible Society. That total includes the 36 languages in which translations were made last year. That was the largest annual increase since 1972.

The complete Bible is now published in 303 languages, and the New Testament is published in 670 languages. There are 911 languages in which portions (one or more Bible books but not a full New Testament or Bible) are printed. Those 1,884 languages with scriptures represent less than 40% of the world's 5,000 languages.—*World Evangelization Information Service*

## ATHEISTS REPORT NUMERICAL GROWTH

The world population of "conscious atheists" is about 197 million, according to the International Association of Agnostics and Atheists. Another 8.5 million are added annually, the group claims.

The organization claims that agnostics and atheists are frequently regarded as second-class citizens. Churches, it argues, have used their authority to impose their own ideas of morality on the whole population and to subject citizens to a dictatorship of Christian ethics.—*WEIS*

## BRITAINS GO TO CHURCH VIA RADIO

Despite Britain's waning church membership, religious broadcasting is flourishing. David Winter, head of religious radio for British Broadcasting Corporation, says 20 million adults listen to a religious program each week.—*The Church Around the World*

## CHRISTIAN BILLBOARDS IN BUDDHIST BURMA

Christians in Burma have been granted permission to erect billboards announcing the Christian message. This came after a long-standing request by Burma Young Crusaders, a music ministry and drug rehabilitation program. The socialist government has banned religious billboards, including those of Buddhists, the country's major religion.—*The Church Around the World*



Pictured is the new Nazarene Servicemembers' Fellowship formed at Clark Air Force Base in the Philippines. Rev. Denny Owens and Gary and Bonnie Honea lead the group. Dr. and Mrs. Gordon Wetmore, who visited the fellowship, are also shown.

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## CHRISTIANITY BRINGS JEWS/ARABS TOGETHER

Two congregations, one of which has grown out of the Pasadena, Calif., Bresee Avenue Church, recently showed that the Spirit of Christ can make peace even among the bitterest of enemies.

The Arabic Evangelical Church of the Nazarene and the Shepherd of Israel congregation of Canoga Park, Calif., joined together for a joint worship service at the Bresee Avenue Church, May 1.

The service was coordinated by Howard Silverman, pastor of the Shepherd of Israel Messianic Jew congregation, and Jamil Fakhoury, pastor of the Arabic group.

"It was great," said Silverman, speaking about the service. "We may have our differences, but we're all the same in the Lord's eyes."

"It was great to see Arabs sitting beside Jews and sharing Egyptian, Jordanian, Jewish, and American food," added Fakhoury.

The program distributed to those who attended the historic service reaffirmed the belief that Christ is the only source of harmony in a world with much discord: "We bear witness to the fact that the peace of Jesus is tangible; it is real. For thousands of years, Jews and Arabs have been fighting. For many years well-meaning people have been searching for solutions. Our service today bears witness to the fact that the peace that Jesus gives overcomes the world. It is the only real solution to conflict."

The service was conducted using the languages of Hebrew, Arabic, and English. The Shema—the Jewish creed found in Deuteronomy 6:5—was read in English by Silverman and was translated into Arabic by Fakhoury. Persons attending came from such countries as Jordan, Syria, Yemen, Egypt, Libya, and Israel.

"It was truly a historic service," said Jerry Appleby, pastor of Pasadena Bresee Avenue Church. Appleby's church serves as the home for congregations worshipping from four different ethnic groups—Anglo, Arabic, Armenian, and Hispanic.

—NN



One of the Arabic worshipers hugs soloist Joseph Perry, a Messianic Jew, during the historic joint service at Pasadena Bresee Avenue Church. Howard Silverman, pastor of the Shepherd of Israel congregation, looks on. Jamil Fakhoury, pastor of the Arabic Evangelical Church of the Nazarene, stands at the podium.

## CREDENTIALS OF PAST EXECUTIVE OF CHA RECOGNIZED

The elder's credentials of Darius Salter, past executive director of the Christian Holiness Association, were recognized by the Church of the Nazarene at the Oregon Pacific district assembly last month. Salter comes to the Church of the Nazarene from the Evangelical Friends Church. He serves as minister of evangelism at Portland, Oreg., First Church.

Salter served as CHA executive director from 1979 to 1986. He has been professor of pastoral theology at Western Evangelical Seminary since 1983. A graduate of Asbury Theological Seminary, Salter holds the Ph.D. from Drew University. He is the author of *Spirit and Intellect: Thomas Upham's Holiness Theology* and is a popular speaker for revivals. □

—NN

## NAZARENE APPOINTED TO HEAD INTERNATIONAL MIGRATION COMMITTEE



James N. Purcell, Nazarene layman who attends Baltimore First Church, has been appointed director general by the

33 states members of the Intergovernmental Committee for Migration, headquartered in Geneva, Switzerland.

ICM is the only operational intergovernmental organization in the migration field and, since 1952, has arranged for the movement of some 4 million persons. Among other things, ICM is concerned with the processing and movement of refugees to countries offering them a new future and with the transfer of technology through migration to promote the economic, educational, and social advancement of countries in the process of development.

A U.S. government career employee for almost 26 years, Purcell served in the U.S. State Department from 1982 to 1986 as director of the Bureau for Refugee Programs. Three years before, he served as the senior deputy assistance secretary of that

program. In these roles, he organized and directed the United States response to refugee and displaced person crises in Indochina, Afghanistan, Africa, Central America, the Middle East, and Eastern Europe.

Purcell has been a driving force behind several important diplomatic initiatives, involving both friendly and hostile governments, which resulted in programs to aid or rescue especially vulnerable populations, such as Asian-American children in Vietnam, Vietnamese reeducation of camp inmates and pirate-attack victims, Palestinian refugees, Iranian Bahais, Ethiopian Jews, Cambodian survivors, religious dissidents and minorities from many countries, and African drought victims. He also supervised the distribution of more than \$3 billion in U.S. assistance contributed for the aid of refugees and drought victims, as well as the program that welcomed more than 800,000 refugees to the United States.

Purcell has just completed a one-year sabbatical program at the U.S. Foreign Service Institute's prestigious Senior Seminar, where he concentrated on the intersection of U.S. domestic and foreign policies and how each is impacted by the other.

He and his wife, Jean, the founder and director of the pro-

life ministry Families for Life, will be moving to Geneva, Switzerland. The Purcells have two daughters, Deirdre Reilly and Carole Purcell. □

—NN

## THRUST HIGHLIGHTED AT LOS ANGELES ASSEMBLY

The Thrust to the City of Los Angeles was highlighted during the recent NWMS convention on the Los Angeles District. Six pastors, representing the many who have planted new works as a result of the Thrust, were presented to the delegates and visitors attending the NWMS convention Thursday afternoon, May 19, at Pasadena, Calif., First Church.

The special Thrust pastors who were presented included: Harrie Trotman, a graduate of Northwest Nazarene College, from Barbados, who is planting a work in Exposition Park; Mike Vasquez, a graduate of Eastern Nazarene College, who is directing an outreach work to assist runaways in Hollywood; Yeghia Babikian, pastor of the Armenian congregation at Pasadena Breesee Avenue Church; Paul Soto, who is beginning the first Nazarene work for Native Americans on the Los Angeles District; Hamilton Pinto, who is

planting a Hispanic church in Monrovia; and Joshua Kim, a Korean church planter.

The church planters are involved in ministry to meet the broad scope of needs of those within their parish communities. This ranges from being a friend to a young person who has been thrown out of his home by parents to taking food to people who are living in cars and cardboard boxes. In the Exposition Park area there are single bedroom apartments with as many as 22 residents.

Forty-two bronze statuettes of Phineas F. Breesee were given to individuals and/or churches who had contributed at least \$500 in support of the Thrust to L.A. Of these, 26 contributed \$1,000 or more. Two donations of \$10,000 were received.

A call for continued support by District Superintendent Paul Benefiel resulted in pledges of \$32,295 during the assembly. The goal had been \$20,000. Most of this money will be used to provide salaries for the church planters and their families.

Thirty-four new works have been started by the Church of the Nazarene in the Los Angeles area since June 1986, according to Glen Van Dyne, L.A. Thrust coordinator. During this same time, nine new churches have been fully organized. □

—NN

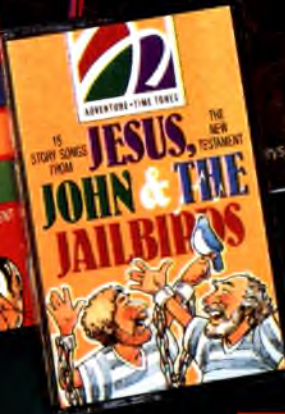
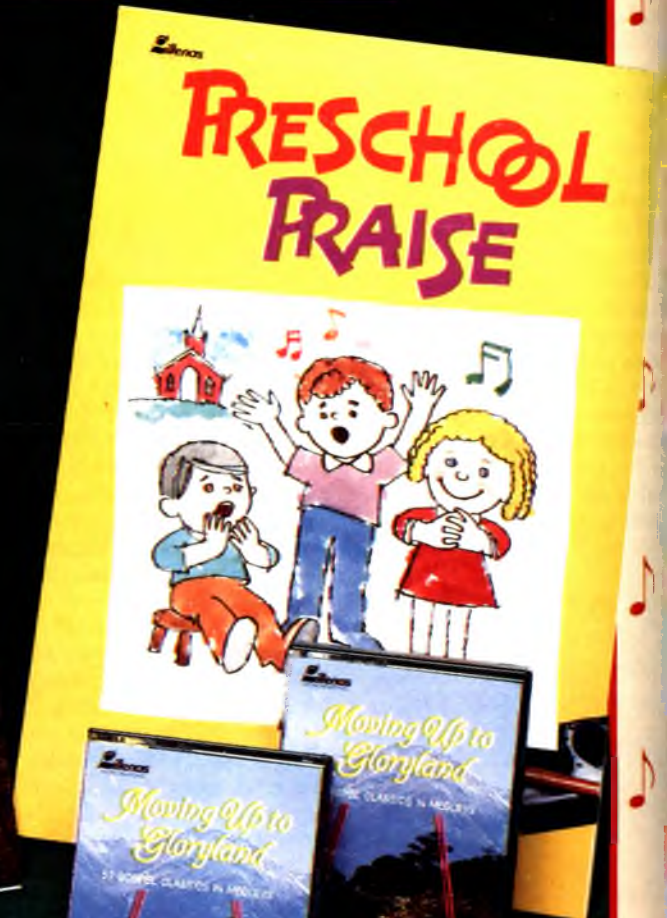
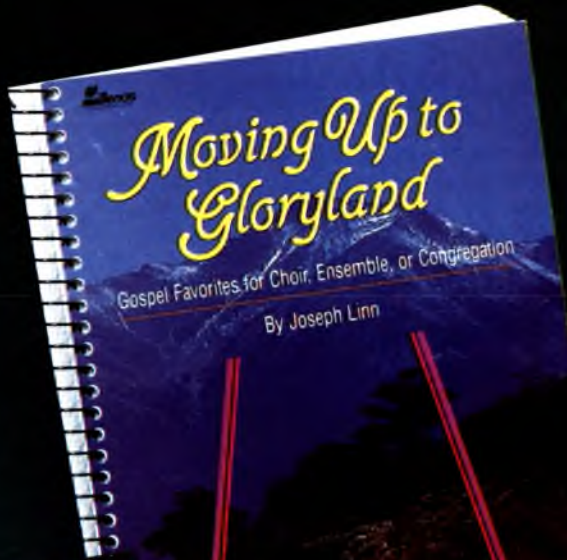


Los Angeles District Superintendent Paul Benefiel introduces some of his church planters who have been a vital part of the Thrust to the City of Los Angeles to those attending his district's 1988 NWMS convention. Shown (l. to r.) are: District Superintendent Benefiel; pastors, Harrie Trotman, Mike Vasquez, Yeghia Babikian, Hamilton Pinto, Joshua Kim, and Paul Soto.

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