

FEBRUARY 15, 1988

HERALD

OF HOLINESS



THE SIN OF PREJUDICE

I BELIEVE IN CHURCH PLANTING!

HOLINESS—RX FOR HAPPINESS

SOMETIMES MISSIONS COMES HOME

CHURCH OF THE NAZARENE

WHAT KIND OF CAR DO YOU DRIVE?



JOHN A. KNIGHT
General Superintendent

Several years ago R. T. Williams found himself in an elevator with Lee Iacocca of Chrysler Corporation fame. Williams said, "You are Lee Iacocca, are you not?" The automobile executive acknowledged that he was. "Mr. Iacocca," asserted Williams, "I want to tell you how much I enjoy your television commercials advertising Chrysler."

To this compliment Iacocca retorted, "Sir, I couldn't care less what you think of my commercials. I want to know, what kind of car do you drive?"

This intriguing exchange of conversation highlights the significance of priorities. No individual or group achieves much unless the priorities are in order and the supreme priority is in clear focus.

If the church is to be effective she must know what her primary task is and must align her priorities in order to accomplish that mission. Jesus has established the mission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

In the light of this mandate to all believers and groups of believers, the Church of the Nazarene has determined her priorities. Her course is identified in the mission statement of the church:

The mission of the Church of the Nazarene is to advance God's kingdom [knowing that this can be done only by the Spirit of Christ who said, "I will build my church"] by the preservation and propagation of Christian holiness as set forth in the Scriptures [that is, not merely faithful acceptance of the tenets of holiness nor the correct preaching and teaching of it, but also the embodiment of it through servanthood and stewardship in the lives of Nazarenes everywhere].

Furthermore, "The key objective of the Church of the Nazarene is to respond to the Great Commission of Christ to 'go and make disciples of all nations'"

(Matthew 28:19, NIV). This is the goal to be reached, the vision to be actualized. To "make disciples" encompasses the entire spectrum of church ministries from evangelism to higher education.

Flowing out of this mission and key objective are several "critical objectives." They can be eliminated or ignored only at great peril. "The critical objectives of the Church of the Nazarene are 'holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifest in the primitive New Testament church, together with the preaching of the Gospel to every creature'" (*Manual*, par. 24).

Within the parameters of these objectives every leader—pastors, evangelists, superintendents, lay workers, missionaries, and church officials—must identify and accept the specific critical objectives of his assignment.

There is an almost infinite number of good things that can be done, but the church must not merely do *good* things. It must do the *supremely important* things in the *power of the Spirit*.

For example, the erection of church buildings is advantageous; theologically sound, technically correct, and aesthetically pleasing music is desirable; innovative programs of outreach and instruction are necessary; financial stability and strength are vital. But all are merely instruments to fulfill the mission. They must not be elevated to the ends, lest we succumb to self-congratulation and sterility. They are but means to the exaltation of Christ, the preaching of His gospel, the transformation of sinners and society, the sanctification of believers, and the edification of the faithful.

Our task remains the salvation of the penitents, the going on to Christian perfection of the believers (the fullness of the Spirit), the building up in the faith of the saints, and the equipping of all God's people for works of ministry. Other things may be accomplished which are admirable—but unless our mission is being fulfilled we are "yet unprofitable servants."

It makes little difference what the Lord or the people think of our "television commercials." The primary question is, "What kind of car do we drive?"

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In Praise of Pleasure

So let us thank God for pleasure, but make sure the pleasures we pursue most ardently are the pleasures of the spirit—the pleasures of a clear conscience, of pure love, the fellowship of the Spirit, the delights of serving God, and the pleasurable assurance of eternal life.

The normal self has within it a natural preference for pleasure over pain.

This is true of human nature as originally created. It is equally true of human nature that has been made entirely holy.

God endorses pleasure. In the first place. He has given us bodies and minds capable of experiencing pleasure, then placed us in a world teeming with pleasurable experiences. We are surrounded with color, sound, and form, and have within ourselves senses that respond with excitement and joy. God caused the basic needs of life to be pleasurable—eating, resting, seeing. He has created within us a nature that gets pleasure from achievement. He has made us to love—and love is a pleasure. Touching, seeing, hearing our loved ones are all pleasures.

Most of all He gives us pleasure in himself. Loving and serving God are pleasurable, and the Bible says that in His presence there will be pleasures for evermore (Psalm 16:11).

But the very pleasurable nature of pleasure can be a snare. This happens when we allow earthly pleasure to become our supreme objective in life. We begin to seek pleasure for its own sake. We live as if pleasure is all that matters. We become pleasure-mad.

Such a craze for pleasure has taken possession of modern society. Pleasure is the supreme selling appeal of the advertising world. We so crave pleasure that we forget duty in order to have a good time. Self-denial is forgotten. Worst of all our obsession with pleasure banishes God from our lives. Pleasure thus becomes our god.

Pleasure also becomes a snare when we seek to grab forbidden pleasures. This was the sin of Eve: When she looked at the tree of the knowledge of good and evil, she saw that it was good for food and that it was beautiful to the eye, so she chose the pleasures of eating, touching, and seeing, and thus allowed the pleasures of her physical



Barb Taylor

senses to rob her of the pleasure of her fellowship with God. This has been the pattern of sinning ever since. Sensual pleasure has been chosen in preference to spiritual pleasure.

But in seizing forbidden pleasure, or in chasing after pleasure as the supreme good, we are “killing the goose that lays the golden egg.” Spiritual pleasures are forfeited, and the sensual pleasures don’t last. Boredom sets in, and then the search for pleasure becomes more and more frantic, and those who make money out of contriving pleasures to satisfy our mad-

ness are compelled to devise ever more high voltage forms of excitement. But finally nothing gives pleasure, the soul is jaded, and we end with only the pains of the transgressor. Intemperate bodily pleasures bring the pains of disease. Intemperate pleasures of conquest bring the pains of a guilty conscience, broken hearts and homes, defeat and ruin, both now and forever.

So let us thank God for pleasure, but make sure the pleasures we pursue most ardently are the pleasures of the spirit—the pleasures of a clear conscience, of pure love, the fellowship of the Spirit, the delights of serving God, and the pleasurable assurance of eternal life. If earthly and physical pleasures come to us along the way we can rejoice in them and thank God for them, but we must refuse to allow them to captivate and overpower us until they steal from us our delight in high and holy things.

Let us train ourselves to keep earthly pleasures on the altar. Let us not despise them, for they are gifts of God (1 Timothy 6:17). But let us offer them back to Him, knowing that we can lose them and still be happy, if only we retain the deeper, sweeter, and more satisfying pleasures of knowing and serving our Heavenly Father. **H**

BY RICHARD S. TAYLOR

Professor emeritus of Nazarene Theological Seminary, author of several books, and a frequent contributor to religious periodicals; he resides in Portland, Oregon.

I sat down the other day for my annual New Year's cleaning ritual—one my family always dreads—to sort through the old to discard those things I no longer want.

One of the things I decided to sift through this year was my writing files of several years. As I read letters from editors, readers, and a few critics, nostalgia swept over me.

Soon my wife joined the effort and before we knew it the task was enlarged to include family pictures, records and pictures of churches we had previously pastored, and financial records.

Memories flooded our minds of the great days of the past. The more I read, the more I felt like Ogden Nash when he wrote:

*How confusing the beams from memory's
lamp are;*

One day a bachelor, the next a grampa.

What is the secret of the trick?

How did I get so old so quick?

"You Can't Get There from Here,"

Preface to the Past

Abraham Lincoln, too, spent some time when he was 37 years of age looking at the past. In part he wrote:

My childhood's home I see again,

And sadden with the view;

And still, as memory crowds my brain,

There's pleasure in it, too.

As, leaving some grand waterfall,

We, lingering, list its roar—

So memory will hallow all

We've known but know no more.

I range the fields with pensive tread,

And pace the hollow rooms,

And feel (companion of the dead)

I'm living in the tombs.

As I sat there with my wife I suddenly realized that as sweet as past memories are, I don't want to reside in the tombs. I am creating memories today.

Too often we spend too much time looking back on "great events" and fail to enjoy the present. Of course, the same can be said of looking too much into the future.

For all of us, life passes too swiftly and we need to remind ourselves that there are two days about which we can do nothing—yesterday and tomorrow.

As one author has so eloquently written: "It is not the experience of today that drives us mad—it is remorse or bitterness for something which happened yesterday, and the dread of what tomorrow may bring."

Perhaps that is why the apostle Paul was so intent on being content with today's happenings, willing to forget yesterday and press on with today's business of achieving the proper goal in life.

You will recall that he said, "I have learned in whatever state I am, to be content: I know how to be abased, and I know how to abound. Everywhere and in all things I have learned both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ who strengthens me" (Philippians 4:11-13, NKJV).

Memories can be good foundation stones, but they should not dominate our thinking.

It is better to enjoy today.

H

BY CARLTON D. HANSEN

*Pastor of the Dayton, Ohio,
Parkview Church of the
Nazarene.*



THE TRADEMARK OF HOLINESS



Camerique

The trademark of holiness, which is love, takes on at least three dimensions. There is love for God, love for others, and proper love for self.

What comes to your mind when you see the letters, "RCA"? Records, stereos, radios, and television sets? Yes. And what are you reminded of when you see or hear the word, "Kelloggs"? Almost everyone would immediately think of cereal. What does the word "Wrigley's" bring to mind? Or, what about "The Real Thing"?

All of these letters, words, and phrases are trademarks that remind us of a product they portray. By law, they cannot be duplicated. Other products may have similar characteristics, but none can use the registered trademark for identification.

Now, what is the trademark of holiness? That is, what one word or quality of life always reminds people of holiness?

We must be cautious not to conclude that the characteristics of holiness and the trademark of holiness are one and the same. They are not. The characteristics of holiness are numerous and notable, but not the proof of holiness of heart and life. For example, some of the characteristics of holiness are cleanliness, kindness, honesty, modesty, avoiding all forms of alcoholic beverages, not using tobacco in any way, avoiding sexual immorality, avoiding all cinema theaters, and faithfully attending church services. All of the above are important, especially to Nazarenes, but none nor all of this proves that one is a holy person. This is true because there are those who do not profess any religious

experience at all, yet their lives are free from every vice mentioned here, and more.

Since these characteristics of holiness can be mimicked by persons who have no personal relationship with God, none of them can be the trademark of holiness. True, they are important, but they are not the trademark of holiness.

The trademark of holiness is "... the love of God ... shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). This love, as expounded and explained in the Word of God, always points to holiness of heart and life. It is the one trademark that cannot be duplicated in a carnal heart. Where there is genuine, biblical love, there is holiness.

The trademark of holiness, which is love, takes on at least three dimensions. There is love for God, love for others, and proper love for self. Where this is in perspective, there is holiness.

First of all, the trademark of holiness is love for God. In fact, the first commandment of both the Old and New Testaments is, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deuteronomy 6:5; Matthew 22:37). Only fully consecrated, wholly sanctified people can keep this commandment.

John established the fact that this love for God is to be active, not passive or superficial. We read in 1 John 3:18, "My little children, let us not love in word, neither in tongue; but in deed and in truth."

Genuine love for God considers His will in every decision. It is also a love that reveres and worships. Then, it is a love that obeys. Again, Jesus stated, "If ye love me, keep my commandments" (John 14:15).

The trademark of holiness is really loving God more than anything, such as the world, pleasure, praise of men, persons, or money.

The second dimension of the trademark of holiness is loving others. In fact, all of mankind. Jesus termed this the second commandment, in Matthew 22:39: "And the second commandment is like unto it. Thou shalt love thy neighbor as thyself."

Really, this is to be the identifying trademark of holiness. "By this shall all men know that ye are my disciples, if ye have love one to another," Jesus said (John 13:35). Therefore, love for others is more important than uni-

formity in dress, common hairstyles, testimonies, church membership cards, or any other supposedly important display of holiness. It is vitally important that this love for others be seen and sensed.

In some quarters people have been "turned off" to the holiness church because of too much insistence upon the characteristics of holiness and a lack of love demonstrated. The higher the external standards, the deeper must be one's love for those who are growing and groping spiritually.

Only the sanctifying Holy Spirit can purge one's heart of prejudices, and plant within a love and concern for one's enemies. That is why the Bible states that it is the "... love of God ... shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

The reaction of love to others is clearly recited in 1 Corinthians 13. Here we learn that love is kind, does not envy, does not parade itself, is not puffed up. Also, this love is not rude, does not demand its own way, is not

easily provoked, does not think evil of others, and does not rejoice in the misfortunes of others. In addition, love bears all things, believes all things, hopes and endures all things. And, this kind of love will not fail.

Holy love for others is too strong to harm them. Romans 13:10 says, "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Love does not belittle, plot against, gossip about, compete with, or become judgmental. Also, love is not two-faced or double-tongued.

Finally, the third dimension of the trademark of holiness is proper love for self. The commandment is, "... Thou shalt love thy neighbor as thyself" (Matthew 22:39). From this, it is obvious that one cannot love his neighbor unless he loves himself.

Proper love for self, or self-respect, is basic to getting along in the world. There must be inner peace or a good self-image for there to be peacefulness. People who are bitter and angry with themselves become agitators in everyday life.

When the love of God is shed abroad in our hearts by the sanctifying Holy Spirit, self-love will be affected. If there is too much, it must be lowered to appropriate limits. If there is too little love for self, it must be raised. Happy personal relationships depend upon a healthy self-image.

You are of value and worth to God and because of Him. "But by the grace of God I am what I am ..." said Paul (1 Corinthians 15:10). Proper love for self is definitely a part of the trademark of holiness.

Wouldn't it be grand if the trademark of holiness was as common and communicative as "The Real Thing"? Or "RCA"? Or "Wrigley's"? Maybe it must commence within our ranks. Perhaps we need to practice this practical precept. The trademark of holiness is love for God, love for our fellow man, and a proper love for self.

H

BY JOHN F. HAY

Superintendent of the Indianapolis District.

The Sin of **PREJUDICE**

Someone has defined prejudice as a "bias of the mind by unfair opinions." One theologian has suggested that prejudice is a deeply ingrained part of the carnal nature of man. In his carnal condition a man may have sin but through the wonderful process of God's grace, sin does not have to possess man. This grace is not only preventive, it is also remedial. Prejudice is a sin that must be dealt with by the power of God through the Holy Spirit.

Prejudice often grows out of selfishness. Freud, a non-Christian, expressed it directly when he said, "In the undisguised antipathies and aversion which people feel toward strangers with whom they have to do, we recognize the expression of self-love, of narcissism."

In his great book *A Historian's View of Religion*, Arnold Toynbee writes like a theologian when he says, "every living creature is striving to make itself into a center of the Universe, and in the act, is entering into rivalry with every other living creature. Self-centeredness is thus a necessity of life, but this necessity is also a sin. Self-centeredness is an intellectual error because no living creature is in truth the center of the universe, and it is also a moral error, because no living creature has a right to act as if he were the center of the universe."

It is often too easy for us to become suspicious of people who are different from us in race, culture, and language. It is a sad fact that racial prejudice is learned, religious bigotry is learned, social snobbery is learned; but they are learned only because they have an apt and eager pupil in the inherent carnal nature of humanity.

When Jesus was here on earth, He saw all persons without prejudice. Paul recognized this when he wrote, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Galatians 3:28).

The cure for prejudice is repentance, confession to God, and a spiritual insight that helps us to see all persons as equal before God and as possible recipients of His saving grace. God's Word declares that He is no respecter of persons. If God sees all men alike, then our course is clear in this matter of personal attitudes. Prejudice is sin, and we must let God destroy that sin.

H

BY ROSS W. HAYSLIP

Chaplain and associate professor of practical ministries at Nazarene Bible College, Colorado Springs.

REACH OUT

AND TOUCH



Dave Anderson

Mark Twain was right: "It is not the part of the Bible I do not understand which bothers me . . . It is that which I can understand that really bothers me."

The apostle Paul is never more direct than when he is writing to Timothy and to all of us. He actually is telling us how to accept responsibility for our elderly relatives. Didn't he realize our sophisticated social system could take care of that problem? Yet, as we read 1 Timothy 5:8 we do get pushed into a corner.

"If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever" (NIV). The Amplified Version enlarges the verse with these words: "If anyone fails to provide for his relatives, and especially for those of his own family, he has disowned the faith [by failing to accompany it with fruits], and is worse than an unbeliever [who performs his obligation in these matters]."

Paul gets even more explicit in verse 4 of the same chapter: "But if a widow has children or grandchildren, see to it that these are first made to understand that it is their religious duty (to defray their natural obligation to those) at home, and make return to their parents or grandparents [for all their care by contributing to their maintenance], for this is acceptable in the sight of God" (Amp).

God is asking for a keen awareness on the part of children toward their elderly parents in specific ways. How many times I have seen the elderly as they took the daily pilgrimage to the mail box and returned with the whisper, "no mail today." The family is scattered because life does this to all of us. Yet we have a marvelous invention called the telephone. The phone companies have made it possible on weekends to make a call, chat awhile, say "I love you," whisper a prayer—all for less than \$2.00. And what if it is even more? We will not have this privilege forever, for someday a call will come from the other end . . . "the news is not good!" I calculate it will take 10 minutes a week and a 22 cent stamp to let your mother or dad, grandpa or grandma, know that you are there and that you care. And if you are really pushed for time, the Hallmark card rack is a wonderful substitute. The oldsters will love the thought.

We are not looking for divine favors, but God does give a special blessing to those who adhere to these practices. Paul is enjoining upon us. The greatest reward, though, is a conscience without a dent.

The major excuse we use is, "I am so busy" or "I'm just not a letter writer." Put both of those excuses in perspective and they do not come out very well. Even though you are taking your share of financial responsibility, there is the "over and above" called love, which is invaluable. Yes, pay—care for the loved one—but then put yourself into that special something extra. If you live nearby, make that visit, share a ride in the car, take them to see the children.

Oh well, why say more—the apostle said enough. Someday we will be looking for a call or a letter. How will it be then? Will the phone call come once a week? Will my busy son or daughter let me know how things are with them and the children? "Just a line or two," a snapshot of the grandchild I can show to my pastor, or the folk in my neighborhood, or in my retirement home. Oh my, they say it is true: "60% of the residents of nursing homes never have a visitor."

Please, God, may my loved one, and eventually may I, be able to say with a smile, "They love me, too." **H**

BY EARL G. LEE

A Nazarene elder who resides in Wrightwood, California.

THE MINISTER'S HANDS

*I can condemn his palsied, drooping hands
and find a score of things
that he's done wrong, or I can scorn a fault
that loudly sings.*

*I can condemn and by You be condemned
for my spectator-ease,
or with my brothers lift his holy hands
through prayer-pleas,*

*And find in praying that You do rejoice
in his two hands so frail
when lifted to You; praying ones shall see
Your power prevail.*

—SANDY MAYLE

Pittsfield, Pennsylvania

BECAUSE YOU GAVE

PROVIDED BY STEWARDSHIP SERVICES

JOY COMES TO MOURNERS

The classy mall in downtown Lisbon, Portugal, has boutique after boutique of high-style clothing. Wide-shouldered jackets, sweaters and dresses, pants—gathered and tucked, skirts with multi-directional seams are displayed in every shop window. Many Portuguese dress very well. Others have one high-style outfit for dressing up. Still others would not know high-style if it were given to them! But in Portugal there is one aspect of dress that appears year after year after year: mourning clothes. All tourists notice the black attire that can be seen everyday, most frequently on older ladies. I used to think "black widows" were just spiders, but since assigned to Portugal, I know "black widows" are often lonely women who have lost their husbands or other loved ones. They may wear black for the rest of their lives—tradition allows them that choice; or they may "break" mourning gradually by substituting gray, then white pieces until they return to normal clothes.

Maria Alcina was a "black widow" when we met her. Clad in black from head to toe, this young woman was not coping with her husband's un-

timely death. She devoted more of her time to mourning than to her fine eight-year-old son. Rev. Gabriel Rosario and his wife, Elisete, were friendly, caring neighbors who spoke frequently with Maria. Soon she heard the gospel from them. She came to church. Her facial expressions started changing. She began looking younger. She found joy in her son, in her church, in living, in her Savior. Maria Alcina doesn't wear black any more.

D. Silvia's husband died suddenly in front of their apartment. She had opposed her adult daughter's attendance at our church. Yet in this time of crisis, Lourdes' Nazarene friends stood beside both of them, consoling, attending the Catholic wake and funeral, visiting the days after. Months later D. Silvia finally visited Lourdes' church. She wore black then, she wears black now; but D. Silvia found friends, hope, and her Savior in Lourdes' church . . . because you gave.

There are also lonely men in bondage to their deceased. Senhor Silva was one. When I first saw him in his wife's hospital room, he seemed withered and dying himself. Maybe he was. We prayed at the end of the visit.

He teared up, thanked us, and shook our hands. We visited again. His wife, now comatose, had talked of our previous visit, our prayer. Hope of something or Someone eternal was dawning in him. She died. At the funeral, he embraced us, clung to us, then came to our church on Sunday, well-dressed with an expectant air about him. He enjoyed "New Believers' Sunday School Class." He started coming regularly, wearing a black arm band, but also an ever-more-frequent smile. At some time he believed on Jesus. He captured an eternal vision. He comes to the youth meetings to "make up for lost time," he says.

Maria Alcina, D. Silvia, Senhor Silva—redeemed because you gave. Praise God for their victories that you helped achieve. But there are so many more "black widows" in Portugal—dear, lovely people bound to their beloved deceased because they still have not met the Son of God who will set them free! Because you still give, we may reach some of them. **H**

BY MARGARET SCOTT

Nazarene missionary serving in Portugal



I Believe in Church Planting!

Church growth books insist that the best way for the church of Jesus Christ to grow is for it to intentionally plant new churches. That sounds good in theory, but does it work in real life? If you're a "doubting Thomas," let me share with you our experience in Springfield, Virginia.

In October 1985, my wife and I felt God's call to leave our first church planting assignment in Waterloo, Iowa, and plant our second one in Virginia. Three families were meeting on Sunday evening for a Bible study in an Episcopal church. All we had were those families and a dream!

Beginning in an elementary school building in January 1986, New Life Chapel Church of the Nazarene grew in 16 months to an average attendance of 102. Over 230 new families have walked through the front doors in that period of time, and many now consider New Life Chapel their church home. The following are six short testimonies from people new to the church who have now joined us.

Debbie Wise, a young single, says this of her first church planting experience: "I realized that New Life Chapel was going to be the way I would be spiritually fed. God confirmed to me that this was where He wanted me. He used my office secretarial skills for the new church. I had never been involved in any type of church, and getting started on the ground level was exciting to me."

Carol Coulter, who is now on our staff as Mother's Day Out director, writes of God's guidance in church planting in this way: "One day shortly after Christmas, I received a visit from Pastor Larry, who invited me and my family to New Life Chapel. But I wondered how he knew who I was. Well, he had gotten my name from the mailing list of the *Herald of Holiness*, to which my parents had subscribed for me. Our family went that first Sunday and we've been coming ever since. I love the openness to the Holy

Spirit that New Life Chapel has . . . a spirit of praise. This church is really moving for the Lord, and I feel like our family is a part of that."

Jack and Mary Tabaka heard about the church in the second month of its operation, and Mary has become our first missionary president. Jack sums up what they were looking for in a new church in these words: "My family and I were looking for a church that was awake, a church where the Spirit is welcomed and Jesus is Lord—a church that believed religion should make a difference in the way we live our lives. We visited dozens of area churches, but the Lord led us to this congregation through an ad in a weekly free newspaper. The Lord still uses the simple things of this world to accomplish His purposes."

Through a very active phone canvass ministry, scores of families have heard about New Life Chapel and have come to attend. Margo Georges works at the World Bank in Washington and is the daughter of a national Lebanese pastor. She tells of her experience in coming to the new church in these words: "For two years I've been looking for a home church. One Saturday afternoon a friendly lady called my house and asked if I would like to attend New Life Chapel. I came Sunday and I loved it. I felt so at home. Everyone was so welcoming. This is truly a group you will know are Christians by their love."

God guided Steve and Carol Daimler to become a part of the new church and these are the feelings they've expressed about it:

"When we were contacted as part of the phone canvass, we were very open. We had been thinking for some time about looking for a new church, but didn't really know where to go. Lyman, who called, was very warm and friendly. A few days later, Pastor Larry stopped by. I know that this was not just a chance meeting, but rather in the Lord's plan for us to be a part of

New Life Chapel. It is important for our family to find a friendly, Spirit-filled church, and I believe we've found this and more."

Jim Reames and his family heard about New Life Chapel because a son in Indiana sent them the *Herald of Holiness* and I later visited him. Here is Jim's testimony about coming back to God and the church: "Though I was brought up in a Bible-centered denomination, we had drifted away from the church over the last 20 years, except for weddings and funerals. Several of our children, who have had their own deeply religious experience, began to ask us why we didn't go to church anymore. We had no excuse that made sense to anyone. It was merely indifference and lethargy. But through New Life Chapel, we have begun to sense the moving of God's hand in our lives again."

Testimonies could go on and on, but the thing we must never forget is that the primary reason for planting new churches is to *reach new people*. It is the best method under heaven for doing just that! These six testimonies are but a sample of what God is doing all over the world as His people catch a fresh vision of God's call to plant new churches in every pocket of unreached, unchurched people.

But not only around the world. Over 90 million Americans need to find the Lord and His Church. The only way millions in America will be won is through the establishment of new churches.

On Easter Sunday of this year, New Life Chapel had 141 in attendance and 71 people joined as charter members—16 by transfer and 55 by profession of faith. This year we will raise over \$83,000 . . . all because a small group of laymen dreamed about planting a new church! But New Life Chapel is by no means the only new church. It is only one of many miracle stories of newly planted churches we are now experiencing all over the Church. We are just beginning to recapture the characteristics of our early years as a denomination. Then, we planted new churches on a weekly basis!

Is God calling you to plant a new church? Be you pastor, evangelist, or layman, if you will obey God's voice, you will find church planting to be the most exciting spiritual experience you've ever had! **H**

BY LARRY MCKAIN

A Nazarene elder residing in Midlothian, Virginia, and a doctoral candidate in church development at Fuller Seminary.

WRITING WITH LIGHT: MISSIONS THROUGH THE CAMERA'S EYE

While correspondence and written documents are often the chief sources of historical knowledge, images of the past captured on film play an important role in documenting the nature and character of an entity's development. Photograph collections that show the evolution of Nazarene missions include the H. F. Reynolds Collection, which provides a view of the church's presence worldwide in 1914 and 1915, and *The Other Sheep* Collection, which does the same in the 1930s.

(R.) Family portrait: Harmon and Lula Schmelzenbach with children, 1925. (Below) The frontier spirit in early missions: Harmon Schmelzenbach and family encamped.



An important photographic source on Nazarene development in Southern Africa is the Schmelzenbach Collection, consisting of 410 images that span over four decades—all from the perspective of a single family. The collection documents the early days of Nazarene missions, the culture and life of the African people, and the changing face of the church as medical and educational work assumed a role alongside evangelism.

Photographs: Selected from the Schmelzenbach Collection; identifications made by Mary and Elmer Schmelzenbach.

STAN INGERSOL, Archivist



(Above) Baptismal service in Mozambique. (L.) Faces of the Christian vanguard: preachers of the Stegi district (undated).



(R.) High school students at Arthurseat with Louise Long, Velma Mischke, and Lorraine Schultz.



(Above) Reflections from the missionary subculture: school children in 1954. (R.) Organizing for service: a council meeting at Bremersdorp (undated).



(Above) Camp meeting at Arthurseat, 1952-53.



HOLINESS

Rx for Happiness

There are two basic approaches to presenting the message of holiness. One approach deals with holiness as a necessary preparation for the future life. The second approach deals with its relationship to our life here and now.

I cut my spiritual teeth on the first emphasis. "It's holiness or hell!" thundered the evangelists during my early days as a Christian. I soon became convinced that it would be easier to get into Russia without a passport and visa than to get to heaven without the "second blessing." It has been a while since I heard one of those sermons, but they contained a vital truth.

The emphasis that was largely missing during my early days was the relationship of holiness to my everyday life. At least I failed to see how it could contribute to my happiness. Like many others, I was convinced that I needed it to guarantee my future security, but I had the sneaking fear that it would detract from, rather than add to, my happiness here. Perhaps I gained that impression from observing some of those who professed the experience!

My studies across the years, however, have led to the conviction that holiness may well be termed an Rx for happiness. This certainly runs counter to the thinking of the man on the street. He feels, as I once did, that it is anything but that. But a careful study of the scriptures makes it clear that holiness was designed to add joy to life. It does so by striking at the very roots of much of our unhappiness.

Holiness provides the ultimate answer to the problem of guilt. Psychiatrists, psychologists, ministers, and all who deal with human problems agree that guilt is a major cause of unhappiness. Many of these try to solve the problem by convincing the person that he has no reason to feel guilt. But guilt is real and requires the biblical solution.

Conversion is the first major step in resolving the problem. It provides a release from the guilt of our past sins. But the conscientious Christian soon senses that he needs a deeper work. He is aware of the conflict between his spiritual and his carnal nature. This results in feelings of guilt.

BY WENDELL WELLMAN

A Nazarene elder with broad experience in pastoral, radio, television, and music ministry who resides in West Covina, California, and owns the All About Travel Agency.

Entire sanctification is the answer to this form of guilt. It deals effectively with that inner "trench warfare" and the guilt it occasions.

Gone is the battle that once raged within.

Wonderful peace, wonderful peace!

Jesus has saved me and cleansed me from sin;

*I have peace, sweet peace.**

Holiness deals effectively with the acid of bitterness. Did you ever see a bitter person who was happy? Neither have I. Holiness, according to the writer to the Hebrews, is essential to dealing with this major source of unhappiness. He exhorts us to seek sanctification "... lest any root of bitterness springing up trouble you ..." (Hebrews 12:15). As long as the roots of bitterness are there, they can spring up at any time and mar, or destroy, our happiness and that of those around us.

Holiness is the answer to spiritual schizophrenia. James describes this condition as double-mindedness. The double-minded man, he says, "is unstable in all his ways" (1:8). Bunyan labeled him "Mr. Facing Both Ways." In our modern parlance we say he hasn't got it all together. Not long ago I saw a lady wearing a T-shirt with this caption: I FINALLY GOT IT ALL TOGETHER, BUT I FORGOT WHERE I PUT IT.

Holiness adds to our happiness by helping us get it all together. It is a strong integrating force in our lives. It helps us "find our center," as psychologists like to put it. It does so by enabling us to love God with our whole heart, soul, mind, and strength, and our neighbor as ourself. Double-mindedness is gone. Spiritual schizophrenia is no more. Like our Lord we can honestly say, "I delight to do thy will, O my God" (Psalm 40:8). It is one thing to obey the laws of God. It is quite another thing to *enjoy* doing so!

Great peace have they which love thy law;

And nothing shall offend them (Psalm 119:165).

It is heartening to note the appeal from our church leadership for a renewed emphasis on our cardinal doctrine of holiness. It needs to be proclaimed clearly and often. It needs to be proclaimed not only as preparation for the future, but also as essential to our enjoyment of this present life. Holiness is indeed the Rx for happiness. "Blessed (happy) are the pure in heart." **H**

*"Wonderful Peace" by Haldor Lillenas. © Copyright 1923. Renewed 1951 by Lillenas Publishing Co. Used by permission.

SOMETIMES MISSIONS COMES HOME

Missions came home for us through a high school boy from Thailand.



BY JAMES LEE WEST
Pastor of the Juneau, Alaska, Church of the Nazarene.

In the providence of God, **SOMETIMES MISSIONS COMES HOME.** That's right . . . sometimes it comes right into your home. LaVina and our three girls have appreciated the privilege of having exchange students in our home. We have had many exchange students over the years and it has been an enriching opportunity. It is interesting to learn about the culture and life patterns of peoples from other cultures. We have learned about the Philippines, Australia, Brazil, Germany, Belgium, Argentina, Mexico, Thailand, and other countries as well. We have discovered that the world is enormously rich in diversity and great in its beauty. Student exchange is an opportunity to build a relationship of understanding among peoples of different countries. This creates a climate where peace and friendship can flourish.

As a dad or a mom to an exchange student, it is imperative that we respect their personal integrity and national heritage. This respect must also extend to their religious heritage. But . . . in the providence of God, **SOMETIMES MISSIONS COMES HOME.** Missions came home to us through a high school boy from Thailand. Den is his name—"Denny." Part of hosting exchange students is including them in your family life as if they were truly family members. They are not to be afforded special treatment as if they were guests. Well, since I am a pastor and the Wests are Christians, Denny went to church with us, and that was often.

Denny was an unusual Thai. Only three percent of Thais are Christians, and Denny was a Christian and reveled in participating in our religious life. His father would be considered quite affluent in Thailand and wanted the best education for his son. Though a Buddhist himself, he risked sending Den to a Christian boy's school where a better education was offered than in the public schools. In a revival meeting at the school, Den learned about Christ. Eventually he came to give his life to Christ there. Den's father was not a devout Buddhist, but his mother

and grandmother were. The parents had taken a risk, and now their son quietly had become a Christian. He said, "It makes sense to me."

Just a few months before coming to America for his youth exchange program, Den's mother contracted cancer. Just before her death she gave Denny a Buddhist prayer book and other Buddhist religious material, and she pleaded with him to remain a Buddhist.

But in the providence of God, **SOMETIMES MISSIONS COMES HOME.** Where should God place him when he came to America but in a radical Christian home? Here he could grow and study and learn and have continual Christian fellowship. Here he could see Christianity lived out in a pastor's hectic and sometimes chaotic home.

Spring revival time came to our church. Along with others, Denny sought a deeper walk with Jesus. He didn't understand the lingo of holiness and sanctification, but the Holy Spirit taught him what it really meant. Following one of the revival services we found Denny weeping in his bedroom. Spread out on his bed were the Buddhist religious articles given to him by his mother. He was at a spiritual crossroads. He had to give all of his life to Jesus or follow the Buddhist religion. You can imagine the tension and struggle. A 17-year-old was torn between his natural love for his mother, and his respect for her dying wishes, and the words of Jesus, that one cannot serve two masters. We must choose whom we will serve.

Finally, after a time of silent prayer, we could see on Denny's face a firm resolution. The struggle was over, the decision was made. He took his gold and jade Buddha idol, his Buddhist prayer book and other religious writings, and downstairs to the living room he hurried. The night was warm, but he made a bonfire in the fireplace, and in they went. And into Denny's heart that night came peace that he had never known. The conflict was over. The battle to determine which God he would serve was forever won.

SOMETIMES MISSIONS COMES HOME. When it does, it is thrilling to be in the place where God is doing His work. **H**

FLOWERS FOR THE LIVING

OUR HIGHEST ENDEAVOR

*At times we may harbor
a curious notion
that we aren't of much use
to mankind or Lord,
when the most we can give
is our heart's deep devotion,
to stay by His side
and abide in His Word.*

*Then we learn from His Word
that God's love is forever
for those who will trust Him
and walk in His ways;
To walk with the Lord
is our highest endeavor,
in loving obedience
all of our days.*

—**ETHEL G. BEMIS**
Monson, Massachusetts

I got the word today. It was difficult to believe. I guess that since you were my pastor from birth to adulthood, I just thought you would be around forever. The doctors say pancreatic cancer—diagnosis: TERMINAL . . . six months, maybe more.

As I absorbed the news, memories began to roll across my mind's eye like the countryside from the backseat of a car.

I can see now—Andy, Dale, Mike, Dianne, myself—four- and five-year-olds wiggling and squirming on the front pew of the church, decked-out in our bathrobes and broomsticks, ready for the annual Christmas play. You smiled down at us and pressed a nickel into the hand of each kid. “You’ll do just fine,” you encouraged. Probably being the father of 10 children helped you to be a father to all of us.

A pew of young juniors . . . one of us had a wooden match and decided to strike it. “Brethren, I think I smell smoke,” you mentioned, making a brief pause from your sermon. “Ushers, better check the building.” (I have often wondered if you knew where the smell came from and just didn’t want to give us away.)

I recall your cheerful smile as you came to visit me in the hospital. My brother and I were constantly in for pneumonia or some other silly ailment. You would always come, and you would always pray. No matter what the problem, I felt better after your prayers. I never doubted for a moment that you had a direct line to God.

I recall your standard sermon pause line, “Now brethren, hold steady.” The folded handkerchief that you used to keep your place on your Bible. (My brother and I at times debated about whether you had used it before you got to church.)

Your wife, Bessie, was the perfect preacher’s companion. I can’t remember ever being in your home when she didn’t feed me something. Usually she was preparing something to take to someone’s home where sickness or death had left its mark. She was a second mother to me and all of the kids in the church. I never remember her speaking a cross word to or about anyone.

I cherish the memories of warm times in your home on Sunday evenings after worship. All the kids of the church—wolfing down cookies and whatever else was left over from Sunday dinner. Laughing, playing “inchoots” and Ping-Pong. (The ceiling

in the basement was too low and we constantly banged our heads, but we didn’t complain.)

I remember your concern for worldliness and the time your daughter almost swallowed her tongue when you asked her, “Are you painting those eyes?” From the scare you gave her that night she may still refrain from using makeup.

I remember those rebellious later teen years when I left the church, but not your prayers. I will never forget the day you came into the place where I was working, and I was smoking a cigarette. Although I wasn’t a Christian, I knew you would be displeased. You beamed your familiar smile and never said a negative word, but in your eyes I could see you were disappointed. I know I was—that I had let you down.

I remember the night I came back to God at that altar in the church where I had been raised under your ministry. Your hand on my shoulder indicated to me that you were going to pray me through or drag me through—whatever it took.

You always believed in us—always wanted the best for us. You encouraged us and invited us into your home. You were never too busy. Like the day you took time out of your schedule to take my brother and me to Trevecca to check it out. “You boys ought to go to a Christian school,” you said. And we did.

I remember the time I walked into your study and told you that I felt the Lord’s call to prepare for the ministry. The joy in your face and the prayer that you gave of thankfulness to God were my assurance that I was in God’s will.

Brother Biggs, I don’t remember all the sermons you ever delivered, but I do know that you loved me and the people of that little southern middle Tennessee town, and everybody loved you. We weren’t the biggest church in town, but whenever I told anyone I was a Nazarene they would smile and say, “You must go to Brother Biggs’ church.”

Oh, yes, I do remember part of a sermon that you preached. You were making a point about the importance of showing people that we love them by our actions toward them, and you said, “Brethren, don’t send me flowers after I’m dead, when I can’t see them or smell them. Send me flowers while I’m living.”

Soon you will be with the God that you have so loved and served these many years, and the world will have

lost one of its truly great men. You will pass from this earth, but your legacy will live on in the lives of all those young people (now older) whom you nurtured and loved and fed and laughed with and prayed with. We may lose you from the earth, but you will live in our memories until we come to join you in heaven.

Brother Biggs, you have been a role model for me and many others. You represent all the hundreds of humble, self-effacing Nazarene pastors in small towns around the world who carry out the gospel in the homes and business of their community. Your name will never be well-known across the denomination, but I and many others

just like me will be forever indebted to you and your fellow pastors who showed us the life of Christ where the rubber meets the road. **H**

BY MARK GRAHAM

A student at Nazarene Theological Seminary in Kansas City, Missouri.

W. E. SANGSTER

AS I KNEW HIM

Most of us can point to certain people who, under God, have profoundly influenced our lives. We look back and trace the difference in our Christian living and witness because of them. For me, as for countless others of my generation, such a person was William Edwin Sangster.

Shortly after I committed my life to Christ, in the late 1940s, a wise minister friend put one or two of Dr. Sangster's books into my hands. Immediately I was under his saintly spell. Through his writings I sensed a remarkable spiritual insight. I longed to meet the man and to hear his spoken word—but such a dream seemed hardly likely.

Then came military service in those days of conscription, and I was sent for training to Aldershot. Suddenly, a visit to London and to the great Westminster Central Hall, where Dr. Sangster was exercising his outstanding ministry, seemed eminently possible.

Armed with a precious weekend pass, I made my way with great anticipation to Westminster. What I experienced was overwhelming. That vast hall was thronged. The sight of over 2,000 people for a regular Sunday evening service was unforgettable. But that was only the beginning! There followed a spiritual treat which I savour still.

The powerful mastery of the spoken word by this unique man of God defied description. His skill in painting word pictures! His sense of the dramatic! Above all, his burning love for Christ and the people! It was captivating.

I returned to Aldershot and thence to Malaya on overseas service, awed by the evident power of God manifest



in a Methodist preacher. But the succeeding years were to carry that initial experience to utterly unanticipated heights.

On my return to civilian life I offered for the Methodist ministry, and studied theology at Richmond College, Surrey. For three memorable years I was a regular worshiper at the Central Hall, Westminster. The effect of sitting Sunday after Sunday under the powerful preaching of this wonderful minister has influenced my whole attitude to the place of preaching, the importance of the use of illustration, and above all, the necessity for disciplined, painstaking, time-consuming preparation. It is inconceivable that

anyone could ever take the office of preaching lightly after knowing Dr. Sangster.

But more was to follow. In 1956, the Methodist Conference appointed me

the Junior Minister at the Central Hall, Westminster. By then the doctor had moved to become general secretary of the Home Missions Department. However, we became good friends, and I cherish the visits my wife and I made to the Sangster's home at Wandsworth, and my walks across the Common with him.

Almost always our conversation was about preaching, evangelism, and holiness. These were his magnificent obsessions. More and more my whole attitude to ministry was influenced by the spiritual insights of this pulpit giant.

Later, when I responded to a lifelong conviction to combine ministry and medicine, I had the privilege, after Dr. Sangster's untimely death, to be one of Mrs. Sangster's medical advisors. On so many occasions we would sit together, looking through the scrapbooks and recalling the special events that stood out in her memory.

The Church's real treasury is her saints. I count myself fortunate indeed for knowing this wonderful man. Despite his monumental achievements as a preacher and writer, he remained a humble believer who went on looking for perfection. I for one shall forever be blessed because he touched my life.

BY REGINALD MALLET

An English physician and a Methodist minister. He wrote the article for Contact, a monthly magazine published by First Church of the Nazarene in Bolton, England.

CATACOMBS CHRISTIANS

The entrance was narrow and the worn steps down into the Domitilla Catacomb near Rome were dark, but I was eager to go in. Following a guide, I went cautiously down the steps and groped along rough-hewn corridors. In row upon row, in close intervals along the walls, I saw crypts, some open and some sealed, each two feet wide and one foot in height. Behind the closures of marble or terra cotta were the remains of Christians who, from 63 to 313 A.D., paid the ultimate price for their faith in Jesus Christ.

In our solemn walk, we came to an open space the size of a large living room. It was a chapel with simple pews, an altar, a podium, and several Christian symbols, including a cross on the front wall. It was a hallowed spot.

In such catacombs, the bodies of as many as four million saints were brought for burial during three centuries of persecution. Many of those buried there are martyrs who were victims of the harsh judgments of the emperors and the violence and death in the arena or in places of execution around the Eternal City.

These sacred caverns contain not only the dust of long-departed followers of Jesus, and small chapels where Christians worshiped, but artifacts and inscriptions that show the deep devotion, blazing courage, and unquenchable hope they had.

The early Christians in Rome were persecuted from the time of the death of Peter and Paul until 313 A.D. There was already a small community of believers in Rome when the apostle Paul arrived about 63 A.D., from Jerusalem. Peter, tradition says, lived there during some of the same years Paul did. One moving account tells how the two great Christians met briefly, each on his way to execution. Paul was beheaded and Peter crucified upside down, at his own request, since he counted himself unworthy of being crucified as Jesus was.

Following the disastrous fire in Rome in 64 A.D., which destroyed many dwellings and public buildings, Nero blamed the Christians, according to the Roman historian, Tacitus. Believers were deliberately maligned by Nero, to shift blame from himself. He called their lovefeasts "orgies," and proclaimed to the people that the Christians communal meals involved the eating of the actual flesh and the drinking of the real blood of their leaders. This fabrication had the effect Nero sought and paved the way for his unbridled persecution of the Early Church.

As a result, Christians were mocked, covered with animal skins, torn by dogs, and crucified publicly. Many who were considered particularly dangerous, like Peter and Paul, were executed separately.

The early believers paid careful honor to their martyrs. Christians chose to bury their dead since they believed in a bodily resurrection at the second coming of Jesus Christ.

The catacombs were carved out of porous tufa rock during the first three centuries after Christ. Such an immense task, digging out underground caverns for a distance of over 600 miles, could not be hidden from the authorities.

The Christians paid for the privilege to dig and for the use of the land.

Christians then, as now, had a strong sense of community. They loved one another in good times and in adversity. They carved out small chapels from the rock in the catacombs and held memorial services in them. While they were in the shadow of death, they breathed deeply of the fresh promise of the resurrection and eternal life.

Frescoes were used to decorate the otherwise cheerless corridors and chapels of the catacombs. These paintings show Jesus, the Last Supper, the Good Shepherd, Moses, Lazarus, and David, to name a few.

The early saints had a strong hope in the Second Coming and their resurrection. Distinctive inscriptions on or near the narrow tombs show the sadness the faithful must have felt, but dramatize, also, the hope these courageous saints possessed. These markings give the name, age, date of burial, but rarely the date of birth, of the deceased. The saints followed the admonition of Paul that we should "sorrow not, even as others which have no hope" (1 Thessalonians 4:13), and inscribed the dead stones with living words of cheerful hope. "Live in God," "In Peace," "Weep not, my child," are short epitaphs to be found there in Greek or Latin.

"Prima, thou livest in the glory of God and in the peace of our Lord Jesus Christ," is an example of a longer Christian epitaph.

One poignant notation reads, "For while on his knees and about to worship the true God, he was led away to execution. O, sad times in which, among sacred rites and prayer, even in caverns, we are not safe. What can be more wretched than such a life, and what than such a death? When they cannot be buried by their friends and relations. Still, in the end they shine like stars in heaven."

It was the Roman Empire that changed—not the Christians. Though the Christians were outnumbered 20 to 1 in the Roman populace and though they were unfairly accused, tortured, and killed in large numbers—yet they prevailed! They had no official authority nor were they granted the normal rights of a citizen, yet their faith in the power of God worked miracles. The mother of Constantine became a Christian and then he, too, accepted the Lord as his Savior. With this development, the Christians no longer had to worship in the catacombs nor bury their dead in secret by lamp light.

Rome was an outpost in the western march of Christianity. Had the church wavered in the face of opposition, and withered away, the Western world might not have heard the Good News. But the beleaguered saints held on. Their witness was winsome, and it was pagan Rome that became Christian, and not the other way around. From that springboard, and from Jerusalem, the Christians began the task of spreading the gospel everywhere.

What single characteristic of their devotion made it impossible for Nero and his successors to frighten, bludgeon, and bloody the Christians into recanting their deep faith in

Jesus Christ? In a broad sense, it was surely the clear witness of their own forgiveness and cleansing. Their love for each other and their loyalty to the body of saints were, almost certainly, strong anchors when the winds of persecution blew. It is apparent, however, that their sextant of hope was fixed squarely upon the star of God's promise that Jesus would come again. The light of that hope and their belief in their bodily resurrection guided them to heaven at last.

The need for that fundamental faith, that joyful hope in His second coming, is as timely for Christians today as was the time of private devotions that we had this morning. Our adversary, Satan, is the same one whose powers seemed unleashed against the early Christians. Today, the enemy's tactics are different, but our battles for spiritual survival in the 20th century are no less real and threatening.

It is heartening to know that the power of the blood of Jesus has not changed. The redeemed of the Lord can be kept by the hope of our resurrection and eternal life. We are "... kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5).

In a recent conversation, an elderly, widowed, perhaps somewhat lonely retired minister gave some good advice to a friend: "Never give up!" he admonished in a strong voice, "Keep reading the Bible, praying, and attending church. Never give up! Never give up! Die before you do!"

This unbending determination and unwavering faith in the final outcome served the catacomb Christians well. It will work for God's people today, no matter what our circumstances. **H**

BY JESSE E. PITTS

A retired school administrator residing in Brazil, Indiana.

A Line Is Being Drawn

We live in a world that continually sends out confusing signals, and the world's moral confusion has clouded the values of right and wrong traditionally taught by the Scriptures and by the Church.

Even within the church biblical absolutes are called into question and moral relativism is expounded as the ethic of the age.

The heresy of the day teaches that the highest goal of one's life is self-actualization. The goal becomes "self-expression," freedom to do one's own thing. The situation dictates the ethic, so there is no absolute ethic anymore.

This flip-flop society can change ethics at will. Rollo May said it best in his book *Love and Will*: "We, in fact, have moved to a point of the 'new puritanism.' Whereas a generation ago a young teenage girl might be made to feel guilty if she was involved in all kinds of immoral sexual relationships with men; today she is made to feel guilty if she's not."

Pastor Tom Wilson said, "Too often we Christians are chameleons, taking on the color of our environment rather than coloring it. Too often we are thermometers registering the temperature of our environment rather than thermostats determining the temperature. Too often we are the anvils upon which the world shapes itself rather than the hammers which shape the world" (*Living Out of the Mold*, p. 17).

In the 1960s, Vietnam was heating up and protestors began to emerge upon the scene. It was a decade of "slogans" and "sayings." One of the "sayings" read, "Suppose they gave a war and no one showed up." I have a distinct feeling that today Satan is giving a war and his soldiers, in battle gear, are moving forward at a rapid pace,

but the soldiers of God haven't even shown up yet.

Are we going to lose the battle by default? Lose because we have not even arrived on the battlefield? Forfeit the war because God's team refuses to get into the arena with an aggressive offense and an impenetrable defense?

Could it be that in the last quarter of the 20th century a line is being drawn? On the one side are the Christian chameleons, thermometers, and anvils who choose to avoid the fight and passively let Satan's forces overwhelm an already dying world. On the other side are those everyday people who have come to know Jesus as Lord and take Him seriously. Dressed in battle array, they are ready to charge into the war, knowing that this "struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places" (Ephesians 6:12, NASB).

Jude remembered the prophetic word that had come to him, that "in the last time there shall be mockers, following after their own ungodly lusts" (v. 18, NASB), and he, therefore, challenged his readers to "contend earnestly for the faith which was once for all delivered to the saints" (v. 3, NASB). Shall we do less? Dare we do less?

God's Word calls us into the arena of spiritual warfare. The enemy is playing games with our brains, and the time for change has come.

A line is being drawn today. Come now into the arena of war and "contend earnestly for the faith." **H**

BY RICK SAVAGE

Pastor of the Vista, California, Church of the Nazarene.

EMPTY MOTIONS

"There's more to pickin' peas than bendin' over." So a fellow told me years ago, and it sounded sensible. You couldn't pick them by hand without bending, but you could sure bend without picking them. Going through the motions and doing the task are two different things.

You can go through the motions of worship without communing with God.

A woman can mumble the Lord's Prayer with her lips and be planning dinner in her mind. A man can sing hymns in church while he mentally sinks a birdie putt or catches a record bass. A preacher can preach about humility and be thinking, "This should really impress them."

You can go through the motions of fellowship without loving other people. People can shake hands, smile, and call one another "brother" and "sister" while harboring grudges and plotting revenges. They can sing "We are one in the bond of love," holding hands across the sanctuary, and then gossip mercilessly about one another at their dinner tables. They

can recite "Love thy neighbor as thyself," and ignore their neighbor's illness, sadness, and lostness.

You can stick an icicle in the pulpit, seat snowballs in the pews, and pass frozen rituals between them, but calling that church doesn't make it so.

Peas are the proof of pea picking, not motions through which one goes.

*You cannot love because you say
"I love," although the word
Be spoken many times a day
And every time be heard.
Love isn't born and bred that way.*

*You love or not, and if you do
The word unites with deed.
For love declared is only true
When whom you love can read
Not lips alone, but actions too.*

BATTLEGROUND

The quickest and surest way to get in trouble is to whole-heartedly follow Jesus Christ. Serving Him puts you on a collision course with the world.

Scripture says "make straight paths for your feet" (Hebrews 12:13). You will have to make them; you won't find them ready made. The world's ways are crooked. Anyone who walks straight in a crooked world will have collisions.

"The whole world," wrote John, "lies under the sway of the wicked one" (1 John 5:19, NKJV). God is "the Holy One," a title frequently given to Him in the Bible. It doesn't take a theologian to figure out who "the wicked one" is. You can't walk with the Holy One and not bump into the wicked one.

A scoffer said to Uncle Bud Robinson, "I've never met the devil." The sage reply was, "Two fellers going in the same direction hardly ever meet." When you set your face to go to the New Jerusalem you will soon encounter "the prince of this world."

For the Christian, conflict is inescapable. The Christian life is a warfare, and the enemy is as unrelenting as cruel. He can deploy massive numbers of

troops, and his firepower is terrifying. He fights with the savagery of one who senses his doom, but is determined to involve as many as possible in his own destruction.

As followers of Christ we are assured of victory, but we are not exempt from battle. The Bible calls on us to "put on the whole armour of God" (Ephesians 6:11), and to "fight the good fight of faith." We can be wounded but we will not be destroyed. Thus fighting, we "lay hold on eternal life" (1 Timothy 6:12).

Cowards and slackers will not make it. Those who seek peace with the world are enemies of God. But all who join the fight against evil under the banner of Christ will triumph everlastingly. The outcome of this "war of the ages" is not in doubt. What is at option is our participation in the conflict.

According to Jesus, we are for Him or against Him. Neutrality is impossible. Conscientious objectors are kidding themselves. The Christian is a warrior or a phony.

MISFIRED CANNON

A new word processing center was installed at the college where I was teaching. The faculty was assured of error-free material as the result. The first stuff I gave the center to process was captioned "The Canon of Scripture." When delivered, each copy read instead "The *Cannon* of Scripture."

Machines will never be perfect. They are invented, manufactured, maintained, programmed, and operated by people, and people make mistakes. A machine can only do what people make it do and instruct it to do. What I received were perfect copies of a mistake made by a person who knew but one kind of cannon and blissfully corrected what she thought was a misspelled word.

Because we are human, even the wisest and holiest of people will err. Despite the best of intentions and efforts they will err. And because we are imperfect, we sometimes think others are wrong when they are right.

This means, also, that we are imperfect judges of one another. Always we operate from incomplete

Jumping to conclusions is poor exercise. What we get for our trouble is not muscles but embarrassment and guilt, for we are often wrong.

knowledge and liability to misinterpret what knowledge we do possess. We should make allowances for these factors, not judging others and not being intimidated by their judgment of us.

Paul declared the judgment of others a "very small thing," and even admitted that he was not a perfect judge of his own work. The Lord is our judge and we should await His judgment, not anticipate or usurp it by judging others or ourselves (1 Corinthians 4:2-5).

Jumping to conclusions is poor exercise. What we get for our trouble is not muscles but embarrassment and guilt, for we are often wrong.

A wise man advised us to judge ourselves with sincerity and others with charity. A wiser man said, "Judge not, that ye be not judged." Judgment boomerangs. A judge pointed his cane at a prisoner and said, "There's a rogue at the end of my cane." The prisoner responded, "At which end?"

No perfect machines, no perfect workmen! Canon can easily become cannon. Patience and tolerance are needed.

THE UNSAVED RIGHTEOUS

To certain religious leaders Jesus said, "The publicans and the harlots go into the kingdom of God before you" (Matthew 21:31). Publicans (tax collectors) were regarded as the worst of sinners among men, harlots as the worst of sinners among women. When God's word was proclaimed, they repented and believed and entered the kingdom. By contrast, the chief priests and elders rejected the message, regarding themselves as righteous, and missed the kingdom.

In his journal, John Wesley tells of the difficulty he encountered trying to convince "moral" people and church members that they needed to repent and be born again. Their religion blinded them to their true condition. Self-deceived, and trusting in their righteousness, they were incensed by the call to repentance. That he should regard them as needy in God's sight as the unbaptized and unchurched masses stirred them to angry resentment.

There are many like them within the churches today. Their membership certificates, their baptismal certificates, their respectability, their religious activities have become substitutes for that living faith in

God's word which alone brings salvation. Personal trust in Christ as Savior cannot be exercised until people recognize their status before God as sinners deserving only to perish under His holy wrath. To rid them of their false security is the most difficult assignment facing the gospel preacher. As it was in John's day, so it is today.

The man to whom Jesus said, "You must be born again," was no reeking wino, no brutal criminal, no arrogant atheist. He was a religious paragon in the eyes of men. He prayed, studied Scripture, attended worship services, tithed his income, gave alms, and moved in society's most respected circles. But he was lost, empty, godless, and unfulfilled. A radical spiritual rebirth was his need and hope.

"All have sinned." Only Christ can save. This He does when we confess our sins and trust in His atoning death as the ground of our acceptance with God. Apart from that, religious pedigrees and activities are fancy nails in the soul's coffin.

THE ANSWER CORNER

One thing has always intrigued me. Scripture says, "It is appointed unto men once to die, but after that the judgment" (Hebrews 9:27). What do you think happened to Lazarus after he was brought back from the tomb? Was he translated? This is what I think, but he isn't mentioned anymore after his resurrection. I am sure he did not have to die again. Or is this a question that will have to be answered in eternity?

Yes, friend, this is a question whose definite answer must await fuller information, which we are unlikely to receive this side of eternity.

Fortunately for us, the unanswered questions are not essential for salvation. We cannot help being curious about such matters, but God does not seem to feel obliged to satisfy our curiosity. In the absence of revealed truth, we can only speculate, and in most instances speculation is not profitable.

That Lazarus was seen and known by many after he was raised, we do know—and many believed on Christ because of the miracle (John 11:45; 12:9-10).

The chief priests planned to kill Lazarus as well as Jesus. Whether they succeeded or not, we are not told. Whether he was "translated" without undergoing death again, we are not told. The "once" in Hebrews 9:27 does not prove that Lazarus *could not* die twice, any more than it proves that all persons *must die* once. A whole generation will escape death when Jesus

Christ returns (1 Thessalonians 4:17; 1 Corinthians 15:51).

What are the right reasons to vote "no" in a pastoral recall? Is a "no" vote justified only if there is sin in the pastor's life? Are there any scripture references to shed light on this subject?

A "no" vote is justified when a person has prayerfully and honestly concluded that a pastoral change is necessary for the welfare and growth of the church.

Before I would cast a "no" vote, I would tell the pastor why, privately, frankly, and kindly. If my reasons were the result of misunderstanding or misjudgment, I would welcome his explanations and counterarguments. I would make sure that I was not voting "no" for petty and prejudiced reasons, as an expression of some personal animosity. And I would not attempt to influence or organize the votes of others.

No scripture passages speak specifically to this issue, but in a general way all scriptures that command us to act (1) for the glory of God, and (2) in love for one another would apply.

It is stated that Acts 2, 10, and 19 contain the only record of persons receiving tongues. How do we know that the four groups who received the Spirit, mentioned in Acts 4:31; 8:17-19; 9:17-18; and 13:52, did not speak in tongues? There are six references to persons who were reported to

be full of the Spirit. How do we know they did not speak in tongues?

Obviously, we don't know. We can reasonably infer that if they did, and God had wanted us to know that, He would have inspired Luke to include that information in the record.

We can also reasonably infer that if they did, the tongues in which they spoke correspond to the language phenomenon recorded in the passages where it is plainly stated that recipients of the Spirit spoke in tongues.

Arguments from silence are seldom important, relevant, or convincing. We learn most and best from concentrating on what is said in Scripture, not from guessing at what is left unsaid.

In Acts we read of Spirit-filled disciples speaking in other human languages than they ordinarily used, languages understood by their hearers without interpretation being required. The subject of their speaking was "the mighty works of God." Nothing about the entire experience was self-indulgent, self-promoting, or self-centered. That, it seems to me, is a valuable lesson for us all.

Conducted by
W. E. McCUMBER, Editor

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

LETTERS

ENDURING FAITH

I would like to express my appreciation for the *Herald of Holiness* and the part it plays in the enrichment of my spiritual life. Thanks!

I enjoyed the article, "Living By Faith" by Anthony A. Abbazio, Jr. (October 15 issue). I share the sentiments expressed and feel that many times more faith is required to keep on keeping on in some situations than to "step out in faith and trust God to do the impossible."

Perhaps it is the multitude of pas-

tors like Rev. Abbazio that has made the Church of the Nazarene the great church it is today.

Joyce Wimberly
Moultrie, Georgia

PRISONER'S TESTIMONY

Praise the Lord, for I have had the opportunity to read one of your *Herald of Holiness* magazines. This is the first time in my life that I've heard of the name.

Though the issue happens to be a very old one (August 15, 1981), I found it encouraging and nourishing to my spiritual growth.

I was brought up in church, but I never had a personal relationship with God until I became incarcerated in

the Cook County, Illinois, jail at the age of 32. This relationship with the Lord started in Bible study, held twice a week. Though I'm still incarcerated in the flesh, I'm a free man in the spirit, for I gave my life to Christ.

Nathan Young
Chicago, Illinois

PSYCHIATRY HELPED

My friend had to go see her psychiatrist. I must say that she looked very glum about it. I cannot imagine why she should be. Psychiatry and psychology have always helped me. I must admit that I did not have them for long. My help came from the Bible every day. I have lived each day under that guidance. I continue to do the

same. I have endured troubles, but they are in the past. I may have them in the future. At the moment I have none. I am thankful for this. Trouble or not I, have joy in my heart that the dear Christ died to save me from my sins and that He arose and went to heaven.

Vera Hesson
Liberty, Indiana

BOOK BOOST

I recommend *Foundations of Wesleyan-Arminian Theology* by Mildred Bangs Wynkoop to those who want to understand the doctrinal roots of our denomination, and especially to anyone who fellowships with or befriends Christians from Calvinist backgrounds. While enhancing my appreciation for our Wesleyan-Arminian roots, this book has invaluable aided my understanding of potential barriers to fellowship with such Christian friends.

In our denominational zeal, let's not cause division in the body of

Christ. I am so embarrassed and ashamed when visiting friends from other denominations witness our lack of love for them, expressed in bad-mouthing *their* beloved denomination in testimony, sermon, or overheard conversation. You can be sure they won't return, consider our doctrine, or commend us for our love. Even Nazarenes can err by insensitivity to needs, unfriendliness, "dead" worship, and flawed doctrine. So let's promote unity by loving our Christian siblings "... deeply, from the heart."

Annette Finger
Frankfort, Kentucky

NEW CROP

A Christian recently told me that "it does no good to speak out in the church, for no one seems to want to listen to the truth any more."

That person was partially correct. There are far too many visionless church officials and laymen who

wouldn't know what to do with scriptural truth.

However, my faith is that God, as always in the past, is beginning to bypass the "ivory tower" church managers and apathetic church members, and is raising up a new crop of open-minded spiritual leaders and laymen who have listened to His Word and by His power are acting upon that truth, living holy lives, and reaching the lost at the grass roots levels.

May the numbers ever increase!

Charles C. Davidson
Eustis, Florida

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.

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BY ALL MEANS...SAVE SOME

GOD ANSWERED A MOTHER'S PRAYERS

Her prayers were answered 30 years later and *after* she had gone to heaven. I remember this Christian mother telling me how she had prayed for her son, Connie Henderlight, for many years. At that time (1950), he was not saved. Then she said, "Brother Ballard, I believe someday he will be saved. It may not be while I am living, but you will see his salvation."

It happened in 1980 in Corbin, Kentucky, where I was conducting a revival meeting. This was my eighth revival meeting with the church, which had also been my first pastorate.

Connie had never sought the Lord in all those 30 years, but according to my records, on Friday night, October 17, 1980, he was drawn by the Holy Spirit to the altar of prayer. There Christ came into his life. What a testimony he gave that night! With tears streaming down his cheeks, he faced the congregation and said, "Thanks to each of you who have prayed for me all these years. I am so glad you never gave up, but kept praying for me to be saved."

God had answered a mother's prayers, and that night I believed she was in that "great cloud of witnesses" looking down from heaven, seeing her son come to God. The Bible says, "There will be . . . rejoicing in heaven over one sinner who repents" (Luke 15:7, NIV). I believe that Sister Henderlight, the mother who waited upon the Lord, witnessed Connie's salvation in the presence of the angels.

What memories I have of happenings while living in Corbin, Kentucky. I will never forget when Colonel Harland Sanders and his wife, Claudia, came to the altar to pray for themselves and others. I will never forget how Brother Sanders paid off our entire church debt and assisted us in building a new sanctuary. Colonel Sanders told me he was perfecting a product he would call Kentucky Fried Chicken. That product is sold today around the world.

All of these memories are wonderful, and I have told of them in many places where I have ministered, but I believe the greatest memory I have of Corbin, Kentucky, is that night in 1980 when I witnessed Connie Henderlight's conversion after he had resisted God all those years. Connie died shortly after he was saved and is now with his wonderful Christian mother in heaven, who never gave up on him, but kept waiting on the Lord for his salvation. I like to remember the night God answered a mother's prayers.

H

BY DON BALLARD

A Nazarene elder who resides in Memphis, Tennessee.

IN THE NEWS

EBY HOLDS ESL WORKSHOP FOR INDIANS

J. Wesley Eby, ESL editor for Publications International, was invited by the Mississippi Band of Choctaw Indians to conduct an ESL (English as a Second Language) workshop in Philadelphia, Miss., in December. This in-service session for professional staff development was a joint project by the Choctaw Tribe and the Bureau of Indian Affairs. Approximately 110 teachers and administrators from kindergarten through 12th grade participated in the day-long workshop.

Eby's presentation dealt with the teaching of English to second language learners through a "whole language" curriculum approach. The first section dealt with whole language theory and its underlying model while the second part focused on the practical application of the theory to the classroom. Many examples of work from American Indian students were given to illustrate the success of this curriculum approach.

Eby, a new employee at Headquarters, recently retired from the Bureau of Indian Affairs, after a career of 22 years on the Navajo Reservation. □



There were 56 former and present Anchorage, Alaska, First Church members who celebrated 38 years from charter membership to the present. They came from Anchorage, Maine, Canada, California, Oregon, Idaho, Missouri, Arkansas, Oklahoma, Colorado, Louisiana, Illinois, Indiana, and Washington. They gathered at Gore, Okla., October 1-4 for fellowship and worship. Food was prepared and eaten in the Glenn McLain home, and participants stayed in nearby lodges. The four days included a lakeside picnic, and concluded Sunday morning, when pioneer pastor, Rev. M. R. Korody, served communion from the same set he used to serve charter members in 1950. Pictured (l. to r.) are former pastors of Anchorage First Church: Rev. and Mrs. M. R. Korody, Rev. and Mrs. Hugh Hines, and Rev. and Mrs. John Eppler.

PRAYER PARTNERS

PRAISINGS

Praise God for the 52,078 who joined our ranks by profession of faith in 1987 and for the 57,122 new Nazarenes.

Nazarene church membership in El Salvador has doubled in the last five years. The district superintendent observes, "The political unrest has brought people to God; they see there is no other way."

In Africa the Church of the Nazarene has doubled in membership twice in the last 25 years and is on target to do so again in five years; something for which to thank God!

PETITIONS

During the last half of February, important church meetings are scheduled.

—The Board of General Superintendents will meet in session February 22-24 for its first regular meeting of 1988. Pray for the six members of this board and for divine guidance in their discussions.

—The superintendents of the 84 districts in North America will meet with the general superintendents during the week of February 25 in San Antonio, Tex. Pray that this will be a time of challenge and inspiration as these leaders seek divine enabling and a double portion of God's Spirit.

—February 29 to March 2 is the time for the annual meeting of the General Board in Kansas City. Lay and ministerial leaders from around the world will review the progress of the last 12 months and seek better ways to accomplish the Great Commission. Pray for the men and women of this board that gives general oversight to the church.

JOHN A. KNIGHT, Secretary
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MILPAD OBSERVED IN NAZARENE CHURCHES

Military Personnel Appreciation Day, November 8, was observed by many churches throughout the denomination. Fresno, Calif., First Church honored all veterans, National Guard, and reserve servicemembers by calling them forward for special recognition and interviews by Pastor Robert E. Dunn, also in uniform. Bill Brewer, ex-Navy pilot, from the City of Fresno Attorney's Office, was guest speaker.

Rev. Marc Royer, Nazarene host pastor for Pensacola Naval Base, honored military families during MILPAD services at Pensacola, Fla., First Church. Following morning worship, the church hosted a dinner for them. □

NEW GENERAL NWMS COUNCIL MEMBER ELECTED

Mrs. Nina G. Gunter, general NWMS director, announces that Mrs. Mariana de Dellepere has been elected to serve on the NWMS General Council, representing the South America Region.

Mrs. Dellepere, a graduate of the Bible Institute in Montevideo, Uruguay, and the Seminary of the Americas in San Jose, Costa Rica, has served the Ecuador Sierra District NWMS in an advisory position.

Mrs. Dellepere and her husband, Carlos, who is superintendent of the Ecuador Sierra District, have served as pastors in Uruguay; Paraguay; and Quito, Ecuador. They have two children. □



CH (COL) Curtis Bowers (*third from r.*), director of Chaplaincy Ministries, was guest speaker for MILPAD at the Killeen, Tex., church near Fort Hood. Two other chaplains stood with Bowers when Pastor John K. Hazelton called forward all servicemen and their families, who lined the front and one side of the sanctuary. To Bowers' left is CH (MAJ) Marvin C. Kelman Sr., USA, and (*r.*) CH (CPT) Paul Looper, USAR.

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The Waynesboro, Va., Community Fellowship Church dedicated its first building October 18, 1987. District Superintendent Charles Thompson gave the dedicatory message in the afternoon service. Dr. Reeford Chaney, former superintendent, spoke in the morning worship. The Community Fellowship Church worshipped in a school auditorium for six years before completing the 7,200-sq. ft. building. The building includes sanctuary seating 180, fellowship hall, and 10 classrooms. The building and property is appraised at \$377,000, with \$90,000 indebtedness. Pastor Steve Shomo acted as general contractor and builder.

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Alumni from nine states and two countries represented the 25th awarding of the "Ten Outstanding Awards" program of SNU, according to alumni association president, Gary Blan. Pictured (*l. to r.*) are this year's honorees: Duane Harder, '59, mathematics, member of the Technical Staff of Los Alamos National Laboratory, Los Alamos, N.Mex.; Dr. Bonnie Gleason, '65, education, professor of education at Phillips University, Enid, Okla.; Truell Hyde II, '78, physics/mathematics, research assistant at Baylor University, where he is completing his Ph.D. in theoretical space physics; Sylvette Rivera, '78, religious education/Spanish, joined the international headquarters in 1979 as editorial assistant. She currently shares the dual responsibilities of office editor for the Spanish *Herald of Holiness* and editor of *Puentos Cardinales*; Robert L. Parker, '55, mathematics, vice president of financial affairs for Point Loma Nazarene College; Marilyn Tims Olson, '66, education, co-owner and marketing director for MJ Associates, Inc., of Bethany, a full-service graphic arts/advertising company specializing in the education and health-related markets across the Southwest; Rev. L. Eugene Plemons, '49, religion, superintendent for the Dakota District and recognized for his service to Nazarene higher education to MANC and SNU. Not shown are Ronald K. Raines, '71, music, professional operatic and Broadway performer; Dr. Dudley K. Strickland, '73, chemistry, recognized in the field of hematology; and Dwight W. Tillet, '76, chemistry, principal of the Nazarene High School in Belize City, Belize, and general manager of the Nazarene Primary School System for the country of Belize.

OUR COLLEGES AND SEMINARIES

SNU HOMECOMING CELEBRATES "THE SPIRIT"

More than 4,000 parents, friends, and alumni from 27 states returned for the annual Homecoming Weekend of Southern Nazarene University,

November 13-15, according to SNU alumni director, J. Michael Crabtree.

While the Redskin basketball team opened their '87-88 season with two impressive victories, more than 1,000 attended the afternoon fall homecoming program in Herrick Auditorium, which featured the 50th Anniversary A Capella/Chorale Reunion Chorus and the presentation of the 1987 alumni awards.

One hundred sixty-seven alumni vocalists returned to sing under the batons of its former directors: Prof. Chet Crill, '38-47; Dr. Lester Dunn, '47-67; Dr. Harrell Lucky, '68-73; Prof. Howard Oliver, '73-76; and Prof. David Miller, '76-present.



The 1987 Heritage Award, the highest citation bestowed by the SNU alumni association, was presented to Miss

Blanche Garner of Bethany, Okla. She has devoted her life to the Church of the Nazarene: as a music instructor at Bethany-Peniel College and Olivet Nazarene College; and as a financial sponsor for the construction of numerous schools, churches, and mission centers for the Division of World Mission. □

MANC HAS NEW LIBRARY COMPUTER SYSTEM

Just in time for the fall semester, MidAmerica Nazarene College's Mabee Library completed the installment of a new computerized system that has assisted in cataloging and circulation. The system, based on hardware designed by Ruf Corp. of Olathe, Kans., and software designed by the Blue Valley Library Systems, was exhibited to the public September 11-12, 1987.

Before the Christmas break, the library reported the system is in full use. A library spokesman commented that two weeks before final exams, students were lining up waiting for the library to open. Students found it necessary to use a reservation list to gain access to a terminal. The library brought the system completely up to date by the end of January.

MANC was selected as the prototype site for the new system for a number of reasons. According to Ray Morrison, director of Mabee Library, factors for this selection included: the location, the new facility, the positive relationship with the Ruf Corp. for several years, and the desire of the college to be involved.

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The college also has plans for other ways of student utilization. "We want to put terminals out in our students' dormitories," Morrison added. "Our students would then have access to the library 24 hours a day. This phase should be in operation by next fall." □

MVNC AWARDED GRANT FROM THE KRESGE FOUNDATION

Mount Vernon Nazarene College president, William J. Prince, announced the college has been awarded a challenge grant of \$350,000 from The Kresge Foundation of Troy, Mich.

This grant was committed toward the college's \$5 million chapel/auditorium/fine arts project, leaving over \$900,000 to be raised for the campaign by the challenge deadline of June 1988.

"Mount Vernon Nazarene College is appreciative of The Kresge Foundation for its challenge grant," said Prince. "The college looks forward to bringing the campaign to a successful completion. The chapel/auditorium/fine arts facility will be an important addition to Mount Vernon Nazarene College and the surrounding area for decades to come."

MVNC is in the final fundraising stages on the \$5 million building project which will provide a 2,000-seat chapel-auditorium, classrooms, offices, a recital hall, and choral music and band practice areas for the music department. □



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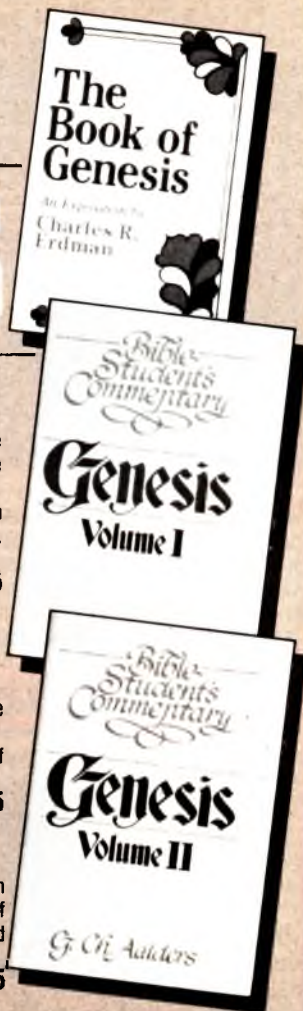
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CHURCH EXTENSION NEWS

ALASKA

Anchorage—The newly organized Chinese Gospel Church of the Nazarene, the only Chinese church in Anchorage, ministers to approximately 700 Chinese people in the area. This congregation with Wesleyan doctrinal leanings united with the Church of the Nazarene in May 1987.

Organized in April, Hillside Chapel of the Cross, Anchorage, started in a home but is now renting a building. Work and Witness teams built a new worship facility to have it ready by Christmas 1987.

CHICAGO CENTRAL

Chicago—Oak Park Church, which seats 350, hosted a multicultural rally involving 24 congregations and 368 people. District Superintendent E. Keith Bottles' prayer was interpreted by six pastors, each in a different language. Following the main service, 350 chicken dinners were served to people in the basement, on the front steps, and all over the front and side lawns. "It was a beautiful sight to see those Nazarenes of many cultures," said L. Wayne Quinn, district coordinator of multicultural ministries.

Chicago—Three satellite churches, derived from First Spanish Church, are now operating as CTMs in the Chicago

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area: Albany Park, Mount Prospect, and Kedzie (at 30th St.). Morning worship is conducted in each group, with all meeting together for Sunday evening services. Rev. Jose Alfaro is the pastor of First Spanish Church, which meets in the facilities of Northside Church.

KENTUCKY

Russellville—The Kentucky District and neighboring Nazarene churches gave tremendous support to an extension revival in Russellville where 125 gathered for the first service in an effort to begin a new work. Two conversions and a dozen or more visitor cards from the area gave Pastor Larry Eaton, recent graduate from Nazarene Bible College, and his wife, Connie, a start. They are now holding Bible studies in their living room.

Logan County is "Peter Cartwright country" where the great revivals of the 1800s emerged. Kentucky District Superintendent Ted Holstein and his people felt it was an appropriate place to launch a new Church of the Nazarene. Elkton church has been named sponsor of the new work.

LOS ANGELES

The Panorama City Church is hosting a new Arabic language group in their facilities. Rev. Adel Abdou from Egypt is pastor. He and his wife were married by a Nazarene pastor in Syria. They looked for a Church of the Nazarene in the U.S., and Rev. Dennis Solis and his members welcomed them.

NEW ENGLAND

Springfield, Mass.—The new Korean Church of Springfield, with pastors Dong Suk Song and Moo Joo Lee were warmly welcomed at the recent 80th annual district assembly. The congregation is growing—members and friends coming from as far as 50 miles away.

Sanford, Maine—James Ennis is pastor of the Berwick, Maine, Goodwin Church. The church had "died" and had been empty for years, but there were 17 people in his first service in February, 1984. Three years later the congregation numbers around 40, and for Ennis, that's enough to warrant beginning a new work in Sanford, a nearby village.

Ennis began planting a church in Sanford with an extension Sunday School class in the mid-

dle of the week. That quickly led to the need for worship services, and October 4, 1987, he began preaching at the YMCA in Sanford. On the second Sunday, seven people besides his own family attended the preaching service at 2 p.m., with Sunday School for all ages from 3:00 to 4:00. Sundays are challenging for the Ennis family, with a full roster of services in the Goodwin Church, making a total of five meetings every Sunday.

NORTH FLORIDA

Trenton—The new tri-county Community Church of the Nazarene is purchasing 10 acres of prime property. The church officially organized August 23, 1987. Average attendance is 30; weekly average income of \$500!

Tallahassee—New Black work began with a Work and Witness team in August sprucing up the property and canvassing the apartment complex. Sixty were present in first service.

NORTHERN CALIFORNIA

The district is giving partial support to Danny Ayala, recently graduated from Pacific Coast Bible College in Sacramento with a bachelor of theology degree. Rev. Ayala is developing Hispanic ministries in Gilroy, Morgan Hill, and, more recently, Watsonville. Monthly rallies draw around 100 people from all three areas.

OREGON PACIFIC

Of the 18 churches receiving the Great Commission Award at district assembly, 8 were "planter churches."

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Mexico '87



General Superintendent Hurn joins many of the church planters of Mexico '87 for a photograph

With nearly 18,000,000 persons (24-25 million in the metro area), Mexico City is the largest city on earth. It is a teeming metropolis bustling with traffic, crowded streets, and nonstop activity. The people there exhibit a dignity and resiliency that is uncommon. Less than three years after the tremendous havoc of the 1985 earthquake, the people have rebuilt and renovated to the point that most indications of that disaster are hardly noticeable.

Yet, there is dreadful poverty in this megalopolis. Financially, the peso has fallen on hard times. There are not nearly enough good-paying jobs to accommodate the legions of people who live in the area. One community east of Mexico City is named *Nezahualcoyotl* (Aztec for "land of the coyote"). This former garbage heap now serves as a home for three to four million people living in housing that is largely makeshift with few amenities.

Roman Catholicism remains the religion of the majority of the people, although most Catholics are inactive. Protestantism has made inroads, but there remains a strong sense of separation between church and state.

These conditions set the stage for the Thrust to Mexico City—Mexico '87. The strong ties between Mexico City and the Church of the Nazarene which had been nurtured over the years were deepened when the church provided compassionate assistance during the 1985 earthquake. Thus, when the Board of General Superintendents, the World Mission Division, and Church Growth Division were deliberating about the city to be the first international target for the Thrust, Mexico City was an easy choice.

In the spring of 1986 the Mexico '87 Steering Committee adopted a goal of establishing 100 new Nazarene works in the Federal District. Shortly thereafter a well-organized training program for lay pastors was begun. The method of approach for reaching the people of Mexico City goes all the way back to the New Testament.

The strategy began with prayer and the commissioning of persons from diverse walks of life to go out into their world to preach the gospel. Upon learning of the Thrust, churches of Mexico City organized prayer groups and held all-night prayer vigils; mini-revivals were conducted with lo-

cal pastors as evangelists; rallies and evangelistic crusades were commenced. The goal was to launch lay leaders to plant the many new works in the power of the Holy Spirit. It was like the commissioning of Paul and Barnabas by the first-century Church. In turn, these energetic church planters were trained in homiletics, evangelism, and biblical literature in preparation for work in their communities.

A powerful accompaniment to Mexico '87 was Encounter '87—a mass evangelistic push to Mex-



General Board member Enrique Rojas testifies to the Mexico Central District Assembly about what Mexico '87 has meant to his personal spiritual life.



General Superintendent Raymond W. Hurn presents Julio Perez, Mexico Central district superintendent, with the bronze statue commemorating that district's involvement in the Thrust to the Cities. Shown (l. to r.) are Michael Estep, Thrust to the Cities director; Perez; Hurn; and Jerry Porter, Mexico, Central America regional director.

ico City involving laymen and pastors from Mexico and the United States—held in the summer of 1987. Huge rallies (one of which was the largest in the history of the denomination in Mexico) were held; literature was distributed; Vacation Bible Schools were conducted; door-to-door calls were made; and many were introduced to Jesus as Savior. This program did much to open doors for further evangelism in the city.

For organizational purposes the Federal District of Mexico City was divided into four zones. Lay leaders (with one exception) were then selected to serve as "superintendents" of the work in each zone. Called "pillars" of the program by Mexico Central District Superintendent Julio Perez, these leaders included Jacobo Galicia, Agustin Zamora, Samuel Bazaldua and Benigno Ironco (an evangelist). These men were to serve as pastors, motivators, and encouragers to the church-planting lay pastors. They also did a lot of leg-work—making certain their planters were provided with adequate materials.

Methods of outreach included home Bible studies, Sunday Schools, Vacation Bible Schools, prayer meetings, rallies, and more. Many times it was a matter of simply being available to love others into the Kingdom.

About 20 students from the Mexican seminary, Seminario Nazareno Mexicano, also were among those who went out to plant new churches. The young pastors had an opportunity to get firsthand experience.

"I have seen lives dramatically changed," said Agustin Zamora. "In one of our home meetings the father of one family was so motivated that now his entire huge family has been converted."

"My greatest wish is that all would come to a complete knowledge of Him," said Samuel Bazaldua. "That's why we have gone to the out-of-the-way places."

"I don't think we would have seen such progress apart from the Thrust," said Jacobo Galicia. "Few churches and pastors had felt the desire on a district level until the Thrust was announced. It gave us a motivation that otherwise would not have been there."

"An important part of the Thrust has been that it has caused our churches to become more conscious of the importance of being mission-minded," said Benigno Tronco.

Jerry Porter, Mexico, Central America regional director, agrees. He adds that the Thrust has impacted the churches in a positive way: "It has been the magnet that has drawn together the churches and leaders of this district into a united effort. The people here have taken a strategy that does not require a huge investment and have facilitated a multiplication of missions. The imagination of all the Mexican district and the entire region has been captivated by Mexico '87."

"I have seen a spirit of unity develop on this district, which I believe is a direct result of the Thrust," said Raymond W. Hurn, general superintendent, addressing the Mexico Central District Assembly. "As I toured the other seven districts of this nation, I repeatedly saw the enthusiasm of persons who were going out to proclaim the gospel at new preaching points and missions. I think there is no question that Nazarenes across Mexico have been stimulated by the great vision and faith shown by the Mexico Central District as they have worked and sacrificed so much during the past year."

Four churches were fully organized in Mexico City during the Thrust. There was a 37% increase in membership growth, a 6% increase in Sunday School attendance (following a year that showed a 10% decline), and a 167% increase in finances. At the



Zone leader Jacobo Galicia introduces to the district assembly some of the lay pastors of his area.



Some of the people who were brought to the Lord in one of the house churches



One of the church planters was Mexico Seminary student Waldemar Perez (back row, far right). He stands with some of the persons who were reached through his ministry during Mexico '87.



Key leaders in Mexico '87 included: (1. to r., front row) Carlos Perea, evangelism coordinator; Kathi Tacelosky, administrative assistant; Minerva C. de Majia, treasurer; Michael Estep, Thrust to the Cities director; (second row) Felix Gonzalez, Mexico Gulf district superintendent; Jacobo Galicia, northwest zone coordinator; Samuel Bazaldua, central zone coordinator; Raymond W. Hurn, general superintendent; (third row) Julio Perez, Mexico Central district superintendent; Eduardo Duque, publicity chairman; Jerry Porter, Mexico, Central America regional director; Agustin Zamora, northeast zone coordinator; and Benigno Tronco, Xochimilco zone coordinator.

1987 Mexico Central District Assembly, Julio Perez reported 11 church-type missions, 45 missions, and 16 contact points, each of which has the possibility of becoming an organized church. At the close of the Thrust there were 76 new works in Mexico City which did not exist before the project was announced.

"The number of new missions and churches is important, but not as important as the new people won to Christ," said Michael Estep, Thrust to the Cities director. "The Thrust to Mexico City will not end on December 31. It will continue because of your great interest in reaching people."

Lives have been changed because of the Thrust to Mexico City—perhaps in ways that might seem unusual. One person who was greatly affected was General Board member, Enrique Rojas, a Mexico City businessman who served as office administrator for Mexico '87: "In Mexico City we have always heard that God has power. He can fill with the Holy Spirit, and He loves everybody. But in the Nazarene church in which I have lived, I always felt that this was something for everybody else, not me. Mexico '87 has altered my thinking. To my brothers in other countries I pray that they would claim the power of God for themselves. If they do, there is no reason why this can't happen for them.

"The blessings . . . the results will be as great as the price we are willing to pay. If we really want to be part of a spiritual revolution, that revolution has to begin with us."

The revolution has begun in Mexico City. The Central District showed so much growth this year that it was divided to create the Mexico Gulf District. It reminds one of the reproduction of cells—multiplying, dividing, and continually growing. People whose lives have been changed have become active in changing the lives of others.

As Rev. Estep said, "The Thrust to Mexico City will not end on December 31." It will continue to live on in the lives of the church planters and their converts and as long as the people of that world-class city continue to carry out the Great Commission. □

—NN



“Honoring the Trust” Achieved by Twelve Districts

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Superintendent
South Carolina District



Twelve districts paid 100 percent or more of their Pensions and Benefits Fund for the 1986-87 assembly year. The superintendents (*pictured*), their pastors, and local congregations are to be congratulated for “Honoring the Trust.”

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Pictured (l. to r.) at the Portugal district assembly are Dr. Tom W. Schofield, newly elected District Superintendent do Rosario and Mrs. Gabriel do Rosario, and Rev. Duane E. Srader.

PORTUGAL DISTRICT ASSEMBLY REPORT

The 11th district assembly, celebrating the theme "Year of Harvest," marked a milestone in the history of Portugal. Regional Director Tom W. Schofield presided over this important event attended by special guests: Tennessee District Superintendent Talmadge Johnson and his wife, and a Tennessee Work and Witness team.

Rev. Duane E. Srader, mission director/district superintendent for five and a half years, ended his report with the recommendation that the already over 50 percent self-supporting Portugal District elect a national district superintendent, thereby changing the status from the first stage pioneer district to the third stage mission district.

Rev. Gabriel do Rosario was elected to the position of district superintendent. All district positions are now occupied by Portuguese people. Raquel Pereira,

NWMS president, was reelected for another year, and Natanael Duarte is NYI president. Dr. Manuela Vera-Cruz was reelected Board of Christian Life chairman. □

RENEWAL SUNDAY ON MICHIGAN DISTRICT

Retired minister Ezra Hendley shared a thought about holding a "Renewal Sunday" with Michigan District Superintendent C. Neil Strait on the day before the annual district assembly last July. Superintendent Strait was so impressed that he incorporated the idea into his annual report.

The details included the designation of October 11 as "Renewal Sunday" across the district with pastors, church boards, and congregations giving attention to spiritual leadership and growth. The special Sunday was preceded by 40 days of prayer and preparation, which also included the joining together of retired ministers to become "prayer partners"

with the pastor of each of the district's 84 churches.

"The 40 days became a deepening time of spiritual awakening and revival in our local churches," said Strait. □

—NN

FOR THE RECORD

DISTRICT ASSEMBLY SCHEDULE

EUGENE L. STOWE	
Central Latin America	April 14-15
West Texas	April 21
Anaheim	May 4-5
Northern California	May 13
Navajo Nation	May 24
Southwest Indian	May 27
Alaska	June 9-10
North Central Ohio	June 14-15
Eastern Kentucky Northwest	June 22-23
Oklahoma	July 27
Indianapolis	August 4-5
Joplin	August 11-12
Missouri	August 18
Southwest Oklahoma	September 1-2

CHARLES H. STRICKLAND	
Washington	April 6-7
New York	April 22-23
Louisiana	May 4-5
Central Florida	May 10-11
South Arkansas	May 19
New Mexico	June 1
Arizona	June 8
Dakota	June 30— July 1
Eastern Michigan	July 8-9
Pittsburgh	July 22-23
Minnesota	July 27
Northwestern Illinois	August 11-12
Dallas	August 19-20

WILLIAM M. GREATHOUSE	
Mississippi	April 13
San Antonio	April 29-30
Alabama South	May 4-5
Rocky Mountain	May 19-20
Maine	June 3-4
Northwestern Ohio	June 17
New England	June 23-24
Chicago Central	July 8-9
Colorado	July 14-15
East Tennessee	July 28-29
West Virginia South	August 4-5
Iowa	August 11-12
Georgia	August 18-19
Southeast Oklahoma	September 1-2

JERALD D. JOHNSON	
Hawaii	April 13-14
Western Latin America	April 20-21
Southwest Latin American	April 23
Alabama North	May 5-6
Canada Atlantic	May 26-27
Canada Quebec	May 31
Canada Central	June 3-4
Canada West	June 9-10
Canada Pacific	June 17-18
Central Ohio	July 13-14
Southwest Indiana	July 20-21
Akron	August 4-5
South Carolina	August 10-11
Kansas City	August 17-18

JOHN A. KNIGHT	
Washington Pacific Northwest	April 14-15 April 22-23

Southern California	May 5-6
Oregon Pacific	May 12-13
Los Angeles	May 20-21
Intermountain	May 26-27
Kentucky	June 14-15
Nebraska	June 23-24
North Arkansas	June 29-30
Illinois	July 14-15
Houston	July 21
Wisconsin	August 3-4
Tennessee	August 11-12
Northwest Indiana	August 26-27

RAYMOND W. HURN	
Sacramento	April 8-9
Central California	April 15-16
Philadelphia	April 27-28
North Florida	May 11-12
Southern Florida	May 18-19
Northern Michigan	May 31
Upstate New York	June 2-3
Northeast Oklahoma	June 15
Southwestern Ohio	July 8-9
Michigan	July 13-14
Northeastern Indiana	July 21-22
Kansas	August 5-6
Virginia	August 10-11
West Virginia North	August 19-20
North Carolina	August 31— September 1

DISTRICT ASSEMBLY INFORMATION

HAWAII PACIFIC—April 13-14. Honolulu First Church, 408 N. Judd St., Honolulu, HI 96817. Host Pastor: Larry D. Coen. General Superintendent: Dr. Jerald D. Johnson.

MOVING MINISTERS

AARON R. ABNEY from Coal Grove, Ohio, to Tyler Heights (WVa.)
 CHARLES R. ARMSTRONG from evangelism to pastor, Fayette, Ala.
 PATRICK E. BEHRENS to Galesburg (Ill.) Faith
 A. TIMOTHY BESS from Grafton (W. Va.) Blueville to Moundsville, WVa.
 DAVID E. BLACK from Deridder, La., to Nashville (Tenn.) Donelson
 RICHARD T. BOWDEN, associate, Stone Mountain, Ga., to associate, Cincinnati (Ohio) Springdale
 SAM BOYD from Mount Vernon, Tex., to Blossom, Tex.
 JOHN J. BRILES from Shinnston, WVa., to Martinsburg, WVa.
 DONNIE BROWNING from Delmer, Ky., to Mayfield, Ky.
 W. MICHAEL BYUS from St. Mary's, WVa., to New Cumberland, WVa.
 MARVIN H. CARLSON from Sterling, Colo., to Denver (Colo.) Arvada
 DON COWAN from Dallas (Tex.) North to Sherman, Tex.
 HARRY J. CURRY from Elkton, Ky., to Louisville (Ky.) Trinity
 ROBERT L. DAILY from pastor, Lynchburg, Va., to evangelism
 JAMES W. DANIELS from Oklahoma City (Okla.) Trinity to Kansas City Nall Avenue
 PAUL L. DANNER from Pawhuska, Okla., to Hutchinson (Kans.) Peniel
 JACK LEE DAVIS, student, NTS, Kansas City, to Grafton (WVa.) Parkview
 W. RONALD DENTON to Little Rock (Ark.) Rose Hill
 HAROLD E. DOCKERY from Roachdale, Ind., to Boonville, Ind.
 PAUL E. DRAKE from Linton, Ind., to Rockport, Ind.
 DANA A. DUNMYER from Hammond (Ind.) First to Burton (Mich.) South Flint
 MICHAEL R. GENTRY from Centralia, Ill., to Madill, Okla.

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 DEAN A. HOLT from Kirwin, Kans., to Helena, Okla.
 KEITH A. HOSTUTLER from Morgantown (WVa.) Pierpoint to Paden City, WVa.
 ROBERT F. HUFF from Rossville, Ga., to Phenix City, Ala.
 GREGORY L. KELLER from Miami-sburg, Ohio, to Pierpoint, WVa.
 DONALD J. KELLY from Davenport, Iowa, to Akron (Ohio) Southeast
 NORMAN E. KNOODLE to Twentynine Palms (Calif.) First
 RODNEY P. KUHN from Sistersville, WVa., to Grafton (WVa.) Blueville
 CRAIG W. LAMASTER to Poway, Calif.
 W. MARK LANCASTER from Grenada, Miss., to Abilene (Tex.) First
 SAMUEL W. LEE from Northwest Ko-

rean (Ill.) to Sacramento (Calif.) Cordova Korean Mission
 W. L. LITTLE from Abilene (Tex.) First to Henryetta (Okla.) First
 E. DON MOORE from Lincoln City, Oreg., to Colfax, Wash.
 MICHAEL M. MORRISON from Sacramento (Calif.) Trinity to St. Louis (Mo.) Webster
 J. W. MORSE from Meridian (Miss.) Oakland to Union (Miss.) First
 JAMES E. NASH III, from Grafton, WVa., to Lens Creek, WVa.
 DAVID F. NIXON from Pekin, Ill., to Fort Wayne (Ind.) Lake Avenue
 DONALD A. PATTERSON from Brunswick (Ga.) Bethel to Columbus (Ga.) Grace
 B. A. PATTON from Grand Saline, Tex., to Dallas (Tex.) Casa View
 MICHAEL PETERSON from Oklahoma City (Okla.) Central to Shiloh, Tex.
 NORMAN V. RICKEY from Emporia, Kans., to Madison (Tenn.) First
 JOSE SALINAS to Irving (Tex.) Spanish Mission
 ALEJANDRO SANDOVAL from Irving, Tex., to Dallas (Tex.) Primera Iglesia

RANDALL L. SAPP from Tipp City, Ohio, to High Springs, Fla.
 W. EUGENE SHELTON from Columbia, Tenn., to Knoxville, Tenn.
 DONALD SIDES from Greenville, Tex., to Pittsburg, Tex.
 GARY SLUSHER from Dallas (Tex.) Casa View to Dallas (Tex.) North
 CHARLES B. (CHUCK) SMITH, JR., from Hominy, Okla., to Palo Alto (Calif.) First
 PAUL M. SMITH from Mount Olive, Ga., to Conroe (Tex.) First
 ROBERT G. SNODGRASS from evangelism to Memphis (Tenn.) Calvary
 J. CALVIN TAYLOR from Marionville, Mo., to Osborne, Kans.
 SAMUEL TAYLOR from Vincennes, Ind., to Columbus, Ind.
 SIDNEY TUCKER from evangelism to pastor, Fort Myers (Fla.) Palm Beach Boulevard
 ROBERT A. WALTER from Frederick, Md., to Weirton, WVa.
 ROBERT WASSON from Byhalia, Miss., to Kosciusko, Miss.
 V. LYNN WHITE from Syracuse, Kans., to Eureka, Kans.
 ARTIE H. WHITWORTH from evangelism to pastor, Midwest City (Okla.) Chapman
 DONALD W. WILLIAMS from Lake Wales, Fla., to Elkins, WVa.
 GARY WILLIAMSON from Twin Lake, Okla., to Denison, Tex.
 MICHAEL B. WILSON from Gladstone, Oreg., to Kingsburg, Calif.
 STEPHEN WOOD from pastor, Jackson (Miss.) Asbury to associate, Jackson (Miss.) Emmanuel

RECOMMENDATIONS

REV. RAY J. HAWKINS has recently entered the field of evangelism. Ray Hawkins specializes in the area of child evangelism and children's ministries. He has had many years of experience, both as a pastor and as a children's pastor in one of the leading churches in our denomination. He will serve any church well with a wide variety of ministries geared to the child and the home. You may contact him at 1615 Kickipoo, Pueblo, CO 81001.—Leon F. Wyss, *New Mexico district superintendent.*

LONGTIME EVANGELIST DIES



Paul D. Trissel was born August 29, 1914, in Darke County, Ohio. He was converted July 21, 1934, at a tent meeting in Piqua, Ohio. He changed from singing in nightclubs to singing and playing for his Lord in churches and camp meetings for over 54 years. The night before he went to be with Jesus, Paul sang "The Love of God" with intense feeling in a revival at his home church in Clermont, Fla. He died suddenly November 2, 1987, of a massive heart attack.

Paul was ordained a minister in 1941 in the Pilgrim Holiness Church. His credentials were recognized in 1955 by the Church of the Nazarene on the Florida District.

He married Mary Brillhart in 1940 in Pasadena, Calif. They started ministry in the field of evangelism. Later, they traveled as a family, singing and preaching from coast to coast in the U.S. and Canada. Most of Trissel's ministry was in evangelism, but he pastored several churches—the last one on the Central Florida District for over eight years.

He is survived by his wife, Mary, a son, Paul J., an evangelist from the New Mexico District; a daughter, Rebecca Mortimer, Nazarene pastor's wife in Tillamook, Oreg.; and daughter, Deborah Trissel of Fern Park, Fla.—singer and musician with two gospel singing groups.

The funeral service was held in Leesburg, Fla., First Church, preached by his son, assisted by District Superintendent J. V. Morsch, and other ministers.

VETERAN MINISTER DIES



Evangelist and pastor, Rev. T. E. (Everette) Holcomb, 77, of Helena, Ark., went to be with his Lord November 18 after suffering a stroke November 8. Brother Holcomb had preached for 61 years. During his ministry he helped to organize 18 Nazarene churches. He pastored in South Arkansas, Northern Indiana, South Carolina, Tennessee, and the San Antonio and Houston districts. He had revivals in almost every state.

He was preceded in death by wife, Bonita McDaniel Holcomb, and son, Kenneth Charles Holcomb.

He is survived by wife, Eva, and son, Michael of Houston; two step-daughters, Doris Bell, Dallas; and Wanda Byrd, Lexa, Ark.; three grandchildren; several step-grandchildren, and step-great-grandchildren.

Services were held November 21 in West Helena, Ark. Officiating ministers

MOVING MISSIONARIES

REV. MARLYN and MARY ANDERSON*, Hong Kong, Field address: c/o Selvidge, 1 Sugar St., 20/Floor, Causeway Bay Commercial Building, Causeway Bay, Hong Kong
 REV. GORDON and MILDRED GIBSON*, Philippines, Furlough address: 201 Louisiana Pl., Oxnard, CA 93030
 REV. WAYNE and JOAN LAFORCE*, Papua New Guinea, Field address: P.O. Box 6606, Boroko, NCD, Papua New Guinea
 REV. SAM and MAXA LEVER, Papua New Guinea, Field address: P.O. Box 30, Kundiaua, Simbu Province, Papua New Guinea
 REV. MICHAEL and RACHEL McCARTY, Indonesia, Furlough address: c/o Dykhouse, 295 Black Bridge Rd., Osseo, MI 49266
 REV. JAMES and JOY NASH*, Australia, Field address: 3 Adelaide Ave., Mount Waverly, Victoria 3149, Australia
 REV. SAM and GRACE PICKEN-PAUGH*, Australia, Field address: 58 Rostrata Ave., Willetton 6155, Western Australia
 REV. DUANE and LINDA RENSBERRY, Honduras, Furlough address: 3616 King Settlement Rd., Alpena, MI 49707
 REV. D. KEITH and GENEVA SILVERNAIL*, ANTC, Furlough address: 6037 N.W. 47th St., Oklahoma City, OK 73122

*Specialized Assignment Personnel

ANNOUNCEMENTS

Borger, Tex., First Church will observe its 60th anniversary May 12-15. All former members and friends of the church are invited to attend and to write the church office at 501 Kaye, Borger, TX 79007, for details of the celebration.



When should you plan your will?

(choose any 4)

- After the birth of your first grandchild.
- When one of the "old gang" expires suddenly.
- During your pastor's next sermon on heaven.
- Other _____



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

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Rev. _____
 Mr. _____
 Mrs. _____
 Miss _____
 Address _____
 City _____
 State _____ Zip _____
 Telephone () _____
 Birth Date _____ (Month) (Day) (Year)
 Birth Date of Spouse _____

were Dr. Terry Curtis, Rev. Gary Yarberry, and Dr. Donald Irwin, South Arkansas district superintendent.

PIONEER MINISTER DIES



The funeral of Rev. A. Furman Harris was held November 9, 1987, at Medford, Ore., First Church. Officiating at the service was District Superintendent Gerald Manker; Rev. Dan Penn, assistant superintendent; and Rev. Paul W. Harris, son of the deceased. Harris died at his winter residence in Apache Junction, Ariz., one week before his 91st birthday.

He was converted at the age of 16 and was called to preach at age 18. He preached in barns and school houses for the threshing crews he managed, resulting in a revival that spread across central North Dakota. This led to the organization of several churches.

He was the first Nazarene minister in the state of Montana and planted five churches in the Montana/Idaho areas. He knew personally all but one of the former general superintendents of the church. He was a personal escort to Dr. Phineas F. Bresee and was ordained by General Superintendent Goodwin in 1933.

He pastored churches at Laurel and Billings in Montana; Cheyenne First Church in Wyoming; Kuna, Weiser, and Filer in Idaho; Bend and Springfield First Church in Oregon. He built two churches and served on many district boards including seven years on Northwest Nazarene College's Board of Regents. He also assisted home-mission churches and served as an evangelist in his retirement years.

Rev. A. Furman Harris leaves a heritage of one son, two grandsons, and a grandson-in-law who are full-time pastors in the Church of the Nazarene. He is survived by his wife Dorothy; two sons, John F. Harris, Springfield, Ore.; Rev. Paul W. Harris, Albany, Ore.; a daughter, Carol B. Harris of Salem, Ore.; 2 sisters; 7 grandchildren and 10 great-grandchildren.

DEATHS

REV. FREDERICK L. BARBER, 72, June 3, Muncie, Ind. Survivors: wife Leah; sons Rev. Ronald L. and Rev. Marion W.; five grandchildren; three great-grandchildren; one sister; one brother. Ministry: Speedway, Warrington, Shelbyville, and Cambridge City, Ind.; Laurel, Miss.; Spencerville, Miamisburg, Bethel, and Germantown, Ohio.

GORDON W. BOWERS, 73, Dec. 12, Little Rock, Ark. Survivors: wife Pauline; sons Jim and David; daughter Peggy Hamm; four grandchildren; two brothers; three sisters.

HARRY E. GOODWIN, 89, Jan. 5, Loma Linda, Calif. Survivors: wife Mary; daughter Florence Rugh and Lois Van Note; son Donald; stepsons Chester Webster and Richard Webster; 11 grandchildren; 12 great-grandchildren.

FREDA MAE HENDERSON, 65, Oct. 4, Pomeroy, Ohio. Survivors: husband Rev. Clyde; daughter Mrs. Freda Walsler; sons C. Vernon and Rev. Rob; three grandchildren.

CLARENCE E. LITTLETON, 89, Dec. 25, Childress, Tex. Interment: Amarillo, Tex. Survivors: Wife Ethel.

REV. VERIAN W. TRAVER, 67, Dec. 10, Vicksburg, Mich. Survivors: wife Doris; daughters Jeanette Traver and Judy

Frey, four grandchildren; three sisters. Ministry: Bad Axe, Morenci, and Flint (East), Michigan.

MARTHA RUTH TRIPLETT, 83, Oct. 23, Quincy, Ill. Interment: Burton, Ill. Survivor: husband Cloyd.

MRS. LURA MABEL (HARMON) VAN NOTE, 83, Dec. 22, Alpine, Calif. Survivors: husband Samuel Emmett; sons Marvin and Gene; daughter Virgelene; 10 grandchildren; 9 great-grandchildren; 2 sisters; 1 brother.

RUTH VIRGINIA WARREN, 89, Dec. 3, Napa, Calif. Survivors: husband Claude; son Claude Hubert; two grandchildren; five great-grandchildren; two brothers.

BIRTHS

to DANA AND MIRTZA BENSOTER, Honduras, a girl, Sherry Raquel, Jan. 28

to RICKEY AND CONNIE DEE (REED) BOYT, DeRidder, La., a girl, Rose Ellen, Nov. 25

to DON AND LINDA (APLEY) DEACONS, Bad Axe, Mich., a boy, Jesse Lee, Dec. 2

to JAMES AND KATHERINE (BEAM) RADCLIFFE, Papua New Guinea, a boy, Timothy David, Nov. 14

to STEVEN AND GAYLA (AUBREY) RATHBUN, Manhattan, Kans., a girl, Bethany Rene, Nov. 1

to GARY AND WENDY (GOULD) RAY, Kent, Wash., a boy, Stephen Michael, Oct. 7

to REV. VERNON AND COLLEEN (PATRICK) TEW, Filion, Mich., a boy, Christopher Jackson, Dec. 24

to MARK AND BECKY (ARNOLD) WELLS, Louisville, Ky., a girl, Jenna Katherine, Oct. 18

to REV. DAVID E. AND LINDA (HOIUM) WHEELER, Portland, Ore., a girl, Crystal Faith, Sept. 24

to JOHN PHILIP AND KATHY (WICHTERMAN) ZELL, Fort Mitchell, Ky., a girl, Kristen Deanna, July 24

ADOPTIONS

by DAVID AND ROSANNA (WILSON) KINGSLEY, Brockton, Mass., a boy, Charles Edward, born June 9, 1985, adopted Nov. 18

MARRIAGES

DIANE LUCILLE HASSELL and TIMOTHY SCOTT FORD at Fairfield, Calif., Nov. 28

DIRECTORIES

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

ANCIENT DOCUMENTS REVEAL RELIGION OF CANAANITES AND HEBREWS

Since 1929, excavations of a city once known as Ugarit and dating from 3,000 years ago have revealed a city of narrow, winding streets, of sturdy stone walls, and of great palaces enriched by a trade in gold, ivory, oil, and wine, as well as other goods. More recently, clay tablets filled with cuneiform symbols pressed into the clay revealing subjects very similar to those used in the Bible, and references to El, whom the Hebrews identified as Yahweh or Elohim, have been discovered. The discovery has helped archaeologists trace the origins of the Bible and of the skill of writing itself.

At its peak, Ugarit was once one of the world's most cosmopolitan cities, according to archaeologists, trading with Mesopotamia and Egypt. The tablets found there were written in one of the world's earliest alphabets, and speak of the Baal worshiping Canaanites. This people and religion was battled by the Hebrews or Israelites when they arrived in Palestine shortly after Ugarit was destroyed about 1190 B.C. Archaeologists do not know what caused the city to be abandoned by its people or what caused a great fire that destroyed it.

The discovery of the tablets "is on a par of importance with the discovery of the Dead Sea Scrolls," says Frank Moore Cross, professor of Near Eastern languages and civilizations at Harvard University. "It is difficult to exaggerate their importance. They give us the literature, the mythology, the religion, of the Canaanite culture . . . which is the background out of which the Israelite religion emerges. It permits us to put biblical literature in its original context."

SOVIET CHRISTIANS DOUBT BIBLE IMPORTS WILL BE AVAILABLE TO GENERAL MEMBERSHIP

Holland researchers polling Russian Orthodox and Baptist believers in the Soviet Union say Christians have little expectation that 100,000 Bibles promised in imports and an additional 100,000 to be printed in the Soviet Union will be affordable or available to the general membership of the church.

The 1988 shipment of 100,000 Bibles from the United Bible Societies in honor of the millenium celebration of Christianity in the U.S.S.R., as well as 100,000 Bibles to be printed by the Russian Orthodox Church, are expected to cost 50-100 rubles each (between one-third and one-half month's salary), according to Open Doors News Service.

An unidentified source said he expects the Bibles will be sold with little or no prior notice. "People may not hear about the sale at all, or if they do, they may not have enough money to buy a copy on the spot," he said. Sources say unsold Bibles might be exported to other East European countries, despite the severe shortage of Bibles in the Soviet Union.

EVANGELISM EFFORTS TARGETING YEAR 2000 WILL BE SURVEYED

The Lausanne Committee for World Evangelism and Dr. David Barrett, author of *World Christian Encyclopedia*, are surveying movements of evangelization by denominations or parachurch ministries that take 2000 as their target year for world evangelization. A booklet will be published this year based on the research findings.

The booklet will be designed to stimulate mutual encouragement and minimize repetitions in the collective task of world evangelism.

SHOWERS OF BLESSING'S



February 28
"Prohibitive"

March 6
"The Proscriptive"

by Stephen L. Manley, speaker

SPRING EMPHASIS: ADVANCE DISCIPLING THROUGH YOUR SPRING REVIVAL

Today, a variety of plans and a vast supply of literature are available for discipling believers. The discipling tracks and resources chart below lists the abundant resources available from Nazarene Publishing House. It also lists the four steps necessary for a new convert to become a mature Christian.

Churches should use the literature best suited for discipling their people. Pursue a vigorous discipling program to build strong Christians and fulfill the Great Commission.

HERE'S HOW!

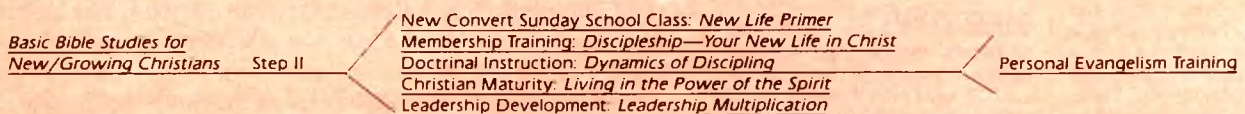
- I. Set your revival goals to include DISCIPLING to the fullest extent, as well as seeing DECISIONS made for Christ.
- II. Check your supply of *Basic Bible Studies* to give to new converts.
- III. Include a training course, such as *Conserve the Converts* by Charles Shaver, when preparing for your spring revival. Endeavor to train as many people as possible.
- IV. Consider starting a special Sunday School class for new converts using material such as *New Life Primer*.
- V. Plan other spiritual development training experiences for new converts such as *Beacon Bible Studies*.
- VI. Select and train key personnel to help incorporate new converts into the fellowship of the church.

DISCIPLING TRACKS AND RESOURCES

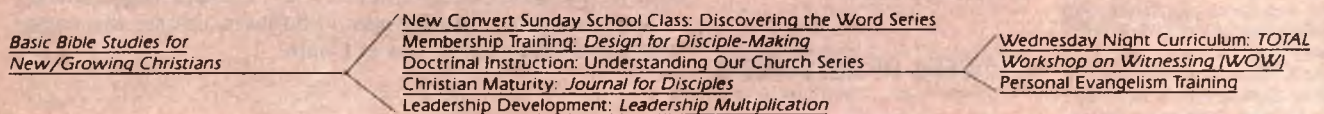
Four steps are necessary for a new convert to become a mature follower of Christ, spiritually reproductive and prepared for total involvement in the Body of Christ. The first step is usually best accomplished by working one-on-one with the new convert while the balance may be achieved in group settings. Below, in each color bar, are the resources available for achieving each step.

BEGINNING NURTURE ASSIMILATION GROWING IN THE KNOWLEDGE OF OUR LORD CONTINUED DISCIPLING

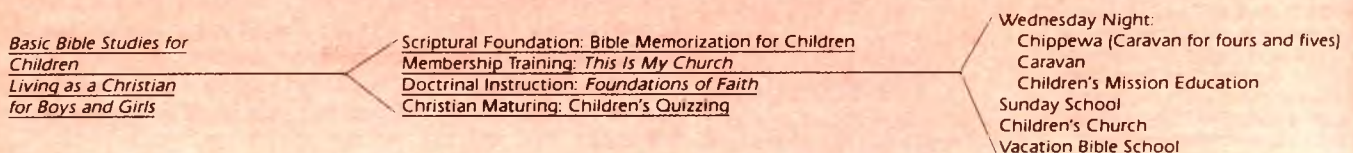
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ELDERS ORDAINED AT CUBAN ASSEMBLY

General Superintendent William M. Greathouse ordained Gregorio Orama Garcia and Nery Romero Pileta following the recent 42nd assembly of the Cuba District—the first ordination of elders on that district since 1979. The assembly met in the new chapel of Cuban Nazarene Theological Seminary on the outskirts of Havana.

Aramis Galvez was reelected district superintendent for two years. He reported a 22 percent gain in full membership in 1987, bringing the total number of Nazarenes on the island to 601 in 17 churches. The assembly also elected delegates to the general conventions and assembly to be held in Indianapolis in 1989.

The general superintendent spent three days visiting churches and Cuban leaders (including leaders of the Cuban Council of Churches) to discuss the possibility of advancing the work of the denomination on the island. He was accompanied by H. T. Reza, former director of Publications International and president emeritus of Seminario Nazareno Mexicano in Mexico City, and David Hayse, Work and Witness Coordinator for the World Mission Division. The Kansas City group also visited the Cuban seminary where they spoke to students and faculty and met with the executive committee of the Cuban Church of the Nazarene.

"It was an exciting time," said Greathouse. "I believe the Church of the Nazarene will see

more growth in Cuba as time passes."

Cuba is part of the Caribbean Region under Regional Director James Hudson. □

NEW SUPERINTENDENTS ON WORLD MISSION DISTRICTS

Lucien Batiste has been appointed superintendent of the Haiti Central District by General Superintendent William M. Greathouse. Before his appointment, Batiste pastored in Haiti where he had served as district treasurer.

The Portugal District has elected Gabriel Rosario as its first national district superintendent. Rosario is a graduate of European Nazarene Bible College and British Isles Nazarene College. Before his election, Rosario pastored in Cape Verde and Portugal.

Dr. Greathouse also has appointed Freelon Cox as the new superintendent of the Bahamas District. Cox is a graduate of Nazarene Bible College and Mid-America Nazarene College. Before his appointment as superintendent, Cox pastored in the Bahamas. □

NNC DEAN CONTINUES TO IMPROVE

Ken Watson, NNC academic dean who was severely injured in the crash of Continental Flight 1713 in Denver November 15, is showing progress. A recent report from NNC said Watson was continuing to undergo evaluation and therapy at Craig Hospital in Denver where he is expected to remain until early March.

Among other things, Watson suffered head injuries in the accident. Continuing therapy is being performed to assess such things as word-finding skills, comprehension, memory, and organizational skills. He is also maintaining a daily schedule of physical activities such as basketball, exercise bicycle, and outdoor walking.

Although long-range prognosis is still uncertain, the chief of the medical team working with Watson says he is encouraged by the dean's recovery process. □



Former Pasadena campus

PLNC RECEIVES BALANCE OF PAYMENT ON PASADENA CAMPUS

Point Loma Nazarene College received the final payment of \$6.5 million for its Pasadena campus January 13, according to Keith Pagan, vice president for academic affairs. The payment was made by Ralph Winter who purchased the campus for his U.S. Center for World Missions in 1978.

"This action cleared the trust deed note on the campus itself," said Pagan. "The funds are earmarked for the liquidation of our debt, which we incurred when we purchased our present campus in 1973."

Pagan added that the San Diego property was bought for \$9.2 million with \$8.23 million remaining to be paid. □

CAS III MINISTERS TO JAMAICA

Celebration at Sea, the annual week-long Christian cruise, won accolades from U.S. and Jamaican government officials and representatives of compassionate ministry groups in Jamaica during its third trip to the Caribbean, January 8-17. General Superintendent Eugene L. Stowe presented a list at a Sunday morning service in Kingston representing almost one-quarter million dollars worth of medical supplies for the Bustamonte Children's Hospital. The medicines were provided by the Medical Assistance Program International (MAP) of Brunswick, Ga., and brought in aboard the SS *Galileo*, the ship of the cruise.

The 1,100 persons on CAS contributed more than \$27,000 for mission work in Jamaica, \$20,000 of which will be used to plant new churches. The remain-

der will be used for compassionate ministries, medical supplies, and to defray some shipping and handling costs. The CAS celebrants also brought along more than three tons of clothing, linens, and toys for orphans at the Maxfield Park Children's Home in Kingston.

"I thought the way the people responded with their gifts for missions was simply outstanding," said Stowe. "That and the beautiful spirit of unity that was present throughout the cruise really made it a wonderful experience for us."

Representatives from The Wesleyan Church, including General Superintendent Earle Wilson and Wingrove Taylor, general superintendent for the Caribbean provisional General Conference, were present for the Sunday morning service in Jamaica. Special guests included U.S. Ambassador Michael J. Sotirhos; Lady Bustamonte, wife of the former prime minister of Jamaica; Edmond Bartlett, minister of Youth and Community Development; Monica Ramsey, an official for the Jamaican Ministry of Health; Orville Neil, president of the Jamaican Association of Evangelicals; and Ruby Martin, chairman of the board for the children's home.

Jack Hawthorne, Church Growth coordinator for the Caribbean Region, organized the Sunday service, which was covered extensively by the media of Kingston. About 500 persons from the Jamaican Church of the Nazarene also attended along with J. Anthony Brown and George Thomas, superintendents of the Jamaica East and West district, respectively.

Mark R. Moore, former Education Services secretary, served as program coordinator for the cruise. □



Current and former superintendents of the Cuba District. Aramis Galvez (L.), who was recently reelected to the post, and Pedro Morejon, who retired in 1986.

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PASI-385-2 With 2-line imprint \$56.
PASI-385-3 With 3-line imprint \$64.

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